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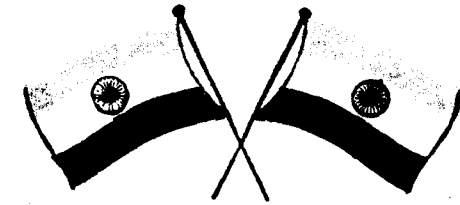
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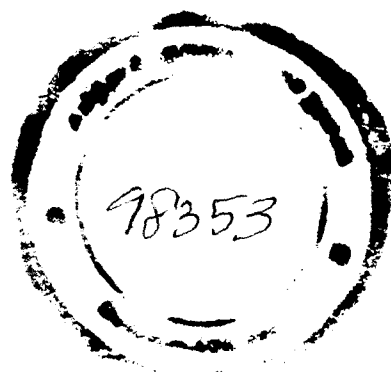
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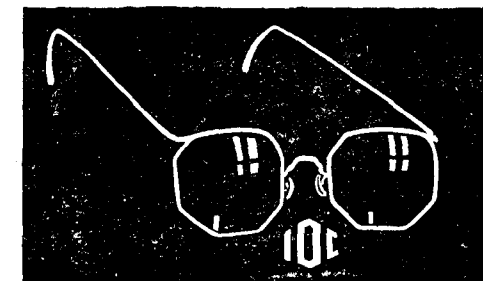
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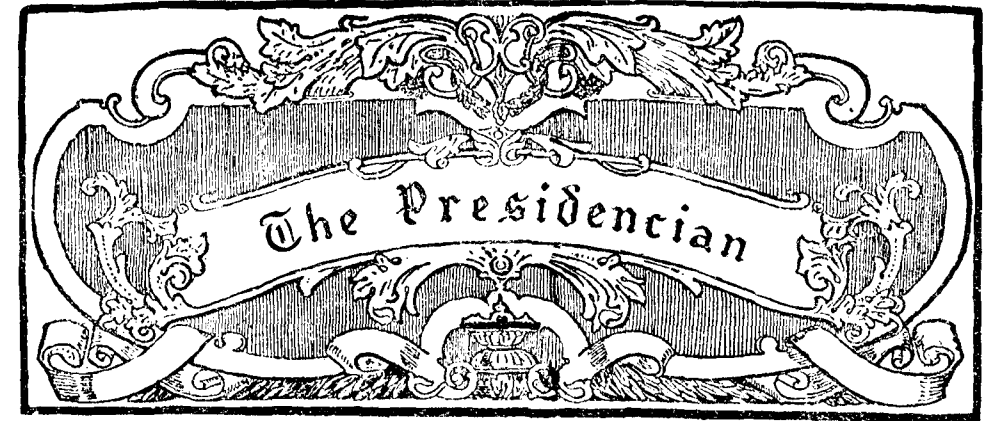
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Mr. T. BALAKRISHNAN NAYAR, M.A. (Madras), M.A. (London),
Chief Professor of History—Our New Principal.

From the Editor's Desk

Time is like a fashionable host
That slightly shakes his parting guest by the hand
And with his arms out-stretched, as he would fly
Grasps in the new comer.

Whether it is because Colleges reckon time in units of academic terms and not in calendar months, or whether time has increasingly acquired the twentieth century characteristic of speed, 1953—1954 seems scarcely to have begun in Presidency College before it is running out. The year began under the aegis of a new Principal, Mr. T. Balakrishnan Nayar, Chief Professor of History and Politics, who took over from Mr. V. K. Ayappan Pillai during the long vacation of 1953. We welcome our new Principal and offer him our hearty congratulations.

After long and valuable service to the Department of English, culminating in the Principalship of the College from 1952 to 1953, Mr. V. K. Ayappan Pillai retired from this institution, as his colleague Mr. K. Swaminathan, an old student of the College and Additional Professor of English in Presidency College for as long a period, retired from the Arts College. To both of them, the Department of English in Presidency College owes a deep debt of gratitude. Another member of our staff who retired this year, is Professor T. N. Muthuswami of the Geology Department.

The year has seen several other changes among the Heads of Departments, usual in the exigencies of service. We welcome them all and are sorry to wish good-bye to those who have left us. The inauguration of the Andhra State in October 1953 called away some familiar faces from among the members of the staff. While we are sorry to see them go, we wish them happiness and many years of useful service in our sister University.

Each year in College sees the fruition of schemes begun in previous years and the initiation of new schemes. The former is illustrated by the completion of the new Chemistry block—a handsome brick and mortar structure in the same dignified style as the rest of the College, which has brought our College building as near Pycroft's Road as it can be. This new block will give the much expanded Chemistry Department, the new laboratories and lecture halls it needs. A small but significant asset is the spacious terrace on the new block, which sister departments can avail themselves of, for the social gatherings which, in recent years, seem to have become so much a part of academic life. The Psychology and Geography Departments shifted into the new block at the other end of our campus, at the beginning of the year, thus enabling the Departments of Economics, Tamil, Telugu and Malayalam to have the additional lecture rooms and staff rooms which they sorely needed.

The junior common room, started in 1952—1953, has been of much use to the students, and we hope that the contribution of this year will take

the shape of some of the furniture it requires to make it habitable and attractive.

In the academic sphere, the College has kept up its research work both in the sciences and the humanities. No new courses of study have been added this year, but good work has been turned out in the existing courses and results in the various university examinations have been very satisfactory.

This year, we had the pleasure of a visit from our very distinguished old student Sri C. Subramanian, who is now Minister of Finance and Education; he was our Chief guest at College Sports' Day. H. E. Sri Prakasa, Governor of Madras, inaugurated the activities of the Students' Union at the beginning of the year. Mr. V. K. Krishna Menon, Leader of the Indian Delegation at the United Nations, and another distinguished old student of the College, visited us one evening and had tea and an informal talk with the members of the Standing Committee. We were honoured one afternoon, by the presence of Mrs. O. C. Srinivasan, Director of Public Instruction and Mr. N. D. Sundaravadivelu, Deputy Director of Public Instruction, who were taken round the College by the Principal and later, had tea with the Staff Council.

One of the significant developments of student activities this year, was the greater co-ordination among the various student Associations. At the end of the year, the Dramatic Association, under the auspices of the Union, staged a Variety Entertainment in aid of Union funds (particularly ear-marked for furniture for the junior common room), the College Social Service League and the Students' Aid Fund. During the year, the N.C.C. helped the College Social Service League in building the League Centre in Locknagar. We hope this spirit of working in co-operation will be extended in the future.

Another significant aspect of student activities this year has been the keen interest taken in the Social Service League and the building of a centre in Locknagar, which will serve as a community project in miniature. In this venture, students helped with their own labour, their time and their money. Such activity which translates into practice what students learn within the portals of the College, will no doubt give added significance to their academic work.

Two years ago, we expressed a hope that "the Presidencian" would leap out of the world of College journals into the fellowship of scholarly compilations. This issue takes us a step nearer the desired goal by offering readers an article on "Unemployment in India" which indicates the lines of work being pursued by a member of the College Staff, who is also carrying on research in his particular field. We hope that from small beginnings, "the Presidencian" will in time, run into a bright river of shining knowledge.

Art in Presidency College

This article is certainly not concerned with all the departments of Art in our college. The Art of dressing, the Art of walking, the Art of acting and so many other Arts that are being so carefully and effectively practised here are beyond my powers of analysis and interpretation. Art as it relates to the easel and the brush as displayed on the walls of our college shall be my main concern.

All of us should have given at least a cursory glance to the beautiful but silent paintings that adorn the walls of the corridor on either side of the statue of Principal Powell. It is a splendidly representative collection—from the frescoes of Ajanta through the medieval masterpieces to our own "modern" Art. The paintings are of course not the originals themselves, but faithful copies of the works of the great Masters. They are Medici prints noted for their fidelity of reproduction.

We owe this splendid and valuable collection to Principal Fyson. We should indeed be proud of it. For does it not contain the sweet face of Mona Lisa, the "Light" of Rembrandt, and the "airy" trees of Corot? Every one would have heard of the "Mona Lisa Smile". This portrait by the Venerable Wizard Leonardo da Vinci has drawn more than unusual attention. The unfathomable smile on the face has been described variously. "Intriguing" is the word commonly used. Nothing need be said here about the comments of the "art critics" who have a language of their own. But a very pleasant modern writer Van Loon may be quoted. He, in his "Arts of Mankind," speaks of "that wistful smile which betrays that she knew all the secrets of perfect womanhood". He adds, "perhaps she also smiled because she was the third wife of a husband who was years older, and whose will had made her the exclusive heir to his estate, so that some day she would have a chance to return to her native Naples as a beautiful widow with an unlimited fortune". She was the wife of Signor Zanobi del Gioconda, hence popularly called La Gioconda and it was said that it took four long years for Leonardo to finish this masterpiece. But a piece of more authentic information is the enormous amount paid by Francis I of France when he bought the picture—four thousand golden flourins.

Leonardo was the author of "The Last Supper" which is held to be one of the seven wonders of the world of Art. But painting was his least achievement. He was a mathematician, engineer, inventor, musician, student of anatomy and "what not". He was "Jack of all trades, master of all." Incidentally he was the first person to give the correct explanation of fossils.

The picture by Rubens "Fruitfulness" with the mellow fruits and the fat little cherubin is a melody in colours. You can almost see the blood flowing beneath the skin of the lively children and the grapes are as transparent and fresh as the "living" fruits. The whole picture appears to burst forth in a song of colours, thus revealing the greatness of the hand that executed it. Rubens was a powerful painter: "he painted with fire". He was a prolific painter: his works would have covered miles of canvas. He was indeed prodigal of pigment.

The portrait by Rembrandt is typical of him. The few bright touches contrast cheerfully with the dark background. The black chain of thread round the neck seems almost to be floating in a gentle breeze.

You can almost instantly recognize the hand of Corot by his trees. They look like the floating clouds in the sky brought together in shapes of trees. He used to say that a bird should fly through your trees with ease and his trees do conform to his words. They look like a few flimsy touches of the brush when viewed at close quarters. But if you try to imitate him you can only produce a dirty smear in the place of the tree! This is "Impressionism", but of quite a different order from the specimens of modern art bearing that name.

"The cornfield" of Constable on the opposite wall is a contrast in style to the landscape of Corot. Constable spends some time over the details and again the trees are characteristic of him. They are done with more care and are denser. A bird will not dash through it. It will be fascinated by the shade and will spend some time perched on one of its boughs before flying through it. This portrait of rural England is one of the great works of this father of English landscape painting. If only one has leisure enough one should be grateful to spend it under the enticing umbrage of those trees! Happy should be the boy (in the picture) who is drinking the cool waters with the dog by his side!

On the right, Holbein's Merchant with the gold coins before him seems almost to be alive. Every detail is brought out with meticulous care. The balance for weighing gold dangling on the walls and the water-filled flower vase on the table are plucked clear from the background. They seem to be standing free with space on all sides of them "like an actor on the stage". The piece of paper on the wall seems as if it will fly away but for the two tags at the ends. In a word, the three dimensional effect is wonderful.

If we go over to the other wing of the corridor where Eastern Art is displayed, we enter an altogether different world. The difference is so great that our eye takes some time to adjust itself to the novelty. The Art of the Japanese and Chinese is gay and fantastic, and perspective receives scant treatment. Imagination finds free play and does produce pleasing effects.

So much has been written about the Ajanta Frescoes that writing about them here will be superfluous. But something about the method of Fresco painting may be mentioned here. The Frescoes (meaning "Fresh") are done mainly to decorate the interior of some place. The wall to be beautified is covered with an even smear of a paste of slaked lime soaked in water for a long time. When this plaster is still wet the painting is done so that when the work dries the pigments are chemically united to the background through the action of lime. Hence the time-proof nature of the Frescoes.

An Italian example of a fresco in our college is Giotto's "Feeding the pigeons" near the entrance to the principal's room.

There is so much more to tell about the richness of our Art Gallery. But one should see them for one's self. The holidays are the best time for feasting one's eyes on those splendid pictures of the Great Masters, when there is none else to distract one's vision.

M. S. Muthu, V B.Sc., (Hons.), Zoology.

Charles Dickens

With the passing of the year 1953 Bleak House has completed a hundred years of its existence and more than three quarters of a century elapsed the death of its author.

An interesting story is told of Norman Flower waiting among a large crowd to witness Queen Victoria's cortege but actually being ignorant of the passing away of the cortege because he was immersed in reading Bleak House and forgot everything else. And it was he who once said that "to be able to read Dickens made life worthwhile to be born."

To speak at the outset about Bleak House does not mean it is the only novel of importance that came from the pen of Dickens, but only to make the just completion of the centenary of one of the many works of that great master.

The mention of the word "novel" as if we have uttered the enchanted words "Open Sesame", immediately opens before our eyes the vision of 19th century, the era marked for its grand epoch of novels in English literature, and with it the vision of Dickens, the greatest of all the novelists, and all his works roll out one by one.

As a man and a novelist no one had acquired such public recognition as Dickens did nor any foreigner had been accorded such tremendous ovation in America since Dickens. The powers of his story-telling and

the mastery of characterisation that fascinated the multitudes and gripped their hearts are the causes for such popularity. In life and in his works his vitality was astonishing.

In life and in his works, as a man and as a novelist, Dickens had many fascinating aspects. As a child, as a lover, as a husband, as a father and as a friend his life was very interesting and full of vigour. Nothing ever was wasted in Dickens' life; he managed to make good use of every experience.

He was a self-educated lad. Once his father replied to a friend who asked where his son was educated—"Why, indeed, Sir—ha! ha!—he may be said to have educated himself!" Perhaps it is fortunate for us and to English literature that he had not the advantages of a wealthy parentage and childhood spent in the better parts of London and in public schools, for then we should have missed the genius of an author that studied with observation the suburbs like Rochester and the slums of London to enrich the leaves of English literature. This education, these observations and impressions are portrayed in almost all of his work.

There are glimpses in Dickens of that widespread, yet obscure, misery which lay about him in his early years. For instance, in the description of the child's walk in *Oliver Twist* we read about those boards in some villages proclaiming to arrest those who are found begging. In his mind there must ever have been a back ground of such knowledge, influencing his works even when it found no place in the scheme of a story. One has but to open any page in *Pickwick* to be struck with a characteristic of social life in Dickens' youth, which implies so much that may be held to represent the whole civilization in which he was born and bred.

Though, by chance, not a born Londoner he began his life in that great metropolis early enough in his life and underwent heavy hardships in those years of his childhood which resulted in one of the most picturesque and pathetic chapters, in *David Copperfield*, that English literature can show.

Recollections of that time supplied him with a store of literary material upon which he drew through all the years of his best activity. In the only possible way he learnt the life of obscure London, himself a part of it, struggling and suffering in its sordid welter, at an age when the strongest impressions are received.

Charles, as we learn from himself, had never maintained strong affection towards his mother as he did towards his father. We are aware of the fact that when as a boy he was offered the opportunity to rid himself of the drudgery in the bleakwear house it was Mrs. Dickens that objected to it strongly. The effect of the incident

probably never left his mind. And this lack of mother's love and caress in his earlier days, made him more or less starved of feminine affection which he craved with craze in his later life. His imagination created some such ideal woman by whom he wanted to be loved and caressed affectionately. Some women whom he met in his life came to be identified by him with his ideal woman and the craze and passion he showed towards them were amazing. It was unfortunate that he was not able to find that ideal of his in his wife, which ultimately resulted in domestic non-felicity.

The first love episode of his life was with one Maria Beadnell whom he loved with such frenzy and fervent desire that he was utterly disappointed, nay frustrated, when he was totally refused, rejected and humiliated. His love for her was of such dimensions and intensification that even after being rejected he wrote to her "whatever of fancy, romance, passion, aspiration and determination belong to me I never have separated and never shall separate from that hard-hearted little woman—you".

The second of such women he found in his sister-in-law, Mary Hogarth towards whom he had such a fancy and affection that it caused jealousy in the bosom of his wife and led to later strifes in the family.

But the cruel hand of Death snatched away his little Mary at an early age of 16 and his grief was so great that he never recovered completely from the shock. His own gentle epitaph signifies his feelings clearly "young, beautiful, good. God in His mercy numbered her among his angels at the early age of 16".

All these have affected and influenced his literary career considerably in their own way. Never did Charles lose the sense of grief caused by Mary's death. In all the descriptions of all the deaths in his novels we get memories of his sufferings—in little Nell and Paul Dombey. He had assimilated Mary's death into his subconsciousness where it lay germinating and enriching his imaginative life. In *Old Curiosity Shop* Dickens releases a great flood of kindly sentiments with which he had associated Mary Hogarth. Nelly's funeral runs like a thread through all his later works.

As a good story-teller he was unique. Like a wizard he was able to sway the emotions and carry away the readers with the release of his sentiments. When crowds of people stood on the harbour of America, with emotion in their voices, asking those in the incoming ship that brought the last papers of *Old Curiosity Shop* "Is little Nell dead?" we can understand the mastery with which he could sway the populace by his story-telling. Of all the Dickens' novels that preceded it, the *Old Curiosity Shop* has more sympathy and remains "a story in the true sense, and one of the most delightful in our language."

His initial "Sketches by Boz" themselves contained all the seeds of his later masterpieces. Of course, as any other, he was unaware of his gift at that age, that he was really shaken with excitement after seeing his first piece in print and he wrote of it to a friend—"I am so dreadfully nervous that my hand shakes to such an extent as to prevent me writing a word legibly."

Then followed his immortal Pickwick with his associates Winkle, Snodgrass and Tupman and the Wellers to remain proverbial unto this day. But it is from Oliver Twist we behold Dickens handling his pen in traditional English novel-writing. Then came the rapid productions of Nicholas Nickleby, Old Curiosity Shop and Barnaby Rudge. The scrap of autobiography he attempted in 1847, though left incomplete resulted in his past recollections forming themselves into the story of David Copperfield.

Dickens was undoubtedly the recognised exponent of English character. At times the so called "unreality" of characters we come across can be justified for being necessitated by the dramatic conduct of his story. Joe Gargery the blacksmith is drawn to show the gentlest nature manifesting beneath the ruggedness proper to his calling. Mrs. Gamp is a figure at once individual and typical. The law and its instruments, the attorneys and barristers in Pickwick are sportive themselves and cause infinite mirth in others. The picture of Old Bailey practitioners as seen in Great Expectations speaks for itself about the mastery of Dickens in characterisation.

Not to view Dickens as also England's satirist is to ignore one of his vital aspects as a writer. All along his satire the vein of humour is persistent and it is that which gives his satire a superior lustre and appeal. His satire covers a great part of English life, public and private, education, charity, religion, social mortality in its broad sense, society in its narrowest, legal procedure, the machinery of politics, and the forms of government.

Dickens is the greatest master of humour in English language and at the same time championed the cause of many social reforms. It was as a humorist Dickens made his name. It is said that with the appearance of Sam Weller in the fifth number, the Pickwick papers went to the soaring heights. Perhaps without his precious gift for humour he might have been a rugged and zealous advocate for social reform but never a successful novelist. In short humour is the soul of his work.

Along with his gift of humour walks the gift of pathos too. The sad scenes in Dickens are always full of pathos that make unconscious tears trickle down the cheeks. Even between the lines of gay humour we witness the grim pathos portrayed effectively. In the description of the prison in Pickwick we find an example of this.

To his friends and acquaintances Dickens was more than a man and a novelist.

He was invaluable as a friend and insuperable as a host, "He was something of an enigma to his contemporaries and remains something of an enigma to us." By the classes he was regarded as an entertainer and by the masses as a social reformer. He was a personality, very striking and attractive. Of Dickens Leigh Hunt said: "What a face to meet in a drawing room! It has the life and soul in it of fifty human beings."

The words, written by Carlyle on hearing the death of Dickens can be considered to be the best epitaph summarizing all the aspects of his life:

"The good, the gentle, high-gifted, ever friendly, noble Dickens every inch of him an Honest Man."

V. N. Panduranga, IV B.A. (Econ.)

Keys

Keys have a remarkable way of getting lost. No less remarkable however is one's absent-mindedness regarding keys. I remember the time when I ran here, there and everywhere for a very important bunch of keys (not forgetting that all bunches of keys are important) thinking I had lost it—and all the time I was holding on to it tightly.

People talk distractedly of the keys of the Kingdom. Much is also said about the key to a problem or solution, the key to success, the key to your soul and a hundred other like keys. I wonder, however, whether when such keys get lost, people become frantic in an effort to find them. For my part I have never possessed such keys, hence I have not had much experience in the line.

Over here at home there is a tin-box full of lock-less keys in the attic. In another tin box of much the same variety there are a whole lot of locks whose keys have been lost. For years we have not decided what to do with either of these tins and their contents, but reasoning backward from the fact that nobody has been allowed to do away with them, they must be pretty precious. These lock-less keys therefore do not get lost at all.

The keys that are in use in the home get lost with amazing regularity—that is to say once a day or at least once in two days. That is, of course, to say the least. For years we have indulged in this

bad habit. That is why, having become bitter with keys, we decided recently to hang each bunch on a nail in a row—in a specified place near the sideboard. Everything is misused in time and now we find that my niece is hanging her ribbons on the nails, somebody else hangs the cycle lock there (without its key—I have a hunch the key is lost) and another most ingenious person has knocked down one nail by hanging a very heavy bunch on it. Sometimes I think we should all be as practical as Bengali ladies—they think so much of their keys that they actually show it off by tying them on to the end of their saree pallavs. Incidentally, I have never found out how Bengali men “wear” their keys. Have they given them over along with the key to their hearts to their Memsahibs?

Master locks and their keys have always been aggravating—something like rubbing salt over—and you know the rest. On a journey to Delhi my brother once master-locked his box with the key inside. You will agree that it was not a masterly thing to do. You will agree with me further when I tell you that it was amusing to find him hastening home from the airport, obviously under the impression that he had left the key at home. Subsequently I heard that all in a flash he had realised that he had only locked his key inside. He decided that the next best thing would be to get a compass and have it handy.

I think the only key to the solution of the whole problem is that the World as a whole should resort to those queer kind of turning locks which have no keys. You keep on turning one part of these locks until it corresponds with the other and the locks snap open. In our College Hostel even if one was careful with the Room Key, roommates were rather careless—there was a way out of this, however, we could jump into our room from the next room. I often wonder (again) what would have happened if the inmates of all those rooms in a row had coincidentally lost their room keys! It would be very much akin to the situation when you have locked your house and gone out—and lost the key. And besides you may even have forgotten to keep the compass outside, just in case.....

P. S.—I have just heard that my nephew has found the cycle key. He is mostly responsible for these key disasters.

Padma Narayanswami, V (Hons.)

The Novel as a Picture of society

The novel, more than any other form of literature, reflects the society of its own age. Poetry frequently tends to be subjective, and rarely attempts to give any detailed account of contemporary society; drama does make this attempt, and often succeeds very well, but it has limitations from which the novel is free. The dramatist cannot make comments on his characters in his own person, as the novelist can, neither can he express thoughts which do not take the external form of speech or action.

The novelist wishes to portray real life, and generally he chooses the life that is best known to him, that of his contemporaries. Even, when, as in the case of Scott, he chooses a bye-gone age, his people are almost sure to be very much like those amongst whom he lives, although he may succeed, as Scott certainly does, in evoking the spirit and atmosphere of the past. When an author attempts to write about that of which he knows nothing, his ignorance soon betrays itself. In “Pamela”, the first work of one of the earliest of English novelists Samuel Richardson, we get an excellent picture of mid-eighteenth century society seen through the eyes of a servant-girl, showing us the great gulf that then existed between the upper and lower classes. When Richardson attempted later to write in the person of a member of high society, his description of the upper classes was much less convincing than Pamela’s tales of her fellow-servants, who were more or less her equals, and of her master as a being much above her. For Pamela belonged to a class that Richardson knew well, whereas he lacked the necessary knowledge and experience of the upper classes, and could not write convincingly as one of them.

Jane Austen, in the following century had the wisdom to write only of what she knew, the upper middle-class society of country towns and fashionable watering places. Her novels are always perfectly true-to-life, at least to that section of life which she chooses to portray. Living conditions have greatly changed since her day, and the “small gentry” no longer lead such a life of idle pleasure, tea-parties and gossip, and yet her characters are alive even today, they are so fundamentally human. They are real people, living now as they were at the beginning of the last century; and partly because of the very familiarity of their essential qualities, the differences caused by their different environment are brought home to us very clearly, and make us realise vividly what that environment was. Similarly, Scott, in his early novels, wrote about the brave, dour scots people that he knew and loved, and knowing them so well, he was able to portray them in such a way that his readers can visualize and understand them even now, a century and more after he wrote.

Some novelists, probably the majority, deliberately aim at giving a convincing picture of contemporary society in their books. But even

when they wish to evoke a very different society, that of romantic, far-off lands and ages they cannot completely exclude contemporary life, though they may alter and disguise it in their novels. Other novelists, again, give a distorted view of society by means of satire and caricature. Authors like Dickens and Charles Kingsley, who hoped to bring about social reform through their novels, used the lash of satire unsparingly. Very few of Dickens's bad characters are real people, nearly all of them are caricatures, figures distorted by the emphasis laid on one or more traits of their character, so that they become types of the prevalent vices of the age. Therefore Dickens's novels do not directly present us with a perfectly true, photographic image of his society; the reader has to remember the author's purpose of social reform, and make allowances for his deliberate distortion of character through the exaggeration of certain qualities, before he can bring the life of the age portrayed in these novels, into its true perspective.

The modern novel reflects the tremendous development of science during the last hundred years. Scientific fact played a very small part in the novel of a century ago, but today one can hardly pick up a novel which does not treat quite familiarly of the marvels of science; an operating theatre, a film studio, or an aeroplane sailing through the clouds are settings as common today as a drawing-room was in the early days of the novel. Moreover, the modern craze for psychology and psychoanalysis has seized on the novel as an excellent means of exposing the aims and findings of these now popular sciences. Many novels today are not written for the story; the "stream-of-consciousness" novel has no action outside the minds of the characters, who are often reduced to one or two. Even a novel of such limited scope gives quite a good idea of twentieth century society, with its pre-occupation with the inner workings of the mind and the emotions; but naturally it ignores many questions of vital interest to men of our time, and is by no means a complete picture of present day life. These other burning questions to which the twentieth century must find the answer, are discussed in other novels; in fact the novel is tending to become a vehicle for the theories of theorists, a ground in which to thrash out problems and develop the author's personal philosophy of life, rather than a story of real life, and a picture of contemporary society.

No novel, however, even the most philosophical, can utterly ignore society. A novel must have a story, and a story must be about people; and even if the number of characters in a book is reduced to the minimum, we have society in miniature in the few people who live in its pages. And whether we read a novel for the story, or to become acquainted with the philosophy of the author, or to enjoy his literary skill, we will always, if we read it thoughtfully, be aware of it as a picture of society, a reflection of at least one section of life in the age in which it was written.

Mother M. Joseph Michael, F. M. M. V Hons. Litt.



H. E. Sri Prakasa, Governor of Madras inaugurated, the College Union.

Photo by: A. J. Jalaluddin.



Sri V. K. Krishna Menon, Leader of the Indian delegation to the U. N. O. visited his College.



Farewell party to Principal V. K. Ayappan Pillai and the unveiling of his portrait by Dr. Boyd, Principal, The Madras Christian College.

Photos by: P. Narayanan.

THE COLLEGE UNION



The Mock Trial of India in the International Court of Justice.

Photo by: A. J. Jalaluddin.

'An Odyssey of Oddities.'

"What song the Sirens sang or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture".

—Sir Thomas Browne.

* * * *

In all subjects of human interest, we can find innumerable problems, paradoxes, riddles and drolleries. One with an inquisitive mind will get a frivolous pleasure in studying them and will be amused by the exuberance of information which they contain.

To start with, we come to know of the famous sphinx's riddle in the Greek mythology. The sphinx, a monster of Thebes who sat by the roadside on a high rock, strangled all passers-by who were unable to guess her riddle. She asked the Thebans to name that animal which walked with four legs in the morning, two legs at noon and three legs in the evening. It was Oedipus who at last petrified the hideous monster by giving the name of the animal as MAN.

In Greek legend, another knotty problem is found in that of 'cutting the Gordian knot' which has become a familiar phrase now. It was said that he who loosened the Gordian knot which was tied in the ox cart of Gordius would master Asia and Alexander the Great cut the knot with his sword.

Egypt remained a land of mystery in the annals of ancient history for seventeen centuries and more. Till the end of the 18th century, no one could decipher the hieroglyphic writings of the Egyptian priests. One-day in the year 1799, a French artillery officer, while rummaging among the ruins of the Nile delta, found an inscribed slab of black basalt which now goes by the name of "Rosetta stone" and which furnished a key to the decipherment of Egyptian writing.

In Mathematics, one of the oldest of the Sciences, a very queer problem was introduced by Zeno, the founder of stoicism. His contemporaries debated and worked on that problem until they got speaker's throat and writer's cramp. The problem, which was better known as 'the paradox of Achilles and the tortoise' among the contemporaries of Zeno, is simply this:—

"Achilles runs a race with the tortoise. He runs ten times as fast as the tortoise. The tortoise has 100 yards and reaches the place where the tortoise started. Meanwhile the tortoise has gone a tenth as far as

Achilles and is therefore 10 yards ahead of Achilles. Achilles runs this 10 yards. Meanwhile the tortoise has run a tenth as far as Achilles, and is therefore one yard in front of him. Achilles runs this one yard. Meanwhile the tortoise has run a tenth of a yard and is therefore a tenth of a yard in front of Achilles: so argued Zeno, Achilles is always getting nearer the tortoise, but can never quite catch him up!"

Zeno and his contemporaries conceded that Achilles really did get past the tortoise; But *Where is the catch?*

This riddle presents no theoretical difficulty to the mathematician of the present day. Today we have a number language constructed so that it can take into account a possibility which mathematicians describe by a very impressive name. They call it the convergence of an infinite series to a limiting value.

The ancient geographers and travellers seemed to have shown very keen interest in the so-called "Anthropophagi men" who are mentioned by Pliny and other writers as living near the Caspian sea and as eating the flesh of their own parents, possibly as a religious rite! There were some who identified them with the Scythians, a people from upper Asia who occupied a region around the Black sea. Shakespeare learnt of this and he makes reference to those cannibals in two of his plays:

".....The Cannibals that each other eat,
The Anthropophagi and men whose heads
Do grow beneath their shoulders."

—Othello, Act I, Sc. III.

".....The barbarous Scythian,
Or he that makes his generation messes
to gorge his appetite....."

—King Lear, Act I, Sc. I.

In the 16th century, "El Dorado" was the household-word in all the countries of Europe. "El Dorado" in Spanish means 'gold'. It was applied to a legendary chieftain, city and region reputed by the 16th century explorers, to exist somewhere in South America and to abound in gold; It later developed into the story of a mythical city, the quest of many abortive expeditions, including one by Sir Walter Raleigh the famous Elizabethan courtier and explorer.

In the records of European history, there remains a great mystery, still unsolved. It is the controversy over the establishment of the correct identity of the man in the Iron-Mask, the French prisoner in the 17th century. The fact of his confinement in the Bastille from 1698 to 1703

when he died, had been well authenticated. He always wore a mask of black velvet, during his imprisonment, and so no one could see his face. Many persons have tried to find out who he was, and a large literature has grown upon the subject.

Alexandre Dumas treats it in the "Vicomte de Bragelonne", and in "The Man in the Iron Mask". Though Dumas describes the prisoner as the twin brother of Louis XIV there are many who hold that he may have been a natural son of Anne of Austria, the widow of Louis XIII or Nicolas Foquet, the unscrupulous Finance Minister of Louis XIV. But still there is no certainty as regards the correct identity of the mysterious prisoner.

The ancients believed in the existence of many queer creatures like unicorns and mermaids, which are now held as thoroughly incredible. But the credulity of those people cannot altogether be credited with absurdity. The existence of the unicorn, a fabulous animal with head and body of a horse and a long horn in the middle of its forehead, is testified to by Aristotle. It is said that it is quite probable that the animal was confused with the rhinoceros.

The appearance of the dugong which raises its head and body from the water while supporting its young, is supposed to have originated the stories of mermaids. Dugongs are aquatic mammals of the sea-cow order, found in the Indian ocean; they have hand-like forepaddles and no hind limbs, and feed on aquatic herbage.

Till the end of the last century, the existence of white elephants was considered by many as a pure myth. Now it is known to everyone that white elephants are found in Siam and that they are only albinos.

Even today many Scotsmen do believe in the existence of the mysterious monster of Loch Ness which has been reported in the newspapers recently as to have made another "appearance".

'The abominable Snow Man' of the Himalayas, whose footprints are said to have been photographed, figured in the press last year.

Some try to establish that the Snow Man is nothing but a huge bear treading the Himalayan snows.

We are now at our journey's end. These oddities not only amuse us, but also teach us. It is really fascinating to know something of whatever is curious, odd and enigmatic. One can make the collection of facetious facts habitual, and it turns to be a pleasant pastime.

S. K. Venkateswaran, P.G.I. (Econs.)

The Roman Numerals

Long ago when I was a boy of eight I could draw pictures. These pictures were not the common ones that any artist could draw. But they were uncommon outlines of men's faces drawn with the aid of arabic numerals. For example I could really present a sorrowful human face with just no more than the numbers one to eight or ten at the most. And with a few more twists to the numerals I could make that face bloom in smiles. But I had one failing and a very bad disability it was. I was never able to draw figures with Roman numerals. I came to feel that this was a definite and gross handicap for a budding artist, starting in the uncommon way. The trouble was with the Roman numerals. They seemed too stiff and straight to draw figures with. My failures were certainly not for want of effort or earnestness on my part—you could never say that of me. If my house had not been frequently white-washed you would still have had glaring evidence of my artistic endeavours all over my house. But white-washing has been done, leaving me, my mother and my uncle the sole witnesses for the fact I could really draw. But the latter will be biassed witnesses for they have paid for the white-washing. And I am the one and only reliable person left for impartial evidences. Coming back to Roman numerals, I did not give up drawing figures with them so easily. I am made of sterner stuff and I had faith in the story of the ancient Scottish king Bruce. Besides my enthusiasm for drawing faces with figures was very high. Eventually it looked as if I would succeed. I got the faces I wanted. But alas—on closer scrutiny I found the numerals were no longer Roman but a distorted version of the arabic numbers. This was indeed too much. I could certainly draw better figures with actual arabic numerals.

And thus started a life-long hatred for the Roman numerals. Since then it has only grown and not abated a little. For Roman numerals have injured me on fronts other than drawing faces alone. They seem to have a way of running into me, turn where I will.

Next to drawing faces with figures, my preoccupation in those young years was turning time-pieces to ring the alarm bell. I did not believe in doing this at particular hours. It has been my honest conviction that alarm time-pieces are to alarm people. And so any hour of the day was good for me to put them to their one apparent use. Now I had an uncle who never understood this pastime of mine. Perhaps he had different ones when he was eight. It was clear to me he did not enjoy it as much as I did. For he developed an all-too-sudden and uncommon love for wall-clocks.

Over the years I have found no grown up wastes time waiting to get what he loves. He loves something and presently he is on the move. In far less time he gets it. I believe such was the method which fetched my uncle my aunt. So he saw no special reason to change the methods towards wall-clocks. And the wall-clock arrived.

Now I have not nurtured any feeling of hatred towards wall-clocks. In fact I have felt a tenderness towards them since nobody wants them to stop or rest for a moment. They always want them to keep going. But then in spite of all my tenderness and compassion for the wall-clocks I hated this one which my uncle had bought. It had two things, which I can never tolerate in any wall-clock. It had a dial with Roman numerals and it could give no alarm. I did not mind even missing the alarm because after a time I found other more exciting games which were equally annoying to my uncle. But with this wall-clock I could never once tell the time. Not that I was very much interested in knowing the time but I looked less important before my uncle's friends. I always seemed to be giving the Greenwich Meridian Time (of which I knew little then) while my uncle and his friends were interested more in local times. I was always a few hours this way or that to theirs. But wall-clocks also have had their better days with me. Because I found a worse foe. This one was the wrist-watch with a dial set in Roman numerals. Again the trouble was not with the chronometers but with the Roman numerals. Wall-clocks have tops and bottoms that are distinct. So I could always say the twelve from the six. But wrist-watches have no tops nor bottoms. And I had a hard time deciding between six-thirty and twelve.

But now after ten more years I can say the time precisely from a wall-clock or a wrist-watch even if it had a dial with Roman numerals. Yet I have not ceased hating the Roman numerals. They have not left me alone still. I have said they have a way of running into me, turn where I will. My last encounter with them was inside a library. I didn't expect it at all. Nobody would have. One can never say it with Roman numerals. It so happened that I had to look up the hundred and seventy sixth volume of the journal—. There was an article I needed in page 473—on "The economics of natural waxes and fats." I reached the shelves and found the volumes. But to my utter dismay they were numbered in Roman numerals. So it was Waterloo again. But I am made of sterner stuff and I decided not to give in.

I put my hand at random to one of the volumes, pulled it out and brought it down to the reading hall. But I did not read it. I left it there on the table. On my way back to the shelves I brought the librarian with me. I showed him the shelf and complained that volumes were found missing. He looked concerned. Then he said, "Oh, that is the hundred and twenty sixth missing. I shall find out for you if it has been lent to anybody" and he left. I did not wait for him to come back. I started counting briskly and I reached HUNDRED AND SEVENTY SIX. I pulled it out triumphantly. And page 473:

"THE COINAGE AND CURRENCY OF MOGHUL PERIOD."

Now tell me friend, can I help hating Roman numerals?

B. S. Thyagarajan,
(Chemistry Research)

An Ex-Presidencian — A Present Miner

It was a cool and clear morning when I got down from the bus at Golden which is quite well known around the world for its 'School of Mines'. There was not much of life or activity going on around the bus stop, perhaps it was too early, 7 a.m. I collected my baggage, got instructions from the driver as to the location of the school and started walking towards it. There was a small theatre on the way and the poster read "Clark Gable, Ava Gardner in Lone Star" which I had seen at Midland, Madras a few months back. I proceeded, rather slowly since the luggage was heavy and no porters around fighting for my affection. But before I had covered half the distance, a couple of fellows about to get into a Car turned around and yelled 'going to school'. I replied 'Yes' and I got a ride for the rest of the distance, about four blocks.

The campus was not impressive and I was really a little disappointed. I felt it was too small for the reputation it enjoys. The school's strength is about 800, less than (may I say ours?) Presidency's. Another striking difference between the Mines (School of Mines is affectionately called 'Mines' by its alumni) and the Presidency is the fact there are only two girls in this school. Perhaps it is because of that the school is famous, especially so if our geology department attributes its established reputation to the more or less absence of girls. Well, I don't want to incur the displeasure of the delicate,—at times dangerous, believe me—creatures floating around the statue of Powell, since I still have a few friends there.

The disillusioned state did not last for more than a couple of minutes, I mean the disappointment regarding the campus, after I started looking around. The beautiful, lowlying mountains all around the small city were a glorious sight and it looked as though they were offering protection to the 2500 people living in Golden. It was really a feast to the eyes even to a rugged individual like me who developed aesthetic sense only after entering the Presidency College. A passer by casually observed "You must see them when it snows" and believe me, I did and understood how true his words were. If I were a Wordsworth I could find things to write about for the rest of my life and draw great and noble lessons from mother Nature for my fellowmen. Now, I could only wish I saved the loss mankind was experiencing.

A lot of things could be written about the school and the type of education the American universities offer. But the thing that is glaring is the amount of freedom a student enjoys in and outside the class room. Sometimes it goes to the extreme, but yet unchecked. Stretching of legs, relaxing, milk drinking and Sandwich swallowing are common features in

the classes and in a course—I am talking about classes where educative movies are often shown. I never see anyone not stretched to his full length on the tables or chairs while watching the movie. It was really a strange sight to me, who was used to standing up when professors entered classes!—It is a well known fact that Presidencians enjoy the greatest degree of freedom of all the students of the Madras University, but yet it is 'Chicken feed' when compared to an American school. I do not intend getting into a discussion on which is better, since our professors might not like the idea if I express the desire for more liberty for students in colleges in India.

Week ends are very warmly received by the students, after strenuous work for a period of five days. When I say strenuous, I mean it, since the education here is systematised and weekly quizzes and tests are unfortunately common features. Boys usually 'date' some girls from the nearby colleges and spend Saturday evenings in restaurants and movie houses, drink some liquor if they have passed twenty-one and often come back only early Sunday morning. Here, I might pause to tell you about the first date I had. S..... was doing her second year in a nearby women's college. It was more or less a 'blind date' in the sense I had not met her before. Well, there was no cause for me to feel bad or disappointed when I saw her at about 7 P.M. and she was really charming. We went out and after we started talking quite freely, to my great dislike she began displaying immense interest in India. Her first question was "Are there snakes in India". I murmured 'yes', she cast a worried look at me and said "In your house too". I did not want to be impatient about "anything", swore to myself I would try to be pleasant, explained to her how dangerous snakes were—sometimes more dangerous than women—and that nobody would have snakes as their pets even for half the Kingdom of the British Emperor. As a sign of courtesy I gave her a big smile to impress upon her I did not think that her question was stupid though my answer, I thought, meant more than that. "How about tigers" was the next question from those beautiful lips. Incidentally I might tell you something about the way these airlines here advertise India: 'Visit mystic India, Bengal Tigers and Taj Mahal'. Everytime I see such a poster, I send my thanks to Heaven that they included Taj Mahal in their campaign. So, perhaps this wonderful girl—with whom I had decided to hold an intellectual communion and spend an interesting evening visualised India and especially Bengal with tigers roaming all over the place, on the highways, streets and lanes cherishing and maintaining harmonious relationships with human beings. Having been accustomed to sharp and well read girls of the Presidency College, (my friends know when I am serious and when I am joking), it was a strain for me to maintain my equilibrium, but I was a bit calmed when she, obviously disturbed by the mournful silence around the table,

pathetically observed she was taking Zoology as one of her courses and hence her interest in Indian breeds. She noted that I did not very much like her questions about snakes and squirrels, very prudently changed the topic and seriously asked me "How is King Farouk treating your people". Believe me, I spent the rest of the evening under the table unconscious.

To discuss the States seriously, it is really, borrowing somebody's expression about Russia, a workman's paradise. I have been observing so many openings and opportunities for a hardworking man that if at all there is anybody poor and dissatisfied with his living, nobody is to blame excepting himself. It is an amazing illustration of how a country could achieve tremendous improvements if the people did less of talking and more of hard work. Some of my friends might criticise me over a cup of coffee at marina that I am being Americanised. I need not say how good and paying an attitude it is to pick the good and ignore the bad. One of this country's weaknesses, something which I am yet to come across and which they say is still prevalent in the South is the colour prejudice. A funny incident occurred about a couple of months back, when Benny (a student from Liberia) and I were walking along the main street in downtown. A small girl rushed beside us, gave a big stare at Benny and asked him inquisitively "Don't you ever wash or bathe?" Benny was a bit upset and as he told me later was wondering how she knew that. Soon he put on an innocent smile and said "Well, I do, but why?" The little girl, a little worried by this time for having been too inquisitive about a stranger, blurted out fast, "Well, mummy told me that the 'Black people' were black because they did not bathe or wash and that I should be regular in my baths." She did not stay there too long after giving us this interesting fact. Funny, is it not?

Enough about the States. I better stop here lest 'Presidencian' should be blamed for publishing lengthy and not altogether interesting articles.

Thanks a lot, I could hear you shouting I am too modest.

R. Natarajan, Colorado School of Mines, U.S.A. (Old Student)

Rubaiyat of a Presidencian

1

Arise! for Providence in the midst of cares
Has rung the Bell that puts classes to End:
And Lo! the time of the day has come
To catch us in the right happy trend.

2

Dreaming when Evenfall was yet to come
I heard a Voice, and my conscience willed,
'Awake, my friend, and fill the Queue
'Before Empty Seats in the Place be filled.'

3

And, as the clock struck, those who stood before
The counter shouted—'Open then the Gate!
'You know how long we waited to see,
'And all because, we shouldn't be late.'

4

Come, take the Seat, and in the Place of Light,
The Dark Thoughts of exams, forget:
The Life of Youth has but a little time
To spend—and Lo! the Life is now well-set.

5

And look—a thousand students with books
Go—and a thousand scatter'd on the Roads:
And this first opening day that brings the show
Shall take off all unwanted Loads.

6

So come with me, young friend, and leave the rut
Of Bookworms and Muggots with their lot:
Let Heroes play cricket as they will,
Or ciphers cry canteen—hear them not.

7

Here with a Hundred Lights and Fans
A carefree Heart, a Pleasing Song—and Look,
There's no Place finer than this
Where are those that to studies took?

20

8

The Exam Result fellows set their Heads upon
Turns up—or it fails; and see

The Lights are out and Darkness comes
You wonder why—what Things might be.

9

Think in that plastered Place of Pomp
Whose gates are alternate Luck and Fate,

How student after student in his class
Bore his hour or two, and went often late.

10

They say the Worms and Moths eat
The Books which Mugpot prized and read hard:

And Wisecrack that great man—obscurity
Clouds his whereabouts—his name's charred.

11

I sometimes think that never fares so well
The Ambition as where some stupid head's held:

That every Failure the World shows
Writ on its Face from cleverness revelled.

12

Alike for those who for Exams read
And those that of Results seldom think,

Wisdom from the Book of Life shouts,
'Fools! Oblivion awaits you—sink!'

13

Myself when young did eagerly devour
Notes and Lessons, and was amazed:

I toiled hard, but with results none fine
And evermore got the same marks as when I lazed.

14

There was a Question which I could not answer
There was an Exam, which I could not miss

Some little Thinking awhile of This and That
There seemed—and then no more of That and This!

21

15

Ah, learn from Life—what use is it to think
How Repentance becomes our Fate

Unwanted Exams, and foregone Results
Why fret about them—it's too late.

16

You know, my friend, how long since I read:
For a new Pleasure, I banished Books:

Forgot about them—all for my good—
And started improving my Looks.

17

Then typist types; and having typed
Puts red ink: nor all thy Regret

Shall effect a change in the Board,
Nor all thy Hopes make you win a Bet.

18

Oh, Thou, who didst with Failure and with Fun
Beset the Path I was to follow through

Thou wilt not with Callousness charge
And chide me—for the way I grew?

19

Oh, Thou, who Pupil of Life begot
And who with Studies had the Shows;

For all the Failure where with he is
Charged, Excuse him—rest he knows!

20

And if the Show you see, the Song you hear
End abruptly as all things do—know

Thou that that's it, Thou art but a Toy
In Destiny's hands—it's a stage-a Puppet Show!

TAMAM SHUD.

C. V. Pichappa M.A., M.Sc., (Chemistry) (Old Student).

The College Magazine and I

College magazines, I just realise, are great works. They reflect the mind of several institutions. Undoubtedly they are the final result of days of hard-work, postponement, delays and sometimes even threats. Student communities as a whole believe that there is always insufficient time, and insufficient subjects to write on. At least that seems to be precisely my view when I just reflect on contributing something to my immortality. The mind is completely blank. That is just what my poor head is at present experiencing.

A month ago my passion for writing to magazines of all sorts was truly great. The subject of love would come in handy, I thought then. Love, it dawned on me, was a dangerous subject for anybody to write on. More dangerous too from the point of view of thousands of young readers, who being, active tend to lose themselves in emotion.

I seem to take up my pen on a very historic occasion—for it is New Year. I am about to present the young world with my first master-piece. I have decided to write for the College magazine at last.

What! scarcity of subjects? "The art of writing" itself is a nice subject to write on for a barren scholar like myself. There I dash off—'Most people have an urge to write but few know what to write'. A good start indeed and a grand, simple style too but alas, wait a moment! It is not my own sentence. I remember, my head has just vomitted something I crammed at my father's request, years back. I must not cheat the ignorant public. Why, I have the capacity to alter! 'Many love to write but few really write'. Does it make any sense? No, there is some grammatical mistake somewhere. The editor may find the trick. I must write on something else. It must be original in thought and in execution.

What about literature, my favourite subject? There is Arnold, Goldsmith, Wells, Dickens, Kalidasa, Lin Yu Tang and a host of others to write on. There can be original humour and criticism. Nobody minds that. But what criticism from my tiny head? Great men are to read my article. Pundit Nehru, Sri Prakasa, Russel and Shaw (Is he alive or....? for instance.

Yes, the subject of 'gardens' strikes me as extra-ordinary. I just see my man busy in the field. The gardner, his tools, his dress, his gait and his simple smile. And a poem with all this could be an epic, even greater than Milton's. I remember Bacon on gardens. 'God Almighty first planted a garden and it was indeed the purest of human pleasures'. A lovely start for an essay. But no, I cannot do that. Never quote at the beginning of an essay, my guru, an Englishman, had said confidently to me the other day. I must obey him. He may chance to read my article. Already bad luck is on my side.

