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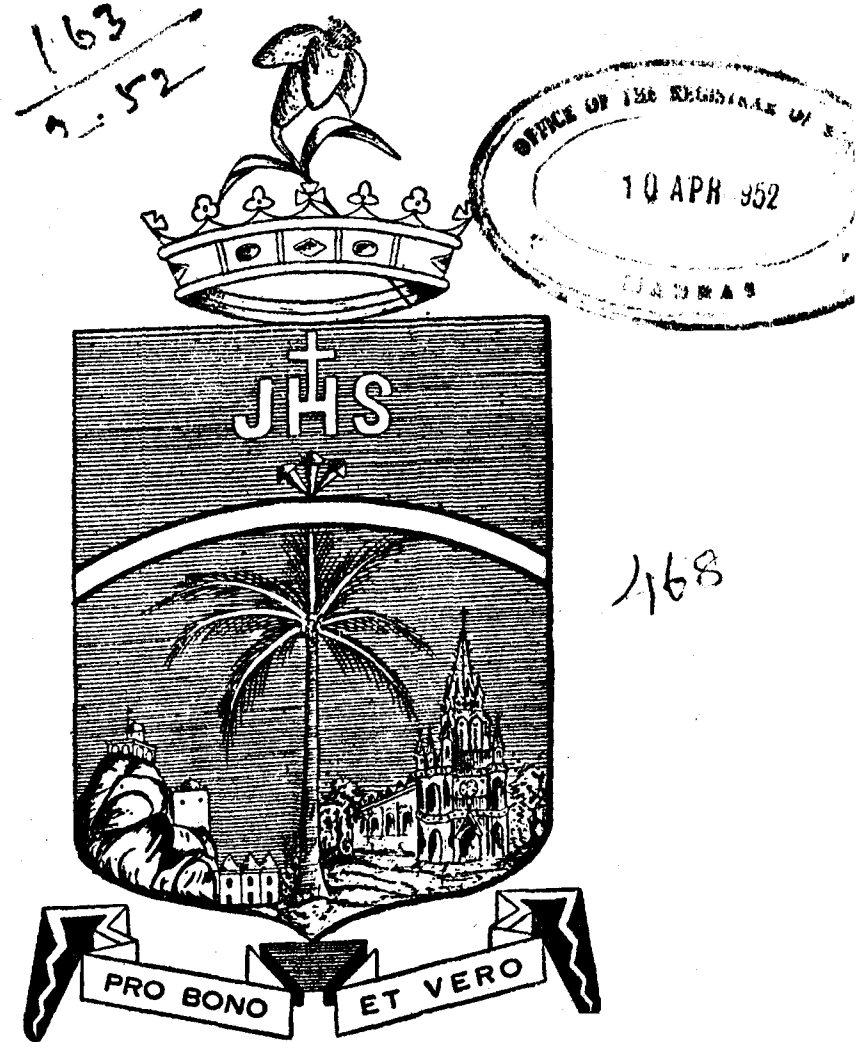
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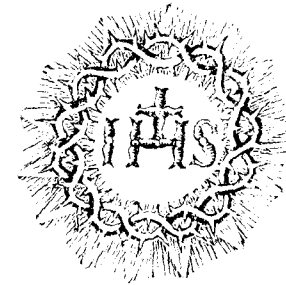
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MARCH

ST. JOSEPH'S COLLEGE
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ST. JOSEPH'S COLLEGE

MAGAZINE



TRICHINOPOLY

MARCH 1952

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The Most Rev.
Mgr. JOSEPH ATTIPETTY, Ph.D., D.D.

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EDITORIAL —



The Most Rev. Joseph Attipetty, D.D.

YOU will find elsewhere in this issue the address given on College Day to the Students by Most Rev. Joseph Attipetty, D.D., Archbishop of Verapoly. The words of wisdom spoken on that occasion will give you an idea of the man and of his knowledge of the practical problems of the day. His Grace has based his own life on the principles enunciated in that address and to realise with what success, one has only to look at the Verapoly Diocese as it stands today. His Grace loves his flock and wears himself out in its service. It was our privilege to accompany His Grace on one occasion through the wards of the General Hospital in Ernakulam. A kind, soothing and encouraging word for every patient there, irrespective of caste or creed. Surely it was God's Providence that placed his Grace in his present exalted position. In 1951, His Grace celebrated the Silver Jubilee of his sacerdotal ordination. We wish His Grace "ad multos annos." That his may still be a long and fruitful career for the good of many souls is our humble but very earnest prayer. He is one of the many of our 'Old Boys' who have joined God's Army after leaving the College. In this issue also, you will see that many other of our young men are still joining the Army of God. While all of them may not become Archbishops or even Bishops, they will all strive to live up to the standard set for them by their predecessors such as Mgr. Attipetty and Mgr. Vyalil.

The Right Rev. Sebastian Vyalil, D.D.

WE were very happy when we heard that yet another of our 'Old Boys' had been raised to Episcopal rank. Right Rev. Dr. Mani Sebastian Vyalil has been appointed the first Bishop of the newly created diocese of Palai. After his high school education in Palai itself, his Grace came here to St. Joseph's and then, to follow the Divine Call, proceeded to the Apostolic Seminary at Alwaye. After his ordination to the priesthood and having taught English for a few years in Palai, he was made

Headmaster of the Palai Training School. A person of great dynamism and activity, we feel sure that Palai is destined to become a centre of spirituality and of learning. His Excellency is at present busy with the work of the erection of the new Palai College. He paid a flying visit here to his Alma Mater and made an impression on us all by his great simplicity and sincerity. May God Almighty shower down His choicest blessings upon this 'Old Boy.' "Floreat et crescat."

The New Chemistry & Natural Science Block

WITH such an increase, nowadays, in the number of young men seeking Science Degrees, it was obvious that our existing laboratories would no longer be large enough to cater for lecture halls and space for practical work, especially as practical work is now obligatory even in U.C. The College authorities alive to this need of space, undertook a colossal task when they decided to build a new Science block on grand dimensions. Controls on steel, iron, cement and other building materials did not deter them, however from launching their project. From plans and blue-prints, laboriously prepared by our veteran Chemistry Professor, Rev. Fr. A. Haas, S.J., ably assisted by our engineer, Mr. Nallathamby things began to take shape as early as April, 1949.

On October 4th, 1951, the Hon'ble Sri K. Mathava Menon, Minister for Education and Law, Madras, officially opened the new block in the presence of the staff and students. That was Fr. Haas' day. Who can count the number of hours, nay, even weeks and months he has spent on that new building? He even sacrificed his much deserved and much needed holidays in Kodaikanal and preferred to melt in the sweltering heat of Tiruchi during April and May, in order that the building could be ready for the beginning of the new academic year 1951-'52. It was ready; we must express our heartfelt thanks to him. When certain people think that a man who has reached the Biblical age of "three score year and ten" is no longer fit for work, they do not know Fr. Haas. As one member of the Syndicate paradoxically expressed it—"the older a Jesuit Father becomes, the younger he becomes." Let us hope and pray to Almighty God to allow Rev. Fr. Haas to remain with us for many more years, to give us the benefit of his experience and advice.

Virtue and Wisdom

College Day Presidential Address

By Mgr. Joseph Attipetty, D.D.,

Archbishop of Verapoly.

VERY REV. FR. RECTOR AND REV. DEAR FATHERS, LADIES AND GENTLEMEN,
AND DEAR STUDENTS,



It is with no little pleasure that I have come here to preside over this function connected with the College Day celebrations. As stated in the report I am an 'old boy' of this hallowed institution. This is a fact of which I am legitimately proud. The best part of my boyhood—from I Form onwards—I spent within this College. To a great and important extent, I am, therefore, a product of this College; and later years of my scholastic life have only built upon the foundations laid by those venerable Fathers some of whom, alas! are no more—whose disciple I was. Old memories and reminiscences necessarily crowd upon my mind on this happy occasion. The close filial attachment and the deep indebtedness, I should have towards this my 'Alma Mater', have evoked in me a sense of joy and gratefulness at having been able to participate in this august function.

It might be sheer presumptuousness on my part if I say anything in praise of the work, which, St. Joseph's College, Trichinopoly,—the mother and beacon of several other Colleges—has been doing during the long period of its existence. She has been a perennial source from which has flowed a continuous and ever-broadening stream of knowledge, and more than knowledge, virtue—a stream which has watered and made fertile and fructuous the intellectual and moral fields of our vast land. This work, started by the great pioneers of the Jesuit Order in India, is still continuing with unabated vigour and I trust, will ever continue so. In the history of University education in South India, St. Joseph's College has played a leading part. Its resources and the richness and ripeness of its vast and varied experience are now being utilised for the benefit of the present generation of its students whom I see before me to-day. You, young men, the future hopes, the future architects of the new India that is rising, should realise that you are indeed, a fortunate lot, particularly blessed because of the fact that you are nurtured in the bosom of this institution with its high ideals and traditions. I would exhort you—though no exhortation is necessary—to appreciate this fact and make use of your

opportunities to the best cultural, intellectual and moral advantage of yourselves, and through you, to the advantage of our country and of the world at large.

As you know very well, virtue and wisdom, character and efficiency are always essential for any human being to play his part in the corporate life of human society,—man being a 'social animal' as the Greek philosopher put it. If these were undoubtedly the essential requisites in the past, they have become all the more necessary in the present complex age of our existence. Not only that, the present situation demands with increasing insistence that these should now be of a standard, before which the standards of the past almost pale into insignificance. Even if the 'superman' of the future age, as now conceived by some, is a phantom of imagination, yet, experiencing and envisaging the march of human progress, there seems to be an element of truth in that conception. It is this. The standards in the various sectors of knowledge and social life are every day advancing towards a goal at which man would surpass all that he had been in the ages previous to it. There is no doubt that mankind, in spite of all the present difficulties and tribulations, is advancing towards such a culmination, the nature and magnitude of which we cannot yet forecast.

In fact, the march of progress, characteristic of man, has never been so rapid, so all-embracing and multifarious in its aspects, so wide and intense in volume, as during the present epoch of human history. The aspects and factors of that age-long march will only grow in volume, intensity and complexities, as every milestone in the long journey is reached. It is here that you will be tested in the near future whether you will be able to keep up with the tide of real and wholesome progress that is advancing and the current of the stream that is dashing forward. By character and efficiency you may keep pace with it. If so, well and good. But if, for the lack of these, you lag behind, and if the slackness becomes wide and generally prevalent—that slackness, say, of the lotus-eaters of the ancient myth—then the aim of building up a strong nation will be frustrated. As individuals too we become contemptible in the eyes of the world. Hence it is quite necessary that in the period of your college life, you should make yourselves as good, as efficient and as perfect as you can. Stick to the maxim that the attainment of one's best self is the purpose of human life, so far as life here below is concerned, and direct your energies towards that end. If individuals are good and generally perfect, society will be good and perfect too.

There is yet another aspect, which necessitates higher standards of human efficiency in the sectors of social existence and calls for higher

virtues and qualities of character. This epoch with its great achievements in the realm of science and their utilisation for purposes, good or evil, has, nevertheless, proved to be one of woe and tribulations for vast sections of mankind. Freedom has come out triumphant among millions over some of the regions of the East, and exploitation and imperialism have become practically the relics of the dead past. Nevertheless, mankind has never been so unhappy as now, and has never suffered such afflictions as during the last few decades. Though the need for universal peace is patent to every man, yet the spectre of war is incessantly haunting the world. It is a strange phenomenon of contradictions that a war-weary world seems to be still crazy after war.

In this setting of social and political life large problems have arisen, which seem to baffle human wisdom and constructive ingenuity. There seem to be no lasting solutions to these, though in the ultimate analysis they appear simple if correct principles are adopted. In such circumstances, again, the talents and qualities of the younger generation have, in the near future, when they would have to shoulder responsibilities, to be attuned to finding and implementing lasting solutions of the great problems that confront mankind to-day. Here it is that knowledge and virtue, character and talents count. These will depend upon what you make yourselves now during the course of your education. From it you must derive the mental capability to view things in their correct perspective and come to conclusions based upon righteousness and justice and not upon selfishness and greed, whether individual or collective. In this mental equipment and readiness to use it lies, I think, the future release of mankind from the afflictions it is now undergoing.

In this task what should count uppermost is the importance of the ethical and higher values of life in any scheme that might be devised. It is because these have been removed from human life that nations and statesmen are to-day hopelessly groping in the dark, misery has spread, and the world appears to approach the brink of a cataclysm again. How long will this anxiety continue? The basic solution lies in this, namely, the higher values of life, should be restored and re-instated. On that basis alone can mankind be re-habilitated from the present state of chaos.

It is in this all-important matter that we are drifting away from our moorings. There are now two conflicting currents of ideology that strive for the mastery of the world. In the ultimate classification one is materialism and the other is spirituality. One concerns itself with the mere material and mundane aspects of life, the other with these and much more, namely, while taking into consideration the material and earthly needs of life, these are enlivened and informed by principles transcending the realms

of mere material life. Life's goal is viewed in a superb light. Between these two clashing ideologies you will have to make the proper choice. Nurtured in an institution like this you have the necessary guidance, environment and facilities to arrive at a correct choice. If that is made in the proper manner, I am certain the path you choose at the present cross-roads will be one where higher values of life and ideals of spirituality will form the fundamental basis of life, and humanity may not be lowered to the level of mere animals, but may be kept at the noble level it deserves.

In the eagerness of progress, therefore, do not miss what is right and run after what is wrong. Superficial thinking and emotionalism must be eschewed from your judgments. And make use of your education and of your opportunities to cultivate and strengthen the high ideals to which you should hold fast, through thick and thin, in the thorny life that lies ahead of you when once you leave the portals of this College.

The intelligentsia of a country are the leaders of the people. Leaders have to lead and not to be led. Democracy is deteriorating into proletarianism, and thus the correct relationship between the leaders and the led is getting reversed. This is a danger that threatens the well-being of the people. Against this tendency, the educated men of the land have to strive in order to restore the balance. Moreover, in the new set-up of things, men of our land have to fulfil the task of holding up the torches of national honour and reputation outside our country. From among the present generation of students future material has to be found in this respect. After India became free the mantle of India's diplomatic representations and duties abroad fell upon men and women who were worthy for the task. It is with genuine satisfaction that we can look upon the work and achievements of our representatives abroad both on ambassadorial levels and on the various international bodies. The traditions thus started will have to be maintained and the future supply of personnel for such high services will have to be ensured. They may be few; but on those few who go out would depend the upholding of India's reputation and prestige.

Thus for internal and external work the present generation of students will have to prepare themselves by making the best use of their educational opportunities and refusing to fritter away their time and energy on other activities. They must derive understanding and wisdom from their education. The process of education is like a stream that deposits grains of gold on the path it traverses. That stream is the stream of factual knowledge, the grains of gold are the wisdom it deposits and the bed of the stream is the human mind.

We must bear in mind the distinction drawn by Plato between factual information and understanding. As the Radhakrishnan Commission Report on University Education has rightly stressed in this connection, "no amount of factual information would make ordinary men into educated or 'virtuous' men unless something awakened in them an innate ability to live the life of the soul". From the stock of knowledge which students receive wisdom and virtue should result. These are bases of character; character is the basis of individual excellence; and individual excellence is the basis of real national greatness.

Friends, I have placed these few ideas—nothing novel—for your thought and consideration, and if they produce some beneficial reaction on your minds, I shall consider myself amply rewarded.

As stated before, the College is dear to me and I still look up to this great institution and the eminent *Fathers* of it for light and guidance in the work I am discharging. My parting wish is, may this great institution continue to thrive and flourish and fulfil its mission of good to the people of this country!

May God bless you all!

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University Education

[This speech was delivered by Rev. Fr. J. Kalathil, S.J., Rector, on the occasion of the Rector's Day, Nov. 13, 1951. It will repay deep thought and reflection—ED.]



OUR veteran educationalist and Vice-Chancellor of Madras University in his Convocation Address to the University of Agra has analysed the causes of the lowering of the University education standard.

The standard of Education in Universities has fallen and he attributes this fall, to the chaotic condition that exists in most of the Colleges and Universities, to the lack of contented, competent and permanent teachers, to the deplorable overcrowding of students, and to the want of personal contact between the teachers and the students.

We have every reason to thank the Almighty God, for the excellent order and discipline in this institution. Our teachers are not discontented and are certainly competent, and we are planning ways and means to make them more contented and happy. Most of our teachers, particularly the senior members, have pledged themselves to teaching as a life-long profession. Personal contact between the teachers and the taught does exist, but could be increased. We have tried to expand the College buildings to give elbow room to the students, and next year we shall make a serious effort to decrease the number of admissions to the College classes.

On a day like this when the whole institution is come together here for mutual greetings in a family gathering, it is not out of place if I put you a few questions and try to elicit answers from you:

What is the purpose of a University Education? Why have you come to this College? Has the Academic degree only a commercial value? Is your B.A. & B.Sc to serve only as a ticket to purchase a lucrative post?

Of late much has been said and written about these questions, because of the large number of youths knocking at the University College portals for admission. It is high time that you too put these questions to yourselves and try to find the correct answers. Those days are gone when University degrees could have secured a job. Now-a-days even Ministers and legislators have found entrance into the Cabinet and Parliaments without a University ticket. Very soon University degrees may not be counted for admission in administration of Government, and so if you

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have come to the College for securing a lucrative job you will be sorely disappointed.

What then is the purpose of University Education? University Education is for life, and not for livelihood, it should develop your personality. Personality implies, distinction, completeness, incommunicability, self-sufficiency and independence. University Education should make you stand on your own legs. To achieve this completeness, this self-sufficiency, it should develop your soul force, your intellect. The intellect is made for knowing truth, to know and understand the right things, 'Recta Sapere.' The intellect is for satyagraha—satyagraha not in the political sense but for the grasp of truth. Education should form the mind to truth, for truth is the health of the intelligence, as falsehood is its disease and corruption. Formation of the Intellect does not consist in the mere acquisition of knowledge, for the possession of unrelated and unanalysed items of information encumbers rather than invigorates the intelligence. "Fitting the mind for the reception of truth rather than filling it with knowledge is the proper object of University education." To think for oneself and to judge correctly should be the fruit of your College career. Composition writing and mugging up lessons no doubt will go far towards the development of your Intellect, but that is not enough. Cultivate a personal way of thinking and judging; appraise the right values of things and persons, and get at the right principles of thought and action. The universal good is higher and greater than the particular good, the spirit is above matter, the soul is superior to body, the eternal should be placed before the temporal. Every thought, word or action is one more step taken to an eternity of happiness, or to an eternity of misery. If you understand and realize these truths deeper, and live up to them, the years spent in this College will be fruitful.



Captain Ragunath

By T. J. Nagarajan, I U.C.



“DING-dong, ding-dong.....” rang the school bell. All students came joyfully, rushing out of the school. They were overwhelmed with happiness when it was announced that the next day was a holiday. Gradually, as they dispersed their cry of joy began to diminish and after some time only one student was left; he had some books in his hand; he was weeping and walking very, very slowly. When he reached the gate of the house, situated at the corner of a nearby street, he turned and entered. If he were in a good mood, he would go and place his books on a shelf; but to-day he stood in the verandah and went on weeping; his aunt came out of the kitchen and when she saw him weeping, she asked:—

“Ragu, why are you weeping?” Ragu remained silent. She continued, “Have you been sent out of the class?”

Finally he began, “No, my aunt, no;.....I.....I have.....;” words refused to come out of his mouth.

“Tell me the truth; what happened?” Amidst his sobs he managed to say, “Aunt.....I have.....lost my English book.” She became furious and roared out in anger, “You, silly boy; your father left no money for you and I am not going to spend a single pie on you; get out of the house: do not enter again!”—saying this she pushed him out and shut the door. Ragu fell down, but got up and began to run. He ran and ran, and reached an open ground—five miles away from the city of Rangoon, but very near to the harbour.

It became dark everywhere and he sat under a tree and wept; suddenly he stood up and wanted to go back to explain things to his uncle; but the last words of his aunt made him sit down again and he fell asleep.

The clock struck eleven; the city was wrapped in darkness, no star was seen in the sky for the thick black clouds had veiled the stars. The only sound that broke the silence of the city was the barking sound of a distant watch dog; the streets were deserted. The light of the street lamps tried to drive away the darkness around it, and at such a time, very late in the night—a man, with his coat hanging from his hand was found walking along the street.

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He reached a house at the corner and knocked the door calling, “Vimala,” a woman—his wife—came and opened the door—he entered and hung his coat on its stand and placed his bag on the table. Then he went to wash. When he came back, he called out, “Ragu, Ragu.” His wife asked him why he was calling him and he said, “I took his English book with me to my office by mistake; poor chap, his teacher might have punished him; where is he? Is he sleeping?” She did not answer; observing her silence, he continued, “I want to see him, now.”—And he began to search for him. Finding him nowhere in that house, he asked “where is he?”

“I have sent him out” she replied in a low tone.

“Where have you sent him?” Really, she hated Ragu at heart; but her hatred did not equal her husband’s love for him. Now she divulged her hatred saying, “He said he had lost his book; so I sent him out and told him not to come home again.” Her husband was very angry. “You, wretched woman, have you no pity in your heart?” He stopped and took his meals in a hurry and then opened the door of the house, but found it impossible to go out searching for Ragu—for it was raining cats and dogs: he had to stay and he went sadly to bed.

The morning sun, in all its fresh vigour, awoke the sleeping inhabitants. In the harbour, the coolies got up from their bed and began to unload a ship. The Captain of that ship took his breakfast and went for a walk round the harbour.

He came to the place where Ragu was sleeping; his eyelashes as well as his dress were wet—the former due to his sobbing and the latter because of the heavy rain at night. He looked very miserable. The Captain was moved with pity for him and woke him up, asking how he came there. Ragu simply narrated his misfortune. The Captain took Ragu’s hand in his, and took him to his cabin and fed him with bread and milk. From that day the captain looked after him and brought him up.

Years passed by, when he reached his twentieth age, the Captain recommended him and Ragu was made a captain.

When Ragu was about to join duty, his master called for him and spoke as follows:—

“Ragu, I have brought you up; you are now grown-up and must try to stand on your own legs. Be broadminded, respect your elders; forgive your enemies and do good to all.....; Pray God with all your heart and soul to give you courage to do your duty. I bless you and hope you will prosper in your future!”

Ragu's uncle for years looked for his nephew. He had given a report about him to the police. It was only after many years that he was informed that Ragu was once seen travelling in a ship bound for Calcutta. He tried to find him there; but it was in vain. He became very weak due to the restless pain in his heart at the loss of his nephew.

Years rolled on; one fine morning, he was sitting in his chair absorbed in the daily newspaper; he was astonished on seeing a heading and shook his head. The headline ran as follows:—"Japanese Troops in Burma—the Japanese are going to invade Burma." Under the heading the places which they had bombed were mentioned. After some time he put the paper on his table and started for his office.

At about 11 A.M., the army siren was heard and it was warning the people to be cautious; all offices were closed and all officers ran to their houses to save their wives and children. Ragu's uncle was also one of them. He reached his house and took some pocket money and with his wife he made for the port, leaving all his possessions.

It was two o'clock when they reached the harbour. Ragu's uncle and his wife and hundreds of others got into the ship which was bound for Calcutta. They set sail at four P.M. The ship drifted slowly and cautiously out of the harbour on to the sea; the white waves with white foam dashed against its sides. Night came down. A chill and cold wind blew on to the open deck of the ship. Snaps of conversations were heard by the Captain when he was walking along the decks. Most of it was as follows:—"Alas! how much property has been lost!"—a wife would exclaim; but the husband would console her, "See here! See here; why are you crying over spilt milk? We can earn money whenever we try; but life we cannot." With such conversations that evening passed on.

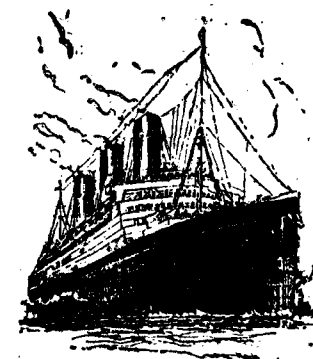
The clock struck eight, and the Captain—Ragunath, went to his cabin to take some rest; he seated himself on a chair, and after a few minutes his servant came in and informed him that a lady was waiting at the door. Ragu said, "Let her come in." His servant went out—and a lady with tears in her eyes appeared on the scene; she bent down and began, "Captain, my husband is suffering from a cold fever and it is serious; there is no time to waste: where is the doctor? Please call him"—she finished her speech but when she raised her head and looked up at the Captain's face, her eyes broadened with astonishment and suddenly she cried out, "Oh! my Ragu—!" The Captain who was then ordering his servant to fetch the doctor to the patient's room, was surprised at her exclamation and looking at her, he also exclaimed, "My aunt! will you forgive me?"—For a moment there was a pause and the servant went

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out. Then Ragu inquired about his uncle and she about him. Some minutes passed in their conversation and then his aunt told him that she must go and see her husband. He accompanied her and when they were nearing the door, the doctor came out of the room and informed him, "Sir: it is bad weather; the patient is attacked by a cold fever. I think, he is very weak. I advise you not to draw him to conversation.—I will be returning soon." They both entered the apartment and when the patient saw the man he exclaimed, "Captain! why have you..... Oh Ragu!"

"Yes; I am Ragu." "Will you forgive me, my darling?" said his uncle, "I cannot follow you; why are you saying so?" "Ragu"—his tone trembled "Listen to me. I am the man who was the cause of all your troubles. I took away your English.....will.....you....." with these words he fainted and fell back on his pillow. Ragu rushed towards his bed called out "Uncle, uncle"—There was no response and he took his hands. No, he had not fainted; he was dead! His uncle was no more. Then Ragu began to weep. The corpse was removed and confined to the sea with all due ceremony. This being done,—the ship started again!



Freedom Versus Discipline!

By V. Krishnasamy, II U.C.



FREEDOM is a word interpreted by people in the most ludicrous way and is subjected to countless misrepresentations, so that only a few seem to know the real meaning of the word. Many pretend to know and even deliver long lectures on the word and its significance but they do not, in their day-to-day life, act up to their theory and this is to be much lamented. That a thing much talked about is really understood only by a few is neither strange nor paradoxical.

Four years of freedom, of a free life, has taught us very little or nothing about the real meaning of the term, 'freedom.' "We have been slaves," our leaders said. We struggled for freedom since we were told to do so by these same leaders. Then one day we were told, again by our leaders, that we were emancipated, we were free. That is all. We did not even care to learn what freedom was. On the contrary, we began to have erroneous and misleading conceptions about it. The poet says,

"A little knowledge is a dangerous thing;
Drink deep or taste not the Pierian spring."

To avoid impending disaster, due to false knowledge, correct understanding of the word is necessary and that is attempted in this essay. We would also like to remind you that whatever we have said about freedom holds good for the word discipline also. Many speak of discipline in the same loose way that they speak of freedom but very few are disciplined in the real sense of the word.

That freedom and discipline are closely related is a matter of common experience. Professor John MacMurray of Edinburgh University in his recent book "Freedom and Responsibility," says 'freedom, responsibility and dignity are three inter-dependent factors, which are inextricably mixed up together.' There can be no freedom without responsibility and there can be no dignity without freedom. Responsibility is the result of disciplined behaviour; and one is said to be disciplined, in a broad sense of the term, if he realises his responsibility as a man, as a member of the human race.

'Ludicrous' is the word best apt to, describe the various conceptions of the word 'freedom.' To a student the word freedom means freedom

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from studies; to a teacher freedom from teaching; to a pedestrian freedom to walk in the middle of the road; to government officials (at least to some of them) freedom to receive bribes. As soon as the illiterate masses of our country were told that they were free, they began to think that they needed not to pay any more taxes and that it was no longer necessary to work. Even the supposedly literate people, who, when they were 'slaves' walked silently on the foot-paths, now began to walk majestically down the middle of the street, and when asked by the police to walk on the footpath, thought that their liberty was being attacked. These were the consequences of their false understanding of the word freedom.

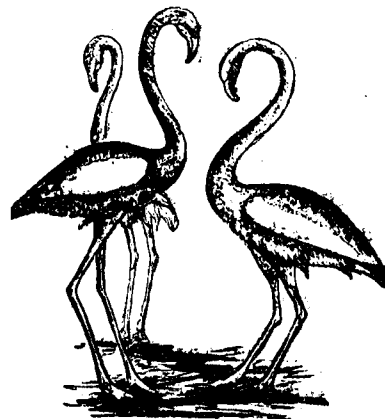
Freedom, however does not consist of individual freedom alone. Freedom does not mean that we can do anything we like, at any time we like and in any place we like. It means that we can enjoy individual liberty to that extent that other people can enjoy their individual liberty. For instance, a student has the individual freedom to talk in class, but if he is allowed to exercise that individual freedom, then the other students are deprived of their individual freedom of listening to the lecturer. Or again, a taxi-driver can drive his car in anyway he likes, but if he does so then the pedestrians have to sacrifice their individual freedom to existence. A virtue in excess becomes a vice. The above examples prove that the excess of individual freedom curtails universal freedom. The smaller the realm of individual freedom, the greater the realm of universal freedom. Freedom, therefore, can be defined as "a product of human fellowship whose principles are embodied correctly in the democratic slogan—Liberty, Fraternity, Equality" and not as a free license for an individual to do as he likes.

From all this we see that there should be a check on individual freedom. In order to regulate the flow of water and to prevent a flood there must be a dam across the river. In the same way in order to prevent men from being extremely self-indulgent and to regulate their lives there should be a check on their individual freedom and that check is discipline. A taxi-driver is prevented from driving how he likes, a student is prevented from being disobedient by discipline. Hence it is but natural that people who do not want their individual freedom interfered with, should scorn and hate discipline. But they should not forget that curtailing individual freedom, makes freedom more universal. Hence discipline is not despicable—it is to be exalted.

Discipline is the whip that makes the horse of freedom keep on the right path. Discipline is the dam that regulates the flow of freedom. Discipline is the shutter that keeps the wintry blasts of excess of individual

liberty from entering the house of universal freedom. Freedom arises from discipline, from restrictions. This seems to be strange. But as from mud the beautiful lotus grows, in the same way freedom arises from discipline.

To sum up. The best way to establish freedom on earth is to universalise it by curtailing individual freedom by discipline. "To believe in freedom," says Prof. MacMurray, "is to believe in setting other people free." Sanitarians preach that we can never enjoy the best health unless our surroundings are clean. Philosophers tell us that we can best seek our own happiness by making others happy. It is therefore neither strange nor astounding that no man can enjoy in the fullest measure the blessings of freedom unless he shares them to the full with his fellowmen. "Like culture, like knowledge, like virtue and like spiritual merit, freedom is a thing," "says V. S. Sastry," which the more it is given the more it grows; the more it is spread over all lands, and the more it takes from the substance where it dwells, in return the more it gives out in greater abundance, beauty, colour and bliss for all. "He who would circumscribe freedom to some particular areas and to some particular people, knows not what he is doing, for he is taking away from humanity, a possible contribution to its richness and glory, which I take to be the will of Providence that every race and people should make in its own good time."



The Tea You Drink —

By Joseph Pinheiro, III B.Sc.



MOST of us like to drink tea some time or other, yet we do not care to know anything about its preparation. This shows our gross ignorance. According to Robert Lynd this kind of ignorance can give us pleasure, when we try to learn something about it.

The Chinese have used tea from a very early period. It was first brought to India from China and is now extensively cultivated on sloping hills of Assam, Bengal and other High Ranges. The higher the elevation, the finer the tea. The minimum elevation required is 4000 ft., and the maximum reaches up to 7000 ft. For a rich and exuberant growth of the plants, warm and moist localities are needed. Rainfall must be frequent and copious. The plant thrives well in light friable soil.

Planting is usually done in the month of November. The seeds are placed a few inches apart in carefully prepared nurseries. They are watered, shaded and weeded properly. The seedlings are then ready for transplanting in the month of May when they are 6 inches to 8 inches in height. They are planted at a distance of 4½ ft. from one another in pits 15 inches deep. After two years they grow to a height of 4 ft. Then they are pruned down to 8 inches. The plant is allowed to grow again and the bushes spread out. They are ready for yielding only after three years.

There are four stages in the manufacture of tea. They are, withering, rolling, fermenting and firing. Two leaves and a bud from the end of a twig are plucked from the bushes every seven days. Plucking is done by women and children. The leaves plucked in large quantities from the bushes are taken to the factory for withering. There are two kinds of withering, artificial withering and natural withering. Artificial withering is done by passing a blast of hot air through the loft where the leaves have been spread on wire meshes. They are kept there for about six hours. Natural withering is done by spreading the leaves on wire meshes in an open shed. Natural withering requires about 12 to 24 hrs. If the wind blows steadily, the leaves will be ready after 12 hrs.

The next stage is rolling. After withering, the leaves are put in great rolling machines. There are single action and double action rollers.

First the leaves are put between single action rollers so as to leave the tips of the leaves unbroken. These tips are called Orange Pekoe. This rolling is done for 30 minutes. Then the leaves are sifted to separate the fin from the bulk. The fins are taken to the fermenting room. Then the bulk is put between double action rollers and rolled for 30 minutes, after which it is taken to the fermenting room.

The leaves taken to the fermenting room are spread on the floor 2 to 3 inches in thickness. There the leaves undergo chemical action. Oxidation is complete within $2\frac{1}{2}$ to 3 hours. When the oxidation is complete, the leaves get a copperish colour. If the leaves are over fermented they lose their fine colour and quality.

When the whole is oxidised it is passed through drying machines having trays fitted on an endless chain. The leaves are dried at a temperature of 200°F . They are put on the topmost tray in a uniform thickness. The drying is complete when the leaves come out of the lowermost tray after 30 minutes.

The dried tea is passed through various size meshes in the sifting room and is classified into different kinds of tea in the following order according to their quality, B. O. P. (Broken Orange Pekoe), B. P. (Broken Pekoe) and Dust. The tea manufactured by the above process as a whole is called Black Tea. After classification tea is packed in wooden chests lined inside with lead foil.

There is another kind of tea known as Green Tea. This is tea in its natural form. In the manufacture of Green tea withering and fermenting are substituted by steaming and panning.

Most of the tea manufactured in India is exported to foreign countries. We should not be under the impression that this tea is used only as a beverage. A good amount of tea is utilized for making paints. Only a small portion is used for "the tea you drink."

*The sadest thing about liquor is that
a man drinks to another person's
health and ruins his own.*

A Memorandum on the First Five Year Plan

By M. Arokiasamy, M.A.



THE First Five Year Plan of the Indian Planning Commission, which has been submitted to the public for eliciting their opinion on it, is a most important document which deserves the closest study. Being the outcome of an desire to improve the economic and social earnest condition of the people of India as rapidly as may be practicable in the present circumstances, it bears on every page the stamp of a transparent sincerity of purpose to achieve that end, which even its worst critics cannot but acknowledge. And it is with a full sense of appreciation of this outstanding feature of the Plan that the following observations are made on some of its more salient points.

1. In the first part "Approach to Planning", the aim and nature of the Plan are clearly set forth. The aim is to set up, in accordance with the Directive Principles of State policy enunciated in Articles 36-51 of the Constitution, "an economic and social order based on equality of opportunity, social justice, the right to work, the right to an adequate wage and a measure of social security for all its citizens." That economic and social order is to be of the democratic, not totalitarian, pattern. This means, in the concrete, that private enterprise has a place in it, though, unlike in a purely *laissez faire* system, it is liable to such control by the state as may be necessary in the interests of the common good. This type of economy is what is now-a-days described as "mixed economy." With the ultimate aim of the Plan and the broad outline of the economic and social pattern envisaged in it, there will be, no doubt, general agreement. But not so on the relative place assigned in it to State and private enterprise respectively. The plan says "The respective roles of the State and of private enterprise in the present stage of economic development have been set forth in the Industrial Policy Resolution of April 1948. The broad line of policy in this respect is enunciated in that resolution in the following terms:.....for some time to come, the State could contribute more quickly to the increase of national wealth by expanding its present activities wherever it is already operating and by concentrating on new

units of production in other fields, rather than on acquiring and running existing units. Meanwhile, private enterprise, properly directed and regulated has a valuable role to play." In plain words the policy is (1) that at the present stage, the state should keep the industries it already has and take up new ones which are as yet untapped by private enterprise and (2) that at a later stage it might nationalise the existing private industries which, till then, private enterprise should keep going.

Despite several references in the plan to "the important part" of private enterprise, it is virtually reduced to a position in which it must rest content with what the State chooses to leave in its hands and only as long as it is pleased to do so. There seem to be two main grounds for the policy. One is the complacent assumption, implied in the Resolution and evident throughout the Plan, of the superior efficiency of State enterprise. It is a bold assumption in the face of the disconcerting experience in the nationalised industries of Britain, not to mention State enterprises in India. The other ground is the suspicion, which is obvious from the repeated and over elaborate homilies to private enterprise, to co-operate fully for the purposes of the Plan, that it might not put the public interest above its own in sufficient measure. Though private enterprise has had its faults and failures, it cannot be denied that on the whole it has played its part in the public interest with credit. It is unfair as it is unwise to hold it suspect and confined to a narrow sector of activity. Thus on the very grounds on which it rests, the Plan runs the risk of defeating its own purpose.

On the other hand this would not happen if the Plan were based, as it should be, on fundamental principles and facts relating to human nature. The guiding policy, in the light of these, may be briefly stated on the following lines. As the State exists for the individual and not vice versa; it should protect his rights and liberties and thereby enable him to realise his full personality. Among the rights it thus safeguards, one of the most important is the right of private property. Private enterprise is the normal type of economic organisation. There are, however, certain industries which private enterprise is powerless to undertake or should not take up, as that would seriously endanger the common good. They are few and they should be run by the State. Outside these lies the vast field of industry which is the domain of private enterprise, and over which the State exercises control in the public interest. In this pattern of economic and social order private enterprise has rightly the predominant place, while the State comes in to supplement it as well as to control it. The advantages of this system

are obvious. Private enterprise can develop freely in its own legitimate sphere without being haunted by the fear of nationalisation at some future date, and it will be thus induced to put forth its best effort. Nor will the State be overburdened with responsibilities in the industrial sphere beyond what is strictly necessary. The resulting economic climate will be far more favourable for producing the desired results than the conditions envisaged in the Plan, with the State saddled with industrial duties too heavy to cope with, and private enterprise filled with disappointment and anxiety over its future.

2. The Plan mentions three conditions for its success, viz. psychological, political and administrative. It explains them respectively as follows: "(i) a large measure of agreement in the community as to the ends of policy; (ii) effective power, based on the active co-operation of citizens, in the hands of the State, and earnest and determined exercise of that power in furtherance of these ends; and (iii) an efficient administrative set-up, with personnel of requisite capacity and quality." All the conditions are essential. While the first two may be fulfilled without any special difficulty, it may not be so with the last. Judging by the dearth of "personnel of capacity and quality" during the last four years, the prospect of finding them in the next five years is far from encouraging. And yet unless they are found, the Plan cannot be implemented. The want of suitable personnel is a very severe handicap which it is not wise to minimise, for in the absence of the right men the best of all plans will go to waste.

3. The plan involves an enormous total expenditure of Rs. 1793 crores of which Rs. 1493 crores is allotted to the first part and Rs. 300 crores to the second part of the Plan. The sources from which this huge amount is to be raised, may be grouped under the following heads: economy in expenditure, increased taxation, borrowing, deficit finance and foreign finance including the sterling balances. No doubt they are productive sources, but they suffer from certain limitations which may reduce their profitability. Economy in expenditure is an elusive item and it has been particularly so in the last few years with the Union and State Governments. It is therefore not wise to reckon on it beforehand. Taxation is more reliable. However, some of the proposed taxes like a wider sales tax may not be desirable on other grounds, while death duties, though productive in the long run, cannot bring in much revenue in a five-year period. Borrowing is a fruitful source and so is deficit finance, though, unlike the former, it will add to the inflationary pressure. Part of foreign aid is already promised or secured; as regards the other

part, it may be available unless it is prevented by unforeseen developments. It may be noted in this connection that the threat of nationalisation at some future date, though with compensation, cannot but detract from the attractiveness of investment in India by foreigners. The element of uncertainty arising from the limitations of the sources of the finance for the Plan must not be ignored nor discounted by a large percentage, for it may bring in its train unpleasant surprises and consequences. The Plan seems to be over-optimistic in the matter.

4. The Plan is least convincing when it urges the continuance of controls. The essence of the argument in favour of controls is that as shortages continue so must controls, for if the latter were removed, prices would soar up to the detriment of the poor masses. Without entering into a full analysis of the problem, the following relevant facts may be noted here. In respect of foodgrains the official estimates of production are admittedly underestimates. The black market stock represents a percentage of the shortage which must be written down to that extent. The decontrol of 1947-48, at any rate in Madras State, was only a partial and half-hearted measure, which was further vitiated by the anticipation that it would be short-lived, and no conclusive decision could be made from its results. As regards the policy with reference to the food-grains, it may be suggested that, apart from increased production and import, the food problem may be tackled, (i) by specifying the famine areas and treating them on a strictly famine basis, (ii) and by complete decontrol in the rest of the country. Under such an arrangement the commitments of the State in connection with the food supply would be limited to the famine areas and thereby reduced considerably and at the same time the market prices of supply and demand would be allowed to work out an adjustment back to normal conditions. Anyhow there is need for a re-examination of the food policy and of controls generally with a view to the speedy restoration of the free working of market forces, for the Plan seems to have fallen, all too readily, in the groove in favour of the retention of controls.

5. That part of the Plan which will rouse the most widespread and determined opposition in the country is the one which recommends family planning by means of artificial birth control, sterilisation, etc. The food problem is best solved by increasing the food supply and not by decreasing the population. Even if a restriction of population is deemed necessary, the means of bringing it about must be in keeping with man's spiritual nature, it must be moral. Such a means is self-control. On the other hand birth control, sterilisation etc., are a gross violation of the natural

law and morally wrong. They are contrary to religion, and opposed to the tradition and culture of the Indian people. Mahatma Gandhi denounced them in no uncertain terms, calling birth control "a death-trap." It is most unfortunate that the Plan which seeks to improve man economically should attempt to do so by degrading him spiritually. It is earnestly to be hoped that the final draft of the Plan will be free from this sad blot.

6. Finally it may be asked: what is new about the Plan? In one sense it is true to say that there is nothing new in it, for all the aspects of the economy of the country such as agriculture, irrigation, railways, industries, co-operation etc., which are dealt with in it, had engaged the attention of Governments and drawn public resources into them in the past. But what is new is the Plan itself. For the first time in this plan all the different sectors of the country's economic life have been all together covered in an over-all scheme of development. The belittling of private enterprise and the advocacy of birth control and sterilisation are fundamental defects in the Plan; others are defects of detail. Nevertheless, on the whole, the Plan deserves careful study and an honest and sympathetic trial.



The ones who hold that religion has failed are those who never permitted, or have ceased to permit in, to influence their own lives.

A Picnic to Ooty

By M. V. George, III Hons.

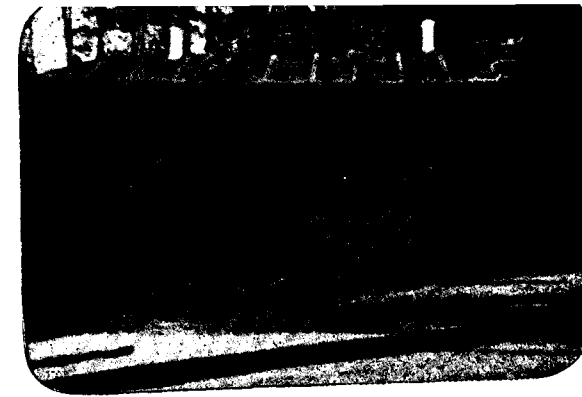


BEFORE proceeding home to spend the Michaelmas Holidays, a happy group of S. H. Students decided to visit Ooty, one of the highest hill stations and one of the best health-resorts in India. At 11 P.M., we started from Trichy Fort Station and at 3-15 A.M. arrived at Erode, where we took some light refreshments and waited for the Nilgiri Express. This left Erode at 5-15 A.M. and reached Mettupalaiyam at 9-30 A.M. where we had to change trains.

There, quite new to us, we saw a special kind of train ready to start. It was a small train with a powerful engine at the back, instead of in the front, and its compartments had only curtains instead of wooden doors. The train gave its usual signal and clouds of smoke rose up in the sky in rolls, as the train began to move slowly out of the station.

The Mountain Railway from Mettupalaiyam reaches the foot of the Nilgiri Hills after 20 minutes journey. The Nilgiris, or literally 'The Blue Mountains' mark the point of line of the Eastern and Western Ghats which constitute the eastern and western boundaries of the great irregular tableland of the Deccan. The Nilgiris are only 11° from the equator; the climate is akin to an English Summer at its best, and probably the most equable in the world. The total length of this Railway line between Mettupalaiyam and Ootacamund is 28½ miles. The journey by Mail train between Mettupalaiyam and Ooty occupies about 3 hours in both the up and down journey.

Though the train was going as slowly as a bullock-cart the journey was pleasant as we had many sights on both sides of the railway upon which to feast our eyes. No sooner did the ascent begin than the variation and profusion of vegetation became noticeable. The mountains and vales which we saw on both sides were to us a paradise of beauty. The first thing which fascinated us was the endless cultivation of evergreen Arecanut-trees. Acres of Arecanut-trees, miles of Arecanut-trees, millions of Arecanut-trees! The beauty of this vegetation, the graceful slopes on either side, and the plains far below extending for miles, shining in different colours in the haze of the sun combined with the grandeur of the towering hills above with their cascades falling through the greenery, presented such a wonderful panorama, that it was



INDIA IN FLOWERS



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TRAIN TO OOTY—Photo by K. J. Joseph, II U.C.



ENTERING A TUNNEL



ENTRANCE TO BOTANICAL GARDEN
Photos by K. M. Thomas, II U.C.



OUR FRIENDS



TRIVANDRUM ZOO



Photos by
R. Nandagopal.

A PICNIC TO OOTY

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difficult for us to take it all in at one glance. The picturesque mountains, turbulent streams and waterfalls, and green forests with wild flowers greeted us everywhere and surely that region could become a veritable natural garden if only it could be made accessible to all people. Two of our friends had cameras and they used this golden opportunity well. To crown all those joys there was the new and wonderful experience of the journey through the tunnels. There are 16 tunnels to go through to reach Ooty, the sixth being the longest and largest. At 1 P.M. we reached Ooty where the cool breeze extended to us a most hearty welcome.

After having got down from the train we were very busy for a while to find good lodgings and the 'Modern Hotel,' the best hotel in Ooty gave us a warm welcome with all the conveniences of home. We took our dinner.

Ooty is the terminal station of the 'Nilgiri Hill Railway' and is famed as the "Queen of Hill Stations" in India. It is situated at an altitude of 7500 feet. It enjoys a salubrious climate and so it is a famous health-resort and a place where inspiration without perspiration is common. The wonderful Downs, the Botanical gardens, the beautiful Race Course, the Dodabetta Peak (8000 feet) and Pykara falls with their hydro-electric works are the important sights there worth-seeing.

The natural beauty of the town is peculiarly attractive. The breeze is calming, cool and gentle. In addition to all this the neatness and freshness of the town are striking and in this respect it can compete with any other town in India.

Soon after our dinner we started off to see the most important places there within the limited time at our disposal. It was the Botanical Garden which attracted us most. We had to walk about one mile along the black road which ran through charming woods of Pine and Eucalyptus to reach the garden and the cool fragrant breeze that came through the leaves took away the fatigue of the journey. In the garden everything is green and fresh. "If there be a paradise on earth it is this." There are two 'Lotus ponds' and a 'Fish pond.' Also there are magnificent flower gardens and various kinds of trees which took away our breath. The most attractive sight was the sight of an artificial India made of various kinds of grasses in different colours and it is rather difficult for me to express its beauty in words.

After having enjoyed the beauty of the garden we started for the famous 'Ooty Lake' and we spent some time there boating. In the

evening we returned, after seeing almost all the sights in Ooty, to our lodge happily where there was peace, silence and solitude.

The next morning was bright, clear, glorious and inviting. The sun was still behind the hills and in the dim light the fresh green scenery was alluringly magnificent. Some of us took breakfast soon, packed up, and started towards the bus-stand while some others stayed there for one day more. At 7-45 the bus started and we left Ooty.

Ooty is a beautiful and progressive town. If you choose to go there you will be spell-bound at these beautiful sights and your mind will be lost in admiration and animation. Just Try!



Punctuality is the duty of gentleman and the politeness of kings: not the art of guessing correctly how late the other members are going to be.

Solar Energy

By L. S. Narayanan, V B.Sc. Hons.

&

T. G. Narayanaswamy, V B.Sc. (Hons.)

Introduction :

"Beyond expression bright
Compared with aught on earth, metal or stone,
Not all parts alike, but all alike inform'd,
With radiant light, as glowing iron with fire,
.....
Th' arch-chemic sun, so far from us remote,
Produces, with terrestrial humour mix'd,
Here in the dark so many precious things"—MILTON.



THE sun represents to us on earth the source of light and warmth, without which all life would be impossible. Though men, even of the very earliest days, knew that the sun was a constant source of abundant energy, they were unable to find out how that energy was generated and maintained. For a long time in the past they were content to admire the wondrous ball of flame going its rounds regularly, day after day, without rest or repose and even to worship it as the God of bounteous crops and fair weather. Only of late, about the beginning of the nineteenth century, a scientific and systematic study of the sun was undertaken. Since then, our knowledge of the great benefactor of the earth has grown steadily and to-day we are not only able to employ the energy of this power-house of God for manifold practical purposes, but also to conjecture almost correctly how that super power-plant is designed and conserved. Our aim is to review briefly the growth of this knowledge concerning solar energy.

