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A New Year in College*

J. R. Macphail

'Then he who sat on the throne said, "Behold! I am making all things new!"' *Rev. 21:5.*

It is a new year in college for all of us, whether it is our first year in this College or our fortieth. Has the Bible anything to say to us?

'New' is certainly one of the great words of the Bible. In the Old Testament it appears oftenest, I think, in the Psalms ('I will sing a new song to the Lord,' 'He has put a new song in my mouth'), and in the great nameless prophet of Babylon, who foretells the nation's resurrection to follow what seems to be death, in the Exile. The people have concluded that all is finished, that nothing is going to happen any more. The prophet represents God as saying, 'I am going to do a new thing,' or 'I will call you by a new name,' and even 'I create a new heaven and a new earth'. Jeremiah also, a little before the Exile, promises 'a new Covenant', deeper and stronger than the Covenant made on Sinai which was the foundation of all religion in Israel. And during the Exile Ezekiel speaks often of 'a new heart' or 'a new spirit' to be bestowed by God, whose spirit or breath can give life even to dry bones.

The Preacher, 'Ecclesiastes', strikes an alien note when he says, 'What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.'

When Jesus comes, the people at once say that his teaching is 'new', and he declares himself that it is like new wine which must be put into new wineskins, or the skins and the wines will both be lost.

And Paul strikes the same note many times. The Christian must serve God 'in newness of life', or in 'a new path of life' or 'a new way'. Paul sees with everfresh surprise how Jew and Gentile, the old irreconcilables, are being made 'one new man' by God through Christ; it is as great a miracle as the Resurrection itself. And this miracle, great as it is, is repeated in the life of every Christian, a second Creation, he says: 'When anyone is united to Christ, there is a new world [or 'a new act of creation']; the old order has gone, and a new order has already begun.' Or, in another version, 'When anyone is united with Christ he is a new creature: his old life is over, a new life has already begun' (2 Cor. 5:17, NEB text and margin).

* Sermon preached by the Rev. Dr J. R. Macphail on Sunday, July 2, 1961, at the first College Service of the year.

But while the Old Testament includes a warning that it is possible, if you make up your mind to it, to see nothing new under the sun, the New Testament has a companion warning that we may go just as far wrong by wanting only what is new, or by wanting it in a trivial spirit. The people of Athens, with few exceptions, fail to respond to the preaching of Paul. They recognize that his teaching is new, but they do not take it in, because, as Luke tells us drily, 'they had leisure for nothing else but either to tell or to hear some new thing' (Acts 17:21 RVm). So that after the first few minutes, or hours, Paul's message becomes one more old thing in its turn.

How are we to grasp the newness of our new year profitably

First, I think, renewal, if it is to be healthy and fruitful, must be complete. It isn't enough to change at a few points, or to acquire so many additional interests and activities, while the balance of a man's life is not affected.

Change, perhaps, isn't always a good thing, but changelessness is always bad, except in God. We should never do anything merely because we have done it before; we should never merely repeat. We may find that we can live more vigorously and with less friction if we have some regular habits, eating and going to bed and getting up again at the same hour every day. But good habits can become bad habits if they fossilize: they should be conditions of activity, not excuses for laziness; we should not find ourselves doing nothing but wait for bed-time, bored and useless meanwhile, instead of compressing, out of many things that we might be doing, those that we can reasonably hope to finish in the hour or two left. Our habits should be banks that keep the stream running deep and clear between them, not shoals that silt it up. We should always do things for reasons that seem to us good at the time, instead of acting at random, of letting things happen to us, of being pushed around helplessly.

