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St. Joseph's college Magazine

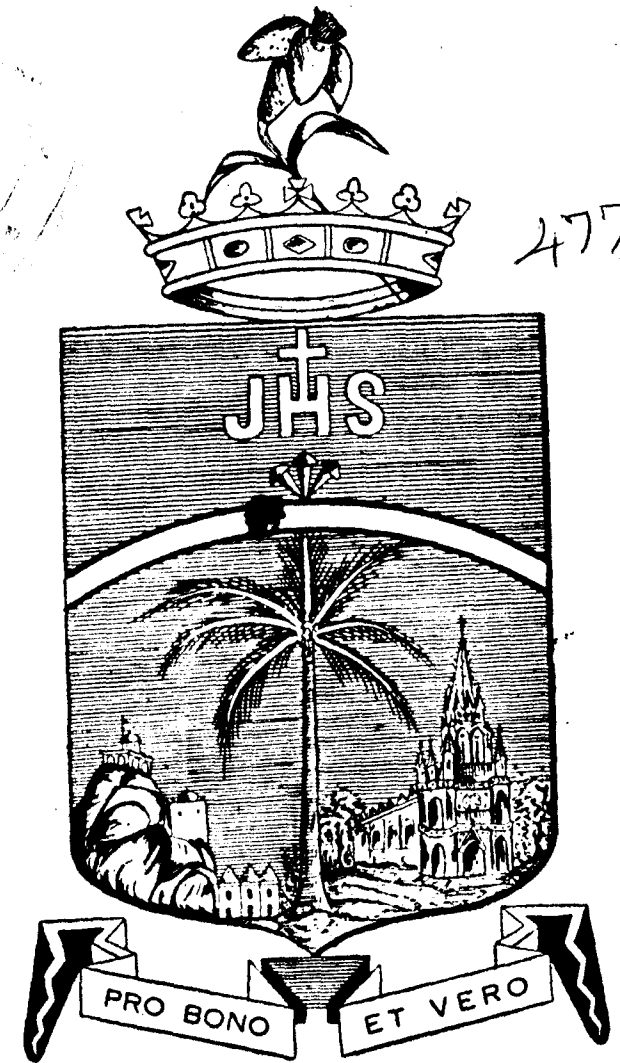
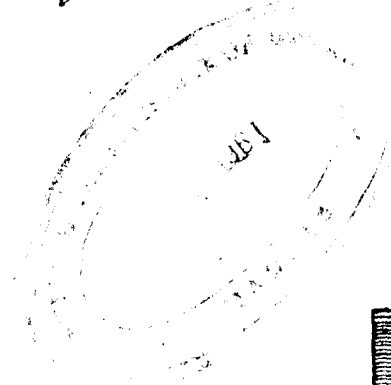
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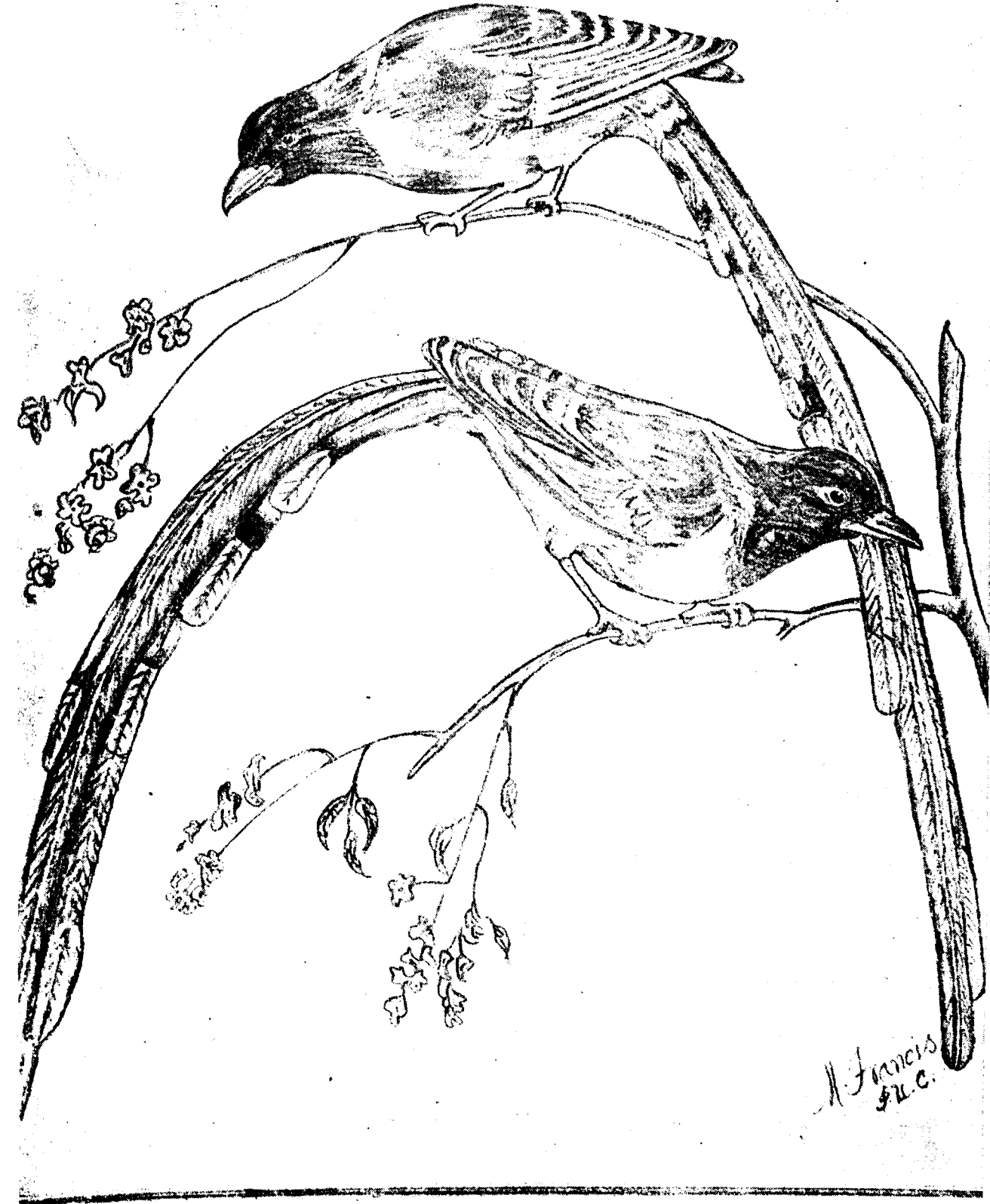


V. R. F. Edward F. Mann, S.J.,
Visitor to the Madurai Province of the Society.

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AU REVOIR!

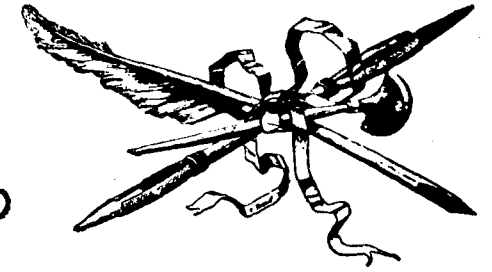


Professor for 21 years at St. Joseph's

Editor of the College Magazine since 1948, Warden of the New Hostel for over a decade, and now Principal of Loyola College, Madras.

Known to everyone by the familiar initials TNS.

An Editor's Reactions,



HE Editor's table had begun to groan under the weight of contributions clamouring to be sent to the Press when out of the blue came to him the order to vacate his chair and go and occupy that of the Principal of Loyola College, Madras. **Father Siqueira** had become identified with St. Joseph's over the years.

He had started teaching here in the English Department as a young Scholastic preparing for his M.A. examination. He came back after his course of philosophy to teach again till he left for Kurseong to do his theology. He returned to St. Joseph's after completing his training as a Jesuit and remained till he was called to Calcutta in 1935 to be the Editor of the Jesuit monthly *THE NEW REVIEW*. Back at St. Joseph's in 1940 he was once more asked to pack his things in 1942 and go and be Rector and Principal of St. Xavier's College, Palayamkottai, from where after six years he returned for the fourth time to this old place where, for all we know, he expected to remain undisturbed. But after thirteen years of this fourth term he has left us again. Most of his work has been done here and there is no doubt that his memory clings to St. Joseph's and to his familiar room perched high on the third floor, more than to any other spot in this world. The editing of this Magazine was only one of the many things that he accomplished with characteristic quietness and lack of fuss. In all that he did, teaching and preaching, and during his fairly long experience as Warden first of Clive's, then of the New Hostel, he had come to be greatly esteemed and loved. He has carried with him now to Loyola College, the good wishes and prayers of all his colleagues and students,

and also the hope that his talents and sweetness of nature will find ampler expression and bear even greater fruit than around the ancient Rock Fort and Teppakulam of Trichy.

The present Editor called to his job with equal suddenness could hardly fit himself into the vacant editorial chair before imperious demands came from our good printers who wanted to get things done in time. He had also to parry the many questions of our young contributors all anxious to go into print. It was difficult for them to appreciate the travails of a new Editor who had to read through pages of not always legibly written scripts, modify, cut, correct, prune, transform and alas, reject, hopefully composed outpourings of the mind and the heart. He must apologise to these young would-be authors for all his acts of interference with their freedom of expression and for his rejections too. At the same time the Editor avers that he has saved as much as was possible of the original thought and expression and if what remains still does not quite satisfy the highest standards of writing expected of University students, he hopes that not only the desire to write will increase but the capacity to do so will let itself be trained to keep pace with it. This is a students' Magazine and is meant to give them primarily, a chance of self-expression. At the same time a College Magazine must also reflect and bear witness to the thought and work of our Professors and senior students. Evidence of this is provided in two sections of the pages that follow. When sometimes we are tempted to deplore the heaviness of our syllabuses, the tyranny of classes and tests and the lack of time to do anything outside the strict curriculum, we can turn with relief to these pages which recount the life of our boys in their Hostels, their interest in the College Associations, their activities on the field of sports and on the parade ground. Though much more can be done by a larger number of students, yet when put together, the list of extra-curricular doings does look impressive.

Though the Editor has no right to tread on the sacred precincts of the Principal's domain by turning editorial comment into a kind of annual report of the College, nevertheless one or two facts have to be

AN EDITOR'S REACTIONS

recorded here which may well bear another recording when the time comes for the Principal to draft his report for this year, a good six months and more, from now. These events are first of all, the visit to the College, of the Vatican Inter-Nuncio, the **Rt. Rev. Mgr. Knox** whose gracious charm and keen awareness of our problems won all hearts. Another welcome guest these days has been **Reverend Father Edward Mann** sent as special Visitor to the Madurai Province of the Society of Jesus. His work is being done in silence but it is calculated to have very important and lasting results.

Among the more important achievements of our staff must be mentioned two in particular: SRI N. ANANTHAKRISHNAN and SRI P. SAVARIMUTHU both of the Physics Dept. have secured this year their M.Sc. degrees from the Madras and Annamalai Universities respectively. Sri N. Ananthakrishnan's thesis was on the "crystal structure of cystine hydrobromide by X-ray method of analysis"; and Sri P. Savarimuthu's on (a) "Potential constants of some molecules and radicals of XY_2 and XY_3 types." (b) "Intensities of Raman lines in liquids." Their success in what may be called self-up-grading after many years of teaching in the College is an example in earnestness to all their juniors.

The Editor must refer to the great number of PHOTOGRAPHS that have been brought to him for publication. While he is certainly happy to have been able to publish here a large selection of them, much larger, he is informed by the Printer, than is usually the case, he must appeal to his contributors to bring really good photos not just pictures of faces stiffened into artificial poses and looks that sometimes seem to threaten and frighten. More sketches in pen and ink would be welcome: some came in, which were merely clever copies of plates that we had seen in our popular weeklies. Thinking aloud on this matter: it would perhaps be an incentive to good artists to have Magazine Competitions to help them to give of their best.

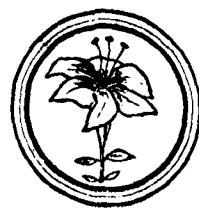
The Section on BOOK REVIEWS is not meant to be an attempt to keep abreast of the latest books. The very abundance of publications makes it nearly impossible for teachers and students to keep in touch with all that comes daily from the great publishers. Our aim is merely

to suggest some good reading to both Staff and students considering the fact that while the volumes in the Library keep growing in numbers and the ground is being got ready for our Centenary Memorial Library, fewer and fewer books are being taken out and read. Reading alone can make full men. Otherwise the proud enumeration of the thousands of volumes on our shelves will be nothing more than an empty boast, and our Centenary Library will take its place among the dead monuments of Trichy of which there are a few remnants on our own Campus.

One chief difficulty experienced by the Editor of the College Magazine is the fact that he finds himself running an unwilling race with fellow Editors whose "poaching" ground is the same as his. At this time of the year each Hostel (except Clive's the inmates of which do not, mercifully, believe in a paper of their own!) feels the urge for expression and wishes to bring out its own paper... and so, at least three Editors are busy more or less with events and subjects of comment and illustration that overlap one another. Much can be said in favour of Hostel Magazines... but the fact is that the task of the Editor of the College Magazine is not rendered easy thereby... Hostel Days are being celebrated everywhere with greater enthusiasm than even the College Day: and one wonders whether Hostel Magazines will not take away the need for a College Magazine.

The Editor in fine, begs pardon for whatever errors may have crept into the printing of these pages, in spite of his vigilance. He will be very happy to receive suggestions from both Staff and students that will make this Magazine better read and better appreciated.

L. S., s.j.



Rev. Fr. A. Bonhoure, S.J.

Rector and Principal 1925-32



Rested in the Lord on the 9th Nov. 1960
in his eightieth year

Though he left Trichy long ago many old boys will remember his great kindness of heart and his captivating smile. New to the academic world when he was appointed Rector, he very speedily got hold of the reins and played an impressive role as Principal, Professor in the old L.T. Dept. of the College and Member of the Senate and Academic Council of the University.



Rev. Br. M. SUSAIMANICKAM, S.J.
1897-1960

Born and educated at Dindigul, he joined the Society of Jesus as Lay-brother at the mature age of 27. Trained as he was in mechanics and engineering he helped in putting up the electrical installations of the Sacred Heart College, Shembaganur. Seven years later he was sent to Loyola College, Madras where he established traditions of hard and varied work. After a couple of years, he was recalled to Shembaganur.

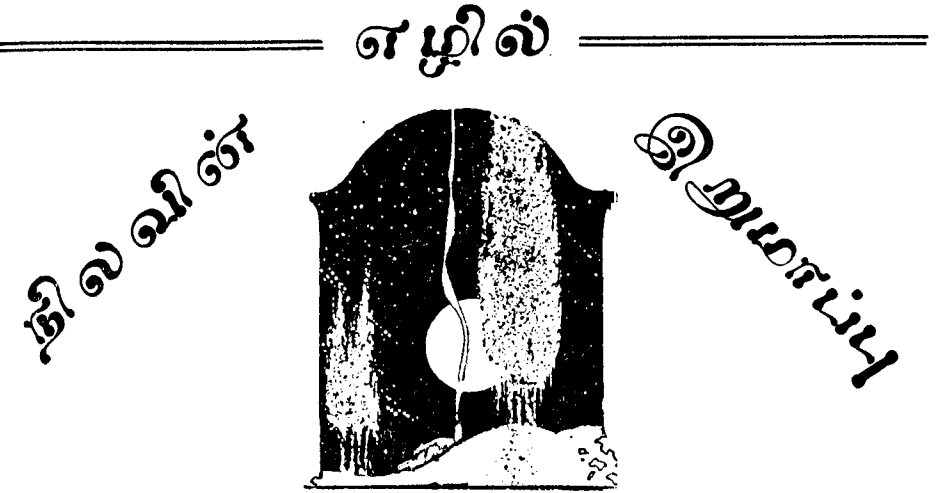


In 1936 he came to our college at a time of its greatest expansion in the matter of buildings. To his credit go the dozen and more buildings that have changed almost unrecognisably the face of this old institution: New Hostel and Sacred Heart Hostel, Lawley Hall Extension and Carpentry, Bellarmine Hall and Guest House, Bertram Buildings and Britto Colony, Chemistry and Botany Blocks, Nirmala Buildings and St.

Joseph's Colony and lastly our Sports Pavilion. He carried all this burden single-handed. What all this meant to him in vigilance and labour, plans and petitions, purchases and pay disbursements, patience and obedience are better guessed than described in cold print. That he gave full satisfaction to all concerned is proved by the fact that he worked a quarter of a century in the same place under a variety of Rectors and Higher Superiors.

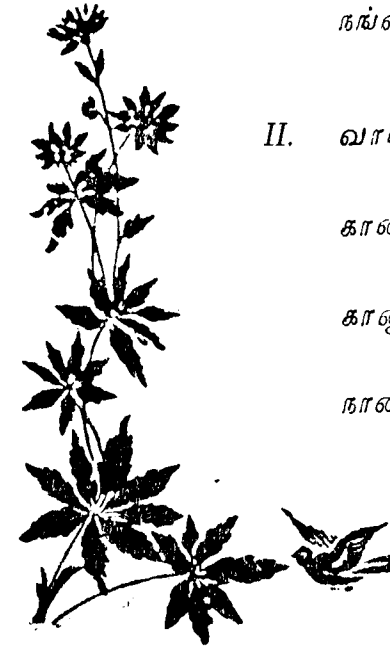
Transferred to St. Xavier's College, Palamcottah in June 1960, his health, never robust, suffered a serious set back. He was sent to Madras for expert medical treatment. After six weeks of steady improvement, a sudden crisis developed, diagnosed as meningitis, and he passed away peacefully at 5 p.m. on 8-11-'60.

He was always a busy yet very cheerful man. Apart from the esteem and confidence of all who came in contact with him, especially maistries and workmen, his constant consolation was prayer. Even when the building work was at its peak of activity, Br. Susaimanickam could be seen kneeling quietly in adoration in the chapel. We mourn the death of this fine religious man.—**R. I. P.**
L. M. B., S.J.



By R. SUBBARAMAN, III B.Sc.

- I. எங்கனும் இன்பம் பொங்க,
எழிலுறும் உவகை காட்டி,
மங்கிடும் இந்நோப் போக்கி,
மகிழ்வொடு மக்கள் வாழ்த்து,
தங்கவே தவழ்ந்து வானில்,
தாரகைத் துணையும் பெற்று,
நங்கையின் முறுவல் பூக்க,
நானிலம் போற்ற வந்தேன்.
- II. வானில்நான் தோன்றி விட்டால்
வையகம் புதுமை காணும்.
காணிடை மரங்க ளெல்லாம்
கனிப்புடன் தலைய சைக்கும்
காணுமென் உருவங் கண்டு
கதிரவன் மறையும் மேற்கில்
நாணியே இந்நூல் போதும்
நான்தரும் ஒளியைக் கண்டு.



Preservation of Human Rights

[The Editor makes no apology for printing here the text of President Kennedy's inaugural speech on the 20th January, as reported in the papers. We think it will be worth our readers' while to read again and keep a copy of a discourse which Mr. Truman characterised as 'just what the people should hear and live up to.'—ED.]

"My fellow citizens :

"We observe to-day not a victory of party but a celebration of freedom—symbolising an end as well as a beginning—signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forbears prescribed nearly a century and three quarters ago.

"The world is very different now. For man holds in his mortal hands the power to abolish all form of human poverty and to abolish all form of human life. And yet the same revolutionary beliefs for which our forbears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the State but from the hand of God.

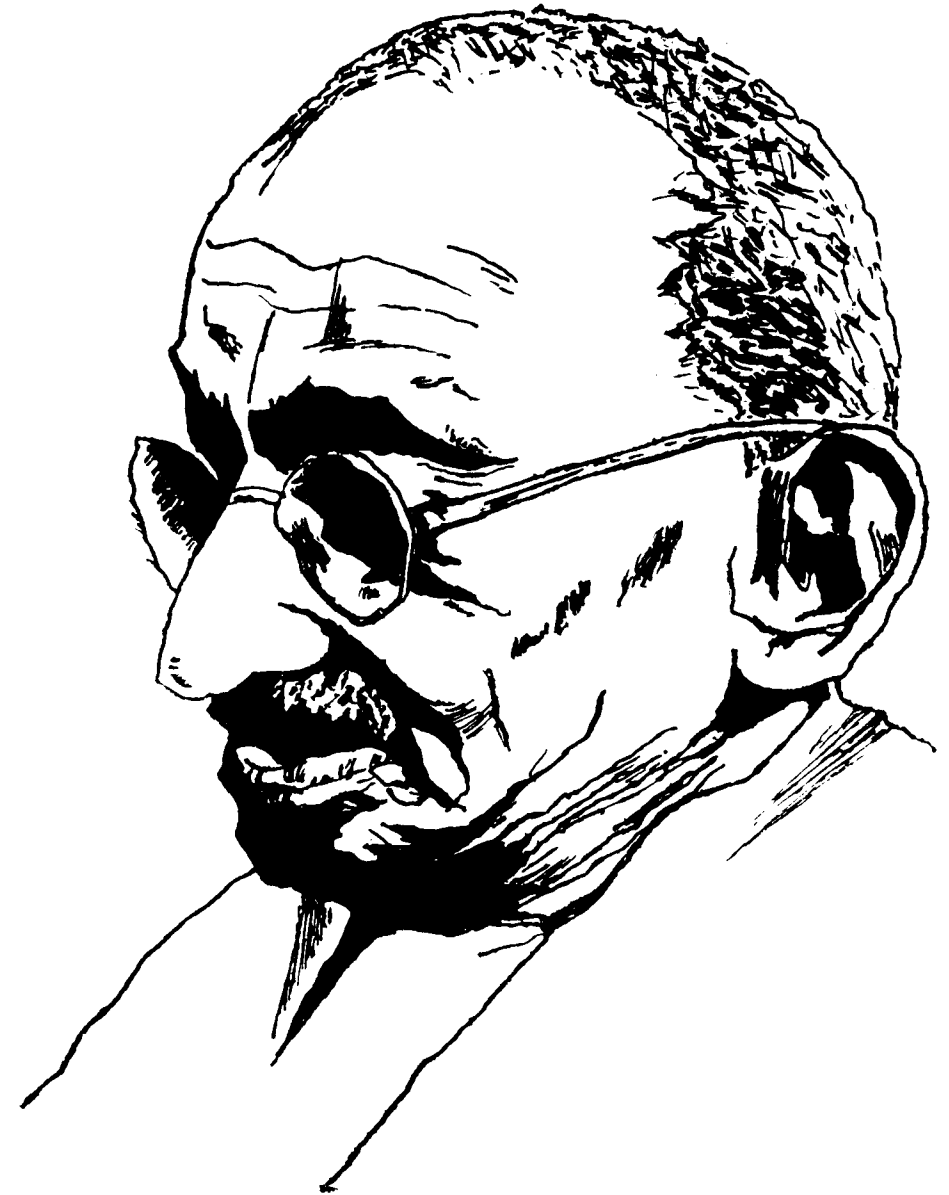
"We dare not forget to-day that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by a cold and bitter peace, proud of our ancient heritage—and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed to-day.

"Let every nation know, whether it wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend or oppose any foe in order to assure the survival and success of liberty.

"This much we pledge . . . and more.

"To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United, there is little we cannot do in a host of new co-operative ventures. Divided, there is little we can do, for we dare not meet a powerful challenge at odds and split asunder.

"To those new States whom we now welcome to the ranks of the free, we pledge our word that one form of colonial control shall not



By P. Padmanathan, I.B.A.

"The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed, we run after rights, they will escape us like a will-o'-the-wisp. The more we pursue them, the farther will they fly."

Gandhiji in *Young India* (8—1—'25)



PRESERVATION OF HUMAN RIGHTS

7

have passed merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our every view. But we shall always hope to find them strongly supporting their own freedom and to remember that in the past those who foolishly sought to find power by riding on the tiger's back inevitably ended up inside.

"To those peoples in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required—not because the Communists are doing it, not because we seek their votes, but because it is right. If the free society cannot help the many who are poor, it can never save the few who are rich.

"To our sister republics south of our border, we offer a special pledge—to convert our good words into good deeds in a new alliance for progress—to assist free men and free Governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile Powers. Let all our neighbours know that we shall join with them to oppose aggression or subversion anywhere in the Americas, and let every other Power know that this hemisphere intends to remain the master of its own house.

"To that world assembly of sovereign States, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support—to prevent its becoming merely a forum for invective—to strengthen its shield of the new and the weak—and to enlarge the area to which its writ may run.

TASK FACING RIVAL POWERS

"Never fear to Negotiate"

"Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

"We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

"But neither can two great and powerful groups of nations take comfort from their present course—both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

"So let us begin anew—remembering on both sides that civility is not a sign of weakness and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

"Let both sides explore what problems unite us instead of belabouring the problems that divide us.

"Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms—and bring the absolute power to destroy other nations under the absolute controls of all nations.

"Let both sides join to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths and encourage the arts and commerce.

"Let both sides unite to heed in all corners of the earth the command of Isaiah—to undo the heavy burdens... (and) let the oppressed go free."

Plea for a "New World of Law"

"And if a beach-head of co-operation can be made in the jungles of suspicion let both sides join in the next task creating, not a new balance of power but a new world of law, where the strong are just and the weak secure and the peace preserved for ever.

"All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this Administration, nor even perhaps in our lifetime of this planet. But let us begin.

"In your hands, my fellow citizens, more than in mine, will rest the final success or failure of our course. Since this country was founded, each generation has been summoned to give testimony to its national loyalty. The graves of the young Americans, who answered that call encircle the globe.

"Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, 'rejoicing in hope, patient in tribulation'—a struggle against the common enemies of man: tyranny, poverty, disease and war itself.

"Can we forge against these enemies a grand and global alliance, north and south, east and west, that can assure a more fruitful life for all mankind? Will you join in that historic effort?"

"In the long history of the world, only a few generations have been granted the rôle of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith and the devotion which we bring to this endeavour will light our country and all who serve it—and the glow from that fire can truly light the world.

"And so, my fellow Americans. Ask not what your country will do for you—ask what you can do for your country."

"My fellow citizens of the world ask not what Americans will do for you, but what together we can do for the freedom of man.

"Finally, whether you are citizens of America or of the world, ask of us the same high standards of strength and sacrifice that we shall ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own."



I am filled with deep emotion at finding myself standing in this place, where were collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live... I have often inquired of myself what great principle or idea it was that kept this great Confederacy together... It was... that sentiment in the Declaration of Independence which gave liberty not only to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence.

(Extract from a Speech by Abraham Lincoln)



The Objectives of the Third Five Year Plan*

By MR. M. AROKIASAMY, M.A.

SINCE 1950 India has been engaged in a supreme endeavour at planned economic development without precedent in her long and chequered history. She has carried out one Five Year Plan and is about to complete another. Meanwhile a third one is on the anvil and is being put into shape. Few will dispute the necessity of planning and planning in a big way, especially in the context of the urgent need of lifting Indian economy out of its long-standing stagnation and placing it on the path of rapid sustained growth. If planning is necessary, then it is the duty of everyone to make it as great a success as possible. The success of a plan depends upon various factors such as the nature of the objectives, the availability and adequacy of resources, the appropriateness of policies, the efficiency of administration and the measure of public support and co-operation. All these factors are equally important and merit detailed analysis. But it is proposed, in this short paper, to deal with only one of them, namely the nature of the objectives, and that too under one aspect, namely how far the objectives are conducive to the full success of the plan.

The objectives of the Third Five Year Plan, as set forth in the Draft Outline, are:

1. to secure during the third plan a rise in national income of over 5 per cent per annum, the pattern of investment being designed also to sustain this rate of growth during subsequent plan periods;
2. to achieve self-sufficiency in food grains, and increase agricultural production to meet the requirements of industry and exports;
3. to expand basic industries like steel, fuel and power and establish machine-building capacity, so that the requirements of further industrialisation can be met within a period of 10 years or so, mainly from the country's own resources;
4. to utilise to the fullest extent possible the man-power resources of the country and to ensure a substantial expansion in employment opportunities; and
5. to bring about a reduction of inequalities in income and wealth and a more even distribution of economic power.

* Paper presented at the First State Level Conference of Planning Forums, Madras, January 10-12, 1961.

THIRD FIVE YEAR PLAN

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These objectives, apart from details and in brief summary, amount to a twofold programme of *more production and better distribution*. The first four aim at increasing agricultural and industrial production so as to augment the national income by over 5 per cent every year during the plan period and after. The fifth one aims at improving the pattern of distribution and wealth and of the economic power that goes with them with a view to reduce economic and social inequalities and establish a social order in which privileges will not be monopolised by a few but will be equitably shared by all.

As regards the objectives concerning increased production, *in themselves* they are such as to command general acceptance. This is not to say, however, that they are free from criticism. On the contrary, since the publication of the Draft Outline, they have been under constant fire from various sides and subjected to a great deal of criticism, well-meant and sincere, if at times also vituperative. But all the criticism has been directed not against these objectives as such, but against the manner of their implementation. The annual increase of national income by over 5 per cent, which is proposed to be achieved during and after the plan, is undoubtedly a desirable goal which is bound to be welcomed by all. Even if there be any who feel that this percentage increase is too little, they too must welcome it, though they may not be satisfied with it and ardently wish it were higher.

In recent years the food problem has assumed serious proportions, causing widespread anxiety and no little distress. The improvement in the food situation during the first plan was short lived owing to the discontinuance of favourable weather conditions which, in part had produced it. The food gap has reappeared since and the problem still awaits solution. Victory at the food front is at once an integral part and an acid test of successful planning. In addition to increased production of foodgrains, increased production of other agricultural produce is equally required to supply raw materials for industries and articles for export trade. In these circumstances self-sufficiency in foodgrains and adequate supply of raw materials and export commodities has become a desideratum universally recognised as specially important.

In the process of industrialising the country basic industries like steel, fuel, power and machine-building play a most vital role, the importance of which can hardly be exaggerated. They provide the essential materials and equipment for the build-up of industry. Under the first two plans a good start has been made in this field. Several projects have been undertaken and are either completed or in different stages of progress. With the completion of the unfinished projects and the addition of new ones, there is to be provided in the course of the

next 10 years or so a solid base for further industrial development. Such a base is indispensable for autonomous industrial growth. It will also diminish considerably dependence on foreign imports of capital goods and equipment, involving, among other consequences, a severe strain on foreign exchange resources like the one which we have been experiencing of late. On this or that particular aspect of the existing or contemplated projects in the basic industries, there may be and there are differences of opinion. But on the need of developing the basic industries as a stable substructure for future industrial growth without undue dependence on other countries there is substantial agreement on all sides.

India abounds in man-power. The available employment avenues are inadequate. Consequently there is considerable and widespread unemployment and underemployment in the country-side and in urban areas, among the educated and the uneducated classes. It is growing in volume from year to year with the increase of population unmatched by a corresponding increase of employment opportunities. The provision of employment to the mass of unemployed and underemployed is an imperative necessity on both economic and social grounds. Economically, unemployment and underemployment represent so much waste of man-power which could be profitably utilised to increase both individual and national wealth. Socially, idle man-power leads to demoralisation and provides highly inflammable material for social and political unrest. Expansion of employment opportunities should therefore be assigned a high priority in the plan. With eyes set on full employment as the eventual goal, everything possible should be done to promote employment on a short as well as long term basis. All the three plans, therefore, have rightly laid much emphasis on increase of employment, though the actual increase in employment in the first two plans has fallen short of expectation. There are some who question the efficacy of the methods used for providing more employment. But there is none who is not in favour of raising employment to as high a level as possible.

The four production objectives of the plan as such are thus appreciated on all hands as highly desirable and worth striving for. Even the critics tacitly acknowledge their desirability and worthwhileness, since the ultimate object of their criticism is only to secure their more effective realisation. The popular approval and support accorded to these objectives is a guarantee of the success of the plan. But unfortunately this cannot be said of the distribution objective of the plan, on which public opinion is sharply divided. This objective aims at the reduction of inequalities of income and wealth and a more even distribution of economic power. What this really signifies is to be understood in the light of the ideal of socialist pattern of society and the industrial policy

based on it. Now, socialism is difficult to define. It is of all sorts so that it is often said that there are as many varieties of socialism as there are socialists. Indeed socialism is like a cap which has lost its shape by too many people wearing it. Even so, amidst the endless variations of socialism two distinctive types stand out at either extreme in sharp contrast with each other. For convenience they may be termed *real socialism* and *nominal socialism* respectively. One is socialism proper and the other socialism by courtesy.

Socialism proper, has, among others, the following essential features. In the first place, it seeks to abolish private ownership of the means of production. All means of production, such as land, mines, factories, etc., are to be publicly owned and operated. Private enterprise is not to be. It is to be superseded by state enterprise. Secondly, socialism of this kind tends to concentrate all power in the hands of the state. The state is to become totalitarian. It is to be omnipotent and omniscient. There is to be nothing above the state, nothing outside it. There is to be nothing it cannot do and no sphere it cannot invade. Such unrestrained state absolutism, it may be observed, is a natural consequence when the state becomes the universal owner and employer.

Now it will be easily seen that this type of socialism cuts at the very root of individual rights and democracy. One of the fundamental rights of the citizen is the right of private property. It is a natural right which is guaranteed in the constitutions of all democratic countries. It is specifically provided for in Article 31 of the Indian Constitution. Of course the State may and should regulate the use of this right and check its abuse. But it cannot abolish the right itself. What socialism aims at is precisely the abolition of this fundamental right by wholesale nationalisation of the means of production and elimination of private enterprise. Democracy, both as a form of government and as a way of life rests on the liberty of the citizen. The democratic government protects and fosters that liberty. It can and does control and regulate it in the interests of the common good. But it cannot rob the citizen of his liberty which, like the right of property, is secured by constitutional safeguards. Socialism, on the other hand, is the very negation of democracy. It denies liberty to the individual and makes him a slave of the totalitarian state, entirely subsisting at its will and for its sake.

Poles apart from socialism proper is the other type which here for convenience, has been called nominal socialism. The latter has none of the essential features of real socialism, notwithstanding its name. It would be more proper to call it social reform. It rests fundamentally on the recognition of the principle of private property and individual liberty and the role of the state to regulate them in conformity with

the common good. Accordingly, the pattern of social and economic organisation it envisages is a true mixed economy. In such an economy there is place for both private and state enterprise. The sphere of state enterprise is determined by the function of the state. The state has a twofold function in this connection: supplementary and regulatory. It has to supplement private enterprise to make up for deficiency and regulate it to check abuses and to secure co-ordination. In its supplementary capacity, it has to take up only those undertakings which, for one reason or another, private enterprise could not or would not take up or which it is not in the public interest to entrust to it. Such undertakings are bound to be few and hence the public sector will be a limited one. The rest of the industrial field will constitute a relatively large private sector over which the state will exercise its regulatory power. Thus the overall picture of the true mixed economy that emerges is a limited public sector and a large private sector, the state owning and operating the former and controlling and co-ordinating the latter.

This system has obvious merits. It retains intact the rights and liberties of the citizens. At the same time it safeguards the public interest against private greed and power. It is thoroughly democratic with no trace of the totalitarian tinge. The state acts as the guardian and promoter of the people's rights and liberties and not as their usurper and destroyer. It is quite different from, and superior to, both laissez-faire capitalism and real socialism. Laissez-faire capitalism lets individual rights and liberties run riot to the detriment of the public good. Real socialism makes an orgy of state power for the suppression of individual rights and liberties. Unlike both of them, true mixed economy effects a reconciliation between private interest and public good and between state authority and individual liberty in a proper and harmonious blend.

Now, nobody wants laissez-faire capitalism. All but a few reject real socialism. The vast bulk of the people of all ranks would welcome true mixed economy. In this context the crucial issue is whether the distribution objective of the plan is real socialism or true mixed economy. A clear statement on this issue one way or the other is not forthcoming. Some ministerial pronouncements are like the Delphic oracle permitting different interpretations and giving no unequivocal guidance. Nevertheless, there are enough indications in statements of public policy that the scales are tilted in favour of real socialism rather than true mixed economy. The facile extension of the public sector, the increasing restrictions on the private sector, land reforms, state trading and similar measures, the pros and cons of which lie outside the scope of this paper, have an unmistakable general tenor leading

H. E. The Governor's VISIT for the Laying of the Foundation Stone of the Non-residential Students' Centre



WELL....AND TRULY LAID!



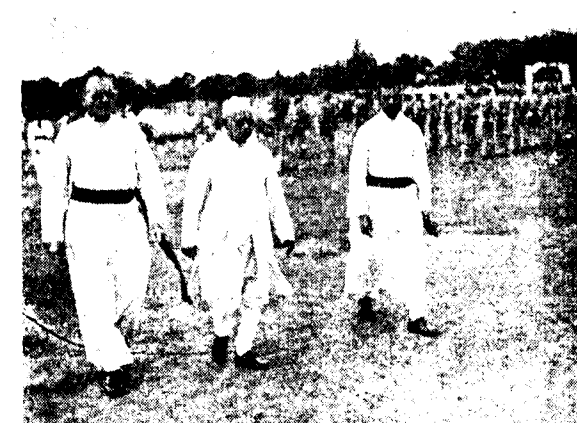
Welcome!



At Home



Thanks!

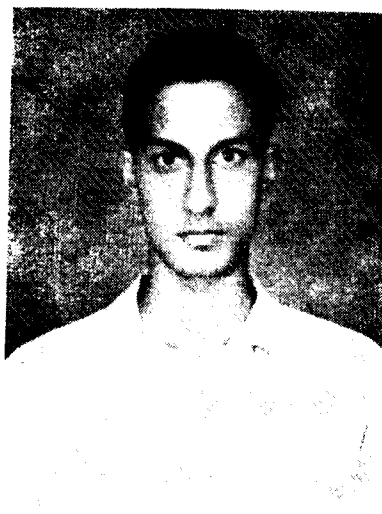


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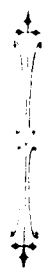


The Principal relaxes

While his Old Boys are making their mark.



K. GOPALAN
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towards real socialism. It is this leaning towards real socialism that is causing doubts and misgivings among large sections of the people and splitting the Congress ranks. At this juncture it would be an act of the highest statesmanship to declare unequivocally that the distribution objective means only true mixed economy, neither more nor less. Such a declaration would only imply a determination to have a social and economic structure which is both democratic and based on fundamental rights and which is in keeping with the letter and spirit of our Constitution. It will have the advantage of allaying fears and enlisting solid popular support for all the objectives of the plan, and this will go a long way in ensuring the success of the plan.

.....and There was light

By 'BABY' DEVADASON, II B.A. (Econ.)

Night's grim shroud holds the world in thrall
And Autumn's leaves, as oft they fall
Speak low the dark and gloomy tales
Of blood that stains the hills and dales.

With trembling step and unknown fears
And wary eyes that seek through tears
Avidly for the hope of light
I run through clutching claws of night.

My clothes are shreds, my skin is torn
But till the glories of the dawn,
With piercing heat my soul revive,
I cannot stop lest I should die.

O Nature! tell me if you can
Why is it that the heart of man
Like fairest flower shunning the night
Throbs with love for the kiss of light?

அந்திப்பொழுதினிலே...!

By G. RANGA RAJAN, II B.Sc.

கதிரவன் குடதிசைக் கடலினை அணைந்தனன் ;
காதல் மதியோனின் விசும்பினிற் றேன்றினன்.
அந்திப் பொழுதில் அன்பன் வருகையால்
வானமா தேவியாம் நங்கையும் நாணிச்
செம்முகம் கவிழ்த்துப் புலியினை நோக்கிப்
புன்னகை பூத்திடும் விந்தை யிதென்கொலோ!
உழவ ரேகுவர் உறைவிடம் நோக்கிப்
புள்ளின மார்த்துப் பறந்திடும் கடிதென;
மகளிர் தாமும் மங்கல விளக்கிட்
டிறைவனை யேத்திக் கொழுநரை நோக்குவர்.
மாலைப் பொழுதில் மணற்பெரு வெளியினில்
நின்றேன் யானும்; நீடுபல் லெண்ணங்கள்
சித்தந் தன்னிற் சுழன்றே யோடின:—
எத்தனை கோடி எழிலினைப் படைத்தனன்!
தவழ்ந்து வந்தேயின்பத் தந்திடும் தென்றலும்
தண்ணிய ஓடையின் தெண்ணீரும், மணங்
கமழ்ந்து மனத்தே மகிழ்ஷ்ட்டிடும் மலர்களும்,
விண்ணு மண்ணுமீய் வெறிகடல் வேலையும்
எண்ணரிய மற்றை யெத்துணை யெழில்கள்!
அந்தோ! மாந்தரின் வழகினைப் பருகாது
சிந்தை தெளிவின்றிச் செய்யுப்பொரு ளொன்றின்றி
நித்தம் நித்தமறு பொலிப் பொருளாஞ்
செல்வந் தன்னைச் சேர்ப்பதி லழிப்பார்;
என்செய்கோ மிவரென் றுய்(கு)வார் கொலோ!
குடிசையில் வாழினும் குறைவற்ற செல்வமாம்
குடும்ப விற்பமும், கோலமாரி இயற்கையின்
நிகரில் எழிலும், நேர்மைசால் நெஞ்சமும்
குறைவறு உழைப்பும், நிறைவுறு உறக்கமும்,
கவலையில் வாழ்வும், கலயக் கஞ்சியும்
கொண்டவன் நிறைவு கோடிச் செம்பொன்
கொடுப்பினும் கிட்டுமோ?—இவ்வித மெண்ணி
ஏங்கினேன்; யாரே விடையிறுப் பாருளர்?
இத்துணைப்பொ முதினிலிற் வெணுந் திரைதனில்
எழில்க ளனைத்து மெங்கோ மறைந்தன;
கார்முகி லொன்றுபால் நிலவினை விழுங்கக்
கண்டே நெடுமூச் செறிந்து நடந்தேன்.

கொடுத்து வைக்கவில்லை

By A. DAVID, I B.Sc.

எங்கும் அமைதி நிலவியது. பகல் முழுவதும் உழைத்தவர்கள் தங்கள்
உறக்கத்தின் உச்சியிலே இருந்தார்கள். இயற்கை அன்னையும் அன்று
சற்று அயர்ந்துவிட்டாள். மருளைத் தரும்படியான இருள் எங்கும்
தவழ்ந்திருந்தது. அன்றோ அமாவாசை. அதோ அங்கிருந்து கிளம்பிய
சப்தம், பலருடைய அமைதியான நிலையைக் குலைத்துவிட்டது. ராமு எழுந்து
அவ்விட்டை நோக்கி ஓடினான். வாயிலில் காலைவைத்த ராமுவை, ஐய்யா...
அம்மா... இது அடுக்குமா? என்ற சப்தம் அப்படியே நிறுத்திவிட்டது.
ஆனால் “கும்... கும்...” என்று கிளம்பிய அடுத்த ஓலி அவனை உள்ளே
இழுத்துச்சென்றது.

“என்னப்பா வேணு! மனைவியைக் கண்டிப்பதற்கு இதுவா நேரம்?”
என்று துவக்கினான். “யோ உன்னை யாருய்யா கேட்டது?” எங்க வீட்டிலே
நாங்க எப்படினு கிடப்போம். நீ மாட்டுண்ணு வேலையைப் பார்த்துண்டு
போயா, என்று சற்றுத் தடுக்காகப் பேசிவிட்டான் வேணு. வேணு முன்
கோபக்காரன் என்பது ராமுவுக்கு நன்றாகத் தெரியும். ‘சரி’ என்று
கூறிவிட்டு, ராமு வெளியே கிளம்பினான். வேணு, ஓட்டமாக ஓடிவந்து,
ராமுவை அழைத்துக்கொண்டு உள்ளே சென்றான். “குடும்பத்தில் ஏற்படும்
குழப்பத்தை அமைதியாவும், சமாதானமாகவும் சரிக்கட்டிக்கணும்னு நீங்களை
ஒருமுறை ஒரு வீட்டிலே சொன்னீங்க” என்றான் ராமு. “இல்லை ராமு.
நானு முட்டாள்தனமா ஒரு வேலை செய்துவிட்டேன். கர்ப்பத்தை செய்து
கிட்டா சந்தோஷமா, சவுக்கியமா, நிம்மதியா வாழலாம்னு இந்த அரசாங்கத்
தாரு கூறினதை நம்பி, இவளை நானு நாளு மாதத்திற்கு முன்னை ஆஸ்பத்
திரிக்கு அழைத்துப்போனேன். இது உனக்கே தெரியும்” என்று முடிப்
பதற்குள் வேணுவின் மனைவி “ஐய்யா! அந்த நாளிலே இருந்து இது
வரைக்கும், நான் எங்கே போனாலும், எங்கே நின்றாலும் என்மேலே சந்தேகப்
படுராரு. சத்தியமா உங்ககிட்டே சொல்லுறேன்... இதுவரைக்கும் இவரைத்
தவிர வேறு யாரையும் நானு மனசாலகூட நினைத்ததில்லை என்று மூச்சு
விடாமல் கூறிமுடித்தாள்.

“வேணு இந்த விஷயத்தில் நான் கூறுவதற்கு ஒன்றுமில்லை. ஆனால்
உமக்கு அன்றே நான் சொன்னேன். இந்த மட்டமான திட்டத்தால்
மதி மயங்கிவிடாதீர். இதனால் நமக்கு பாவமும் பழியும் விளையுமேதவிர,
நாம் நினைக்கும் காரியம் கைக்கூடாது என்று. சரி. இனிமேல், இதற்கு
விடமாசனமே விடையாது..... ஆனால் ஒன்று. அவைநம்பிக்கையினால் எந்த
முடிவிற்கும் வராதிர்கள். சரி. சமாதானமாகப் படுத்துறங்குங்கள்” என்று
கூறிவிட்டு, தனது வீட்டைநோக்கி நடந்து நித்திரையில் அயர்ந்துபோனான்.

மறுநாள் வழக்கம்போல், மீனா தன்னுடைய கணவனை, அன்புடன்
வழிகூட்டி அனுப்பினாள். ராமு ஒரு ஆபீஸில் வேலைபார்த்து வந்தான்.
நல்ல ஊதியம் அவனுக்குக் கிடைத்தது. பணத்துடன் நல்ல பண்புள்ள
மனைவியும் கிடைத்திருந்ததால், ராமுவின் வாழ்க்கை வளமாக இன்ப

மளித்தது என்று கூறிவிடமுடியாது. மீனாவையும் ராமுவையும் ஒரே ஒரு துன்பந்தான் ஆட்டிவந்தது.

மாலையில் வேலை முடிந்ததும் ராமு வீடு திரும்பினான். வாயிற்படியில் வளம்புடன் நிற்கும் தனது மீனாவின் மலர்ந்த முகத்தைக் கண்டதுமே, வழக்கம்போல் அவனுடைய களைப்பும், துன்பமும் பகலோன்முன் பணிப்போல் நீங்கிவிட்டது. அன்று அவனுக்கு மீனா அளித்த பட்சணங்கள் மிகவும் பதமாகவும், இன்பமாகவும் இருந்தன. கையை அலம்பிவிட்டு கட்டிலின் மேல் அமர்ந்தான். “சற்றுப் பொறுங்கள்” என்று கூறிக்கொண்டே மீனா உள்லி ஓடி ஒரு கவரை எடுத்துக்கொண்டு வந்து நீட்டினாள். ராமு சிரித்த படியே கடிதத்தை வாங்கிப் படித்துப் பார்த்தான். திடீரென்று ராமுவின் முகம் மாறிவிட்டதுகண்டு மீனா திகைத்தாள். துன்பம் ஒருபுறம், மகிழ்ச்சி மற்றொருபுறம் அசைத்த காரணத்தால் ராமு சற்றேநேரம் அசைவற்று நின்று விட்டான். “என்னங்க செய்தி” என்று வினவிய மீனாவுக்கு பதில் ஒன்றும் கூறாமல் கட்டிலிலே சாய்ந்துவிட்டான். மீனா கடிதத்தை எடுத்துப்படித்தாள். உண்மை அவளுக்குப் புரிந்துவிட்டது. அமைதியாகக் கீழே அமர்ந்தாள் மீனா. சுமார் பத்துநிமிடங்கள் அவ்விடத்தை அமைதி அரசன் ஆட்சிகொண்டான். (யார் யாருக்கு என்ன கூறமுடியும்) இடத்திலே அமைதி ஏற்பட்டதேதவிர, ராமுவின் இதயத்தில் ஏற்பட்ட புயலை எவரால் எடுத்து இயம்பமுடியும்? அக்குறுகிய காலத்தில் அவன் கண்ட காட்சி அவன் கண்களை நீர்வளமிக்க நீர் நிலையாக மாற்றிவிட்டது. அப்படியென்றால்!

அதோ அன்று நிறைச்சந்திரன். விண்ணிலே விளங்கும் தண்மதி, தன் வண்ணக் கதிர்களை வாரிவாரி வீசிக்கொண்டிருந்தான். தெள்ளிய உள்ளம் படைத்த இரு வெண்புறக்கள், புண்ணைமரத்தின் கிளையிலே காதற்கீதங்கள் பாடிக்கொண்டிருந்தன. அடுத்து ஓர் எல்லையிலே இரு புள்ளிமான்கள் துள்ளி விளையாடிக்கொண்டிருந்தன. இவைகளின் நடுவே ஒரு வெண்மை யான குளம், வெண்ணிலம்போலக் காட்சியளித்து கண்களைக் கவர்ந்தது. அடுத்து.....

அதோ, அன்பே உயிராய், அழகே யாக்கையாய், பேருலகம் செய்த மாதவத்தினாலே மணமகள் அன்பும், கலைமகள் உணர்வும், திருமகள் தோற்றமும்கொண்டு, பாற்கடலைக் கிழித்தெழும் மதியைப்போல் ஒரு மாது தோன்றினாள். பிறைமதியைப் பழிக்கும் அவள் நுதல், மையுண்ட அவள் கண்கள், கண்களைக் கவரும் அவள் கருகிய கூந்தல், வலம்புரிப் புறத்தெழு கலந்திகழ் மதியென வதியும் அவள் வதனம், அங்குநின்ற அன்புமகள் ராமுவின் முன்னால், அழகு என்பது என்ன என்பதை வலியுறுத்தியது. பளிங்கையும் பழிக்கும் அவள் நெஞ்சு, இவனது தெள்ளிய உள்ளத்தைக் கொள்ளைகொண்டது. அவளை அப்படியே அள்ளி அணைத்துக்கொள்ள நினைத்தான். ஆனால் அவள் அதை மறுத்தாள். இருப்பினும், எட்டி அவள் கரங்களைப் பற்றினான். விடிந்தால் இருவருக்கும் திருமணம். ராமு தன் எண்ணற்ற எண்ணங்களையும் கணக்கற்ற கனவுகளையும், அளவற்ற ஆசைகளையும் அவள் முன்னால் அள்ளி அள்ளி அடுக்க ஆரம்பித்தான். அவைகளிலே பல, தனக்குப் பிறக்கப்போகும் செல்வங்களைப் பற்றியன. பண்புள்ளவன் ஆகையால், அவன் மக்கள் பேற்றின் மகிமையை, மாணிக்க

மாக மறித்தான். தன் சிங்காரச் செல்வங்களை, மங்காத மணிகளாக்கி, அவர் களை இம்மானிலத்தை ஆளவைக்க வேண்டுமென்று ஆசித்தான். அன்பு கோட்டைகள் பல கட்டினான். அப்படியானால்!

இதோ, ராமுவுக்கும், மீனாவுக்கும் மணமாகி, மூன்று ஆண்டுகள் உருண் டோடின. ஆசைக்கு அள்ளி அணைக்க ஒரு பிள்ளையும் கிடையாது. “பிள்ளையில்லாச் செல்வம், கள்ளியிலிருக்கும் சோறேபோலப் பேரேயன்றி, வேறென்றுமில்லை” என்பார்கள். மலரற்ற சோலையும், தாமரையற்ற பொய்கையும், திங்களற்ற வானமும், சிறப்பில்லாததுபோல, மக்களற்ற மனையானது சிறப்பற்றது. எனவே, ராமுவின் வாழ்க்கையையே சோலையற்ற பாலையேயன்றி வேறென்னென்பது.

இதுதான் ராமு கண்ட காட்சி. இவ்விதமாய் பல எண்ண அலைகள் அவன் கண்களைக் கலக்கிவிட்டன. அதோ மீனா, தேம்பித் தேம்பி அழும் சப்தத்தைக் கேட்டவுடனே, உணர்வுபெற்றுத் தன் கண்களைத் துடைத்து நின்றான். மீனாவின் வெள்ளை உள்ளம் ராமுவுக்குத் தெரியும். தன் முகத்திலே ஆனந்தக்குறியை எழுப்பிக்கொண்டு, மீனா அவை ஆறுதலடையச் செய்ய முயன்றான்.

மறுநாள் மாலை வந்தது. “நாளை நான் ஊருக்குப்போய் என் தம்பிக்குப் பிறந்திருக்கும் குழந்தையைப் பார்த்துவிட்டு வந்துவிடுகிறேன் மீனா” என்றான் ராமு. அடுத்த நாள் ராமுவின் பயணத்திற்கு வேண்டியவைகளை எல்லாம் ஏற்பாடு செய்துவைத்துவிட்டான் மீனா. ராமுவும் கிளம்பி விட்டான். “சற்றுப் பொறுங்கள்” என்று கூறிவிட்டு ஒரு பார்சலை ராமு விடம் கொடுத்து, “இதைப் பத்திரமாய்க் கொண்டுபோய், உங்கள் தம்பி மனைவியிடம் கொடுத்து, இதிலுள்ளவைகள் அனைத்தும், இப்போது பிறந் திருக்கும் முரளிக்கே சாரும் என்று கூறிக் கொடுங்கள்” என்றான். உடனே ராமு, “என்ன, என்ன..... என்ன சொன்ன!” என்று வியப்பின் அறிகுறியாக வினவி, “ஆம். இப்போது பிறந்திருக்கும் குழந்தைக்குக் கண்டிப்பாக ‘முரளி’ என்று பெயர் வையுங்கள்” என்று கூறிவிட்டுத் தன் தலையை தரையைநொக்கி குனிந்துகொண்டான்.

ராமு, தன் தம்பி பாலுவின் வீட்டையடைந்தான். வழியிலேயே, பாபு, தன் பெரியப்பாவை வரவேற்றான். உள்ளே சென்றதும், துள்ளி விளையாடிய குழந்தையைக் கண்டதும் அப்படியே அள்ளி அணைத்துக்கொண்டான் ராமு. தன் வாழ்வுதான் வாடிவிட்டாலும், தன் தம்பியினது வாழ்வின் வளத்தைக் கண்டு அளவற்ற ஆனந்தம் அடைந்தான். மீனாவின் விருப்பப்படியே எல்லா வற்றையும் முடித்துவிட்டு வீடு திரும்பினான்.

மீனா வழிமேல் விழிவைத்து ராமுவின் வரவுக்காகக் காத்துக்கொண் டிருந்தாள். அன்று மீனாவின் நிலையே சற்று மாறியிருப்பதைக்கண்ட ராமு, ஐயமுற்றான். மீனாவின் ஆனந்த நிலைக்குக் காரணம் என்ன என்பதை அவனாலேயே கண்டுபிடிக்க இயலவில்லை. ராமுவுக்கு இரவு உணவளித்ததும், மீனா வெகு விரைவில் தன் வேலைகளை முடித்துவிட்டு, ஐன்னல் வழியாக வெண்ணிலாவை ரசித்துக்கொண்டிருந்த ராமுவைக் கையைப் பிடித்து அமர வைத்தாள். ராமுவுக்கோ ஒரே ஆச்சரியம். “மீனா என்ன இன்று ஒரே

ஆனந்தமாய் இருக்கின்றாய்?” என்று கேட்டான். “அத்தான் நாம் இருவரும் இன்பம்பெற வேண்டுமானால் ஒரே வழிதான் உள்ளது. அதுவே உங்களது மறுமணம்...” என்று முடிப்பதற்குள், “மீனா” என்று அவள் வாயைப் பொத்தினாள்.

உலகமே எதிர்த்து அவன்முன் வருவதாகக் கண்டான். அவன் இதயமே வெடித்துவிடும்போலிருந்தது. அவனுக்கு வெந்த புண்ணிலே வேலைப் பாய்ச்சியதுபோல் தோன்றிற்று மீனாவின் வார்த்தைகள்.

கண்டிப்பாக இந்த வார்த்தைகளை வேறு யாராவது சொல்லியிருந்தால், அவர்கள் நிலை என்னமாக மாறியிருக்குமோ! எரிமலையைப்போல் எரித்து விட்டிருப்பான் ராமு. “மீனா, ஆண்டவன் எனக்கு அளித்தது ஒரே ஒரு இதயம்தான். ஆனால் அதையும் நீ எடுத்துக்கொண்டாய். இனி எனக்கு வேறு இதயமே கிடையாதபோது எப்படி நான் மற்றொருவனை மணப்பது? மீனா எனக்குப் பிள்ளைப்பெறு இல்லாவிட்டால் பரவாயில்லை. ஆனால் நீமட்டும் என்னைவிட்டு என்றுமே பிரியக்கூடாது. இந்த உலகம் முழுவதையும் சுற்றினால், உன்போன்ற பெண்ணை அடைய என்னால் முடியாது. வேண்டாம்! மீனா, வேண்டாம்! நான் மறுமணம் புரிந்தால் அது அறத்திற்கும் நம் அன்புக்கும் புறம்பாகும்,” என்று வார்த்தைகளால் பொடியா நின்றான். மீனாவுக்கு என்ன செய்வதென்றே புரியவில்லை. தான் செய்த தவறுக்கு என்ன பரிகாரம் செய்வது என்று அவளால் அறியமுடியவில்லை.

சுமார் நான்கு மாதங்கள் நடந்தன. ராமு இன்று வழக்கம்தவறி முன்னதாகவே வந்தான். வந்ததும், “மீனா, இப்போது நான் விரைவில் ஓர் ஊருக்குப் போகவேண்டும். சீக்கிரம் என்னை அனுப்பிவை” என்றான். மீனாவுக்கோ ஒன்றும் புரியவில்லை. என்ன விஷயம் என்று கேட்கவும் அவள் மனம் முன்வரவில்லை. சரி இருக்கட்டும் என்று நினைத்துக்கொண்டு ராமுவை அன்புடன் உபசரித்து அனுப்பிவைத்தாள்.

ராமு சீக்கிரம் வண்டிஏறி, தன் தம்பி வீட்டை அடைந்தான். அரசன் வருகைக்காக அமைச்சன் காத்திருப்பதுபோல் காத்திருந்தான் பாலு. ராமுவின் வருகையைக் கண்டதுதான் தாமதம், ஒ.....வென்று அலறி அழ ஆரம்பித்துவிட்டான். பாவம் பிறந்து ஐந்து மாதங்கள்கூட சரியாக ஆக வில்லை. என்ன செய்வது? தன் மத ஒழுங்குபடி குழந்தையை அடக்கம் செய்தான் ராமு. முரளி இறந்தது இறைவனின் விருப்பம் என்று பலவாறாக ஆறுதல்கூறி வீடுதிரும்பினான்.

இதற்குமேல், ராமு மீனாவை சோதிக்க விரும்பவில்லை. உண்மையை என்னவாறு அவனிடம் கூறிவிட்டான். இதனால் மீனாவின் உள்ளம் என்ன நிலையை அடைந்திருக்கும் என்பதை எடுத்துக்கூற இயலுமோ?

ராமு தன் தம்பிக்கும், அவன் மனைவிக்கும் அடிக்கடி பல ஆறுதல்கள் கூறி கடிதங்கள் பல அனுப்பிவந்தான். ஒருநாள் பாலு, தன் குடும்பத்துடன் வீட்டிற்கு வருவதாக ஒரு கடிதம் அனுப்பிவைத்தான். அவ்விதமே அவர்களும் வர, ராமுவும், மீனாவும் மனமகிழ்ச்சியுடன் வரவேற்றனர். பாலுவின் மனைவியான ராதாவுடன் மீனா தன் துக்கத்தைக் கொண்டாடினாள்.

பாபுக்கு வயது ஐந்து. உயரத்திற்குத் தக்க பருமனும், பருவத்திற்குத் தக்க வளப்பும் வெற்றிருந்தான். பாபு தன் தகப்பனாகிய தயாளன் போலவே இருந்ததால், ராமு இவனிடம் அதிக அன்புகாட்டினான்.

தன் தம்பி விருப்பத்தை ராமு தடுக்கவில்லை. அவன் ஆசைப்படியே மறுநாள், எல்லோரையும் போட்டோ ஸ்டுடியோவுக்கு அழைத்துச்செல்ல மனதாயிருந்தான். ராமு, பாபுவுக்கு உயர்ந்த துணியில் ஒரு ஐதை சூட்டு தைத்துக்கொண்டு வந்திருந்தான். பெரியப்பாமேல் பெருத்த விருப்பம் பாபுவுக்கு. “நாளைக்கு எல்லோரும் போட்டோ எடுக்கப்போவோம். தயாராயிருங்கள்” என்று கூறிவிட்டு தன் தம்பியை அழைத்துக்கொண்டு ஸ்டுடியோவுக்குச் சென்றான். அங்கு சுமார் இரண்டு மணி நேரம் ஆகிவிட்டது. அப்போது சுமார் மாலை 6 மணி இருக்கும். இருவரும் வீட்டிற்குத் திரும்பி வந்துகொண்டிருந்தனர். இவர்களுக்கும், இவர்கள் வீட்டிற்கும் இன்னும் ஒரு நூறு அடிகள் தூரமிருக்கும். அதிலும் அது ஒரு பின்னால் ஆ.....என்று கேட்ட அலரல் சப்தத்தால் இருவரும் திகைத்துத் திரும்பிப்பார்த்தனர். கண்ணை மூடுவதற்குள் காற்றைப்போல் பறந்துவிட்டான் ராமு. அம்புபோல் கூட்டத்தை உடைத்து உள்ளே புகுந்தான். தான் அளவுக்கு மிஞ்சி நேசித்த அந்த பாபுவை வாரி கையிலே வைத்துக்கொண்டு சிறு பிள்ளையைப்போல் ஓலமிட்டு அழுதான். பைத்தியம் பிடித்தவன்போல் கத்தினான்.

இவை அனைத்திற்கும் காரணம் குடிமயக்கத்தில் காரை ஓட்டிவந்த மடையன். சரியான பக்கத்தில் சென்ற பாபுவின்மேல் ஏற்றிவிட்டான் படுபாவி. இரு போலீசார்வந்து அவனைக் கைதுசெய்தனர்.

பாபுவைத் தன் வீட்டிற்குத் தூக்கிக்கொண்டு ஓடினான் ராமு. கட்டிலின் மேல் கிடத்தினான், அவ்வளவுதான். உயிர் அவன் உடலைவிட்டேகிற்று. ராமுவின் உறுதி அவன் உள்ளத்தைவிட்டு அகன்றது. ஆனால் அவன் அழவில்லை, கதறவில்லை. ஒரே ஒரு வேதனைக் குரல் அவனிடமிருந்து வெளிப்பட்டது. அவன் உணர்விழந்தான். கீழேவிழாது பாலு தாங்கினான்.

இதோ, இன்று பாபு இறந்துவிட்ட எட்டாவது நாள். இந்த எட்டு நாட்களில் ஒரு நாளாவது தன் தம்பியினுடையவோ, அவன் மனைவியினுடையவோ மன நிலையை ராமுவாலோ, மீனாவாலோ புரிந்துகொள்ள முடியவில்லை. நாளுக்கு நாள் இவ்விருவருடைய துக்கநிலை அதிகரிப்பதைக் கண்டு வியப்பு எழுந்ததே தவிர, துக்கம் எழவில்லை. எத்தனை நாட்கள் ஆனாலும் உண்மை வெளிவராமல் இருக்குமா?

வழக்கம்போல் பாலுவுக்கு ஆறுதல் கூறி அருகில் அமர்ந்து உணவருந்த ஆரம்பித்தான் ராமு. திடீரென்று ராமு தேம்பித் தேம்பி அழவே, ராமு திகைத்துவிட்டான். இப்போது என்ன செய்வது? அடுத்த பக்கம் திரும்பி ராதாவைப் பார்த்தான். அவளும் துயரத்தால் துக்கித்துக்கொண்டிருந்தாள். இனியும் பாலுவால், உண்மையை மறைக்க முடியவில்லை. “அண்ணா” என்று அடுத்த வினாடியே அவன் காலடியைப் பிடித்துக்கொண்டான். “என்னுடைய வாழ்க்கையும் பாலையாகிவிட்டது அண்ணா” என்றான். ராமு பாலுவை அப்படியே அள்ளி நிறுத்தி “என்ன சொன்னாய் பாலு?”...