General description of the sun

Astronomical size up: Astronomy has it that the sun belongs to a stellar system known as the "Milky Way" which contains some 3000 million stars. The sun began its career as a luminous star about five billion years ago. Though at a distance of about 93,005,000 miles from the earth it may be considered to be close at hand as far as we, confined to the solar system, are concerned. Exact calculations have shown that the sun is 3.32×10^5 times as heavy as the earth and about 13×10^5 times

as bulky, its diameter being 864,000 miles. Spectroscopic observations have further shown that the sun is made of very much the same stuff as the earth.

Prominences and Corona: Astrophysics, with the aid of photographs taken with powerful telescopes and specially devised spectroheliographs, has revealed very interesting phenomena that take place in and about the sun. The two striking features of the solar surroundings are the "prominences" and the "corona." The former appear as fiery red tongues of flame streaming down 300 miles per second and they take the most fantastic shapes. The other, viz., the corona is the delicate pearl like light appearing on the outside of the glowing upper atmosphere of the sun which can be observed during a total solar eclipse.

Sun Spots: Photographs of the sun further show the presence of rugged patches on the surface of the sun with a darker centre and a lighter band of shadow round them. These are called "sun spots" and they seem to be huge irregular vortex or whirlwind arising as a result of colossal storms on the sun's surface, the storms being presumably due to the vast differences of temperature in the sun. They are found to follow a 11 year cycle and when they appeared prominently in 1946 they were carefully studied by Sir Edward Appleton. His observations have shown that continuous short wave emission originate in the disturbed sun spot region. These waves are merely solar radio-waves (though of very low intensity) which could be detected by means of sensitive radar receivers. The effect produced in headphones and loud speakers is that of a hissing noise called the "radio-noise."

Chromosphere and Photosphere: It is also found that the sun should consist of a central core of thickness about 15 kilometers called the "photosphere." Above this the density continues to diminish rapidly but there is no definite outer boundary to the distribution. Surrounding this intensely hot region is a comparatively cooler region called the "chromosphere," which is a highly rarefied layer of the solar atmosphere very different in constitution from that of the earth's atmosphere containing vapours of not only light elements but also heavy ones such as platinum, silver and lead.

"The interior of the sun," though quite unobservable must consist of elements not only in vapour form but also in the ionic state, since a temperature of 20,000,000 degrees has been calculated for the sun's centre, while at the surface it is only about 6000 degrees. The interior of the sun has often been compared to a huge power station working continuously.

The energy which is generated and let loose in the interior drives out streams of heat to the surface whence it pours away into space in the form of radiation. We shall now proceed to get an idea of the quantity of the solar energy thus emitted.

Quantity of solar energy :

When we consider the supply of heat the earth derives from the sun we are struck with wonder at the real vastness and the relative minuteness of the supply. It has been found by Sir John Herschel "that the direct heat of the sun received on a surface capable of absorbing it and retaining it would suffice to melt an inch of ice in thickness in two hours and thirteen minutes." Hence he finds that no less than 26,000 tons of ice would be melted per hour by the heat actually thrown on a square mile of the earth exposed at noon near the equator. This amount must be multiplied fifteen million times to correspond to the heat actually received by the earth's globe during a single hour. The rate of heating by the sun's rays is no doubt less than that experienced when sitting three or four feet in front of an electric heater but we must bear in mind the fact that we receive only $\frac{1}{2,138,000,000}$ th part of the energy which the sun actually radiates into space.

Manifestations of solar energy :

In the past, solar energy has been stored in the vegetable growth of trees which later became coal forests and in the bodies of minute aquatic organisms, which, it is thought, later became converted into the oils which form the petroleum deposits. These two crucial power sources represent solar energy stored in distant epochs. Energy stored more recently in the evaporation of water and its deposit in the mountainous regions is available to us as hydraulic power. Wind power represents solar energy stored by the heating of the earth's atmosphere. Even atomic energy must in essence owe something to the sun, if, as we believe, the earth was once part of the sun.

Origin of solar energy :

Ever since man began to acquire some conception of the magnitude of the solar radiation, he has been fascinated by the problem of how the sun has been able to maintain such tremendous outpourings of energy. At first sight it would appear that the sun is on fire. But we can show, readily, that the sun is not burning in spite of its appearance. For even at the temperature of its surface the atoms of the various elements present in the vapour state can exist only as ions. As we penetrate

deeper and deeper below the surface the temperature increases. Hence the sun is too hot for molecules of elements to exist so that there is no possibility of any chemical combination which is a necessary condition in the process of "fire." Moreover, if we assume that the sun is a burning body it would have a lifetime of only a few hundred years, which is palpably too short.

Theories proposed about the origin of solar energy:

Before proceeding to discuss the recent theory on the subject we shall briefly review some of the older theories. Among these, two are of interest to us, viz., (i) the "contraction hypothesis" suggested by Helmholtz and (ii) "the meteoric impact hypothesis" suggested by Thomson and Mayer.

The contraction hypothesis assumes that the gradual contraction of the solar orb is the main spring of its energy. The tendency of matter in the sun to fall together due to mutual gravitational attraction, the compression of the gases of which the sun is composed, arising as a result of the sun contracting upon itself and the consequent heating effect that may be produced—all lend support to this theory. But the energy obtainable from such a contraction is quite inadequate in view of the great age that is attributed to the sun. The age of the sun has been calculated, on the basis of the contraction hypothesis by Eddington to be less than 20,000,000 years. But biological, geological, physical and astronomical observations lead to the conclusion that the sun's age can scarcely be put less than 10^{10} years.

Mayer's theory: According to this theory the sun's heat is maintained by the incessant downfall of cosmical bodies gathered out of space by the sun's mighty attractive power. But the intermittent and irregular supply of meteoric matter affords only an insufficient explanation of the sun's copious and steady emission of heat. Moreover, the theory has nothing to say about the liberation of energy in the deep interior of the sun.

Sub-atomic energy hypothesis:

In view of the failure of the above theories, the search for finding the source of solar energy was given up for some time. But with the discovery of the great preponderance of hydrogen in the composition of the sun, which was made some thirty years ago, scientists became more hopeful of tackling this old problem. It was at this stage that Perrin and Eddington suggested for the first time that the source of solar energy would be subatomic. The process by which sub-atomic energy might be liberated are: (i) Breaking down of the more complex elements into

simpler elements (Radio-activity). (ii) Building up of complex elements from simpler elements. (iii) Mutual cancellation of protons and electrons.

Breaking down of complex nuclei with liberation of energy is familiar in radioactive transformations. But the only definitely known example of liberation of energy in the building up of nuclei is in the "*formation of helium from hydrogen*." According to the proton-electron theory of nuclear constitution the helium nucleus contains four protons bound closely with two electrons. The atomic weight of helium 4.00 comes from the mass of the four protons so that each proton is responsible for a mass 1.000. But the mass of the uncombined proton is 1.008. The formation of helium from hydrogen has thus involved a loss of 8% of the mass; the corresponding energy (given by Einstein's Mass-energy relation) must have been set free during the process of combination.

It can be shown that this method alone is responsible for the release of the solar energy. Because, as far as we know, the first of the processes gives much less energy than required. To maintain the sun's energy by the breaking down of elements it is necessary to postulate elements of high radioactivity which do not come under our experience. Likewise, in the third process, involving the mutual destruction of protons and electrons, the whole of the energy might be liberated, but under these circumstances the matter of the sun will gradually disappear.

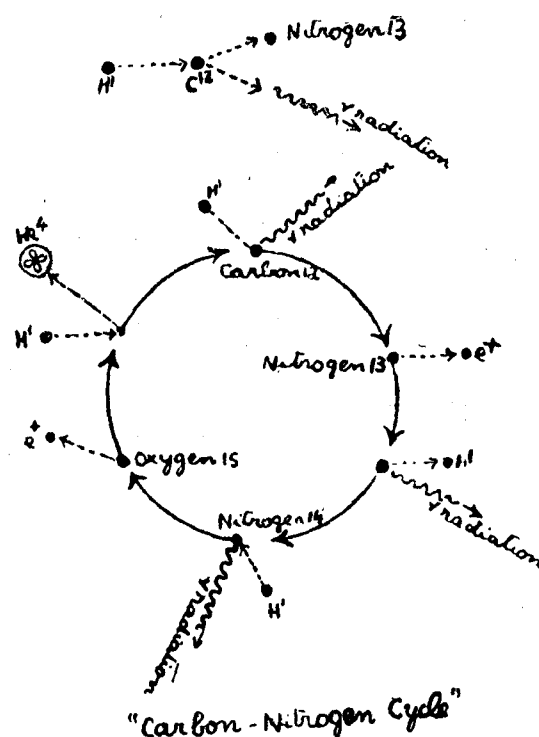
Bethe's Thermonuclear Theory: The carbon-nitrogen cycle:

Granting that the main source of solar energy is in the transmutation of hydrogen into helium, the question naturally arises as to what exactly is the mechanism by which the change is brought about. The "modus operandi" of the phenomenon was first satisfactorily explained in 1939 by Bethe with his famous "*carbon nitrogen cycle*." We shall now consider the salient features of this very plausible theory.

A nuclear reaction being really a fast collision, at the actual internal temperature of the sun, the violent collisions become nuclear disintegrations, where light nuclei fuse together overcoming the electrostatic repulsion. In these thermonuclear processes very large amounts of energy are released which are transformed into radiation.

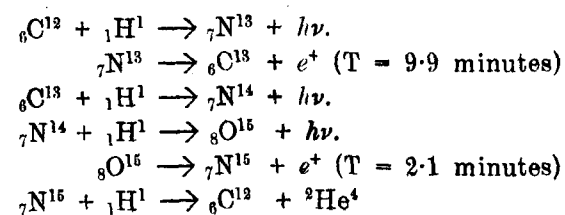
Combining the information concerning the central temperature and the hydrogen content of the sun, with known facts about artificial transmutations, Bethe argued that a "*carbon-nitrogen cycle*" was mainly responsible for the production of solar energy. This cycle is represented in the adjoining diagram.

If a hydrogen nucleus ${}^1_1\text{H}^1$ collides with a carbon nucleus the former is captured and a short wave γ -radiation is emitted. This is illustrated in the upper part of the figure. In the whole cycle of interactions which are responsible for the production of solar energy, a series of interactions shown in the lower part of the diagram takes place. The carbon nucleus takes up four hydrogen nuclei in turn, the consequent secondary changes leading to the emission of two positrons (e^+) and three γ -rays.



The final nucleus splits up to give a helium nucleus He^4 and the original carbon nucleus. The latter thus acts as a catalyst in the conversion of hydrogen into helium.

The reactions may be represented by the following equations:

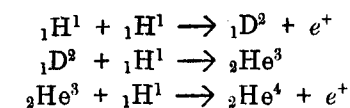


These reactions thus form a "closed chain" or "cycle" returning to the starting point after every six steps. The net result of the chain is the consumption of four hydrogen nuclei to form a helium nucleus. The period of a complete cycle is estimated to be about five million years.

The loss of mass involved in the conversion of hydrogen into helium is small, but in the case of the sun it works out to four million tons of mass every second, corresponding to the conversion of about 570 million tons of hydrogen into about 566 million tons of helium. As fuel, the sun has $\frac{1}{3}$ of its mass composed of hydrogen and less than 1% of this will be lost if it were all converted into helium. At first sight it may appear that a loss of 4 million tons per sec. would soon write off the mass amounting to $\frac{1}{3}$ of 1% of the mass of the sun, but a simple calculation shows that the sun will be able to go on radiating for another 30,000 million years.

Modern views on stellar evolution:

Recent theories on stellar evolution have shown that the carbon-nitrogen cycle comes at a rather late stage in the life of the stars. In the initial stages the luminosity of the stars is due to what is known as the "proton-proton-interactions" given by the following equations:



These reactions are mainly responsible for the production of radiant energy in the "red dwarfs."

The sun may be considered to belong to the category of stars which are still young although its internal temperature corresponds to stars in mature life; hence it is assumed that the production of solar energy might involve both the "proton-proton" and "carbon-nitrogen cycle" interactions.

Criticism of Bethe's theory:

(a) *Favourable points:* The "carbon-nitrogen cycle" and the "proton-proton reactions" are now accepted by most astrophysicists as responsible for the production of solar energy. We shall now briefly summarise the several favourable points which have led to the acceptance of the theory.

To begin with, all the nuclear reactions in the carbon cycle have been observed and measured in the laboratory. Secondly, assuming that

the energy production takes place in the inner core of the sun, we can calculate the distribution of its internal temperature and its density from the observed mass, luminosity and radius of the sun. In this manner it is found that the sun has a central temperature of twenty million degrees and a central density of 100 gms. per c.c. Once the temperature, density, distribution is known we can easily calculate to the rate at which energy is produced i.e. we can predict how much energy the process in question should yield, given the abundance of nuclei participating in it. If we make such calculations using the abundances of carbon and nitrogen shown by spectroscopic analysis of the stars it turns out that in the case of the main, sequence stars brighter than the sun, the "carbon-nitrogen cycle" releases nuclear energy at just about the rate that those stars are observed to emit radiation. Thus the theoretical predictions agree with the observations providing good evidence that the carbon cycle is actually the source of energy in such stars. In the case of the main sequence stars fainter than the sun the same calculations indicate that the source of energy is "proton-proton reactions." In the sun itself, either the carbon-cycle or the proton-proton reactions or both would give the observed rate of energy produced. Perhaps the most conclusive evidence for the carbon cycle is that the rate of radiation is extremely sensitive to temperature which is precisely in accord with the observed facts on the dependence of luminosity on temperature in the case of the main sequence stars brighter than the sun.

(b) *Difficulties of the theory*: The theory, though now generally accepted as the correct one, is not entirely free from drawbacks.

For example, the French astrophysicist E. Schatzmann found that he could not obtain a solution of the equations of stellar equilibrium for the large stars with masses more than ten times that of the sun. This would mean that these giant stars do not produce energy by the carbon cycle. However, Schatzmann did not use the latest probabilities for the reactions in the carbon cycle and he made certain approximations in his calculations, so his results are not conclusive.

Another difficulty has to do with a discrepancy in the relative abundance of nitrogen and carbon in the stars. According to the latest experimental facts on the carbon cycle, the life-time of an ordinary nitrogen nucleus is about fifty times as long as that of an ordinary carbon nucleus. Since both life-times are small compared to the age of the sun, the two elements should establish an equilibrium and we should expect to find nitrogen fifty times as abundant as carbon, in the sun. Actually, however, spectroscopic observations of the atmosphere of the

sun shows that nitrogen is only three times as abundant as carbon. Such a discrepancy would cast doubt on the belief, generally held by astrophysicists, that the elements are mixed uniformly throughout the sun.

These difficulties, however, are not sufficiently serious to vitiate the theory. But they do underline the fact that there are still many unsolved problems in the fascinating story of what makes the sun shine.

Utilisation of solar energy:

(a) *Development of heat*: Solar energy has been recently used in the construction of what are known as "solar furnaces." The essential requisites of such a furnace are large plane mirrors to direct and concentrate solar radiation. The limitation to this method is set by the fact that the surfaces of the mirrors cannot be increased indefinitely. Also the mirror must be able to follow the movements of the sun. Such a furnace has been constructed in the laboratory of Meudon and it has been used to melt even the most refractory oxides like Magnesia (MgO), Glucina (BeO) etc.

(b) *Photosynthesis*: Solar energy is being utilised in a most wonderful manner by plants in the process of manufacturing the substance of life-proteins, sugars and fats from stable inorganic materials. The process is known as "photosynthesis." The process is not only a marvel of synthetic chemical skill but is also a "tour de force" of power engineering. Scientists have not yet found any efficient method of converting solar energy into chemical energy. If we knew the physical secret of photosynthesis then we could perhaps by-pass the "storage battery" function of plants and produce chemical or electrical energy directly from the sun.

It has been suggested that a direct conversion of sunlight into electric current is conceivable by maintaining a P. D. between illuminated and dark cells containing substances like iron and thionine in oxidation-reduction equilibrium, which are found to be very sensitive to light.

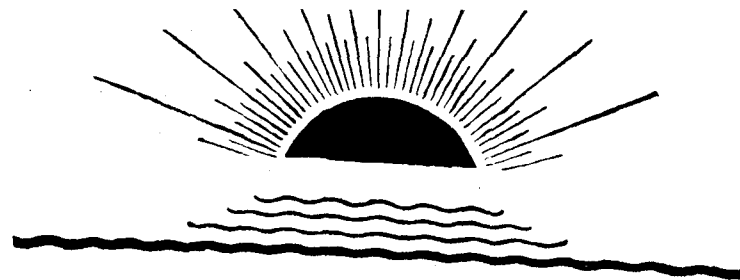
Though much work still remains to be done in this connection, we may expect that it will be possible for us, in the near future, to utilise the enormous amounts of energy pouring from "this mighty storehouse packed with bottles of energy in hot storage" for industrial purposes.

Conclusion:

Now that we have come to the end of our interesting story of the sun and its energy we might conclude by quoting the illuminating passage in which Prof. Tyndall closes his discussion of the same subject.

"Presented rightly to the mind," he says, "the discoveries and generalisations of modern science constitute a poem more sublime than has ever yet been addressed to the imagination.....Look at the integrated energies of our world, the stored power of our coal fields, our winds and rivers. What are they? They are all generated by a portion of the sun's energy which does not amount to even to two millionth of the whole.....Measured by our largest terrestrial standards such a reservoir of power is infinite; but it is our privilege to rise above these standards and to regard the sun itself as a speck in the whole universe, where there are other suns, other systems, each pouring forth energy like our own, but still without infringement of the law, which reveals immutability in the midst of changes, which recognises incessant transference but with little final gain or loss."

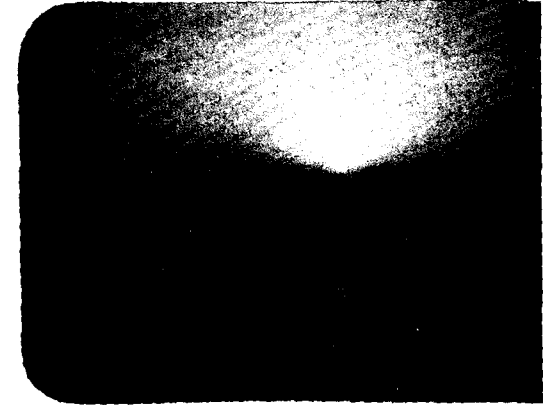
We, on our part, might add that the sun, by constantly and ceaselessly spending its material so that others may live, stands as a symbol of self sacrifice much more real than Prometheus and the Fire of knowledge he brought down from heaven.



Life does not consist in holding all the high cards—but in playing a bad hand well.



SUNRISE



SUNSET

COMORIN

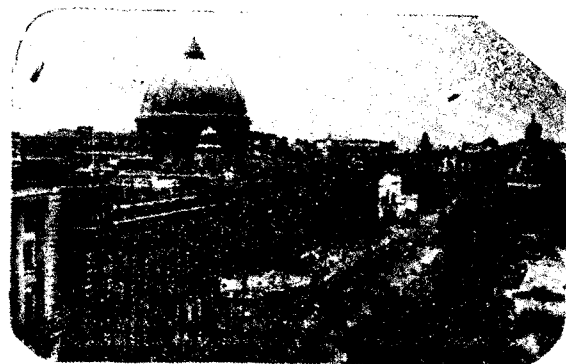


SUNRISE

AT

COMORIN

Photo by Arunagiri Raj, I



2



3



4

Photos by
T. C. Aruldurai,
IV B.Sc.

Youth in India To-day

By Corporal Vincent Louis, "B" Coy., N.C.C.
2nd Madras Battalion.



FROM Point Comorin to Mount Everest, from Bombay on the Sapphire Arabian Sea-coast to Calcutta looking longingly yet fearfully at the petulant Bay of Bengal, an observant traveller will to-day see boys and girls—he may not see the latter in South India as yet—being trained in the art of war in Colleges and even in High Schools. Let us suppose our traveller is curious and that he asks one of those men why he is undergoing military training. He will get something like the following answer from the student.

The Republic of India is one of the youngest but at the same time one of the largest of its kind in the great land mass of Asia. This multi-national state was protected for centuries from invaders in the north by the formidable Himalayan mountains, which however modern science has made relatively easy to overcome. The Arabian Sea, the Indian Ocean and the Bay of Bengal wash the shores of the Peninsula on the west, south and east respectively. To defend this vast sub-continent, India needs an up-to-date army, a powerful navy and a most modern air-force.

India has men enough for her armed forces, but modern warfare requires not so much numerical strength as brains. No fighting force can be efficient and effective without highly trained and skilled officers. Without officers an army will be merely a rabble. Where then is India going to draw her officers from? She can only look to her young men in Colleges to lead her armies when an enemy threatens her sovereignty. This is the main purpose for which the National Cadet Corps exists in Colleges and Schools.

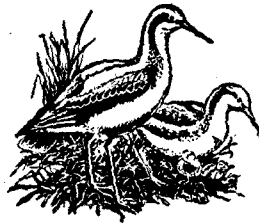
Membership in the Corps is voluntary. The cadets in each college are trained by both army personnel as well as a few of their own professors who have already been trained in military science and hold commissioned ranks. At the end of the 2nd and 4th year of training, the cadets can sit for the 'B' and 'C' certificates respectively. Those in the Intermediate classes who successfully pass the 'B' certificate are exempted from any one of their optional subjects. Holders of 'C' certificates in the B.A. classes are exempted from sitting for the Shakespeare

and Poetry examinations while other cadets are exempted from one of the subsidiary examinations. Holders of 'C' certificates who are graduates, are admitted into the National Military Academy at Dehra Dun without having to pass through the Public Services Commission.

You have thus far seen only the military side of the N.C.C. However, there is also another aspect to this training of boys and girls. The Cadets are not only trained to defend their country, but they are also taught discipline, which is so essential for the progress of a nation. In the Cadre Camps and Annual Camps, young men from different parts of the country come together and live for a few weeks a community life. This fosters a spirit of national brotherhood and begins long-enduring friendships. More important than all this, the trainees forget once for all caste exclusiveness, which is one of the curses of India. Thus the National Cadet Corps is an organisation whose main purpose is to produce citizens sound in body and mind who can be relied upon in a national emergency.

"If a man despairs of becoming a poet, let him carry his pack and march in the ranks."—De Vigny.

How true this is! Was not Hillaire Belloc a gunner before he became a poet and essayist?



It is safer to ask advice than to give it.

The Scorpion

[We are happy to print this article of Fr. Henry Sauthier, S.J., who was a professor of this College nearly 50 years ago. He is an artist, a musician, and as this article will show a naturalist and a fine writer also. Our young students would do well to imitate the clear and interesting style of the author.—ED.]



THE Scorpion is an uncommunicative creature, secret in his practices and disagreeable to deal with, so that his history, apart from anatomical detail, amounts to little or nothing. The scalpel of the experts has made us acquainted with his organic structure; but no observer, as far as I know, has thought of interviewing him, with any sort of persistence, on the subject of his private habits. Ripped up, after being steeped in spirits of wine, he is well-known; acting within the domain of his instincts, he is hardly known at all. And yet none of the segmented animals is more deserving of a detailed biography. He has at all times appealed to the popular imagination, even to the point of figuring among the signs of the Zodiac. Fear made the gods, said Lucretius; Deified by terror, the Scorpion is immortalized in the sky by a constellation and in the almanac by the symbol for the month of October." —(J. Henri Fabre—"The life of the Scorpion".)

The Scorpion (Scorpio) belongs to the class of the Arachnida (spiders). It is distinguished by having the last five segments of the body, or abdomen, modified to form a **flexible tail**, armed with a *sting* consisting of a vesicle holding a pair of poison glands and of a sharp spine behind the tip of which, the ducts of the glands open. The sting itself is very hard and very sharp. Holding it between your finger tips, you can push it through a sheet of cardboard as easily as if you were using a needle.

Owing to its bold curve, the *sting* points downwards when the tail is extended in a straight line. To make use of his weapon, therefore, the Scorpion must raise it, turn it over and strike upwards. This, in fact, is his invariable practice. In order to prick the adversary subdued by the nippers, the tail is arched over the animal's back and brought forward. The Scorpion, for that matter, is almost always in this position: whether in motion or at rest, he arches his tail over his back.

Scorpions have four pairs of **walking legs**, which are truncated and end in a group of short, movable claws. They serve also for stability and for excavation.

In front of the body are a pair of powerful **pincers** and a pair of smaller nippers. The pincers are organs of battle and of information; they are studded with tactile hairs. When moving forwards, the Scorpion holds them in front of him, with the two fingers opened, to take stock of objects encountered on the way. When he wants to stab an enemy, the pincers seize the foe and hold him motionless, while the sting is brought into play over the assailant's back. Lastly, when he wishes to nibble a tit-bit at leisure, they serve as hands and hold the prey within the reach of the mouth. They are never used for walking, for stability or for excavation.

Underneath the body, just behind the legs, are the **combs**, those strange organs, an exclusive attribute of the Scorpions. They owe their name to their structure, consisting of a long row of plates, set close together like the teeth of a hair-comb.

The anatomists are inclined to ascribe to them the functions of a clutch intended to hold the couple bound together at the moment of pairing.

The eyes, eight in number, are divided into three groups. In the middle of the head there are two large and very convex eyes. They are used for lateral vision at close range. The other two groups are composed each of three small eyes and placed on both sides of the arch above the mouth. Like the two large eyes, they are also chiefly used for lateral vision. This is why it can by no means be easy for the animal to obtain a clear view ahead. Extremely shortsighted and squinting outrageously, the Scorpion guides himself with his pincers which he carries outstretched, with the fingers open, to sound the space before him.

Scorpions breathe through **lungs**. The **stigmata** (openings for the admissions of air to the lungs) are eight in number, and are situated along the inferior and lateral part of the abdomen.

Scorpions vary in size from about 1 in. to 8 in. *Pandinus imperator*, of Asia and Africa, the giant of Scorpions, is as big as a large cray-fish or a lobster.

Many Scorpions have *stridulating* organs, like the rattle of the rattle snake.

Habitat. Scorpions inhabit the hot countries of both hemispheres, live on the ground; essentially nocturnal, they conceal themselves during the day under stones and other bodies, most commonly in ruins, in dark and cool places. Their favourite spots are bare expanses poor in vegeta-

tion. Some of the Large African and Asian genera: *Pandinus*, *Heterometrus*, *Opisthophthalmus*, *Palammoes*, live in holes which they have burrowed.

In Europe, scorpions are not to be found north of the Mediterranean provinces: *scorpio europaeus*, small, black, is very fond of houses, especially in rainy weather. The weird beast, is repulsive rather than dangerous. Much more to be feared is *scorpio occitanus*, three to three and a half inches in length, and yellow of faded straw in colour.

Strange but true. In places where scorpions abound, turn over two or three stones; br-r-r-r, "ware" fingers! You will find only one occupant for every stone, or when there are two, one is engaged in eating the other. Invariably it is the female that is eating her mate! What sort of manners, these!

Food. Scorpions feed on various insects, after having pierced them with their sting. They are very fond of the eggs of spiders. The larger kind may kill small lizards and mice and feed on them. Despite their terrible weapon, a likely token of brigandage and gluttony, scorpions are extremely frugal eaters. For days, weeks and even months they may remain without touching a morsel of food, although it may be within easy reach. Their appetite, however, returns at the moulting and the pairing-times.

At pairing time, a sudden change of behaviour turns the sober scorpion into a glutton and makes her indulge in scandalous orgies. Under her stone you will find her devouring one of her own kind in perfect quietude, as she might devour an ordinary head of game. Now these Gargantuan banquets are not normal meals but *matrimonial rites*. They take place only in the mating-season: and the animals devoured are always males, who very rarely are able to escape after the pairing is over. But how can the female manage to kill her mate, is still a secret; and not even the "arch-patient" observer and eminent entomologist, J. H. Fabre, has been able to find out. He seems to think that it is by stabbing.

The Poison. No insect and no very small animal is immune against the poison of the scorpion; it may be sudden death or a lingering one for several days in a state of paralysis.

The poison is more virulent in some of the smaller than in the larger species. Upon mankind the effects of the poison are *seldom* fatal. Immunity to the ill effects of the scorpion's venom can be acquired by being repeatedly stung.

According to the experiments of Dr. Maccary made upon himself, the sting of some of the larger species produces serious and alarming symptoms, and the older the animal the more active seems to be the poison.

Gestation. It takes the female scorpion a year or more to mature her germs.

Longevity. The Life of a scorpion is about five years or a little more.

The Family. Up to the time of J. H. Fabre, it was thought that scorpions were *viviparous*; but by repeated and careful observations that eminent entomologist has proved that in reality they are *oviparous*; "only the eggs hatch very speedily and the liberation of the young, follows very soon after the laying."

The brood which consists of a dozen or more young, is carried about on the mother's back until they are able to shift for themselves: in about a fortnight.

One week after their birth, a kind of moulting takes place—Then they become very nimble and grow rapidly, although they take no food. Their volume increases but not the mass. A secret change takes place, which groups the living molecules into a more spacious combination; and the volume increases without the addition of fresh materials.

One more week, and the wish for emancipation awakens in them, and also their appetite. But they can expect nothing from the mother who seems to cease to know them. They are strong enough; the hour has come to disperse, to go in search of some tiny food, and to begin their solitary and independent life.

Myths. 1. The belief that scorpions commit suicide by stinging themselves to death when tortured by fire, is quite without foundation; the venom has no effect upon the individual itself, nor upon other members of the same species. (The Encyclopaedia Britannica). Is this Statement correct?

J. H. Fabre, who for several years, reared large colonies of scorpions, wrote in his "Life of the Scorpion": "I have always present in my mind the memory of the following odious spectacles. A heedless male, who has attained hardly a third or a fourth of his final size, is passing, unthinking, of evil, before the door of a dwelling. The fat matron comes out, accosts the poor wretch, picks him up in her claws, kills him with her sting and then quietly eats him. Scorpion lads and lasses, the one sooner, the other later, perish in the same manner in the glass cage."

Another erroneous belief is that, in some cases, the young scorpions eat their mother. Now, this is physically impossible; their mouth is, as yet, too tender and too delicate to have any action on the mother's hard carapace. Besides, the moment they would attempt that piece of cannibalism, the scorpioness, with a sweep of her powerful tail, would instantly brush them to the ground and eat them without any more ado.

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Popular remedies:—

1. Volatile alkali: strong ammonia. A few drops on the wound and a small quantity in a tumbler of water taken internally.

2. **Potassium permanganate and tartaric acid** (crushed into powder): Mix a small quantity of the two powders (dry): $\frac{1}{3}$ of the permanganate and $\frac{2}{3}$ of the tartaric acid; take a pinch of the mixed powders, apply it to the wound, and pour on it two or three drops of water. Immediately it begins to fizz, the wound is cauterized and the effects of the venom are arrested.

Very efficacious, even in the case of a sting by the large scorpion; the Tamil "Nattuvakali".

3. **Tamarind seed:** Remove the rind from one of the flat surfaces; rub on a hard surface till the pulp is quite smooth; wash and apply the pulp side to the wound; press gently and it will adhere. Slowly the pain diminishes and the poison is drawn out.

Very efficacious.

4. The "**Visha marundu**" (Catholic Mission, Pondicherry). So efficacious against snake poison, might also be useful against the poison of the scorpion.

It has been tried and proved successful.

5. Some success has been obtained, in driving out the poison, by using strong hypnotic suggestions.

Backwaters of Travancore-Cochin

By T. C. Thomas, IV U.C.



TRAVANCORE-Cochin is one of the most beautiful States in India. It is a State blessed by nature, and is like an Exhibition Hall containing many rare exhibits. We, who live in that State, have thick forests, huge mountains, vast plains, green paddy fields, acres of coconut palms, speedily running rivers and last but certainly not least lake-like backwaters. A large amount of the natural beauty of Travancore-Cochin is due to these backwaters. Let us see something therefore about those beautiful lakes.

There are more than fifteen backwaters in the State. They are scattered along the west coast separated from the Arabian sea by large tracts of low-lying plains. They are of different size and beauty. They are connected to one another by canals so that the whole system is like a chain or necklace of pearls around the neck of Mother Earth. They are called 'kayals' in Malayalam. Vembanathu kayal is the largest and most important. It has a length of about 50 miles and is fifteen miles broad in some parts. In Southern Travancore, these kayals are much smaller and lie nearer to each other. 'Ashtamudi', 'Kayamkulam' and 'Trichur' kayals are the next in importance. Almost all of them are connected with the sea and contain saline water. Near Quilon, however, there is one called 'Sastankottah kayal' which contains fresh water all the year round.

These backwaters are very important from many points of view. They are essential for the transport in the State as it is the cheapest form of transport. In the western parts of the State, people travel from place to place by country boats or motor boats through these backwaters. One can travel from the southernmost part of the State to the extreme north that is, from Trivandrum to Ernakulam. All the important towns of the State are connected by these backwaters. Cochin and Alleppey, two very important commercial centres are situated on the banks of the Vembanattu kayal. Bringing goods from the interior and carrying goods to the interior can be done by these two ports. Thus pepper, tea and rubber are

brought to Kottayam, another important town, by road, and from Kottayam these are taken to the ports of Alleppey and Cochin by boats along the backwaters. Similarly, imported goods and foodstuffs are taken to all parts of the State from these ports along the kayals.

We may wonder what role, if any, these backwaters play in the food production of the State. Paddy is cultivated on a large scale on both banks and on land reclaimed from the backwaters. Kuthanad is an area reclaimed from the Vembanattu kayal. Once this place was under water but now is called "the granary of the State." It has become one of the most thickly populated areas of the State. There are shallow places where the water is less than 8 or 10 feet in depth. These shallow places are separated by bunds and water is pumped out and paddy cultivation started. After the harvest, water is again allowed to enter and the land becomes a part of the kayal once more. This is a risky business however, as the bunds may break and the crops inundated by saline water. This paddy cultivation of Kuthanad is a special method in itself. Lakhs of acres of kayal come under cultivation in other places like Kumarakom, Kottayam, Kavalam, Pullincunnoo and Alleppey. In fact this kind of paddy cultivation is now carried on in nearly all the kayals of the State.

Food can also be obtained from these backwaters in the form of fish and they supply also work to the hundreds of fishermen who live along the banks. The backwaters are also a treasury of raw materials. At the bottom of the kayals there is a shell called "cacka". Chemically speaking this cacka is pure calcium carbonate and is used for preparing lime. Lime is necessary for building purposes and also for fertilizers. The State satisfies its enormous lime-need by these kayals. This cacka is used also in the cement factory at Kottayam, and is taken from the Vembanattu kayal. The cement manufactured there is a very good quality, because the CaCO_3 available is the best of its kind in India. Clay for the factory is also taken from Vembanattu Kayal. The cacka is found in the clay and so both are collected together. In Southern Travancore salt is also manufactured from the saline waters of the kayals. The Mannakudi kayal is very important in this respect.

Travancore-Cochin holds the monopoly of the coir industry in India. Coconut husk, the raw material for this industry is available in the western parts of the State where the coconut palm grows in countless numbers. The husk has to be steeped in saline water, then only it will have colour and strength. The backwaters provide this saline water, and the husk is available all along its banks. In Ceylon and other countries the husk is steeped in artificial pools while in the Travancore-Cochin

State we have natural saline waters. Nowhere in the world is there such a natural place available and it is therefore no wonder that the State should hold the monopoly of the coir industry.

Finally let us look at the beautiful scenery of these backwaters. Surrounded by coconut palms and containing placid water they are really beautiful both at dawn in the glow of the rising sun and at dusk in the setting rays. These backwaters are useful for holiday trips. One can spend hours pleasantly sitting on the banks under the cool and loving coconut palms enjoying the healthy breeze blowing from the lakes. We can spend time pleasantly, swimming, boating or angling. These kayals regulate the climate of the surrounding places. In Vembanattu kayal there is a small island called 'Pathiramanal' a delightful green garden of trees and coconut palms very suitable for picnics.

Thus these backwaters are of great importance. For the transport in the State, for food production and supply, for the industrial uplift of the State; and for their natural beauty these kayals are splendid. They are playing their part well and will ever continue to play it as long as the world exists.



*Isn't television wonderful! When you close your
— eyes, it's just like listening to the Radio. —*

The odd Epitaph beside the River Cauvery

By Maria Arulraj, II U.C.



HE 29th of October was just beginning to dawn. The clock was striking five. Half awake and peeping through the window, I saw the sky studded with clusters of stars. The sparkling morning star, the beacon of the day shone in all its brilliance. Soon the sun rose. Everything became bright and gay; it was the beginning of a picnic day.

At 6-30 a.m., with a few friends I started for the Fort Station hard by. The train was in time; 7-5 a.m., and we set out for Elamanur. Arriving at this station we got down in order to cross the river Cauvery. We took the elevated path that cut through a wood of casuarina trees. After a five minutes walk we came to the bank of the beautiful river. Our inclination to bathe in its cool waters was checked by the remembrance of the warning given us by our warden before starting: "Take care! it is always dangerous to bathe in the river Cauvery, at any time, in any place."

We got into a coracle to cross to the other bank. This 'boat' we found to be more spacious and comfortable than the usual long boat and we slowly crossed the sparkling waters. On the left bank we found a small but neat bungalow. After light refreshments there, we went to see the dam across the upper Coleroon, built in 1836. Then after visiting a nearby hamlet we returned to the bungalow. To the right of the bungalow there are a number of guava trees. I walked around them helping myself to a few green fruits. Suddenly my eyes caught some writing on the trunk of one of the trees; a few names had been carved there and one of them read: "Dennis Netto, 19-6-51." I was as if struck by lightning and rooted to the spot. Why? Because of the recollection that flashed through my mind—the recollection of a tragedy that overtook an Anglo-Indian boy, a student of the College.

Dennis was a simple, quiet, gentle lad. He was a I U.C. student, good at hockey but more especially in his studies. He and I were both in the same French class and a ten minutes talk I had with him one

day, made me feel quite at home in his presence. He was loved by all who knew him. Here is the sad tale of his death.

Just two days before the reopening of the College, Dennis accompanied by his sisters and a friend went for a picnic to Elamanur. They spent their first hours on the sand, joyfully chatting together. Then they began to amuse themselves by carving their names on the trees, but unlike the others, Dennis was not satisfied by merely writing his name, he added the date 19-6-51. Little did he know at that moment that it was his last day upon earth; but it was. Soon after, leaving his sisters behind, he and his friend stepped into the river for a swim. Almost immediately he was caught in the whirling current. He struggled for life; his friend tried to help him but he was dragged away by the current. Further downstream his body was caught in a branch, half submerged in the water, and he was held fast, but he was already dead. He was taken out sometime later. The peace of his soul was reflected on his face. There was not the faintest sign of struggle or despair. Dennis had gone home to his Creator.

It was when we returned to the College after the summer vacation that we first heard of this terrible accident. We, Catholic students of his French class, had a mass offered for the repose of his soul and we sent our condolences to his bereaved family. If ever you visit that place you will see the inscription, standing out on the trunk of the tree as an Epitaph over his grave. Is it not an odd Epitaph?

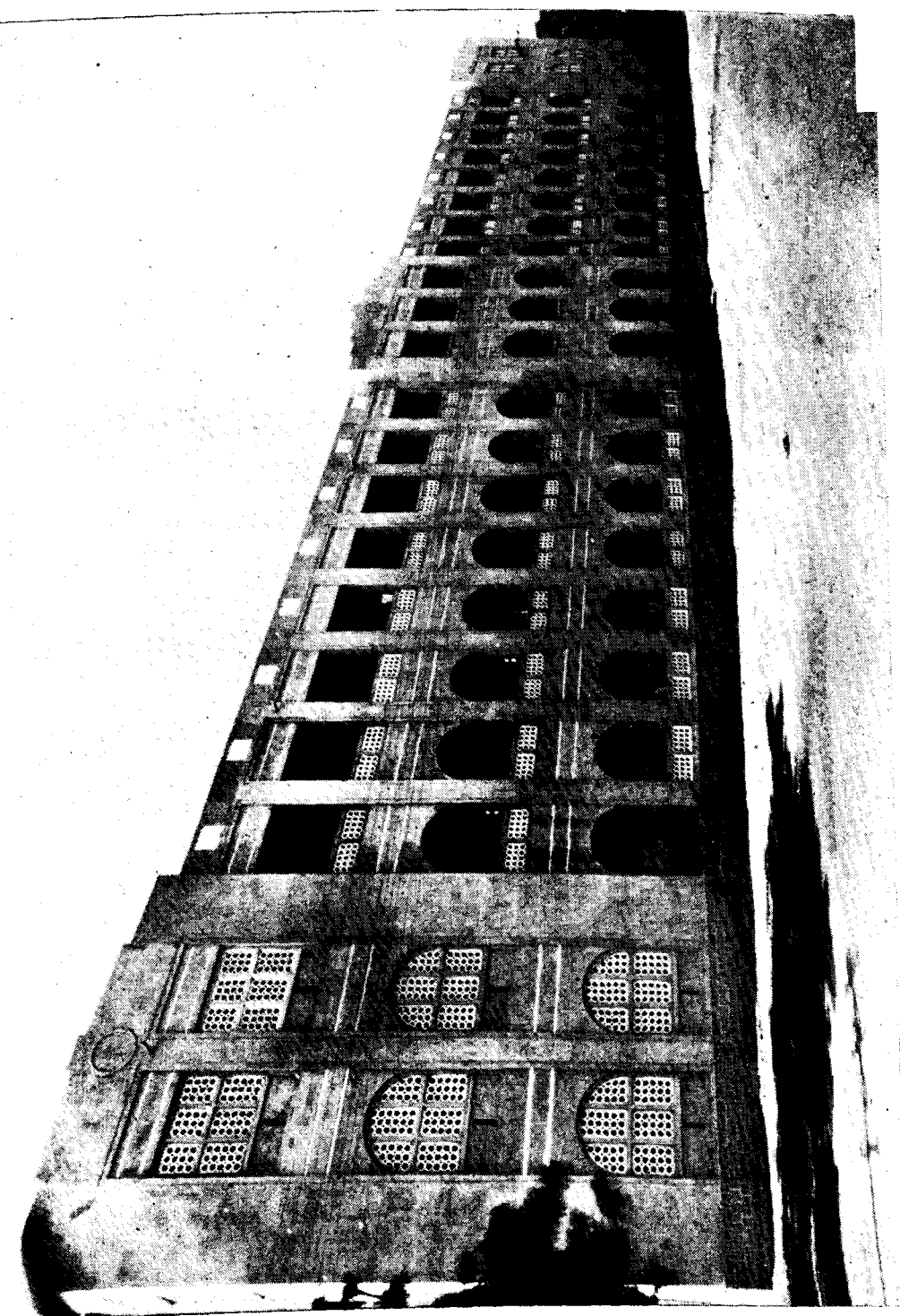
We ourselves on the 29th of October returned safely home after our picnic but still I felt the tragedy haunting me and I could hear in my mind the words of the great Samuel Johnson,

"Life's a short summer—man, a flower,
He dies—alas! how soon he dies."

I heard also those words of a holy writer which I have now made my daffy prayer.

"Oh Angel, guide my feet, I come
Each moment closer to the brink.
It may be I am nearer home
To-day, Dear Angel, than I think—."





THE NEW SCIENCE BUILDING, ST. JOSEPH'S COLLEGE

Chemistry in Everyday Life

By K. S. Venkataramani, IV B.Sc.

&

K. Vasudevan, IV B.Sc.

Introduction

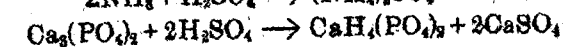
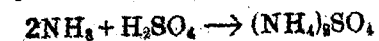


THE world of to-day is in many ways different from what it was a generation ago and the relative influence of the chemist and the chemical engineer is also different. The increasing rate of change in things is most certainly due to the spectacular technical progress of the past generation, and of all technologies chemistry has progressed the most. To-day's world is a chemist's world. The present age has but one outstanding achievement to its credit: it has learned to apply research to the solution of one of man's greatest problems, the problem of subsistence. The basic needs of an ordinary man are food, clothing and shelter and in these fields the chemists have done remarkable service.

Food

The food problem is present in any country where food production is low and to solve it, the vital task of rehabilitating and rejuvenating the country's agriculture and more especially the production of cereals, fruits and vegetables must be undertaken. One of the important ways of doing this is by the application of proper manures. An attempt must be made to grow three ears of corn where only one grew before. To effect this, fertilisers, otherwise called artificial manures, should be extensively employed as they are necessary to make up the deficiencies of the soil.

Artificial manures act in various ways; as direct plant foods, as improvers of the soil and as attractors of moisture. One must consider what kind of manure is necessary before its application. The manufacture of fertilisers is the work of the chemist. Sulphate of ammonia is prepared by absorbing ammonia gas, produced on a large scale by synthesising nitrogen and hydrogen in presence of a catalyst under high pressure, in sulphuric acid. Another kind of fertiliser, Calcium super-phosphate is manufactured by adding to crushed Calcium phosphate the exact weight of sulphuric acid required to convert it into super-phosphate.



Nitrate of soda, sulphate of potash and super-phosphate are preferable for fruit trees. Paddy requires ammonium sulphate and bone phosphate for a greater yield per acre. Short period crops like tobacco, cotton and, to a small extent, sugar-cane, will respond to active sources of nitrogen, like nitrate of soda or sulphate of ammonia. The fertiliser used for cotton should be a mixed one but mainly phosphate.

To correct acidity of the soil, active bases such as calcium and magnesium should be used since the acidity forms an unfavourable condition for plant growth.

Minute quantities of certain organic compounds called vitamins are required by man for the normal growth and for the maintenance of strong physique. The vitamins are supplied to us through our food. The most important and far reaching research in food is the synthesis of vitamins by chemical methods.

Vitamin A is prepared from fish livers and other viscera which contain a considerable amount of Vitamin D. Vitamin B₁ or Thiamin, as it is called, is synthesised as a crystalline water soluble substance from acetopropyl acetate. Vitamin B₂ or Riboflavin is synthesised from ortho xylene, obtained as a by-product in petroleum industry or from *d*-ribose obtained from *d*-glucose. Vitamin B₆, otherwise called Pyridoxin is obtained from yeast or from liver concentrate in a mixture with other concentrates. Vitamin B₃—Nicotinic acid is obtained from tissues free from fat and also from pyridine, β -pinacole. Ascorbic acid which is vitamin C, is synthesised chemically from *d*-glucose or from the juice of citrus fruits. Vitamin D is obtained largely from fish oils. Similarly other vitamins like D₁, D₂, K₁, K₂ and others are synthesised in the laboratory. Chemically synthesised vitamins are made available in case of the food being deficient in vitamins. Besides manures and vitamins, the preservation of food is important. Refrigeration is one method; canning is another. The success of both these methods depends upon the chemist but space does not allow us to describe how.

Shelter

Another need of a human being is shelter, for the construction of which cement is now largely used. Cement is a willing servant and so its commercial manufacture is of great importance. This also is the work of the chemist. Clay is mixed with chalk or limestone and crushed and this is mixed with water and rolled into thin slips which is then calcinated in a rotary kiln. The free lime produced, combines with silica and alumina which are adjusted in proper proportion before the clay and

limestone mixture is led into the furnace. The product is then cooled and ground to a fine powder along with a small quantity of gypsum which is added to retard setting. The resultant powder, cement, is forced by compressed air into silos until required for use. It is widely used in building construction.

Industries and clothing

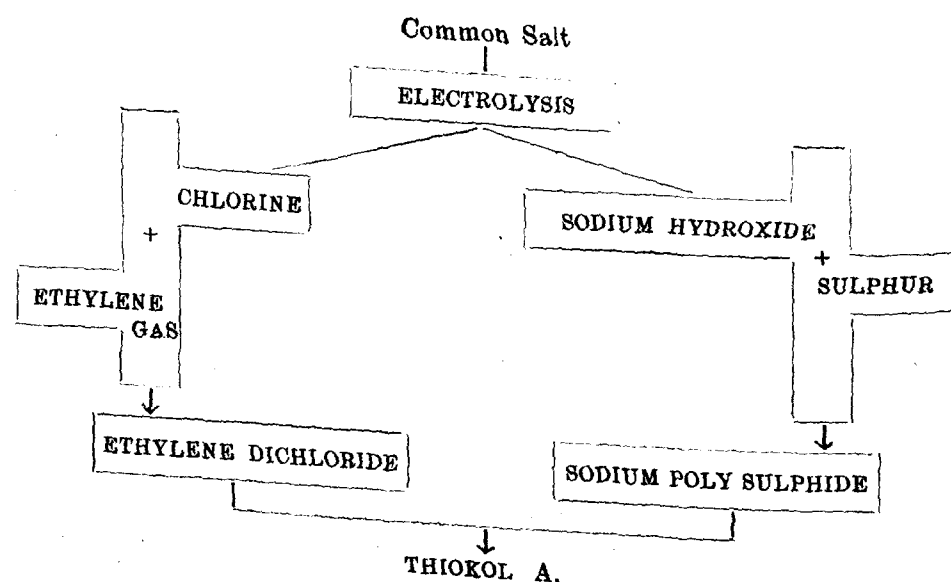
The whole of our present material civilisation depends upon the efficient harnessing of power, but the control of this power is made possible only by the use of many metals and alloys. Metals like tin, iron and aluminium, and alloys like brass and bronze are used for household purposes. The work of chemists lies in the extraction of pure metal from the ores which are formed in the earth's crust by methods involving concentration, smelting etc., depending upon the nature of the ore.