Happiness and joy often come unawares, of course, and we can't command them: but they come to people who are awake, not to sleepy people. And of course there must be intervals for relaxation, but they should be intervals, contrasting with the rest and clearly marked off from it. We mustn't be half-relaxed and half-braced all the time. It is only when we are applying ourselves, and noticing, and responding, that new ways open up before us unexpectedly. To look sharply, with attention, at little things as well as big, familiar as well as strange, to address ourselves steadily to difficult or unpleasant tasks as they come up, as well as to easy ones, to take the rough with the smooth, to meet each moment as it arrives with open eyes and with alacrity: that is the way to find life ever new. G. K. Chesterton said that there are no boring things, but there are many bored people. And A. J. Balfour said that the art of life is to combine uninteresting parts into an interesting whole.

Renewal, then, must cover the whole of life. It isn't like a coat of fresh paint slapped on the outside: it is an activity, a life that wells up from the centre, from the bottom, to freshen and cleanse all that is within reach. And the second thing to notice about renewal is that it is continuous. It doesn't work by fits and starts, suddenly appearing when we are in the right mood and circumstances are propitious. It is original, consistent, and alive, a cause rather than an effect. It isn't much good to add on one new activity or interest at the end of a lot of others that are dead or dying, if it is infected by them and dies in its turn, so that our life is just so many segments, each of them withered up or burnt out. In our text God says, 'I am making all things new.' That is the New English Bible. In the older versions he says 'I make all things new,' almost as if he were speaking of a single act instead of a process, as if he were to change things round or turn them over, and then to go away and leave them to themselves again,—as if it were some periodical spring-cleaning. 'I am making all things new.' He goes on making them new. And if we are to have a part in this divine activity, 'unresting, unhasting and silent as light' it must be the love of life that draws us on, not a horror of death that drives

us away from the things we know. It isn't just being weary of the present, till it seems to us that anything different must be better: it is being led forward with open eyes by hope. It is activity, purposeful and meaningful, not a series of reactions; not just twitches and fidgets which are neither work nor rest but the deadly enemy of both; not the tossings and turnings of a sleepless man in bed: but the steady rhythmical movements of a man going somewhere.

Renewal, if it is to do any good and to lead anywhere, must be complete and continuous. And, at least as a rule, it must be the work of several people, or many, all making up a team, all members or limbs of one living body. A particular man may, in the mystery of God's providence, be called to stand for a time alone, as Athanasius stood against the world. But God doesn't choose to have many solitary saints, or to keep them solitary for long. Most of us, most of the time, are missing our vocation unless we are co-operating harmoniously with other people. We all belong by nature, or according as we work or play, to many different families; and the man who is thinking only of what he can get out of them for himself is blind or deaf. If a student is wholly intent on getting a prize or a degree for himself, he may miss even that, for examiners sometimes make mistakes: and then he will have nothing at all to show for all his days in college. The good and happy student is the one who thinks objectively, gets keen on his subject because it is interesting in itself, and really wants his friends and his whole class to do well, just because he loves good and hates evil, and prefers harmony to discord, and believes that what is profitable to all in the long run matters more than any advantage he may win immediately for himself. A teacher is always being surprised by the differences between one class and another: one is just a collection of units, not organically related together, while another is a good team or a happy family, helping one another naturally, learning more and more and enjoying themselves better and better because they do everything together. It is only when a group of people are doing something together, and doing it well because it interests them, that their lives can be renewed one by one and day by day.

But the condition that matters most is the religious one. Renewal must be according to the will of God, or it won't be renewal, but only change; only the Creator can create anew. If we are to enter into his purpose for the world and for ourselves, if we think it good that we should do his will rather than our own, we must lay open all our minds to its depth and height as well as to its range and continuousness; to the mystery of his will as well as its mercy. He isn't there just in order to soothe and comfort and flatter us, but to do his own work in his own time. One of the first fruits of faith in God, one in which its true nature is to be seen, must always be patience. God is not ashamed when men put their faith in him, for he has a city ready for them. But the city is founded on his righteousness, not on the wishes or dreams of men; and if it is his city that they wish to see, they must be content to wait. But if we honestly and resolutely set his will above our own; if we not only acknowledge with our mouths that he is better and wiser than we are, but set ourselves to live accordingly; if we face steadily the fact that at any time his joy may be our sorrow, his glory our humiliation, and even his life our death,—then renewal is assured, the renewal that is not just novelty instead of dullness, but life instead of death. Inasmuch as we try to be the servants of God, to seek goodness and joy and hope in him, not in ourselves, through us and in us his will is done. And he sits on the throne; and he says, 'Behold, I am making all things new.' All things, including the life, and work, and play, of our College in 1961-62.