உன் வாழ்வும் பாலையாகிவிட்டதா?...என்ற அண்ணனுக்கு, “இல்லை என் வாழ்வை நானே பாலைவனமாக ஆக்கிக்கொண்டேன்” என்றான்.

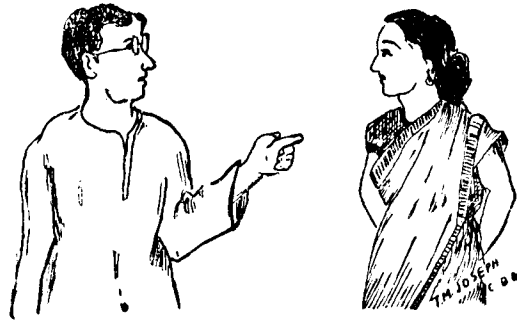
அப்படியென்றால்!.....

என் ராதாவைக் கர்ப்பத்தடை செய்துகொள்ளும்படி செய்துவிட்டேன் அதனால்.....

இதற்குமேல் ராமுவால் பொறுக்கமுடியவில்லை. தன்னை அறியாமலேயே, நான்கு அடிகள் அடித்துவிட்டான் ராமு. கோபத்தினால் அவன் கண்கள் அனலைக் கக்கின. திங்களின் வரவுகண்டு பொங்கிய கடல்போல் செம்புனல் பரக்கச் செந்தாமரைப்போல் சிவந்துவிட்டன அவன் கண்கள்.

“அறிவுகெட்ட முட்டாள்! என்ன காரியம் செய்திருக்கின்றாய். உன் மனம்தான் எப்படி இக்காரியத்தைச் செய்ய துணிந்தது? எங்களுக்குத்தான் மக்களைப் பெற்றெடுக்கும் பேறு கொடுத்து வைக்கவில்லை...உன்னை ஆண்டவனை ஆசீர்வதித்திருக்கும்போது ஏனடா அவனுக்கு எதிராக இப்படி கர்ப்பத்தடை செய்துவிட்டாய்? கர்ப்பத்தடை என்ன ஒரு கண்ணியமான செயலா? அல்லது புண்ணியமான செயலா? பிறந்த பிள்ளைகள் இரண்டும் இறந்துவிட்டன. இனி உனக்கு அந்த அரசாங்கம்தான் அமைதி தருமா? அல்லது அந்தர்ச்சட்டம் தான் இன்பம் தருமா? பைத்தியம் வைத்தியம் செய்கிறதென்று வைத்தியம் செய்ய விரும்பலாமா? என்று பலவாறாகக் கூறிவிட்டு, தம்பியைப் பார்த்தாள். “தம்பி!...” என்று கூறிவிட்டு அவளை அணைத்துக்கொண்டான் ராமு.

அன்றுதான் மீனாவுக்கு, தன் கணவருக்கும் கோபம் வரும் என்பது புரிந்தது. அவள் அப்படியே சிலைபோல் மலைத்து நின்றுவிட்டாள். என்ன செய்வது? ஒருவருக்கும் கொடுத்துவைக்கவில்லை.



LAURELS FOR ORATORS



Tamil Orator: **G. Gopalakrishnan, III B.Sc.**

First Prize: Independence Day Inter-Collegiate Oratorical Contest.

Gold Medal: P. S. G. Rangasami Naidu Memorial Contest, Coimbatore.

Gold Medal: Dr. V. V. Swaminatha Iyer Memorial Inter-Collegiate Oratorical Contest, Kumbakonam.



S. M. Devadason of the II B.A. (Econ.),
Winner of the
Srinivasa Sastri Gold Medal
at Kumbakonam for English Oratory.



P. L. Lukose, III B.A. Economics
Won 1st place
in Inter-College
Malayalam Oratorical Contest.



Rolling Cup—M. U. Centenary

R. Balasubramanian

— S. M. Devadasan



English Play, "The Rehearsal" on the College Societies' Anniversary Day 18—3—'61.

குழந்தை

By D. NAMASIVAYAM, III B.A.

உச்சமும் குழப்பமும் ஆட்கொண்டிருக்கிற உலகத்தில் உள்ளத்திற்கு அமைதியைத் தந்து அதன்மூலம் உடலுக்கு ஆற்றலையும் அளிக்க வல்லது குழந்தைச் செல்வம் ஒன்றே. "குழலினிது யாழினிது என்பதம் மக்கள் மழலைச்சொல் கேளாதவர்" என்றார் வள்ளுவப்பெருந்தகை ஒரு நாட்டின் நாகரிகம் குடும்பங்கள் எண்ணும் எண்ணங்களிலே மலர்கிறது. குழந்தைகளின் எண்ணங்களும் நல்லவைகளாக அமைந்தால்தான் எதிர்காலம் ஏற்றமுடையதாக இருக்கும். உலகத்தின் முன்னர் ஒரு சில கவனிப்பாரற்ற குழந்தைகளின் நிலை என்ன என்று எண்ணத் துவங்கியபோது என் உள்ளம் எங்கே ஒரு கற்பனை உலகத்தில் உலவத் துவங்கியது. அதன் விளைவே இச்சிறுகதை. கதையின் உறுப்பினர்களை பேசத் துவங்கிய பின்னர் உங்களிடையிலே குறுக்கிடுவது மாபெரும் தவறல்லவா?

1. அருளானந்தர்

உளநூல் பேராசிரியனாக நான் பணியேற்று இற்றைக்குப் பத்து ஆண்டுகள் ஓடிவிட்டன. இந்தப் பத்து ஆண்டுகளில் என் வாழ்க்கையில் எத்தனையோ மாறுதல்கள். மாலை நேரங்களில் ஆற்றங்கரையில் உலவச் செல்வது வழக்கம். தென்றல் என் உடலைத் தீண்டும். அப்பொழுதெல்லாம் வானவீதியை நோக்குவது வழக்கம். கருமூலும், வெண்மேகங்களும், நீல வானும் ஒன்றையொன்று போட்டி போட்டுக்கொண்டு ஓடுவதைக் காண்பேன். அவனி என்னும் அங்காடியில் இருள்படிந்த இதயம் கொண்டோரும், தாய்மை உருக்கொண்ட நெஞ்சம் படைத்தோரும் அந்த நேரத்தில் என் கண் முன்னர் தோன்றி மறைவார்கள். வானத்துக் காட்சியையும் உலகத்து நிகழ்ச்சிகளையும் ஒப்பிட்டுப் பார்ப்பதுண்டு. தன் மனைவி மக்கள்மீது உள்ள தீராத காதலால் அல்லவா மனித இனவாழ்க்கை வெகுவேகமாக இயங்குகிறது. ஒருவரை ஒருவர் போட்டி போட்டுக்கொண்டு முன்னேக்குச் செல்ல விழைகிறார்கள். அத்தகைய நிலைக்கு நான்மட்டும் என்ன விதி விலக்கா?

பூங்கோதை என்னும் பொன்னவீர் மேனியாளேத்தான் நான் மணந்தேன். 'களவும் கற்று மற' என்ற இல்லறத்தத்துவத்தின்படியே எங்கள் வாழ்க்கை துவங்கியது. ஆசிரியனாகப் பணியேற்ற மறு ஆண்டிலேயே எனக்கும் அவளுக்கும் திருமணம் நடந்தது. எங்களுடைய இல்லற வாழ்க்கையின் நறு மணத்திற்கு நாங்கள் காரணம். செம்புலப் பெயல் நீர்ப்பால் உள்ளம் கலந்து வாழுகின்ற வாழ்க்கைதான் என்றாலும் மெய்திண்டி மடியில் தவழ்ந்து 'அப்பா' என்றழைத்திடும் மழலைச்செல்வம் இல்லாதிருந்தது ஏக்கத்திற்கு வழி வகுத்தது. தான் ஈன்றெடுத்த குழந்தைக்கு ஆடை ஆபரணங்கள் அணிவித்து, மட்டற்ற மகிழ்ச்சியுடன் பள்ளிக்குச் செல்லும் பின்னழைக்க காணத் தாய்மை உள்ளமும் தவித்துக்கொண்டிருந்தது. வான் மழையில்லாததால் உள்ளம் சோர்ந்து நிற்கும் உழவன். வாடி நிற்கும் பயிர்கள். இந்நிலையில்

பெய்தமழை பயனுடையதல்லவா? துயர் துடைத்த அருமருந்தல்லவா? எதிர்பாராத நிகழ்ச்சியினால் மனிதன் பயன்பெறுகிற போது ‘அதிர்ஷ்டம்’ என்னும் சொல்லைக்கூறி மன நிறைவு பெறுவதில்லையா? எங்கள் வாழ்க்கையிலும் எப்படியோ ஒரு நிகழ்ச்சி குறுக்கிட்டது.

அன்றொரு நாள், நானும் என் மனைவியும் எனது நண்பர் ஒருவரின் குடும்பமுமாக அண்மையில் உள்ள பச்சை மலைக்குப் பயணம் சென்றோம். உந்து வண்டியில் உட்கார்ந்துகொண்டு வானவெளியை நோக்கிப் பார்த்தேன். நயன விழிகள் காட்டி நிலவு மங்கை உலாவந்துகொண்டிருந்தாள். எனவே பயணத்தில் அலுப்பு இல்லை. இடையிடையே மரங்கள் அடர்ந்த காடுகளையும் பாறைப் பகுதிகளையும் கடந்து செல்ல நேர்ந்தபொழுதெல்லாம் நிலவொளியைக் காணமுடியவில்லை. இயற்கையன்மையின் திருந்திகாலத்தை முழுதும் கண்டு களிக்க இயலவில்லை. அப்பொழுது நண்பரின் குழந்தை கமலக்கண்ணன் ‘அப்பா’ அங்கே பாருப்பா, யானை நிற்குது பாருப்பா என்ற சொல்லைக் கேட்டுத் திரும்பினேன். யானை படுத்திருப்பது போன்ற உருவத்தில் ஒரு பாறையொன்றைக் கண்டேன். மீண்டும் அவனைத் தன் குழந்தையிடம் “ஏனப்பா யானை நின்னுக்கிட்டேயிருக்குது நகரவேயில்லையப்பா” என்று கேட்டான். “அது நகராதுடா கண்ணு யானையில்லை பாறை” என்று அவர் சொல்லவும் “இல்லேப்பா ஏமாத்தே” என்று கமலக்கண்ணன் பிடிவாதம் பிடித்தான். அப்பொழுது என் மனம் நமக்கும் கொஞ்சிவிளையாடக் குழந்தையிலேயே என்று ஏங்கியது. எப்படியோ நாங்கள் சேரவேண்டிய சிற்றூரை அடைந்தோம். என் மனைவி “இறங்கலாமா?” என்று வினவிய பொழுதுதான் சுய நினைவு பெற்றேன்.

‘கொக்கரக்கோ’ என்று கூவுவதற்கு முன்னரே ‘ஐல் ஐல்’ என்று ஒலியெழுப்பியவண்ணம் எங்கள் வில்வண்டி மலையைநோக்கிச் சென்றது. சரியாக மணி 5½-க்கெல்லாம் மலைப் பகுதியின் அடுக்கத்தே அமைந்த ஊரை அடைந்தோம். காலைச் சிற்றுண்டிக்காக இரு பக்கங்களிலும் மூங்கில் குழந்தை ஓர் ஓடையை அடைந்தோம். ஓடையை யடைதற்கு முன்னர் நாங்கள் கடந்து சென்ற பாதை பயங்கரமானது. இடையிலேதான் எத்தனைப் புதர்கள்! எத்தனை ஒற்றையடிப்பாதைகள். உணவு மூட்டையைவிழ்த்து என் மனைவி பரிமாறவும் அமுதமென அனைவரும் உண்டிடாம். பின்னர் அங்கிருந்து மலை வாசியின் உதவியுடன் எங்கள் வண்டியை அங்கேயே அவிழ்த்துவிட்டு விட்டுப் புறப்பட்டபொழுது கதிரவனின் பொற்கதிர்கள் உலகத்தையே ஒளிமயமாக ஆக்கிக்கொண்டிருந்தன. கள்ளிகள் குழந்தை வண்டிப்பாதை. அவ்வழியே சென்றுகொண்டிருந்தபொழுது எங்கிருந்தோ குழந்தையின் அழுதரல் எங்கள் காதில் விழந்தது. வியப்பும், அச்சமும், விருப்பமும் மேலிட அனைவரும் பாதை விலகிச் சென்று பார்த்தோம். பக்கத்திலே உள்ளகாட்டில் வேப்பமரநிழலில் அனாதையாக ஒரு குழந்தை அழுதுகொண்டிருந்ததைக் கண்டோம். கண்ணுக்கெட்டியதூரம் பார்த்தோம். கவனிப்பாரில்லை எனத் தெளிந்தோம். என் மனைவி ஓடாடியும் குழந்தையைத் தூக்கிவைத்துக் கொண்டு குடுவையினின்றும் பால் ஊற்றினாள். குழந்தைக்குக் கொடுத்தாள். எனினும் அழுகை ஓயவில்லை. அந்தப் பகுதியில் இதுபோன்ற அனாதைக் குழந்தையின் அழக்காலம் கேட்பது முதல் தடவையல்லவாம். இது போன்று அடிக்கடி நடப்பதுண்டாம். வாழ்க்கையிலே வறுமையுற்று

குழந்தை வளர்க்க முடியாதவர்கள் சிலர். இல்லற இன்பத்தை மறக்க இயலாது வாழத் துடிக்கும் கைம் பெண்டிர் சிலர். இந்த இருசாராரும் தங்கள் குழந்தைகளை வருவோர் போவோர் கண்ணில் படுப்படியாக வைத்துவிட்டுத் தாங்களும் தற்கொலை செய்துகொள்வார்களாம். மலைவாசி இவைகளைக் கூறியபோது என் உள்ளம் துடித்தது. புலி கரடிகள் உறையும் இடத் தினருநில்தங்கள் குழந்தைகளை விட்டு விடுதலும் உண்டாம். உலக ஆரவாரங்களினின்றும் அப்பாற்பட்ட மலைப்பகுதியிலேயும் இந்நிலையா? விரைவாக மணிப்பொறியின் முள் போல் நகர்ந்துகொண்டிருக்கும் நகரவாழ்க்கையில் இது போன்ற நிகழ்ச்சிகள் அன்றாட அநிசயம் அல்லவா என்று மனதைத் தேற்றியவண்ணம் அடிமேல் அடி எடுத்துவைத் துநடந்தேன். மலையடிவாரத்தையடைந்தபொழுது எனக்கு ஓர் உண்மை புலப்பட்டது. தொலைவிலிருந்து மலையை நோக்குகின்றோம். பசுமையான மரங்கள் செடிகள் போன்று நமக்குக் காட்சியளிக்கின்றன. ஆனால் அவைகளில் பட்டுப் போன மரங்கள் சிலவும் பசுமை மாறாத மரங்கள் பலவுமிருக்கக்கண்டேன். உயிரற்ற மரம் பட்டுப் போயிருந்தபோதிலும் கீழே சாய்ந்துவிடவில்லை. நிமிர்ந்தல்லவா நிற்கிறது! மக்களில் ஒரு சிலரே வாழ்க்கையில் வளம் குன்றியபோது, செல்வச்சீமான்களின் தொல்லைகளால் தாக்கப்பட்டபொழுது நிமிர்ந்து நிற்க இயலாது தற்கொலைக்குத் துணிந்துவிடுகிறார்கள். இப்படியெல்லாம் சிந்தனை செய்தவண்ணம் மலை உச்சியை நோக்கிச் சென்றோம். அப்பொழுதெல்லாம் என் மனைவியும் நண்பரின் மனைவியும் குழந்தையின் அழுகையை அடக்குவதில் கவனம்செலுத்தி வந்தனர்.

2. பூங்கோதை

காதல், காதல், காதல் இன்றைல் சாதல், சாதல், சாதல் என்பது வாழ்க்கையின் இலக்கணம். என்னுடைய வாழ்க்கையில் களவும் பின்னர் கற்பும் இடம் பெற்றன. எனவே அன்புக் கணவனோடு, ஆற்றல் மிகுந்த கணவனோடு வாழுகின்ற வாழ்க்கையிலே வெறுப்புக்களின்றி, சண்டை சச்சரவுகளின்றி மட்டற்ற மகிழ்ச்சிக்கடலில் வாழ்க்கைப் படகைச் செலுத்திக்கொண்டிருக்கிறேன். எனினும் ஒரு பெண் இல்லற வாழ்க்கையில் என்னபெற்று மகிழவேண்டுமோ அதைப் பெற முடியவில்லை. எத்தனை செல்வம் இருந்தென்ன? ஏவலாட்களிருந்துதான் என்ன? கணவனுடைய அன்பு முழுவதும் எனக்காகவே அர்ப்பணிக்கப்பட்டிருந்தால்தான் என்ன? கொஞ்சி மகிழக் குழந்தைச் செல்வம் இல்லையே! கணவன் வீட்டை விட்டு வெளியில் செல்லும்போதெல்லாம் எனக்கு உறுதுணையாக யாரும் இல்லையே. ஆண்கள் புறவாழ்க்கைக்கும் அகவாழ்க்கைக்கும் அடிமைப்பட்டவர்கள். பெண்கள் வாழ்க்கையோ முழுக்க முழுக்க அகவாழ்க்கையின் அடிப்படையில் அமைந்ததாயிற்றே. புற வாழ்க்கையில் ஈடுபட்டிருக்கின்ற மனம் எத்தனை துன்பங்களையும் மறக்கவல்ல இயல்புடையது. ஆனால் அக வாழ்க்கையில் ஈடுபட்டுள்ள மனமோ ஒருவிதத் தனிமையையுணரும் தன்மை படைத்தது. இப்படியிருக்க கணவர் வீட்டில் இல்லாதவிளைகளில் என் அன்பைச்சொரிந்து அறிவைத் துணைக்கழைத்து குழந்தையை வளர்க்கும் வெற்றி நீண்டகாலமாக எனக்குக் கிடைக்கவில்லை. ஏக்கம் என்னை வாட்டிக் கொண்டிருந்தபோதிலும் என் கணவரிடம் என் அன்பு குறைந்ததில்லை.

இப்படியே ஐந்து ஆண்டுகள் உருண்டோடின. இந்த ஐந்து ஆண்டுகளில் என் கணவர் எனக்குக் கற்றுக்கொடுத்த விஷயங்கள் எத்தனையோ உண்டு. அத் தகைய கணவரை அடைய நான் மிகவும் கொடுத்துவைத்தவள்தான். எங்க ளுடைய குடும்ப நண்பர்தாம் முருகானந்தம். அவருடைய மனைவி அறிவுச் செல்வி. அவரும் நன்கு படித்துப் பட்டம் பெற்றவர். அந்த அம்மாவும் கல்லூரி இடைநிலை வகுப்போடு நின்றுவிட்டவர்கள். நல்ல படித்த குடும்பம். ஆனாலும் அவர்களுடைய வாழ்க்கையிலே அமைதியில்லை. பிணக்குகள் ஏராளம். பிணக்குகளை மறைத்து வாழும் நாகரிகத்தையும் அவர்கள் கற்றார்களில்லை. புகைவண்டித் தொடரைப் பார்த்திருக்கிறோம். அவைகள் ஒன் றோடொன்று இணைக்கப்படுகின்றன. இருவரிடத்திலும் சமமான அன்பு இல்லாவிட்டாலும், குழந்தைகள் அவர்களுடைய இதயங்களை ஒன்றுசேர்க்கும் இணைப்புப் பாலமாக அமைந்தன. இதனையெல்லாம் நானும் எனது கண வரும் நண்பர் குடும்பமுமாக பச்சை மலைப் பயணம் சென்றிருந்தபோது அவர் களுடைய போக்கிலிருந்து தெரிந்துகொண்டேன். எங்களுடைய உள்ளன்பு மிகுதியாக இருக்க வேண்டும் என்பதற்காகத்தானே என்னவோ எங்களுக்குள் பிணக்குகள் அதிகம் இல்லை. பிணக்குகளை நீக்கவல்ல குழந்தைகளும் இல்லை.

நானும் அறிவுச் செல்வியும் இளமை முதல் ஒன்றாகப் படித்தவர்கள். பள்ளியிறுதி வகுப்போடு மேல்படிப்புக்குச் செல்ல என் பெற்றோர்கள் அனுமதிக்கவில்லை. மேல்படிப்பு எனக்குத் தேவையில்லை என்ற எண்ணத் தில் விட்டுவிட்டேன். படித்துப் பட்டம் பெற்று வேலைக்குச் சென்றாலும் இல்லற வாழ்க்கையில் ஈடுபட்ட பிறகு குழந்தை வளர்ப்பே ஒரு தொழிலாக முடியும். அலுவலகத்திற்குச் செல்ல இயலாது போய்விடும். பெண்கள் உலக அறிவுபெறும் தகுதி பெற்றிருந்தால் போதும். புற வாழ்க்கைக்கு வேண்டிய உடல் உரமும் உள்ளவளமும் பெற்றவர்கள் ஆண்கள்தான் என்கிற கொள்கையுடையவள் நான். நல்ல வசதிகளிருந்தும் நான் மேல் படிப்புக்குச் செல்ல விரும்பாததற்குக் காரணம் இதுவே. அறிவுச்செல்வியோ மாறான கொள்கையுடையவள். ஆயினும் என்ன காரணத்தாலோ அவளும் படிப்பை இடையிலேயே நிறுத்திக்கொண்டுவிட்டாள். வேலைக்குச் செல்லவு மில்லை. வீட்டில் அவருடைய கணவர் அனுமதியும் இல்லை. எனவே குடும்பம் குழப்ப நிலையிலேயே இருந்துகொண்டிருக்கிறது. மலைப்பகுதியில் உயர ஏறிச் செல்லும்போது என்னைக் காட்டிலும் என் தோழிதான் மிகவும் துன்பப்பட்டவள். இரு குழந்தைகளுக்குத் தாயான ஒரு பெண் மலைமீது ஏறுதல் என்பது அவ்வளவு எளிதா? எனக்கே மிகவும் கடினமாக இருந் ததே. அந்த அம்மாவைப்பற்றிக் கேட்கவும் வேண்டுமா? நடுவழியில் பிறைப்பான்ற நெற்றியையும், பிஞ்சுக்கரங்களையும் உடைய ஆறுமாதப் பெண்குழந்தை ஒன்று எங்கள் கண்ணுக்கு அகப்பட்டிருக்காவிட்டால் நான் மலை வழியில் பாதியிலேயே தள்ளாடிக் கீழ் விழுந்திருப்பேன். எப்படியோ அந்தப் பெண் மகவுதான், ஆறு திங்கள் அகலையுடைய அந்தக் குழவிதான் எனக்கு அலுப்பை நீக்கியது. ஆனால் அறிவுச் செல்வியோ கணவனின் கட்டளையை மீறியும் வந்தவள். வலிவுக்குறைவை வெளிக்குக் காட்டிக் கொள்ளவில்லை. மாறாக வீம்புடன் வீறுபெற்று நடந்துவந்தாள். யார் பெற்ற குழந்தையோ என்றாலும் அந்தக் குழந்தையிடத்திலே கரவு இல்லை. அதனுடைய புன்சிரிப்பை எங்களுக்குத் தருவதற்கு மறுக்கவில்லை. அம்மா!

அம்மா! என்றலறி தாய்மைப் பண்பை என்னிடமிருந்து எதிர்பார்த்த நிலை யிலே இருந்தது. கள்ளங் கபடமற்ற குழந்தைக்கு என் தாய்மைக் குணத்தை அளிக்காவிட்டால் அரக்கியாக அல்லவா கருதப்படுவேன்? குழந்தையில்லாத குறையைத் தீர்த்துவைத்த குழந்தையல்லவா இது? எனவே எனது அன்பு மேலோங்கியது. குழந்தையை இடுப்பில் வைத்துச் செல்லும்போதெல்லாம் ஒரு இன்ப உணர்வு ஏற்பட்டது. உடலிலே அயர்ச்சி ஏற்படவில்லை. மலை யேறும் முயற்சியும் வெற்றிபெற்றது.

கலைச் செல்விக்கு இப்பொழுது பத்து ஆண்டுகள் நிறைந்துவிட்டன. இந்தப் பத்து ஆண்டுகளிலே நான் பட்டப்பாடு கொஞ்சநஞ்சமல்ல. மலை நாட்டுப் பெண்ணாகையால் நாளொருமேனியும் பொழுதொருவண்ணமுமாக வளர்ந்து வந்தாள். இப்பொழுதெல்லாம் கல்லூரியிலிருந்து திரும்பிவரும் என் கணவரைக்கூட கவனிக்க இயலுவதில்லை. ஆனால் இடையில் எத்தனையோ மாறுதல்கள் ஏற்பட்டுவிட்டன. கலைச் செல்வியை எங்களுக்குக் காணிக்கையாக்கிய இயற்கையன்னை அவளை உடைமையாகப்பெற்ற இரண் டாவது ஆண்டிலேயே என்னை ஓர் ஆண்மகனுக்குத் தாயாக்கினாள். வெவ் வேறு குணங்களுடைய, ஒத்த வயதுடைய இரு குழந்தைகளை வளர்த்தல் என்பது எளிதா? ஆனாலும் கலைச் செல்வியிடத்திலே நான் காட்டிவந்த அன்பு படிப்படியாகக் குறைவதை என்னாலேயே உணரமுடிந்தது. என்னை யறியாமலேயே நல்லப்பனிடம் அன்பு அளவு கடந்து நின்றது. என் கண வரின் துணையால் அவள் அறிவுக்கூர்மையோடு விளங்கினாள். நல்லப்பன் அறிவிலே சிறந்தவனாக இல்லை. என் உள்ளத்திலே எப்படியோ அவள் வேறு எங்கள் குடும்பம் வேறு என்ற வித்து முளைத்துவிட்டது. என் கணவர் மீது சினமும் கலைச்செல்வியின்மீது பொருமைமும் கொண்டேன். இந் நிலையில் என் கணவர் என்னுடன் கருத்து வேறுபாடுகொண்டிருக்கிறார் என்பதைக் கூறவும் வேண்டுமா? இப்பொழுது என் மனமே எனக்கு எதிரி யாகிவிட்டது.

3. அருளானந்தர்

கலைச்செல்வி இப்பொழுதெல்லாம் முன்போல் முகப்பொலிவோடு இல்லை. எதனையும் உரிமையோடு என்னை அணுகிக் கேட்டுத் தெரிந்துகொள்வதற்கும், எந்தப் பொருளையும் எடுத்துக்கொள்வதற்கும் தயங்குகிறாள். அவளை உரிமையற்றவள், உரிமையற்றவள் என்ற எண்ணத்தை அவள் உள்ளத்திலே வேருன்றச் செய்தாகிவிட்டது. என் மனைவியின் மனமாறுதல் ஒருபுறமிருக்க கலைச்செல்வி கல்வி நிலையம் நோக்கிச் செல்லும்போதெல்லாம் அவளுடைய அழையும் அறிவையும் சுண்டு பொருமைகொண்ட மக்களில் ஒருசிலர் அவளையழைத்துப் பேசுவதும், தாய்தந்தையற்ற அனாதை என்று பேசுவதும் குத்திக்காட்டிப் பேசுவதும் வழக்கமாகிவிட்டது. அவளுடைய காதிலே படும்படியாகவே “இனம் பேர் தெரியாதவர்களுக்கு வந்த வாழ்வைப் பாரடி” என்று பேசுவதும் அன்றாடப் பொழுதுபோக்காகிவிட்டது. அவள் அதிக அறிவு பெற்றவளாகையால் இப்பொழுதெல்லாம் உயர்ந்த வகையான ஆடை களை அணிவதில்லை. நன்கு அணிசெய்துகொள்வதுமில்லை. என் மனைவி யின் கொடுமை மேலும் அவளைப் புண்படுத்தியது. அன்புகாட்டிய மனத் தாலேயே வெறுக்கிறாள். நாம் செடிகள் வளர்க்கிறோம். ஆனாலும் ஒரு சில

செடிகளைத்தான் ஓங்கி வளரவிடுகிறோம். மற்றவைகளை வளரவொட்டாது கத்தரித்துவைத்து அழகு பார்க்கிறோம். -அந்த நிலையில்தான் என் மனைவியின் போக்கு அமைந்திருந்தது. நான் கலைச்செல்வியிடம் காட்டும் பரிவு நல்லப்ப னிடம் காட்டுவதைவிட உயர்ந்தது. இது பூங்காத்தைக்குப் பிடிக்கவில்லை. எங்களுக்குள் வெறுப்புணர்ச்சிக்கு இடமேற்பட்டுவிட்டது. என் மனைவியை உடல் உறவுக்கும் சமையற்கட்டித்தொட்டுப் பயன்படுத்த என்றுமே நான் விரும்பியதில்லை. எனவேதான் மனைவியாக மட்டுமன்றி எனது வாழ்க்கைக் குத் துணைவியாகவும் அவளால் இருக்க முடிந்தது. நாங்கள் வாழ்ந்த வாழ்க் கையில் மகிழ்ச்சிக்கும் குறைவில்லை. என்றாலும் நல்லப்பனும் பிறந்து கலைச் செல்வியுடன் வளர முற்பட்ட நாளிலிருந்துதான் என் மனைவியிடம் அறிவு மயக்கம். இயற்கையாகவே தான் ஈன்றெடுத்த குழந்தையை வளர்க்கும் தாய்மைப் பண்பிற்கும், அடுத்தவர்களின் பிள்ளைகளை வளர்க்கும்பொழுது காட்டும் போலித் தாய்மைப் பண்பிற்கும் பொராட்டம் நிகழத் துவங்கியது. அப்பொராட்டம் பிறவிக் கவிஞரின் பாடல்தரும் சொற்சுவைக்கும், பொருட்சுவைக்கும் உள்ள உறவு நிலையயன்றி வேறில்லை. ஆகையால் கலைச்செல்வியைக் காக்கும் பணி முன்னேவிட இப்பொழுது அதிகமாகியது. “ஊரார் பிள்ளையை ஊட்டிவளர்த்தால் தன் பிள்ளை தானே வளரும்” என்பது பழமொழி. நல்லப்பன் கலைச்செல்வியிடம் கற்றுக்கொண்ட பாடங் கள் எத்தனையோ! அத்தகைய பெண்ணுக்குக் குறை வைக்காதிருத்தல் தலையாய கடமையல்லவா? இந்நிலையில் என் மனைவியிடம் கடிந்துகொள்ளாமல் இருக்கமுடியுமா?

ஒருநாள் மாலைநேரம் வழக்கம்போல் உலாவச்சென்று வீடு திரும்பி நேன். மேசையில் நிரந்தரமான வைத்துக்கொண்டு படித்துக்கொண்டிருக்கும் கலைச் செல்வியைக் காணவில்லை. அவளுடைய குரலும் எந்த இடத்திலும் ஒலிக்க வில்லை. என்னுடைய பரபரப்பைக் கண்ட கோதையுடன் வீட்டின் நாற்புறங் களிலும் தேடினாள். எங்கும் காணேன். மேசையை அணுகினேன். அங்கே திருக்குறள் புத்தகத்துக்கடியில் ஒரு மடல் கிடந்தது. அதனை நடுங்கும் கரங் களுடன் நாக்குழறிப் படித்தேன்.

அன்புள்ள அப்பாவுக்கு,

என் பிரிவால் அனைவருமே துயரநுவிர்கள் என்பதையறிந்தும் வெளியேறுகிறேன். அனாதையாக எங்கோ ஒரு மூலையில் கிடந்த என்னை அன்புடன் வளர்த்தீர்கள். நான் குழந்தையாக இருந்தபோது பாசமும், பரிவும் காட்டி வளர்த்த அன்னைக்கு ஆர்வமும் அனுமதியும் அளித்த அந்த உலகம்தான் இன்று தங்கள் குழந்தை என்று அனுமதிக்க மறுக்கிறது. உரிமையற்றவள் என்று கூறும் உலகத்தைப்பற்றி எனக்குக் கவலையில்லை. என்னை உடைமையாக்கிக்கொண்ட அன்னையே என்னை வெறுக்கும்போது உரிமையோடு எப்படி நான் வாழமுடியும். சாவதற்கு எண்ணினைன். ஆனால் அடிக்கடி நீங்கள் கூறுவீர்களே “மனிதன் வாழ்வதற்கு மட்டும் பிறக்கவில்லை. பிறரை வாழவைப்பதற்காகவும் பிறந்திருக்கிறான்” என்று. அதனை எண்ணியே தற்கொலை எண்ணத்தைக் கைவிட்டேன். நீங்கள் தத்துவ நூலின் ஒரு சில பகுதிகளைக் கற்றுக்கொடுக்கும்போதெல்லாம் சிந்தனை செய்யவும் கற்றுக்கொடுத்தீர்கள். ஆகையால் உங்களைக் கடிந்து

கொள்ளாமல், அன்னையைக் கடிந்துகொள்ளாமல் என்னை உரிமையற்றவ ளாக்கிய இந்த உலகத்தையே கடிந்துகொண்டு வெளியேறுகிறேன். “குழந்தைக்கு வெற்றி நல்காத உலகமும் ஒரு உலகமா?” என்ற எண்ணத் திலேயே எங்கேயோ போய்க்கொண்டிருக்கிறேன்.

இப்படிக்கு
கலைச்செல்வி

கடிதத்தைப் படித்து முடித்ததும் ஆம்! குழந்தைக்கு வெற்றி நல்காத உலகமும் ஓர் உலகமா? என்று வாயவிட்டலறினேன். பக்கத்தில் கோதையின் கண்களில் அவளையுமறியாமலேயே நீர் வழிய நின்றகொண்டிருந்ததைப் பார்த்தேன். அப்பொழுது நல்லப்பன் இங்கே பாருமமா என் புத்தகத்தைப் பள்ளிக்கூடத்திலே கோவிர்த்தன் கிழிச்சுட்டம்மா என்று ஏதோ சொல்லிக் கொண்டே வந்தான். அப்பொழுது என் சிந்தனை அங்கே இல்லை. அனாதைக் குழந்தைகளைப்பற்றியே இருந்தது. அவைகள் எல்லாம் எங்கெங்கோ வளர் கின்றன. வாழ்க்கை வசதிகளோடும் கூடி இன்புறுகின்றன. வேலை செய்தும் பிழைக்கின்றன. முதலில் உள்ள செல்வநிலை மாறுகின்ற போது அத்தகைய நிலையை மீண்டும் அடைவதற்காக ஒழுக்கம் கெட்டவர்களாக, நாணய மற்ற வர்களாக நேர்மையற்றவர்களாக மாற நேரிடுகிறது. சமுதாயத்தின் நிலையும் கெடுகிறது என்று எண்ணியவாறே என் மகனை அணைத்தபடியே சாய்வு நாற்காலியில் அமர்ந்தேன். அப்பொழுது என் மனைவி அருகில் வந்தாள். நம் குழந்தை அழுதுகொண்டிருக்கிறான். அவனுடைய வாழ்க்கையின் வெற்றிக்கு வழிதேடுங்கள் என்று கூறியபொழுதுதான் என் சிந்தனை கலைந்தது.

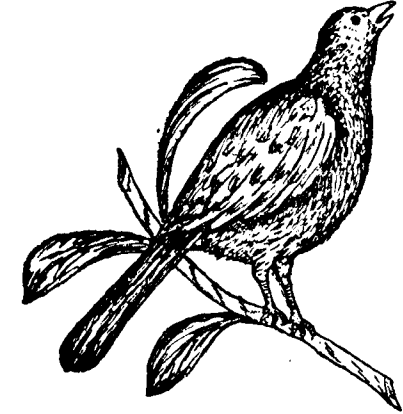


உள்ளம் கவர்ந்த ஒருவனை நினைந்து

By N. MOEISON, III B.Sc.

கள்வா! என்ற உள்ளம் கவர்த்து
பள்ளி கொண்ட தென்கொல் பகர்வாய்
“எழிலும் இளமையும் மணமும்” எண்ணில்
அழியா இன்பம் இன்றும் அடைவேன்
காரில் வனப்பே கண்டவர் கவரும்
பாரில் புதுமை என்னிற் பழுதோ
செவ்வாய் மொழிகின் செழுந்தே னடையோ
ஒவ்வா தேயோ ருவமம் கொள்ளப்
பண்கனிக் தெழுதூறல் பன்மீன் நடுவண்
தண்கதிர் பால்முழு மதியம் தன்னில்
“ஆவா கருவி துருவா தருமணி”
தாவா தளவாய் மேவிய தன்ன,
கண்டால் உண்ணும் தண்ணளி யருளும்
கொண்ட கொழுமை தளிரும் மழைக்கண்.
கருக்கொள் இருகார் இடையுதி யொளிர்மின்,
மருவில் முத்தம் வரிசையில் விளங்கும்,
அழகே காலும் ஆருயிர் ஈர்க்கும்
முழுமையும் முருகே யுன்முள் ளெயிறு
சரித ழிடையில் ஓரொளி துலங்க
காரியர் மறவர் மயக்குமுன் நகையே
விழுப்பம் தழுஉம் ஒழுக்க உருவே!
செழுமை பொதியுன் திருமுகம் றோக்கின்
“ஆன்று அவிந்து அடங்கிய” திருவே
சான்று எதுவும் வேண்டிவ தில்லை
நின்றன், தகைசால், தாரணி வியக்கும்
குன்றா “நுண்மாண் நுழைபுலத்” தவனே
மாண்ட திறனமை சிந்தையின் செயலே
யாண்டும் யாங்கணும் எவர்க்கும் இனிதே.
“ஒளியு மாற்றலும் ஒம்பா ஈகையும்
அளியு மென்ற ஆய்ந்த வுரைக்கு”

எடுப்பே வீறுடை ஏறே! ஏறின்
பெருமித கடையமை பேரறி வாளா!
முகமன் இன்று முழுப்பொரு ளுண்மை
இகழா தேழை என்வாழ்த் தேற்கும்
குமுத மலரடி அமிழ்துமிழ் முகனே!
இதய மொன்றிய உனைமற வேனே.
அன்பே! பொன்னார் பண்பின் அளவில்
குன்றே! உந்தன் உருவைக் கூருளி
கருங்கல் கொள்ளக் கொண்டேன் கனிந்து.
திருவே யுறையும் விரிமார் புடையாய்
நீயும் நானும் நினைந்து றோக்கின்
யாரோ யாரோ யாவர் அறிவர்
எனைநீ யறியாய் உனையான் அறிவன்
நினைந்தால் இனிக்கும் மறந்தால் எரிக்கும்.
விருந்தே! யுனைப்போல் வேறென் னுண்டோ



ஏன் பிறந்தாய்?

By R. ANTONY RAJ, P.G.

[ஆத்திராந்திலே சிலர் அறிவிறந்து செய்துவிடும் செயல்களால் நல்லவர்கள் பலர் சமுதாயத்தின் கறைகளாக ஒதுக்கப்பட்டுவிடுகிறார்கள். சமாளின் கரத்தில் தலையும் பித்தலை பகப்பொன்று வெகுநிறை—எழையின் கையில் தங்கமும் பித்தலையாகத்தான் தென்றுகிறது—இதுதான் உலகியலின் பண்டி. வரதட்சிணைக் கொடுமையால் வாழ்விறந்து வாடி வதங்கிய வண்ணமலர்கள் எத்தனை?—இதையெல்லாம் மாற்ற எட்டிலிருக்கும் சட்டங்கள் மாழிப் பயலில்லை—மனித உள்ளங்கள் மாற்றெண்டும். அந்த அநுபேரும் செயல்—நாளை நாடு காத்தும் வீரர்களான—இன்றைய ஏடுபடிக்கும் இளம் பட்டதாரிகளின் கரங்களில்தான் உள்ளது.]

பொன்னித்தாய் பொங்கிப் பெருகிப் புதுப்புனலோடு ஓடிக் கொண்டிருந்தான். சுழித்தோடும் நீரைய வெறித்துப் பார்த்துக்கொண்டிருந்தேன் நான். என் இதயத்தில் கவிந்திருக்கும் பிராகத்தின் பிரதிபலிப்பைத்தான் எங்கும் கண்டேன். மும்மலிலைகளுடைய புதுந்துவந்த தென்றல் சோகதேம் பாடியது. எங்கோ குழறிய ஆந்தையின் பயங்கரமான ஓசை இரவின் அமைதியைச் சிதைத்து என் உள்ளத்தை உலுங்கியது. மாலையின் கலகலப்பு ஓய்ந்து வெகு நேரமாகிறது. மாலைநேரத்தில் இன்ப வெறிக் கூத்தாடிய உலகம் இப்போது ஆழ்ந்து உறங்குகிறது. இரவு மங்கையின் ஆட்சிநேரம் அது. மாலை நேரங்களில் அமைதியை நாடிக் காலைரிக் கரைக்கு நான் வருவது வழக்கம். அப்போதெல்லாம் ஒரு தாயின் கரத்தில் இருக்கும் சேய்க்கு ஏற்படும் மனநிறைவு ஏற்படும் எனக்கு. ஆனால் இன்று ஒரு முடிவுக்கு வரும்வரை அதைவிட்டு அசைவதில்லை என்று உட்கார்ந்திருந்தேன். நான் வரும் அந்த முடிவு என் வாழ்க்கைப் பாதையையே மாற்றி அமைக்கும் என்பதில் சந்தேகமில்லை. என் மனதில் புரளும் எண்ண அலைகளில் தோன்றித் தோன்றி மறைவதெல்லாம் பாதியிலேயே திரைவிழுந்த ஒரு சோக நாடகம். வாழ்வுச் சுழலில் சிக்கிச் சீரழிந்து பெரும் பாறைகளில் மோதிச் சுக்குதூறாகச் சிதறிய ஒரு குடும்பம். விழியின் விளையாட்டில் சொக்கட்டான் காய்களாகத் தூக்கி எறியப்பட்ட அந்தக் குடும்பத்தின் உறுப்பினர்கள். படித்துப் பட்டம்பெற்ற என் கண்முன்னாலேயே நடந்து முடியப் போகிறது அந்த அவல நாடகம். ஆனால் இறுதிக் காட்சியிலே என்னுடைய பாகம் ஒன்று இருக்கிறது என்று இதயத்தின் ஆழத்திலிருந்து உறங்கிக்கிடந்த என் அறிவு விழித்துக்கொண்டு ஒலமிட்டது. இதயச் சிறையின் கதவுகளைத் தகர்த்துக்கொண்டு எண்ணப் பறவைகள் சிறகடித்துப் பறந்தன.

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அது ஒரு சிறை. வார்டர்கள் நடக்கும்போது ஏற்படும் காலணிகளின் ஓசையைத் தவிர அங்கே மயான அமைதி நிலவிக்கொண்டிருந்தது. “அன்பும், பண்பும், அறிவும் ஆற்றலும் இருந்தும் பொருளில்லாத காரணத்தாலும்—கண்ணிருந்தும், பகுத்தறிவிருந்தும் தன் சமூகத்தின் குறைகளைக் காணமறுக்கும் சுயநலவாதிகள் பலராலும் சமுதாயத்தின் சாக்கடைகளில் ஒதுக்கப்பட்டு நாயினும் கீழாக வாழும் மனித உள்ளங்கள் உயர்ந்திடும் நான் எந்நாளோ?” என அவனிக்கே அறிவுப்பறை சாற்றுவது போல் சிறைச் சாலை மணிக்கூண்டு பத்துமுறை அடித்து ஓய்ந்தது. உயர்ந்துநிற்கும் அந்தக்

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கட்டடத்தினுள்ளேதான் எத்தனை வினோதங்கள் நடைபெறுகின்றன. கல் மனம் படைத்தவன் கணிந்த உள்ளத்தோடு திரும்பி வருவதும் அங்குதான். அருளநிறைந்த ஒருவன் இரக்கத்தைக் கொன்றுவிட்டுக் கல்மனத்தோடு திரும்பிவருவதும் அங்குதான். பகலெல்லாம் வியர்வையில் குளித்தெழுந்த அவர்களுக்கு ஆறுதல் தருவது அந்த இரவு.

தடித்த சிறைக்கம்பிகளைப் பிடித்தவாறு, கன்னங்களில் வழிந்தோடும் நீர் அவனுடைய சிறைச்சட்டையை நனைக்க, பெருமூச்சு விட்டவாறு மேகக் கூட்டத்தூடே மறைந்து ஓடும் வெண்ணிலாவை நோக்கிக்கொண்டிருந்தான் குமரன். அவன் நினைவை அந்த வெண்ணிலவுதான் இழுத்துச் சென்றதோ அல்லது அதில் அன்புமுகம் காட்டி முறுவலிக்கும் அவன் மனைவி மேகலை தான் கவர்ந்து சென்றாளோ.

அவன் எண்ணங்கள் உலவிக்கொண்டிருந்ததெல்லாம் ஒரு புதிய உலகத்தில். அந்த உலகம் மாசற்ற இரண்டு உள்ளங்கள் ஒன்றுபடும்போது உருவாகும் ஒரு வினோத உலகம். அங்கு சாதியில்லை, மதமில்லை, சமூகத்தின் ஏற்றத்தாழ்வுகள் எதுவுமே இல்லை. அங்கு என்றுமே வசந்தம்தான். அங்கு வீசுவது அன்புத்தென்றல். அதில் இழைந்து ஒலிப்பது இன்பகீதம். அதில் தான் உலவிக்கொண்டிருந்தான் குமரன். அவன் வாழ்வில் அந்த வசந்தத்தை உருவாக்கி செழுமையைக் காட்டியவள் அவன் அன்புமனைவி மேகலை. ஆனால் ஓட்டும் இரண்டு உள்ளங்களின் உவகைக் களிப்பை வெட்டிப் பிரித்திடத்தான் எத்தனை முயற்சிகள்.

அவன் உள்ளத்திலே களங்கமற்றவன்தான். ஆனால் அவனைப் பெற்றவன் அவனுக்குத் தேடிவைத்துச் சென்ற அந்தப் பெயர் அவன் வாழ்வில் ஒரு பெரிய கறையை அல்லவா ஏற்படுத்தியிருந்தது? ஆம், அவன் தந்தை பல முறை சிறை சென்றவன். குடிவெறியில் அவனிடம் உதைபடும்போதும், அவன் சிறை சென்ற நாட்களிலும், குமரனின் அன்னை சிறுவனாக இருந்த குமரனைப் பார்த்துப் பலமுறைகள் “நீ ஏன் பிறந்தாய், நீ இல்லாதிருந்தால் என்னை இந்த உயிரைப் போக்கியிருப்பேனே” என்பாள். அவர்கள் இருவரும் மறைந்தபின்னர் அநாதையான குமரன் தன்னைப் பார்த்து அப்படித்தான் கேட்டுக்கொண்டான். சேற்றிலே செந்தாமரையும் நாற்றத்துக்கிடையில் வெண்முத்தும் உருவாக முடியும் என்று ஒத்துக்கொள்ளும் உலகம் ஏனோ ஒரு திருடன் மகன் நல்லவனாக இருக்கமுடியும் என்று ஒத்துக்கொள்வதில்லை. அப்படித்தான் அவன் ஒதுக்கப்பட்டான். தன் தந்தை விட்டுச்சென்ற அவப்பெயரைத் துடைத்துத் தானும் ஒரு மனிதனாகத் தலைமீறிந்து வாழ வேண்டும் என்ற அவன் இதயத் துடிப்பு அவனுக்குத்தான் தெரியும். ஆனால் உலகம் அவனை வாழவிட்டால்தானே!

எல்லாராலும் வெறுக்கப்பட்ட அவனுக்கு வாழ்வின் ஒளியைக் காட்டியவள்தான் மேகலை. சமூகத்தின் வேகமான நீரோட்டங்களில் அவன் வாழ்க்கைப்படகு எந்தத் திசையில் சென்றிருக்குமோ. ஆனால் மேகலைதான் கலங்கரை விளக்கமாக அவன் அறிவுக்கு வழிகாட்டினாள். சோர்ந்துவிட்ட அவன் இதயம் நிமிர்ந்து எழுந்தது. ஒரு பெண்ணுக்கு உரியவன் என்ற அந்தக் கர்வம் ஒன்று போதுமே. காற்றிலேறி அவ்விண்ணையும் சாடுவார்

களாமே காதல் இளைஞர்கள். அவன் வாழத் துணிந்துவிட்டான். இன்பத் திலும் துன்பத்திலும் அவனைத் துணைகொள்ள ஒரு அன்பு உள்ளம் கிடைத்துவிட்டது. அந்த ஊரில் ஒரு நடுத்தரக் குடும்பத்தைச் சேர்ந்த மேகலை, குமரனை மணந்தகொண்டதால், கருவிலிருந்து பிறந்த உறவுகள் அனைத்தையும் அறுத்துக்கொண்டாள். ஊராரின் ஏளனத்தையும் தந்தையுடைய வெறுப்பையும் தேடிக்கொண்டாள். ஆனால் உறுதியோடு நின்றது அவர்கள் வாழ்க்கைக் கொடி..

அந்த ஊரில் புதிதாகக் குடியேறிய சீமான் ஒருவர் குமரனின் நிலைக்கு இரங்கி அவனுக்குத் தன் வீட்டில் ஒரு வேலை கொடுத்தார். அப்போதுதான் குமரனின் வாழ்க்கைக் கொடியில் ஓர் அரும்பு முளைத்தது. ஆம், சாரதா பிறந்தாள். அவளுடைய குளிர் முகத்தில், கொஞ்சம் சிரிப்பில் மெய்மறந்து இன்பத்தில் திளைத்தார்கள் அந்த அன்புத் தம்பதிகள். ஆனால் தன் எழிலை யெல்லாம் ஒன்று சேர்த்து அவள்மேல் பூசியிருந்த இயற்கை ஏனோ அவளிடமிருந்து பேசும் சக்தியைப் பறித்துக்கொண்டது. பெற்றவர்களுக்கு அது ஒரு பெரும் குறைதான். கருவண்டாகச் சுழன்று கதைகள் பேசும் அந்த இரு கண்கள்தான் அவளுடைய வாய். அவள் அப்படியே சிறுமியாக இருந்திருந்தால் இந்த உலகமும் ஒன்றும் பேசிவிடாது—பெற்றவர்களும் துன்பம் கொள்ளமாட்டார்கள். ஆனால் மாறிவரும் இரவு பகல்களோடு வாரங்கள் நகர்ந்து, மாதங்கள் உருண்டு, வருடங்களாக ஓடிவிடுகின்றனவே! அந்த ஓட்டத்தின் வேகத்தில்தான் மனித வாழ்வில் எத்தனை மாற்றங்கள். நேற்றிருந்த எத்தனையோ உயிர்கள் இன்றில்லை. நேற்று இல்லாத எத்தனையோ உயிர்கள் இன்று புதிதாக உருவாகியிருக்கின்றன. அப்படித்தான் அந்த அரும்பு மலர்ந்துவிட்டது. ஆம், சாரதா வளர்ந்து பெரியவளாகிவிட்டாள்.

யாரையும் கவரந்துவிடும் அழகுக் குவியல்தான் சாரதா. ஆனால் அவளை மணக்கத்துணியும் யாரும் எத்தனை தடைகளைத் தாண்டியாகவேண்டும். மணமில்லாத மலரானாலும் வெள்ளித்தட்டோடு வருவதைத்தான் இந்த உலகம் விரும்புமேதவிர முல்லை மலரானாலும் மூங்கில் தட்டோடு வந்தால் அதை விரும்புவது இல்லை. ‘சிறை சென்றவன்’ குடும்பம் என்ற அவப் பெயர்—இத்தனைக்கும் மேலாக அவள் ஊமையென்ற உண்மை. யாருமே மணக்க முன்வரவில்லை சாரதாவை. “குதிர்போன்ற மகளை விட்டில் வைத்துக்கொண்டு” என்று இடித்துக்காட்டும் அக்கம்பக்கத்துப் பெண் ‘மணி’ களின் வம்பைக் கேட்டுவிட்டு—வாய் பேசாத தன் அழகு மகளைப் பார்த்து ‘ஏன் பிறந்தாய் மகளே’ என்று மனதுக்குள் கேட்டு மௌனக் கண்ணீர் வடிப்பதைத்தவிர வேறென்றும் தோன்றவில்லை குமரனுக்கு.

என் தந்தை அப்போதுதான் அலுவல்காரணமாக அந்த ஊருக்கு மாற்றலாகியிருந்தார். குமரன் வேலைபார்த்த வீட்டுக்கு அருகில்தான் நாங்கள் குடியிருந்தோம். குமரன் அடிக்கடி எங்கள் வீட்டுக்கு வருவான். எப்போதும் சிரித்த முகமாகவே தோன்றும் களங்கமற்ற அவன் மகள் சாரதாவை நான் பலமுறை பார்த்திருக்கிறேன். எங்கோ பிறந்து எங்கோ மணம் பரப்பவேண்டிய அந்த வண்ணமலர் இப்படியே வாடிவதங்கித்தானே போகவேண்டும் என்று என்னுள் பெரியதொரு கேள்விக்குறி எழும். திருமணச் சந்தையில் விலைபோகாத தன் மகளைப்பற்றிக் கூறும்போதெல்லாம்

நிறைந்தவொரு ஏமாற்றம் கலந்தொலிக்கும் குமரனின் குரலில். அப்போது தான் அவன் வாழ்வில் பெரும்புயல் வீசியது.

அந்த நிலையில் குமரன் வேலைபார்த்துவந்த வீட்டில் இரண்டாயிரம் ரூபாய் காணாமல்போய்விட்டது. சந்தர்ப்பமும் சூழ்நிலையும் அவன்தான் குற்றவாளி என்றன. ஊரெல்லாம் சேர்ந்து அவனுக்குத் திருட்டுப்பட்டம் கட்ட முனைந்து நின்றது. அவன் பரம்பரையே அப்படி என்று சான்று காட்டினர் பலர். மகளுடைய திருமணத்துக்கு எடுத்திருப்பான் என்று சோதிடம் கணித்தனர் பலர். இதுவரை வெறும் வாயை மென்ற உலகுக்கு இப்போது பிடி அவல் கிடைத்துவிட்டது. தனியாகக் குமரன் என்ன செய்து விடுவான் ?

காவலர்கள் அவன் கைகளில் விலங்கை மாட்டும்போது சிறுவன்போலக் கோவெனக் கதறினான் அவன். தன் முதலாளியின் கால்களைப் பிடித்துக் கொண்டு, “என்னை என்னவேண்டுமானாலும் செய்யுங்கள் சிறைக்குமட்டும் அனுப்பாதீர்கள்” என்று கெஞ்சினான். ஊரெல்லாம் சேர்ந்து கட்டியம் கூறும் அவனுடைய இந்த ‘நடிப்பை’ நம்ப அவரும் தயாரில்லை. கடைசியாகக் கண்களில் நீர்த்திரை பிரிக்க அவன் சிறை சென்றுவிட்டான்.

கொம்பு பிரிந்ததால் அந்தக் கொடி வாடிவிட்டது. ஆம், அன்றுமுதல் அவன் மனைவி படுத்த படுக்கையானாள். அணு அணுவாகச் செத்துக்கொண்டிருந்த அவள் இறுதியாகக் கண்களை மூடிக்கொண்டாள். கண்களில் நீர் கொட்ட அருகே அமர்ந்திருந்தாள் சாரதா. அன்று காலையில் அதைக்கேட்ட குமரன், தன் வாழ்க்கைத் துணைவியை இறுதியாகக் காணமுடியாத கொடுமையை நினைத்துக் குமுறினான். ஆதரவற்ற தன் மகளை நினைத்து அழுதான். ஆனால் என்ன செய்வான் அவன். அவன் கைகள் கட்டப்பட்டிருக்கின்றனவே. தந்தை விட்டுச்சென்ற அவப்பெயரை அழித்தெறியும்முன்பு உலகம் அவனையே அல்லவா திருடனாக்கிவிட்டது.

சிறைக் கம்பியைப் பிடித்திருந்த குமரனின் கைகள் இறுகின. அவன் இதயத்தைக் கல்லாக்கிக்கொண்டான். எப்படியும் தன் மகளைப் பார்க்க வேண்டுமென்ற ஆவலில் வெறிகொண்டுவிட்டான். அவன் வாழ்க்கைச் சித்திரம் அகன்றது.

நிலவு மறைந்துவிட்டது. பொழுது விடிந்தது. கைதிகளின் வேலை நேரம் தொடங்கியது. அன்று தோட்டத்திற்குத் தண்ணீர் விடும்வேலை குமரனுக்கு. சந்தர்ப்பம் பார்த்து வார்டரின் தலையைச் சம்மட்டியால் தாக்கி விட்டுத் தப்பிவிட்டான் அவன்.

அவள் அன்னை இறந்ததுமுதல் எங்கள் வீட்டில்தான் இருந்தாள் சாரதா. என் அன்னையாரின் அன்புதான் அதற்குக் காரணம். ஓடிவந்த குமரன் தன் மகளைக் கட்டி அணைத்துக்கொண்டு கண்ணீர் உகுத்தான். இறுதியாக அவளை என் அன்னையின் கைகளில் கொடுத்து ‘இவளைக் கைவிட்டுவிடாதீர்கள்’ என்று கூறிவிட்டுக் கிளம்பிவிட்டான். எனக்குமட்டும் தான் தெரியும் அவன் கள்ளத் தோணியில் இலங்கை செல்கிறான் என்று. சாரதாவை எங்கள்

வீட்டில் வைத்திருப்பதுபற்றி என்னவெல்லாமோ பேசிக்கொண்டார்கள் ஊரார். நான் கல்லூரிக்கு வந்துவிட்டேன்.

நான்கு நாட்கள் கழித்து, செய்தித்தாட்களில் படித்தேன். “இலங்கை சென்ற பதினெட்டுப்பேர்கள் காவலர்களால் சுட்டுக் கொல்லப்பட்டனர்” என்று. எனக்கு எதுவுமே தோன்றவில்லை. காவேரிக் கரைக்கு வந்து விட்டேன்.

* * * * *

என் கண்முன் சாரதா தோன்றிக் களங்கமின்றி முறுவலித்தாள். இந்தச் செய்தியைக் கேட்டால் அவள் இதயம் நொறுங்கிவிடுமே. நன்றாக இருள் பரவியிருந்தது. என் இதயத்தில் அப்போதுதான் உறுதியொன்று ஒளிவிட்டது.

அன்றே ஊருக்குப் புறப்பட்டுவிட்டேன் நான். என்னைக் கண்டதும் அடுத்த வீட்டுக்காரர் “கடைசியாகக் குமரன் திருடவில்லை என்பது தெரிந்து விட்டது தம்பி. எங்கள் சமையல்காரன் திருடி அதை மாற்ற முயன்றபோது எண்களை வைத்துக் கண்டுகொண்டார்கள். ஆனால் பாவம். குமரன் தப்பி யோடிய குற்றத்துக்கு ஆளாகிவிட்டானே” என்று வருத்தப்பட்டுக் கொண்டார். நான் ஒன்றும் கூறவில்லை. விதி குமரனின் வாழ்க்கையில் கோரமாக விளையாடிவிட்டது. அவன் சிறையிலிருந்துமட்டுமா, இந்த உலகிலிருந்தே தப்பியோடிவிட்டான்.

சாரதாவிடம் நான் அவள் தந்தை இறந்துவிட்டான் என்று கூறவில்லை. கடற்கரைக்கு அழைத்துச்சென்று அதன் வழியாகத்தான் குமரன் வேறு நாட்டிற்குச் சென்றிருக்கிறான். என்றாவது ஒருநாள் பணக்காரனாகத் திரும்பி வருவான் என்று எப்படியோ கூறி விளங்கவைத்தேன். விழிகளை அகல விரித்து ஆச்சரியமாகக் கேட்டாள் அந்த அறியாதவள். பிறகு நீள்கடலைப் பார்த்தாள். அலைகடல் ஆர்ப்பரித்தது. அவள் கண்களில் நீர் அரும்பியது. அங்கே சென்றவர்கள் எங்களைப் பார்த்து என்னவோ பேசிச் சிரித்துக்கொண்டு சென்றார்கள். நான் கடற்கரைக்குப் புறப்படும்போது என் அன்னையார் “நாம் எவ்வளவுதான் நல்லவர்களானாலும் உலகம் வேறுவிதமாகத்தான் நினைக்கும்” என்று கூறியது என் நினைவுக்கு வந்தது. அங்கே குலுங்கும் ஒவ்வொரு சிரிப்பிலும் என் இதயத்தை வேதனை கசக்கிப் பிழிந்தது.

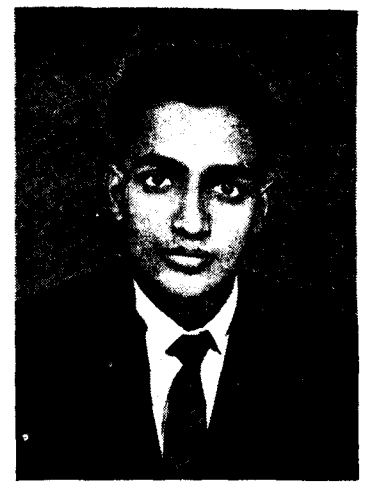
நான் வேறு அவள் வேறு என்று இருக்கும்வரைதானே உலகம் ஏளனம் செய்யும். அவளைப் பார்த்தேன். நீர் நிறைந்த கண்களோடு அவள் என்னை நோக்கினாள். “சாரதா, குப்பையில் மலர்ந்த மலர்தான் நீ. ஆனால் கோமானின் இதயப் பூச்சாடிகளையும் அலங்கரிக்கமுடியும் உன்னால். நீ என்னோடு, என் துணைவியாக வாழ்வாய். நான் படித்தவன். இளைஞன். உள்ளத்தில் உறுதி இருக்கும்வரை இந்த உலகம் என்னை எதுவும் செய்து விடமுடியாது,” என்று கூறிக்கொண்டு அவள் கையைப்பற்றி நடந்தேன். புரண்டுவந்த அலை எங்கள் கால்களை முத்தமிட்டு எங்களுக்கு வாழ்த்துக் கூறியது.



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A. S. RASHIYAMANY
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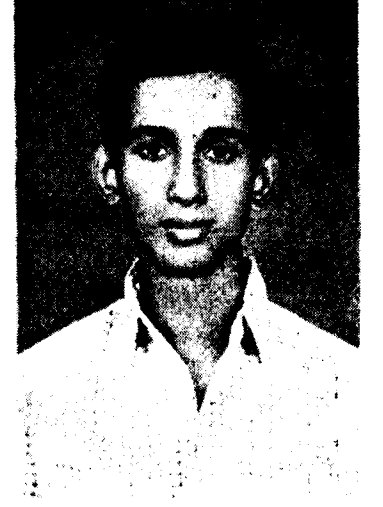
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கல்வியில் புரட்சி

By L. RICHARD AROKIAJ, P.G.

அண்மைக்கால மாணவர் உலக நிகழ்ச்சிகளை ஊன்றி நோக்கும் எவரும் மாணவர் உலகம் நல்லதோர் வழியை நாடிச்செல்கிறது என்று துணிந்துகூற முற்படார். இந்தியப் பல்கலைக் கழகங்கள் பலவற்றில் மாணவர்களின் ஒழுங்கினத்தால் பல்கலைக்கழகங்களையே பல நாட்கள் மூட நேர்ந்ததையும், துருக்கி, தென்கொரியா, சப்பான் முதலிய நாடுகளின் அரசியல் அரங்குகளில் மாணவர் தலையீட்டால் நேர்ந்த குழப்பங்களையும் யாவரும் அறிவர். எந்த ஒரு குறிப்பிட்ட நாட்டில் மட்டும் இன்றி உலகில் எங்கும் கையாளப்படும் அடிப்படைக் கல்விமுறையில் பெரியதோர் குறை இருப்பதை இதனின்றி உணரலாம். கல்விக் கோவிலின் மேல்மாடத்தில் தோன்றியுள்ள சீர்கேடானது அதன் அடிப்படையான குழந்தைக் கல்வியை மாற்றி அமைக்க வேண்டியதன் இன்றியமையாமையை உணர்த்துகிறது.