Why not, caricature writing on some of my pals in class. Excellent idea. Pity I did not think about it earlier. There I see Mr.....(Oh no, let us not mention names. It does not become a matured writer). Yes, Mr. A. sitting in class in a state of somnolence, chin buried in his hands, dreaming of his convocation three years later. Next sits sweet faced cockroach Miss.....(no names please) pretending to con something. Marlowe, Shakespeare, Kumbar or is it Shaw's latest? It is her father's or..... letter. No interference please. She smiles but how am I to describe that? I shall have to give up the idea.

Moreover these may never impress my readers. My elders have told me time and again that I must give a gripping start. It must catch the imagination of my reader. Why not follow Bottom? 'Friends stop, read slowly. Never hurry in anything. Dont Skip please. You will get something interesting in page two. Go slowly.'

My sister interrupts. How about politics, she asks. An excellent idea. (My old work takes a flight to the w.p. basket). There is Rajaji's pet scheme of elementary education to get heated up, University Grants Commission. Or turn to Science. Piltdown Man or Apemen of Malaya. Good subjects indeed. 'News has come from certain parts in Malaya that apemen have been sighted there. They are tall creatures, half men and half-ape and they are....' Full stop please. Can't progress any further. Just forget about them now. Pity I did not read the news item to the end. Only glanced through the head-lines. Too bad, isn't it? I look for old papers for the great writers are said to refer to them when they are in doubt. But there is no trace of ape-men anywhere. Hard luck, try another subject. I console myself.

No more groping in the dark now. Let me proceed. Is it 'Music festivals' 'Bharatha Natya' or 'the songs of M.S.'? Only the girls will rejoice and they are lots of them too in our colleges nowadays! What about the men? I must cater to the taste of all, even little children. College magazines are the proud possessions of the younger folk too, I remind myself. It is the last day for submitting articles. I must see my article in print. I boil with enthusiasm. I do not care what others have to say. No blowing trumpets please! The best never boast. Can I not write at the spur of the moment? Did not Johnson and Goldsmith do that?

Perhaps it is wise to be silent. Did not our ancients say 'silence is golden'? My weaknesses will be exposed if I write. People may laugh. The editor may not publish. But if he does, God forgive me for my sins.

There is a sudden flash. Yes, a brain-wave, I realise. The subject comes at last. I am to write on 'The philosophy of religion'. I must begin straightaway.

"What is philosophy? It is the reflexion of experience in order to 'aprehend' its ultimate meaning." Now stop for a split second. What is the exact spelling of 'aprehend'? Double p or a single p? No dictionary on table. Will the editor correct? He may know the exact scientific spelling. But I must not use big words. Signs of hollowness, great men say. No long and rambling sentences. No grammatical errors, no similes and metaphors, satires, oxymorons or transferred epithets for a juvenile writer. There must be no humour and laughter. Philosophy is a serious subject. Men must be calm.

Yes, what was I saying on philosophy, or is it philology? I just missed the train of thought. My friends troop in unexpectedly. At last there comes the awaited inspiration. We decide to go to the pictures. It is the last show of the evening. I deposit my article in the w.p.b. for a later reference. There is no time to write, my friends say, on such a vast subject as philosophy.

We hurry thinking nevertheless that the last date for the receipt of articles will be indefinitely extended. Even otherwise, there is the coming year which will always welcome your short-stories and articles on philosophy. Moreover you will be ahead of your friends. You have already in hand the subject for the next magazine.

K. C. A. Narayanan, III (Hons.) Lit.

New Minds For Old

"Two men looked through the window bars, one saw mud and the other saw stars."

In any well-organised zoological museum, a visitor is shown a series of skulls arranged in order to illustrate the stages of evolution of the human brain. The specimen skull just before that of Real Man is bigger behind and lower in front. The brain-content of that stage is supposed to indicate more of bodily than of conative activities.

The sizes and shapes of our brain have changed in the course of evolutionary processes, so that ultimately, at *our* end of the line, we should offer accommodation for those of the master-minds of modern times—Napoleon, the Warrior-Emperor, with just under four pounds of "grey" matter, Bismarck the statesman, Beethoven the composer, Kant the philosopher, Couvier the biologist, Visveswarayya the engineer and.....

If modern brain surgery would vouchsafe absolute safety, I would personally risk an operation which takes out the content of my cranium to measure it and put back, with absolutely no suggestion of my having

undergone the ordeal, without the slightest discomfort to myself and danger to its functioning!

The size of the brain is not, I am told, the ultimate test of genius. The chief difference between the clever man and the fool is supposed to be in the way in which the so-called "grey matter" is folded. The 'grey' forms the surface of the brain, and varies in thickness with different people and in the same brain. The brains of the brilliant, they say, have many folds.

You are at liberty to assume that each and every one of you has been ushered into this world with brains endowed in generous proportions with 'grey' matter as well as convolutions. I for one have not the slightest doubt that the size and convolutions in my case have far outdistanced i.e., out of all proportion and on the right side, at least those of the self-deceiving ostriches and vanity-ridden peacocks and other sub humans, and I believe I am in good company in this regard.

Having been born in this world, neither you nor I, nor anyone else among us, have stayed put. We have "grewed." Like our muscles which become bigger, harder and stronger through physical exercise, our brains grow with healthy hard thinking. The curve of growth is not even on the rise. Aging coming in, sooner or later, the brain, it is believed, commences to lose weight, in man at about forty five and in woman about fifteen years earlier. But Nature has been liberal with compensations. The woman loses it more slowly, and maintains high brain weight much later than man.

The brain again, is not mere chemico-physiological matter, it is the physical basis of the mind. It is a marvel of marvels and far outdistances all the marvels you and I have seen or heard of or read about. The mind, you have not brought with you as a *tabula rasa* to be written on, or as plastic clay to be moulded by any junta. When man saw the light of day, he came furnished with a sub-conscious equipment of fears and repressions, passions and desires, and with a body susceptible to the pathological gamut, from catching cold to the vagaries of glands determining his personality.

But the course of life does not run along pre-determined lines. I am assured the liberty (if only I could and would use it) of a free will, capable of functioning independently, up to a point, may be a distant point at that. So heredity, environment and the "I" run a triumvirate, the "I" being the spirit, the soul, the creative energy of the psycho-analyst. You rise or fall in proportion to the balanced co-ordination, or the imbalance, between these three agencies.

"You have been talking like a book," I hear you whisper. Well, yes, am I the less true on that account?

If I do not allow my "self" to act and function as the senior partner of the firm, I am afraid I should have to do my life's span as a conditioned robot.

By the bye, what is a robot?

II

The robot is but a new name to the age-old concept of the automaton, which has captivated the imagination of men since antiquity. Mythical beings, anthropoids and a variety of like contraptions permeate old-world sagas, folk lore and the romances of ancient and mediaeval people.

The Pushpaka Vimana of Hindu mythology was a robot-chariot of Kubera whose course was guided by the thought-waves emanating from its occupant. The doors of Ali Baba's Thieves opened to "open sesame" and to no other. A similar but modern contraption installed at the doorway of an American industrialist's house opened it to nothing but the call of the prescribed formula.

This modern mechanical age has produced robots, which are marvels of ingenuity, taking off man's shoulders much, very much, of the burden of the work that is managed by the semi-autonomous portions of his brain. No day passes without announcing the invention of robots, that feel with their fingers, hear with their ears, smell with their noses, taste with their tongues, see with their eyes—all in a manner and with a speed and efficiency that strikes the layman as nothing short of the marvellous. The era of employment of the robots as adjuncts and substitutes is ever on the increase.

It looks as though man is getting new brains to supplement his capacities and even to deputise for him. Obviously then, we are facing a new revolution in the fields of scientific, industrial and economic endeavour.

Lord Louis Mountbatten, addressing recently the British Institution of Radio Engineers, said that modern scientists are gradually evolving the so-called electronic brain. You would perhaps prefer to call it a memory machine. And some one else in this company dubs it an auto-predictor. It may calculate, remember and forecast. But—

A Robot is a Robot for a' that a' that. Like Topsy in Uncle Tom's Cabin, it cannot say,

"Nobody never made me, I simply grewed."

No robot is self-evolved. I may own an electronic brain, but never a poetic one. You may make a memory machine, but never a creative one. No man-made machine can distinguish between right and wrong, between good and evil. Discrimination and creative imagination are your and my birth-rights, as God-made human beings. Sir Charles Cherrington in one of his lectures says, "It is a far cry from an electrical reaction in the brain, to suddenly seeing the world around one, with all its distances, its colours and chiaroscuro."

Man regards himself as the sole arbiter of his destiny. What are his chances?

The more we look around, the more we appear to see phenomena which emphasise the *robot* idea. Man, individually or collectively in groups of various sorts and sizes, is being practically regimented, physically as well as mentally, by a few in the name of society, state, religion and a host of slogans and ideologies. The press employs its privileges often to canalise your thought. The medicine man promises long life and sound health if you consume regularly his nostrums. The businessman assures you of multiplication of your income umpteen-fold if you take shares with him. Then the advertisers, the demagogue and a host of other agencies canalising and preventing thought by assertion.

The dictatorships of Capitalism as of communism, say in effect, "Thou shalt not think, or do as thou likest, but as I like you to."

The Bellman, in the Hunting of the Snark, said, "When I say anything three times it must be true." If you so require it, to have it said a hundred times and more, your charmers are ready.

Even thus you lose your individuality, and your mind, your dear good old mind, functions as somebody else's robot. You get pitch-forked into a specific mode of thinking, a mood of no-thought, into a way of life that is none of your choosing. Perhaps you are even denied the choice of living it your own way.

Tragic thought—

"Man is born free, but he is everywhere in chains." (Rousseau).

III

In Karel Kapek's play, *Rossums Universal Robots*, he describes a society depending for its maintenance on automatons, which functioned very much like our modern robots. When through use they were worn out, they were scrapped and replaced by new ones. But the robots in due time developed intelligence and a spirit of revolt, burnt up their employers and exterminated their creators.

The lessons are obvious.

Man dies to be born again, and the legend of the Phoenix is just as significant now as when it was born.

In the Arabian Nights, new lamps were available in exchange for old ones, and—you know the consequences.

Already there are signs of a revolution—the revolution of the human mind, of the human spirit—sure sign of a spring back from repression of the individual in us.

In the recovery of his own, dear old brain and mind, man sees the conquest of truth, harmony and love. No more repressions, no more shibboleths, and nothing more of the robot technique will avail. The flood of the spirit of man is bursting its bounds.

Independently, but according to planned order and Law, he would march towards the fullest blossoming of his five-fold personality—physical, intellectual, moral, aesthetic and spiritual.

“The human mind is the most consummate of all vehicles that vital energy has so far evolved towards its own divine realisation. And in consequence the quality of a mind is the measure of its creativeness. The good mind must be perpetually improvising, perpetually surpassing itself. It dares not rest content with a mechanical conformity to law and formula—its ways are the ways not of routine but genius.....”(Asme Wingford—Stratford).

V. Vimala, V Hons., (Economics)

End of the World

Some say the world will end in fire
Some say in ice.

—ROBERT FROST.

Perhaps the title is alarming. But the facts narrated in this essay are not at all alarming. For, the various events by which we meet our end are not going to happen tomorrow. It is only after millions of years such tragic events may take place to wipe out our existence. Nevertheless all that is going to be said is not mere speculation but is based on both practical knowledge as well as rigid theory.

THE BIRTH AND DEATH OF SUN

We know that there is life on earth because there is the Sun. In the absence of the Sun's heat the surface of our planet would be dead and

motionless. Now it is interesting to know a short account of the evolutionary history of the Sun.

Two billions (one billion = 1000 millions) of years ago the Sun was a very large globe of rarified gases. The density was many thousand times less than water and the diameter many hundreds of times greater than the present value. The sun was comparatively colder and probably the surface temperature was only a few hundreds of degrees. Then due to gravitational attraction the sun was gradually contracting and liberating gravitational energy. The heat so developed raised the temperature of the sun. When the temperature of the sun at the centre rose to a few million degrees nuclear reactions started. The Sun is supplied energy by the subatomic energy liberated in the nuclear reactions. The temperature still rose to several millions of degrees at the centre of the Sun and Carbon-nitrogen cycle started which is now going on. In this reaction four protons enter into reaction and an α particle will be the product.

THE FUTURE EVOLUTION OF THE SUN

The speed of carbon-nitrogen cycle is not constant and the speed—calculation shows, will increase in the future. The result of this is disastrous for us. Increase in the speed of carbon-nitrogen cycle means increase in the temperature of the Sun which in turn means the increase in the temperature of the earth. However the increase is not sudden and we will be allowed to live for millions of years more. Calculation shows that the Sun will reach its maximum luminosity after about 10 billions of years. The luminosity will be 100 times the present value. The temperature of the surface of the earth will reach 100°C. The seas will boil. Probably no higher form of life will survive and only some simple micro-organisms may live. Therefore in the coming ages the life on earth will become more and more adapted to increasing temperature. As conditions become more and more unfavourable the biological species will begin to degenerate and will finally become extinct.

THE ULTIMATE FATE OF SUN

When the Sun attains its maximum luminosity the hydrogen content will be exhausted and carbon-nitrogen cycle will come to an end. The Sun will go on contracting and the gravitational energy will be drawn out. As this source is not a very large one, the temperature of the sun will go on decreasing rapidly. Rapidly means of course about 10 millions of years. In this period the radius will decrease and it will be comparable to the radius of the earth. The luminosity will be many thousands of times less than the present value. Thus the Sun is destined to die a thermal death. We shall picture the surface of our planet when the sun is in its dying stages. The Sun being reduced to a small diameter will appear like a bright star.

The sunlight even at the middle of the day will be very poor and comparable to that of a present fullmoon night. The moon itself being poorly illuminated will be practically invisible. The temperature of the surface of earth will be drop down to 200°C below freezing point of water (—328 F) making any kind of life impossible.

THE EXPLOSION OF OUR SUN.

All that has been described above is a very slow change, so slow that even after centuries no detectable change will be seen in the Sun. But there are certain sudden and catastrophic changes in the stars which may happen to our own Sun. Sometimes quite unexpectedly a star will explode and attain a luminosity surpassing that of its normal value by a factor of several hundred thousands. Such a star is called a nova. Estimation shows that every year about 20 stars explode within our galaxy and more alarming is that every star must at least once in its life become a nova. In such a case we would be curious to know what happens if our Sun explodes. On one fine morning if our Sun explodes the intense heat liberated by the exploding Sun will scorch, melt, and vapourise everything on earth almost instantaneously and within a few hours all the planets will turn into vaporous state. Knowing such consequences we naturally wish to know whether our Sun would explode in the near future. Attempts were made to find the cause of explosion. Nova Aquilae of 1918 was studied well. But there was not any peculiarity or particularity about the star. The spectrum of the star before explosion was known and it was quite normal, like the spectrum of any star. But suddenly in June 1918 the star began to explode. Thus there need not be any apparent external feature of the star indicating explosion. Hence it is not possible to predict the explosion of a star. Here two points are noteworthy. Firstly there is a possibility that our Sun has already exploded in the distant geological epochs and would not explode again. Secondly if even our knowledge permits us to point out something peculiar in the Sun indicating explosion, an explosion tomorrow is the same as that after a few millions of years considering on the cosmological time-scale. What is meant is we cannot predict exactly when the Sun would explode. Considering all these facts it seems that such an explosion is much less probable than any unpleasant event that can happen to humanity.

THE EXPLOSION OF THE MOON

The prediction of the explosion of the moon is based on the well-known principle of conservation of angular momentum. The tidal waves of the oceans are mainly produced by the action of the moon, the effect of the Sun being negligible. The effect of the tides of the sea on the earth is to reduce the speed of rotation on its axis. As the speed of rotation of the earth is reduced, according to the principle of conservation of angular

momentum, the moon must go further from earth. Thus the moon was once rather close to the earth and the earth was rotating with greater speed. However the change in earth's rotation is very small and due to this change the change in the length of day is only one second per century. After about 4 millions of years the moon will go to a large distance from earth about 4 times the present distance. Then the effect of the Sun on the tides of seas will be predominant and the effect of this will be to increase the speed of the rotation of the earth which would result in the approach of the moon towards the earth. In its return journey it will come very close to the earth. When the moon comes very close tides, waves and volcanic eruptions will take place on a grand scale and probably result in the destruction of the human race on earth. The moon will explode and rings round the earth will be formed. There are two facts supporting this Theory. It can be proved mathematically that a satellite is unstable if it approaches too close to the planet. Secondly the rings of Saturn are supposed to be formed by such an explosion of a satellite which approached the planet long ago.

HOW TO OVERCOME THESE DANGERS

Probably, the future scientist will use atomic energy for rockets in which case space travel would be as easy as any kind of travel on earth. When the Sun is increasing its brightness and if life on earth is intolerable the whole population of the earth can be transported to the distant and comparatively colder planet Neptune. And even if our Sun explodes, future investigations may enable us to predict such a catastrophe and we can seek shelter on some planet of some other star. For the present we don't know whether other stars have planetary systems. Probably they have and the future scientist *will see them with a super telescope*.

D. R. Samuel, IV B.Sc. (Phy.)

The Value of Linguistics

Linguistics occupies a peculiar position in the field of knowledge in that it belongs to the "humanities." In this respect it has a closer resemblance to the Natural Sciences, Economics and Music. The human body and all our fauna and flora may be studied in the light of established laws, but they call for so many exceptions, throw so many puzzles as to even make the laws themselves fail. Many problems still evade all analysis and are beyond explanation. The application of the most intricate laws of Calculus and Statistics to the study of Economics not infrequently enough fails to solve many problems, and leaves us with many puzzles. The infinite varieties of melody and rhythm in music cannot be all explained by the science behind music. Where we are not dealing purely with atoms and molecules, space and time, but are

concerned with flesh and blood, feelings and emotions, men and women and societies and nations, we have to study the science behind a subject as far back to the origin as possible and at the same time, make it our objective to interpret in the light of our knowledge of various human forces that have been and are at work. Incidentally what an interesting sidelight does the subject begin to shed on our knowledge of human thought and human action.

It is through the medium of language that we know so much about all past civilization. Any common man reading literature may find so much of contemporary life reflected in it. But very often he misses the reflection of contemporary life and thought in the very medium itself. To a linguist on the other hand, the language will speak for itself. It will strike him at once as a record of the very culture of a people, the thoughts and feelings of a society and the very civilization of a nation in a particular age. Language is after all something that has been growing on a par with the civilization of a people or a country. It is the voice of human thought and human feeling. Language reveals the phases of the development of thought which are not revealed by literature. This can be widely illustrated in all the branches of "Linguistics". The various sound changes in the language, the development of its vocabulary and meanings of words, its methods of conjugation and inflexion and finally the syntactical nature of its sentences as it has developed from the past to the present, can all add so much to our knowledge of the history and civilization of a nation. At the same time we have to remember that the study of one language will not be complete in itself without a comparative study of various connected languages any more than the study of a country's history will be complete without a study of the history of various countries or at least of the neighbouring ones.

First of all, linguists have, quite successfully enough, identified the languages of the present with those of the past, the languages of one nation or country with those of many others. All the languages of the world have been found to have originated from one or other of the few families of languages, like the Indo-European and the Dravidian family of languages. That at once links up not only the English with the Europeans and Northern Europe with Southern Europe but also 'East' with 'West.' So linguistic studies at once open a great avenue for cultural research. It brings the people of the various parts of the world together by playing upon the magical effect which "language affinity" can produce. Also a study of the disintegration of the parent languages into the various languages is a more reliable record of history than any other information especially when there are no 'chronicles' available. Again the existence of dialects in a language implies the existence in the past of people in isolated groups having no linguistic contact or communication with each other. If there are dialects existing within the same geographical area or

locality, we can perceive the existence of some tight social boundaries that prevented free inter-mixture of the various classes of society and so on. Hence the existence, the development and the mixing of dialects can give us a world of precious information.

Language reveals things even far deeper. It reflects the temperament of the people who have spoken it. The existence of accent for example shows that there is deep-seated natural impulse in man to perform all acts constantly repeated to a certain rhythm. Also the normal principle of accentuation in a given language corresponds to an average mental or emotional state in those who speak the language. The slow even rhythm of English speech faithfully reflects a temperament which suppresses emotion, whose most characteristic feature is reserve. The quickly changing tone of the French or Italian reflects a temperament more spontaneous in expression. Even the various phonological and inflexional changes throw sidelights on these matters.

When we look at the inflexional systems and the syntax of Primitive Germanic, we find that it did not possess the means of expressing clearly a simple thought. There is no expression for the much finer shades of thought. All these indicate that their mental habits are still 'Coarse' and their vocabulary appears to be that of a people whose needs are not varied and who have no refinement or subtlety of thought. Old English syntax is rather clumsy and lacks precision. But within the Old English period the development of syntax corresponds to an advancing civilization and a gradual widening of outlook on life. Still the syntax is not adaptable to the finer shades of thought. The development of natural gender and the indefinite article in Middle English marks a stage in the development of abstract thought, the power of thinking, for example, not of 'the man' or of some particular man but often in general, any man whatever. This is, no doubt, a conspicuous sign of intellectual progress.

The richness of the vocabulary of a language at a particular period corresponds to the development of art, literature and science among the people speaking and using that language for intellectual purposes. The vocabulary of a language at times gives much information that cannot be supplied by archaeology. The Germanic word "snow" in Asiatic branches means "damp." The conclusion has been drawn from this fact that the united Indo-Germanic people at one time lived in temperate climates and that the Asiatic group in moving south and east came first into snowless districts.

The word for 'salmon', "leahs" is also found in all the Indo Germanic languages though the fish are found only in Northern Europe, and this again points to the conclusion of original existence. Again the common terms of Agriculture show the type of peaceful civilization that existed before the original stock split up into the various groups.

A study of the vocabulary of the Primitive Germanic period throws further light on the influence of the Roman civilization. The most striking feature of the Latin borrowings is that the Germanic civilization seems to be far inferior to that of the Romans. We also note that in both the borrowings from the Celts and the Romans it was not so much a borrowing of ideas as of words. The nature of the words borrowed reveal the type of relationship that existed between the Germanic tribes and the Romans. The Carbarians trading with the Romans have borrowed from them the names of certain weights, measures and coins, while the Germanic warriors who accepted service in the Roman legion borrowed a number of military terms. Thus the etymologies of the words like cheap (Lat *Caupo* meaning a huckster or a peddler) throw light on the ways in which trade went on. Instances of this kind can be multiplied with regard to any language and they are very helpful in our understanding of the people, their ways of living and their development.

Great political and religious changes or events often leave their permanent impress on language. The invasions of Alexander and the much later Arab domination over Persia resulted in a break in the Persian literary tradition and have changed the language permanently.

Likewise the Chola invasions resulted in the breaking of the Kanares literary tradition in South India. An examination of the changes undergone by the English language after the Norman conquest helps us to understand the nature of the relationship that existed between the island and continent. This is a vast study by itself, but we can note a few striking points. Contact with the literature of the continent seems to have imposed upon the writers of English the necessity of developing their language. The new thoughts and ideas had to be fared and they had to be taken. This had to be achieved by rendering the native language analytical. Hence we find the analytical tendency becoming more and more marked. Again the nature of the borrowings indicates that the intermixture has been in all the planes of life. This intermixture presents a vivid contrast to that of the Germanic people and the Romans which was merely in the spheres of war and trade.

The development of meanings of words makes a very interesting study from many points of view because the whole process is a more faithful mirror of thought than any other aspect of language development. The first words of men were mere exclamations or the names of things or actions perceived by one or other of the five senses. While primitive words for man, woman, dog, eat, drink, sleep, have existed we do not find a word for "animal". That shows only that they had not so deeply thought about the nature of a dog and of a cow as to identify them both with a species called 'animal'. What an interesting contrast does this presents with the thought of man today which makes him put the whole world of living beings under one class with his advanced knowledge of the origin of the species.

The adjectives denoting any particular quality were originally derived from nouns and that is why they were declined like nouns. The root of the word 'green' is 'ghar' which means 'to glow' or 'to shine.' To glow or to shine means to be yellow and again the growing herbs, had a colour resembling yellow. It is quite scientific that people should have identified 'yellow' with green which are after all close neighbours in the 'spectrum.' So 'green' was that quality of the growing herbs that was most conspicuous and in course of time the word began to be associated with a particular colour. To-day when the scientist finds green to be a common feature of all 'growing herbs' he associates it with the existence not of the colour as such, but of a material which was the property of producing that colour, namely 'chlorophyl.' That at once reflects the progress of the human intellect.

There is no limit to the information which 'Semantics' can furnish us with. An old English word like 'fon' which means to seize and also "to succeed" is not only of linguistic interest, but also of historical interest. There we are to put the two meanings together and say that their kings did not 'succeed' one another as did the later ones, but seized the throne with their might. The word 'cyning' in old English means 'of tribe' (cynn = tribe, 'ing = of, suppose denoting origin.) and so the king was one of their own tribe and was not 'god-sent.' The word 'feoh' in old English meaning 'cattle' later on came to mean 'money.' That cattle were their chief property and 'capital' is shown from a study of all the words connected with Latin '*Capitalis*.' The developments of meaning which are due to metaphor are also in a very special sense a reflection of the human mind and to the same extent a measure of the mind's activity, we can also say that the tremendous amount of words used in polite form especially to-day is an index of our civilization.

Thus linguistic studies do a great deal more than merely satisfy our intellectual curiosity and our spirit of inquiry. They help all historical studies and cultural studies, not to speak of their tremendous contribution to the study of the literature of the past. Such studies can help us very much in the construction of an artificial language like Basic English or Esperanto. After all, the different nations of the world are to come closer and closer together in the future since all the barriers of time and space are being fast broken. Hence the world will be in need of a common language and advancement in linguistic studies certainly ought to help us in creating a suitable world-language. That will be the highest contribution of linguists to human welfare.

K. S. Ramamurti, II PG (Eng. Litt).

On "Dry Fruits"

Personally I have always had a fascination for the north. People have told me that having spent my babyhood, childhood and even part of my girlhood up in the north, I should have got bored with it by now. But then I have got so used to some of the nice things of the north—things like winter—and talking of very mundane things—even dry fruits. Personally again, I am very fond of dry fruits. Take badams, for instance—much has been said on their contribution to good health. Once in a way, one does feel bitter over a bitter badam—that's "doin' what comes naturally." But try badams and raisins (kismis) mixed together—the effect is not altogether unappreciable. Or for that matter, cashew nuts and raisins are just as good and perhaps even better. In this case you don't have any bitterness. Better still is the combination of badams, cashew nuts and raisins. Cashew nuts don't exactly come under Dry Fruits. But there is really nothing like trying to bring it under that name. I am astonished to hear some people admitting that they have never liked dry fruits, in which case I choose to conclude that they have neither heard of, dreamt of nor seen little things called "Chilgozas". Especially of a cold winter night in the north, if you have stuffed in some of these chilgozas into your coat pocket, I assure you it will not be unpleasant to sit near the fire and consume these. Or if you find that unshelling these chilgozas is tedious, resort to pistas. Pistas by the way, badams and chilgozas—with these—pistas almost complete the list of dry fruits; but who could ever underrate walnuts? Though to me, walnuts have never ranked first, I do like them to the extent that they don't give a nauseating feeling.

And then there are the other numerous dryfruits—things like dry figs and dried prunes which taste very good. Have you ever heard of what they call "aadoo" in the north. This is a bit of a hard nut to crack—I mean it has got a hard sort of outer thing which one eats and then one comes across a nut with a badam inside it. This in principle embodies the idea of killing two birds with one stone.

One thing I have always liked about dry fruits is that they can be eaten almost at any time, before or after meals, as snacks in between or as a regular after-dinner feature. Above all dry fruits help you to realise that life is worth living only if you learn to take the bitter with the sweet.

—
Padma Narayanaswami.

An Inquiry into Egotism

Though some people do not consider egotism as one amongst the several human vices, egotism, in my humble opinion, eminently deserves to be added to the list. Before investigating the intricacies of the subject, it shall be our duty, for the sake of clearing any possible misunderstanding, to explain what is meant by egotism. It is well-known that man, in the course of his conversation with others, inevitably narrates to them some details regarding himself, his gay and grave experiences and his hopes and fears by which act he obtains a lot of satisfaction and mental comfort in his troubled and tossed existence on the face of the earth. But, while doing so, he has often times a tendency to forget what he is speaking about, and how his bearers feel and without considering the value or uselessness to them of what he so passionately speaks, he begins to tell them all about himself at the most inopportune moment, irrespective of whether or not they have asked for it. It is this kind of conceited self-indulgence that we call egotism.

Egotists are found among people belonging to all times and all professions. From among the youngest to the oldest, the poorest to the richest, and the sinners to the Saints, egotists are not hard to find. I have often wanted to find out some means by which egotism in a man could be easily smelt from a safe distance, but have sadly come to understand that it is some sort of a hidden odour emitted only at intervals all on a sudden. So, when you come across an egotist, you will be ignorant of the real state of affairs, and will believe that the atmosphere will continue to be normal and pure. Naturally, you may enter into a conversation with him, and may lack that circumspection and foresight which will stand you in good stead in times of crisis. Even if you are a little reluctant, he will cleverly contrive to drag you into a talk with him. For a few minutes everything will go well, and your conversation will be of a general nature. But, there it ends. Soon, it takes the form of a sermon by him, a one-way traffic, accelerated by what he expects from you, your voice of approval, your interruption of admiration. He does not expect you to take an active part in the conversation. And, if you contradict him, he would get displeased; if you excel him, he would get wild. In fact, this contingency will never arise, for he takes the utmost care not to allow you to go to such an unpleasant extent. Thus, he will start describing to you what he did while going to his father-in-law's house the previous week, whom he met as soon as he reached there, what complicated problems they presented before him and how he tackled them with perfect skill. You may try to change the subject, but he would not care. He would only continue in the same strain. You will soon get sick of it, and may justly feel whether your only business is to respond to the vanity, to feed the idiosyncrasy of your illustrious informer. But, it is doubtful whether your feelings have any place there.

Now, you may, once again, try to revert to some general topic, and tell him something that may evoke the interest of the most insipid man. You may tell him that the events of the world to day are taking the most dangerous turn; or that the lust for power of certain nations of the world is solely responsible for all the miseries of mankind. You may, with all the indignation you are capable of, ask him whether it is graceful and kind on the part of any Government, and particularly one professing heavenly bliss for its people, to shoot people to death, after a farce of a trial, for crimes never committed by them. You may, in all seriousness, ask him whether it is not clear that some blood thirsty nations of the world are devoutly intent upon plunging the already miserable world into the horrors of a third world war; or whether it is not ridiculous beyond conception to talk of peace and at the same time prepare for war. But, these and thousand similar questions will not succeed in making him deviate from his course. To him, these are only matters of secondary importance, matters that are outside the realm of his thought. He has nothing serious to say on these questions, and treating them with a surprising ease and indifference, he will dismiss them very soon, and fall back upon his favourite hobby. You may not be in a humour to hear him; and not wanting to be rude towards an acquaintance, you may start showing signs of restlessness. He will slow down for a while, but before long, will break out: "See, what is life after all? I have been fed up with it." Naturally, you will reply: "Why Sir, that is all a transient feeling." "Transient! who knows?", he will continue, "Comforts of life, all I have. And there is nothing I haven't been able to do myself. True, I'm getting a fat salary, but you know, I don't have a single pie to-day, and it's only ninth. And these my kiddies—for them I have to shell out 5 chips every evening. I'm the youngest chap in my office, and still its I who draw the maximum. 'I've a car for my personal use, you see. And I've only to give, and not take advice. Still..... And with my family and friends, see, I'm in the best relations. And I bet you there is no neighbour of mine keeping such fine relations with his people. And there is my father-in-law who wouldn't refuse me my strangest fancy. Still.....you see, I find it all.....". By this time, you will look helplessly miserable, and may be thinking of slipping away from the place under some convenient pretext.

If the above is the egotism of an acquaintance of yours, that of one whom you may meet by chance is of a different odour. If you tell your co-traveller in the Government Transport bus that the conductors lack nothing but civility, he would endorse your view with all his heart, and proceed to tell you, in the most detailed manner, how he encountered ninety eight supersmart bus conductors during the last six years of his bus journey (Prior to our Independence, you see, he used to travel only in a Car!), how he humbled them all alike and emerged successful, and how respectfully they behave to him now-a-days whenever they meet him.

But, forget these for a moment, and please remember that these are only some of the mildest and poorest imitations of the art of our illustrious hero.

One of the most vexing situations in which an egotist is evolved is when he falls another egotist who is equally proficient in the field. And to a spectator, such a situation will be of the funniest type. What is more important, it will be highly educative in that it proves a splendid illustration to Newton's third law of motion that for every action there is an equal and opposite reaction. If there is anything in the world which it is too severe for an egotist to stand, it is undoubtedly the egotism of others. So, when two of them come together, each will begin to display his outstanding virtue, a virtue of which the other will be most impatient, with the result there will be not even the ghost of egotism for the time being.

Of the many human idiosyncrasies, egotism is one of the most exasperating and most unbearable; and its still more choking effects when tintured with some hyperbolic details, I shall leave to your imagination. Perhaps to those few who have not been made to enjoy this hospitality (and blessed indeed are they!), this may sound a little strange and surprising. Nevertheless, it is true. And, if you want to avoid someone's egotism, if you want to escape bitter choking, if you want to refrain from aggravating the accommodation problem in the local Bedlams, there is only one way, and that is to get away from the source from which this odour is so graciously exhaled.

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Muslim political thought

The Islamic conception of human Government envisages a polity in which there is perfect identity of what we in modern times call the temporal and the spiritual, in other words, the State and the Church. According to Islam, the whole human life is taken as one unit and Islamic Law regulates every department of life, religious, political, social and domestic. This Law is known as the Shariāh which term signifies 'the Path' or 'the way'. The word merits mention in the Qurān: "To every one of you have we given 'a way' to be followed, and a clear 'Path'" (Chap: V, Verse 52.) Shariāh, then, is the knowledge of rights and duties whereby man might be guided in his life and prepare himself for higher life beyond this world of time and space.

The Shariah is embodied mainly in the Qurān. According to it, God alone is the real Sovereign. Man is His vicegerent on the earth, a trustee charged with the duty of fulfilling God's purposes for the good of the world, which, according to Prophet Muhammad, is the family of God.

Thus, Sovereignty in Islam is a Trusteeship, emphasizing more the responsibilities of the rulers than their rights and privileges. The following verses from the Qurān make this position clear: "He it is who hath placed you as His vicegerents on Earth, and has exalted some of you in rank above others; So that He may try you by that (Test) which He gave you. Lo! your Lord is a Swift Reckoner" (Chap. VI Verse 166).

The Executive head, in Islamic political theory, is an elected person, a representative or delegate of the people from whom he derives the right to rule. He is called the Caliph, a term which signifies 'a Delegate or representative' of God primarily and, by implication, of the people, which very aptly connotes his double responsibility. The Caliph or the Imām, (as the head of an Islamic state is also called) is thus responsible to God and also to the people over whom he is commissioned to rule. The election is based on Ijmā', which means a consensus of opinion. He is nominated by people of informed opinion, the A'ayān, and this has got to be ratified by the people. All are eligible for this office, be he a Non-Arab or a slave. The Ottoman Caliphs, for instance, were Turks, the Mamlukes of Egypt, though not actually Caliphs, but great rulers all the same, were slaves. There was also a slave dynasty of kings who ruled at Delhi. So long as the Caliph ruled in conformity with Law and dispensed Justice as the Imām-e-'Adil (The Just Ruler) he had a claim upon the obedience of the people. But the moment he became a despot and an oppressor, the people were rested with the right to displace him. Thus, the Islamic State may be described as a limited popular sovereignty under the over all Suzerainty of God.

The Shariah, or God's Law being supreme in an Islamic State, (none, not even the Prophet, being above law) administration matters, minor legislations and questions about which no explicit injunctions are to be found in the Shariah, are decided by the consensus of informed opinion. Interpretation of the Law on the exercise of Judgment, called the Ijtehad, is the acknowledged right of every citizen with a sufficiently advanced knowledge of Islamic Principles. In this sense, the Islamic Polity is a cautious Democracy.

In its main aspect an Islamic State is a Theocracy in that it has God as the real Sovereign and the Quran as its main Statute Book. But it categorically differs from the meaning the word Theocracy conveys in modern times, for, in this aspect, it is not priest-ridden and there is no place in it for papacy. Nor is there, in it, any discrimination on the basis of religion, as it is presumed by some people. The Muslims and such of the non-Muslim citizens of an Islamic State as lend their support to it for common weal, have a share in shaping its policy. The Prophet himself had set the example of a composite nationality when he had included the Christians and the Jews as citizens in the First Commonwealth of Islam

which he had inaugurated at Madinah. Theocracy therefore, as envisaged by Islam, imposes a twofold responsibility on the ruler and is therefore calculated to be of added advantage to the people.

The constitution, its nature, object and the reformatory character of the State in accordance to the Shariah, "the Path", makes it an ideological State in which the bars of colour, caste, creed, race, geography and language do not exist. The purpose of an Islamic State is both positive and negative. It is not only prevention of exploitation and of foreign invasion that is aimed at, but also the development of a well-balanced system of social justice and encouragement of virtue and establishment of a Moral State. It is in the nature of this state that justice based on social equity and humane laws be administered.

A state of this type is bound to be universal and all inclusive.

It takes a comprehensive view of all human life; it seeks to mould every sphere of life and its activities. In this it bears very close resemblance to a totalitarian state. But despite its resemblance, it is vastly different from the modern totalitarian or authoritarian states, for the Islamic state guarantees individual liberty, tolerates and even welcomes constructive opposition and eliminates dictatorship altogether. The following policy making speech of Abu Bakr, the first Caliph of Islam, delivered on the occasion of his election, sums up certain salient aspects of Islamic political ideology:—"Behold me", said the aged Patriarch, "charged with the care of government. I am not the best among you. I need all your advice and all your help. If I do well, support me; if I mistake counsel me. *To tell truth to a person commissioned to rule is faithful allegiance; to conceal it is treason.* In my sight, the powerful and the weak are alike; and to both I wish to render Justice. As I obey God and his Prophet, obey me; if I neglect the laws of God and of the Prophet, I have no more right to your obedience". (Adapted from Amir Ali's "Short History of the Saracens Pages 21-29). It was an eloquent tribute to Abu Bakr and to the political ideology which he represented when the Father of our Nation, Mahatma Gandhi, recommended the example of Abu Bakr and his successor Umar to the rulers and administrators of India on the eve of its independence.

Prof. S. A. W. Bokhari.

Is Morality Bunkum?

To-day a gigantic moral crisis is taking a monstrous shape before us and a spectre of mass immorality haunts us.

It is easy to shrug from one's shoulders all the urgent problems of morality with the bright observation that sin began with Adam and Eve. Whether it really began with Adam and Eve or whether it has anything to do with religion or not, one thing is certain—the struggle against crime is older than the Ten Commandments. For ages men worked and died without benefit of a theory of ethics and the struggle was one of unrelenting failure.

A great deal of honest study, preaching and law making devoted to overcoming sin has dismally failed.

But with the rise of science and its systematic analysis of all important mysteries, crime has been known subjected to a close scrutiny.

At one extreme there are people who assert that only a spiritual approach can overcome the supreme crisis. To them the very word immoral implies a limitation to the individual spiritual life and is therefore outside the limits of reason.

At the other extreme are those who believe that medical research is the only solution to immorality.

But while religion is unalterably opposed to immorality from the very beginning, it is powerless to halt the increase in crime. Scientific research has aided the increase in immorality by making crime free from all physical dangers.

Undoubtedly both the points of view have powerful supporters—in as much as each is partly correct. But neither the "medical" view nor the "religious" approach to sin is effectively working now because the events of the last few years hardly give us a social picture of enchanting loveliness.

"THOU SHALT NOT KILL, THOU SHALT NOT STEAL"

If we ask the boys in a class-room why one should not kill or steal, the answer will swell like a chorus in which all the boys will discordantly chant different tunes.

One reply would be, we should not kill or steal because our "conscience" or "inner voice" forbids them. But this is not an answer because this evades the question, which is "Why are they wrong? Why does our conscience forbid them?"

Another answer would be "you may get caught and suffer the consequences." A third answer will be God forbids these acts. And a fourth will reply that society cannot function smoothly if men kill and steal and these actions are bad in as much as they are inimical to society.

The history of moral persuasion during the last two centuries proves that such principles as "love thy neighbour as thyself" and "turning the other cheek" are completely negated in practice.

What really does the commandment "love thy neighbour" mean? If we love our neighbours who are both good and bad unconsciously we will be running counter to other moral commitments *viz.*, to love good and hate evil.

All the wars in the past have only widened the gulf between abstract ethical principles and the world of reality. This is because all the moral precepts which are said to have universal validity attempted to formulate ethical standards without any relation to time and place, thus completely ignoring the changing form of social life.

As long as ethics has anything to do with our social progress, it must have its basis in our social, political and economic institutions.

What are considered immoral to-day, including slavery, polygamy, serfdom and usury have at one time or other been approved and justified because they were in conformity with the system in which they were practised. But once the social values changed and these systems outstayed their times, they were condemned as immoral.

But one thing remains constant amidst the changing ethical conceptions and discovery of human ideals. Man has been a moral animal and in all social organizations and civilizations he has certain ideals of what life should be and his judgment on things and events as to their goodness or otherwise in so far as they hinder or help him in achieving his ideals.

As the French philosopher Helvitius wrote:

"Morality is only a frivolous science if it is not combined with legislation."

Thus morals have repeatedly changed. It has been found impossible to compel people to be moral by laws or religion. But mankind is not sinful by nature. Immorality can be eradicated only when people win the faith of a decent purposeful life.

Vices like delinquency, alcoholism, and sexual immorality are not merely matters of personal conscience. They have far more significance in that they are the responsibility of the state as are calamities like floods and famine.

In 1938, the Belgian investigator A. Quetelet wrote what has been acclaimed as the first scientific study of criminal statistics "Man and the Development of his faculties." He says:

"Society bears in its womb the embryo of every crime that will be committed because it creates the conditions which stimulate crime, it prepares for crime so to speak, while the criminal is only a tool. Consequently, every society presupposes a certain number and character of criminals as a necessary consequence of its organization".

Thus science has continuously affirmed that society and not individual is primarily responsible for crime. But all our laws have been pulling in a different direction, holding the individual responsible and resorting to punishment as a magic formula that will teach the criminal to be moral.

Quetelet adds:

"The observation, which at first sight might seem to be fraught with gloom is however, on close examination, full of promise. For it points out to the possibility of improving mankind by changing its institutions, habits, education and everything else that influences its way of life."

Mohan M. Ram, V Hons. (Econs.)

Hobbies

Hobbies are interesting pursuits which men engage in for diversion or amusement. A hobby is a favourite occupation that is not one's main business. It can only be indulged in when one is free from one's daily work or toil. A hobby is a very pleasing and interesting occupation to those who indulge in it earnestly and whole-heartedly. We scarcely find pleasure in our own work and we need some diversion to which we can escape from the monotony of our work. The aim of having a hobby is to derive pleasure, and if this aim is to be achieved, a man must actively engage himself in its pursuit. It is a pleasurable pastime in which a person indulges at his leisure. Coming as it does outside his occupation in life, it affords him both recreation and relaxation to mind and body. The old saying "All work and no play makes Jack a dull boy" has led people to side their hobby-horses in order to keep their minds off their daily work, and spend their leisure joyfully and at the same time usefully.

Hobbies are of very great value to man. A person pursuing hobbies has no time to waste, and hence, he is not attracted by any pleasures that dissipate his energy and wealth. A hobby gives not only pleasant relief from our daily work, but also helps us to keep ourselves out of bad company, bad habits and vices. Hobbies very often lead to the cultivation of skill. A man who does his best in making things, gradually attains perfection in doing his work. In a hobby where the mind is exercised to a high degree, imagination and resourcefulness are developed and the hobby leads a man to invent new things. In many cases, a hobby has been instrumental in revealing to a man his latent power and his proper occupation or career in life. A hobby, being a natural form of self-expression and the fulfilment of the natural desire to produce something, helps to make life fuller and richer.

Every boy or girl has a natural heart to make things with his or her hands. This natural inclination must be fostered and suitable hobbies suggested if a child is to get both amusement and enjoyment from its occupation. Sometimes a hobby is determined by circumstances. In such cases, only those hobbies must be indulged in as would suit the given conditions and circumstances. A child living in a poor home with a limited income cannot possibly hope to pursue a hobby that his wealthier brother can afford to cultivate. Thus in choosing a hobby, conditions like wealth, inclination, desire, surroundings, circumstances, temperament and constitution must be taken into consideration.

Though the principal aim of a hobby is pleasure, it can be made to yield money to the poor. The hobby of cutting sticks and fashioning them into walking sticks is not only a pleasurable pastime but also a paying hobby. Hobbies like stamp-collecting, making fancy articles with coloured paper, rabbit-rearing and bee-keeping can be pursued as paying diversions.

Hobbies that are useful and fruitful can be cultivated by all people. Hobbies are of many kinds. The most useful hobby, for retired people, both from the aesthetic and the financial points of view, is gardening. Among all the out-door hobbies, gardening can be singled out as being most suited to give the greatest amount of pleasure and relaxation to an individual. Moreover the hobby that caters above all to the artistic interest of a man is gardening. A neat little garden attached to a house is at once a great asset and a source of incalculable diversion. It affords pure aesthetic delight. You breathe the spirit of Nature at close range. The lavish bounty of Nature holds you in thrall. It is a hobby for the rich and the poor. The brain worker who has need for some light exercise can profitably engage in it. The open-air activity involved in gardening keeps them fit and the money got from the sale of the garden produce will supplement the income of their family. Watering the plants and

digging up the earth for sowing the seeds are not only pleasant occupations but also very useful forms of physical exercise. Trimming a bush or pruning a creeper, not only develops the muscles of the arms but also sharpens one's judgment. Watching the sprouting of the buds, their blossoming into flowers and fruits, arouses our admiration for Nature and Providence. The aesthetic sense in us is stimulated when we arrange the flower pots in order and they produce a pleasing effect to the eye.

Photography is a source of great pleasure to many. One finds infinite delight in snapping beautiful scenery. To most people photography is a very valuable and interesting hobby. But its cost is very prohibitive and few can afford to indulge in it. While out on a picnic or a holiday, great enjoyment can be derived by taking photographs of all interesting objects, places and scenery that we see around us. Photographs help to remind us of our friends and relatives; and the snap-shots that we take of rare events become treasures of priceless value. Pictures of the places we have visited and the scenery and landscapes that we have seen in the past can always be a source of endless joy to us whenever we look at them. A glance at some old picture that we have taken can help not only in transporting us back to the scenes of our former days, but can also revive happy memories of persons, places and events.

Stamp collecting appeals to many as an interesting and instructive hobby. Stamps of various countries and times are collected and preserved in albums and there is a spirit of camaraderie among stamp collectors. Carpentry and similar manual occupations are also taken up by many as hobbies. They are besides being entertaining, profitable and useful.

Apart from those hobbies that bring in money there are others to suit different tastes. Those who live in towns, may take up such hobbies as music, cinema and the drama. In such of those who possess a highly aesthetic mind hobbies as writing poetry, collecting poems, and sketching will have a great appeal. There are a host of other hobbies like collecting coins, stamps, curios, insects, fossils, match labels and so on. To those who live in the country, hobbies like collecting plants, birds' eggs, birds' nests, spinning and bee-keeping will be both useful and profitable. In short, there are hundreds of hobbies to choose from, and when a man finds a hobby that is interesting, it not only affords him pleasure but also ensures for him enduring happiness and satisfaction.

Every person has a fad or a fancy, which is sometimes called a hobby. Though a fad may be ridiculous to some, yet to the person who cultivates it, it is an absorbing occupation. Fads are common enough with most famous men. Royalty has its own fads too. To most people, it may be surprising to know that the ex-kaiser used to collect shoes, particularly old ones, belonging to great men of the past. His collection,

it was said, numbered nearly two thousand. King Edward liked to collect walking sticks. He had a remarkable collection of them, some of which were very old ones. The late King Emperor had a wonderful collection of postage stamps—probably the finest in the world. With the downfall of King Farouk, the market for paper-weights has crashed. The king was a great collector of antique paper-weights. For these articles we are told connoisseurs were, in the not distant past, prepared to pay anything from £ 200 to £ 500 apiece. The passion for antiques is a cultivated taste and pretty expensive. But the fast vanishing race of monarchs were at least ornamental.

In the East umbrellas have a special fascination for rulers and kings. Statesmen have been great faddists too. Sir Winston Churchill likes brick-laying. He is an expert at cooking and can also paint tolerably well. It is said that once when he was painting in France, a press photographer snapped him. Churchill was annoyed at this and jumping to his feet, and brandishing his brushes, he drove the man away. Why he did this, no one knows. Great statesmen have been passionately attached to their hobbies. Mr. Lloyd George was fond of gardening. The late Mr. Neville Chamberlain's hobby was angling—Needle-work, though essentially a feminine hobby, has found lovers even among famous men. Everyone has heard of the famous Watson brothers who often sought relief from the fever of politics in knitting. During the excitement in the days of the I Great World War, these men sat in the Houses of Parliament calmly knitting a pair of socks, while the rest of the members were engaged in political discussions.