College Report for 1960-61*

Mr Subramaniam, Minister for Finance and Education, returned to Madras on the evening of August 10th, after a long journey, and with a General Election, if one may mention such things here, a few months away. There must have been heaps of paper waiting for him. Among them was a letter inviting him to be our President today. On the 12th, his second day in the office, he wrote to say that he would be delighted to come. We think he must like this College.

When a principal of an aided college has the Minister for Finance seated before him, he is tempted to present a schedule of claims, perhaps of grievances. But we do not feel that we need take advantage of him. We have our wants and our dreams: but we know that we get our fair share of what's going, and that if we present our case in the usual way, at the proper time, it will be fairly considered.

We are lucky in our President, but we are unlucky in our date. The Convocation, as last year, goes on for three days, but this year the days are Thursday, Friday, and Saturday. In this College we do not have meetings on Sundays, and Monday would be too late. So we have to congratulate our graduates before they graduate, and at a time when a good many of them cannot come.

On staff, the biggest change is the simultaneous retirement of Dr W. F. Kibble, Professor of Mathematics since 1924, and of Dr J. P. Joshua, Professor of Zoology since 1946 and a member of staff since 1925, both of them gifted men who gave themselves wholly to the service of the College, and yet were able to help wider causes as well. We remember with gratitude their long service, their lively minds, and their generous hearts. They were enabled by their Master to 'give, and not to count the cost', and to 'labour, without asking for any reward save that of knowing that they did God's will'; and without especially seeking it, they both inspired warm affection, so that their example will not be forgotten. Mrs Kibble too, especially as Dean of the Women Students, but in many other ways as well, showed us all how beautiful common sense and good temper can be, when they are active and consistent. Dr Joshua characteristically has flown away to organize the teaching of Zoology in the University of Liberia, in West Africa. Mr Ravidas Samuel, after one year as lecturer in Physics, has gone with Dr Joshua, and we hope that youth and age will combine fruitfully. Dr Joshua writes that they both remember the College in their prayers, and asks us to pray for them.

In English, Mr Karat has resigned, to become the General Secretary of the Student Christian Movement of India, which we are bound to help even when the cost is high. There are two new tutors, Messrs Venkataramani and Vasanthan.

In History, Mr Devanesen went off in March to Harvard University, to complete his Ph.D. thesis. He hoped to be back in June, but all we can be sure of at the moment is that he is not here yet. He is badly missed here; but his Supervisor there, who is also Master of Winthrop House (or 'Hall') in which he has rooms, reports enthusiastically about the learning progress, and also says gratefully that both the senior and the junior members are new Tutor in History, is acting Lecturer.

Mr Abel has returned from Los Angeles with new ideas and some American gusto, but without an American accent: but Mr Krishnaswamy has left for Chicago as our second Danforth Fellow. Mr Abraham Ivan stays on in his place.

* Read by the Principal, the Rev. Dr J. R. Macphail, on College Day, August 23, 1961.

The Economics Department has to stretch its resources this year. Mr C. T. Kurien in Stanford University, California, finding many opportunities both of study and of practical project-work opening up before him, a year ago received permission to stay on till 1962. Here meanwhile Prof. Healey, on medical advice, anticipated his furlough by a few months, and flew back to England in January. He is at last on the road to recovery, but he cannot return before June 1962. Mr Paul David and his men seem to be undaunted. Again we have a temporary man on the spot well qualified to continue, Mr Josef James, and we have added another former student, Mr E. S. Srinivasan. Mr Clifford Martis, who acted last year first for Mr Paul David, and then for Mr Healey, has gone to the Life Insurance Corporation, and has already been selected for the Research Department. For the new tutor we have brought in Mr Arputhamurthy from Annamalai.