Of the many raw materials required in the manufacture of clothing, some of the most important are cellulose and distillation products of coal and petroleum. The conversion of these materials into soft and beautiful yarn for weaving delicate fabrics or robust mono-filaments for hard-weaving brushes, is one of the most fascinating achievements of the chemists. Dyeing, printing and finishing of fabrics also involve many chemical processes. Artificial silk or rayon is the name given to various fibres now made in large quantities from cotton or even from wood-cellulose. These materials wholly differ from natural silk in their composition. They are prepared from cellulose or from its derivative cellulose acetate. Cellulose acetate is dissolved in acetone to form a spinning solution and this solution is forced through the holes of a spinneret. From the holes the solution falls through a shaft containing warm humid air. The acetone evaporates leaving continuous filaments of rayon. The collected filaments are given a slight twist and wound into various forms as required. Rayon is highly lustrous and can be dyed in various colours. Nylon which is somewhat similar in chemical structure to natural silk is also the product of chemists.

The industry of plastics has developed greatly within the past two decades. The plastic resins are of two kinds, thermo-setting resins and thermo-plastic resins. The first named include all those materials which are capable of momentarily fusing under the action of heat and pressure and hardening to form an infusible and a very hard product which resists heat and many other chemicals.

The next important industrial product is rubber. The production of synthetic rubber was necessitated by the scarcity of natural rubber

during war time. Buna S, Neoprene and Thiokol are three kinds of synthetic rubber. Buna S rubber is used for tyre manufacture where running speed is not excessive. Neoprene is used for impregnating cloth and paper and for electrical insulation. We also find it being used in the manufacture of hospital sheeting and surgeons' gloves. The preparation of Thiokol which is more important than the Neoprene variety is given here.



The main use of Thiokol is re-treading motor tyres, and the manufacture of hosepipes, tubes and coated fabrics. The work of the chemists is to produce these industrial products.

Medicine

Science is universal and medical science is no exception to this rule. The benefits derived by suffering humanity from cheap drugs made possible by the application of chemical synthesis to medical research must be mentioned here.

Penicillin has proved of great service. In a bacteriological laboratory in England, certain bottles were placed in a refrigerator by mistake and a mould was found to be formed on them which was called *Penicillium Notatum*. The area surrounding the mould was found to be free from bacteria and when other organisms were moved into that sphere they too were killed. Thus penicillin was discovered. It is administered intravenously, intramuscularly and locally. Another more powerful drug Leocillin is of great value in curing pneumonia and lung abscess. Strepto-

mycin and its derivative dihydro-streptomycin are used in treating T. B. cases.

Conclusion

Chemistry finds its application in every walk of life. The application of chemistry can be seen even in such seemingly unimportant works as brickmaking and purifying well-water. Chemistry has still a wide field left for research and discovery. It is for man to use his knowledge of chemistry to make his and his neighbour's life more comfortable; to make it free from want, disease and poverty. Society must be grateful to the chemists who have greatly served mankind.



Morality is the very fruit and flower of genuine religion. Its establishment in society must be sought by encouraging ALL people of whatever creed or class to recognise God and His eternal law

My Trip to Calcutta

By K. S. Lakshminarayanan, I U.C.



It was the summer vacation after my S.S.L.C. examination and my father, an official in the Railway Service, had managed to get a fortnight's leave. He had free passes of course, but only 3rd class. We planned, that is my father, my brother and myself, to go to Calcutta where one of my uncles is employed on the E. I. Railway. We started on the 14th of May. The train journey to Madras was quite comfortable. In Madras the usual places of interest to visitors were visited, namely The Peoples Park, the Zoo and the Beach, and in the evening we boarded the Calcutta Mail at Central Station. Though we were there an hour before time, the carriages were already packed. In the early hours of the following morning we crossed the Krishna river at Bezwada Station. The Godavari was crossed at Rajamundry about midday and we steamed into Waltair in the evening. This is where the Southern Railway ends and the B. N. Railway begins. At midnight we crossed the River Maha Nadi and at dawn of the 3rd day skirted the silvery Chilka Lake. After passing Kharagpur, the Headquarters of the B. N. R. workshops, we finally arrived at Howrah Station about 10-0 a.m. My uncle had come to meet us and we all taxied to his house in the fashionable lake area, about seven miles from Howrah Station.

That very evening we began our sightseeing, starting with the lake itself near our residence. We strolled round the lake. There are several boatclubs and we saw two or three batches of young men rowing. The Lake Hospital said to be one of the biggest in the East was built by the Americans during the World War II for military purposes. It is now in civilian use and many of the out-lying buildings are used as lodging for medical students. The city of Calcutta itself is cut into two, as it were, by the river Hoogly. The Railway Station is in one part, Howrah, which has a municipality of its own. The other part is Calcutta proper and has a separate corporation. The two parts are connected by a single span suspension bridge, the second largest suspension bridge in the world. Formerly there was only a pontoon bridge which used to be closed for traffic for about two hours every day and opened in the centre, to allow ships to pass through. In the centre of the city is a fine park in which Fort William stands; South east of this by the river is the Victoria

MY TRIP TO CALCUTTA

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Memorial, Calcutta's finest building; east is Chowringee, a two mile stretch of clubs, shops and hotels; north is the Government House and north-west the lovely Eden Gardens. At a suburb called Alipore are the former country-house of Warren Hastings, the Zoological Gardens and Calcutta's jail.

The city has two types of lighting, gas and electricity, and the obvious advantage of this arrangement is that if one system fails, there is the other to illumine this vast city. The city transport is provided by electric trams and motor buses. The trams are exactly like the electric train in the Madras suburban area. They are luxuriously fitted, have two classes and run fast and smooth unlike the groaning and slow moving contraptions of Madras. Most of the buses are Government owned, a few of them being double deckers. We found that the fares were cheaper than at Tiruchy or Madras and the journies certainly much more comfortable. We walked, we trammed and we bussed taking Fort William, the banks of the Hoogly and the Howrah Bridge in our stride.

The fact that Calcutta was once the Imperial capital is emphasised by the numerous statues of former Viceroy, Governors and military officers dotting the main roads.

On the 3rd day, my uncle acted as cicerone and took us to the Zoological gardens at Alipore. The authorities have provided natural settings for the animals; large open spaces, small caves and pools of water. We saw lions, tigers and leopards, black bears, brown bears and even one or two white bears. Monkeys in hundreds provided great merriment even to the most melancholy persons. Hippopotami, rhinoceres, giraffes, elephants and zebras were all there and looked quite happy. There were yaks, deer of all kinds, hyenas, wolves, porcupines, each caged in separate sections. The reptile house was fully stocked with reptiles, from the huge python to the small mudworm. A small aquarium where multicoloured fish were kept in glass cases and a small pool for crocodiles were two other interesting features of the zoo. The aviary was very large and was peopled by denizens of the air picked from pole to pole. On the way home from the zoo we saw Chowringee, Dalhousie Square, Government House and the famous shopping centres.

Our next visit was to the Victoria Memorial, an imposing structure of white marble, on the dome of which stands the statue of victory which is visible from far and wide. In this building are life-sized statues in marble or bronze of past Governor-generals. Model plans of famous battles such as the battles of Plassey and Seringapatam are

exhibited in glass cases. Old arms used by Sivaji, Tippu Sultan and the Duke of Wellington hang on the walls. Robes worn by Queen Alexandra and Edward VII for their coronation are also among the exhibits. The most important of the mementoes of Queen Victoria are the writing table, chair and piano used by her. The foundation stone for this magnificent building was laid by King George V, and the building itself was designed and constructed by an eminent British Engineer.

The following morning we visited the Museum near the Victoria Memorial. There are various sections devoted to archaeology, geology, and numismatics. To our great disappointment many sections were closed for periodical renovations. That evening we went to the Kali temple only a few furlongs from our flat in the Kalighat area. It is not at all as imposing as the temples of South India. Then we visited Saint John's Church, the oldest centre of Christianity in Calcutta, and also the Jain temple which is in one of the prettiest spots of the city.

It was now time for us to return to Tiruchi. We got into the Madras Mail at Howrah about 2-0 p.m. and the last view that we had of the city was the gleaming Howrah Bridge, with the imposing Fort William in the back ground and the statue of Victory in the far distance. After an uncomfortable journey of thirty six hours we reached Madras at 8-0 a.m., where we changed into the Dhanuskodi Passenger train. The familiar Rock Fort with its bright beacon light and the steeple of Saint Joseph's College Church which we had missed all these days came into view as we crossed the Cauvery river at about 9-0 p.m. I shall ever remember my trip to Calcutta.



Herbert and Daniel

By S. R. Kumaresan, I U.C.



HERE lived in one of the eastern countries a young man named Herbert with his father. This young man stood first in every examination in school. When Herbert had completed his course at the school, his father sent him to England for higher studies. There was another young man called Daniel who was also a good student at another school in the same town.

Daniel too managed to go to England. This young man, unlike Herbert, was mean. He could not bear to see Herbert shining so well in College, for both happened to be now in the same college. Herbert came first in class and showed active interest in all extra-curricular activities. The professors and many of his co-students used to invite him to dinner.

These extraordinary dinners and other similar things kindled in Daniel the flame of jealousy. He wrote false letters to Herbert's father saying that his son had been eating meat and fish at dinners. Herbert's father felt very sorry to learn this, for he was an exacting man where his principles were concerned. He considered principles more important than mere studies. Herbert, however, touched neither meat nor fish. Time went on. Herbert and Daniel had about two years left before their final examination. Unfortunately Herbert's father fell seriously ill. A cable was sent asking Herbert to return home. Herbert obeyed. His father grew worse day by day, and at last the sad day of his father's death came. The neighbours and friends were very sorry for Herbert who was a very nice young man and an excellent student. Though Daniel was jealous of him, Herbert had never failed to help him whenever his help was solicited. In spite of all such help, Daniel was more jealous on learning that the professors and colleagues had conveyed their messages of condolence to Herbert.

Herbert could not forget his father. The way he had brought him up still remained in his mind. He could not go back to England to continue his studies. Therefore he decided to teach in a village school. He gave private tuition to weak students and every month he put aside a considerable amount of money out of his earning. He continued teaching for some years until he found he had money enough to undergo a barrister's

course in England. He set out once again for England. Daniel by this time had already returned home after obtaining his degree. He obtained a good job under the government. He worked for a few years with his tricks—bribery and corruption, until at last he was dismissed from service. He had married as soon as he had got the job, but now, he had not enough means to maintain his family.

Herbert shone very well as a student of law. He passed out as a barrister and returned to his country. He then started practising as an advocate. Patiently he had to mark time for a few years. Then, in two or three cases he won great fame.

Daniel had two fine goats in his compound. It happened one night that at about eleven o'clock, when Daniel was sleeping, two thieves went there to steal the goats. Hearing the cry of the goats, Daniel got up and went to the spot. One thief had run away and stood at the gate of the house watching what was happening. Daniel saw only the other thief who was standing near the goats. He gave him a heavy blow on the head. The thief took to his heels, but after a few days he died. His people filed a case against Daniel to the effect that his blow was the cause of Harry's death—for Harry was the name of this thief.

Daniel was now in a difficult position. He did not have money enough to employ a counsel to defend him. He was taken into custody by the police. At last his friends and relatives approached Herbert and begged him to appear for Daniel. This case would not pay Herbert much; but he promised to defend Daniel, when he was given more particulars about the deceased. Herbert himself gathered some details about the behaviour of the deceased—Harry.

The day of the trial came. The chief witness of the case was Tom, the first thief who had been watching at Daniel's gate. He said in court, "I actually saw Daniel hammering Harry with a club." Herbert, the counsel for the defence, asked him, "If so, why did you not run up and help your friend?" Then Herbert read a series of reports about the previous history of Harry. He said, "my lord, the deceased went once previously disguised as a 'woman' into another house with the intention of stealing. The woman of the house whose husband was away took him for an actual woman and gave him hospitality. At last she found that this visitor was a man and none other than a thief. She ran out to call her neighbours and on returning found that the thief had run away murdering her babies." The counsel for the defence further pointed out, "my lord, the police have been after Harry who murdered these babies. Till now

he was absconding. Is there then any offence on the part of Daniel in hammering such a criminal, who went into his house late in the night with the intention of stealing?"

With these words Herbert concluded his argument. The jurors returned a verdict of 'not-guilty.' The judge thereupon acquitted and discharged the accused. Daniel came out and requested Herbert to forgive him for all his jealousy, and thereafter both of them became true friends.



After giving him a complete examination the Doctor eyed his tall and very thin patient.

"Well, Doctor," said the patient, "how do I stand?"

"Son," replied the Doctor, "I don't know. I think it's a miracle."

Snakes and Poison

By T. M. Sebastian, IV B.Sc.



WE have all seen those creeping creatures called snakes which create a feeling of horror in us. The majority of animals do not fear them but man and monkey showed a marked terror towards them. All snakes however are not harmful to man. Snakes like the Cobra, the Russel's Viper and the Krait are the only three which seem to be deadly poisonous to man. A poisonous snake, in the real meaning of the word, has a definite poison gland, a duct to carry the poison to the two fangs which are used to inject the poison into its victim. These fangs are specially grooved or in some cases tubular to allow for the free flow of venom. In Travancore a number of cases of snake-bite occur every year and nearly all end in death. In a few cases, however, death is due to fright. I know of a boy of eight or nine years old, who died merely at the sight of a snake. The boy was alone, a little distant from his house. His parents suddenly heard him cry out; they rushed to the spot and saw a snake gliding away. The boy affirmed that the snake had not bitten him, but a few minutes later, he fell unconscious and died soon after.

Snakes usually inhabit small bushes and burrows made by other creatures like rats and their chief food is these very rats and also frogs. It is said that some snakes feed on smaller snakes. They move in a zig-zag manner. Their scales are arranged backwards as it were, like tile roofing, and so they move only in a forward movement. A snake has no eye-lids over its eyes. Its tongue is forked and is its organ of touch. It is not connected with the poison gland as it was believed once. In Richard II, Shakespeare says that snakes bite and then poison with the tongue. This is wrong. It is said that snakes can live for a long time without food, even to the extent of two to three years. A snake's hiss is due to the forcible expulsion of air through its nostrils after it has inhaled a large quantity into the lungs. Some are oviparous, others viviparous. They have no ears but they "hear" sounds conducted through solids.

Snakes come out at night especially during the hot seasons. When we walk out at night we should always have a torch or some light or other, or make a noise, so that if there be any snake on our path it will move

SNAKES AND POISON

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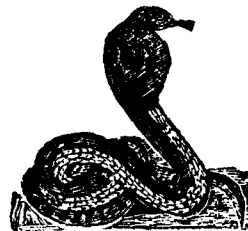
off. They generally do not bite unless trod upon or frightened. They sometimes live near our dwellings and therefore we should see that our surroundings are neat and clean. Dried leaves must not be allowed to heap up around our homes. Small bushes very near the house must be cut. These are some of the ways of keeping snakes away and so of avoiding snake bites.

In spite of all precautions, accidents will happen but we must not be frightened. First we must if possible try to find out what kind of snake has bitten a person. If it be found to be poisonous, or if we have a strong suspicion that it might be so, then at once tie a string or a strip of cloth above the bitten portion as tight as possible. Take a sharp instrument and make a cut in the flesh lengthwise below the bandage and allow the blood to flow freely, pressing the vein around the cut. Then wash the wound well, preferably with potassium permanganate solution, put some potassium permanganate powder on the wound and have it neatly bandaged. After having done all this, visit the nearest doctor and get an injection of antivenom. Remember however that in any treatment the first thing necessary is will power. There is no use in approaching a "Vishavaidyan." If a snake has injected enough poison to kill a man, the 'Vishavaidyan's' remedies will avail nothing. In such cases antivenom is the only remedy found to be successful. This antivenom is prepared in a research laboratory in Bombay. Its method of preparation is relatively simple. Snake poison is injected into a horse, at first in very small quantities so that it does not affect the horse. By a gradual increase of the dose and by repeated injections, a sufficient quantity of hormones reacting against the poison is produced in the blood of the horse. The serum of the blood is collected and sealed in tubes. This is antivenom. We can inject antivenom only if we are able to identify the snake. There are many species of snakes and all differ in the nature of their poison, and so different antivenoms are prepared. Some poisons affect the heart while others affect the brain and nervous system and so produce paralysis.

The Krait is very deadly. It occurs in great numbers in Malabar and even in Trichy some have been found. It has beautiful rings round its body. The Cobra, so well known all over India, is also a very deadly snake. It can easily be detected by the characteristic V shape on its hood. The bite of the third mostly deadly poisonous snake of South India, namely the Russels Viper, produces an incurable ulcerating wound.

To finish our little essay on snakes, let us mention that many non-poisonous snakes like the Tropicodonotus, Rhinophis are wrongly considered poisonous; almost all the water snakes are non-poisonous to man. Some

snakes are economically important as their skins are used for making watch-straps, belts and sandals. The fats of a few snakes are used in preparing certain medicines. There are certain born-enemies to snakes. Peacocks and vultures eat snakes, but the most outstanding enemy is the mongoose which will never leave its prey till it has killed it. It is a very good thing therefore to keep a mongoose as a pet in a house. It is not a troublesome animal and will ensure that a snake will never enter the house.



If you are prone to careless car driving habits, ponder seriously over the report of a large insurance company that a child born to-day stands more of a chance of being killed in a vehicular accident than the combined risk of death from pneumonia, tuberculosis and influenza.

The Fine Arts of India

By R. Kirabarkaran, I U.C.



THE groundwork of culture is framed by arts and science, and if there is a sincere aspiration among us for a profound acquisition of that refined state of the understanding of manners and tastes, then we must be devoted to arts and science. Art is not merely an auxiliary to a visionary and vague fancy of life as it seems to be to many people, but a practical dexterity guided by rules. There is a harmony, not incomplete, but perfect, and an alliance, that is not oblique or ambiguous in which art and other callings of men are knitted together. Austin Dobson, in his 'Ars Victrix' makes a hint on the immortality of art:

*"All passes; Art alone
Enduring stays to us.
The bust outlasts the throne,
The coin, Tiberius."*

William Hazlitt's view of art is wise and just. "The objects of fine art", says he, "are not the objects of sight, but are the objects of taste and imagination, that is as they appeal to the sense of beauty, of pleasure, and of power in the human heart, and are explained by the finer sense and revealed in their inner structure to the eye in return." Therefore we can conclude that art is a practical dexterity and it holds out to our view, a life emancipated from the privations of our actual life.

Beautiful poetry, matchless prose, fine plays, magnificent architecture, lovely paintings and sweet music are creations of art. Brooding over the sallies of contemporary genius may be the delight of some learned persons; spending time over the pages of antiquity may be the delight of a few; bright stories, odd and bizarre, and novels with "diverting twist" and "fluctuations of fortune" in them may delight others, who, though without much erudition, have the power of understanding; and some "natural hearts" may like to pour over poems of the Wordsworthian type. Some people may like to pursue a solitary walk among the remains of ancient cities to and take a stock of ancient culture. Fine works of art like painting, sculpture and architecture give pleasure to man. One who does not like art is a man who has no sense of beauty

or who has no aesthetic sense. Art and life may be said to be "part and parcel" of each other. Without art, there cannot be a culture. Matthew Arnold says, "It is in making endless additions to itself, in the endless expansion of its powers, in endless growth in wisdom and beauty, that the spirit of the human race finds its ideal. To reach this ideal, culture is an indispensable aid."

Literature serves as a medium through which the objects of the universe can be penetrated. The joys and despairs, hopes and fears, griefs and sorrows, all the mental agitations of the rational being as he perceives nature, all his woes and frenzied excitements or ecstasies while he probes deep into her secrets are delineated by literature. It will not be therefore improper nor inappropriate to call literature the heart of the world, palpitating indomitably and inexhaustibly with the unsatisfied appetite of self-knowledge or self-realization. Indian literature is like an ocean abounding in pearls of matchless purity. The literary masterpieces in several Indian languages have been a constant source of inspiration and guidance to the people of India and indeed of the whole world. There are the songs of Rabindranath Tagore, that will remain throughout the ages as a monument to the persistent labour of a genius. The sweet verses of Thiruvalluvar, Kalidasa, and Tulsidas, and the ecstatic songs of Kabir and Jayadeva are indeed works of art of which we are legitimately proud. Our literature deepens our consciousness, widens our feelings and moulds our emotions.

The genius that India has manifested in the sphere of art is extraordinary. The contribution of Indians in the field of architecture and paintings is something unique and wonderful. Our works of art manifest our taste and adroitness, and rank among the finest works of art in the world. Even in times of desolation and despair, India has produced hundreds of illustrious poets, play-wrights, architects and painters. When peoples of other countries were in a primitive state, Indians were highly civilized and cultured. The sculptures, paintings and buildings that we find all over India are ample proofs of our talent. The ethereal beauty of paintings and sculptures in the Ajanta caves manifest the peerless skill of the Indian sculptor. Beautiful sculptures are also found at Ellora, Budha Gaya, Sanchi Topes, and are sources of inspiration to all young sculptors. The Taj Mahal and the Gol Gumbaz are magnificent examples of the fusion of Hindu and Muslim architecture. There are fine works of art in Taxila, Lucknow, Delhi, Puri and in Konarak. If one cannot enjoy these works of art, he can never enjoy anything in life. They are valuable in their historical association and architectural beauty. It is difficult to mention all the magnificent works of art in our land

with one stroke of the pen. We have created things of immortal beauty and in them, there is a multiform and colourful emanation of our creative energy. These are as exquisite in design as beautiful in colour, with a fine appreciation of the rhythm and poetry in life.

Music was encouraged by our ancient kings and monarchs and other great men. India has got different systems of music all of which have 'fountains of melody' gushing forth from them.

In the present age, as the world is becoming more and more technical and scientific in her thoughts and actions, we march forward with a gigantic will, albeit with an unsatisfied heart. India wants 'a new electric fire to stir up a fresh vigour in the national veins of the country.' The students of India should not be mere 'book-worms'. They should know intimately all the works of arts of India. They should develop their aesthetic sense side by side with their critical faculty. We must take interest in works of art and enjoy them.



*It takes more time to explain why a thing
was done wrong than to do it right.*

The Welfare State

By K. A. Chidambaram, IV U.C.



THE conception of the Welfare State is of modern origin. In the broad sense of the term it merely means a state which aims at the welfare of its citizens. But in this sense all states are welfare states, since there is no state which does not aim at the welfare of its citizens in some form or other.

The Welfare State, really so called, is not a state which merely provides defence from external danger and assures internal peace and order. In the nineteenth century the prevalent policy in England was *laissez-faire*. In accordance with that policy it was held improper for the state to interfere with the life of the individual citizen. The only function of the state was to protect the people from external aggression and to maintain peace and order in the country. In consequence many abuses crept into the economic and social life of the country, for the redress of which there was eventually a reaction against *laissez-faire*.

Nor does the Welfare State mean the other extreme of a state, which is all powerful, controlling the entire economic and social system and bestriding the people like a colossus and making them mere slaves and tools in its hands. The U. S. S. R. provides an example of this kind of state. Other examples are Nazi Germany and Fascist Italy.

The welfare state rightly understood is neither totalitarian like the U. S. S. R., nor *laissez-faire* like nineteenth century England. It steers clear of both and follows a middle course—the golden mean. It is essentially democratic, respecting and fostering the rights of the people. At the same time, it is anxious to provide the citizens with an ample measure of positive benefit in the shape of the social services. These services are better known as social security. Thus the true welfare state is a democratic and social service state. The best example of such a state is present-day England. New Zealand and Australia are also prominent welfare states.

There are certain risks in life—old age, sickness, unemployment. These risks should be adequately provided for, otherwise people will be exposed to distress and suffering. Old age pensions and health and unemployment insurance give security against these risks. In England, the Beveridge scheme of social security has introduced a system of insurance

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covering all people and all risks. Old age pensions, sickness benefit, unemployment benefit, free medical services, free education, family allowances—these are the highlights of the Beveridge scheme of social security. With these, social welfare is increased.

The social services of the welfare state involve a huge expenditure. In order to raise the money required for this purpose, taxation has to be increased. Indirect taxes are not of much help as they tend to fall more heavily on the poorer sections of the people. Direct taxes like income tax are useful and these are levied at progressive rates. They are collected from the rich people who can afford to pay, and are spent for the benefit of the poor people. There is thus a certain measure of re-distribution of wealth. But progressive taxes tend to diminish the incentive to work. If an individual gets, say £2 by extra work for two hours and £1 is taken away as tax, he may not have the same zest to work more as he would otherwise have. This tends to discourage production and savings. Savings also diminish because of equal distribution of wealth. Out of a large income more savings are made than out of a small income and the savings are greater, more than proportionately. Conversely with the reduction of large incomes brought about by equal distribution, the total savings would be less than before. Thus the re-distribution of wealth involved in the welfare state may hamper the growth of production.

This should make us all the more careful about introducing the welfare state in India. Our production is at a low level and incomparably below that of the advanced countries in several spheres. A welfare state in full blast in such circumstances may further reduce production. At the same time the larger expenditure on the social services will add to inflationary pressure which is already uncomfortably high in the country. Therefore while the ideal of a welfare state, properly so called, is worth striving for, the greatest caution is required in implementing it in the present circumstances in India. A policy of gradualness consistent with the prevalent conditions would be the best for realising the welfare state in India.

*No matter how much you ignore or laugh
at a bill of life, some day it must be met.*

* * *

Never be little and some day you will be big.

The Indian Navy

By Commander K. B. Godraj, I.N.



OUR Navy can be said to be both young and old. The Navy as we know it to-day is of comparatively recent origin; but a study of our history will show that India had sea-going ships in the ancient days. The empire of Sri Vijaya extended across the seas, to Malaya, Sumatra and Java. We also carried on trade, by means of ships, with Egypt and the Roman Empire.

But gradually our sea-power declined. The Portuguese, when they came to India had a much stronger Navy. Later on, with the arrival of the French and the British, a struggle for Naval supremacy between these three powers ensued and finally the British came out to be the most powerful. Thus began western domination of India which continued till 1947, when we attained Independence.

When India became independent, it had a very small Navy consisting of a few ships only. The work of expanding the Navy was immediately taken in hand and a cruiser, which is now called I.N.S. 'Delhi' and is the Flagship of the Indian Navy, was acquired from Britain. This was followed by the purchase of some more ships all of which together, now form the Indian Naval Squadron. The I.N. Squadron now comprises, besides DELHI, three Destroyers—RAJPUT, RANJIT and RANA, Frigates—JUMNA, SUTLEJ, CAUVERY and KISTNA, and TIR, (boys' training ship). Besides there are numerous other ships e.g. Minesweepers, Landing Craft, Motor Launches, etc.

As it was necessary to train our own officers and men for our Navy, several new training establishments were established and those that were already in existence were expanded. The training establishments are I.N.S. VENDURUTHY at Cochin, I.N.S. CIRCARS at Vizagapatam, I.N.S. SHIV-AJI at Lonavla, I.N.S. VALSURA at Jamnagar and some more centres in BOMBAY. In keeping with India's policy, a beginning was made with the Indianisation of the Service and most of the senior officers of the Indian Navy are now Indians.

During the second world war, ships of the Indian Navy took part in many operations and achieved great success. One outstanding example was the sinking of two heavily armed Japanese vessels by I.N.S. 'Bengal'

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in September, 1942. This feat is still remembered by the Indian Navy in particular, and by the Indian people in general, with pride. But even in the earlier days, under the East India Company, the achievements of the Indian Navy were well known to the outside world. For instance, the Bombay Dockyard was one of the finest in the world and the ships of teak constructed there, were recognised as comparable to the best produced anywhere else.

Recently, the Indian Navy has taken upon itself a peace-time job in which it acts as India's ambassador of good will to foreign countries. Its ships have visited Iran, Iraq, Arabia, Malaya, Indonesia, Australia, New Zealand, East Africa and other neighbouring countries. Everywhere they have been received with hearty welcome and have been treated as messengers of India's growing Navy. On one of these visits—to Indonesia—the Prime Minister, Shri Jawaharlal Nehru, went aboard I.N.S. 'Delhi.' After his voyage, he said, referring to the officers and men of the Indian Navy, "I have found them not only efficient and courteous in their work but also smart and intelligent. If this is the back-bone of the Indian Navy, then all is well with it".

But the real role of any Navy, is the defence of the country's coastline and of its trade routes by sea. The Indian Navy is being developed on lines to fit it primarily for that role. It will, necessarily, take some time to be fully equipped for its country's defence, but the Navy is making good progress in this direction.

You would, perhaps, want to know something about the life and the nature of work in the Navy. Work suited to all kinds of aptitudes is available in the Navy and though life is hard, it is interesting. In addition to pay, free food, clothing, medical attendance and other allowances are available with plenty of facilities for recreation and healthy games. The Navy is open to all irrespective of caste, creed or other distinctions and recruitment is based entirely on merit. In the Navy one learns a number of technical trades which can be useful later in civil life. But what is of the greatest interest to those who may join the Navy is that through it they are able to see the world. A ship is a little home by itself and by working on it, one forgets all other distinctions and remembers just that he is an Indian. Last, but not the least, the Navy gives one the opportunity to serve one's country and to enhance its prestige and goodwill abroad.

Make time count is better than counting time.

The Rainbow

The Physics behind it

By T. Rajagopalan, III B.Sc.



WHO has not looked up at the sky and wondered at the beautiful array of colours in the form of an arc of a circle—the rainbow, the most splendid of all natural phenomena? Few however have paused to consider the how and why of it.

History shows that the principal phenomena of the rainbows and halos had not escaped the notice of the ancients. Aristotle was interested and tried to give some wise interpretations of their formation. The true theory of the rainbow, however, was arrived at only in 1611, by Antonio de Dominis, Archbishop of Spalatro. He showed that one reflection and two refractions were sufficient to form a spectrum. Afterwards, Descartes explained the formation of the rainbows on mathematical grounds. The formation of rainbows is described in the following pages in general terms without going into the highly technical side, or adopting complicated mathematical methods. For understanding the subject clearly, however, mention is made of a few physical phenomena.

Everyone is familiar with the ordinary reflection and refraction of light, and also of total internal reflection which takes place when a ray of light tending to pass from a denser to a rarer medium is incident at an angle greater than the critical angle. Moreover, white light is composite light consisting of light of different colours (different wavelengths). When this white light is passed through a glass prism, it is decomposed producing a beautiful band of colours on a screen, called the *Spectrum*. The colours here vary from red to violet ingeniously suggested by the first letters of the words in the sentence "Read over your good books in verse"—Red, Orange, Yellow, Green, Blue, Indigo and Violet.

We all know that the rainbow is produced by the light of the sun falling on drops of rain. It is interesting to consider how it is that the drops have the power of decomposing sunlight, and why it is that it has the shape of a bow or an arch.

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If we look into a round bottle full of water, standing with our back to a light we can observe a position in which there are two spectra, one above the other, the lower one being inverted. Precisely the same thing happens with a drop of water when it is in the same angular position to reflect the light of the sun to the observer's eye. Considering figure 1, the light coming from S (say the sun) falls on the surface of the drop at *a*. Part of it is reflected away, while the rest is refracted into the drop. It strikes the back of the drop at *b*, and being totally reflected is sent back out of the drop at *c*. During its passage through the drop, the white light undergoes dispersion so that as it passes out, it shows the usual colours of the spectrum.

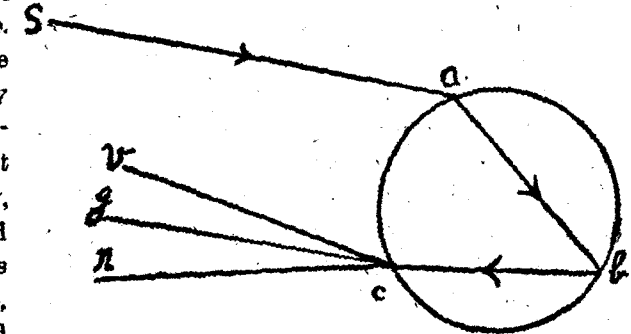


FIG. I

Often times we observe an inner bow which is very bright and whose radius subtends an angle of 41° at the eye of the observer. This is called the *Primary Bow*. The red is situated at its outer edge while its inner edge is violet in colour. At the same time, there is a much fainter bow presenting the same series of colours in the reverse order. The radius of this bow is about 52° . It is called the *Secondary bow*. The interspace between the two bows is darker than the rest of the sky. Mention also must be

made that under certain conditions other coloured bands or *spurious bows* are also observed close to the inner edge of the primary and the outer edge of the secondary bows.

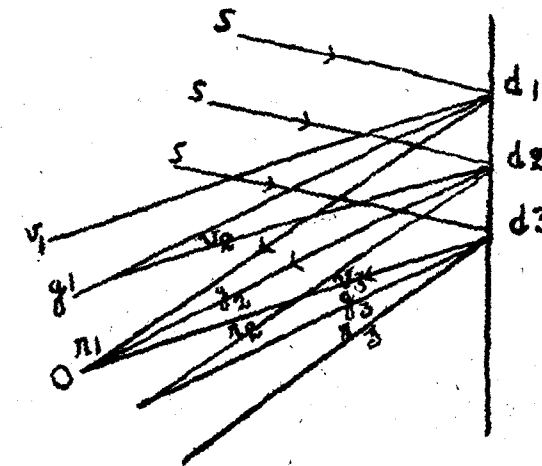


FIG. II

To understand the formation of the main bows, consider fig. 2 below in which *d*₁, *d*₂, and *d*₃ represent three drops one below the other and *O*, the eye of an observer. The drop *d*₁ can send him only red light, but there will be somewhere below it, a drop *d*₂ which sends a green ray and below that another which sends violet. The observer

at a particular place receives only light of one colour from every individual drop as the other coloured rays from the drops pass by and are not sufficiently bright. The particular colour of the light from a drop as seen by the observer depends on the relative position of the drop and the observer. Consequently two persons at two different places cannot observe identically the same rainbow at the same time.

Light reaching the eye may be after one, two or more reflections at the drops. Fig. 1 shows the case of a single reflection while fig. 3 gives the case of two. The light rays of a particular colour from the drops reaching the observer are within a cone whose semivertical angle is 42° when there is a single reflection. The rays, in this case, are mainly along the surface of the cone so that we see a bright circle of one colour the space inside, of which is only faintly illumined while that outside is dark.

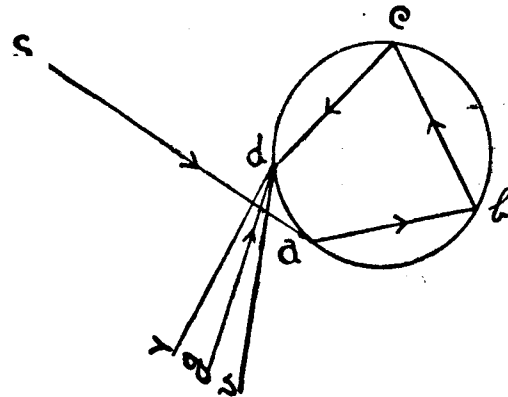


FIG. III

The primary bow is thus caused by a single reflection. From the ground we can see only about half the bow; that is, first a semicircle of it. On the other hand, those flying in the air, say in an aeroplane, may be able to see the whole circle. The small bows formed by the spray of waterfalls, as we may see them when standing actually in the spray itself are also frequently circular. In the primary bow, the red is deviated least while violet is deviated most. Therefore the semivertical angle of the cone of violet is about 41° while that of red is 43° , the other colours being intermediate. We have, therefore, a spectrum about 2° in width, coloured red at its outermost and violet in the innermost.

The secondary bow is formed as a result of 2 reflections so that as indicated in fig. 3, the colours are reversed. The radical angle in this case, is 52° and so the bow is formed on the outside of the primary.

Due to the large size of the sun we do not have bright thin circular lines of colours. They have an appreciable width. In other words, for a particular colour, there is a band of definite width. Consequently overlapping and considerable mixture of colours in the rainbow is inevitable. This may happen to such an extent that all traces of colour almost vanish, and we have the phenomenon known as *White Rainbow*. This is particularly the case when the sun's rays pass through a thin cloud and fall on the rain drops. In addition to the primary and secondary bows, formed by single and double reflections there are bows of the fourth, fifth order etc. They are situated *between* the observer and the sun so that they can be observed when the rain is viewed looking towards the sun. These are formed by 3, 4 or more reflections. The brightness of sunlight however makes these faint so that they are more often unobservable.

Under certain conditions *intersecting rainbows* are also observed. They require for their occurrence two sets of parallel rays. These can be had from the sun and its image formed by reflection in a sheet of calm water, say in a lake, behind the observer. Under very favourable circumstances rainbows may be observed even with moonlight. These "*lunar bows*" are however very faint, and so the colours cannot be seen distinctly. Occurrence of such bows at night makes their observation more difficult.

It may not be out of place to mention here a misconception that a bow apparently reflected in still water is the image of that seen distinctly in the sky. This is really not the case. It is the reflection of that which would be seen by an eye vertically below that of the observer and as much below the surface of water as his eye is above it.

Through the 'bow' of the beautiful rainbow has been thus indicated the bigger question of "why" remains unanswered. Why should light undergo internal reflection? Why should white light be split into different colours? These are certainly beyond our explanation. It is yet another case of human helplessness against Nature. We only look on and wonder at the greatness of that unseen hand that directs the Universe and bend in humble homage to Him.



To trust everybody is no better than to trust nobody.

Presidency Ranks

M. A.		
BR. I-A—Mathematics		
Padmanabhan, K. S.	... First class	2nd in the Presidency
BR. II—Physics Main		
Mathew, N. N.	... First class	1st in the Presidency
Krishnamurti, N.	... "	2nd "
BR. IV—Economics		
Pichumani, K.	... First class	7th in the Presidency
B. A. Honours		
BR. I-A—Mathematics		
Gopalaswami, R.	... First class	1st in the Presidency
Seshadrinathan, R.	... "	2nd "
Balasubrahmanyam, L. S.	... "	3rd "
Krishnaswami, R.	... "	6th "
BR. IV—Economics		
Clement S. D'Cruz	... First class	3rd in the Presidency
Vaidyanathan, U.	... "	7th "
B. Sc. Honours		
Physics		
Anantapadmanabhan, R.	... First class	1st in the Presidency
Krishna Ayyar, V.	... "	3rd "
Madhu, S.	... "	5th "
Ganesan, K.	... "	6th "
Sampathkumaran, P. S.	... "	9th "
B. Sc.		
Chemistry Main		
Satyamurti, V.	... First class	1st in the Presidency
Srinivasan, C. S.	... "	3rd "
Ramachandran, V.	... "	4th "
Ranganathan, K.	... "	6th "
Krishnamurti, N.	... "	7th "
Rajagopalan, S.	... "	10th "
Benjamin, A. J.	... "	11th "
Physics Main		
Anantha Shenoi, B.	... First class	12th in the Presidency
B. Com.		
Vaidyanathan, V.	... Second class	2nd in the Presidency
Raghavan, S.	... "	6th "

University of Madras Examination Results March 1951

Names of Successful Candidates

M. A. Degree Examination

BR. I-A—MATHEMATICS	
First Class	
Padmanabhan, K. S.	
Third Class	
Sundaresan, K. S.	
BR. II—PHYSICS MAIN	
First Class	
Krishnamurthi, N.	
Second Class	
D'Souza, M. A.	
BR. IV—ECONOMICS	
First Class	
Pichumani, K.	
Second Class	
Sivaramasubramanyam, T. S.	Pushparaj, S.
Antony, K. P.	Varadan, A.
	Rangasamy, M.
B. A. Honours Final	
BR. I-A—MATHEMATICS	
First Class	
Gopalaswami, R.	Sundarajan, T. V.
Seshadrinathan, R.	Mani, N. S.
Balasubrahmanian, L. S.	Krishnamurti, S.
Krishnasamy, R.	Venkataraman, V.
Varadan, S.	Jayaraman, G.
Sitaraman, S.	Muthuswami, N.
	Krishnamurti, D.
Second Class	
Venkataraman, S.	Ramachandran, D.
	Srinivasan, V.

Narayanaswami, L. R.
Sambamurti, N. K.
Gopalakrishnan, T. S.
Krishnamurti, G.

Third Class

D'Cruz Fitzherbert Joseph
Srinivasan, K. R.
Pichai, N.
Ramaswami, S.

BR. IV—ECONOMICS**First Class**

Clement S. D'Cruz

Vaidyanathan, U.

Second Class

Venkatesan, C. G.
Joseph Thundyil, T. J.
Raymond George Dias
Chacko, P. T.
Peter, K. S.
Govindarajan, T. V.
Srinivasavaradan, T. R.

Thangavelu, P.
Becket Netto, A.
Venkataraman, N.
Narayanan, P. K.
Swamikannu, S.
Francis Xavier, J.
Cheriyar, A. P.

Mukundamadhavan, G.

Third Class

Prabhakaran Nayar, P.

B. A. Honours Preliminary

Adrian, T. M.
Anantharaman, R.
Augustine, K. P.
Balakrishnan, H.
Balakrishnan, V.
Devarajan, G.
Devasia, N. J.
Ganesan, S.
Hubert J. Pavamani
Jagannathan, R.
Jambunathan, T. R.
James, P. C.
James Joseph
John, C. A.
Joseph, K. M.
Joseph Amalraj, H.
Kalyanam, R.
Kannan, R.
Kannan, S.
Karunanidhi, V.
Kasturi, R.
Krishnamurthi, D. N.

Krishnamurthi, R. V.
Krishnamurthi, S.
Krishnamurthy, S.
Krishnamurthi, T. N.
Mathew, K. C.
Mathew, M. C.
Muthukrishna Ayyar, K.
Narayanan, N. L.
Narayanaswami, G.
Natarajan, K. V.
Parthasarathi, N. S.
Pattabhiraman, V.
Peter Jerome, S.
Philip, K. M.
Purushothaman, R. P.
Rajagopalan, R.
Rajagopalan, R.
Rangarajan, G.
Reynolds, K. G.
Rosary Victoria, C.
Satyaramanathan, V.
Srinivasamurthi, M.

EXAMINATION RESULTS

Srinivasarangan, M. S.
Stephen Divianathan, I.
Subrahmanyam, G.
Sundararajan, K. N.
Susaimanickam, D.
Terence Christodoss
Thapasiraman, S.

Varghese, A. T.
Varghese, N. V.
Venkatakrishnan, S.
Venkataraman, P.
Venkatesan, K.
Venkitaraman, A. S.
Verghese, K. T.

B. Sc. (Hons.)**PART I**

Aruldurai, T. C.
Balasubrahmaniam, V.
Ganesan, S.
Govindaraj, R. V.
Irudayam, S. M.
Joseph, P. V.
Krishnan, S.
Mahalingam, P.

Mathew, M. D.
Mathew Mapillai, K. A.
Narayanamurthi, S.
Ramanathan, V.
Srinivasan, N.
Srinivasan, R. V.
Subrahmaniyan, P.
Venkataraman, M.

PART II—SUBSIDIARY SUBJECTS

Amirthalingam, M. N.
Arokiaswami, P.
Balakrishnan, K. V.
Cooper Edward
Christian De Brouwer
Easwaran, V.
George, C. T.

Mahadevan, K.
Muthuswami, Y.
Narayanan, L. S.
Narayanaswami, T. G.
Nicholas Anthikad
Vaidyanathan, T. S.
Venkataramanan, K.

PART II—MAIN**First Class**

Anandabadmanabhan, R.
Krishna Ayyar, V.
Madhu, S.

Ganesan, K.
Sampathkumaran, P. S.
Narayanan, R.
Ramachandran, D.

Second Class

Sankaranarayanan, S.
Suryanarayanan, T. N.
Krishnaswami, S.

Lakshmanan, Pl.
Subramanyan, T. A.
Robert Edward Rodrigues

B. Sc.**PART I—ENGLISH**

Anand Rajendra Nathan
Ardhanareswaran, B.
Baby, T. J.

Balachandran, K.
Balakrishnan, P. S.
Chacko, P. K.

Chandrasekharan, E. S.
 Chandrasekaran, J.
 Chidambaram, P. K.
 Dasan Fernando, A.
 Dharmadurai, J. V.
 Francis Joseph, S.
 Ganesan, G.
 George, T.
 George, V. D.
 George Joseph
 Gopalan, A.
 Guruswami, M. K.
 Jacob, V. T.
 Jaganathan, S.
 Jayaraman, J.
 Johnny, C. J.
 John, T. J.
 Jose Jacob, T.
 Joseph, K. V.
 Joseph, M. K.
 Josep Francis Sebastian Papali
 Joseph Raj, M. A.
 Kalirajan, T.
 Krishnamurthi, K. N.
 Krishnamurthi, N. R.
 Krishnamurthi, N. S.
 Krishnan, T. V.
 Krishnaswami, K. R.
 Krishnaswami, S.
 Kuriakose Matheikal, T.
 Kurian, C. J.
 Kurien, E. S.
 Kurien, P. P.
 Lakshminarayanan, S. V.
 Mahadevan, M. D.
 Mariappan, C.
 Mathai, N. M.
 Mathew, T. I.
 Mathew Roy, V. C.
 Nagasundaram, K. S.
 Narasimhan, S.
 Narayanaswami, P. S.
 Natarajan, R.
 Natarajan, S.
 Padmanabhan, P. V.

Padmanabhan, R.
 Pakshirajan, D. S.
 Paul, V. V.
 Raghavan, R. V.
 Raghunathan, K.
 Rajagopalan, R.
 Rajagopalan, S.
 Rajaraman, L. S.
 Ramachandran, G.
 Ramachandran, M. V.
 Ramachandran, R. V.
 Ramachandran, S.
 Ramamurthi, G.
 Ramanujam, S.
 Ramasubrahmanyam, K. R.
 Ranganathan, K.
 Scaria, M. V.
 Sebastian, T. M.
 Selvagesan, S.
 Selvaraj, P.
 Sethurathnam, S.
 Sivaraman, S.
 Srinivasan, G.
 Srinivasan, S.
 Srinivasan, T. R.
 Srinivasan, V. G.
 Stephen, P. V.
 Subrahmanyam, M. S.
 Subrahmanyam, M. V.
 Subrahmanyam, P.
 Subrahmanyam, P. S.
 Subrahmanyam, R.
 Subrahmanyam, S.
 Subrahmanyam, S. M.
 Sukumaran, K.
 Sundaram, T. R.
 Sundaram, V.
 Sundararajan, R.
 Sundareshan, M.
 Sundareshan, S.
 Thomas, T. C.
 Thomas, V. G.
 Thiagarajan, S.
 Varkey, C. G.
 Vedanarayanan, P. V.

Venkatachari, S.

Venkataramani, K. S.
 Viswanathan, M.

PART II—PHYSICS MAIN

First Class

Anantha Shenoy, B.
 George, K. J.
 Varied, P. V.
 Narayanan, R. R.
 Srinivasan, R.
 Venkatesan, K.

Kuriappan, K. M.
 Sundaram, N.
 Krishnamurthi, R.
 Michael Daniel
 Venkataraman, R.
 Ramaswami, N. K.

Second Class

Somanathan, R.
 Ranganathan, V. S.
 Krishnamurthi, M. R.
 Sundararaman, K.
 Kalyanasundaram, T. R.
 Peter, K. J.
 George, M. P.
 Thyagarajan, G.
 Desikachari, S.
 Ambalavanan, A.
 Gururaghavendra Rao, T. S.
 Bilavendran, M.
 Damodara Kurup, P. K.
 Francis, S.

Francis Nadar, S.
 Lakshminarayanan, B. R.
 Narayanaswami, T. N.
 Krishna Ayyar, P. V.
 Ramamurti, R.
 Vijayan, V. K.
 Ramasubrahmanyam, S.
 Vijayarangan, L. N.
 Subramanian alias Rajamani, V.
 John, V. J.
 Krishnamurthi, P. S.
 Narayanan Nayar, M.
 Ramachandran, P. N.
 Sankarasubrahmanya Ayyar, N.

Third Class

Balakrishnan, T. N.
 Dharmasubrahmanyam, P.
 Narasingam, P.
 Patrick Fernando, S.
 Radhakrishnan, M.
 Rajam, V.

Ramamurti, S.
 Ranganathan, T.
 Subrahmanyam, G.
 Sundararama Reddi, N.
 Venkataramanan, K.
 Vincent, T.

CHEMISTRY MAIN

First Class

Satyamurthi, V.
 Srinivasan, C. S.
 Ramachandran, V.
 Ranganathan, K.
 Krishnamurti, N.
 Rajagopalan, S.
 Benjamin, A. J.

Subrahmanyam, N.
 Balasubrahmanyam, S.
 Godaragan, S.
 Jacob, V. X.
 Vaidyanathan, K.
 Rangarajan, V.
 Krishnasubrahmanyam, S.

Rangarajan, K.
 Itteyerah, T. L.
 Natarajan, K.
 Venkataraman, K.
 Balnsubrahmanyam, K.
 Balasundaram, L. J.
 Emmanuel Joseph Britto, S.
 Venkatasubrahmanyam, S.

Krishnamurti S.
 Ranganathan, S.
 Mathai, K. J.
 Srinivasan, E. R.
 Srinivasaraghavan, A.
 James Varghese
 Govindarajan, R.
 Joseph, P. J.

Second Class

George, K. P.
 Sebastian Jacob, I.
 Srinivasan, A. K.
 Minakshisundaram, R.
 Muthukrishnan, R.
 Mathew, I. A.
 Chidambaram, R.
 Rajan, S. G.
 Ranganathan, M. V.
 Srinivasan, S.
 Joseph, M. J.

Krishnamachari, K. S.
 Sankaranarayanan, V.
 Sebastian, V. V.
 Varghese Philip
 Sivasubrahmanyam, V.
 Joseph, T. S.
 John Joseph
 Mathew, C. P.
 Ramanujam, S.
 Rajagopal, S.
 Mahadevan, P.