As a class Indians are indifferent to hobbies. We would rather idle away our leisure hours than pursue some hobby that would give us a healthy diversion. With the impact of western modes of life, however, we are being attracted to hobbies. There are various hobbies that are both educative and recreative. Every one must cultivate a hobby, but he must take care not to spend his time and money on it blindly.

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Whither Education ?

“ He is to be educated not because he has to make shoes, nails and pins but because he is a man ”—CHANNING.

The Maharajah of Mysore inaugurating the University Grants Commission meeting the other day deprecated the deterioration of educational standards. According to him it was broadly true to say that a graduate of to-day compared most unfavourably with a graduate, say, of

the 30's. This may not be true, but it has become increasingly obvious that the attitude of students to studies, in the present day, has been shockingly lackadaisical. Where the approach has not been indifferent it has been mercenary.

Education instead of being regarded as an end to which we dedicate ourselves has been utilised as a means to, in most cases, the I.A.S. This perhaps is inevitable in a country with a record unemployment figure and where the average per capita income is about Rs. 9 a month. The dilemma thus presented is, whether, to permit the continuation of the "status quo"—and that would mean sanctioning the perversion of educational ideals—or adopt, within our limitations, vigorous measures to remedy this unhappy state of affairs. The latter course, of course, strongly recommends itself to all healthy minded people.

Before, however, an attempt is made to remedy this situation it would be well to note a few other incidental hindrances, which vitiate the proper study of education for its own sake. Commercialization of education has resulted not only because of poverty, but in an equally large measure because of the paucity of Government Scholarships. The Government on the other hand put forward the plea that it is not wise to philosophise on empty stomachs, and that therefore Agriculture and Industry must be given priority of attention. While not questioning the legitimacy of the plea, it would be relevant to the context to observe that an increase of the level and percentage of education would mean an amelioration of present agricultural and Industrial conditions. For by the introduction of modern methods of agriculture, and time-saving and labour helping devices in Industry production can be stepped up all round. We, after all want educated men as much for the Civil Service as for our farms and factories. Increased prosperity and a consequent higher National income would mean more time and more money for an undisturbed and single minded pursuit of education.

It would be also necessary to tackle the problem of education on the political front. As Plato said, the state can succeed only when Philosophers are rulers. The Rulers in a Democracy are the people. The value then of education in a Democracy is inestimable. Education would serve not merely the purpose of teaching people how to rule but also instruct them how to be ruled. The successful fulfilment of this task determines the genuineness of a Democracy.

We have so far emphasised the need for proper education, but must leave the detailing of remedies, which would encourage such education, to others. It would not be presumptuous, though, to suggest how a few glaring anomalies can be righted. Much has been said of our syllabus and one thing that has clearly emerged from past deliberations is, that it is outdated. The problem of new syllabus with a curriculum

that would accord with modern advances in Science and Technology, merits our serious attention. Our Philosopher-Chief Minister has set a good example by introducing his novel elementary education scheme. It is for an expert committee consisting preferably of a few noted foreign educationists, to draw up a new scheme which would be both modern and Indian for the colleges. Our graduates especially science ones, when they go abroad find that they have to start from scratch, and also in many cases unlearn what they have learnt here.

All this would indicate, nothing short of a revolution in our educational standards. This coupled with the growth of prosperity as years go by might usher in an era of 'Art gratia Artist'—and the Indian literary renaissance. India might once again increase her literary output copiously and it is quite possible we might then have, pamphlets and books on arts and sciences, and even poetry, belles-lettres, fiction all peculiarly and refreshingly Indian.

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The Moving Finger Writes.....

If furniture makers were given the choice, they would refuse to make benches and chairs and tables and galleries for colleges—especially for Presidency College. At least, most of them would. Fortunately for us the destination and fate of most furniture is unknown to the hand that fashions it. Otherwise we would have to forget that such a thing as furniture exists, and revert to the age-old Gurukula system, sit under the friendly shade of trees, thus form the link between India's "glorious past" and "glorious future." Be that as it may, writing on desks in college has become as permanent an institution as the college itself (Long live the College!) The prolific amount of writing, drawing, carving and scribbling proves that youth and high spirits are inseparable.

The most common word on desks is an expression of the taught's presumed right to criticize the teacher. "Bore" "You're a Bore" "Boring Class" and other boring variations of the same theme. One has to realize that the art of filling sixty spellbound minutes into an hour is as rare as it is difficult. Moreover the thwarted student's retaliation, the lazy's one way of filling the time, the wise bird's summing—all these find vent in expressing this theme. So let us concede that there are two sides to it.

As perhaps is inevitable—one finds the old theme of the golden arrow stressed. A pair of hearts pierced through by an arrow is an oft-drawn picture. Cupid having aimed well enough is absent from the picture. The Ink-manglers do not perhaps know that a Hindu myth

pictures Kama riding a green parrot! German and French versions of the "three little words" are also written for the enlightened, by the enlightened, presumably.

Nor was it less interesting to spy on one of the desks (ten minutes before the lunch bell)—the scribbling of a kindred soul who had made a comprehensive list of beverages Ovaltine, Tono, Nespray, Mylo, Horlicks etc—about fifteen in all. On another desk, some overwrought person has scratched "Chicken Pulav" in a sleepy hand and most probably continued the sweet dreams of steaming pulav! Which supports the theory that there is a divinity that shapes our ends, leaving the middle completely to one's views.

Original poetry of the Auden-Eliot type and doggerel is seen here and there, while in a class facing the sea, some person had found delight in quoting "Roll on, thou deep and dark blue ocean, Roll". Limericks of the type of the Young Lady of Brooklyn who eventually became so thin, that when she essayed, to drink lemonade, she slipped through the straw and fell in. And a P.S. was added, warning to....."

There is some writing on the desk that might well be the writing on the wall. Local politics as well as national politics form subject matter for scribbles. Orders to the Prime Minister to quit the Commonwealth, advice to get away from Dollarism, directions to the people in general to beware of the sickle and hammer—contradictory political injunctions, perhaps. But it may be argued that politics is the art of the possible—and these are what the nascent youth potential will make possible for the world of the morrow.

The Ink-manglers seem to find abiding companionship with the Carvomania, who manage to make deep indents on desks. The most common of all carving is needless to say, the autographs of the scribblers. The eternal vanity to leave one's name in corridors, on desks, tree barks, rooftops and what not is in full evidence in College. Names carved out in 1910 and 1915 are still in existence, thus of course denying the chance for the older generation to tell the "so what" generation that such a thing would have been unheard of in their days! Such a number of students pass through the august gates of this institution—and the College might not have made an equal impression on everyone. A Carvomania may well be heard boasting (with due respect to the Alma Mater). "I made a deeper impression on College, than College made on me".

S. Kalyanalakshmy, II P.G. (Politics.)

Unde Orta Recurrit—the College Motto

"She Returns to whence She Arose"—I wonder why the founders of our college chose these words for its motto. They are taken from Virgil, we are told, and in their original context they refer to the sea. But in our coat of arms, besides the rippling sea, is also sketched the image of the rising sun. Both these figures are evidently meant to suggest the meaning of the motto.

To compare knowledge to a sea or light is a conventional idea. But in this case the motto suggests more than a mere comparison. It expressly refers to the retrogressive nature of the wave or the sun—an idea quite inauspicious to be connected with knowledge. To find the meaning of a motto one must look deep, we grant; but the more one thinks about our motto, the more paradoxical it appears. Instead of urging a man in his pursuit of knowledge, it would seem to discourage him.

If any one tells me that the words really mean that all our painfully acquired knowledge finally lands us in where we started from, namely, original ignorance, I will like his company, because he must be a mischievous man with a touch of humour—though for a real explanation of the motto I will ask some one else. A motto is an ideal and a source of inspiration. It cannot be anything negative or dark. It is the pattern after which any house of learning strives to mould her children. If so, what does our little Latin phrase signify to us?

Here, I am afraid, no two of us will agree. Our answers will vary with the subjects we study, and even with our temperaments. To a student of mathematics, the idea of a return to a starting point will at once suggest something round, a circle or a zero. To a biologist it may seem like a reference to an egg or to the cycle of organic evolution. When we feel home sick, oppressed by heavy working days, it consoles us with the prospect of holidays and going home. And finally, at the end of our studies when we are compelled to take leave of our Alma Mater, the inscription on her emblem would seem to be the voice of welcome she extends to an Old Boy.

These conjectures are not as idle as they might appear. In fact it is the beauty of a motto that it is capable of more than one interpretation. It is a proof, not of any inconsistency, but of its comprehensiveness or universality. With the modern tendency to an increasing specialization, we are apt to forget the unity that underlies the various branches of science. Mathematics is not absolutely unrelated to literature, nor octopus to trade unions. The various sciences, if traced to their ultimate sources, will be found to originate from the same Truth.

A student of literature may here remember how penetrating thinkers like Wordsworth and Coleridge reached the conclusion that poetic enjoyment, which is the highest on earth, consists ultimately in the discovery of a certain unity in variety or similitude in dissimilitude. Keats identified Truth with Beauty: Shelley found his highest ideal in Love—and may be, all are right. The differences are only on the surface. At the bottom all these values are One, just as the various colours in the rainbow are one in the sun-beam.

The idea of the ultimate unity will always act on us as an anchor. It will enable us to reconcile our apparently divergent and even conflicting interests into a higher synthesis and develop a balanced personality. And what more should education do? A healthy, balanced view of life, which is the test of a cultured mind, presupposes a sense of proportion. In the absence of this fundamental sense our progress becomes one-sided and we develop a monstrous personality. Education, then, instead of enriching our life, will make it a knotty problem. Instead of composing our differences and paving the way to greater happiness and universal love, we will tend to widen the gap. But unity, balance and sense of proportion are classical virtues. No wonder, therefore, that our college adopted a classical phrase that emphasizes that aspect of all learning which one rightly judges to be the most important.

To return to the original home—the phrase seems to ring with a still deeper significance. It lends a meaning to life itself, and invests it with a purpose. Life is not made of such stuff as dreams. It has a definite value. The words of our motto seem to suggest a home-sickness innate to the human spirit:

“The Soul that rises with us, our life’s star
Hath had elsewhere its setting”

for, “trailing clouds of glory do we come
From God who is our home.”

It is the same cry of the spirit that we hear in our own Tagore: “Like a flock of home sick cranes flying night and day back to their mountain nests, let all my life take its voyage to its eternal home in one salutation to thee”. “Thou hast made us into thyself, O Lord” cries St. Augustine, “and our heart knows no rest until it rests in thee.”

This is what our motto means. It explains why the human mind responds to the intimations of truth, beauty and goodness and also where it can find its final happiness. It is the motto written in our own heart.

Fr. Aug. Kuriakose Aenekatt P. G. II (Lit.)

“Operation Manual Labour”

Too much importance is laid on collegiate education in India and there is too much hankering after soft-collared jobs. It is considered as infra-dig by the college-educated to take up a manual job or be associated with one. Manual labour is not at all fully appreciated. A corrective is necessary for the young men and women of the colleges both from the society as well as from the Government. It was heartening to note that the Government of Madras took the initiative in coming forward with a novel and praise-worthy scheme of holding an exhibition, in November and December 1953 at Madras, at which students were given a chance to demonstrate their aptitude in various forms of ordinary manual labour. Their communique in this connection states “that they are anxious that students in colleges should be encouraged to engage themselves in manual work such as will inculcate in them a sense of the value and the dignity of manual labour and the proper respect for those who do hard bodily labour to support the life of the community”.

It is but natural that our college unit of the NATIONAL CADET CORPS should be the first to enter in this competition sponsored by the Government of Madras. This effort and the achievement, of which an account is given below, is but the logical sequence of the illustrious and selfless social service rendered by the Indian Army of which we are a part. Our efforts also stem from the fact that we follow the foot steps of our revered and beloved Principal, who has shown us the way by his example of tireless and devoted daily service to the college.

OUR TARGET FOR THE MANUAL LABOUR:

We chose the renovation of a Nissen hut in the college premises as our target. This hut had only a rickety rust-ridden zinc sheet roof and no side walls at all. The work we undertook was a direct challenge to us because it was on the anvil of the P.W.D. for years but apparently being LOB, did not get the top priority from them. And so old Nissen hut went rusty; the sea breeze had its way in eating the old Nissen’s juicy zinc sheet roofs; being in a corner of the vast Presidency’s grounds the gardeners and their maistry did not devote a moment’s thought to it till the surroundings of the Nissen hut were really a botanical garden with all the fauna and flora.

Originally it was intended for the college girl students indoor games. But—owing to its too open nature, the distance adding to the difficulties of maintaining indoor games equipment etc., at one corner of the vast premises—it could not be made use of. Added to this the pathway leading to the Nissen hut was full of wild shrubbage. As a result of all these the Nissen hut was coldly left alone not being used.

This challenge we had to accept. Trained as we are for leadership, comradeship, loyalty, integrity and perseverance, we were sure we could really renovate this nissen hut and make it serve the purpose for which it was intended.

OUR PLAN OF WORK:

1. To make the "Kutchra Rasta" into a pucca one.
2. To prune the wild "Avenue Trees" and thus civilize them.
3. To clear the surroundings of Nissen hut of its vast dirt and shrubbage that accumulated there.
4. To lay a small garden before the nissen hut.
5. To raise a wall sufficiently high throughout the length and breadth of the Nissen hut.
6. To white-wash it.
7. To remove the corroded top zinc-sheets and replace them with good ones.
8. To lay a court for playing the Shuttle-cock game.
9. To provide wire netting for the open space between the wall and the roof for the creepers to grow.

OUR ACHIEVEMENT:

We are proud to record that with faith in God and keeping our powder dry we could carry to a finish the above work except for the good zinc sheets as they were not supplied by the P. W. D. Items 1 and 5 took much of our valuable time since it was only two weeks before the terminal and selection examinations we could start our work in right earnest. We had just then returned from our strenuous cadre camp and settled down only to find ourselves in the throes of preparing for the NCC examinations which our Headquarters threatened would take place at the end of November. But the one that really broke our back was the construction of the wall. Inexperienced as we were we got stuck up at many a stage in collecting proper earth, in getting the bricks to build, in preparing the wet-earth of proper consistency, in laying the broken bricks and in smoothening the sides of the wall. We learnt by experience. Mother nature was not too kind also. She by her welcome rains blessed the whole of South India but in her bounteous generosity washed away a good bit of our muddy walls which could not stand four-square to all her whims. We had to rebuild what Mother Nature in her

N. C. C.—RENOVATION OF THE NISSEN HUT



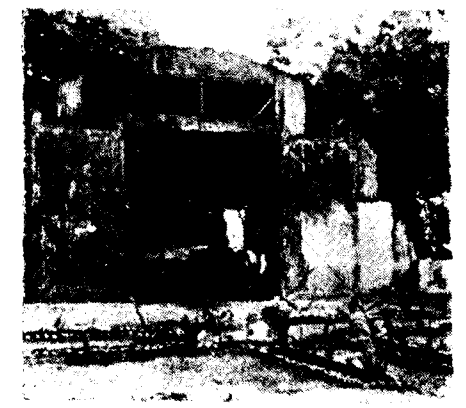
Mrs. O. C. Srinivasan, D. P. I. declared open the Nissen Hut.



The Shuttle Cock Court.



The Hut before renovation.



The Hut after renovation.

Photos by: Cpl. N. Thirunavukarasu.

womanly caprice tried to knock to pieces. We had to finish the job and we are glad that Dame Nature really proved our mettle. We did construct a wall 200 feet long and 3 feet high.

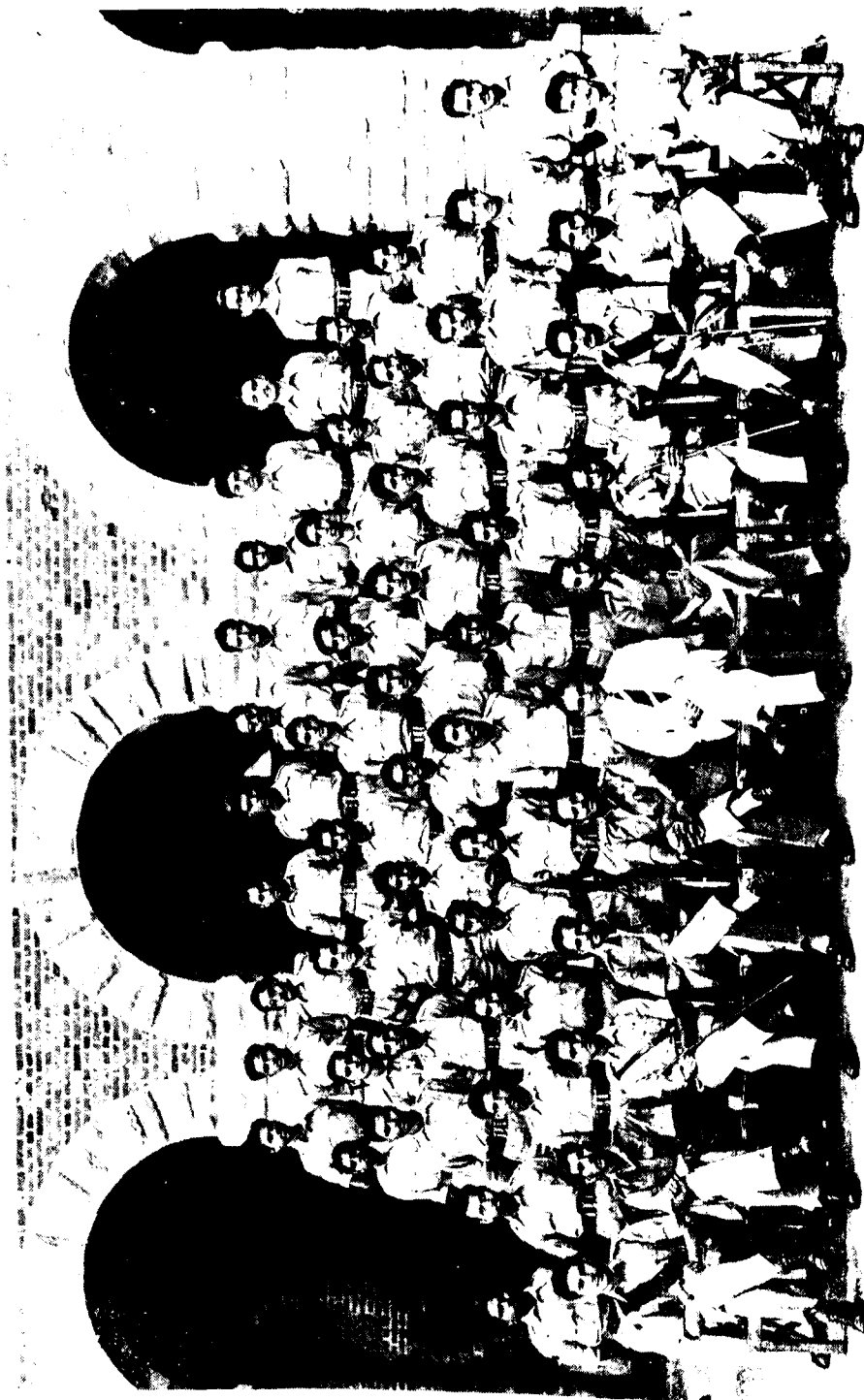
There is the renovated hut for all to see. Want of finance and lack of materials stood in our way to achieve a complete Kayakalpa. But even this will amply serve the needs, since the rainy season is already over and until the next comes this will surely stand. By then we shall replace the eye-sore, the top-plates; the creepers will grow on the sides where the wirenetting is built and make this a beautiful bower; and what more do you want except to hear the patter of our sisters' feet in their vain attempt to smash the slippery shuttle-cock.

We leave it to the discerning judges for their verdict; the photos are there showing our work-the pre and post Kayapalpa periods.

CDT. P. Subban (N.C.C.) IV. B.A. (Econ.)

The Practical Examination

It's curious how such things happen. You are all haste to keep up an appointment and for want of that little plastic object, the comb, you are delayed. You have to shout and hunt for it till you perspire; when finally you get it, there's that parting of your hair—you'll never get the correct one. Or else, you might be all set for a repair, only to find that the pliers you need most, is missing. At most vital times, things like blotting paper, common pins, rubber will be found wanting. I had rushed to the bus stand to catch that bus, in which I could get some space, but had just missed it. It was futile to wait there. Time was precious. I wanted to do some last minute brushing up for the exam., which makes all the difference, but Fate had something else in store for me. Somehow I found myself in the Examination Room, sweating and fretting, though ten minutes late. I grasped the Question Paper and glanced thro' it. The first exercise seemed so easy that I immediately attempted it. I proceeded with such a speed that I nearly finished it in record time, only to find that I had forgotten to make one little substitution in the beginning. I had to strike off the whole thing and start afresh. I thought it was time to attempt the next one. There are times, when one bitterly resents himself. If only I had just glanced at a certain formula, I would have finished this exercise in no time. Now I had to derive it from first principles—a tough job. Having got it, I had to wait for the required Tables. At last I got the Tables and took up the necessary part. A grave doubt, which I never had before now confronted me. There were 2 columns, each pleading to be taken—which to take? I decided to go back to the first question. Only half-an-hour more was left. I started to work on the machine: no sound; it seemed dead. I felt like crying. All



OUR SOLDIERS
1st Madras B.N.N.C.C. "C" Coy. (Presidency College).

the students were working. I looked at the Lecturer; he was looking at me. Something dynamic seemed to be required. While the lecturer was looking elsewhere, I struck the machine with all my might—A terrific noise followed. I soon found myself staring at my fallen cycle, and the broken glass tumbler. My Record had escaped being soiled with coffee. I closed my book, put off the light and went to bed.

P. S. S. Sundar Rao, IV Honours (Statistics.)

"On Behalf Of" Or "Thank You"

Various hobbies there are and some curious too. My hobby is attending meetings—or rather to be precise—in hearing the vote of thanks. Frankly I believe that the person who comes on to the stage to propose a vote of thanks is more to be pitied than censured. But there are audiences and audiences. A vote of thanks is considered to be absolutely unnecessary and what is more a waste of time (though the meeting itself might have lasted for two hours). All this is beside the point.

I was saying that in my life time I have observed innumerable secretaries in action—in form or out of form—and I have so to speak, classified them for the benefit of those that are curious.

First, there is the business-like secretary. He goes about his job in a routine manner and giving the impression that some funeral had taken place. He says in his own monotonous way 'On behalf of our association I thank the speaker of the evening for having spoken, I thank the president for having presided, I thank the audience for having attended and finally I thank the electrician for the excellent loud speaker and in conclusion, I may remind members that most of them have not yet paid.....'

Then there is the conscientious Secretary. He begins this way: "I shall be failing in my duty if I do not come forward to stand before you and propose a vote of thanks to our distinguished speaker of the evening. As secretary it has devolved on me further to thank our president and I will be doing a great injustice if I do not thank the audience for their patience"

Again, there is the secretary who forgets about time and so naturally about what is expected of him. He is meticulous and wants to show to everyone what he has achieved. So he starts, 'When I first approached the speaker of the evening—I had to take Bus No. 27 for that—he was very reluctant to address us. But I assured him that the audience will be very small. Two days later, I again went to his house, of course I had to go a third time.....'

I can write volumes about the nervous secretaries. One such secretary—he has a slip in his hand, probably to help him, starts, "I.....er.....I come—what I mean is.....I propose a vote of thankson my.....I mean on our behalf.....to the speaker.....erMr. Narayan.....I am sorry Mr. Narahari Das—Oh—I am sorry.....Mr. Rao—to his enlightened speech.....". By this time the audience shows signs of unrest and so our secretary concludes "In conclusion.....I thank myself. I mean—I thank all of us.....that is all of you....."

Quite the opposite is the careful secretary who has a prepared speech which he uses on all occasions, whether it be the unveiling of a portrait or the mourning of a departed soul. He comes out with his vote of thanks like this: "It is rather presumptuous on my part to begin to attempt to thank the distinguished speaker for his inspiring and illuminating address which had kept us spellbound and it may not be an exaggeration if I add that this had been a red letter day in the....."

I can hear some of the secretaries in or out of office asking for my advice of how to be a successful or more than that, a tactful secretary. Come a little bit nearer. I will whisper it for you.....yes, that is the trick. "Ha ha ha" you laugh, and cry out "This is the best joke we have heard. Being the secretary and asking a member of the association to propose the vote of thanks. What a nice suggestion. Extremely clever!"

And I merely say 'Thank you'.

K. P. Mohandas Rao, III B.Sc. (Chemistry).

All for Bandicoot

In Triplicane there is a street
Of which we all might say
That a dirtier street is yet to be
Whenever it's at its best.

And in that street there were coots
As any coots there be
Both fat and black and big and small
And coots of low degree.

Not being a Goldsmith, I cannot fortunately complete the story in verse. But like Jeeves, I endeavour to give satisfaction. It has been my pleasure and privilege to dwell in a mansion of music! in the dirtiest of streets. It is a pleasure because music wakes me in the morning. Just too early in the morning. It is a privilege because not many could live in the dirtiest lane.

Like all houses in Triplicane, our house is sandwiched between two other houses and I have my own doubts as to whether, either of the end walls belong to this house, that being so and there being windows, it is impossible not to hear noises emanating from either house.

One cool January night when I and a few of my friends were chatting in one of the Puranic huts—'Parnasala, I believe they were called' but ours was most modern in construction, I agree. We were surprised to hear noises of vessels being thrown about, added to it, was heard a shrill feminine voice as if calling me and me alone to save the house from being burgled. With all the chivalrous instincts of a 'Presidencian' in me aroused, I ran out in the direction of the other house to spot the thief running away at a safe distance of course. I saw no thief and the house was silent for sometime. We grew suspicious—not for long anyway.

Hark! It was a lull before the storm. The storm had begun. We had not realised it. First the sound of someone being beaten by a stick. This gradually gained in momentum and in intensity. We would not have cared for this but for the feminine voice—the same feminine voice, for I never forget sweet voices, calling her brother, "O! Brother! My Brother! the fateful hour has come, will you not stop that beating, will you please?" This produced no results. And an old man shouted, "O! Son! Stop that beating will you not?, I will go and never come if you do not stop at once." Then an old woman mellowed through age pleaded, "O! Please! Stop it! Stop it my son! I am your mother, see you not!"

My readers will pardon the digression if I relate, that we prided ourselves on being great amateur detectives. Sherlock Holmes had to go to the spot to solve his problems, but we could do it bringing under the sky, a sparkling canopy. We began our own theories and directions and one Sambu began his theory that the father was beaten for reasons which he knows but refuses to disclose. The tunes were changed. It seemed as if an iron safe or trunk was being smashed to smithers. This brought out all the skill in Mr. Gnanadeeksha. He piped in that a partition had begun and that the son after beating the father unconscious, was breaking open the safe. Sounds became more violent and fast. Voices, only voices could be heard, voices requesting the brother to stop, voices pleading him to return and an already tired plaintive male voice say that he would go away and never return. All these we heard, the rest we missed only because the noises grew louder. People from below came up. The whole house was awake. If it were a murder which undoubtedly, it must be, how could we prevent it? We talked about it over and over again. Meanwhile the murder had been completed.

We knew this for there was a shrill cry and was so choked with fear that it vividly brought to us the picture of the movie heroine.....in

the presence of the blackhooded villain with the handlebar moustaches who in real life might be her husband. The ice was broken. Our friends rolled up their shirt sleeves. It was not the time to think of the sanctity of private home and private property. It was not the time for honouring the constitution. It was time for direct action.

If we were courteous enough not to interfere in our neighbour's domestic quarrels, our courtesy ended where it was an accomplished murder. We were all getting down and were about to crash into the next house when out came our murderer with the corpse of the murdered, the head could no longer be recognised. The murderer was caught redhanded. But all the same it saved us from the embarrassment of gatecrashing. We caught him redhanded trying to dispose the body, but we too could not charge him with murder. For though in this lane men are fewer than bandicoots, killing bandicoots is not deemed a crime—peculiar is it not! For it was a bandicoot that was killed :

When above the din we heard that night
The voices sweet and shrill
That wailed for tolerance so sweet
We swore the man would die.

But then in course of time we saw
The little that we did know
It was not the man that died
It was a bandicoot, that died.

J. Jayaraman, IV B.Sc. (Geography).

The Daily Drama.

The strange experiences which we go through merit recording. It is really something which we cannot help narrating. We have to come and stand at the bus stop as early as possible and be prepared to leave it as late as possible.

My College starts work at Ten. I go through a hasty meal and pant towards the bus stop even as early as Nine. My hands are full. The usual note books, texts and the inevitable lunch packet and the hand bag make up the equipment for the day. There at the bus stop I stand in the queue along with the 'familiar faces.' We stand and gaze at all the cars fleeting past. We take comfort from the poet's line, 'They also serve who stand and wait.' As the minutes pass by, the crowd of waiters swells. They greet us with the irritating question: "Have you missed any buses?" A kind of satisfaction dawns on their faces if we say 'yes'. Some old

customers know how best to parry the query by saying "No, two or three buses missed me".

The queue has become longer. The usual entertainment relieves the tedium. The pavement pedlar plies a prosperous trade. Odds and ends are offered for sale. The pan chewers have a leisurely cud-chewing and the gossip corner is busy with spicy domestic and official items and testy tit-bits. There is a commotion in the rear. The honk honk of a State Transport has been heard. The last man actually sighted the long longed for bus. The able bodied get ready for the onslaught. It is to be a trial of tactful scramble. All "Love's Labour is Lost". The conductor cries in a lordly manner—"No room, Right, Right". He translates it into homely language, 'Aditha Vandi Lai Vango Edam Illay'. There is some satisfaction that none has got in. But some lucky ones are given a lift in a friend's car passing by. We resign ourselves to the inevitable. We know that for another fifteen minutes there is no chance of any bus turning up. No other race than ours submits so tamely to destiny or karma or kismet. The only snag in the weary waiting is the plague of the pavement beggars. They wail, plead, prostrate and appeal to you for a little aid. We get very callous and are wary against the nimble fingered brotherhood.

It is now half-past nine. Another bus rolls up. It shows signs of slowing down. There is a pandemonium let loose. Every one is in a hurry to get in as it is late for office and college. Might is right. The weakest go to the wall. It is a one way traffic bus. The same passage is the entrance and exit. There is a jam. Some squeeze in while others squeeze out. It looks more exciting than a rucker scrum. The conductor looks on unconcerned. He jumps on to the foot-board landing on the toes of the hangers on. The bus pushes away merrily with its full complement of strap hanging passage-blocking humanity.

Cursed are the meek. They shall never inherit a berth in the bus. I am one of the left overs. With proverbial patience of my grandsires who looked up to the heavens for rain, I waited for the next bus. There is always the next chance, is there not? Another nine hundred seconds. Our poor relatives are with us always. The rickshaw man plays on our weakness and offers to pull us out of the fix. We have to ignore the warnings of the rickshaw man who says that the next bus is bound to be overfull. These traducers must be shoved. Some college buses ply by and on the sly some lucky ones are smuggled in. Did not some one ask the noble Portia to do a little wrong to do a great good to save Antonio? So the slight relaxation of a strict rule is tempering justice with mercy. It is nine forty five. Images of closed doors in lecture halls float before my frightened mind. It is no fault of mine. I have been on my vigil from nine. There I was still stranded and later to be branded as a confirmed late-comer—not a late arrival though. The crowd has thinned. My

hopes rise. A bus is sighted. The conductor looks a cheerful sort. He issues a charter. 'All get in please, it is the peak hour'. We are a good sort. All are in good cheer. We are a happy family. Are we not? But the daily drama is enacted. How the good old tram used to lug us all along. Alas! it is dead as Queen Anne.

M. Revathi Sri Ram, III B.Sc.

Bon Voyage.

Go, for I have no power
to make you stay—
Nostalgically I recall many
a happy summer hour
We so joyfully flitted away—
They come to me on wings
Of memory;

A moonlit beach, soft lulling
breeze and the kiss of spray.
Memories linger, sweet and tender
Like the perfume of roses.

Oh! they wrench my heart
sapping its very strength!
And deep within the void
there is a cry,
Echoed by my quivering lips—
Bon voyage, bon voyage.

Anne Cherian, V Hons. (English.)

Mars—Inhabited (?)

So far as thought may peer into the past, the epic of our solar system began with a great catastrophe. "Two suns met; what had been ceased; what was to be, arose. Fatal to both Progenitors the event dated a stupendous cosmic birth, whence the birth of the solar system." Planets Meteorites, masses—Large and small then, leaving alone, what had been a sun, with its wreckage, scattered thro' the space in its vicinity; some having a regulated wandering and some shooting into the nearest planet, assuming the name meteorite. The large ones—the planets—losing their heat and light gradually, in stages, whereas the smaller ones, sooner, turned cold.

As cooling processed, life came into existence, on the planets. And this occurred only after the first three stages of cooling. The sun's stage, hot and bright with light, the molten stage, with hot mass but without light, and the third—in which the planets form a solid surface with determined ocean-basins. Then vegetation, though not thick, follows, when the fourth stage or, the Terraqueous-stage commences, with all its bustling life and its source, the surface being cooled wholly by this time. The fifth stage begins when the oceans disappear, and the vegetation and the animal life are in the peril of destruction. (Eg. Mars). Then follows the Dead stage, when the air disappears or departs, from the planet and leaves it a dead planet, with nothing but cinders, to wander in space to its end. This is the evolution and the end of the planets. And Mars now undergoes the fifth stage, as we find it after deep observation. For centuries, men had gazed at the heavens and they speculated about life on other planets and Mars was one which, curiously enough, formed their subject of observation, till one fine evening, in 1877, Giovanni Schiaparelli, of Milan, looked through his telescope, at Mars and saw something, that transformed the speculation into a scientific problem. Years together, he had been peering at Mars. He had seen, as others had, the bright orange patches, believed to be dryland, the bluish green dark patches as seas, and the glittering white polar caps which waxed and waned with the Martian seasons. But now he was observing a little more clearly than usual, for in that year Mars was as close as it ever gets to the Earth—35 million miles.

The atmosphere being fine, Giovanni discovered faint dusky streaks linking bright Martain 'land' areas with the darker 'Seas.' These he named Canali—equivalent to channels. These canali he discovered, had the surprising feature of doubling, particularly in the months when the polar caps melt. In the course of that time a single dusky line would be doubled into two parallel lines, following the original course.

Mistakenly translated 'canali', (implying constructed waterways), the canali revived a speculation about the probability of life on Mars. And Schiaparelli too never contradicted the above supposition though he had his own doubts about it and thus created a new problem, to be solved.

In the United States, a brilliant and wealthy American, Percival Lowell, a Harvard graduate with honours, when he heard about the Canali, at once decided to devote his fortune and talents to studying the planets, especially to solving the riddle of Mars.

In his Arizona observatory, with the able assistance of his collected staff, by 1894, when Mars was again close to the Earth, Lowell had the best chances of observing the red planet. Thousands of observations were made and by the time of his death in 1916, Lowell's observations of Mars were the maximum, when compared to any other astronomer.

Where Schiaparelli had been doubtful about the Canali, Lowell was positively sure. His drawings showed the planet covered with an intricate geometrical net work of 700 single and double canali, and stated that Mars is inhabited, and we have absolute proof. To prove his points, Lowell wrote three books among which "Mars as the abode of life" deals with more of the facts about Mars.

Mars, he believed, is a dying planet. Once the home of a thriving, highly intelligent civilization, it is now drying up, losing its life supporting water supply. The red areas, detected thro' the telescope, are scorched deserts (for there are no mountains on Mars according to Lowell). And the only wet areas are the polar caps, because much water is left there due to the continuous melting of ice. So in a desperate attempt to prolong the fertility of their planet, the Martians (might) have constructed an enormous net work of canals, which carry water from the frozen polar caps to the dark irrigated areas; where the Martians have their habitations. It is indeed a neat achievement to keep this enormous volume of water from one polar cap to the other. Lowell had a ready explanation to the change of colours of these canals and the dark areas, which he attributed to the vegetation of the place which advances with the moisture towards the equator.

Lowell's theory, in his own words, "that the drying up of the planet is certain to proceed until its surface can support no life at all. Slowly but surely time will snuff it out. When the last ember is extinguished the planet will roll a dead world thro' space, it's evolutionary career, for ever, ended."

Presumably, the Martians, an intelligent race would be, feverishly hunting about for other planets to which they could migrate, and the earth is the closest, and the most suitable neighbour. And no doubt, as the scientists say, that the periodical visits of the 'flying saucers', signify something connected with Mars.

Really Astronomic science of the present day knows a great deal about Mars, that Lowell could only guess forty years ago.

The Martian atmosphere has been detected and found to be thin about 1/10 as dense as ours and comparable to our high stratosphere 11 miles above the Earth. The gravity of Mars is only 38% of that at the earth's surface, and the amount of air per unit area of the surface being 2/9 that of earth and the boiling point of water on Mars, being calculated will be 44°C or 111°F.

The mountainless Martian deserts are covered with the volcanic ash, and silica, with the basic compounds of sand present in large quantities. Surface temperature, which is the deciding factor, of the possibility of life on Mars, is severe when compared to the Earth's standards, but not impossible. Similar to Earth, Martian temperature

varies with the seasons and the latitudes. However, since Mars is further from the Sun, its average temperature is 60°F colder than ours. The variations of temperature are large and the thin atmosphere around Mars permits it to be so. In summer at noon the Martian equator may reach 90°F. Yet, at night it will drop to 40°F below. So human beings might survive, if they had ample clothing, against the severe cold.

What Lowell believed that Martian Polar Caps were of snow and ice, has now been proved to be a fact. The lack of water vapour in the planet, attests the scarcity of water and truly supports the concept of a dry-planet, as Lowell has predicted; despite the huge areas of the Polar Caps, there is little water left on the planet.

The belief, that Lowell had, that the planet Mars changed colours which was attributed to the vegetation of the place, has now become a theory which is still widely held in support, but botanists say, that lichens and mosses are the only plants known to survive in Mars's cold, thin, Oxygen-starved, atmosphere. There is another argument which some experts believe, that the Martian dark areas are due to the salts in the Martian rocks which change their hues with absorption of moisture.

There is a general agreement that life of some sort exists on the red-planet. But as we know, animal life, is either non-existent or extremely primitive. Certain plants can survive in an atmosphere rare with Oxygen, by manufacturing it by photosynthesis, to serve their needs.

And only a few worms can survive in an atmosphere free from oxygen. Life on Mars, for most of the scientists is still a puzzling question. Mars, once abundant with oxygen in its atmosphere, after thousands of years, combined with the iron present in the Martian soil, formed ferric oxide (red oxide of iron) which gave its distinctive red colour to Mars, and so, had the name red-planet. Meanwhile as the oxygen vanished from the atmosphere, an intelligent race, may have mastered the secret of artificial photosynthesis and thus, Martians may be manufacturing their own oxygen from the plentiful supply of carbondioxide present in their atmosphere or from the ferric oxide abundant in their soil. And to determine the question of the existence of an intelligent race on Mars, the canals are by far, our most magnificent clue. If they happen to be the same as Lowell has expected then the solution of the possibility of life on Mars will go without proof.

Mars, with its two satellites, Phobos and Deimos, like other planets and their satellites is too cool to give off light of its own but depends on the Sun for the relative light which is reflected on it.

With the further progress of astronomical science, we can hope for the sharp solution of the 'Canali' riddle and the life-question on the Mars,

once and for all, and some day we may hear space travellers unfolding the truth about the intelligent race of Mars and their ruined globe.

Balaraman, V Hons. (Maths.)

Alberuni's Discovery of India

The North Western passes of India have been described as the golden gates to the gold of the plains. From time to time avalanches of alien hordes irrupted through these mountain passes and swept the plains of Hindustan. Some of them changed the dynasties and destinies of India. That of Muhamad was one such; and it effected no permanent change. The horrible spectacle of the plunder of the plains, the holocaust of heathens, the burning of temples and the breaking of idols vanished like a phantasmagoria.

The court of Muhamad was the focus of the Eastern world and poets sang the glory of Ghazani. 'Shahnama'—the greatest intellectual tribute ever paid to an Eastern monarch—was presented to the Sultan. The author of the edifying eulogy was thrown down from the heights of hope to the depths of despair. It was not Firdusi alone that was disappointed. There was a prisoner among the courtiers who cordially disliked Muhamad. Is not Muhamad another Midas, taking pleasure in counting his glittering coins and casting contemptuous glances at philosophers and poets who thronged around him? There is a gang of panegyrists who will well pick up the silver coins the Sultan throws at them. Alberuni thought of dedicating a 'shahnama' of his own. But could he win the favour of the king? Alberuni was pessimistic. The astrologers, eminent poets and scientists might add to the attraction of an already glorious Court and they were allowed all pleasures which courtiers could command within the palace precincts. Beyond this Muhamad would not allow them to go. Then why should this scholar-prisoner from Khive be disappointed? Ibn Hasan Maimandi, the minister of the Sultan reminded Muhamad occasionally that Alberuni was the bitterest political antagonist of the Conqueror. Alberuni admitted it and ventured to say that the Sultan's conquest and vandalism would lead to nothing. He did not dedicate his work to Muhamad.

The death of Muhamad led to an intestine struggle. Alberuni was awaiting the issue of the struggle. Masud was placed on the throne and Alberuni dedicated to him "Canon Masudicus" his monumental work on astronomy. Masud accepted it and smiled on him. Alberuni decided

To follow knowledge like a sinking star
Beyond the utmost bound of human thought.

Naturally India attracted him. He studied sanskrit, the language which the entire Arabian world abhorred. He had to face further difficulties: but his thirst for knowledge was insatiable and he would not return until he had learned what Hindustan was. To him India was a temple, a pantheon full of curiosities, a receptacle rich with the spoils of time. But the access to it was not so easy; and Alberuni aimed at the archives as Aladin at the lamp. There was a repulsion about it and those who guarded the treasures looked at the visitor with suspicion and shouted aloud to keep aloof. But it was a common quest and repulsion had no room there. The hymns of hate ceased.....Alberuni travelled extensively in India, talked to the Brahmins and taught them what he knew. It was an exchange of ideas, perhaps the earliest between the Arab world and India. Alberuni collected materials for the work which he had in view and returned home. Alberuni's approach to India was unique. Muhamad came, saw and conquered—more literally, plundered—India. Alberuni came to discover India.

In 1030 A. D. Alberuni finished his "An Enquiry into India" (Tahkik-I-Hind) the earliest scientific history of India ever written by a foreigner. It has often been lamented that historic spirit is conspicuous by its absence in India and that India has no Thucydides or Livy but only Vyasas and Valmikis. To a large extent it is true. But it shall not be forgotten that the early history of India is precisely the history of her culture. We must investigate how India withstood the impact of foreign ideals or imbibed them; how it evolved a cultural pattern and how its many-sided development was possible. In Alberuni's edifying work we will not find many lists of dynasties and wars. Political facts and figures are conspicuous by their absence. It is only a graphic description of India's past. Alberuni allows India to speak for herself. Almost all systems of science and all schools of thought are found in it. It is an amalgam of ideas. In Alberuni's words it is "a farrago of materials never sifted by the sieve of critical examination." That he was a critic of high calibre cannot be gainsaid.

The object of his work was to "compare the theories of the one nation with those of the other simply on account of their close relationship, not in order to correct them." Alberuni was well versed in Greek thought and Christian doctrines. He arranges a meeting of Plato, Aristotle and other sages of the West with ancient Indian philosophers and pundits, and it is to such a symposium that Alberuni invites us. No nobler purpose can be served. He was not merely an interpreter of India to the Arab world; he wanted to introduce India to the West through the medium of Arabia.

'Bhagavad Gita' that 'Kohinoor' among India's works of antiquity was for the first time brought to the notice of the Arabs by Alberuni. He left the further works to his successors. Europe at that time had not yet emerged from the dark ages. They were quite ignorant of the East and the voyages for treasure hunt began still later.

The author is no less fascinating than the work. Alberuni rose above his age and his clarity of vision, candid views—free from the colour of bias, religious or other—are mirrored in his work. Centuries later a little group of scholars tried to imitate Alberuni. Abul Fazal imitated his style but lamentably failed. Ibn Batutta also can hardly claim to stand beside Alberuni. These later historians lived and worked in an enlightend era. Alberuni was a solitary genius engaged in the work of his own choice viz. initiating the East to the West and vice versa.

The bitterest comments of Alberuni can be applied to the India of today. His animadversion is free from all prejudices which belonged to the age in which he lived. He wanted India to come out of her shell and mix with the outside world. He observes "If they travelled and mixed with other nations they would change their mind, for their ancestors were not as narrow minded as the present generation is." It was the contemporary state of Indian culture that he deplored. India shall not be content with her 'mummified civilization.' She shall not rest on her own laurels.

Alberuni laughed at the silly notions of the Brahmin pundits, their verbosity in composition and above all their "touch-us-notism." He himself was a 'philosopher' first and historian second; and his history is the earliest example of scientific history in Asia. Among the illustrious annalists of Asia the versatile Alberuni will linger long in our memory, and 'Tahkik-I-Hind' will stand the test of time, for Alberuni wrote for today and tomorrow.

N. R. Kunhikuttan, III (Hons.) History.

The Powell Statue

Calm and heavy the air
Dull spirits and weary brains
Darkness had crept unaware
And naught but silence reigns.

Amidst the gloom he stands
Clad in white attire
A scroll of paper his hands
Hold in sublime ire.

Solemn and steady his looks
Pierce the hearts of men
They seem to read like books
The secret minds of women.

A mystic tragedy surrounds
His straight and revered form
Many the clamouring sounds
That create an endless storm.

Many came and many passed
Beneath his lively presence ;
They before him paused
And learnt life's lessons.

Young and old, they crowd
The spot he long adorns,
Their whisper is his shroud
Which forever he dons.

He hath fed flickering love
That child of foolish hearts,
They did brightly glow
Beside his lively parts.

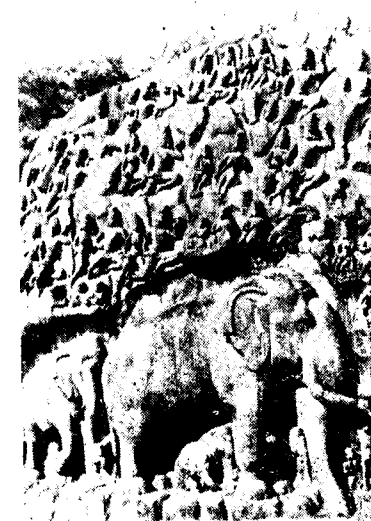
He hath seen loving hearts
And hath known longing hearts
And hath noted sickly hearts
And hath felt fading hearts.

Oh ! were he alive to tell
A tale of joy and woe ;
But, the voice of the ringing bell
Which be his knell, cries " No ".

D. Dorai Raj, III B.A. (Economics).



At Mahabalipuram.



Photos by: Bhupendra Sanjrikar,
(III B.A.)



At Ooty.

Photos by : P. Narayanan, (III B.Sc.)

COLLEGE DAY SPORTS



Mr. C. Subramaniam, Minister for Education and Finance, Govt. of Madras, addressing the gathering.



Mr. T. S. Ramachandran, I.C.S., Winning the Old Boys' race.



The Principal reading his report.

Principal's Speech on the College Day

At the outset I have a very pleasant duty to discharge. It is that of extending to our President a most cordial welcome to the College and to convey to him our sincere gratitude for his ready and willing acceptance of our invitation to be present here this afternoon, to preside over our Annual-Sports and College Day, and to give away the prizes. It has been a source of great joy and gratification to us in this College to know that our old students are amongst the most distinguished sons of India. The President of this evening's function is one such. He has to his credit more than two decades of selfless service to our mother-land. He was in the forefront of the struggle for our Independence during its most critical stage and now he occupies the post of Minister of Finance and Education, an eminence in the public life of our State that ordinarily does not fall to the lot of Presidencians. We are proud of you, Sir. We consider it a great privilege to be able to welcome you to our midst. Let me now offer an equally cordial welcome to the many distinguished guests who have made it convenient to be present here this afternoon, to the members of the Old Students' Association, and to all those who have very kindly gathered here in response to our invitation.

We celebrate our Annual-Sports and College-Day with eclat and enthusiasm and on this occasion it has been customary with us to present to those assembled here a report of our record in the field of games and sports. But since we have no separate College-Day, you will pardon me if in the end I should give a brief account of our achievement in other fields, in extra-curricular activities, in the University Examinations and in research. Our aim here has been that of the total development of the young men and women left to our charge and so we are at all times mindful not only of their physical, but also of their intellectual, cultural and social well-being.