The Philosophers of course live in a timeless world; there is no change there.

In Mathematics Mr Gnanadoss and his Supervisor have decided that he should stay for a second year in London, registering for the Ph.D.; his work goes well, and he seems to meet a lot of people. The two new Lecturers, both former students, are Messrs P. Balasubramanian and V. Dorairaj.

In Physics, Mr Rajangam is taking a second year in Los Angeles. Like all our students-on-leave, he makes good grades. Indeed, he has been excused the special fee levied on students from outside the State, and in fact is an Honorary Californian. Mr Karunakaran has returned to work, and Mr Edward Augustus is with us again, after a happy and busy year in Boston. In Mr Rajangam's place we are lucky to be able to keep Miss Anna Thomas. Mr Jagannathan has left. There is one new Demonstrator, Mr K. J. Jacob, a former student.

In Chemistry, Dr Venkatasubramanian's name appears in our Calendar and also in that of Vivekananda College. Our sister institution received permission to open M.Sc. in Chemistry only after the new year had begun. It was difficult for them to get staff, and we with four Doctors could not refuse to lend Dr Venkatasubramanian for a year. We had already lost Mr Alexander Samuel, a good teacher and for three years a happy member of our family, to the Life Insurance Corporation. Now we have Messrs Chellappa and Venkatasubban, both former students. The new Demonstrators are Messrs Mani and David James.

In Botany, Mr Giles Lal is back, and Mr T. K. Srinivasan has gone. Our own student Mr Jayasingh returns as Demonstrator.

In Zoology Dr Joshua has gone; and Mr Sanjeeva Raj in the University of Connecticut, and Mr Mithra Augustine in Ohio, both finished their first year with high credit all round, and both put in irresistible claims for extension of leave. Meanwhile Mr C. H. Narayanan received an offer of a scholarship which could not be postponed, so that he had to be allowed to go too. And Mr Balakrishnan went to the Life Insurance Corporation, with Messrs Samuel and Martis. We were left with only two members out of six. But we were lucky to get Mr H. Enoch, a former student who had just retired as Professor in Presidency College; two other former students, both experienced teachers, Messrs Vijayamadhavan and Purushotham Samuel; and a student of Annamalai University, Mr Natarajan, who has a striking record in research. The new Demonstrator, Mrs Sargurudoss, is an old hand at teaching. And since the two surviving Lecturers are Mr George Phanuel and Miss Ethel Joseph, all is well. But after this we must try to regulate the stream of Ph.D.-seekers.

The strength of the College today is 1055, of whom, very roughly, half are in the B.A. and B.Sc., a quarter in the Pre-University, and a quarter in M.A. and M.Sc. Sixty-seven are women, most of them in the M.A. and M.Sc.; 41 are from Ceylon, 22 from Malaya,

three from Africa (two of them Government of India scholars), three from Mauritius, one from British Guiana, two from Assam, and three from the United States or Canada.

On the whole, the new courses work well, though there is room for adjustments. But perhaps we are expecting the Pre-University to do more, both in book-work and in adapting themselves to a new way of life, than can be done without strain in one year. And perhaps there are too many lectures at all stages. The new rule about working days doesn't leave time enough for lecturers to prepare lectures or for students to think and read after them. It implies that except when a lecture is going on nobody is working.

It seems to me that teachers and students have caught up with the new pattern of university studies, but examiners have not. There are too many examinations for the staff available; and examiners have to read too many mediocre scripts, and some of them, in the B.A., B.Sc. and M.A. at least, are not alert enough to recognize and reward anything above the average.