B. Com.**PART I—ENGLISH**

Abraham, P. S.
 Alexander, T. J.
 Balakrishnan, N.
 Balasubrahmanyam, K. V.
 Balasubrahmanyam, R.
 Basheer Ahmed, G.
 Chandramouli, S.
 Gnanajeyam Gideon, G.
 Joseph Cleetus, A.
 Joseph Xavier, Antony
 Kalyanasundaram, N.
 Kannan, S.
 Kuppanna Rao, V.
 Krishnasami, A.
 Lourduraj, M. A.
 Mamooth, F.
 Muhammad Yusuff, M. A.
 Munavar Ali, H.
 Muthu, V.
 Narayanaswami, M. R.
 Paramesvaran, G.

Rajagopalan, K. M.
 Ramachandran, H.
 Ramadoss, S.
 Ramadoss, T. N.
 Raman, S.
 Ramanathan, V.
 Ramaswami, S.
 Ramanujam, R. T.
 Ranganathan, J.
 Rangarajan, N.
 Rangarajan, S. T.
 Sankaralingam, G.
 Santanam, K.
 Sitaraman, M.
 Sitaraman, V.
 Soundrarajan, G.
 Srinivasan, B. Y.
 Srinivasan, J.
 Subrahmanyam, G.
 Subrahmanyam, R.
 Sundarajan, N.

EXAMINATION RESULTS

Swaminathan, V. K.
 Thiagarajan, R.
 Varadarajan, S.
 Veeraraghavan, R.

Venkatachari, S.
 Venkitaraman, C. K.
 Venkataraman, K.
 Vijayarajnam, S.
 Viswanathan, K. M.

PART II—TAMIL

Dharmarajan, S.
 Nagarajan, T. R.
 Narayanaswami, R.

Raghavan, S.
 Ramamurthi, V.
 Srinivasan, N.
 Subramanya Rao, K.

HINDI

Amalraj Reddi, S.
 Ananthakrishnan, A. K.
 Balakrishnan, N. P.
 Benedict Roche
 Bhujanga Rao, K. N.
 Bharathan, K.
 Chandrasekharan, T. P.
 George Joseph
 Gopalan, T. V.
 Harithiratham, R.
 Jagannathan, D.
 Kailasam, A.
 Krishnamurti, N.
 Krishnamurti, P.
 Narasimhan, R.
 Natarajan, S.
 Pathinathan, D.
 Pushpanathan, T. V.

Rajaraman, V. K.
 Ramayya, S.
 Ramamurthi, S.
 Raman, G.
 Ramaswami, C. R.
 Sampath, K. P.
 Sankaran, R.
 Sethuraman, A. N.
 Sivaraman, K.
 Srinivasan, R. T.
 Srinivasan, V.
 Subrahmanyam, A. P.
 Sundaram, K. V.
 Sundaresan, S. N.
 Thangamuthu, S.
 Thomas, A. J.
 Vaidyanathan, V.
 Vedaratnam Isaac, S.

Victor Lawrence, J.

PART III**Second Class**

Vaidyanathan, V.

Raghavan, S.
 Ramaswami, C. R.

Third Class

Thangamuthu, S.
 Narayanaswami, R.
 Nagarajan, T. R.
 Kailasam, A.
 Sankaran, R.
 Jegannathan, D.

Ramamurthi, V.
 Srinivasan, N.
 Narasimhan, R.
 Sundaram, K. V.
 Srinivasan, V.
 Thomas, A. J.

Raman, G.
 Sundaresan, S. N.
 Palanichami, N. K.
 Ananthakrishnan, A. K.
 Subrahmanyam, A. P.
 Balakrishnan, N. P.
 Pathinathan, B.
 Krishnamurti, P.
 Amalraj Reddi, S.
 Ramayya, S.

Harithiratham, R.
 Bharathan, K.
 Victor Lawrence, J.
 Krishnamurti, N.
 Srinivasan, R. T.
 Vedaratnam Isaac, S.
 George Joseph
 Sivaraman, K.
 Sampath, K. P.
 Benedict Roche
 Rajaraman, V. K.



The longest journey starts with the shortest step.



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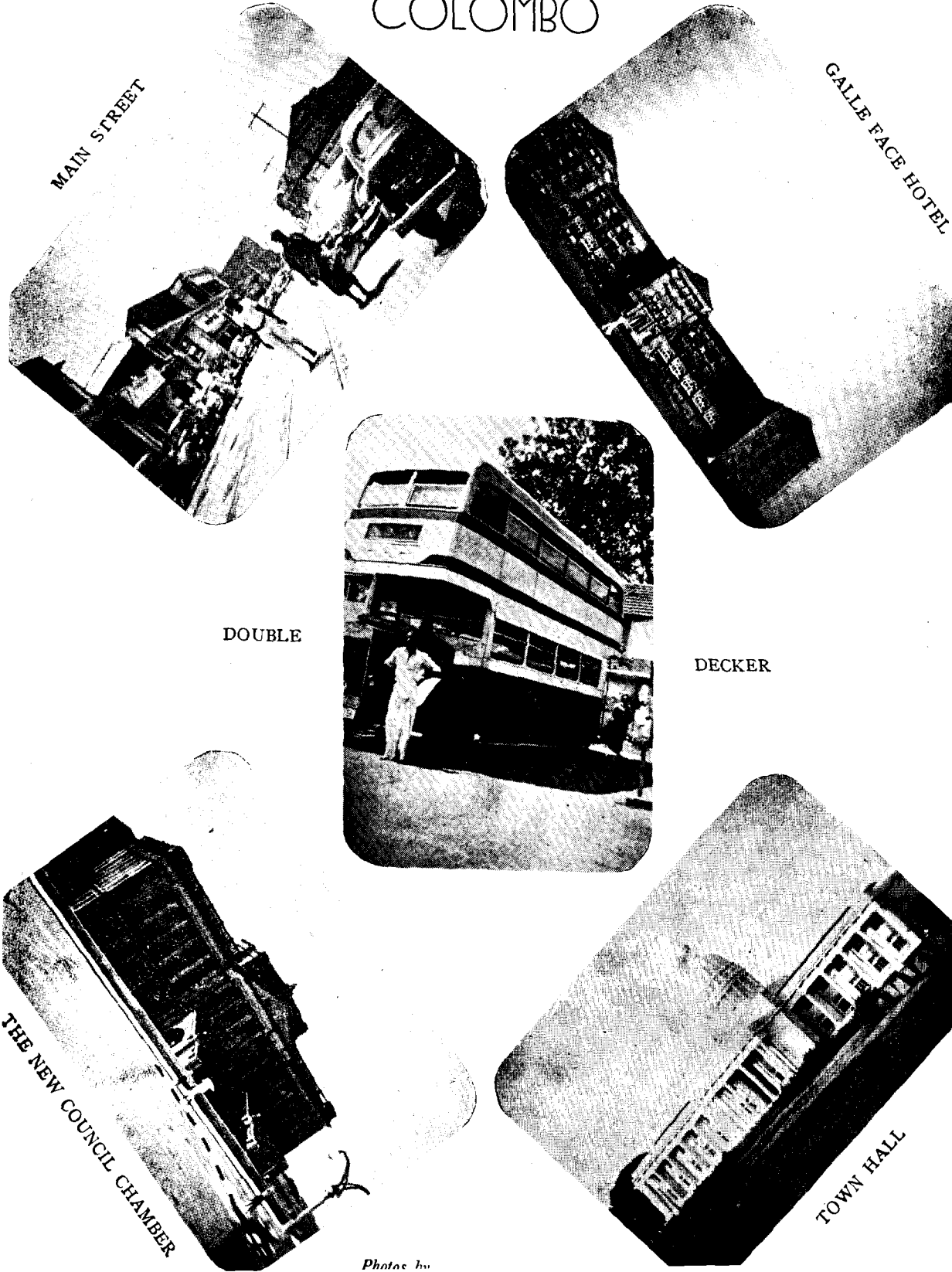


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Photo by D. Renganathan

COLOMBO



Photos by

கம்பன் கண்ட இயற்கைக் கொள்கை: ஓர் புது நோக்கு ஆய்வு

V. Krishnaswami, II U.C.

i. முன்னுரை

“வா”ன்புகழ் வான்மீகி வடமொழியில் இயற்றிய இராமாயணம் நிலத்தினின்றும் அகழ்ந்தெடுத்த தங்கப் பாளம். நானிலம் போற்றும் நற்றமிழ்க் கவிஞன் கம்பன் இயற்றிய ‘இராமாவதாரம்’ அத்தங்கப் பாளத்தை யுருக்கித் தூய்மைப்படுத்திச் செயப்பெற்ற ஒளி உமிழ் பொன்னுபரணமாம்,” என்பது பன்மொழிப் புலவரும், சிறந்த கம்பராமாயண விமர்சகரும் ஆன வ. வே. சு. ஐயரின் கருத்து ஆகும். வான்மீகி யாத்த இராமாயணத்தை முத லாலாகக் கொண்டபோதிலும், கம்பனது நூல் தன்னிலே தானே ஒரு முதலால் போன்று மாண்புடன் இலங்குகின்றது. இங்ஙனம் ‘இராமாவதாரம்’ தலைமை நிலைமை பெற்றமைக்குக் காரணம் நம் நற்றமிழ்க் கவிஞனின் கற்பனைத் திறமும், கல்வியாற்றலுமே என்ற போதிலும் கம்பனது தன் போக்கு நிலை (sheer Originality)யே தலையாய காரணமாம். கம்பனது தன்போக்கு நிலை தனிச் சிறப்புடையதல்லேயே அவன் காவியம் தன்னேரில்லாத் தனிப்பெருங் கவி னுற்று மிளர்கின்றது. இயற்கையைப்பற்றிய கம்பனது கருத்து (Attitude towards Nature) அவனது தன்போக்கு நிலையின் தலையாய அழகாம். அவன் தன் காவியத்தில் இயற்கையை விவரிக்கு முறை (Treatment of nature)யே அவனது தன்போக்கு நிலை தன்னேரில்லாத் தன்மையது என் பதைத் தெற்றென விளக்கும். ஈண்டு கம்பன் இயற்கையினைப்பற்றிக்கொண்ட எண்ணம் எத்தகையது என்பதை ஆராய்வோம்.

ii. கம்பனும் வர்ஸுவர்த்தும்

தந்தையையும் தாயையும் சிறுவயதிலேயே இழந்த கம்பன் அருளின் உருவே யாகிய ‘வெண்ணெய்யூர் அண்ணலை’ அடையுமுன்னர் சிறிது காலம் ஆடு மாடு மேய்த்து வாழும் அரிய வாழ்க்கையுடையன இருந்தான் என்று அறிகின்றோம். “இடையர் எனப்படுபவர்கள் இயற்கையின் புதல்வர்கள். பார்த பசும் புல்வெளி களிலும், புனல் யாறுகளிலும் ஞாயிற்றின் ஒளியிலும் மழையிலும் விளையாடித் திரியும் இவர் தம் வாழ்க்கையே இயற்கையோடியைந்த வாழ்க்கை. அவர்களுக்கு இயற்கை நண்பன், வழிகாட்டி, தத்துவபோதகன், இன்பமளிப்பவன்” (Friend guide, philosopher and comforter) என்பது வர்ஸுவர்த்தின் எண்ண மாகும். ஆகவே, கம்பன் இயற்கையை நன்கு புரிந்துகொண்டவன் ஆகின்றான்.

நமக்கு இன்பம் நல்கும் ஓர் உயிரற்ற காட்சி என்று இயற்கையை அவன் எண்ணவில்லை. அன்றியும் அவன் இயற்கையின் வெளி உரு அழகு மயக்கிலே (Raptures of External Loveliness) தன் மனத்தைப் பறிகொடுக்கவில்லை. ஆயின், அவன் 'இயற்கையைப்பற்றிக்கொண்ட கருத்துத்தான் என்ன? ஆங்கிலக் கவிஞர் 'புரட்சி இயக்கத்தைத் துவக்கிவைத்த' (originator of the Romantic School) வர்டூஸ்வர்த்தின் இயற்கைக் கருத்தும், கம்பனுடைய கருத்தும் அநேகமாய் ஒன்றாக உள்ளன. "இயற்கை நம் கண்களுக்குமட்டும் விருந்தளிக்கும் ஓர் உயிரற்ற பொம்மையல்ல. நம்மால் நேசிக்கப்படும் நிலையும்தான், தான் நம்மை நேசிக்கும் தன்மையும் (capable of loving and of being loved) உடையவள் அவள். அவள் நமது மகிழ்வினும் துயரிலும் பங்குகொண்டு நம் உணர்வொடு ஒன்றும் தன்மையள்," என்பதே கம்பன் கருத்து ஆகும். இதுவே ஆங்கிலக் கவிஞர் கருத்தும் ஆகும்.

iii. நம் கூற்றுக்கேற்ற சான்றுகள்

கம்பன் மேற்கூறிய கருத்தினைக்கொண்டவன் என்பது அவனது இயற்கை வருணனைகளினின்று தெள்ளிதின் விளங்கும். ஷேக்ஸ்பியர், ஹோமர், தாந்தே போன்ற மகாகவிஞர் பலரும் தங்கள் கற்பனை நலம் கனிய ஆதவன் தோற்றம், ஆதவன் மறைதல், கடல் ஒலித்தல் போன்ற இயற்கைக் காட்சிகளை வருணிக்கின்றனர். ஆனால் கம்பன் வருணிக்கும் நிலையே வேறு; அவன் முறையே ஒரு ரவீனம். தான் கூறப்புகும் இயற்கை நிகழ்ச்சி ஒவ்வொன்றிலும் தன் காவியத் தலை மக்களின் நிலையை ஏற்றி வருணித்தல் கம்பன்பாற்காணும் குறிப் பிடத்தக்க தன்மையாம். தலைமக்களது மகிழ்ச்சி, துயர், சினம், சாந்தம் முதலிய நிலைகளை இயற்கைப்பொருள்களின் நிலைகளில் வைத்து, கற்போரின் மனத்திலே நன்கு பதியுமாறு, ஞாயிறு, யாறு போன்ற இயற்கைப் பொருள்களைக் கம்பன் வருணிக்கும் திறத்தின் பெருமை இயம்பற்பாலதே? இயற்கை நிகழ்வொடு மனித உணர்வைப் புணர்விக்கும் புலவனின் திறம் வியத்தற்பாலதே. இத்திறம் பற்பல பாடல்களிலும் காணப்படக்கூடியதாயினும், எண்டு, விரிவஞ்சி, ஒரு சில பாடல்களைப் பற்பல தலைப்புகளின் கீழ் ஆய்வோம்.

iv. புனல்யாரும் புலவர் திறமும்

“சொல்லின் செல்வன்” அனுமானும் அவனுடை வானாவிரமும் திருமக ளான சீதையினைத் தேடிக்கொண்டு தென்திசைக்கண் வருகின்றனர். வழியிலே கோதாவரி நதியினைக் கண்டனர். எழுந்து வீசும் அலைகளை மிக்கு உடையதாய், பள்ளத்துட் பாய்ந்தோடும் பான்மையதாய், நித்திலம் நிகர்த்த நீர்மையதாய், அத்தலத்தில் ஓடும் நதியினைக் கண்டனர். அத்தகைய வெள்ளத்தைச் சானகி காணுமற்போனதுபற்றி மற்றையோர் அடைந்த ஆயரையும் இணைக்கின்றனர்

இணையில்லா இயற்கைப் புலவனுள் நம் கம்பன். “நூனியென்றும் அரசனென்
றும் போற்றப்படும் ‘சூகம்போல் ஐந்தடக்கிய சான்றோன்’ சனகன், வேள்வி
யொன்று செய்வான் வேண்டிப் பூமியினைக் கலப்பைகொண்டு உழுதனன். அப்
போத்து பூமியினின்று கிடைத்தனள் சானகி, அறியதொரு புதையல்போன்று.
ஆகவே அவள் பூமிதேவியின் புதல்வியாகின்றாள். சானகி காணாமல்போகவே
பூமிதேவியின் ஐயர் கரைகடந்து போய்விட்டது. அவள் கண்ணீர்
விட்டுக் கதறியழுகின்றாள். அங்ஙனம் அழுத நீரே ஈண்டு நன்னீராய் பெருகி
யாய் விரிந்தது—என்று அற்புதமாய் உரைக்கின்றான் கவிஞன், தன்னுடைய
புரப்படைக் கவியில்.

எழுதின திரையிட்டுருதி
இழிகின்ற மணிகீர் யாறு
தொழுகின்ற சனகன் வேள்வி
தொடங்கிய சுருதி சொல்லா
உழுகின்ற பொழுதி னீன்ற
ஒரு மகட்கு இரங்கி ஞாவம்
அழுகின்ற கலாழி வாரி
ஆமெனப் பொலிந்த தன்றே.”

v. கடல் ஒலியும் கம்ப சித்திரமுட

வானவர் மீண்டும் நதியினைக் கடந்து, நலன் உடைத் தமிழகம் கடந்து, தென்முனைப் பாவையை நண்ணுகின்றனர். நண்ணிய வானவர் அலைகடலைக் காண்கின்றனர். சூல்கொண்ட மங்குல் சூழ்ந்த வானினைத் தொடும் வெண்மையலைகள் நிறைந்த கடலானது தன் வெண்டிசைக் கைகளைக் கொட்டி “மான் போன்று மருட்கைகொண்ட கண்ணுடைய சிதை இலங்கையில் உள்ளாள்” என்று கூறி அவர்களை அழைப்பதுபோன்றதாம்.

“மழைத்த விண்ணகமென முழங்கி வாணும
இழைத்த வெண்டிருக்கரம் எடுத்து இலங்கையான்
உழைத்ததும் கண்ணியென்று உரைத்திட்டோ டிவந்து
அழைப்பதே கடுக்கும் அவ்வுழி நோக்கினார்.”

வானாவீரர் தெற்கே செல்லச் செல்லக் கதையொடு ஒன்றிய நமக்கும் மகிழ்வு அதிகரிக்கின்றது. வானாவீரர்க்கு இலங்கையில் தான் சீதை யுள்ளாள் என்று நாமே கூறிவிடமாட்டோமா என்று தோன்றுகிறது. இதே யுணர்ச்சியை முன் கூட்டியே அனுபவித்த கவிஞன் அலைகடலின் கொந்தளிப்பை அதன் அக மகிழ்வாகவும், அதன் ஒலியை சீதையைப்பற்றிய செய்தியாகவும் வருணிக்கின்றான். நம் உணர்வை இயற்கையுணர்வாக மாற்றுவதே உண்மைக் கவிஞர் தம் தனியியல்பு அன்றோ!

‘மைக்கேல்’ என்ற ஆங்கிலச் சிறு கவிதையினில் மைக்கேலின் மகன் நீர் தெட்டு அலைந்து நாட்டைவிட்டு ஓடுகிறான். தாங்கொணுத்துயர் அடைவின்றான் மைக்கேல். அவனது துயரை வருணிக்கும் வர்டுஸ்வர்த் இயற்கைப் பொருள் ஆகிய இடிந்து வீழ்ந்த கற்கட்டிகளினோடு புனைந்து பொருத்திக் கூறுகின்றான் :

* “பன்முறை பன்முறை ஆங்கவன் ஏகினான்
என்னினும் அன்னவன் ஒருகல் எடுத்திவன்”

என்ற வரிகள் இயற்கைக் கவியின் இயற்கை நியதியை வெளியிடுவதாகவு ஆங்கில இலக்கியத்திலேயே தலைசிறந்த கவித்துவ வரிகள் இவையென்றும் கின்றார், மாத்தூ ஆர்னால்டு (Mathew Arnold) என்ற விமர்சகர். இவ்வரிசு கம்பன் கொண்ட கருத்தை ஒட்டியனவாக இருத்தல் சண்டு கருதற்பாலது.

vi. கவிஞாயிறும் புவிஞாயிறும்

கம்பன் நாம் கூறிய கருத்தினைக் கொண்டவன் என்பதற்குத் தக்க சான்று அவனது சூரிய உதய, சூரிய அத்தமன வருணனைக் கவிகளேயாம். “கம்பனது கதிரவ வருணனைகள் கவினுறு கற்பனைக் களஞ்சியம். வற்றாத இன்ப ஊற்றுகள், தனியழகுடன் மிளிர்வன,” என்பது கவிராஜபண்டிதர் ஜெகவீரபாண்டியர் கருத்து ஆகும். சண்டு ஒரு சில கவிகளைக் காண்பாம் :

தியவையாலினும் சிறந்த தியாளான கைகேயியின் கொடுமையினால் மாண்ட நன் மன்னன் தயாதன். ஆழிசூழல் கெடலாம் பாதனையாளத் தான் தாழிருஞ்சடைகள் தாங்கித் தாங்கருந்தவம் மேற்கொண்டு புண்ணியத் துறைகள் ஆடுவான் வேண்டிப் பூழிவெங்கானம் நண்ணினான், யாரு மறக்கிலா நாமநம்பி தன் தம்பி இலக்குவனுடன். பாதனும் சத்துருக்கனனும் நாட்டினில் இல்லை. மக்கள் பருவரல் பாவையில் மூழ்கினர். ஆள்வதற்கு அரசர் எவருமின்றிப் பெருந்துயராகத்திடைத்தோய்ந்தனர், தேயமக்கள். அவ்வமயம் தோன்றுகின்றான் ஆதவன். நீளிற மீன்சிறை கடல் அலைமுரசுகொண்டு ஆர்ப்ப, விண்ணவர் வியந்தேத்த, மண்ணவர் மகிழ்வுடன் வணங்கத் தன் பொன்னிறக் கிரணங்களைப் பரிவாரங்களாகக்கொண்டு ஏழ்பரிபூட்டிய இரதம் ஏறி, “விண்ணகம் எய்தினன் வியன்புகழ் தயாதன். மண்ணகம் புரவாமல் வனம் நண்ணினர், அவன் மாண்புடை மக்கள். மாட்சி மிக்க மன்னன் துறந்த ஆட்சியினை யானே கொண்டு அரசு புரிவல்,” என்று கூறிக்கொண்டு வருகின்றனும் ஆதவன் :

“மீனீர் வேலை முரசியம்ப, விண்ணோர் ஏத்த,
மண்ணிறைஞ்சத்
துரீர்ஒளிவான் புடையிலங்கச் சுடர் தேர்
ஏறித் தோன்றினான் ;

* Ref. “Many and many a time he thither went
And never lifted up a single stone.”—MICHAEL.

கம்பன் கண்ட இயற்கைக் கொள்கை

‘வானே புக்கான் அரும் புதல்வன், மக்கள்
அகன்றார்; வருமளவும்
யானே காப்பன், இவ்வுலகு’ என்பான்
போல எரிகிறோன்.” (தைலமாட்டுபடலம் 79)

தன்னேரில்லர்த் தியவளான கைகேயி கேட்ட வரங்களின் கொடுமையால் தயாதன் உயிர் துடித்தனன். அவனது உயிர் உடலைவிட்டு நீங்கிக்கொண்டிருக்கின்றது. அவ்வமயம் கங்குல் நீங்குகின்றது. எங்கும் கதிரவன் ஒளி பரவுகின்றது. விளக்கொளி அருகுதல் போன்று தன்குலத் தோன்றல் ஆகிய தயாதன் உயிர் கருகுவதைக் கண்டு, “பாபமே உருவான கைகேயியும் அவள் தன் வினைபும் அன்றோ காரணம் தன்குலக் குரிசில் துஞ்ச,” என்று எண்ணிச் சினம் மிக்கவனாய், முகம் மிகச் சிவந்தனனும் கதிரவன். இதுவே ஞாயிறு சிழ்வரையிலே தோற்றமளிக்கும் ஏற்றமுடைக்காட்சி.

தூபமுற்றிய காரிருட் பகை துள்ளி யோடிட, உள்ளமும்
தீப முற்றவும் கீர்த்தகன்றெனச் செய்து ஆருயிர் தேய்தலாற்
பாபமுற்றிய பேதை செய்த பகைத்திறத்தினில் வெய்யவன்
கோபமுற்றி மிகச் சிவந்தனன் ஒத்தனன், குணக் குன்றிலே.”

கைகேயி எனும் பெண்பேயின் கொடுமை கண்டு சினம் கொண்டவர், யாவரும். ஏன், நாழுமே சினம் கொள்கின்றோம். அத்தகைச் சினத்தை ஞாயிற்றின் சினமாக, இயற்கையின் சினமாக மாற்றியமைத்து வரையும் முறை யாவர் மனதையும் தன்பால் ஈர்க்கும் தகைமைத்தாம்.

vii. அல் காக்கும் அருநிலை

கைகேயி கேட்ட இரு வரங்கள்தம் கொடுமையின் நெடுமை தாங்காத நீர்மையனாய், ஆவி துறந்தனன் தயாதன். கைகேயி தயாதனின் ஆசை மனை யாட்டியாய் இருந்தவள். அரசன்பால் அன்பு மிக்காளாய் ஒழுகியவள். ஆனால் இன்று இரக்கம் சிறிது மின்றி அரக்க நெஞ்சுடையளாய் நஞ்சுநைய வரங் கேட்டு நாயகன் உயிர் உண்டனன். நன்றியற்ற அவளது சீர்மைபற்ற நீர்மையைக் கண்டு பெண்ணினமே வெட்கி நின்றது. தங்கள் இனத்திலே தோன்றிய பெண் ஒருத்தி பேயாய் மாறினளே, நன்றியற்ற நாணிலியாய் நளிந்தனளே என்று எண்ணிய தையலார் ஆடவர் முன்பு வரவும் நாணினர். ஆனால் கம்பன் அதனை எங்ஙனம் கூறுகின்றான்? மாணிட உணர்வை மாண்புடை இயற்கையின் உணர்வாக உருவகித்தல் அவன் புலமை மாட்சி யன்றோ? ஆகவே அவன் இரவை ஓர் அணங்காக உருவகித்தான். அவ்விவர என்னும் மங்கையானவள் தன்னினத்தில் தோன்றிய பெண் ஒருவள் பாதகி ஆயினளே என்று வெட்கி ஒளிந்து கொண்டாளாம், ஆடவர் கண்களினின்று.

“.....” வாணிலா நகைமாதரான் செயல் கண்டு மைந்தர் முனிற்கவும்
நாணினுள் என ஏகினுள் நளிர் கங்குலாகிய மங்கையே”

முடிவுரை

நாம் மேலே காட்டிய சான்றுகள் போன்று எண்ணற்கரியன பார்த்து கிடக்
கின்றன, கம்பனது கவிதைப் பரவையிலே. இக்கவிகளின் மூலம் நாம் கம்பனது
இயற்கைக் கொள்கையென்ன என்பதை நிலை நாட்டினோம். எடுத்துக் காட்
டினோம். இயற்கையையும் உணர்வுள்ள தூர் பொருளாக, மனிதனது துயர், மகி
ழ்ச்சிய உணர்ச்சிகளில் பங்கு கொள்ளும் ஒரு பொருளாகக் கருதிக் காட்டி
கம்பனது திறம் வியத்தற்குரியதாம் நயம்பல பயக்கும் நீர்மையது. இத்தகைய
உயரிய, அரிய கொள்கையுடைய கம்பனை,

யாமறிந்த புலவரிலே கம்பனைப்போல்.....
பூமிதனில் யாங்கணுமே பிறந்ததில்லை;
உண்மை; வெறும்புகழ்ச்சியில்லை”

என்று போற்றுகிற தென்ன தடை?



It is by dividing blessings that they multiply.

கனவு உலகம்!

S. S. ராஜன், III U.C

1. மாலைதனில் தவழ்கின்ற தேன்றற் காற்றில்,
மலரிதழ்கள் தலைசாய்த்து முகமன் சோல்ல,
சோலைதனில் நுழைந்தேன். நல்லியற்கை தந்த
குழநிலையில் எனைமறந்தேன். சோக்கிப்போனேன்.
ஏலேலோ ஏலேலோ என்றப் பண்ணை,
ஏற்றங்கள் இறைக்கின்ற உழவர் பாடித்
தாலாட்ட, கண்ணயர்ந்தேன். நிலைமறந்தேன்.
தரைமகளின் மடிமீது தலையைச் சாய்த்தேன்.
2. எண்ணங்கள் பிறைமதியைப் படகாய்க் கொண்டு,
இணையில்லா உலகத்தில் என்னைச் சேர்க்க,
பண்பாடி வரவேற்றார், அழகுப் பெண்டிர்.
'பாருங்கள், இவ்வுலகின் மாட்சி' என்றார்.
தன்னிகரில் இறுமாப்பில் தன்னைச் சூழ்ந்தோர்,
தாழ்வேய்த, வாழ்வேய்தல் காண வில்லை.
போன்னுக்கு மதிப்பில்லை. பொருமை ஈயும்,
போட்டிகள், அழிவூட்டும் போர்கள் இல்லை.
3. ஆணுக்கும், பெண்ணுக்கும், பேதம் இல்லை.
ஆண்டானும், அடிமையும் அழிந்தே போனார்.
வினாக நேரத்தைக் கழித்துச் செல்வோர்,
விதிமீது பழிசொல்வோர், வீரம் அற்றோர்,
தானென்ற கர்வத்தில் தருக்கி நிற்போர்,
தவறான சூழ்ச்சிகள் இயற்றி வாழ்வோர்,
நான்கண்ட உலகத்தில் இல்லை. கொடும்
நாசங்கள், அழிவுகள், கண்டே னில்லை.
4. இதயங்கள் ஒன்றிட்டால் குறுக்கே நின்று,
இடுக்கண்கள் விளைக்கின்றார் இருந்தாரில்லை.
மதத்தினால் மக்களை மாய்ப்பார், நல்ல
மதியின்றி மாற்றங்கள் மறுப்பார் இல்லை.
இதமில்லாச் சாதிகள் இருக்க வில்லை.
எல்லோரும் நிகராக வாழக்கண்டேன்.
சதியில்லை, பெரியோரைச் சாய்ப்பார் இல்லை.
சங்கடங்கள் விளைக்கின்ற தாழ்வு இல்லை.
5. இணையில்லா நாடதனை விட்டுக் கீழே,
இறங்கிவர மனமில்லை. இதயம் இல்லை.
மனம்கட்டும் கோட்டைகளில் வாழ்தல் என்றால்,
மாநிலத்தில் துயரேது? துன்பம் ஏது?
கனவதனில் நான்கண்ட நாட்டினைப்போல்,
காசினியில் நிறுவிவிட்டால், கவலை ஏது?
கணமேனும் நிற்கவில்லை சோலைதன்னில்,
'கருமுகிலில் இடிமின்னல், தூற்றல் கண்டேன்!

எண்ணச் சுழல்

S. Rajappa, I U.C.



நாளை தமிழ்த்தேர்வு. புத்தகத்துடன் வந்து அமர்ந்தேன். புத்தகத்தைக் கையிலெடுத்துப் பிரித்தேன். பிரித்த இடத்தில்,

“எங்கள் வாழ்வும் எங்கள் வளமும்
மங்காத தமிழ் என்று சங்கே முழங்கு”!

என்ற பாசுதாசன் தமிழ்ப் பாட்டு இருந்தது. என் வாய் மீண்டும் ஓர்முறை பாட்டை முணுமுணுத்தது. படிப்பில் கவனம் செல்லவில்லை. சிந்தனை எங்கோ சென்றது.

‘ஆம். அந்தத் தமிழ், வளம்பொருந்திய தமிழ், கன்னித்தமிழ் சிறுமைப் படுத்தப்பட்டபோது, நாம் சிறிதும் கலங்கவில்லை. அடிமை மொழி என்று ஆங்கிலேயர் கூறியபொழுது, வேலால் தாக்குண்ட வேங்கைபோன்று சீறியெழ வேண்டிய நாம், செயலற்று நின்றோம். நம் உயிர்த் தமிழ் தாழ்த்திக் கூறப்பட்ட போது நாம் மகிழ்வோடு கேட்டிருந்தோம். ஆங்கிலேயர் ‘வெர்னாகுலர்’ என்ற புதுப்பெயரைத் தமிழ்மொழிக்கு இட்டகாலத்துச் சிறிதும் மனம் கலங்காது, ஸ்ரீப்புடன் நாமும், ‘வெர்னாகுலர்’ என்று கூறினோம், வெட்கமின்றி. இன்று நம் மக்கள் ஆட்சியிலே தமிழ் முதலிடம் பெற்றது. ஆனால் வேறு ஒரு தனி மொழியும் கூடவே திணிக்கப்பட்டது. இதை மனமுவந்து செய்தவரும் நம் மினத்தவர்தாம்!

எங்கோ நடந்துகொண்டிருந்தேன், எங்கு செல்கின்றோம் என்ற குறிக் கோளின்றி. மனம் சிந்தனையில் ஆழ்ந்திருந்தது. என்னைச் சுற்றிலும் ஒரே இருள். ஆனால், அதை நான் பொருட்படுத்தவில்லை.

வழியிலே ஒரு ஆலமரம் குறுக்கிட்டது. அடர்ந்து வளர்ந்திருந்த அதன் ஒரு புறத்தில் ஒரு இளம் நங்கை நின்று கண்ணீர் வடித்துக்கொண்டிருந்தாள். நான் அவளை நோக்கினேன். அவளும் என்னை நோக்கினாள்.

“ஏனம்மா! இங்கு, இந்த இரவு வேளையில், என்ன செய்துகொண்டிருக்கிறீர்கள்? வழி தவறிவந்து விட்டீர்களா?” என ஆதரத்துடன் வினவினேன்.

அவள் பேசவில்லை; கண்களிலிருந்து கண்ணீர் பொல பொலவென்று உதிர்ந்தது.

எண்ணச் சுழல்

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“தங்களிடம் நான் கேட்பது தங்கள் உள்ளத்தைப் புண்படுத்துவதானால் மன்னியுங்கள்” என்றேன் மீண்டும்.

“இல்லைப்பா! நான் இந்நிலைக்கு வந்ததைப்பற்றி நீ அறிய வேண்டியது தான். சிறப்புடன் வாழ்ந்து இன்று நான் சீரழிந்து நிற்கும் நிலையை நீ அறிந்து கொள்ளவேண்டியதுதான். அது சரி. நீ என்ன சாதி?” என்றாள் அம்மங்கை.

“நான் தமிழன்.”

“அப்படியென்றால்.....?”

“தமிழனுக்குச் சாதி கிடையாது.”

“ஓ! அப்படியா!” என்று புன்னகை புரிந்தாள், அம்மங்கை. துயரம் தேய்ந்துவிட்டது. அவள் முகத்தில் நின்று களங்கம் மறைந்தது. ஒளி வீசிற்று, அவள் இளமை ததும்பும் எழில் முகம்.

“ஏனப்பா! இப்படித்தான் பெரும்பாலோர் பேசினார்கள். ஆனால் அவர்கள் நடைமுறையில் ஒன்றையும் சாதிக்கவில்லையே. தமிழர்கள் எல்லோரும் வாய்விச்சு வீசும் வீணர்கள்” என்றாள் அம்மங்கை.

என் உணர்ச்சி பொங்கியது; நெஞ்சம் குமுறியது; சீறியெழுந்தேன்.

“தவறாகக் கொள்ளாதீர்கள். தமிழன் தாணிமுழுவதும் வெற்றி முரசும் கொட்டியவன். ‘தமிழ்ப்பெண்களை இழித்துப் பேசிய கனகவிசயரைச்சமரிலே வெல்வேன்’ என்று வஞ்சினங் கூறி வடநாடுசென்று, அக்கனகவிசயரைப் போரிலே புறங்கண்டு, கற்புக்கடவுள் கண்ணகிக்கு இமயத்திலே கல்லெடுத்து, அதை அவ்வாசர்கள் தலைமீதேற்றி இந்நாடு கொணர்ந்த சோன் செங்குட்டுவன் வாய்விசும் பேசும் வாயாடி என்று நினைத்தீர்களா? அன்றி, தாணி எங்கும் உள்ள மக்கள் கடலிலே கால்வைக்க அஞ்சிய காலத்து, கப்பல் கண்டு, கடல் வாணிபத்தில் சிறந்து விளங்கியதமிழ் மக்கள் திறமையற்றவர்களா? அன்றி, அயல்நாட்டு மொழிகளிலே இலக்கிய இலக்கணங்கள் இயற்றப்படாத காலத்தில் தொல்காப்பியம் அகநானூறு, புறநானூறு போன்ற அரும் பெரும் தமிழ்நூல்கள் எழுதிவைத்த தமிழர்கள் அறிவற்றவர்கள் என்பது தங்கள் கருத்தா? அன்றி, குற்றம் கண்டவிடத்து, எடுத்துக்கூறிக் கண்டிக்க அஞ்சாது கடவுளோடு சொற்போர் புரிந்த சோன், கோழையென்பது தங்கள் எண்ணமா? அல்லது, சிறையிலே செக்கிழுத்தபோதும் சிறிதும் தளர்வுறாத சிதம்பரம் போன்றவர்கள் உறுதியற்றவர்களா? ஒரு சிலரின் தான்தோன்றித் தனத்தைக்கொண்டு தாங்கள் இவ்வாறு கூறுவது சிறிதும் பொருந்தாது” என்றேன்.

அவள் அமைதியோடு மீண்டும் புன்னகை புரிந்தாள். அதிலே வெற்றியின் எக்களிப்பு இருந்தது. அதை நான் அப்பொழுது அறியவில்லை.

சிறிது நேரம் அமைதி நிலவியது.

மீண்டும் நான் பேசினேன். “தங்கள் வலாற்றைக் கூற வந்தீர்களே, இப்பொழுது அதைக் கூறலாகாதோ?”

“நான் பிறந்தது, ஓர் மலை உச்சியில். அம்மலை உன் நாட்டில்தான் உள்ளது. என்னை வளர்த்தவர் ஓர் துறவி. அடிக்கடி, கிராமத்துமக்களும் புலவர்களும் அவரைக் காண வருவார்கள். அவர் எனக்கு இட்டபெயர் ‘இளமை’ என்று. மக்கள் என்னை ‘இனிமை’ என்றே அழைத்தனர். புலவர்கள் என்னை அன் புடன் நடத்தினார்கள்.

ஒருநாள், நான் புலவர்களுடன் நகரத்திற்கு வந்துவிட்டேன். என் வா வால், நகரத்திலே யாமும், இசையும் முழங்க ஆரம்பித்தது. மக்கள் என்னை விரும்பினார்கள். புலவர்கள் என்னைத் தம்முயிரென மதித்தனர். புலவர்கள் என் பெயர் சொல்லி இரப்பவர்க்கெல்லாம் இல்லை என்னுது வாரிக்கொடுத்தனர்.” இந்த இடத்தில் சற்று நிறுத்தினாள் அம்மங்கை; மேலும் தொடர்ந்து,

“கடவுளிடம் வாதாடிய கீரனின் திரு அவையில் சிறந்து விளங்கினேன். வன்னுவன்வாக்கிலே, கம்பனின் கவிதையிலே, பாரதியின் பாடல்களிலே எழில் நடனம் புரிந்தேன். ஆனால் இன்று வாழ்விழந்து நிற்கின்றேன். என் மக் களே என்னை மதிக்கவில்லை. சிறப்புக் கொடுக்கவுமில்லை. நான் எழிலுடன் வீற்றிருந்து அரசோச்சிய ஆசனத்தில் வேறொருவன் வந்து அமர் அனுமதிக்கி றார்கள். இனி எனக்கு வாழ்வு எதற்கு? வாழ்வதைவிட நான் மறைவதே மேல்.” என்று கண்ணீரிடையே கூறினாள் அம்மங்கை.

“அப்படியானால் தாங்கள்.....?”

“என்னைத் தமிழ்த்தாய் என்று அழைப்பார்கள். நீயாவது உதவுவாயா?” என்றாள்.

“அம்மா! இதோ கிளம்பிவிட்டது இளைஞர் கூட்டம், தமிழ்த்தாயின் மாணங்காக்க. ‘எவர் குறுக்கிட்டாலுஞ்சரி, லட்சியம் செய்யப்போவதில்லை. ஒன்று வெற்றி அல்லது மாணம். இதைத்தான் எதிர்நோக்கி யிருக்கின்றனர். உயிர்த்தமிழுக்கு ஊறுதேட முயற்சிப்பவர்கள் அத்தனைபேரும் முறியடிக்கப் படுவார்கள். இதுவரை வஞ்சனைக்காளாயிருந்தனர் அவர்கள். இன்று விழிப் புற்றுவிட்டனர். இனி புரட்சி ஏற்படுவது உறுதி” என்றேன் நான்.

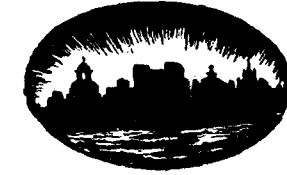
எனக்குமுன் திடீரென்று ஓர் மின்னல் வெட்டியது. கண்களை இறுக மூடிக்கொண்டேன். கண்களைத் திறந்தபொழுது அம்மங்கையைக் காணவில்லை. “அம்மா! அம்மா! எங்குபோய்விட்டீர்கள்? இதோ நானும் வருகிறேன். இதோ கிளம்பிவிட்டேன்” என்று அலறினேன்.

யாரோ என் முதுகில் கைவைப்பது போன்றிருந்தது. திடுக்கிட்டுத் திரும்பி னேன். என் அன்னையார் நின்றுகொண்டிருந்தார்கள்.

“எங்கே ராஜா போப்போறே? வெளியே பேற்றதானால், இந்தப்பாலைச் சாப்பிட்டுட்டுப்போ. சிக்கிரம் திரும்பிவிடு. இருட்டுவேளையில் அதிகம் வெளியில் சுற்றாதே.” என்று அன்புக்கட்டளையிட்டார்கள். நான் பாலைக் குடித்து விட்டுப் புத்தகத்தையெடுத்தேன். அப்பொழுது என் தங்கை பாரதிதாசன் பாட லொன்றைப் பாடிக்கொண்டே வந்தாள்.

“தமிழுக்கு அமுது என்றுபேர்—அந்தத் தமிழ் இன்பத்தமிழ் எங்கள் உயிருக்கு நேர்.”

ஆம்; அது உயிர்த்தமிழ்தான். உயிரைவிடப் போற்றப்படவேண்டியது தான், அது. என் சிந்தனை மீண்டும் அந்த எண்ணச் சுழலையே சிந்தித்துக் கொண்டிருந்தது!



He who requires much from himself and little from others will have few enemies.

இன்பம் எங்கே ?

ந. பெரியசாமி, I U.C.

1. தேர்வுவரப் படித்தலுப்பி லிருந்த வேளை,
சிரித்தமுக மாய் அறையுள் நுழைந்த நண்பன்,
“ பார்த்துவரு வோம்நன்று ‘ சினிமா ’ வொன்று
பத்துமணி நாடகமுந் தவறா ” தென்று
ஆர்த்தபெருஞ் சோற்களினால் நிகழ்த்தி நின்றான்.
அலுப்புநீங்கி யின்பமதைப் பெறலா மென்று,
கூர்த்தமதி தூண்டவேளை மகிழ்வாய்ச் சென்று.
கூத்தாடும் இடநீங்கி இரவு வந்தேன் !
2. நாள்முழுதும் படித்ததனால் அடைந்த துன்பம்,
நான்கண்ட படக்காட்சி யதனால் மேலுந்
தாள்விட்டுத் தழைத்ததுவே ! எழுதத் தானோ ?
தையலரி னுட்டத்திற் குறைச்ச லுண்டோ ?
பாழ்பட்டுப் போனதங்கே தமிழர் மானம் !
பழம்பெருமை யழிந்ததங்கே ! உடைக ளின்றித்
தாழ்வுற்றுப் போயினரோ ? எனுமோர் கேள்வி,
தமிழனனைக் கேட்டிடவே தலையைத் தாழ்த்தேன் !
3. நாடகத்தில் தமிழ்க்கோலையைச் சரியாய்ச் செய்வோர்,
நாடகத்தி னிறுதியிலே, “ எமது கூட்டம்
நாடதனில் தமிழ்வளர்த்துப், பழமை யோடு
நல்லமுறைப் புதுவினங்கள் பலவுங் கூட்டும்
பாடலினால் தமிழிசையை வளர்த்துக், காதல்
பண்புறவும் வழிகாட்டி, மடமை போக்கப்
பாடுபட்டு வருவதைநாம் சொலவோ ? ” என்று
பகர்ந்திட்ட வுரைகேட்டு, ‘ டட்டா ’ என்ற,
4. பாட்டைப்போல் பலபாடித் தமிழைக் கொன்ற,
பாதகத்தின் செயலதனை நினைத்த போது
கோட்டாவு என்னுளத்தில் மிகுதல் கண்டேன் !
குவலயத்தார் இதை நினைக்க, இறைஞ்ச கின்றேன்.
கூட்டுமின்பந் தண்டமிழக் கியற்கை யன்றோ ?
கூட்டுமின்பந் தமிழனுக்கோ வியற்கைக் காட்சி !
காட்டாற்றின் சலசலப்பில் தமிழைக் கேட்டுக்,
கன்னியவள் ஆடிடவே கருத்தை ஈந்து,

இன்பம் எங்கே ?

5. காதலினால் இவ்வுலகை நடத்தி வந்த
காவிரியின் நாட்டாரே ? புதுமை தானோ ?
காதலுத்துப் போகிறதே தமிழைக் கேட்க !
கண்ணலுத்துப் போகிறதே படத்தைப் பார்க்க !
தீதலவோ தமிழுக்குத் தமிழற் கேன்ற
ஏக்கம்பல் லாயிரமாய்ப் பெருகி வந்து,
மோதினவே என்னுளத்தை ! மனமோ வாகு
மொய்த்திடவே அன்றெங்குந் துன்பங் கண்டேன் !
6. எனைநத்தி வந்தநண்ப னுடனோர் மாலை
எழிற்சோலை தனையடைந்தேன், குயிலி னோசை
தனைக்கேட்டேன் ! தமிழ் கேட்டேன் !! மயிலின் ஆட்டம்
சதிராடு முறைநன்று புரிந்து கொண்டேன் !
நினைத்தபடக் காட்சியிலே புரிந்த ஆட்டம்,
நிகழ்த்தியநற் றமிழ்க்கூத்தில் தவழ்ந்த கீதம்,
எனைவருத்தக் கண்டநான் இன் றெழிலைக் கண்டேன்.
இன்தமிழைக் கேட்டேன் ; பல் லின்பங் கொண்டேன்.
7. நீலவான் மேற்றிசையில் குருதி யாறாய்
நெருகுவோடிக் கிடக்கின்ற சேக்கர் வானக்
கோலத்தில், எழிலுருவைத், தமிழின் செம்மை
கொழித்திடவே யின்பமதைக் குடித்தேபன் அள்ளி !
கோலஞ்செய் மயிலிற்கிற் படிந்து மின்னிக்,
கோடிவண்ணக் களஞ்சியமாய் மிளிற்றி, எங்கும்
ஞாலமதை இன்பமதில் அமிழ்த்தும் வானம் !
நான் அங்கே இயற்கையினில் இன்பங் கொண்டேன் !
8. ஏர்பிடித்துக் கழனியிலே உழவு செய்ய,
எழிற்காளை தனையடக்கி முடுக்குஞ் செல்வன்,
சோர்வின்றி யுழைக்கின்ற உழவன், ஆங்கு
தோன்றுகின்ற களையேக்கும் உழத்தி, கஞ்சிச்
சோற்றறு நிற்பரென மகளும் அப்போ
சோறுடைய கலயத்தின் அடுக்கைத் தாங்கிச்,
சார்ந்துள்ள வயல்வரப்பில் நடந்து வந்த
சதிநடையில் இயற்கையதன் இன்பங் கண்டேன் !



எதிர்பாராதது

By S. Ramachandran, IV B.Sc.



‘வெளியே சென்றிருந்த முதலியார் வீட்டில் நுழைந்தவுடன், ‘என்ன பாக்கியம், நம்ப சந்திரா ஊருலேருந்து வருதே. முனியனை ரயிலடிக்கு அனுப்பிச்சியா?’ என்று மனைவியை நோக்கிக் கேட்டார்.

‘முனியன் ரயிலடிக்குப் போய்த் திரும்பி ஒரு மணியாகுது; மெதுவாக் கேட்க வந்துட்டிங்களே.’

‘எங்கே? சந்திரா வந்துவிட்டாளா?’

‘அவள் ஒண்ணும் வரலே. கடிதந்தான் போட்டிருக்கா. உங்க பொண்ணு எழுதியிருக்கறதை நீங்களே படிச்சப்பாருங்க.’

கடிதத்தைப்படித்த முதலியார் அதைப் படித்து முடித்ததற்கு அறிகுறியாக ஒரு பெரு மூச்சு விட்டார்.

‘புள்ளைங்களைப் படிக்க வைக்காதீங்கன்னு கேட்டிங்களா? அவ எழுதியிருக்கிறதைப் பாருங்க. காலேஜிலே படிச்சப் பட்டம் பெற்றவனைத்தான் கல்யாணம் பண்ணிக்கொள்வாளாம்.’

‘பாக்கியம், ஒரே அடியா ஆத்திரப்படுறியே, சந்திரா என்ன சின்னக் குழந்தைதானே. லீவிலே வரப்போ நம்ப சொன்னா அவளாகவே திருந்தி விடுவாள்.’

‘திருந்துவா? கனாக்கண்டுகொண்டே இருங்க. அவ என்ன எழுதியிருக்கிறா, பாருங்க. “என் கணவனைத் தேர்த்தெடுப்பதில் எனக்குள்ள உரிமையினைச் சிறிதளவும் மறுக்கமாட்டார்கள் என்று நினைக்கிறேன்.” உரிமையாம் இல்லே உரிமை. பெரியவங்க சொல்லுறாங்களேன்று கொஞ்சமாவது புத்தியிருந்தா இப்படி எழுதுவாளா?’

‘பெண்களே அப்படித்தான். முதலில் முடியவே முடியாது என்பார்கள் பின்பு அவர்களே வலிய வழிக்கு வருவார்கள்.’