During the year, the College participated in all the tournaments open to men and women. In tennis we won the inter-collegiate league championship. We won all the matches in our zone and in the inter-zone final, we beat the hitherto invincible Loyola College. We were the runners-up in both singles and doubles in the knock-out tournament conducted by the Madras University and in the Loyola College tournament. Our flag also went up in the knock-out tournament conducted by the Madras University. In the inter-collegiate Hockey League, we had the distinction of being the winners. In the inter-zonal Hockey match, however, we were defeated by the Madras Christian College. In the volley-ball and basket-ball tournaments we began well, but Christian beat us in volley-ball and we went down in basket-ball. Among individual players who brought glory and fame this year I must mention Mr. A. J. Udayakumar, our tennis captain. He had the honour of



Our boys.



Our girls.

being chosen captain of the Madras University's team. To him, in particular, we owe, all our victory in tennis in the inter-collegiate league tournament. Mr. Narasimhan partnered him ably and had the distinction of being chosen to represent the University. Another outstanding player that we have is Sri Vaidyanathan, Captain of our hockey team. He was chosen to represent the University and came in for special notice by reason of his excellent performance at the inter-university hockey tournament at Bangalore. In cricket, it is true we do not have giants of the type of Sri C. D. Gopinath, but we are proud of M. K. Velu, our spin-bowler. He had the honour of being chosen to represent the University and State and last month he played for the Madras Cricket Association against the Silver Jubilee Overseas Cricket Team.

Our women students have not been any whit behind their brothers in their record in games. They were the winners in the tennikoit tournaments and in tennis they were the runners-up. Special mention has to be made of Miss Kamala Daniel, Miss Saraswathi Reddy and Miss Annie Cherian, who are the outstanding women players of the year.

Before I finish my account of our achievements in sports and games I must here put on record the valuable assistance that our Physical Director Sri P. R. Subramaniam gave to the Corporation of Madras without which the pitch for the test cricket at their stadium, I dare say, would not have been possible.

Amongst the extra-curricular activities of the College during the year, the pride of place has, no doubt, to be given to our Union. It was inaugurated by His Excellency Sri Shri Prakasa and had the privilege of listening to Miss Muriel Lester amongst many other distinguished personages. It organized for the first time, an inter-collegiate staff debate and a symposium on the welfare State, the latter of which brought together on the same platform public men of different political shades. The high light of the Union's activities this year was the Mock Trial of India before the International Court of Justice staged colourfully on 29-1-1954, largely through the initiative of its energetic President Mr. Habibullah Badshah and his able colleagues Messrs. Subba Reddy and Gnana-prakasam and Miss Hensman. I am happy to be able to say that the Union has started a fund called the 'Presidency College Assembly Hall Fund' following the suggestion made by our Chief Minister Sri C. Rajagopalachari in the course of the last academic year, when he addressed our students. Furthermore, the Union has also started an organisation called the "Security and Service Squad" consisting of young men and women who do selfless service on all occasions in the life of the College, big or small, and who by gentle persuasion and example convert their friends to the way of orderly life and disciplined conduct.

As in the previous years, quite a few members of our Union distinguished themselves in oratorical contests and debates. Miss Benodini

Hensman won three individual prizes in the debates at Delhi. She was one of the team of two chosen by the Madras University and which won the trophy at the Inter-University Debate held at Waltair. Mr. Chidambaram won a special prize at the Y.M.I.A. debate, Miss Padma Narayanaswami, second prize at the inter-collegiate debate at the Madras Christian College, Miss Kalyanalakshmi, the second prize in the inter-collegiate debate at Vivekananda College and Miss Reyma Varma, the second prize at the Hind Kala-Mandir Debate.

In recent years we have not had such a large number of young and talented speakers and actors as we have this year. Our Dramatic Association won a cup at the Engineering College Dramatic Competition. Our team consisting of Miss Anandalakshmi and Miss Padma Narayanaswami won the shield for our Economics Association at the debate conducted by the Loyola College. Miss Anandalakshmi also got the first prize for individual merit in the said debate. Messrs. Abdul Samad and V. Mahalingam annexed the Rolling Cup in the Inter-Collegiate Tamil debate held at the Government Engineering College. Mr. Thirunavakkarasu won the first prize in acting in the inter-Collegiate Tamil dramatic competition at the Stanley Medical College. The students of the Telugu Department have been responsible for annexing, perhaps, the largest number of cups and prizes. They got as many as four rolling cups, the coveted Sri Vavilla Venkateswara Sastrulu Rolling Cup for Telugu Oratory, the Sri Tenneti Viswanathan Rolling Cup, the Dr. M. S. Giri's Rolling Cup and the G. Varalakshmi Rolling Cup. Messrs. B. Radhakrishnan and P. Sathyanarayana constituted the winning team in several Telugu oratorical contests.

The year under review has been remarkable, particularly, for the very useful role that our Social Service League has been playing in the economy and well-being of a neighbouring slum-area called Locknagar under the enthusiastic leadership of Professor (Mrs.) G. Parthasarathy and the willing co-operation of the members of the League. The League continued to carry on its activities of the previous year, like, milk distribution to the children of Locknagar and the running of the evening classes for the men of the area. The main achievement of the League this year has been the building of a brick hut (40' x 20') which is to house the weaving and spinning sections and a school for the children of Locknagar. The work was begun early in January and after the foundation was laid, batches of students, both men and women, went to work at the construction of the centre every morning for an hour from 8 A.M. to 9 A.M.

This year has been particularly remarkable for the lead given by our N.C.C. cadets in social work. Our N.C.C. cadets were engaged along with the other cadets of the 2nd Circle N.C.C. in the construction of rammed earth-houses near Chetput from 13th September to 4th October 1953. They have also been responsible for renovating and beautifying the rotten,

rusty and dilapidated Nissen-Hut lying to the North of our Natural Science Block. We are proud of our N.C.C. men and it is hoped that in the fullness of time, we will have quite a larger number of our young men and women in uniform. At their annual camp, our N.C.C. platoon won the coveted prize for Internal Economy and Administration. Our student both men and women have been showing a new enthusiasm for manual labour and I am glad to say that in the exhibition of students' aptitude in manual work organised for the City Colleges, our college has entered for the largest number of items.

Our record of achievement at the University examinations in March—April 1953 as evidenced by the medals and prizes that we have won, it will be seen, is a record of which we may be legitimately proud. In many branches in the B.A. and B.Sc. Honours, our Students obtained first classes and also first-ranks. Miss Indira, A. was awarded the Grigg Memorial Medal; Miss Saroja S. the Pitti Munuswami Chetty Garu Medal, the Prince of Wales Medal and the Kerala Varma Jubilee Medal; Miss T. Prabhavathi, the Candeth Medal; Miss Neela Sattanathan, the Northwick and the Eric Conran Smith Prizes; Miss Baladevi, K. V. the Jagirdar of Arni Medal and Professor P. E. Subramania Iyer Commemoration Medal; Miss Shanti, N. the Pulniandy Medal, Miss Indira, K. M. the Professor R. Gopala Aiyar Prize; Mr. V. Anandamurthy, the Maharajah of Bobbili Prize; Mr. D. Krishnamurthy, the N. N. Airavatham Prize; and Mr. Ch. Mallikarjuna Rao, the Cromarty Prize.

In the field of research, we have now Government of Madras research students working in the departments of Physics, Chemistry, Geology, History and Politics, Economics and English Language and Literature for higher degrees and since the reorganization of certain departments of the College with a view to undertake high-grade research we have had attached to our laboratories by the Government of India three senior research scholars and nine junior research scholars. Some of our laboratories, particularly, the Chemistry, Physics and Botany laboratories, by reason of the research work turned out by them in recent years, has already won for Presidency College international recognition. During the year under review the Chemistry department alone has been responsible for three research papers, two appearing in the Journal of Chemistry, U.S.A. and one in the Journal of Chemical Society, London. Results of research work in our Chemistry laboratory are the subject matter of three other papers which have been sent for publication, one to the Journal of the Chemical Society, London, one to the Journal of the Indian Academy of Science, Bangalore, and one to the Journal of Scientific and Industrial Research, New Delhi. It is the pride of Presidency College that already we have in our midst a vigorous school of chemical research. In the Department of Physics, six members of the staff and seven research scholars are working on various branches of Physics, like, vacuum technique,

electronics, light scattering, electron diffraction, spectral estimation of trace elements and molecular spectra. The work-shop attached to the department of Physics has been turning out valuable laboratory accessories. In the course of the year an electric furnace, an arc stand, a rotating sector photometer and three oil diffusion pumps were fabricated in the work-shop. An important achievement of the department has been the setting up of a large two prism glass Littrow spectrograph for purposes of research. We are also making a Finch electron diffraction camera which when completed will be the only one of its kind in South-India. The department of Botany has sent for publication, in the course of the year, a total number of eleven research papers to Indian as well as foreign Journals. Two of these have already appeared and the others are in the press.

We are glad to know that in the first 32 awards of Fellowships by the Union Government for research in the humanities, we have two of our students who passed out last March, Miss T. Prabhavati and Miss A. K. Srimathi. The former is attached to us and the latter to the University of Madras.

I have on this occasion to thank a large number of my colleagues without whose willing co-operation and hard work the record of achievements to which I had made reference in the course of my report would not have been possible. The Physical Director, Mr. P. R. Subramaniam and the Physical Directress Miss I. Rajalakshmi have been unceasing in their efforts to help our students, men and women to excel themselves in games and sports. To the Union office-bearers, in particular, I owe a debt of deep gratitude. The Union encompasses the whole life of the College and I must say that the Union office-bearers this year have fulfilled their task admirably well. I must also thank all my colleagues and the entire student body whose willing co-operation has made this function most pleasant and successful. Our College has had a long and glorious past. Our tradition has been that of an orderly and disciplined life in which both teachers and learners are participants and our record this year, I am glad to say, has been quite in keeping with that noble tradition.

May I now ask our President to address the gathering and afterwards very kindly to give away the prizes?

T. Balakrishnan Nayar, M.A., (Madras), M.A., (London.)

The True Gentleman

In times like these, when traditions are tottering, there is perhaps some good in re-affirming the definition of a true gentleman. The word gentleman according to C. E. M. Joad was invented in England in the Nineteenth Century. "Gentleman" has different meanings for different people. Although the definition of this varies, there is a verdict by the majority that the word symbolises an accepted human type which has dignified life through the ages. Whatever be the origin of a person, whatever his race, his rank, his religion, his riches, his intellect or his learning, he should be looked upon as a gentleman if he is humble, sincere, friendly to men, gracious to women, gentle to children, kind towards animals, and above all sympathetic towards those who are in distress. This type of soul will really find joy in service and live in harmony with mankind. Given below are the various definitions of a gentleman given by a few great men.

Jawaharlal Nehru:—A gentleman is a person who gives more to others, than he receives from them.

Dr. Radhakrishnan:—Anyone who is humble and tolerant, who hates cruelty and does not hit a man when he is down is a gentleman.

Sir C. V. Raman:—Like many others in English the word gentleman has varied meanings depending on the context. Whether the description would apply to a specified individual may also depend on the circumstances of the case. The real test for a gentleman is his behaviour in the situation which would ordinarily bring out the worst aspects of human life.

William Hazlitt:—A gentleman is one who understands and shows every mark of difference to the claims of self lore in others and extracts it in return from them.

John Ruskin:—Gentlemanliness, being another word for intense humanity.

Victor Hugo:—He is the best gentleman who is the son of his own deserts.

Cardinal Newman:—It is almost a definition of a gentleman to say he is one who never inflicts pain.

William Shakespeare:—We are gentlemen, that neither in our hearts, nor outwards eyes, envy the great, nor do the low despise.

Ivor Norello:—A gentleman is one who does not know he is one.

OUR ARTISTS



The Shepherd.

(I. B. Jayaram, III B.A.)



Goddess Durga.

(R. Seshadri, III B.Sc.)



The River.

(M. S. Anand, III B.Sc.)



Beyond the Horizon.

(V. Ramamurthy, IV B.Sc.)

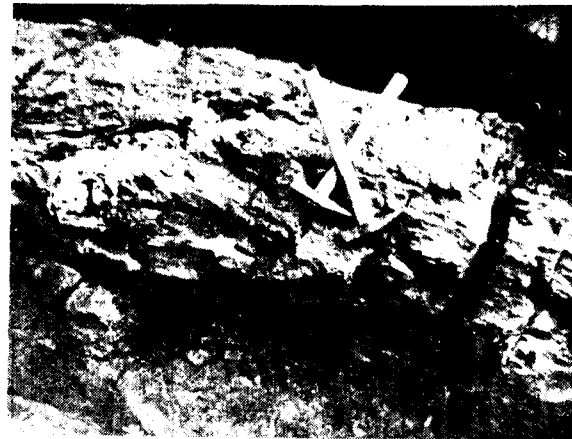
A PAGE FROM A GEOLOGIST'S ALBUM

Wave! who's comest thou with all might
Thou very poor rock to fight!

A Fossil Wood Tree



Photograph 1



Photograph 2

Cocoanut Tree buried by a Dune



Photograph 3

A series of Snakes?
No! only wind-formed ripple marks!



Photograph 4

Photos by: S. Viswanathan, B.Sc.,
1 Year Post-Graduate (Geology).

Rafeal Sabatin:—One whose word is never pledged in order to deceive, whose actions never sow the seeds of shame, and whose dignity is of such a quality that he is never under the necessity of standing upon it.

L. Stanley, IV B.A. (Economics.)

A Page from a Geologist's Album

The Geologist has many a miracle to narrate to the common man. His constant delight is to unravel the mysteries of Nature. He takes pleasure in observing Nature in her ever-changing moods. He reduces the facts of his observation to order and harmony and tries to understand in however small a measure the mind of the great Designer.

Photographs shown on the left hand page are from a Geologist's Album and they are explained below.

Photograph 1:—Any casual visitor to a sea shore is indeed attracted by the waves. Waves are one of the most fascinating features of Nature's beauties. Photograph 1 shows how waves are so fascinating. Waves of seas and oceans are generated by the wind blowing in irregular gusts and pressing unevenly upon the surface of the water, which is thereby thrown into undulations. Once formed, these undulations are maintained and increased by the pressure against their windward sides, and so are driven forward in endless succession.

Photograph 2:—A tree is nothing of a strange thing to the common man. But a "fossil wood tree" is indeed a strange thing to him. Photograph 2 shows a "fossil wood tree". Tree trunks millions and millions of years old are preserved even at the present day as fossil wood. This is how fossil wood is formed. Water carrying minerals in solution acts on the tree trunks and slowly replaces them by the minerals carried in solution. The fact that such replacements take place volume for volume is shown by the amazingly complete preservation of the fine texture of the original tree so well seen in the photograph.

Photograph 3:—To the common man Dunes are most enchanting. Photograph 3 shows a Dune. A Dune is just wind blown debris, usually sand, that has accumulated to form a rounded or irregular hillock. The growth of a Dune is started by an obstacle, such as a stone or a bush which breaks the force of the wind. The resulting heap of sand grows to a height of many feet. The Dune is capable of burying even coconut trees and this is what is seen in the photograph. The surface of the Dune is covered with small parallel ridges, an inch or so in height. These are called Ripple Marks and these are seen in the photograph.

Photograph 4 :—Where currents sweep granular sediments along the bottom, the surface of the resulting deposit develops parallel ridges resembling the ripples on the surface of a pool of water. These are known as Ripple Marks. These are also formed on the land where sand is drifted by the wind, as on Sand Dunes. Photograph 4 shows ripple marks on a Sand Dune.

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Annual Sports and College Day—A Review

The official day on which the Annual Sports and College Day was held this year happened to be a Saturday, the 6th of February—unlike last year when it was on a week day. I suppose this had its advantages—a restful morning for the staff, convenience for the guests and old students of the College, a breather for the competitors, and of course much needed time for the students, especially the ladies, to make themselves “presentable” for the occasion. Thanks are due to the Physical Director for his forethought!

No doubt it would be a digression, but mention must be made about the activities during the course of the week leading up to Saturday. To restrict unwanted crowds, and unwarranted entry, a strict system was adopted in the issuing of tickets, suitably coloured to denote the departments of Arts, Science and Natural Science. These were distributed by volunteers during the course of the week from the 1st to the 6th morning. In the evenings the heats, and finals of some events were carried through. Of course, as is customary, the ladies' items, excepting those reserved for Sports Day, were quietly completed “in camera”.

Saturday 6th dawned to be one of the usual hot February days. The NCC were in competent command, rendering efficient service and maintaining “law and order”. The Physics department was kind enough to supply the microphone arrangements, and to its credit is the mike's smooth functioning, barring the commentators I presume! But they only did their best!

Between 1 and 2 p.m. the crowd of students began to slowly straggle in sometimes in large groups, and sometimes in twos and threes. A psychologist standing by the gates and keenly observing the various groups of students coming in, and also those watching these groups entering from the side lines, would have been able to draw a wealth of material for, any research that he (or She) may be undertaking.

Exactly at 2 p.m.—our Physical Director is quite a stickler for punctuality—the starting gun roared, and the 110 metres hurdles for men

was on! Even before the race started the 1st and 2nd places were decided since there were only two competitors. The Men's cycle race was an interesting one with a close finish, but the standard was not as high as last year. Keen enthusiasm was evinced by the sporting spectators for the women's items, and the 100 metres race was particularly entertaining due to the intensity of competition! Before the competitors had reached the finishing post, quite a few of them had some falls! The next event was the Staff Race, (Men) and four members of the staff bravely stepped out to compete. Three of them had no chance at all, since the fourth, Mr. Joseph is an ex-university Athlete, and he very easily won the 1st place.

It would be wrong to assume that the Staff Race for Ladies was a race. They had to kneel on the good earth—woe to their beautiful sarees—and cajole for tortoises to ‘toddle’ to the winning post for them.

The old students' race, two for men, one for those over 50, and the other below 50, afforded interest. The Old Students' race for women was held in the form of musical chairs, since they were in various stages of life, and so did not wish to exhibit their prowess in running. All the same, the item proved that weight was of minor importance for winning the event.

Great interest was centred in the 400 Metres race for Men because on this depended the crowning of the Individual Champion for the year. John Brown, last year's champion was ahead in the championship table with 19 points, and Devraj Dhanaram a close second with 18 points. By winning this item in a remarkable manner, Devraj Dhanaram secured 21 points, thus clearly securing the coveted Championship Trophy.

In the women's relay, only the Arts and Science Departments competed, and in a well-contested race, science gained a narrow victory. The Cycle Race for women provided an interesting interlude in that Miss Fathima lost control and went completely out of the tracks near the finish, and had a minor collision against the ropes. Miss Malathi Bolar, who was consistently third (and last) followed, and collided with Miss Fathima. The latter, being on a lady's cycle, managed to complete and come second, whereas Miss Malathi, on a gent's cycle, was unable to mount again, and so gracefully withdrew. Miss Krishna Jalene was an easy winner, having led all the way. Incidentally, it must be stated that Miss Fathima won the Individual Championship for women.

In the men's relay, the staff did not compete (probably due to their magnanimous nature) and the present succeeded in defeating the past students. The Mixed Event drew a large number of couples, and provided enormous amusement to the spectators, since it was concerned with the

wearing of sarees by the gentlemen, aided by their partners—of course not the sarees the lady partners were adoring, but separate once being specially provided for the event.

With this, the Sports came to a happy conclusion, and were followed by the reading of the Report by our Principal, Mr. T. Balakrishnan Nayar, and a humorous speech by the President, the Education and Finance Minister, Mr. C. Subramanian—an “old boy” of our College. The finale was a sumptuous tea in the Fyson Park Grounds, which afforded an ideal setting for the reunion of the old students, and exchange of fond memories among them, and the usual bon homie and camaraderie among the students.

C. M. Sundaramurthi, V. Hons. (Economics.)

Unemployment in India*

In the contemporary literature on Economics of Full employment the causes and remedies of unemployment constitute the theme of an elaborate study. Lord Keynes, assuming “as given the existing skill and quality and quantity of available equipment, the existing technique, the degree of competition, the tastes and habits of the consumer, the disutilities of different intensities of labour and of the activities of supervision and organization, as well as the social structure including the forces other than variables....., which determine the distribution of the national income,” enunciated his path-breaking general theory of employment. It was a theory conceived and elaborated against the background of an industrialised economy and as such great care should be exercised in applying it to the conditions of under developed economies.¹ Briefly speaking Keynes distinguished three types of unemployment (1) involuntary unemployment (2) Frictional unemployment (3) voluntary unemployment.

Involuntary unemployment is said to prevail “if in the event of a small rise in the Price of wage-goods relatively to the money wage, both the aggregate supply of labour willing to work for the current money wage and the aggregate demand for it at that wage would be greater than the existing volume of employment.”² This involuntary unemployment arises from deficiency in aggregate demand. It is mainly cyclical in character and has been recurring in all advanced economies from time to time.

* This article has grown from a lecture delivered by the writer at the first session of the Madras Economics Students' Convention on 22nd October, 1953.

1. In this context we can ill afford to forget the warning given by Prof. Schumpeter “..... Practical Keynesianism in a seedling which cannot be transplanted into foreign soil; it dies there and becomes poisonous before it dies—refer Ten great economists—Page 27.

2. General Theory—Page 15.

Frictional unemployment has been defined as “unemployment due to a temporary want of balance between the relative quantities of specialised resources as a result of miscalculation or intermittent demand; or to time lags consequent on unforeseen changes; or to the fact that the change over from one employment to another cannot be effected without a certain delay, so that there will always exist in a non-static society a Proportion of resources unemployed “between jobs”³. In other words, Frictional unemployment is one “that exists because the unemployed men and the skills and locations do not match”⁴. Sometimes it is characterised as the unemployment arising from certain structural factors in the economy⁵.

Voluntary unemployment is said to prevail “due to the refusal or inability of a unit of labour as a result of legislation or social practices or of combination for collective bargaining or of slow response to change or of mere human obstinacy, to accept a reward corresponding to the value of the product attributable to its marginal productivity”⁶. To vary the expression, voluntary unemployment is a state of affairs in which individuals do not seek work since to them the marginal disutility of employment is greater than the marginal utility of the real wage offered.

To Lord Keynes the concept of full employment is consistent with frictional unemployment and voluntary unemployment. Adhering to the Keynesian tradition, Lerner speaks of the unemployment which results from a general insufficiency of jobs (characterised as deflationary employment) and the unemployment due to workers having wrong skills or being located in the wrong places (called Frictional unemployment) Mrs. Joan Robinson however does not regard Frictional unemployment as consistent with Full-employment. To quote her words “... it is impossible to make a hard and fast distinction between unemployment which is due to frictions and the unemployment which is due to deficiency of demand. So long as frictions are strong and demands are constantly changing, absolute Full employment.....is unlikely to be obtainable.”⁷

The main body of the theory of employment as enunciated by Keynes and elucidated by the followers, however, has not taken cognizance of the peculiar type of unemployment which is so characteristic of an underdeveloped economy.⁸ This has been termed in recent writings as ‘disguised unemployment’—a state of affairs in which workers, though continually employed, “participate in their family income without contri-

3. General Theory—Page 6.

4. Economics of Employment—Lerner—Page 18.

5. Refer—U. N. Report on National & International measures for Full employment.

7. Joan Robinson—Essays—Page 13.

8. Mrs. Joan Robinson, however, has referred to the emergence of disguised unemployment in a developed economy i.e., the movement of workers, consequent to a decline in economic activity from more productive and more remunerative employment to less productive and less remunerative employment.

buting to it to any noticeable extent.”⁹ The first reference to the disguised unemployment—which is a consequence neither of friction nor of deficiency of aggregate demand, but of insufficient economic development was made by the U. N. Committee on national and international measures for Full employment. The committee referred to three types of unemployment (1) that resulting from a lack of the complementary resources necessary to keep labour employed, (2) that arising from certain structural factors in the economy, (3) that resulting from the deficiency in aggregate demand. Referring to the unemployment arising from shortage of capital equipment or other complementary resources the U.N. Committee observed, “In the underdeveloped countries the lack of capital equipment is a crucial factor in large scale unemployment, which although it may not emerge in the form of urban unemployment is nevertheless reflected in the fact that a large part of population could be diverted from agricultural occupations without any decrease of agricultural output.” As, this committee was not commissioned to examine the problem of the disguised unemployment, the U. N. appointed another committee to investigate into the question of “unemployment, and underemployment in underdeveloped countries and the national and international measures required to reduce such unemployment and underemployment. The committee classified unemployment into (1) cyclical (2) seasonal (3) technological (4) disguised. The committee, however, felt that the term underemployment would be more appropriate to describe the situation that obtains in backward economies. Like its predecessor, it recognised that the underemployment of the underdeveloped countries arises, not from a deficiency of demand but from a lack of co-operant factors of production.

Thus it would be clear that in all primary producing or mining economies, the problem of the disguised unemployment is very acute. It is now a firmly established contention that greater the employment provided by agriculture, (greater the proportion of population dependent on agriculture) the more backward an economy is. At present, there is a wide chasm between per capita income in industry and per capita income in agriculture. This discrepancy exists primarily because there are vast and densely crowded areas such as China, India and other countries of the Far East and Middle East, where almost the entire community is dependent on agriculture, although the land offers productive work only to a part of the working population. Industrial progress has by-passed these territories which, covering over half of the world's population, constitute the underdeveloped world. Millions in these areas eke out a precarious livelihood on submarginal land; others work better land with outmoded tools; but even where yields per acre are not unduly low, yield per head is invariably low, because too many people share in the output. Dependent on agriculture, with no alter-

9. Industrialization of backward areas—Mendelbaum—Page 2,

native avenues of employment, the workers share in the farm income without contributing anything towards it. With the growing pressure of population on land, an expanding army of labour force is forced to work on fragmented or over crowded holdings where their productivity is nil or almost nil. Thus the mass phenomenon of disguised rural unemployment is the most formidable problem of the densely populated under developed economies.

Mass rural unemployment apart, the problem of urban unemployment, though not stupendous as the former is assuming alarming proportions. The increasing pressure on land has forced a large number of able-bodied persons to go to towns and cities in search of employment. They are mostly without education and possess but little technical skill. There is, therefore, keen competition for unskilled jobs in factories and in a number of small occupations; the tertiary sector, especially the domestic service absorbs also a good deal of this labour. Hotels, restaurants, stations and markets are other sources of employment. Most of these occupations are generally over-staffed and the wages paid consequently are extremely low. Underemployment of unskilled labour apart, the most disturbing trend in the urban sector is the growth of unemployment amongst educated, which is sometimes characterised as white-collared unemployment. Thus it should be borne in mind that rural and urban unemployment are interrelated and hence they must be viewed in an integrated perspective for any effective solution.

II

Mass unemployment, either as under employment or as disguised unemployment, has been with us as far back as we can remember. Its awareness is manifest in the fact that the nationalist movement in the earlier decades of this century laid a great emphasis propagating the swadeshi idea and the promotion of khadi and village industries. The two wars to some extent obscured the issue during their duration and for a short period thereafter. In recent months, however, it has caught the attention of the public with dramatic suddenness. In the first place it has emerged in sharp contrast to the inflationary boom of the immediate past. Secondly, it has affected the urban middle-class, which is politically conscious and mentally alert. As the Planning Commission states, “To assess the magnitude of the problem in quantitative terms with the existing data on the subject is an almost impossible task. There have been no attempts so far for collecting statistical material on employment and unemployment. The only published figures at present available are the registration and placements of employment exchanges. *These figures, cannot, however, give an idea of the total volume of unemployment.*”¹⁰ Firstly, employment exchanges are confined to industrial towns and the figures of registration and placements which they compile are restricted

10. Italics mine.

mostly to the industrial and commercial sector. Secondly, even in the industrial sector, there is neither compulsion for the unemployed to register with the Exchanges nor is there any obligation on the part of the employer to recruit labour only through these Exchanges. The information regarding unemployment among the industrial workers is thus inadequate. Thirdly, in the nature of the case, employment Exchange statistics, cannot indicate the amount of disguised unemployment which is otherwise believed to exist. This means the extent to which qualified persons have to accept work which does not give them the income which persons with similar qualifications get elsewhere, cannot be assessed from these data. There is also to some extent registration of persons who are already in employment and who desire to seek better jobs. This tendency is reported to exist in the more qualified sections of registrants, but to the extent a region maintains these persons on the register of employment seekers, there is an over-estimate of the number un-employed.¹¹ Despite all these limitations the available figures of the employment exchanges do suggest a serious deterioration in the employment position particularly in the first half of 1953.

OCCUPATIONAL DISTRIBUTION OF APPLICANTS ON LIVE REGISTER.

TABLE 1.

Month		Total	Clerical	Unskilled	Technical
December 1947	...	1,71,604	44,468	81,942	42,194
December 1948	...	1,83,878	62,320	86,546	35,012
December 1949	...	2,32,310	63,519	127,676	41,115
December 1950	...	2,87,476	77,745	164,108	45,623
December 1951	...	2,88,971	85,075	162,415	41,469
March 1952	...	3,01,195	88,566	168,682	43,947
June 1952	...	3,35,652	1,10,920	1,76,864	47,868
October 1952	...	3,64,679	1,20,221	1,94,579	49,879

TABLE 2.

December 1952	...	4,37,571	1,15,964	2,24,479	not available
March 1953	...	4,25,178	1,13,448	2,14,822	—
April 1953	...	4,55,417	1,23,262	2,28,523	—
May 1953	...	4,66,228	1,28,548	2,32,403	—
June 1953	...	4,73,917	1,32,697	2,34,264	—
July 1953	...	4,93,407	1,41,001	2,38,771	—

Presenting the budget for '54-'55 Mr. C. D. Deshmukh, Finance Minister stated that the number of the unemployed registered with the exchanges rose to 522,000 in Dec.—'53.

11. Planning Commission Report—Page 650.

Table 1. See Planning Commission Report—Page 651.

Table 2. K. D. Jalan—unemployment problem in India—Page 5.

An examination of the above tables would reveal that the number of persons registered had increased by more than 50 per cent between March 1952 and July 1953. On the other hand the number of vacancies notified and the number of placings had been diminishing steadily. Taking the public and private sectors together, the placings which were on an average about 34,000 per month in 1952 had fallen by the middle of 1953, by nearly 50 per cent. The unemployment in the urban centres has certain occupational and regional characteristics. For instance, the decline in employment did not seem to have seriously affected, highly skilled personnel, but the position in respect of semi skilled and unskilled workers has been steadily deteriorating since October 1952. The most alarming deterioration has, however, been in respect of white-collar unemployment particularly in the states of Madras, Uttar Pradesh, West Bengal, Bombay and Travancore—Cochin. There has been a very keen competition among those who have been in search of clerical posts carrying emoluments of Rs. 60 per month and less. In 1950, about 45,000 people were placed in employment by the Exchanges in jobs carrying emoluments of Rs. 30 per month and less, the number fell to about 44,000 in 1951, and to less than 16,000 in 1952 and in the first quarter of 1953 it was only about 2,300. In the category of posts carrying emoluments of Rs. 31 to 60 per month, the placings in 1950 amounted to 244,000 and this went up to 305,000 in 1951, but again fell sharply to 210,000 in 1952, and the placings in the first quarter of 1953 amounted to less than 30,000. The picture has been markedly different in respect of jobs carrying emoluments ranging between Rs. 61 and Rs. 100 per month. As compared to a little over 36,000 placings in 1950, they had been over 57,000 in 1951, 107,000 in 1952 and over 20,000 in the first quarter of 1953. A not dissimilar trend was evident also in respect of posts carrying Rs. 100 per month and above. The employment Exchanges also reveal the magnitude of unemployment among skilled technical personnel. On April 30, 1953, these were over 11,000 fitters and mechanics, 10,000 railway, road transport and airways workers about 6000 wood workers, over 6000 machine, shop and electrical workers and more than 2000 building and road workers. It is true that unemployment amongst the skilled workers is of a frictional nature. Nevertheless, at present, the unemployed in the urban areas include also a large number of skilled personnel. As regards the technical and managerial posts in industry, the Associated Chambers of Commerce have furnished some statistics regarding employment in their member firms. Persons employed in technical posts in these firms increased from 11,825 in January 1952 to 12,973 in January 1953 and 13,105 in July 1953. In the managerial posts the number had increased in the same periods from 13,322 to 14,510, and then to 14,766.

The data furnished above would indicate that the number of educated unemployed is not as large as the number of semi-skilled and unskilled. Yet the problem presented by the educated unemployed is a serious one.

In the last few years, the output of matriculates and graduates in India had been expanding at a very rapid rate and this had contributed in no small measure, to the increasing difficulties which the educated middle class has been experiencing in finding suitable employment. Since 1947—48, the number of passes in Matriculation examination in India had increased by 130 per cent, in intermediate examinations by about 100 per cent and in non-professional degree examinations by about 66 per cent. As the planning commission itself pointed out recently “If the present output of intermediates and graduates continues to increase, the problem of educated unemployment will be impossible of solution”.

III

Causes of unemployment:—“There has always been and undoubtedly continues to be, the chronic under-employment which is the result of insufficient economic development.”¹¹ Dealing with the causes that have aggravated the unemployment problem, the planning commission has outlined the following main factors.

- (1) rapid growth of population
- (2) the disappearance of the old industries which provided part-time employment to a large number of persons in the rural areas.
- (3) inadequate development of the non-agricultural sector from the point of view of employment (inspite of the considerable development during the last forty years, the shift of occupation from agricultural to non-agricultural sector since 1911 is only about 3%.
- (4) the large displacement of population as a result of partition.

It should be noted that the rate of population growth in India is by no means high. India's population increased by 54 per cent during the period of 1872—1941, while the corresponding figures for the U.K. and Japan are 56% and 136%. The rate of increase in India is 10.6, 15 and 12.5 in the decades ending with the census years of 1931, 1941, and 1951. The disturbing feature is not the rate of growth, but the total increase which was 42.06 million in 10 years, which in itself is larger than the population of any European Country except Germany and Russia.

It is true that unemployment is a basic problem, and in its study one must go to the fundamental features of our economy; but we must recognize that at the present moment it has an emergency aspect. As the Union Finance Minister rightly stated, “it has many aspects and its causation is multiple and complex”¹², *on the one hand there has been a rise in*

(11) Refer progress Report of the Five Year Plan.

(12) Refer Finance Minister's speech in the Council of states on September 23rd, 1953.

industrial and agricultural output, while on the other hand there has been a fall in employment. Production of food grains in 1953 increased by 4.4 million tons as compared to that of the basic year 1950—51. The index of industrial production rose from 117 in 1951 to 129 in 1952 and 134 during the first eight months of 1953. *Again while there has been a fall in money supply, paradoxically enough, there has been a rise in prices.* The total money supply declined from 1318, 78 lakhs in 1948—49, to 12,81,39 in 1951—52, and to 1267,66 lakhs in 1952—1953. Whereas the index of wholesale prices was as follows:—

Base. 1939 = 100

Pre-Korean June 24, 1950	Mid April 1951	Mid March 1952	Mid December 1952	May 1953	June 1953	October 1953
397.1	462.1	364.9	371.9	402.8	405.4	393.6

From mid-march 1952, prices have been steadily increasing. Prices however have taken a downward trend since September 1953. In October the wholesale prices index was 393.6. In December '53 the index was 392.6.

It is in this background of conflicting trends that the precipitating causes of unemployment will have to be explained:—

(a) Since 1950—51, the terms of trade of the country have deteriorated to the extent of about 20 per cent. Export prices have tended to fall and import prices have either not fallen correspondingly or have in some cases risen. In consequence, a larger volume of exports is necessary to purchase the same volume of imports as before, and this has had inevitably repercussions internally¹³. In the agricultural sector, the decline in real incomes on account of deterioration in terms of trade is likely to be brought about through declining prices for agricultural products rather than through more unemployment¹⁴. The total value of Foreign trade in 1952—53 as compared with the previous year after making allowance for the fall in prices, points to a substantial reduction in the volume of commercial activity in internal as well as external trade.

(b) Although in the industrial sector as a whole there had been no diminution in factory employment, there had been distress in particular industries and among the uneconomic units which had not been able to adjust their costs in the face of price recession. Industries like tea, jute, Mica and Shellac experienced a decline in activity, on account of weak foreign demand. Contraction in the volume of employment offered by the coal mining industry was also striking. Among the other industries which had recorded a decline in activity in the first six months of 1953, owing to the weakening of domestic demand, the most important were automobiles, structural engineering, agricultural machinery, industrial machinery and

13. Refer First report of the progress of the Five year plan.

14. Do Do Do Do

foundries. "The spurious economic activity which war-time inflation created has ceased or is languishing"¹⁵. "There is a general transition from a seller's to a buyer's market with the general psychology based on the short-fall in prices in 1952 which naturally has reacted with varying degrees of adverseness on private investment for the time being"¹⁶. The declining war-time boom however received an impetus from the Korean-war, but since the truce, there has been a break in world prices. The gradual cessation of the boom has not so far adversely reacted upon production which still has some past arrears of demand to feed it, *but it has definitely affected trade in both volume and turn over*¹⁷. "It is in the sphere of trade that the reason for the present decline in employment opportunities should be principally sought"¹⁸. Expressing the same view, the planning commission in its first progress report stated ".....the growth of unemployment is mainly an urban phenomenon caused by the sudden contraction of trading incomes".

(c) There are also other factors which in varying degrees have contributed to the worsening of the employment situation. For instance decontrol has led to retrenchment in Government offices; small dealers have been displaced from business as a result of the multi-point salestax in states like Bombay; Taxation of motor vehicles has led to a large reduction of lorry traffic. Low purchasing has reduced employment among people catering for public entertainment—in Bombay alone, a fall of 20 percent being anticipated in the entertainment tax receipts in 1953-54 as compared with 1951-52, with no change in the rate of tax.

The emergence of the unemployment problem at a time when the Five-year plan is in the mid-stream has stirred up public consciousness. How could planning and unemployment go together? A rational explanation is to be attempted. Explaining the quantitative effect of the plan on employment, the planning commission has arrived at tentative estimates. Additional employment in the industrial sector, including, the employment in small scale industries is estimated to be of the order of 4 lakhs per annum. The employment provided by major irrigation and power projects is estimated at 2½ lakhs per annum during the plan period. Agriculture is estimated to provide 14 lakhs of persons in 1955-56. Additional employment for 1½ lakhs of persons annually will be provided by minor irrigation schemes. Apart from this, additional employment in agriculture provided by land reclamation schemes would be for about 7½ lakhs of persons. The development of iron ore to feed iron and steel plants is expected to provide employment for a negligible number of 4000 persons. The industrial housing scheme is expected to provide employment for 50,000 workers of all categories. In addition 50,000 persons can be ex-

15. Refer Dr. John Mathai's speech, Hindu dated August 29, 1953.

16. Refer Union Finance Minister's speech, September 23, 1953.

17 & 18. Refer Dr. John Mathai's speech,

pected to get employed in building activity in the private sector. Road construction would provide additional annual employment for 2 lakhs of persons. Cottage industries are expected to provide additional employment to about 20 lakhs persons and provide fuller employment to about 36 lakhs under-employed persons. Bulk of additional employment (i.e. 18 lakhs) will result from Cotton handloom industry. The development of agriculture, industries and roads major and minor irrigation projects and the building and construction activities will lead to the development of the tertiary sectors i.e., there will be more demand for transport, storage, banking and other kinds of services. The planning Commission states that any estimate of employment in the tertiary sector will be difficult to make.

The question naturally arises—what has upset the apple-cart? An answer can be attempted thus. Firstly the implementation of the plan in the first two years has necessarily been at a relatively low rate "*The plan has only just started to gather momentum and therefore the full impact of the plan on employment has yet to come*"¹⁹. The present unemployment problem is more due to the insufficient rate of economic development than due to actual decline in employment. Nearly 70% of the total expenditure visualised in the five year plan is yet to be incurred.

Remedies:—Referring to the educated unemployed, the Planning Commission states that *it is only when a more rapid expansion of the industrial sector than is envisaged in the present plan takes place that there will be a possibility of increasing avenues of employment for the educated class*. As a matter of fact, the experience of other countries shows that although the expansion rate of the manual labour force employed by processing and production industries seems as a whole to have slackened to a great extent as a result of the concentration and extension of undertakings, improvements in technique, mechanization and the scientific organization of labour, these same factors nevertheless give rise to a considerable increase both in administration, financial, supervision, and marketing services and also in the preparation, organization, coordination and supervision of the processes assigned to manual workers. An increasingly important place is also being reserved for research and laboratory work. All these manifold tasks involving increasing specialization, are carried out by commercial and office workers, supervisors, technicians and managerial grades of staff of every kind i.e., by non-manual workers. These are but long term solutions to urban unemployment. In view of the emergency of the problem,²⁰ it is imperative to adopt certain short-term remedies.

19. Refer Finance minister's speech—23rd September.

20. Mr. Gorwala however feels that "the placing of emphasis on the educated unemployedis likely to be misleading "since the greatest sufferers from the present situation would seem to be semi-skilled, skilled, Landless agricultural and non-agricultural rural labourers." Refer his article in Commerce annual 1953.

The problem of educated unemployed clearly brings out the fact that at present there is no co-ordination between University education and employment. The bias of a modern graduate for certain categories of employment is due to the operation of a set of social prejudices. Certain types of business or employment involving manual or technical skill do not attract him. In fact there is a positive dislike for such jobs. There is a bitter competition for soft jobs. It is high time that educated persons are persuaded to rid themselves of prejudice against manual employment and should be encouraged to receive sufficient training for manual jobs rather than cling to clerical and supervisory jobs. As a long term solution there should be reorientation of the educational system which will infuse amongst the youth of the country, a technical bias and a regard for manual labour. *Reorganization of education must bring about a change in social values — a regard for every type of employment.* The recommendation of the secondary education commission for introducing crafts at the secondary stage as means of providing a corrective for the present educational pattern, is well conceived.

(b) The unemployment amongst engineers and doctors is largely due to their over crowding in the cities. The problem can be solved by providing employment for them in attractive rural centres enjoying the amenities of city life. In short the slogan should be "Industrialise or modernise rural areas".

(c) There must be closer contact between the Universities and the business world, so that graduates of Universities may get acquainted with various problems of business and industry and be trained to take up suitable employment in those fields.

(d) *The most important problem at present is to bring about a better distribution of educated labour force among different occupations by diverting people from occupations which are crowded to occupations where there is a shortage of personnel.* It is necessary to develop vocational counselling and guidance services so that persons might be helped to choose such studies which would lead them to suitable and readily available channels of employment. It is heartening to note that the secondary education commission has recommended the appointment of career-masters for vocational counselling.

(e) There should be a radical change in the method of recruitment to the public services of the country. "The present methods of recruitment will only produce a larger number of educated unemployed with its natural consequences". In England for instance there are five categories of posts and recruitment to each of these is determined by age-limit and not by educational qualifications. The secondary education commission has rightly observed that University degrees should be prescribed as a qualification only for certain posts of special responsibility and

for certain professional courses as for example medicine. It is indeed a strange spectacle to see a modern young man with a basic degree trying to secure any job ranging from the Lower Division clerk's post to the Indian administrative service. If there is a definite understanding as to what posts are available and at what ages, then, those who cannot hope for certain posts, would naturally divert themselves to such methods of education which would secure for them gainful employment.

(f) The Planning Commission states that "the idea of trading estates can be experimented upon if it can help to some extent solve the unemployment problem of the educated classes. The built up factory accommodation with all the other ancillary facilities (like electricity and water) will provide the right type of incentive for persons who want to work hard and have small amounts to invest".

Characterising urban unemployment as a short term problem calling for immediate remedy at the point where its impact has been abnormally heavy and sharp, Dr. John Mathai suggested the following measures:—

1. The Committee now engaged in investigating the unutilised capacity of engineering and allied industries must expedite its task including in it not merely an estimate of existing surplus capacity, but also how far with such adaptation and expansion, as can be readily carried out, it can meet further requirements.

2. Government should arrange immediately for a properly phased programme of purchases in India over the next few years of engineering stores and the simpler forms of mechanical equipment required by the Railways and by the Defence and production ministries.

3. Except where imperative considerations of foreign Exchange are involved, imports should be regulated by customs tariffs fixed at adequate rates rather by import quotas.

4. *An examination should be made of segments of the public sector where the pace of development might be worked down so that monetary and physical resources may be released for employment in the private sector.*

5. Credit restrictions should be relaxed and means devised for channelling credit into industries which can provide employment.

6. A reasonable system of compensation should be instituted for workers displaced as a result of unavoidable retrenchment.

Referring to Dr. John Mathai's suggestion to reduce the level of investment in public sector, the Union Finance Minister stated "I should like to stress, however that investment in the Public sector at this stage

and for many years to come, is of the highest importance for the development of the country's economy and it is certain over a period of years to assist the development in the private sector and that is the important point. *It is just the kind of investment which will, in course of time expand employment opportunity in the economy, because in short, it is directed towards the creation of additional social capital.....However, it appears to me that the malady is not that there is over investment in the public sector, but that investment in the economy as a whole is not high enough to sustain the increasing economic activity and employment*²¹. As regards doles, the Finance minister rejected them on grounds that they are economically as well as socially undesirable.

The Planning Commission has recommended to the state Govts. an eleven point programme.

1. Special assistance to individuals or small groups of people for establishing small industries and business under the State—Aid to industries acts or other similar legislation and in other ways.

2. Expansion of training facilities in those lines in which manpower shortage at present exists. There are several directions in which shortages of personnel exist which impede the progress of schemes under the Five year plan. Expanded training facilities will do away with these shortages, at the same time opening up new employment opportunities for semi-skilled workers.

3. Active encouragement to be given to the products of Cottage and small scale industries through the purchase of stores required by state Governments and public authorities.

4. Municipal authorities, private educational institutions and voluntary organizations should be assisted in establishing adult education centres in urban areas. In rural areas, one-teacher schools should be encouraged to be opened (It is estimated that nearly 80,000 teachers would have to be employed under this scheme.)

5. The proposed National Extension service should be handled with courage for its own sake in as much as it is fundamental to the growth of rural economy in India as well as for the immediate contribution it can make towards the solution of the problem of educated unemployment.

6. Development of road transport—the existing licensing policies should be reexamined with a view to stepping up road transport development particularly through private agencies.

7. Implementation of slum clearance schemes and programmes for the construction of houses for low-income groups in urban areas.

21. Refer—Finance minister's speech, September 23, 1953.

8. Encouragement of private building activities.

9. Planned assistance to refuge townships, which suffer from a somewhat chronic unemployment with a view to developing a sound economic base for their continued existence.

10. Encouragement of schemes for development of power sponsored by Private Capital. At present in several growing towns there is a shortage of power which impedes the maintenance of employment and development of industry. The state Government's may review the power position in different areas and to the extent that schemes for meeting power shortage have not been included in the Five year plan, send up further proposals indicating the extent to which private capital might be available.

11. The establishment of work and training camps at places where mainly, through action taken by the Government work opportunities exist, for example, in projects for slum clearance, housing for low-income groups, irrigation and power projects, road construction programmes, afforestation and soil conservation and cooperative land resettlement projects.

The eleven point programme envisages measures which are short-term in character. While short term measures are essential for reducing the incidence of unemployment, it must however be clearly understood, that rural and urban unemployment cannot be eliminated overnight. The volume of unemployment can be reduced progressively only with the quickening of the tempo of Economic development. The First Five Year Plan, as Sir George Schuster stated, should be regarded as Act I of a long drama. The essential purpose of this Act I is :

(a) to achieve the maximum possible increase in agricultural production and thereby strengthen the base of the Economy.

(b) to be a period of *preparation* for a great industrial expansion.

Thus agricultural reconstruction is regarded as the first chapter in industrialization. Nearly 44.6 per cent of the total outlay in the plan is devoted to agriculture, irrigation and power. As such the pace of industrialization visualised in the plan is very slow. With the growing conviction that greater industrialisation is the only solution to the problem of urban and rural unemployment, it is hoped, that the next five year plan would visualise a more intensive pattern of industrialization. ".....A succession of plans—is the answer to the problem of unemployment"²². "If we can start between now and the next five years about 40 new industries in different places—not in Calcutta and Bombay, not in Bihar, but somewhere right in the middle of the country we will have about 40 townships and each will provide employment to not merely 5,000, 10,000, or 20,000 labour which will be actually engaged in the factories but perhaps

22. Refer—Finance minister's speech—23rd September,

to 20 to 25 times that number." The question naturally arises how to plan for industrialization? "The process of industrialization in this country seen in its true prospective is basically a problem of the reorganization of India's occupational pattern"²³, whether this process should take the form of cottage, small scale or large scale industries will depend primarily on the following considerations.

(a) the nature of the industry e.g., whether it is a defence industry, a basic industry, or a consumption goods industry.

(b) the technological character of the industry e.g., the extent of mechanisation involved, the type of technical skill required.

(c) The relative proportions of capital and labour needed for the organization of the industry.

(d) the extent to which decentralization in production in small units is economical on the basis not merely of its private cost, but also of its social cost i.e., cost to the community.