Our College results are very like last year's in the Pre-University. We sent up 264 out of a class of 280, and 167, or 63 per cent, passed completely, 18 in the First Class and 76 in the Second. The distinctions go up to 22 per cent in Maths and 28 per cent in French. On the other hand, the percentage in Part I was 86, and in Part II 91 (ranging from 88 in Tamil, which has large classes, to 100 in Telugu, Malayalam, and Sanskrit). In Part III only 70 per cent passed in all four subjects, but in individual subjects the lowest percentage is 78, and in Psychology it rises to 98.5. In other words, none of the subjects is too difficult in itself; the difficulty is to manage them all at once.

In the B.A. and B.Sc. the picture is not so clear. In Part I, 64 per cent of the B.A.'s and 74 per cent of the B.Sc.'s pass, but they get only five Second Classes among them, and no Firsts; and looking at our College mark-lists, I think it is the University marks that are too low. In Part II the percentages are 78 for the B.A. and 91 for the B.Sc., with only three Firsts (all in the B.Sc.) and 29 Seconds. Until this year the B.A. has beaten the B.Sc. in the Languages, but the B.Sc. is well ahead this year. But in Part III the same students fare worse in every case, except for Botany (where 93 per cent pass) and Philosophy (where one student attempted the examination and one student passed, a hundred per cent result). Again, the B.Sc.'s get a few Firsts and quite a lot of seconds, but the B.A.'s get only two seconds altogether.

In the M.A. and M.Sc. the results are more realistic. In the four Arts subjects, only four fail out of 39; and in Philosophy, with four candidates, we have four Firsts; but apart from that there is only one First, in English. In the M.Sc. it was a bad year in Maths, but we get two Firsts in Physics and two in Chemistry, and one each in Botany and Zoology.

The following three former students secured University prizes in April 1961 :—

Prize— Miss Anna Jacob, M.A. (History).

Medal— Miss Nalini Devanandam, M.A. (Philosophy).

Prize— Mr L. C. Soans, M.Sc. (Botany).

In games, we won the Wilson Cup in football, and came second in track-and-field sports and league hockey, and third in swimming. To the University teams, we contributed four in hockey, three in football, two in track-and-field sports, and one each in boxing and cricket. Every evening the Hall and College playing-fields were well used; and four times a week our grounds were flooded by over a hundred small people running about, kicking or pushing or hitting balls, and screaming; they sometimes hardly noticed the bell at the end of the 45 minutes. And one of the Halls, famous in former years for its *iddli*-eating championship,

started a nine-mile cross-country race and a twenty-five-mile cycle race. The Commemoration Day Sports began with everybody about even on the heats, but St. Thomas's Hall, with a well-organized team, won comfortably. Group-Captain Agerwala, our next-door neighbour, presided.

The College contingent of the National Cadet Corps seemed to suffer little by the absence on study-leave of two out of the four officers, and easily expanded to its new authorized strength of 190. The Social Service Camp was held from May 2nd to 13th, and the Annual Camp from May 14th to 25th, at Karunguzhi. 19 cadets entered for the 'C' certificate, and all passed; forty-five for the 'B' certificate, and forty-four passed.

The N.C.C. Rifles are now in their second year, with Mr G. A. F. Jayapal in command. In accordance with the original intention of Mr V. K. K. Menon, we have made enrolment optional. After a fairly encouraging start, the new recruits are coming in slowly. Perhaps the Rifles seem to be just a cut-down version of the Infantry Corps, without free coffee. But it also has a different aim, less military, more general. Those who have taken it up seriously have no doubt that the training it gives is good. General Cariappa in this College a few weeks ago commended the Rifles warmly. There may be some who are still wondering whether to join. There is still time. The last date for joining is August 28.

The Rural Service League began with almost 200 active members, divided into four squads, medical, educational, manual labour, and cottage-industries. In cottage-industries only book-binding seemed to prosper, but the other three squads had busy programmes. The main work is the Elementary School in Tambaram village, with 11 teachers and 360 pupils, and a Government grant of Rs. 11,000. During the year the League raised money for flood relief work in Tambaram.