“ உலகத்தோடொட்ட ஒழுகல் பலகற்றும்
கல்லார் அறிவி லாதார் ”

என்ற பொய்யாமொழிப் புலவரின் வாக்கு இன்றைய கல்வியைச் சார்ந்த மட்டில் உண்மை. பல்லாண்டுகட்கு முன் அன்றைய சமுதாயச் சூழ்நிலை களுக்கேற்ப அமைத்த கல்வி முறையை, விஞ்ஞானமும், அருங்கலைகளும் வியக்கத்தக்க அளவில் வளர்ந்துள்ள இற்றை நாளில் அப்படியே பின்பற்று வது மாணவர் உலகிற்கோ, அன்றி எதிர்கால சமுதாயத்திற்கோ ஏற்புடைத் தல்ல. எதிர்காலத்தின் சிறந்த நன்மக்களாக குழந்தைகளை உருவாக்க புதியதோர் கல்விமுறை தேவையென்பதை நல்லறிஞர் பலர் நவீனம் உள்ளனர். குழந்தையின் மூன்று வயதிலிருந்து ஆறு வயதுவரை மனித வாழ்க்கையின் அடிப்படை நிர்ணயத்துக்குரிய காலமாதலால் இக்காலத்தே அளிக்கப்பட வேண்டிய கல்வியை ஈண்டு நோக்குவம்.

“சிறுர்களை என்னிடம் வரவிடுங்கள். பரலோக இராச்சியம் அவர்களுடையது. நீங்கள் சிறு குழந்தைகளாக மாறிப் பிறக்காவிடில் இறைவனது நிழலை அடைய முடியாது” என்ற ஏசு பெருமானின் வாக்கிலிருந்து குழந்தைப் பண்பே மனிதப் பண்பை உயர்த்தவல்லது என்பதை உணரலாம். “விழுந்த மக்களை வீட்டு நெறியில் கொண்டுசேர்க்க இடையறாமல் வந்து கொண்டிருக்கும் அவதார மூர்த்தி குழந்தை” என்றார் எமர்சன். “ஆண்டவன் இன்னும் மனிதகுலத்தைக் கைவிடவில்லை என்பது நாள்தோறும் குழந்தைகள் பிறப்பதினின்றி புலனாகிறது” என்றார் இந்தியக்கவி தாகூர்.

“குறுகுறு நடந்து சிறுகைநீட்டி...
நமக்குறு மக்களை இல்லோர்க்கு
பயக்குறை இல்லைத் தாம்வாழு நாளே”

என்றான் அறிவுடை நம்பி. இவ்வாக்கியங்களிலிருந்து குழந்தையின் சிறப்பை உணரும் நாம், “குழந்தையும் தெய்வமும் கொண்டாடும் இடத்திலே” என்று

கூறியும் கல்விச் சாலையைக் குழந்தைத் தெய்வத்தின் கோவிலாகச் செய்துள் றோமோ? எழில்மிகு பூங்கொடி வித்துக்குள் அடங்கியுள்ளதுபோல் எதிர் கால நல்லுலகைப் படைக்கும் மனிதன் இன்றைய குழந்தைக்குள் அடங்கி யுள்ளான் என்ற உண்மையை உணர்ந்து அதற்கேற்ப குழந்தைக் கல்வியை மாற்ற முற்படுவது இன்றியமையாதது.

குழந்தையைத் துணைக்கொண்டு உலக நாகரிகத்தை புரட்சிகரமாக மாற்றிவிடலாமென பொற்கனவுகள் கண்டோர் பலர். பகுத்தறிவுக்குப் பொருத்தமான குழந்தைக் கல்வித் திட்டங்களுக்கெல்லாம் தந்தையென பெஸ்டலோஸி (Pestalozzi)-யை அழைப்பார். இவரே குழந்தையின் மனோ தத்துவத்தை முதலில் சுட்டிக் காட்டியவர். குழந்தையுலகில் ஒரு புது யுகத்தைத் தோற்றுவிக்கத் தன்னையே அர்ப்பணித்த இவர் அறிவுவளர்ச்சி இன்பமயமானதாக இருத்தல் இன்றியமையாதது; குழந்தையின் மனோ தைரியத்திற்குக் குந்தகம் விளைக்கும் நிலையில் புகட்டப்பெறும் எப்பொருள் ஞானமும் பயனற்றது என்றார். குழந்தையின் விருப்பத்தைத் தொடர்ந்து பயிற்சிகொள்ளும் வகையான் குழந்தைக்கல்வியை உருவாக்க முயன்றார் இவர். குழந்தையுணர்ச்சிகளைத் துணைக்கொண்டு கல்வித் திட்டத்தை வகுத்தார் ப்ரோபெல் (Froebel) என்ற அறிஞர். குழந்தையின் ஆற்றல் பயிற்சியால் வளர்கிறது என்ற கருத்துடனும் குழந்தைமீது தாம் கொண்ட அன்புடனும் குழந்தைக் கல்வியை வகுக்க முயன்றார் இவர். குழந்தையின் தன் முயற்சி யைத் தூண்டிவிடவேண்டியதன் இன்றியமையாமையை முதலில் வற்புறுத் தியவர் இவரே.

மாண்டி சமுதாயத்தை முன்னேற்றும் குறிக்கோளுடன் எழுந்த இயக் கங்கள் பல. வறுமை, பிணி, அறியாமை இவற்றைக்களையும் நோக்கங் களுடன் கிளர்ச்சி செய்த சீர்திருத்தவாதிகள் பலர். விளம்பர முரசு கொட்டி, இடிக்குரலில் சொல்மாரி பொழிந்து, ஆரவார ஆவேசக் கிளர்ச்சிப்பயிரை வளர்த்து வரும் இவ்வனு யுகத்தில் ஆரவாரம் ஆடம்பரம் எதுவுமின்றி உலக முன்னேற்றத்துக்குரியதொரு பெரும்பணியை மேற்கொண்டவர் மாண்டிசோரி (Montessori) அம்மையார். அரசியல் பொருளாதாரம், பேச்சு, அறிவு, வழிபாடு இத்துறைகளில் எத்தனையோ சுதந்திரப் போராட்டங்கள் நடைபெற்றிருப்பினும் குழந்தை சுதந்திரத்திற்காகப் போராட்டங்கள் சோரியே. பத்தொன்பதாம் நூற்றாண்டின் பிற்பகுதியிலும் இருபதாம் நூற் றாண்டின் இடைக்காலம் வரையிலும் வாழ்ந்திருந்த இவர், மருத்துவத் துறையில் புலமை பெற்றிருந்தும், வாழ்க்கை என்னும் ஆலயத்திற்குத் தியாகம் அடிப்படை என்னும் சீரிய கருத்திற்கிணங்க, குழந்தைகளின் உள்ளத்தின் சிறப்பை செயல் வழியே அறியும் அன்பும் அறிவும் ஆற்றலும் கொண்டு கன்னியாகவே இருந்து தன் வாணனை எல்லாம் குழந்தைகளின் கல்விப்பணிக்காக அர்ப்பணித்தார். முன்னவர் இருவருக்கும் கிட்டாது, இவரது காலத்தில் மட்டுமே இருந்த உளநூல் ஆராய்ச்சியின் வளர்ச்சி, பரந்த விஞ்ஞான அறிவு இவற்றின் துணைக்கொண்டு தமது உள்ளொளியால் குழந் தைக் கல்வித்துறையில் பல அரிய உண்மைகளைக் கண்டுபிடித்தார். இவரது கருத்துக்களை இத்துறையில் பெரும் புரட்சியை விளைத்துள்ளன. அவற்றை ஈண்டு நோக்குவம்.

நம் விருப்பப்படியெல்லாம் குழந்தைகளுக்கு அறிவைப் புகட்டி விடலாம்; குழந்தைகளைத் திருத்தி நம்முடைய கொள்கைகளுக்கு இணங்க உருவாக்கவேண்டும் என்ற பழைய கல்வி முறையைச் சார்ந்த எண்ணங்கள் தவறானவை. நாம் தேவை என்று கருதும் கருத்துக்களால் குழந்தை உள்ளத்தை நிரப்புவது குழந்தைக் கல்வியல்ல. குழந்தைக் கல்வியில் சுதந்திர உணர்ச்சி இடம் பெறல்வேண்டும். இங்கு அடக்குமுறைக்கு இடமில்லை. குழந்தை தன் மனோபாவத்திற்கு இணங்கக் குதூகலமாய்க் கற்கும் கல்வியே உண்மைக் கல்வியாகும். குழந்தைக்காக நாம் செய்வதே கல்வியென்பது பலரது எண்ணம். ஆனால் இத்துறையில் நாம் செய்யாமல் தவிர்க்க வேண்டியதே பெரும் பகுதியாகும். குழந்தைக்குக் கற்றுக்கொடுப்பதைவிட தெரிந்துகொள்ளவோ தெரிந்துகொள்ளாமல் இருக்கவோ சுதந்திரம் அளிப்பதே முக்கியமானது. சிறு குழந்தை மேலும் மேலும் தெரிந்து கொள்ள விரும்புகிறது; முயல்கிறது; கற்றபடி ஒழுகவும் முற்படுகிறது என்பது அனுபவவாயிலாகக் கண்ட உண்மை. பெற்றோரும் ஆசிரியரும் குழந்தையின் இத்தகைய விருப்பங்களும் முயற்சிகளும் நிறைவேறுவதற்குத் தடையாக நின்றலாகாது. குழந்தைகள் வரிசை வரிசையாக ஆசனங்களில் அமர்ந்து ஆசிரியரது பிரம்புக்கும், நாக்கிற்கும் நோக்கிற்கும் அஞ்சியிருக்கும் பரிதாப நிலையை வண்ணாத்திப்பூச்சிகளை வரிசை வரிசையாக குண்டுசியால் குத்தி வைத்திருக்கும் நிலையென இவர் வருணித்தார்.

“ விட்டு விடுதலையாகி நிற்பாய்

இந்தச் சிட்டுக் குருவியைப் போலே ”

என்ற அமரகவியின் வாக்கிலுள்ள சுதந்திர வெளியிலேதான் குழந்தையின் நுண்ணிய வாழ்வு மளரும் என்பது இவர் கருத்து. கட்டுப்பாடு குழந்தைக்கு ஓர் உள்ளுணர்ச்சியாகவே வெளிப்படல் வேண்டும். குழந்தை சுதந்திரமாக இயங்கி இயங்கி அன்பு நெறியிலே செல்வதற்கு தடையுத்தரவு போடாது அந்த அன்பு நெறியிலே வளரவிடுதலே பெரியோர் கடமை. குழந்தைப் பருவத்தில் ஏற்பட்ட சில அனுபவங்களால் பிற்கால வாழ்க்கை முழுதும் நிர்ணயிக்கப்படுகிறது. குழந்தைப் பருவத்தில் சில அனுபவங்களைப் பெருத தால் ஏற்பட்ட குறையை முதியவனானபின் மாற்றிக்கொள்ளல் இயலாது. எனவே குழந்தை தன்னைத்தானே மனிதனாகப் படைத்துக்கொள்ளவேண்டிய ஆற்றலை ஏற்படுத்தவே குழந்தைக் கல்வியின் முக்கிய நோக்கம். எத்தகைய குழநிலையில் குழந்தைகள் சுதந்திரமாகத் தமது அறிவாற்றல்கள், படைப்புச் சக்திகள் முதலியவற்றை வெளியிட்டுக்கொள்ளுமோ அத்தகைய குழநிலையை படைத்துக் கொடுத்தலே இக்கல்விமுறையின் முக்கிய அம்சம்.

குழந்தையின் உடல்வளம் முதலான அம்சங்களுடன் கூடிய நிலையைவிட குழந்தையின் மனநிலையும் உணர்ச்சி நிலையும் முக்கியமானவை. இவற்றை யெல்லாம் கடந்த ஒரு தூட்பமான நிலையே குழந்தையின் அடிப்படை நிலை யாகும். குழந்தையை உள்ளத்திற்கும் உணர்ச்சிக்கும் அப்பாலுள்ள ஒரு நுண்ணிய சீவனாகக் கருதுதலே குழந்தைக் கல்வியின் முதல்படி.

குழந்தையின் வருங்கால நலன் கருதி படிப்பும் உழைப்பும் ஒன்றாகப் புகுத்தப்பட்டது. கல்வியைவிட, குழந்தை விளையாட்டையே அதிகம்

விரும்புகிறது. படிப்பு ஒருபுறம்; விளையாட்டு ஒருபுறம்; இடையே ஒரு வேலி. படிப்பு உலகிலிருந்து விளையாட்டு உலகிற்குச் செல்லுங்கால் ஒரு மதிலைத் தாண்டி வருவதாக குழந்தையின் உள்ளம் உணர்கிறது. வேலைக்கும் விளையாட்டுக்கும் இடையே காணப்பட்ட இம்மதிலைத் தகர்த்தெறிந்து அருங்கலைகளையும் விளையாட்டாக, விநோதமாகக் கற்பிக்க முடியும் என எண்பித்தார் மாண்டிசோரி. விளையாட்டைவிட வேலை இனிது படிப்பு சுவைமிக்கது என்ற உணர்ச்சியை இக்கல்வி முறையில் குழந்தை பெறக் காண்கிறோம். அறிவை ஒரு சமையாகச் சுவைத்து தளர்ந்த முகங்களுடன் காணப்படும் குழந்தைகள் இம்முறைப்படி பயிற்றுவிக்கப்படுங்கால் மலர்ந்த உள்ளங்களுடன் திகழ்கின்றன.

பள்ளிகளிலும் கல்லூரிகளிலும் நடத்தப்படும் தேர்வு முறைகளைத் தவிர்க்க இயலாத தீமை என்று அறிஞர் கருதுகின்றனர். அதற்கு மாற்று வழி காண பல அறிஞர் குழுக்கள் நியமனம்பெற்றுச் செயல்பட்டு வருவதை யாவரும் அறிவர். தேர்வுகள் பற்றிய மாண்டிசோரியின் கருத்துகள் இதனுடன் இயைந்து இருக்கின்றன. பள்ளிகளில் போட்டிகளையும் தேர்வுகளையும் பரிசு முறைகளையும் இவர் ஆதரிக்கவில்லை. இந்தப் போட்டிப் பூசல்களே முதியோரின் பேராசைகளுக்கும் பதவிச் சண்டைகளுக்கும், சண்டை சச்சரவுகளுக்கும் காரணமாகின்றன. குழந்தைகளின் அறிவு வளர்ச்சிக்கு மாறாக இத்தகைய கல்விமுறை இடையூறு விளைக்கக்கூடும் என்று கருதினார் இவர்.

“அரும்பு மலராகி நறுமணம் பரப்புகிறது. அந்தப் பூஞ்செடியை நாள் தோறும் நாடிவந்து மொய்க்கும் வண்டு, அந்த அரும்பு மலராக மலர்ந்து நறுமணம் கமழ்வதற்குக் காரணமாகுமா? மலர்வதற்கும் மணம் கமழ்வதற்கும் உரிய ஆற்றல் முழுதும் அந்த அரும்பிற்கு இயற்கையாக அமைந்து கிடக்க மலர்ச்சிக்கும் மணத்திற்கும் தானே காரணம் என்று அந்த வண்டு எண்ணுவது மடமையன்றோ! குழந்தையின் அறிவு வளர்ச்சிக்கு தான் காரணம் என்று ஆசிரியன் எண்ணுவதும் அத்தகைய தவறே.” ‘உபாத்தியாயன்’ என்ற பதத்திற்கு உடன் இருந்து கற்பவன் என்று பொருள். குரு உபதேசிக்குங்கால் மாணக்கனுடன் சேர்ந்து கற்கிறார் எனக் கொள்க. எனவே ஆசிரியன் துள்ளித் திரிகின்ற குழந்தைகளைத் தடுக்கக்கூட தனது போதனைகளால் அறிவாளனுக்க முயல்தல் தவறே. குழந்தையிடமிருந்து ஆசிரியன் கற்றுக்கொள்ள வேண்டியது நிறைய உளது. ஆசிரியர்கள் குழந்தைகளது கூட்டுறவால் சிறந்த மானிடப் பண்பு பெற்று அடையும் மாறுதல் மிக நுட்பமானது; வாழ்க்கையைக் குறித்து குழந்தை ஆசிரியனுக்கு விடுத்த ஓர் அரிய செய்தியாகும். குழந்தை தனக்குக் கொடுக்கப்பெற்ற சாதனங்களைக் கொண்டு தன் விருப்பப்படியெல்லாம் அவற்றைப் பயன் படுத்தி அவற்றை வியந்து நோக்கும் அந்நிலையை நோக்கியே ஆசிரியனது உள்ளம் கலையுள்ளதாக மலர்ச்சி பெறுதல் கூடும். பகுத்தறிவுடன் கலைப்படைப்புக்கு வேண்டிய உள்ளொளியும் இம்முறையில் உதயமாகிறது. ஒவ்வொரு குழந்தையையும் தனக்கு உதவிபுரிய வந்த குழந்தைக் கடவுளாக மதிக்கும் உண்மைக் கலைஞனே ஆசிரியன் என்ற தகுதி பெறுகிறான்.

1906-ஆம் ஆண்டு உரோமாபுரியில் முதல் மாண்டிசோரி குழந்தை இல்லம் தொடங்கப்பெற்றது. குழந்தை இல்லம் கற்பிக்கும் இடமாக இல்லாமல்

THE COLLEGE HOCKEY TEAM 1960-'61

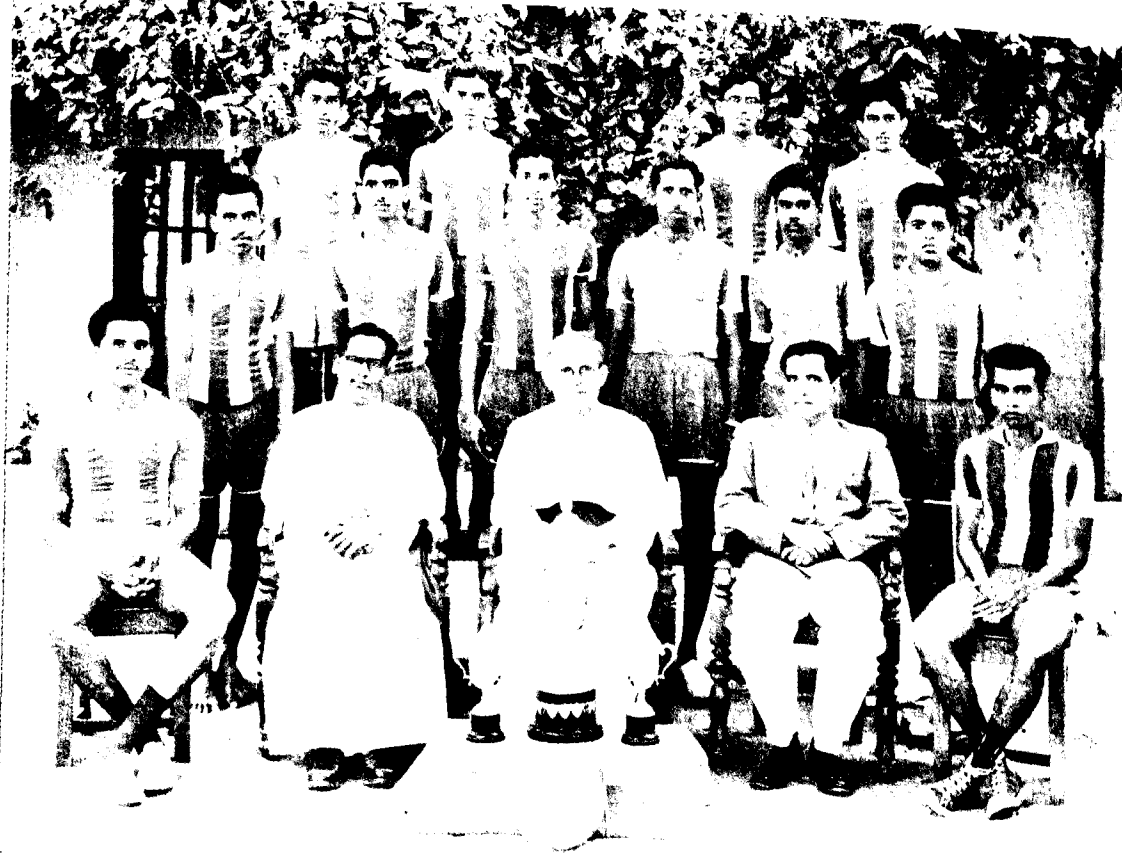
Winners of the T. D. A. A. Hockey Tournament. (The Pentland Shield)



Seated L. to R.: Peter Morris (Captain), Rev. Fr. M. Michael Raj, S.J. (Games President), Rev. Fr. Ehrhart, S.J. (Principal), Mr. N. M. Joseph (Physical Director), G. F. Xavier (Vice-Captain), Edison Fernandez, M. X. Matchado.
Standing L. to R.: Derrick Fernandez, K. K. George, K. V. Nicholas, T. S. Paramanandam, Edison Fernandez, Winston Fernandez, M. X. Matchado.
Back Row L. to R.: P. Kolandai Raj, K. M. Mathew Christie, K. T. Jacob, Francis Xavier Fernandez

THE COLLEGE BASKET-BALL TEAM 1960-'61

Winners of the University Inter-Collegiate Divisional Championship and of the Centenary Basket-ball Tournament



Sitting L. to R.: S. Alagirisamy (Captain), Rev. Fr. M. Michael Raj, S.J. (Games President), Rev. Fr. Ehrhart, S.J. (Principal), Mr. N. M. Joseph (Physical Director), M. Irudayados (Vice-Capt.)
Standing 1st Row: R. Palanisamy, P. Jeyaraman, R. V. Gopal, A. N. Easwaran, M. Baskaran & Boby Kurian.
2nd Row: P. L. Ramasamy, K. Thangaraj, P. Thirunavukarasu, T. J. Willey.

கற்கும் இடமாக இருக்கிறது. காலையில் சில மணித்துளிகள் மௌனப் பயிற்சியுடன் தொடங்கும் குழந்தை இல்லம், ஒழுங்காக முயற்சி செய்து குழந்தை தன்னிச்சை கோண்டு தானே கற்றுக்கொள்ளும் இல்லமாக விளங்குகிறது. தமது ஒழுக்கத்தாலும் சீரிய முயற்சியாலும் அதற்குரிய சிறந்த குழந்தையை இங்குள்ள ஆசிரியர்கள் வகுத்துக் கொடுப்பர். சுதந்திரமாக முயன்று கற்றுக்கொள்ளும் வாய்ப்புக் கொடுத்து குழந்தை இல்லங்களை அமைக்குங்கால் குழந்தை முயற்சி செய்து தன்னைத்தானே ஒழுங்கு செய்து கொள்ளுகிறது. மற்றைய பள்ளிகளில் காணாத புதுமையன்றோ இது! மாண்டிசோரி கண்ட உண்மைகளுக்கு இயைந்த முறையில் கல்விச்சாலைகளும் ஆசிரியப் பயிற்சிக்கூடங்களும் பல்வேறு நாடுகளிலும் தோன்றியுள்ளன. கல்வியுலகில் ஒரு பெரும் புரட்சியை விளைத்துள்ள இவரது கருத்துக்கள் வேகமாக எங்கும் பரவி வருகின்றன.

குழந்தைக் கல்விபற்றிய செய்திகள் அனைத்தையும் மாண்டிசோரி கண்டு விட்டார் என்று கூற எவரும் துணியார். இச்சித்தாந்தம் கருவாகி உருவாகியுள்ளது. மாண்டிசோரியின் உள்ளத்திலும் வாழ்க்கையிலும் இது இன்றும் வளர்ச்சிபெற வேண்டிய நிலையில்தான் உள்ளது. இன்றைய உலகிற்கு வேண்டிய ஒற்றுமையையும் சமாதானத்தையும் நிலைநாட்டுவதற்கு இக் குழந்தைக் கல்வி இனிதே பயன்படும் என்பது துணிபு. குணம் நாடிக்கூற்றமும் நாடி அவற்றுள் மிகை நாடி மிக்க கொள்ளும் பண்புடைய இவ்வுலகம் பழைய கல்வி முறையை விடுத்து இக்கல்விமுறையைப் பின்பற்றி தன்னம்பிக்கையும், ஆராய்ந்து அறியும் திறனும், ஒருமுகமாய் (Concentration) எக்காரியத்தையும் கவனிக்கும் ஆற்றலும், சீரிய முயற்சி செய்யும் பண்பும் கொண்ட வருங்கால நல்லுலகிற்கு வித்திடும் என்னுளை விரைவில் நோக்குவம்.



Communist Pattern of Education

By S. RAJALINGAM, III B.A.

[One day a student who was taught Political theory and Economics in the first two hours got his test marks in the third hour. Seeing the poor marks he got, with his poor knowledge of Politics and Economics he designed this system of education.]

THE present system of education provides for class-differences. That is the whole student population is dominated by a few pupils at the top ranks. And so it is necessary that we design a new pattern of education which will not give place to class differences and in that system everyone should be made to get equal marks or at least a pass mark.

Nowadays many colleges care only for a few first classes and some second classes. Only those tutorial colleges and the September examinations take much care of the failed students. Thus, though the standard of a few pupils is increased, the general standard of all the students taken together remains the same. Whereas if the new system is adopted by all the colleges, the general standard of all the students will be increased (or decreased!) But the only drawback in this system is that if it is adopted the great September and those T.cs (Tutorial Colleges) will have no work.

For the present let us call this system "The Communist pattern of Education." The main features and programmes of this system of education are given as follows:—

According to this system a central board of planning of the University will be appointed and it will consist of five educational experts. That board in return will appoint three commissions at the expense of 3 crores each to fix the target for every year in studies, in sports and in extra-curricular activities. These commissions will fix the exact mark that every student should get, the sports and games which every boy should practise and the extra-curricular activities in which every student should take part. And 14 Sub-Commissions will be appointed by these three commissions. In these 14 commissions, the principals of all colleges will be included and these members will help towards the success of this "planned education." And it is their duty to compel students to work for achieving these targets. At first by some propaganda agencies students as well as teachers will be made to realise the aims, the working and the importance of this planned system of education. The success of this system depends upon the interest of the students. This is adopted mainly for the development of the marks of poor students and so they should support it.

COMMUNISTIC PATTERN OF EDUCATION

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In this present system of education teachers are like capitalists and the pupils are like labourers. We pupils toil and toil but those teachers give poor marks (like the poor wages). The part played by students in the production of "degrees" (e.g. B.A., M.A., etc.) is more important than that of the teachers. Mere teachers cannot produce any degree. But the students (labour) alone can produce "degrees" by their listening, reading and writing with the cooperation of the teachers. Since the teachers are prone to bias and prejudice, their "marks-giving-power" should be abolished. They should be governed by the "sub-commissions" in giving marks to the students.

The aim of Communism is to spread the principle of classless society all over the world by violence. On second thoughts we can also introduce this violence in order to spread classless education throughout the world. Yes, there is one way by which we can make our teachers give equal marks to all the students: by using violence.

"Cooperative education" will be given importance because it will promote the communist type of learning very quickly. The students will be made to read their subjects together and all of them will write the examinations. But the total marks got will be equally divided among them. This will raise the general standard of education as well as the cooperative spirit among students.

You may think that this system is rather confusing. But we can not help it because even the principles of Communism are confusing. To clear these doubts and confusions we have to go to Heaven to meet Lenin and Marx (if they are in Heaven). But only through experiments can we find whether this system of education is practicable in India. First we shall send this scheme to some communist countries. If it is proved as the best suited educational system for the modern world, then we can adopt that Communist type of education in India.

If this system worked well in Communist countries, then people should recommend this scheme of education as one part of the fifteenth five year plan of India so that future generations of students will benefit from it. Some poor students may oppose this system because their personal liberty of wandering in the streets will be affected by this, if they were compelled to study. But according to that boy who designed this system, this system should be experimented on and spread in India.

[Any doubts regarding this scheme of education can be cleared from the boy who designed this. Now he is in a Tutorial College here.]

Pilgrim Botanists

By K. RATNASABAPATHY, I M.Sc.

SOUTH India is famous for its shrines and streams, all very holy. Rameswaram tops the list. To the botanists too, this place offers many edifying attractions. It is the nearest coral shore to us, where we may see and collect to our hearts' content, dozens of species of marine algae. To the students of the I M.Sc. class, it is a must.

We were a heterogeneous lot of ten under the care of two teachers and a lab. asst. Among us were the tall and the stumpy, the strong silent one and the noisy chatterbox, the sportsman and the artist, the growler and the cooer, the endemics and the migratory birds from Ceylon. The picture was not quite complete as we had to leave behind, the man of high dignity who had become an unwilling host of *Entamoeba histolytica*.

Scarcely had the train puffed out of our Junction when spurning sleep we fell into hot discussions about things generally considered botanic. Some weighed the pros and cons of Corner's Durian Theory; others were arguing for and against Lysenko's claims to fame; One was highly intrigued at the presence of seeds in the Primary rocks; the inveterate evolutionist started to draw the Chaetophoralean ancestry of land plants. The wordy warfare was loud and long, and necessarily tortuous, in great contrast to the serene air outside, cooled by the star-spangled sky under whose canopy the train was speeding ever southwards. Some had at last a fitful nap or two, but your recorder had no such luck as he was the victim of a garrulous "Recent Mariness" with her endless tale of woes, private and public.

The dawn passed quickly into the bright morning with sunlight stabbing the bleary-eyed botanists to be up and doing—gulp, for instance, glaucous glasses of what was dubbed hot coffee. We broke our journey at Mandapam Camp and proceeded to the Central Fisheries Research Station. After a hearty breakfast at the canteen, we paid a hasty visit to the quiet sheds where the local fauna is exhibited, some quite alive, and the rest nicely packed and labelled. Dr. (Mrs) Thivy showed us the technique of the freezing microtome and treated us to a delightful dish of sweet seaweed-jelly, served in sea shells—quite appropriately.

Proceeding to Rameswaram island, we got down at Pamban and deposited our luggage in our "Home" of coco-thatch. After a hurried lunch, we boarded a train to go to the great temple where we saw the long corridors and the splendid sculptures. Back at night we

PILGRIM BOTANISTS

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rested our weary limbs on the soft sand-floor of the "Home" and were soon fast asleep under the gentle urge of the cool sea breeze that was whispering through our rustic sheds, far from the raucous midnight crowds of our Teppakulam streets.

Next day, the serious business of the pilgrimage began with a trip to Krusadi islet in the motor boat belonging to the Marine Biological Station. Most of us displayed palmyra hats that made us look like outlandish 'cowboys'. On the way, we were greeted by shoals of bright, blue and green Porpitas that were dancing merrily with outstretched arms on the restless waves of the sunlit water. The algae that we had come to gather and pickle in poisonous formalin, were probably not so very pleased to see us, as they hid deep the water. The amateur chemist tasted the seawater and made the tremendous discovery that it contained Sodium Chloride! But the veteran botanist having picked up a strand of a green alga, as we touched the shore of the islet, declared solemnly that he had found a fine specimen of the freshwater species of *Cladophora*! Obviously, he had not tasted the water.

This is not the place to give a list of all the specimens that we collected this day or the next. But a record must be made of a perfect specimen of the tetrasporophyte of *Polysiphonia*, dissected out of a muck of slime covering a submerged leaf which we had lazily pulled out of shallow water. What with the green and blue, brown and red, algae all around us, a pleasant breeze above us the curiously surf-moulded coral boulders beneath us, and an unquenchable botanical ardour within us, we were completely oblivious of the passage of time. But Nature, it is said, abhors a vacuum, especially in the middle part of the human anatomy. Pulled forward by ravenous hunger, we returned home and dined sumptuously and slept for an hour. After tea, we went to examine the "flora" under the Bridge. We found no flowers! The comment was professorially offered that if in the Zoologists' Dictionary, 'fauna' had no connection with fawns, the Botanists had a greater right to include a vegetation of flowerless plants in the general concept of 'flora'. After all, Botanists have less to do with logic, as they do not call themselves Botologists!—Like a bevy of excited school girls, we dashed about the water's edge tripping at times and even falling on the slippery green carpet of seaweeds that covered the coral rocks. Wormlike things were collected and authoritatively labelled *Neomeris* (a green alga); tiny Japanese umbrellas that had probably drifted from the far off wrecks of the Battle of the Coral Sea, were carefully picked up and tubed under the unromantic name of *Acetabularia*! What we did on the third day at Shingle Island and other places, deserves another article.

Adieu, Porpita! We had to bid goodbye to you and all your hosts of cheerful friends including a lone dolphin that we sighted at a distance, all so playful the livelong day and, I suppose, far into the night as well, on the wide expanse of the Palk Strait. We go back to the stuffy class-rooms and musty tomes. We hope to meet you all on the other shore of the ocean that is called life.

Thanks are due to Fr. Balam and Mr. Raju, our teachers, and to G. Sebastian the lab. asst. for their patient, devoted services to render the trip—this botanical pilgrimage—a success.

The Funniest Incident in my Life

By R. SRINIVASAGA MOORTHY, P.U.C.

I met with an incident in my life when I had just joined the college. I believe that it is the funniest incident of my life. Even now, whenever the thought of that incident comes into my mind, I cannot help laughing.

It was the first day of my life in St. Joseph's College. The first two hours of the morning session were already over. For the third hour, we had to go to our respective second language classes. And I had to go to room No. 14, to attend the Tamil Class.

When I came near the room, I found that the lecturer was not there. So, the students were all talking joyfully. I entered the class, and was astonished because, the noise suddenly came to an end. All the students, rose up very silently. I was again surprised by this strange behaviour. I first thought that, they were trying to make a fool of me. So with a smiling face, I made my way to my seat.

At once, a roar of laughter burst out from them. At first, I understood nothing of their strange behaviour. Then it dawned on me that the students had mistaken me for their Tamil Lecturer. My appearance with a decent dress and spectacles, and the way in which I had entered the class, had deceived them! what a funny misunderstanding! When our real Tamil Lecturer Sri Konar came and gave us an introductory lecture, when the class was over, most of the students came to me and said that, I would have a bright future in this College. This is the funniest incident in my life, which will never be erased from my memory.

Punny isn't It?

By "BABY" DEVADASON, II B.A. (Econ.)

CRITICS frown upon the lowly form of wit known as the pun. Yet, consciously or otherwise, people the world over tickle us with amusing and intriguing puns. There was the court jester who could not but pun in every statement. The king, tired of this wit ordered him to be executed. Just at the moment of hanging a horse-man dashed up to the scaffold with a reprieve, granted on condition the jester never punned again. Faithful to his sect, the jester answered "No noose is good news." So died the first martyr of punning.

There was a farmer who had a number of wayward sons. The eldest took his share of the patrimony, went to the city, squandered it and had to make a living shining shoes. Hence the proverb "The father makes hay while the son shines." The other boys migrated to America, the land of milk and honey, and soon owned a huge farm where bulls were grown for the market. The father christened this farm "The Focus" because this is where "the sons raise meat" (the sun's rays meet).

While talking of meat, meet the famous British peer who once toured the U.S.A. Asked to speak at an orphanage, he observed "Thus far but no father" (thus far but no farther). And, later on, standing on the ridge of the tortuously curved, deep Grand Canyon, his words to the battery of pressmen were "gorgeous, just gorgeous" (gorges, just gorges). The admiring throng cornered him at a dinner and asked him to speak to the Americans on the British king. Drawing himself to his full, rotund height, he pronounced, in the offended dignity of blue blood "The king is not a subject."

Another irrepressible punster had the disconcerting habit of punning at the right moment on the wrong thing. Visiting a busy but decrepit old office in the suburbs of Fleet street he was heard to tell the manager, in the context of cracked walls, "I see, you have quite a few cracks in your office!"

And what about the man who punned on puns. One fine day he announced "The bun is the lowest form of wheat" (the pun is the lowest form of wit). He was the one who defined the ambassador as a man "who lies abroad for his country." The philosopher would say "Is life worth living? It depends upon the liver." Not only with man but with beast too the parade of punning goes on. For instance there was a horse which said to the mare "I remember your pace but your mane quite escapes me" (I remember your face but your name quite escapes me). The cynic is the worst at puns. One of them observed

caustically when he found the greyhound racetracks crowded "The whole nation is going to the dogs." Even in the "fez" capped solemnity of Turkey the pun has a place. For, as one Turk said to another "I don't remember your name but your fez is familiar." Puns are ageless. We date them from the Deluge. For, was not Noah a successful financier in "floating a limited company when the rest of the world was in liquidation?"

'Historians in Paradise'

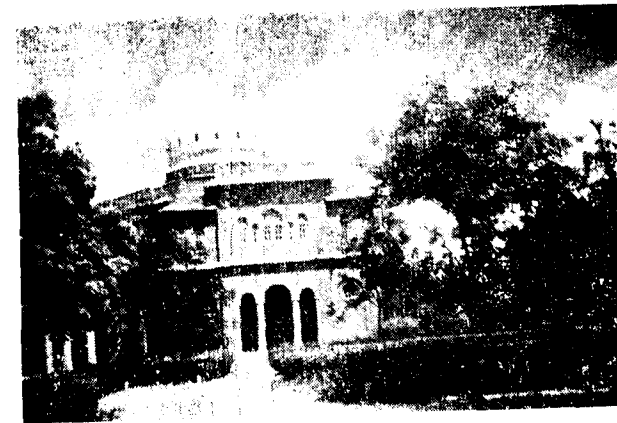
By P. MUTHIAH, III B.A.

WE, the students of III B.A. (History) decided to go on a historical tour to Madurai, one of the biggest towns in Tamil Nad. We were eager to see Madurai as it is a place of historical interest. On 27th Oct. we got the opportunity of going there.

In the after-noon all of us reached Pudukottai Bus Stand to catch the Madurai Bus. At about 2-30 p.m. we started from there. Our friends began to exhibit their talents in singing and other things. All the passengers admired our witty stories and humorous talk. Albert, our eminent actor showed all his abilities in entertaining us in the bus itself. But the driver was unable to appreciate his performance! From the bus we enjoyed the loveliness of the paddy fields. The hills covered with green bushes and trees was a feast to our eyes.

Then we reached Viralimalai, a beautiful village where we did not see the bustling life of modern people. There we observed the handsome peacocks which gave us delight by changing their colours. Some of our friends wanted to go to the top of the hill, but the driver warned them, 'If you are ready to come by the next bus, you may go there!' Then all of us got into the bus. As it started we also started our interesting and inspiring talk. We looked at Kodumbaloor, the place which is described by 'Ilango-Vadigal' in 'Silappathiharam.'

At about 7-30 p.m. we reached Madurai after a pleasant journey. Rev. Fr. George of St. Mary's received us with affection. He had made all the arrangements for our stay, at St. Mary's High School. After supper, we had a leisurely walk to enjoy the pleasures both of Night Walking and of the delightful appearance of Madurai during night.



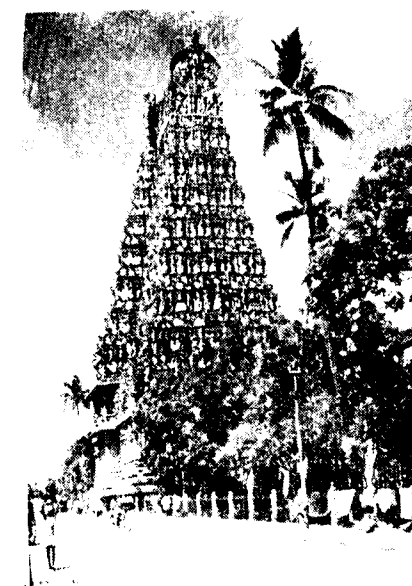
CHAPEL OF AMERICAN COLLEGE



GANDHI MUSEUM

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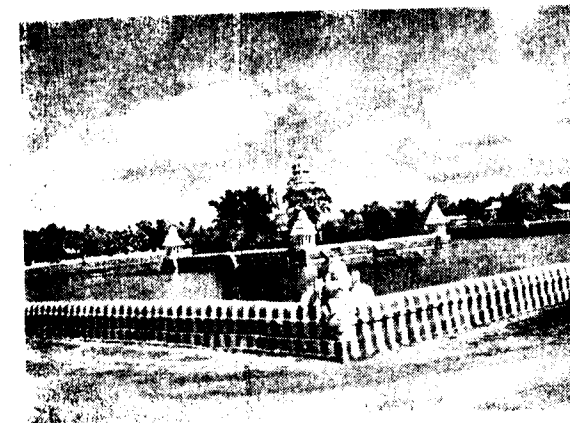
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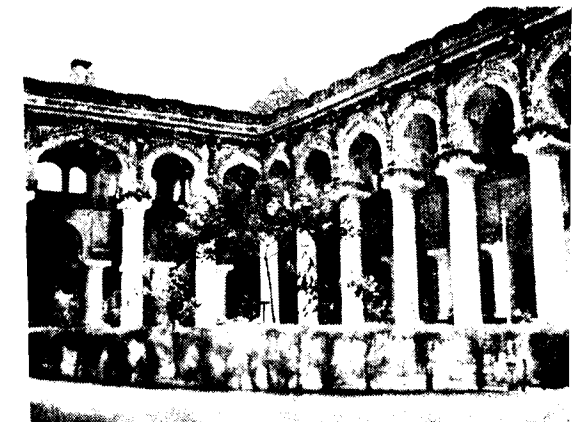
MEENAKSHI TEMPLE

History

Madurai



MARIAMMAN TEPPAKULAM



THIRUMALA NAYAKA MAHAL

Next day we started from the school early in the morning. First we proceeded to Mariamman Teppakulam. It is not like the small one of Trichy. A temple is situated in the centre of it. As the boat was not ready, we could not go to see it. Then we stepped into the Thyagarajar College which is on the bank of the Vaikai River.

From there we pushed on to the Indian Express Printing Press. The manager of the press received us with his smiling face. We visited all the sections of the press and learnt the various processes in printing. There we noted up-to-date machines like the 'Linotype.' They print thousands of newspapers within a short time. The machine that attracted our attention was the one that printed forty thousand copies in an hour. We saw the method of composing, block-making and other stages in printing. The manager was indeed kind to us. After thanking him, we started for the Meenakshi temple, the most important attraction of Madurai.

As we entered the temple, we felt joy because we were in the thought of enjoying the beauty of Art and Architecture. We began our 'Historical Research' there. The temple is some centuries old. The magnificent Gopurams of the temple reveal the skill of the Artists of ancient Tamil Nad. The figures of those gigantic Gopurams are painted. We heard the 'Musical Pillars' which give a melodious sound when tapped on. There is a Thiruvalluvar Kazham, where we can hear the speeches of Tamil Scholars. Then we looked at the 'Golden Flower Pool' and at the exquisite paintings which showed the interest of the Nayaka Kings in Art and Architecture. We observed the whole writings of Thiruvalluvar in marble stones. The carvings, engravings, viharas and the stupas which we gazed on are splendid pieces of delicate works. Benjamin Rowland, the fruitful historian of Indian Art and Architecture gives his idea of the temple in a vivid manner, 'The Temple grounds are now surrounded by a high boundary wall with immense portals surmounted by towers or gopurams located at the cardinal points..... A very pleasing lightness is achieved through the sculptural decoration of the tower and cornice.'

Next we went to the American College and we visited the Chapel and the Library there. Then we pushed on to the De Nobili Press, which is situated near Tallakulam. It is a modern press and is conducted by Catholics. It publishes many valuable books. There we paid a short visit to the Book Depot where we admired the small statues of 'Madonnas' of Michel Angelo. Then we returned to St. Mary's. After dinner we rested for a while.

In the evening we went to the T. V. S. work-shop. The new buses of the work-shop attracted our attention immediately. All these

THE COLLEGE BAND (1960 - '61)

Sitting L to R: Mr. M. Antoniswami, Mr. Rev Fernandez, Rev. Fr. Michael Raj, S.J., Band Master, Rev. Fr. I. Thomas, S.J., (Rector),
Rev. Fr. David Doraiswami, Mr. Blaise Diaz, Mr. T. Lourdurajan.
Standing 1st Row L to R: G. Francis Xavier Raj, Messrs. Xavier, Aurelian D'Souza, T. Savari Rajan, L. M. Joseph, Brian De Monte,
A. Antoniswami, P. A. C. Ananda Rajah, T. Selvarajan, Peter Morris, Mehan Chaturah.
2nd Row Messrs. M. Amalraj, A. G. Anandan, L. George Joseph, V. Thambiravagum, M. Singirai.



buses showed the skill of the work-shop. The mechanics and other workers were busy with their work. There we saw all the modern equipment which take a prominent part in the construction of buses. All the sections of the work-shop are kept clean. The care and diligence which the workers had in their work appealed to us. After thanking the one who took us around, we started for the Thirumala Nayaka's Mahal.

Before entering into the Mahal we should know about Thirumala Nayaka. 'Thirumala Nayaka, a great monarch of great ability' reigned in Madurai in the 17th century. He was the king who had changed his capital from Trichinopoly to Madurai. 'His reign was rendered illustrious by works of magnificence, truly royal; among these are the Pagoda of Madurai, some public buildings and above all the king's palace the colossal proportions and wonderful boldness of which recall the ancient monuments of Thebes. 'He loved and protected the Christian religion,' Prof. Sathianathaier tells us about Thirumala Nayaka. 'The pagodas and gopurems, his choultry and palace are wonderful creations of artistic genius.'

The front view of the Mahal was something marvellous to look at. The ceilings, tombs and the pillars exhibited the interest of Thirumala Nayaka in constructing great buildings. In the Mahal we saw the places which were used by his Queens. From the top of the Mahal we had a fine view of the whole town. We admired the outstanding appearance of the palace. Some of us did valuable research here also!

The Meenakshi Temple, the Mahal, the Teppakulam and the Albert Bridge made Madurai, 'A paradise for historians.' Kalyana Mandapam, a beautiful and richly adorned hall and the Thousand Pillared Hall of the Meenakshi Temple are noted for their wealth and sculptures. The Temple consists of two shrines the Sundaraswar and the Meenakshi respectively. The Pudu mandapam in front of the Temple is a piece of Nayaka architecture. Under the Pandyas the town grew in wealth and cultivation of learning and has been called the 'Athens of Southern India.' Madurai is the mother of Art and Culture. The first great works in Tamil known as the 'Sangam Classics' were written by poets patronised by the kings of Madurai.

During this tour we enjoyed the loveliness of architecture, painting and sculpture. It will remain in our memories for ever.



India and Peaceful Co-existence

By P. L. LUKOSE, III B.A.

IN these days, when grave international problems are discussed by leaders of the 'committed' as well as the 'uncommitted' nations no other term has been used more loosely than "peaceful co-existence." It is the fifth, but foremost, principle of the well-known Panchsheel, first formulated on April 29, 1954, in the agreement between India and China on Tibet, and widely accepted by the Colombo and Bandung Conferences. What are the chances, today, for peaceful co-existence? Is it a far off ideal to be viewed in the horizon, or one of practical realisation?

The essence of peaceful co-existence is that States of different social structures can exist side by side in peace and concord and work for the common good. The doctrine signifies the settlement of all international disputes through peaceful means, such as negotiation, conciliation, arbitration or judicial settlement as well as other peaceful means. Peaceful co-existence denotes the repudiation of war as a means of solving all controversial issues, the eradication of any possibility of war from the face of the earth. It bestows upon all nations an obligation to refrain from acts or threats of aggression, or the use of force, against the territorial integrity and political independence of other States. It also implies non-interference in the internal affairs of other countries, and the maintenance of political and economic relations, despite the ideological differences, on a footing of complete equality and mutual benefit. Mr. Nehru has, time and again, hailed the concept of peaceful co-existence as a guarantee of international peace and amity, and at the same time a code of conduct for application to international problems. "If these principles are applied", reads the joint statement issued by the Prime Ministers of India and China on June 20, 1954, "not only between various countries, but also in international relations generally, they would form a solid foundation for peace and security and the fears and apprehensions that exist today will give place to a feeling of confidence." ['Panchsheel'—Govt. of India Publication p. 18].

The Communist Statesmen are the loudest in professions of peace and peaceful co-existence. Mr. Khrushchev has repeatedly claimed on several occasions that the Soviet Union has always been abiding by the principle of co-existence ever since her very inception in 1917, and has proclaimed peaceful co-existence as the basic principle of Russia's foreign policy. The Soviet First Deputy Premier Mr. Anastas Mikoyin declared in Oslo on the 29th of last June that "the U.S.S.R. and People's China firmly adhere to the doctrine of peaceful co-existence";

he blamed the United States 'for not pursuing such a peaceful policy.' [Hindu 30-6-'60. p. 7]. On the 30th of last September, speaking at a reception to 2000 foreign guests in connection with China's tenth National Day Celebrations in Peking, Premier Chou En-lai asserted that China had "persistently advocated peaceful co-existence" and stood for "the settlement of all disputes, especially with the neighbouring countries like India, without resorting to force". [Hindu 3-10-'60. p. 6]. These are but a few quotations out of thousands claiming Sino-Russian contributions to the promotion of peaceful co-existence. We are well accustomed to hearing from the Communist propaganda machine and from our Indian Communist leaders statements so characteristically absurd, so remarkably fantastic, and so flatly in contradiction with naked facts, that we need not be either astonished at these claims, or ashamed of the level of morality and honesty of the statesmen of today. We have only to think of the malicious distortions of the historical record of the Korean War, the Hungarian Revolution and the Tibetan massacre. Not only has Red China adhered unflinchingly to the means of peaceful co-existence by shooting down Indian soldiers and conquering 12,000 square miles of our territory, but she has also tried to blackmail India. Strange is practice of peaceful co-existence!

Two years ago, Nikita Khrushchev answered a question of Mr. Richard Nixon concerning free elections in Germany: "Your idea of free elections is quite different from ours." Had Pandit Nehru raised a question regarding China's violation of the principle of co-existence, Mao 'Bhai' and Chou 'Bhai' would have solemnly retorted: "Your idea of peaceful co-existence is quite different from ours." Words do not have the same meaning behind the Iron-Curtain; the present bourgeois dictionaries of ours are, therefore, no longer to be referred to!

The Govt. of India has been lulled by fair words, and it failed to make the proper connection between the philosophy of Communism and the foreign policy of China. If we judged China by its philosophy, Chinese foreign policy would never have deceived us. We should never forget that the Communist philosophy is intrinsically diabolical, and is built up on the subservience of all mankind to dictatorship. The foreign policy of China or of the Soviet Union is only a scheme, a strategy, a manoeuvre and an imposture. If Pandit Nehru a great democrat, a disciple of Gandhiji, and one who is totally ignorant of the ruthlessness of international Communism, expects the Red nations to abide by the five principles of peaceful co-existence, he is miserably mistaken.

Unlike any other people under the sun, peace is both a tactic and a goal for the Reds. Peace as a tactic comprises the use of non-violent and non-military methods in preparation for violent upheavals and the

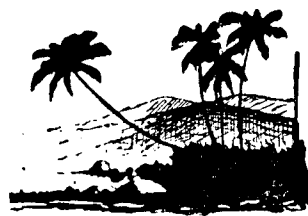
demoralization of the whole world. Peace as a goal means, for the Communists, the complete subjugation of all nations on this planet to Communist dictatorship. How can there be real peace for the Reds unless and until all religions, all moral principles, and the most sacred human values and rights are abolished, all private property destroyed, and all democratic institutions subjected to totalitarian dictatorship? The attachment of Sino-Soviet leaders to the principles of peaceful co-existence, and the Communist tactic of upholding and advocating peace inducing other nations to disarm are far from sincere, and are intended for foreign consumption. The peace that China wants is a piece of India, a piece of Nepal, and the whole of Tibet and Formosa.

It may be interesting to note some of the means adopted by India in her earnest desire to co-exist peacefully with Red China and the Soviet Union. Our honourable minister Mr. V. Krishna Menon has never spared an opportunity in the U.N. Assembly to attack the Western Powers, with all his might, with all his eloquence and with all his tactics for their imperialist, capitalist, monopolist and aggressive policies, as if they were about to invade India. But while turning towards the other Block, the world's biggest colonial power of today, that has swallowed up more than twelve countries since 1945, no such indignation can be discovered in our Defence Minister. The voice of a neutralist, who was fretting and fuming on the Indonesian and Algerian problems, who was shouting "sulphurous fire" when the Anglo-French troops landed in the Suez, was carefully silent, or at the most, surprisingly moderate when streams of innocent blood washed the Hungarian soil in 1956. The same great man advocated, in Parliament, a restrained and impassioned approach towards the Tibetan massacre. The Govt. of India very keen on imposing high tariffs on, or prohibiting, all foreign goods safely winked at the 14 lakhs of communist propaganda books in Hindi printed in, and imported from Soviet Russia in '57. Another unparalleled attempt to co-exist peacefully with China was to keep the Indian people and their Parliament in the dark about the Chinese incursions for five years—a denial of the sovereignty of the Indian people. Again, not only is the Govt. not anxious to drive out the enemies from our soil, but it is not yet prudent enough to consider China as an aggressor. [After the long-awaited Nehru-Chou talks in New Delhi last year, Premier Chou En-lai asserted in angry tones at a Press Conference in Calcutta that Nehru had never described China as an aggressor till he left Delhi. China, an aggressor or an invited guest?] Above all, the Govt. has not taken the least care to restrict the activities of a political party with its roots outside India, which has passed several unpatriotic resolutions supporting China and denouncing the territorial integrity of the country, a party whose members are roaming about in the border areas

carrying on a campaign against India, in addition to the spreading of antinational literature. These are but few examples of our earnest strivings for peaceful co-existence with Red China and Soviet Russia. All this curious means of co-existence, unexampled in the annals of history, remind us of a policy practised by Neville Chamberlain and advocated by some others like Bertrand Russel, before the last World War—a policy of "appeasement of Hitler".

It is to be remembered that we do not advocate war—neither cold war nor 'shooting war'. But defence against an utterly unjust and immoral aggression is far from an unholy and offensive war. The dog must be shown the cudgel when it grumbles; the cut-throat must be driven away with your strong fist when he tries to squeeze your neck. If somebody wrongfully occupies certain rooms of your well-furnished house and shows his teeth, there is no question of peaceful co-existence with him until the intruder is driven off. Peace is not to be bought by compromise with evil, but it is to be won by resistance to evil.

Although we do not criticise the policy of non-alignment root and branch, we should never like to be deceived by Pandit Nehru's great delusion about Sino-Soviet friendship for India, and the disastrous subservience of the country to international Communism through peaceful co-existence. In this nuclear age, when scientific progress has brought countries within easy reach of mutual annihilation and the extinction of the species as a whole, peaceful co-existence is, no doubt, an ideal to be hoped for. But in a matter of life and death, when the safety of the country is at stake, are we to be guided by mere slogans of peace, utopian ideals and byzantine dogmatisms, rather than by grim truths, bare facts, and hard lessons of history? What are our peaceful motives worth, if they have induced our good old neighbour to annex 12,000 square miles of our territory? We are at a loss to make out the wisdom of a policy which has jeopardised the integrity of the country—a policy the result of which has condemned itself.



The Social Service Study Tour

By TAN BAN TECK, I B.Sc.

THE Institute of Social Service arranged during the September holidays a study tour to Madras and Hyderabad. On the 14th September 1960 a party consisting of Rev. Fr. Adisayam, S.J., Mr. A. Irudayanathan, M.A., Mr. R. Sebastian, B.Sc., 24 present students and a few old boys of the Institute, boarded the Tuticorin Express at about 9 p.m. After a very comfortable journey we reached Madras the following morning and were taken by the Loyola College bus to the Cricket Pavilion of that college. After our toilet and breakfast we started our visitings.

First we went to the Home for the Aged, conducted by the Little Sisters of the Poor. Here we saw many old people spending happily the evening of their life and quietly preparing for their Home-going. A sister took us round and we saw the Chapel, a beautiful structure inspiring piety and devotion, the Kitchen which was scrupulously clean, the dining hall, the dormitory, the linen room, the garden, all proclaiming tranquillity and peace which could also be seen in the face of every one of the 200 and more inmates. All this was due to the charitable and devoted service rendered smilingly by the humble little Sisters. The Home for the Aged left a pleasing and unforgettable impression on every one of us.

The next place we visited was the Balavihar. Here children who are mentally handicapped are taken care of. The Matron took us round the whole place. First we went to the class rooms where we saw boys learning how to read and write. Boys with undeveloped minds had great difficulty in writing and pronouncing even simple words. They had card-board pictures of fruits and animals. They were taught how to identify them but they could hardly do it. The teachers there were doing their work with admirable patience.

After lunch and some rest we visited Ashok Vihar a Health-cum-Recreation Centre conducted by the Madras Corporation just behind the Moore Market. Dr. Sambandam, who is in charge of the place, gave us a very interesting orientation talk about the activities of this centre. He told us that this centre was started to improve the health of the slum dwellers living in the vicinity. Each family has to pay only one anna per month as a token subscription and all the members are entitled to make full use of the facilities provided there. For example they can play indoor or outdoor games, they can enjoy the film shows provided there, they can have their medical check up periodically; they have the

full health history of each person recorded in an identity card kept for that purpose by the doctor in charge. Preventive inoculation against epidemics like small-pox and cholera is given with the result that there is at present not a single case of epidemic among the members. The dispensary is open to all members free of cost and maternity help is also given freely. Working mothers can leave their children in the creche where they are taken care of from morning 8 till 5 in the evening. Destitute women are also given some training in tailoring and other crafts. In short Ashok Vihar is a fine example of caring for the poor in diverse ways and I think that such institutions must multiply in order to bring about a healthy India.

On the 16th September we visited the Y.M.C.A. Boys' Town, which is very near the Fort Station. This institution is meant to rehabilitate street urchins. At the time of our visit, there were 125 inmates studying in an elementary school in the premises and also undergoing training in various crafts like carpentry, tailoring and rattan work. The speciality of the institution is that boys are kept there till they are helped to get a job. This is a very good institution which requires considerable development by way of building, play-fields and other amenities.

From the Y.M.C.A. Boys' Town we reached the Central Station to board the Grand Trunk Express for Hyderabad. Our journey was long but we enjoyed every part of it. When we arrived at Secunderabad station, Mr. A. K. Antony, M.A., LL.B. an old student of Loyola College Madras and a great friend of our Director received us and made all the arrangements for our transport to All Saints' High School where we had our lodging for the duration of our stay in Hyderabad. We are very grateful to Mr. Antony for his kind help throughout our stay in Hyderabad. Our thanks are due to Rev. Br. John of the Sacred Heart, the Principal, for giving us very fine accommodation and also for arranging a bus for our use at a moderate rate.

After breakfast at the Taj Mahal Hotel we visited the Osmania University, established in 1918 as a teaching and affiliating university with Urdu as the medium of instruction. Later on English became the medium and today it has 6 university colleges namely, Arts College, Science College, College of Agriculture, College of Education, Veterinary College and Engineering College. We visited the Arts College building which is a picturesque three-storeyed massive structure of granite and synthetic stone in the Indo-saracenic style with a main and subsidiary domes. Its entrance hall has flooring of polished red stone and facing it there is a huge stained glass window bearing the monogram of the university. It has a fine library containing book-gifts from China and Iran.



At the Home for the Aged, Madras

the Old



At the Bala Vihar, Madras

and the Young



At the Y.M.C.A. Boy's Town, Madras

and the learned



At the Osmania University, Hyderabad



On the Job!

S.



Don't be squeamish! War on filth!

S.

CAMP



Questioning & Survey



The Collector cuts his way to the new road!



How does the new road feel?



Summing up and congratulations!



The Collector's goodbye after inspection



Road completed! Now back to College!

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We next visited the Char Minar, a magnificent square edifice built of plaster and stone in the very heart of the town. Its main building consists of four arches measuring 24 by 30 feet and four minarets each rising to a height of 160 feet. A stair-case leads to the top of the minaret and we climbed it. From the top we could have a beautiful view of the town. Close to Char Minar is Maaka Masjid, a fine building, begun by Mohomed Qutubshah VI and completed by Emperor Aurangzeb to whom it owes its present name. The main hall is 225 ft. in length 180 ft. in breadth and 75 ft. in height. More than a thousand persons can be seated at a time in this huge hall. A corner of the courtyard contains the graves of the Asif Jahi kings except the first Asif Jah.

In the afternoon we visited the Golconda Fort, 5 miles from Charminar. This fort was first built in the 12th century by Raja Pratap Rudra Dev I, one of the Kakatiya Kings of Warangal at the suggestion of a shepherd and was called Golconda, Golla meaning shepherd and Konda meaning hill. Raja Krishna Dev of Warangal handed over this fort in 1363 to Mohammad Shah I of the Bahmani dynasty. In 1518 Sultan Quli, the governor of Telingana declared his independence, made Golconda his capital and started the Kutubshahi dynasty which lasted till 1687 when Aurangzeb invaded Golconda for the second time and destroyed the fort. The elevation of the fort is 400 ft. and the circumference of the fort wall is 4 miles. Today we see only the ruins of the royal palace, mosque orchards, gunpowder magazines, Madonna temple etc. When we arrived at the Fort there came a heavy down pour of rain. We took shelter and after the rain had stopped we climbed the fort. From the top we had a beautiful view of the entire landscape. We also saw some of the tombs of the Khutubshahi rulers. We were told that Golconda was once famous for its diamond mines and the world famous Kohinoor came from one of these mines.

After leaving Golconda we proceeded to Osman Sagar a huge reservoir built by the construction of a dam across the river Musi which was causing enormous damage every year when its water overflowed into the town during the rainy season. The last king of Hyderabad, Meer Osman Ali Khan got the famous engineer-statesman Sir Visweraaya to build this reservoir to serve as a flood protection measure as well as a source of water supply to the city. This reservoir is 12 miles away from Hyderabad and covers an area of 18 sq. miles. There are two handsome parks which are ideal spots for picnics. There are a guest house and a rest house for state guests and visitors respectively. Osman Sagar is a tourist attraction which no one should miss. From Osman Sagar we drove back to Hyderabad passing rapidly over Himayat Sagar and Rajendra Nagar. We halted for a while to see the Training Centre for Block Development Officers but unfortunately we

arrived to late to see anything worthwhile. We reached Hyderabad late in the evening.

On the 18th September we visited the Victoria Memorial Home. There is an orphanage for boys and girls. There are about 170 boys and 75 girls ranging from one to 18 years of age. Infants of both sexes are placed in a common nursery while the boys and girls are separated though they meet in the school for study. Craft training is different for boys and girls. The work performed by the inmates is of a very high order and the articles made by them fetch very high prices. The building of the Home is a palace. We were told that the Nizam built it for his own use but owing to some superstitious fear it was never occupied and hence it was handed over for charitable purposes to house this orphanage. The poor orphans are lucky in getting such a fine building but we feel that the boys and girls should not be housed in the same building.

We next proceeded to pay a hurried visit to the Citizens' Home which is in fact a home for destitute women and children. We saw 17 children and 70 women getting some training in crafts. Those who can study are sent to the neighbouring schools. The women are kept here only for one year during which period they are expected to learn enough to be able to earn their livelihood. Those in charge of the home were not in a position to say what happened to the women after leaving the home. It is necessary that after-care methods should also be adopted as part of the activity of this home.

In the afternoon we were taken to St. Mark's Boys' Town, a fine institution conducted by the Montfort Brothers. Here boys are given the ordinary schooling and training in crafts like carpentry, printing etc. and at the same time they are trained to act in a group. Boys are divided into a number of groups and each group is under a group leader. Every month the group is changed and sometimes the leader is also changed. Each group is told to report any defect found in any one and the group that reports will be awarded marks and the group that is guilty will have their marks deducted. The marks of the groups are summed up monthly and the group that gets the highest marks will be rewarded with a picnic or a filmshow. The group that has no defect will also be similarly rewarded. Thus an incentive is given to good behaviour and the problem of discipline is solved most efficaciously.

When we left the Boys' Town it was raining and hence we decided to get into the canteen in the Public Park for our tea as well as for shelter. After tea we had a good view of the Public park which has a small zoo. There are a few fine buildings like the Legislative Assembly Hall, The Hyderabad Museum, the Ajanta Pavilion, the Jubilee

Hall and the Health Museum. There are a number of small lakes and parks for people to have some relaxation. We went to the Health Museum, the best of its kind in India. Many vivid pictures of diverse diseases are shown here. There are also wax models which are life like. Thus the causes of diseases and the ways of treating them are shown in an impressive manner.

On the last day of our stay in Hyderabad we had the pleasure of spending 3 hours from 10 a.m. to 1 p.m. going through the various halls of the Salar Jung Museum, one of the finest museums in the world. We went to the children's section first and then to the main museum, which has nearly 80 rooms containing a vast collection of art treasures of rare and exquisite workmanship. We saw pictures of needle work which looked like real photographs. We saw very fine specimens of Mosaic art from Italy and also exhibits of very great historical value like the swords of the Moghul rulers, the turban of Tippu, the dressing table of Marie-Antoinette etc. All the specimens are the collection of one man, Salar Jung III, who spent more than 30 years on this labour of love. In fact Salar Jung museum is a 'must' for all visitors to the city. Well pleased with our visit to Salar Jung Museum and our tour to Hyderabad we took leave of our host, Br. John of the Sacred Heart and our friend philosopher and guide, Mr. Antony, and boarded our train for Madras by 4 p.m.