(e) the rate at which it is desired to effect a change in India's occupational pattern. While the country has a tremendous supply of man power, the supply of mutable factors of production, such as capital equipments and plants, entrepreneurial ability, technical know-how and skilled man-power, however, is scarce. The Economic background of India, therefore warrants the adoption of a labour intensive pattern and not a capital intensive pattern. A diversified and decentralised economy, with a preponderance of small scale and Cottage industries, should be the ultimate choice of this country. In this respect Japan, China and East continental Europe provide a good example. A discussion of the details of the process of occupational readjustment, however, is beyond the scope of this article²⁴.

R. Parthasarathy, B.A. (Hons.)

23. Refer—Commence and industry minister's speech—11th September.

24. Refer—Fiscal Commission Report—Page 98.

24. Such a discussion would be as regards the pattern of large scale industries, content of the industrial policy, agricultural policy fiscal and monetary policy, the commercial policy, Tariff policy as an aspect of Commercial policy, Price policy and population control.

As regards the relevance of the full employment policy to the Indian economy, all that can be said is that such a policy is a distant goal in backward economy. In the case of advanced economies, the policy is associated with a phase of the trade cycle. There are no technical difficulties in the way of utilising the idle man-power. For under conditions of depression, there exist in the economy idle Plant, and equipment along with unemployed labour, and the problem is one of insufficiency of demand in the economy. In an under developed economy the problem is mainly structural in character. Corresponding to idle labour, there are no adequate supplies of other co-operant factors of production, such as land and capital equipment. If a programme of full employment increases money incomes in the community, but does not increase output correspondingly the main outcome would be a fast developing inflation.

From the Presidencian's Book-shelf—

Economic problems of under-developed countries in Asia—edited by B. K. Madan—published by the Indian Council of World Affairs—(A Review)

At no time before the problems of the under-developed world received so much of attention at the hands of professional economists, national Governments and international agencies. "Economic problems of under-developed Countries in Asia" is a fairly detailed study of the theoretical problems involved and of the practical problems and issues that have arisen in the economic development of India, Pakistan, Burma, Malaya, Thailand, the Philippines, Indonesia, Ceylon and Middle East. It is now widely recognized that the economic development of under-developed countries in Asia is not only important for the welfare and stability of the Far east and Middle East, but also vital for the peace of the World.

In chapter one there is an informed discussion relating to trends in forms of investment, private foreign investment, policies of capital-exporting countries as well as of capital-importing countries. International capital investment on inter-Governmental basis and the role of I.B.R.D. are subsequently discussed. Dr. Madan concludes that "Despite the pitfalls and possible hazards of investing grants-in-aid programmes with a new international garb, there are weighty arguments in favour of serious consideration of proposals in the direction of a new international economic development authority".

Chapter II is devoted to a discussion of capital requirements in Asia and the Far East in the light of the Colombo plan. As regards the rate of capital formation in this region, some rough estimates are available. Colin Clark has estimated net domestic savings at a rate of 3 per cent of national income for China and 6 per cent for India and Pakistan. The U.N. experts assume for their calculations a saving rate of 5 per cent in South central Asia (India, Pakistan, Ceylon, Maldives Islands, Nepal and Bhutan) and 3 per cent in the case of the Far east excluding Japan. The rate of savings for India has been estimated at 6 to 7 per cent of national income or perhaps lower. In south Korea, the very rough calculations by the Government indicate that, in 1949, total investment was perhaps 1.6 per cent of income. The various national estimates of capital requirements, including in the Colombo plan and the revised Five year plan for India, proposed development expenditures vary from somewhat under 2 dollars per person per year for India and Pakistan to nearly 8 dollars in the case of Ceylon, including foreign assistance. Referring to the need for foreign capital, Mr. Leon Gold, points out that the foreign exchange requirements of the Colombo plan countries vary from about 17 per cent to over 40 per cent of the total. "until industries producing export goods are sufficiently expanded with a view to meet a significant portion of the import requirements of the under-developed countries, considerable foreign capital is necessary, in addition to available domestic savings, if the development projects are to be completed within a reasonable period of time".

Chapter III contains a crisp article of Maurice Zinkin discussing the problems of capital formation, mobilisation of domestic savings, and institutional changes necessary for economic development. Chapter IV deals with Technical assistance for Economic development, while it is recognized that the economic development of the under-developed countries depends primarily upon their own efforts, it is equally well recognized that their progress can be greatly accelerated by external assistance in two basic fields,—technical knowledge and finance. In many under-developed countries deficiencies in technical knowledge constitute an even more serious and immediate obstacle to progress than lack of capital. As the United Nations' report on Measures for the Economic development of under-developed countries has emphasised "The existence of highly productive methods and processes

which do not have to be discovered anew, but are available for transmission and appropriation, lays open wide opportunities for the under developed countries to profit from experience already gained and results already well established." There is a detailed reference to the technical assistance rendered by U.N., I.L.O., FAO, UNESCO, ICAO, and W.H.O.

Chapters V and VI deal with point-four and Colombo plan. In part II of the book, problems of Asian economies are dealt with country by country. The most brilliant discussion, however is to be found in chapter VII, where in Dr. Gadgil has displayed remarkable mastery of facts, insight and judgment in relation to the economic development of India, of course we cannot agree with all his conclusions. He criticizes the Five year plan on the following grounds (1) the importance of industrial development has not been fully realised. A programme for agricultural development cannot produce any appreciable result, owing to the steady increase in population in the rural sector (2) Too much emphasis has been laid on the development of consumers' goods industries to the exclusion of capital goods industries (3) The plan does not provide for any extension of welfare activities of the state (4) It does not in any way indicate a more equitable distribution of income or wealth. Dr. Gadgil therefore comes to the conclusion that "The Indian five year plan falls neatly between two stools. It is not prepared to go far enough in the direction of creating conditions favourable for a rapid development through the agency of private enterprise.....on the other, being wedded to private enterprise, the Indian Government cannot think in terms of central pool of savings, of centrally directed investment and of a general regime of austerity imposed through direct controls and fiscal devices".

R. Parthasarathy.

**The Estate duty Act 1953 : Kasturi Seshagiri Rao and T. V. Balakrishnan,
Southern Law House, 19, Mc Nichol Road, Madras-10—(A Review)**

Although this compendious 829 page work is addressed primarily to the student and practitioner of law, we find that the economist too would, despite his costs and receipts calculus preoccupation, derive substantial benefit from its perusal, for evidently the Estate Duty is a sort of border land wherein Economics comes under the impact and incidence of Law. The authors have given a lucid exposition of the intricacies of the Dayabhaga as distinct from the other three Hindu systems of inheritance, that have a bearing on the exemptions and rates of the duty as well as of the charging provisions of the Act, a thorough understanding of which is a condition precedent in making a correct appraisal of the productivity and redistributive effects of the duty. The value of this treatise is certainly enhanced both by the exhaustive explanation it provides concerning the law of insurance germane to death duties, and the citation of 25 categories of properties illustrating possibilities of being within the law and yet evading the estate duty—a signal service rendered by the authors to prospective assesseees. We recommend to the economist a study of this section since he may, while being satisfied with the rate and base structure of the tax nevertheless, discover in the Act lacuna or even positive defects that would spell defeat to the principal objective of the duty during the administration of the Act. The present book doubtless bears upon it the impress of the deep erudition and incisive legal acumen of two of the distinguished members of the Madras bar. As their main contribution is a mine of information about case law, the full value of their work will of course be realised as and when the Estate Duty Act is actively administered.

M. S. Prakasa Rao.

**Dr. K. K. Pillay : History of Local Self-Government in the Madras Presidency
1850-1919 published by : The Director, The Local Self-Government
Institute, 11, Elphinstone Circle, Fort, Bombay, 1953—(A Review)**

The growth of local self-governing institutions is the true test of an effective democracy, for the multiplication of centres of authority serves to maintain the continuity of local initiative and talent. It is regrettable, however, that in this country adequate attention has not been paid to the comprehensive study of local self-government, which constitutes an important aspect of public administration. A few monographs which have appeared are exclusively confined to the study of Rural Boards. Dr. K. K. Pillay's work, therefore, is particularly opportune and welcome as it eminently satisfies a long-felt need.

The outcome of a Thesis submitted to the Oxford University in 1948, "History of Local Self-Government in the Madras Presidency, 1850-1919", is the result of intensive research work done by Dr. Pillay who has thoroughly utilised the various original documents, made available to him by the Superintendent of Records, the Commonwealth Relations Office, London, as well as the Annual Reports and other publications of the Madras and Central Governments. He has brought his intimate knowledge of the working of Local Self-Government in Great Britain and his comparative study of various local institutions to bear upon the preparation of this most useful volume.

Dr. Pillay traces at the outset the evolution of the indigenous local self-governing institutions of the past and examines the causes of their decline. His estimate of their significance is exceedingly useful because the revival of the age-long rural organisations is of current interest. He discusses the fundamental factors of socio-economic life in this region responsible for the success of the new experiment and concludes that the low educational attainment of the people, as well as the domination of custom, lack of adaptability, the tardy development of public opinion and the Press, have all vitally affected the progress of local self-government. He next examines the manner in which local policy came to be determined by the Central Government, animated exclusively by the ideal of benovolent paternalism. In spite of Lord Ripon's far-sighted scheme it had but indifferent success before 1919 on account of popular apathy on the one hand and the British distrust of Indian administrative ability on the other.

The development of the City Corporation of the Provincial Capital, District Municipalities and Rural Boards is studied at length and the effectiveness of local self-government examined in the light of increasing popular interest in all aspects of the elective and representative system, the civic spirit and capacity to shoulder public responsibility stimulated by the same and the actual services rendered by the local authorities towards the improvement of the amenities of corporate life.

Dr. Pillay examines in detail the nature and forms of control exercised by the Provincial Government on local bodies which were always handicapped by want of funds on the one hand and by the Provincial Government's apathy on account of its own financial weakness on the other. He describes the financial resources of local bodies and critically examines the defects of the revenue system. The author's considered opinion is that in respect of control of local authorities by the Provincial Government the ideal policy would have been to accord large responsibilities to the local bodies, allowing them to learn by trial and error, watching them from without and going to their help when it was absolutely needed. (p. 222). But the crux of the problem is to determine the point at which the line should be drawn.

The learned author comes to the conclusion that, on the whole, the achievement in Madras was not disappointing, judged from the viewpoint of administrative efficiency and

the time inevitably needed for any exotic plant to get rooted in the soil. He feels that, apart from improving the resources of local authorities, the Provincial Government could also have been more liberal in its financial contributions to them. Perhaps the period 1850—1919 was one of experimentation, representative of a conflict between administrative efficiency and local autonomy. The experience gained during this epoch, it is believed would lead to increased progress in the future.

A comprehensive Bibliography and Index at the end enhance the value of the work. It is earnestly hoped that Dr. Pillay would further pursue the study from where he has left it and bring the work up-to-date through a separate monograph, incorporating the interesting details of development subsequent to 1919, for which period a vast mass of material is available.

P. K. K. M.

**"Studies in Proto-Indo-Mediterranean Culture" Vol. I.—by Rev. H. Heras—
(Indian Historical Research Institute, St. Xavier's College, Bombay)—
(A Review.)**

The discovery of the great pre-historic civilisation of north-western India is one of the fascinating achievements of the twentieth century. Commencing from the early years of the second decade of this century excavations have been conducted in Harappa and Mohenjo-Daro and later in Chanhudaro during 1935–36. Concurrently, the famous explorer of Western Asia, Sir Aurel Stein, surveyed the little-known areas of Baluchistan during 1926–28 and of Rajputana and Las Bela state during 1939–41. For well over a quarter of a century now, speculations have been rife regarding the authorship, affinities with other early cultures and chronology of the Indus Valley civilisation, and a bewildering conflict of opinions has appeared. No one is more fitted to express decisively on this difficult subject than the stalwart historian and archaeologist, Rev. H. Heras, who has just published the first of the volumes on this and connected themes.

The outcome of a prolonged, intensive and methodical research, it is bound to constitute an important milestone in our knowledge not only of ancient Indian History but of ancient World History itself. This monumental work is based upon an exhaustive and minute investigation into all the available data, including the inscriptions, the mastery of which is by no means an easy task. The following are some of the principal conclusions he has postulated in this volume :—

1. The Indus Valley civilisation was not restricted to the north-west of India alone; it appears to have spread over the whole country.

2. Bringing to bear his long experience in the decipherment of the picto-phonographic script and the phonetic signs of Mohenjo-Daro and Harappa, he examines critically the views of Waddell, Langdon, Gadd, Dr. Pran Nath, Swami Sankarananda, Dr. Barua, Hronzy and Dr. Karmarkar on the one hand and those of Sir John Marshall, Sir W. M. Flinders Petrie, de Hevesy, Dr. Hunter and Meriggi on the other, and proceeding then on the basis of his own independent investigations into the external and internal evidence furnished by the inscriptions, he shows that the early inhabitants of the Indus valley were, in all probability, Dravidians who spoke a Dravidian language.

In this connection the learned author protests with righteous indignation against the erroneous interpretations given to his views by certain writers who have ascribed to him the conclusion that the ancient inhabitants of the Indus spoke the Tamil language. On the other hand, he affirms that their language may be styled Proto-Indian, or more specifically,

Proto-Dravidian, and may be supposed to have been the parent of all the modern Dravidian languages of India. While categorically denying the claim that Tamil was spoken thousands of years ago (p. 157), he admits that the Proto-Dravidian language should have been nearer Sangam Tamil than to modern Tamil and nearer Hale Kannada than to modern Kannada.

3. Examining then the scripts adopted, the gods worshipped, the musical instruments employed, the sculptures carved, the patterns of bricks used in their constructions as well as the formation of their streets and the particular mode of carrying heavy loads, he postulates a close affinity of the Proto-Indians with the Sumerians, and he confirms with adequate support the suggestion made earlier by Zacharias, Poisson, Hall, Haddon, Crowley and others that the Sumerians were early emigrants from India. The Sumerians, as well as the Babylonians and Assyrians, hold in great veneration a certain 'Mountain of the East', and Rev. Fr. Heras suggests its identification with the snow-covered Himalayas, associated with the legendary abode of Siva. This is an additional support for the theory regarding the original home of these Mediterranean people.

4. The word 'An' specified God among the Proto-Indians, and it is remarkable that 'An' denoted the most ancient god of the Egyptians. The early paintings in Egypt, too, show a marked resemblance to those of the Proto-Indians, indicating a connection between these two peoples.

5. It is known that Yemen in Arabia had early commercial contact with India. Further, the name of the Arabian tribe, the 'Minaei' of Yemen is akin to that of 'Minas' of India, so-called because of their sea-faring pursuits. The learned writer shows that the foundation of the Proto-Dravidian colony in the south-western corner of Arabia served as a stepping stone for the emigrants to enter Egypt. Thus the Proto-Indians colonised South Arabia and Egypt, besides the Mediterranean countries, and therefore, India really formed the cradle of the ancient civilisations of these distant lands. In further support of this theory Fr. Heras compares the tradition of the 'Great Fish of the Flood' among the Dravidians with the 'Flood Story' in Sumer, Egypt and Crete.

6. The original name of the Proto-Indo-Mediterraneans was 'Tiramilar' (Children of the Sea), which was transformed later into Tamilar in India, Tiramilai in Greece, Dragenes in Spain, Druidae and allied variants in France and the British Isles. It is suggested thus that the migration of the Proto-Indians had spread to several countries in the West as far as Ireland. (p. 247).

These are all far-reaching conclusions in respect of the ancient history of India and of the world. Every student of History eagerly looks forward to the author's succeeding volumes which will shed further light on the views advanced here. It is easy to demand more positive proof for certain theories postulated, but none can ignore or underrate the inherent limitations of the sources which consist of buried relics, obscure symbols and forgotten scripts. Nor can any reader fail to be struck by the amazing assiduity, perseverance and wealth of learning which the savant has brought to bear on the knotty problems of the subject.

Printed in excellent art paper, with 318 appropriate illustrations, a comprehensive Bibliography and an analytical Index, this splendidly got up tome is worthy of the theme and of the author.

K. K. P.

THE SOCIAL SERVICE LEAGUE

From Our Secretaries.

THE COLLEGE UNION.

EXTRAORDINARY MEETINGS.

This year we had the proud privilege of having the Head of the State His Excellency Shri Sri Prakasa to deliver our inaugural address.

Dr. Harry D. Gideonse, President of Brooklyn College, New York City addressed the Union on 'American Foreign Policy' and pointed out its salient features on 4-9-1953.

Miss Muriel Lester, an associate of the Father of The Nation, Mahatma Gandhi, spoke on 29-10-1953. We were fortunate enough in having Mr. V. V. Giri, Union Labour Minister to speak to us about 'Industries and Labour' on 11-11-1953.

Mr. P. B. Singh, a noted Journalist from South Africa gave an interesting talk on 'The Position of Indians in South Africa'.

RECEPTION TO GRADUATES.

A reception to our new graduates was arranged on the evening of the 19th of August 1953. Mr. Habibullah Badsha, President, welcomed the graduates. Mr. I. Subba Reddy proposed a toast to the graduates. The Principal exhorted the graduates to uphold the traditions of our College. A variety entertainment was also arranged and the participants did their parts with great enthusiasm. Mr. Gnanapragasam proposed a vote of thanks.

INDEPENDENCE DAY.

The Independence Day was celebrated on the 15th of August. The flag-hoisting was done by our Principal after which the Principal gave a talk on the significance of the Independence Day and the necessity of the students rising to the occasion and serving their motherland.

MOCK-PARLIAMENT.

We held the first session of our Parliament on Thursday 19-11-1953. Mr. I. Subba Reddy acted as the Prime Minister and Leader of the House, Mr. Lakshmi Vijayan led the opposition. Mr. Habibullah Badsha was the speaker. After an interesting question-hour, Mr. Jatindra Mohan Setty, the Deputy Leader of the opposition, moved the resolution which directed the Government of India to quit the British Commonwealth. The resolution was defeated. Mr. T. Chengalvarayan was the observer.

DEBATES.

A start was made in this field of the Union's activities with the holding of the 'Fresher's Debate' in which the new-comers had an opportunity to voice their opinion on the necessity of holding examinations. The 'Fifty-Fifty' debate was also an interesting feature in which the men and women students of the College agreed to disagree.

As usual we sent a team consisting of Mr. Jatindra Mohan Setty and Miss Benodini S. Hensman to Delhi to participate in the All India Debates. Miss Hensman did extremely well and won three individual prizes.

In the Y. M. I. A. Debate, Mr. Chidambaram was awarded the special prize.



Mixing the milk.

Photo by : P. Narayanan.



Helping to build the Centre.

Photo by : Uma Sundari.



A queue for milk.

Photo by : P. Narayanan.



Helping to build the Centre

Photo by : Uma Sundari.



Enjoying his milk.



Road-laying in Locknagar.



Photos by : Uma Sundari.

ENGLISH



TEAM

Sitting.—S. Kalyanlakshmy, Rayma Varma, B. S. Hensman, S. Anandalakshmy, Padma Narayanaswamy.
Standing.—Habibullah Badsha, J. M. Shetty, R. Chidambaram.



L. Sundararaj, III B.Sc. and
A. K. A. Abdus Samad, III (Hons).
Winners of the Inter university oratorical
contest in Tamil.



R. Radhakrishnamurthy and
P. Satyanarayana,
Winners of Prizes in Telugu
oratorical contests.



K. Srinivasa Upadhyaya, IV (Hons.),
Winner of the Second prize in the intercollegiate debate in Kannada.

Miss Padma Narayanswami got the second-prize in the inter-collegiate debate held at Madras Christian College, Tambaram.

Miss Kalayanalakshmi was awarded the second-prize in the inter-collegiate Debate held at Vivekananda College.

Miss Benodini Hensman was chosen to represent the Madras University in the Inter-University Debate held at Waltair and won the second individual prize. She also won the team-prize along with her co-debater.

Miss Rayma Varma was awarded the second-prize in the Hind Kala-Mandir Debate.

In the inter-departmental elocution contest, the Economics Team consisting of Miss Padma Narayanaswami and Miss Anandalakshmi got the Team-Prize while Mr. Abdur Rashid of the Islamic History Department and Mr. Rama Rao of the History & Politics Department got the first and second individual prizes respectively.

U.N.O. DAY.

Mr. Paul Sherbert of the United States Information Service addressed the members of the Union on the 26th October. He spoke about 'the achievements and future of the U.N.O.'

HUMAN RIGHTS' DAY.

The Human Rights' Day was held on the 19th of December 1953. Dr. Boaz spoke on the occasion.

INFORMAL DISCUSSIONS.

A few selected students of our College had an informal discussion with a batch of students belonging to the California University when they visited our College.

There was another opportunity for our students to have an informal discussion when the American students who participated in the Debate against the Madras University team visited our College.

The Standing Committee had a discussion with Sri V. K. Krishna Menon, Leader of the Indian Delegation when he was kind enough to pay a visit to his old College.

FAREWELL TO PROFESSOR V. K. AYAPPAN PILLAI

A farewell party was held in honour of Professor V. K. Ayappan Pillai whom we had the good fortune of having as the Principal during the last academic year. Dr. Boyd, Principal, Madras Christian College unveiled the portrait on the occasion. Our Principal accepted the portrait on behalf of the College. Mr. Habibullah Badsha presided.

INTER-COLLEGIATE STAFF DEBATE.

Various Colleges in the City took part in this debate which was held perhaps for the first time in the history of Presidency College. The debaters put forward their views with emphasis.

SYMPOSIUM.

Another new feature of this year's Union's activities was the Symposium in which Messrs. K. Venkatraman, Jagadeesan, Mohan Kumaramangalam and Raza Khan participated. Each speaker represented the view-point of his party about the substance of the Welfare State.

INTER-DEPARTMENTAL 'QUIZ' PROGRAMME.

This was held to select a team to represent our College in the Inter-Collegiate 'Quiz' programmes conducted by the All India Radio, Madras. Mr. Habibullah Badsha was the 'Quiz Master'. The students who scored the highest number of points were selected to represent our College.

MOCK-TRIAL.

The highlight of this year's Union activities was the Mock-Trial of India in the International Court of Justice. The prosecution consisting of America (Jatindra Mohan Setty), Pakistan (Miss T. Prabhavathi), U. S. S. R. (Mr. I. Subba Reddy), Peoples' Republic of China (Mr. Gopinath Menon), Britain (Mr. Kothawala), South Africa (Ganaprakasam) France (Miss Mythili) contended that Bharat deliberately adopted an attitude of 'neutralism' which constituted a threat to World Peace. India was ably defended by Ceylon (Miss Shanta Iyer). India (Miss Benodini Hensman) refuted all the charges levelled against her. A dramatic element was introduced into the proceedings of the day when the citizen of the world (Mr. R. Chidambaram) entered the Court. The Registrar (Mr. S. Prabakaran) challenged his entry but his object was over-ruled. The Supreme Judge (Mr. Habibullah Badshah) while summing up pointed out that the prosecution had failed to establish its case and hence acquitted India honourably. Mr. N. Raghunatha Iyer was kind enough to be the observer.

ASSEMBLY HALL FUND.

This year we had the unique privilege of starting the 'Assembly Hall Fund'. Following the suggestion of our Chief Minister, Sri Rajagopalachari, we have introduced this new system by which each out-going student has to donate a sum of Rupees Five towards the above Fund.

SECURITY & SERVICE SQUAD.

This Squad has been started for maintaining discipline and doing selfless service. At present the strength of the Squad is one hundred and fifty and it is hoped that it would increase in due course.

ELECTIONS.

Members of the College Union went to the polls on 2-2-1954 to elect the new office-bearers for the next academic year. Mr. Jatindra Mohan Setty, Miss R. Shayamala, Mr. Ranjit Kumar and Miss Shanta Iyer were elected as the President, Vice-President, Secretary and Lady-Secretary respectively.

VARIETY ENTERTAINMENT.

A variety entertainment was staged at the Museum Theatre on 12-2-1954 by the Dramatic Association under the auspices of the Union in aid of the College Union, Social Service and Students' Aid Funds. The show proved to be a great success and an appreciable amount was collected.

The College Union takes this opportunity to extend its thanks to all those who co-operated with the Union. Thanks are specially due to Dr. K. K. Pillai and our Principal who have always lent a helping hand to the office-bearers of the union.

V. Gnanapragasm,

ENGLISH HONOURS ASSOCIATION.

The activities of the Association for the year were inaugurated on 28-7-'53 by Mr. S. Ramaswamy of the Teacher's College, Saidapet, who spoke about the future of English and of the teachers of English in India.

On 11-8-'53 a debate on the subject, "Critics Curb Complete enjoyment of literature" was held.

Dr. L. Presswood, Leader of the United Kingdom Delegation to UNESCO International Conference held at Ceylon addressed the Association on 3-9-'53. He talked on 'English Poetry'.

The most important activity of the year was the presentation of a Farewell Address on behalf of the Association to Professor V. K. Ayappan Pillai, M.A., B.A., (Oxon) on 4-8-'53 on the occasion of his leaving the College. Sentiments of regret at Mr. Ayappan Pillai's departure were expressed by the students and the members of the Staff of the English Department. Mrs. G. Parthasarathy, Professor of English and Mr. T. Balakrishnan Nair, Principal paid a tribute to Mr. Ayappan Pillai's scholarship. Mr. Ayappan Pillai replied thanking the students for the kind and generous sentiments expressed by them.

The play entitled, 'The Warming Pan' written by W. W. Jacobs was read on 20-10-'53.

On 3-11-'53 Mr. O. V. Vijayan read a paper on 'Literature and Man's quest of pleasure'.

Mr. F. L. Billows of the Teacher's College Saidapet, delivered a talk with readings from the author on 'George Eliot' on 17-11-'53.

The students of the English Honours Association, Madras Christian College, Tambaram, were our guests at a party held on 27-1-'54. The proposition, "it is essential for the understanding of literature to experience what the writers themselves have experienced" was moved by the Christian College students and was lost by an overwhelming majority of votes.

The break-up social was held on 2-2-'54. The activities were terminated with a send-off to the senior students.

T. K. Subrahmanyam,
Benodini S. Hensman.

THE ECONOMICS ASSOCIATION.

The Presidency College Economics Association went through its normal round of activities during the year under review. On the transfer of Dr. R. N. Poduval to the Directorate of Economics and Statistics, Ministry of Agriculture, Government of India, Sri S. Velayudham assumed charge as Professor of Economics and President of the Economics Association for 1953-54.

The inaugural address of the Association was delivered on 30 July 1953 by the Hon'ble Sri T. T. Krishnamachari, Minister for Industries and Commerce, Government of India. On 1 September 1953 at a debate conducted by the Economics Association of Loyola College on the question of Conscription of Student Labour for the Implementation of the Five Year Plan, our team represented by Miss Anandalakshmi and Miss Padma Narayanaswami won the shield and Miss Anandalakshmi also secured the individual best speaker's prize. On 3 September 1953 an ordinary debate of the Association was held on

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In the Spring of November 1963, Mr. H. Druksman, U.S. (Hons.), addressed the Association on "SOME ASPECTS OF GEOLOGY AND HUMAN GEOGRAPHY IN THE NEIGHBORHOOD OF OUR BALTIC BIRTHDAY"

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On the 13th of January 1954, Prof. Alan M. Bateman of Yale University visited the Geology Department. He addressed the Association on "MODERN DEVELOPMENTAL TRENDS IN MINERAL EXPLOITATION IN U. S. A." Mr. T. Bala krishnan Nayar, M.A. (Mad.), M. A. (London), Principal presided.

On the 28th of January 1954, Dr. P. R. Jagapathy Naidu, M.A., M. Sc., Ph. D., Reader in Geology, University of Madras, addressed the Association on "GEOLOGISTS AND GEOLOGICAL TOURS IN EUROPE". Dr. K. Venugopal, M.A., Ph. D., D.I.C., presided.

On the 1st of February 1954, Dr. B.G.L. Swamy, B.Sc. (Hons.), D. Sc., addressed the Association on "PALAEOBOTANY IN RELATION TO THE ORIGIN OF THE ANGIOSPERMS" (A REVIEW OF CONTEMPORARY THOUGHT).
Mr. A. K. Kasthuri, M.A., M. Sc., F.G.S., presided.

Instructional Tours were arranged to Travancore State, Trichinopoly District, Cuddapah and Sriperumbudoor.

In conclusion, I place on record with a deep sense of satisfaction the yeoman service rendered by one and all connected with the Association for making the various functions got up by the Association an unqualified success.

S. Viswanathan, B.Sc.

ZOOLOGICAL SOCIETY.

The Zoological Society started its function for the academic year 1953—54, with the inaugural address by Dr. Yeddnapalli Ph.D. Professor of chemistry, Loyola college on 4th August 1953. He explained the invisible spiritual forces regarding the origin of life, inspite of several modern inventions.

Sri. Pampapathy Rao, an old student of the department addressed the society on the "Life of students in the west".

During the second term, Miss. Joshua, of Queen Mary's college spoke on "The defence Mechanism of human body", the president presided. Sri. M. Ekambaranatha Iyer retired Professor of Zoology gave an interesting talk on "Zoology and its retrospects in Madras" on 10th November.

On 15th November, the Junior B.Sc. students went on an excursion to Mahabalipuram led by Sri. T. S. Gopalakrishnan and Sri. K. Arunachalam.

Sri. H. Enoch delivered an interesting speech on the much disputed topic "Creation or Evolution" on 17th November 53. He said the world was created. Sri P. K. Menon opposing this issue delivered a speech on 12th January 1954.

The Honours students of the department had been to Tuticorin, Thakkady and other places on an instructional tour, on 8th of December led by Sri. H. Enoch and Sri. P. K. Menon. They made a valuable collection of specimens.

The members of the Association were of Indian origin and of different castes. Students of V Hons and B. A. G. went on an excursion to Ennore. There was also a visit to Ennore by the IV Hons and B. A. G. students. The students of III Hons went to Poondi and Red Hills on an excursion, while the III B. A. students went to Madhavapuram and Poondi on two different occasions.

The activities of the Association for 1954 came to a close with a breast-feeding social and entertainment by the members of the Association at the time of the Valedictory Address on 29 February 1954.

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THE JUSTICE & POLITICS ASSOCIATION.

On 6th August '53 the Inaugural Address was delivered by the Hon'ble Justice E. E. Mack, who spoke on the "Evolution of the Commonwealth of Nations." Prof. T. B. Nayar presided.

On 12th October '53 Mr. Kogekar, Professor, Ferguson College, Poona spoke on Public Administration. Prof. T. B. Nayar presided.

4th October '53 We were glad to welcome Prof. Robson to our association. After a brief talk, some important questions in Public Administration were discussed.

On 18th November '53 A debate was held. The proposition that "Democracy in India is a failure" was moved and was ruled out by a three-four majority. Miss Tara Bai occupied the Chair.

On 24th November '53 Dr. Christian Arndt, Professor, New York University spoke on "United Nations Organisation." Prof. T. B. Nayar presided.

On 11th January '54 Dr. Leland D. Baldwin, Professor of History in the University of Pittsburgh, spoke on the "Political Approach to the Vietnam Issue." Prof. T. B. Nayar presided.

On 23rd February '54 Sri D. Narasa Raja, Advocate General, Andhra State, delivered the Valedictory Address. Sri Singamugham Chetty presided.

During the course of the year there were three excursions.

813. *Chate Rao*

THE GEOLOGY ASSOCIATION.

The activities of the Association for the year started off exceedingly well with the inaugural Address delivered by Dr. G. N. Ramachandran, Professor of Physics, University of Madras, on the 8th of September 1953. He spoke on "THE OPTICAL BEHAVIOUR OF MINERALS". Dr. K. Venugopal presided.

The Association arranged a farewell party to Prof. T. N. Muthuswami, M.A., I.T., F.A. SC., on his retirement as Professor and Head of the Department.

By the kind courtesy of the Burnian Shell, a Film Show was held on the 16th of November 1953 when the following films were shown:

1. BIRTH OF AN OILFIELD.
2. 10,000 FEET DEEP.

Prof. John Sundara Rao, Sri. P. Shantharam Rao and Smt. P. Bhanumathi led the students of senior B. Sc. to Pamban, Kausadi island etc. during the 2nd week of January on an instructional tour.

The activities of the Society came to a close with the Valedictory address by Sri. Peter Devadass, Dy. Director of Fisheries.

S. P. Perumal.

V. Seethalakashmi.

THE MATHEMATICS ASSOCIATION.

The activities of the Association for the year were inaugurated on the 10th August '53. by Dr. Vijayaraghavan, the Director of the Ramanujam Institute. In a stimulating lecture, Dr. Vijayaraghavan explained how alertness, questioning nature and correct approach to the subject would go a long way to produce good results.

Mr. Narasimhamoorthy of V Hons Statistics read a paper on the 17th October '53 on 'The Fundamental concepts on the theory of probability'.

A meeting of the Association took place on the 22nd January '54 and Dr. V. S. Krishnan, the University Reader in Mathematics delivered an interesting lecture on 'The curvature of Surfaces'.

A farewell party was arranged in honour of Dr. Patnaik who left Presidency college to take up the post of the Director of Indian Statistical Institute in Calcutta.

On the lighter side, the members of the Association went on a one day picnic to Mahabalipuram

The Valedictory address was delivered by Prof. Shivaram Hegde, Professor of tele-communication Engineering, Engineering College, Guindy, on the 17th February '54.

Miss Alemelu Krishnan.

Mr. U. Ambigapathy.

THE CHEMICAL SOCIETY.

The activities of the society were inaugurated by Prof. Lakshminarayan, of Teachers' College. We also had an interesting lecture by Dr. Gopal Rao D. Sc., of Andhra Varsity. Dr. S. V. Ananthakrishnan M. A., Ph. D. F. R. I. C., of Madras Christian College gave a series of lectures on 'C. K. Ingold's Life and work'. Sri Pitchappa of Vivekananda College, addressed the Society on 'Technicolor'. A number of lectures by the students of the department were held under the auspices of the Society. The Society also arranged a very Successful excursion to Nellikuppam and Pondicherry, in order to see the big Parry's Sugar factory over there. A "Grand Quiz" was also organised by the Society and everyone enjoyed it thoroughly, the winner being Sri Shirazi. The valedictory address of the Society was delivered by Dr. Swaminathan, M. Sc. Ph. D.

R. Z. Kothavala.

THE GEOGRAPHICAL ASSOCIATION.

Two ordinary meetings were held during the year.

1. Mr. K. R. Ramaswamy, B.Sc. (Hons), Asst. Professor of Botany spoke on his "Holiday in Kashmir."

2. 'Devan' of Ananda Vikatan spoke in Tamil on "His experiences on a Tour of the Far-East."
3. A film on, "The Maya through the Ages" was exhibited through the kind courtesy of the United States Information Service, Madras.

Excursions.—Besides the usual instructional visits to the Meteorological Forecasting Centre, the Central Survey Office, the Pallavaram quarries etc., the senior students made surveys of the urban aspects of Chingleput and Tirukalukkunram as a part of their field work.

The junior students visited Tiruttani as usual for preliminary field training in the study of (a) physical aspects of the surroundings and (b) the development and characteristics of the settlement.

The Association has awarded prizes to the following students for the best practical work done in each class :—

- V Hons. — S. Anandavalli
- IV Hons. — K. Venkataraman
- III Hons. — S. Arunachalam
- IV B.Sc. — R. Srinivasan
- III B.Sc. — G. Raghavan
- III B.A. — P. Rajagopal.

C. R. Ramaswamy.

THE ISLAMIC HISTORY AND CULTURE ASSOCIATION

The inaugural address of the Islamic History and Culture Association of the College was delivered by Prof. H. K. Sherwani of Hyderabad. Among other distinguished speakers who addressed the Association was Prof. Mujib of Jama Millia, Delhi, who spoke on Islamic State and Society. The Association celebrated the Prophet's Birthday when, among others, Dr. C. R. Kamath, of the Theosophical Society, Adyar, spoke on the Life and Message of the Prophet. The valedictory address of the Association was delivered by Prof. Al Haj., M. A. Azeem saheb of Law College, Madras.

The members of the Association have been taking part in the extra curricular activities of the College. Mr. Abdur Rashid of P.G. II was declared the best individual speaker of the college, in the Inter-Departmental Oratorical contest in English. Mr. Abdus Samad of III Hons. was the recipient of several medals and prizes in Tamil Elocution Competitions conducted by the University and elsewhere. Mr. Habibullah Badshah of the Final Honours was the President of the College Union for the year 1953—54. In the field of sports, Messrs Syed Ali, Hasan Ali and Miss Fatimah distinguished themselves.

THE PHYSICS ASSOCIATION.

The inaugural address of our association was delivered by Dr. Narasinga Rao of the Madras Institute of Technology. The subject of the address was "The Search for Power through the ages." Dr. Gopalakrishnamurthy, presided over the meeting.

The formation of the Andhra State brought about some rather regrettable changes in our department. Mr. T. Krishnamoorthy, our Addl. Prof. and Vice-President of our association, and Mr. M. Ramanathan were transferred to the newly formed state. We

now welcome to our midst Mr. A. G. Narasimhan, our new Addl. Prof., and Mr. Krishnaswamy who have been transferred here. One of the highlights of this year was a very enjoyable excursion to the Padi Hills and the Poudi reservoir. At Poudi we spent an interesting hour at the Irrigation Research Dept. where we saw full scale working model of all the important dams in India. On our way back we spent a few minutes at the Tiruvallur temple.

On 18-11-'53, Dr. A. N. K. Menon, Prof. of Radiology, Stanley Medical College delivered a lecture on "Physics in Radiology." Dr. Gopalakrishnamurthy presided over the meeting.

The following students read papers under the auspices of our association :

1. R. Bharat read a paper on "The Philosophy of Science." Mr. A. G. Narasimhan presided.
2. H. Bhyravamurthy read a paper on "Internal Combustion Engines." Mr. A. A. Ramamurthy presided.
3. P. Vijendra Rao read a paper on "The Sun and its Family." Mr. K. D. Ramaswamy presided.
4. D. R. Samuel read a paper on "Stellar Evolution." Dr. Gopalakrishnamurthy presided.
5. V. Ramamurthy read a paper on "Photography." Mr. K. S. Ksishnamurthy presided.
6. N. E. Dweltz read a paper on "Ultrasonics—Properties and Uses." Mr. K. Sampath presided.

The valedictory address of our association was delivered by Prof. V. Somasundaram, Chief Prof. of Physics Loyola College, on 9-2-'54. The subject of his address was "Millikan and his contributions to Physics". Dr. Gopalakrishnamurthy presided over the meeting which was largely attended. The break-up social of the association was held on 11-2-'54. A group photo of the association was taken. A tea-party and a variety entertainment followed.

A. Sreedharan,
B. Srinamulu,

THE URDU ASSOCIATION.

The inaugural address of the Association was delivered by Dr. Mohamed Zubair Siddiqui of Calcutta University on 14th Aug. '53. He spoke on "The Need for Research Work and How to conduct it." In the course of the year there were seven meetings. One of the meetings was addressed by Professor M. A. Mujeeb Sahib, Vice-Chancellor Jamia Milia, Delhi. He chose "Etiquettes in Art" as his topic.

This year also we sent our two representatives, Mr. A. Hakeem Khan of IV B.A. (Econ) and Mr. Mahboob Pasha of III B.A. (Psy.), to the Islamia College, Vaniyambadi to participate in the Inter-Collegiate Debate conducted by the University of Madras. Our representatives did their best.

The valedictory address was delivered by Sri M. Lobo Prabhu, I.C.S., (Secretary to Govt. of Madras, Labour and Industries Dept.) with Sri K. Raghavan (Sanskrit Professor) in the chair.

After the meeting there was a Mashaira (Symposium of poets) and Mr. Zia Fatheabadi presided.

Mohd. Rahmatullah Saii.

THE MALAYALAM HONOURS ASSOCIATION.

On 13-8-1953, Prof. V. K. Ayappan Pillai inaugurated the association.

On 2nd September, the members of the association took part in a discussion on "Unnunclee sandesam".

Dr. S. K. Nayar of the University of Madras, delivered a series of three lectures on "Kathakali" from 10-2-'54 to 12-2-'54.

Dr. K. M. George of Madras Christian College, addressed the association on 15-2-1954. He spoke on "Ramacharitham".

The activities of the association concluded on 25-2-1954 with a tea-party and a meeting.

M. V. Govindan,

TAMIL HONOURS ASSOCIATION.

The inaugural address was delivered by Mr. K. V. Jagannathan (Editor--'Kalaimagai'), Prof. G. Govindarajan taking the chair. The subject was "Bayappadathir", dealing with 'Tholgappiyam'.

The following meetings were also held in the course of the year, the last in the list, being the valedictory address.

No.	Date	Subject	Speakers	President
1	20-8-'53	'Kathal Kaditham Ilakkiyamahuma?'	V. R. Mahalingam, (V Hons.)	P. Murugan, M.A.
2	28-8-'53	'Konnirttulihal'	P. Balasubramaniam, (P.G.I.)	Perumal, M.A.
3	21-10-'53	'Valvil Ilakkiyam'	P. S. Somasundaram, (III Hons.)	Thangavelu, M.A.
4	29-10-'53	'Sol Soilum Nagarigam'	S. Kanagasoundari, (V Hons.)	Govindarajan, B.A. (Hons.), B.T.
5	12-11-'53	'Saruhu Arippeurukku Kulir Illaiya?'	S. Kandappan, (III Hons.)	V. R. Mahalingam, (V Hons.)
6	6-1-'54	'Kurinjjikkali'	Markabandu Sarma, M.A.	G. Perumel, M.A.
7	15-2-'54	The cultural activities in the period of the Later cholas.	S. Arumuga Mudaliar, M.A., B.O.L., L.T.	T. Balakrishnan Nayar, M.A., (Lond.)

P. Balasubramanian.

THE TAMIL PERAVAI

The activities of the Peravai for the year 1953-'54 started with the inaugural address by Mayor T. Chengelvarayan under the presidency of Prof. G. Govindarajan. The speaker dealt with the ancient greatness of Tamils and pleaded for breadth of outlook and universal brotherhood. An interesting debate on 27-8-53 on 'That Tamilnad Can not exist as an independent state' was held. Abdul Samad of III Hons. (Islamic History) was in the chair. After a lively debate of a high order the motion when put to vote was lost.

The association as usual conducted the following oratorical contests in Tamil:

Date.	Contest.	Winners.
3-9-53	Bharathi Day Oratorical Contest. (Inter-Class)	1. V. Mahalingam, V Hons., Tamil. 2. Balachandra Ganesan I.P.G. Botany. Lady Prize Winner. Kanaka Sunderai, V Hons. Tamil.
21-11-53	Inter-Collegiate Debate in Tamil Conducted by the University of Madras	Abdul Samad, III Hons., Islamic History, of Presidency College— (First Prize)
5-2-54	Prof. C. R. Namasivaya Mudaliar Rolling Cup Inter-Collegiate Debate	Rolling Cup won by Loyola College.

The Association bade farewell to its President Prof. G. Govindarajan on the eve of his transfer to Govt. Arts College, Kumbakonam on 26-11-53 and welcomed Prof. S. Arumuga Mudaliar, the incoming Professor and President of the Peravai. V. O. C. Day was celebrated on 18-12-53, when T. N. Anantha Nayagi B.A., B.L., delivered an inspiring address on the ideals for which V.O.C. worked and dedicated his life. Prof. S. Arumuga Mudaliar was in the chair. The Association recorded its deep sense of sorrow at demise of the great scholar, poet and philosopher of Tamil Nadu Thiru Vi. Ka. on 8-10-53.

The highlight of the activities of the Association was the celebration of the Pongal Day with great eclat and enthusiasm under the distinguished presidentship of Hon'ble Minister for agriculture, Sri M. Bhakthavathsalam B.A., B.L. Professor R. P. Sethu Pillai of the University of Madras delivered the Pongal Day address. There was a grand Tea-party and variety entertainment. Prof. S. Arumuga Mudaliar welcomed the guests and V. Gnaprakasam spared no pains in organising the function.

The members of the Peravai, it is gratifying to note, evinced great interest in participating in many inter-collegiate oratorical, musical and dramatical contests outside the College and won the following laurels:

No.	Winners.	Name of the Prizes
1	Abdul Samad—(1 Prize) V. Mahalingam	Engineering College Col. Paul Rolling Cup for Tamil Oratory.
2	Abdul Samad—1st Prize Kanagasundari IInd Prize for women	Stanley Medical College Oratorical Contest.

3	Abdul Samad—1st Prize	Hind Kala Mandir.
4	Abdul Samad—1st Prize } Sunderaraj	Thiru Vi. Ka. Memorial Rolling Cup won by our team.
5	Abdul Samad—II Prize	Govts. Arts College inter-collegiate Tamil Contest.
6	Kanaga Sunderai—II Prize	Mahatma Gandhi Memorial Cup of Q.M.C.

Dr. Swaminatha Iyer Memorial 'Thirukural Prize Tests, both oral and written were conducted on 31-1-54. Miss Rajeswari of III Hons. Maths. of our College won the first prize of Rs. 70 and Miss Akilandam II U.C. of Q.M.C. won the second prize of Rs. 30.

The activities of the Peravai for the year came to a successful conclusion with a delightful social, Group photo and a valedictory address by Prof. R. Rajamani M.A.L.T., Professor of Tamil Q.M.C., Madras. Prof. Arumuga Mudaliar presided.

K. Chinnaippan.

THE SANSKRIT ASSOCIATION

It was Mr. K. Balasubrahmaniam Aiyar, M.L.C., who set in motion the activities of our Association this year on 6-1-53. In the course of his inspiring speech, Mr. Aiyar referred to the vastness and beauty of the Sanskrit literature, and exhorted the students to learn and make use of the several branches of knowledge it contained. Prof. T. Balakrishnan Nayar, our Principal, was present on the occasion.

On 3-9-'53 Mr. K. S. Ramaswami Sastri, Retd. District Judge, spoke to us on "The evolution of the concept of Sri Rama in Sanskrit poetry." The speaker pointed out that while the First Poet in his epic had stressed the human aspect of the hero, the later authors had emphasised the divine aspect.

The next meeting was held on 29-10-'53 when Prof. U. Venkatakrishna Rao of the Madras Christian College addressed the Association on Bharavi's "Kiratarjuneeya". The Professor remarked that Bharavi's work was a rare and delightful blend of the two elements, the constructive and the critical.

In the third week of November, Dr. R. Nagaraja Sarma gave us a thought-provoking lecture on Sanskrit culture.

On 18-1-'54 Mr. T. K. Venkateswaran, B.A. (Hons.) made a survey of the "Stothra literature in Sanskrit". The lecturer explained how a study of this literature would serve the twin purpose of the gradual spiritualisation of the soul and the enjoyment of poetic beauty.

On 4-2-'54 Mr. C. R. Swaminathan, M.A., M. Litt., traced "The development of Mahakavyas". The speaker said that while the earlier works had the epic simplicity in them, the later ones had lost a part of it.

The valedictory address was delivered on 25-2-'54 by Mr. Justice A.S.P. Aiyar.

Transfer and appointment.—Dr. A. Sankaran, Professor of Sanskrit and President of the Association, left the College on 25-11-'53 on his appointment as Principal,

Government College, Kumbakonam. On 8—2—'54 Prof. K. Raghavan took charge as Professor of Sanskrit, and *ipso facto* became the President of the Association. Our hearty congratulations to them. During the interval, the Association worked under the guidance of Sri A. A. Ramanathan, M.A., L.T.

M. D. Ganapathi.
K. V. Ramesh.

THE KANNADA ASSOCIATION.

The inaugural address was delivered on 14th August 1953, by Hon'ble Dr. R. Nagan Gowda, ex-minister for Agriculture, Govt. of Madras. Our Principal Mr. T. Balakrishnan Nayar, M.A. (Lond.), gave the welcome speech and Mr. M. R. Sastry, Professor of Kannada, presided.

On August 30th 1953, a group of our members went on an excursion to Mahabalipuram.

We held a debate on October, 10th 1953 to select two best speakers to participate in the Inter Collegiate Kannada debate, conducted by the Madras University. Mr. K. Anantha Vailaya and Mr. K. S. Upadhyaya were selected to represent our association in that debate. We congratulate Mr. K. S. Upadhyaya, P.G. II Economics, who won the second prize in the Inter-Collegiate debate, held at Mangalore.

On 22nd October, 1953, another debate was held, and the subject for discussion was:—"The modified Primary Education scheme is harmful for the welfare of the nation." Mr. K. Sankara Kedilaya, M.A. B.T., Assistant Professor of Kannada presided.

The valedictory meeting was held on 25th Feb. 1954. Mr. P. Ramananda Rao, M.A., L.T., ex-Principal of Veerasaiva College, Bellary gave the valedictory address.

K. Kushalappa Gowda.

HINDI ASSOCIATION.

The Inaugural Address of the Association was delivered by Pandit Ramanand Sharma of the Dakshin Bharat Hindi Prachar Sabha on 3—9—'53. In the course of his address, he stressed the need for popularising Hindi as the National Language in the South.

The Members of the Association took part in the Oratorical and Essay competition conducted by the Dakshin Bharat Hindi Prachar Sabha. The valedictory address of the Association was delivered by Mr. Sankar Rajulu Naidu of the Madras University.