‘ரொம்ப அழகுதான்; பொம்பளைங்களைப்பத்திப் பேசவந்துட்டிங்களா.’

‘நீ மட்டும் என்ன அந்தக் காலத்திலே என்னைக் கலியாணம் பண்ணிக் கொள்ள எள்வளவு வீம்பு செய்தே. அப்புறம் நீயாகவே ஒப்புக்கொள்ள வில்லையா. அப்படித்தான்.’

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‘உங்களுக்கு எப்பப் பார்த்தாலும் இந்தக் கேலிப்பேச்சுத்தான்.’

‘பாக்கியம், துலைப்போலத்தானே சேலை இருக்கும்.’

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கடிதம் எழுதிப்போட்ட நாள்முதல் சந்திராவுக்குப் பெற்றோர்களுக்கு எதிராக ஏதோ பெரிய குற்றம் செய்துவிட்டதுபோல் உள்ளத்திலே பெரும் போராட்டம். பெற்றோர்களின் விருப்பத்திற்கு என்றுமே இணங்கிப்போகும் அவளுக்கு மறுத்து எழுத முதலில் தைரியம் இல்லைத்தான் என்றாலும் பெற்றோர்க்கு இணங்கி நடக்கவேண்டும் என்பதற்காகத் தனது வாழ்க்கை லட்சியத்தை விட்டுக்கொடுப்பதா? “எவ்வளவு செல்வம் இருந்தாலும் ஒரு B.A. பட்டமாவது பெற்றிருக்கவேண்டாமா? நானே நான்கு பேர் வந்து மாப்பிள்ளை என்ன படித்திருக்கிறார் என்று கேட்டால் பெருமையுடன் என் கணவன் ஒரு கல்லூரிப் பட்டதாரி என்று சொல்லும் வகையில் இருக்கவேண்டாமா? பணத்தைக் கண்டு மயங்கிப் பகுத்தறிவை இழந்துவிடக்கூடாது. நாம் மறுத்து எழுதியதுதான் சரி!” தன்னைத்தானே தேற்றிக்கொண்டாள்.

“நம் பெற்றோர்கள் இவ்வளவு கஷ்டப்பட்டு அருமையாக வளர்த்து ஒரே பெண்ணையிற்பே என்று படிக்க வைப்பதற்கு நாம் செய்யும் நன்றி இதுதானா? இல்லை இல்லை.” ‘பட்டணத்துக்குப் போனாலே நம்ப பெண்ணுங்க கெட்டுப் போயிடுங்க. அப்புறம் நம்ப என்ன சொன்னாலும் கேட்காமே கர்வம் பிடிச்சுத் திரியும். இந்தக் காலத்திலே பெண்ணுங்களை என்னமோ படிக்க வைப்பது ஆபத்துத்தான்’ என்று அண்டை வீட்டுக்கார அம்மாள் முன்பு ஒருமுறை தன் தாயாரிடம் புத்திமதி சொல்லிக்கொண்டிருந்தது அவளுக்கு ஞாபகத்துக்கு வந்தது. உண்மையாகவே கெட்டுப்போய்விட்டோமோ என்று தன்னைத்தானே கேட்டுக்கொண்டாள். இல்லை என்று மனச்சாட்சி சொன்னாலும் அவளுக்கு என்னமோ தன்னைப்பற்றிப் பெற்றோர்கள் தவறாக எண்ணிவிடுவார்களே என்று பீதி ஏற்பட்டது. தன்னை அறியாமலே துடுக்காக எழுதிய கடிதம் அப்பாவின் கோபத்திற்குத் தன்னை ஆளாக்கிவிடுமோ என்று அஞ்சினாள். கடிதம் எழுதியது தவறு என்று புலப்பட்டது அவளுக்கு. கடிதம் எழுதாமலே இருந்திருந்தால் பெண்ணிற்குப் பிடிக்கவில்லை என்று அவர்களே தீர்மானித்திருப்பார்களே என் றெல்லாம் சஞ்சலமடைந்தாள், சந்திரா. அப்பாவிடம் நேரேசென்று மன்னிப்புக் கேட்டுக்கொள்ளவேண்டும் என்று தீர்மானித்தாள். அப்பொழுதுதான் மனம் சாந்தி அடையும்போல் இருந்தது, அவளுக்கு.

நேரே ஹாஸ்டல் வார்டனிடம் சென்று அப்பா வாச்சொல்லி எழுதியிருந்ததைக் காண்பித்து லீவு வாங்கிக்கொண்டு இரவு ஏழரை மணி வண்டிக்குப் புறப்பட்டாள்.

சந்திரா எப்பொழுதும் பேசிக்கொண்டே இருக்கும் சுபாவம் உள்ளவள். ஒரு வினாடி பேசாமலிருக்கமாட்டாள். வகுப்பிலும் கடைசியில் உட்கார்ந்து கொண்டு தோழிகளுடன் அரட்டையடிப்பதில் அவளுக்கு அலாதிப் பிரியம். சுற்றும் முற்றும் பார்த்தாள், யாராவது பேசுவதற்குக் கிடைக்கமாட்டார்களா என்று. பேசிக்கொண்டிருந்தாலாவது மனம் கொஞ்சம் நிம்மதி அடையும் என்று நினைத்தாள். ஆனால் அந்த இண்டர் கிளாஸ் வண்டியிலே ஒரு பெண்ணையும் காணோம். ஒரு வயோதிகரும் அவருக்குப் பக்கத்தில் ஒரு வாலிபனும் எதிர்ப் பக்கத்தில் உட்கார்ந்திருந்தனர். அந்த வாலிபன் ஏதோ புத்தகத்தைப் படித்துக் கொண்டிருந்ததால் அவன் முகத்தை அவளால் சரியாகப் பார்க்கமுடியவில்லை. பெரியவரோடு பேசலாமா என்று நினைத்தாள். ஆனால் ஆடவர்களோடு பேச நா எழவில்லை.

வெளியில் பெரும் மழையும் கடும் புயலும் அடித்துக்கொண்டிருந்தது. மின்னலும் இடியும் மாறி மாறித் தோன்றி அவன் இளம் உள்ளத்திலே ஏனோ பிதியை உண்டாக்கிக்கொண்டே இருந்தன. இடியும் மின்னலும் தந்தையின் கோபத்தை முன்கூட்டியே அறிவிப்பதுபோல் இருந்தது. அவளுக்குப் பெரிய வரோடு பேசினாலாவது மனம் நிம்மதி அடையும்போலிருந்தது. பேச்சை எப்படித் தொடங்குவது என்றுதான் அவளுக்குத் தெரியவில்லை.

இப்படி அவன் மனம் சஞ்சலமடைந்துகொண்டிருந்த நேரத்திலே வண்டியும் திடீரென்று நின்றது. கதவைத் திறந்துகொண்டு டிக்கட் பரிசோதகர் உள்ளே ஹைந்தார். பெரியவரது டிக்கட்டைப் பார்த்துவிட்டுப் பின் அவளது டிக்கட்டை வாங்கிப்பார்த்தார். டிக்கட்டைத் திரும்பி வாங்கிக்கொண்ட சந்திரா 'ஏன், ஸார், எத்தனை மணிக்குக் கோட்டையூருக்கு வண்டி போய்ச் சேருகிறது?' என்று கேட்டாள். 'எப்போதும் 10½ மணிக்குப் போகும். இன்று மழையினால் லயன் ரிப்பேராகிவிட்டது. அதனால் வண்டி அடுத்த ஸ்டேஷனில் நின்றும்விடும்.'

இதைக் கேட்டதும் அவளுக்குத் துக்கி வாரிப்போட்டது.

'மறுபடியும் எப்பொழுது புறப்படும்?' என்று ஆவல் நிறைந்த குரலில் கேட்டாள்.

'லயனை நாளை ரிப்பேர் செய்தபின்தான் புறப்படும்' என்று சொல்லிவிட்டு வேறு வண்டிக்குச் சென்றுவிட்டார், பரிசோதகர்.

இரவு 11 மணிக்குள் வீட்டுக்குப் போய்விடலாம் என்றிருந்த அவளுக்கு இதைக் கேட்டதும் என்ன செய்வதென்றே புரியவில்லை. பெரியவர் இருப்பது சிறிது தைரியமாக இருந்தது அவளுக்கு அவரும் தன்னுடன் இருப்பாரா என்று

அறிய அவளுக்கு ஆவல் ஏற்பட்டது. உடனே பெரியவரை நோக்கி 'நீங்கள் எங்கே இறங்கவேண்டும்?' என்றாள்.

'நாங்கள் அடுத்த ஸ்டேஷனில் இறங்கவேண்டியவர்கள், நல்ல வேளை நாங்கள் தப்பித்தோம்' என்றார், அந்தப் பெரியவர் மிகவும் சந்தோஷத்துடன்.

பெரியவரும் போகப்போகிறார் என்றதைக் கேட்டதும் அவளுக்கு ஏற்பட்ட பயம் கொஞ்சஞ்சமல்ல. அவர்களும் சென்றுவிட்டால் வண்டியில் தனியாக இரவை எப்படிக் கழிப்பது என்று அவளுக்குத் தெரியவில்லை. இந்தச் சமயத்தில் தோன்றிய இடியும் மின்னலும் அவளது கலக்கத்தை அதிகப்படுத்தின. 'கடவுளே நீதான் காப்பாற்றவேண்டும்' என்று வேண்டிக்கொண்டாள். அவளுடைய கலக்கத்தினைக் கண்ட பெரியவர் 'நீ என்னம்மா செய்யப்போறே?' என்றார்.

'என்ன செய்றதுன்னுதான் எனக்கும் தெரியல்லே. கோட்டையூர் இன்னும் எவ்வளவு தூரத்தில் இருக்குங்க.'

'எங்க ஊர்லே இருந்து பத்து மைல் தூரத்திலே இருக்கு. பகலாயிருந்தாலும் பஸ்ஸிலே போகலாம்.'

'இரவாயிருப்பதால்தான் எனக்கும் பயமாயிருக்குங்க.'

'வயசுப் பொண்ணு இப்படித் தனியா வரவே கூடாதம்மா.'

'ஆமாங்க இப்பத்தான் தெரியுது. என்ன செய்றது?'

'நான் சொல்றபடி செய். நீ தனியா ராத்திரி வேளையிலே வண்டியிலேயே இருக்கிறது ரொம்ப ஆபத்துத்தான். அதனாலே நீ எங்களோட வீட்டுக்கு வந்துடு, காலையிலே நான் காரிலே உன்னை உங்க ஊருக்கு அனுப்பிடறேன்.'

இந்த வார்த்தைகளைக் கேட்டதும் அவளுக்குக் கடவுளே பெரியவராக வந்திருக்கிறாரோ என்று தோன்றியது. இதற்குள் வண்டியும் அடுத்த ஸ்டேஷனில் வந்து நின்றது. பெரியவர் தம் மகனைச் சந்திராவின் பெட்டியை எடுத்துக் கொள்ளச் சொல்லிவிட்டுச் சந்திராவை அழைத்துக்கொண்டு சென்றார். ஸ்டேஷனுக்கு வந்திருந்த காரில் மூவரும் ஏறிக்கொண்டனர். அவரது பங்களா ஸ்டேஷனிலிருந்து சிலமைல் தூரத்தில் இருந்தது. மாளிகைபோல அழகாக அமைந்திருந்த பங்களாவைக் கண்டு அவள் திகைத்துவிட்டாள். சென்ற அலுப்பிலே சாப்பிட்டுவிட்டு எல்லோரும் அயர்ந்து தூங்கிவிட்டார்கள்.

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காலையில் எழுந்ததும் குளித்துச் சாப்பிட்ட பிறகு ஹாலிற்கு வந்து பெட்டியெல்லாம் எடுத்துவைக்கத் தொடங்கினாள், சந்திரா.

‘என்ன அதற்குள் புறப்பட்டுவிட்டீர்கள்’ என்று கேட்டுக்கொண்டே ஹைதர்தான் பெரியவரது மகன்.

‘ஆம், அவசரமாகப் போகவேண்டும்’ என்றாள் சந்திரா.

‘உட்காருங்கள். அப்பா வெளியே சென்றிருக்கிறார். வந்தவுடன் போகலாம்.’

அவளும் அவனுக்கெதிரே இருந்த சோபா ஒன்றில் அமர்ந்தாள்.

ஹாலில் மாட்டியிருந்த இயற்கை எழிலை எடுத்துக்காட்டும் படங்கள் ஒவ்வொன்றும் அவளது கண்களை மட்டுமல்லாமல், கருத்தையும் கவர்ந்தன.

‘இந்தப் படங்களை எங்கு வாங்கினீர்கள்?’ என்று கேட்டாள்.

‘இவை வாங்கப்பட்ட படங்கள் அல்ல; இங்கேயே வரையப்பட்ட படங்கள்.’

‘இதை வரைந்தவர்?’

‘நான்தான்’

‘தாங்களா?’

‘ஆம், ஏன்? நம்பமுடியவில்லையா?’

‘ஒவ்வொன்றும் ஒன்றைவிட ஒன்று அழகாக இருக்கிறது. சித்திரப் பொருட் காட்சிகள் பலவற்றிற்குச் சென்றிருக்கிறேன். ஆனால் இதுவரை நான் பார்த்த படங்களில் ஒன்றுகூட இவ்வளவு அழகாக இருந்ததில்லை.’

சந்திராவின் இந்தப் புகழ்ச்சி மொழிகள் அவளை எங்கேயோ இன்ப லோகத் திற்கு இழுத்துச் செல்வதுபோல் இருந்தது.

சித்திரங்கள் என்றால் சந்திராவுக்கு அவ்வளவு பைத்தியம். எங்கேயாவது அழகான சித்திரங்களைக் கண்டுவிட்டால் அந்த இடத்தைவிட்டு நகரவேமாட்டாள். அவளது தோழிகள் எல்லாம் பலவந்தமாகப் பிடித்து இழுத்தால்தான் மெள்ள நகருவாள். அப்பேர்ப்பட்ட சந்திராவுக்கு இவைகளை யெல்லாம் கண்டவுடன் அவளது சிந்தனை அலைகள் சிதறத் தொடங்கின.

அந்த ஒவியக்காரரைத் தன் வாழ்க்கைத் துணைவராகப் பெற்றால்! இந்தக் கேள்வியை அவள் உள்ளம் அவளிடம் கேட்டது. ஆனால் அவளுக்குப் பதில் சொல்லத் தெரியவில்லை. ஏராளமான செல்வம், மாளிகை வாழ்வு, மனதுக் கிசைந்த அழகிய மணவாளன், உள்ளம் விரும்பும் ஒவியக் கணவன். வேறென்ன வேண்டும்? ஆனால் ஒருக்கால் அவளுக்குக் கல்யாணம் ஆகியிருந்தால்? எப்படி அவரை இதைப்பற்றிக் கேட்பது என்று சிந்திக்கத் தொடங்கினாள். கேட்காம விருக்கவும் அவளால் முடியவில்லை. மெதுவாக மனதைத் திடப்படுத்திக் கொண்டு ‘உங்களை ஒன்று கேட்கவேண்டும்’ என்று ஆரம்பித்தாள்.

‘ஓ, அதுவா நானும் அப்பொழுதே நினைத்தேன். கொஞ்சம் இருங்கள்’ என்று உள்ளே சென்றான், அவன். சந்திரா வியப்படைந்தாள். அவரும் தன்னை விரும்புகிறார் போலிருக்கிறது என்று நினைத்தாள்.

திரும்பி வந்த அவன் ‘அப்பொழுதே நினைத்தேன்; நான் வரைந்த படம் ஒன்று கேட்பீர்கள் என்று’ என்று ஒரு படத்தைக் கொடுத்தான் அவளிடம். நன்றியைத் தெரிவித்துக்கொண்டே படத்தைப் பெற்றுக்கொண்டாள். மறுபடியும் அதே கேள்வியைக் கேட்கவேண்டுமென்று வாயெடுத்தாள், சந்திரா.

அதற்குள் வாசலில் கார் வந்து நின்ற சப்தம் கேட்டது; பெரியவரும் இறங்கி உள்ளே வந்தார்.

‘என்னமா பெட்டியெல்லாம் எடுத்துவைத்துக்கொண்டு தயாராயிருக்கிறாய். இப்பவே போகணுமா?’

‘ஆமாங்க நேத்து ராத்திரியே போயிருக்கவேண்டியது. இதுமாதிரி தடங்கல் ஏற்பட்டுவிட்டது.’

‘எல்லாம் ஒரு நன்மைக்குத்தாம்மா நடக்கும்’ என்று பெரியவர் கார்டிரை வரைக் கூப்பிட்டு சந்திராவைக் கோட்டையூரில் கொண்டுபோய் விட்டுவிட்டு வரும்படி உத்தரவிட்டார்.

சந்திராவும் பெரியவரை நோக்கித் ‘தாங்கள் செய்த உதவியை என்றென்றும் மறக்கமாட்டேன்’ என்று சொல்லி விடைபெற்றுக்கொண்டு காரில் ஏறிக்கொண்டாள். கார் புறப்படப்போகும் சமயம் வாயிலில் நிற்குகொண்டிருந்த ‘அவன்’ பக்கம் திரும்பிப் பார்த்தாள், சந்திரா. விழுங்கிவிடுவதுபோல் அவன் தன்னையே பார்ப்பதைக் கண்டதும் வெட்கத்தினால் முகஞ் சிவந்துபோய்விட்டது அவளுக்கு.

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காரிலே செல்லும்போது அவளுக்கு மனதில் அமைதியே இல்லை. ஒரு புறம் அவளது கடிதம் வீட்டிலே என்னென்ன மாறுதலை விளைவித்திருக்குமோ என்ற ஏக்கம். மறுபுறம் ஒவியக்காரரது நினைவும் அவரைத்தான் மணக்க முடியுமா என்ற எண்ணப்போராட்டமும்.

இவற்றிற்கிடையே ஒருவாறு வீடு வந்து சேர்ந்தாள், சந்திரா. திடீரெனச் சந்திரா வந்தது அவளது பெற்றோர்களுக்குப் பெரும் ஆச்சரியத்தை விளைவித்தது.

‘வரலேன்னு கடிதம் எழுதிவிட்டுத் திடீர்னு ஏம்மா புறப்பட்டு வந்தே?’ என்றார், முதலியார்.

‘என் கடிதத்தைக் கண்டு எங்கு என்னைக் கோபித்துக்கொள்கிறீர்களோ என்றுதான் வந்தேன்’ என்றாள்.

‘உன் மனசுப்படியே எல்லாம் செய்யலாம். நீ நாளைக்கு நல்லாயிருக்க வேண்டும் என்பதுதானே எங்களுடைய ஆசை. உன்னுடைய விருப்பத்திற்கு எதிரா நாங்கள் ஒன்னும் செய்யமாட்டோம்’ என்று முதலியார் சொல்லியதும் சந்திராவுக்குச் சிறிது ஆறுதலாயிருந்தது.

சந்திராவின் கையிலிருந்த படம் முதலியாரின் கண்ணைக் கவர்ந்தது. ‘அது என்ன படம், சந்திரா? இங்கே கொண்டா பார்க்கலாம்’ என்று முதலியார் கேட்டார்.

படத்தைப்பற்றிக் கேட்டதும் சந்திரா இரவு நடந்ததெல்லாம் சொல்லி, ‘அந்தப் பெரியவர்மட்டும் இல்லாமலிருந்தால் ரொம்பக் கஷ்டப்பட்டு இருப்பேன் அப்பா’ என்றாள்.

‘யாரம்மா அந்தப் பெரியவர்?’

‘அவர் வீட்டில் செங்கல்வராய் முதலியார் என்று ஒரு போர்டு இருந்தது. அதுதான் அவர் பெயராய் இருக்கவேண்டும்’ என்றாள் சந்திரா.

‘இந்தப் படம் யார் கொடுத்தது உனக்கு?’

‘அவருடைய மகன் கொடுத்தார், அப்பா. இதைவிட அழகாக எத்தனையோ படம் போட்டிருக்கிறார் அவர். அந்த மானிகையிலே அந்தப் படங்கள் மாட்டி இருப்பது எவ்வளவு அழகாயிருக்கிறது. அங்கிருந்து வருவதற்கு எனக்கு ஓஷ்டமே இல்லை அப்பா. மறுபடியும் அங்கு சென்று அந்தப் படங்களைப் பார்க்கவேண்டும் என்று ரொம்ப ஆசையாய் இருக்குது, ஒரு நாளைக்குப் பாய்விட்டு வரலாமா அப்பா?’ என்று மூச்சு விடாமல் பேசிக்கொண்டே போனாள், சந்திரா.

‘பார்த்தாயா பாக்கியம், உன் மகளை? இப்பவே இப்படிச் சொல்கிறாள். இன்னும் கலியாணம் நடந்துவிட்டால் நம்ப வீட்டுப் பக்கம் எட்டிக்கூடப் பார்க்க மாட்டாள் போலிருக்கிறதே’ என்றார் முதலியார்.

‘என்னப்பா சொன்னுகிறீர்கள்?’ என்று ஒன்றுமே புரியாமல் அப்பாவைக் கேட்டாள்.

‘இந்தப் படம் கொடுத்தார் என்றாயே அவரைத்தான் உனக்குக் கல்யாணம் செய்துவைக்க ஏற்பாடு செய்துகொண்டிருக்கிறோம்’ என்றார் முதலியார்.

‘அவரையா, அப்பா?’

‘ஆமாம், சந்திரா. உனக்குச் சம்மதந்தானே?’

உடனே, தலையைக் குனிந்துகொண்டாள், சந்திரா. அவள் கன்னங்கள் இரண்டும் சிவப்பேறினதுமட்டும் தெரிந்தது.

தமிழகம்—அன்றும் இன்றும்

V. S. Kandasamy, I U.C.

1. பார்த்திட்டேன் பலகோடி காலமாக,
பார்க்கவில்லை இன்றுபோல் இழிநிலையை
“வார்த்திட்ட எலும்புநவம்! வறண்ட தேமா
வகைகெட்ட தமிழ்நாடு இன்று?” என்று
ஆர்த்திட்ட கதிரவனும் அடங்கச்சென்றுன்
ஆறுகா வேரியனைக் கண்டுவிட்டு
சீர்த்திமிக்க வளமதனின் சிறப்பையெல்லாம்
சிறு போழ்து கண்டிடலா மென்றுசென்றேன்.
2. “ஐயாவோ, அடியவனாக காண்” என்றிட்டாள்
“ஐந்தாறு தூழ்நையொடு சாகவேநான்?
செய்யாயோ ஓர்உதவி சிந்தைகொண்டு?
சீக்காளி என்றாதன் இறந்துவிட்டான்.”
“தய்யோ ஆ” என்றிட்ட அலறலோடு
கிழமொன்று செத்துகாண் சாக்கடையில்.
“அய்யாவே, அறியீரா கஞ்சித்தொட்டி?
அடியேந்தக் காட்டிரோ, சாதுமுன்னே?”
3. ஆடுகின்ற மயிலதற்குப் போர்வைதந்தான்
ஆதமா அதுதிரிநில் நடுங்கவேன்று.
ஓடுகின்றன் ஓர்மன்னன் கவரியோடு
உட்கார்ந்து வீசுகின்றன் உவகைபொங்க
பாடுகின்ற எம்மதமிழன் புலவர் கோமான்
பசியோடு வந்திட்டான் துயில்கின்றனான் (று).
ஆடுகின்ற கொடியதற்கு அண்டப்பற்ற
அழகியதேர் தந்திட்டான் வேறேர் மன்னன்.
4. வாடுகின்றன் வடநாட்டார் சோறில்லாமல்
வந்துசென்ற பாரதப்போ ரதணிப்பட்டு
காடுடைய நாடல்ல நமதுநாடு
காவேரி எம்செல்வம் பாயும்நாடு
பிடுபடே இதைச்சொல்லிப் பிழைத்தமாலு
பெருஞ்சோறு இட்டானும் வடவர்க்கன்று
சாடுதா மதைவார்தம் சரிதும்சொல்ல
சகம்புகழ வாழ்ந்தாராம் தமிழர் அன்று!
5. பட்டினியோ என்றாட்டில் தமிழகத்தில்!
பாயுதா என்மதை தீக்குளத்தில்!
அட்டிசிலே கலைகவைத்த துடிப்பெல்லாம்
அநியாயப் பஞ்சத்தில் மாயுதா!
தட்டுமின்றி ஓடுகின்றன் தாணிகாத்தோன்
தலை, சதீத சிடைக்காதா என்று சொல்லி!
திட்டமிட்டுத் தீமையிது தீரநாளும்
தீனிப்பீர்; சேர்ந்துழைப்போம்; தமிழகத்தீர்!



பாரதியின் பாவழகு

By K. Swaminathan, II U.C.



அமிழ்தினுமினிய அருந் தமிழ்க் கவிஞர் குழாத்துள் தலைசிறந்து, பாமர மக்களும் பாடி மகிழ்ந்து ஏத்திப்போற்றும் புகழ்பெற்ற தன்னு வமையிலாப் பொன் நிகர் புலவன், பாரதி. இமிழ்தினைக் கடல் பலவற்றில் ஏற்ற முடன் சென்று மாற்றார்பலரை அறப்போர் புரிந்து வென்ற மறங்கொள் தமிழன் தனக்கியல்பான, தன்னுள் இலங்குகின்ற வீரத்தினை மறந்து அயலானுக்கடி பணிந்து யாண்டிருந்தோ வண்டமிழ் நாட்டை வந்தடைந்த ஏழைப் பறங் கியருக்குக் கூழைக்கும்பிடு போட்டு வெற்றுரை பேசி ஈனத் தொழில் புரிந்து தன்மான மிழந்து மீளாத் துயரில் ஆழ்ந்து இன்பத்திற்கேங்கித் தவிக்கும் நாளிலே,

“சொந்த நாட்டிற் பிறர்க்கடிமை செய்து
துஞ்சிடோம்—இனி—அஞ்சிடோம்”
“உச்சி மீது வானிடிந்து வீழுகின்ற போதிலும்
அச்சமில்லை அச்சமில்லை அச்சமென்பதில்லையே”

என வீர முழக்கம் முழங்கி ‘விடுதலை, விடுதலை’ யென வீர கர்ஜனை புரிந்து, உறங்கும் மடங்கலேற்றினைத் தட்டி யெழுப்புவது போல மக்களைத் தட்டி யெழுப்பி,

“நாமிருக்கும் காடு
நமதென்பதறிந்தோம்”

என்று உயர்ந்த குரலிலே எடுத்துரைத்து உணர்வூட்டிய உண்மைத் தமிழ்ப் புலவன், பாரதி! பாமர மக்கள் பேசுகின்ற பச்சைத் தமிழிலே தினைத்துத் தினைத்துத் தேன் நிகர் இன்பம் நுகர்தற்கேற்ற சுவைப்பெட்டகக் கவிஞரை யாத்து உலகினுக்கேயிந்து வான்புகழ் பெற்று விட்டவன் நம் பாரதி.

நெட்டைக் கனவில் தோன்றிய ‘குயிற்பாட்டோ’, நெஞ்சத்திற் கிளர்ந் தெழுந்த ‘பாஞ்சாலி சபதமோ’, கருத்திலே கிளர்ந்தெழுந்த ‘கண்ணன் பாட்டோ’—எதுவும் அறிஞர்கள் விரும்பி ஆயும் அஞ்சுவைப் பொக்கிஷம்.

“அணிசெய் காவிய மாயிரங் கற்கினும்
ஆழ்ந்திருக்குங் கவியுளங் காண்கிலார்”

எனக் கவிஞனே கூறியாங்கு அவ்வகன்ற தமிழ் நெஞ்சத்திலே தோன்றிய அருங் கருத்துக்களை முற்றுமறிபத் திறம் பெற்றிலமேனும் அமரகவியின் அருஞ்சொல் லோவியங்களைப் பயின்று பெற்ற ரசனையினை ஈண்டு ஓராற்றால் காண்பம்;

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தமிழ்நாட்டுத் தேசியக் கவியெனப் பெயர் பூண்ட பாரதி தன் மாணிக்கப் பாடல்களில் உரிமைத் தீ கொழுந்து விட்டெரியச் செய்திருக்கிறான். அன்னிய ஆட்சி விரும்பும் அற்பப் பதர்களை அனல் கொண்டு எரிக்கிறான். உரிமையின் முழவுரு, அவன் ஆக்கிய தேசியப் பாடல்கள்.

“தண்ணீர் விட்டோ வளர்த்தோம்
சர்வேசா! இப்பயிரைக்
கண்ணீரார் காத்தோம்
கருகத் திருவுளமோ?”

எனக் கனிந்து பாடும் பாங்கு உள்ளத்தினை உருக்கவல்லது. சுதந்திரம் என்று கூறும்போதே மத்தகஜத்தின் மிடுக்கான நடையுடைய பாடல்கள் தோன்றி விட்டன. உள்ளங் கொதித்து நெஞ்சங் கனன்று மெய் வியர்த்து வீறு கொண்டு பாடும் விடுதலை வேட்கைப் பாக்கள் பல பாரதியின் கவிதைத் தொகுதியினை அணி செய்கின்றன.

“என்று தணியுமிச் சுதந்திர தாகம்
என்று மடியு மெங்களடிமையில் மோகம்”

என்று ஏற்ற குரலில் இரைந்து கூவுகின்றது இவனது கவியுள்ளம். பாருக்குள் நல் நாடாம் பாரத நாட்டில் அன்னியன் ஒருவன்

“சுட்டு வீழ்த்தியே புத்தி வருத்திடச்
சொல்லுவேன்—குத்திக்—கொல்லுவேன்”

என்று இறுமாந்து பேசி அட்டகாசம் செய்வது கண்டு பொங்கி யெழுந்து,

“சுற்றி நில்லாதே போ—பகையே
துள்ளி வருகுது வேல்”

என வெடிப்புறப் பேசி எரிமலையன்ன தீக்குழம்பு கக்குகின்றான், இத்தனிப் பெருங் கவி. புன்மை யிருட்கணம் போய், புள்ளின மார்க்க முரசமதிரத் தோன்றும் சுதந்திர பாரத அன்னைக்குப் பள்ளி யெழுச்சி பாடிக் காற்றுடன் போட்டியிட்டுக் கவினுறப் பட்டொளி வீசிப் பறக்கும் மணிக்கொடியினை மாண் புற நோக்கி மனம் மகிழ்ந்தெழும் இன்பத்திலே

“வந்தே மாதா மென்றுயிர் போம்வரை
வாழ்த்துவோம்—முடி—தாழ்த்துவோம்”

எனப் பாங்குறப் பகர்ந்து மகிழ்ந்து பாடினான் நம் தேசியக் கவிஞர் திலகம், பாரதி.

தன் உள்ளம் கவர்ந்த நந்தலாலாவை எண்ணி யெண்ணி நலிவுறுங்கால் பாரதியின் உள்ளத்தில் தோன்றிய சிந்தனைகள் பக்திப் பாடல்களாக அமரத்வம் பெற்று விட்டன.

“காக்கைச் சிறகினிலே நந்தலாலா—நின்றன்
கரிய நிறத் தோன்றுதையே நந்தலாலா;
பார்க்கு மாங்கனெல்லாம் நந்தலாலா—நின்றன்
பச்சை நிறத் தோன்றுதையே நந்தலாலா”

எனும் சொற் சித்திரத்தை நோக்குங்கால் கண்ட இடமெல்லாம் குவளை மலரும்,
நீல மஞ்ஞையும் நீல மேணி நெடியோனை அறிவுறுத்தியதாக எண்ணிய ஆண்
டாளின் சொற்களும், இயற்கையிலே எம் பெருமானைக் கண்ட இரவீந்தரரின்
கீதாஞ்சலிப் பாடல்களும் நினைவிற்கு வருகின்றன.

இயற்கை வருணையிலே இவனுக் கிணைவேறு கவிஞனிலே எனும் எண்ணம்
எழுகின்றது, இவனது வர்ணனைகளைப் படிக்குங்கால்.

“வெட்டி யடிக்குது மின்னல்—கடல்
வீரத் திரை கொண்டு விண்ணையடிக்குது
கொட்டி யடிக்குது மேகம்—கூ
கூ வென்று விண்ணைக் குடையது காற்று”

என்று இயற்கையின் கோபத்தினை எழிலுற எடுத்துரைக்கும் நெறியினைப் புகழ்த்
தமிழிலுஞ் சொற்கள் உண்டுகொல்லோ?

பாஞ்சாலி சபதத்திலே நாம் காணும் மாலை வருணனை மனத்தை மயக்கு
கிறது.

“தீயின் குழம்புகள்—செழும் பொன் காய்ச்சி
விட்ட ஓடைகள்—வெம்மை தோன்றாமே
எரிந்திடுந் தங்கத் தீவுகள்—பாரடி
நீலப் பொய்கைகள்! அட்டா! நீல
நிறமொன்றில் எத்தனை வகையடி!”

என்று வியப் பெய்தி

“நீலப் பொய்கையில் மிதந்திடுந் தங்கத்
தோணிகள் சுடரொளிப் பொற் கரையிட்ட
கருஞ் சிகரங்கள்”

என்று கூறி இறம்பூது எய்தி “எங்கு நோக்கினும் ஒளித்திரள் வண்ணக்
களஞ்சியம்” என்று கூறி முடிக்கும் எழில் மிகு வருணனையைப் புகழ்ந்து
கூறப் புல்லேனல் ஆகுங்கொலோ!

இனி, பாரதியின் உவமைச் சுவையினுக்கு ஒரு மேற்கோள் காட்டி, மேலே
செல்வம். கணநேர இன்பந்தரும் சிற்றின்பம் விரும்பிச் சுதந்திரத்தின் மாண்
பினை இழக்க விரும்பும் மக்களை நோக்கி வினவுகிறான் பாரதி:

“கண்ணிரண்டும் விற்றுச் சித்திரம் வாங்கினால்
கைகொட்டிச் சிரியாரோ”

எத்தகைய பொருத்தமான உவமை! பொன்னணியிலே வயிரம் பதித்தன்ன
உவமையிலே உயர்ந்த கருத்து சத்தனத்தைப் பொதிந்து விட்டான் அல்லவா?

“வடவேங்கடத் தென்குமரி
ஆயிடைத் தமிழ்கூறு நல் உலகம்”

இங்ஙனம் கூறுகின்றான் ஒல்காப் புகழ்த் தொல்காப்பியன். இதையே பாரதி

“நீலத் திரைக் கடலோரத்திலே—நின்று
நித்தஞ் தவஞ்செய் குமரி எல்லை—வட
மாலவன் குன்றம் இவற்றிடையே—புகழ்
மண்டிக்கிடக்குந் தமிழ் நாடு”

என்று கூறும்போது அதிலேகாணும் கவிதைத்திறனை அறிந்து அற்புதம் அற்
புதம் என்று கூவிக் களிரடம் புரியாதிருக்கவும் முடியுமோ?

பாரதியின் பாக்கள் அனைத்தும் அமுது சொரியும் அருஞ்சொற் களஞ்சியம்.
அவன் சசனைச் சுவையிலே தோயும்போது தமிழன்னை தன்னதாத்து இவ்வருங்
கவிகள் உதிக்க யாது தவஞ் செய்தாளோ எனும் சிந்தனை உதிக்கத்தான் செய்
கிறது. இத்தகைய அரும் பாடல்களைத் தமிழ் மக்கள் ஆய்ந்து ஆய்ந்து தமிழின்பம்
பெறும் நன்னுளை நம் நாட்டிற்குப் பொன்னுள் என்று முடிவுரை கூறிப்
“பாரதியின் பாவழகு” ஆராய்ச்சியினை முடிப்பாம்.



Usually the weaker the argument the louder the voice

Sodality Activities.



OR the sake of greater union and cooperation, it has been found desirable to group all the activities of the sodalists and C. S. U. members under the different sections of the sodality of the B.V.M., which His Holiness Pope Pius XII has officially declared to be one of the most potent auxiliaries of Catholic action. All our present activities are, therefore, centered round the following sections:—The Press section, the Liturgy section, the Catholic Action section, the Mission section and the Social section. This last section is working under the auspices of our College Social Service, which enlists volunteers from all the hostels, irrespective of religion.

Another beneficial change, was that of multiplying the study circles and reducing the number of members in each to 12 to 14 at the most. This renders the circles less formal and more useful, all the members having the opportunity of taking part in the discussions. The multiplication of study circles naturally entails the multiplication of spiritual counsellors. To give good example, Rev. Fr. Rector has volunteered to conduct the Catholic Action circle of the Sacred Heart Hostel. The circles are held every fortnight.

A combined meeting of all the study circles was held on 12th August and presided over by Rev. Fr. Vice-provincial. On that occasion Rev. Fr. Cyrac, who had seen the good work done by study circles in Europe, explained to the audience their purpose, their working, and their results, and fired the young members with zeal for a form of apostolate which is within their possibilities during school and college days.

This year, the mission section has, with the kind permission and cooperation of our parish priest, added two new centres, where children are taught catechism twice a week. The same parish priest has been indefatigable in working up the St. Vincent De Paul Society, which is mostly composed of members of our lay-staff, and is doing excellent work for the relief of the poor. It deserves our warmest sympathy.

The visits of the sodalists to the Government Hospital continue to be so many rays of light, cheering up the sick who look forward to them with great eagerness.

The Press section undertakes the printing and editing of booklets and pamphlets which are sold at cost price.

SODALITY ACTIVITIES

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A very novel idea, that of educating the servants in our college, was suggested this year by our Rev. Fr. Rector, who wisely remarked that adult education should begin at home. We are proud to have volunteers enough from amongst us. Nine students are teaching eighty servants on all the five working days in the week.

A word must be added about the social action section which also comes under the sodality. The sodalists under the able guidance of Rev. Fr. Fournier go every weekly holiday along with the college social league students to do social works. The herculean task of distributing milk, everyday without fail, to 170 babies for three full months in the suburbs of Trichy deserves our highest praise. Honour to whom honour is due.

The anniversary of Independence Day was a real gala day for the poor children of the suburbs of Trichy. The members of the social section had organised sports, which proved so popular, that even the parents offered to compete. The prize-winners were in high spirits for several days after. In one village, sixty little children enjoyed the benefit of a healthy oil-bath, not given by their mothers, but by the social service members.

The annual Academy in honour of the Blessed Virgin Mary was held on 2nd September, 1951, and presided over by His Excellency the Right Rev. Sebastian Vayalil, B.A., L.T., D.D., first Bishop of the new diocese of Palai and an illustrious old boy of this college, who was delighted to spend two days in his Alma Mater. In his presidential speech he held his audience spell-bound by his glowing account of what he himself had witnessed in St. Peter's, Rome, when His Holiness Pope Pius XII proclaimed the dogma of Mary's bodily assumption into heaven.



In God's Army

[The following young men, after leaving Saint Joseph's have joined God's Army, either as secular priests or as religious in various congregations. Four or five joined the college already as Seminarists. The list, we are well aware is incomplete. We should like those whose name does not appear, though they have joined this army of God, to let us know, so that a future list may be more complete and correct. The year given is the year of leaving Saint Joseph's College.—Ed.]

1934

M. Joseph Pallithanam
Ignatius Ambalam
Mathew Kallarakal
Emmanuel Kulandaisamy
Marianayagam.

1935

Alexander Rayappan
Xavier Arulanandam
Ant. Joseph Thamby
Antony Vachaparambil
Peter Royappan
Maria Packiam
P. Arokiasamy
Irudayasamy
Kolandai Raj

1936

Mathew George Thottingal
Papiash Yeddanapalli
Vincent Miranda
Joseph P. Irudayasamy
Peter Saverimuthu
K. P. Joseph
Maria Antonisamy
Paul Alapatt
Dominic Diaz
Thomas Gnanadickam

1937

Joseph Diaz
Maria Mariadass
Aloysius Francis Raj
Xavier Rajamanikam
Mathew Mattam
V. Michael
S. Arulrayer

1938

Stanislaus Subiah Gutta
Maria Michael

1939

Sebastian Kallarakal
V. Antony Manjil
Gnanapragasam Ignatius
T. Matthias
Sebastian Alipulikattu
V. J. Augustine
C. C. Mathew
Kavalakalam Joseph
Augustine Sinnappan
Augustine Fernando
Cornelius Fernando
Britto Francis
P. Arulsamy
P. Santiago

1940

Pallakunnal C. Antony
K. J. Joseph
Anselm Miranda
Appoline Miranda
Ettuparayil Kuncheria

1941

Gnanadickam Louis Raj
George Kandathil
Joseph Mariannan
Dominic Varkey
Cecil Veliath
K. J. Joseph
A. Lourdusamy
T. Thottagat

IN GOD'S ARMY

1942

J. Adaikalasamy
M. S. Asirvadam
Vincent Gnanapragasam
Joseph Kunnakal
Thomas Mariadass
Michael Raj
Varaprasadam
M. A. Berchmans

1943

S. Michael Irudayam
Jacob Fernando
Casimir Gnanadickam
Mattam Chacko
Lawrence Sundaram
G. Kolandairaj
M. John
A. Joseph
J. T. Angelus

1944

Arul Joseph
Thambiraj
V. M. Gnanapragasam
M. Adaikalasamy
A. J. Francis

1945

Y. A. Lourdes
C. Kolandaiswamy
K. S. Arulanandam
A. Santiago
Mathew Theruvil
P. C. Zacharias
Jacob Arakal
Joseph Kuriakose
A. Adaikalam
George Lobo
A. Gnanapragasam
M. Maria Arulanandam
K. J. Chacko
M. V. John

1946

Oswald Mathias
George Aikara
M. Arokiasamy
D. Joseph
H. Patrick Isaac
C. A. J. Sanjeevi
V. J. Varkey
A. M. Lourdusamy
A. V. Verghese

1947

S. Maria Rathinam
David Arokiam
Joseph Rajanayagam
Stanislaus Ignatius
R. S. Amalraj
Davamony
S. Packianathan
A. Susairaj
P. Joseph
M. Peter

1948

M. J. Thomas
M. J. Sebastian
Norman Fuller
A. Theckamury
George T. Maliekal
V. K. Mathew
Michael Francis
C. P. Varkey
Thomas Paikaday
Jeyapathy
P. T. Francis
S. Ambrose
Jeganathan
Tarciscus

1949

O. P. S. Viagulam
A. Gnanarathinam
Mathew J. Kadavil

1949 (cont.)

V. George Kallarakal
G. Michael
A. X. Savariraj
V. A. Mathew
O. P. Manuel
J. T. Anthrapper
Vitalis Diaz
Cyril Vincent
S. Gnanapragasam
John Myalil
Vadakancherry T. George
K. V. Kuriakose
T. J. Jacob
I. L. Xavier

1950

Joseph Jacob
K. J. Kotchappu
T. Edwin
Alex. Thayil
C. E. Kunjavareed
E. M. Cherian
Peter Kadavil
T. J. Joseph
P. V. Ouseph

The following have also joined the Seminary but the exact year of leaving Saint Joseph's is not certain but all of them left *after* 1934 and so should be counted in the above list, making a known total of 194 in 18 years.

T. Visuvasam
R. Sundaram
M. I. Alexis
Richard Rodrigo
V. D. Arulanandam
A. S. Augustine
G. Kulandai
M. Arulanandam

1950 (cont.)

V. A. Thomas
C. J. Varkey
Royce Macedo
K. C. Jacob
M. K. Mathew
J. F. Stanislaus
Joseph Mathiekal
George V. Muriekal

1951

Lourdu Raj
T. Joseph Srinivasan
P. J. Celestine
M. J. Mathew
T. M. Andrews
V. M. Joseph
Ant. P. Joseph
Santiago Britto
V. M. George
V. V. Verghese
Kunjuvarkey
T. C. Matthew
M. V. George
C. S. Raja
I. Divianathan

M. Yago (R. I. P.)
A. S. Gnanapragasam
Diraviam
Parinjothi
Y. Papias
M. A. Thamburaj
T. A. Susai
A. Lourduswamy



In Memoriam

K. Krishnaswami Iyengar
1889-1951

When on July 31, 1951, the feast of St. Ignatius, who founded the Jesuit Order more than 400 years ago, a large number of students and teachers gathered in the Lawley Hall to show their gratitude and admiration to Mr. Krishnaswami Iyengar, no one thought that his end was so near. That day was, as he himself told me, the happiest of his life. For the College which he had served and loved for 34 years in the humble capacity of a Tutor, had shown him sincere appreciation and honour by presenting him with the traditional Indian symbol of the *guru*, a shawl and a purse, and these gifts were given him by Rev. Father Pinto, the highest Superior of this Vice-Province to which the College belongs and for many years a member of the English Staff and therefore intimately acquainted with him.

At the end of that meeting Mr. Krishnaswami tried to thank the College and those who had been specially connected with him all these years; but his heart was too full and he had to leave off with a single eloquent 'Thank you.' Already on that day the high blood-pressure which was to carry him off had laid its grip on him. Its first symptom was seen on Thursday in January last year when the Preliminary Classes were writing their weekly English Composition in the Lawley Hall and Mr. Krishnaswami was as usual supervising them. That afternoon he could not see the numbers on the desk or in his notebook. When asked to go home and rest, he characteristically said he preferred to finish the work of the day and then to rest. It was his last day in harness.....he never came to the Lawley Hall, the scene of his life-work, again except to receive the thanks of his dear *Alma Mater* on July 31.

Mr. Krishnaswami spent 41 years in this College, seven as a student and thirty-four as a member of the Staff. He knew and cared for nothing outside these old walls. And even in his last days his only regret was that he could not come to college and walk noiselessly along these corridors to the Tutors' Room upstairs where his composition notebooks were kept. His work was always methodical and conscientious. From the first day I met him in June 1922 till the last day in January 1951, I have not noticed any slackening, any *ennui*, such as comes over the best members of our patient tribe. What it means to have been a Tutor in

St. Joseph's College for 34 years, only those who have corrected 'notebooks' week after week and month after month can even imagine. And in these latter days when independence not only of the British but also of their spelling and grammar and idiom and punctuation has been granted to us without striking a blow or shedding a drop of blood (when very loving boys ask for permission to 'saw' their parents because they are 'dangerous'), how tedious and uninspiring it must have been for a correct graduate of the old school to mark thousands of times the same old mistakes of *sp.*, *gr.*, *const.*, and *T*!

In spite of all this naturally discouraging experience, Mr. Krishnaswami was never heard to complain of his students. He might occasionally write a 'Hasty disposal' on a notebook which showed notorious negligence. But he never lost patience or hope.....and he was generally right when the results came. For some years he was teaching Tamil Translation in the Intermediate classes in addition to English tutoring. The boys would take his lectures easy, as who would not in the circumstances? But he would not 'proceed against' them any further than to invite the Principal to walk past his classroom and (as he himself cheerfully said) 'talk louder than they.'

The same essential goodness of heart made him refrain from any harsh or uncharitable word about his colleagues or neighbours, much less about his superiors. If he had nothing good to say, he said nothing; when he had, he spoke out sincerely and without flattery. In all those years when he served the College in a humble capacity, he must have felt many a pinprick and not a few bodkin-punctures; but he was humble enough to suffer them in silence and perhaps even with joy. There was in fact an other-worldliness in him (I don't think it was just worldly wisdom) which was probably due to his intimate association in his impressionable student days with the saintly Fr. Billard who had introduced him to the constant reading of the wonderfully wise book, *The Imitation of Christ*. I cannot otherwise explain how a graduate of 1914 (whose market value to-day would be not far below that of an M.A., Ph.D.) could stick to the humble role of a Tutor at Trichy without ever applying for any other post anywhere else, when all his contemporaries and equals were going ahead in the world or at least trying hard to and chafing if they could not.

Was he without ambition? Was he anaemic? From my long contact with him I can unhesitatingly say No. He considered his humble work enough for him and did not think he could find happiness in any other.

He thought peace of mind worth much more than wealth and position. And who will say he was wrong? Even in his lowly status, with very little ancestral property to eke out his meagre pay, he educated his two sons up to M. A. and saw them well placed and settled his two daughters decently and happily, built a house for himself, and led a frugal but respectable life. What more can any reasonable man want?

It is not often that a College shows public appreciation of a Tutor's services. St. Joseph's had done so because Mr. Krishnaswami deserved it. If the world would only look below the surface of things it would make more of its humble, hidden benefactors and put up their statues in its public places.

T. N. S.



R. Govinda Rao, B.A. 1894—1951

Of all the lay professors, lecturers and teachers in this College, Sri Govinda Rao has had the longest stay with us. He began work in 1920 as a demonstrator in chemistry. When in 1925, Rev. Fr. Haas, S.J., the Head of the Chemistry Department went on a scientific tour to Europe, Govinda Rao replaced him and he followed the directions given with the utmost exactitude and submission. A man of ordinary talent he had more success with his mild ways than a more learned man with overbearing ways might have had. No complaint was ever heard from his pupils and he had never any serious reason to complain of his pupils. He was a silent but ardent and steady worker, with a special talent and inclination for research work. He could often be seen in his spare moments consulting the works of great authors without prejudice to his ordinary class preparations. He was a very faithful co-operator in the chemical laboratory.

On the first working day of 1952, a condolence meeting was held in the Lawley Hall, attended by the whole College—Also a portrait was unveiled which will take its place side by side with other great men, members of the staff, who have all worked to make this college what it is. His portrait will remind us all, young and old, that we must do our duty quietly but continually until God calls us home as He has called our dear Govinda Rao. We express our heartfelt condolence to all his relatives and friends.