On the 20th September we reached Madras and took rest for the rest of the day. On the 21st we paid a visit to the Reception Home for the Juvenile delinquents. Here the inmates are taught reading and writing, some gardening and spinning. They are given some physical exercises also. From the Reception Home we went to Thondiarpet to see what the Service International was doing for the pavement dwellers. It was raining very heavily and so we hurried back to Loyola College Hostel. In the afternoon we paid a visit to the Prasad Press and the Vauhni Studio. After supper we bade farewell to the Loyola College authorities and boarded the Tuticorin Express for our journey back to Trichy. In fine, we learnt a lot during our study tour which will ever be remembered as a great landmark in our training in the Institute of Social Service.

Nuclear Reactor

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Introduction

THE basic experimental discovery of the release of energy by the splitting of nuclei—the phenomenon called nuclear fission—was made in 1939. The advent of the atomic age was dramatically revealed to the world by the explosion of the first two atom bombs over Hiroshima and Nagasaki in August 1945. In December 1945, Fermi set up a huge nuclear reactor in Canada; and from that time onwards a number of private research institutions and universities have been planning, building and actually operating various types of nuclear reactors. At the Geneva Conference on the peaceful uses of atomic energy Dr. Homi J. Bhaba said, "For the full industrialisation of the under-developed areas, for the continuation of our civilisation and its further development; atomic energy is not merely an aid; it is an absolute necessity." A study of the theories of nuclear reactors, their uses in a variety of fields and the safety problems involved in them etc. are certainly interesting.

1. Basic Principles

To understand the nature and characteristics of the reactions inside a reactor it is desirable to review briefly some of the fundamental aspects of nuclear structure and nuclear energy.

Nuclear Reactions :—

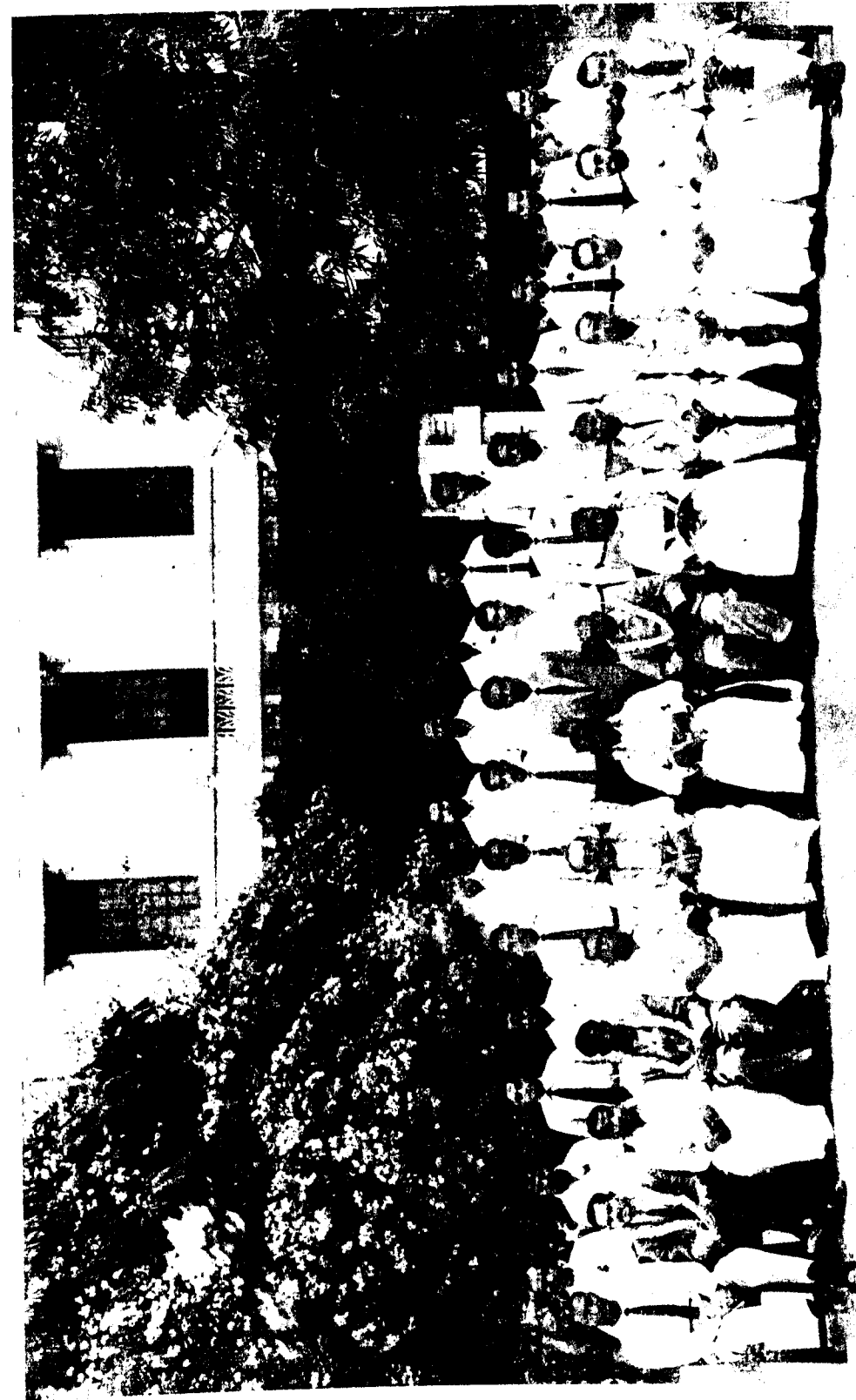
Atomic nuclei can be made to react with fundamental particles of various types like protons, deuterons, alpha particles, neutrons, electrons and even with high energy electromagnetic rays like gamma radiation.

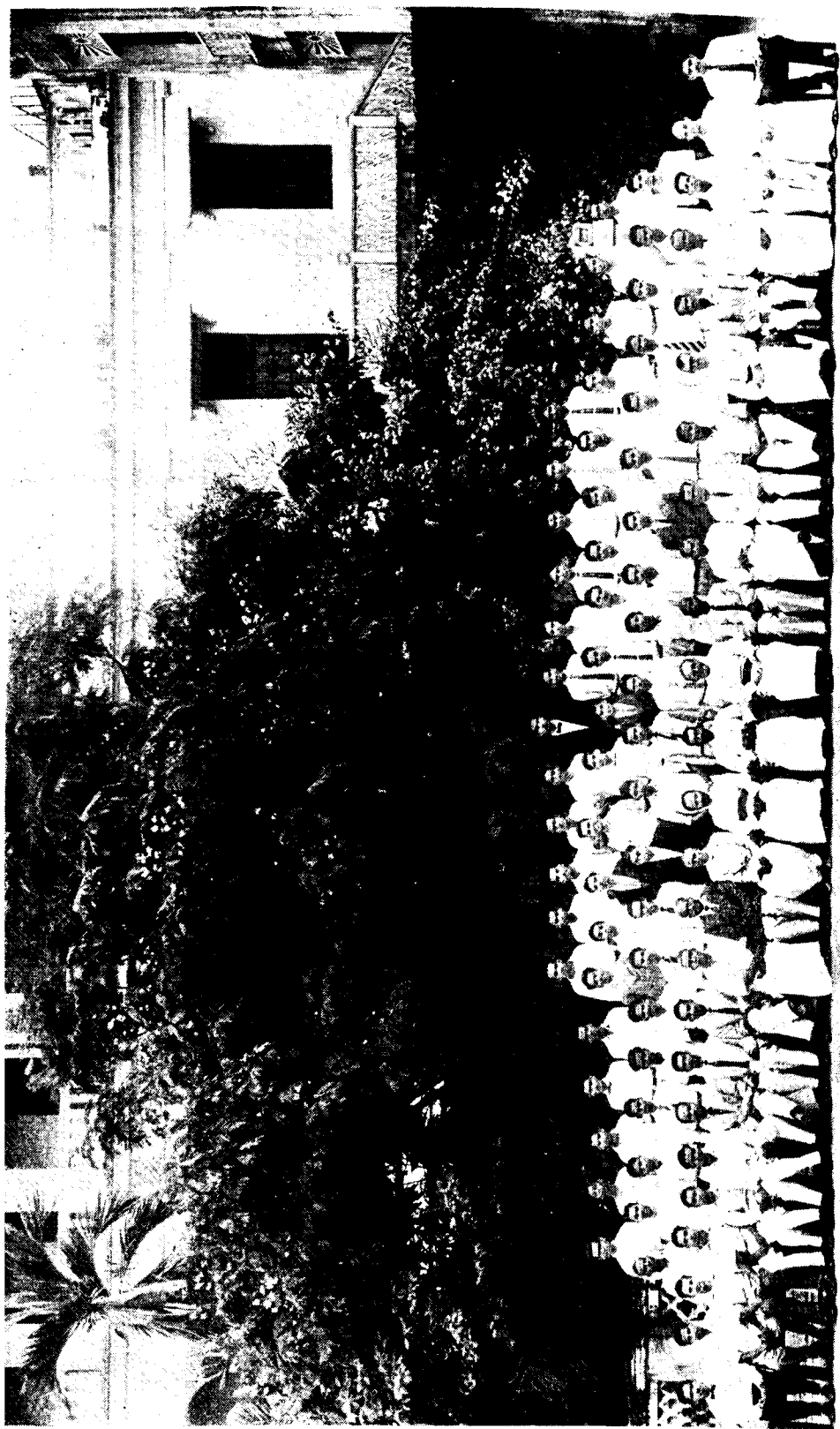
A nuclear reaction is considered to occur in two stages. First, the incident particle is absorbed by the target nucleus to form a compound nucleus; then after the lapse of a short time, the latter disintegrates expelling a particle and forming another nucleus, called the residual nucleus or "recoil nucleus". The two stages are as follows:

1. Target nucleus + Incident particle $\rightarrow$ Compound nucleus.
2. Compound nucleus $\rightarrow$ Recoil nucleus + Ejected particle.

Production and Reactions of Neutrons :—

In a reactor, a nucleus of the fuel material absorbs a neutron and a new compound nucleus is formed. Since this compound nucleus is very unstable, it suddenly breaks up into two, more or less equal parts, releasing a relatively large amount of energy at the same time. So neutrons are very essential for the reactions to take place inside a reactor.





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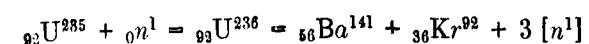
NUCLEAR REACTOR

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Neutrons can be produced as a result of the interaction of alpha particles, emitted by radioactive materials (radium, polonium etc.) with the light elements like beryllium, boron and lithium. In the U. S. Atomic Energy Commission they have arranged a rod of antimony containing the radioactive Sb^{124} isotope (a very good alpha emitter), surrounded by a beryllium metal cup. The system emits neutrons of energy nearly equal to 0.03 Mev, at the rate of 8 million per second. The Sb^{124} has a half-life of 60 days and when the activity has decayed to such an extent that the neutron source has become appreciably weakened, it can be regenerated by exposure of the antimony rod to neutrons in a nuclear reactor. Neutrons which have the same average kinetic energy as the atoms or molecules, of the medium in which it is undergoing elastic scattering are called "thermal neutrons". The process of reducing the energy of a neutron to the thermal region is known as "thermalization". Only the slow neutrons play a significant part in most of the nuclear reactors.

The Fission Process:—

In this process a nucleus absorbs a neutron and the resulting compound nucleus is so unstable that it immediately breaks up into two more or less equal parts. The process is associated with the liberation of relatively large amounts of energy. The isotope of U^{235} is fissionable both with fast and slow neutrons, whereas U^{238} is fissionable only with fast neutrons. Fermi has shown that the target nuclei have greater chance of absorbing the incident particles, only when the latter pass through the target nuclei very slowly. Otherwise, if the velocity of the incident particles is very high, they very easily escape from the target nuclei and so slow neutrons produce fission far more efficiently than fast neutrons in U^{235} . The fission reaction is as follows.



It is found that the mass of the products is less than the mass of U^{236} . This deficiency in mass has been converted into energy during the fission process. According to Einstein's mass-energy relation this energy $E = mc^2$ where 'c' is the velocity of light (3×10^{10} cms/sec) and 'm' is the deficiency in mass. If for example 'm' is taken to be 1 pound—incidentally it makes no difference what material is considered—then the energy resulting from its conversion would be 11 kilowatt hours. It is hard to visualize this amount of energy, but as an aid it may roughly be taken as the amount of electrical energy used by a city of 10,000 inhabitants in one complete year. One pound of material on disappearance gives the same amount of energy that is obtained from the burning of 1,500,000 tons of coal. Thus the amount of energy released in the fission process is enormous.

Whenever the mass of a nucleus exceeds that of the fragments into which it can be divided, the former tends to become unstable with respect to the latter, since the process of subdivision is accompanied by a loss of

mass and consequent liberation of energy. This condition applies to all elements of mass number exceeding about 100 and hence for such elements spontaneous fission is theoretically possible. The reason why it is not observed is that the nucleus must acquire a certain "critical energy" before it can break up.

Chain Reaction :—

At least two neutrons are released in each act of fission and these neutrons are capable of inducing the fission of other nuclei. Hence the process can be repeated a large number of times and thus a self-supporting chain reaction can be brought about.

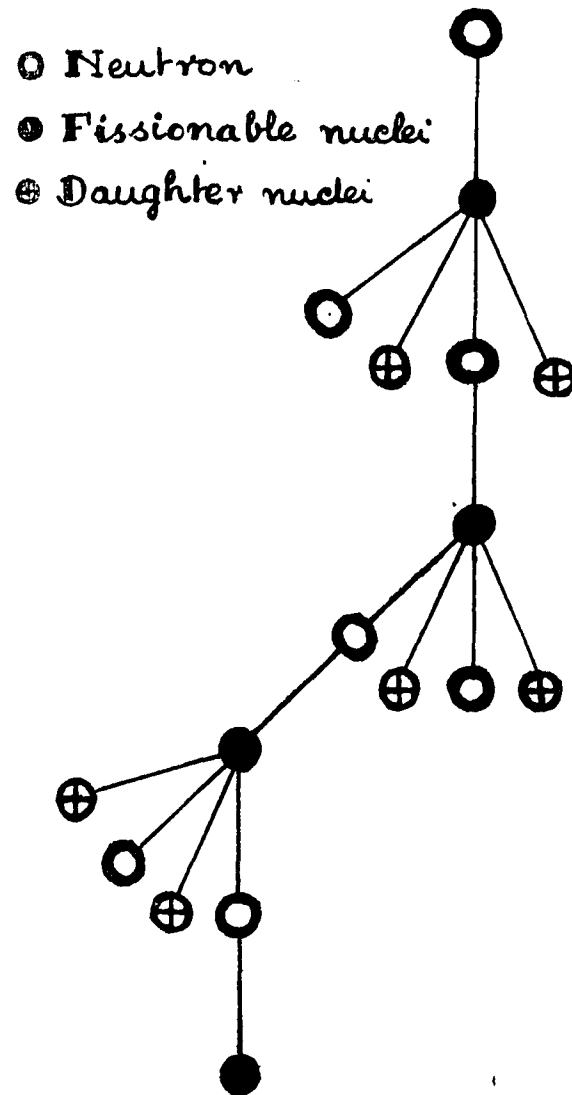


Fig. 1:—Chain reaction with a multiplication factor of 1; one of the neutrons emitted from every fission being employed for further fission.

FIG. 1

We have seen that an enormous amount of energy is released at every stage of nuclear fission. A high output is thus obtained without

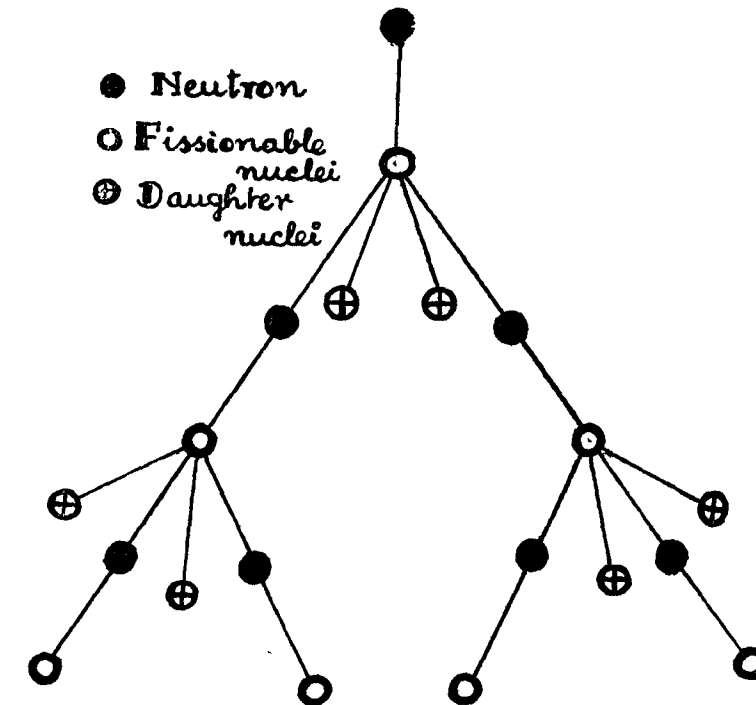


Fig. 2:—Chain reaction with a multiplication factor of 2; two of the neutrons released from every fission being employed for further fission.

FIG. 2

loss of any appreciable quantity of energy. It has been calculated that the fission of one ton of uranium releases energy equivalent to the combustion of three million tons of coal. If this energy is released instantaneously we have the atom bomb. When fission is controlled for peaceful uses of atomic energy we have the nuclear reactor or nuclear pile. In a reactor, if the multiplying system of fuel and moderator is in a steady state i.e. the time rate of change of the neutron density is zero, then a self-sustaining chain reaction must be proceeding. The reactor is then said to have become "critical".

Where did these Reactions Lead to?

After the discovery of the fission process Neils Bohr went to America, when the American laboratories were buzzing with intensive experiments on uranium fission. How these researches developed and how they led to the building up of the first nuclear reactor, is a thrilling story. Immediately after the arrival of Bohr in U.S.A. a group of scientists like Enrico Fermi tried to arrange a "system" which should contain all the aforesaid materials and devices in order to keep up a self-sustained chain reaction. Such a system is called an atomic or nuclear reactor. A pile

was built at the University of Chicago under Fermi's guidance. When it was tested on 2nd, December, 1942 the reaction sustained itself. In fact the reaction proceeded at a faster rate than anticipated.

This was a land-mark in the history of nuclear science. For the first time, a self-sustained chain reaction had been initiated and an atomic weapon was within the range of practical possibility. The pile, the world's first atomic reactor was successfully operated for half an hour and then the chain reaction was brought to an end by the insertion of the control rods. The event was of course a top secret. But now within a short interval of nearly fifteen years the theory and construction of nuclear reactors are widely understood.

2. Parts of a Reactor

Let us now consider the various devices for the controlled chain reaction, that are arranged in a nuclear reactor. The target elements used in a reactor are called the fuel elements. Moreover the reactions have better chances of taking place only when the fast neutrons are slowed down. The speed of the fast neutrons is reduced using 'moderators' in a reactor. Thus a reactor consists essentially of the materials such as fuel, moderators, reactor-control devices, coolant arrangements, reflectors etc. These are arranged suitably inside the reactor which should have a

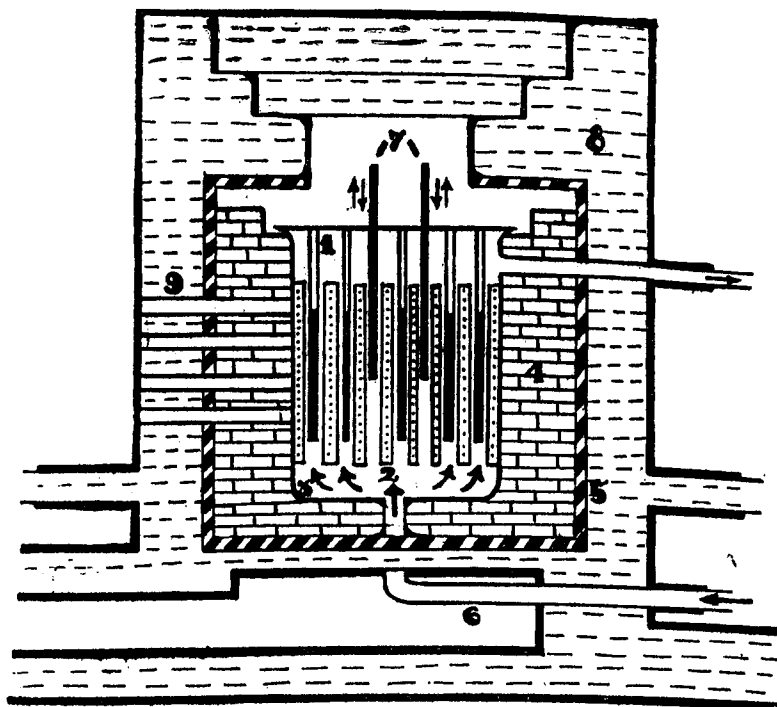


FIG. 3.—Schematic diagram of a Slow Reactor.

Fig.—Core contains uranium rods 1 and moderator 2; it is assembled in a metal tank 3; reflector 4 surrounds core. Core and reflector are enclosed in vessel 5; Cooling system consists of pipes through which coolant 6 is pumped. Adjustment system contains control rods 7; rod driving mechanisms and instruments for neutron density measurements are not shown. Protective shield 8 surrounds the whole reactor. Shield contains experimental channels 9 that reach core. They can be used for irradiating various materials

critical size for the following reasons. The escape of neutrons from a reactor occurs at the external surface of the reactor. So to minimise the loss of neutrons, the external surface area should be as small as possible. But the volume should be maximum for that given area, since the number of neutrons produced depends on the volume. A reactor is said to have a critical size when its area to volume ratio is least.

Fuel :—

The fuel used in a reactor is natural uranium or some other similar material like thorium. The larger the mass of the fuel, the larger is the number of fissions caused. The mass of the fuel can be suitably arranged in order to have the multiplication factor ≥ 1 . If the multiplication factor is equal to one, then a self-sufficient chain reaction at a steady rate takes place. If the mass is larger, the multiplication factor rises resulting in a progressively increasing rate of reactions. If it is smaller, the rate goes on dwindling causing the reaction to stop eventually. Fuel is distributed either in lumps in a lattice form in the moderator material or may be homogeneously dispersed in the moderator. A reactor where the nuclear fuel and the moderator represent a uniform mixture, for example an aqueous solution of a uranium salt, is called a homogeneous reactor (fig 4). A reactor where separate fuel slugs or rods are inserted in the moderator is called a heterogeneous reactor, (fig. 5).

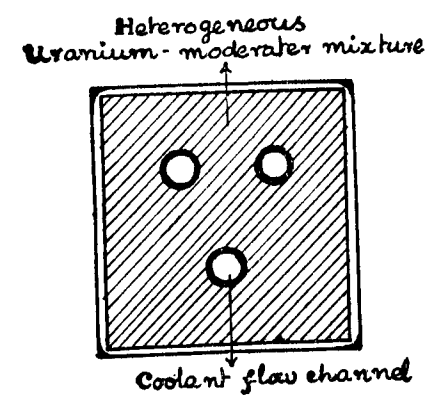


FIG. 4
Cross section of a homogeneous reactor core

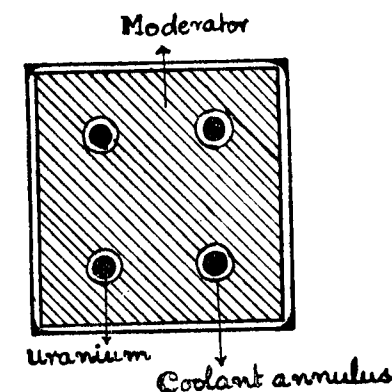


FIG. 5
Cross section of a heterogeneous reactor core.

In the reactors the energy is normally released in the form of heat. So at high temperatures reactor fuel elements made of solid uranium

change in size and shape resulting in distortions which cannot be tolerated. Attempts are therefore made to develop liquid fuels either in the form of uranium alloys or mixed salts. The problem of pumping liquid metals has been overcome by using electromagnetic pumps.

Moderators :—

The velocities of neutrons released during fission are usually fast. But only slow neutrons are found to be most efficient in causing fission. Hence the fission neutrons should be slowed down before they are absorbed by the fuel. This is achieved by allowing them to collide against the nuclei of light elements like hydrogen, beryllium or carbon deliberately introduced into a reactor to serve as a moderator of the energy of the neutrons generated in the fission.

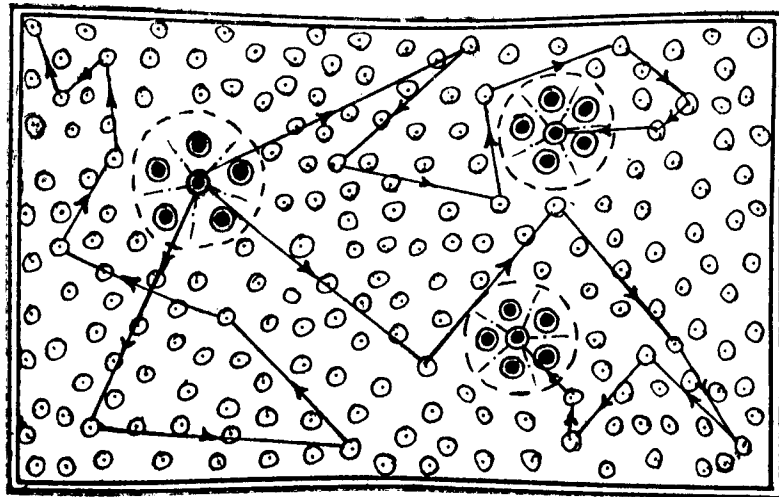


FIG. 6

A schematic presentation of neutron chains in a pile is shown in fig. 6. Smaller nuclei are those of the moderator (carbon) whereas the clusters of larger ones represent the grains of uranium embedded in the substance of the moderator. Three neutrons ejected in the fission of U^{235} nucleus in one of the grains (on the left) are gradually slowed down by collisions with the atoms of the moderator, and their free path between collisions gradually shortens. When they finally get into some other uranium grain their chances to produce fission are considerably improved. Two such collisions which are likely to lead to immediate fission are shown in the picture. The moderators must not absorb neutrons to any great extent. It is found that heavy water (D_2O) is an excellent moderator and so in other countries they use mainly heavy water. Since we have to import heavy water from abroad at great cost, our atomic reactor plants use ordinary water, beryllium, carbon etc. which are, of course, less efficient.

Reactor Controls :—

The adjustment of the multiplication of neutrons in a thermal reactor is achieved by the insertion of "control rods" of cadmium or boron steel. In order to shut down the reactor, the control rods are inserted to an extent that permits them to absorb additional neutrons. The system now loses neutrons faster than they are formed by fission; the chain reaction slowly dies out. Thus the control rods are of vital importance in the start-up, shut-down and adjustment of the reactions in the pile.

Coolant Arrangement :—

Heat removal forms a major programme in the development of power from a reactor. In general a fluid (coolant) is circulated through the reactor. In the Calder Hall power-reactor in the U. K. a gaseous coolant (CO_2) has been employed, while in the Shipping port power reactor in the U.S.A. the coolant is pressurized water at an operating pressure of 2000 pounds per square inch absolute, the surface temperature of the fuel elements being $636^\circ F$. Helium is very good as a coolant but it is costly. Hence CO_2 is used as a compromise in the Calder Hall reactor. Hydrogen would be the best so far as heat transfer is concerned; but there are explosion hazards involved in its use. Air is not very satisfactory as a coolant though it has been used in some reactors not meant for power production. Sodium or an alloy of sodium and potassium can be used as a coolant. A power reactor using such a coolant known as the "Sodium reactor experiment" (S. R. E.) has been built in the U. S. A. Use of gas or water as a coolant requires an application of high pressure and hence the whole reactor system has to be enclosed in a huge pressure vessel. The Calder Hall power reactor and the Shipping port power reactor are enclosed in huge pressure tanks.

Reflectors :—

The critical mass of the reactor can be decreased by surrounding the core with a scattering material e.g. graphite, beryllium etc. This acts as a reflector which reduces neutron leakage from the reactor core. Appreciable savings in the quantity of the fissionable material required are made by the use of a reflector.

Safety Problems :—

During fissioning of the fuel, the fragments which are produced are highly radio-active. The neutrons themselves are a kind of penetrating nuclear radiation with harmful biological effects. The fuel itself is radio-active. All these sources of intense radiations are not only biologically harmful but also cause radiation damage to the reactor materials. This makes the handling of the reactor materials extremely difficult. The replacements of parts including the fuel has to be done by remote control methods. Also the reactor must be properly shielded with several feet of thick concrete walls for safety, against exposure to radiations.

At times a reactor may go out of control. Reactors are designed to have a negative temperature coefficient i.e. as the temperature increases they tend to shut themselves down. A local rise in temperature might lead to damage to the reactor, and possibly to the escape of harmful radioactive materials. In order to reduce the chance of this happening, numerous automatic safety devices are included in the reactor design.

Information as regards the sudden increase in power level, neutron flux or temperature is received by sensitive instruments suitably located inside the reactor. The electronic pulse technique is an inevitable part of the detecting and measuring systems for nuclear radiations inside the reactor.

3. Types of Reactors

Reactors can be mainly classified in two ways, namely Research reactors and Power reactors. Research reactors are used to supply neutrons which can be used for research purposes. But reactors capable of producing useful power output are known as power reactors. We have seen that the fission process is associated with the liberation of enormous amount of energy. The energy is normally released in the form of heat. The coolant material in the reactor now removes this heat and high pressure steam is generated utilising this heat energy. The steam then drives a turbine which in turn drives an electrical generator. A schematic diagram of, how electric power is generated from a power reactor, is shown below.

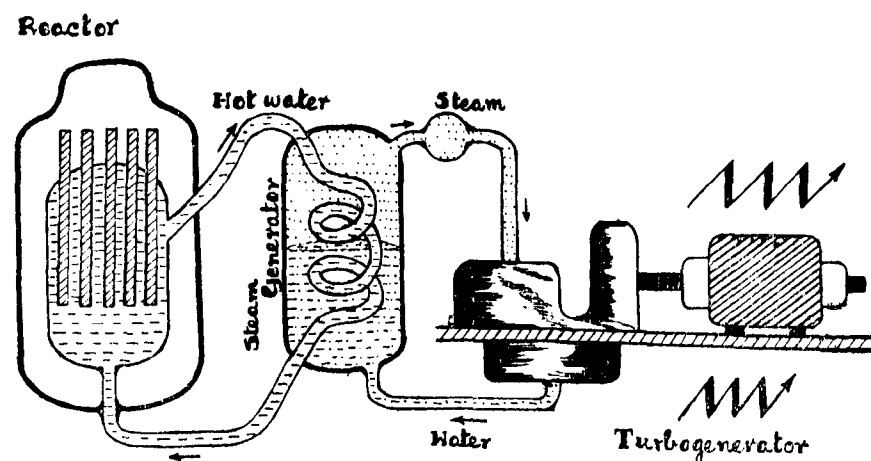


FIG. 7

So, we are already having turbines run by nuclear energy. Electric power is produced by nuclear energy. It appears, we will be having the atomic driven ships, cars, trains and airplanes in the foreseeable future.

4. Uses of Nuclear Reactors

The story of the development of nuclear energy is the great story of our time—indeed it is one of the great stories of all history. Because this giant energy was first used for destruction, many view it only with horror. Though it may destroy the lives of millions, its potentialities for evil are overshadowed by those for good. A study of the uses of research and power reactors, in a variety of fields, will be interesting.

Power production:—

Heat energy in the reactor is ultimately used for producing electrical energy as shown in fig. 7.

Uses of Pile Neutrons:—

(a) *Crystal Structure*:—Since the neutron has no electric charge it can approach and enter into any matter very easily and so the geometric arrangements of atoms in crystals are studied.

(b) *In Medicine*:—Neutron beams can be used for the treatment of brain cancers.

A boron solution is injected into the blood of the patient and deposits quickly in the cancerous tissues of the patient. The cancerous part is treated with neutron beam. The neutrons disintegrate the boron nuclei which are plentiful in the cancer tissue, and the alpha rays so produced destroy the cancer cells with distinctly less harm to healthy tissues.

Uses of Radioisotopes:—

In reactors tremendous amounts of useful radioisotopes are produced as by-products. A radioactive element, even though it is present inside a solid object, makes its presence known because the penetrating radiations emitted by it can be detected outside the object with the help of nuclear counters. So radioisotopes can be used in extremely small amounts, as 'tracers' to investigate the structure and the behaviour of matter in physical, chemical, biological and industrial processes.

(a) *In Agriculture*:—The life processes in plants—how plants grow, make food by absorption of energy from sunshine etc. can be very easily studied by the use of tracers.

(b) *In Biology*:—The life processes in animals and men (either healthy or diseased) such as the normal operation of tissues, blood circulation, gland functions etc., can be well understood by making use of the tracers.

(c) *In Industry*:—Tracers are used to study the wear of tools, gears and all moving parts in industrial processes. They can also be used to give full information about the processes that are taking place inside a machine, when it is working. According to a recent survey of the A.E.C. of the U.S.A. radioisotopes are effecting industrial savings of about one-half billion dollars annually.

(d) *In Medicine*:—Radioisotopes are used for the treatment of many diseases. Radioactive iodine is used for the treatment of thyroid gland. Radioactive phosphorous is used in the treatment of cancer.

Fig. 8 gives an idea of how radiocobalt can be used for the irradiation of cancer with minimum harm to the surrounding healthy tissue.

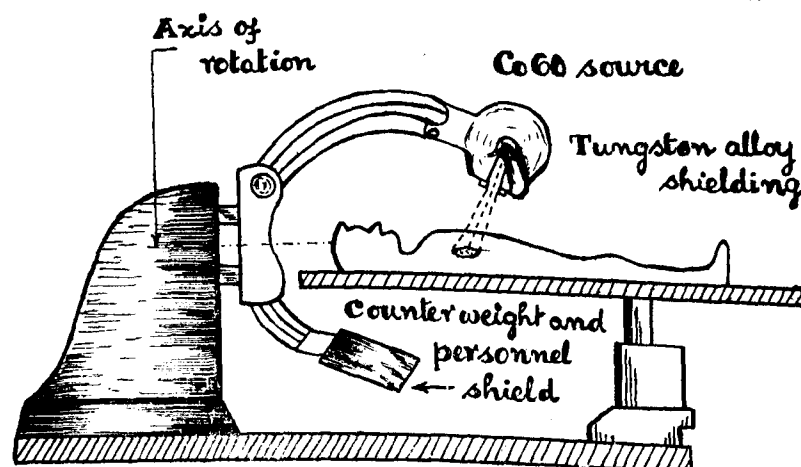


FIG. 8

(e) *Sterilization of Food*:—Experiments, have shown that food can be sterilized, primarily by means of gamma radiation, without producing radioactivity in the food itself. And the gamma radiations can be produced in a nuclear reactor in several ways. It has been announced that a reactor will be designed and built for the U. S. Army by the Kaiser Company at California, in order to sterilize the perishable food. More "Sterilization Reactors" will be constructed in the near future.

5. Nuclear Reactors in India

Of India's total output of power, nearly 60% is now contributed by coal, 32% by water resources and 8% by oil. Statisticians have shown that power generation from coal cannot last more than 200 years; some have even predicted an end of coal resources in 100 years. At any rate in about 100 years the conventional sources of energy will be severely restricted. We use a vast amount of coal in a number of thermal stations all over India for the generation of electricity. Wherefrom can we get power then? The nuclear reactors give us the answer!! Nuclear power stations can be installed and will slowly replace the existing thermal stations. Dr. Bhabha has said that even at the present stage of India's development atomic power can be produced at a competitive rate. Mr. Amalendu Das Gupta, a leading scientist in the International Atomic Energy Agency in Vienna urges the importance of setting up one or two power reactors in India for the following reasons.

India has vast deposits of thorium; the uranium reserves though smaller, are also extremely valuable. According to the figures presented at the Geneva Conference of 1955 by Dr. Bhabha and Dr. D. N. Wadia, the known and economically recoverable reserves of uranium were estimated at nearly 15,000 tons. As for thorium, it was then estimated that the known deposits contained 1,50,000 to 1,80,000 tons of thorium in readily extractable form. These deposits alone are equivalent in energy to 600 thousand-million tons of coal.

In the Ranchi Plateau there is a vast deposit which possesses 10,000 tons of uranium oxide and 300,000 tons of thorium oxide. One of the richest deposits of thorium in the world is in the Travancore Cochin coast.

The thorium compounds available in the Kerala state are properly treated at the plant at the Atomic Energy Establishment, Trombay, which produces thorium nitrate. For producing pure uranium metal from uranium compound a special plant is being set up at this establishment.

India is now getting heavy-water, the best moderator, from abroad. The Bhakra Nangal Project is expected to produce 10 to 20 tons of heavy-water annually. Beryllium oxide is also a good moderator. A large pilot project for the production of beryllium oxide is being designed in our country.

India has a bright scientific background and has already gained the basic technical experience for handling nuclear reactors. Our first reactor "Apsara", which was designed and built entirely by Indian engineers and scientists, went critical in August, 1956. Asia's largest, ten-crore "Canada-India" reactor which was built under the Colombo Plan went critical on 10th July, 1960. Neither of these is meant for generating power, but the experience we are gaining now will greatly help us in the building and operation of atomic power stations. Research and development works in the field of atomic energy during the third plan period include the design of a prototype power reactor "Zerlina," with an output of 15 M. W. of electricity. The construction of this reactor has been completed only very recently, and it reached criticality on 14th January 1961.

It is expected to set up one power station in India in 1962. Engineers and Scientists after long deliberation have selected Tarapore, in Gujarat state, for its location. It has been announced very recently, that preliminary investigations will be started for the setting up of an Atomic Power Station in Madras State under the third plan.

We are glad to note that in the first "World Agricultural Fair" recently held at Delhi, Indian scientists successfully operated the American Reactor 'TRIGA' which had been set up in the American Pavilion.

Conclusion

It is evident that in the present atomic age, no cultured person can afford to plead ignorance of the general nature of the tremendous advances which Science has made in exploiting the constructive potentiality of the Mighty Atom. Though the theories and constructions of a nuclear reactor remained top secrets for a long time, recently vast developments in the reactor field have taken place in most countries. With our Scientists and Engineers we can confidently hope for the widespread application of nuclear energy in different spheres of human activity.



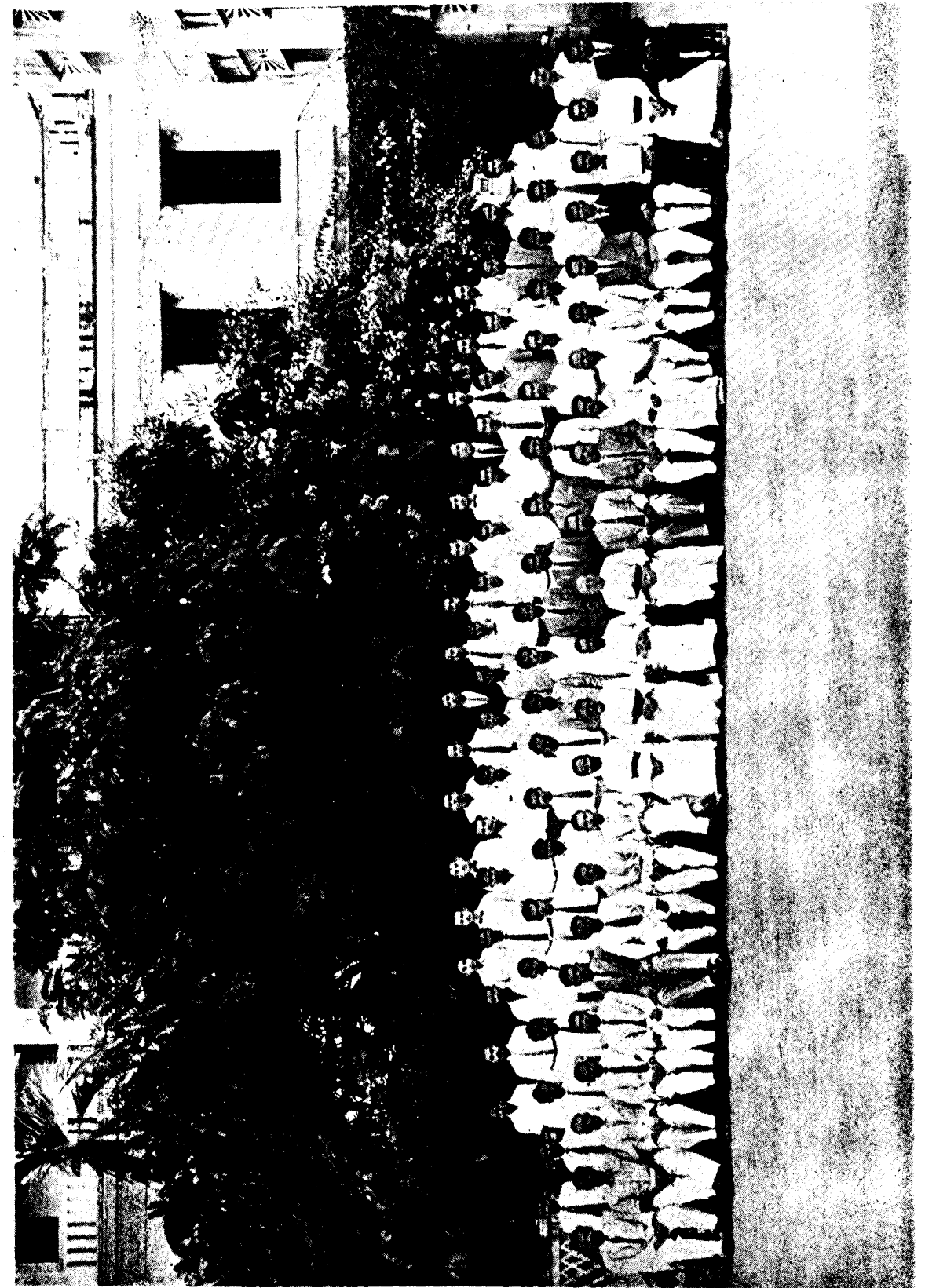
A PAIR OF PUZZLES

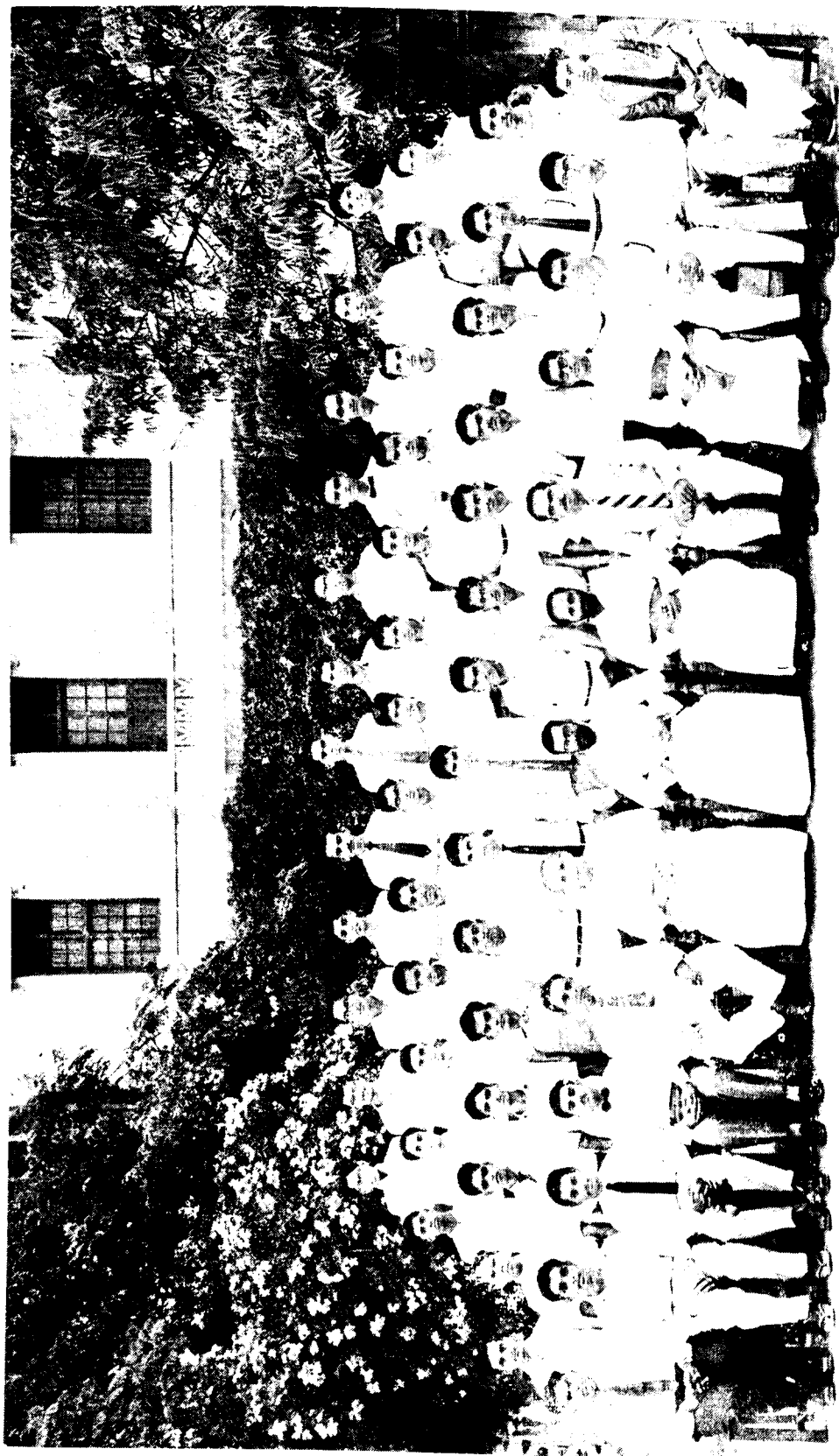
By S. SIVAKUMARAN, III B.Sc.

(1) A milk-woman has 8 seers of milk in an 8 seer measure. She is provided also with two more measures of 5 seers and 3 seers. She has to divide the 8 seers of milk equally into two parts of 4 seers each, using only these three vessels. How does she do this?

(2) There are three temples, every one having a tank inside it. Every tank is blessed with the power of doubling any amount of money brought to it. Gajapathy carries a few rupees with him to the first tank, gets the money doubled, pays Rs. 8 to the first temple, reaches the second tank with the money left, gets it doubled, pays Rs. 8 to the second temple and proceeds to the third. Thus he pays Rs. 8 to every one of the three temples, after getting the money, left over after each payment, doubled. When he comes out of the third temple, he has nothing left. What is the original amount of money he had, with which he reached the first tank?

(Answers—page 86)





COMMERCE EXCURSION—Sept. 1960

An Unforgettable Tour

By T. K. SUBRAMANIAN, III B.Com.

ON the 15th September 1960, at 7 a.m. we, a group of 47 Commerce students and three members of the staff—Messrs. Bennis Fernandez, our Head of the Department, M. R. Venkatraman and Captain Asirvatham started on our much awaited trip to Bangalore and Mysore. It may not be out of place to mention here that the Proprietor of M/S Dwaraka Transports, Pudukottai, was kind enough to give us a free bus for our up and down journey. Our examinations were just over and we were out for some fun. Our journey was very interesting and as we approached Bangalore we began to feel the effect of the cool and invigorating climate which prevails there almost throughout the year. We reached Bangalore at 5 p.m. and as planned previously we were accommodated in the Commerce Wing of St. Joseph's College, Bangalore. Being a little tired of our long and continuous journey for about 300 miles, sitting always inside that mechanical contraption, we thought of taking rest that evening before starting our hectic programme the following morning. Yet we could not resist the temptation of seeing a bit of Bangalore city and we went out on a stroll which took us to Cubbon Park, South Parade Road and other interesting places.

On the 16th September at about 9 a.m. our visits to factories started. Hindustan Machine Tools Factory situated at Jalahalli near Bangalore city was the first one to be visited. It is a very big factory which produces all kinds of lathes, drilling machines, boring machines etc. They make different types of machines and tools both for their own use and for supply to their customers. We were able to see the different stages of the production of giant machines which are used for the production of smaller ones.

On the afternoon of the 16th September we visited the Hindustan Aircrafts Limited. This is a Government concern and has no parallel in India. It employs nearly 14000 workers and they are producing various kinds of aircraft. They produce aircraft which are used for commercial purposes and aircraft for war purposes. The smallest aircraft that they produce is "Pushpak" it costs only Rs. 20,000. They are now trying to produce a new type of war plane known as HF 24 which will fly at the rate of 1200 miles per hour. Then we visited the coach factory which is but another unit of the Hindustan Aircrafts Limited. They are constructing railway coaches.

On the 17th September we visited the Bharath Electronics. They are producing transmitters, receivers, amplifiers, wireless sets and other electronic equipments which are mostly used by the defence

department of our country. Indian Telephone Industries was the last factory to be visited. They are producing telephones and automatic telephone exchanges. They are producing 420 telephones per day. We were able to see the production of different parts of a telephone and the final assembling. The assembling section was very interesting.

On the afternoon of 17th September we went to Lal-baugh. Then we visited the *Vidhana Southa*, which now form the Assembly hall and the Secretariat of the Mysore State. It is artistically designed and the sandal wood door of the cabinet room is ample testimony to the skill and talents of Indian carpenters.

At 4 a.m. on 18th September we started from Bangalore and reached Mysore at about 8 a.m. On the way we visited Srirangapattinam and saw the famous dungeon in which Thippu Sultan kept the English officers whom he imprisoned. In Mysore we were accommodated in one of the buildings adjacent to St. Philomena's Shrine. We visited St. Philomena's Shrine, the Chamundi Hill and also saw the temple, the Mahishasura statue and the palace. Then we went to the Lalitha Mahal which is one of the finest buildings there. In the afternoon we visited the Zoo and then went to the famous Brindhavan gardens. There we were delighted to see the colourful flower beds, lawns and water works and when it was illuminated we almost lost ourselves in the beauty of the wonderful garden. On 19th September we returned to Trichy with the satisfaction of having had an unforgettable tour to Bangalore and Mysore.

During this short tour we were able to see many things personally and thus study and understand them more thoroughly. With the knowledge and experience that we gained from this tour we are now able to realise more fully the significance of the following words of Dr. Samuel Johnson, "The use of travelling is to regulate imagination by reality and instead of thinking how things may be, to see them as they are".



Resources for the Third Five Year Plan*

By A. NALLASIVAN, II M.A.

Introduction :

India's Third Plan marks no sharp break with the First and Second Plans, but is rather a continuation of the objectives, goals and methods of the Second. In the light of experience there have been shifts in the emphasis on patterns of investments and priorities. But basically the approach to planning methods and technique and the aims and objectives are very similar.

Plan Outlay :

For achieving the various aims and objectives, the Draft Outline envisages a total investment of Rs. 12,000 crores in the economy during the third plan period. Of this amount, Rs. 8,000 crores will be in the public sector and Rs. 4,000 crores in the private sector. A sum of Rs. 200 crores is expected to be transferred from the public sector for capital formation in the private sector. The total outlay and investment in the Third Plan are compared with those of the Second, as follows :

	PUBLIC SECTOR			(Rs. in crores)	
	Plan out.	Current out.	Invest.	Priv. sec.	Total Invi.
II Plan	4,500	950	3,650	3,100	6,750
III Plan	8,000	1,050	6,200	4,000	10,200

Thus the investment targets have increased from Rs. 6,750 crores in the Second Plan to Rs. 12,000 crores. We quite agree with Dr. P. S. Lokanathan (in his article the *Mail* Aug. 18, 1960), that this increase cannot be regarded as anything more than modest and essential, having regard both to the population which is growing at the rate of 2% as well as the urgent need to lift the economy to a higher level and improve the standard of living.

Plan Resources :

Now we will turn our attention to the resources. The Draft Outline "which is a masterpiece of economic writing on the problem of development of an underdeveloped economy managed by government with a distinctly socialist outlook", gives the impression that the plan is very tentative, especially with regard to the resources. It is essentially a plan based on the minimum needs of the country rather than on the first estimates of the resources available. The assumption made in

* This Paper was presented at the First State Level Conference of Planning Forums of Colleges, held at Madras from 10th to 12th January, 1961.

the chapter on resources for the plan "which is criticised as extremely nebulous and are liable to prove to be wide of the mark as the Plan is actually worked", is this: "The inadequacy of resources relatively to needs is inherent in the fact of underdevelopment; effective mobilisation and use of resources available are the very basis of development". It is on this basic assumption that the Third Plan has been drafted and the object of discussing the resources for the Plan in a special chapter is only to indicate the broad lines along which they could be raised. Every effort has to be made by Government to secure the funds along these lines.

External Resources :

The biggest item of resources is "budgetary receipts corresponding to external assistance of Rs. 2,200 crores. It is estimated that it may be much heavier than the figures outwardly suggest: A figure of 33.3% of the total outlay, that is, investment plus current expenditure of the public sector. In other words 1/3 of the plan's scheme will be an international assistance for our economic growth. As against this the foreign exchange of the private sector's investment is less than 8%. This ambitious figure of external assistance has been incorporated on the basis of the heartening experience in the Second Plan.

The question now arises whether we are likely to get this much of assistance from foreign countries. All the foreign countries wish us well and they have blessed the third Five Year Plan.

That assistance on this scale will be forth-coming is now more than a hope. There is subdued confidence in official circles that it will. When it materialises, it will be unique in the history of post-war international economic co-operation.

There is the other side of the medal. Some people have raised doubts as regards the availability of foreign resources. Thus, even official circles are doubting seriously as to how far the desired help could come from these countries in view of the following :

- "1. The failure of the summit conference and the international complication that has since arisen ;
2. Democratic parliaments are not well informed on economic matters and may not be generous with foreign aid at the time when their governments notably, West Germany and Britain are putting an economic squeeze at home ;
3. There is a certain amount of uncertainty about the next two or three years in view of the possibility of an economic slump."

—Modern Finance, Aug. 27, 1960.

Taxation :

In the proposals for raising domestic resources, taxation, including measures to increase the surpluses of public enterprises is next only to external assistance in magnitude. It is expected to cover only 26% of the total outlay of the public sector.

Out of the total of Rs. 1650 under this head, about one-third or Rs. 550 crores must come from the States. This gives an average of Rs. 110 crores a year for the States as a whole and an average of Rs. 7 to 8 crores of additional taxation per state every year.

The additional tax effort for the centre works out to be more than Rs. 200 crores a year which is a very large figure considering the fact that an amount of Rs. 350 crores for the five years has been separately taken credit for on account of natural increases in the yield from the existing taxation as a result of rising output and national income. There is some scope for netting larger sums by moderate increases in customs duties on commercial imports which may be expected to grow with the larger investment proposed for the private sector. However, it is on the excise duties and the manipulation of the prices of the products of public enterprises that the planners would like the Centre to rely mainly.

But it should be pointed out that the realisation of this tax amount is really very difficult. Already the population is feeling that they have been taxed to the maximum. Straining to a certain extent is necessary, but straining too much may not be palatable. Hence Commerce (16-7-60) is of the opinion that "the realisation of Rs. 1650 crores is a Herculean task."

Contribution of State Enterprises :

Another interesting feature of the scheme of financing the IIIrd Plan is the marked contribution of the State enterprises. The principle that the state can legitimately draw up a policy so as to make profits from its enterprises has gained recognition in modern economy.

This seems to be a very good source of finance, but it should not be forgotten that in the democratic set up of the nation, the state undertakings are not efficient and there are many deficiencies. Hence the profits from these undertakings are of a doubtful nature.

Small Savings :

The IIIrd Plan Draft has assured us that the sacrifice demanded by way of restraint on consumption, through tax measures and induced price rises will be relative but the present levels of consumption will not be depressed and that what is sought to be restrained is only its growth

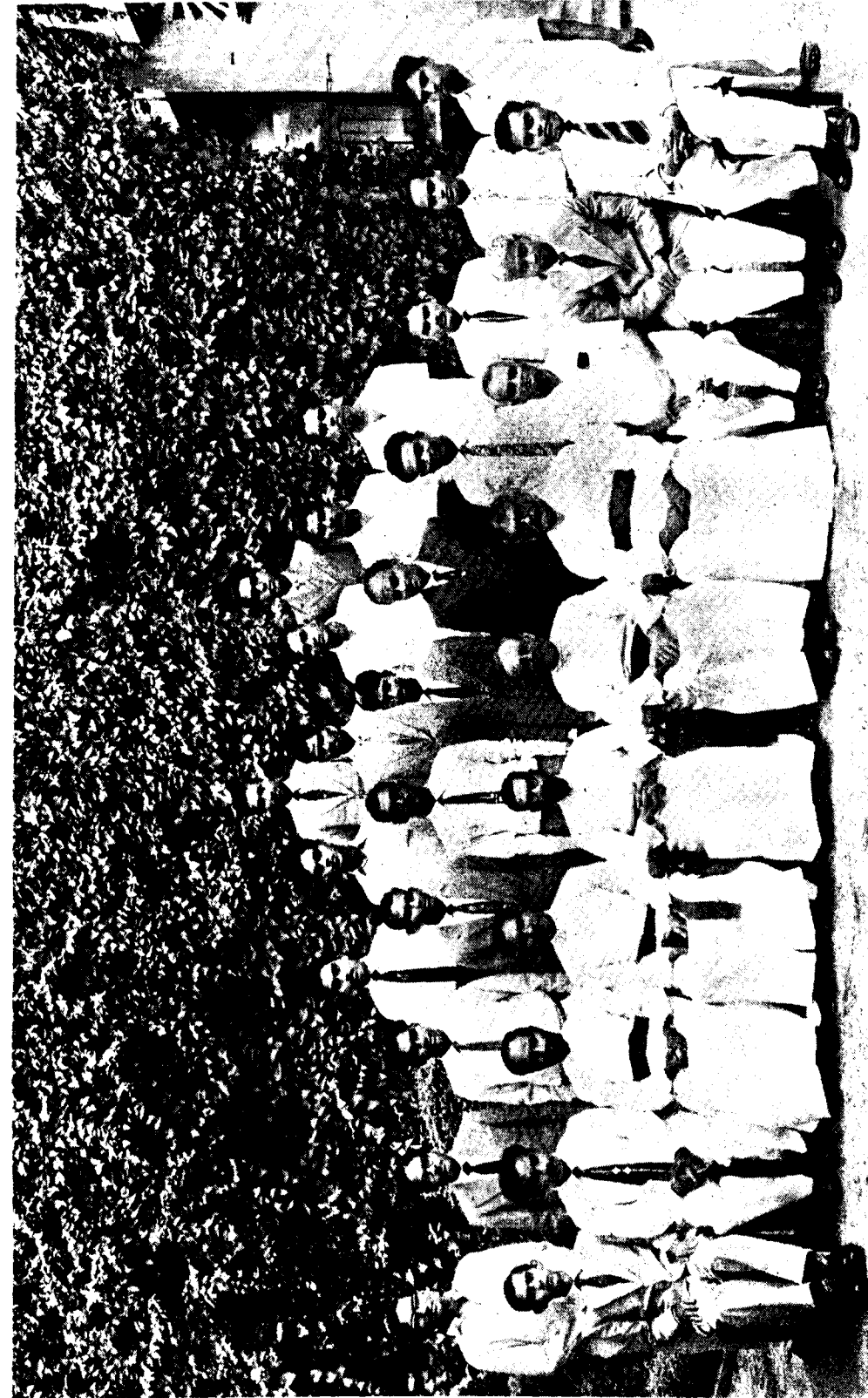
beyond the levels envisaged in the Plan. The planners cannot be unaware of the fact that for large sections of the community, many articles are now automatically rationed by price. But the consumption is going up steadily as the Plan draft also recognises, because of a higher rate of population growth. Here is a situation in which per capita consumption can be kept stationary more or less but total consumption may still rise. And it is against the background of this situation that the higher target set for small savings has to be viewed. The draft has assumed a contribution of Rs. 550 crores by way of small savings. But the Plan itself is not confident of being able to attract as much as an average of Rs. 110 crores of small savings a year. Moreover, many small savings are now-a-days seized by the fever to subscribe to industrial issues with growth prospects in the hope of a quick capital appropriation and as a hedge against inflation, although the investment may produce no yields for a few years. Generally speaking when savings are caught up in a psychology of inflation it is difficult to estimate to any reasonable degree of accuracy the probable contribution of different forms of them to resources.

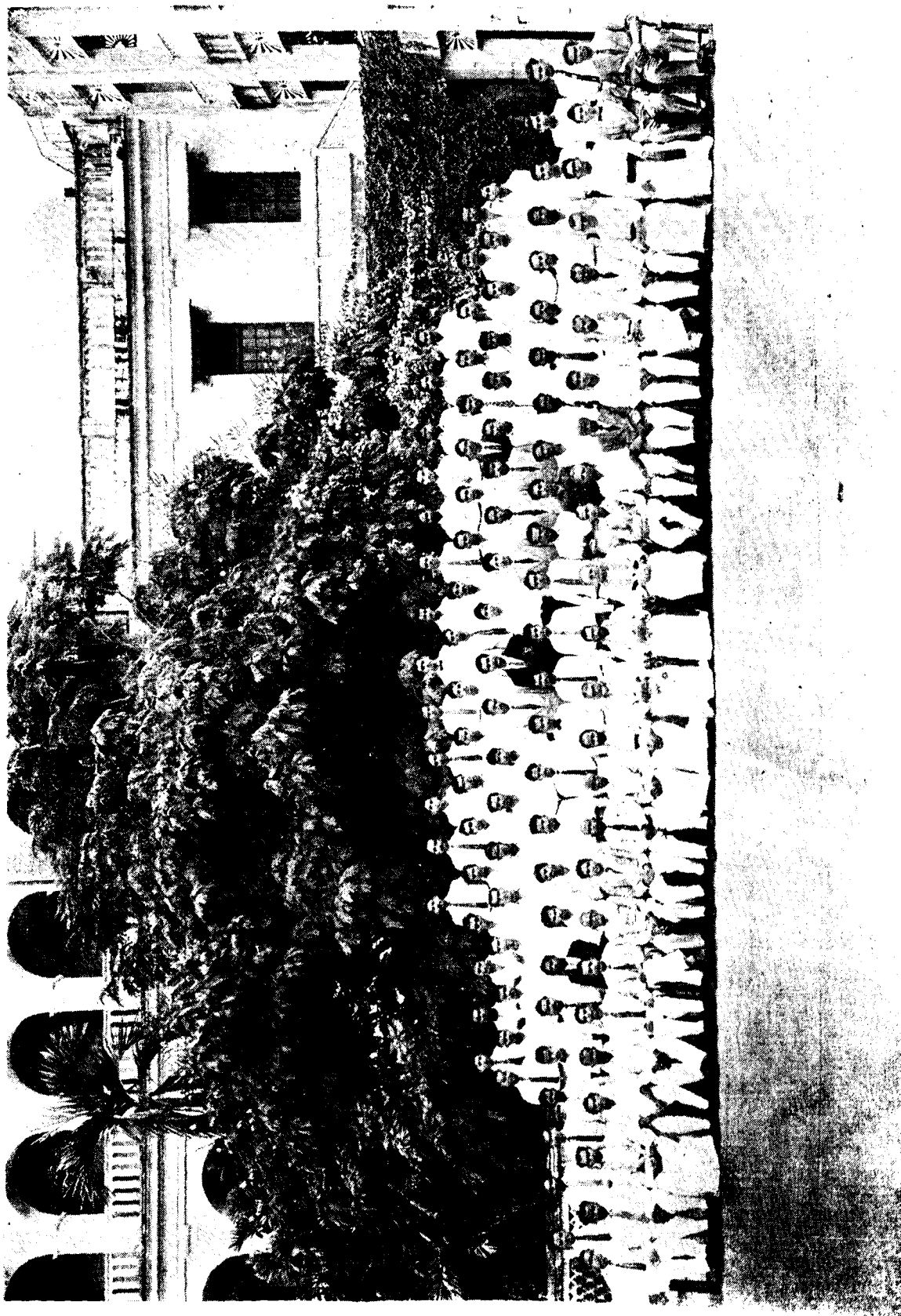
Deficit Financing :

Another interesting feature of the scheme of financing the IIIrd Plan is the marked reduction of deficit financing which has been the basic cause of the rise of the price level during the Second Plan. During the Third Plan deficit financing has been kept at Rs. 550 crores. This indeed is a welcome decision, and seems to have been dictated by the recent unrest in the fixed income groups; the decision has proved inescapable. The satisfaction that deficit financing has been kept at the low figure of Rs. 550 crores must be tempered with the thought that it may have to be increased not only if there is a shortfall in capital receipts but also in the event of persistent deficits on revenue account. But in the light of the experience of excessive dose of inflation brought about by a "jerky" type of increase in money supply as the result of deficit financing in the II Plan, it is not advisable to place too much importance on deficit financing during the III Plan.