Ashra Viraman.
N. Narayanan.

THE DRAMATIC ASSOCIATION.

The Presidency College Dramatic Association presented a Variety Entertainment at the Graduates' reception held on the 19th August, 1953. The all-male cast of the English Play, "Old Moore's Almanac" acquitted themselves very creditably, causing considerable amusement to the audience by the bizarre costumes they were impelled to wear. The Tamil play was a triumph for Mr. B. S. Venkatraman, who produced and directed it very ably, besides exhibiting the most commendable acting ability of the whole evening. An item that roused well-deserved applause was a presentation of the "Dances of the World" by various performers, whose skill evoked real enthusiasm from the audience. The most important item was the shadow-play representation of the Life of

Buddha. The "shadow-actors" impressed the spectators more than ever of the grace and uncluttered beauty of this particular mode of artistic drama. We owe grateful acknowledgement to Mr. K. S. Ramamurti, an old student distinguished in the dramatic field, for his recordings of the commentary on the Life of Buddha, which provided an excellent accompaniment to the shadow-pictures. The lady students of the college composed and produced solo and group dances, which were executed with a delightful daintiness, providing that feminine touch without which the evening would not have been complete.

On the 30th October, 1953, for the Inter-Collegiate Dramatic Competition, the Presidency College Dramatic Association presented, "A Tail of Fire", at the Engineering College, Guindy and were awarded a cup for Creditable Performance. Two of our excellent actors—Miss Rayma Varma and Mr. A. Sundarsingh—were awarded individual prizes for their praiseworthy histrionic ability. Miss Rayma Varma played the part of a shrewish bossy woman with remarkable insight, and Mr. Sundarsingh played the part of a priest to the life.

On the 12th February, 1954, the Presidency College Dramatic Association presented a Variety Entertainment to the public. The major portion of the programme was provided by the lady students, who staged colourful and accomplished dances, and the grand finale "The Emperor's Dream", where Shah Jehan foresees the finished Taj Mahal, that pearl of India, whose infinite radiance "age cannot wither nor custom stale." The Tamil play was a light, refreshing farce, of the excellence of whose pungent wit and topical touches, the delight of the whole audience bore true witness. Whole-hearted commendation must again go to the fertile brain of Mr. B. S. Venkatraman who wrote, directed, produced, and acted in, the play. The English play carried itself forward by the sparkle of its conversation—and here we acknowledge a further debt to Mr. K. A. Ramamurti, the author of the play: "The great Impersonation", remarkable throughout for its humour in dialogue, in character and in situation—special mention must be made of the fine display of talent shown by Mr. Ganesan. The Variety Entertainment brought in Rs. 1,500. Of this sum Rs. 500 went towards expenses, Rs. 500 to the College Union, Rs. 200 to the Social Service League, Rs. 100 to the Poor Students' Fund, and Rs. 200 to the Dramatic Association funds.

Very grateful acknowledgement is here made to everyone of the actors of the year without whose selfless co-operation and buoyant talent, this Association could not have functioned.

THE ANDHRA ASSOCIATION.

This association was started early in the year 1953—54. Its aim is to bring all the Telugu speaking students of the College into its fold and provide them with a common forum for their cultural activity.

The inaugural function of the association took place on 9—7—1953 under the Presidentship of Sri Narla Venkateswara Editor 'Andhra Prabha'. The Hon'ble Sri M. V. Krishna Rao, Minister for Education, Government of Madras, delivered the inaugural address. Towards the Godavary Relief Fund two presentations were made, a purse of Rs. 116 to Sri Venkateswara Rao and a purse of Rs. 119 to the Principal.

Andhra State Formation Celebrations were held by the association on the 7th and 8th of November 1953. On the first day Sri B. Gopal Reddy, Pro-Chancellor, Andhra University presided and Sri V. Gopalakrishniah, M.L.A. spoke. Miss Jikki Krishna Veni and Sri M. S. Rama Rao entertained the audience with music. Presents were given to them. On the second day, after tea, Sri B. N. Reddy, the well known film magnate,

presided and Sri D. Krishna Sastry the poet and Sri G. Subba Rao, the actor, spoke. Messrs. Rajini Kanta Rao and Mallick treated the assembly to music.

In January 1954 competitions were held in essay-writing, elocution, and music and prizes were awarded to winners. A sum of Rs. 20 out of the association funds was given, at the instance of the Principal to a student V. Seetharama Sastri of IV Hons. (Maths) a victim of Godavary floods, towards his college fees. The valedictory function of the association took place on 28-2-1954.

V. Gangadhara Rao.

THE SOCIAL SERVICE LEAGUE.

This year, the League continued last year's activities—daily distribution of milk to the children of Locknagar, adult education classes every evening for the men, and weekly shows of educational films to all the people living in Locknagar.

Among the new activities started this year are a spinning and weaving class for the women of the locality, run every morning, in charge of a trained weaving master employed by the League. The attendance at this class is good and the women are enthusiastic to learn how to spin and weave. The League bought a loom and some charkhas and taklis for this class, at a cost of Rs. 400.

The League also employs a trained adult education Master to be in charge of the evening classes. An examination of the pupils in this class was conducted in December 1953 and the students who showed progress, were promoted to a higher class.

The main achievement of the League, this year, was the construction of a brick shed about 40 feet by 20 feet on the site of the original hut in Locknagar. The League was helped in this venture by donations from the patrons of its activities amounting to Rs. 360. The hut cost Rs. 2,000 on the whole, and the remaining amount was met by the League from its own finances. This hut houses at present the weaving and spinning section and the day school for the younger children of Locknagar, run by the Corporation of Madras and the evening classes for men. In addition it will house a dispensary next year. Government has kindly leased the plot of land on which this thatched shed stands, to the League, for a nominal rent. Students of the College, both men and women, and members of the N.C.C. and of the Social Service League, helped with the construction of the hut for an hour every morning for three weeks, thus combining enthusiasm for manual labour and social service. The centre was opened by the Hon'ble Sri C. Subramaniam, Minister for education and Finance on February 24th, 1954. After the formal part of the function was over, sweets were distributed to all the children of Locknagar by Mrs. T. Balakrishnan Nayar and a drama in Tamil was staged by the members of the Tamil Association of the College, for the residents of Locknagar.

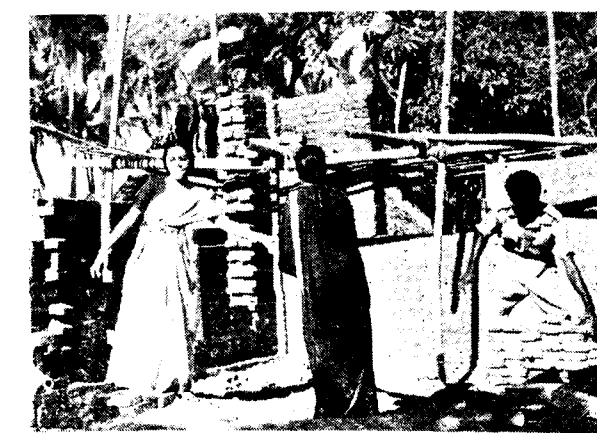
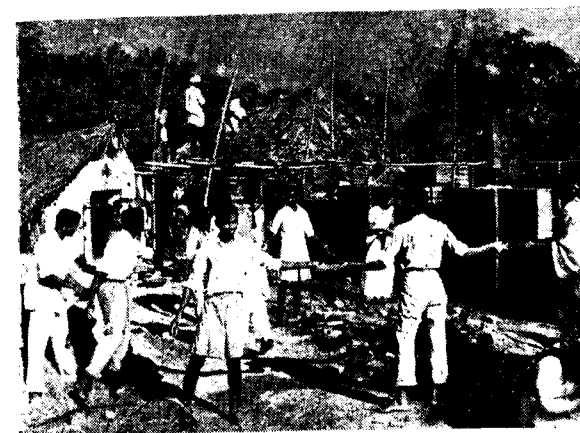
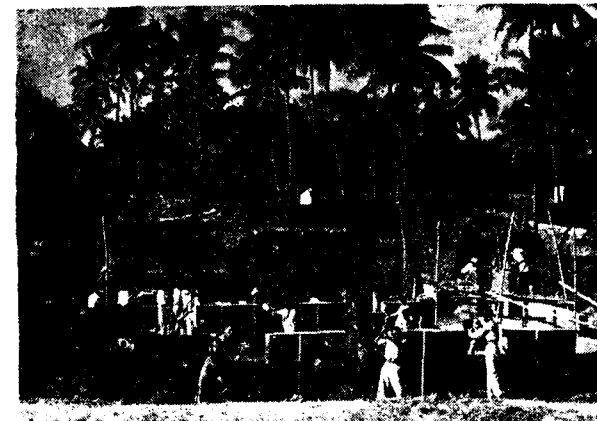
Another of the year's activities was the laying of a small garden in a corner of the College compound by members of the League, who also helped to make a road in Locknagar and clean the bank of the canal.

The members of the Children's Welfare Panel attached to the Social Welfare Board organised by the Government of India, visited Locknagar during their tour of South India and have recommended that the League be helped by a grant.

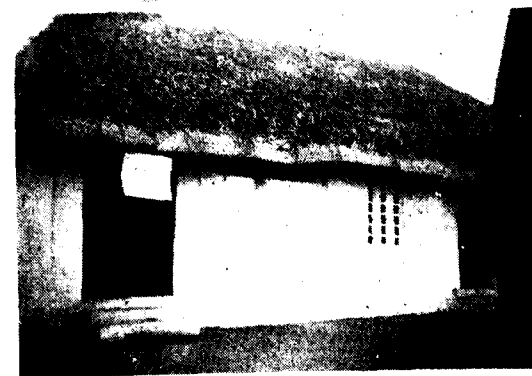
The League thanks all those who helped its members to render effective service to the residents of Locknagar, by their generous donations of money, gifts and free services. Among these are the following organisations:

THE SOCIAL SERVICE LEAGUE

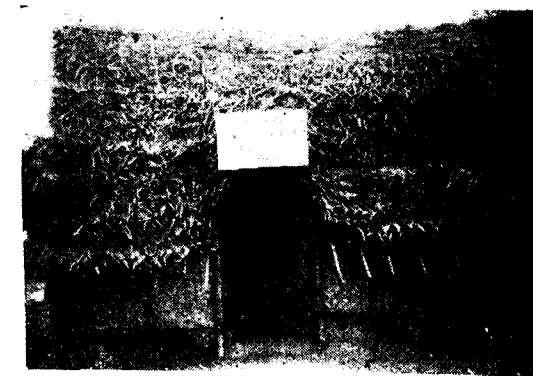
Helping to build the Centre.



By kind courtesy of "The Mail".



The Centre.



The Annexe.



Getting the film projector ready.



The Adult Night School.



Watching the film show.



The Women at work in the spinning class.



The Garden—Start and Finish.



(Photos by P. Narayanan)

1. The Madras Provincial Welfare Fund for a grant to open a dispensary.
2. The Social Welfare Board for a grant for all the activities of the League.
3. The Harijan Welfare Department, Madras, for a grant to the weaving and spinning section.
4. The Indian Red Cross for gifts of milk powder.
5. The U.N.I.C.E.F. through the Director of Public Health, Madras, for a gift of milk powder.
6. The U.S.I.S. for the free use on loan of a film projector and film strips every week.
7. The Government Textile Institute, for help in the weaving and spinning section.
8. Mr. Kurup for valuable technical advice, in and supervision of the building of the centre in Locknagar.

and the following individual patrons:

1. Mr. S. Parthasarathy.
2. Mr. Ramnath Goenka.
3. Miss S. Chari.
4. Mr. Y. Ramakrishna Prasad.
5. Mr. H. C. Norminton of the British Council, Madras.

We give them our warm gratitude.

*P. Narayanan.
T. N. Vimala Nayaki.*

5th MADRAS BATTERY N.C.C. (Artillery).—Presidency Contingent.

The above battery entered its second year with the strength of 60 cadets distributed over 6 colleges—Presidency, Govt. Arts, Loyola, Pachaiyappas, Vivekananda and Jain—as ten cadets per college. At the beginning of this year there were only 9 cadets in our college, but almost immediately the solitary vacancy was filled up. The Quick-Firing 25 pounder guns and their accessories arrived only in June 1953 and immediately the training in the guns, director, and artillery board was started and everyone exhibited great enthusiasm and eagerness to learn this. The parades are going on even now and we will be the first batch of cadets to be examined for 'B' certificates examination, when the Magazine goes into print and all hope to come out with flying colours in the true Presidencian sense.

Six of the ten artillery cadets from our college attended the No. 2 circle Social Service Cadre Camp held at Pachaiyappas College, in Sep. 1953. It was a stimulating lesson in dignity of labour. The first annual Camp of the Battery was held at Vandalur between 7—12—1953 & 21—12—1953. Nine cadets attended it. The camp was quite a success and full of training. On the 18th and 20th of Dec. 1953, we all went to Velachai range for field firing of the guns when we had a strange and memorable experience under field or battle conditions. We fired High Explosive shells as well as smokes.

A mention must be made about the ceremonial parades in which our artillery cadets took part. BQMS. K. Alalasundaram of this college was uniquely fortunate to be the sole representative of the 5th Madras Battery unit in the Guard of Honour got up for the Prime

Minister at Chetpet. Again on the same occasion L/Cpl. M. Devasenapathi of this College had the special honour to garland the Prime Minister. In the ceremonial parade held on 6th Dec. '53, in connection with N.C.C. Day celebrations, when Maj. Gen. J. C. Katoch took the salute, 5th Madras Battery lead all the units in the march past as the senior most arms. Our demonstrations that day, the guns firing the blank was easily the best which noise shook the audience a bit. In all these functions this college was adequately represented and special mention must be made of L/Cpl. G. Somasundaram who loaded the guns efficiently and smartly.

For promotions there was a lively and keen competition from other colleges to snatch away as many promotions as possible. But Presidency beat them and snatched away both the Battery Rank promotions that were announced. Mr. C. D. Ramalingam of this college became the first Battery Sergeant Major and Mr. K. Alalasundaram, the Battery Quarter Master Sergeant. Out of 10 cadets five are N.C.O's. Thus the largest and highest promotions were won by our college Cadets, a very high achievement indeed!

A word of thanks is due to C.O. Capt. A. Amalaraj, Capt. K. Murugaiyan, Lt. Ramachandran, Subr. P. Joel, for their keen and abiding interest in us. Our College N.C.C. officer Lt. C. V. Ramadoss always took care of us with the same affection and good will as his Cadets in the infantry.

As the Magazine goes into press, out of 15 Cadets sent by the Battery to Bangalore to take part in the N.C.C. sports, five belong to this College.

C. D. Ramalingam.

'HQ' COY 1ST (M) BN. NCC.

Thanks to Ex-Principal Sri Aiyappan Pillai the training year began with the acquiring of Rs. 200 worth of books of military interest to the NCC library and a GODREJ table safe to keep the Coy cash.

The Coy had in the new academic year 24 vacancies which were speedily filled up with some cadets on inter-Coy transfer and the rest with the best of recruits from the list of selected ones.

In addition to the usual training—two parades each of three periods per week—the college contingent took part in the following:—

CSM. Sirajuddin lead a party of 13 cadets of this Coy to take part in the Fare-well parade for Maj. Genl. Mohite at St. Thomas Mount.

CSM. Sirajuddin and six cadets partook in the Guard of Honour parade to Sri. Sri Prakasa on the Convocation day on 18—8—53. On the following day the whole Coy lent its service for the Security BUNDO on graduates' reception day.

On 11th Sep. '53 this Coy collected and Contributed Rs. 30 and clothes to the Godavari Flood Relief Fund.

From 13th Sep. to 4th Oct. 1953 a glorious chapter in the pages of this Coy and in fact for the whole of the 2nd Circle NCC—the Coy took part in the Social Work of constructing rammed-earth houses at Chetpet, Thangal for the under privileged under the auspices of the 2nd circle NCC.

In Nov. in response to the Government of Madras communication and with the blessings of our Principal we entered the competition, manual labour and renovated,

beautified the rotten, rusty and dilapidated Nissen Hut and had the unique fortune to get it opened by no less a person than the D.P.I. herself and "sacrificed" this to the cause of the indoor games of our lady students. Other items entered for competition are Car-Cleaning under the lead of CSM. Sirajuddin, Training under the lead of L/Cpl. Loganathan, Cycle Repairing under the lead of Cpl. Thirunavukarasu, Carpentry under the lead of Cdt. Sankarsubramanyam, Hair Cutting by Cdt. Subban, white-washing by Cdt. Sreedar and Road-cleaning and pathway laying by Cdt. Mohamed Sait. The judges for the above visited us on 16—2—54 and we are confident that the NCC will knock away one of the College prizes.

The annual camp was held at Arkonam from 8th to 21st Dec. '53 with the usual stress on military training with a good bit of Social Work thrown in. The only prize we won is that of INTERNAL ECONOMY AND ADMINISTRATION which is the prize which reflects the complete military aspects of the Coy and which our Commandant thinks should be the coveted prize for any Coy to win. We won the third place in the GUARD MOUNTING & ROUTE MARCH and to our surprise we got the last place in the DRILL COMPETITION. Just before the Annual Camp our Under Officer S. Bashyam was promoted as Cadet Adjutant, the highest post that a N.C.C. cadet can aspire for.

9 out of the 10 cadets sent for the 'C' Certificate in the Annual Camp got successfully through the grill and we understand that one of them, Under Officer Panduranga Rao secured the first Rank in the Battalion. In this connection we are also proud to state that he is now a Gentleman Cadet in the National Defence Academy. We are not excited. That is our tradition.

On February 12th & 13th we sent 7 cadets for the 'B' Certificate Examination and we are sure that these 'B' Cert. cadets will wipe out the small percentage of failure which the 'C' Certs. have shown.

In the field of sports we were nowhere in the Battalion. Next year we hope to build up a strong team.

Attendance on parades was generally very satisfactory throughout the year as it is evident by the number of prize winners this year.

We are proud to place on record that our Cadet Adjutant S. Bashyam and our Ex-Under Officer P. R. Krishnamurthy are placed in the approved list for the course in the National Defence Academy after their recent interview at Bangalore in the last week of February.

The activities of the year came to an end with a grand Break-Up Social largely attended and well appreciated. The Principal was kind enough to preside over the function and Justice Sir K. P. Lakshman Rao (Retd.) distributed the prizes.

On review this year was an eventful year, thanks to the initiative and able guidance of our beloved Officer Commanding assisted by a set of smart N.C.O's and blessed by the ever vigilant Principal who always took an active interest in the affairs of the Coy.

Govindan Kutty, Coy. Sgt

NO. 3. (M) AIR SQUADON NCC.

An Air Squadron of the NCC was started in Madras in July '51. This Squadron was organised with a view to giving flying training, and instil air mindedness among young men from Colleges. The course extends upto three years. During the final year each

cadet is allowed to do 45 hrs. of flying during which period he gets his flying 'A' Licence. Corporal Cadet S. Narayanan and the undersigned are the only two from this college who will complete their training by the end of this academic year.

A combined All-India NCC Air Wing Camp was held in Kanpoor in which our Squadron participated. In the competitions held there of our cadets did extremely well by earning the 2nd place for our squadron, in drill, smart turn out and aeromodelling. In December '53 a cadre camp was held at Pallavaram, where our cadets had the facilities to do their flying also. This year a new officer Sq. Leader B. Manivelu has taken over the squadron from Sq. Leader S. Santiago.

Ft. Cdt. D. Abel.

From Our Captains

CRICKET.

Our colleges possesses this year a young cricket team with talent and promise. The Presidencian tradition of producing a great player has been kept up this year also, mainly due to the brilliant and outstanding performance by M. K. Velu who was acclaimed as one of the best exponents of leg-spin and googly bowling in the whole of Madras state. He was selected to represent Madras XI against Mysore in the Ranjit Trophy Fixture and also was selected for the Madras XI against the Silver Jubilee Overseas cricket team. M. K. Velu also was selected to represent the Madras University in Cricket.

Our Vice-Captain A. M. Venugopal proved himself to be a capable all-rounder and was a member of the M.C.A. Junior team which toured Andhra. He was also selected as reserve for the Madras Junior team. G. Ranganathan the stylish wicket-keeper batsmen has been a consistent scorer, ably supported by Devraj, Gourishanker, Bale Rao and Venkatraman. Brown was the fast Merchant and with Geethakrishnan opened the attack in all the matches. The most thrilling match of the year was against Vivekananda College; after scoring 131 runs with Venkatram Gourishanker and Venugopal scoring 23, 21 and 22 runs respecting, we skittled the opponents for 94 runs. Venkata Rao had excellent analysis of 6 wickets for 23 runs.

The other equally thrilling match was against Stanley Medical College when M. K. Velu captured 7 wickets for 35 runs and helped the college to victory.

Our performance against the Ceylon Railway team was good when compared with the other leading teams in Madras City. Out of seven matches played in the League Tournament we won four, drew one and lost two. In the knockout tournament we lost in the semi-finals in spite of an all-round performance by M. K. Velu.

R. Venkataramani played some useful innings in the tournaments during the year. In conclusion, we wish to thank our physical director Mr. P. R. Subramanyam, who has evinced a keen interest in organising a well turned out team and whose able guidance was of great help to us.

R. Venkataramani

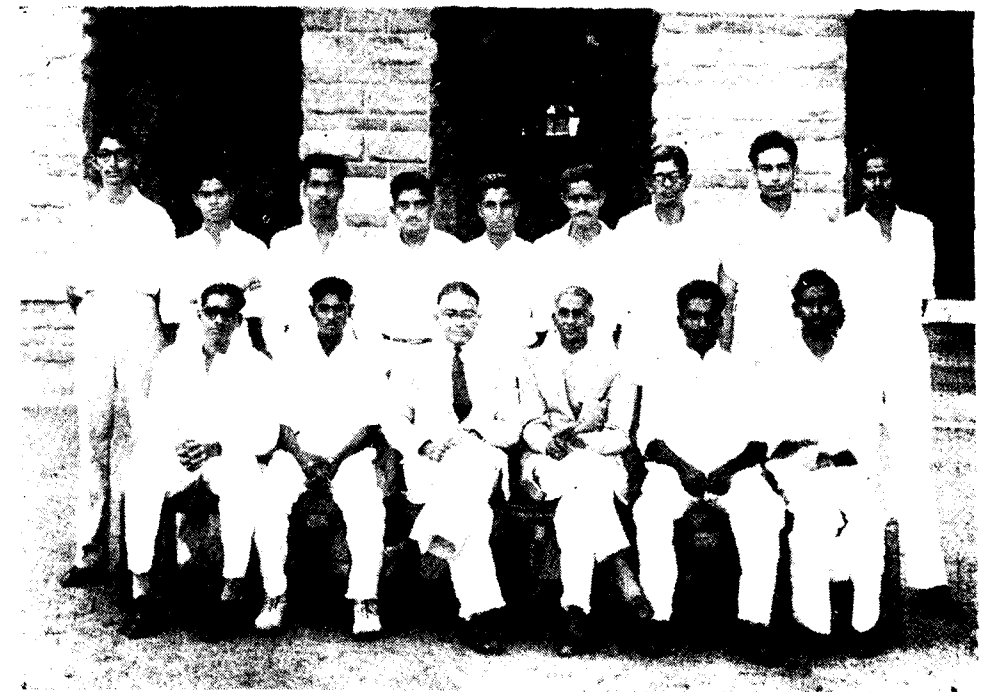
HOCKEY.

At the very outset, it must be stated that this year has been spectacular for the fine achievement of the Hockey Team, and the glory it has brought by winning the Stokes Shield in the University Knockout Tournament. This success has come to Presidency College for the first time in its history, and this Shield has almost always been the

OUR PLAYERS



HOCKEY
(Winners of Stoke's Shield.)



CRICKET

(Photos by courtesy of Sport & Pastime)

OUR PLAYERS



BASKET BALL



VOLLEY BALL

(Photos by courtesy of Sport & Pastime.)

monopoly of the Loyola College since its inception. The victory is all the more creditable, since we outplayed the strong Loyola team, who were the finalists in the League tourney also. Moreover, in two crucial matches, we did not have the service of our veteran hockey star, Father Denis, who on account of the university regulations had to keep out of the team in their matches.

Every member of the team must be congratulated on their gallant and spirited display in the Quarter finals against the Engineering College, and in the subsequent matches.

After the selection of the team early in the year, the University League matches were entered into with confidence. Our achievements here were also striking and unique in themselves. In the seven fixtures against the various city colleges, we convincingly won all of them, scoring a record number of 22 goals! The forwards rightly deserve praise for their good work. On the other hand, only two goals were scored against us, and the credit for this is entirely due to the strong intermediate line, and deep defence, and the indomitable goal-saver under the cross bar.

Special mention must be made of the distinction gained by our Captain, R. Vaidyanathan in being selected for the Madras University Team, and of his outstanding performances in the inter University matches held at Bangalore.

During the September Vacation, the team proceeded to Bangalore and Mysore on a short tour, and gained valuable experience. By virtue of being the Stokes Shield winners, the team represented Madras Division in the Inter Divisional Tournament held at Tiruchirapalli for the Panagal Cup during the end of January. The semi-final match against the St. Joseph's College was the most thrilling match of the season. The game was much faster than all other matches as the ground was hard and without turf and the ball was played from end to end. For every move of the opponents there was always the counter move and this left the match drawn with neither side able to score at the end of the full hour. Extra time was ordered and the position did not improve as both sides were determined to keep their goals in tact and a draw seemed imminent but when only split of a second was left a fine move and a good aim left our goal keeper guessing. Thus ended a good match and we returned to Madras though rather sad but certainly wiser.

R. Vaidyanathan.

TENNIS.

There was as usual, the customary rush for admission to the College Tennis Courts, and a record number of students joined the Tennis Club this year also. The enthusiasm for the game could be gauged from the fact that the courts were crowded every evening.

In the Inter-Collegiate Tournaments, we were ably represented by A. J. Uday Kumar, R. Narasimhan and T. Vijayaraghavan, and we retained the N. Krishnaswami cup for the Inter-Collegiate League Championship for the 2nd year in succession, defeating Loyola College in the final. Uday Kumar was the runner up in the Stanley Cup Singles Final, and along with R. Narasimhan reached the finals in the Erskine Cup; and there evidently was a repeat performance in the Madras University knockout tournaments.

As in the previous year, Uday Kumar Captained the University Team which won the South Zone Finals, and which, due to circumstances beyond its control, could not contest the All-India Finals. We provided yet another University player in R. Narasimhan for the 2nd year in succession.

Though this appears to be a biography of Uday Kumar, it has to be stated that he gained the additional distinction of being ranked 4th in the Madras State rankings this

year, and ably aided Madras to retain the John Memorial Trophy for the Inter-State Tourney.

Among the promising lads of the club, the names of Vijayaraghavan, Krishnaswami and Hegde have to be mentioned.

A. J. Udaya Kumar.

VOLLEY-BALL.

Compared to previous years, the standard of the team is considerably better. We have won over four colleges in the League matches and lost only in the semi-finals. Of our new players, Kandaswami, Rama Raju and Nanjundappa deserve to be singled out for their commendable display in most of the matches. We wish our juniors the very best of luck.

T. S. Dandapani.

BASKET-BALL.

The remarkable display of our Basketball team this year, has proved the vast improvement of the team. Probably, for the first time in the recent history of our college, we came up to finals in our zone, but unluckily we lost to Loyola by only six points. We defeated Arts, Jain, Stanley, Indian Medical, Veterinary and Pachaiyappa's Colleges in the League matches by a vast margin.

The rapidity and the superb combination of our forwards, M/s. Muhd. Hassan Ali and Thomas Jacob and the impenetrable defence of our guards M/s. Seetha Raman and Ipe Mathai deserve our appreciation. The performance of our other players was also very good. Special mention should be made of Muhd. Hassan Ali, who was the top-scorer throughout.

M. M. Syed Ail.

BOXING.

We started regular and systematic training from August. The professional coach Mr. Vedagiri, coached us this year also. Many new enthusiasts came regularly for practice, but ultimately only five agreed to challenge the Inter-Collegiate Ring. Achuthan and T. B. Jayaraman lost their fights very tamely. Mr. Sivaprakasam fought very well and was very unlucky to lose. Shafiullah Khan, who fought in middle weight impressed much. He has a very good right punch and won his championship by a K. O. Hassan Ali unfortunately met the University champion in the first bout and lost the fight by narrow points after a hotly contested battle of three rounds.

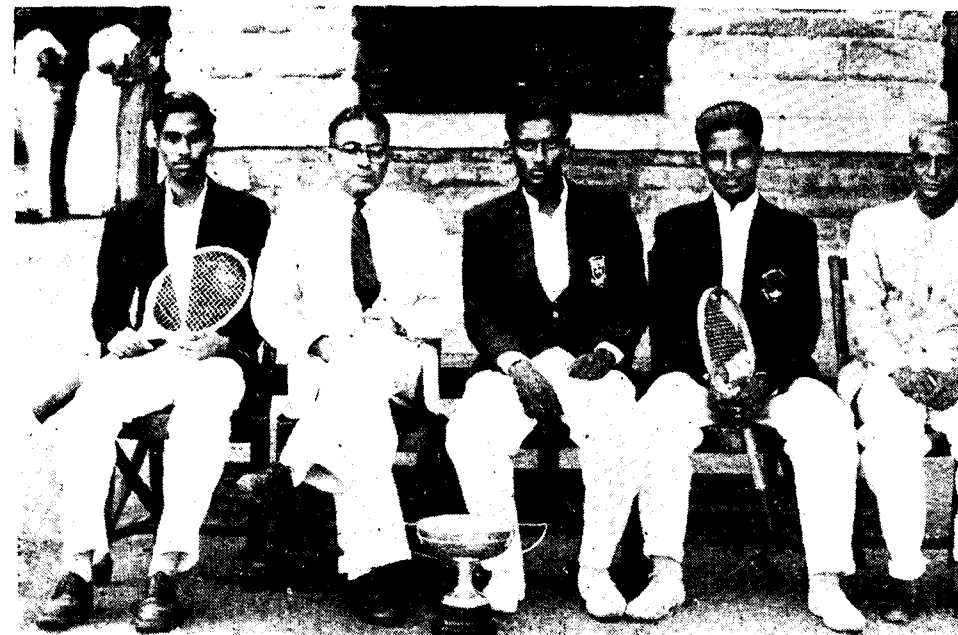
Though we could not boast of remarkable achievements this year, we are definitely proud of making a bold headway with a real determination to impress the officials at the Ring. Shafiullah Khan and Md. Hassan Ali exhibited good ring craft and toughness against their opponents. Unhappily no one was selected from our team to represent the University this year.

We conducted the College Boxing Tournament this year after a long lapse, due to the encouragement and help of our Physical Director. There was an unexpected response from the so-called Boxing-shy Presidencians for the battle. Not less than twenty-three students came forward bravely. The Tournament was a grand success. The Semi-Finals and the Finals produced certain real good fights which almost bettered the Inter-Collegiate Bouts. Mr. Vedagiri was very kind enough to act as Referee. The Boxing Captains of Stanley Medical College, Arts College and Law College were very kind enough to act as Judges.

My sincere good wishes and best of luck to next year's team, which I am sure will make a mark.

Md. Hassan Ali.

OUR PLAYERS



TENNIS

(Winners of N. Krishnaswami Cup).

(Photo by courtesy of Sport & Pastime.)



A. J. Udayakumar receiving his cup from Mrs. V. K. Ayappan Pillai.



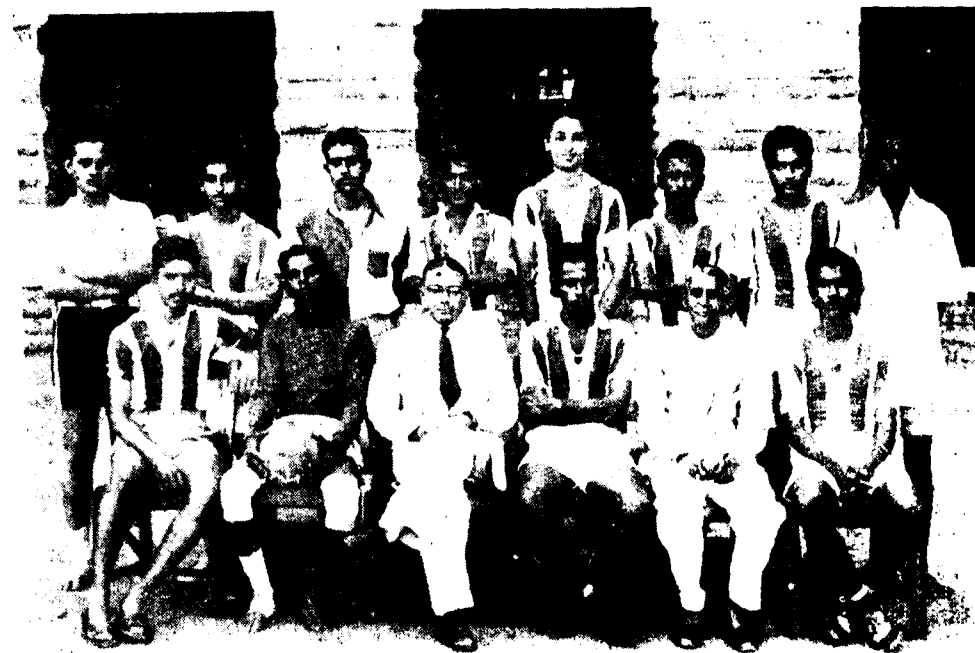
TENNIS
(Club day).

Kumari N. Saraswathi Reddi receiving her cup from Mrs. V. K. Ayappan Pillai.

OUR PLAYERS



WOMEN PLAYERS



FOOT-BALL

(Photos by courtesy of Sport & Pastime.)

FOOT-BALL

The year began with a series of practice matches and we were able to put in the field a comparatively strong and well-knit team. In the inter-collegiate league matches we won against Madras Medicals and Indian Medicals. The victory over Madras Medicals was all the more remarkable as we have not defeated them in the recent past. The matches against Pachaiyappa's and Government Arts were drawn. But unfortunately in the knock-out tournament we lost to Pachaiyappa's because some of our best players were not available. Special mention must be made of Pandurangan, Mathai, Thomas Jacob Sivarama Menon, and Ramanathan for their consistent performances. Another remarkable event was that, in the absence of the captain and vice captain, Mr. G. B. Kurup led our college against Osmania University and won creditably.

I extend my thanks to our Physical Director whose encouragement was of considerable help to us.

A. G. George.

LADIES' GAMES.

With a little modification to the original, we can proudly say that "our sports are getting better all the time." Each year we seem to be realising more fully that enthusiasms in the games field are complementary to the routine class work. We have been taking part in many of the Inter-Collegiate sports and though perhaps we may not have much to show in the way of cups—playing the game is after all the important thing.

And yet we have had our share of game. Indira Menon has secured a 1st place in discus throwing and a 3rd in shot put in the Inter-Collegiate tournaments and Annie Cherian and Kamala Daniel have formed along with Q. M. C. and W. C. C. a Tripartite Championship in Tenniquoit. Miss Saraswathi, a very promising Tennis player distinguished herself in the city matches.

For the first time the ladies participated in the Mixed Shuttle Tournaments with N. C. C. and we are proud to say we acquitted ourselves very well.

We have full confidence that our juniors will carry on creditably the work we have started.

Malathi Bolar.

ATHLETICS.

In reviewing the activities of our team during the past year, I must confess that we have not done quite as well as we might; for one thing one of our promising athletes, D. Dhanram, was, unfortunately, taken ill at the time of the Y.M.C.A. open meet, again slightly indisposed for the Inter-Collegiate.

However, we did manage a few successes by winning the Javelin throw at the Y.M.C.A. open and at the Inter-Collegiate meets, the discus at the Inter-Collegiate, and the shot-put at the Inter-Divisional, where we also got a second place in the Javelin throw.

Only one of our athletes was selected to represent the University this year, but I hope that next year we can manage a few more. We have talent enough, but I fear little diligence.

Of those who should do well next year, mention must be made of S. Siddamalliah, a tall newcomer with a nice stride for the middle distances; G. Arunachallam, who revealed his potentialities in the Mile at the Inter-Collegiate sports; K. Rama Raju, a capable all-rounder who should concentrate more on the sprints; and Ramanathan, another sprintman.

If we gained little glory this year, we lost none. Our athletes conducted themselves splendidly on all occasions.

J. Brown.

॥ पाणिपञ्चदशी ॥

अस्ति प्रशस्ता दिशि दक्षिणस्यां श्रीकुम्भघोणारव्यपुरी पवित्रा ।
तत्रास्ति विवस्तरशरण्यभूतः श्रीशार्ङ्गपाणिः सहितः प्रियाभिः ॥ १ ॥

तस्य देवादिदेवस्य दक्षिणो विवृतः करः ।
सभयागतजन्तूनां अभयाय विराजते ॥ २ ॥

शङ्खस्पर्शान्तरं ज्ञानलाभः आसीत्पूर्वं बालकस्य ध्रुवस्य ।
भूयात्पाणौ शङ्खरेखां विलोक्य ज्ञानप्राप्तिर्बालिज्ञानामयीह ॥ ३ ॥

अहमपि यदि मूढो निर्विवेकान्तरङ्गः सपदि विगतमोहः फुल्लबोधाम्बुजन्मा ।
गुणगणगणनार्थं प्रोद्यतः शार्ङ्गपाणेः क इव खलु न नाम प्राप्नुयाम्लेधवाक् ॥ ४ ॥

पातु वः पद्मनाभस्य दक्षिणं पाणिपङ्कजम् ।
वामेतराक्षिसान्निध्यादुन्मीलितमिव स्थितम् ॥ ५ ॥

दक्षिणं पद्मनाभस्य पाणिरक्तोत्पलं भजे ।
येन नीलाचल इव भाति भानूदये प्रभुः ॥ ६ ॥

शैवालनिकषद्याममृणाळमिव पङ्कजम् ।
तव सव्येतरः पाणिः शार्ङ्गराज ! विराजते ॥ ७ ॥

कालाहिरिव पञ्चास्यः शराहतशिरस्तया ।
रुधिरारुणवक्त्रस्ते मुरारे ! दृश्यते करः ॥ ८ ॥

मातुः क्षोदपूरेण वर्धितस्य विभो ! तव ।
दयाद्रोः किमयं पाणिः प्रथमः पल्लवोद्भवः ? ॥ ९ ॥

लुटतामन्धकारे नः दयया किं दयानिधे ! ।
दिदर्शयिषुरात्मानं प्रदीपीकुरुषे करम् ? ॥ १० ॥

पुरः कुवलयाम्बुच पश्चादिन्दीवरोपमः ।
अक्षिभ्यां पुष्पवद्भ्यां ते करो द्वाभ्यां विकासितः ॥ ११ ॥

तां बिभर्ति धरित्रीश वक्षसा वल्लभां भवान् ।
हन्त तस्या निवासञ्च करेणोद्धर्तुमुद्यतः ॥ १२ ॥

हिरण्यवर्णा वक्षस्स्थां पाणिनानेन वल्लभाम् ।
 प्रच्छादयितुकामः किमरुणीकुरुषे वपुः ? ॥ १३ ॥
 पद्मं पद्मभु दृष्टं किं कदाऽपि जगतीतले ? ।
 यदि काङ्क्षा सरोजाङ्कं कराब्जं पश्य शार्ङ्गिणः ॥ १४ ॥
 शक्तिः कलौ युगे सङ्गे इति बोधयतीव किम् ? ।
 शार्ङ्गिस्ते विवृतः पाणिः मुदढं सङ्गताङ्गुलिः ॥ १५ ॥
 न त्वं स्वपिषि जागर्षीत्येवं वक्ति करस्तव ।
 नो चेत्कुतो रवौ याते पुण्डरीकविकासनम् ? ॥ १६ ॥
 कुम्भसम्भवहस्तस्थः चित्तं नाब्धिरभूद्यदि ।
 ब्रह्माण्डानां सहस्राणि त्वत्पाणौ पश्यतां हि नः ॥ १७ ॥
 रमाकपोल संमर्दं मृदितः पाणिरेष ते ।
 अन्यथा कथमस्य स्यादियती मृदुता हरे ! ॥ १८ ॥
 दर्शनेनैव ते पाणेः मोहो दूरगतोऽभवत् ।
 आमर्शनेन तु पुनः कियत् ज्ञानं भविष्यति ! ॥ १९ ॥
 तव हेममये पाणौ अङ्गुलीयं निवेशितम् ।
 सामान्यवर्णमभ्यस्थं सुव्यक्तं न प्रकाशते ॥ २० ॥
 कोटिमूर्त्युतिर्हीरः पाणिमभ्यस्थितस्तव ।
 अस्मदाभ्यन्तरध्वान्तं दिवाकर इवोदितः ॥ २१ ॥
 पाणेः परिस्तृतस्यास्य वैभवं विनिश्चयताम् ।
 विश्वनिर्माणं शमनं त्राणानामेककारणम् ॥ २२ ॥
 मा भूत सर्वे सुजनाः धर्मेकनिरताशयाः ।
 तर्हि कोमलवल्लीश पाणेर्नस्यात्प्रयोजनम् ॥ २३ ॥
 पयः पानमिषात्पीतं पङ्कजः किमयं घनः ? ।
 इति सन्देहसन्दोहं सन्ददाति वपुस्तव ॥ २४ ॥
 न करे धनुरादत्तं न समारोपितो गुणः ।
 न कृतं शरसन्धानं कथन्तु करविस्तृतिः ? ॥ २५ ॥
 प्रभोर्मे चरणाम्भोजं ग्रहणेन हसिष्यति ।
 कराम्भोजं मुखाम्भोजं नेत्राम्भोजं च विस्मयम् ॥ २६ ॥

विभातायां विभावयां अज्ञानतिमिरे गते ।
 ज्ञानोपसि कराम्भोजं विकसिष्यति वैष्णवम् ॥ २७ ॥
 अर्धचन्द्रोत्तमाङ्गाः किमर्धनारीश्वरा इमाः ? ।
 अर्धवृत्तनखारामाः अङ्गुल्यस्तव शार्ङ्गिणः ॥ २८ ॥
 बालमशेषज्ञयते बालिशमप्यहो करोति सुधियं हि ।
 पाणिः पङ्कजतुल्यः शौरैः ! शंसामतीत्य भात्येवम् ॥ २९ ॥
 बन्दे मुकुन्दपाणिं वामान्यं मान्यमब्जनिभम् ।
 कान्ताविलोचनान्ताः आपद्यन्ते द्विरेफतां यत् ॥ ३० ॥
 भवतः करं मुरारे ! नीलं बाह्ये किलान्तरे रक्तम् ।
 दयिताशुको ग्रहीतुं जम्बूफलमित्यपेक्षते नूनम् ॥ ३१ ॥
 शङ्खचक्रसरसीरुहचिह्नं अङ्कितस्तव करो मुरमाथिन ।
 किं तथाऽपि न विभासि विमुक्त शङ्खचक्रधरतापुनरुक्तिः ? ॥ ३२ ॥
 इन्द्रियाणि तव पञ्च नेयम्य मन्मुखानि कुरु मानव नूनम् ।
 उन्मुखान्गुलिरयं तव पाणिः एवमेव किल बोधयतीव ॥ ३३ ॥
 धर्ममाचर मनुष्य ! पञ्चता ह्यागमिष्यति तवाञ्जसा तनोः ।
 इत्ययं वितनुते करस्तव तत्त्वबोधनमितः शरीरिणाम् ॥ ३४ ॥
 देहिनां किमिह देहिवाचिनामायतां सकरुणं रमापते ! ।
 पञ्चशाख इव कल्पितः पुरः कामितार्थफलदः करस्तव ? ॥ ३५ ॥
 मृदु तथाऽपि ससारमिदं विभो ! तव भयंकरमप्यभयप्रदम् ।
 करतलं तुलनां जगतीतले नहि बिभर्ति धृताखिलभूतलम् ॥ ३६ ॥
 न मदीय पाणितलमस्ति पश्यत सममुन्नतं वैदितमङ्गुलीसृगैः ।
 तत एव नात्र मनुजद्वयं भवेत्सममित्ययं वदति तावकः करः ॥ ३७ ॥
 भूमारुताकाश जलानलाद्यैः त्वं निर्मितः पञ्चभिरेव भूतैः ।
 इतीव तत्त्वं विवृतः करस्ते शरीरिणां बोधयतीति मन्ये ॥ ३८ ॥
 जलपूर्णेषु सरोवरेषु सरोरुहं स्यान्न शिलोच्चयेषु ।
 इहत्वहो रक्तसरोजमेकं माहेन्द्र नीलाद्रिभवं विभाति ! ॥ ३९ ॥
 पुरा सरोजं ममनाभिजातं चराचरं लोकमिमं ससर्ज ।
 इदं तु लोकं परिपातु सर्वमितीव मत्वा व्यवृणोः करं किम् ? ॥ ४० ॥
 सुपेशलं पाणितलं कथं तव कठोरबाणासनकर्मसु क्षमम् ? ।
 अलीकमेतद्यदि कर्तुमीहसे निहन्यतां मे धनुषाऽघसंचयः ॥ ४१ ॥

पद्मं विभर्ति निजपाणिप्रयोरुहेण पद्मायनाक्षि ! भवतीति पयोजनाभः ।
 पार्श्वस्थितां प्रियतमां परिहस्य नूनं विद्योतते विवृतपाणितलारविन्दः ॥ ४२ ॥
 मूढा इमे मनुभुवो न कलावयन्ति संतोष आशुग इति क्षणिकदच भौमः ।
 इत्याशुगं करतलेन समाददानः आगच्छतामुपादशत्ययमात्मवासम् ॥ ४३ ॥
 न खलु समुपयायाः मूढ मां तत्र तिष्ठत्यभिनियमयतीदं नास्तिवादप्रसक्तान् ।
 अभयमपि च दत्ते शेषभूतस्य जन्तोः करविवरणमेकं सार्थयुग्मं तवेदम् ॥ ४४ ॥
 अनुपपन्नमुक्तामामादरञ्चास्मादर्थं दनुजकुलविमाथिन् मातरं प्रार्थयन्तीम् ।
 अलमतिकथनार्थं विस्तृतः पाणिरेषः परिणतिवशतो नः भीतिहानिं ददाति ॥ ४५ ॥

न मरुदरुणपुत्रौ नाङ्गदो नापि मेन्द्रः
 न खलु विदितशास्त्रो जाम्बवान्नापि नीलः ।
 भवति विभुसर्मापे तत्र कालव्ययार्थं
 प्रणतिरभयलाभः नात्र पूर्वापरत्वम् ॥ ४६ ॥

जनाश्चञ्चरीका इमे चञ्चलाङ्गाः
 विधायेति चेतस्युपाक्रुमेतान् ।
 मधुस्विन्नगालं मनोहारिरूपम्
 कराख्यं सरोजं परिस्तीर्णवां स्त्वम् ॥ ४७ ॥
 पारातीर्तदुरितनिवहैर्दूरिताशेषं दैत्यम्
 मामप्यावर्जयति यदि ते शङ्खपाणि ! करोऽर्थे ।
 चित्रं चित्रं दशमुखरिपो ! यातुधानाधिनाथः
 नासीत्साध्वीकृतनिजमनाः यद्यपुं वीक्ष्य चापि ॥ ४८ ॥

कान्तारा ते विचरितवता क्लान्तिमत्स्वान्त भाजा
 कान्ताचिन्ता त्वरितगतिना कामकेन त्ययेश ।
 प्रापं तस्या निकटमथसा नः परित्रातुमम्या
 वान्ना याचन्नामतनुत ततः त्वं परिस्तीर्णपाणिः ॥ ४९ ॥

बालेन माधिकविना भृशचापलेन
 योगीशत्राङ्गमनसगोचरताविहीनम् ।
 पाणिं पयोजसदृशं प्रति ते प्रणीता
 पादारविन्दयुगले प्रणुतिः प्रकीर्णा ॥ ५० ॥

॥ शुभम् ॥

॥ विप्रलम्भः परो रसः ॥

शारदा शारदाम्भोजवदना वदनाम्बुजे ।
 सर्वदा सर्वदास्माकं सन्निधिः सन्निधिं क्रियात् ॥