The various Societies met often, or not so often. The Physics Association again organized a successful symposium, on the Atomic Nucleus, and the Economics Association was at home to an inter-collegiate Convention. Our women students, all by themselves, won the prize for the best play at the Fine Arts Festival at the Engineering College, and also the prize for direction and 3 other individual prizes, including a shield for the best actor or actress of the week. One student with an essay in Hindi won a UGC prize of Rs. 500 in cash and a free tour in North India. And the unofficial College Orchestra won an inter-collegiate competition at Loyola College. We kept up our good record in debating competitions and in quiz-programmes, English and Tamil.

Looking back over 1960-61, and many other years, I feel as freshly as ever, and more firmly than ever, that it is no mere formality that the College Report should end on a religious note. We are not bringing God in as an afterthought. In this Christian College many of the members, senior or junior, profess other religions, and some have no religion at all; and I hope that no one will ever have cause to feel that he is being excluded or neglected on that ground. All worship and all religious teaching is voluntary. But everyone knows that the College was founded and is carried on by people who believe that they are called to the work by God. That knowledge gives at once a foundation to build on, a goal to aim at, and a standard by which to tell good from bad and more important from less important. It is only on that foundation, so far as I can see, that the students of different subjects, scientific and humane, can profitably study together. Each of the university disciplines or fields of study, regarded in itself, is autonomous, and none has the right to dominate; but if we look at them as different chapters in the book of the self-revelation of the one God, different aspects of his glory, we can pursue our own studies with mutual respect, and with a measure of common understanding.

And I am sure that it is only on the foundation of religion that the rival claims of freedom and order in a College can be brought into a stable harmony. On the one hand, it is obvious that we can't have any freedom unless there is some order: if everybody were to live as he pleased, all would be slaves. If there is to be any common life, there must be rules. The senior members of the College have a responsibility they can't escape from, and must act with authority. But if they seem to give orders just because they like to feel important, and to regard their students as people with no dignity or importance who have only to submit and conform, then there can be no freedom anywhere, for the bully is no more free than his victim is. I think that it would be well to put up in the staff common-room, as a general warning, Wordsworth's description of the Cambridge dons in his day:

Blind Authority, beating with his staff
The child that might have led him.

Students are sometimes foolish, and members of staff are sometimes short-tempered and tyrannical. If both remember that in the end all alike are responsible to God their Creator and their only Judge, then and so far order will promote freedom and freedom will promote order.

Conversion

Can I explain how I was tricked
From my sweet heaven?
Had I not joy enough
In my mild pleasures
Following a careful argument to where
It led,
But careful that it led to nowhere
Momentous?
Did not this happy grove of
Seeking and not finding,
These little tots of reason
In a sober binding
Suffice?
I have not whored after
Extravagant notions,
I have listened to the still small voice
That whispers 'Bosh'
And turned away from
Materialism.
To mystics' utterances I have given
Due emphasis,
Only deploring the hasty
Thesis
Of the usual interpretation,
Which in its diminutive neatness
Seemed a lie,
Part of the perennial tendency
To over-simplify.
And I was humble
And I was not smug
I knew my modest income

OBITUARY

Rested on those that dug
The ground and had no time for
Self-improvement;
For this I grieved and then
I let it pass.
Is not integrity enough?
Will it not call the bluff
Of Heaven and Science and mere
Heredity?
Oh why should human love,
Built up of hormones and perhaps
A wave of psychic backwash
Disturb the peaceful path I trod
And make me crave the vulgar comfort of
A punch-drunk, beaten and a hanging
God?

HARRY ROBERTS
(Old Boy).

Obituary

K. S. Krishnan

In the death of Dr K. S. Krishnan on June 14, 1961, India lost one of her most eminent scientists. At the time of his death he was the Director of the National Physical Laboratory, New Delhi.

Krishnan was born in 1898. After graduating from the College he served on our Staff for a short time. He went on to study at the University College of Science, Calcutta, and worked for some time as a Research Assistant in Dr C. V. Raman's Laboratory. He served as the Reader of Physics at Dacca University, Mahendra Lal Sircar Professor at Calcutta and University Professor of Physics at Allahabad. He was elected to the Fellowship of the Royal Society in 1940.