Mobilisation of Labour Resources :

It may not be out of place to point out here that the resources should be mobilised not only in financial terms but should also be obtained in terms of the labour resources that are at present in a state of either unemployment or underemployment in the economy. In order that the latter can be done it would be necessary to break up the investment projects into those which are essentially local in character in the sense that the main beneficiaries would be the local people and they estimate the extent to which the projects could make productive use of locally avail-





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lable supplies of labour. Though the value of this local labour content in local projects is not likely to form a major portion of the investment outlay, it will be a significant figure. One may perhaps place its money value at about Rs. 1000 crores during the III Plan period. One method of novilising a part of the entire labour resources of the country would be to impose a national development levy on the entire adult male population of the country of either seven days labour or Rs. 10 in case at the option of individual. It is likely that the yield in money terms from this levy would not be less than Rs. 500 crores. Then attempts could be made to utilise the unemployed and under-employed labour resources in the rural areas by organising them through their panchayats or co-operatives farms for local capital formation. The money value of such free utilization is likely to be not less than about Rs. 250 crores.

The raising of labour resources in the manner envisaged above is a very unorthodox and a possibly controversial issue owing to many sentimental and religious factors.

A few suggestions may be thrown here for financing the IIIrd Plan in other ways:

1. We need not go on begging abroad to finance our Plans. We have enough resources in the form of gold ornaments and jewels around the necks of our mothers, wives and sisters. The Govt., can get a part of them with the willing co-operation of the people in return for gold bonds, which give guarantee to the people to get their gold back from Govt., after a stipulated time. This method was adopted by President de Gaulle in France and was crowned with success.

2. India is a land of tourists' attractions. The Government should take still more efforts to attract foreigners. Thus we may gain enough foreign exchange reserves.

3. India is land of temples and there are big temples like Tirupathi, Srirangam, Palani, Madurai etc., where millions and millions worth of gold and other things are remaining idle and a part of such idle resources could be used for productive purposes. Our Government should induce the temple authorities to lend a part of that resources to Government for developmental purposes.

4. We should export more and more and thus gain foreign exchange resources.

Conclusion :

Thus there are enough means and methods of financing our Third Plan and achieving the objectives of the Plan. Several such plans will surely make our country a land of milk and honey.

Look Before You Leap

By D. ANNADURAI, P.U.C.

THERE are some people in the world who never reason at all. If they want to do a thing, they will at once start doing it without thinking even for a moment whether it is necessary to do so or not. These people can never succeed in life.

Some students join an arts college and spend a few years comfortably there at the end of which they do not know what should be done for the future. They study without any purpose. They think that they can take a decision, after finishing their studies and so go on passing one exam, after another. At last they come to know the great truth that they have wasted their time and money studying without a clear purpose. After finishing a few examinations they should ask themselves whether it is advisable to go ahead. If they do so, they will not come to grief.

Our everyday life shows the truth of this saying. A person who foolishly quarrels frequently with his friends and parents soon finds himself in trouble. One who never regulates his expenditure is soon reduced to the state of a pauper. A man who overeats realises his folly when his stomach is upset. One who does not care to take a lamp when travelling in the dark usually gets hurt. A miser who always hoards money nearly always finds himself friendless. A man who marries a girl without seeing her risks leading an unhappy life.

But every golden rule has exceptions—there are some situations to which this saying cannot be applied. Suppose a man is drowning and another one happens to see him, the latter should not, at that time, think whether the water will be too cold, or too swift or whether it is necessary to save him, etc. he should do all that he can to save the drowning man. Even if he himself does not know how to swim he must at least try to gather people who will save that poor man. Likewise, if a man knows a child is sleeping in the top-floor of a burning house, he should waste no time in rushing to save that child.

An overcautious man thinks for such a long while that he has no time left to act. Hamlet who was a slow overcautious man, thought over and pondered every step with the result that he never did a thing at the right time. As he himself puts it, "Thus conscience doth make cowards of us all."

But prevention is better than cure; so it is better to think twice before doing things when we are at the cross-roads. We must think well before joining a college, taking a drug and choosing a profession. For once we have joined a college or chosen a profession we cannot leave them and our fate is almost sealed. We cannot make good the loss later. A wise man looks before he leaps whereas fools rush in where angels fear to tread.

The Haunted Palace

By A. PUVAIRAPPAN I B.Sc.

TRULY and unfortunately, we missed the last bus which was to take us from the picnic spot, to our home sweet home which was thirty miles away. It was only on that morning, that we had started gaily with bright faces. Now a melancholy expression clouded over us. We were stranded. Even the courageous boy in our group, lost hope of reaching home that night. We were in a place which revealed no human habitation. Only trees and plants greeted us when we walked along the path. The picnic ground was situated amidst a forest and that was the reason why vehicles did not pass along that way frequently. We all knew that it was impossible for us to walk the distance. So knowing that an old palace was nearby we started for it.

The sun was setting. The ever-toiling ash-doves were returning, after a day's labour, cooing all along the way. Suddenly the whole universe seemed to have blackened. The moon's rays which were supposed to guide us hid behind the clouds which announced a tempest. Not a star was to be seen. Lightning flickered and thunder crashed. We who numbered fifteen knew that it would take sometime for the rain to stream down from the black skies. At that moment, an old woman who looked like a witch, crossed our path. The wrinkles on her face and the malicious smile of her's indicated that we were going to have some trouble. We reached the palace in silence.

The palace was uninhabited and ruined except for some portions. The silhouette of the palace itself gave an eerie appearance. We made a bonfire outside the palace and ate the remaining edibles which we had brought to the picnic ground. Fortunately for us, we had a kerosene lamp with which we made the necessary arrangements for our night's rest. Some of the boys departed from us to explore the palace. After their return we went to sleep.

It was midnight when no sound could be heard. Only the breathing of the boys broke the calm silence. But all of a sudden, as a result of a light breeze, the trees which surrounded the palace rustled. Nature's insects were making all sorts of noises. Unexpectedly and unimaginably soft steps were heard all around us. Then there was a surprised loud bang. Part of the room had collapsed. We opened our eyes simultaneously and looked at one another's face puzzled. Our fright was still worsened when a ghost dressed in a white apparel from head to foot greeted us.

"A ghost, a devil!" screamed Baskar.

"Shut up" cried Siva who was staring at the figure if it had one.

Before we could realize what was happening, Siva rushed to the place where the ghost was. It vanished into the thin air. Siva was not satisfied. He told us that it was not a ghost. We might have called him a maniac if we had not seen the butt of a cigarette. We had to agree with him and thus laid an ambush for the human ghost.

We separated into five groups and stood patiently in various places. "Ah h" A panic stricken shout came from a corner of the palace. We rushed to the place from our hiding places. To our amazement one of our friends had fainted. When he recovered, we enquired what had happened. With hair standing on end, he stammered that he had seen a ghost. We could not believe him. Leaving him in his group, we went back to our respective places.

Shouts of joy were heard this time from another corner. We hurried to the place and found three of our boys struggling with a man dressed in a white apparel. We helped them and caught hold of that man. This young, active and strong minded strange man was the person responsible for all the havoc, which we had foreseen when we met the old woman. We questioned this man, why he had undertaken the unsuccessful attempt, to scare us away from the ruined palace. The man calmly and intelligently replied that the palace belonged to his forefathers who had hidden a treasure somewhere in the palace. He informed us that he had been preventing people from realizing that there was a hidden treasure, by scaring them away. He then said that he came to understand that the treasure was buried in the ground where we slept. He requested us to help him to dig the treasure and promised each a handsome reward.

And then I woke up!



TWO VIEWS FROM THE NEW HOSTEL TERRACE



"When the first grey of morning



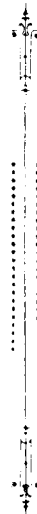
fills the East . . . "

by V. Janakiraman, III U.C. (Maths.)



The Wheel of Progress

*A
Photo-Artist
at
Work*



"Ancestral Urge"

by V. Janakiraman, III U.C. (Maths.)

"It is Enough for Me"

By G. BILAVENDRA RAJ, III B.A.

NIGHT had fallen on my village. It was about 9 o'clock. I was sitting on the cot in front of my house. The moon was shining brightly and the gentle breeze was blowing. My daughter called me from my room.

"Father! what are you doing?" said she and came to me.

"What is the matter Selvi! I am not doing anything in particular" said I. But I was really—thinking of buying books and clothes for her. She was doing her IV Form in the High School near my village.

"Shall I ask something, father?" said she.

"Ask, my dear!" said I.

"I have been watching a girl in my class for a long time. She wears luxurious clothes and jewels; and all sorts of comforts she has. But I.....!"

"But, what about you Selvi?" said I with distress. Then I continued, "Even though we are not rich, you are also wearing good clothes, you have been well fed and you are looked after by us."

"Anyhow, I am not like her, I want to be like her," said she.

"But what can we do my dear! This is what God has given to us in our life. You study well, I will try to give you everything," said I.

"No, father! You are always saying this" said she.

"Hear me Selvi! These things have nothing to do with studies" said I.

Suddenly her mother called her for supper. As she was going in, I heard Selvi saying this "Why was I born in this family? If I had been born in a rich family, I could be a rich girl."

I was shocked by these words and felt sorry at my inability to console her. I was neither rich nor poor. She was our only girl. I could feed her and clothe her well; but not like the parents of that other girl. Selvi could not understand the condition of our family because she was a young girl. She wanted to have all the things she liked. From that day I began to study her mind. With weighted heart I too went for supper.

The next morning Selvi came to me and forgetting all that had happened the previous night, asked me.

"Father! Shall we go to the pictures today?"

"Be ready at about one o'clock with your mother. Now I am going out and I shall come here at about mid-day and then we shall go" said I without thinking. She was very happy when she heard my words.

I came in at noon. She and her mother were ready; then went to the bus stop. When we were awaiting the bus, I saw a girl of twelve years, begging in the street for food. I showed that girl to my daughter.

"Selvi! look at that girl! Do you know why she is begging in the street?" said I.

"Why father?" asked she.

"Because God made her a poor girl. You are of the same age. You are going to the pictures with your parents; but see that girl! She is begging in the street for food. You are loved by your parents; but she has no parents. She is not studying in the school like you; and she has no good clothes like you but only rags."

Suddenly a bus came, we expected that the bus would stop, but the bus was full, so it went off.

"The other day you mentioned the rich girl in your class"—I continued—. "Now see this girl! You must thank God for not having made you a poor girl. You do not suffer like this girl nor are you rich like that other girl you mentioned; but you are born in a middle class family. I think now you can....."

"Enough! Enough!! You are talking your philosophy to a young girl. She will understand everything when she will grow up" interrupted her mother.

Then the bus came and we got in. When we were in the theatre I was watching that Selvi did not take as much interest in the film as usual. After the film we came home and had our supper. When I was writing in my room, I heard Selvi telling her mother this: "Mother! now I realise what father told me at the bus stop. Really I am very much indebted to God for not having made me a poor girl. I am satisfied with this life."

"Yes Selvi!" said I from my room and went to her and continued "you would have realised that sooner if you had compared yourself with a poor girl rather than with a rich girl."

As soon as she heard my words she ran to her bed and covered herself with the shawl out of shyness. I was really happy at that moment.

On being Artistic

By S. LAKSHMI KANTHAN, I M.Sc.

THE word "artistic" is usually limited to drawing or writing. Thus when a man acknowledges his lack of skill in drawing or his bad handwriting, he asserts that he lacks artistic talents. One need not be artistic in the field of drawing alone. It is possible to be artistic in one's expression, conversation, dealings with others and in short in every activity concerning oneself.

Defining an artist as a person who does his work with skill and good taste we find that artistic implies something done with skill and good taste. Such an artistic talent might be an inborn gift with some people; thus we find born writers and speakers, poets and singers. But art essentially implies that it could be learnt once we take pains to master it, once we yearn for it and work for it. There is a world of difference between artistic and artificial. To be artistic is to avoid the beaten tracks and invent new ways of living, new patterns, new methods of expression and so on.

Even though it is possible to be artistic, in the sense defined above, in all the activities concerning us, we shall restrict our illustrations to the social behaviour alone because of its importance in determining our position in society. As members of society we have occasions to invite guests and they reciprocate our invitation at the risk of sacrificing or postponing some of their engagements. We must not be content with welcoming them alone, but by our artistic mode of honouring them they should be made to find themselves in a congenial atmosphere, feeling that their sacrifice is worth the bargain. Even though this could be put in words without any difficulty, this art requires a great effort. With guests we carry on a conversation, which also might be made artistic, in eliciting information, in answering arguments, in giving an opportunity to everyone to take part in it, in sending guests home and making them feel that they have contributed their best to the conversation. A. C. Benson and Stevenson point out that conversation can be made a source of sheer joy and can be developed as a fine art. Often times we have the rôle of a diner. It is necessary that our manner of eating too should be artistic both when alone and among guests. Having a real taste for food, using the process of mastication as a pleasant exercise for the mouth interrupted by cheerful laughter and talk, leaving the delicate organs involved in digestion untampered with we can make eating an art. Those sitting by our side must have nothing to complain of against our eating habits.

Men artistic in their way of conducting themselves are respected in any society and their presence is considered to be an honour. Thus we find them wielding immense influence in society, bringing out the value of being artistic.

By being artistic we cannot and must not hope for any reward, art is for its own sake and is its own reward. All art is but an imitation of nature and aims at perfection of life. By being artistic we might share the satisfaction of having attempted to be perfect in life however inadequate the attempt. In conclusion we may cite the oft quoted dictum "Life without industry is guilt and industry without art is brutal."



A pair of Puzzles—(Answers)

(1) Let us, represent the 8 seer measure as A, the 5 seer measure as B and the 3 seer measure as C, for the sake of convenience. She first fills C with milk from A. She transfers these 3 seers into B. She refills C and with this fills up B. So there is 1 seer left in C. There are 2 seers in A. The 5 seers in B are transferred to A. Now A contains $(2 + 5)$ 7 seers. The 1 seer in C is again transferred to the emptied B. Milk is poured in C, now, from the 7 seers in A. C can contain 3 seers. After this A contains $(7 - 3)$ 4 seers in it. The 3 seers in C now added to the 1 seer in B, comes up to 4 seers $(1 + 3)$. Thus she gets 4 seers in A and 4 in B.

(2) Gajapathy has Rs. 7 with him originally. After paying Rs. 8 in the third temple, he has nothing with him. So the doubled amount of money after the action of the third tank is Rs. 8. Which means he had Rs. 4, before reaching the third tank. He had Rs. 4, after paying Rs. 8 in the second temple. So the doubled amount of money, after the influence of the second tank is Rs. $(8 + 4)$ 12. So, he had Rs. 6 before reaching the second tank. This means that he had Rs. 7 with him, while going to the first tank.



Social Service Camp at Palayam

By M. K. JEGARAJAN, I B.Sc.

IN the matter of organising Youth Camps the Government of India is insisting on holding combined camps, drawing not more than 20 students from any educational institution. Accordingly our Fr. Director organised a winter camp combining the students of our Institute of Social Service with the students of our High School and those of the R. C. High School Tiruchirapalli. The campers left Trichy by bus at 4 p.m. and reached Palayam at 6 p.m.

On arrival at Palayam the Parish Priest Rev. Fr. F. Regis welcomed us with open arms, provided us with ample accommodation in his school and made our stay happy and convenient. The Block Development Officer, Mr. M. Ponniah, B.A., L.T. and his able Assistants Mr. Ryan and Mr. Krishnan helped us to hold a meeting to inaugurate the camp. Mr. Rama Reddiar, President of the Taluk Congress Committee presided. Mr. Chellappa Reddiar, President of the Kurumbalur Panchayat welcomed the gathering. Our Fr. Director, the B.D.O. Mr. Venugopal, Tamil Pandit of Perambalur High School and Mr. Krishnasamy Reddiar, Village Munsiff of Kurumbalur spoke explaining the purpose of the Social Service Camp and exhorted the villagers to co-operate with the students.

On the 27th the camp started in right earnest. At 7-30 a.m. Fr. Director hoisted the National Flag which spread out majestically in the cool morning air as though guaranteeing our ultimate victory. After one minute of silent prayer for our success and our safety we proceeded to the work spot cheerfully and exhibited our eagerness to work efficiently. We were arranged in 6 groups, each having 10 students, one of whom was the leader of the group. We worked 3 hours in the morning and 2 hours in the evening and covered a distance of nearly 500 ft. per day. Our assignment was to construct a road from Palayam to Renganathapuram, one mile long and 21 ft. broad. Encouraged by our Fr. Director, Mr. P. M. Muthu, and Mr. S. Stanislaus, we realised the value of prayer because in the work spot though there were many snakes and scorpions we were saved from them by our daily prayer. We understood the beauty of cooperation, for as soon as one group finished its allotted work it went to the help of other groups. When the rains came and our work was interrupted, the Parish Priest brought his parishioners to help us and thus rendered a great service for which we were very grateful to him. The villagers cleared the fence, blasted the rocks and gave us assistance wherever the work was difficult. With the cooperation of all interested people we were able to finish our work a day before the end of the camp.

On the first Sunday during our camp we had a very interesting experience when we went to the neighbouring villages to make a socio-economic survey. We had been given a questionnaire by our Director and when we went to the villages to make our inquiries the people were at first suspicious but when they realised that we were students who had come to help them to have their problems solved they told us frankly all their needs. Most of them expressed very strongly their inability to get chemical manures for their fields from the indicated sources of supply. They also felt that they had very inadequate medical help in times of sickness. They desired that the villages should get electricity as early as possible. In Kurumbalur and Palayam caste distinctions were very rigorously observed. This should be removed by sound social education. We brought the needs of the villagers to the notice of the Block Development Officer and the President of the Panchayat Board and they promised to meet them.

Almost every day from 11 a.m. to 12 noon we had group discussions on the various topics connected with rural uplift. Mr. Ekambaram Singh, the Extension Officer for Industries, spoke on the importance of rural industries to increase the income of the villagers. Mr. B. Ryan, Extension Officer for Cooperation, spoke on the various kinds of help given to the villagers through the cooperative societies and Mr. G. Mahadevan, Jt. Convener of the Bharat Sevak Samaj, Trichy, spoke on the need to introduce improved methods of agriculture to raise the standard of living of the villagers. On the last day the Fieldman for Bee-keeping explained the ways and means of maintaining bee-hives and making profit by extracting and selling honey. We derived immense profit from these talks and the discussion that followed.

The Second Sunday in the camp was set apart for a sanitation drive in the cheri of Palayam village. We went singing social service songs and grouped ourselves into batches to do slum cleaning work. The main work was to clean up the drains. In one or two places we instructed the people to make soak pits to prevent sewage water from dirtying the street. We dug one or two pits to serve as a demonstration. The people in the slums were so pleased with our earnest desire to help them that they gathered in a public place and gave us a formal reception. One of the teachers of the place made a speech to welcome us and also to express deep appreciation of our work in the village. Our Fr. Director thanked them for their kindness and requested their cooperation in all activities that could promote the welfare of the village.

The most pleasing and beneficial aspect of the camp was the cultural activities which consisted in staging dramas or singing songs to bring some joy as well as enlightenment into the otherwise humdrum life

of the villagers. Our Fr. Director had placed the entire responsibility of conducting the cultural activities on Mr. Cornelius and Mr. A. M. R. Dorai who were called Cultural Ministers. They got the cooperation of the other students, wrote out the scripts of the dramas, got the actors to rehearse their parts and put up 4 very good shows. Each drama had a moral lesson for the villagers who appreciated the lessons taught by the acting of our students. One night the students of the Muslim School of Perambalur conducted Villuppattu on the Five Year Plans and the lives of Mahatma Gandhi and Pandit Nehru. This was also a very great success. Thus the unsuspected talents of our students were brought out to their own advantage as well as to the benefit of the villagers.

The organisation of the camp was excellent since our Fr. Director is an experienced hand at it. The mess was entrusted to Mr. Food Minister Mr. Arulraj who did his work very well indeed. He was in charge of the stores, supervised the cooks and saw to it that good and wholesome food was served punctually. The cooks also cooperated very well in spite of the inconvenience caused by the rain and the leaky shed which served as the kitchen. Mr. Doraisamy and Mr. Jeyarajan with the help of their associates saw to the serving of the meals. Thus everybody was satisfied with the arrangements. In the work spot also Mr. Maria Francis saw to the distribution of the implements and their safe return. He gave substantial help to the Cultural Minister in staging dramas. The health of the campers was well attended to by the Health Minister Mr. Puraviappan, particularly in keeping the place clean from the sanitary point of view. The few cases of minor ailments were promptly attended to. Hence all were cheerful and happy. Outgoing letters and incoming letters were taken care of by Mr. Padmanabhan. Last but not least the responsibility of getting dirty clothes washed by the village dhoby was entrusted to Mr. Jeyarajan who found his job easy because the students themselves came forward to sort and distribute the clean linen and pay for the wash. Thus the organisation of the camp was very efficient and for this those who undertook the responsibility of management and those who cooperated with the several ministers deserve the gratitude of all the campers.

We had several visitors during our camp. Rev. Fr. Rector, Fr. Lourdasamy, the Headmaster of the R. C. High School, Fr. Marianayagam, S.J., the Headmaster of our College High School and Fr. Michaelraj, S.J., the Warden of the S. H. Hostel visited us on the 8th January and inspected the work done by us. They were in great admiration of the road formed by young students and they were satisfied that their students had profited by the camp. On the 9th January at 8-45 a.m. the District Collector Mr. M. G. Badsha, I.A.S., visited our

camp on his way to Madras. We availed ourselves of this opportunity to hold our valedictory meeting. The Collector opened the newly formed road and was very pleased with the work of the students. He exhorted them to continue their service to the villagers year after year. He admonished the villagers to come forward to satisfy their needs instead of waiting for the college students to come and help them. Our Fr. Director thanked Fr. Regis the Parish Priest for his kind help throughout the camp and wished the villagers all prosperity in the years to come. Fr. Regis while proposing the vote of thanks made a felicitous speech and gave a tribute to the Collector and all those who contributed to the success of the camp. After the departure of the Collector we worked till we finished our job to the satisfaction of the Block Development Officer and the President of the Panchayat Board. On the 10th afternoon we took leave of the Parish Priest, the B.D.O. and the assembled people and amidst the tears of the people and the cheers of the campers we left Palayam, carrying with us unforgettable impression and rich experience of the happy days spent during a very cheerful social service camp.

The Social Service League

At the beginning of this academic year it was very difficult to enrol new members, because of the large recruitment for the N.C.C. Rifles, a new venture of the Ministry of Defence. Hence we had to combine the League and the Institute for our weekly slum-cleaning work. Five batches of 10 each went to the slums near the College and did excellent work. Independence Day was celebrated in all the slums with great enthusiasm. In Vamadam the Ward Councillor participated in the function. This led to further developments in that area culminating in the establishment of a Reading Room and a Nurse School by the Bharat Sevak Samaj. In Gandhipuram, Cholarajapuram, and Preston Battery steps are being taken to open Night Schools and Reading Rooms. In Chintamani Grounds a huge drain has to be built with the help of the Municipality. The National Cleanliness Day was celebrated on Gandhijayanti Day on a grand scale. Our students went with the Municipal workers and cleaned up the place, thus setting an example to the slumdweller. Closer contact and cooperation between the slumdweller and our social workers have yet to be established if solid improvement is to be achieved.

The Institute of Social Service

THE seventh batch of students who underwent training in social service had to wait till 16th January 1961 for receiving their diplomas at the hands of Mr. T. M. Narayanaswamy Pillai, M.A., B.L., Vice Chancellor of Annamalai University, who made a very felicitous speech on the occasion, praising the Director and the College for having a diploma course to train voluntary social workers who would work purely from a sense of service without caring for reward or remuneration.

During the year all the usual activities were kept up with undiminished vigour. We lost the services of Dr. R. Sambasivan M.B. B.S. who had been our Surgeon Examiner for all the examinations held under the St. John Ambulance Association regulations, because he left the town to set up practice in Bombay. We offer our sincere thanks to him for his unstinted services for the past 7 years and wish him success in his new field of activity. His place has been taken by Dr. N. C. Subramanian, M.B. B.S., who was till now our lecturer for First Aid, Home Nursing and Sanitation and Hygiene. We thank him for his services and welcome him as our Surgeon Examiner. We are happy to have as our new lecturer in First Aid etc. a distinguished member of the Commerce Department of our College Mr. M. P. Vellore, B.Com Hons. who has qualified himself by obtaining the Medallion in First Aid. We wish him many years of useful service in the Institute.

This year our slum work was done in conjunction with the Social Service League in 5 select areas; Vamadam, Gandhipuram, Cholarajapuram, Preston Battery and Chintamani Grounds. We celebrated the Independence Day and the National Cleanliness Day in an extraordinary manner with the help of the Municipality. In Vamadam we helped the Bharat Sevak Samaj to conduct a Reading Room and a small nursery school. Two of the Old Boys of our Institute V. K. Balasubramanian and Y. Swaminathan are working in this area as full time Social workers of the B. S. S.

Our Night School is working as usual with 35 adults regularly attending classes which are conducted by the two permanent teachers assisted by the students of the Institute. The seventh anniversary of the school was celebrated on 26th February 1961 under the presidency of Dr. N. Mahalingam, District Health Officer, Trichy.

Try and think how often you've used these words while shopping. Words like *beret*, *chiffon*, *lingerie* and *blouse*. Paris is the home of fine modes hence it is not surprising that most of the fashion words are French.

Now if I tell you that you speak Dutch you'll probably ask me not to tease you. Well you've just spoken a Dutch word 'tease.' We have dozens of nautical words like—*skipper*, *sloop*, *yacht*, *mast* and others from Dutch. This is only to be expected when we remember that the Dutch have always been a sea-faring people. I only hope you don't master Double Dutch.

Are you fond of music? Well then you would have certainly expressed yourself in Italian. Most of our 'fine arts' expressions come from the sunny coasts of Italy: words like—*staccato*, *trombone*, *piano*, *concerto* and *opera*.

Don't think you speak only French, Dutch and Italian. That's merely a beginning. You speak Mexican too, and often. Every time you ask for a 'chocolate' you're speaking Mexican.

May be you're sure you don't speak Danish. Better check! How about *law*, *sky*, *sister*, *window*? All Danish! Even if you say 'you must be wrong'—there you've said another Danish word 'wrong'!

German, Arabic and Persian? They sound out of this world. You may begin to 'wonder.' Ah! I've got you there! You've just said a word in German. As for Arabic and Persian, every hour you spend doing your maths you're sure to prattle in terms that are definitely Arabian—*algebra*, *zero*, *zenith*. As for Persian, don't you blabber words like *caravan*, *emerald*, *turban* and *jasmine*. Once in a while at least.

Perhaps you'll take it on faith that you speak Chinese, Norwegian, Hungarian, Polynesian and Australian plus a surprising assortment of African dialects. You do, you know. You can prove it in a library with a minimum of research. Etymology, the study of word origins, is a fascinating study, and one which you'll do well to look into later, even briefly.

Now don't tell me Etymology is all Greek to you. As if Greek were a deep, dark mystery. Every time you pick up an 'encyclopedia,' make a 'telephone' call, have your 'photo' taken out or write home and tell them that you're suffering from 'nostalgia' you're speaking Greek. The Greeks have a beautiful precise vocabulary of technical words, so when we need to name some new invention we borrow most of the words from Greek.

Better stop now, because if we pursue the subject any further you may begin to wonder whether you ever speak English at all!

A PLEA

By K. LOONKARAN, I B.Sc.

WHAT interests me most is the language issue in our country. After independence even the eminent leaders of this land have differed in their views over the language issue. There have been disputes and disagreements among politicians on the matter in question. So among the many problems that face especially the students of India, the language problem is of great importance. Though I am not mature enough to offer any suggestions on the solution of this problem, I should like to present a few facts in favour of the retention of English in India as it concerns the students more vitally than it does the politicians.

We, the people of India have been familiar with English for the past two centuries. We owe a great debt to Lord Macaulay who introduced English into Indian education and administration. Having been made the medium of instruction, English was studied in both Schools and Colleges and handled in government departments with efficiency and enthusiasm. English has come into such close contact with the Indian people that the inhabitants of different parts of India can understand one another through the medium of English. Now, in Free India we are proud to proclaim that her great sons are well-versed in English to such an extent that they are making an excellent impression at international gatherings. It is due to English that Tagore and Torudutt, Nehru and the Nightingale of India became known to the literary world. In short, English has got itself mixed with the feelings and expressions of Indians and it has become part and parcel of every Indian's consciousness.

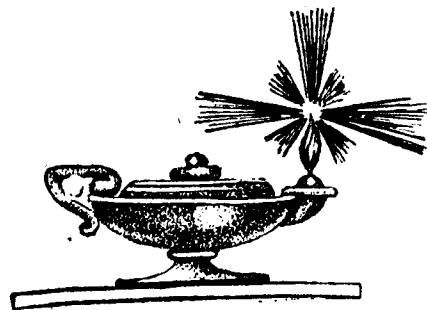
India is an economically under-developed country. She has to improve her economic status. Unless we study English it is quite impossible for us to have the foreign contacts necessary for economic and financial assistance. It is not possible for us to be in touch with the outside world in Hindi or in Tamil for it is we who crave for help.

If we want to industrialise the country and develop science and technology it is all the more important that we understand the significance and importance of English. As Rajaji puts it: "When they reach the higher realms of science and technology, the mother tongue alone is not sufficient. Their knowledge of English should be such as to enable them to cope with the work of learning from the original text books. If they developed an aversion for English, they will be handicapped when they come to the higher branches of science and technology."

Take, for instance, the history of the struggle for our independence. We were able to secure independence thanks to our leaders who read English history and were inspired by the freedom movement in England. The very roots of the Indian Parliamentary system are British. Good command over English led to our success in administration. Can such a vast country like ours remain in isolation? India has been a neutral nation since independence without giving way to any of the Big Powers and has thus attained international eminence. If we want to keep this up in the U.N.O. it is of great importance for us have a good knowledge of English and for our representatives to be able to express themselves in English well. To emerge as a strong and united nation and to preserve the traditional and proud privilege of moral and political unity, we should have a good grounding in English.

To put things in a nut-shell, I do fall in with the opinions of those great men who crave for the retention of English. This does not mean that I dislike the Indian languages. Of course we should do our best to enrich them. But they have not yet acquired that ability by which they can exist of their own accord. They are not developed enough to take the place of English.

English does not stand as a symbol of dependence in an independent country. If it does, then, what about the introduction of Railways or the postal system. It is our first and foremost duty to "mount guard" on it and we should not let it decay. Does any man, unless he is mad, want to throw his assets away?—Nay! If we venture to do it, it will become an everlasting black spot on the culture of India. "It is the only foreign window we have for all our modern knowledge." This statement of Rajaji is entirely true. Infant India has to emerge from ignorance. We are still to learn "to clasp the hands of men in other lands and know what is in their mind." As it is the very foundation and mainstay of modern science and technology we should plead—nay, even beg, for its retention.



॥ विश्व-शांति ॥

By R. VASUDEVAN, III B. Sc.

अभी तक संसार में कई युद्ध हो चुके हैं। छोटे हों या बड़े इन सबका मूल-कारण, एक दूसरे पर सत्ता पाने की इच्छा ही रहता आया है। सिकंदर ने समझा कि दुनियाँ इतनी छोटी है कि मुझे जीतने के लिये कोई भी ज़बरदस्त ताकत नज़र नहीं आती। हिटलर भी दुनियाँ में एकछत्र शासन कायम करना चाहता था और इस युयुत्सु नर-पिशाच की क्रूर भावना के कारण ही विश्व भर को भयंकर युद्ध के भीषण परिणामों का फल भोगना पड़ा।

कहा जाता है कि युद्ध से ही युद्ध का अंत हो सकता है। संग्राम के कारण दैनिक जीवन में जो उथल-पुथल और विश्व भर में जो सर्वनाश होता है, उसे देखकर मनुष्य युद्ध से ऊब जाता है और युद्ध का नाम सुनते ही मुख मोड़ लेता है। यही युद्ध का मनोविज्ञान है। पर खेद की बात है कि आजकल युद्ध ध्येय शांति पाने का न होकर अन्य देशों पर सत्ता पाने का बन गया है। यह युद्ध 'न जाने किस षड़यंत्रकारी मस्तिष्क की भयानक कल्पना है। सम्भ्रता से मानव की जो पाशव वृत्ति दबी हुई रहती है, उसी को इस में उत्तेजना मिलती है।'

हम आज एक विक्षुब्ध स्थिति में रहते हैं। 'रूसो' ने जिस निष्कलंक आनंद से भरे समाज की कल्पना की थी, वह आनंद हमारे बीच नहीं है। दुनियाँ दिन-ब-दिन इसी प्रतीक्षा में अपना समय बिता रही है—युद्ध होगा या नहीं? जिस प्रकार चातक पक्षी सदा बादल की ओर, वर्षा की बूंदों की प्रतीक्षा में, देखता रहता है, उसी प्रकार हम रूस व अमेरिका की ओर, शांति की ताक में, देखते रहते हैं।

अगर-तीसरा विश्व-युद्ध छिड़ जाय? न हम रहेंगे, न आप। दुनियाँ की एक एक रत्ती मिट्टी में मिल जायेगी। क्यों? आज मनुष्य तीर व कमान से नहीं, तोप या बंदूक से नहीं पर विध्वंसक अणुबमों तथा राकेटों से युद्ध करता है। इस युद्ध का परिणाम है 'लगातार मरण-वेदना' या मानव-मात्र की नेस्तनाबूदी। जैसे 'ऐंस्टीन' ने कहा 'तीसरे विश्व-युद्ध के बाद मानव तीर व कमान लेकर युद्ध करेगा।' ये रेडियो-धर्मी तत्व, तटस्थ और बेकसूर देशों को भी उसी तरह नष्ट कर सकते हैं जिस तरह युद्ध करनेवाले राष्ट्र को।

आज विज्ञान के क्षेत्र में मनुष्य ने अपरिमित प्रगति की है ।

‘किन्तु, है बढ़ता गया मस्तिष्क ही निःशेष

छूटकर पीछे गया है रह हृदय का देश’

जिस अणु-बम का आविष्कार उसने किया, वही उस के सर्वनाश करने, अपनी विकराल जिह्वा फैलाकर तेज़ी से आ रहा है । इस अवसर पर हमें भस्मासुर की कहानी याद आ जाती है ! नवीन के शब्दों में

‘मानवता का यह विराट-तन पूति गंध संयुक्त हुआ

कोढ़ी है यह नर-नारायण, सब देवत्व विलुप्त हुआ ।’

आज बलपूर्वक देश अपने घातक हथियारों को बढ़ाने में संलग्न हैं । जैसे ‘जेम्स केम्पन’ ने कहा ‘यह, पागलपन में प्रतिस्पर्धा है । रोम के शासकों की नीति थी ‘अगर संधि चाहते हो, तो युद्ध की तैयारी करो’ । कई देश इसी नीति को अमल में ला रहे हैं ।

इस अधः पाताल में गिरने से दुनियाँ तभी बच सकती है, जब विश्व में शांति फैलाने की तैयारियाँ शुरू होती हैं । जैसे श्री-नेहरू ने कहा है “Forces of Peace are strong, and the mind of humanity awake.”

संयुक्त राष्ट्र संघ ही एक ऐसी संस्था है जो विश्व में शांति को कायम रख सकती है । पर इसके लिए यह ज़रूरी है कि इसकी सत्ताएँ और भी अधिक व सच्ची हों । क्यों कि यह संघ साम्राज्यवाद को प्राश्रय दे रहा है । वह बलपूर्वक देशों की कठपुतली बन गया है । यही नहीं, वह साम्राज्यवादी देशों के हितों का जितना ध्यान रखता है, उतनी ही उपेक्षा शोषित राष्ट्रों के हितों की करता है । बेट्टेंड रसेल के व्यंग्यपूर्वक शब्दों में “The U. N. was able to prevent an attack of Finland upon Russia, but not of Russia upon Finland.” आशा है, भविष्य में यह संघ रूस व पश्चिम देशों की खींचातानी की खटाई में पड़ने से बचेगा ।

निःशस्त्रीकरण एक ऐसा प्रश्न है जिसका तुरंत हल करना विश्व शांति के लिये अत्यंत आवश्यक है । इस के लिये निःशस्त्रीकरण के सम्मेलनों का इंतज़ाम करना चाहिये । अगर ये सम्मेलन सफल न हों, तो शांति का प्रश्न मृग-मरीचिका ही रहेगा । अणु, उद्‌जन बम तथा राकेटों की बढ़ती, होड़ में किसी न किसी दिन एक महायुद्ध छिड़

जायगा । इसीलिये संसार के बड़े बड़े वैज्ञानिकों ने अणुबमों के परीक्षणों पर भी पाबंदी लगाने की प्रार्थना की है ।

विश्व शांति के लिये एक बड़ी बाधा है पारस्परिक विश्वास का अभाव । रूस व अमेरिका एक दूसरे को घृणा व संदेह की दृष्टि से देख रहे हैं । उन में यह डर समा हुआ है कि कहीं कोई अधिक सबल होकर दूसरे पर आक्रमण न करे । इसी कारण वे अन्य देशों से गुट-बंदियाँ बना लेते हैं । पर इन गोपनीय, पृथक् गुट-बंदियों से अविश्वास बढ़ता जाता है । इसलिए पारस्परिक विश्वास विश्व में शांति पैदा करने के लिए बहुत वांछनीय है । यही ‘पंचशील’ की नीति है । पंचशील के सिद्धांत संक्षेप में निम्नलिखित हैं —

- (1) एक दूसरे की प्रादेशिक अखण्डता एवं प्रभुता का सम्मान करना
- (2) आक्रमण न करना
- (3) एक दूसरे के घेरल मामलों में हस्तक्षेप न करना
- (4) समानता एवं परस्पर लाभ
- (5) शांतिपूर्ण सह-अस्तित्व

कितना मीठा है यह ‘पंचामृत’ ! पर मालूम नहीं, क्यों विश्व के कुछ देश इसे अपनाने में सकुचाते हैं । पंचशील ही वह उमादेवी है जो इस विश्व को युद्ध के हलाहल विष लेने से रोक सकती है ।

इसलिए जब दुनियाँ के बलवान देश ‘जिसकी लाठी, उसकी भैंस’ की नीति छोड़कर, ‘जियो और जीने दो’ की नीति को अपनाते हैं, तभी विश्व का कल्याण होगा । ‘घृणा घृणा से नहीं, पर सिद्धांत प्रेम से ही दूर की जा सकती है । यही गांधीय है । यही विश्व-शांति का पथप्रदर्शक है ।

॥ आर्जवं हि कुटिलेषु न नीतिः ॥

By V. N. BALAKRISHNA SARMA, P. U. C.

इह खलु लोके सर्वेषां स्वामधिकोऽयं अभिलाषः यत् शुभमेव अधिगच्छाम इति । तथा शुभाधिगमाय नैकविधान् उपायान् अनुतिष्ठन्ति च जनाः । विचक्षणाः तावत् न सर्वस्मिन् एकस्मान् उपायान् उपयुज्यते, अपि तु तत्तत्कार्यानुरूपतयैव उचितान् उपायान् स्वीकुर्वन्ति ॥

अत्र केचिद् विमर्शकाः सन्तः अभिमन्यन्ते, आर्जवनीतिं सर्वकार्यसाधनत्वेन । इच्छन्ति ते सर्वाणि कार्याणि साधयितुं आर्जवेनैव साधनेन । धर्मपुत्रमहात्मगान्धिव्रतयः प्राचीनाः अर्वाचीनाश्च महान्तः तेषामार्जवेनैव हि तथा अभिप्रशंस्यन्ते । सत्यं, आर्जवं महती नीतिरेव । तथापि कुटिलेषु च सा सफला भवेद्वा इति चेत्, न, इत्येव मे मतिः । सज्जनेष्वेव आर्जवं सफलं, न दुर्जनेषु । तथाहि अभियुक्तानां अनुभवनिष्कर्षोक्तिः—

‘आर्जवं हि कुटिलेषु न नीतिः’ इति ।

महाकविभारविः अमुमेव नीतिं विशिनष्टि स्वमहाकाव्ये द्रौपदीमुखेन ॥

‘व्रजन्ति ते मूढधियः परामवं
भवन्ति मायाविषु ये न मायिनः ।
प्रविश्य हि घ्नन्ति शठास्तथाविधान्
असंवृताङ्गान् निशिता इवेषवः ॥’

(किरातार्जुनीयम् 1, 30)

अस्यायं भावः ‘कपटबुद्धिषु कौटिल्यमनाचरन्तः अविवेकिनः परिभवास्पदं गच्छन्ति । न केवलमेतावता । स्वक्षतिमपि प्राप्नुवन्ति शठहस्तेभ्यः ।

एतदेव विवृतं माघकविनापि उपवृंहितं च ।

“चतुर्थोपायसाध्ये तु खले सान्त्वमपक्रिया ।
स्वेद्यमामज्वरं प्राज्ञः कौऽभसा परिपिञ्चति ॥”

(शिशुपालवधम् 2, 54)

आर्जवं हि कुटिलेषु न नीतिः ।

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आमज्वरे ज्वरसन्तापशान्तये उष्णः स्वेदः कार्यः । प्रत्युत, यदि कश्चित् शीतलं अम्भःसेचनं करोति, तत् ज्वरकोपायैव कल्पते, तथैव खलः दण्डैकसाध्यः, सान्त्ववचनानि न तन्निग्रहक्षमाणि ।

तथाकिल इतिहासपुराणेषु कथाः श्रूयन्ते । स्वपत्न्यपहरणं कृतवते राक्षसरावणाय श्रीरामो हनूमद्वारा सान्त्वनं उपदेशं कर्तुं बहु प्रायतत । परन्तु श्रीरामस्य आर्जवप्रयासः व्यर्थ एव संजातः, न च रावणः सीतां प्रत्यर्पयत् । कुटिलपापाचारस्य रावणस्य तीक्ष्णबाणैः संहार एव रामस्य स्वपत्नीप्राप्तये कर्तव्योऽभूत् ।

हिरण्यकशिपुः प्रह्लादेन पुनःपुनः श्रीविष्णुनिन्दाया निवृत्तां प्रार्थितः । किं प्रह्लाद-प्रार्थना स्तोकेनापि सफलाऽभूत्? प्रत्युत, निरपराधिनः परमभागवतस्य प्रह्लादस्य हनन एव बहु प्रायतत पितापि हिरण्यकशिपुः । अन्ते भक्तपरित्राणाय हिरण्यकशिपुपातनमेव कर्तव्यमभूत् भगवता नृसिंहावतारेण ।

किं च, पश्यत चैद्यवधनीतिम् । परमकुटिलोऽपि शिशुपालः कालेन कदाचित् सद्भावं प्राप्तुयादिति विचिन्त्य श्रीकृष्णः क्षमैव परमो धर्मः साधनं इति च चैद्यस्य बहुविधान् अपराधान् क्षममाण एव तूष्णीमास्त । अहो कृष्णस्य क्षमया शिशुपालस्य क्रूरवृत्तिः अवर्धतैव । अन्ते तन्निग्रहः भगवतः चक्रेकसाध्योऽभूत् ॥

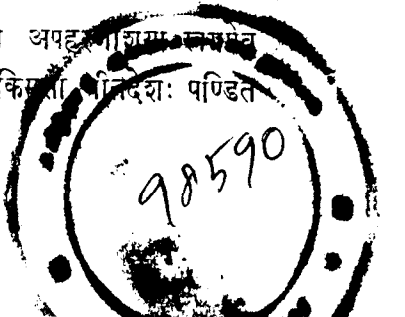
अपि च, पञ्चग्रामा वा दीयन्तां पाण्डवेभ्य इति कृष्णः साक्षात् दुर्योधनं अयाचत । परन्तु स दुष्टः श्रीकृष्णस्य अनुनयवचनैः स्वक्रूरवृत्तिं न तत्याज । पाण्डवस्थितिसंरक्षणाय घोरयुद्धेन दुर्योधनादिनाश एव कर्तव्योऽभूत् ॥

अतः अध्यवसेयो भवति - दुष्टनिग्रहः नैव आर्जवसाध्य इति ॥

न केवलमैतिहासिकः पौराणिको वा अयं न्यायः । अद्यत्वे किं चलतीति पश्यामः । पाकिस्तान् देशः अस्माद्वारतैकदेशं काश्मीरं स्वयमाक्रम्य तं हातुं न उद्युङ्क्ते । द्वादश-वर्षकेणापि कालेन भारतशासकवर्गस्य सान्त्ववचनानि न सफलानि दृश्यन्ते ॥

किंच इदानीं चीनदेशः भारतसीमाप्रान्तेषु कतिपयस्थलानि अपहरणाय प्रयत्नं करोति । आक्रमन्, भारतीयप्रदेशान् स्वकीयतया प्रकटयितुमपि प्रवृत्तः । किमपि चीनदेशः पण्डिते

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श्रीजवाहरलाल नेहरू महाशयस्य तावतापि सान्त्ववचनप्रयोगेण स्वीयं कुटिलचेष्टितं उपसंहृतुं उद्युङ्क्ते? न तथा दृश्यते खलु! साधु चेदमुक्तम् —

‘उपदेशो हि दुष्टानां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥’

यथा मधुरं क्षीरं पीत्वा क्रूमेव विषं उद्गमति सर्पः, तथैव खलेभ्यः आर्जवोपदेशोऽपि तद्दौष्ट्यवर्धक एव भवति ।

तत्र परमनीतिकोविदो भर्तृहरिः नीतिशतके, कुत्र कुत्र कथमाचरणीयमिति उपदिशन्, आर्जवं सज्जनेषु, शास्त्रं दुर्जनेषु च नीतिरिति विशदयति । यथा—

‘दाक्षिण्यं स्वजने दया परिजने, शास्त्रं सदा दुर्जने
प्रीतिः साधुजने नयो नृपजने विद्वज्जनेऽप्यार्जवम् ।
शौर्यं शत्रुजने क्षमा गुरुजने नारीजने धूर्तता,
ये चैवं पुरुषाः कलासु कुशलाः तेऽप्येव लोकस्थितिः ॥’

आर्जवं तावत् पण्डितप्रकाण्डेषु ऋजुभावपूरितान्तरङ्गेषु सत्सु एव योग्यम् । कुटिलेषु कौटिल्यव्यवहार एव योग्यः । कौटिल्यं विना तन्निग्रहो दुष्करः । ऋजुसान्त्ववचनैरपि न ते सद्भावं प्राप्नुवन्ति । साधु चेदमुक्तं—‘विषस्य विषमौषधम्’ इति ।

अर्थात् यदि सर्पवृश्चिकादिकं दशति तद्विषपरिहारः विषेणैव औषधेन कार्यो भवति । विषं विना तदुपचर्या न सफलम् । तथैव स्फोटकनाशाय विषमेव भेषजम् । न मधुरौषधयो नैरुज्याय कल्पन्ते ॥

दुर्जनाः सर्पवृश्चिकतुल्याः । तत्तैस्सह व्यवहारोऽपि तत्कौटिल्यखण्डनात्मक एव भवितुमर्हति । अत एव उक्तं भर्तृहरिणापि ‘शास्त्रं सदा दुर्जने’ इति ॥

एवं युक्तिभिः ऐतिहासिकवृत्तान्तैः प्रत्यक्षप्रमाणैश्च सिध्यति—‘आर्जवं हि कुटिलेषु न नीतिः’ इति ।

★ വിണ്പുവം പുലരിയും

Xavier Augustine III B. Com.

കളിതം പുലരിയിൽ
കടലിൻ തീരത്തൊര
മുക്കവപ്പെണ്ണുനിന്ന
നോക്കുന്നിതകലേക്കു
ഇന്നലെ പുറപ്പെട്ട
‘മനുഷ്യൻ’ വരാനായി-
പ്പന്നാരക്കിനാവുമായ*
കാത്തുനില്ക്കുകയാണു്.
‘കണവൻ കിളവനായ’
കടലിൽ കിടക്കുമ്പോൾ
കഞ്ഞുമോണുണ്ടാമല്ലോ
വള്ളത്തിൽ തലപ്പത്തു്
പട്ടിണി നെത്തക്കാത്ത
നല്ല നാളതൻചിത്രം
പട്ടുന്തുകൊണ്ടു തുന്നാൻ
പെൺകൊടി തുന്നിയവെ,
പൊട്ടിയ വെടിയുണ്ട
തകത്തു മാതാവിന്റെ
മൊട്ടിട്ടു കിനാക്കളെ,
യുദ്ധസുതനെയും.
മോരയിൽ കളിച്ചോത
‘വിണ്പു’ കിടക്കുന്നു,
വിടരാതൊര മൊട്ടു
മുദരേ ശയിക്കുന്നു.

* കേരളത്തിലെ വിമോചനസമരം കഴിഞ്ഞ ഉടനെ എഴുതിയതു്.

വിവിധ സ്വരങ്ങളിലായി ചില അനുഭൂതികളെ തട്ടിയുണർത്തുകമാത്രമാണ് സംഗീതം ചെയ്യുന്നത്. ചിന്തയ്ക്കതിൽ സ്ഥാനമില്ല. എന്നാൽ സാഹിത്യത്തിന്റെ കഥ ഇതിൽനിന്നും വ്യത്യസ്തമാണ്. ജീവിതത്തിലെ അനുസ്മരണയായ സംഭവങ്ങളുടെ വൈചിത്ര്യത്തെ ചിത്രീകരിക്കുവാനും സാഹിത്യമെന്ന ഒരു ഒരു കലയ്ക്കു കഴിയുകയുള്ളു. ചിത്രകലയ്ക്കുപോലും ഒരു നിമിഷത്തെ മാത്രമേ കലയുടെ ശാശ്വത ജീവന്റെ പരിധിയിലേക്കു കൊണ്ടുവരുവാൻ ശക്തിയുള്ളൂ. അങ്ങനെ നോക്കുമ്പോൾ മറ്റുള്ള കലകളുടെ നൂനതകളും പരിമിതികളും സാഹിത്യം പരിഹരിച്ചിരിക്കുന്നുവെന്നു കാണാം.

ഒരു ചിത്രം, രൂപപ്രധാനമാണ്. ഒരു രൂപത്തെ, ഒരു ചിത്രകാരൻ അവതരിപ്പിക്കുന്നതിനേക്കാൾ വളരെ നന്നായവതരിപ്പിക്കാൻ ഭാവനാസമ്പന്നനായ ഒരു സാഹിത്യകാരനുകഴിയും. അതിൽനിന്നു മനസ്സിലാക്കേണ്ടതു്, സാഹിത്യം ഒരു പരിപൂർണ്ണമായ കലയാണെന്നാണ്. സാഹിത്യത്തെ കവച്ചുവയ്ക്കുന്ന മറ്റൊരു കലയുണ്ടാവാക സാധ്യമല്ലതന്നെ.

എന്നാൽ സാഹിത്യത്തേക്കാൾ ചിന്താപ്രധാനമാണ് ശാസ്ത്രം. അതു് മർത്ത്യനെ മഹോന്നതമായ ഒരു പദവിയിലേക്കാണ് ഉയർത്തുന്നത്. അതുതാവഹങ്ങളായ പല സിദ്ധികൾ ശാസ്ത്രം മനുഷ്യനു നൽകിയിട്ടുണ്ട്.

ഗംഭീരങ്ങളായ പാരമ്പരങ്ങൾക്കും അപ്പുറത്തേക്കു് കണ്ണും കാതും നീട്ടാനുള്ള കഴിവും ശാസ്ത്രമാണു മനുഷ്യനു നൽകിയതു്. എന്നാൽ ബുദ്ധിക്കൊണ്ടു് അമർത്ത്യതയിലേക്കുയർന്നുപോകുന്ന മനുഷ്യൻ ഹൃദയംകൊണ്ടു് ഭൂമിയതയുടെ താഴ്വരയിൽ കിടന്നുഴലുകയാണ്. മനുഷ്യന്റെ ദർശനശക്തിക്കും ശാസ്ത്രം വഴിതെളിച്ചിട്ടുണ്ടു്. മനുഷ്യന്റെ മനസ്സിനെ സംസ്കരിക്കുന്നതിനു് സാഹിത്യംതന്നെവേണം. സാഹിത്യകാരന്മാരുടെ അഭാവം ധാർമിക മൂല്യങ്ങളുടെ അധഃപതനത്തിനാണു വഴിതെളിക്കുക. മനുഷ്യഹൃദയത്തിലടിഞ്ഞുകൂടുന്ന മാലിന്യങ്ങളെ തുടച്ചുവെടിപ്പാക്കാൻ സാഹിത്യത്തിനേ കഴിയൂ.

മനുഷ്യനു് ഭൗതികമായ പുരോഗതിക്കൊപ്പം ആന്തരികസംസ്കാരത്തിന്റെ പ്രകാശം ലഭിക്കണമെങ്കിൽ സാഹിത്യമാണു വളരേണ്ടതു്. ഭൗതികമായ പുരോഗതി ആവശ്യംതന്നെ. എന്നാൽ ധാർമികപുരോഗതി അത്യന്താപേക്ഷിതമാണ്. അവ രണ്ടും ഉളവാകുന്നതു്, സാഹിത്യവും ശാസ്ത്രവും തോളോടുതോളുചേർന്നു പുരോഗമിച്ചാൽ മാത്രമാണ്. ശാസ്ത്രപുരോഗതിയുടെ ഇക്കാലത്തു് സാഹിത്യവും പുരോഗതിയുടെ ഉപരിശ്രംഗത്തിലേക്കു കയറിച്ചു കയറണമെന്നു് ഇതിൽനിന്നും വ്യക്തമാണല്ലോ.

അങ്ങനെ വിവിധനിലകളിൽ നോക്കുമ്പോൾ കലകളിൽ മുഖ്യമായതു് സാഹിത്യമാണ്. മറ്റു വാക്കുകളിൽ പറഞ്ഞാൽ, മറ്റൊല്ലാകലകളുടെയും പരിമിതികളെ പരിഹരിക്കുന്ന — പൂർണ്ണകലയായ — സാഹിത്യത്തിനു് കലകളിലുള്ള സ്ഥാനം, സൂര്യനു് സൗരയൂഥത്തിലുള്ള സ്ഥാനത്തിൽനിന്നു വിഭിന്നമല്ല.

ജീവിത സംഗീതം

P. V Peter, III B. Sc.

അഴകേറിയ ചിഹ്നങ്ങളാൽ തന്താക്കളിക്കുന്ന ഒരു കൊച്ചു പൊയ്ക. നീല മലകൾക്കു മുകളിൽ മാറിമാറി മാഞ്ഞും തെളിഞ്ഞും പരക്കുന്ന വിവിധ വർണ്ണങ്ങൾ. അമ്മയുടെ മുഖമിൽ അമർന്നിടുന്നു പുഞ്ചിരിക്കുന്ന ഓമനശിശുവെപ്പോലെ തുടുത്ത സൂര്യൻ. ആ അതണകിരണങ്ങളോടു് ഓളങ്ങൾ, ഉതളുന്ന പവിഴമണികളെപ്പോലെ ഒളി ചിന്നി. പൊയ്കയിലും നമ്മുടെ മനസ്സിലും പൂക്കുങ്ങൾ സൃഷ്ടിച്ചുകൊണ്ടു് പതുക്കെപ്പതുക്കെ താമരകൾ വിടുകയാണ്. ഈ ദൃശ്യം ഓരോത്തന്തയ്ക്കും മനസ്സിലുളവാക്കുന്ന മാധുര്യം, ആനന്ദവും, സംഗീതസ്വരങ്ങളും വിവരിക്കുക വിഷമമാണ്.

ഇത്തരമൊരു ഘട്ടത്തിൽ ചെന്നകപ്പെട്ടതോന്നലാണ് ഒരികൂൽ ടോസ്കാനിനി (Toscanini) എന്ന സംഗീതജ്ഞനുണ്ടായതു്. ഒരു പാട്ടു പാടുന്നതിനു് ഒരു സംഗീത സംഘത്തെ ഒരുക്കുകയായിരുന്നു അദ്ദേഹം. ചിലവരികൾ അവർ പാടിയതു് അങ്ങനെയല്ലവേണ്ടതു് എന്നദ്ദേഹത്തിനു തോന്നി. പക്ഷേ, ആ വരികൾ എങ്ങനെ പാടണം എന്ന് വാക്കുകൾകൊണ്ടു പ്രകാശിപ്പിക്കുക ആ സംഗീതസംവിധായകനു് അസാധ്യമായിരുന്നു. കീഴയിൽനിന്നു് ഒരു പട്ടുതുവാലയെടുത്തു് അദ്ദേഹം ആകാശത്തിലേക്കു് ആഞ്ഞെറിഞ്ഞു. കാറ്റിലുലഞ്ഞും, പൂമ്പാറ്റയെപ്പോലെ പാന്നും, കൊച്ചുവകളെപ്പോലെ അലഞ്ഞും ഒടുവിലതു നിലത്തുവീഴുന്നതു ആശ്ചര്യത്തോടെ എല്ലാവരും നോക്കിനില്ക്കുകയായിരുന്നു. ഇത്തരമൊരു അവസ്ഥാവിശേഷമാണു് ആ വരികൾ സൃഷ്ടിക്കേണ്ടതെന്നു് ആ സംഗീതജ്ഞൻ വെളിപ്പെടുത്തി.

പൊതുസമ്മേളനസ്ഥലങ്ങളിലും, ഫോസ്റ്റൽ പരിസരങ്ങളിലും മറ്റും മുഴങ്ങുന്ന ചലച്ചിത്രഗാനങ്ങൾക്കു് ഇങ്ങനെ ഒരു അനുഭൂതി നമ്മിലുളവാക്കുവാൻ കഴിയുന്നില്ലെങ്കിൽ അതിനു് അവയെമാത്രം കുറാം പാഞ്ഞിട്ടു് കാഴ്ചമില്ല. അതിനു കാരണം, പലതാണ്. ഒന്നു്, എല്ലാവർക്കും കേൾക്കാൻവേണ്ടി പ്രത്യേകിച്ചും പൊതുയോഗ മൈതാനങ്ങളിൽ ഗാനത്തിന്റെ സ്വരം സിംഹഗർജ്ജനസമാനമായിരിക്കും. സിംഹഗർജ്ജനം, അത്രേതന്നെ സംഗീതാത്മകമായാലും, കണ്ണാനന്ദകരമായ സംഗീതമല്ലതന്നെ. മറ്റൊരു വസ്തുത, പ്രകൃതിയിലെ സുന്ദരസ്വരങ്ങളെ അനുകരിച്ചു് വളർന്നു സംഗീതം, പ്രകൃതിയിലേക്കു് മുഴുവനായങ്ങു് ഇറങ്ങിച്ചെല്ലാൻ ഒരു പാഴ്ശ്രമം നടത്തി, പ്രകൃതിയിലെ കാക്കരച്ചിലുകളും കൂക്കിവിളികളും ഉൾക്കൊണ്ടു്, പ്രാകൃതമായി എന്നതാണ്. ചില “തല്ലിപ്പൊളി” (Rock and Roli) സംഗീതങ്ങൾ നമ്മോടു് പറയുന്നതിതാണ്. പേരുതന്നെ ധനിച്ചിരിക്കുന്നതുപോലെ പാറ ഉരുണ്ടുരുണ്ടു വരുന്ന ശബ്ദത്തെയാണ് അവ അനുകരിക്കുന്നതു്. നേരേമറിച്ചു്, അതവി പാറയിൽചെന്നുലച്ചു തകർന്നു ചിന്നിച്ചിതറി ഉയ

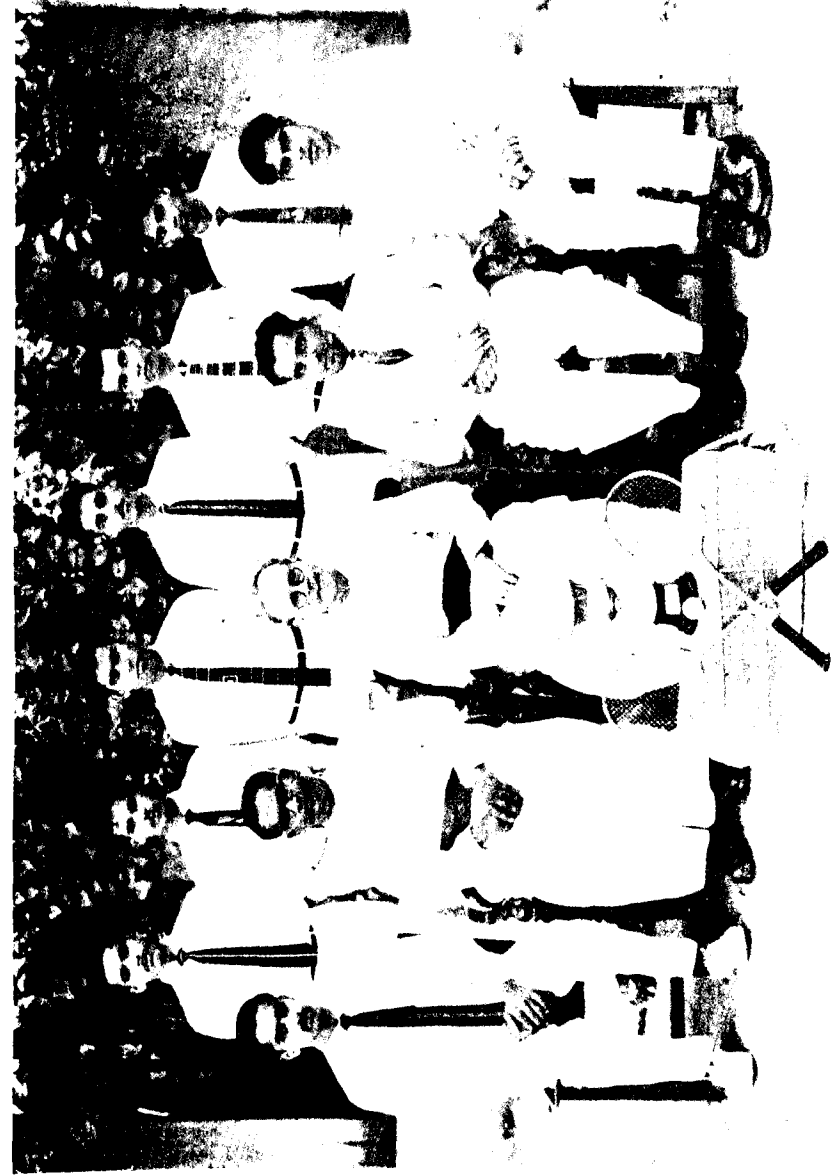
തന്ന മണിനാഭത്തെയല്ല. ഇത്രയും ഇവിടെ പറഞ്ഞുവെച്ചത് ചിലച്ചിത്ര ഗാനങ്ങൾ അമുഷിപ്പാൻ മുഴുബാടികളാണെന്നും സ്ഥാപിക്കാനല്ല. ചില നല്ല ചിലച്ചിത്ര ഗാനങ്ങളുടെ മാനദണ്ഡം വെളിപ്പെടുത്താനാണ്. സാധാരണമായ താഴ്ന്ന സ്വരത്തിൽ ചിലപാട്ടുകൾ നിങ്ങൾ കേട്ടിരിക്കും. അവയിൽ നല്ല ചിലത് കരളിൽ പുകയുകയും, അന്തരീക്ഷത്തിലും നിങ്ങളുടെ ഹൃദയത്തിലും ആനന്ദത്തിന്റെ അലരുകൾ സൃഷ്ടിക്കുകയും ചെയ്തിരിക്കും. ഉദാഹരണം നിങ്ങളുടെ മനസ്സുകീഴ്ന്ന "സ്നേഹസ്തർശിയായ ഹൃദയം അലിഞ്ഞലിഞ്ഞു" മിഴികളിലൂടെ ഒഴുകിയിരിക്കും. അപ്പോൾ, നാം നല്ല ഗാനങ്ങൾ കേട്ടിട്ടുണ്ട്. അവ ചിലച്ചിത്രഗാനങ്ങളോ, കണ്ണാടക സംഗീതമോ, പാശ്ചാത്യ സംഗീതമോ, നാടോടിപ്പാട്ടോ ആയിരിക്കാമെങ്കിൽ. അതല്ല ഇവിടെ പ്രശ്നം. സംഗീതത്തിന്, പ്രകൃതിയിലെ ഒരു മനോഹരശൃംഗാരത്തെപ്പോലെ നമ്മുടെ ഹൃദയത്തെ ആകർഷിക്കാനും ആനന്ദിപ്പിക്കാനും കെല്പുണ്ട്. നൂറ്റാണ്ടുകളായി, അതു ദാഹിക്കുന്ന മനുഷ്യമനസ്സിന് ആനന്ദവും ആശ്വാസവും കോരിക്കൊടുക്കാൻ തുടങ്ങിയിട്ടു്.