सहृदयैः अनुभूयमानेषु शृङ्गारादिषु नवसु रसेषु शृङ्गारः प्रथमो मतः । तत्रापि संभोग-
 शृङ्गारात् विप्रलम्भशृङ्गारः रसेषु परां कोटिं आरोहति । सुखं हि दुःखानि अनुभूय शोभते ।
 जिह्वया रस्यमानाः पदार्थाः अपि बुभुक्षावनः तस्मै हि रसं उपजनयन्ति आयनौ सुखावहानि
 लौकिकानि वैदिकानि च कर्माणि तात्कालिकदुःखवन्त्यपि विवेकिभिः आद्रियन्ते हि । तथा
 पश्चाद्भावि संभोगशृङ्गारं रसतां आपादयन् स्वयमपि रस्यमानः विप्रलम्भः सर्वोत्तमो रसो भवति ।
 क्लेशः फलेन हि पुनः नवतां विधत्ते । संभोगशृङ्गारे दैवविपर्ययात् असम्भवत्यपि नायिकनायकयोः
 सप्तकण्ठितयोः अनुभूयमानः विरहकालीनः शृङ्गारः रसतां आवहति । उभयोः अन्यतरस्य उत्कण्ठा-
 भावे तयोः दैवात् प्रसिध्यन् समागमोऽपि न रतिं आवहेत् । समानुरागयोः बहुधा प्रयतमानयोः
 अपि परस्परगतिनिराशयोः दैवान् समागमं विना शरीरनाशोऽपि वरं । तदानीं अनुभूयमानो रसः
 करुणरूपः सहृदयानां आह्लादको भवति यतः । “ रतिमुभयप्रार्थना कुरुते ” इति महाकविसूक्तिः ॥

वैदेही अयोध्यायां द्वादशसमाः प्रियेण साकं भुञ्जाना मानुषान् भोगान् वनवासेऽपि तं
 अनुयान्ती प्रियसङ्गमात् नगरनिविशेषं वनेऽपि भवने यथा सुखानि अनुभवन्ती त्रयोदशसंवत्सरान्,
 अन्ते चतुर्दशे वर्षे रावणेन अशोकवनिकां नीता, वर्षमेकं इमं विप्रलम्भाख्यं परं शृङ्गारं अनुभवत् ।
 बहुधा रावणेन प्रलोभ्यमानाऽपि, एकाक्ष्यादिभिः विकृताभिः निशाचरीभिः अनुपदं सन्तर्ज्यमानाऽपि
 स्वगणेन हीना श्रमगणामिवृता मृगीव चञ्चला शरणमर्थयन्ती एकस्थहृदया स्वप्रियं राममेव मनसा
 ध्यायन्ती, तस्यै । रमणीये वनोद्वेगे पुष्पितान् फलितान् वा द्रुमान्, विस्मयावहाः नानारूपाः
 विकृताः एककर्ण्यदिकाः समीपस्थाः राक्षसीर्वा चक्षुषा न स्म पश्यति । प्रेयसि रामचन्द्र एव
 सर्वेन्द्रियवृत्तिः एकीभूय सल्लग्ना सीतादेव्या अनुभूयमानं विप्रलम्भं पुषोष । एवमेव नायकः
 दाशरथिरपि सीतामेव प्रियतमां अनुध्यायन् विप्रलम्भं अन्वभूत् ॥

राघवः सीतावियोगकाले तद्गतेनान्तरात्मना देशान् मशकान् कीटान्वा गात्रात् नैव
 अपानैषीत् । सरीसृपानापि अवयवे सर्पतः नापनिन्ये । कुमनोहरं यत्किञ्चित् मधुरं शुचिफलं
 पुष्पं वा लभमानः सीतां अनुस्मरन् ह । प्रिये इति श्वसन् सीतामेव अभिभाषमाणः बहुशः विप्रलम्भं
 एकाग्रचित्तः अनुभवति स्म । सततं रामः दिवानिशं निद्रयाऽपि अनालिङ्गितः एकदारवत् प्रकटीचकार ।

कथंचित् सुप्तोऽपि नरोत्तम सीतामेव स्वप्ने पश्यन् सतेति मधुरां वाणीं व्याहरन् प्रतिबुध्यते स्म ।
अथ भुवना त्रिष्टु कालेषु उप सन् । त्रयमे काले लोकायात्र यै पुनर्मुञ्चानः भक्तं अश्नाति स्म पञ्चमं ।
इत्थं सीतामेव मनसि निधायन् रामचन्द्रः विप्रलम्भं रम्यं अभुङ्क्त । सीतारामयो मिथः विप्रलम्भ
रसानुभावदशापर्यालोचने “स्त्राणां पातिव्रत्यं परोधर्मः, पुंसां एकदारव्रतं उत्तमं ” इत्येवम् धर्मतत्त्वमपि
अनुभवारुढं भवति । “अनन्यभाजं पतिमाप्नुहि ” इति हि महतां आशयनं । “भर्ता नाम
परं नार्याः भूषणं भूषणादपि । एषा विरहिता तेन भूषणार्हा न शोभते ॥ ” इति वाल्मीकिः कोकिलः
कूत्रति । विप्रलम्भोऽपि यत्किञ्चित् धर्मानुष्ठाननिवन्धनं संभवन् परां शोभां धत्ते । पितरं सत्य
वन्तं कर्तुं, पितृभक्तमाविष्कर्तुं वने गत्वा सीतारामौ धर्ममूलकोऽपि विप्रलम्भं अनुभूतवन्तौ ॥

दुष्यन्तः शकुन्तला च मिथः कचित्कालं विप्रलम्भं अनुभूय ततस्सङ्गतौ सतनयौ परं हर्षं
अवाप्तुः । न हिना विप्रलम्भेन शृङ्गारं पुष्टिमश्नुते । अन्तर्वेत्त्या गान्धर्वेण विधिना विवाहिताया
अपि परिणयसं देहात् हि परित्यागः कृतं धर्मधुन्वरेण पौरव्येण दुष्यन्तेन महाराजेन । एतदर्थमेव “यं
अनन्यमानसा विचिन्तयन्ती अभ्यागतं न मां वेत्ति सः बोधिनोऽपि न स्मरिष्यति ” इति दूर्वासः
शापं विस्मरणमूलं व्यासेन अनुक्तमपि कल्पयामास कविकुलनिलकः कालिदासः ।

परिशोलयन्तु सहृदयाः कुमारसंभवसरणिमपि । पितुः अवमाननया जन्मान्तरेऽपि
भवभङ्गमभिलाक्षमाणा दाक्षायणी ज्वलनं विवेश । तदाप्रभृति शक्तिरहितः सदाशिवः केनापि
कामेन तपः चचार । पर्वतराजपुत्री भूत्वा देव्यपि भवं पतिं प्रेप्सुः कठिनं तपः आस्थितवती ।
“निशासु त्रिभागशेषासु क्षणं नेत्रे निमील्य सदसा व्यबुध्यत । नीलकण्ठ क व्रत्रपि इति वाचं
उच्चचार । असत्यकण्ठे बाहुबन्धं अर्पितवता ” इत्यादि वर्णनविमर्शं पार्वत्याः विप्रलम्भरसानुभवः
महतीं पुष्टिमापन्नो दृश्यते ।

भावुकाः श्रीमद्भागवते गोपिकानां रसः विप्रलम्भरूपः परां कोटिमापन्नः भक्तिव्यपदेश्यो
भवति इत्येतदपि विमृशत । अतः संभोगशृङ्गारस्य भाविनः रसतामापादयन् स्वयं रम्यमानः यत्किञ्चित्
धर्मतत्त्वनिवन्धनः दैवात् आपतन्, समानुरागयोः नायिकानायकयोः विप्रलम्भशृङ्गारः अनुभूयमानः
सहृदयहृदयाह्लादी रसेषु प्रथमं स्थानं अधिरोहति इत्यत्र भावुकारसिकाः प्रमाणं ॥

संभोगशृङ्गारस्य जीवनं दाम्पत्यसर्वस्वमहानिधानम् ।
करीन्द्रवाल्मीकिसमाहृतो नु वियोगशृङ्गारः परो मतः ॥

विमाता

शिवदास दमाणी

बी. ए. जूनियर

उस दिन भी सूर्य के अस्ताचल को ओट में छिप जाने के बाद कई नर नारी
पब्लिक पार्क में आये हुए थे । कोई बगीचे में फव्वारे के पास बैठा हुआ गप-शप लड़ा रहा
था, तो कोई खेल का ही मजा ले रहा था । कोई कहीं सुस्ता रहा था, तो कहीं कोई हुक्का
गुड़गुड़ा रहा था । पर दीनानाथ अकेला एक आराम कुर्सी पर नीम के पेड़ के नीचे बैठा हुआ
वेचारे मनोहर की शोचनीय दशा पर दो तीन आँसू बहा रहा था ।

दीनानाथ तीस साल का नवयुवक था । उसकी धर्मपत्नी उषा एक लड़के की पैदाइश
के बाद गुजर गई । अपनी अवस्था ढूँढते देख उसने पुनर्विवाह न करने का इरादा किया ।
पर आस-पास के लोगों ने आप्रह किया कि मनोहर की देख-भाल के लिये लक्ष्मी का होना परमावश्यक
है । घर की लक्ष्मी के बिना संपन्न घर भी शून्य है । पर दीनानाथ अपना विचार कब छोड़ने
वाला था । उसका यह ख्याल था कि पुनर्विवाह करना इस अबोध बालक पर अत्याचार
करना, उसकी आत्मा को कष्ट देना, उसके साथ क्रूरता का व्यवहार करना है । पुनर्विवाह करके
मनोहर की आत्मा को वह नरक के कुंड में धकेलना नहीं चाहता था । पर होना तो वही है
जो विधाता की लेखनी लिख देती है । छः मास के मनोहर के रोदन में न जाने कितनी शक्ति
थी जो कि दीनानाथ के हृदय में उथल पुथल मचा देती । दीनानाथ बालक के रोदन को रोकने
के लिये, उसे हंसाने के लिये, खिलाने के लिये अपने विचारों को बदल दिया और पुनर्विवाह
करके उसका जीवन सुखमय बनाना चाहा । फिर शुभ मुहूर्त में उसके हाथ पाले हो गये ।
उस समय उसके नयन रो भी रहे थे और हंस भी रहे थे । उसे दुख भी था और खुशी भी ।

लक्ष्मी की शादी हुए चार साल हो गये । उसे अपनी सन्तान हीनता का बड़ा
दुख था । इसी सोच में वह दिन रात घुल घुल कर दुधली पतली होती जा रही थी । मनोहर
को देखते ही उसको डाह की वह अग्नि और भी धधक उठती । वह अपने आप को माता
के रूप में देखना चाहती थी । इसी वजह से उसने पूजा पाठ किया, व्रत रखा, ब्राह्मणों को
भोजन कराया, कई देवी देवताओं से मनौती की और फिर कहीं छः सात साल बाद उसके एक
पुत्र हुआ । इससे लक्ष्मी की खुशी का ठिकाना न रहा और अब मनोहर उसकी आँखों में

पहले से अधिक खटकने लगा, शूल को तरह चुभने लगा। घर का सारा काम काज अब बेनारे मनोहर को ही करना पड़ता और अगर काम में कुछ भी त्रुटि रह जाती तो बस उस पर बिजली आ गिरती। जब देखो तब उसी बच्चे पर क्रोध। एक पल के लिये भी उसे चैन नहीं, आराम नहीं। ऐसा एक दिन भी न निकलता जब उसे व्यंगपूर्ण बातों की बौछार न सहनी पड़ती। पर फिर भी मनोहर के मुख पर वही सलौनी हंसी।

एक दिन शाम को दीनानाथ अपने दफ्तर से लौटकर घर में घुसने ही न पाया था कि लक्ष्मी का लेखर शुरू हो गया। वह बढ़ावाती हुई बोली—“मेरे भाग्य में सुख तो बढ़ा ही नहीं है। क्या मैं दुःख भोगने के लिये ही यहाँ आई हूँ? मनोहर तो मुझे कुछ भी नहीं गिनता। मेरी कुछ भी नहीं सुनता। अपनी इच्छा के मुताबिक काम करता है। तुम्हारी अनुपस्थिति में घर को भिर पर ले लेता है। बहुत ऊधम मचाता है। कभी गिलास फोड़ता है, तो कभी तश्तरी। कहीं दूध उँडेलता है तो कहीं कुछ और ही। अगर मैं कुछ कहूँ तो लोग अंगुली उठाकर कहेंगे कि सौतेली माँ है न। अगर कुछ न कहूँ तो घर का उजाड़ होता रहेगा।”

“जब देखो तब यही बखेड़ा, यही खटपट। मैं तो तुम्हारी इस रामायण से अब ऊब गया हूँ। दफ्तर में कुछ चैन नहीं मिलता और घर में फिर यह खचखच मेरा प्राण ले लेती है। दफ्तर का काम देखूँ या घर का।”

“तुम्हें घर से क्या मन्सूब तुम्हें तो करा कराया मिल जाता है। मुझे तो सब कुछ देखना ही पड़ता है। आज मनोहर ने हरिहर को इतना मारा कि अगर मैं न जाती तो वह मर ही जाता। तुम तो उसे कुछ कहते ही नहीं और कहोगे भी क्यों? वह तो तुम्हारा लाडला है न। बस तुम तो अच्छे हो जाते हो और मैं बुरी।”

“उसने भी कुछ किया होगा न?”

यह सुन लक्ष्मी का क्रोधामि और भी धधक उठी। वह बोल उठी—“क्या किया उसने? मनोहर की किताबों पर थोड़ा स्याही डाल देने से क्या उसकी जान ले ली जाय? क्या उसे मार दिया जाय? यह बालक क्या समझता है।”

“आठ वर्ष का, और फिर कुछ न समझे।”

“जब देखो तब मनोहर का ही पक्ष। मेरे लड़के का तो पक्ष कौन ले। वह तो ऊपर से पड़ा हुआ है न। तुम्हारा मनोहर तो बहुत ही सीधा-सादा है। जो कुछ भी

त्रुटि है वह सब मेरे इसी की है। भगवान भी कैसा निर्दयी है जो इसे उठा नहीं लेता।”

उप दिन दीनानाथ दफ्तर के काम से बहुत थका हुआ था और फिर घर में बढ़ते ही इस खटारा ने उस पर धावा कर दिया। लक्ष्मी फिर भी कुछ कह रही थी पर दीनानाथ उसकी बातों को अनुपुनी कर पब्लिक पार्क की ओर चल पड़ा। वह विमानाओं की चाल बाजियों से काफ़ी परिचित हो चुका था। वह फिर नीम के पेड़ के नीचे बैठ गया और मन ही मन सोचने लगा—“बेचारा मनोहर अभाग है, नहीं तो क्या उसकी माँ उसे बचपन में ही बिलबता छोड़ इस संसार से कूब कर देती? अपने भाग्य से ही वह आज विमाता के फन्दे में आ फंसा है। ममता बड़ी चीज़ है। मनोहर लक्ष्मी का अपना पुत्र नहीं, इभी वजह से वह उससे डाढ़ करती है, क्रोध दर्शाती है, धमकाती है और तरह-र के कष्ट देती है। अगर वह उसका अपना पुत्र होता तो क्या वह.....?” फिर वह आवेश में आकर सोचने लगा—“क्यों न जाकर उसका मुँह झिड़क दूँ, अपनी व्यंगपूर्ण बातों से उसका हृदय बेच डालूँ? क्यों न उसे साफ़ कह दूँ कि मनोहर के साथ ऐसा बर्ताव करोगे तो इस घर में नहीं रह सकती।” घर में आ जाने के बाद वह लक्ष्मी के रूम की ओर बढ़ा, पर आगे पैर न बढ़ा सका। उसके कानों में ये शब्द गूँज उठे—“क्या मेरे भाग्य में सख नहीं है? क्या मैं दुःख भोगने के लिये ही यहाँ आई हूँ?” एक तरफ़ मनोहर का प्रेम उसे आगे बढ़ने की प्रेरणा दे रहा था, तो दूसरी ओर लक्ष्मी की माया उसे आगे बढ़ने से रोक रही थी। वह कभी पैर आगे बढ़ाता तो कभी पीछे। कई देर तक ऐसा करने के बाद जब लक्ष्मी की प्रेम पूर्ण दृष्टि व मीठी मुस्कान उस पर पड़ी तब उसकी काया पलट गई। उसका गुस्सा शांत हो गया। न जाने लक्ष्मी रूपी वायु उस क्रोध रूपी मेघ को कहाँ उठा ले गयी?

आज मनोहर ननिहाल है। उसे वहाँ गये करीब-२ छः घण्टे हो चुके हैं। दीनानाथ ने भी अभी तक बुलावा नहीं भेजा है, क्योंकि वह समझता है कि मनोहर अपना समय वहाँ पर खुशी से बिता सकता है। पर परिस्थिति उसे ऐसा करने में बाधा डालती है। मनोहर के जाने के बाद अब घर का सारा काम काज लक्ष्मी को ही करना पड़ता था। पल भर भी उसे चैन न मिलता। इससे उसका स्वास्थ्य दिनोंदिन बिगड़ने लगा और ज्वर ने अपना प्रचण्ड रूप धर लिया। डाक्टरों को दिखलाने पर उन्होंने कहा कि घबराने की कोई बात नहीं है, पर देर लगेगी क्योंकि उसे निमोनिया हो गया है। अपना पत्नी के कहने पर पंडितजी को भी बुलावा भेजा। पंडित रामसुख बगल में पोथा दबाये हुए आये और लक्ष्मी की कुण्डली देखी। कई देर तक उन्होंने पत्रे उलटे, अंगुलियों पर ईन, मीन, मकर....गिना और फिर

सोचकर दीनानाथ से कहा—“इसे शनि की दशा है। इससे शरीर को कुछ कष्ट ही है।”

“ता फिर पंडितजी आप ही बताइये यह दशा कैसे शांत की जा सकती है।”

पंडितजी को अपने भाग्य खिले हुए जान पड़े। वे बोल उठे—“इसे सिर्फ शनि की ही दशा नहीं, बल्कि मारकेश के होने की भी संभावना है। इसलिये सिर्फ ग्यारह ब्राह्मणों को भोजन कराना होगा और एक महीने तक शांति पाठ।”

दीनानाथ ने लक्ष्मी के कहने पर पंडितजी को बुला तो लिया पर इन सब बातों में उसका विश्वास न था। वह इन्हें ठकोमला समझता था, इन्हीं वजह से उसने पंडित राममुख से कहा—“बाद में भोवकर आपको एक तिथि बना देंगे और उस दिन से आप अपना कार्य शुरू कर दें।”

शनि की दशा और मारकेश की संभावना ने लक्ष्मी के मन में उथल पुथल मचा दी। वह गिड़ गिड़ाने लगती है—“मेरी सहेली विजया को मारकेश की दशा हो गई थी और आज वह इस संसार में न रही। पड़ोसिन गुलामी का भी अंत इसी मारकेश की दशा में हुआ था। तो क्या मैं भी.....? मेरे बाद मेरे पुत्र क्या होगा?...मनुष्य मन चाहे जितनी शायियाँ कर लेने है पर उन्हें कोई रोकने वाला ही नहीं। मनोहर की माता के घर जाने के बाद मनोहर के पिता ने दूसरी शादी कर ली तो क्या हरिहर की माता के मरने के बाद हरिहर का पिता दूसरी शादी न कर लेगा? क्या उसे भी विमाता के पंजों में पड़कर उसकी छुड़कियाँ सुननी पड़ेगी? दौड़ धूप के बाद क्या उसे खूना खूना खाना पड़ेगा? क्या इस सुकुमार बालक को वह काम करना पड़ेगा जो कि उसने अब तक न किया है? हाथ, मैं जिन्दगी भर मनोहर को भी न पहचान सकी। आखिर था तो वह भी हरिहर के पिता का ही अंश।” अब तो उसकी आँखों के सामने मनोहर की वह भोली भाली सूरत, उसके वे धुँधुराले बाल और उसकी वह सलौनी हंसी, नाचने लगी। उसे अपने पूर्व कृत्यों पर पश्चाताप होने लगा। मनोहर के बगैर उसे चैन न था। “मनोहर-मनोहर वह बार-बार चिल्लाती। दीनानाथ ने इसी वजह से उसे ननिहाल से बुला लाने भेजा।

आज कई मास से मनोहर अपने घर आया। अपनी मौसी की बीमारी के कारण उसका मुँह उदास था। दिल में एक प्रकार की बेचैनी थी। अपनी मौसी को देख वह गद्गद् हो उठा और “मौसा-मौसी” चिल्लाता हुआ लक्ष्मी के बरणों में जागिरा। लक्ष्मी

ने मनोहर की ओर देखा। उस समय मनोहर की आँखें अश्रुधारा से डबडवाई हुई थी। मनोहर पर दृष्टि पड़ते ही सौतेले डाह के उस श्रोत में न जाने कहाँ से मातृत्व प्रेम की वह धारा बह चली। ममत्व ने मातृत्व के सामने सिर नवाया। वह मनोहर से कुछ कहना चाहती थी, पर उसका कंठ रूँध गया, वह कुछ भी बोल न सकी। तो भी बेठा मनोहर उसके मुँह से निकल पड़ा। उसने मनोहर को गले लगा लिया। उस समय उसकी आँखों में आँसुओं की एक झड़ी लग गई। उस धारा में वह सौतेली डाह न जाने कहाँ बह चली? हरिहर उन्हें हक्का बक्का सा देख रहा था बाबू दीनानाथ की आँखों से भी खुशी की दो तीन बूँदे टपक पड़ी।

अब लक्ष्मी बिल्कुल स्वस्थ हो गई है। घर का सारा काम-काज वह गृह लक्ष्मी की तरह कर रही है। मनोहर और हरिहर में अब वह भेद नहीं रखती।

लक्ष्मी तो स्वस्थ हो गई; पर पंडित राममुख की आशाओं पर पानी फिर गया, वे हाथ मलते ही रह गये।

इन्द्रा

“बहन इन्द्रा! आज सिनीमा को चलेगी?” रमेश न कहा।

“नहीं।” इन्द्रा ने उत्तर दिया।

“क्यों?” रमेश ने अति मधुर कंठ से पूछा।

“कमल के पिता घर में नहीं हैं। बाहर गये हैं। उनकी अनुपस्थिति में मैं घर कैसे छोड़ सकती हूँ?”

रमेश: आज एक बहुत अच्छा चित्र है।

इन्द्रा: कौन सा?

रमेश: लैला-मजनू का।

इन्द्रा: ऐसे चित्रों के देखने में उनकी उपस्थिति में भी नहीं जाया करती।

रमेश: कालेज में पढ़ने के पश्चात् भी तुम्हारे विचार विकसित न हुए।

इन्द्रा: कुछ भी हो ऐसे चित्रों को मैं हानिकारक समझती हूँ।

रमेश इन्द्रा की ओर ठाककर बोला, “इन्द्रा, सब चलते हैं। विनोद बाबू तो घर में नहीं है। उसे क्या मालूम कि तुम चित्र देखने गयी।

“आज तुम कैसी बातें कर रहे हो रमेश? वे चाहे जानें या नहीं। मैं घर नहीं छोड़ सकती।”

“तुम उस कुरूप विनोद बाबू का इतना खयाल करती हो? तुम यह नहीं जानती कि वह तुम जैसी सरल स्त्री के साथ रहना पसंद नहीं करता और इसीलिये बहाना करके कहीं छिप गया है।”

“रमेश ! ज़वान को संभाल । इन शब्द-रूपी बाणों से तू मुझे घायल कर रहा है । तुझे उनकी निंदा करने का कोई हक नहीं ,” ।

“क्या कल्लू मुझसे यह सहा नहीं जाता । अच्छा मैं जाना हूँ ।,, कहकर रमेश चला गया ।

२.

इन्द्रा, रमेश और विनोद ने एक साथ बी. ए. पास की थी । तब पश्चात् भी विनोद पढ़ता रहा पर इन्द्रा और रमेश ने छोड़ दिया । इन्द्रा के बंधुजनों ने उसका विवाह विनोदवाबू से कर दिया और रमेश अपने पिता का कारोबार संभालने लगा ।

इन्द्रा अति सुंदरी थी, पर विनोद बाबू इतना नहीं ! वहाँ रमेश भी बड़ा रूपवान था । आरंभ से ही वह इन्द्रा के साथ प्रेम करता था । रमेश का प्रेम वामनायुक्त था । लेकिन इन्द्रा उसको भाई की तरह समझती थी । अपने स्वार्थ के लिये रमेश कई सुंदर चीजें इन्द्रा को ला देता था और वह प्रेम से वे चीजें पति को दिवा कर कहती थी “देखिये तो, भाई रमेश कितनी सुंदर वस्तुएं मुझे ला देता है ,” । विनोद मुस्कराकर कहता था “हां, रमेश बहुत अच्छे स्वभाव का आदमी है । उसका पूरा सत्कार किया कर ।

इन्द्रा रमेश से जितना भाई की तरह प्रेम करती थी उतना और किसी से नहीं । पर भोली इन्द्रा उनके सच्चे स्वभाव से परिचित न थी ।

३.

रात के आठ बजे । इन्द्रा कमल को सुला रही थी । बाद में खुद सोने का प्रयत्न करने लगी पर निद्रा न आयी । उठकर धोती के कपड़े इकट्ठा करने लगी । उस समय उसे पति की स्मृति आयी । वह पति के कोठ के, जो कील पर टँगा था, निकट गयी । जेब में जो कुछ था सब निकाला । किंतु, यह क्या ! जेब से एक लिफाफा गिर पड़ा जिस में पत्र था । इन्द्रा ने खोलकर पढ़ा । लिखा था, “आज की गाड़ी में आ रही हूँ । आप भी समय पर आइयेगा ,” ।

आपकी
“कमला”

पढ़कर उसका हृदय आहत हो गया । पति के जाने का कारण तुरन्त जान गयी । पत्र रख दिया और अमने इकलौते लाल के निकट गयी । जैसी सुंदर मां थी वैसा ही गुलाब सा उसका लाल, कमल था । कमल को देखकर वह अपने हृदय-भार को भूल जाती थी । इस समय वह उदास थी । अपने लाल का मुखड़ा निरखकर वह अपने दुख को दूर करने का प्रयत्न कर रही थी । आखिर कमल के निकट ही लेट गयी । पर निद्रा कहाँ ?

४.

रमेश : क्यों इन्द्रा, विनोद तुम से इतना अलग क्यों रहता है ?

इन्द्रा : उनकी इच्छा ।

रमेश : कब तक ये कष्ट झेलती रहोगी, इन्द्रा ?

इन्द्रा : यदि वे मुझ से अलग रहना चाहते हैं, तो मुझे इसका दुख नहीं ।

रमेश : इन्द्रा ! ईश्वर ने तुमहे सुंदर रूप दिया है उसे क्यों बर्बाद कर रही हो ?

इन्द्रा : रमेश ! आब तुम शायद शराब पीकर आये हो, अभी तो ऐसी ऊर्जल बातें करते हो । पहले तो तुम ऐसी बातें नहीं करते थे ?

रमेश : ठीक है । आज तक मैं ने अपने हृदय की बात तुम्हें नहीं बतायी । परन्तु आज बतानी ही होगी ।

इन्द्रा : रमेश ! ज़वान को लगाम दो । तुम एक वेश्या से नहीं, एक कुलवधू से बातें कर रहे हो । तुम्हारी नीयत बुरी है । मैं तुम्हें किना अञ्छा समझती थी । हाय ! सोने का घड़ा ज़हर से भरा निकला ।

रमेश : क्या बी. ए. पढ़कर भा तुम्हारी यही समझ रही । उस विनोद के लिये तडपनी हो जो तुम्हारी किंचित्मात्र भी कद्र नहीं करता ।

इन्द्रा : मैं अपने चरित्र को नहीं त्याग सकती । वे कैसे भी हों, पर मेरे लिये वे देवता-तुल्य हैं । तुम अपने होश को संभालो—कोधोन्मत्त होकर इन्द्रा बोली ।

पर रमेश पर उन बातों का कोई असर नहीं हुआ । वह निडर होकर बोला ।

“इन्द्रा ! उस व्यर्थ विषय को छोड़ दो । अब तुम मेरे वश में हो । मुझे कुछ नहीं कर सकती । तुम्हारे किकर को भी मैं ने किसी बड़ाने से बाहर भेज दिया है । सहर्ष मेरी बन जाओ । विचागे, समय देता हूँ ।

इन्द्रा की आँखों के सामने अंकार छा गया । वह अकेली अपने को कैसे बचा सकती थी । वह बचाव का मार्ग ढूँढने लगी । घर के द्वार पर ताला लगा था । वह रमेश की शरारत को समझ गयी । उसकी दृष्टि उस कमरे को ओर गयी जिसका द्वार लोहे का था । सहसा रमेश बोला, “इन्द्रा, क्या कहती हो ? ,”

“तुम्हारी बात मुझे मजूर नहीं ,” । इन्द्रा ने जोर से कहा ।

“इन्द्रा, मेरी बात को मान लेने में ही तुम्हारी भलाई है ,” कहते हुए रमेश इन्द्रा के निकट गया । भय की मारी इन्द्रा उम कमरे में भाग गयी और लोहे का द्वार बंद कर दिया । रमेश चकित रह गया । पर तुरन्त लाल नेत्र करके बोला “इन्द्रा तुम नहीं बच सकती, तुम्हें द्वार खोलना ही होगा ।

“मैं नहीं खोलूँगी ,” । इन्द्रा क्रोध से बोली ।

पर हाथ ! नादान इन्द्रा ने यह क्या किया ! अपने चंद्र से कमल को बाहर छोड़ गयी । नियति अति बलवान है ।

रमेश कमल को उठाकर द्वार के निकट आया और बोला, “ इन्द्रा तुम्हें द्वार खोल । नहीं तो मैं इस शिशु को मार दूंगा ,, ।

यों कहकर उसने कमल के गले को दबाया ।

इन्द्रा ने चिल्लाकर कहा, “ पापी ! इस बच्चे के क्यों मारने हो ? इमने तुम्हारा क्या बिगाड़ा है । निर्दयी मत बनो. इसे छोड़ दो । क्या फूल-से बालक को देखकर भी तुम्हारा हृदय नहीं पिघलता । ,,

“ इसलिये तो कहता हूँ, मेरी बन जाओ, मेरा सारा धन तुम्हारे चरणों में होगा । ,, उसने कहा

इन्द्रा : पापी ! नालायक ! मेरा धन, और मेरे इस बच्चे पतिव्रताधर्मके आगे तुच्छ है । एक भारतीय नारी अपने मान की रक्षा के लिये एक ही क्या, हजारों पुत्रों की बलि दे सकती है । हे निर्दयी ! बहन कह पुकारकर भी उस शब्द को सार्थक नहीं करता ।

इन्द्रा के नेत्रों से क्रोधमय के शोले निकल रहे थे । वह पागल बन गयी । एक ओर थी मान की रक्षा और दूसरी ओर इकलौते पुत्र की मृत्यु ।

“ तुरन्त “ हां ” या “ न ” कहो ” कहकर रमेश ने बहुत जोर से कमल का गला दबाया । उस वक्त उसका हृदय धड़क रहा था । जब उसने इन्द्रा का विवाह विनोद से होने का समाचार सुना तो उसके मन में एक जलन पैदा हो गयी । यही उस जलन का परिणाम था । वामना वृत्ति के लिये वह कुछ भी करने को तैयार था । इस मासूम शिशु पर भी उसे दया न आयी । रमेश ने जो उसका गला दबाया तो बच्चा चिल्लाने लगा “ मां, बड़ा दर्द होता है ” । उसका प्राण पंखो उड़नेवाला ही थाकि रमेश बाला “ तुरन्त कहा ” । इन्द्रा रोने लगी । “ जाओ पुत्र जाओ । उस स्थान पर जहां सर्वदा न्याय का राज्य है । मेरे लाल ! मैं तुम्हारी रक्षा नहीं कर सकता । जाओ वत्स जाकर ईश्वर से मेरी कष्ट-कथा कहो ” । कहकर इन्द्रा गिर पड़ी । रमेश ने कमल का गला ऐसा दबाया कि वह “ मां.... ” कहकर चल बसा । इन्द्रा ने बच्चे की तडानी हुई लाश को देखा । रमेश बोला : “ इन्द्रा, अब भी मान जाओ ” ।

इन्द्रा : हत्यारा ! मुझे क्यों न मारा ! प्रिय पुत्र को हत्या कराकर भी क्या मैं धर्म त्याग दूंगी । हर्षित नहीं । हाय पुत्र ! तुम्हारी अभागिनी मां.... कहते हुए इन्द्रा बेहोश हो गयी ।

रात हो चुकी थी । द्वार पर खट-खट की आवाज हुई । द्वार न खुलता देखकर उसे तोड़कर पुलिस के साथ विनोद ने प्रवेश किया । रमेश पकड़ा गया । उस पर मुकदमा चला और उसे फाँसी की सजा हुई । पर यह सजा इन्द्रा को कैफियत पर निर्भर थी । इन्द्रा ने रमेश को क्षमा कर दिया । रमेश शर्म में डूब गया ।

समाप्त

S. Jashan, (Old Student)

காலேக் கதிரவன்

செங்கதிர், உலகத்தின் ஒருவிளக்கே! நீலத்
திரைக்குழந்தை விளையாடும் பொற்பந்தை! வானில்
தங்கமுலாம் பூசுகின்ற தனிச்சுடரே! தங்கத்
தாமரையே! தேன்நாடப் பொன்வண்டைத் தோகைக்
செங்கரும்புக் காட்டின்மேல் புன்னகையைக் காட்டும்
செவ்வந்திப் பூங்கொத்தே! கவிவாணர் நெஞ்சில்
பொங்கிவரும் உணர்வெல்லாம் ஒன்றாகச் சேர்ந்து
பூத்திட்ட ஒருமலரே உன்காட்சி என்னே! 1

வேறு

கண்படைத்தேன், மனம்படைத்தேன், தமிழ்ப்படைத்தேன்,
கதிரே உன் எழுச்சியினைப் பாடித் காட்டப்
பண்படைத்தேன், ஆனாலும் உணர்ச்சி வெள்ளம்
பாய்கின்ற வேகத்தில் சொல்லைக் கோக்கும்
நுண்கலையைப் படைத்தில்லேன்! இதய வேகம்
நாறுநீரம் மைலில் ஓட உள்ளம்
எண்ணுகின்ற எல்லாமே எழுதித் காட்ட
என்கையில் வேகமில்லை— என்ன செய்வேன்! 2

மேகத்தால் உளைத்தடுத்தால் வான வில்லாய்
மிளிர்கின்றாய்! பச்சைஇலை யால்தடுத்தால்
ஆகத்தைக் கவர்கின்ற வண்ணங் களூர்
ஆயிரமாய் விரிகின்றாய்! அழகு வேட்கைத்
தாக்கத்தால் உளைமடுத்தால் இதயக் காவில்
தமிழ்க்கவிதை மலர்க்காடாய் அவிழுகின்றாய்!
ஓகைத்தேன் பொழிகின்ற மலரே உன்னை
உள்ளத்தில் குடுகின்றேன்— எழில் சிறந்தேன்! 3

ஒத்தகுணம் ஒத்தஎழில் பருவம் மிக்க
ஒத்தஅறிவுடைய இரு ஆணும் பெண்ணும்
ஒத்தகணிப் பார்வையினால் இதயம் மாறி
உறைகின்ற நேரத்துமெய்ப்பாடெல்லாம்
கொத்துமல ராம்மேல் தோன்று முன்னே
குரைகடலைத் தொடுகின்ற அடிவா னத்தே
முத்தமிட்டு மறைகின்ற பல்வண் ணங்கள்
முறைமாறித் தோன்றுவதை ஒக்கும் போலும்! 4

காதலனின் வரவாலே அழகு வெள்ளம்
களிகொள்ளும் காதலியின் முகத்தி லென்பார்;
ஆதவனே உன்வரவால் மேகக் கூட்டம்
அழகுபெறும், சோலையெலாம் எழிலை ஏந்தும்,
நாதஇசை தரும்பறவை கவின்பெற் றோங்கும்,
நானிலத்து மாந்தரெலாம் வனப்புப் பெற்றார்
ஆதலினால் காதலன் அனைவருக்கும்
ஆகிவிட்டாய் என்றுரைக்கில் தவறு உண்டோ? 5

எர். மகாலிங்கம், தமிழ்ச் சிறப்பு வகுப்பு 5.

நெஞ்சை யன்னும் சிலப்பதிகாரத்தில் அரங்கேற்று காதை என்ற பகுதி ஆராய வேண்டிய மற்ற கலைக் கருவியுமாகும். தமிழ்க் கலைகளின் சிறப்பிற்கும் தொன்மைக்கும் அக்காதை பெறத்தகுந்த விதித்துக் காட்டாகும். அப்பகுதியில் எல்லா இலக்கணங்களும் தருங்கை அமைந்த மாதவி என்னும் ஆடல் நகல்களின் அரங்கேற்றம் சித்திரிக்கப்படுகிறது. அக்காத்தில் இளங்கோ அடிகள் கூறும் ஆடல் பாடல்களைக் குறித்து ஆராய்ச்சிகள் பெருகவேண்டும். இக்கட்டுரையில் வரலாற்றுத் தொடர் பானதோர் ஆராய்ச்சியை எழுதுவோம்.

அரங்கேற்றுக் காத்தையின் பதினொராம் அடியான “சூழ்கழன் மன்னற்குக் காட்டல் வேண்டி” என்பதற்குப் பொருளுரைக்கையில் “விரக் கழலினையுடைய சோழன் கரிகாற் பெருவளத்தான் அனையரங்கேறிக் காட்டல் வேண்டி. பொன்வரையு” என்று அடியார்க்கு நல்லார் எழுதுகின்றார். சண்டு மன்னற்கு என்ற பகுதியே ஆராய் தற்குரியது.

சிலப்பதிகார ஆசிரியர் இளங்கோவடிகளும் அவர்களும் தமையன் செங்குட்டு வனும் மலைவளங்காணச் சென்றாராக ஆண்டு குன்றாக்குரவர்களின் மூலமாக “வானவர் போற்ற வானகம் பெற்ற” வனொருவனைத் தாம் நேரிற் கண்டதாகவும், “எந்நாட் டான் கொல் யார்க்கள் கொல்லோ” தாமறியோம் எனக் கூறு நின்றதைக் கேட்டு யார் இவன் என்றறிய விழைய; அதுபோழ்து அவனுழையிருந்த மணிமேகலை ஆசிரியர் சாத்தனார் “ஒண்டொடி மாகர்க் குத்தற்கெல்லாம்” தமக்குத் தெரியுமென்றுரைத்து கண்ணகி கோவலன் வரலாற்றைக் கூறுகின்றார். பின்னர் “அடிக ணீரேயருளுக” எனச் சாத்தனார் வேண்டி அடிகளும் சிலப்பதிகாரம் இயற்றினார். “கூலவாணிகள் சாத்தனுங்” கேட்டனன்.” இதனால் நாமறிவது யாதெனின் காதை நிகழ்ந்த காலத்தே மேற்கூறியோர் இருந்தனர் என்பதும் அப்பொழுதே காவியமும் இயற் றப்பட்டது மென்பதுமாகும். மேற்கூறிய செங்குட்டுவன் சுமார் 100 ஆண்டு களுக்கு முன் பிறந்து அரசாண்ட பொருஞ்சேரலாதன் வழியில் வந்தவன். அப் பெருஞ்சேரலாதனோ சோழன் கரிகாற் பெருவளத்தானோடு பொருது புறப்புண் நாணி வடக்கிருந்தவன்.* எனவே செங்குட்டுவனுக்கு முன்பு இருந்தவன் கரிகாலன் என்பது போதரும். கதை நிகழ்ச்சிக்குச் சுமார் 100 ஆண்டுகளுக்கு முன்பு இருந்தவ னாக எண்ணப்படும் ஒருவனை கதை நிகழ்ச்சியுடன் தொடர்பு படுத்திச் சொல்வது யாங்கனம் பொருந்தும்?

இவ்வியைபின்மைக்கு அரசனாக வேறென்றையுங் காட்டலாம். புறம் 4ல் கரிகாற் பெருவளத்தான் தந்தையான உருவப்பலேறி ரிளஞ்சேட் சென்னியைப் பரணர் பாடியுள்ளார். கபிலரின் முதுமைக்காலத்தே பரணர் இருந்தவர் என்பது அவர்கள் பாடியுள்ள பதிற்ப்புத்து பாடல்களின் வைப்பு முறையால் விளங்குகின்றது. எனவே கரிகாற் சோழன் காலத்தவர் கபிலர் எனக்கொள்ளலாம். அடியார்க்கு நல்லார் உரைப்படி மாதவி அரங்கேறியது கரிகாற் சோழன் முன் எனக் கொள்ளின் கபிலரும் அக்காலத்தே இருந்திருக்கவேண்டும். கதை நிகழ்ந்த காலமும் அது எழுதப்பட்ட காலமும் ஒன்றையென மேலே விளக்கப்பட்டதால் இளங்கோவடிகளும் அக்காலத்தே இருந்திருக்க வேண்டும். அவ்வாறெனின் கபிலரும் இளங்கோவடிகளும் சமகாலத்தவர்

*கரிகால் வளவனோடு வெண்ணிப் பறந்தலைப் பொருது புண்ணுணிய சேர லாதன் அழிகள் மருங்கின் வாள்வடக் கிருந்தென

என்றாகின்றது. இது முற்றும் பொருந்தாத தொன்று. ஏன் எனின் நக்கீரதே கபிலரைப் பாடியுள்ளார்.* நக்கீரருக்கும் பிற்காலத்தவர் இளங்கோவடிகள் என்பரை நாமறிவோம். இதனால் இளங்கோவடிகளுக்கு முன்பு இருந்தவன் கரிகாலன் என்றும் அடிகள் காலத்தில்தான் மாதவி யரங்கேற்றம் நிகழ்ந்ததாதலால் அவன் கரிகாற் சோழன் முன் அரங்கேறினன் என்பது பொருத்தமின்று என்றும் அறிகிறோம்.

தவிர அடிகள், “கரிகால் வளவன் தண்பதம் கொள்ளும் தலைநாட் போல,” என்றும் “திருமாவளவன் புண்ணியத் திசைமுகம் போகிய வந்நாள்” என்றும் இறந்த காலத்து வைத்தே கரிகாலனைக் கூறுவதால் அடிகளுக்கு முற்பட்டிருந்து அரசாண்டவன் கரிகாலன் என்பது போதரும்.

இனி இதனோடு மற்றோர் செய்தியையும் ஆராய்வதும் அமைவுடத்தாம். அடிகள் தங் காப்பியத்தின் ஒவ்வொரு காண்டத் திறுதிக்கண்ணும் சட்டுரை என்ற பகுதியில் அக்காலத்து ஆங்காங்கிருந்து அரசாண்ட அரசர்களைக் கூறுகின்றார். மதுரைக்காண்டத்திறுதியில் நெடுஞ்செழியனைக் கூறுகையில்

“அரசு கட்டிலிற் றஞ்சிய பாண்டியன்
நெடுஞ்செழியனோ டொரு பரிசா
நோக்கிக் கிடந்த
மதுரைக் காண்ட முற்றிற்று”

எனக்கூறுகின்றார். அவ்வண்ணமே வஞ்சிக்காண்டத் திறுதியில் செங்குட்டுவனைப் பாராட்டும்போது

“கங்கைப் பேர்யாற் றுக்கரை போகிய
செங்குட் டுவனோ டொருபரிசு நோக்கிக்
கிடந்த வஞ்சிக் காண்ட முற்றிற்று”

எனக் கூறுகின்றார். ஆனால் பாட்டுடைத் தலைவியான கண்ணகியின் தாய்நாடான சோழ நாட்டை ஆண்ட சோழரைப் பொதுப்படப் பாராட்டிக் கூறுவதோடு அமை கின்றார். சோழ நெருவனையுங் கூறினாலில்லை. இதன் காரணம் என்ன? கரிகாற் பெருவளத்தான் அக்காலே இருந்திருப்பின் பாடாமலிருப்பாரா? அவன் அக்காலத்தே இருந்தவனல்லன் என்பதைத் தவிர வேறென்று கூற இயலுமோ?

இதுகாறும் கூறியவற்றால் சோழன் கரிகாற் சோழன் முன் மாதவி அரங் கேறினன் எனக் கூறுவது பொருத்தமில்லை யென்றும் அவனுக்கும் பிற்பட்ட சோழ நெருவன் முன்னே மாதவி அரங்கேற்றம் நிகழ்ந்திருக்கும் என்றும் அறிகிறோம்.

V. சதாசிவன், III (Hons). Tamil.

*உலகுடன் திரிதரும் பலர்புகழ் நல்விசை
வாய் மொழிக் கபிலன்.....

—அகம் 78.

1 சிலப். கடலாடு காதை (159—160)

2 சிலப் இந்திர விழுவரெடுத்த காதை (90—94)

వీణానిర్వేదము

రచన:- వా. వె. ల. నరసింహారావు V B.A. (Hons) Telugu.

[ఒక విప్రుని ఇంటిలో హోమగుండమునకు ప్రక్కగా చీకటి గదిలో మూలమునకు వ్రేల గట్టబడిన ఒకపీఠ తన స్వాదయములో పొదెడు నిర్వేదమే ఈ క్రింది పద్యములలోని ఇతి వృత్తము]

తరములు దాటగా, హృదయ తంత్రుల ఆర్ద్రత తూలి! జ్వలె
చెరిగిన కార, నాలలిత జీవితవృత్తము! నేడు మ్రోడునై
ఉరివడి పోతి దిక్కు దరియున్ కనుపట్టని చీకటింట; మె
సటి, ఇప్పుడక్కటా, తొలిమహావిభవంబు తలంచి కుందెదన్.

1

తీవల త్రోవలో ఎడద తీపిగ్రహించిన నాటి ప్రాక్క-ళా
కోవిదుడేడి? తత్పముపగూహామందు ద్రవించునాదుకె
మ్మొవిని జాలు వాతిన అపూర్వరసోజ్వల రాగశేఖరే
నీ? వల బోతలే మిగిలె, ఇత్తటి నీ పరిశీర్ణ జీవికన్.

2

లలిత విలాస లాలస కలా కవితగ్రుతి నెదతో వయ
స్యల ఒడిలోన దొర్లుచు, బయారపు పాటలు పాడినాను; నా
పలుకొక జాతి సంస్కృతికి బాటలు దిద్దుచు బోయె నితయె
నలకు? సరస్వతీ సతియె తోరపు మక్కువ నొత్తె నన్నెదన్.

3

వలపును సిగ్గుచు గలిసి వడ్డికి బాట హృదీసు బాహుళో
లల సునర క్తిసూగు 'నవలా నవలాలిత దృష్టి' పంక్తిలో
పులకలు పాటి, వారి వలపున్ చవిచూచి, తదాత్త భావమం
జులత శ్వనింప పాడితిని సుస్వర సుందర గీతి కావళున్.

4

కొండల గుండెలే కరగి కోసల సోనలు కాననయ్యె, బ్ర
హ్మాండరస ప్రపంచములె అంజలి వట్టె మదీయ నాద హృ

స్కాండ్లలో నుడుల్ తిరిగి, నాగళనాళము ను దెదో కళా
ఖామహస్య ముండెనని గానముసేయు నహో, కపిశుడున్.

నానిత్య కన్యాత్వ నవరాగ మీక్షించి కళలంటి కవనూడు గాయకుడు;
నా మహత్తర గాన నైపుణి లక్షించి కర్త క నామ్రొల నాట్యమాడు,
నాగాన సుభ త్రావగా గోర గాయకి 'తరుణాంగుళి'ల నన్ను తనువునిముడు;
నావేనిచా గానెనా, పిత్రలాభ శృంగార వస్తువలదు కవికిత్యప్తి,
నాయెడద బొంగెనా, 'భావనా విచిత్ర నాదసంచార సరళి' నావములు పలుకు;
నాని పాపమ్ము బ్రద్దలై కలిమిదొరగి, వ్రేలు చుట్టిని ఈ మూల విప్రునింట ! 6

తనుమై నాచెలియొర్తు మత్తగుణముగ ప్రాభవంబెంచి శీ
రమునకా మేలిముసుగుగా జలుగు వత్త్రంబొందు కీలింపె; క
ర్మముగాలకా ననుసిత జెప్పడు స్పృశింపు, డయ్యెయో ! వీనివహో
మము లేమో, జపమేమో, నా యెడలు కంపంబెత్తు నూహించినకా.

శిలపై స్వాగత మరచ బిందువులు వర్షింపంగనేలా? కళా
కలిత స్వాతుడు గాశితుడు, పరిశుష్కంబైన నాగుండ బీ
టలు వాతక, తడియారె నోటనిక, కట్టా, మూడు పూలూకు కా
యలుగా వెల్లిం నాటి జీవితమే భవ్యం బెంత వాక్కుచిహ్నకా

తేజన తెన్ను జీవితము తేజము గోల్పవ దేని మత్త, శా
ధార పవిత్ర జీవన సుధారస ధారల భొప్ప దోగి స
స్కార విభాతి లోడ వెలుగుంగల; బామధుర క్షణాన స్వే
చ్ఛారమణియమైన ఒక శాశ్వత శాంతిని కన్ను మూసెదకా.

సృష్టి

రచన:- పి. త్యాగరాజు. I. B. E.

విశ్వమే ఒక సృష్టి. సృష్టియే ఒక ప్రకృతి. ఆ ప్రకృతి దైవిక నిర్మిత
మైనది. దైవిక కార్యము సృష్టి నిర్మాణము. ప్రపంచసృష్టియందు భగవాంతుని
కార్య నిర్వాహము లమోఘములు. సృష్టి కేవలము శృంగారాది రసపోషణ చేయు
టయే గాక మానవునకు మనోనిగ్రహమును చేకూర్చుట కెంతయో తోడ్పడుచున్నది.