Dr Krishnan was a man of great charm and versatility. He had an abiding interest in Tamil literature, and he was deeply versed in Vaishnavite religious literature.

The Rev. T. G. Koshy

The Rev. Fr T. G. Koshy who died on September 19, 1961, had taught in Bishop Heber College, Trichy, and at the Andhra Christian College, Guntur, before he joined us as lecturer in History in 1936. On retiring from the College in 1948 he worked for a few years as Head of the History Department at Islamiah College, Kurnool. When he fell ill in 1954 he was in charge of the Orthodox Syrian Parish in Bombay.

The Koshys have continued to live in Tambaram, and Mrs Koshy has always been a valued member of the College community. Their sons and daughters are all of them old students of the College.

K. Sitaramaiya

Sri K. Sitaramaiya who died at the age of 95 on March 6, 1961, had devoted his life to the cause of education. After taking his degree as a student of this College he studied at the Teachers' College, Saidapet. He did a good deal of pioneering work in adult education, and in getting scientific books translated into regional languages.

E. J. Philipose

When Mr E. J. Philipose died on May 4, 1961, the Orthodox Syrian Church of Kerala lost one of its lay leaders. After taking his B.A. Degree as a student of this College he joined the Law College, Madras. In 1909 he started practising as a lawyer in Trivandrum, and

soon earned a great name in the profession. He was a man of many interests; as the chairman of a bank and the manager of a school he contributed much to the life of his community and state.

P. K. S. Chari

Major P. K. S. Chari who died in April, 1961, at the age of 59, was a distinguished Old Boy of the College. He served overseas during World War II, and was for some time a war-prisoner under the Japanese. He held the rank of P.M. General when he retired from service.

L. A. N. Iyer

Mr L. A. N. Iyer whose death was reported in the papers recently was for many years a Superintending Geologist in the Geological Survey of India. He retired as the Professor of Geology in Patna University. After completing his intermediate course in this College Mr Iyer took the Geology Honours course at the Presidency College.

K. A. Saravanan

When we reopened after the September vacation we were sorry to hear of the death in a drowning accident of K. A. Saravanan, P.U. ii-b, Selaiyur. In a place like ours, humming with activity, we shall miss the restfulness of this quiet young man. We offer our condolences to the bereaved family.

Editorial Notes

The response to our notice calling for contributions to the present number of the Magazine was poor, almost non-existent, during the first few weeks. Then, it would appear, a great many of us were suddenly inspired. We found our files bulging with articles, short stories, poems and reports. The process of selection was now difficult, and the process of editing even more so. Quite a few of the contributions tended to assume the form of poetry. Our poets tackled all conceivable subjects, often with remarkable indifference to result.

The purpose of the College Magazine, as we conceive it, is to give our readers some idea of our activities in and out of the College, and to present a general picture of staff and student life. It follows that contributions of academic and scholarly interest are no less relevant than articles dealing directly with college events or Hall or Hostel life. In the selection of articles we have tried to keep this purpose in view. And we hope our writers will try to remember this when they write for our March number. The last date for receiving contributions will be January 31, 1962.

MISS SUMITRA PANIKER
M. K. MAHANTI
(For the Editorial Committee).

Mr Chandran Devanesen, it was announced towards the end of last academic year, will succeed the Rev. Dr J. R. Macphail who is to retire in April 1962, as Principal of the College. Mr Devanesen was at the University of Harvard for a few months; he returned to the College in September. On his way back from the States he saw Dr Boyd, our former Principal, in Glasgow, and the Macnicols and the Martins in Edinburgh. They are all well, and they send their greetings to the old and present students of the College. Mr Devanesen also met the Kibbles during his brief stay in Britain.