രണ്ടായിരത്തോളം ആണ്ടുകൾക്കുമുമ്പ് കാലിത്തൊഴുതിൽ പിറന്ന ദിവ്യശിശുവിന്നു വന്നുവെങ്കിലും വന്ന നിഷ്കളങ്കരായ ആട്ടിയർ, ലോകം കണ്ടതും, കാണുന്നതും കാണുവാൻനിൽക്കുന്നതുമായവയിൽവെച്ച് ഏറ്റവും മഹത്തായ ഭൂതം കണ്ടുകിട്ടുകയും ചെയ്തു. അപ്പോൾ ദൈവമുതൽ പാടിയ സംഗീതം അവരിലുളവാക്കിയ ദിവ്യാനുഭൂതി എത്ര മഹത്തായിരുന്നു. ലോകത്തിലെ ഏറ്റവും ഉൽകൃഷ്ടമായ പശ്ചാത്തലസംഗീതമായിരുന്നു അതു്. ഇതുപോലെ നൂറ്റാണ്ടിലെ ഭാരതാലയങ്ങളിൽ മാനസികയാതനയനുഭവിക്കുന്ന മനുഷ്യലക്ഷങ്ങൾക്കു ആശ്വാസവും ശാന്തിയും നല്കുന്നതും സംഗീതമാണ്. തിരക്കും തിരക്കും ബാഹ്യവുമായി ഈ നൂറ്റാണ്ടിൽ പണിത്തിരക്കുള്ള ഇന്നത്തെ ജനതയുടെ യാത്രാകുഴപ്പിതത്തിന് കുറെയെല്ലാം വൈവിധ്യം നല്കാൻ അതിനു കഴിവുണ്ട്. സംഗീതം ജീവിതത്തിൽ മാധുര്യം പൂർണ്ണമാണ്. മനുഷ്യഹൃദയത്തെ ആകർഷിക്കുവാൻ ആശ്വസിപ്പിക്കുവാൻ അതിനു സാധിക്കും. അതിനാലായിരിക്കണം സഹജീവികൾക്കുവേണ്ടി ത്യാഗംസഹിച്ച മഹാത്മാക്കളുടെ ജീവിതത്തിൽതന്നെ സംഗീതകൃതമായ കലർന്നിരിക്കുന്നത്. അവരുടെ ജീവിതത്തെ സംഗീതമാണ്; ഇവയുമായി ജീവിതസംഗീതം.

ഗാഢാലോകത്തിലെ പാപക്കുട്ടിക്ക് തന്റെ അവസാനത്തുള്ളി രക്തപോലും ചിതറിക്കൊണ്ടു് മനുഷ്യഗണത്തിനുവേണ്ടി മരിച്ച ദൈവമനുഷ്യനായ ക്രിസ്തുവിന്റെ ജീവിതം ദിവ്യസ്നേഹസംഗീതമായിരുന്നു. ഒറ്റപ്പെട്ട ഒരു ദ്വീപിൽ വേദന തിന്നുതിന്നു മരിക്കുന്ന കുഴപ്പരോതികൾക്കുവേണ്ടി സ്വയം ആഹുതിചെയ്ത ഫാദർ ഡാമിയൻ ഒരു ത്യാഗസംഗീതമായിരുന്നു. ഇന്ത്യയുടെ സ്വാതന്ത്ര്യത്തിനും ജനതയുടെ ഒന്നിപ്പിന്നും വേണ്ടി ചെടിയോറുവിന്നു ഗാന്ധിജി ഒരു ഐക്യസംഗീതമായിരുന്നു. അനുഭവജീവിതത്തിൽ നാമെത്ര ജനങ്ങളുമായി പരിചയപ്പെടുന്നു. എത്രപേരെ സ്നേഹിക്കുന്നു. അവരിൽ ചിലർക്കെങ്കിലും നമ്മെ ആശ്വസിപ്പിക്കുവാൻ, സന്തോഷിപ്പിക്കുവാൻ

THE COLLEGE BADMINTON TEAM 1960-'61

Winners in the Inter-Collegiate Divisional Championship



Seated L. to R.: V. Kalyana Raman (Capt), Rev. Fr. M. Michael Raj, S.J. (President), Rev. Fr. Ehrhart, S.J. (Principal), Mr. N. M. Joseph (Physical Director), P. K. Theagarajan (Vice-Captain).
Standing L. to R.: K. J. Paul, P. Kathiresan, K. Mohomed Ali, V. Mohondos, and M. Irudayados.

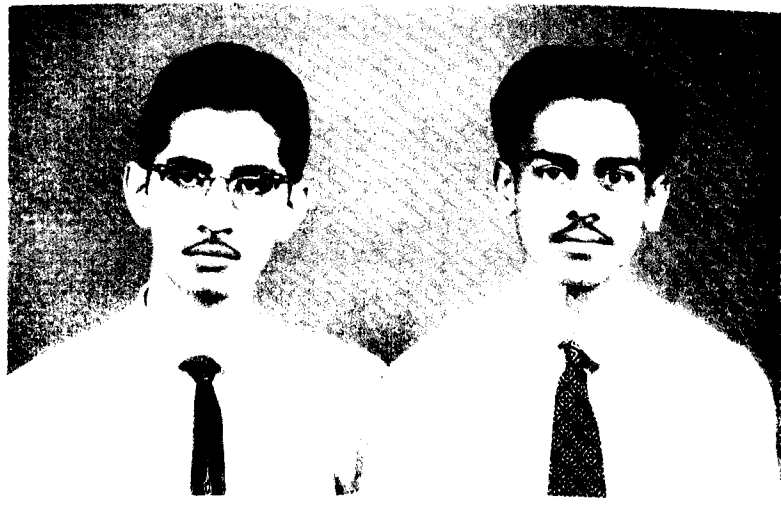


TABLE TENNIS SINGLES
Mervyn D'Sa & N. Sathappan



ATHLETIC CAPTAINS

Front Row : S. Sriskanda Raja (N.H.) P. Dhanapal (C.H.) L. Manoharan (D.S.)
Rear Row : Maria Francis (S.H.) P. M. Natarajan (C.H.)

നിരൂപണസാഹിത്യവും കൈരളിയും

T. D. James, III B. Sc.

നിരൂപണം അഥവാ വിമർശനം എന്ന പദംകൊണ്ട് വിവക്ഷിക്കുന്ന സാഹിത്യശാഖയെ സർവ്വാനുഷ്ഠിയായ ഒരു നിർവ്വചനത്തിന്റെ ചതുർഭിത്തികൾക്കുള്ളിൽ ഒതുക്കിനിറുത്തുവാനുള്ള ശ്രമം പരാജയപ്പെടാനേ തരമുള്ളൂ. മനുഷ്യജീവിതത്തോളം തന്നെ ചാഴ്ചേറിയതും പരപ്പാൻതുമാണ് സാഹിത്യം എന്നതുതന്നെയാണു് അതിനു ഫലമു്. സർവ്വതാദ്രവും സമ്പുഷ്ടവുമായ ലക്ഷണോക്തികളില്ലെങ്കിലും, വിശ്വവിഖ്യാതരായ ചില സാഹിത്യചാര്യന്മാരുടെ അഭിപ്രായങ്ങൾ പഠനാർഹങ്ങളാണ്. “മനുഷ്യസ്വഭാവത്തിന്റെ വിജ്ഞാനത്തിന്റേയും മിനയുടേയും പരിധിയിൽപ്പെടുന്ന ലോകോത്തരങ്ങളായ വസ്തുതകളെ പഠിക്കുന്നതിനും പ്രചരിപ്പിക്കുന്നതിനുമുള്ള ഒരു നിഷ്ഠാമസാഹിത്യവൃത്തിയാണ് നിരൂപണം”മെന്നു മാത്യു ആർനോൾഡ് പ്രസ്താവിച്ചിരിക്കുന്നു. സാഹിത്യം ജീവിതവിമർശനമാണെന്നു് സമ്മതിക്കുന്നപക്ഷം, നിരൂപണത്തെ ജീവിതവിമർശനത്തിന്റെ വിമർശനമെന്നോ, അഥവാ ജീവിതത്തിന്റെതന്നെ വിമർശനമെന്നോ വിളിക്കാമെന്നു തോന്നുന്നു.

നിരൂപണസാഹിത്യത്തിന്റെ പ്രാകൃതവും മൗലികവുമായ സത്തയെ ആരായുന്ന സ്വഭാവനായ ഒരു യുക്തിവാദി ഒടുവിൽ ചെന്നെത്തുന്നത് മനുഷ്യന്റെ സർഗ്ഗാത്മ

എന്തെന്നില്ലാത്ത ഒരു സമാധാനം നല്കുവാനും കഴിഞ്ഞിട്ടുണ്ടു്. എന്താണതിന്റെ രഹസ്യം?

നമ്മിലോരോരുത്തരുടെ ആത്മാവിലും ദിവ്യസംഗീതത്തിന്റെ അലകളുണ്ടു്. ബാഹ്യത്തിലും എന്തിനെന്നില്ലാത്ത പരക്കുംപാച്ചിലിലും നാമതു കേൾക്കുന്നില്ലെന്നു മാത്രം. അതു ദൈവികമായ സ്നേഹസംഗീതമാണു്. അതിന്റെ അലകൾ ഒരിക്കലും നിലയ്ക്കുകയില്ല. പക്ഷേ, നാമതിനെ മുക്കിക്കൊല്ലാൻ ശ്രമിക്കാതിരിക്കുക. പകരം, അതിയാൻ ഒരുപെട്ടുക. അതിൽനിന്നു് ആവേശമുൾക്കൊള്ളുക: ജീവിക്കാനുള്ള ആവേശം, സഹജീവികൾക്കുവേണ്ടി ത്യാഗം സഹിക്കാനുള്ള ആവേശം.

അന്തരീക്ഷത്തിൽ ജീവിതസംഗീതത്തിന്റെ അലകൾ. നിങ്ങളതു കേൾക്കുന്നില്ലേ?

കുറയ്ക്കുക. ഒരു സ്വഭാവവിശേഷത്തിലാണ്. ചുറ്റുപാടുമുണ്ടാകുന്ന അനുഭവങ്ങൾ മനുഷ്യ മനസ്സിൽ വിവിധങ്ങളായ അനുഭൂതികളെ ഉളവാക്കുന്നു. ഇപ്പിടം രൂപംകൊള്ളുന്ന അനുഭൂതികളെ ഭാഷയിലൂടെ പ്രകാശനം ചെയ്യുക മനുഷ്യസമർത്ഥമാണ്. ഒരു ഗ്രന്ഥ പാരായണം ചെയ്യുമ്പോഴും ഗ്രന്ഥപ്രകാരമായ ചില അനുഭൂതികൾ അനുവാചകരുടെ ഹൃദയത്തിലുണ്ടാകുന്നു. ഇവയ്ക്കു ഭാഷയിലൂടെ സൂക്ഷ്മവും മേന്മയോടെയുള്ള കലാരൂപം നൽകുമ്പോൾ അത് നിരൂപണസാഹിത്യമായി. ചുരുക്കത്തിൽ, സഹൃദയനായ ഒരു നിരൂപകന്റെ ആശയാഭിലാഷങ്ങൾക്ക് കലാത്മകമായ ഭാഷാരൂപം നൽകുകയാണ് നിരൂപണം. നിരൂപകന്റെയും ഗ്രന്ഥകാരന്റെയും ആദർശാഭിലാഷപ്രപഞ്ചങ്ങൾ തമ്മിലുള്ള ഐക്യത്തിന്റെ അനുപാതത്തെ വെളിപ്പെടുത്തുന്ന ദർപ്പണമാണ് നിരൂപണം. ഈശ്വര കാരണങ്ങളാൽ ഒരു നിരൂപണത്തിന്റെ സ്വഭാവം നിരൂപകനേയും ഗ്രന്ഥകാരനേയും ആശ്രയിച്ചിരിക്കുന്നു.

വസുരണ്ടിലൂടെയുള്ള ചരിത്രപ്രവാഹത്തിൽ, നിരൂപണ സാഹിത്യം മനഃശാസ്ത്രാദി ശാസ്ത്രങ്ങളുമായുള്ള സമ്പർക്കമുഖവും കാലത്തിന്റെ പ്രവണതകൾക്ക് വഴങ്ങിയും വിവിധങ്ങളും വിചിത്രങ്ങളുമായ പരിണാമപരമ്പരകൾക്ക് വിധേയമായിട്ടുണ്ട്. നിരൂപണത്തിന് പലതരം പല തോളുകളാണ് സ്വീകരിക്കാറുള്ളത്. ഒരു കൃതി തൽകർത്താവിന്റെ ജീവിതാനുഭൂതികളുടെ പ്രകാശകയാകയാൽ ഗ്രന്ഥകർത്താവിന്റെ ജീവചരിത്രാധിഷ്ഠിതമായിരിക്കണം നിരൂപണം എന്ന് ചിലർ വാദിക്കുന്നു. ജീവചരിത്രപരമായ ഈ നിരൂപണരീതിയുടെ ഉപജ്ഞാതാവ് സാന്റബുവ് (Sainte Beuve) എന്നവർക്കുമാകുന്നു. മനുഷ്യന്റെ ആദർശാഭിലാഷങ്ങൾക്ക് രൂപം നൽകുന്നത് വംശം, സാമൂഹ്യചരിത്രസ്ഥിതികൾ, നിമിഷം എന്നീ ത്രിവിധ ശക്തികളാണെന്നും തന്മൂലം സാമൂഹ്യചരിത്രാപരമായിരിക്കണം നിരൂപണമെന്നുമത്രെ ടൈന (Taine) യുടെ അഭിപ്രായം. പദോത്പത്തിയിൽനിന്നും വ്യക്തിയുടെ ചുവടുപിടിച്ചു പരമാർത്ഥങ്ങളിലേക്ക് കടക്കുവാൻ ശ്രമിക്കുന്ന നിരൂപണസരണിയാണ് വിധിനിർണ്ണായാത്മകമായ വിമർശനം. ഗ്രന്ഥകർത്താവിന്റെ ചിത്തവൃത്തികളെ ആശ്രയിച്ചോടെ ആവിഷ്കരിക്കുവാൻ മനഃശാസ്ത്രത്തിന്റെ വലംപിടിച്ചുകൊണ്ടുചെയ്യുന്ന നിരൂപണരീതിയാണ് മനഃശാസ്ത്രപരമായ സാഹിത്യസമീക്ഷ. ഗ്രന്ഥകർത്താവിന്റെ കാലം, ദേശം എന്നിവയെ ആധാരമാക്കിയുള്ള വിമർശനം ചരിത്രപരമായ നിരൂപണം. കലാശില്പത്തിന്റെ വൈശിഷ്ട്യത്തിന് നിദാനമെന്നും, പൗരാണിക സാഹിത്യകാരന്മാർ നിർണ്ണയിച്ചിട്ടുള്ള ചില തത്വങ്ങളെ അധികരിച്ചുള്ള നിരൂപണമാതൃകകൾക്കു സാങ്കേതിക വിമർശനമെന്നു പറയാം. ഇവകൂടാതെ, മറ്റു ചില ആനന്ദ നിരൂപണസരണികളും ഇന്ന് നിലവിലുണ്ട്.

നിരൂപണം ആവശ്യമോ? തികച്ചും നിഷ്ക്രിയവും സംഹാരാത്മകവുമെന്നു തോന്നാവുന്ന നിരൂപണത്തിന് നിർമ്മാണാത്മകമായ സാഹിത്യത്തിൽ എന്താണ് സ്ഥാനം? നിർമ്മാണത്തോളംതന്നെ ആദരണീയമല്ലെങ്കിലും, സാഹിത്യലോകത്തിൽ അതിനെക്കാളൊട്ടും അപ്രധാനമല്ലാത്ത ഒരു സ്ഥാനമാണ് നിരൂപണത്തിനുള്ളത്. ഗ്രന്ഥത്തിലെ വിവിധവസ്തുതകളെ ഒരു ശാസ്ത്രജ്ഞന്റെ ജിജ്ഞാസയോടെ വിശകലനം

ചെയ്ത്, സത്യാന്വേഷികളായ അനുവാചകരെ തൃപ്തിപ്പെടുത്തുക, അവരുടെ ചിന്താശക്തിക്ക് വിവിധവശങ്ങളിലേക്ക് സ്വച്ഛന്ദമായ സ്വതന്ത്രമായും വിഹരിക്കുന്നതിനുള്ള ഉദ്ദീപനം നൽകുക, ആസ്വാദകർ അവശ്യം അറിഞ്ഞിരിക്കേണ്ടതും എന്നാൽ അവർക്ക് സ്വയമേവ ഭിഷ്ഠപ്രാപ്യങ്ങളുമായ വിജ്ഞാനത്തിന്റേയും തത്വചിന്തകളുടെയും ശൃംഗങ്ങളിലേക്ക് അവരെ നയിക്കുക, സാഹിത്യസൃഷ്ടികളിൽ അന്തർ ഗുഹ്യമായിരിക്കുന്ന സൗന്ദര്യവിശേഷത്തെ ആവിഷ്കരിക്കുക, സാഹിത്യസ്വാദകരുടെ അവിഷ്കൃതമായ ധാരണകൾക്ക് സ്വീകൃതസ്വഭാവവും സുഗന്ധവുമായ രൂപം നൽകുക, എന്നിങ്ങനെ നാനാമുഖങ്ങളായ ധർമ്മങ്ങളാണ് ഉത്തമ നിരൂപണത്തിനുള്ളത്. സമയപരിമിതിയും കൃത്യാനുരഞ്ചലതകളുമുഖം ജനസാമാന്യത്തിന് വിശ്വേച്ഛതരകൃതികളിൽ ഒരു ചെറിയ വിഭാഗംപോലും ആസ്വദിക്കുന്നതിന് സാധിക്കുന്നില്ല. ഒരു കൃതി ആസ്വദിക്കുന്നതിന് ഏറ്റവും ഉചിതമായ മാർഗ്ഗം പരസഹായംകൂടാതെ അതിലേക്ക് ഇറങ്ങിച്ചെല്ലുകയാണെങ്കിലും, സുകരവും പ്രായോഗികവുമായ മാർഗ്ഗം, നിരൂപണത്തിന്റെ കൈത്തിരിയുമേന്തി അജ്ഞാതങ്ങളായ ഗ്രന്ഥങ്ങളുടെ ഇടതുകളിലേക്ക് ഇറങ്ങിത്തീരിക്കുകയാണ്. ദൂരദർശിനികളിലൂടെയെന്നപോലെ അന്തസ്സാർത്ഥശീകളായ നിരൂപണഭാഗം, വിശ്വേച്ഛതര സാഹിത്യസൃഷ്ടികളുടെ ഒരു വിഹാരവിഷയംചെയ്യുവാൻ നമുക്കു കഴിയും. ഒരു കാര്യം മറക്കരുതെന്നുമാത്രം: നിരൂപകനും പരമസത്യമായി സ്വീകരിക്കുകയല്ല, നിരൂപകന്റെ ഹസ്താവലംഭത്തോടെ സത്യത്തെ അന്വേഷിക്കുകയാണ് കാര്യം. നിരൂപകൻ ഒരു വിധികർത്താവല്ല, സ്വാഭാവികമായ ആവിഷ്കരിക്കുകയും പ്രശംസിക്കുകയുംചെയ്യുന്ന ഒരു അഭിഭാഷകൻമാത്രമാണെന്ന വസ്തുത നാം വിസ്മരിക്കരുത്.

അനുവാചകർക്ക് സാഹിത്യസ്വാദനത്തിൽ സഹായകമാകുന്നതുപോലെതന്നെ, കലാസൃഷ്ടിക്കു് അനുരൂപമായ ഒരു അന്തരീക്ഷത്തിൽ കലാകാരന്മാരെ വളർത്തുവാൻ നിരൂപണത്തിനു കഴിയും. എലിസബത്തിന്റെ ഇംഗ്ലണ്ടിലും പെരിക്ലീസിന്റെ ഗ്രീസിലും ദൃശ്യമായിരുന്ന കലാസൃഷ്ടിയെ പോഷിപ്പിക്കുവാൻപോരുന്ന വൈജ്ഞാനിക ജീവിതം ഗേപ്തമേയുടെ ജർമ്മനിയിൽ ഇല്ലായിരുന്നു. പക്ഷേ, നിരൂപണത്തിന്റെ കരവലത്തോടെ ഗേപ്തമേ ജീവിതത്തെക്കുറിച്ചു് സമഗ്രമായി പഠിച്ചു. ബൈബിളിനെക്കുറിച്ചു് വൈജ്ഞാനിക ജീവിതത്തിന്റെയോ, നിരൂപണത്തിന്റെയോ, അഭാവത്തിൽ തപ്പിത്തടയുകയാണുണ്ടായതു്. ഗേപ്തമേയുടെ കൃതികൾ ആറാണ്ടുകളെ അതിജീവിക്കുവാൻ ബൈബിളിന്റെ ശുഷ്കകൃതികൾ കാലപ്രവാഹത്തിൽ അപ്രത്യക്ഷങ്ങളായി. ലോകവും മനുഷ്യജീവിതവും സങ്കീർണ്ണമായിത്തീർന്നിരിക്കുന്ന ഇക്കാലത്ത് നിർമ്മാണാത്മകമായ സാഹിത്യസൃഷ്ടിക്കു് ആവശ്യമായ ആശയമണ്ഡലം സൃഷ്ടിക്കുവാൻ നിരൂപണം അനുപേക്ഷണീയമാണ്.

ഉത്തമസാഹിത്യനിരൂപണത്തിന്റെ നട്ടെല്ലെന്ന് പണ്ഡിതാഗ്രേസരമായ നിരൂപകന്മാർ വിധിച്ചിട്ടുള്ളതാണ് പക്ഷപാതരാഹിത്യം. നിരൂപണം നിഷ്പക്ഷമോ? ആണെങ്കിൽ എത്രത്തോളം? മൗലിക സത്യങ്ങളുടെ ആവിഷ്കരണത്തെ സംബന്ധിച്ചിടത്തോളം ഒരു നിരൂപകന് നിഷ്പക്ഷത പാലിക്കുക സാധ്യമല്ല.

ആശാൻ, വള്ളത്തോൾ, ഉള്ളൂർ എന്നീ ത്രിമൂർത്തികളുടെ കാലം നിരൂപണ സാഹിത്യ ചരിത്രത്തിലെ ഒരു നാഴികക്കല്ലാണ്. പാശ്ചാത്യ സാഹിത്യമാനദണ്ഡങ്ങളെ ആധാരമാക്കി ഈ കവികളുടെ കൃതികളെ വിമർശിക്കുവാൻ പലരും മുന്പോട്ടു വന്നു. പക്ഷേ, സങ്കീർണ്ണതയേറിയതും വ്യക്തിവിശേഷങ്ങളുമായ ചില നിരൂപകന്മാർ, തങ്ങളുടെ ആരാധനാമൂർത്തികളെ പ്രശംസിക്കുന്നതിലേക്ക് ഇതരകവികളുടെ സർവ്വവിമർശനത്തെ വൈശിഷ്ട്യങ്ങളേപ്പോലും മറക്കുവാനും മറയ്ക്കുവാനും ശ്രമിച്ചു. ഭാഗ്യവശമായിട്ട് പ്രാധാന്യം നൽകി, സാഹിത്യവിമാനസമീപം സാങ്കേതികതയെക്കുറിച്ച് നിരൂപിച്ചുകൊണ്ടു തുഞ്ചനെയും കഞ്ചനെയും ചെറുശ്ശേരിയെയും പററി പി. കെ. എഴുതിയ നിരൂപണങ്ങൾ വിമർശനശാഖയ്ക്ക് ഒരു മുതൽക്കൂട്ടതന്നെ. ഉള്ളൂർ, വടക്കും തുർ എന്നിവരുൾപ്പടെ സാങ്കേതിക പ്രസ്ഥാനത്തോടു് മമതകാട്ടിയിരുന്ന ഒരു കൂട്ടർ പി. കെ. യുടെ കാലടികളെ പിൻതുടന്നു. എന്നാൽ അവരുടെ നിരൂപണങ്ങൾ വിവർത്തനങ്ങളും, ഒരു പരാമർശനത്തിന്റെ പ്രതിരോധം ഉളവാക്കുന്നവയുമായിരുന്നു. ഗ്രന്ഥകർത്താക്കളുടെ അപമാനങ്ങളെ പ്രകീർത്തിച്ചും, നിരൂപിതഗ്രന്ഥങ്ങളിൽനിന്നും

ഗ്രന്ഥകാരന്റെ പാണ്ഡിത്യമോ ഒന്നതുമോ അല്ലാത്തതും, ഗ്രന്ഥത്തിന്റെ ശുദ്ധതയായിരിക്കണം കലാമൂല്യനിർണ്ണയത്തിൽ നിരൂപകന് അടിസ്ഥാനം. വിമർശനവും ഏതു സാഹിത്യശാഖയിലുൾപ്പെട്ടതാണെന്നും, ഒരു സാഹിത്യശാഖയുടെ വിമർശനത്തിൽ തനിക്ക് മാർഗ്ഗദർശകമാകേണ്ട സർവ്വമുതൽതലങ്ങൾ ഏവയെന്നും ഒരു നിരൂപകൻ അവരും അറിയേണ്ടതായിരുന്നു. നിരൂപണസാഹിത്യം ചില അധിഷ്ഠിതതയിലുള്ള അടിയുറച്ചതെങ്കിലും അതിന്റെ സ്വതന്ത്രമായ വികാസത്തിനും ഉത്തരത്തിനും അനുയോജ്യമായ ഹൃദയവിശാലത നിരൂപകന്മാർ പുലർത്തേണ്ടതായിരുന്നു. ജീവിതവും സാഹിത്യവുമായുള്ള ഇടതു വശത്തെ ആധാരാധിഷ്ഠിതമായ ഗ്രന്ഥാവലോകനമെന്ന വിമർശകർ, ഭാവത്തോടൊപ്പമുണ്ടാകുന്ന ഒരു കലാസൃഷ്ടിക്ക് അനുപേക്ഷണീയമാണ് രൂപം എന്ന വസ്തുത വിസ്മരിക്കരുത്. സാഹിത്യഗന്ധിയല്ലാത്ത ഒരു ഗ്രന്ഥം ജീവിതത്തിന്റെ സാഹിത്യസാക്ഷിത്വമായ പ്രതിഫലനമാണെന്ന കാരണത്താൽ മാത്രം സാഹിത്യമായി പരിഗണിക്കപ്പെടുകയില്ല. ഇഷ്ടമായ, രൂപസമന്വയംമാത്രമല്ല, അന്തർഭാവശൂന്യമായ ഒരു കൃതിയും തരമില്ല. നിരൂപകന്റെ അനുഭൂതികളെപ്പറ്റി

ഒട്ടധികം ഉദ്ധരിച്ചുകൊണ്ടുള്ള ഒരു സരണി അനാകർഷകമായിരുന്നു. പണ്ടേ സഹൃദയലോകത്തിൽ ചിരപ്രതിഷ്ഠനേടിയ കൃതികളെ ഒരു നൂതനമായ കാഴ്ചപ്പാടില്ലാതെ സമീക്ഷിച്ച നിരൂപകരാണ് പി. ശങ്കരൻനമ്പ്യാരും, കെ. ആർ. കൃഷ്ണപിള്ളയും.

അന്തഃശ്ചോദനോന്മീഷിതങ്ങളായ സാഹിത്യസൃഷ്ടികളെ മാനിച്ചും, ഗ്രന്ഥപാണ്ഡിത്യത്തിൽ അധിഷ്ഠിതമായ രചനാകുശലതയെ പരിഹാസകോടിയിലേക്കു തള്ളിയും, സാഹിത്യത്തിന്റെ ഭാവരൂപങ്ങളെ പാശ്ചാത്യ സാഹിത്യമീമാംസയുടെ വെളിച്ചത്തിൽ മോതോഹരമായി കോത്തിണക്കിയും, സാഹിത്യവും ജീവിതവുമായുള്ള ബന്ധത്തെ ഉൽഘോഷിച്ചും തീവ്രഭാഷയിൽ അത്പ്രതിതിഭൂതങ്ങളായ നിരൂപണങ്ങൾ രചിച്ച മുണ്ടശ്ശേരി ഒരു അഭിനവസരണിയുടെ പ്രോത്സാഹകനാണ്.

ചർച്ചിതചർച്ചണങ്ങളായ പൗരസ്ത്യവിമർശനസിദ്ധാന്തങ്ങളെ പാടേ തുത്തെറിഞ്ഞ്, പാശ്ചാത്യസാഹിത്യമീമാംസയുടെ കരബലത്തോടെ മലയാളകൃതികളെ വിവധപാശ്ചാത്യകൃതികളോടു താരതമ്യപ്പെടുത്തിയും പരിശ്രമത്താലോ സാദർഭ്യകമായോ നൂതനപ്രസ്ഥാനങ്ങളുടെ പ്രണേതാക്കളാകുന്നവരെ ഹാർദ്ദമായി അനുരോധിച്ചുകൊണ്ടുള്ള ജീവചരിത്രപരവും ശാസ്ത്രീയവുമായ നിരൂപണങ്ങളാണ് ഏ. ബാലകൃഷ്ണപിള്ളയുടേതു്.

പാശ്ചാത്യസാഹിത്യതത്വങ്ങളെ അനൂഗൃഹ്യാപാടവത്തോടെ അവികലമായി ഗ്രഹിച്ച് അടുപ്പുപുഷ്പമായ ലാളിത്യത്തോടെ ശാലീനസുന്ദരമായ ഭാഷയിൽ നിരൂപണം ചെയ്ത എം. പി. പോളിന്റെ സേവനങ്ങൾ കൈരളി മറക്കുകയില്ല. വിധിനിർണ്ണയാത്മകമായരീതിയിൽ വിമർശനം നടത്തിയിരുന്ന അദ്ദേഹം മുൻവിധിയോടെ ഗ്രന്ഥങ്ങളെ സമീപിച്ചില്ല. സാഹിത്യതത്വങ്ങൾ പാശ്ചാത്യമോ, പൗരസ്ത്യമോ, പ്രാചീനമോ, ആധുനികമോ ആകട്ടെ. യുക്തിയുടെ തുലാസ്സിൽ തൂക്കിയല്ലാതെ അവയെ സ്വീകരിക്കുക അദ്ദേഹത്തിന് അസാധ്യമായിരുന്നു. ഗ്രന്ഥകാരന്റെ വലിപ്പച്ചെറുപ്പത്തെ തുണവത്ഗണിച്ചുകൊണ്ട്, ഗ്രന്ഥങ്ങൾ തന്നിലുളവാക്കുന്ന വൈകാരികാനുഭൂതികളെ പ്രകാശിപ്പിക്കുന്നതിന് അദ്ദേഹം മടിച്ചിരുന്നില്ലെന്നുള്ളതിനു മകുടോദാഹരണമാണ് “ഭൂതമായ” തന്റെ നിരൂപണം.

കുട്ടികൃഷ്ണമാരാർ നിരൂപണസാഹിത്യത്തിലെ ഒരു വഴിത്തിരിവാണ്. പൗരസ്ത്യവും പാശ്ചാത്യവുമായ സാഹിത്യമീമാംസകളുടെ ആന്തരികസത്തകരതലാമലകും പോലെ കണ്ടറിഞ്ഞ മാരാർ അകൃത്രിമവും, സ്വതസിദ്ധവുമായ ശൈലിയിൽ അനന്യസാധാരണമായ ലാഘവത്തോടെ നിരൂപണം ചെയ്യുന്നത് കാണുക രസാവഹമാണ്. അദ്ദേഹത്തിന്റെ പ്രതിഭയുടെ സ്വതന്ത്രവിഹാരംഗങ്ങളാണ് നിപത്രണങ്ങൾ. സാങ്കേതികകലാവൈദഗ്ദ്ധ്യത്തിനതീതമായുള്ള, ഒരു കവിയെ മറുകവികളിൽനിന്നും വേർതിരിക്കുന്ന വ്യക്തിനിഷ്ഠമായ മൗലികസത്തയെ ആരാഞ്ഞു കണ്ടുപിടിക്കുമ്പോഴേ അദ്ദേഹം തൃപ്തനാകൂ. സാഹിത്യസൃഷ്ടികളുടെ എല്ലാ മുക്കിലും കോണിലും മുഴിഞ്ഞിറങ്ങാതെ അദ്ദേഹം അഭിപ്രായപ്രകടനം നടത്താറില്ല. മികച്ചും നിരാശയുധനായി നിരൂപണം

കുവേദിയിൽ പ്രവേശിക്കുന്ന മാരാർ എതിരാളികളുടെ ആയുധം പിടിച്ചുവാങ്ങി, അവരുടെ കഥകഴിച്ചതിനുശേഷമേ രംഗത്തുനിന്നും പിന്മാറൂ. അബദ്ധജടിലങ്ങളായ ആശയങ്ങളെ, പരമസത്യമാക്കിക്കാട്ടാനുള്ള ഇന്ദ്രജാലവും മാരാരുടെ തുലികയ്ക്കുണ്ട്. എം. ആർ. നായർ, കെ. സുരേന്ദ്രൻ. എസ്സ്. ഗുപ്തൻനായർ, പി. ദാമോദരൻപിള്ള, ഡോക്ടർ കെ എം. ജോർജ്ജ്, സി. ജെ. തോമസ്, ഷൺമുഖദാസ്, സുകുമാർ അഴീക്കോട്, ഉള്ളാട്ടിൽ ഗോവിന്ദൻകുട്ടിനായർ കുറുപ്പുഴ കൃഷ്ണപിള്ള തുടങ്ങി നമ്മുടെ നിരൂപണസാഹിത്യത്തെ പരിപോഷിപ്പിക്കുകയും, പരിലാളിക്കുകയുമൊക്കെ നിരൂപകർ നമുക്കുണ്ട്.

നമ്മുടെ നിരൂപണസാഹിത്യചരിത്രത്തിലൂടെ നിഷ്പക്ഷനായും നിഷ്പക്ഷപക്ഷനായും കണ്ണോടിക്കുന്ന ഒരു സഹൃദയനെ ലക്ഷ്യമിടുന്ന നൂതനതകൾ പലതുണ്ട്. “ഈ കൃതിയെ അതിശയിക്കുന്ന ഒരു കലാസൃഷ്ടി വിശ്വസാഹിത്യത്തിൽ കാണുകയില്ലെന്ന്, ഒരു കൃതിക്ക് സർട്ടിഫിക്കറ്റൊഴുതുന്ന ഒരു നിരൂപകൻ ഏതാനും മണിക്കൂറുകൾക്കുള്ളിൽ മറ്റൊരു ഗ്രന്ഥത്തിന് സമ്മതപത്രം നൽകുന്നത്, “വിശ്വസാഹിത്യം കണ്ടിട്ടുള്ളതിലേക്കും ചെത്തരമാണ്” ഈ കൃതി” എന്നായിരിക്കും. നമ്മുടെ നിരൂപകന്മാരുടെ ഉപരിപ്ലവമായ, ജ്ഞാനത്തിന്റെയും, കലാപരിചയത്തിന്റെയും, പൊള്ളയായ ആത്മപ്രശംസയുടെയും, സങ്കുചിതമനസ്സിയുടെയും, ആത്മാത്മതയില്ലായ്മയുടെയും ബഹിർസ്പർശണമാണ് ഈ ഏതാനിരൂപണങ്ങൾ.

നാൽക്കാലിക്കുവത ചമക്കുന്നവരെയും വെറും സാധാരണ നാടകകൃത്തുക്കളെയും ചില മൂന്നാറന്തരം കാഥികന്മാരെയും, വാല്മീകി, കാളിദാസൻ, ഷൈങ്കുന്ദീയർ, ചെക്കോവ്, ഷാ മുതലായ വിശ്വസാഹിത്യകരന്മാരുമായി താരതമ്യം ചെയ്യാറുണ്ട്, നമ്മുടെ ചില നിരൂപകന്മാർ. അനുശാസ്യമായ ഒരു പ്രവണതയാണിതു്. ഈ ഏതാനരതമ്യത്തിന് കാരണമോ? വിശ്വാസത്തരമായ ചില കവികളുടെ ഗ്രന്ഥങ്ങൾ വിവർത്തനം ചെയ്തതായിരിക്കും. അല്ലെങ്കിൽ, ചില അലങ്കാരപ്രയോഗങ്ങളിലോ ആശയങ്ങളിലോ ഉള്ള സാദൃശ്യമായിരിക്കും. അതേസമയം വിശ്വവിഖ്യാതരായ ഈ സാഹിത്യകാരന്മാരുടെയും അവരോടു് തുലനം ചെയ്യപ്പെട്ട ഭേദസാഹിത്യകാരന്മാരുടെയും കലാവൈഭവം, ജീവിതദർശനങ്ങൾ മുതലായവതമ്മിൽ ധ്വജവാന്തരങ്ങളാണുണ്ടാവുക!

നമ്മുടെ നിരൂപണസാഹിത്യത്തിന്റെ കാതലായ നൂതന പാശ്ചാത്യപൗരസ്ത്യസാഹിത്യസിദ്ധാന്തങ്ങളെയും അവയുടെ സാജാത്യവൈജാത്യങ്ങളെയും സമഗ്രമായി ഗ്രഹിച്ച് സർപ്പാദൃതങ്ങളായ സിദ്ധാന്തങ്ങളെ സമഞ്ജസമായി ആവിഷ്കരിക്കുന്ന സാഹിത്യശാസ്ത്രഗ്രന്ഥങ്ങളുടെ അഭാവമാണ്. സാഹിത്യത്തിലെ വിവിധ പ്രസ്ഥാനങ്ങളുടെ സുന്ദരമായ ലക്ഷണങ്ങൾ, ധർമ്മങ്ങൾ ഇവയെ അധികരിച്ചെഴുതപ്പെട്ട ഗ്രന്ഥങ്ങൾ അംഗുലി പരിമിതമാണ്. എം. പി. പോൾ, മുണ്ടശ്ശേരി, സി. ജെ. തോമസ്, ഏ. ബാലകൃഷ്ണപിള്ള, ശ്രീനാട്ടുക്കുഞ്ഞൻപിള്ള മുതലായവരുടെ സേവനങ്ങളെ വിസ്മരിച്ചുകൊണ്ടല്ല ഇത്രയും പ്രസ്താവിച്ചതു്. സാഹിത്യമീമാംസയിൽ നാം ഇനിയും വളരണം.

വർണ്ണനയോന്നതം, സമുദായ വിഭജനത്തിനോടും വിഷമിതം നമ്മുടെ നിരൂപണസാഹിത്യലോകത്ത് നാശകനാശം വർദ്ധിച്ചുവരികയാണു്. വിശ്വസാഹിത്യത്തിനതന്നെ അലങ്കാരങ്ങളായ, മഹാകവി കമരനാശന്റെ ചില കവിതകളെ നമ്മുടെ ചില നിരൂപകന്മാർ അന്ധമായി വിമർശിക്കുകയും പുച്ഛിച്ചുതള്ളുകയും ചെയ്തതിന്റെ കാരണം നമുക്കുജ്ഞാതമല്ല. വിവിധ മണ്ഡലങ്ങളിൽ ഈടേറിയ സംഭാവനകൾ ചെയ്യാതെ സാഹിത്യത്തിനു നൽകിയ മുട്ടത്തു വർണ്ണനയോന്നതം സാഹിത്യകാരന്മാരെ നമ്മുടെ ചില നിരൂപകന്മാരും സാഹിത്യചരിത്രകർത്താക്കളും നിസ്സങ്കോചം വിശ്വസിക്കുന്നതിന്റെ ഫലമായും സമുദായവിഭജനമല്ലാതെ മറ്റൊന്നുമല്ല.

വാളെടുക്കുന്നവനെല്ലാം ചെളിച്ചുപ്പാടുന്ന ഗതികേടാണു് നാമിന്നു് കാണുന്നതു്. ജന്മസിദ്ധമായ സൂക്ഷ്മനിരീക്ഷണപാടവം, സാഹിത്യമീമാംസയിലെ മൗലികതത്വങ്ങളെക്കുറിച്ചെങ്കിലുമുള്ള സമഗ്രമായ ജ്ഞാനം, ദീർഘകാലകലാപരിചയം, പരമ്പരയായ എഴുത്തുനൈപുണ്യം ഉത്തമനിരൂപകന്മാർക്കുവേണ്ട ഗുണങ്ങൾ നമ്മുടെ ഇന്നത്തെ വിമർശകരിൽ എത്രപേർക്കുണ്ടു്? തോന്നുന്നതെല്ലാം പത്രങ്ങളിലും, മാസികകളിലും വിളമ്പുന്ന ഈ നയം, സാഹിത്യമൂല്യങ്ങളെ ബലികഴിക്കുന്നു. “ഇന്നത്തെ പരിതഃസ്ഥിതിയിൽ നിരൂപകന്മാർ ഒന്നു രണ്ടു പന്തിരാണ്ടുകാലത്തേക്കു കിടന്നു കലാകാരന്മാരെ അവരുടെ സ്വച്ഛന്ദവിമാരത്തിന്നു് വിട്ടുവെച്ചു് മൗനം ഭജിച്ചാൽപോലും വിരോധമില്ലെന്നു് ഒരു സഹൃദയൻ പറഞ്ഞതു് അധികപ്പറ്റാറല്ലെന്നു് തോന്നുന്നു.

പാശ്ചാത്യപരമ്പര സാഹിത്യമീമാംസകളിലെ ആദരണീയങ്ങളായ തത്വങ്ങളെ സ്വാംശീകരിച്ചതും, നമ്മുടെ സംസ്കാരത്തിൽ അടിയുറച്ചതും തനി കേരളീയവുമായ ഒരു നിരൂപണസാഹിത്യം വളർന്നുവരേണ്ടിയിരിക്കുന്നു.

Kalidasa, The Sanskrit Romanticist.

By G. RANGARAJAN, II B. Sc.

When we speak of Romanticism, we generally refer to that great revival of spirit which surged up in Europe against the dreary conventionalities of the classical school of poets. Yet it would be reasonable to free the term of the limitations of space and time and emphasize more the spirit alone which characterised the movement than anything else. We shall, in the course of this essay, consider Kalidasa, ‘the brightest luminary in the firmament of Indian poetry’, as a romanticist.

What strikes the attention even of the most cursory reader of Kalidasa is his ardent and sincere love for Nature in all her aspects—awful, charming and sublime. He ‘holds the mirror up to Nature’; and as Prof. Macdonell observes, in his works, ‘scenes are depicted brilliant with blossoming trees, fragrant with flowers, gay with the plumage, and vocal with the songs of birds, diversified with lotus ponds steeped in tropical sunshine and with large-eyed gazelles reclining in the shade’. The ऋतुसंहार—a ‘wilderness of sweets’, deals with the appearance, brightening and deepening of Nature’s hue as seasons pass one after another. The pictures of the rainy season in the मेघदूत, of the spring in रघुवंश and कुमारसम्भव, of the शरदृतु in the रघुवंश and of the summer in the शाकुन्तल are pieces of immortal poetry.

The हिमालय is described in the मेघदूत and the moon, in the कुमारसम्भव; we also get a vivid pen-picture of the ocean in the रघुवंश. The lonely flight of a dove, the confused state of a chased deer and of a frightened elephant, the frightening appearance of sea—birds and beasts—also belong to the same variety.

He also humanises Nature and transmits her messages to humanity. The following are, perhaps, the purest specimens of Nature poetry :

तस्मिन्काले नयनसलिलं योषितां खण्डितानां
 शान्तिं नेयं प्रणयिभिरतो वर्त्म भानोस्यजाशु ।
 प्रालेयास्त्रं कमलवदनात्सोऽपि हर्तुं नलिन्याः
 प्रत्यावृत्तस्त्वयि कररुधि स्यादनल्पाभ्यसूयः ॥
 अङ्गुलीभिरिव केशसंचयं सन्निगृह्य तिमिरं मरीचिभिः ।
 कुङ्कुमलीकृतसरोजलाचनं चुम्बतीव रमणीमुखं शशी ॥

Nature is to him, as to Wordsworth, the 'benign mother' of mankind :

Cf. सेयं मदीया जननीव तेन मान्येन राज्ञा सरयूर्वियुक्ता ।
 दूरे वसन्तं शिशिरानिलैर्मा तरङ्गहस्तैरुपगृह्णीत ॥

He is no less a poet of the human heart than he is, of Nature. Byron vindicates the power of love in the couplet

'Devotion wafts the mind above
 But Heaven itself descends in love'.

Kalidasa defines his conception of love in a similarly dignified manner :

अनातुरोत्कण्ठितयोः प्रसिध्यता समागमेनापि रतिर्न मां प्रति ।
 परस्परप्राप्तिविनाशयोर्वैरं शरीरनाशोऽपि समानुरागयोः ॥

He always had a warm corner in his breast for the 'simple blessings of the lowly train'. In this respect, he bears resemblance to Goldsmith, who though he flourished in a classical era, was in spirit, a true romanticist. A tender note of genuine sympathy for the unsophisticated folk is struck by the poet in the lines :

त्वय्यायत्तं कृषिफलमिति भ्रूविलासानभिज्ञैः ।
 प्रीतिस्निग्धैर्जनपदवधूलोचनैः पीयमानः ॥ etc.

In the शाकुन्तल, we see the uncivilised culture of the three girls in the penance-grove, and the picture is truly fascinating.

None but Keats can bear comparison with Kalidasa as a poet of beauty. According to him, it has a divine source.

Cf. न प्रभातरलं ज्योतिरुदेति वसुधातलात् ।

Keats echoes these words when he speaks of

'An endless fountain of immortal drink,
 Pouring unto us from the Heaven's brink'.

Further Kalidasa asserts that objects of beauty evoke antenatal associations :

रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दान्
 पर्युत्सुको भवति यत्सुखितोऽपि जन्तुः ।
 तच्चेतसा स्मरति नूनमबोधपूर्वं
 भावस्थिराणि जननान्तरसौहृदानि ॥

His plastic imagination, sensuous imagery, felicity of expression, mastery of verse, and polish of style deserve special mention. His diction is lucid, not erudite; he avoids long compounds. His वैदर्भीरिति is praised by महिनाथ who characterises it as द्राक्षापाक i.e. sweet as mellowed grapes. In ध्वनिकाव्य, the art of suggestion, he is a master of acknowledged skill. Critics have pointed out his special distinction in this respect in contrast with the graphic portraiture of Bhavabhuti.

In all these aspects, Kalidasa has been the precursor of later romantic poets all over the globe. But, unlike many poets of the English romantic school, his attitude towards our earthly life is not morbid, but healthy and philosophical. In fine, Kalidasa, the poet of Nature, Kalidasa, the bard of love or Kalidasa, the philosopher—all pale before Kalidasa, the romanticist. He is *par excellence*, the greatest romanticist in Sanskrit Literature.

The 17th Olympiad

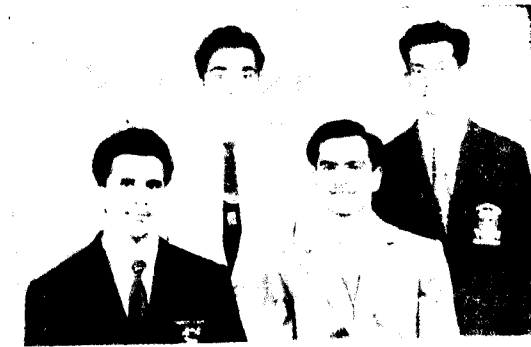
By P. L. RAMASAMY, II B.A.

THE 17th Olympiad, which opened on the 25th of August, was the biggest ever, and the setting was the most beautiful in the 64 year history of the olympics. It cost £25 millions. Antiquity and the ultra-modern combined so that the record entry of more than 6,000 competitors from 85 nations pitted their skill against one other in the picturesque settings of the Italian renaissance. The Soviet Union and the U.S.A. were the top contenders though the Olympic concept is only of contests between individual men and not between nations. For the first time, all competitors who reached the finish were timed by three time-keepers.

The Games were inaugurated by the Italian President Sgr. G. Gronchi on 25-9-1960; he declared the Games open by saying, "I declare open the Olympic Games of Rome in celebration of the 17th Olympiad of the modern era." On the score boards at each end of the arena appeared the famous words of the founder of modern Games, Pirre de Coubertin: "The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not to have conquered but to have fought well."

For the second successive occasion Russia topped the gold medals table with 43 to the 34 of their closest rivals, the U.S.A. The Russians, however, seemed to have studied all the problems of acclimatisation, and they alone could say they had not failed. Virtually every other nation had at least one notable failure, and none more than the Americans and British. A note-worthy fact about the American success in track and field events was that it was negroes who gained them. Some of the performances were fantastic, and Olympic records fell like autumn leaves. Many records were also broken and the Olympic motto of faster, higher, stronger was certainly not belied.

In the Track and Field events there was so much talent that it is difficult to pick out the most outstanding performance: The Tennessee Negress, Wilma Rudolph scored a notable triple. Wilma Rudolph, 20-year-old coloured American student who was crippled by rheumatic fever as a child and did not walk until she was seven, became the fastest woman in the world. She won the 100 metres in the world record time of 11 secs. Miss Rudolph was the first competitor to win three gold medals in the women's 100 metres, 200 metres and 4 x 100 metres relay, in the current games. There was a fantastic 400 metres duel between Otis Davis (U.S.A.) and Carl Klauffman (Germany) before the American triumphed,



GENERAL CAPTAINS

1. S. Alagirisamy (New Hostel)
2. P. Kolandai Raj (S. H. Hostel)
3. V. Krishnamoorthy (Clive's Hostel)
4. T. S. Paramanandam (D. Scholars)



B. S. Mohamed Ali
First in H. Jump I. Col. Sports



Peter Fernando
All-round Cricketer



Maria Francis
First in 110 M. Hles. I. Col. Sports



Winners in Cross Country Race

1. P. M. Natarajan (C. H.)
2. K. K. George (S. H.)
3. S. Rajamanickam (C. H.)
4. S. Periasamy (N. H.)



G. R. Ganapathy, Peter Fernando & T. S. Paramanandam
(They represented Trichy in the Inter-Dist. Cricket T'nt.)

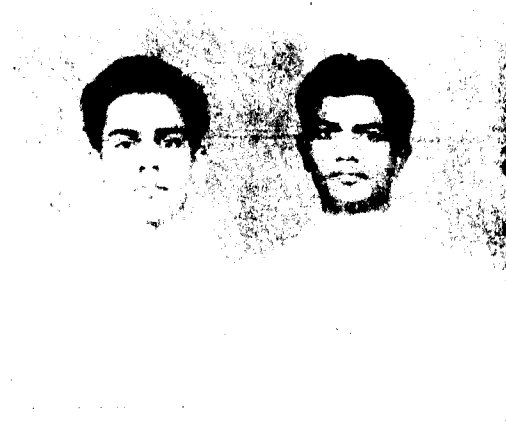


Winners in Ping-Pong (Doubles)
M. Irudayados & K. J. Paul

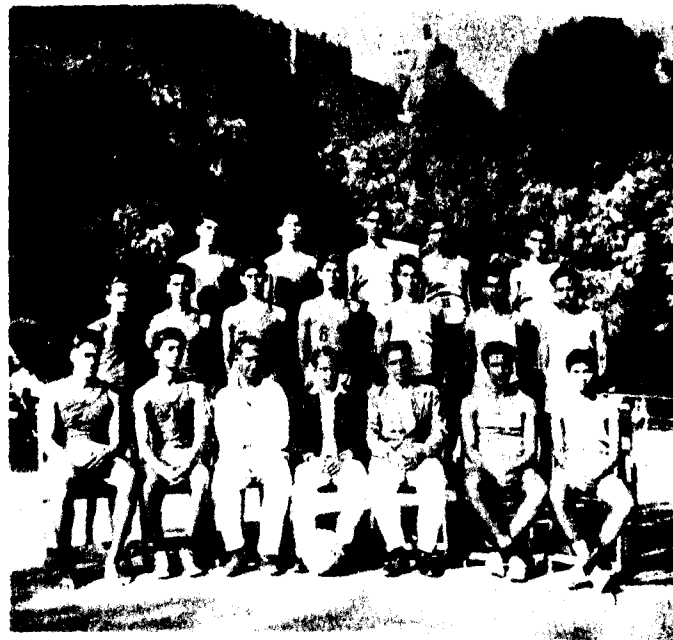
They
Played
the
Game



Winners in Badminton (Doubles)
L. Veerajeyamani & B. V. Krishnamoorthy



Winners in the Chess T'nt.
S. Prasannakumar & N. Sathappan



Finalists—Centenary B. Ball T'nt.



THE 17th OLYMPIAD

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and our Milka came fourth. Armin Hary, of West Germany won the Olympic Games 100 metres and with it the title of 'fastest man in the world'—in a finish which was so close that the Judges had to use the photo-finish cameras to decide.

The greatest shock of all was the failure of the world record holder, John Thomas (U.S.A.) to win the high jump. Thomas, whose world mark is 2.22 metres (7 ft. 3.3/4 in.) was outstripped by two Russians when he failed to do better than 2.14 metres (7 ft. 0.1/2 in.). The gold medal was won by Rober Shavlakadze with an Olympic record leap of 2.16 metres (7 ft. 1 in.). Other notable failures were Gordon Pirie in the 5,000 metres heats, Siegfried Valentine of Germany in the 1,500 metres heats; America's Hal Connolly in the hammer, Al Cantello and Bill Ally in the javelin and Britains' Arthur Rowe in shot put. Then right at the end, Emperor Haile Selassie's Ethiopian body-guard, Abehe Bikila, an unknown in the atheletic world, ran away with the greatest test of human endurance in the world, the marathon.

The success of the American team in the pool was one of the features of the Games. They took 11 gold medals with only five going to the previously all-conquering Australians. The diving was high lighted by the great double of the German school girl, Ingrid Kramer, who became the first girl other than an American to win the spring board diving and the first non-American to take the high dive for 40 years.

In cycling Italians won the first five gold medals in a row. The Italian supremacy at the super-fast Olympic velodrome and on the road outside Rome was never seriously challenged until the sixth and final event in which the up-and-coming Russians took the first ever cycling gold medal.

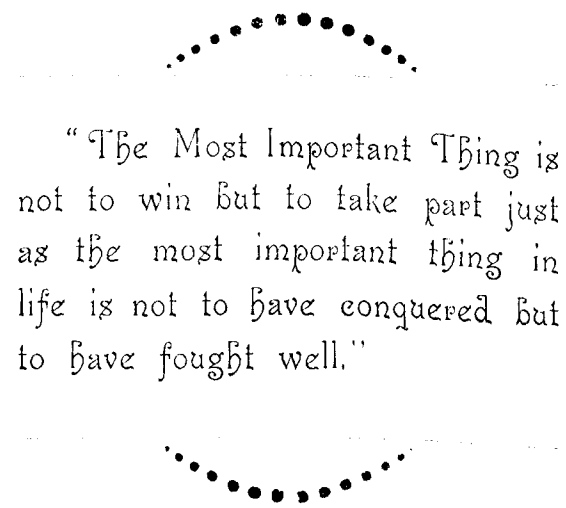
Yugoslavia, one of the most consistent nations in post-war Olympic soccer, gained a well-deserved gold medal, after being three times runners-up in London, Helsinki and Melbourne—in foot-ball. But they had a certain amount of luck. They entered the finals by the drawing of lots when their match with Italy was drawn after extra time.

After 32 years of supremacy, India lost their hockey crown to neighbouring Pakistan. It was a close tournament, as was shown in the quarter-final scores. No team won by more than a single goal, and three of the four matches went into extra time.

Russians carried off the honours in weight-lifting, shooting, fencing and gymnastics while Turkey was dominant in wrestling.

The 17th Olympiad, biggest of them all, ended on the 11th of September with Germany winning the last event, the Team Jumping

Grand Prix. After the prize distribution, the Olympic fire was extinguished, to mark the conclusion of the Games, as an Italian band played the Olympic hymn for the last time until the next Olympiad in Tokyo in 1964. The Olympic flag was then slowly hauled down as giant flood lights spread their beams on the crowd of 100,000 that packed the stadium. Then a battery of guns on nearby Monte Mario thundered out a salute to the 5,900 competitors. Mr. Avery Brundage, American President of the International Olympic Committee, proclaimed the Games closed, from a blue and white rostrum.



"The Most Important Thing is not to win but to take part just as the most important thing in life is not to have conquered but to have fought well."

The Function of Research in Learning and Education*

By DR. M. PRAKASA REDDI, M.Sc., Ph.D.

A thoughtful mind once described education as the process of drawing out the thinking ability latent in the mind of man. It is the process of broadening the vision of a mind. Learning goes with education and could be the cause or the consequence thereof.

Plato, among the ancients, all too clearly saw learning as the foundation of all education. A bill nailed on the door of his academy required entrants to bring in with them a sound knowledge of geometry.†

That learning is a necessary condition, but not a sufficient condition for education is evident enough. Scholarship, even great and stunning scholarship, does not necessarily imply original thinking or great vision, or else a scholar and a great mind would be one and the same thing.

Learning is purposeful and ordered knowledge with an evidence of the patience expended and the love that motivated it.

In an educational institution we provide all possible opportunities for learning. It is a centre of learning and of culture, for culture implies learning as well. But these are in reality the means to an end. Our main preoccupation is the development of the mind, the furthering of the faculty of thinking. We are not satisfied if we do not see a growth of the mind as knowledge comes to it. Perhaps we would not recognise it as learning unless the educative development is in evidence as well.

There is a newcomer to the vocabulary of learning and education. Research is a word so commonly encountered in our days that it would almost seem to signify something that is a product of the last hundred years. In actual fact the idea and the discipline are as old as humanity. Herodotus investigating the minutiae of geographical peculiarities in the various parts of the world he knew was very much a research worker. We are told in our own scriptures that Vyasa Maharshi produced the classification of the Vedas into the four with which we are acquainted, and composed a fifth to bridge the gap between the scriptures and the

* It is the intention of this short article to suggest a few simple thoughts on the basis of which one could critically examine the condition of the educational institutions in our country and their function.
—M. PRAKASA REDDY.

† One owes the modern mind an explanation: To the ancients geometry was as much a means to build the ideal state and man it with ideal human beings as it was a means to build the walls with which to fortify it. Pythagoras in writing his theorem was thinking as much of universal harmony as of distances between points on the flat earth. Or, to put it in an Eastern idiom, in the branches of a great banyan tree numerous little birds live and have their abode.

man living in the world. Such was the activity, at once analytical and original and inspired, of the learned ancients.

Research, according to my little dictionary, is "a careful hunting for facts or truth; inquiry; investigation." The quest of truth is a cosmic phenomenon. In man it is a yearning. To the human spirit it could be worship. To the poet, even to him whom we are apt to see as a being born with the truth in him, it is a means to selfrealisation; to discover that he is a poet.*

Research in individual life, as in national life, is a basic necessity. Many a human life started, grew and spent itself under the shadow of a cloud. Nations have existed as neighbours to half revealed truth or the darkness of an untruth not suspected. But the search for truth is eternal. When the darkness grows in spite of it, the Spirit of Truth Himself intervenes.

Through the centuries the accumulation of years and the weight of custom may obscure our vision of the truth. Man has to be eternally on the alert, eternally striving to renew the face of his understanding. It is this that makes his life eternally new, a light to the neighbouring eyes. As a simple consequence it provides the sustenance for his material existence, the food for his body.

The great educational institutions of the past in our country and in medieval and modern Europe never lost sight of the quest for truth. It was in them that great ideas were born that ruled the world and continue to influence our lives even to this day. The elders from Oxford played a large part in the deliberations of the old English courts. The University of Paris emerges as the real ruling power in France over the centuries. Galileo at Pisa and Padua and Kepler at Prague laid the foundations of the modern physical sciences. In varying degrees all these are manifestations of the one search for truth.

Into the great educational institutions and their atmosphere of traditional search for truth are born minds which grow in the light of the same tradition and in their turn influence the tradition and thinking of the institutions. The means for the growth and full flowering of the mind are essential parts of an educational institution.

The preservation of tradition and the propagation of learning and knowledge have to form a trinity with the quest of truth which is as vital to human intellectual growth as food is to the body. These are the threefold means to an education and a full flowering of the mind of man.

* "An author writes to make known to himself the nature of his opinions."
—J. B. CABELL.

Radioactivity

By V. N. RAMACHANDRA SHARMA, III B.Sc.

THE discovery of radioactivity was quite as accidental a phenomenon as the discovery of X-rays. Now that we have a good knowledge regarding the structure of the atom and the constitution of the nucleus, the phenomenon of radioactivity appears simple enough. But to understand the real significance of the discovery, I must take the readers as far back as the 1890s. X-rays had just been discovered by Roentgen. Men of science in all countries were then under the impression of this discovery. Roentgen's work was being subjected to careful study and discussion.

Becquerel, the French scientist, took note of Roentgen's remark that the invisible X-rays emerged from the end of the glass tube that glows with a yellowish green light which resembles the light of fluorescent substances. Both the yellowish green glow and the X-rays came out of the same spot of the glass tube. It was not by chance. In the tube with which Roentgen performed his investigations, the production of X-rays was always accompanied by the yellowish green illumination of glass.

Becquerel had spent a long time in the study of various fluorescent materials which under the action of sunlight begin to radiate their own light. Naturally, this idea occurred to him upon Roentgen's discovery. Is not fluorescence the cause of X-rays? May be X-rays exist whenever there is fluorescence? Now in the light of our knowledge concerning the constitution of the atom and the nature of X-rays, the idea seems absurd. But at that time, when the nature of these rays was not known, the assumption seemed quite natural.

Becquerel was of course just lucky. It was by sheer accident that for the fluorescent material, he took one of the uranium salts, the double sulphate of uranium and potassium. This circumstance paved the way to the discovery.

Becquerel's experiment was this. A photographic plate was carefully wrapped up in a black paper that could not let pass visible rays. The uranium potassium sulphate was placed on the paper. The plate was then placed in bright sunlight. Several hours later, it was developed with all possible precaution. A dark spot was detected on the plate which in form resembled the silhouette of the fluorescent material. Becquerel showed by several experiments that the darkening arose from the action on the photographic plate of rays coming from uranium crystals and passing through the black paper.

At first Becquerel thought these were X-rays. But soon he saw he was mistaken. During these experiments, one of the days happened to

be overcast. The uranium salt was hardly fluorescent at all. Becquerel assumed the experiment to be unsuccessful. So he put the plate along with the uranium salt back into the drawer of the case where it remained for several days. Before the next experiment, he developed the plate since he was not sure it was good any longer. To his surprise, he saw a dark spot on the plate. The intensity of it was exceptionally great. But in the dark case, the salt had not fluoresced. Hence fluorescence had nothing to do with the spot. There was something else that affected the plate even in the complete absence of fluorescence.

Becquerel realised the truth. Obviously he had encountered some new kind of rays. Very soon it was established, that these rays were due to uranium. Only such fluorescent materials as contained uranium affected the photographic plate. But the strongest action was that produced by uranium itself.

The rays discovered by Becquerel resemble to a certain extent Roentgen's rays. They act on a photographic plate, and pass through black paper and thin layers of metals.