Dennis Netto
1934—1951

In March, 1950, a young boy came to see me, to ask if he could be admitted in Saint Joseph's, the following June. He had studied his Senior Cambridge in Saint Michael's, Cannanore. On looking over his marks I assured him there would not be the least difficulty and then and there, we took out an application, No. 3 on the list, and filled it up. In June, Dennis joined the I U.C. and during the whole of that year was an excellent student. There was never any complaint made against him. He made the annual retreat and was very regular in attending the monthly meeting of the Catholic Day Scholars. More need not be mentioned here as one of his companions has written a short account of his sudden death elsewhere in this issue. Though we sympathise with his dear mother, we feel happy in the thought that Dennis was a youth who had always tried to do his duty. We have no doubt that he is now enjoying everlasting happiness with God whom He loved.



The Catholic Students Union



THE long felt need for integrated work between the Sodality and the C.S.U. was given practical effect to from the commencement of this academic year? The first general meeting of the C.S.U. was held in the Lawley Hall under Rev. Fr. Rector's presidency. The Central Committee meeting took place on the same day when, together with our Newman Association Members and the representatives of the various Catholic Colleges, we discussed the programme of action for the year. There were four other general meetings of the study circles. In the first, Very Rev. Fr. H. Pinto, Jesuit Vice-Provincial addressed the Catholic Students. In the second, Dr. William Adhieshiah thrilled us with the account of his conversion, "How I came to be received into the Church." In the third, on Mission Sunday, Prof. Thomas Srinivasan addressed the Catholic Students on the task of the Church in the Mission field. The Regional Conference was held on Nov. 11th, on the Role of the University. Rev. Fr. T. N. Sequeira presided.

There are three study circles for the students of the degree classes, viz., the Social, the Catholic Action and the Mission Section, and their respective directors are Rev. Fr. Gonsalvez, Rev. Fr. Rector and Rev. Fr. Froehly. Meetings are held almost fortnightly and attendance is quite satisfactory.

The 2nd U.C. study circles are divided into the Mission, the Prayer and the Social Sections under the guidance of Rev. Fr. Ceyrac and Prof. M. Arokiaswamy, M.A. The I U.C. study circles are divided into two sections under Rev. Fr. Director and Rev. Fr. Coyle. The meetings have been held regularly every fortnight.



Social Service League

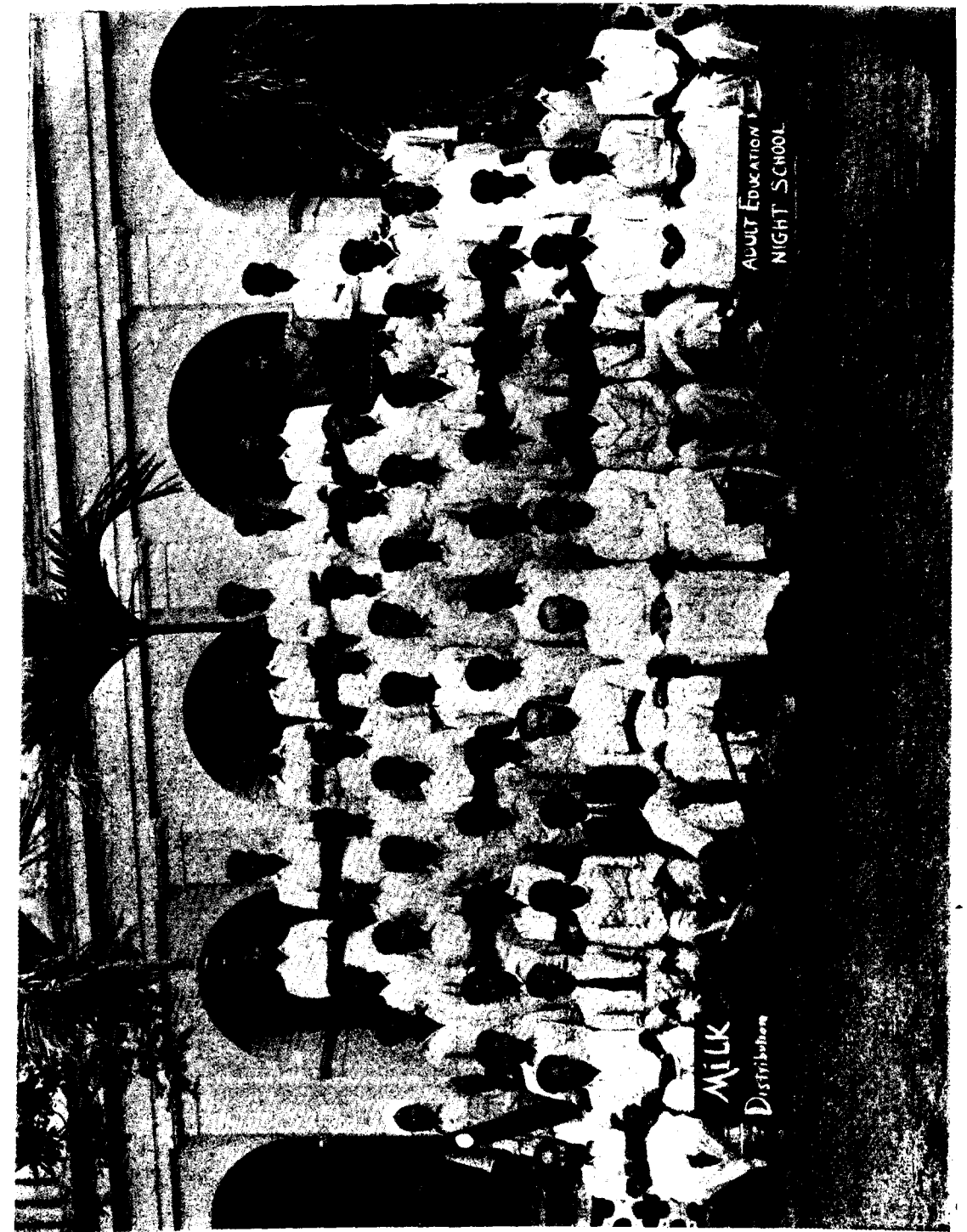
1951-1952

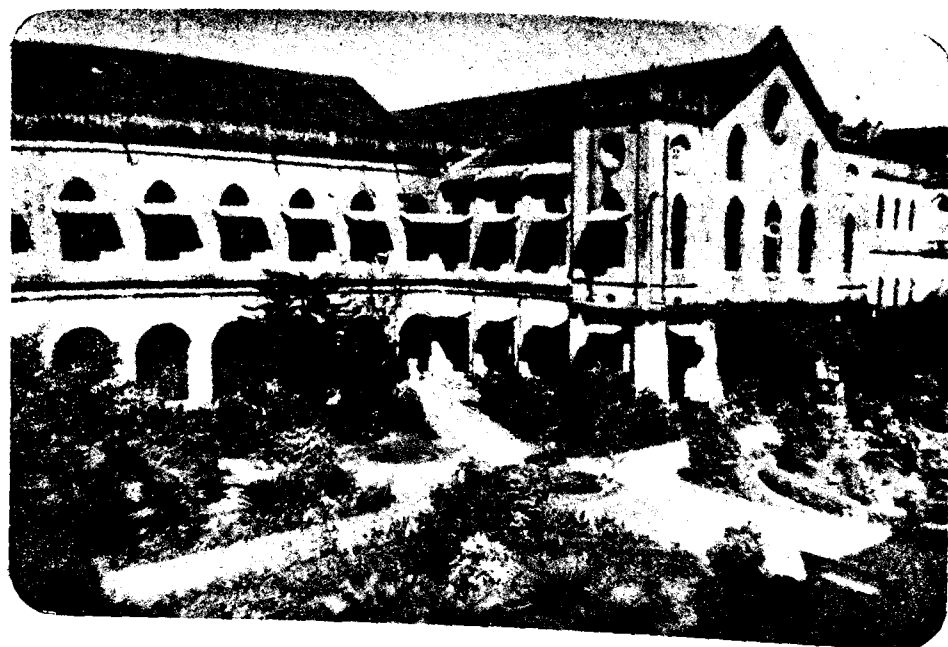


THE S. S. L. entered upon its fourth year of existence with a fresher vigour and with a wider outlook. The experiences of the past had opened its eyes to the unwieldiness of large numbers. A change was necessary. The remedy suggested itself in the willing collaboration of members of the staff, who were entrusted with the guidance of a group each, Mr. Francis Raj, M.A., with Boarding Inter Division, in Chintamani and Venice; Mr. Sammanassu, M.A., with the Sacred Heart Hostel in Paduvai Nagar and Chintamani Grounds; Mr. Banumurthi, B.A. Hons, with the Clive's Boys at Woriur; Mr. Pitchumani, B.A., Hons. with New Hostel Boys at Kuppankulam. The older members received a new impetus on the arrival of Fr. P. Ceyrac, S.J. Here is the report of each section.:-

Inter Division at Venice and Chintamani. Our field of action has been two-fold: outside the college in the cheries, and inside the college, among our servants and the men of our workshop. The work was carried out according to the Sanitation and Hygiene Syllabus; clearing up rubbish heaps, digging channels, organising games, instructing the people in cleanliness; and generously scrubbing the infantile population. Twice, a grand oil bath was administered to 100 urchins, sports held for all, young and old, and a good feed served to more than 200 children. The work inside the College was the Night School classes given to 90 adults in the High-School ground class-rooms from 8-30 to 9-30 P.M., five times a week. Weekly tests and Monthly examinations were held, attendance taken.....One cannot say who was more enthusiastic, the teachers or the pupils.

Sacred Heart Hostel at Chintamani Grounds. In addition to the weekly expeditions our group carried on a daily milk distribution to 120 children for nearly three months. This distribution was managed on a shift system: batches of three doing the work alternately. The milk powder, (a donation of UNICEF) was given to us by Dr. P. V. George of the Nutrition Department, Govern. of Madras. He did not only supply us with milk-powder, but periodically accompanied us to the slums,





BOARDING HOUSE

Photo by Tharian



Smallest Bandboy



Biggest Bandboy

Photos by Coyle

SOCIAL SERVICE LEAGUE

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weighed the children and recorded their progress. At the conclusion ceremony, Rev. Father Rector gave away the prizes to those who had been very regular in their attendance, for neatness etc. . . . Two film-shows were organised. We celebrated Independence, Deepavali and Pongal, repaired a nascent well with the co-operation of the villagers. However we were unable, due to lack of time to handle two items in our programme viz.: a dairy co-operative society and an economic survey of the families of the village.

New Hostel Section at Kuppankulam. Kuppankulam is a slum lying between Ramakrishna Talkies and the Star Talkies. It is one of the typical slums of Trichinopoly, not to say one of the worst in any town at all. The League had to encounter in the initial stages many difficulties. The absence of a headman, the indifference of the people, their obnoxious surroundings, the carelessness of the landowner, the height and toughness of rubbish heaps, accumulated during decades of years, the narrowness of the streets, the dilapidated condition of the houses, etc., etc., rendered our weekly expeditions a sort of uphill and against the grain work. But for the special encouragement received in opportune time, our section would have felt the pangs of discouragement. Fortunately on Independence, Deepavali and Pongal festivities we had a more spontaneous response when they saw us giving oil for baths, fruits and sweets. In a few meetings we reminded them of the elementary precautions of Hygiene, Sanitation and Cleanliness. To a casual observer, our section seems to have done nothing spectacular. But we must not forget that our area is a pioneer area, and that we have laid the foundation for the following generations to work upon, which foundation is the esteem and friendship of the Kuppankulam people acquired after days of labour.

Clive's Hostel Section at Woriur. We can say that the 12 expeditions we organised during the year in that area of West Trichy, were rather an agreeable labour. We met such a ready response and collaboration on the part of the headman and the villagers that we had to recognise especially the influence of our predecessors, and of Madhavan, we are told. The usual routine of Hygiene, Sanitation and Cleanliness was therefore easily gone through. It was even a pleasant surprise to hear the women folk asking us for a few ounces of phenyl for their homes. They had at last understood the dangers lurking in dirt and squalor. Fr. Principal came on some big occasions to enhance the festivities . . . Many young heads, and even elderly ones benefited by the drops of oil, while all enjoyed the sweets, fruits and biscuits. . . . Their eagerness was

at times both pleasant and embarrassing. We were about to start or rather to continue the Night School in that area, when current events in the 3rd term took away from us the golden chances we were dreaming of

On the 6th of February, all the members of the Social League Service went in various batches, to visit the different factories of Tiruchi and Dalmiapuram.

In the 2nd week of February, a Diploma of Proficiency in social work was given to all the out-going members.



*If we started today, things of tomorrow
would seem less difficult.*

The Fine Arts Association

1951-1952



THE chief activity of this Association is its annual Exhibition held during Deepavali holidays. This year we register definite signs of progress: a larger number of contributors: exactly 50; a wider range of exhibits over 300; an increasing number of High School competitors: 10 boys; a larger and finer hall: the College Staff room; a longer duration: 5 days; a greater variety in the topics and in the treatment; and here and there some specimens reaching a very high degree of efficiency and inspiration: these are some of the very encouraging signs that speak of the aptness, utility and need of this Association.

We also wish to record the addition of a new venture: a Solo Instrumental Music Competition, which in itself was a very pleasant function. It lasted one hour, with 12 competitors on the rolls and 4 prize winners.

Here are the results:

I *Pencil*

A. PLAIN LINES:

- | | |
|---------------------------|------------------------------|
| 1. Gandhi (enlarged head) | ... Thyagarajan, V Form C |
| 2. Founders of Freedom | ... Ramakrishnan, III B.Com. |

B. SHADINGS:-

- | | |
|------------------------|---------------------------------------|
| 1. Castles in the air | ... James Joseph,
IV (Hons.) Econ. |
| 2. Mary with the Child | ... George Varkey, VI Form A |

II *Indian Ink*

A. PORTRAITS:

- | | |
|---------------------------------|-----------------------------|
| 1. Pipe smoking (and Whole set) | ... K. P. Joseph, II U.C. |
| 2. Charles Dickens | ... George Cleetus, II U.C. |

B. SCULPTURES:

- | | |
|-------------------------------|--|
| Temple Street (and whole set) | ... S. Narayanamurthi,
IV B.Sc. (Hons.) |
|-------------------------------|--|

III *Paintings*

A. PORTRAITS:

- | | |
|-------------------------|---------------------------|
| 1. Tigers in the forest | ... Darma Dorai, IV B.Sc. |
| 2. { Balloons | ... A. Veerappan, II U.C. |
| { Child Jesus | ... Rex Rodrigo, V Form A |

B. LANDSCAPES :

1. Two coconut trees on seashore... M. C. Thomas, I U.C.
2. Two houses near a lake ... Darma Durai, IV B.Sc.

IV **Cartoons**

1. In search of the Real Nehru ... L. S. Rengarajan, V Hons.
2. Arriving in Town ... K. A. John, B.A., (Tutor)

V **Magazines**

1. ... S. Narayanamurthi,
IV B.Sc. (Hons.)
2. ... A. Palanisami, I U.C.

Photos

A. LANDSCAPES :

1. Trees, canal and man washing... A. Jesudass, IV U.C.
2. { Sunrise on Cape Comorin ... Arunagiri Raj, I U.C.
{ Malabar backwaters and boat T. M. Sebastian, IV B.Sc.

B. ARCHITECTURE :

1. Pillar in Srirangam Temple ... T. M. George, III Hons.
- " " ... K. Padmanathan, I U.C.
2. Guitar Minar ... Arul Dorai, IV B.Sc. (Hons.)

C. PORTRAITS :

1. One Crony between 2 children ... Andrew
2. A Harijan child ... Martin

D. LIFE SECTION :

1. Rod Fishing ... Muthuramakrishnan, IV U.C.
2. Shoeing Bulls ... T. M. George and
K. Padmanathan

E. ANIMALS :

1. A goat on observation ... Muthuramakrishnan, IV U.C.
2. { Two resigned donkeys ... Muthuramakrishnan, IV U.C.
{ Two friendly rabbits ... T. M. George and
K. Padmanathan

F. A special prize given by REV. FR. RECTOR to

"Shall I start?" ... P. Selvaraj, IV B.Sc.

Results of the Solo Instrumental Music Competition

1. VEENA ... G. Rangarajan, III B.Sc.
2. PIANO ... A. Joseph, I U.C.
3. VIOLIN ... Arul Dorai, IV B.Sc. (Hons.)
4. CORNET ... Peter Rodrigo, II U.C.

പുളകം പുശുന്ന രംഗം

P. T. JACOB, I. U. C.

അകലേക്കുനുകുളുതു പാടങ്ങ-

ളിടക്കൊരു കൊച്ചുതോട്ട്;

തരുക്കൾമരമറികരം ചേർന്നു

കനത്ത കുന്നുകൾക്കുളു,

അമലനിഖിമല്ലൂരിപരത്തുന്ന-

വിമലകോമളവാൻ;.....

പരന്ന പാടത്തിൽ മരതക കാന്തി

പകൻ വാനിലേക്കേറും

ഉയർച്ചയേറുമേക്കരങ്ങളോരത്തി-

ലവിടവിടെയായ് കാണാം;

മധുപവൃന്ദങ്ങളണഞ്ഞു പാടുന്ന

മധുരഗീതകൾ കേട്ട്,

തലകളാടുന്ന പൂങ്കുല, ചൂടുന്ന

കൈതകൾ തിങ്ങുന്ന തിരം...

ഇവിടമാണെന്നെൻ മധുരചിന്തകൾ

പുളകം പുശുന്ന രംഗം...

അടുത്തു മരമറനണഞ്ഞു നെല്ലോല

കിലുക്കുമൊച്ചകൾ കേൾക്കെ.

അകലേക്കുനുകുളുണഞ്ഞു മേഘങ്ങ-

ളൊഴുകിപ്പോവതുകാണുകെ,

പറിക്കാം നമുക്കു പ്രകൃതിനൽകുന്നോ-

രുയർച്ച താഴ്വരൻബന്ധം.

മാമലസാന്നിദ്ധ്യം പച്ചത്തകിടിയിൽ

ക്കൂട്ടമായ് മേയുന്ന ഗോക്കൾ,

വിത്തസമാസപാദമാദകപ്പഞ്ചിരി

നമ്മിലെമ്പാടും വളരും.

കളകളാവ മുതിർത്തുസൈപരമാ-

യൊഴുകിപ്പോകുന്നതോട്ട്

ചിറകൾ തിങ്ങുന്ന ജീവിതത്തോടിനെൻ

സൈപരവിമീനത കാട്ടും...

ഇവിടെമാണെന്നെൻ മധുരചിന്തകൾ-

പുളകംപുശുന്ന രംഗം.

‘കലയും ജീവിതവും’

T. GEORGE, IV. B.Sc.

ഈ അടുത്ത കാലത്ത് മലയാള സാഹിത്യലോകത്തിൽ വളരെയധികം ചെപ്പോട് ഞാക്കിയിട്ടുള്ള ഒരു വിഷയമാണ് “കലയും ജീവിതവും”. ഈ വിഷയത്തെപ്പറ്റി ഖണ്ഡനപരവും മണ്ഡനപരവുമായ പല ലേഖനങ്ങളും, പ്രസംഗങ്ങളും ഉണ്ടായിട്ടുണ്ട്.

ഒരു നൂറ്റാണ്ടിനപ്പുറം മലയാളഭാഷാസാഹിത്യലോകത്തിൽ ഉണ്ടായിട്ടുള്ള മറ്റൊരാൾ അനുപമങ്ങളും, അമേയങ്ങളുമാണ്. നിഷ്പക്ഷമായി ഒരു വിശകലനം ചെയ്യുന്ന പക്ഷം, ജീവിതവും, സാഹിത്യവും - കലയും ജീവിതവും - തമ്മിൽ അനന്തതയിൽ വെച്ചുപോലും യോജിക്കാത്ത രണ്ടു സമാന്തരരേഖകളായി സഞ്ചരിച്ചിരുന്നു എന്ന മലയാളഭാഷാചരിത്രം തെളിയിക്കുന്നുണ്ട്. ലൗകിക സുഖാനുഭവങ്ങളുടെ കേളീരംഗമായിരുന്ന രാജകൊട്ടാരങ്ങൾ ധന പ്രമത്തതയുടെ അലഞ്ഞുലയമായ വിജയസ്തംഭങ്ങളായ, ധനാശ്വതയുടെ രമ്യഹർമ്യങ്ങൾ, മദിരോത്സവങ്ങളിൽ മനംമറന്ന് മരിച്ചു നടക്കുന്ന - പരിപാവനമായ ചാരിത്ര്യത്തിന്റെ മുമ്പിൽ ചോദ്യവിഹ്നങ്ങളായി നിൽക്കുന്ന കുറെ യുവാങ്ങിമാർ അവരുടെ തുട്ടുതുടത്ത കവിർത്തടങ്ങളിൽ വികസിതമാകുന്ന അച്ചാജനിർഭരമായ മുഴുലഹാസമഞ്ജിര, പ്രേമത്തിനുവേണ്ടി ജീവൻ കരുതി കഴിച്ച കുറെ രക്തസാക്ഷികൾ - ഇതിന് ഉപരിയായി അന്നു ലോകമില്ലായിരുന്നു. ഇന്നത്തെ സ്ഥിതിയോ? സാഹിത്യത്തിന് ജീവിതത്തോടു അഭേദ്യമായ ദൃഢബദ്ധമുണ്ടെന്നും, സാഹിത്യത്തിന്റെ അസ്സദവും പോഷണവും ശക്തിയും ആത്മാവുമെല്ലാം ജീവിതത്തെയാണ് എന്നുള്ള വസ്തുത ഭാവനാനിധികളും, വിദിതന്മാരുമായ മലയാളഭാഷാസാഹിത്യോപാസകന്മാർ മനസ്സിലാക്കിയതോടെ, പൗരരാണികങ്ങളായ ഇതിഹാസങ്ങൾ, കവിസന്ദേശങ്ങൾ ഇവയിൽനിന്നും ആധുനിക സാമൂഹിക പ്രശ്നങ്ങളിലേക്കും, കൊട്ടാരങ്ങളിൽനിന്നു കിട്ടിയ കളിലേക്കും, കാമോത്സവംകൊണ്ടു കണ്മയക്കുന്ന ദേവലോകത്തുനിന്ന് - പാവനപ്രണയത്തിന്റെ ഭീനദുരഭിമതിയിൽ ആഹ്ലാദിക്കുന്ന ബിഭത്സപരിസരം - പണപിശാചു സംഹാരതാണ്ഡവം നടുത്തുന്ന ഇന്നത്തെ ലോകം എന്നുവേണ്ട മുരുകത്തിൽ, അധ്വാനിക്കുന്ന ജനലക്ഷങ്ങളുടെ ജീവിതത്തിന്റെ വിശാലതയിലേക്ക് മലയാള കവിതാസരണിയെ വെട്ടിതുറന്നു വിട്ടു നൽകി. അംഗലകവികളായ Shelly, Keats, Francis Thompson - തുടങ്ങിയവരും ഭാരതീയ കവികളിലുമായ മഹാകവി ടാഗോറും മാർക്സസം നൽകി.

ജീവിതവും സാഹിത്യവും - കലയും ജീവിതവും - തമ്മിലുള്ള ബന്ധത്തെപ്പറ്റി പ്രൊഫസ്സർ പി. ശങ്കരൻനമ്പ്യാർ പറയുന്നതിപ്രകാരമാണ്. “ജീവിതമാകുന്ന ആലപനത്തിൽ സ്വയമേവ മുളച്ചുയർന്നു, സ്വച്ഛന്ദം പല്ലവിതവും, കോരകിതവും, കസുമിതവും ക്രമേണ ഫലഭരപരിനമ്രവുമായിത്തീർന്ന ഒരു പാരിജാതംതന്നെ ആകുന്നു സാഹിത്യം”. അതേസമയം തന്നെ ലെനിൻ പറയുന്നതെന്താണെന്നു നോക്കുക: “കല ജനങ്ങളുടെ വകയാണ്. അദ്ധ്വാനിക്കുന്ന ജനലക്ഷങ്ങളുടെ മദ്ധ്യത്തിലായിരിക്കണം അതിന്റെ നാരായവേരുകൾ മുഴിഞ്ഞിറങ്ങേണ്ടത്. അവർ മനസ്സിലാക്കത്തക്കതായിരിക്കണം കല. അവർ അതിനെ സ്നേഹിക്കണം.” മുരുകത്തിൽ കല കാലത്തിന്റെ സന്താനമായിരിക്കണം. അവശേഷങ്ങളുടെ ഗർഭങ്ങളും, അവരുടെ അവശതകളും അവശ്യങ്ങളായിരിക്കണം അതിന്റെ വിഷയം. ആധുനിക സമൂഹം ഘടനയുടെ ഭോഷങ്ങൾ മുണ്ടിക്കാണിച്ച് നവ്യവും, സമത്വസുന്ദരവുമായ ഒരു നൂതനവ്യവസ്ഥിതി കെട്ടിപ്പടുക്കുകയെന്നുള്ളതായിരിക്കണം അതിന്റെ ലക്ഷ്യം. കല കാലത്തിന്റെ സന്താനമാണെന്നു പറഞ്ഞുകൊണ്ട് കാലത്തിലുള്ളതെല്ലാം ചിത്രീകരിക്കും എന്നല്ല, ചിത്രീകരിക്കുന്നതെല്ലാം അതതു കാലത്തെ വികാരവിചാരങ്ങളനു

സരിച്ചു നിൽക്കുമെന്നാണ് വിവക്ഷ. കലയുടെ സാധാരണ ധർമ്മം രസോല്പാദകത്വമെന്നിരിക്കുന്നു.

“കാവ്യം യശസേതീകൃതേ
വ്യവഹാരവിദേശീ വേതരക്ഷതയേ
സത്യം പരനിവൃതയേ
കാന്താസമ്മിതയോപദേശയുജേ!”

എന്നു തുടങ്ങിയ പദ്യങ്ങൾ, അനന്ദപ്രദാനത്തിനും ഉപരിയായി പലതും പൗരരാണികന്മാർ കാവ്യംകൊണ്ട് ഉദ്ദേശിച്ചിട്ടുണ്ടെന്ന് തെളിയുന്നുണ്ടല്ലോ? അതുകൊണ്ട് അനന്ദം മുനിട്ടു നിൽക്കുന്ന “കല കലക്കുവേണ്ടി” എന്നുള്ള വാദം മുറുകെ പിടിക്കുന്ന കൂട്ടർ കല സമൂഹത്തിനുവേണ്ടി എന്നു വാദിക്കുന്നതിൽ, അനന്ദത്തോടുകൂടി പ്രയോജനവാദം കൂട്ടി ചേർത്തിരിക്കുന്നത് മനസ്സിലാക്കണം.

“കലാസൃഷ്ടി ഒരു സാമൂഹികപ്രവർത്തനമാണ്” എന്നുള്ള ശ്രീ. എ. ബാലകൃഷ്ണപിള്ളയുടെ അഭിപ്രായം ശ്രദ്ധാർഹമാണ്. കൂടാതെ, ലെനിന്റെ അഭിപ്രായപ്രകാരം ഒരു കലാകാരന്റെ നില അയാൾ എത്രമാത്രം മനുഷ്യജീവിത യാഥാർത്ഥ്യങ്ങളെ തന്റെ കൃതിയിൽ പ്രകാശിപ്പിച്ചിട്ടുണ്ടെന്നുള്ളതിനെ ആശ്രയിച്ചാണിരിക്കുന്നത്. കലാകാരൻ ഒരു പ്രത്യേക സൃഷ്ടിയല്ല. അയാൾ ജീവിക്കുന്ന കാലഘട്ടത്തിലെ സംസ്ഥാനിക സാമൂഹ്യ വ്യവസ്ഥിതികൾ, സാംസ്കാരികാദ്ധ്യാത്മികങ്ങളായ പ്രവർത്തനങ്ങൾ, എന്നിവയുമായി അയാൾ എന്നെന്നും ബന്ധപ്പെട്ടവനാണ്. അല്ലാതെ, പരിവർത്തികളെ വിസ്മരിച്ചുകൊണ്ട് “കളകളാരവങ്ങളും കിലു കിലാരവങ്ങളും”കൊണ്ട് കലാസൃഷ്ടി നടത്തുന്നവരുടെ കലാസൃഷ്ടികൾ, അസന്നഭാവത്തിൽ വിസ്തൃതിയിൽ വലയം പ്രാപിച്ചുപോകുന്നതിൽ അതുതന്നെ വകാശമില്ല.

‘I have suffered what I wrote or viler pain
And so my words have seeds of misery’

എന്ന Shelly പറഞ്ഞിരിക്കുന്നത് എത്രയോ വാസ്തവമാണ്. ചങ്ങമ്പുഴയെ ജനങ്ങൾ തങ്ങളുടെ ഓമനക്കുടിയാനായി കരുതുന്നതും ഇതുകൊണ്ടുതന്നെ. ജീവതത്തിന്റെ രക്തംകൊണ്ടു നിറം പിടിപ്പിക്കുന്ന കലാസൃഷ്ടികൾ നടത്തുവാൻ അദ്ദേഹം തുനിഞ്ഞിട്ടില്ല എന്നുള്ളതിനു അദ്ദേഹത്തിന്റെ അമൃതനിഷ്പന്നികളായ ഓരോ കവിതയും നാക്ഷ്യം വഹിക്കുന്നുണ്ട്. അദ്ദേഹവും അദ്ദേഹത്തിന്റെ കാവ്യകലയും അജ്യേഷ്ടമായി വിലസുന്നത് അതുകൊണ്ടാണ്.

മഹാകവി വള്ളത്തോൾ എന്തുകൊണ്ടാണ് അദ്ദേഹത്തിന്റെ സമകാലീനന്മാരായ മറ്റു പല കവികളിൽനിന്നും വേർതിരിഞ്ഞു വളരെ അധ്യയനമായി നിൽക്കുന്നത്? പുരോഗമനോന്മുഖമായ കേരളീയ ജനതയുടെ അപ്പുക്കുങ്ങളായ ആശയധർമ്മങ്ങൾക്ക് അദ്ദേഹത്തിന്റെ കൃതികളിൽ പ്രഥമവും പ്രധാനവുമായ സ്ഥാനം നൽകി. ആ ജനതയുടെ ജീവിതത്തെ അദ്ദേഹം ചിത്രീകരിച്ചു; അദ്ദേഹത്തിന്റെ കല ജനതാമദ്ധ്യത്തിൽനിന്നും രൂപമെടുത്തതും, ജനതക്കുവേണ്ടി നിലകൊള്ളുന്നതുമാണ്; അവരുടെ മൊട്ടിട്ടുവരുന്ന ആശയങ്ങൾക്കും ആശകൾക്കും അദ്ദേഹം കലാമൃതത്താൽ സേചനം ചെയ്തു. കേരളീയസമൂഹം പുരോഗമിക്കുന്തോറും അദ്ദേഹത്തിന്റെ പുരോഗമനപരമായ കലാസൃഷ്ടികൾക്ക് മാറുകൂടി വരുന്നതിനുള്ള കാരണം, അദ്ദേഹത്തിന്റെ കൃതികളിൽ ദൃശ്യമാകുന്ന കലക്കും ജനതക്കും തമ്മിലുള്ള ബന്ധമാണ്.

മനുഷ്യജീവിതത്തിലെ ദുഃഖാനുഭവങ്ങളിൽനിന്നാണ് ഉൽകൃഷ്ടങ്ങളായ അനേകം കലാസൃഷ്ടികൾ രൂപമെടുത്തിട്ടുള്ളത്.

“കരുണമൊരു രസംതാൻ രൂപഭേദേണ നാനാ
പരിണിതിയെ വഹിച്ചിട്ടുന്തേ മരിമറി
തിര, നര, മുഴി, യെന്ദീ രൂപഭേദങ്ങൾ കാണായ് -
വരികിലുമവയെല്ലാം വെള്ളമല്ലോ നിനച്ചാൽ”

എന്നല്ലോ മഹദ്വചനം. ഭീനത്വത്തിന്റെ ദയനീയ നിനാദം, നിസ്സഹായതയുടെ നെടുവിർപ്പുകൾ, നിറന്ന നിരാശയുടെ ഗർഭങ്ങളിൽ, വിശപ്പിന്റെ വിളി എന്നിവ ചങ്ങമ്പുഴ

നിറന്ന ഹൃദയങ്ങൾ

M. T. JOHN, KOTTAPADI. I. U. C.

നിക്കലസും തോമസുംകൂടെ ആ പള്ളിക്കൂടത്തിലേയ്ക്ക് പഠിയ്ക്കാൻ പോകും. നിക്കലസിന്റെ പിതാവൊരു ജന്മിയായിരുന്നു; തോമസിന്റെ പിതാവ് അയാളുടെ ഒരു കടിയാനും. അവർ തോളോട് തോളുരുമ്മിക്കൊണ്ട് നടന്നുപോകും. ബാല്യം നിഷ്കളങ്കമായിരുന്നു; അതുകൊണ്ട് പണത്തിന്റെ പല്ലവി പാടിയിരുന്നില്ല.

അവർ സ്കൂളിലേയ്ക്ക് പോയതിനുശേഷമേ തോമസിന്റെ പിതാവ് ജോലിയ്ക്ക് പോകയുള്ളൂ. അവർ രണ്ടുപേരും നടന്നുപോകുന്ന കാഴ്ച അയാൾക്ക് രസകരമാണ്. അയാൾക്ക് അയാളുടെ സ്റ്റേഡിതന്മാരോട് ഒരു കായ്മമേ പറയുവാനുണ്ടായിരുന്നുള്ളൂ. കൊച്ചുങ്ങളുനിയ്ക്കുന്നതും തന്റെ മകനെയുംപറ്റി മാത്രം ... അയാൾ അയാളുടെ കൂട്ടുകാരോട് അഭിമാനത്തോടെ പറയും:

‘കൊച്ചുങ്ങളിന്റെ കൂടെയാണ് എന്റെ മകൻ പഠിയ്ക്കാൻ പോകുന്നത്’. പള്ളിക്കൂടത്തിൽനിന്നും മടങ്ങിവന്ന മകനെ സ്റ്റേഡിപ്പൂർപ്പം ഉപദേശിയ്ക്കും: “മോനെ, കൊച്ചുങ്ങൾ പറയുന്നത് കേട്ടോണം. കൊച്ചുങ്ങൾ തല്ലിയാലൊന്നും മിണ്ടരുതേട്ടോ.” ആ കൊച്ചുഹൃദയം അതെല്ലാം തല കലുക്കി സമ്മതിയ്ക്കും.

കൊല്ലങ്ങൾ ചിലത് കടന്നുപോയി. അന്നവർ പട്ടണത്തിലെ ഒമ്പതാംക്ലാസ്സിൽ പഠിയ്ക്കുകയായിരുന്നു. നിക്കലസ് ഒരു ജന്മിയുടെ മകനാണെന്നുള്ള ബോധം അവനെ തോമസുമായുള്ള കൂട്ടുകെട്ടിൽനിന്നും പിന്തിരിച്ചുകളഞ്ഞു. നിക്കലസിന് തോമസിനോടുണ്ടായിരുന്ന സ്നേഹം വെറും ഒരു അനുകമ്പ മാത്രമായി രൂപാന്തരപ്പെട്ടു. അതോടൊപ്പം തോമസിനും ചില മാറ്റങ്ങൾ വന്നുചേർന്നു. താനും ഒരു സമുദായജീവിയാണെന്നുള്ള ബോധം അവനെ ദുഷിച്ച മുതലാളിത്തത്തിന്റെ വശങ്ങളുപറ്റി ചിന്തിക്കുവാൻ പ്രചോദനം നൽകി. ഇതിനിടെ അവൻ ചെറിയൊരു വിപ്ലവകാരിയായി മാറിയിരുന്നു. അവൻ തനിയെയിരുന്നു കൊണ്ട് അലോചിയ്ക്കും. അവന്റെ ലോകം ഇവിടെയെങ്ങുമല്ലായിരുന്നു.

അവന്റെ ഇത്തരത്തിലുള്ള പൊരുമാറ്റങ്ങൾ അവന്റെ വൃദ്ധപിതാവിനെ അസ്വസ്ഥനാക്കി. അവൻ തന്റെ യജമാനനായി ശബ്ദമെടുത്തുകൊണ്ടു കൂട്ടുകയാണെന്ന് അയാൾക്ക് മനസ്സിലായി. ഫീസിനുള്ള വകയെപ്പറ്റി ആ സ്നേഹസമ്പന്നനായ പിതാവ് തോമസിനോട് പറയും: ‘മോനെ, എത്ര നല്ല ആളാണ് നമ്മുടെ വലുത്തുന്ന്’ കുറച്ചുനേരം കഴിഞ്ഞു “അദ്ദേഹം നന്നെന്ന് ഫീസിന്റെ രൂപവും തരുന്നണ്ടോ.” ശരിയാണ്. പക്ഷേ തോമസിന് ഇതെല്ലാം കേൾക്കുമ്പോൾ അരിശം കയറും. ആ ഹൃദയത്തിൽ വിപ്ലവത്തിന്റെ ബീജങ്ങൾ മുളച്ചുതുടങ്ങിയിരുന്നു. ആ പിതാവ് ഏക ശരണമായ ദൈവത്തോടും തന്റെ പരാതി പറയും “എന്റെ നല്ല തമ്പ്രാൻകന്മാരെ! എന്റെ മോൻ നല്ല ബുദ്ധി തോന്നിയ്ക്കുന്നു.”

കൃതികളിൽ മുഴങ്ങി കേൾക്കുന്നതുകൊണ്ടാണ്. അദ്ദേഹത്തിന്റെ കൃതികൾക്ക് ജനതാമധ്യത്തിൽ - നിയമത്തിന്റെ ദുർഗ്രഹഭാരമേറേ നിശ്ശബ്ദതയിൽ കഴിയുന്ന സാമാന്യജനങ്ങളുടെ മധ്യത്തിൽ - ഇത്ര പ്രചാരപ്രചാരം സിദ്ധിച്ചത്.

ഇത്രയും പറഞ്ഞുകൊണ്ട് കലക്കും ജീവിതത്തിനും തമ്മിൽ അദ്ദേഹമായ ഒരു ദുഃഖസ്വഭാവമുണ്ടെന്നു മനസ്സിലായല്ലോ. ഇതിനെ സാധൂകരിക്കുന്നതിനായി വീണ്ടും ശ്രീ. പി. ശങ്കരൻനമ്പ്യാരെ ഉദ്ധരിച്ചുകൊണ്ട്, ഈ ഉദ്യമം ഉപസംഹരിച്ചുകൊള്ളട്ടെ - “ജീവിതമാകുന്ന പാൽക്കടൽ കവിതയാകുന്ന മന്ദരംകൊണ്ട് കടയുമ്പോൾ ഉണ്ടാകുന്നതായ ആ ആദ്യമത്രേ സാഹിത്യം.”

അങ്ങനെയിരിയ്ക്കുമ്പോഴാണ് ആ സ്കൂളിൽ ആദ്യമായിട്ടൊരു സാഹിത്യസമാജം വിളിച്ചുകൂട്ടിയത്. പരിമർത്തനത്തിന് വെമ്പൽകൊണ്ടിരുന്ന തോമസിന്റെ ഹൃദയത്തിൽ പല ആശയങ്ങളും വിങ്ങിനിന്നിരുന്നു. അവൻ അന്നാട്ടുമായി സ്റ്റേജിൽ കയറി. നിറന്ന ഹൃദയത്തോടെ പതറിയ ശബ്ദത്തോടെ അവൻ പറയുവാൻ തുടങ്ങി:-

“.....മർദ്ദിതരും പതിതരുമായ സാമാന്യജനങ്ങളുടെ അവകാശങ്ങളെ ചൂഷണം ചെയ്യുന്ന ഒരു സാമൂഹ്യ വ്യവസ്ഥിതി നാം അവശ്യപ്പെടുന്നില്ല. അതുകൊണ്ട് രോദനങ്ങളുടെയും വേദനകളുടെയും ഇടയിൽ കിടന്ന് ഞങ്ങളെന്ന ജനസാമാന്യങ്ങളുടെ ഉന്നമനത്തിന് ഇന്നത്തെ സമുദായത്തെ തരിപ്പണമാക്കിയേ തീരൂ.”

പരിരാഷ്ട്രികളെ ഭേദിച്ചുകൊണ്ട് പ്രതീക്ഷകൾക്ക് വിരുദ്ധമായി തോമസ് അവന്റെ പ്രസംഗം നിർത്തി. വിശദീകരണ ഹൃദയത്തിന്റെ അർത്ഥഭാരങ്ങളായിരുന്നു അവ. ഹസ്യാത്മകങ്ങൾ മുഴങ്ങിയില്ല, അവനത്തരമൊന്ന് പ്രതീക്ഷിച്ചിരുന്നില്ല. കരശ്ശോഷം മുഴക്കണമെന്ന് പലരും ആഗ്രഹമുണ്ടായിരുന്നു. പക്ഷേ അധികാരിയുടെ ചെമ്പിച്ച കോലുകൾ കണ്ട് അവർ നടുങ്ങിപ്പോയി...

നിക്കലസ് ഒരു മൂലയിൽ സ്ഥലം പിടിച്ചിരിയ്ക്കുകയായിരുന്നു. മധുരമായ ആകാശക്കോട്ടകൾ കെട്ടിപടുത്ത് ഭാവനാലോകത്ത് വിഹരിയ്ക്കുമ്പോഴാണ് തോമസിന്റെ വാക്കുകൾ അവന്റെ കണ്ണുനീർപ്പാളിൽ ചെന്നെത്തിയത്. അവൻ ചിന്തയിൽനിന്നും താനെ ഉണർന്നു. അവൻ കലിക്കൊണ്ട കോമരംപോലെ തുളി.

അത് ഒരു അനിഷ്ടസംഭവത്തിന് ഹേതുഭൂതമായി. തോമസും നിക്കലസുമായുള്ള സ്നേഹസ്വഭാവത്തിന്റെ അവസാന കണ്ണി അതുമൂലം പൊട്ടിപ്പോയി. ആ തുരുമ്പു പിടിച്ച കണ്ണി പൊട്ടിപ്പോയതിൽ തോമസിനാക്ഷേപമില്ലായിരുന്നു; പക്ഷേ നിക്കലസിനത് ഒരു അധിക്ഷേപമായിത്തീർന്നു.

വിളറിയിട്ടു മുഖത്തോടെയാണ് തോമസ് അന്ന് സ്കൂളിൽനിന്നും വിട്ടുപോയത്. ചെത്തിയത്. വൃദ്ധനായ പിതാവ് കാരണം ചോദിച്ചു; പക്ഷേ അവയ്ക്കൊന്നും ശരിയായ ഉത്തരം ലഭിച്ചില്ല. പിതാവ് അവസാനമൊരു താക്കീത് കൊടുത്തു: ‘നിന്റെ ചെറുപ്പം കണ്ടുപോൾ നീ നല്ലവനാകുമെന്ന് ഞാൻ വിചാരിച്ചതും. വെളുത്തു വെളുത്തു അവസാനം നീ പല്ല പൊല്ലാകുകയിലും ചാടല്ലെടാ.’

അടക്കാനാവാത്ത അമിഷത്തോടെ അവൻ പറഞ്ഞു: ‘അല്ല! അപ്പനേതായാലും ഇത്രനാളും ഒരു അടിമയായി ജീവിച്ചു. അതേമാറ്റം പിന്തുടരുവാനാണോ അപ്പനെന്നെ ഉപദേശിയ്ക്കുന്നത്. ഞാനേതായാലും ഇനി ഒരു നിമിഷംകൂടെ ക്ഷയിച്ചിരിയ്ക്കുകയില്ല. ഈ ദുഷിച്ച മുതലാളിത്തത്തിനെതിരായി ഖഡ്ഗമുയർത്തേണ്ട സമയം അതിക്രമിച്ചുപോയി. അല്ല! നമുക്കും സമുദായത്തിൽ അവരോടൊപ്പം ചില അവകാശങ്ങളുണ്ടെന്നുള്ള ബോധം എന്നെ ഉണർത്തുന്നു.”

“ഉണ്ടെടാ...” ഇടിമുഴക്കത്തേക്കാൾ ഭയങ്കരമായിരുന്നു ആ ശബ്ദം. അതോടൊപ്പം ഒരു തൊഴിയും. തോമസ് മറിഞ്ഞുവീണു.

വൃദ്ധൻ പകച്ചുപോയി. കൊച്ചുങ്ങൾ... ഒരു ചുക്കുന്ന തൊപ്പിക്കാരൻ കൂടെയും... ‘വെളുപ്പേട്ടാ, ഇനി ഇവനെ ഇവടെ താമസിപ്പിച്ചുകൂടാ. കേട്ടോ’ കൊച്ചുങ്ങൾ തോമസിന്റെ പിതാവിനോടായി പറഞ്ഞു.

വെളുപ്പേട്ടന് അങ്ങനെ അനുസരിയ്ക്കേണ്ടിവന്നു. അല്ലെങ്കിൽ അയാളും പുറത്തു പോകണം. അയാൾ ദയനീയമായി തന്റെ മകനെ നോക്കി. ആ കണ്ണുകളിൽനിന്ന് കണ്ണുനീർ പൊഴിഞ്ഞു; തോമസിന്റെ കണ്ണുകളിൽനിന്ന് തീപ്പൊരിയും. അയാളവനെ ചുംബിച്ചു. അവൻ വീട്ട് വിട്ടിറങ്ങി.

കൊച്ചുങ്ങൾ വെളുപ്പേട്ടനോട് സൗമ്യഭാവത്തിൽ പുലമ്പി: ‘നിങ്ങളുടെയൊക്കെ ഗുണത്തിനായി ഞാനുമെന്റെ അപ്പനും എന്തെല്ലാം ചെയ്തുതരുന്നുണ്ട്. എന്നിട്ടും ആ കഴുവേറി കഴുത ഞങ്ങളെയൊക്കെ അധിക്ഷേപിയ്ക്കുന്നു. നോക്കണം കാലത്തിന്റെ വോക്ക്’.

സാഹിത്യലോകം

By J. JOSEPH CHENNOOR. III. B. A.

സാഹിത്യം കാലക്രമേണ പുരോഗമിച്ച് ഇന്ന് വളരെ ഒളപ്പാടുണ്ടാക്കുന്ന ഒരു പ്രസ്ഥാനമായി രൂപം പ്രാപിച്ചിരിക്കുകയാണ്. പുരോഗമനസാഹിത്യകാരന്മാരുടെയിടയിൽ ആശയചൈതന്യമില്ലാത്തതും തൽഫലമായി അവർ വിവിധ ചേരികളിലായി പിരിയുകയുമാണുണ്ടായിട്ടുള്ളത്. റിസൽസത്തിലും, റൊമാൻറിസത്തിലും കൂടിക്കെട്ടി, അഭിപ്രായവിരുദ്ധതയോടെ ആവേശംകൊണ്ട് ആകപ്പാടെ അസ്വസ്ഥതയുണ്ടാക്കുവാൻ തന്നെ ഒരു സാഹിത്യലോകത്തെയാണ് നാമിന്ന് കാണുന്നത്. സാഹിത്യകാരന്മാർ ചിന്തയ്ക്ക് ചിറകുവെച്ച് ഭാവനാരാജ്യത്തിൽ കൂടി യഥേഷ്ടം സഞ്ചരിക്കുന്നു. പലരുടേയും ചിന്ത പല ചേരികളിലേക്കു തിരിയുന്നു. രാഷ്ട്രം അതു കണ്ട് പല്ലു കടിക്കുന്നു; ഭ്രമിക്കുന്നു. ചിലപ്പോൾ സമുദായംവോലും തെളിപ്പോകുന്നു. അഭിപ്രായങ്ങളുടെപേരിൽ, പ്രചാരണത്തിന്റെപേരിൽ, സാഹിത്യനിർമ്മിതിയെ, സാഹിത്യകാരന്മാർ തമ്മിൽ അകന്നുനിൽക്കുന്നു. അങ്ങനെ നാം ഒരു സ്വസ്ഥതയെ അഭിമുഖീകരിക്കേണ്ടിവരുന്നു.

എന്താണ് സാഹിത്യം? വിജ്ഞാനപ്രദവും വിനോദകരവുമായ കലയാണ് സാഹിത്യം. മനുഷ്യന്റെ ബാഹ്യമായ പുരോഗതിയാണതിന്റെ ഉദ്ദേശം. സാഹിത്യത്തെ ഇങ്ങനെ ഒറ്റവാക്യത്തിൽ നിർവ്വചിച്ചതുകൊണ്ട് ഒരു സാഹസമാണ്, കാരണം അത് അത്രയ്ക്ക് ഉള്ളവോ ലഘുവോ ആയ ഒരു കാര്യമല്ല എന്നു തന്നെ. വളരെ വിപുലവും, വ്യാപകവുമായ അതിന്റെ ഉദ്ദേശം ചുരുക്കി പറയുവാൻപോലും വയ്യ! അവനവന്റെ അഭിപ്രായസ്ഥാപനത്തിനുവേണ്ടി അനേകർ സാഹിത്യത്തെ പലവിധം നിർവ്വചിച്ച് വീരോടെ വാദിച്ചിട്ടുണ്ട്. “Literature is the criticism of life” എന്ന് മാത്യു ആർനോൾഡ് പറയുമ്പോൾ, “Literature is fundamentally an expression of life through the medium of language” എന്ന് ഷെല്ലി പറയുമ്പോൾ, “The basis of literature is the personal experience” എന്ന് ഹഡ്സൻ പറയുമ്പോൾ സാഹിത്യത്തിന് വളരെ വ്യാപകവും വിശാലവുമായ അർത്ഥമുണ്ടെന്നു തെളിയുന്നു. മലയാളസാഹിത്യലോകത്തിലെ വിരകേസരികളിൽ പലരും ഇതിനെ നിർവചിക്കാൻ ശ്രമിച്ചിട്ടുണ്ട്.