సృష్టి వివరణ. శుక్లపక్ష పౌర్ణమినాడు చంద్రుని వెన్నెల పూచిన మల్లె
వలె నిర్మలముగా ప్రకాశించును. ఆసమయంబున సముద్రుడు పొంగి తనయలల
క్షోలికలతో తేలి యాడుచుండును. తమకు జీవదానమునను గ్రహింపవచ్చిన ప్రభువును
ఓషధీశుని జూచి వినయావనతములయి జోహారు నిడుచున్నవో యనునట్లు
చెట్లు చేమలు వ్రాల్చబడిన పత్రములతో స్థూలమాత్రములయి నిలువబడియుండును.
నిశానాధుని యైద్రజాల మాయలకుజిక్కి పక్షిజాలములు పారవశ్య మనుభవించెడి
నోయన తమ మంజులాలాపముల మఱచి, మోములు తెక్కిలంబొసెపి సొక్కి
గూళయందు సూరుచుండును. తటాకాదుల సౌందర్యము ఎంత మనోహరము!
అందలి పూడరికములు, పరిమళముల వెదజల్లుచుండును. నదీనదముల సొంపు కనుల
కింపైనది. వీటినుండి వెలువడు పిల్ల వాయువులు ఎంత ఆహ్లాదకరమైనవి. ఎంతో
ప్రోత్సాహకరమైనవి. చేరువనేగల ఇసుక తిన్నెల నిరాడంబరములు మానవుని మనో
నిగ్రహమున కెంత తోడ్పడుచున్నవి. ఇవన్నియు తపస్సుపన్నులకునికి పట్టు. రసిక
ప్రియుల కాలవాలము. వీటన్నిటిని తిలకించుటకు దేవేంద్రులమో వర్ణించుటకు నాది
శేషులమో కావలయును.

అరుణోదయము. అరుణకాంతులతో సూర్యుడు పశ్చిమాద్రికి ప్రియురా
లిని కలుసుకోడానికి సంకేతస్థలానికి పరువులిడే ప్రియునివలె ప్రయాణ మొనెడు. ఆ
కొండ మరుగులందు ఆ ప్రణయరాగం ఎలా పరిణమిస్తుందో ఎవరు చెప్పగలరు?
బాలభానుని కిరణాలు, పంట పొలముల సొంపు మనోరంజకమై కంటి కింపైన దృశ్య

నూగా నూడును. పొన్న చెట్లపై కోయిలలు కర్ణరసాయనంబుగా గానము చేయును. మలయ మారుతములు, మనుజుల మనసుల రాజింపజేయును. యశావసముచే విలసిల్లు చిగురుబోండు, వారి ప్రియులయొక్క దృక్పథములు, మనోగత భావములు సృష్టి యొక్క రహస్యముగాక మరేమి? భగవద్విద్వీలాసములచింతనీయములుగదా! ప్రకృతి దృశ్యాలు, అనంత ఆకాశాలు, అమూల్య శోభాపత్రమైన మరపురాని విచిత్రాలు, సంద సందూ, నూలమూలలా అదిగియున్న అనుపమ కళారమ్యత మానవుని మనఃఫలకానికి మహాదానంద మందింప జేయుచున్నది.

ఈ సృష్టి వైచిత్ర్యాలు, కనిశ్చయని హృదయాభోధయాన గలుగజేయు ఒక్కొక్క భావ తరంగం, ఒక్కొక్క అమర కావ్యం.

చాన్సెస్—ഒരു വിദ്യാർത്ഥിയുടെ ദൃഷ്ടിയിൽ

ടി. യం. ప్రేమచంద్రన్, III Hons. Eng. Lit.

మలయాళ కావ్యమണ്ഡలത്തിൽ ప్రത്യక్షപ്പെട്ട ఆధునిక കാవ్యాలతల్లిയിലെ “ഒരുത്തൻ” മായിരുന്നു ശ്രീമാൻ ചാన్സെസ് കൃഷ്ണപിള്ള. അനന്തിരീർപ്പമെങ്കിലും അതീവസുന്ദരവും വിപ്ലവാത്മകവുമായ ചാన్സെസ്സിന്റെ കാവ്യജീവിതം Keats എന്ന ആംഗ്ലേയമഹാകവിയെ അനുസ്മരിപ്പിക്കുന്നു. ഏറ്റവും അതുതാവഹമായിരുന്നു അദ്ദേഹത്തിന്റെ വളർച്ച. ഒരൊറ്റക്കുതിപ്പിൽ ജനഹൃദയങ്ങളിലേക്കു പാഞ്ഞുചെന്ന മറ്റൊരു മലയാളകവി ഉണ്ടെന്നു തോന്നുന്നില്ല. ഒരു മിന്നൽപിണർപോലെ അത്ര ചെറുതായിരുന്നു ആ ജീവിതമെങ്കിലും “മാരിമിന്നലിനില്ലാത്തതും പാതിരാത്താരത്തിനും പുലരിത്തുടപ്പിനും കൂടിയുള്ളതുമായ തേജസ്സുതയും ജീവസ്സുരണവും അതിലുണ്ടായിരുന്നു”.

ചാన్സെസ്സിന്റെ ഇത്രയധികം തെറ്റിദ്ധാരണകൾക്കും നിശിതവും നിർദ്വയവുമായ വിമർശനങ്ങൾക്കും പാശ്ചാത്യനായ മറ്റൊരു ഭാഷാകవి ഉണ്ടെന്നു തോന്നുന്നില്ല. പ്രസിദ്ധ ഷെയ്ക്സ്പീരിയൻ സൃഷ്ടിയായ ഷെയ്ലോക്ക് (Shylock) എന്ന ജൂതന്റെ സ്വഭാവചർച്ചാവേളയിൽ വിഖ്യാത ആംഗ്ലേയനീരൂപകനായ ഹാസ്മിറ്റർ (Hazlitt) പറയുകയുണ്ടായി “He was more sinned against than sinning.” വളരെ സൂക്ഷിച്ചു പ്രയോഗിക്കുകയാണെങ്കിൽ ഇതേ വാക്യം ചാన్സെസ്സിന്റെ പരയാം. അറിഞ്ഞോ അറിയാതെയോ അദ്ദേഹം ഭാഷയോടോ വായനക്കാരോടോ തെറ്റു ചെയ്തപോയിട്ടുണ്ടെങ്കിൽ അതിനെക്കാളധികം അദ്ദേഹത്തോടു മലയാളികളായ നാം ചെയ്തപോയിട്ടുണ്ട്. ചാన్സെസ്സിന്റെ ഏറ്റവും വലിയ കുറ്റങ്ങൾ അദ്ദേഹം കാമുകികാമുകന്മാരെ ആത്മഹത്യയ്ക്കു പ്രേരിപ്പിക്കുന്നു (രമണൻ) അവരുടെ യുവസഹജമായ വികാരങ്ങൾക്കു കൂടുതൽ ആവേശം നൽകുന്നു എന്നിവയാണല്ലോ. യുവാവായ ലേഖകൻ തന്റേയും സമവയസ്സരായ സഹോദരരുടേയും വീക്ഷണകോണിൽക്കൂടി നോക്കിക്കൊണ്ട് ഈ ലേഖനത്തിൽ ചാన్സെസ്സിന്റെ വേണ്ടി ഉത്തരം പറയുവാൻ ശ്രമിക്കാം. തികച്ചും നിഷ്പക്ഷമാണ് എന്റെ നിലപാട്. ചാన్സെസ്സിന്റെ ആത്മഹത്യയുടെ ഒരു വിഹാസവീക്ഷണം നടത്തിക്കൊണ്ട് ഞാൻ എനിക്കു പറയുവാനുള്ളതു പറയാം.

ശ്രീമതി ലളിതാംബികാ അന്തർജ്ഞത്തെ അനുകരിച്ചുകൊണ്ട്, കവിതയിൽ പറയുകയാണെങ്കിൽ, വഷങ്ങൾക്കു മുമ്പ്, അപ്രമേയസുഷമമായ ഒരു ഷസ്സുസ്യയിൽ മലയാളത്തറവാട്ടിന്റെ മണിമുറത്തു്,

“ആരുവാങ്ങുമിന്നാരുവാങ്ങുമി—
യാരാമത്തിന്റെ രോമാഞ്ചം”

എന്നു വിഷാമധൂരമായി പാടിക്കൊണ്ട് ഒരനാഥബാലൻ കടന്നുവരികയുണ്ടായി. സാഹിത്യ പ്ലക്കാവനത്തിൽ പൊടുന്നനവേ അതുതാവഹമായ ഒരു മാറ്റമുണ്ടായി. വസന്താഗമനത്താലെന്നപോലെ ഉദ്യാനഭംഗി ഒന്നൊളിമിന്നി. ഒരു സ്വർഗ്ഗീയഗാനത്തിന്റെ സംഗീതാത്മകമായ അലകൾ ആ അന്തരീക്ഷത്തിൽ സാവധാനം ഉയർന്നുവന്നു. ലോകം സ്തബ്ധമായി, അതുതാനന്ദമുകമായി അതു ശ്രവിച്ചുകൊണ്ടു നിന്നു. പക്ഷെ, ഒരൻപ്രതിമിയിൽ മാത്രം വന്നതുപോലെ ആ ഗാനമാധുരി യവനികയ്ക്കു പിന്നിൽ തിരോധാനം ചെയ്തു.

“കപടലോകത്തിലാത്മാർത്ഥമായൊരു
ഹൃദയമുണ്ടായതാണെന്ന് പരാജയം”

എന്ന് ഏതെങ്കിലും പൊട്ടി, വിഷാദാത്മകനായി പാടിയ ചങ്ങമ്പുഴ ആധുനികമലയാളസാഹിത്യത്തിലെ ഏറ്റവും വലിയ ജനകീയകവിയായി കരുതപ്പെടുന്നു. ചരിത്രം സൃഷ്ടിച്ചുകൊണ്ട് ആയിരക്കണക്കിലായി വീററഴിഞ്ഞ രമണൻ തന്നെ ഇതിന്നു സാക്ഷ്യംവഹിക്കുന്നു. “അദ്ദേഹം പാടിയ ഓരോ വരിയും കേരളത്തിന്റെ ഹൃദയത്തുടിപ്പായിരുന്നു.”

ചങ്ങമ്പുഴയുടെ ജനകീയതയ്ക്കു കാരണം എന്തായിരുന്നു? ഏകദേശം രചനാവിശേഷം എന്നുവെച്ചാൽ ഉത്തരം പറയാം. ഗാനവൃത്തത്തിൽ വിരചിതവും മൃദലമധുരപദങ്ങൾ മനോഹരമായി കോർത്തിണക്കിയതും ലളിതസുന്ദരങ്ങളായ ചങ്ങമ്പുഴക്കവിതകൾ ജനങ്ങളെ ആകർഷിച്ചതിൽ പിന്നെ അതുതമിഴ്. വികാരംകൊണ്ട് പന്താടിയ ഒരു മഹാകവിയായിരുന്നു അദ്ദേഹം. ജനങ്ങൾ വർഷങ്ങളായി ഓതിച്ചുകൊണ്ടിരുന്ന എന്തോ ഒന്നിനെ ചങ്ങമ്പുഴ തൃപ്തിപ്പെടുത്തി. അതായിരുന്നു അദ്ദേഹത്തിന്റെ ജനകീയതയുടെ രഹസ്യം. ഇന്നത്തെ മഹാകവികളിൽ ഏറ്റവും സംഗീതാത്മകനായി അദ്ദേഹം പേരെടുത്തു. പൊതുജനങ്ങളെ കവി തന്റെ മാന്യരൂപത്തിൽ മുഴക്കി. താഴ്ന്നവരുടെ അഭിമാനസമ്പത്തായിത്തീർന്ന ചങ്ങമ്പുഴക്കവിതകൾ “പാടത്തെക്കോരനെ”പ്പോലും പച്ചകൊള്ളിച്ചു.

പ്രേമഗായകൻ: ആശാനെപ്പോലെ പ്രസിദ്ധനായ ഒരു പ്രേമഗായകനായിരുന്നു ചങ്ങമ്പുഴ. പക്ഷെ, മഹാകവി ആശാൻ മറ്റു പലതുമായിരുന്നു. ചങ്ങമ്പുഴയാകട്ടെ, എല്ലാറ്റിലുമധികം ഒരു പ്രേമഗായകനായി പേരെടുത്തു. എങ്കിലും കവിയുടെ പ്രണയകൃതികളെ ഉൾക്കൊള്ളുന്ന വിളിക്കുവാൻ നിവൃത്തിയില്ല. വെറും ലേശകിടവും മാത്രമായ അനുഭൂതി മണ്ഡലങ്ങളിലേക്ക് യുവചിത്തത്തെ തെളിച്ചുകൊണ്ടുപോകാൻ മാത്രമേ അന്ന് കവിക്ക് സാധിച്ചിരുന്നുള്ളൂ.

പലാറിടത്തിലും, എന്നാൽ ഏറ്റവും അധികം ഒരു പ്രേമഗായകനായി ചങ്ങമ്പുഴ ഷെല്ലിയെ അസ്മരിപ്പിക്കുന്നു. “ഷെല്ലിയെപ്പോലെ സുഖത്തെക്കാൾ സുഖഹീനതയാണ് അദ്ദേഹത്തിനുണ്ടായത്. ഏറ്റവും മധുരമായ അദ്ദേഹത്തിന്റെ ഗാനശകലങ്ങൾ ഏറ്റവും ദുഃഖാത്മകമായവയാണ്. അദ്ദേഹം ഒരേസമയത്ത് മലയാളസാഹിത്യത്തിലെ രാപ്പാടിയും വാനംപാടിയുമായിരുന്നു. (പ്രഫ: കേരളവർമ്മ)

രമണൻ: സമകാലികമായ സാമൂഹിക ദുരാചാരങ്ങളോടും സാമ്പത്തികനീതിയോടുമുള്ള ഒരു വെല്ലുവിളിയാണ് രമണൻ. വിപ്ലവപരമായ ഒരു കാര്യം അതിലൂടെ കവി ഉന്നയിച്ചു. മലയാളസാഹിത്യത്തിൽ രമണൻ ചരിത്രം സൃഷ്ടിച്ചു. ഒരു വെറും യുവാവിന്റെ തൂലികയിൽനിന്നുളഭടത്തു പ്രസ്തുത കൃതി അഭ്യസ്തവിദ്യരായ യുവതീയുവാക്കളെയാണ് ഏറ്റവും അധികം ആകർഷിച്ചത്. അവരുടെ പല പ്രശ്നങ്ങൾക്കും അതുത്തരം നൽകി. മധുരപ്പതിനേഴിൽ ഏതൊരു മണ്ടനും തോന്നും കവിത എന്ന് എസ്. കെ. പൊറൈക്കാട്ട് പറഞ്ഞതു വാസ്തവമാണെങ്കിൽ, അവരുടെ കവിതാപ്രേമത്തെയും സംഗീതവാസനയേയും അതു തൃപ്തിപ്പെടുത്തി. മറ്റു കവികൾ സംസ്കൃതവൃത്തങ്ങളിൽ കവനംചെയ്തപ്പോൾ ദ്രാവിഡശീലുകളിൽ സ്വാഭാവികമായ പകർത്തിയ ചങ്ങമ്പുഴ അങ്ങിനെ യുവജനങ്ങളുടെ കവിയായി ഉയർന്നു.

“മലരണിക്കാടുകൾ തിങ്ങിനിറങ്ങി
മരതകകാന്തിയിൽ മുങ്ങിമുങ്ങി”

എന്നു തുടങ്ങുന്ന രമണൻ്റെ വരികൾ, അത്ഭുതമത്രയൊന്നും മനസ്സിലായില്ലെങ്കിലും ബാലനായ എന്നെ വളരെ ആകർഷിക്കുകയുണ്ടായി. ഇംഗ്ലീഷ്ഭാഷയിലാണെന്ന് എന്തോ ഒന്ന് മലയാളത്തിനുണ്ട് എന്നു ഞാൻ ആദ്യമായി മനസ്സിലാക്കിയത് “രമണൻ” വായിച്ചശേഷമായിരുന്നു. അങ്ങിനെ ലഭിച്ച നവാഭിനിവേശത്താൽ പ്രേരിതനായി, ഞാൻ വായിച്ചതിൽ അസംഖ്യം ഭാഷാപുസ്തകങ്ങളിൽ, എന്റെ ബാലഹൃദയത്തിൽ മായാത്ത മുദ്രപതിച്ച രണ്ടു കഥാപാത്രങ്ങളാണ് ചങ്ങമ്പുഴയുടെ രമണനും, എസ്. കെ. പൊറൈക്കാട്ടിന്റെ ജ്ഞാനനും.

രമണനെക്കുറിച്ച് പറഞ്ഞുകഴിഞ്ഞാൽ ചങ്ങമ്പുഴയുടെ പ്രേമപരമായ കവിതകളെക്കുറിച്ച് മിക്കവാറും പറഞ്ഞുകഴിഞ്ഞു. ഈയവസരത്തിൽ ഒരു കാര്യം വിസ്മരിച്ചുകൂടാ. രമണന്റെ കർത്താവിന്റെനേരെ അസൂയാകലുഷിതങ്ങളും അജ്ഞതയിൽനിന്നുളഭടത്തവയുമായ ദുരാഭാപണങ്ങൾ ഉയർന്നുവന്നു. രമണൻ യുവപ്രേമികളെ ആത്മഹത്യയ്ക്കായി ആഹ്വാനംചെയ്യുന്നുവത്രെ! ശാന്തം, പാവം! രമണൻ വായിക്കാനിടവരുന്ന കാമുകീകാമുകന്മാർ പ്രേമനൈരാശ്യംമൂലം ആത്മഹത്യയ്ക്കുണ്ടാകുമിടക എന്നാണ് തലനരച്ച വിമർശകവരേണുന്മാർ വിചാരിക്കുന്നതെങ്കിൽ പിന്നെ—ഞാനൊന്നും പറയുന്നില്ല. പറഞ്ഞാൽപിന്നെ പറഞ്ഞു—നാവും.

വാഴക്കല: സമുദായപരിവർത്തനത്തിനു വിത്തുപാകുന്ന ചങ്ങമ്പുഴക്കവിതകളിൽ പ്രസിദ്ധമാണ് “വാഴക്കല”. അവശന്മാരും ആലംബഹീനന്മാരുമായ അനേകലക്ഷം പാവങ്ങളുടെ ജന്മാവകാശങ്ങൾക്കായി ധീരസമരം ചെയ്യുന്ന ഒരു സമുദായപരിഷ്കർത്താവിനെ വാഴക്കലയുടെ കർത്താവിൽ നമുക്കു കാണാം.

ചങ്ങമ്പുഴക്ക് പല കുറവുകളുണ്ടായിരുന്നു. അവയിൽ മുഖ്യമായ ഒന്ന് സ്വകവിതയിൽ വിചാരാംശത്തിന്റെ അഭാവമായിരുന്നു. സാമൂഹികമാറ്റാലുകളെ തുത്തുമാറ്റുവാൻ വികാരപൂർണ്ണമായി തൂലിക ചലിപ്പിച്ച കവി, ചിന്തയുടെ വെളിച്ചത്തിൽ അവയിൽനിന്നുള്ള രക്ഷാമാർഗ്ഗം കാണിക്കുവാൻ പലപ്പോഴും മറന്നുപോകുന്നു.

ചങ്ങമ്പുഴ എനിക്കേറ്റവും അഭിമതനായ (Favourite) കവി അല്ല. ആ സ്ഥാനത്തിന്നു കവിഗുരുവായ ആശാനും ഹാസ്യസാമ്രാട്ടായ കഞ്ചനും തമ്മിൽ ഇന്നും വടംവലി നടന്നുകൊണ്ടിരിക്കുകയാണ്. മലയാളസാഹിത്യത്തിൽ മിന്നിമറഞ്ഞുപോയ ഒരു തേജസ്സാവും ആധുനിക ഭാഷാപദ്യസാഹിത്യത്തിൽ നവീനമായ ഒരു ശൈലിയുടെ ഉപജ്ഞാതാവാവും കൃഷ്ണപിള്ളയെ നമുക്കെന്നും സ്തുതിക്കേണ്ട നിവൃത്തിയില്ല.

നാടാനരീക്ഷത്തിലെ ആ മായാത്ത മഴവില്ലിനെപ്പറ്റി,

“ആരെയും കൂട്ടാക്കാതെ
നീയൊരു ലോകംതീർത്തു
ചാരുസംഗീതത്തിന്റെ
ചക്രവർത്തിയായ് പ്ലാത്തു”

എന്ന് നമുക്കു വിഷാദമധുരമായി പാടാം.

മാത്രമല്ല,

“മായാത്ത മയുഖമേ! മഞ്ജുളമലയാളം—
മാകന്മാവനിയിലെപ്പുകയിലേ
നിന്നെയൊന്നൊക്കുമ്പോഴേക്കു ഞൊരു നിരവധി—
നിർവൃതിയാണെന്നോ ഞാനനുഭവിച്ചു”.

ಅಧರ್ಮದ, ಅನಾರೋಗ್ಯದ ಯಜ್ಞಕುಂಡಕ್ಕೆ ಇಡೀ ಸಮಾಜವನ್ನೇ ಆಹುತಿನಾಡುತ್ತಲಿದೆ. ವೇಶ್ಯೆಯರ ಗೋಳು ಅವರಿಂದ ಉತ್ಪನ್ನವಾದ ಶನಿ ಸಂತಾನ, ಅವುಗಳ ಕಷ್ಟಕಾರ್ಪಣ್ಯ ಈ ಎಲ್ಲದರ ಪರಿಣಾಮವಾಗಿ ಮನುಷ್ಯರನ್ನು ಹಿಂಡಿ ಹಿಪ್ಪೆ ಮಾಡುವ ಭಯಂಕರ ರೋಗಗಳು, ಇವುಗಳ ವ್ಯಾಪ್ತಿ ನಮ್ಮ ದೇಶದಲ್ಲಿಂದು ಎಷ್ಟಿದೆ ಎಂದು ನೋಡಿದರೆ ಎದೆ ಬಿರಿಯುತ್ತದೆ. ಸಮಾಜದಲ್ಲಿನ ವೇಶ್ಯಾ ಸಮಸ್ಯೆ ಇಂತಹ ಉಗ್ರ ಸ್ವರೂಪವನ್ನು ಧರಿಸುವಾಗ ಸಮಾಜದ ಪ್ರತಿಬಿಂಬದಂತಿರುವ ಸಾಹಿತ್ಯವು ಇದನ್ನೆಲ್ಲ ಗರ್ಭೀಕರಿಸಿಕೊಂಡು ಮೂಡದೆ ಇರುವುದು ಹೇಗೆ? ಸಾಹಿತ್ಯವು ಸಮಾಜದ ಆಗುಹೋಗುಗಳ ಇತಿಹಾಸ. ಅಂದಮೇಲೆ ಸಮಾಜದ ದಾರುಣ ಸ್ಥಿತಿಯನ್ನು ಕಂಡಮೇಲೂ 'ಇದನ್ನೆಲ್ಲಾ ಸಾಹಿತ್ಯದಲ್ಲಿ ತಂದರೆ ಮಡಿ ಹಾಳಾಗುವುದಿಲ್ಲವೇ?' ಎಂದು ಲೋಕದ ಸತ್ಯಪರಿಸ್ಥಿತಿಯಿಂದ ಗಾವುದ ಗಾವುದಗಳಾಚೆ ನಿಂತು ಮಾತನಾಡುವವರಂತೆ ವರ್ತಿಸಿದರೆ ಅದು ಅವರ ಮನೋದೌರ್ಬಲ್ಯ; ಸತ್ಯವಾದುದನ್ನು ಒಪ್ಪಿಕೊಳ್ಳಲು ಚೈತನ್ಯವಿಲ್ಲದ ಹೃದಯ ದೌರ್ಬಲ್ಯದ ದ್ಯೋತಕ!

ಗಂಡು ಹೆಣ್ಣಿನ ವಿಷಯವನ್ನು ಲೈಂಗಿಕ ಸಮಸ್ಯೆಯನ್ನು, ವೇಶ್ಯಾ ವಿಷಯವನ್ನು, ಸಾಹಿತ್ಯದಲ್ಲಿ ತಂದರೆ ದೋಷವೇನೂ ಇಲ್ಲವೆಂದಾಯಿತು. ಹಾಗಾದರೆ ಈ ವಿಷಯವನ್ನು, ಸಾಹಿತ್ಯದಲ್ಲಿ ಎಷ್ಟರವರೆಗೆ ಚಿತ್ರಿಸಬಹುದು? ಮತ್ತು ಯಾವ ರೀತಿಯಲ್ಲಿ ಚಿತ್ರಿಸಬೇಕು? - ಎಂಬ ಪ್ರಶ್ನೆಗಳು ಹುಟ್ಟಿಕೊಳ್ಳುತ್ತವೆ. ಈ ಪ್ರಶ್ನೆಗಳಿಗೆ ಒಬ್ಬ ಸುಸಂಸ್ಕೃತ ವ್ಯಕ್ತಿಯು ಆಧುನಿಕ ದೃಷ್ಟಿಯಿಂದ ಕೂಡಿ ಸಮಾಜದ ಉತ್ಕರ್ಷದಲ್ಲಿ ಮನಸ್ಸನ್ನಿರಿಸಿದ ನಿಷ್ಠಾವಂತನು ಹೇಳುವ ಉತ್ತರವೆಂದರೆ- 'ಈ ಎಲ್ಲವುಗಳನ್ನು ಚಿತ್ರಿಸಿ - ಆದರೆ ಅಶ್ಲೀಲ ವಲ್ಲದ ರೀತಿಯಲ್ಲಿ ಚಿತ್ರಿಸಿ' - ಎಂದು. ಹಾಗಾದರೆ ಶೀಲಾಶ್ಲೀಲತೆಗಳನ್ನು ನಿರ್ಧರಿಸುವ ಬಗೆ ಹೇಗೆ? ಶೀಲಾಶ್ಲೀಲಗಳನ್ನು ಅಳೆಯುವ ಬಗೆ ಯಾವುದು? ಈ ಸಮಯದಲ್ಲಿ ಪ್ರಾಗತಿಶಾಸ್ತ್ರ ಮನೋಭಾವ ಉಳ್ಳವರೂ, ಹಳೆಯ ಹಾಗೂ ತರುಣ ಸಾಹಿತಿಗಳ ಪಂಗಡಗಳೆರಡಕ್ಕೂ ಪ್ರಿಯರಾದ ಶ್ರೀಮಾನ್ ಸಿ.ಕೆ. ವೆಂಕಟರಾಮಯ್ಯ ನವರು ಮೂವತ್ತನೆಯ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದ ಗದ್ದುಗೆಯಿಂದ ಅಷ್ಟೇ ಕೊಡಿಸಿದ ಮಾತಿನ ಭಾವವನ್ನು ಇಲ್ಲಿ ಹೇಳುವುದು ಸೂಕ್ತವೆಂದು ತೋರುತ್ತದೆ. ಯಾವುದನ್ನು ಒಬ್ಬ ಮನುಷ್ಯನು ತನ್ನ ತಾಯಿಯ, ಅಕ್ಕ ತಂಗಿಯರ ಮುಂದೆ ಓದಲು ಸಂಕುಚಿತ ಮನಸ್ಸಿನಾಗುತ್ತಾನೋ, ಯಾವುದನ್ನು ಒಬ್ಬ ವಿದ್ಯಾವಂತ ತರುಣಿಯು ಸ್ತ್ರೀಪುರುಷರು ನೆರೆದಿರುವ ಸಭೆಯಲ್ಲಿ ಓದಲು ನಾಚುತ್ತಾಳೋ ಅಂತಹುದೆಲ್ಲವನ್ನು ಸ್ಥೂಲವಾಗಿ ಅಶ್ಲೀಲವೆಂದು ಕರೆಯಬಹುದಾಗಿ ಅವರ ಮತ. ನಿಜವಾಗಿಯೂ ಈ ಮಾತನ್ನು ಎಂತಹವರೂ ಒಪ್ಪಬೇಕಲ್ಲವೇ? ಲೈಂಗಿಕ ವಿಚಾರಗಳನ್ನು ಹಸಿಹಸಿಯಾಗಿ ವರ್ಣಿಸಿದುದೆಲ್ಲಾ ಸಾಹಿತ್ಯದ ರಸಪಾಕವಾಗದು. ಕಾಲು, ಲೈಂಗಿಕ ಪ್ರವೃತ್ತಿ, ವೇಶ್ಯಾ ವಿಷಯಗಳನ್ನು ಚರ್ಚಿಸುವಾಗ ನಮ್ಮ ಸಾಹಿತಿಗಳು ಗಂಭೀರ ಧೋರಣೆಯನ್ನು ತಳೆಯಬೇಕು. ಅವುಗಳನ್ನು ಸಾಹಿತ್ಯದಲ್ಲಿ ಬಹಿರಂಗವಾಗಿ ಸ್ಪಷ್ಟವಾದ ಶೈಲಿಯಿಂದ ಬಿಚ್ಚುಮಾತಿನಲ್ಲಿ ವರ್ಣಿಸುವುದು ದೊಡ್ಡ ಮಾತಲ್ಲ. ಧ್ವನಿಯೇ ಕಾವ್ಯದ ಜೀವ. ಬಿಚ್ಚಿ ಹೇಳಬೇಕಾದ ಭಾವಗಳನ್ನೆಲ್ಲಾ ಧ್ವನಿಯ ತೆರೆಯ ಮರೆಯಲ್ಲಿ ಮಿಂಚಿನಂತೆ ಸುಳಿದಾಡಿಸಿ, ಓದುಗರಲ್ಲಿ ಕೊನೆಗೂ ಬಿಚ್ಚುಮಾತಿನಿಂದಾಗುವಂತಹ ಪರಿಣಾಮವನ್ನೇ ಉಂಟು ಮಾಡುವುದು ಮಹಾ ಕಲಾಕಾರನ ಹೆಗ್ಗುರುತು.

ನಮ್ಮ ಸಾಹಿತಿಗಳು ನೊದಲು ಇಂತಹ ಸಿದ್ಧಿಯನ್ನು ಪಡೆಯಬೇಕಾಗಿದೆ. ಕವಿಯು ಕ್ರಾಂತಿ ಪ್ರಿಯನು ನಿಜ; ಅವನು ನಿರಂಕುಶನೂ ಹೌದು. ಆದರೆ ಅವನ ಕ್ರಾಂತಿಕಾರಕ ಘೋಷ, ನಿರಂಕುಶ ಶಕ್ತಿಗಳು ಆತ್ಮಸಂಯಮದಿಂದ ಪ್ರಜ್ವಲಿಸದಿದ್ದರೆ ಅವನು ನಿಜವಾಗಿಯೂ ಮಾನವ ಸಮಾಜಕ್ಕೆ ಹಿತನಾಗುವ ಬದಲು ಕ್ರೂರ ಶಾಪವಾಗಿ ಪರಿಣಮಿಸುತ್ತಾನೆ.

ಮನುಷ್ಯನಿಗೆ ಎರಡು ವಿಧವಾದ ಹಸಿವೆಗಳು. ಒಂದು ಭೌತಿಕ ದೇಹಕ್ಕೆ, ಮತ್ತೊಂದು ಆತ್ಮನಿಗೆ. ದೇಹಕ್ಕೆ ಬೇಕಾದ ಆಹಾರದ ರುಚಿಯನ್ನು ನಾಲಗೆ ನೋಡುತ್ತದೆ. ಅದು ದೈಹಿಕ ಹಿತಾಹಿತದ ಕಡೆಗೆ

ದೃಷ್ಟಿಯೇ ಇಲ್ಲದೆ ಕೇವಲ ರುಚಿ ರುಚಿಯಾದುದನ್ನೇ ಬಯಸುತ್ತದೆ. ಆದರೆ ಬುದ್ಧಿಯು ದೇಹದ ಸಹಾಯಕ್ಕೆ ನಿಂತು ನಾಲಗೆಯ ಚಪಲಕ್ಕೆ ಕಡಿವಾಣವನ್ನು ಹಾಕುತ್ತದೆ. ದೇಹಕ್ಕೆ ನಾಲಗೆ ಹೇಗೆ ರುಚಿ ನೋಡುವ ಸಾಧನವೋ ಹಾಗೆ ಆತ್ಮಕ್ಕೆ ಮನಸ್ಸು, ನಾಲಗೆ. ಸಾಹಿತ್ಯವೇ ಆಹಾರ ಭಂಡಾರ. ನಾಲಗೆ ರುಚಿ ರುಚಿಯಾದ ಸಾಮಗ್ರಿಗಳಿಗೆ ಹಾತೊರೆಯುವಂತೆ ಮನಸ್ಸು ಆತ್ಮದ ಹಿತಾಹಿತ ದೃಷ್ಟಿಯಿಲ್ಲದೆ ಬಿಚ್ಚುಮಾತಿನ ಶೃಂಗಾರಕ್ಕೂ ಅಸಭ್ಯ ವರ್ಣನೆಗೂ, ಮಾರುಹೋಗುತ್ತದೆ. ಒಂದುವೇಳೆ ಕವಿಗಳು ಅವ್ಯಾಹತವಾಗಿ ಇಂತಹ ಅಶ್ಲೀಲ ಸಾಹಿತ್ಯವನ್ನೇ ಕೊಡುತ್ತಾ ಹೋದರೆ ಯಾವುದನ್ನು ಓದಬೇಕು, ಯಾವುದನ್ನು ಎಷ್ಟು ಜೀರ್ಣಿಸಿಕೊಳ್ಳ ಬೇಕು - ಎಂದು ತಿಳಿಯದ ನಮ್ಮ ಸಮಾಜದ ಅನೇಕ ಸಾಮಾನ್ಯ ಜನರು ಇಂತಹ ಅಶ್ಲೀಲ ಕೃತಿಗಳನ್ನೇ ನಂಬಿ ಹಲವೇ ವರ್ಷಗಳಲ್ಲಿ ಆತ್ಮಕಲುಷಿತರಾದರು. ಸಾಹಿತಿಗಳು ಸಾಹಿತ್ಯದ ರುಚಿ ಶುದ್ಧಿಯ ವಿಷಯದಲ್ಲಿ ಸ್ವಲ್ಪ ಅಜಾಗರೂಕರಾದರೆ ಇಡೀ ಸಮಾಜದ ಅಭಿಮಾನಕ್ಕೆ ಅವರೇ ಕಾರಣರು.

ಇತ್ತೀಚೆಗೆ ಪಾಶ್ಚಾತ್ಯ ಲೇಖಕರ ಮೇಲ್ಪಂಕ್ತಿಯನ್ನನುಸರಿಸುತ್ತೇವೆಂದು ತಿಳಿದು ತಮ್ಮ ಕೃತಿಗಳನ್ನೆಲ್ಲಾ ಕಾಮುಕ ವ್ಯಕ್ತಿ ಚಿತ್ರಗಳಿಂದ ತುಂಬಿಸುವ ಸಾಹಿತಿಗಳನ್ನು ನಮ್ಮ ನಾಡಿನಲ್ಲಿ ನೋಡುತ್ತಿದ್ದೇವೆ. ಇದು ಶೋಚನೀಯ. 'ನಮಗೆ ಬೇಕು-ಬೇಡಗಳನ್ನು ಪಾಶ್ಚಾತ್ಯರ ಬಣ್ಣದ ಕನ್ನಡಕಗಳಿಂದ ನೋಡುವುದು ಬೇಡ' ಎಂದು ಮಾತು ಮಾತಿಗೂ ಹೇಳುತ್ತಿದ್ದ ಬಾಪುವಿನ ವಾಣಿಯನ್ನು ನಾವು ಇಂದು ಸ್ಮರಿಸಬೇಕು. ಲೈಂಗಿಕ ಪ್ರವೃತ್ತಿಯನ್ನು ಹಸಿಹಸಿಯಾಗಿ ವರ್ಣಿಸುವ ಪಾಶ್ಚಾತ್ಯರ ಈ ಸಾಹಿತ್ಯ ಪದ್ಧತಿಯು ತಮ್ಮ ದೇಶಗಳಿಗೆ ಒಳಿತನ್ನುಂಟುಮಾಡಿಲ್ಲವೆಂದು ಆ ದೇಶದ ವಿದ್ವಾಂಸರೇ ಸಾರಿರುವಾಗ ಅವರನ್ನು ನಾವು ಅನುಸರಿಸಲೆತ್ತಿಸುವುದು ಅಪರಾಧದ ಪರಮಾವಧಿ.

ಒಟ್ಟಿನಲ್ಲಿ ಭಾರತಾಂಗತ ಕನ್ನಡನಾಡು, ಕನ್ನಡ ಸಾಹಿತ್ಯ, ಕನ್ನಡ ಸಮಾಜ, ಕಲಂಕರಹಿತವಾಗಿರ ಬೇಕೆಂಬುದು ಎಲ್ಲರ ಆಶಯ. ಈ ಮಹೋದ್ಯಮದಲ್ಲಿ ಸಾಹಿತಿಗಳ ಪಾತ್ರ ಅಮೋಘವಾದುದು. ನಮ್ಮ ಸಾಹಿತಿಯು ಸಂಯಮಿಯೂ ಜಿತೇಂದ್ರಿಯೂ, ನಮ್ಮ ಸಮಸ್ಯೆಗಳನ್ನು ನಮ್ಮ ಸಾಧನೆಗಳಿಂದಲೇ ಬಗೆಹರಿಸಲೆತ್ತಿಸುವ ವಿನೇಕಿಯೂ ಆದರೆ ಮಾತ್ರ ತನ್ನ ಪಾತ್ರವನ್ನು ಸರಿಯಾಗಿ ನಿರ್ವಹಿಸುತ್ತಾನೆ. ಸಾಹಿತ್ಯಲೋಕದಲ್ಲಿ ಇಲ್ಲದೊಂದು ಗೊಂದಲವನ್ನೆಬ್ಬಿಸಿ, ಹೊಸ ಹೊಸ ಪಂಗಡಗಳನ್ನು ಕಟ್ಟುವ ಹವ್ಯಾಸ ನಮ್ಮ ಸಾಹಿತಿಯ ಮನದಿಂದ ತೊಲಗಬೇಕು. ಈ ದೋಷಗಳೆಲ್ಲ ಮಾಯವಾದರೆ ಮಾತ್ರ ಅವನು ತನ್ನ ಕಾರ್ಯವನ್ನು ನೆರವೇರಿಸುವ ಕ್ರಿಯಾಶಾಲಿಯಾಗುತ್ತಾನೆ, ಕವಿಮುಷಿಯಾಗುತ್ತಾನೆ.

“Not round the inventor of New Noises, but, the inventor of New Values doth the world revolve; inaudibly revolveth.”

(بهرت جا ایند کڻي ٻيرون ۾ پڻ)

آپ یہ نہ سمجھ جائیے کہ جوش صرف ایک نالی ہے۔ ایک نفلذبی شاہ ہے بلکہ وہ ایک سبکدوش اور دورانیش انسان بھی ثابت ہوا ہے۔ اس نے کانگریس سے مخاطب ہو کر کہا لیگ کے مطالبہ کو ٹھکرا کر آزادی کے حاصل کرنے میں دراصل دیر کرنا ہے اس لئے انہوں نے کانگریس سے کہا کہ لیگ کا مطالبہ مان لو، تو آزادی بہت جلد حاصل ہو سکتی ہے۔ اور آپس کے ہندو مسلم جھگڑے بھی دور ہو سکتے ہیں۔ ہند کی تقسیم کے بعد بھی دو ممالک (ہندو پاکستان) آپس میں امن اور دوستانہ تعلقات قائم رکھ سکتے ہیں۔ جب مل جل کر ایک ہی ملک میں رہنے سے فسادات اور جھگڑے ہوتے رہتے ہیں تو جدا لائی ہی بہتر ہے۔ تاکہ ان فسادات کا خاتمہ ہو سکے۔ چنانچہ کانگریس سے مخاطب ہو کر کہتے ہیں۔

توسل چاہتی ہے تو یہ میری بات مان۔ ہوتا ہے جڑ فساد کی مشترکہ خاندان۔
تو چاہتی ہے دونوں کا ہو ایک ہی مکان وہ سونا جائے بھاری جس کے گوشے کان
ہوگی جدا تو ہوگا مرے سے نباہ بھی نکلے گی تم میں اس میں محبت کی راہ بھی
جب انہوں نے دیکھا کہ کانگریس لیگ کے مطالبہ کو ایک غیر فطری اور غیر ضروری مطالبہ کہہ رہی ہے اور اس بنا پر لیگ کو اپنا جدا مکان بنانے کا کچھ حق نہیں ہے تو انہوں نے لیگ کے مطالبہ کی تائید میں آواز اٹھائی۔
ہاں لیگ کو بھی حق ہے کہ وہ اپنا گھر بنائے بچوں کو اپنے، اپنی زبان اپنے فن سکھائے
جوش کی جوانی ڈھلنے لگی اور اس کے ساتھ ساتھ ان کے خیالات میں بھی وہ جوش اور گرمی باقی نہ رہی۔ اور وہ بیباکانہ عنصر ان کی شاعری میں قائم نہ رہ سکا۔ انہوں نے بڑھاپے میں آسٹریا کی پسند جماعتوں کا اس زور سے ساتھ نہ دیا جیسا کہ پہلے دیا تھا۔ اب تو وہ بے باک طور پر کسی سپر ہیرو کی طرح تنقید بھی نہیں کر سکتے۔ دراصل اب تو وہ کانگریس حکومت کے وظیفہ خوار ہو کر غالب کی زبان میں کہہ رہے ہیں۔

غالب وظیفہ خوار ہو دو شاہ کو دعا
وہ دن گئے کہ کہتے تھے نوکر نہیں ہوں میں

اب جلال الدین (خود تھک جاتے) (کنامکس)

آرٹ اور زندگی

آرٹ کیا ہے اور زندگی کیا ہے۔ یہ ایک ایسا پیڑھا سوال ہے جس کا جواب کل طور پر دینا دشوار ہے کسی چیز کے اجاگر پہلو کے دریافت میں اس امر کے لزوم کو فراموش نہیں کر سکتے جس سے اس کے متضاد کیفیتوں پر روشنی ڈالی جائے اور چند خاص پہلوؤں کے باہمی اور مناسبی اطوار پر غور کر کے تشریحی اور تعریفی حدود قائم کریں۔ حاصل بیان یہ کہ کسی چیز کی تعریف محض تجربہ اور تنہائی میں نہیں بلکہ تلازم اور ربط کے درمیان کی جانی چاہیے۔ اس نظریہ کو سامنے رکھتے ہوئے ہم آگے چل کر آرٹ اور زندگی کے تعریفی دائروں کا تجسس کریں گے۔

آرٹ کیا ہے؟ اس آرٹ سے مراد عام فہم مہر مندی اور سلوک ری نہیں ہے۔ آرٹ سے مقصد صرف فنون لطیفہ ہیں جو عامیانیہ پسند سے کوسوں دور ہیں۔ آرٹ وہ چیز ہے جو سونے کو دمک، زبان کو رنگینی، انسان کو انسانیت اور زندگی کو خصوصیت مہر مندی کا خاص طور پر آرٹ ہی سے وابستہ ہے کہ زندگی اپنی فطری خصم صیا کی نمائش کرے۔ (LOUISIUS SENECA)
یوسیس سنیکا کا قول ہے "All Art is but Imitation of Nature"۔ یعنی آرٹ فطرت کا خالص آئینہ ہے۔ اس قول کے بموجب فطرت کے معنی "زندگی" ہے تو پھر "زندگی" کیا ہے؟ زندگی کی تعبیر کے دریافت میں ہم تنہا کے افراد نے اپنے اپنے خیالات کے خزانے اندھا دئے۔ اپنی اپنی بولی میں زندگی کی فی نفسہ ہی ہیئت کو سمجھانے کی کوشش کی کسی نے زندگی کو خواب سے تشبیہ دی، کسی نے گہوارہ الم کو زندگی کا مترادف ٹھہرایا، کسی نے زندگی کو امتحان گاہ تصور کیا۔ جتنے دماغ اتنے خیالات برآمد ہوئے لیکن آرٹ کی موجودگی میں ہم زندگی کو آرٹ کا منبع قرار دینا سوزوں سمجھتے ہیں۔

زمانے کے تقاضے اور بنیائی کی حد کے سبب آرٹ اور زندگی کے باہمی ربط کو سمجھنے اور سمجھانے میں مفکر اور نقاد غلطی میں رہے۔ کیوں کہ انہوں نے آرٹ اور زندگی کو ایک دوسرے سے جدا کر کے ان کے انفرادی تعارف پر حاوی ہونا چاہا۔ اٹھارویں صدی کے لوگوں نے آرٹ کو زندگی سے علیحدہ کیا اور آرٹ کو تجربہ میں سمجھنے کی کوشش کی۔ اس صدی کا وکٹر ہیوگو (Victor Hugo) کا دعویٰ تھا کہ آرٹ برائے آرٹ ہے۔ اور ایک اور نقاد بنام وکٹر کوژین نے اپنے ایک لکچر میں کہا: "آرٹ نہ مذہب و اخلاق کی خدمت کے لئے ہے اور نہ اس کا مقصد تشدد و افاد ہے۔ مذہب مذہب کی خاطر ہونا چاہیے۔ اخلاق اخلاق کی خاطر اور آرٹ آرٹ کی خاطر"۔ مگر جوں ہی زمانے نے انیسویں صدی میں قدم رکھا، خیالات بھی نئے سانچوں میں ڈھلنے لگے۔ اور زمانہ کے ساتھ آرٹ اور زندگی کا نظریہ بھی بدلا۔ حالی، اقبال اور دیگر اہل بیان کمال نے یہ ثابت کر کے دکھایا کہ آرٹ برائے آرٹ نہیں بلکہ برائے

اے حلیہ (نور تہذیبی اے۔ اکناس)

78353

جوش کی شاعری کا انقلابی ریسٹوریشن

دور حاضر کے شعراء میں غالباً جوش ہی ایک ایسا شاعر ہے جس کی شاعری کے ہر پہلو میں انقلابی جھلک نکلے۔ اس کے یہ معنی نہیں کہ آج کل اردو زبان کے شعراء میں انقلاب پسند شاعر نہیں ہیں یا ان کے کلام میں انقلابی رنگ نہیں ہے۔ بلکہ یہ مطلب ہے کہ جس بلا کا انقلاب اور جس شدت کی باغیانہ بوجوش کے کلام سے آتی ہے شاید ہی کسی اور شاعر میں یہ بات پائی جائے۔ جوش کا ابتدائی کلام نہایت بانیانہ ہے۔ مزاج میں شوخی تھی۔ طبیعت میں بوجوش تھا۔ اور جوانی نے آگ پرتیل کا کام کیا۔ جوانی نے ساتھ ساتھ طبیعت میں جذبات کی شدت اور تیز ہوتی گئی۔ غلام ہندوستان سے نفرت ہونے لگی۔ شہنشاہ ہندوستان کی تاج پوشی کے موقع پر انہوں نے جو شعر کہے ان سے ان کے نڈر پیں اور بے باکی کا اظہار ہوتا ہے۔

تاج پوشی کا مبارک دن ہے اے عالم پہناہ
اے غریبوں کے امیر اے غفلتوں کے بادشاہ
اے کد امیشوں کے سلطان جاہلوں کے تجدار
بے زروں کے شاہ۔ دیو زہ گروں کے شہریار
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کچھ دلوں کی روشنی کا بھی کیا ہے اہتمام
گرم ہے سوز بغاوت سے جوانوں کا دماغ
آنندھیاں آنیکو ہیں اسے بادشاہی کچر لاغ
مکن ہو کہ آج آپ کو یہ باتیں بالکل ہی معمولی سی معلوم ہوتی ہوں
لیکن اس زمانہ میں جب کہ ہندوستان پر سامراجیوں کی حکومت تھی
اور یہاں تکبر کا حق تھا اس قسم کی باغیانہ شاعری پر قلم اٹھانا کچھ آسان نہ تھا

حالانکہ انہوں نے ابتدا میں کانگریس کا ساتھ دیا جس کی نیک نیتی پر ان کو شک تھا۔ لیکن جب انہوں نے دیکھا کہ کانگریس جو پہلے غریبوں کی جماعت تھی، غریبوں کی ہمنوا اور غریبوں کی نمائندہ تھی۔ اب امیروں کے ہاتھوں کٹ پتلی بن رہی ہے۔ اور امیر جم
امیروں کا دباؤ اور سرمایہ داروں کا اقتدار ان بدن بڑھتا جا رہا ہے۔ تو اس کے خلاف انہوں نے آواز اٹھائی اور سرمایہ داروں کی مخالفت میں اشتراکیت اور ترقی پسند جماعتوں کا ساتھ دیا۔ چنانچہ کانگریس سے مخاطب ہو کر کہتے ہیں۔

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