Is uranium the only substance that emits Becquerel rays? This question was answered by Marie Curie after a long and incredibly difficult research. In her search, Marie Curie came upon a surprising fact. It turned out that pitch-blende, the ore from which metallic uranium is extracted emits Becquerel rays with an intensity that exceeds by far that of pure uranium. It became evident there was some sort of new substance in pitch-blende that was capable of emitting Becquerel rays very intensively. Sure, the substance present in small quantities in the pitch-blende ore had escaped the attention of the scientists earlier. After a long and laborious research, Marie Curie working along with her husband, Pierre Curie succeeded in isolating two new elements polonium and radium, emitters of Becquerel radiation. Polonium is a sixth group element, but it has a striking similarity with bismuth of the fifth group. This property was utilised in its isolation. Radium is a second group element like calcium, strontium and barium. It was found that radium was a million times more radioactive than uranium. Madame Curie called all substances that were capable of emitting Becquerel rays "radioactive substances." The phenomenon itself came to be known as radioactivity.

It was by chance again that Becquerel noted that irradiation by a preparation of radium led to the redness of the skin, inflammation and an open wound that required many months to heal. Later on, there began a systematic study of the medical and biological action of radium rays. Cells that multiply rapidly are most readily destroyed by the action of radium rays. This property is utilised in the treatment of cancer.

The energy of radioactive substances is released in the form of radioactive rays. At first, the scientists were unable to connect the liberation

of energy with any changes in the radioactive substances themselves. When we wish to study a phenomenon, we try to find the forces of nature that affect this phenomenon, forces that are capable of changing its character. Here the investigators were not successful. They were unable to find any means capable of influencing the radioactive power of radium. High and low temperatures were tried; strong electric and magnetic fields were applied; tremendous pressures were resorted to; strongest chemical reagents were put to use; not a single one of the powerful weapons of the physical laboratories affected the energy of radiation. What was the secret of radioactivity? That was the burning question for the scientists of the day.

It has already been indicated that the application of electric and magnetic fields does not change the intensity of radiation. However, by subjecting radium to a magnetic field, Marie and Pierre Curie noticed that although the emissivity of radium does not change, the radioactive rays themselves undergo great changes. Rutherford improved much upon Curies' work. Under the action of powerful magnetic field, he was able to detect three kinds of rays emitted by radioactive substances. As is evident from the diagram, certain rays were not deflected at all, thereby indicating that they possess no charge. These were called γ rays. Some rays were slightly deflected in one direction, and others much more so in the opposite direction. The rays that were slightly deflected were found to be positively charged and were called α -particles or rays. The rays deflected in the opposite direction were found to be negatively charged and were called β -rays. They have the same mass and negative charge as the electrons. Because of their very small mass, β rays undergo maximum deflection in a magnetic field.

It turned out that the rays first observed by Becquerel were a mixture of the three types of rays α , β , γ . These rays differed in properties like absorption and ionising action.

Rutherford and Soddy advanced the following hypothesis, α -particles are atoms of helium with two electrons detached, thus producing a positive charge of two units. Their hypothesis explained a natural fact. All minerals containing radioactive substances always contained helium as well. This rule was always without exception. It seemed strange that helium, a gas chemically inert, always accompanied radioactive substances, whereas it was never found in any other minerals. Rutherford suggested that helium did not get into minerals containing radioactive substances from outside, but was formed within them, because all radioactive substances emitted rays that in part were doubly ionised atoms of helium.

Later, Rutherford and Soddy found that radium emitted a gas which in turn was radioactive. This gas was given the name radon. The historical experiment conducted by Rutherford with radon established the

identity between α -particles and helium nuclei. This experiment clearly disproved the theory of immutability of elements put forth by Dalton. Since the time of Dalton, scientists had considered the chemical elements eternal and immutable. They were never destroyed and never created. But Rutherford showed that a new chemical element helium was being created from some other element: radon.

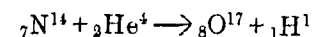
This led Rutherford and Soddy to arrive at a general hypothesis known as the disintegration theory. Atoms of radioactive elements are highly unstable and therefore, undergo spontaneous disintegration. During this change, α - and β -particles are emitted and the original atom is converted into another atom. The particles emitted by the atom are parts of the nucleus, and therefore, radioactivity is a nuclear property. Based on this theory, is the explanation of the radioactive series of elements as well as the formation of isotopes and isobares.

To supplement the scanty knowledge of the properties of radioactive rays, a study was made of the interaction of α -particles with matter. Rutherford and his collaborators passed the α -particles through gases and thin metal foils. They found that most of them passed in straight lines, some were deflected and very few rebounded. This convinced Rutherford that the atom has a small positively charged central nucleus and that the whole atomic mass is concentrated in it. Since the atom as a whole is neutral, the electrons must be distributed in space round the nucleus, and to resist attraction they must keep moving. Bohr suggested the arrangement of electrons in several closed orbits or shells according to their energy content based on the Quantum Theory of Planck. On the basis of his structure, Bohr explained the formation of spectral lines.

Experiments of Rutherford and other scientists had unquestionably established the presence of atomic nuclei. Radioactivity, the identity between α -particles and helium nuclei as well as other radioactive transformations showed clearly that atomic nuclei had complex structures and that a large number of nuclei had the same structural units.

What are the elementary units? Do protons and electrons only constitute them? To find an answer to this question, the atomic nucleus has to be split up.

Rutherford bombarded the atomic nuclei of several elements with α particles and knocked some protons out of the nuclei in the process. Later Blackett showed that there was a nuclear transformation accompanying the ejection of a proton. Thus nitrogen was converted to an isotope of oxygen.



Rutherford was not able to knock out a proton from the nuclei of heavier elements by bombardment with α -particles. If a proton were not

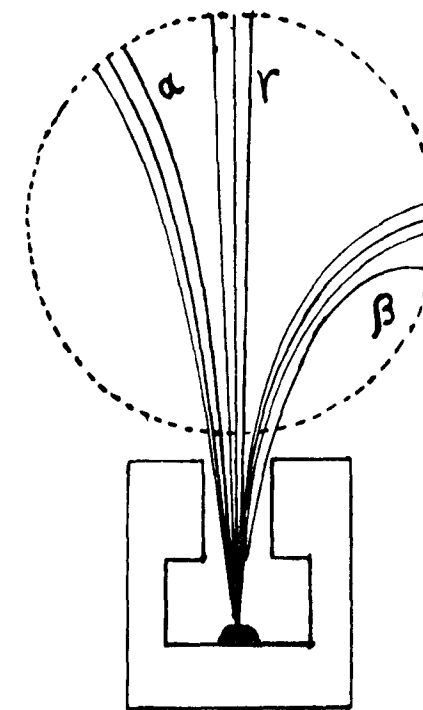


Fig. 1

RADIOACTIVE RAYS IN A
MAGNETIC FIELD

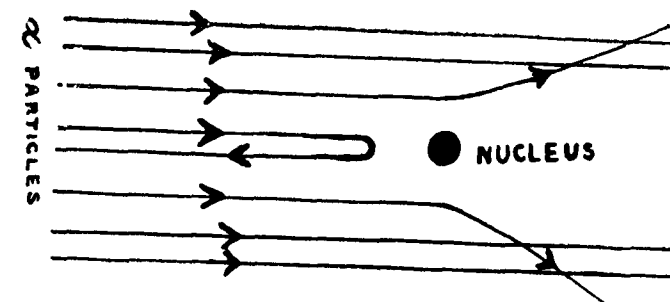
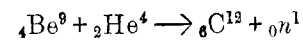


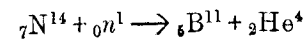
Fig 2 SCATTERING OF α PARTICLES
BY AN ATOMIC NUCLEUS.

ejected, then what transformation could the nucleus undergo? This was the experiment undertaken by Bothe and Becker. They thought that some kind of gamma radiation was produced in these nuclear transformations, because like γ , this radiation was also neutral. But it was certainly not gamma, because falling on certain substances like paraffin wax (containing hydrogen) it kicked out a large number of protons i.e. it behaved as if composed of fast moving chargeless "particles".

Hence Chadwick proposed a new hypothesis. He supposed that the radiation observed in these nuclear transformations consisted of a beam of new and so far unknown particles. These particles possess a mass roughly equal to that of protons; but in contrast to the latter, they are chargeless. These were named neutrons. Further development of nuclear research brought forward more and more evidence in confirmation of the existence of neutrons. The transformation scheme that produced a neutron may be written as follows.



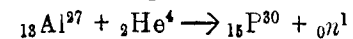
Neutrons compared to α -particles are much more capable of effecting nuclear transformations. The α -particles being positively charged, must possess very high energy even to get near the nucleus which is also positive. In the process, they lose much of their energy; they are attracted to a certain extent by the electrons and only very few particles are able to attack the nucleus. Neutrons have no charge and they are hardly affected by the orbital electrons. They have little chance of losing their energy and hence operate more effectively. The transformation caused by neutrons can be represented as follows. An α -particle is ejected in the process.



Another important discovery in the year 1932 was that of positron. In the year 1932, the journal "Science" carried a brief note by scientist Anderson in which he reported the discovery of a new particle in cosmic radiation. The particle has the same mass as that of an electron. But it is positively charged and hence called positive electron or positron. Though first discovered in the cosmic radiation, positrons were also found to arise from terrestrial matter. They are even produced in nuclear reactions, say when aluminium nucleus is bombarded with α -particles.

The Joliot's were able to detect protons, neutrons as well as positrons when aluminium was irradiated. But they noted a strange phenomenon. Positrons continue to be emitted even after stopping the α -particles while protons and neutrons are observed only as long as the irradiation of nucleus lasts.

Joliot suggested that the nuclear reaction must be taking place in two different stages. The first stage is the emission of a neutron.



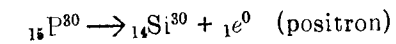


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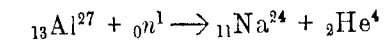
Since there is no stable isotope of phosphorus with the mass number 30, Joliot suggested that it must be unstable and therefore, disintegrate.



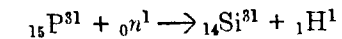
This in fact is the principle of artificial radioactivity. Here the radioactivity is not natural, but induced by the α -particle. The isotope phosphorus—30 is said to be "radioactive." The difference between the natural and artificial radioactive decay is that the former is accompanied by emission of α -particles and electrons while the latter is often accompanied by emission of positrons or protons.

The artificial production of radioactivity was an outstanding event. It excited a broad interest in the subject. Italian Physicist Fermi irradiated different substances with neutrons and the results of his experiments revealed some arresting facts.

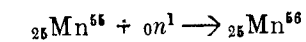
A radioactive isotope may be formed in several ways. One way is by nuclear capture of a neutron with the ejection of an alpha particle.



A radioactive isotope may also be formed from a nucleus that has captured a neutron if the transformation is accompanied by the emission of a proton.



Finally radioactive isotopes may be formed when no particle is ejected from the nucleus that captures a neutron.



Later Fermi discovered that thermal neutrons—neutrons having low energy—were more efficient in causing artificial radioactivity.

Nuclear transformations that proceed under the bombardment of different elements with fast particles made it possible to detect many new radioactive isotopes. The number of these isotopes is increasing every day and their number far exceeds the number of stable isotopes. What is more, many new elements came to be discovered by means of their radioactive isotopes. For example technetium and promethium.

For almost all practical applications of radioactivity, the induced radioactive elements are used today. They are not only cheap, but are available in all values of half-life periods ranging from a fraction of a second to a number of years. The principle underlying their use is that a radioactive substance emits radiation which can be easily detected. Radioactive isotopes are now extensively used in the fields of medicine, agriculture, science, and industry. In short, science has been modernised and industry revolutionised with radioactive isotopes.

Mes impressions de ce collège

By S. A. ADAIKALAM PHILIP, P.U.C.

AVANT de joindre ce collège j'avais quelques idées toutes faites au sujet de ce collège. Je pensais que ce collège était quelque chose comme ma première école qui n'a que trois ou quatre pâtés de bâtiments. J'avais aussi l'idée que tous les bâtiments du collège avaient seulement deux étages.

Mais, quand je vins ici, je fus grandement surpris par le spectacle magnifique qui était devant moi. La première impression, qui me frappa et me frappe encore fut la haute église du collège. C'est une belle église avec toutes sortes de beaux dessins et de architecturales réussites. À l'est du collège se dresse le fameux Rocher-Forteresse et du côté du nord coule le Cauvery. Les bâtiments s'étendent sur un vaste espace. Tous les bâtiments sont magnifiquement bâtis. Nous avons aussi un grand terrain de jeux où nous avons nos matchs et nos jeux. Nous avons aussi nos pensionnats respectifs. Tous les catholiques sont logés dans le *Hostel* du Sacré-Coeur, et les autres sont logés dans le *Hostel* de Clive et dans le Nouvel-Hostel. Nous avons aussi une grande salle qui est appelée le "Lawley Hall". Il y a aussi une grande bibliothèque où il y a des milliers de livres. Nous avons des bâtiments séparés, pour nos classes de Botanique, de Physique, et de Chimie. Tout le collège est superbement situé.

Le collège est conduit par les Jésuites. Ces Jésuites sont très bienveillants, secourables, et sympathiques. En plus des conférences qu'ils nous font en classe, ils veillent au bien-être de notre vie spirituelle, c'est à dire, ils nous forment à être de bons citoyens et à aimer Dieu. En plus des prêtres il y a aussi d'autres professeurs. Ils sont aussi très secourables envers nous, spécialement dans nos difficultés. Toutes les fois que nous les approchons pour leur demander de nous aider, ils nous reçoivent toujours à bras ouverts.

Plusieurs facilités pour les jeux et les autres formes de récréations nous sont procurées. Nous avons des jeux d'intérieur aussi bien que des jeux de plein air. Il y a aussi le *National Cadet Corps*, auquel tous sont bienvenus. Une ou deux fois par mois nous avons cinéma dans le Lawley-Hall. En effet, nous ne sommes jamais oisifs dans notre vie du collège. Tout le jour nous sommes ou occupés au terrain de jeux, ou dans nos études. Je suis sûr que chaque élève de ce collège sera un jeune homme bien discipliné et bien formé quand il quittera *St. Joseph's*.

Sacred Heart Hostel Notes

AS the very motto of our hostel "Miles Christi Sum" suggests it, this hostel, meant for the Catholic Students of the College aims at giving to our nation, educated men with sound moral principles along with a sufficiency of spiritual and temporal knowledge, which are the essentials that go to make an ideal citizen of a country.

We were indeed fortunate to be greeted by the same familiar smiling face of our old Warden when we arrived here in June to begin this academic year. It is not an exaggeration to say that he had already won a high place in the hearts of our students, by his paternal care and inestimable kindness. Besides being a Warden to us, he, an adept in music, has inspired many a student by his versatile tastes and his enthusiasm for all the extra-curricular activities of the hostel. At the beginning of the first term, we learnt that our dear spiritual director, Rev. Fr. Joseph Alapatt had been transferred to Loyola College. In him we have lost an excellent Logic Professor and a wise and encouraging spiritual guide. But the vacancy was happily filled by Rev. Fr. T. N. Siqueira, whose unswerving fidelity to duty and proverbial punctuality were an inspiration to us all. His thought-provoking sermons and his sound advice given in private urged us on to exercise the lay apostolate in our limited sphere.

Spiritual life takes the first place among the varied interests of our family. Following the words of Our Lord "When you do it to the least of my brethren, you do it to Me", the members of our Sodality under the guidance of Rev. Fr. Rector catechise the children in the slums around, pay visits to the sick and the poor in the hospitals, and also distribute Catholic literature freely. Every year a grand Academy is conducted in honour of Our Lady on the Independence Day, which is a joint effort of the C. S. U. and the Sodality. A good number of our students took part in the Leadership Camp, conducted under the auspices of the Regional C. S. U. comprising 19 Tamilnad Colleges, at Madura. We are proud to add here that both the Regional president and Secretary hail from our hostel.

Our boys have done creditably in the University Examinations held in March 1960, with cent percent results in Hons. exams in Physics, Maths. and Economics. We got cent percent result again in M.Sc. Maths. and Botany and 80% and 70% in Physics and Economics respectively. In the degree exams also, our hostel secured cent percent results in Physics and Chemistry with a high 70% in B.A. Economics. In the P. U. C. our youngsters secured 86% result. On the whole our performance has been very satisfactory.

As for our participation in Sports and Games we have done remarkably well again, this year. Our Athletes and Sportsmen under the expert coaching of Mr. Lourduswamy won back the Rapinat Trophy which had been kept by the New Hostellers for the past six years. We also brought back the *Siqueira Cup* and the *Kalathil Shield* which are awarded for the teams securing the highest number of points in the Senior and Junior events respectively. We secured an aggregate of 155 points out of 261, a record, we believe, yet to be broken. Our outstanding athlete Sousaimanickam easily won the college senior championship. Special mention can also be made of our Maria Francis who secured the first place in the 110 meters Hurdles in the Inter-Collegiate Sports Meet and represented Trichy Division in the Inter Divisional Sports Meet held at Madras.

Our hostel is also largely represented in all the College teams. The College Hockey Team counts 9 out of 11 players from our hostel. The captain of the team Peter Morris, of our hostel has represented the University for the second successive year. Many of the players of the other teams also hail from our hostel.

Our hostel is also known for other achievements outside the 'Varsity Curriculum. Increasing interest is shown in the N. C. C. and the N. C. C. R. in which every year more and more of our boys are enlisted. The live-to-serve mentality of our boys is well expressed by the fact that the Social Service Institute of the College claims the majority of its members from our hostel. Thanks to the Warden and the Music enthusiasts of S. H. H. the nearly defunct College Band has been revived. The Aquinas Literature Section, started last year with the aim of selling Catholic literature at cost price and encouraging and improving the literary talents of the boys, has achieved signal success this year. The warm response of the students and well-wishers to the raffle conducted in aid of the section gave it a good financial backing. Our *Mariannai Kazhagam*, besides breathing a spiritual atmosphere, evokes interest in oratory in our boys and offers ample opportunity to our budding orators to bloom into interesting public speakers. It also caters to the penmanship of our boys through its manuscript magazine "Amma" which also gives a chance to our young artists to bring out their hidden artistic talents.

As the year began with a disappointment so it ended with another. On our return from our Christmas holidays, we looked in vain for our spiritual Father. He had been transferred to Loyola College as Principal. Our feelings of regret were soon dispelled by the winning smile and the cheering words of his successor, Rev. Fr. Lawrence Sundaram. He gained our full confidence when he said in his first address that he

was available at any time and would always be with us in the Hostel. We extend to him our hearty welcome.

M. A. EMILE, III B.Sc.

Clive's Calling

23rd June 1960: The reopening day. The austere silence shrouding the hostel for over two months vanished with the thudding sound up and down the stairs accompanied by the cheery chatter of the birds that came back to their warm nest. The gaiety of the senior members provided an interesting contrast to the timid faces and the faltering steps of the pre-university students. But soon the new members learnt to be friendly and cheery, and began to understand and to assimilate the glorious traditions of Clive's

26th June 1960: The cabinet members and the various office bearers were elected, in accordance with the democratic traditions of the hostel. Fr. Warden reminded the office bearers of their responsibility, and asked them to do their duty well without fancying that there was any prestige or honour attached to the various offices.

3rd July 1960: The traditional 'welcome-feast' was given by Fr. Warden. The juniors enjoyed the noisy 'non-silence hours' of the day more than the feast itself. Sri Ramaswamy Aiyer, Correspondent, Sitalakshmi Ramaswamy College was the chief guest.

22nd July 1960: We had an enjoyable picnic to Pandamangalam. With a good breakfast after three miles of walk, a sumptuous dinner after a whole morning of roaming and shooting, and a tasty tea after a weary 'treasure-hunt', it was a day of healthy appetite and good nourishment.

31st July 1960: Mr. Albert Lobo, M.A., B.L., (Department of Politics) delivered the inaugural address to the Hostel English Association, which has been rendering excellent service to the hostel for the past many years. In his memorable address, the speaker stressed the value of 'the golden mean' of Aristotle. The secretary of the Association followed the advice, by holding a moderate number of meetings.

15th August 1960: The occasion of the thirteenth anniversary of Independence Day was at once a judicious blending of solemnity and

jollity. The day began with the ceremonial unfurling of the National flag under whose shade, Mr. Bennis Fernandez, B.Com., (Hons.) who hoisted it, joined the members of the House in paying homage to the martyrs of the Independence struggle and in pledging themselves to the service of the Nation. The feast and the film that followed were a mark of the joyousness of the occasion.

The day was twice-blessed: for it was also the day when our beloved sub-warden, Rev. Fr. Irudayam, S.J., took the Final Vows of chastity, poverty and obedience. We took the opportunity to pay our humble respects to him and to felicitate him on his spiritual achievement. The Tamil oratorical contest which followed was a matter of inspiration, for it showed clearly the rising standard of Tamil oratory in the House.

19th October 1960: Deepavali this year was louder than ever before. There was keen competition between the vociferous high-school students and the crackers which they fired, in producing noise of high pitch and volume—but at last the students won the battle thus establishing the superiority of the combined effort of spiritual beings to the inanimate material world. Most of the inmates, including tiny high-school boys, celebrated the grand festival in this 'sweet home far away from home'.

13th November 1960: To break the monotony of the chill winds of November, a warm feast was given by the generous Fr. Warden. The English oratorical contest which preceded the feast was watched with interest and enthusiasm. The performance of the juniors in particular was very encouraging.

14th January 1961: Pongal Day was celebrated with the usual zeal and gaiety. The most delicious 'pongal' greatly enjoyed by the students was the 'Fine Arts Exhibition' which was declared open by Rev. Fr. Lawrence Sundaram. The fine array of beautiful pencil drawings, ink-drawings, spray works and cartoons was an indication of the artistic genius of the inmates. There was also an excellent collection of pictures, stamps, and coins all neatly and attractively exhibited.

The music competition, a usual item on the Pongal Day, was both interesting and amusing. Music lovers utilised the opportunity to listen to some of their favourite pieces rendered beautifully by their own friends.

26th January 1961: Republic Day was celebrated with all solemnity and glory. We are happy to record that one of our inmates Mr. Vidya Sankar I B.Sc. had the privilege of participating in the Republic Day Parade in the Capital, as one of the representatives of the Madras N.C.C.

In the college sports meet held in the afternoon, our Hostel athletic team fared splendidly. Special mention must be made of Mr. S. Rajamanickam, III B.Com. who won the much coveted Thevar Cup for 1 mile race and of Mr. P. M. Natarajan III B.A. who came first in the marathon cross-country race.

12th February: Hostel Day presided over by Sri G. Varadachariar, Principal, Thiagaraja College, Madurai and old boy of Clive's. His speech was an outpouring of deeply felt emotions expressed through the medium of quotations from three languages. Our stage performances and students' speeches were pronounced excellent.

New Hostel Life 1960-'61

We have to struggle to keep this annual report of the New Hostel from being a chain of superlatives that may sound exaggerated.

The myriad drops that dance on the Cauvery's bosom are hardly more different one from another than the hearts of our brothers: and yet like these drops our brothers also flow into the stream of *Cor Unum*, which is our motto. Even since June every room has echoed to the laughter of a happy family.

The year has seen with grief the departure of two familiar figures. One is our kind, smiling but sometimes thundering Assistant Warden Rev. Fr. Bergeron. The other is our kind and silent Sub-warden Rev. Br. Paranjothi who has moved to other fields where he still sows the seeds of discipline to reap the harvest of character. In exchange, we are fortunate to get a well-built, tall, efficient and kind man Rev. Br. Dhanam, who presides over the dispensary, the store room, our mess, canteen and therefore our love and affection. Owing to the unsuited efforts of our new Brother the western corner of our Hostel is now a glowing tribute to modern sanitation.

I must record the transfer of Rev. Fr. Siqueira to become the Principal of Loyola College. He has been a great friend of our Hostel. His transfer will be particularly felt by our Hostel Magazine editors on whom his invaluable advice and aid were always generously lavished.

The light of guidance is lit afresh every month at our family meetings, by our beloved Fr. Warden where he reviews the events of the past and discusses the plans for the future.

Once again, like the brilliant effulgence of summer lightning, the New Hostel scholars have shot across the darkness of the examination with dazzling brightness annexing practically all the honours of the University. With a deep blush of modesty we announce that in the 5 groups of the Pre-University class, B.Sc. Physics, Chemistry, Botany, in all the three branches of final Honours, in M.A. Economics, in M.Sc. Botany we have done what nobody can do better—a full 100% pass! Moreover, Lakshmanan, Periasamy and Rashyamani have won laurels in the shape of University Firsts, in Maths. M.Sc., Economics B.A., and Botany B.Sc. respectively.

But we hasten to inform you that our achievements are not confined to the field of studies. We also have talented actors, silver-tongued speakers and classical and light musicians. Thus it was our brother S. M. Devadason, II B.A., who swept the field of English Oratory. He was the sole representative from Trichy at the University Inter-Collegiate Oratorical Contest. He has also won the University Centenary Memorial Rolling Trophy at Tanjore and the Srinivasa Sastry Gold Medal at Kumbakonam.

From symposium to sonnets and from articles to aphorisms, we run the gamut of literature in our New Hostel Magazine which is published once every term, under our able and efficient editors K. M. Jeyaraj, A. S. Rashyamani and V. D. Durairaj. In addition our Hostel is provided with brilliant illumination of the mind in the form of a Home Library in the hands of our librarian Vageesamoorthy.

Above all the goddess of music smiles on us through the instruments of our orchestra directed by S. M. Devadason. The Annual Music Competition on Pongal Day was really a pongal to our ears. D. Damodaran stood first with D. Baskaran second.

"An army marches on its stomach" said Napoleon. If this be true we have marched well, for our food has been always very good thanks to the care of our Br. Sub-warden and the industry of our culinary staff.

In conclusion, for the health and happiness we enjoyed and for the small measure of good we have been able to achieve we offer in the first place our sincere gratitude to God Almighty who of His boundless mercy and bounty has blessed us so lavishly. Our sincere and heartfelt thanks are abundantly due to Rev. Fr. Rector, our beloved Fr. Warden, our dear Sub-warden and the selfless, dedicated sharers of responsibility without whose paternal interest we cannot be the united happy family that we are.

College Societies

The Literary and Debating Society 1960-'61

Our activities for the academic year 1960-61 began with the appointment of Mr. I. Arokiaswamy as vice-president, and the election of Mr. R. Antonyraj, II M.A., Mr. A. S. Pattabiraman, III B.Sc., S. Krishnan, III B.Sc. and Mr. N. Venugopal, III B.A., as secretaries for Sacred Heart Hostel, Clive's House, New Hostel and Day Scholars respectively.

A touch of solemnity characterised the Inaugural Address. A combined Inaugural Address to all the Associations of the College, was delivered by His Excellency, Mr. Bishnuram Mehdi, the Governor of Madras, on July the 25th, 1960. He stressed the importance of national unity and explained the duties of the university students in a democracy. Rev. Fr. T. N. Siqueira, S.J. welcomed the gathering and Prof. Hirudayasamy Reddiar, M.A., B.L., proposed a vote of thanks.

On July the 30th, an ordinary meeting was held when Mr. Sundaravarathan, M.A., Physical Director of the Seshayee Institute of Technology gave a talk on the "Importance of physical education in a democracy". Mr. Bennis Fernandez, B.Com. (Hons.), the Head of the Department of Commerce presided.

An extraordinary meeting was held on August the 5th, when Prof. Thomas Srinivasan, M.A., L.T., M.P., spoke on his "First impressions of Parliament". Rev. Fr. T. N. Siqueira, S.J. presided. There was a large gathering in the Lawley Hall to listen to the experiences of our own professor in Parliament.

On August the 13th, there was a lively debate on the motion: "Mr. Krushchev engineered the failure of the Summit" proposed by Mr. S. Krishnan, III B.Sc. and opposed by Mr. S. M. Devadason, II B.A. Mr. Stanley Carvalho, III B.Com., Mr. T. N. Krishnamoorthy, III B.Com. and Mr. Pushkaran, I M.Sc. supported the proposition and Mr. B. P. Thakur, II B.A. and Mr. Nallanthuvan, III B.Com. spoke against the proposition. The proposition was defeated. Prof. Arokiasamy Reddiar, M.A. was the observer.

A Symposium was held on August the 22nd, for the Pre-University students. Many students took part and spoke on "the profession"

which they would like to choose after their studies. Mr. S. Joseph, II M.A. presided.

The Lawley Hall was once again the venue of an extraordinary meeting on the 27th of August when Dr. Turhallow, the Fullbright professor of American History at the Annamalai University addressed the students on "The American foreign policy, past, present and future". Rev. Fr. T. N. Siqueira, S.J., presided.

On October the 4th, we had the good opportunity of having in our midst Mrs. Violet Alva, the Union Deputy Minister for Home Affairs. She stressed the importance of discipline in the Colleges. Rev. Fr. T. N. Siqueira, S.J. presided and a large number of students and staff were present.

An extraordinary meeting was held on October the 10th, when Lt. Col. Herman addressed the students. Major V. V. Subramaniam presided. Though it was a holiday, the Lawley Hall was full as the members of the N.C.C. and N.C.C. rifles were present.

On October the 21st, an ordinary meeting was held when Mr. Krishnakumar, M.A. (Cantab) an old student of our College gave a talk on his "Impressions of his tour in Europe and America." Major P. R. Subramaniam, Head of the Department of Physics presided.

We had one of the liveliest debates in the Lawley Hall on November the 25th. Prof. C. S. Kamalpathi, M.A. of Jamal Mohamed College moved the proposition: "The U. N. Charter needs immediate revision". Mr. Kannan, M.Com. of National College and Miss J. Maithili, II B.A. of S. R. College spoke for the proposition. Prof. Hirudayasamy Reddiar, M.A. B.L., opposed the motion and was supported by Miss. Mary Ratnam, M.A., of Holy Cross College and Mr. S. Krishnan, III B.Sc. Prof. Thomas Srinivasan was the observer. The proposition was rejected by the House. The debate was attended by a large number of students from the local Colleges including S. R. College and the Holy Cross College.

On November the 8th, We held a contest to select two speakers to represent our College at the zonal competition. Mr. S. M. Devadason, who was one of the two selected was placed fourth in the University elocution contest.

On January the 12th, 1961, a contest was held to select two speakers to represent our College in the Rt. Hon'ble Srinivasa Sastri Memorial contest at Kumbakonam. We are proud to state here that both of our students Mr. S. M. Devadason, II B.A. and Mr. P. S. Prabakar, III B.Sc. came first and second respectively in the final contest at Kumbakonam.

A heated debate was held on January the 17th, on the motion: "English cannot and should not be the medium of Instruction for the next decade," which was sponsored by Mr. S. M. Devadason and opposed by Mr. P. S. Prabakar. Many speakers took part in it. Mr. D. Immanuel Baskaran, II M.A. was the observer. The motion was declared lost.

On February the 3rd, we had an interesting debate on the motion: "The U. N. should not leave Congo", proposed by Mr. P. S. Prabakar. The opposition was led by Mr. S. M. Devadason. Mr. Ganapathi Subramaniam, I M.Sc. was the observer. The motion was carried.

On February the 10th, we held a symposium for the Pre-University students. Many students took part and spoke on their experiences in the Pre-University class.

Our members have taken part in all the Quiz programmes of the A. I. R. Tiruchy and acquitted themselves creditably. Five of our students also took part in the A. I. R. broadcast "The Last days of Pompeii" on the 5th of December 1960.



Physics Association 1960-'61

The Business meeting of the association was held on 8th July 1960 when Mr. G. M. Srinivasan, B.Sc., B.T., of the II M.Sc. class and Mr. K. Ramamurthy of the II B.Sc. class were elected secretaries for the current year.

The First extraordinary meeting was held on 4th Aug. 1960 when Rev. Fr. Sebastian Kallarakal, S.J., Ph.D. of our Chemistry Dept. gave a lecture on "Radiolysis of water". Sri P. Savarimuthu, M.A., Asst. Prof. of Physics presided. Dr. K. P. Jacob, Ph.D. of the Physics Dept. introduced the speaker and gave a brief account of the work done by him in the States. Some interesting visual aids projected through the epidiascope were used.

The second extraordinary meeting was held on 22nd Aug. 1960 when Dr. P. R. Pisharoty, Director, Colaba Observatory, Bombay a former student of our college and member of the association delivered an interesting lecture on "Ocean Waves". Sri. N. Ananthakrishnan, M.A., M.Sc., Asst. Prof. of Physics presided.

The Association was glad to welcome Mr. Krishnakumar, M.A. (Cantab), a former student, who had just returned from England after taking his M.A. in Cambridge. He was a Cambridge blue in Tennis. Mr. Krishnakumar gave a fine talk on his impressions of the tour in Europe and America. Prof. P. R. Subramaniam, M.A., A.M.I.S.E., President of our association presided over the meeting.

Another extraordinary meeting was held on 5th Dec. 1960 when Dr. K. S. G. Doss, Director, Central Electro-chemical Research Institute, Karaikudi addressed the post-graduate students of the Physics and Chemistry departments. Dr. M. P. Reddy, M.Sc., Ph.D., of the Chemistry dept. welcomed the chief guest and those assembled. The speaker gave an interesting lecture on "Electrolysis" in the course of which he explained some of the research work carried on in his Institute. He showed some specimens of his research work. Prof. P. R. Subramaniam, M.A., A.M.I.S.E., President of the association proposed the vote of thanks.

During the year under review all the M.Sc. students took a trip to Chidambaram and Neiveli. Sri. P. Savarimuthu, M.A., Dr. K. P. Jacob, Ph.D. and Sri. L. K. Krishnamurthy, M.A., accompanied the party. The party was taken round the research Laboratories of the Annamalai Univ. Five students from our college participated in a Symposium held there. A detailed account of the trip is given elsewhere in this magazine.

Another visit in which both the first and final year students participated, was to the All India Radio Station in the Cantonment area and to the Transmitting station at Tiruverumbur on 23rd Nov. 1960. Mr. Bashyam, B.Sc., Grad. Brit. I.R.E., accompanied the party. The students greatly benefited by the trip.

The symposium on "Electromagnetic Spectrum" held on 13th Oct. 1960 was highly appreciated.

The contributions from the members of the Association to the list of ordinary meetings has been encouraging. On 11th Aug. 1960 Mr. S. Lakshmanan, B.Sc., (II M.Sc.) gave an interesting Lecture on "Automs for Peace". Mr. N. S. Rajagopalan, B.Sc., (II M.Sc.) presided. On 16th Aug. 1960 Mr. S. Lakshmikanthan, B.Sc., (I M.Sc.) gave a fine talk on "Biological applications of physics". Rev. Fr. Joseph Mathew, S.J., B.Sc., presided. On 10th Nov. 1960 Mr. S. Lakshmanan, B.Sc., (II M.Sc.) gave a lecture on "Transistors". Mr. R. Thiagarajan, B.Sc., (II M.Sc.) presided. On 17th Nov. 1960 Mr. Felix Adaikalaraj, B.Sc., (II M.Sc.) delivered a lecture on "Bubble Chamber". Mr. K. S. Vadivalagia Nambi, B.Sc., (II M.Sc.) presided. On 24th Nov. 1960 Mr. P. S. Prabhakar, III B.Sc. class gave an interesting talk on "Sir C. V. Raman—the man and the Scientist". Mr. V. Srinivasan of the IV B.Sc. class presided.

In conclusion, the members of the Association are happy to congratulate Mr. N. Ananthakrishnan, M.A. and Mr. P. Savarimuthu, M.A., both Vice-Presidents of the Association on the award of research M.Sc. degrees to them by the Madras and Annamalai Universities respectively.

The Annual essay competition was held for the various classes and we are glad to publish the names of the successful competitors.

CLASS	TOPIC	PRIZE WINNER
P.U.C. and I B.Sc.	Electricity in daily life	<i>First:</i> Mr. S. S. Ganesan, I B.Sc. <i>Second:</i> Mr. G. M. Krishnamoorthy, P.U.C.
II and III B.Sc.	Contribution of Science to prosperity	<i>First:</i> Mr. S. Chandran, III B.Sc.
I and II M.Sc.	Conquest of Nature	<i>First:</i> Mr. S. Lakshmikanthan, I M.Sc. <i>Second:</i> Mr. G. Sundaram, I M.Sc.

Inter-University Physics Symposia

The activities of the Physics Association were highlighted by the two Inter-University Symposia the first held at Annamalai University on 24—10—1960.

Dr. K. Venkateswarlu, M.Sc., D.Sc., Professor and Head of the Dept. of Physics showed us round the various research sections of his Dept. We were deeply impressed by the useful data and experimental demonstrations given to us by the Research Scholars in the sections, on Raman effect, Spectroscopy, Magnetism and X-rays. It was a great pleasure to learn that the Research Scholars Messrs. Ramaswami, Balasubramaniam, Sathinathan, and Nagarajan are old students of our College.

The symposium on "Electromagnetic spectrum" started at 2-30 p.m. Five of our students and four from the Annamalai University participated in the symposium. Dr. K. Venkateswarlu was the observer.

Mr. Lakshmikanthan, M.Sc. (1st year) of our College began with a talk on "Visible and Ultra-violet Spectroscopy". Messrs. R. Thiagarajan and Joseph Ittiavirah dealt with the different aspects of "X-rays" while Messrs. K. S. Vadivalagia Nambi and G. M. Srinivasan, spoke on "Gamma ray Spectroscopy". Messrs. M. Antonisamy, S. Alwar, D. Duraiswamy and M. Dharmalingam of Annamalai University spoke on: Micro Waves, Infra-red, Raman effect and Nuclear Resonance Spectrum respectively. All the participants did very well and the symposium was a great success. Dr. K. Venkateswarlu wound up the proceedings with very instructive observations on the different aspects of the problem discussed.

Our party and the M.Sc. students of the Annamalai University were then treated to a sumptuous tea in the Senate Hall by the Vice-chancellor Lt. Col. T. M. Narayanasami Pillai. He expressed his pleasure at the presence of teachers and students from his Alma Mater and in a humorous vein spoke of the pleasant surprise sprung on him by the "Academic conspiracy" of Dr. K. Venkateswarlu and Mr. P. Savarimuthu in arranging the very useful symposium. He hoped that there would be many more such excursions from St. Joseph's College to the Annamalai University and asked us to convey his desire to Fr. Principal.

The SECOND symposium on "Nuclear Physics" was held at St. Joseph's College on 6th Feb. 1961. A party consisting of forty-six students, four staff members from the Annamalai University led by Sri V. Somasundaram, M.Sc. Reader in Physics and Dr. Sriraman, Ph.D., on the 4th Feb. 1961 at 10-30 p.m. The students were accommodated in Clive's House and the staff in the Guest House.

The Symposium was held on the 6th Feb. 1961 in our Physics Theatre. Dr. K. P. Jacob, Ph.D. was the observer. Prof. P. Savarimuthu, M.A., M.Sc. welcomed the guests. Dr. Jacob in his introductory speech stressed the need for arranging more such symposia. First Mr. Merwyn D'sa of the I M.Sc. class of our college spoke on "Cosmic Rays". He was followed by Mr. S. Renganathan, V Hons. (AU) on "Elementary Particles". Mr. K. Ramasubramanian, II M.Sc. (SJC), Mr. Y. Paul Durai, II M.Sc. (SJC) and Mr. Srinivasa Rengan, II M.Sc. (SJC) spoke on "Neutron Physics"; Mr. A. Natarajan, One year M.Sc. (AU) gave a lecture on "Nuclear Forces" and Mr. K. S. Ramalingam, M.Sc. (Final) (AU) gave a talk on "Nuclear moments". At 4-45 p.m. we had a break for Tea given by Rev. Fr. Rector. Addressing the students Fr. Rector narrated the close relationship that exists between St. Joseph's College and Annamalai University. He expressed his desire that such mutual visits should become regular. Prof. Somasundaram of the Annamalai University (Student in Hons. class of our College in 1918-'21) thanked Rev. Fr. Rector, Principal and Physics Staff of the St. Joseph's College who had made their stay here very pleasant.

After tea the symposium was resumed and when all the participants had finished Dr. K. P. Jacob gave a fine concluding speech when he explained how all the speeches taken together justified the title of the Symposium "Nuclear Physics". The function came to a close with a vote of thanks by Prof. P. R. Subramaniam, M.A., A.M.I.S.E., Head of the Department of Physics of our College.

We would like to record our heartfelt thanks to Rev. Fr. Principal and the inmates of Clive's House for having made the stay of the party from Annamalai quite pleasant and homely. We also thank Rev. Fr. Rector and Fr. Principal for the delicious tea. We thank Prof. Somasundaram, Prof. Sri Ram, Mr. Sathinathan and Mr. Padmanabha Pillai members of the Physics Department (AU) and the students for responding to our invitation and making this symposium so fruitful.

ESSAY COMPETITION

P.U.C. I B.Sc.

II & III B.Sc.

I & II M.Sc.

PRIZE WINNERS

1st	S. S. Ganesan	No. 606
2nd	G. M. Krishnamurthi	No. 2198
1st	S. Chandran	No. 911
1st	S. Lakshmikanthan	No. 151
2nd	G. Sundaram	No. 159

1960-61

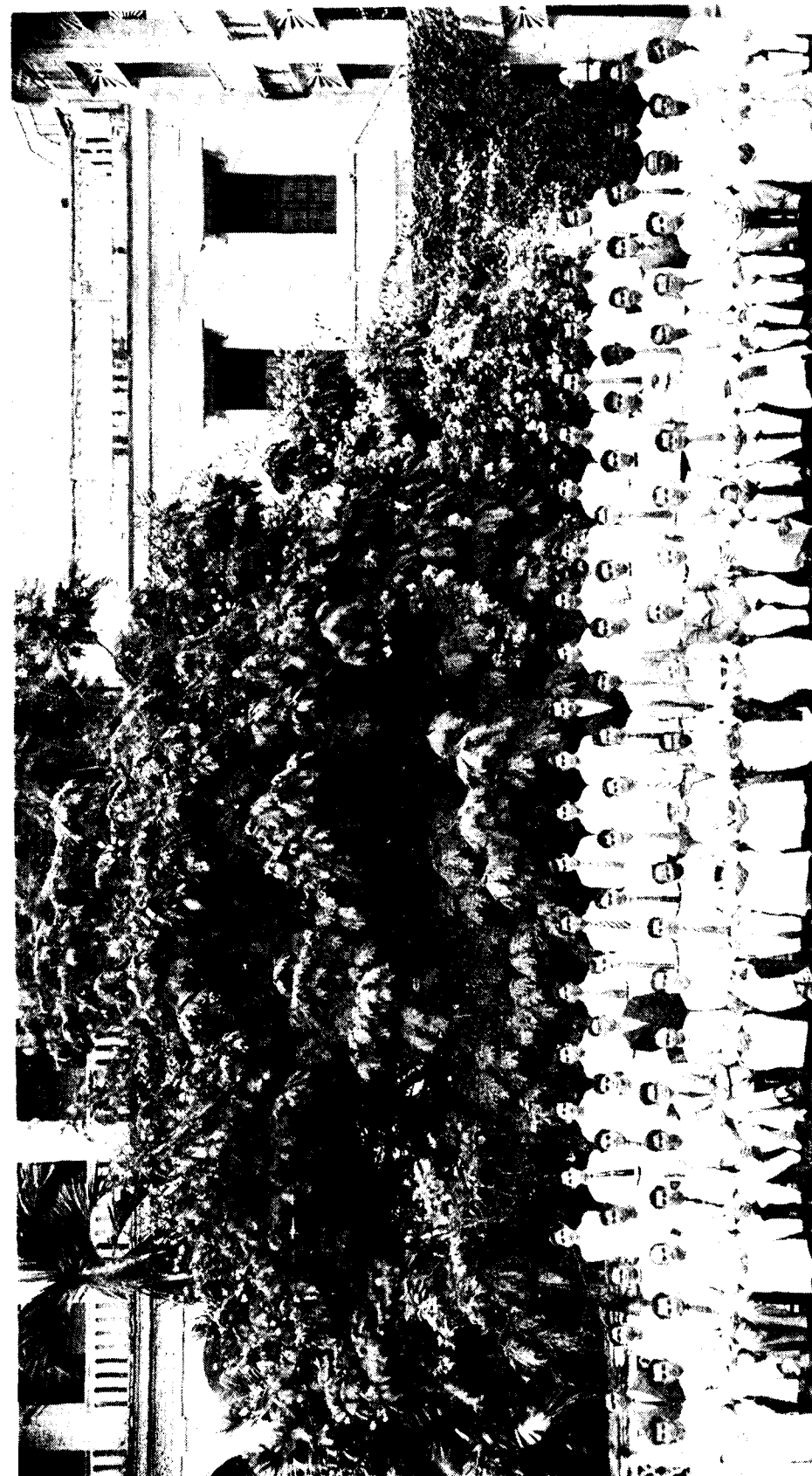
I B.Sc.

P. U. C.

III B.Sc.

I M.Sc.

I M.Sc.





II M.Sc. MATHS. — (1959 - 61)

COLLEGE SOCIETIES

The Mathematics Association 1960—'61

A. Viswanathan, II M.Sc., S. Raghavan, I M.Sc., V. Janakiraman, III B.Sc., and G. E. Goveas, II B.Sc., were elected secretaries.

After the departure of Prof. S. Suryanarayana Iyer, to join the National College, the association has been running only with one Vice-President Mr. R. Vaidyanathan. Under the able guidance of the President and the Vice-President we were able to conduct a number of meetings ordinary as well as extraordinary.

An extraordinary lecture on "Relativity in Nuclear Physics" was delivered by Dr. K. P. Jacob, Ph.D. on 12th August 1960, Rev. Fr. K. Sebastian, S.J. being in the chair.

An extraordinary lecture on "Modern Trends in Mathematics" on 25th August 1960 was given by Prof. S. Suryanarayana Iyer, M.A., Chief Professor and Head of the Post-Graduate Department of Mathematics, National College, Tiruchirapalli-I. on which occasion, our head of the department Rev. Fr. A. Gonsalves, S.J. took the chair.

This year we had the following ordinary meetings.

DATE	SUBJECT	SPEAKER	PRESIDENT
26th July '60	Symbols in Mathematics.	S. Narayanaswamy, II M.Sc.	N. Lakshmanan, M.Sc.
2nd Aug. '60	Mathematical recreations	L. Richard Arokiaraj, I M.Sc.	V. Sundaram, I M.Sc.
24th Aug. '60	Contribution of Sanskrit to Mathematics.	N. Rajappa, I M.Sc.	L. Richard Arokiaraj, I M.Sc.
27th Aug. '60	The value of Zero	C. S. Rajan, III B.Sc.	Gnanapragasam, II M.Sc.
14th Sep. '60	Mathematics and its uses	K. S. Ganapathy, III B.Sc.	S. Suryanarayanan, III B.Sc.
22nd Sep. '60	The celestial sphere	S. Suryanarayanan, III B.Sc.	Thuvaragachari, III B.Sc.
27th Oct. '60	Linear Algebra	S. Narayanaswami, II M.Sc.	K. Varadarajan, II M.Sc.
3rd Nov. '60	Differential Equations	Somesekar, II M.Sc.	Venkatasubramanian, II M.Sc.
9th Nov. '60	Algebraic Projective Geometry.	S. Narayanaswamy, II M.Sc.	A. Viswanathan II M.Sc.
26th Nov. '60	Mathematics through the centuries.	R. Narasimhan, I M.Sc.	M. Arunachalam, I M.Sc.
7th Jan. '61	Binary Arithmetic	V. Janakiraman, III B.Sc.	Narayanaswami. I M.Sc.

As usual this year also we conducted a written Quiz programme for the P.U.C. and the I U.C. and an essay competition on "Calculus and its uses" for the degree and post graduate classes.

On 8-2-61, there was an extraordinary meeting on "Tracking Problem in a superhet wireless Receiver" when Prof. S. Srinivasan, M.A., delivered a beautiful lecture and Mr. N. Ananthakrishnan, M.A., M.Sc., of Physics Department was in the chair.

The Results of the Quiz Programme :

1st prize :	N. Krishnamoorthy, P.U.C.
2nd prize :	K. Chellappan, P.U.C.
	T. S. Rashavan, P.U.C.

Results of the Essay Competition :

1st prize :	Winston David, III B.Sc.
2nd prize :	L. Richard Arokiaraj, I M.Sc

**Chemistry Association 1960—'61**

Messrs. K. C. Jacob, III B.Sc. and N. Muthukrishnan, II B.Sc., were chosen as the secretaries for the current year.

It had been the fond hope of the late Rev. Fr. A. Haas, to see that the Post Graduate course in Chemistry would be started in our college. This desire was realised at the beginning of this academic year. Therefore it was but proper that the two professors in charge of the new department should initiate the activities of our association also. Accordingly on 3rd August '60 Dr. M. P. Reddy, M.A., M.Sc., Ph.D., delivered the inaugural address on one of the fundamental problems in organic chemistry "The Structure of Benzene". Rev. Fr. K. Sebastian, S.J., M.A., Ph.D., Presided. Mr. C. K. Ramakrishnan, M.A., welcomed the gathering and introduced the two distinguished new members of the chemistry department to the audience.

The proposition "Inventive chemistry invites war" was debated before a packed audience on 18-8-1960. Messrs. K. C. Jacob, III B.Sc., C. V. Natarajan, III B.Sc., and Antonyswamy, P. U. C., spoke for the proposition whilst Messrs. N. Ramachandra Sarma, III B.Sc., V. Madhavan, II B.Sc., S. Muthukrishnan, I B.Sc., and Maurice Wilfred, P. U. C., spoke against the proposition. Some of our teachers also took part in the debate. Mr. B. M. Jerome Pitchai, B.Sc., of the I M.Sc., class was the speaker. The Proposition was voted down by the house with an overwhelming majority.

On 6-10-1960, Prof. A. Srinivasan, M.A., Head of the Dept. of Chemistry, St. Xavier's College, Palayamcottah, delivered a lecture on "Humour and humanism in Chemistry." The lecturer gave a number of illustrations about the humorous and humanising aspects of the study of chemistry and the behaviour of eminent chemists not ordinarily revealed to or realised by the average student of chemistry.

We arranged an 'Educational lecture series'. The first lecture was delivered by Dr. K. P. Jacob, Ph.D., of the Physics Dept. of our

college on 'Atomic nucleus'. Mr. Vaidyanathan, M.A., of the Mathematics Dept. of our college presided. Dr. Jacob gave a detailed account of our modern ideas about the nature of the atom.

Immediately after the announcement of this year's award of the Nobel Prizes for chemistry and Physics, Dr. M. P. Reddy of our chemistry Dept., spoke on "Radio-carbon dating and the Bubble chamber." Dr. Reddy gave a full account of the work of Willard Libby on radio-active carbon (carbon 14) which won for him the Nobel prize in chemistry and the work of D. A. Glaser in studying the tracks produced by particles like mesons and electrons which won for him the Nobel Prize in Physics.

On 7-12-1960, Dr. B. S. Thyagarajan, M.A., M.Sc., Ph.D., Reader in Organic chemistry, University of Madras, Madras, gave a talk on the research methods employed in isolating and unravelling the structures of 'Alkaloids'.

Mr. P. M. Thomas, M.Sc., of our chemistry Dept., spoke on the "Hydrogen Bond". He described the peculiar nature of this type of linkage and explained how the unique properties of ice, liquid water and other similar substances could be accounted for.

On 30-1-1961 Mr. V. C. Gopalarathnam, M.A., Chemistry Dept., National College, Tiruchirapalli spoke on "Penicillin". The lecturer explained the circumstances that led to the discovery of this life-saving drug, a discovery generally and fallaciously believed to be an accidental one. He also gave an account of the manufacture and uses of this wonderful chemical.

On 9-2-1961 Mr. N. Ananthakrishnan, M.A., M.Sc., of the Physics Dept. of our college spoke on the methods employed in "The study of organic molecules by X-ray crystallography". The lecturer explained the intricacies involved in the above study and pointed out how the conclusions arrived at lead to quite useful and interesting results.

On 23-10-1960 Mr. N. Ramachandra Sarma, III B.Sc., spoke on 'Radio-activity'. The lecturer gave a very interesting and useful account of the discovery of the phenomenon of radioactivity, the transmutation of elements and artificial radio-activity.

The association arranged for two useful excursions. A party of about 25 members under the leadership of Mr. K. R. Subramanyan, M.A., of our chemistry Dept. visited the various factories in and around Alwaye, Kerala, during the Michaelmas holidays in September 1960. They obtained first-hand information and made an on-the-spot study of the manufacture of a wide variety of chemicals and other articles of industry. The factories visited were: The Ogale Glass factory manufacturing a wide variety of glass-ware, The Standard pottery works manufacturing

tiles, porcelain and other earthenware articles, The Travancore—Cochin Chemicals, manufacturing chlorine, caustic soda, hydro-chloric acid, 'hydros', The D.D.T., Factory, manufacturing the well known insecticide D.D.T., The Rare Earths Factory manufacturing Thorium and Cerium chlorides, Trisodium phosphate etc., The Fertilizers and chemicals (Travancore), manufacturing ammonia, ammonium sulphate, ammonium chloride, ammonium phosphate, sulphuric acid, calcium superphosphate and hydrogen, and The Travancore Rayons manufacturing cellophane paper and artificial silk yarn (rayon).

On 19-1-1961 about 40 members accompanied by Messrs. C. K. Ramakrishnan, M.A., and K. R. Subramanyan, M.A., of our chemistry Dep. visited the local hydrogenation factory of the Hindustan Lever Ltd. They saw the various stages involved in the process of converting ground-nut oil into 'Dalda', an article, more or less, of our daily diet.

The staff seminar held on 14-1-1961 was an important event of the year. Seven Lectures on the various modern aspects about "Valency" were given in 3 sessions starting from 10 a.m. by the teachers of the Chemistry and Physics Depts. of our College. These lectures, followed by group discussions were of an advanced nature, mostly intended for the benefit of the final B.Sc., and the M.Sc. students. Dr. K. S. G. Doss, M.A. M.Sc., Ph.D., D.Sc., Director, Central Electrochemical Research Institute, Karaikudi and other Scientific officers from the Institute were amongst the chief guests at the Seminar. Members from the Chemistry and Physics Depts., of all the sister colleges of the city also were present in large numbers.

The Secretaries take this opportunity of recording their deep sense of gratitude to all the members of the Chemistry Dept. of the college and to Rev. Fr. J. Pays, S.J., for their valuable advice and guidance in the discharge of their duties.



The Botany Association 1960-'61

The activities of the Association for the academic year 1960-'61 began with the election of secretaries by the students of the respective classes under the presidentship of Rev. Fr. L. M. Balam, S.J.

The inaugural address was delivered by our Reader Mr. R. Solomon, M.Sc. (London) on 29th August 1960. Speaking on "Soft Woods" he explained the various uses of soft woods in our daily life.

On the 17th October Mr. N. Vallipuram, I M.Sc., presiding, Mr. Ratnasabapathi Pillai, of I M.Sc. dealt with "Some speculations on the theory of Evolution".

On the 3rd of November, the students of III B.Sc. and II B.Sc. classes debated the subject "Compulsory Botanical Excursions should be abolished." Four students from each class spoke. Mr. Ratnasabapathi Pillai, of I M.Sc. was the Observer. The motion was carried by 18 votes to 16.

An extraordinary meeting was held on 20th January '61 and Dr. V. Krishnamurthy, M.A., M.Sc., Ph.D. (Post doctorate scholar in Madras University laboratory) spoke on the "concepts of alternation of generation in Algae". He pointed out the improvements in the studies of Algae and the advancement of knowledge about Algae. Rev. Fr. Balam, S.J. presided.



The History and Economics Association 1960-'61

S. A. Esquelin John Bosco, II M.A., and D. Damodaran, III B.A., were elected Joint Secretaries for this academic year.

The Inaugural address was delivered by Sri G. Murugesan, District Agricultural Officer, Tiruchirappalli (North) on 12th July, 1960. Speaking on the place of Social Services in our Five Year Plans, he emphasized the urgent need of such services and pointed out the ample provision made for them in the Plan outlay. He exhorted the students to take part in the various Social Service schemes. Rev. Fr. J. Adisayam, S.J., presided.

An extraordinary meeting was held on the 17th August 1960, when Mr. D. N. Krishnamurthy, M.A., Lecturer in Economics, Jamal Mohamed College, delivered a speech on "The Linguistic Problem in India." After a methodical analysis of the problem, he pointed out that in a country like India, where there were people of different languages, it would not be out of place to have more than one official language. Mr. M. P. Vellore, M.Com. of our Commerce Department was in the chair.

On 30th August 1960, a debate was held on the proposition, "The third Five year Plan is over ambitious" Mr. A. Nallasivan, II M.A. moved the proposition and Mr. S. Joseph, II M.A., opposed it. Mr. Y. Chellappan, I M.A., and Mr. R. Balasubramanian, III B.A., supported the motion, while S. Periasamy, I M.A., and Mr. S. M. Devadason, II B.A., spoke against it. Mr. R. Antony Raj, II M.A., was the observer. The motion was defeated by a thumping majority.

On 22nd October 1960, Mr. M. S. Arokiasamy, II M.A., delivered a speech on "Deficit Financing and Economic Growth." He pointed out the inevitability of deficit financing in a growing economy, as it

was necessary for the full utilisation of resources. But he warned that it should be within limits and that proper measures should be devised and applied so as to curb the resulting inflation. Mr. K. Nagarajan, II M.A., Presided.

On 30th November 1960, a symposium was held on "Land Reforms in India" with Prof. M. Arokiasamy Reddiar, M.A., in the chair. The following aspects were discussed: "Co-operative Farming", "Land Ceilings", "Tenancy Reforms" and "Consolidation of Holdings." P. Thangaraj, II M.A., A. Celestine, I M.A., V. Srinivasan, I M.A. and J. Skaria, I M.A., took part in the symposium.

On 27th January 1961, Mr. S. Joseph, II M.A., gave an interesting lecture on "The Economic consequences of Market Economy according to professor Ludwig Erhard." Mr. George Vasanthan, M.A., of our Economics Department presided.

On 10th February Mr. A. Nallasivan, II M.A., spoke on "The Foreign Exchange Problem in India." After indicating the magnitude of the problem, he dealt with its causes and pointed out the remedies, among which he emphasised particularly the need for economy and proper phasing in our developmental expenditure. Mr. M. S. Arokiasamy, II M.A., was in the chair.

As usual the annual Essay competition was held. The subjects were: M.A. Class: "Planning and The foreign Exchange problem in India. B.A. Class: "The Cultural Unity of India."

P.U.C. Class: "The Cinema—its benefits and evils."

An Inter-Collegiate Debate was conducted on 17th Feb. 1961. The proposition "A World State is an Impossible ideal in the face of the recent developments in the United Nations" was moved by Mr. P. Rajagopalan, M.A., Lecturer in Economics, National College.

It was opposed by Mr. B. A. Usmani, M.A., of the English Department of Jamal Mohammed College. Mr. K. Selvaraj, III B.A., National College and Mr. A. Celestine, I M.A., of our College spoke in favour of the motion, while Mr. K. V. Ravi, III B.Sc., Jamal Mohammed College and Mr. S. M. Devadasan, II B.A., of our College opposed it. Prof. A. Hirudayasamy Reddiar, M.A., B.L., was the observer. The proposition was carried.



The Commerce Association 1960—'61

M. Nallanthuvan, III B.Com. and K. Ramachandran, II B.Com., were elected secretaries for this year.

The first extraordinary lecture was delivered by Rev. Fr. J. Adisayam, S.J., on "Our Economy". He gave a vivid picture of the economy of free India. Mr. Bennis Fernandez, B.Com. (Hons.) was in the chair.

On August 30th, 1960 there was a lively debate on the motion: "Co-operative farming is unsuited to Indian conditions" which was sponsored by R. Sundararajan of II B.Com. and opposed by S. Jayaraman, of III B.Com. Many speakers took part in the debate. The house rejected the motion. Mr. M. P. Vellore, B.Com. (Hons.) presided.

On the 15th October Mr. Sundaram, B.E. (Hons.) Assistant Director of Industries and Commerce gave an impressive account of the "Development of Rural Economy". Mr. Bennis Fernandez, B.Com. (Hons.) presided.

A symposium on "Land Ceilings" was held on 1st November. S. Vaidyanathan, S. Jayaraman and Augustine Xavier, of III B.Com., T. M. Veera Raghavan and R. Sankaran, of II B.Com. and Hussain, of I B.Com. spoke on the various aspects of the subject. The meeting was attended by a large number of students, as the subject was one of engrossing interest. Mr. M. P. Vellore, B.Com. (Hons.) presided.

On 2nd December Mr. S. Srinivasan, B.A. (Hons.) of the Department of Mathematics spoke on the "Mathematics of Insurance". Mr. S. Veerabahu, B.A. (Hons.) B.L., was in the chair.

On Friday, 3rd February, 1961 a symposium was held on "Nationalisation of Banks." P.L. Ramanathan, Xavier Augustine, P. S. K. Rajasamy, L. S. Ramamurthy and S. Muthusivaraman, of III B.Com., took part in the symposium. Rev. Fr. Vazhapilly, S.J., presided.

A trip to Dalmiapuram cement factory was arranged under the auspices of the above association. A party of 40 students II B.Com. visited the factory on the 11th Feb. 1961.

Another symposium was held on Thursday the 16th February, the topic dealt with being, "Private Enterprise Versus Public Enterprise." A. Dhanapalan, R. L. Shanmugam, S. Vasanthan, Rev. Fr. Chandy, S.J., S. A. Abdul Hassan, R. Krishnamurthi and M. Nallanthuvan took part. Prof. Hirudhayasamy Reddiar, M.A., B.L., of the Department of Economics presided.



தமிழ்ப் பேரவை 1960—1961

இந்த ஆண்டு எம் பேரவையின் தொடக்கவிழா 2-8-'60-ல் லாலிமன்றத்தில் சிறப்பாக நடைபெற்றது. முத்தமிழ்க் காவலர் திரு. கி. ஆ. பெ. விசுவநாதம் அவர்

கள் “முத்தமிழ்” என்பதுபற்றிச் சொற்பொழிவாற்றுகையில் இயல், இசை, நாடகம் என்னும் தமிழுக்கே உரிய மூன்று பிரிவுகளைத் தமக்கே உரிய சுவையான நடையில் புலப்படுத்தினார்கள். தலைமைதாங்கிய எம் கல்லூரி ரெக்டர் மறைத்திரு. ஐ. தாமஸ் சுவாமிகள் மொழிப்பற்று விழுமிய உழைப்புக்கு நம்மை இட்டுச்சென்றாலன்றி அதனால் உறுபயன் வேறென்றில்லை என்பதனை வற்புறுத்தினார்கள். மறைத்திரு. ஈராஸ் சுவாமிகளைப்போன்று ஊக்கத்துடன் ஆராய்ச்சித்துறையில் ஈடுபடவேண்டிய தன் தேவையையும் தெளிவுபடுத்தினார்கள். திரு. ஐயம்பெருமாள் கோனார் வரவேற்றுப் பேசினார். திரு. ச. சாமிமுத்து, எம்.ஏ. நன்குகறினர்.

தமிழ்நாடு மாணவர் காங்கிரஸ் சார்பில் திருச்சி மாவட்ட மாணவர்களுக்காக 7-8-'60-ல் நடைபெற்ற நாவன்மைப் போட்டியில் கலந்துகொண்ட நம் பேரவை உறுப்பினர்களான திரு. மா. க. கோபால கிருட்டினன், தா. பிச்சை முகம்மது முறையே முதலாம் இரண்டாம் பரிசுகளைப்பெற்று நம் பேரவைக்கும் கல்லூரிக்கும் புகழ் ஈட்டினர்.

23-8-'60-ல் சொற்பயிற்சிக் கூட்டம் நடைபெற்றது. பேரவைத் தலைவர் திரு. ரம்போலா மாஸ்கரேனஸ் தலைமையில் நடைபெற்ற இப்பயிற்சியில் 15 மாணவர்கள் கலந்துகொண்டனர். திரு. பிலோமின்ராஜ் இன்னிசை விருந்தளித்தனர்.

பி. எஸ். ஜி. அரங்கசாமி நாயுடு நினைவுச் சொற்போருக்கு எம் கல்லூரிச் சார்பாளர்களைத் தேர்ந்தெடுக்க 3-10-'60-ல் ஒரு தேர்வு நடைபெற்றது. திரு. கந்த சாமி, பி.ஓ.எல். (ஆனர்ஸ்) திரு. மிக்கேல்சாமி உடையார், திரு. ஜோசப்ராஜ், பி.எ. ஆகியோர் நடுவர்களாக இருந்து உதவினர். அன்புநெறியை அணுக்குண்டு நெறி வெல்லுமா? படிப்பகத்தின் சிறப்பு ஆகிய தலைப்புக்களில் பேசிய பல மாணவர்களில் திரு. மா. க. கோபால கிருட்டினன், ரெமீஜியஸ் ஆகிய இருவரும் தேர்ந்தெடுக்கப்பெற்றனர்.