ഇനി അവനെ ഈ പുരയിലെന്നല്ല പറമ്പിൽകൂടി കയറാതെ. അല്ലെങ്കിൽ അന്നു വേം”

രണ്ടുപേരും ഇറങ്ങിപ്പോയി.

“ഇനി മറ്റൊരുതരംവേണം.” കൊച്ചുണ്ണൻ മായാജോട്ട് ചോദിച്ചു.

“അതിന്റെ കാര്യം ഞാനോർ. നാളെ വെളിച്ചിനുമുമ്പേ അത് ചെയ്യുന്നുണ്ട്. അക്കാഴ്ചയിൽ ഭയപ്പെടേണ്ട.” മറയാൾ മറുപടി കൊടുത്തു.

“ശരി എന്നാൽ നമുക്ക് പിരിയാം.”

X

X

X

ആ നിശ്ശബ്ദതയിൽ ആ ആററികിൽ വിദൂരമായ ചക്രവാളത്തിലേയ്ക്ക് ദൃഷ്ടികളുറപ്പിച്ചുകൊണ്ട് ഒരാളിരിയ്ക്കുന്നുണ്ട്. അയാളുടെ വികാരിയെ ഒരാൾ പരുങ്ങി പതുങ്ങിക്കൊണ്ട് നടക്കുന്നുണ്ട്.

പിറേദിവസം:

അവിടെ എത്ര സംഭവിച്ചു എന്ന് ആർക്കും അറിഞ്ഞുകൂടാ. പക്ഷേ അന്ന് ഒരു വൃദ്ധ ഹൃദയം ടു:ഖംകൊണ്ട് മരിയ്ക്കുന്നുണ്ട്.

“ആത്മാവിന്റെ സുന്ദരമായ ധർമ്മമാണ് കവിത” എന്ന് കേൾക്കുമ്പോൾ ആത്മീയതയിലും സാമൂഹികതത്വങ്ങളിലും കാലോച്ചുനിന്നുകൊണ്ട് പുരോഗമിക്കുവാൻ യത്നിക്കുന്ന ഒരു ലോകത്തെ നമുക്ക് ഭാവനയിൽ കാണുവാൻ കഴിയും. “പ്രകൃതിസൗന്ദര്യംഗോപരന്മാരകളിൽ വിശ്വലോകമായ ഹൃദയത്തിന്റെ അനന്താനന്ദഭൂതിയത്രെ കല” എന്ന് വേദാന്തപരയുമ്പോൾ, സൗന്ദര്യം കലയുടെ ജീവനാണെന്നു വ്യക്തമാക്കുന്നു. “ഭൗതികമായ യാതൊന്നിനെയും സൃഷ്ടിക്കാതെ, സന്തോഷാഗ്നിയിലിട്ട് മനുഷ്യഹൃദയത്തെ മുളെരിക്കാതെ അനിച്ഛാപമായ അനന്തമനുഭവിപ്പിക്കുവാൻ കലയ്ക്കുള്ള കഴിവ് സീമാതിതമാണ്” എന്ന് അപരൻ അഭിപ്രായപ്പെടുമ്പോൾ കലയ്ക്കുള്ള ദുർഗന്ധമായ കഴിവ് എത്ര വിപുലമാണെന്ന് നമുക്കു കാണാം.

ജീവിതത്തെ സമഗ്രമായി നിരീക്ഷിക്കുക, സത്യത്തെ നഗ്നമായി ഗ്രഹിക്കുക, വർത്തമാനസമുദായത്തിന്റെ അനാരോഗ്യങ്ങളെ വേരവരെ മുഴിഞ്ഞുചെന്നറിയുക, അകൃത്രിമസുന്ദരവും സമതപ്രതിഷ്ഠാപിതവുമായ ഭാവിയുടെ രചനയ്ക്ക് ജനതയെ ഒരുക്കുക, ഇവയാണ് സാഹിത്യകാരൻ ചെയ്യുന്നത്. സന്ദർശനമെന്നും ജീവിതവികാസസൗകര്യവും തികഞ്ഞത്, സ്ഥാനകരണതത്വത്തിൽ കാലോച്ചുനിൽക്കുന്ന ഒരു ലോകത്തെ, ചോരയ്ക്കുവേണ്ടി ഉററുനോക്കിക്കൊണ്ടിരിക്കുന്ന അധുനികരാഷ്ട്രങ്ങളുടെ സ്ഥാനത്തു് കാണണമെന്ന് സാഹിത്യകാരൻ അഭിപ്രായപ്പെടുന്നു. അതിനുവേണ്ടി അവൻ യത്നിക്കുന്നു. വിജ്ഞാനത്തിനുവേണ്ടി കരയുന്ന ഹൃദയങ്ങളെ അവൻ ആശ്വസിപ്പിക്കുവാൻ കഴിയും. ജീവിതത്തിന്റെ പരുപരുത്ത യാഥാർത്ഥ്യങ്ങളിൽകൂടി ഇഴഞ്ഞിഴഞ്ഞു നീങ്ങുന്ന മനുഷ്യനെക്കൊണ്ട് അവൻ ചിന്തിപ്പിക്കും.

ഇത്രയ്ക്ക് വിശാലമായ സാഹിത്യത്തിന്റെ ഉദ്ദേശം ശരിക്കും മനസ്സിലാക്കിയിട്ടുള്ളവർ സുലഭമായിരുന്നെങ്കിൽ സാഹിത്യലോകത്തിലെ ഇന്നത്തെ കോളിളക്കമുണ്ടാവില്ലായിരുന്നു. ആത്മീയതയിൽനിന്ന് തികച്ചും പുതിയചിന്തയ്ക്ക് പദാർത്ഥമായ ജീവിതമാണ് പുരോഗമനംകൊണ്ടുദ്ദേശിക്കുന്നതെന്ന് വാദിക്കുന്നവർ ഒരു വശത്തു്. ആത്മീയതയേയും സാമൂഹികനിയമങ്ങളേയും വിട്ട് മനുഷ്യൻ പുരോഗമിക്കുവാൻ കഴികയില്ല എന്ന് അഭിപ്രായപ്പെടുന്ന മറ്റൊരു കൂട്ടർ മറുവശത്തു്. മനുഷ്യന്റെ ബാഹ്യമായ പുരോഗതിക്കുതന്നെ ഏതൊന്നും, കമ്മ്യൂണിസത്തിൽനിന്നായാലും, ഗാന്ധിസത്തിൽനിന്നായാലും ഞങ്ങൾ അതിനെ പുരോഗമനമെന്ന് വിളിക്കുവാൻ തയ്യാർ എന്ന് പറയുന്ന ചില വ്യക്തികൾ ജാതിക്കാരെടുണ്ട്. “പുരോഗമന സാഹിത്യം കമ്മ്യൂണിസത്തിന്റെ കളരിയാണ്; നിങ്ങൾ അത് ഉറച്ചുപറയുക, ആ സാഹിത്യത്തെ അശ്ശേഷിക്കുക എന്ന ആഹ്വാനം ചെയ്യുന്ന “റഷിയേർഡ് മാഷ്” വേരോരു വശത്തു്. “കമ്മ്യൂണിസത്തിൽനിന്നും പൊട്ടിപ്പുറപ്പെട്ട്, സോഷ്യലിസത്തിൽ ലയിച്ച് തഴച്ചു വളന്ന്, ഗാന്ധിസത്തിൽകൂടി കടന്ന് ശാന്തമായി, ആത്മീയതയിൽ അലിഞ്ഞുചേന്ന് മനമായി എല്ലാ ഇസങ്ങളിലുംകൂടി പ്രവഹിച്ച് സുന്ദരമായി വരുന്ന സാഹിത്യധാരണിയാണ് നമുക്കിന്നാവശ്യം” എന്ന് ദിവാസ്വാമിനും കണ്ടുകൊണ്ടിരിക്കുന്ന “മൈതാനമാനസർ” ത്രിശങ്ക സ്വർണ്ണത്തിൽ. ഇങ്ങനെ ഗഹനങ്ങളും, വക്രങ്ങളുമായ അനേകമനോഹരം അഭിപ്രായക്കോലാഹലത്തിനിടയിൽ കിടന്നു വലയുന്ന സാഹിത്യഭേദവതയെയാണ് നാമിന്ന് കാണുന്നത്. ഒന്നു തിർച്ചയാണ്: മനുഷ്യന്റെ സാമുദായികവും, സാംസ്കാരികവും, ആത്മീയവുമായ പോഷണമാണ് സാഹിത്യംകൊണ്ടുദ്ദേശിക്കേണ്ടതു്.

രാഷ്ട്രത്തിന്റെ ഒരുവിഭാജ്യമാകുമെന്ന നിലയിൽ സാഹിത്യകാരന് രാഷ്ട്രീയത്തിൽനിന്ന് വേർതിരിഞ്ഞു നിൽക്കുവാൻ കഴികയില്ല. പക്ഷേ അദ്ദേഹം രാഷ്ട്രീയത്തിലെ ഒരു സജീവാംഗമായി മാറിയാൽ, രാഷ്ട്രീയകക്ഷിയുടെ ‘കാൻവാസിംഗ്’ കൂലിക്കാരനായി മാറിയാൽ അദ്ദേഹത്തിൽനിന്നും ലോകത്തിന് വളരെയധികമൊന്നും പ്രതീക്ഷിക്കുവാൻ വയ്യ. രാഷ്ട്രീയരംഗത്തിറങ്ങുമ്പോൾ സാഹിത്യകാരന് ഹൃദയസങ്കോചം സംഭവിക്കുന്നു. രാഷ്ട്രത്തിന്റെ ഇരുമ്പു ചട്ടക്കൂട്ടിൽ ഇടുങ്ങിക്കൂടി ഒരു കൂലിക്കാരനായി അദ്ദേഹം വേക്കും മാറും. അപ്പോൾ അദ്ദേഹത്തിന്റെ രചനയിൽ കലാഭംഗിയോ അസ്വാഭാവികതയോ കാണുകയില്ല; കാരണം ഇന്നദ്ദേഹം ഒരു സാഹിത്യകാരനല്ല എന്നതുതന്നെ . . . ആംഗ്ലേയ സാഹിത്യസമുദായമിൽട്ടൺ ഇതിനുദാഹരണമാണ്. അയ്യതുകൊണ്ട് സാഹിത്യകാരൻ സ്വതന്ത്രനായി ചിന്തിക്കേണ്ടതും, മറുപുറം അതിനുള്ള ഇടം അനുവദിച്ചുകൊടുക്കേണ്ടതുമാണ്.

ഇന്നത്തെ സാഹിത്യം പിൻതിരിപ്പനാണ് എന്ന് പറയുന്ന വലരും നമുക്കു കൂട്ടത്തിലുണ്ട്. ഒരു വക്ഷേ പിൻതിരിപ്പൻ നയങ്ങളെ അന്വേഷണം ചെയ്യുന്ന ഗ്രന്ഥങ്ങളും ഉണ്ടാവും. അതായത് നാം സാഹിത്യമായി കണക്കാക്കേണ്ടതില്ല. ഓടയിൽ കിടക്കുന്ന മെലിഞ്ഞ മനുഷ്യജീവിതത്തെ വാരികോരിയെടുത്ത് അതിന് മാംസവും മജ്ജയും സംഭാവന ചെയ്ത്, അത്മീയബോധംകൊണ്ട് കഴുകി ശുദ്ധിയാക്കി ഉന്നതാശയങ്ങളുടെ ഉലയിലിട്ട് ഉന്തി മാറ്റം കൂട്ടുകയാണ് യഥാർത്ഥസാഹിത്യം ചെയ്യുന്നത്. അത് ചെയ്യുവാൻ കഴിയാത്ത ഗ്രന്ഥം സാഹിത്യമല്ല; മനുഷ്യനുമായി ബന്ധമില്ല. അവ കാലത്തിന്റെ കരാളതയിൽ മൺ മറഞ്ഞുപോകും. “ശേഷിയുള്ളതു ശേഷിക്കും” അത് കാലത്തെ അതിജീവിക്കും. അല്ലാത്തവയെപ്പറ്റി വിചാരിക്കേണ്ട ആവശ്യം നമുക്കില്ല.

“ഈ ദൃഷ്ടിയിക്കാറ്റുമറഞ്ഞു നാളെ

പ്രസന്നമായിട്ടൊത്തരിക്കും”

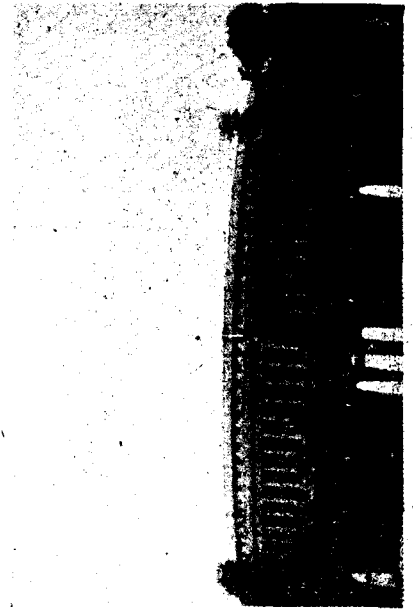
ഉദയം ചെയ്യുമെന്ന് നമുക്കു പ്രത്യാശിക്കാം. അന്ന് ജീവിതത്തിന്റെ ഏടുകളെ പുനരുദ്ധരിക്കുവാനുള്ള കാലത്തിന്റെ കരാളതയിൽ അലിഞ്ഞുപോവാത്ത, അതെ കാലത്തെ അതിജീവിക്കുന്ന സാഹിത്യസമാഹാരങ്ങൾ പുറത്തുവരും. ആത്മീയതയിലും സാമൂഹികതത്വങ്ങളിലും കാലുറച്ചുനിന്നുകൊണ്ട് പുരോഗമിക്കുവാൻ വെമ്പൽകൊള്ളുന്ന ഒരു ലോകത്തെ അവിടെ നമുക്ക് ദർശിക്കുവാൻ കഴിയും. അത് ലോകത്തോടു ചിലതാവാൻ ചെയ്യും. മനുഷ്യഹൃദയം അതുകേട്ട് നിർവൃതി പ്രാപിക്കും.



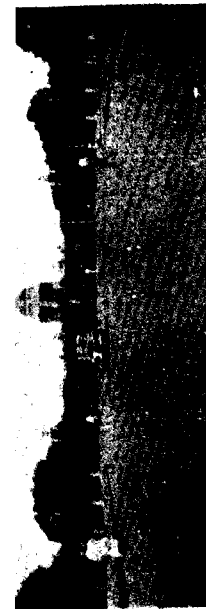
PARLIAMENT HOUSE



FORT



KINGSWAY



INDIA'S

Sacred Heart Hostel Chronicle



S. H. HOSTEL DAY: DRAMA

1st Term

21st June, 1951: Back again to hostel with a will and determination to work again. Our old Warden Fr. Santiago has left us to take up more responsible duties in another institution. The new Warden Fr. Thamby welcomes us with a gentle smile but majestic look.

23rd June: Senior students of hostel and boarding meet in St. Xavier's Hall to listen to Fr. Wenisch. He prepares all of us for a good confession.

28th June: Junior Classes re-open. Students from many parts of South India are sauntering along the corridors bearing themselves with great dignity for having got admission.

8th July: The first film in the Lawley hall. "David Copperfield." It proved a worthy amusement for a whole morning.

9th July: Mass of the Holy Ghost at 9-30. Fr. Wenisch treats us to a sermon, short and sweet.

10th July: C.S.U. Election. A day which decides the fate of many who took a fancy to becoming committee members. Vigorous and spirited canvassing. At 7 p.m. the vote is cast in the open ballot box of every floor monitor.

16th July: The first gala feast of the year. The solemn "Corpus Christi" procession in the evening. We manifest our faith and love for Jesus. Joyous tears are shed from heaven.

25th July: We rush to theatre 'Murugan' to witness "The Sinner of Magdala." The story of Christ and Mary Magdalene. A miracle on the screen indeed.

31st July: Feast of St. Ignatius. The day begins with a bugle call. Inter-hostel matches, garden party and so on.

The tea on the lawn in the evening is no less pleasing and interesting with the strains of the College band, intermingled with a few interesting speeches. Prof. Arokiaswamy addresses the gathering, Rev. Fr. Pinto the Vice-Provincial is in our midst. In his speech he remarks that he expects more vocations than first classes and distinctions from Catholics.

5th August: C.S.U. meeting of delegates in the Lawley Hall. Fr. Rector presides on the occasion. Fr. Ceyrac seizes the opportunity to address the delegates and explains the various activities of the C.S.U. study circles.

7th August: At 6-45 p.m. all the Catholic staff and students gather in the Lawley Hall to listen to Dr. William Adiseshiah, M.A., Ph.D., about his conversion. President Fr. Froehly in his remark says "Catholics should welcome and treat the new converts in a very pleasing manner."

15th August: Feast of the Assumption and incidently Independence Day. Prof. Hirudayaswamy Reddiar hoists the national flag. "What Men Live By" in the Lawley Hall gives us sufficient entertainment. The long awaited retreat starts in the evening.

19th August: The retreat is over. We have started a new life with strong resolutions.

2nd Term

3rd October: Boys are streaming into the Hostel and Boarding to start in right earnest from the very beginning of the term. Fr. G. P.'s room is filled till midnight with late comers trying to get their admission bills.

6th Oct.: Fr. G. P. meets the Hostellers and gives them a piece of his mind showing what he thinks of the results of the 1st term Exam. Warns everyone to start off from the very beginning to study hard as there is only a short time before the selection exam.

10th Oct.: "Bandit of Sherwood Forest" gives us a good amusement and our youngsters are full of praises for the hero.

19th Oct.: Fr. Vice-Provincial speaks to the hostellers in the Sod. Chapel and tries to bring home to us the fact that the College is meant for the Catholic student and that the aim of the education received here is to build up fine Catholic young men with a strong character.

21st Oct.: Mission Sunday. At 10-30 a.m. a meeting of the various sodalities in St. Xavier's Hall presided over by Rev. Fr. Rector. Mr. T. Srinivasan addresses the sodalists on, "Some enlightening facts of our duty as Catholic students," from his own experience. Fr. Rector also speaks. 1-30 p.m. grand auction.

24th Oct.: Annual Pilgrimage to Holy Redeemer's Church.

29th Oct.: Picnic Day—Common picnic to Petavathalai. Some however go to Velangani or Madura, while a few prefer to be called "Stay-

backs." (The 'stay-backs' made a picnic into their text books. More power to them.—Ed.)

2nd Nov.: All Souls' Day. The angels shed tears profusely for the souls in Purgatory.

14th Nov.: Sports Day. Our hostel once again wins the Rapinat Trophy with a big margin. Edward Cooper from our Hostel is the new champion. Our kitchen Brother tries a new scheme; a good solid "Evening Tea" and only a cup of cocoa for supper.

7th Dec.: Exams over and all are very noisy, all the while packing up for going home for X'mas.

3rd Term

3rd Jan. 1952: From early morning boys are at the warden's door waiting their turn to receive their Mess bills. He wishes all a Happy New Year, and receives everyone with a significant look. The selection list must have been in front of his eyes.

5th Jan.: Fr. Warden appears in the chapel after night prayers. Mentions names and passes remarks about our progress. Some students attract his special attention and so earn some special advice.

9th Jan.: The Little Sisters of the Poor visit the Hostel. They are well received and leave us with bags of clothing and a reasonable amount of cash; our boys do not forget to ask the sisters to pray for their special intentions viz. success in their examination.

14th Jan.: Pongal—we too have a taste of "Pongal" and our Hostel is strewn with sugar-cane. A free day for all and many visit places of historic interest.

21st Jan.: Elections in Tiruchi North Constituency.



Clive's Calling

21st June, 1951: After three months of repose the Hostel stirs to life. Fr. Warden is the target of all, seniors, freshmen and parents. Wherever he goes a group follows. The quadrangle seems to be full of Seniors greeting each other and Juniors skulking behind their parents, and parents seeking admission for their children.

1st July: Office bearers for the current year are elected or nominated—it is all the same to us. The first quadrangle meeting of the year takes place. Quadrangle meetings are a unique feature in our Hostel. They are true reflections of our Hostel life—informal, friendly and cheerful. Though attendance is not compulsory, all inmates will be there even before time. If anybody is too busy to attend a quadrangle meeting, he is really very busy.

4th July: The Hostel library begins to function. In spite of its humble size, the library renders great service and invariably the library shelves are left empty after books are issued.

13th July: A comparatively noisy Hostel is the sign that Fr. Warden is away.

15th July: Feast day. The dinner is simpler than the usual feast dinners; a welcome variation at least for some.

19th July: In the quadrangle meeting Father Warden is annoyed at our boisterous behaviour during his absence. Our discipline must rest on an innate sense of duty and not merely on the presence of the authority.

28th July: The quadrangle is crowded in the evening. The Basket Ball match between St. Joseph's and Dr. A. C. College, Karaikudi, is the attraction. Of course St. Joseph's wins.

12th August: The quadrangle meeting shows that it can be interesting even though there is 'nothing special' to be informed of, or to be announced.

15th August: We celebrate Independence day. The national flag is hoisted by Mr Tothadri Iyengar of our College. With his characteristic brilliance, he explains the significance of the flag. He exhorts us to do our duty, so that we can face the future generation with a feeling of having done our duty. With most of the Juniors away for the Retreat Holidays, the feast is less noisy than usual.

18th August: A minor picnic to Mullaikudi; some decide to walk to Kallanai along with Fr. Warden but repent of their decision when

it is too late. They return, weary and haggard, the very picture of exhaustion. (Was the Warden haggard? Ed.)

14th September: The exams are over. There is mirth and gaiety everywhere. The holiday mood has already begun to pervade the hostel.

3rd October: The Hostel begins once more to bustle with activity. We begin the second term in earnest.

10th October: In the elocution competition, budding orators exhibit their talents.

28th October: Deepavali begins with the firing of the crackers in the evening. Fr. Warden is as much delighted in letting off the crackers as the youngsters.

29th October: We celebrate Deepavali with a grand feast.

1st December: The examinations begin. We have mixed feelings of apprehension about the impending exams and of joy at the nearness of the holidays.

7th December: The exams are over; now for the well deserved holidays.

3rd January, 1952: The final term of the year begins. We appear more serious than ever and are determined to settle down to work. (Better late than never! Ed.)

6th January: In the brief quadrangle meeting, the Hostel day appointments are announced.

13th January: We celebrate the Pongal with a feast. As usual a music competition is held. Though the general standard was not high, a few did very well and bagged the prizes too!

21st January: Adult Franchise has its impact on the cloistered Clives. Our Assembly Hall houses two polling booths. Long queues of voters are a welcome diversion to book-laden students.

26th January: Republic day. The flag is hoisted by Sri. Tothadri Iyengar—of National College, this time—who in an impressive speech, outlined the achievements of the Republic and pointed out the lesson that the flag should teach us.

A few years ago the name of Clives would have signified nothing special to us except that of an English Lord. But, now and in the future, the word Clives will kindle in us happy memories; a memory of youthful days spent in cheerful optimism; a memory of imbibing discipline amidst freedom and a memory of a sense of duty done amidst enjoyment.

New Hostel Notes

21st June 1951: Life flowed into our Home after nearly three months' silence. Our warden Rev. Fr. Siqueira received his old boys back Home with his genial smile. Rev. Br. Mariasoosai continued as Sub-Warden, and Rev. Fr. Fournier as spiritual Father of our Catholic brethren. After a few days many new bright faces began streaming past our gates. In a few days our Home was full. Sequestered from the bustle of life outside we have in our four blocks young men from the different parts of our Country and even from Ceylon and Malaya.

1st July: The office-bearers for the year were announced. Fr. Warden who knows his children well chose the right men for the right jobs. The captains, the editors and the mess representatives went to work in right earnest. Now after making a critical appraisal of their work so far, we are glad to place on record our appreciation of their deep sense of devotion to duty and the family spirit they have shown during the year. This has been a training for them to shoulder responsibility and we hope that they will not flinch if they have to shoulder greater responsibilities in future.

In the academic field we have won greater laurels this year. Out of some forty academic prizes last year we bagged 18; this year we have carried away an absolute majority of 24, the rest being distributed among the other two Hostels and the Day Scholars.

In extra-curricular activities too, we have kept our banner flying. We pay careful attention to the development of our physical, no less than our intellectual faculties. In games we retained Fr. Pruvot's cup though we again lost the Rapinat cup for sports. In the College Sports our sprinter John missed the Championship by a single point. At Kumbakonam in the Inter-Collegiate sports our athletes, John, Joseph and Roshan Ali Baig distinguished themselves. Our Basket-ball Captain S. Duraiswami represented Madras University in Basket-ball.

Our terminal magazine "New Hostel Notes" is mainly intended to enable the budding authors, poets and playwrights of our Home to develop their latent talents. The two issues of the last two terms bear ample testimony to the prowess of our writers. Neither do we lag behind others in the fine arts. In the music competition held on the 14th January, we were treated to an excellent variety of music representative of the various tastes and cultures that constitute our Home. Antoine came first and M. A. George second. Our star singer, who sportingly

NEW HOSTEL NOTES

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kept out of the competition, is S. Krishnamoorthy who has to his credit many All India Radio programmes here and elsewhere. Our Home can also deservedly boast of a few silver-tongued orators. Antoine came first in the whole university—in the Inter-Collegiate elocution contest in Tamil, and E. X. Joseph in Malayalam. Both belong to our family.

We celebrated National and Religious festivals like Independence day, Deepavali and Pongal with grand feasts. Our West Coast brethren celebrated 'Onam' day with a tea party followed by a short entertainment. This year we have a Tiffin room where we are served with nice dishes and sweet drinks.

12th January, 1952. Quite an event in our life was the visit of two Little Sisters of the Poor from Madras. This year also we helped them with a collection of Rs. 212 and a lorryful of clothes and other articles. Earlier during this year we also contributed liberally to the raising of a Poor Home in this town. We have contributed in our own humble way to alleviate the sufferings of poor and old people. As Fr. Warden has often told us, this is only a training for the much greater measure of charity we should practice later on when we earn for ourselves. Our Social Service League Unit under the able leadership of Mathew Roy was in charge of Kuppankulam where it did humble and unrewarded work with untiring generosity.

The salient feature of New Hostel life is our monthly Family Meetings. In these gatherings Fr. Warden has explained to us how this Home expects everyone to do his duty. He has shown us the way to train our character. He has given us a mine of practical advice which cannot be found in any book. Many of us have known him as a kind and loving father who with his deep knowledge of psychology has solved many of our intimate problems. He has repeatedly told us in these gatherings that in a family like this whose members are of different castes, creeds and even nationalities we must avoid any partisan or communal attitude even in our way of witnessing a match. His ideal is that when we leave this Home, we must leave as men who are known for their truthfulness, honesty and hard work and who understand the dignity of man.

26th January. Our family day. This was the most significant day in our Hostel life. In the morning Mr. G. Varadachari, M.A., hoisted the national flag to the strains of the National Anthem. After that he made an elegant speech, in which he reminded us of the sacrifices made by our leaders and how we must live up to their ideals. He also stressed the need to develop a cosmopolitan outlook of life. This was followed by a

round of sports and feasting. The pleasantest function was in the evening. Mr. M. S. Srinivasa Sarma, M.A., Principal, National College was the President and the guest of honour. The tea party was well got up. The human Pyramids and the "Fancy Dresses" were very much appreciated. In the latter the mad men got the better of the sane. In the variety entertainment of the evening the playlets "A Luckless Quest" and "Irumaithondu" were of a high order and the tableau, "Before And After Elections" was silently eloquent. The President in his speech said that we must attach more importance to the spiritual values of life. He also reminded us that what is one man's right is another man's duty. In our sports the respective senior and junior champions were P. M. Mathew and R. Namasivayam, while the corresponding next-in-merits were Johnson and Venkataraman. R. S. Janakiraman got the Fr. Warden's prize for "Neatness, Order and Regularity."

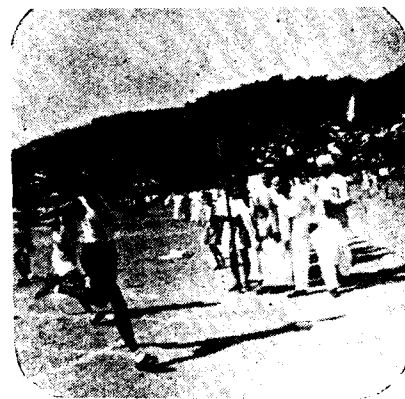


COLLEGE SPORTS





"Spectators"



"S. John" in
200 Metres Finish



Staff—Tug-O-War
"Winners"



Tug-O-War
"Winners"
(Sacred Heart Hostel)



"Victory Stand"
of Discus Throw
(L-R) Chandra Pandian, Ali Baig &
L. Stephenson

Photos by
R. Srinivasan,
III B.A.



Pole Vault

N. C. C. Notes —



THE year started with unexpected and rather sudden changes in the Coy. due to the transfer of the entire permanent staff. It was indeed so sudden that we could not arrange a proper send off for the J. C. O., or for the N. C. O's. Their stay with us had endeared them to us and the transfer was felt rather keenly. It is with great satisfaction that we place on record our appreciation of the services rendered to this Coy. by Jem. Rama Warriar, C. H. M. Quadroso and C. H. M. Mohamad and we wish them well in their new spheres of activity.

In their place we welcome Jem. Pani, C. H. M. Michael and C. H. M. Appanna, who have within the short period of about 9 months identified themselves completely in all respects and we are sure that their stay with us will be very pleasant.

The recruitment of cadets at the beginning of the year was as usual quite satisfactory and our Coy. strength was complete by the middle of July. By a mutual adjustment between the senior and junior cadets the Coy. became a well-knit organisation within a very short time and the Coy. parades started with great earnestness and enthusiasm. An examination for the B cert. candidates was held in August and 12 of our senior cadets, who could not be put up earlier for the examination due to a previous ruling of the N. C. C. Directorate, took the examination and eleven of them passed and that very creditably. Even though passes in the army are not sure, even for the most brilliant cadets, we are happy that a total percentage of 92% were successful.

Hardly had the bustle of the cert. examination subsided than the Sept. cadre camp came off on the 17th. No less than 42 of our cadets volunteered for the camp which was to train up particularly the potential N.C.O's and cert. trainees. All these promising enthusiastic cadets, under Lt. Antony, returned on the 1st of October, and I am sure that they were wiser than before in many ways.

On the 13th of October, Capt. Krishnan, who had been so far commanding the Coy., was called upon to officiate as the Commanding Officer of the Bn. as the permanent C. O. Major K. V. Sankunny Nayar had to officiate as Circle Commander at Madras. Later Capt. Krishnan becoming

the permanent 2 i/c of the Bn., a change was brought about when Lt. Prabhakaran assumed the office of Coy. commander. Of course Capt. Krishnan still remains with the Coy. as one of its officers, giving in all possible ways, invaluable help and guidance with his ripe and long experience of 10 years service as Coy. commander. Let me take this opportunity to thank him sincerely for his continued and consistent advice and help which have in no small degree, lessened the burden of my office.

By the annual camp 3 boys had left the Coy. as they had left the College itself. The camp started on the 9th of Dec., and except two who were ill, the rest went into camp. This year's camp was also held at the old R. A. F. Barracks beyond Kajamalai, where we had been last year. The excellent living and training facilities available at this spot is really a rare asset. It is so near and yet I am sure some of the cadets would have found it is so far away. This camp was unique in that the Annamalai Varsity Infantry Coy. and Signal PL. were also clubbed with us. The apparent fatigue of our young cadets was much relieved by the visit to the camp of Fr. Ehrhart and Squadron Leader Rev. B. J. Coyle, R. A. F. V. R. The absence of additional army instructors enjoined on our regular staff and cadet N. C. O's. the responsibility of carrying out alone the heavy training programme and they did their job excellently well. The annual camp was a very enjoyable one with tough work but good play and food. There were the usual Inter Coy. Competitions and we were able to knock off all the trophies for games, Hockey, Football and Volley Ball. We secured a good number of Prizes in the Bn. Sports, but lost with a very narrow margin the all round championship trophy.

Four of our cadets, Cpl. George Joseph, Cpl. Vincent Louis, Cdt. Savarinathan and Dharmarajan were selected to participate in the Madras Circle Sports Rally held in Madras on the 13th and 14th January '51. Our boys acquitted themselves very creditably, Cpl. Vincent Louis and Cdt. Savarinathan securing a few individual first prizes.

The month of January was a very busy one. The certificate examinations were originally scheduled to be in the last week and so we had to go through our rapid revision of work within a couple of weeks and we had a really tough time. The 'B' certificate exams came off on the 29th, 30th and 31st. 27 cadets were sent up and 25 passed. The 'C' certificate examination was held on the 1st February and 10 cadets all N. C. O's—appeared from which 3 passed, viz. Sgt. Subramanian with grading A, Sgt. Nagasamy with grading (B) and Sgt. Cheravan with grading 'C.' The results do not reflect in any way on the standard of the cadets we sent up but it only indicates the very high standard of efficiency that is

expected for this exam. We are, I think, justified in saying that our results are the best in the Bn. for we sent up the greatest number and got the largest number and highest percentage of successes.

A very welcome addition to the Coy. in the beginning of February was an Information Room with dailies, weeklies and monthlies on general and military affairs. It is hoped that this will go a very long way towards the improvement of the general knowledge and equipment of the cadets and it is very encouraging to see the room usefully occupied with more men and less noise.

Our Coy. day was celebrated on the 21st February under the presidency of Rev. Fr. X. Ehrhart, S.J. The prizes and trophies were distributed by Mrs. K. V. S. Nayar. The president remarked that because military training is not universal it is the bounden duty of every privileged N. C. C. cadet to make the best use of the time he serves in the N. C. C. On this occasion 2 shields were presented to the College by Major P. R. Subramanian in the name of the ex-UOTC Bn. to maintain a roll of honour of our old students and staff in the armed services of our country.

[The following names are already inscribed on the Shields. If any one notices that his name has been omitted, a post-card to the editor will set the matter right.—ED.]

FIRST SHIELD

Lieut./Col. R. S. Noronha, M.C.	Capt. K. P. Philip
Capt. C. M. S. Rajan, M.C.	Capt. K. Srinivasa Row
Lieut./Col. A. D. J. Victor	Capt. A. Venkatraman
F/Lieut. S. V. Noronha, V.C.	Capt. P. R. Gopinathan Nair
Maj. V. Sunderasan, E.D.	Capt. L. Rajasekharan
Maj. M. J. Kuriackose	Capt. G. N. Tambi
F/o S. Gnanamuthu	Capt. S. Nagarathnam
F/o D. Jegannathan	Capt. Wm. Jonas
P/o F. A. Rodrigues	Capt. E. P. Bhanu
F/o K. Chidambaram	Capt. T. N. Ramasami
F/o A. S. Krishnan	Capt. P. F. Thomas
P/o K. T. Abraham	Capt. Wm. Napier
Lieut./Cor. Victor Raja	Capt. V. Kulandavel
Lieut./Cor. M. A. Victor	Capt. P. Thambiah
Maj. V. Srinivasan	Capt. Antony Cruz
Maj. T. S. Subramanian	Capt. R. Adaikalaraj
Maj. J. S. Manavalan	Capt. Micitish
Maj. D. J. Robinson	Capt. E. N. Ramadoss
Maj. P. S. Visvanathan	Capt. N. Gnanasankaran
Maj. K. Raghavachari	Capt. T. R. H. Peek, I.T.F.
Capt. T. K. Ramanathan	Capt. T. V. Krishnan

Lieut. N. Sundaram, I.T.F.
 Lieut. P. V. Srinivasan, I.T.F..
 Lieut. M. S. Sundaram, I.T.F.
 Lieut. C. R. Soundara Rajan, I.T.F.
 Lieut. S. M. Diaz, I.T.F.
 Lieut. G. Gopalakrishnan, I.T.F.
 Lieut. M. N. Seshadri
 Lieut. R. Subramanian
 Lieut. R. Bungers

Lieut. J. Carvallo
 Lieut. R. S. Ramiah
 Lieut. A. Balraj
 Lieut. N. J. Victor
 Lieut. D. Ambrose
 Lieut. M. S. Rayappan
 Lieut. S. Venkataraman
 Lieut. A. N. Gopalakrishnan
 Lieut. G. Kasturi

Lieut. R. Mahimairaj

SECOND SHIELD

S/Ld. Rev. B. J. Coyle, S.J., R.A.F., V.R.
 Lt./Col. T. Sami Desikachari
 Maj. P. R. Subramaniam, I.T.F.
 Maj. S. K. Ramanathan
 Maj. P. A. Jonas
 F/o Sethu Ram
 Capt. O. P. Joseph
 Lieut. S. S. Venkiteswaran
 Lieut. Narayanan
 Lieut. Chandran

Lieut. V. G. Rengarajan
 Lieut. L. T. Fernandez
 Lieut. G. Clifton
 Lieut. Wm. Roberts
 Lieut. T. V. Venkat
 Lieut. S. V. Desikan, N.C.C.
 Lieut. P. Prabhakaran, N.C.C.
 Lieut. K. Antony, N.C.C.
 Lieut. A. Aseervatham, N.C.C.
 Lieut. L. K. Krishnamurthi, N.C.C.

Lieut. S. Angappan, N.C.C.



Old Boys' Corner



PROCEEDINGS of a meeting of old Boys of St. Joseph's College, Tiruchirapalli in Calcutta held on 15-4-'51 in the Old Boys Association Hall of St. Xavier's College, Park Street, Calcutta.

A memorial meeting in honour of the late Rev. Fr. P. Carty, S.J., Professor of Economics and for sometime Syndicate Member of the Madras University, was convened by Mr. A. Sebastian an ardent old student of Father P. Carty, in St. Xavier's College Hall on 15-4-'51 at 10 A.M. to which all old pupils of the College and friends and admirers of Father Carty were invited to attend. Owing to unavoidable factors, a full gathering could not be arranged. However about 15 interested members made it convenient to attend the meeting. The names of the members present are given below.

Proposed by Mr. Sebastian and seconded by Mr. M.P. Rajagopalan. Mr. K. J. Cleetus presided on the occasion. Inaugurating the meeting Mr. Sebastian read out messages from the following members who had the greatest regard for the memory of Father Carty and were keenly interested in all measures for perpetuating his memory:—

- (1) Mr. K. P. Thomas of the Editorial Board, Hindusthan Standard, Calcutta.
- (2) Mr. K. T. Pillai, Calcutta.
- (3) Mr. S. Jayasankar, Jt. Secretary, Ministry of Finance (Defence), New Delhi
- (4) Mr. K. R. K. Menon, Secretary, Ministry of Finance.

Mr. Sebastian then dwelt upon the great qualities of Father Carty. A complete life history of Father Carty was sketched in a brilliant tribute by Mr. Sebastian who described Father Carty as a Champion of Education and as the selfless Guru, devoted to his students who were attracted by his unique personality. Rev. Father Verstraten, Mr. C. S. Swaminathan and Mr. T. V. Cleetus also spoke of Father Carty's achievements and personality. The president Mr. Cleetus pointed out that Fr. Carty was most interested in drama and music. He added that all of them had their own experience of Rev. Father Carty and everyone must in his own way be indebted to him. In order to help the erection of a memorial to Fr. Carty, he called for donations from all the members, to be

ultimately sent to the Main Memorial Body at Trichi to utilise the subscription in the manner considered best fit by them.

There was a satisfactory response as most of the members have promised their mite for the cause.

Two resolutions were passed in the meeting. The first resolution proposed by Mr. Sebastian and seconded by Mr. Rajagopalan was that a subscription list for the memorial of Fr. Carty should be raised and sent to the Main Body at Trichy. The second resolution proposed by Mr. Sebastian and seconded by Mr. Krishnaswamy was to form an Old Boys' Association of the College in Calcutta. Mr. Cleetus was unanimously elected the chairman of the Association and Messrs. Rajagopalan and Krishnaswamy as the Secretaries. Mr. Sebastian promised to give full support to the Association as a committee member. It was also agreed that an all-out drive should be made to enlist as many old pupils of the college as members of the Association.

Mr. Sebastian proposed a vote thanks to the President and the Rector and Father Verstraten for the hall.

Members Present

Year studied

- | | |
|---|--------------------|
| 1. Mr. A. Sebastian, M.A., C.A.F.A. 9 Central Avenue, Calcutta, | 1921-1926 |
| 2. „ K. J. Cleetus, Sales Manager, T.I.S. Co. 23, B. Netaji Road, | Calcutta 1918-1920 |
| 3. „ S. Krishnaswamy, B.Sc., Sales Manager, M/S Binami | |
| Metal works, 38' Strand Road, Calcutta, | 1939-1943 |
| 4. „ M.P. Rajagopalan, B.A., 9, Central Avenue, Calcutta, | 1939-1943 |
| 5. „ A. Savarimuthu, I.T.O. 4, Hastings St., Calcutta | 1941-1943 |
| 6. „ C.S. Swaminathan, I.A.A.S. C/o AG's Office, Madras, | 1940-1943 |
| 7. „ B. Abraham, 37, B. Lake Temple Rd., Calcutta, | 1930-1935 |
| 8. Mrs. T. V. Cleetus, 45, Wellesley St., Calcutta, | Admirer |
| 9. Rev. Fr. Verstraten, S.J. St. Xavier's College, Calcutta, | do |



College Societies

1951-1952



The Literary and Debating Society

The Society began to function for the year (1951-'52) with the election of Mr. V. Krishnaswami, II U.C. to represent the day-scholars; the other three secretaries having been nominated by the wardens of the three hostels.

21st July. The President and the secretaries were extremely enthusiastic in receiving Dr. B. V. Keskar, Deputy Minister for External Affairs, Govt. of India who delivered the inaugural address. The speaker stressed the importance of learning foreign languages.

21st August. 'Which is more effective, speaking or writing?' was the topic of a debate with Mr. S. Banumurthy, M.A., as president. Sri R. Varadachari, II U.C. spoke in favour of speaking. Mr. V. Krishnaswami, II U.C. opposed and maintained that writing was superior in effect to speaking. There were many who showed their interest by taking part in the debate. The house favoured the art of speaking.

24th Sept. In connection with the Rotary club debate four students were selected to represent our college. Mr. R. Srinivasan, V Hons. won the first prize and thus contributed to the retention of the shield already in our possession.

31st Sept. The lively enthusiasm of our students was conspicuous on the day when they attended in large numbers the debate 'Scientists are not responsible for the tragedy of modern civilization.' Mr. S. Suryanarayana Iyer, M.A. presiding Mr. P. J. Narayanaswami, IV B.Sc. moved the resolution which was opposed by Mr. Mathew, IV Hons. The resolution was approved by a overwhelming majority.

23rd Oct. The U.N. O. day was celebrated when functions of its various organs and their achievements were clearly dealt with by Prof. A. Hyrudayaswami, M.A., Fr. Adysayam, S.J., was the chairman.

8th Nov. 'Which is suited to India at present, Democracy or Dictatorship' was the subject of the debate of the day when Mr. F. J. Stephen, M.A. was the president. Mr. R. Varadachari was the mover and Mr. Ramamurthy, II U.C. the opposer. The house favoured democracy.

13th Jan. '52, The day found five of our students Messrs E. X. Joseph, R. Srinivasan, D. Srinivasan, M. P. Sundaram and V. Krishnaswami in the A. I. R. Tiruchi to take part in the 'Quiz Programme for Universities.' Our College scored two points.

4th Feb. 'This house is of opinion, that, an organised block of all Asian Nations constituting a third force in world politics will go a long way towards solving the world's major problems' was the resolution moved by Sri M. A. Sundaram, IV U.C. with Hubert Pavamani, IV Hons. as his support. Mr. E. X. Joseph, V Hons. supported by Mr. R. Subramanian, V B.Sc. (Hons.) vehemently opposed the resolution. The chairman was Mr. K. Pitchumani, M.A.

Apart from these meetings our college conducted the Inter Collegiate debate of our University. Though our budding orators Messrs. R. Srinivasan and Jerome Sundaram came out in flying colours in the zonal selection, unfortunately the final proved to be too much for them, against the more experienced speakers of the metropolis.

E. X. Joseph, V Hons.
D. Srinivasan, IV B.Sc.
M. S. Chacko, IV U.C.
V. Krishnaswami, II U.C.

Secretaries.

Mathematics Association

The Association commenced its activities with the election of secretaries. In a business meeting held on 6th July 1951, under the presidentship of Sri T. Totadri Iyengar, M.A., Sri N. V. Verghese, IV Hons. and Syed Akther Shah, IV B.A. were elected.

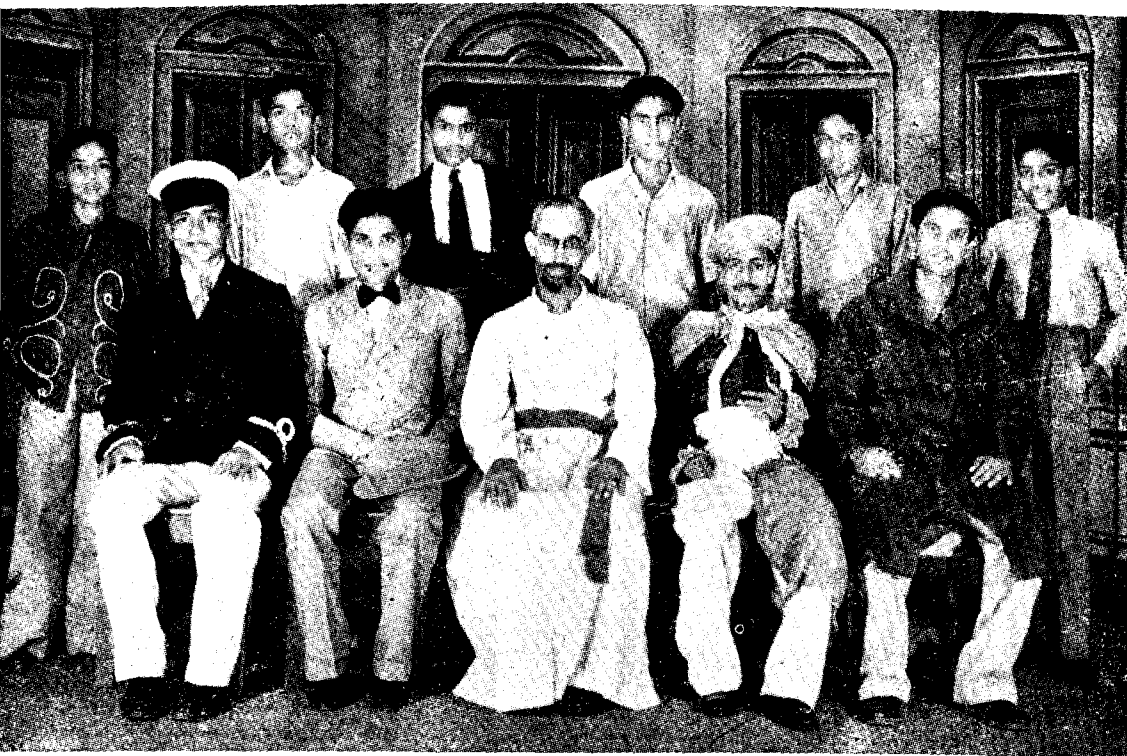
The Inaugural address was delivered by Dr. T. Vijayaraghavan, M.A., Ph.D. (Oxon), Director of Ramanujam Memorial Institute Madras, on 11th August '51. He spoke on "The study of Mathematics." The meeting was presided over by Sri T. Totadri Iyengar, M.A., professor of Mathematics, St. Joseph's College, Trichinopoly.

Under the united auspices of the Association and Madras University Honorary Readership lecture scheme Prof. T. Totadri Iyengar, M.A., gave a series of four lectures on "Modern Theories of Integration," on the 20th, 22nd, 24th and 27th of August '51.

On the 4th Sep. 1951, a condolence meeting was held, under the presidency of Sri V. K. Balakrishnan, V Hons. to mourn the sad demise



COLLEGE BAND 1951-52



" SHAKE HANDS, FOLKVILLE "



" ATMOSPHERICS "

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of Sri Prahladan, B.A., II P. G. and the following resolution was passed "This meeting of the members of Mathematics Association places on record its deep sense of sorrow at the sad demise of Sri Prahladan, B.A., and conveys its profound sense of condolence to the members of the bereaved family."

The meeting was adjourned for five minutes and then Sri T. P. Sreenivasan, V Hons. gave a speech on "Mathematics and Symbols."

In an ordinary meeting held on 25th October, 1951, under the presidency of Sri T. S. Kannan, V Hons., Sri S. Gopalakrishnan of the V Hons. gave a speech on "Mathematics and Philosophy."

Another ordinary meeting was conducted on 16th November. when Sri K. C. Mathew, IV Hons. presided. Sri S. Ganesan, IV Hons. spoke on "A Travel into Space."

On the 17th November 1951, Sri M. Prabhakaran, B.A., I P. G. gave a lecture on "The Origin of the Solar System." His speech was supplemented by a few illustrations by Sri S. Ganesan, IV Hons. The meeting was presided over by Sri S. Thapsi Raman, IV Hons.

On 12th January 1952, an ordinary meeting was held under the presidency of Sri S. Radakrishnan, V Hons., Sri Janaki Raman and T. S. Kannan of V Hons. spoke on "Bournoillis Numbers and Functions."

In an ordinary meeting held on 25th January 1952, Sri R. Anantharaman spoke on "Mathematical Analysis and Convergence." Sri V. Pat-tabhi Raman occupied the chair.

On the 1st February, Sri S. Tapasi Raman, IV Hons. spoke on "Plane Curves." The meeting was presided over by M. Sreenivasamoorthi, IV Hons.

The last ordinary meeting held on 9th February was presided over by Prabhakara Rao, IV Hons. and Sri H. Balakrishnan spoke. The Vale-dictory meeting was presided over by Sri T. Totadri Iyengar, M.A.