பி. எஸ். ஜி. அரங்கசாமி நாயுடு நினைவுச் சொற்போர் முன்முகப் போட்டி எம் கல்லூரியிலேயே 6-10-'60-ல் நடைபெற்றது. காரைக்குடி அழகப்பா கல்லூரி, புதுக்கோட்டை மன்னர் கல்லூரி, திருச்சி ஜமால் கல்லூரி, தேசியக் கல்லூரி, புனித குசையப்பர் கல்லூரி ஆகிய ஐந்து கல்லூரிகளின் சார்பிலும் மாணவர்கள் இப்போட்டியில் கலந்துகொண்டனர். “சட்டத்தால் ஏற்படும் சீர்திருத்தமே நிலைக்கும்” என்பதை ஒட்டியும் வெட்டியும் மாணவர்கள் பேசினார்கள். அதில இந்திய வாடுனாவி நிலை அலுவலர் வித்வான் கு. விசுவநாதம், வழக்கறிஞர் திரு. ரெங்கசாமி ரெட்டியார், கஸ்தூரி அச்சக உரிமையாளர் திரு. ஆர். தயாநிதி ஆகிய மூவரும் நடுவர்களாகப் பணியாற்றினர். எம் கஸ்தூரியைச் சார்ந்த திரு. கோபால கிருட்டினன், ரெமீஜியஸ் ஆகிய இருவருமே இப்போட்டியிலும் வென்றனர்.

திருவள்ளுவர் விழா 22-10-'60-ல் திரு. மா. பழனியாண்டி, எம்.பி. அவர்கள் தலைமையில் மிகச் சிறப்பாக நடைபெற்றது. கும்பகோணம் அரசினர் கல்லூரித் தமிழ்த்துறைத் தலைவர் திரு. அ. கிருட்டினமூர்த்தி, எம்.ஏ., பி.ஓ.எல். (ஆனர்ஸ்) அவர்கள் சொற்பொழிவாற்றுகையில் ரஷ்யாவில் திருக்குறள் மொழிபெயர்ப்பு சம்பந்தமாக நடைபெற்றுவரும் வேலைகளைப்பற்றி விவரித்துரைத்தார். மேலை நாடுகளில் தமிழ் பயிலப்பெறும் தன்மைபற்றியும் குறிப்பிட்டார். திரு. ஜோசப் ராஜ் நன்குகறினர்.

24-10-'60-ல் அதில இந்திய வாடுனாவி நிலையத்தில் நடைபெற்ற தொடை விடை நிகழ்ச்சியில் எம் பேரவைச் சார்பில் அறுவர் கலந்துகொண்டனர். ‘ஐக்கிய நாடுகளின் நிறுவனம்’ பற்றிய இந்நிகழ்ச்சியில் கலந்துகொள்ள எம் கல்லூரியிலிருந்து முன்வந்தவர் 50 பேர். அதில் அறுவர் தேர்ந்தெடுக்கப்பெற்றனர்.

27-10-'60. திரு. இரா. அந்தோனிராஜ் (2-ஆம் எம் ஏ. வகுப்பு) தலைமையில் ஒரு சொற்போர் நடைபெற்றது. ஐக்கிய நாடுகளின் தலைமையின் கீழ்தான் “உலக அமைதியை நிலைநாட்ட முடியும்” என்பதை ஒட்டியும் வெட்டியும் எட்டு மாணவர்கள் பேசினார்கள்.

29-10-'60. இன்று கோயம்புத்தூர் பி. எஸ். ஜி. கல்லூரியில் நடைபெற்ற அரங்கசாமி நாயுடு நினைவுச் சொற்போரில் கலந்துகொண்ட எம் கல்லூரி மாணவர்கள் இரண்டாம் பரிசை அடைந்து திரும்பினார்கள். திரு. மா. க. கோபால கிருட்டினன் திறம்படப் பேசியதற்காகத் தங்கப் பதக்கம் பெற்றார் என்பதை மகிழ்ச்சியுடன் தெரிவிக்கின்றோம்.

10-1-'61. கும்பகோணத்தில் நடைபெறும் டாக்டர் உ. வே. சாமிநாத ஐயர் அவர்களின் நினைவுச் சொற்போருக்கு இரண்டு மாணவர்களைத் தேர்ந்தெடுக்கும் பொருட்டாக முன்முகப் போட்டி நடைபெற்றது. திரு. நாகராசன், ரெமீஜியஸ் ஆகியோர் தேர்ந்தெடுக்கப்பெற்றனர்.

21-2-'61-ல் நடைபெற்ற சிறப்புக்கூட்டம் வீரமாமுனிவர் நினைவுக்கூட்டமாகவும் நிகழ்ந்தது. பேச்சுப் போட்டியில் பல பரிசுகளைப் பெற்று முதன்மை நிலையில் உள்ள திரு. மா. க. கோபாலகிருட்டினன் வீரமாமுனிவரின் தமிழ்த் தொண்டினைப்பற்றிப் பேசினார். இக்கூட்டத்தின் முக்கிய விருந்தினராக அமைந்து வந்த கவிரத்ன கவிபூஷணம் புலவர் காஞ்சி அமிழ்தன், துணை ஆசிரியர் தினமணி, கிறிஸ்துவர்களின் கல்விப் பணியையும் மொழி ஆக்கவேலைகளையும் பாராட்டிச் சில அழிஞர்களிடன் தாம் கொண்டுள்ள நெருங்கிய தொடர்பினை நயமுறக் கூறினார்கள்.

எம் பேரவையின் ஆண்டு நிறைவுவிழா 9-3-61-ல் நடைபெற்றது. மறைத் திரு. மைக்கல்ராஜ் சுவாமிகள் தலைமைதாங்க இசைப்புலவர் ப. சுந்தரேசனார் இசைத்தமிழ்ப்பற்றி உரை நிகழ்த்தி இன்னிசை விருந்து அளித்தார். திரு. பெ. சி. தியாகராசன் ஆண்டறிக்கை படித்தார். திரு. பிச்சை முகம்மது நன்றி கூறினர்.

பெ. சி. தியாகராசன், தா. பிச்சை முகம்மது,
ச. ஜோசப், ஆர்தர் ஜெயக்குமார்,
செயலாளர்கள்.



The Malayalee Samajam 1960—'61

K. J. Joseph, III B.Sc. and Bobby Kurian, II B.Sc., were elected secretaries for the year.

After the inauguration of the associations, we had an extraordinary meeting under the presidentship of Rev. Fr. Dominic George, S.J., on 17th August, 1960. On that occasion Mr. O. Lukose, B.A., of the Malayalam department spoke on “Modern trends in Malayalam Literature”. In his speech he emphasised the need for sound moral principles in literary works.

At the next meeting on August 31, K. A. Xavier, III B.Com., spoke on “Literature and life”. Mathew, V. Jacob, I B.A., C. J. Abraham, P.U.C. and V. A. Devasia, P.U.C., were the supplementary speakers. Joseph Scaria, I M.A., was in the chair.

It was an interesting debate on 24th September, 1960, when P. L. Lukose, III B.A., moved the proposition “English is indispensable for the National Security of India”, K. C. Jacob, B.Sc., opposed the resolution. P. V. Peter, III B.Sc. and C. J. Abraham, P.U.C., spoke in favour of the proposition; and T. D. James, III B.Sc., and K. J. Joseph,

III B.Sc., opposed it. The house voted in favour of the proposition. K. A. Xavier, III B.Com., was in the chair.

Political subjects also found a place in our discussions. On 21st October, 1960, we discussed the subject "The non-alignment policy of India is a failure". Joseph Michael, II B.A., moved the proposition. P. C. Mathew, II B.Sc. and G. Thomas, II B.Com., supported it. Mathew V. Jacob opposed the proposition being supported by P. O. Paulose and K. A. Kochukutty. Thomas Mathew, III B.Sc., was the observer. The proposition was carried.

We are happy to report that out of the two members of the Samajam selected to compete in the Inter-Collegiate debate in Malayalam held under the auspices of the University. P. L. Lukose, III B.A., secured the first place both in the zonal and final contests.

On the 24th November, another ordinary meeting was held under the presidentship of Mr. O. Lukose, B.A., P. L. Lukose, III B.A., spoke on "The Art of speaking". K. C. Jacob, B.Sc. and K. A. Xavier, III B.Com., were the supplementary speakers on the occasion.

The next ordinary meeting was conducted on 20th January, 1961, when P. L. Lukose, III B.A., Joseph Scaria, III B.Sc. and K. A. Xavier, III B.Com., discussed the merits, demerits and peculiarities of the poems of Changampuzha Krishna Pillai. Rev. Fr. Giles, C.M.I., took the chair.



The Hindi Samaj 1960—'61

The activities of the Hindi Samaj began this year with the unanimous election of S. Suryanarayanan, III B.Sc., as the chief Secretary and E. Rajamani, II Bc., R. Balasubramaniam, I B.Sc. and D. S. Arul P. U. C. as secretaries.

On 5th August, 1960, an ordinary meeting was held under the presidentship of Sri S. R. H. Sundaresan B.O.C.R. Balasubramanian of I. B.Sc. spoke on "the place of Hindi among other Indian Languages". Others who participated in the discussion were R. Vasudevan, III B.Sc., E. Rajamani, II B.Sc., and K. Ganapathy, III B.Sc.

Sri R. Vasudevan of III B.Sc., gave a lecture on the literary importance of Hindi Adhunik khal period on 11-8-1960. Mr. S. Gopalan, M.A. was the observer.

An extra-ordinary meeting was held on 29th August, 1960 when Sri V. Rajagopala Sharma, Principal, Hindi Vidhya Peet, Tiruchy, gave an impressive lecture on "Premchand and his Nirmala". Mr. S. Gopalan, M.A., took the chair.

The fourth ordinary meeting was held on 2nd September, 1960 when Sri K. Venkataraman of P. U. C. spoke on "Society and Literature". Sri E. Rajamani, I B.Sc., was the President.

On 14th October, 1960 Sri V. S. Radhakrishnan of D. B. H. Prachara Sabha delivered a fine lecture on "Hindi Sahitya ka Adhunik khal". Sri S. Gopalan, M.A. took the chair.

In January, 1961, students of III B.Sc., Class conducted discussions on the greatest writers' works. Here are some of the highlights of the programme.

DATE	SPEAKER	SUBJECT
5-1-1961	Sri K. Raju	"Pardha"
12-1-1961	Sri R. Vasudevan	"Milan Muhoortha"
20-1-1961	Sri K. Ganapathy	"Aasmani Thalvar"
25-1-1961	Sri K. Gururajan	"Neeni"
10-2-1961	Sri R. Mathrubootham	"Thayee"

Mr. S. Gopalan, M.A. was the observer on all these occasions.

Lastly, an extra-ordinary meeting was held on 13th February, 1961, when a debate was held on "the Modern Trends in Hindi Literature". Sri S. Suryanarayanan and Sri R. Vasudevan were the main speakers at the meeting. Sri K. Ganapathy, III B.Sc., took the chair.



Sanskrita Samajam 1960—'61

The activities of the Sanskrita Samajam began with Mr. A. Subrahmanyam, M.A., as its President and Mr. E. S. Bhuvarahan, M.A., as the Vice-President.

Messrs. G. Bhagavati Subrahmanyam, of III B.Sc. (Physics), T. V. S. Jagannathan, of II U.C., V. Kameswaran, of I U.C., and T. S. Vaidyanathan, of P.U.C. were elected as the Secretaries of the Samajam for the current academic year.

The Inaugural address was delivered on Thursday, 18th August, 1960 by Sri M. V. Krishnamurthy Rao, B.A., B.L.

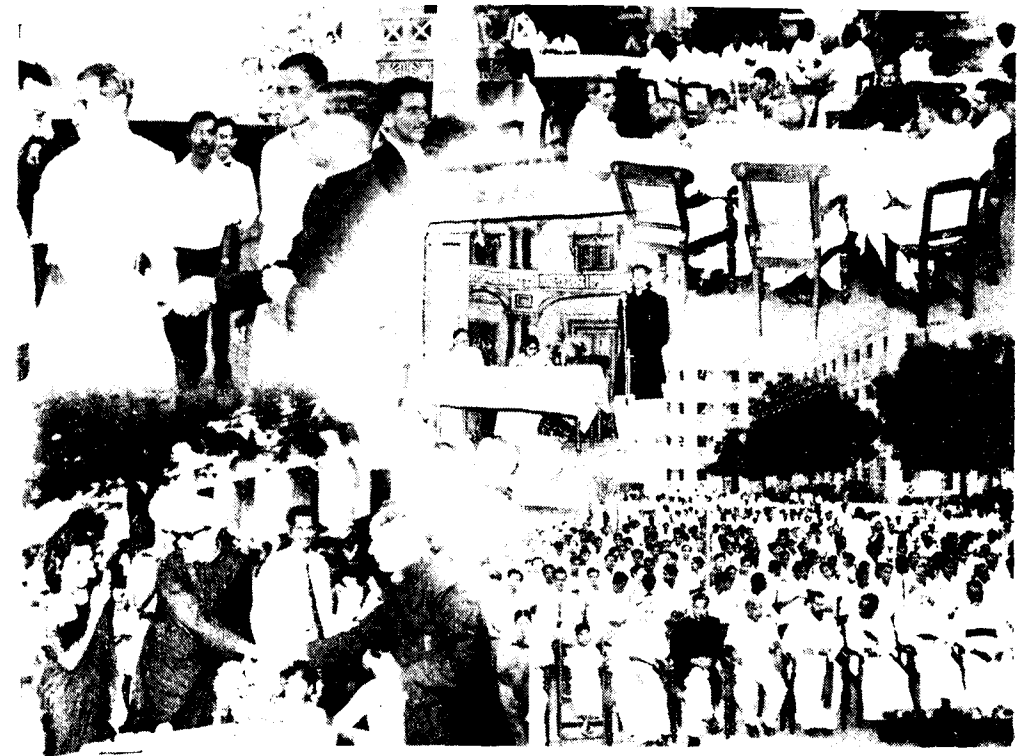
An extraordinary meeting of the Samajam was held on 30th August, 1960 when Sri S. V. Radhakrishna Sastrigal, a notable Ayurvedic Doctor of Trichy addressed the students on "Sanskrit, its value and advantages".

Kalidasa Day was celebrated on Thursday, 10th November, 1960 with much eclat under the auspices of the Samajam, when Mr. S. M. Krishna Sarma, of the Sesha Ayyangar Memorial High School, Woriur, spoke on "Kalidasa's Sukti".

Mr. N. S. Rajagopalan, of the II M.Sc. (Physics) Class was the speaker at the meeting held on Thursday, 17th November, 1960. The subject was "Description of the Seasons in the Bhagavata".

Mr. K. M. Rengaswami, B.E. (Hons.), Lecturer in Mechanical Engineering, Seshasayee Institute of Engineering gave an interesting lecture on "Kavya Prayojanam" at the meeting held on 24th November, 1960.

Mr. Ananthanarasimhachari, Vice-Principal, Seshasayee Institute of Engineering, delivered a valuable lecture on "The contributions of Vyasa to Samskrit Literature" on Friday, 27th January, 1961.



NEW HOSTEL DAY—(Jan. 29th, 1961)



Sculptures that
"give to
One moment
caught
from fleeting
Time
The appropriate
calm of
Blest Eternity"



AT THE
GRAND
ANICUT



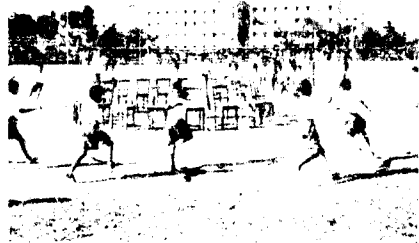
by R. Natarajan, II B.A.

COLLEGE ANNUAL SPORTS

●

**Sri G.
Saldanha
Divisional
Supt.
S. R.
Trichy,
Old Boy,
presided
over the
Annual
Sports
on
Republic
Day
1961.**

●



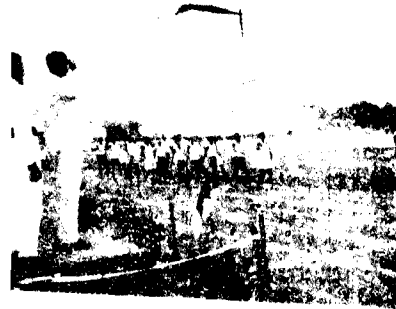
Musical Chairs



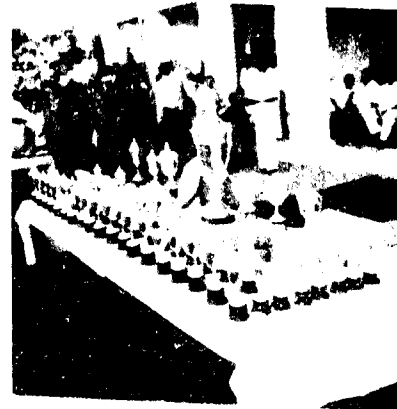
College Band



President's Speech



President takes the Salute



Trophies on display

Sports and Games

1960—'61

WE are happy to place on record the excellent performance of our College teams in Sports and Games. We are particularly happy that our Basket-Ball team has won the University Inter-Collegiate Divisional Trophy for the third year in succession, besides winning the College Centenary Basket-Ball Cup. Our Hockey team did well in winning the Pentland Shield at the T. D. A. A. Tournament, while the Badminton team proved its skill by winning the University Inter-Collegiate Divisional Finals, for the 2nd year in succession. Our players Peter Morris, and S. Alagirisamy were active members of the Madras University teams for Inter-University contests in Hockey and Basket-Ball respectively. Three of our Cricketers, Peter Fernando, G. R. Ganapathy and T. S. Paramanandam were selected to represent Trichy District in the Inter-District Cricket tournament. Our athletes B. S. Mohamed Ali and Maria Francis were members of the Trichy Divisional Athletic team, which annexed the Inter-Divisional trophy at Madras for the third year in succession.

Basket-Ball. The College Basket-ball team with vacancies filled in, early in the year began practising regularly, determined to raise the flag of honour in this game. Their efforts were crowned with success in August at the Inter-Collegiate tournaments. After an easy win in the preliminary round over the Alagappa Engineering College team, we met Rajah Serfoji College, Tanjore in the Semi-finals and moved to the finals with the scores 69:18. The Divisional finals played against Alagappa Arts College, Karaikudi on 14th August 1960 on the National College grounds proved very exciting. Though our opponents put forth their best, they could score only 23 points, while our team marked their decisive superiority by securing 55 points, thereby annexing the newly founded, *Ehrhart Cup*. We wish to thank all those who have contributed to the handsome Cup, founded in the name of Rev. Father Ehrhart, S.J. to perpetuate his special interest in the game of Basket-Ball. The Basket-Ball team kept up its reputation at the Centenary tournament held during the last week of August. The match against the Jain College team, Madras, in the first round was really exciting. The metropolitan team held some really good players but our Basket-Ballers won the match by their speed and team work. The finals proved more exciting and exacting. The seasoned players from Madura Thiagarajar College proved so strong that the results were held in suspense almost to the end of the match, when however we finished with a clear lead of 18 points. Special mention must be

made of S. Alagirisamy, R. Palanisamy and P. Jayaraman who have contributed greatly to the success of the team in the several matches.

Badminton. Captain V. Kalyana Raman spared no pains in keeping up the reputation of the College Badminton team. As a result of the numerous practice matches, the players gained valuable experience, and participated in the University tournaments with confidence. We defeated Government College, Kumbakonam and Alagappa Engineering College in the early rounds and met Rajah Serfoji College, Tanjore in the finals. Although the opposing team put up a good fight, our team marked their Victory by two straight games with the scores 16 and 23, thus winning the Divisional finals for the 2nd year in succession—while congratulating all the players in general, special mention may be made of V. Mohandos, P. K. Thiagarajan and Kalyanaraman.

Hockey. Our Hockey team ably led by the Captain Peter Morris has kept up its standard. The team had the advantage of several practice matches played against seasoned teams of other clubs in Trichinopoly. They had also a short visit to Madras, where they played friendly matches against some of the good teams in Madras City. These matches helped them in the Inter-Collegiate, early in October, when we defeated Jamal Mohamed College, by 5 goals to nil and Rajah Serfoji College by 2 goals to one. The final match against Alagappa Engineering College team played at Karaikudi ended in a draw. For various reasons we withdrew from the replay. The team made up for it by winning the much coveted Pentland Shield in the T. D. A. A. Tournament. While congratulating all the players on their excellent performance, special mention must be made of the plucky goal keeper Paramanandam and the excellent Centre-half Peter Morris, who was also a member of the University Hockey Team.

Cricket. Our College Cricket team began its activities in right earnest, with daily net practice and friendly matches with other local teams played almost every Sunday. Out of the thirteen practice matches played we won six, drew four and lost three. At the University Inter-Collegiate tournament we had a decisive victory over the Rajah Surfoji College team and met Alagappa Engineering College at the Semi-finals. It was unfortunate that five of our batsman were given L. B. W., so that we could score only 67 runs and had to concede the honour to our opponents. Peter Fernando deserves special congratulations on his excellent performance at the "City Vs Districts" Match played at Madras, where he proved himself a fine all-rounder. G. R. Ganapathy, Peter Fernando, and T. S. Paramanandam were selected to represent Trichy District XI, in the Inter District Tournament.

CAPTAINS OF COLLEGE TEAMS



T. S. Paramanandam (Football)



Peter Morris (Hockey)



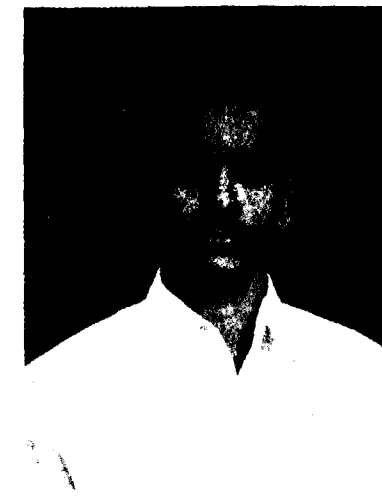
G. R. Ganapathy (Cricket)



S. Alagirisamy (Basketball)



D. Pichai Mohamed (Volleyball)





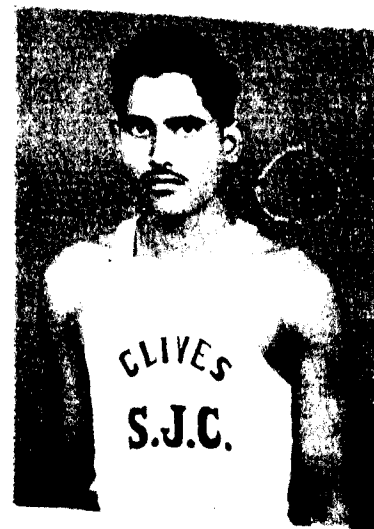
S. Alagirisamy—Peter Morris
(Represented Madras University in B. Ball & Hockey)



Senior Champion
(S. Susaimanickam)



Junior Champion
(M. C. Manickavachakam)



Winner P. R. Thevar Cup
(S. Rajamanickam)

Foot-Ball. Our Foot-ball team composed mainly of young and fresh recruits had to be shaped into proper form by a series of practice matches played at regular intervals, against local teams. The players responded well and showed good progress and understanding. However bad weather prevented us from our regular practice for nearly a month during the second term. In the Inter-Collegiate tournament, which came off during November, we drew twice with the National College team and we could come out with a decisive victory of 3:0, only in the third encounter. In the second round played at Pudukottah, we defeated Rajah Serfoji College, Tanjore by one goal to nil in a close and well contested match. But we lost the semi-finals played at Trichy against Alagappa Engineering College, Karaikudi, by a narrow margin of 2:1. In the T. D. A. A. tournament, our team defeated Jamal Mohamed College by 3 goals to nil in the first round. In the semi-final, we lost to the Railway Institute team which was composed of experienced and seasoned Foot-ballers, by a solitary goal.

Our Foot ball Captain T. S. Paramanandam was originally selected to represent the Madras University Foot-ball team. But unfortunately he could not take part in the Inter-University matches. Our dashing forwards G. F. Xavier, and Joseph Raj and the formidable backs T. S. Paramanandam and Christie D'Souza deserve to be specially mentioned.

Volley-Ball. We had a fairly strong team in Volley-ball this year with some of the seasoned players like Pichai Mohamed, P. Jayaraman and S. Rajagopal. The team won the early rounds in the Inter-Collegiate tournament but failed in the Semi-finals against Alagappa Engineering College, Karaikudi. However, the team is doing well in the Trichy District League tournament, gaining valuable experience for the future.

Tennis. Our Tennis Courts have continued to attract a large number of regular players, both staff and students. The unusual rains in the second term spread over a period of nearly six weeks literally washed out their spirits and damped their enthusiasm. However, activities were revived with great enthusiasm, early in January so that now all our Tennis Courts are intensely active every evening. The Annual Tennis tournament in Tennis Singles and Doubles is now in progress. Young Hirudayados has won the *Fr. Pruvot Trophy* for Tennis Singles. While S. Benedict has come out successful from among the juniors. Felix Adaikala Raj and A. Prabhakar represented the College in the Inter-Collegiate Tennis tournament conducted early in September, although they cannot boast of any spectacular success this year.

Chess. The indoor game of Chess continues to be popular among those who wish to exercise their brains, during their leisure hours. As many as twenty four students took part in the Annual chess

tournament conducted early in November, S. Prasannakumar, III B.Sc., was the winner, while N. Sathappan, III B.Sc., was the Runner-up. In this connection we thank Professor S. Suryanarayana Iyer for organising and encouraging this game in our College for a number of years.

Athletics. Though our enthusiastic young athletics did not set up any new records, on the whole their performance at the College sports meet held on 26th January 1961 was creditable. We had a large number of competitors for the junior events and they exhibited keen enthusiasm in all the events in which they took part. Mr. G. S. A. Saldanha, B.A., B.Sc. Hons., Divisional Superintendent, Southern Railway, Tiruchirapalli a distinguished old Boy of our College presided and distributed the prizes.

The Sacred Heart Hostel team had the unique honour of annexing the *Fr. Kalathil Shield*, the *Fr. Siqueira Cup*, and the *Fr. Rapinat Trophy* for all-round proficiency; while the New Hostel team retained the *Popli Cup* for Tug of War. The Staff Tug of War, the Relay Race, the Musical Chairs for Midgets, the obstacle Race for the N. C. C. were some of the interesting and enjoyable events of the Sports Meet. The Senior Championship Trophy was won by S. Susaimanickam while M. C. Manickavasagam, Day Scholar claimed the Junior Championship. Sri. P. R. Thevar Cup for 1500 Metres Race was won by S. Rajamanickam of Clives Hostel. The Day Scholars' team also won individual prizes in several events. At the conclusion of the Sports Meet there was a colourful March-Past of all athletes followed by the distribution of prizes. The president in his concluding speech recalled his student days and expressed his pleasure at the rapid growth of the College in all activities academic and extra-curricular. He congratulated the athletes on their orderliness and good behaviour on the Sports grounds and wished the Institution over increasing success for the greater benefit of its alumni. Our Athletes took part in the Inter-Collegiate Divisional Sports Meet and secured prizes in a number of events. Mohamed Ali and Maria Francis were members of the Trichy Divisional team, for Inter-Divisional Sports held at Madras.

As usual we have had a very busy programme of Inter-Class tournaments in all games during the third term. The large number of entries for all the tournaments clearly shows their usefulness and the opportunity provided thereby to the average players who cannot get into the College teams and display their talents.

In conclusion let me thank all those who have directly or indirectly contributed to the success of our activities in the field of Sports and Games.

N. M. JOSEPH,
Physical Director.



Sgt. R. Rangachari (N.C.C.)



K. Vidya Sankar (N.C.C.R.)

They Represented
2nd Madras Bn.
at the Ceremonial
Parade at Delhi
on 26-1-'61

THE NEWLY COMMISSIONED OFFICERS



2 Lieut. Bennis Fernandez



2/Lieut. N. M. Joseph



2/Lieut. S. Samimuthu



SITTING: (left to right)

CHM. Ganesan, Sub. KM. Raju, Capt. LK. Krishnamurthy, Capt. A. Asirvatham (Coy. Comd.),
2 Lt. A. Irudayanathan, 2 Lt. S. Samimuthu, CHM. P. Baskaran Nair.
U O Varadarajan S., CSM. Chandrasekaran PC., U O Joseph S., S. U O Ramamurthy VS.,
CQMS. Dhandapani K., U O Dhatathiri RS.

STANDING: (from left to right)

N.C.C. and N.C.C.R.

1960-'61

The N.C.C.

The year 60-61 started with the 14 day annual training camp at Ariyalur from 25 May '60 immediately after the Ariyalur Social Service Camp attended by 70 of our cadets under the able leadership of Capt. L. K. Krishnamurthy. This Company had the pride of presenting the largest number of cadets to these two summer camps.

Within the very first week after the reopening of the College on 21 June '60, this Company was able to raise the authorised strength of 212 cadets. 2/Lieut. S. Samimuthu an ex-sergeant of this unit and 'C' certificate holder joined us as an N.C.C. Commissioned Officer to fill the vacancy created by the departure on 1 Jan. '60 of 2/Lt. K. S. Hanumantha Rao to New Delhi as an Assistant in the Central Secretariat.

On 28 July an impressive ceremonial parade of all N.C.C. units of Tiruchi was got up at our grounds in honour of our new Circle Commander Captain Agate, I.N. The excellent arrangements made by this Company on the occasion elicited an eloquent encomium from the Circle Commander.

The All-India N.C.C. Day was celebrated with a Sports Meet at the Bishop Heber High School grounds, Teppakulam on 6 Nov. '60 when our cadets secured all the six first prizes and several second prizes too. In the Battalion Shooting Competition our cadet Mohan, R. was declared the best shot and Sgt. Selvanathan, R. came second. Sgt. Rangachari, C.S. ranks first in the 'C' Certificate Examination held on 12 Feb. '61 while the top twelve ranks have been captured by our talented cadets in the 'B' Certificate Examination of 12 Feb. '61 in which all our 71 cadets, passed creditably. Sgt. Rangachari, C.S. was selected to represent our Battalion at the Republic Day Parade in New Delhi on 26 Jan. '61. Two of the 3 cadets of the Officers' Training Unit, Tiruchi belong to our company. Under-officer Sampath Kumar, C.R. and Regimental Sergeant, Major Sankarankutti, T. K. last year cadets of this company, are undergoing military training at Dehra Dun to be soon commissioned as second lieutenants.

On 9 Nov. '60 this Company was 'at home' to our Commanding Officer Major V. V. Subramaniam on the eve of his retirement from the army after 35 years of meritorious service. Major J. S. Mankotia took over the command of our Battalion on 6 Feb. '61 after a 3 months' gap filled by an N.C.C. Officer Major S. Vedantadesikan as Officiating Commanding Officer. Our new Commanding Officer was pleased to visit this Company on 13 Feb. '61.

CAPT. ASIRVATHAM

The N.C.C. Rifles

N.C.C. Rifles is another organisation sponsored by the Government of India for imparting military training to a large section of the student population. Five companies of 200 cadets each, have been allotted to St. Joseph's College but owing to the non-availability of trained officers only two companies are engaged in actual training at present.

Major F. A. Lewin, Group Commander, No. 4, Madras Group N.C.C. Rifles makes frequent visits and takes a lively interest in all our activities. About 200 cadets of our N.C.C. Rifles will be attending the annual training camp to be held at Madukarai, (Coimbatore) during May 1961. Our cadets have received all the major items of their uniforms except of course a few items which we are told, are already on the way.

Cadet K. Vidyasankar of our Rifles Companies was one of those selected to represent No. 2 Circle Cadet Corps., Madras, in the Republic Day Parade at Delhi.

There is a heavy rush for admissions in the N.C.C. Rifles and that if anything, shows that the organisation has already become popular among students.

OFFICERS: 2/LT. BENNIS FERNANDEZ
2/LT. N. M. JOSEPH



C.Q.M.S. K. DHANDAPANI III B.A.
N.C.C. Obstacle Race 1st
(26th Jan. 1961)



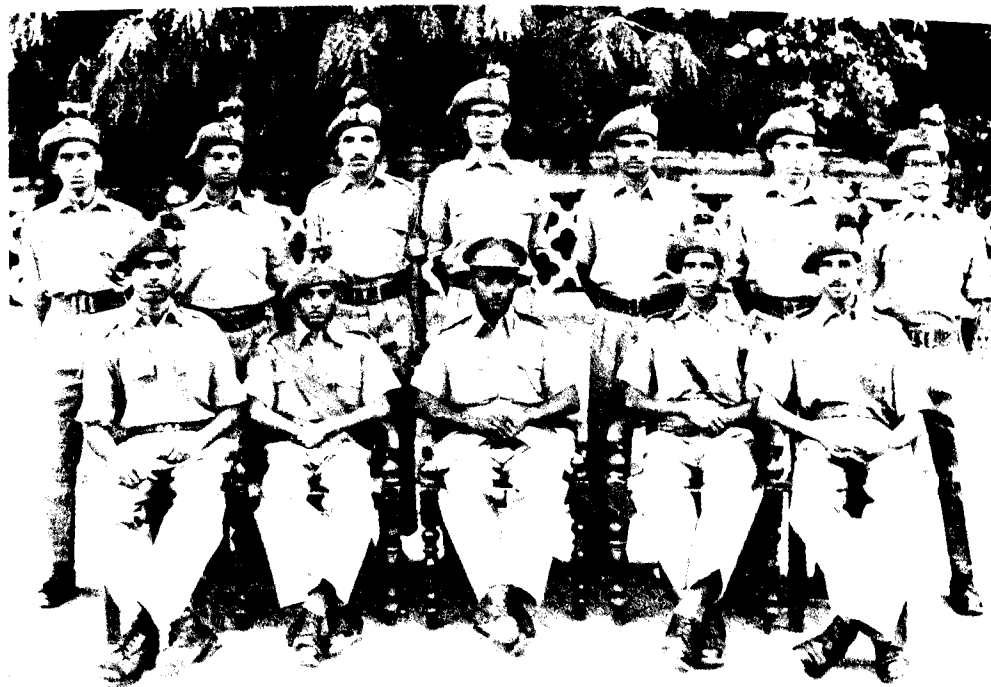
CDT. S. NAMBIRAJAN
First in 'B' Certificate Exam.



CDT. R. MOHAN
Best Shot



P. C. CHANDRASEKARAN
C.S.M. (N.C.C.) Best N.C.O.



WINNERS IN GUARD MOUNTING—1960-'61.



WINNING PLATOON OF THE YEAR—1960 '61.

From our Library Shelves

The Historic Reality of Christian Culture—A Way to the Renewal of Human Life (Religious Perspectives—Planned and Edited by Ruth Nanda Aushen—Board of Editors:—Martin C. D'Arcy; Christopher Dawson; Jacques Maritain; Sarvepalli Radhakrishnan etc.). Rutledge and Kegan Paul Ltd., London.

Those who have been reading Christopher Dawson, now and then over a life-time, will find this little book "Dawson uptodate." In eight very interesting chapters, he surveys the past and the present of human culture, and registers a plea for the universal tradition which "first arose at the point where East and West meet," "derived its inheritance from them both" and "stands neither for East nor West but for the universal spiritual society which is destined to embrace them both."

J. SUNDARAM



Oxford Life—By Dacre Balsdon. Eyre G. Spottiswode, 25 sh.

Cambridge Life—By R. J. White. Eyre S. Spottiswode, 25 sh.

These two books have been planned to describe the life of the modern undergraduate in the ancient universities which have lost none of their prestige and attraction in modern times which have witnessed the emergence of massive and costly constructions of brick and mortar described as Universities in the U.S.A. and in Britain. Oxford and Cambridge have also been shaken out of their traditional conservatism to make grudging concessions to the demos by the emergence of the married dons, by the admission of ladies as undergraduates, and recently by the abolition of Latin as one of the tests for the entrance examination. The life of the undergraduate outside the hours of instruction during the three terms is the principal theme of these books and the reader may be relieved to know that there is no mention of lectures, books and examinations which dominate our university life. There is more of that agreeable and improving intercourse of gentlemen and scholars, of dining at the High Table with the dons and Heads of Colleges and of encounters with the police and proctors of the university. It is not surprising that graduates of the Indian and American universities should find it very intriguing that so little importance is given to lectures, examinations and passes. Many undergraduates leave these celebrated universities without bothering themselves to take the Degree and they are none the worse for it. However a small number of the 50,000 under-

graduates in each devote themselves to the pursuit of knowledge and learning, and achieve fame and distinction later in life.

The freshman on entering the university has a feeling of exaltation at the sight of venerable edifices and dreamy spires, and his vanity is flattered by the velvet cap and silk gown which distinguishes him from the multitude. But these emotions do not last long. He soon encounters those formidable authorities of the university, the Proctor who is in charge of his "morals", the Tutor who is in charge of his studies, and the Don, that compound of "learning and port" according to Belloc who, more than any other modern writer reduced this figure from the sublime to the ridiculous. Contrary to the general impression, there is absolutely no ragging of the freshmen in either university.

The Dons and Heads of the colleges run the universities. The Vice-Chancellor is elected from among themselves for one year, and by convention, he is re-elected to serve not more than a third term. Most of the Dons of the present day are men of high attainments and character. None of them may fall under Gibbon's famous description of a Don that "his learning was of the last, rather than of the present age," and of another that "he well remembered that he had a salary to receive and only forgot that he had a duty to perform". It is true even now that the Dons are not obliged to deliver regular lectures but their labours and researches are reflected in those scholarly publications which till recent years sustained and inspired so much of the teaching in our own universities. But even these consolations have been taken away with the new scheme of reorganised courses in India. Some publishing houses in India have translated the classics of Keynes, Laski and Fisher into bad English and worse economics and politics. Fisher's History of Europe and Trevelyan's History of England have become incomprehensible to our three year degree undergraduates.

In spite of the vast changes that time and public opinion have forced on Oxford and Cambridge they have retained many of their medieval characteristics. The life of the undergraduate today is not markedly different from that of the young Samuel Johnson or Edward Gibbon of the 18th century. Both universities have maintained their reputation by producing in every century scholars and scientists, statesmen and civil-servants whose names are familiar to all educated men. Dr. Benjamin Jowett, Master of Balliol of Oxford, Dr. Richard Bentley, Master of Trinity of Cambridge, both of the last century have their counterparts in Dr. A. D. Lindsay and Dr. Trevelyan of the present. No wonder that these two universities have upheld their effortless superiority over the rest in Britain and in America. Dr. Bentley was famous for his learning and explosive temper. When he was Vice-Chancellor, the Railways made their intrusion into Cambridge: The Doctor lodged a protest writing that the construction

of the railway station "would be offensive to God and highly displeasing to the Vice-Chancellor!" The well-known Dr. Spooner, whose verbal infelicities have been a source of amusement to generations of students was asked one day if there were still many "Christian Socialists" in Oxford. He answered "There are only two now; myself and the Master of Balliol. I am not much of a Socialist, and the Master of Balliol is not much of a Christian."

For delightful reading and for obtaining some knowledge of the ways of Oxford and Cambridge in the post-war era, these two volumes are warmly recommended to our students who will have the additional satisfaction of enjoying good English.

A. HIRUDAYASAMY



The Serpent and the Rope—By Raja Rao. Published by John Murray, London.

This is a novel by Raja Rao, a South Indian who went to Europe at the age of nineteen and did research in literature at the Sorbonne. The story deals with the psychological and spiritual experiences of Rama who like his creator is a typical South Indian Brahmin. Born in a very orthodox family and brought up in the traditions of the Upanishads, Rama goes to France to pursue his research and there falls in love with a French girl. They marry but very soon problems arise. Can these two find success in their married life without sacrificing their respective cultures, training and background? Madeleine tries to solve the problem by becoming a devotee of the Buddha. Rama on the other hand is firmly attached to his Mother and her children and to everything that is Indian. The blue Mediterranean reminds him of the waters of the holy Ganges. When staying in Paris his soul dwells in Banares. The hymns of Sankara are always on his lips. Rama tries to solve his own problem by passing through a labyrinth of philosophical speculations until he realises the need for a guru who will show him the Truth.

One serious defect in the novel is that it has no plot. The story limps through platonic dialogues and a record of journeys long and short made by the hero between Europe and India. To those who are not acquainted with theology or philosophy, the novel may prove bewildering. Perhaps the significant achievement of Raja Rao is his style—simple, elevated, picturesque, enlivened by eastern imagery and embellished with quotations from Indian saints and philosophers.

It will be read with interest by those who wish to feel the beatings of India's throbbing heart.

N. R. SESHADRI

Nehru Discovered—By "Satyameva Jayate" Aiyar & Co., Gopalapuram, Madras-6. Pp. VI+182, Price Rs. 3.

This lucid and well-written book purports to be "a factual and dispassionate" account of Nehru's life and labour, intended to throw light on the evolution of his character, personality and rôle in the affairs of our country during the last four decades. Its specific aim is to give the public "a balanced, objective and true picture of the man by himself, and in relation to the background of the country and nation."

The picture that emerges from its pages is that of Nehru not as a spotless national hero crowned with a halo of glory but as a deceptive idol with feet of clay. Making a rapid review of events especially since Independence, the author points out the numerous deficiencies, errors and failures in the handling of the major political and other issues that have faced the country during this crucial period of our national history. These shortcomings, he notes, have been most marked in the spheres of foreign policy, economic policy and general administration, where their consequences would be most serious and far-reaching. He refers to the various dark spots in our foreign policy: the creation of Pakistan, the Kashmir debacle, the betrayal of Tibet, the Chinese aggression on our northern frontier in spite of *Punch Shila*, the ineptitude of our approach to our neighbours Burma, Ceylon, Malaya and Japan, and our dalliance with the U.S.S.R. amidst professions of non-alignment with power blocs. He discusses all these frankly without mincing of words and roundly lays the blame on Nehru's shoulders. Thus, for example, he writes: "The cold war between the eastern and western blocs is the seventh heaven of Jawaharlal's paradise, where he has long striven to shrine as the one star of independent lustre and magnitude. The U.S. is the 'Aunt Sally' of his ideological broadsides with latterly the U.N.O. itself claiming an increasing share of his lordly disapproval. Our alleged non-alignment is Pickwickian or—bogus. On all crucial issues that have divided the world into opposing camps, he has aligned himself with the Communist bloc and thus made a farce of our neutrality. He has been sponsoring China's admission into the U.N., but has ignored the claims of Germany He is rendered sleepless with sorrow that Belgium should stir up trouble in the Congo; but he applauds the peace of the grave which the Soviet bloc has brought to East Europe, Tibet and elsewhere."

As regards planning, which is the main strategy of our economic policy, the author rightly affirms that planning is essential and that it must be wise planning, falling within our means and implemented, at reasonable pace, with the utmost economy and efficiency. But our Five Year Plans, he contends, are drawn up ambitiously and carried out wastefully. The ideology behind them—socialist pattern of society—gives them a queer slant leading to policies and programmes with a communist trend

such as the swamping of private enterprise by the public sector, co-operative farming, state trading etc. Their overall size is such as to necessitate deficit financing on a large scale with its concomitant evil of inflation. Priorities are ill-arranged, agriculture being pushed relatively to a back seat as compared with heavy industries which are given the first place. Projects are implemented at a forced pace with colossal waste and incredible inefficiency. The Hirakud project is a case in point. It is, says the author, "really 'Nehru's folly', arising out of haste, impatience and lack of careful planning, without correct factual support."

The evils which are rampant in the administration, as noted by the author, are weakness, extravagance, inefficiency, corruption and nepotism. "In the course of his administration over the long period of thirteen years, Jawaharlal as Prime Minister of India has floundered more and more. . . . Of nepotism and corruption there is plenty in the country. . . . There was a feeling that there were too many Nehrus in political jobs and in key positions."

On these and other criticisms of Nehru's administration and economic and foreign policies many will be in substantial agreement with the author, though they might differ from him on minor points of detail or emphasis. His candid exposure of the faults of the Congress regime under Nehru's leadership is a real service to the people of this country since it would enable them to think and form a correct judgement on national policies. It must be equally of service to the Congressmen themselves since it would oblige them to search their consciences and make a reassessment of their policies and programmes.

Obviously Nehru must take his share of responsibility for the defects of his rule. But this hardly justifies the author's characterisation of Nehru as a man "acting according to his whims and fancies, more to gain the applause of the world for himself than doing any substantial good to his people" or his comparison of Nehru with other leaders like Patel, Azad, Subhas Chandra Bose, Syama Prasad Mookerji, and Rajaji, always to his disadvantage. His picture of Nehru is one in which the shadows turn a little too sombre. It is less than fair to a towering personality like him, and will defeat its very purpose, whatever it may be.

M. AROKIASAMY



The Spirit's Pilgrimage. The Autobiography of Mira Behn. (Madeleine Slade) Longmans 1960. Pp. 316, Price: Rs. 15.

It was known that Mira was Miss Slade, the daughter of a British Admiral, who like so many others from the West had been strongly enough attracted by Gandhiji's ideas and way of life to become his devoted follower. What could not be suspected was the richness of her experience

and the depth of her devotion not just to the man Gandhi but to all that he lived for, that are revealed in these pages. She turned away from the joys and comforts of a delightful English aristocratic home that gave her in her childhood all the advantages of Victorian prosperity and opened to her the colourful prospects that were hers almost for the asking as the daughter of the Commander-in-Chief of the East India Squadron, during whose stay in Bombay she was often called upon to play the young hostess at Government House in its pre-War days of pomp and circumstance. She had seen the India of the Princes and of the old imperial bureaucracy but had never even heard of Gandhi till years later when Romain Rolland whom she had gone to visit in gratitude for his having opened her soul to Beethoven casually mentioned the name in connection with his forthcoming biography of the Mahatma. She read the book and decided to give herself up to 'the cause of oppressed India, through fearless truth and non-violence.... I did not weigh the *pros* and *cons* or try to reason *why* this was the outcome of my prayers.... The call was absolute and that was all that mattered.' Her parents did not argue with her. Her prudence however counselled against hastiness. So having already booked her passage she had it postponed by a year to give herself time to prepare for the life in India—Gandhian life. The rest of the story, a good part of which has become one with the history of India, is of captivating interest. It is a story of hard and heart-searching discipleship, of continuous work for the poor under material and physical conditions that might have repelled even men of strong endurance but borne by her with heroic patience and undiminished loyalty to her ideals, and above all of a very tender personal devotion to Bapu which remained both human and spiritual but never, across nearly quarter of a century, weakened into mere familiarity, nor lost its aspect of awe and loving veneration. It is also a story of frequent restlessness which made it impossible for her to remain tied to any one place but sent her from one new ashram to another always seeking for the ideal ashram where the Gandhian way could be better and better realised. Independence left her on the whole cold for it was not the independence that her Bapu wanted. "I don't know what you think of this freedom," I heard him (Bapu) say one day to someone, "for me it is a disillusionment." She went on however working tirelessly founding one rural centre after another: Kisan Ashram, Pashulok, Gopal Ashram and Gaobal. All these have passed out of her life like dreams and she has at the moment buried herself in the deep and glorious forests above Baden, at the age of 68. But the story is not over. Meantime it is well worth getting acquainted with this remarkable personality, this rare combination of fearless independence with childlike devotion to one of the great spirits of all time, this harmony between restless dedication to labour and patient love of birds and animals of which touching examples are found on almost every page, this daily heroism of a valiant woman who did not come like so many other Euro-

peans to pay a brief homage at the shrine of the Mahatma, but gave up everything to live in and work for the land that he loved and gave his life for.

L. S., S.J.



The Writer and His World. Lectures and Essays by Charles Morgan, Macmillan, London. Pp. 219, Price 21 sh.

Charles Morgan stimulated and delighted his scholarly contemporaries with his novels—some of them winners of literary prizes, plays and critical literary essays, chiefly his "Reflections in a Mirror." After his death, a few years ago, some unpublished essays and lectures were found among his papers. His executors have now brought them out in the form of a most stimulating book "The Writer and His World."

This collection consists of 14 pieces, embracing a wide range of topics. The first discusses in a forthright manner the artist's place in society and his duty and responsibility to it—how far he influences and is influenced by the community. The second piece deals with the independence of writers. It is an original contribution on the theme of the relation between a writer and the State. The next two deal with vagaries in the use of words like "serenity" "academic" and so on, and will be of decided interest to students of semantics. Among other pieces, two deserve special mention. They are "A Defence of Story-Telling" and "On Learning to Write".

These lectures and essays reflect the independence of judgment and fine taste of Morgan as a critic and illustrate his catholicity of mind as well as his intimate knowledge of the literatures of England and France. The book is sure to be a good guide to a serious student of literature, who wishes to cultivate a critical taste.

S. BANUMOORTHY.



The Life of Sir Alexander Fleming—by Andre Maurois, Translated from the French by Gerard Hopkins, Jonathan Cape, London. Pp. 293, Price 25 sh.

Andre Maurois long ago established his reputation as a biographer with his *Ariel* and *Disraeli*. In 1959 he brought out another biographical masterpiece: the life history of Sir Alexander Fleming the great discoverer of Penicillin.

Maurois possesses all the qualities we look for in a great biographer. He has a thorough grasp of the subject; he is objective in his approach; he keeps himself behind the book; his method of representation is artistic and he has inimitable literary excellence.

Maurois pictures the different phases of Fleming's life: the indefatigable industry of the medical research worker, the accidental discovery of Penicillin, the excellent team work put in to isolate it, the honours and awards showered on the discoverer and the romantic close of Fleming's life.

There are other interesting portraits of persons like Sir Almroth Wright with whom Fleming came into intimate contact. Maurois recreates the scenes of Fleming's life and takes us along with him to view his triumphal progress through many countries of Europe. The book is as absorbingly interesting as a first class novel.

S. BANUMOORTHY.

தேம்பாவணிச் சுருக்கம்: தூத்துக்குடி தமிழ் இலக்கியக் கழக வெளியீடு. உரையாசிரியர்: திரு. வி. மரிய அந்தோனி. பக்கங்கள் 650, விலை ரூ. 7.

சிந்தாமணி சிலப்பதிகாரம் இராமாயணம் போன்ற காவிய வரிசையில் இடம் பெறுதற்குரிய தேம்பாவணி 1726-ஆம் ஆண்டு தோன்றியது. இதனை இயற்றியவர் வர் தம் சமயப் பணியுடன் இலக்கியப் பணியும் செய்யும் திறம் பெற்றிருந்தார். சங். லூயி சலோனியன் டீப்பியி சுவாமிகள் அரும்பாடுபட்டுப் பெருஞ் செலவு செய்து முழுக்காப்பியத்தையும் வெளியிட்டுத் தேம்பாவணியைக் காப்பாற்றித் தந்துள்ளனர்.

இந்நூலின் தொடர்பாகப் பல பதிப்புக்கள் வெளிவந்துள்ளன. தேம்பாவணி விருத்தியுரை தந்தவர் ஜெகராவ முதலியார் அவர்கள். திருச்சி மு. ஆரோக்கிய சாமிப்பிள்ளை அவர்கள் தேம்பாவணிக் கருப்பொருள் அல்லது ருசையப்பர் மான் மியம் இயற்றினார்கள். மாணவர்க்கெனவே தேம்பாவணி உரைநடை நூல்களும் வெளிவந்துள்ளன.

கதைத்தொடர்பும் உரைக் குறிப்புக்களுமுடைய சேவக சிந்தாமணிச் சுருக்கம் போலவும் சிலப்பதிகார மணிமேகலைச் சுருக்கம்போலவும் தேம்பாவணிச் சுருக்க நூல் என்கிலும் வெளிவரவேண்டும் என்ற ஆசை நம்மிடை நீண்டநாள் இருந்து வந்தது. இந்த ஆசையை நிறைவேற்றியுள்ளார் திரு. மரிய அந்தோனி அவர்கள். கதைப் போக்குக் கெடாமல் இனிய செய்யுட்களைத் தொகுத்து விளக்கவுரையுடன் உதவியிருப்பது போற்றத்தகுந்த இலக்கியப் பணியாகும். இதுவரைக்கும் வெளி யான தேம்பாவணிப் பதிப்புக்களில் செய்யுட்கள் ஒழுங்காகச் சேர்ப்பிக்கப் பெற யிருக்கின்றன. முந்தியபதிப்புக்களின் குறைகளையெல்லாம் களைந்து இவ்வுரை யாசிரியர் தேம்பாவணிச் சுருக்கத்தைத் திருத்தமாகவும் தெளிவாகவும் வெளி யிட்டுள்ளார். செய்யுளைப் பிரித்துப் பொருள் கூறி விடுவதையும் தந்திருக்கும் முறை தேம்பாவணி முழுமையும் படிப்பதற்குரிய ஆர்வத்தைத் தூண்டுவதாகும்.

R. M.

தேம்பாவணி—நாட்டுப்படல விளக்க உரை

உரையாசிரியர் சங். ரா. ஞானப்பிரகாசம், சே. ச. வித்வான் திரு. ரா. லே. ஆரோக்கியம் பிள்ளை உரை, அகல உரை, அரும்பத உரை, இலக்கணக் குறிப்பு முதலியவற்றுள்ள அமைந்த இந்நூல் மதுரை தெ நோபிளி அச்சக வெளியீடு. விலை ரூ. 1-50.

♦

அமைதியின் அண்ணல்

உலகம் கண்ட உத்தமர் பன்னிரண்டாம் பத்திராதரின் கவர்ச்சிமிக்க வாழ்க் கையின் சுவைமிக்க நிகழ்ச்சித் தொகுப்பு. இயற்றியவர்: மறைத்திரு. பிரான்சிஸ் முரூயிஸ், சே.ச. கிடைக்குமிடம்: ஒற்றுமை நிலையம், 8, வியாசராவ் தெரு, தியாகராய நகர், சென்னை-17. விலை ரூ. 1-50.

R. M.

IN REMEMBRANCE

On the eve of Republic Day this year passed away a good and faithful servant of the College, AHMED HUSSAIN. When in 1954 his fifty years of service in the College were celebrated Fr. Principal wished him many more years in the institution. So in spite of growing weakness Hussain faithfully carried on till June 1960 and then stayed away at home when he could do no more. It will not be possible to find another Hussain nor will he be forgotten by the generations that have known him. May he have his true and well-merited rest at last.

Exchanges 1960-'61

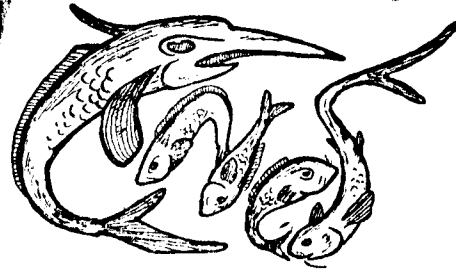
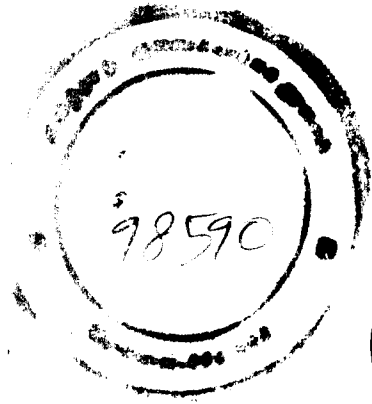
ST. AGNES' COLLEGE MAGAZINE, MANGALORE.
 ALTECH, A. C. COLLEGE OF TECHNOLOGY, GUINDY.
 ST. ALBERTS' COLLEGE ANNUAL, ERNAKULAM.
 ALAGAPPA CHETTIAR COLLEGE MAGAZINE, KARAIKUDI.
 THE ALOYSIAN, GALLE, CEYLON.
 ST. ALOYSIUS' COLLEGE MAGAZINE, JABALPUR.
 ST. ALOYSIUS' COLLEGE ANNUAL, MANGALORE.
 ST. ALOYSIUS' COLLEGE HIGH SCHOOL ANNUAL, MANGALORE.
 AMERICAN COLLEGE MAGAZINE, MADURAI.
 ANDHRA LOYOLA COLLEGE MAGAZINE, BEZWADA.
 ANDHRA CHRISTIAN COLLEGE MAGAZINE, GUNTUR.
 ANNAMALAI UNIVERSITY MAGAZINE, ANNAMALAINAGAR.
 ASSUMPTION COLLEGE MAGAZINE, CHANGANACHERY, (KERALA).
 A. V. C. COLLEGE ANNUAL, MAYURAM.
 ST. BENEDICT'S COLLEGE MAGAZINE, COLOMBO.
 BISHOP HEBER SCHOOL MAGAZINE, PUTHUR.
 BISHOP HEBER SCHOOL MAGAZINE, TEPPAKULAM.
 BLUE AND WHITE, ST. JOSEPH'S COLLEGE, COLOMBO.
 BLUE AND WHITE, ST. JOSEPH'S COLLEGE, BANGALORE.
 BLUE AND GOLD, ST. XAVIER'S, JAIPUR, RAJASTHAN.
 CARITAS, ST. JOSEPH'S SEMINARY, ALWAYE.
 CHRIST COLLEGE MAGAZINE, IRINJALAKADU, (KERALA).
 COLOMBO HINDU COLLEGE MAGAZINE, COLOMBO.
 DE BRITTO HIGH SCHOOL MAGAZINE, DEVAKOITAI.
 ENGINEERING COLLEGE MAGAZINE, MADRAS.
 EXCELSIOR, ST. BERCHMAN'S COLLEGE, CHANGANACHERY, (KERALA).
 FATIMA COLLEGE MAGAZINE, MADURAI.
 ✓ FATIMA COLLEGE MAGAZINE, QUILON.
 FINDLAY HIGH SCHOOL MAGAZINE, MANNARGUDI.
 ST. FRANCIS DE SALES COLLEGE ANNUAL, NAGPUR.
 GOVERNMENT ARTS COLLEGE MAGAZINE, COIMBATORE.
 GOVERNMENT ARTS COLLEGE MAGAZINE, MADRAS.
 GOVERNMENT COLLEGE MAGAZINE, KUMBAKONAM.
 GOVERNMENT BRENNEN COLLEGE MAGAZINE, TELlichERY.
 GOVERNMENT COLLEGE MISCELLANY, MANGALORE.
 GOVERNMENT TRAINING COLLEGE MAGAZINE, KOMARAPALAYAM.
 GOVERNMENT WOMEN'S TRAINING COLLEGE MAGAZINE, COIMBATORE.
 GOVERNMENT VICTORIA COLLEGE MAGAZINE, PALAGHAT.
 GURUVAYURAPPAN COLLEGE MAGAZINE, CALICUT.
 H. K. R. H. COLLEGE MAGAZINE, UTTAMAPALAYAM.
 HOLY CROSS COLLEGE MAGAZINE, TIRUCHIRAPPALLI.

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ISLAMIAH COLLEGE MAGAZINE, VANIYAMBADI.
 JAMAL MOHAMED COLLEGE MAGAZINE, TIRUCHIRAPPALLI.
 ST. JOSEPH'S HIGHER SECONDARY SCHOOL MAGAZINE, BANGALORE.
 ST. JOSEPH'S COLLEGE FOR WOMEN MAGAZINE, ALLEPPEY.
 ST. JOSEPH'S COLLEGE MAGAZINE, CALICUT.
 ST. JOSEPH'S TRAINING COLLEGE MAGAZINE, MANNANAM, (KERALA).
 ST. JOSEPH'S BOYS' HIGH SCHOOL MAGAZINE, CALICUT.
 ST. JOSEPH'S HIGH SCHOOL MAGAZINE, TIRUCHIRAPPALLI.
 LEO XIII HIGH SCHOOL ANNUAL, ALLEPPEY.
 LOYOLA COLLEGE ANNUAL, MADRAS.
 MADRAS CHRISTIAN COLLEGE MAGAZINE, TAMBARAM.
 MADRAS VETERINARY COLLEGE MAGAZINE, MADRAS.
 MADURA COLLEGE MAGAZINE, MADURAI.
 MAHAJANA COLLEGE MAGAZINE, ERODE.
 M. G. M. COLLEGE MAGAZINE, UDIPI, S. KANARA.
 MARIAN VOICE, ST. MARY'S COLLEGE, TRICHUR.
 MAR IVANIOS COLLEGE ANNUAL, TRIVANDRUM.
 ST. MARY'S HIGH SCHOOL ANNUAL, DINDIGUL.
 ST. MARY'S HIGH SCHOOL ANNUAL, MADURAI.
 ST. MARY'S HIGH SCHOOL MAGAZINE, BOMBAY-2.
 ST. MARY'S COLLEGE MAGAZINE, TUTICORIN.
 METKEM JOURNAL, TIRUCHI.
 MOUNT CARMEL COLLEGE MAGAZINE, BANGALORE.
 MRS. A. V. N. COLLEGE MAGAZINE, VIZAGAPATAM.
 MUNGRET ANNUAL, MUNGRET COLLEGE, LIMERICK, IRELAND.
 NALLAMUTHU COLLEGE MAGAZINE, POLLACHI.
 NATIONAL COLLEGE MAGAZINE, TIRUCHI.
 NIRMALA COLLEGE MAGAZINE, MUVATTUPUZHA, (KERALA).
 N. S. S. HINDU COLLEGE MAGAZINE, CHANGANACHERY, (KERALA).
 PACHAIYAPPA'S COLLEGE MAGAZINE, MADRAS.
 PAULIAN, SAINT PAUL'S, SEREMBAN, MALAYA.
 ST. PETER'S COLLEGE MAGAZINE, COLOMBO.
 ST. PHILOMENA'S COLLEGE ANNUAL, MYSORE.
 P. S. G. ARTS COLLEGE MAGAZINE, PEELAMEDU, COIMBATORE.
 P. S. G. TECHNOLOGY COLLEGE MAGAZINE, PEELAMEDU, COIMBATORE.
 PRESIDENCY COLLEGE MAGAZINE, MADRAS.
 PROVIDENCE COLLEGE MAGAZINE, CALICUT.
 QUEEN MARY'S COLLEGE MAGAZINE, MADRAS.
 RAJAH'S COLLEGE MAGAZINE, PUDUKOTTAI.
 RAJAH SARFOJI COLLEGE MAGAZINE, TANJORE.
 R. D. M. COLLEGE MAGAZINE, SIVAGANGAI.
 SACRED HEART COLLEGE ANNUAL, THEVARA.
 SACRED HEART COLLEGE MAGAZINE, TIRUPATTUR, N. A.
 SALEM COLLEGE ANNUAL, SALEM.

SCOTTISH CHURCH COLLEGE MAGAZINE, CALCUTTA.
 SENTHIKUMARA NADAR COLLEGE MAGAZINE, VIRUDHUNAGAR.
 SOPHIA COLLEGE MAGAZINE, BOMBAY-26.
 SRI. THIAGARAJA COLLEGE BULLETIN, MADRAS-21.
 SRI. PUSHPAM COLLEGE MAGAZINE, POONDI, (TANJORE).
 STELLA MARIS COLLEGE MAGAZINE, MADRAS-4.
 SOUTHERN FOREST RANGERS' COLLEGE MAGAZINE, COIMBATORE.
 ST. THOMAS COLLEGE MAGAZINE, TRICHUR.
 THE TERESIAN, ST. TERESA'S COLLEGE, ERNAKULAM.
 THIAGARAJA ARTS COLLEGE MAGAZINE, MADURAI-1.
 THIAGARAJA ENGINEERING COLLEGE MAGAZINE, MADURAI-5.
 UNION CHRISTIAN COLLEGE MAGAZINE, ALWAYE.
 UNITAS, ST. JOSEPH'S SEMINARY, KANKANADY, MANGALORE.
 VIVEKANANDA COLLEGE MAGAZINE, MYLAPORE, MADRAS-4.
 VIVEKANANDA TRAINING COLLEGE MAGAZINE, TIRUPURAZTURAI.
 VOORHEES COLLEGE MAGAZINE, VELLORE,
 WOMEN'S CHRISTIAN COLLEGE MAGAZINE, MADRAS.
 ST. XAVIER'S COLLEGE MAGAZINE, BOMBAY.
 ST. XAVIER'S COLLEGE MAGAZINE, CALCUTTA.
 ST. XAVIER'S COLLEGE MAGAZINE, AHMEDABAD.
 ST. XAVIER'S COLLEGE MAGAZINE, PALAMCOTTAH.
 ST. XAVIER'S HIGH SCHOOL MAGAZINE, PALAMCOTTAH.
 ST. XAVIER'S HIGH SCHOOL MAGAZINE, TUTICORIN.
 போதன விஷயப் பூங்கொத்து, R. C. TRAINING SCHOOL, TIRUCHIRAPPALLI.



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