The secretaries wish to record their heartfelt thanks to the members of the Association for their sincere and active co-operation; which contributed largely to the success of the association. Our thanks are specially due to the president and the vice-president for having infused into us the spirit of enthusiasm which goaded us on to do good work.

N. V. Verghese, IV Hons.
Syed Akther Shah, IV B.A.

Secretaries.

The Chemistry Association

The activities of the association began with the election of secretaries: Mr. S. Nagasamy, IV B.Sc. continued to hold his office, while Mr. K. Narayanaswamy was elected from III B.Sc.

The inaugural address of the association was delivered by Dr. B. Jayaram, M.B., B.S., L.R.C.P. & S., T.D.D. (W) on Friday 24th August 1951, under the presidentship of Professor A. C. Joseph, M.A. The subject was "The Role of Chemists in world economy." The lecture was very interesting and illustrative.

On 1-9-'51 Mr. K. Krishnamoorthy, IV B.Sc. delivered a lecture on "Cement". Mr. K. S. Venkataramani, IV B.Sc. presided over the meeting.

The second ordinary meeting was held on 15th Oct. '51 under the presidentship of Mr. K. N. Krishnamoorthy, IV B.Sc. when Mr. Padmanabhan, IV B.Sc. delivered a lecture on "Penicillin."

At an ordinary meeting held on 22-10-51 with Mr. Padmanabhan, IV B.Sc. in the chair, Mr. V. C. Mathew Roy, IV B.Sc. gave an interesting lecture on "Plywood Industry."

On 26-10-'51, Mr. S. Natarajan, IV B.Sc. presiding, Mr. P. Subramanyam, IV B.Sc. delivered a fine erudite lecture on "Glass Industry."

The first extra-ordinary meeting was held on 23rd November '51 when professor A. C. Joseph, M.A., addressed the students. The subject of his lecture was "Wealth from Waste." The lecture proved very useful to all the hearers.

The second extra-ordinary meeting was held on Saturday, 12th Jan. '51. When Lt. Col. A. N. Subbaraman, M.B., M.S., D. M. O., Trichy, delivered a learned lecture on "The recent advances in Medicine" Mr. C. K. Ramakrishnan, M.A. presided over the meeting.

With Mr. Mathew Roy, IV B.Sc. in the chair an ordinary meeting was held on 19-1-'52 when Mr. P. S. Narayanaswamy, IV B.Sc. spoke to us on "Our visit to Mettur."

The 3rd extra-ordinary meeting was held on 25th Jan. '52. Dr. K. Venkoba Rao, L.M. & S., B.S.Sc., Municipal health officer told us all about "Chemistry in Public Life" Mr. C. K. Ramakrishnan, M.A. presided over the meeting.

The next meeting was on 28-1-'52 when Mr. V. G. Thomas, IV B.Sc. spoke on "Radium." Mr. C. J. Kurian, IV B.Sc. presided over the meeting.

The members of the association paid an educational visit to the water works at Kambarasapet, led by Mr. C. K. Ramakrishnan, M.A. The supervisor in charge of the works was very kind and explained to us the various processes involved in the works. Our thanks are due to Mr. C. K. Ramakrishnan, M.A., our excellent cicerone. Under the leadership of Messrs. P. M. Thomas, M.Sc. and C. D. Joseph, M.A., the members of the association visited the "Dalmia Cement Factory" at Dalmiapuram. Mr. Rengappan, an old student of the college, took us round the factory and explained everything in detail. Our thanks are due to Mr. Rengappan and Messrs. P. N. Thomas and to C. D. Joseph, but for whose help the visit would not have been a success.

S. Nagasamy, IV B.Sc.

K. Narayanasamy, III B.Sc.

Secretaries.

The Physical Society

At a business meeting held on 9th July, 1951, T. C. Aruldurai, IV B.Sc. (Hons.) and B. Venkataraman, IV B.Sc. were elected secretaries from the Honours and Pass Course classes respectively.

The inaugural address was delivered on 27th July, 1951, by Dr. Thangaraj, M.A., Ph.D., Head of the Department of Physics, Madras Christian College, on "Space Travel." Rev. Fr. J. B. Rajam, S.J., presided over the meeting which was largely attended by both students and members of the staff.

The first ordinary meeting was held on 9th August '51 when Mr. M. N. Amirthalingam, V B.Sc. (Hons.) spoke on "Electron Diffraction". The meeting was presided over by Mr. K. V. Balakrishnan, V B.Sc. (Hons.).

On 14th August '51, Mr. Nicholas P. Anthikkat, V B.Sc. (Hons.) gave an interesting lecture on "Modern Physical Thought." Mr. Paul J. Pulikkel of the same class was in the chair.

On 24th August, '51, K. Venkataraman, V B.Sc. (Hons.) spoke on the "Theory of Relativity," Mr. U. V. John, V B.Sc. (Hons.) presiding.

On 6th September, '51, our secretary Mr. T. C. Aruldurai gave a lively talk about his visit to Delhi. Mr. S. V. Lakshminarayanan, IV B.Sc. occupied the chair.

The fifth ordinary meeting was held on 15th October, '51 when Mr. E. S. Chandrasekharan, IV B.Sc. spoke on "The internal structure of Matter" under the presidentship of Mr. N. Srinivasan, IV B.Sc. (Hons.).

The first extraordinary meeting was conducted on 3rd November, '51, when Mr. A. C. Padhmanabhan, B.Sc. (Hons.) Lecturer in Physics, National College, gave a brilliant lecture on "Photography", illustrated with epidiasepic projections. Mr. P. Savarimuthu, M.A., presided over the function.

Mr. N. Ananthakrishnan, B.A. (Hons.) spoke on "Resonance in the realm of Science" at the next extra-ordinary meeting held on 12th January, 1952.

On 25th January, '52, Mr. Selvaganesan, IV B.Sc. delivered a short lecture on "The Magic Eye" with Mr. S. Ramachandran, IV B.Sc. in the chair.

Two educational excursions were arranged this year under the auspices of the Society. On 14th November, 1951 and 9th January, 1952 we visited the Railway workshops at Golden Rock. Soon after the December examinations, a party of thirty six students visited Mettur, Salem and Yercaud under the leadership of Mr. N. Ananthakrishnan, B.A. (Hons.)

T. C. Aruldurai,
B. Venkatraman,
Secretaries.

The History and Economics Association

The activities for the year began with the election of Messrs. R. Krishnamoorthi, V Hons., and K. T. Verghese, IV Hons. as Secretaries.

The inaugural address was delivered on August 1st 1951 by Mr. T. S. Krishnamoorthy, M.A., F.C.I.L., Assistant Manager, United India Life Assurance Company Ltd., Madras, one of our distinguished Old Boys on "The place of Insurance in National Economy." Mr. Mr. M. Arokiasamy, M.A., Vice President of our Association, presided. In the course of his address, the speaker brought out the great significance of insurance for capital formation especially in a country like India which badly needs capital. He emphasized the contrast between U.S.A. and India regarding the part played by insurance in their respective economic system.

On August 27th, 1951, Mr. M. Arokiasamy, M.A., gave a very instructive lecture on the 'Welfare State.' Defining the "Welfare State" as the "Social Service State" in contrast with the laissez-faire state, he dealt with its characteristic features and pointed out the enormous financial commitments involved together with the inroads on the freedom of the individual.

On October 19th, 1951, we discussed the proposition "In the opinion of the House the Draft outline of the First Five Year Plan is based on unrealistic presumptions and is unpractical." Mr. M. Arokiasamy, M.A., took the chair. Mr. Joshua John, V Hons., moving the resolution pointed out the financial difficulties which stood in the way of implementing the plan, the danger of Inflation and the lack of suitable personnel. Mr. M. U. Barboza, V Hons., who opposed the proposition, maintained that without planning we could not make any progress, and that the difficulties should not prevent us from launching the plan. The mover and the opposer were supported by Mr. M. A. Sundaram, IV B.A., and Mr. R. Srinivasan, V Hons. respectively. There was a lively discussion in which several members took part. The motion was put to vote and declared lost.

On November 27th, 1951 we had another interesting meeting at which Miss P. Adiseshiah, M.A., of Holy Cross College spoke on the Democratic Institutions. Rev. Fr. J. Adisayam, S.J., presided. In the course of her speech, she emphasized the essential features of the democratic way of life and made a fervent plea for cultivating the democratic tradition in India.

R. Krishnamoorthi, V Hons.
K. T. Verghese IV Hons.
Secretaries.

Sanskrita Samajam

At a business meeting held on 7th July, 1951, Sri R. S. Janakiraman of the IV U.C. and Sri P. R. Balasubramanian of the II U.C. were elected secretaries of the Samajam.

The Inaugural Address was delivered on 7th, August, 1951 by Sri V. Jayarama Iyer, B.A., B.L., Advocate, Tiruchi. In his address, he explained in detail how our great country with its vast population suffered from the ravages of war in days of old. He pointed out how the different languages and literatures of the country have survived them. He traced the origin of the Sanskrit language from the Vedic times and special mention was made about the invaluable contribution of poets, philosophers and moralists. He laid much emphasis on the proper pronunciation of words in Sanskrit and stressed on the desirability and importance of the study of Sanskrit literature. The meeting was largely attended by students and members of the staff besides a good number of gentlemen from the city.

On 31st August, 1951, Sri V. Aravamudhan of the II U.C. gave a talk in Sanskrit on 'Bhasa and Prathina Nataka.' Sri S. Ramakrishnan, M.A., presided. The speaker paid a glowing tribute to Mr. T. Ganapati Sastri for his substantial research of Bhasa's plays. Numerous passages were quoted to illustrate the sentiment of "Dharma Vira" which dominates the whole play and it was pointed out that Karuna Rasa is inextricably mixed with Dharma Vira. The President in his concluding remarks observed that the exact plot was taken from Ayodhya Kandam of Ramayanam. The deviations which Bhasa made and the free play of his imagination were explained in detail.

At another ordinary meeting held on 20-10-'51 Sri S. Ramamoorthi of the IV U.C. spoke on the "Inner Meaning of Sakuntala." It was shown how the poet has depicted in his play the gradual sublimation of physical love into a spiritual one. With a good number of illustrations, he expounded the artistic delicacies of Kalidasa in having made the physical union of the two through the path of sorrow and thus chastened their love into moral perfection. Sri V. Aravamudhan of the II U.C. was the supplementary speaker. Sri G. Santhanam, B.A., occupied the chair.

There was an extra-ordinary meeting of the Samajam on 22-10-'51 when Sri Y. Mahalingha Sastriar, M.A., B.L., Principal, Dharmapuram Adheenam Oriental College, Mayooram delivered an address. Sri V. Gopal Iyengar, M.A., presided over the meeting. The speaker explained the real significance of the two words 'Vidhya and Dharma.' He took all those present at the meeting on an excursion in the realm of Sanskrit Literature. Reference was made to the Sanskrit Dramatic art and the three great poets Kalidasa, Bhasa and Bhavaboothi were dwelt upon in this connection. The speaker proceeded to explain the dramatic significance of the stage directions of 'Sakuntalam.'

The above meeting was followed by another equally enjoyable and delightful one on 6-11-'51 when Sri T. A. Venkateswara Dhikshitar, Principal, Bharathiya Vidya Bhavan, Bombay, addressed the Samajam on 'Kalidasa and his Artistry.' In fact, this was the most well-attended extra-ordinary meeting of the year. Students and members of the staff of the local Colleges and gentlemen from the city assembled in large numbers for this meeting. Sri V. Gopala Iyengar, M.A., was in the chair. Sri Dhikshitar entertained the audience talking in fluent Sanskrit with a scholarly approach to the works of Kalidasa. Much emphasis was laid on Kalidasa's regard for strict rules of moral conduct and his artistry in the play Sakuntalam and in the poems Kumarasambhavam and Raghuvamsam, was illustrated with numerous examples. The address was an intellectual banquet spread before an appreciative audience.

Sri T. N. Gopalakrishnan of the III U.C. delivered a lecture on 16-11-'51 with Sri T. S. Sivaramasubramanian, M.A. in the chair. The speaker gave an interesting account of 'The Element of Pathos in Raghuvamsam.' The touching and heart-rending scene of Sita's banishment was described at great length and a number of situations which really intensify the pathos of the poem were quoted. The president in his speech referred to the same element of pathos in 'Aja Vilapa' in the same poem.

On 22-11-'51 at an extra-ordinary meeting, Sri V. Srinivasan, B.A., gave a talk on the 'Element of Love in Sanskrit Dramas.' He outlined briefly the element of love in the plays of the distinguished poets like Kalidasa, Bhasa, Bhavaboothi, Harsha and Sudraka. Sri V. Gopala Iyengar, M.A., presided.

Under the chairmanship of Sri S. Ramamoorthi of the IV U.C. an ordinary meeting was held on 28-1-'52 when Sri K. A. Chidambaram delivered an interesting lecture on 'Magha in the Light of Chandraloka.' The Major Alamkaras were taken one by one, and the speaker quoted similar passages from the great epic bringing out their excellence and the versatility of genius of Magha.

R. S. Janakiraman,
P. R. Balasubramanian,
Secretaries.

தமிழ்ப் பேரவை

இப்பேரவையின் தொடக்க விழா 11-8-'51ல் லாசி மன்றத்தில் நடைபெற்றது. சேலம் மாவட்டக் கல்வி அதிகாரி உயர் திரு. மரியசூசை, M.A., L.T., அவர்கள் 'பழமையும் புதுமையும்' என்பது பொருளாகச் சொற்பொழிவு ஆற்றிப் பேரவையைத் திறந்து வைத்தார்கள்.

பேரவையின் அடுத்த கூட்டம், இடைநிலை வகுப்பின் சொற்போர்க் கூட்டம். தலைவர், திரு. தா. கு. சுப்பிரமணியம், IV (Hons.) பேசியவர்கள், திரு. முருகேசன், இராசரத்தினம், அருளானந்தம், சிவானந்தன். தீர்மானம், 'மொழிவாரி மாகாணப் பிரிவினை அவசியம்.' இது நிறைவேற்றம்.

1-9-'51ல் நடைபெற்ற கூட்டத்தில் திருவாளர்கள், தா. கு. சுப்பிரமணியம், நா. பெரியசாமி, தங்கவேல் ஆகியோர் 'தமிழர் பண்பாடு' என்பது பற்றிப் பேசினார்கள். சங். சொரக் சுவாமிகள் தலைமை தாங்கி ஆய்வுரை வழங்கினர்.

16-10-'51ல் திரு. ஆறுமுகம், IV U.C. அவர்கள் தலைமையில் நடைபெற்ற கூட்டத்தில் 'என் உள்ளம் கவர்ந்த கவிஞர்' என்ற தலைப்பில் பேசியவர்கள், திரு. சுப்பிரமணியன், இராமசாமி, தங்கவேலன்.

23-10-'51ல் நடைபெற்ற கூட்டத்தில் 'தமிழ் மொழியில் சீர்திருத்தம்' என்பதுபற்றிப் பல மாணவர்கள் தத்தம் கருத்துகளைக் கூறினர். திரு. அந்துவான் கூட்டத்திற்கு தலைமை தாங்கினார்.

30-10-'51ல் ஒரு சிறப்புக் கூட்டம் நடைபெற்றது. திரு. ரம்போலா மஸ்கோனஸ், எம். எ. அவர்கள் தலைமையில் சங். வி. எம். ஞானப்பிரகாச சுவாமிகள் 'நகைச் சுவை' என்பதுபற்றி ஆராய்ச்சி நிறைந்த சொற்பொழிவாற்றினார்கள்.

'திருவள்ளுவர் விழா' 9-11-'51ல் லாஸி மன்றத்தில் மிகச் சிறப்பாகக் கொண்டாடப்பட்டது. விழாவிற்கு வழக்கறிஞர் திரு. ஹாலாஸ்யம் அவர்கள் தலைமை தாங்கினார்கள். 'அகிலன்' விழாச் சொற்பொழிவு ஆற்றினார்கள்.

'பாரதிவிழா' 22-11-'51ல் லாஸி மன்றத்தில் நடைபெற்றது. திரு. ஐயன்பெருமாள் கோனார் அவர்கள் தலைமை வகிக்க திரு. அரு. ராமநாதன் அவர்களும், 'அகிலன்' அவர்களும் பாரதியின் சேவையைப்பற்றிப் பேசினர்.

ஆ. கலியாணசுந்தரம்,
யா. சின்னசாமி,

சு. அ. அலெக்சாந்தர்,
வி. சிவராஜ சிங்கம்,
செயலாளர்கள்.

The Malayalee Samajam

The first business meeting was held on 12th July '51, with Mr. T. K. Devassia, M.A., the president of the association in the chair. M. Thomas IV U.C. and E. H. Valsan, III U.C. were elected secretaries for this academic year.

The inaugural meeting of the association was held in the form of a debate on 5-8-'51 in the Lawley Hall. Major P. R. Subramaniam, M.A., A.M.I.S.E., was the efficient speaker. Mr. E. X. Joseph, V (Hons.), supported by Mr. V. M. George, (III B.Sc.) moved the resolution that, "In order to solve the present human problems, a democratic world Government is inevitable". Mr. O. V. Lucas supported by Mr. K. Muthukrishnan opposed the proposition. The motion was carried with an overwhelming majority.



CLIVE'S AT MADRAS



BANDBOYS AT TANJORE



TWO PIOUS KERALA LADIES
S. H. H. Fancy Dress Competition



BANDBOYS AT TANJORE



CLIVE'S AT MADRAS

Another interesting debate was held on 27th August, '51, the speaker being Mr. Philip K. Mathew, IV Hons. The resolution was as follows "At present, Prohibition is not desirable in India". T. K. Kuruvilla and M. V. George moved the proposition while M. Thomas and V. S. Ouseph opposed it. The opposition party found their victory in the voting.

On 3-9-'51 evening, the Lawley Hall was filled with Malayalees to hear the speech of Rt. Rev. Dr. Sebastian Vayalil, the new Bishop of Palai. Mr. T. K. Devassia welcomed the Rt. Rev. Bishop and the gathering. A sweet 'Kerala Gana' was sung by M. B. Namboodiripad. The Bishop spoke on the aim of education and stressed the need of the realization of their duties by the students. M. Thomas proposed a vote of thanks.

"The Dowry system in the form of money or shares is to be continued"—This was the topic of heated discussion on 20th September '51. Mr. K. T. Verghese, IV Hons. presided. V. V. Paul, IV B.Sc. and N. A. Ouseph, III U.C. spoke for the proposition while M. Thomas IV U.C. and Joseph Kanadan, III U.C. opposed it. In the vote taken at the end of the meeting, the movers of the proposition were defeated.

One of the most spoken of topics to-day is 'Birth Control'. Our veteran orators chose the subject for discussion on 26th September, 1951. Mr. O. V. Lucas, IV U.C. was the speaker. P. C. James, IV (Hons.) and P. C. Chacko, III U.C. moved the proposition that, "In the present circumstances there is no need for the introduction of Birth Control in India." M. A. George, III Hons. and P. A. Nainan, III U.C. opposed the proposition, which however was carried with a deserving majority.

The seventh meeting was held in Room No. 22 on 28-1-'52. Mr. T. K. Devassia, M.A. presided. Rev. Fr. Peter Uralil spoke on "People's Literature". The President in his concluding speech commended on the clear description of real 'People's Literature' given by the speaker.

That one of our members, Mr. E. X. Joseph, V Hons. won the 1st Prize in the inter-collegiate Malayalam speech competition held under the auspices of the University was for us an occasion of joy and pride.

In the 1st week of February we conducted a debate concerning the national language of India. Our budding orators of the Intermediate Class like V. D. Joy, K. A. Jos, V. P. Paul and P. T. Jacob enthusiastically took part in it.

We hope to conduct some more interesting meetings before the valedictory function which will be in the presence of a leading man of letters of our mother tongue literature.

We, the secretaries express our heart-felt gratefulness to all who have co-operated with us to make the Samajam a success this year.

M. Thomas, IV U.C.
E. H. Valsan, III U.C.

Secretaries.

The Hindi Samaj

A business meeting was held on the 12th July 1951 and the following office-bearers were elected.

President: Mr. S. Gopalan, B.A., B.O.L., Vice President: Mr. S. R. H. Sundaresan, Vidwan, Secretaries: M. K. Ayyappankutty, IV U.C., Mr. K. J. Joseph, II U.C. Representatives: Mr. V. S. Joy, I U.C., Mr. V. M. Mathai, II U.C., Mr. P. Mahadevan, III U.C., Mr. S. Sundara Raghavan, III B.Com. and Mr. G. Bashir Ahamad, IV B.Com.

The inaugural meeting was held on the 27th July, 1951, and the inaugural address was given by Mrs. Sadat Unnisa Begum, B.A., Honorary Lecturer in Urdu in the National College. She spoke on the necessity of a Hindi Samaj and said that people should not hesitate to increase the volume of the vocabulary of Hindi by introducing and using words from other languages.

The first ordinary meeting of the Samaj was held on the 13th of August, 1951, with Mr. Oommen Aroujo in the chair. Mr. E. H. Valsan, III U.C. Mr. M. A. Cherian and Mr. V. Chacko from II U.C. spoke on the subject "Students in Politics."

An extraordinary meeting was held on the 24th of November, under the Presidentship of Mr. S. Gopalan, M.A., Lecturer in Hindi of our College. On this occasion Moulvi Abdul Gaffoor Saheb, Urdu Munshi, Govt. Syed Murtuza High School, Tiruchy, delivered a long but interesting speech on a subject of present day talk, "communalism and its remedy."

On the 8th of January, 1952, a meeting was held on the subject "World Peace." Mr. K. O. Kuruvilla of IV U.C. took the chair and T. M. Mathai and M. I. Cherian, from II U.C. delivered speeches.

R. Ayyappan Kutty
K. J. Joseph, II U.C.

Secretaries.

The Commerce Association

A business meeting was held on 14th July, 1951 to elect office-bearers for the academic year 1951-52. Mr. K. R. Nagarajan, IV B.Com. and Mr. V. Subramanian, III B.Com. were duly elected as Senior and Junior secretaries respectively.

The inaugural address was delivered by Mr. N. V. Vaidyanatha Iyer, B.A., B.L., Deputy Chief Commercial Superintendent, Southern Railways, on August 10th.

"The Wheels of Trade and Commerce," formed the subject of his address. Rev. Fr. Adisayam, S.J. presided on this occasion.

An ordinary meeting was held on 31st August '51 with Mr. V. Sitarman, IV B.Com. in the chair. He gave a lecture on "The five year plan."

On 2nd November 1951 an ordinary meeting was held under the presidentship of Mr. K. R. Nagarajan, IV B.Com. when Mr. S. Vijayarajnam, IV B.Com. spoke on "The Industrialisation of South India."

An ordinary meeting was held on 16-11-'51 when Mr. R. Thiagarajan, IV B.Com. gave a talk on "The Nationalisation of Industry."

Mr. G. Subramanian, IV B.Com. occupied the chair.

An extra-ordinary meeting was held on 19th November, '51 when Mr. B. Gopalan, B.A., M.Com. presided. Mr. M. R. Venkataraman, A.C.A., delivered an interesting lecture on the "Income-tax Law and Practice in India."

During the Christmas vacation we had an educational tour to Mysore, Bangalore, Bhadravati and a few other places. The trip lasted for more than one week and given the lively spirit of our students, it was a complete success.

On Saturday the 19th of January '52 an extraordinary meeting was held in Lawley Hall with Rev. Fr. Adisayam, S.J., in the chair.

Mr. T. T. Krishnamachari, M.P., gave us an enlightening lecture on "The Economic Aspect of the Congress plan."

An ordinary meeting was held on 22-1-52 when Mr. G. Subramanian, IV B.Com. spoke on "The Revaluation of the Rupee." Mr. R. Thiagarajan, IV B.Com. presided.

K. R. Nagarajan
V. Subramanian

Secretaries.

University of Madras

Examination Results March 1951

Names of Successful Candidates*

B. A. Degree

PART I—ENGLISH LANGUAGE AND LITERATURE

Second Class

Pinto, D. C. B. E.

Santhanam, G.

Third Class

Arumugam, K.
Gopalaswami, P. S.
Kasinathan, C. S.
Krishnamurti, T. R.
Lourduswami, G. A.
Mangaladurai, A. D.
Ramaswami, M. K.
Ratchaganathan, M. A.
Regis, S.
Retnapandian, S.
Satyamurthi, V.
Swaminathan, P.
Thirugnanasambandan, U. A.
Venkatachalam, G.
George Joseph, K.
Joseph, T. L.
Nagarajan, M. D.
Ramakrishnan, B. M.
Sankaranarayanan, A. V.
Satagopachari, R.
Subbaraman, C. K.
Sundararaghavan, S.
D'Cruz, L.
Sankaran, K.
Balaguru, A.
Benedict Joseph, A.
Irudayaraj, P.
John Pushparaj, S.

Krishnamurti, M.
Krishnamurti, N. S.
Paulraj, D.
Pheera Jhan, A.
Selvarethinam Fernando
Alphy Joseph
Isaac, K. J.
Ittoop, P. T.
Joseph, V. V.
Kurian, K. L.
Mathew, M. M.
Sebastian, V. V.
Thomas, V. M.
Venkatesvaran, P. K.
Rajagopalan, S.
Ramamurthi, N.
Palani Andi Senji, P.
Anthoniswami, V. M.
Arokiaswami, S.
Arunachalam, T.
Ayyappan, K.
Balasubrahmanyam, K.
Bheeman, B. J.
Bupendranath, V.
Bilavendran, M.
Chandrasekaran, R.
Chevannan, J.
Chinnappan, P.

* [The above list of successful Candidates in the B. A., and Intermediate Examinations of March 1951 should normally follow the list found on pp. 73-80; we had not the list in hand at the time; hence its insertion here.—Ed.]

EXAMINATION RESULTS

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Daniel Durairaj, S.
Devasagayam, A.
Durairajan, T. A.
Ganapathi, S.
Gopu, M. S.
Jacob Casmir Amirtham, D.
Jagadisan, M. R.
Janullabuddin, D. S.
Jayaraj, S.
Jayaraman, R.
Joseph Kolandairaj, H.
Kandaswami, T.
Kannayyan, R. V.
Karunairaj, P.
Krishnamurti, C. R.
Krishnamurti, T.
Lourduraj, J.
Masillamani, S.
Meenakshisundaram, M.
Nagendran, G. N.
Narayanaswami, A. S.
Palaniswamy, T. P. S.
Palaniappan, V. M.
Parthasarathi, R.
Periyaswami, M.
Pitchai, I.
Rajagopalan, D.
Rajagopalan, E. S.
Ramachandran, K.
Ramalingam, S.
Ramalingam, S.
Sakharama Rao, K. A.
Sankaran, V.
Sargunam, K. R.
Selvaraj, M. S.
Shanmugam, M. S.
Sivapragasam, M.

Srinivasan, T. V.
Subrahmanyam, M. N.
Sundaram, S.
Thambayya Fernando
Thangavelu, M.
Thillainayakam, S.
Thirugnanam (alias Arumugam, P.)
Valliyappan, N.
Varadarajan, N.
Venkataraman, R.
Venkatasubban, A. V.
Xavier, P.
Yagappan, K. S.
Antony, T. J.
Francis, V. D.
Francis Xavier, T. J.
George, V. J.
Jacob, J.
John, P. O.
Joseph, K. J.
Joseph Sebastian, M.
Mathai, A. C.
Mathai, T. C.
Mathai, V. M.
Nilakanta Thampi, T. R.
Samuel, K. J.
Ulahannan, M. K.
Halasyasundaram, D.
Kalyanasundaram, K.
Lakshmanan, A. V.
Padmanabha Ayyar, K.
Ramamurti, K. N.
Ramamurti, N.
Satyanarayana Rao, P. K.
Srinivasan, V.
Subrahmanyam, N.
Subrahmanyam, P.

Ceyrac, Pierre Marie Charles

PART II—TAMIL

First Class

Krishnamurthi, T. R.

Second Class

Aiyan Chetti, M.
Balaguru, A.

Yagappan, K. S.
Parthasarathi, R.

Jagadisan, M. R.
Sundaram, S.
Bupendranath, V.
Krishnamurti, M.
Jacob Casmir Amirtham, D.

Bilavendran, M.
Gopu, M. S.
Krishnamurti, N. S.
Venkatachalam, G.
Anthonisamy, V. M.
Sivanandam, T. S.

Third Class

Arumugam, K.
Gopalaswami, P. S.
Kasinathan, C. S.
Lourduswami, G. A.
Mangaladurai, A. D.
Ramaswami, M. K.
Ratchaganathan, M. A.
Regis, S.
Ratnapandian, S.
Satyamurthi, V.
Swaminathan, P.
Thirugnanasambandan, U. A.
Benedict Joseph, A.
Irudayaraj, P.
John Pushparaj, P.
Paulraj, D.
Pheera Jhan, A.
Selvarethinam Fernando
Nallathambi, J. G.
Sampath, D. P.
Arokiaswami, S.
Arunachalam, T.
Ayyappan, K.
Balasubramanyan, K.
Bheeman, B. J.
Chandrasekharan, R.
Chevanan, J.
Chinnappan, P.
Daniel Durairaj, S.
Devasagayam, A.
Durairajan, T. A.
Ganapati, S.
Janullabuddin, D. S.
Jayaraj, S.
Jayaraman, R.
Joseph Kolandairaj, H.
Kandaswami, T.

Kannayyan, R. V.
Karunairaj, P.
Krishnamurti, C. R.
Krishnamurti, T.
Krishnan, V. S.
Krishnaswami, M.
Lourduraj, J.
Masillamani, S.
Meenakshisundaram, M.
Nagendran, G. N.
Narayanaswami, A. S.
Palaniswamy, T. P. S.
Palaniyappan, V. M.
Periaswami, M.
Pitchai, I.
Rajagopalan, D.
Rajagopalan, E. S.
Ramachandran, K.
Ramadoss, C. N.
Ramalingam, S.
Ramalingam, S.
Sakharama Rao, K. A.
Sankar, L. R.
Sankaran, J.
Sankaran, V.
Sargunam, K. R.
Selvaraja, M. S.
Shanmugam, M. S.
Sivapragasam, M.
Srinivasan, T. V.
Subrahmanyam, M. N.
Thambayya Fernando
Thangavelu, M.
Thillainayakam, S.
Thirtharappan, T. V.
Thirugnanam, (alias Arumugam, P.)
Thomas Arumairaj, A.

Valliyappan, N.
Varadarajan, N.
Venkataraman, R.
Venkatasubban, A. V.
Antony Joseph, A.

Ganesan, P.
Ceyrac (Pierre Marie Charles)
Vadivelu, M. P.
Krishnan, M.
Manickam, T.

MALAYALAM**Second Class**

Samuel, K. J.
Mathai, V. M.

Third Class

George Joseph, K.
Joseph, T. L.
Alphy Joseph
Isaac, K. J.
Joseph, V. V.
Mathew, M. M.
Sebastian, V. V.
Thomas, V. M.
Venkateswaran, P. K.
Antony, T. J.
Francis, V. D.

Francis, V. D.
Francis Xavier, T. J.
George, V. J.
Jacob, J.
Joseph, K. J.
Joseph Makil
Joseph Sebastian, M.
Mathai, A. C.
Mathai, T. C.
Nilakanta Thampi, T. R.
Ulahannan, M. K.

Ferdinand, P.

SANSKRIT**First Class**

Halasyasundaram, D.

Second Class

Sankaranarayanan, A. V.

Third Class

Ramakrishnan, B. M.
Satagopachari, R.
Sundararaghavan, S.
Ramamurti, N.
Lakshmanan, A. V.
Padmanabha Ayyar, K.

Ramamurti, K. N.
Ramamurti, N.
Satyanarayana Rao, P. K.
Srinivasan, V.
Subrahmanyam, N.
Subramanyan, P.
Ramaswami, S.

FRENCH**Second Class**

D'Cruz, L.

Third Class

Pinto, D. B. E.

Sankaran, K.

Palani Andy Sanji, P.

PART III—Gr. (i-b) MATHEMATICS

Second Class

Arumugam, K. Sankaranarayanan, A. V.
Gopalaswami, P. S.

Third Class

Kasinathan, C. S. Joseph, T. L.
Ramaswami, M. K. Nagarajan, M. D.
Regis, S. Subbaraman, C. K.
Satyamurthi, V. Sundararaghavan, S.
Thirugnanasambandam, U. A. Pinto, D. B. E.

Gr. (ii-d) BOTANY

Second Class

Ramamurti, N. Ittoop, P. T.
Isaac, K. J. Krishnamurthi, M.
Sebastian, V. V. Selvarethinam Fernando
Krishnamurti, N. S. Mathew, M. M.
Joseph, V. V. Thomas, V. M.
Venkatesvaran, P. K. Alphy Joseph

Third Class

Balaguru, A. Paulraj, D.
Irudayaraj, P. Kurian, K. L.
John Pushparaj, S. Rajagopalan, S.

Gr. (iv-b) ECONOMICS

Second Class

Palaniswami, T. P. S. Francis, V. D.
Padmanabha Ayyar, K. Arunachalam, T.
Venkataraman, R. Sundaram, S.
Ramamurti, K. N. Vallyappan, N.
Varadarajan, N. Nilakanta Thampi, T. R.

Third Class

Aiyan Chetti, M. Daniel Durairaj, S.
Anthonisamy, V. M. Ganapati, S.
Arokiaswami, S. Gopu, M. S.
Ayyappan, K. Jacob Casmir Amirtham, D.
Balasubramanyan, K. Jagadisan, M. R.
Bheeman, B. J. Janullabuddin, D. S.
Bupendranath, V. Jayaraj, S.
Bilavendran, M. Joseph Kolandairaj, H.
Chevanan, J. Kandaswami, T.
Chinnappan, P. Karunairaj, P.

EXAMINATION RESULTS

Krishnamurti, C. R. Thillainayakam, S.
Krishnamurti, T. Thirugnanam, (alias Arumugam, P.)
Krishnan, V. S. Thomas Arumairaj, A.
Krishnaswami, M. Venkatasubban, A. V.
Lourduraj, J. Yagappan, K. S.
Masilamani, S. Antony, T. J.
Meenakshisundaram, M. Francis, V. D.
Nagendran, C. N. Francis Xavier, T. J.
Narayanaswami, A. S. George, V. J.
Palaniyappan, V. M. Jacob, J.
Parthasarathi, R. John, P. O.
Periaswami, M. Joseph, K. J.
Pitchai, I. Joseph, Makil
Rajagopalan, D. Joseph Sebastian, M.
Rajagopalan, E. S. Mathai, A. C.
Ramachandran, K. Mathai, T. C.
Ramalingam, S. Mathai, V. M.
Ramalingam, S. Samuel, K. J.
Sakharama Rao, K. A. Ulahannan, M. K.
Sankar, L. R. Halasyasundaram, D.
Sankaran, J. Kalyanasundaram, K.
Sankaran, V. Lakshmanan, A. V.
Sargunam, K. R. Ramamurti, N.
Selvaraj, M. S. Santhanam, G.
Shanmugham, M. S. Satyanarayana Rao, P. K.
Sivapragasam, M. Srinivasan, V.
Srinivasan, T. V. Subrahmanyam, N.
Subrahmanyam, M. N. Subrahmanyam, P.
Thambayya Fernando Antoni Joseph, A.
Thangavelu, M. Ramaswami, S.

Gr. (v) TAMIL

Ceyrac, Pierre Marie Charles

Intermediate

KEY TO DISTINCTIONS

- (a) English
(b) Second Language
(c) Mathematics or Natural Science or Ancient History
(d) Physics or Modern History
(e) Chemistry or Logic.

First Class

Natarjan, C.	b c d e	Gopal, E. M.	b c d e
Shanmugan, N.	b c d e	Ramasubrahmanyam, N.	b c d e
Srinivasan, T.	b c d e	Subrahmanyam, A. N.	b c d e
Narayanaswami, K.	b c d e	Minakshisundaram, P.	b c d e
Ramachandran, S.	b c d e	Sugavanam, A.	b c d e

Irudayanathan, A.	b c d e	Srinivasan, R. (Ranga)	c d e
Balasubrahmanyam, T. R.	b c d e	Ramaswami, R.	c d e
Ranganathan, N. R.	b c d e	Bhiman, L.	b c d e
Mohamad Meeran, V.	b c d e	Gopalan, M. S.	b c d e
Ganesan, M. K.	b c d e	Swaminathan, V.	b c d e
Krishnamurthi, N.	b c d e	Raghavan, R.	b c d e
Natarajan, P. C.	b c d e	Babusundaram, P. N.	b c d e
Raghavan, V.	b c d e	Venkataraman, K. N.	c d e
Sundaraganapathi, S.	b c d e	Muthuswami, K.	b c d e
Sivaramakrishnan, M.	b c d e	Venugopal, K.	b c d e
Ramaswami, M.	b c d e	Ramaswami, N.	b c d e
Krishnamurthi, K. V.	b c d e	Balachandran, R.	b c d e
Chandrasekharan, T. S.	b c d e	Parthasarathi, K.	b c d e
Raghavan, R. V.	b c d e	Kondappa Naickan, B.	b c d e
Somasundaram, S.	b c d e	Shanmugam, A.	b c d e
Ram Mohan, C.	b c d e	Muthukamatchi, I.	b c d e
Arunachalam, K.	b c d e	Kathiresan, P.	b d e
Chandrasekharan, D. (Dharmaraj)	b c d e	Krishnamurthi, M. S.	b d e
Arulswami, I.	b c d e	Swaminathan, N.	b c d
Ramalingam, S.	b c d e	Joseph, P. M.	c d e
Ramalingam, K.	b c d e	Bashyam, R.	b c d e
Srinivasarangachari, S.	c d e	Somasundaram, R.	c d e
Narayanaswami, S.	b c d e	Natarajah, E.	b c d e
Venkataraman, M.	b c d e	Vaithilingam, P.	c d e
Sankaranarayanan, K.	b c d e	Parthasarathi, R.	c d e
Subrahmanyam, M.	b c d e	Ganapathi, G. V.	c d e
Thiagarajan, S.	c d e	Natarajan, R.	c d e
Krishnamurthi, E. V.	b c d e	Chandrasekharan, D. (Doraisamy)	c d e
Paul, P. U.	c d e	Sundaralingam, K. R.	c d e
Venkateswaran, T. V.	b c d e	Santiago, S.	b c d
Ramanathan, R.	c d e	Raghavendra Rao, S.	c d e
Gururaj, G.	b c d e	Krishnan, S. M.	b c d e
Padmanabhan, S.	b c d e	Paul, T. M.	c d e
Pushparaj, S.	b c d e	Manoharan, A.	b d e
Venkateswaran, V.	b c d e	Thangadurai, D.	b c d e
Rangaswami, K. M.	b c d e	Krishna Ayyar, S.	b c d e
Narayanan, K. S.	b c d e	Adaikalamkathan, B. V.	b c d
Srinivasan, K.	b c d e	Jagannathan, M. K.	d e
Ramamurthi, S.	b c d e	Venkataraman, M. R.	c d e
Srinivasan, K. (Krishnamurthi)	b c d e	Morrison, W. D.	d e
Natesan, S.	b c d e	Antony Louis, R. S.	b
Raja, R. C.	b c d e	Balasubrahmanyam, A.	b c d e
Kanagasundaram, A.	b c d e	Subrahmanyam, R. (Ramayya)	b c d e
Vaidyanathan, N.	b c d e	Visvanathan, S.	c d e
Velayudham, L.	b c d e	Dakshnamurthi, I.	b d e

John Berchmans, A.	c d e	Jayaraman, P.	b c d e
Krishnamurthi, K. S.	c d e	Shanmugasundaram, G.	b d
Ramamurthi, K. S.	b d e	Samuel Arulraj, P.	c d e
Joe Fernando, C.	b c d e	Thiagarajan, N.	b d
Kandaswami, K. P.	b d e	Nithyananthan, K. M.	b c d
Nachiappan, C.	b c d e	Subrahmanyam, R. (Ramamurthi)	c d
Soundarapandian, P.	b c d e	Jayabalan, M.	b c d
Ramaswami, N. C.	b c d e	Soundararajan, R.	c d e
D'Netto Neville	c d e	Kumaraswami, S. K.	b c d
Amalraj, A.	b c d e	Varkey, A. M.	c d e
Thirugnanam, K.	c e	Panchapagesan, N. R.	d
Swamikalathu, K.	c d e	Venkataramani, B.	d e
Varughese, A. J.	c d e	Krishnamurthi, A. N.	b d e
Joseph, E. V.	c d e	Sundararajan, N. R.	c d
Egerton Correira, A. C.	c d e	Lionel Christodoss, E.	b c d
Mathew, P. C.	c d e	Joseph Kulandai, T.	d e
Varadarajan, K.	c d e	Kolandaiswami, M.	d e
Guruswami, K.	b c d e	Narayanaswami, S.	e
Varghese, V. I.	c d e	Selvadorai Aloysius, S. D.	b e
Mathew Thalanany, J. M.	d	Shanmugasundaram, A.	b c
Naganathan, A. K.	b d e	Periaswami, T. V.	c d e
Narayanaswami, V.	b d e	Bilavendran, H.	b c
Kumarasamy, S.	c d e	Sambannan, P.	d
Thiagarajan, P. V.	b e	Narayanaswami, C. K.	c d e
Venkatasubrahmanyam, K.	b d e	Radhakrishnan, S.	c d e
Rengaswami, R.	d e	Rajan, S. S.	b d
Sathiavagiswaran, K. S.	c d e	Ratnaswami, V.	b c e
Anantharaman, V.	b c e	Vedanarayanan, P. N.	c d
Paul, A. K.	c d e	Jose, P. P.	c d e
Rasheed Khan, M.	b d e	Balakrishnan, A. V.	d
Joseph, P. P.	c d e	Satagopan, V.	c e
Augustine, J.	b d	Arulswami, S.	e
Venkatachalam, T. H.	c d e	Ramachandran, T. N.	b
Nandagopal, R.	b	Ramachandran, J.	d e
Natarajan, V. S.	c d e	Pannirselvam, A.	c d e
Srinivasan, K. (Krishna)	c d e	Subrahmanyam, M. C.	b c d
Srinivasan, R. (Ramakrishna)	c d e	Susainathan, A.	b c
Stanislas, R.	b d e	Sampath, S.	c d e
Arulswami, I.	b d e	Srinivasan, R.	c e
Vittal, K.	c d e	Padmagiriswaran, J.	b
Sengottaiyan, K.	b d e	Kothandaraman, P.	b d
George, M. C.	d e	Natarajan, S.	b e
Mariappan, C.	b d e	Joseph, M. T.	c d e
Sitaraman, R.	c d e	Mahadevan, P. H.	e
Krishnamurthi	c e	Rajaratnam, V.	c d

Srinivasan, A.	<i>c e</i>	Ramakrishnan, V.	<i>d e</i>
Satagopan, R.	<i>d e</i>	Joseph, A.	<i>d</i>
Narasimhan, T. R.	<i>d e</i>	Anbuddayan, W. D. M.	<i>e</i>
Savarimuthu, M.	<i>b</i>	Srinivasan, A. B. M. N.	<i>b d e</i>
Krishnamurthi, S.	<i>c d</i>	Rajasekaran, A.	<i>b</i>
Ramachandran, D.		Muthaiyan, P.	<i>b e</i>
Antony Noel Leslie Vraspillai		Johnson, G.	
Subrahmanyam, P.	<i>b e</i>	Rajalingam, C.	<i>d e</i>
Balasubrahmanyam, C.	<i>b</i>	Srinivasan, P. S.	<i>e</i>
Ramamurthi, V.	<i>e</i>	Verghese, H. P.	<i>c</i>
Arockiaswami Pichai, R.	<i>c d</i>	Sankaran, N.	<i>e</i>
Mathew, A. P.	<i>d e</i>	Ramaswami, S.	<i>b</i>
Venugopalan, S.	<i>d</i>	Varghese, V. V.	<i>c e</i>
Nachimuthu, T. N.	<i>c e</i>	Rengaswami, K. V.	<i>b</i>
Thomas, M. J.	<i>c d e</i>	Simon, T. K.	<i>c e</i>
Rangarajan, S.	<i>d e</i>	Lenon Netto, G.	<i>e</i>
Rosario Fernando, J.	<i>e</i>	Muthiah, R.	<i>e</i>
Vincent Sekhar, C.	<i>d e</i>	Sambaji, T. S.	<i>b d e</i>
Samipandian, A.	<i>d e</i>	Ramakrishnan, K.	<i>d e</i>
Narayanan, P. N.	<i>d e</i>	Purushothaman, N.	<i>b</i>

Second Class

Abdul Majeed, S. K.		Gopalanarayanan, S.	
Gopalakrishnan, P.		Jayasanker, R.	
Jambulingam, P. L.	<i>d e</i>	Kasinathan, T. R.	
Karuppuswami, James, S.		Lakshminarayanan, B. J.	<i>b</i>
Lawrence Dharmaraj, S.	<i>b</i>	Muthuswami, K.	
Mohamad Nasir Ali		Raghunathan, M. V.	<i>e</i>
Rajagopal, C.	<i>c</i>	Sitaraman, K. S.	<i>d</i>
Royer, P.		Srinivasan, V.	<i>b</i>
Sandanam, S.	<i>d e</i>	Vaidyanathan, N. S.	<i>d</i>
Savarinathan, S.		Venkataraman, N.	
Sivashanmugam, G.		Viswanathan, B.	
Somasundaram, M. A.		Corrie Terrance	
Sundararajan, K.	<i>d</i>	Ranganathan, K. S.	<i>b d</i>
Vincent, A.		Visvanathan, V. S.	<i>e</i>
Viswanathan, K.	<i>d</i>	Arumugam, S. V.	
George, P. O.		Maria Michael Xavier, A.	<i>b c</i>
Joseph, V. M.		Paramasivam, J.	<i>b</i>
Michael E. Thomas	<i>e</i>	Pethanaswami, K.	
James, P. K.		Radhakrishnan, S.	<i>c d</i>
Joseph, T. C.	<i>c e</i>	Savarimuthu, D.	
Joseph Mathew, P.		Thomas, G. A.	
Kurian George Vellathottam	<i>e</i>	Andrews, T. M.	<i>e</i>
Achutanarayanan, S.	<i>b e</i>	Antony, T. A.	

Devassy Chandy	<i>d</i>	Abraham, K. J.	
Eric B. Gomez		Abraham Emmanuel Joseph Pudaserry	
George Chummar, C.		Alexander, M. A.	
Jose Francis Palathinkal	<i>e</i>	Antony, K. V.	
Joseph, N. P.		Chacko, T. P.	
Ramanathan, T. V.		Devassia, T.	
Venkataramani, V. V.	<i>e</i>	Devassy, K. V.	
Jacob Sydney		Dominic, P. V.	
Bakthavasalam, T.		Enas, A. E.	
Cecilraj, S.	<i>b</i>	George, C. M.	
Dayananthan, V.		George, P. U.	
Dhanam, R.		Jacob, K. J.	
Dharmar, S.	<i>b</i>	John, T. J.	
Francis, S. D.		Jose, K. V.	
Gandhimathinathan, K.		Joseph, C. V.	
Jamedeen, A.		Joseph, K.	<i>d e</i>
James Gnanadurai, D.	<i>e</i>	Joseph, K. M.	
John Mariasundararaj, P.	<i>e</i>	Joseph, K. U.	<i>e</i>
Kandaswami, V.		Ouseph, N. A.	
Karthikeyan, T. P.		Paul, A. R.	
Kumaraswami, T.		Paul, P. D.	
Louis Stephen, G.		Paul Joseph	<i>e</i>
Mariaswami, C.		Pauly, K. D.	<i>e</i>
Muhammad Ali, P. S. S.		Sebastian, T. T.	
Murugaiah, S. S. V.		Sunny Boy, P. J.	
Muthiah, P.	<i>b e</i>	Thomas, M. P.	
Muthuvelu, K.		Thomas, P. V.	
Patrick Jayaraj, R.	<i>e</i>	Thomas Mukalel	
Peppin Sartho Fernando, P.		Dominic, M. J.	<i>e</i>
Rajagopal, K.		George, C. V.	<i>e</i>
Rajan, R. T.		George M. V. (Maniakuparayil)	<i>e</i>
Rajendran, K.		George, M. V. (Moolamattathil)	<i>e</i>
Ramachandran, K.	<i>b</i>	Joseph, K. M.	
Sampathkumaran, R.	<i>e</i>	Joseph, P. M.	
Saravanamuthu, V.	<i>d</i>	Narayanankutti Kartha, K. N.	
Sebastian, S.	<i>e</i>	Ramachandran, R.	
Srinivasan, C. R.		Valson, E. H.	<i>e</i>
Subrahmanyam, R.	<i>b</i>	Ardhanari, T. N.	
Venkataraman, K.	<i>e</i>	Balasubrahmanyam, S.	<i>c</i>
Vetrivelu, L.		Gopalakrishnan, T. N.	
Victor Emmanuel, G.		Kuppuswami, K.	
Vimalanandam, S.		Mahadevan, S.	<i>e</i>
Vincent Louis		Rangaswami, S.	
Visvanathan, A.		Subrahmanyam, R.	<i>d e</i>
		Subrahmanyam, V.	<i>e</i>

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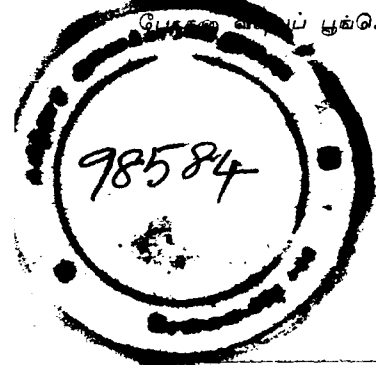
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