We are glad to publish short appreciations of Dr Joshua and Dr Kibble in this number. Such appreciations are inevitably inadequate; they express only a small part of our real feelings. The Kibbles and Dr Joshua served the College faithfully and well; they contributed unstintingly to the many-sided life of the College community. We have all felt, in some measure, the impact of the values they stood for and the faith that inspired them. This was, in the last analysis, their contribution, and it is something that cannot be expressed in words.

T. K. THOMAS.



THE PRINCIPAL READS THE ANNUAL REPORT



MR C. SUBRAMANIAM SPEAKS



THE PRINCIPAL IN HIS OFFICE



Dr W. F. Kibble

'... that by personal influence, no less than by the imparting of sound knowledge, they may rightly develop the minds and characters of their pupils.' In a college where the teachers persevere to realize this ideal, those who pass through it carry with them not only their degrees and distinctions, but a great many influences which cannot properly be acknowledged. Those of us who have known Dr Kibble as students or colleagues would testify to this.

Walter Frederick Kibble was born in Warwickshire, England. Shortly after the First World War he joined Cambridge University with the intention of studying engineering; but he decided, instead, to complete the Mathematical Tripos. Later he took his doctorate degree in Statistics in the University of Edinburgh.

The Christian Societies in the University of Cambridge used to arrange once in three years a series of meetings designed to put the Christian message before students. In 1923-24, at the end of a meeting addressed by the Rev. W. Russell Maltby, Dr Kibble decided to offer himself for service in Christian education. Shortly afterwards, the invitation to serve in the Madras Christian College came through Dr John Skinner, the brother of Dr William Skinner, a former Principal of this College. He promptly accepted the invitation, in spite of an urgent call to serve in a college in Tienstin in North China.

He joined the college in September 1924 as Professor of Mathematics and served with distinction in this capacity for 37 years. He was one of the few in the Madras University who were specially qualified in Statistics. Most of the present members of the Department of Mathematics in our College are former students of Dr Kibble; in all, about 30 former students are now lecturers in various colleges in India. His method of teaching was so different from the popular spoon-feeding that often prevails in our colleges.

Dr Kibble's interests were many and varied. He was for some time in charge of the College estate and for many years he was Editor of the College Magazine. He was President of the Astronomical Society. The sun-dial in front of the main entrance to the College building was designed and built by him on the model of the sun-dial in Jai Singh's observatory. Dr Kibble's main hobby was painting; he organised a club where young painters were encouraged to develop their talent. Religious and social work occupied much of his time. He was a regular helper at the leprosy clinic at Pammal. A very keen member of the Moral Re-armament Movement, he endeavoured to propagate its message that if one would look to God for guidance in making small decisions one would learn to depend on the same source when confronted with the big choices of life.

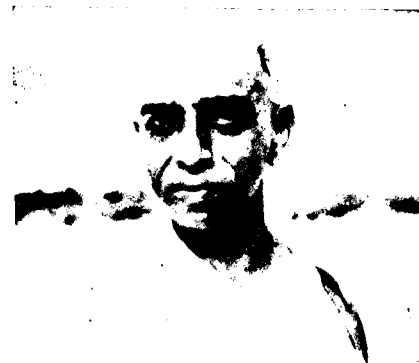
Any account of Dr Kibble's work in the college would be grossly inadequate if no mention were made of Mrs Kibble. What impressed us most was her gentleness and quiet friendliness. No one remembers to have seen her impatient or discourteous. Ever since women students were admitted to the College she has looked after their welfare. She was the Warden of the Women Students Hostel for many years.

The life and example of Dr and Mrs Kibble cannot be appraised in these terms alone. They were interested in 'all things bright and beautiful, all things wise and wonderful', from the trees and shrubs in the College campus to higher Mathematics and the graces of Christian living; neither indulging in nor appropriating, but taking and sharing them for the simple reason 'The Lord God made them all'. They come to offer their lives in humble service to us whom God had chosen that they should serve. The good that such people do can never be sufficiently assessed and acknowledged, for when one turns to praise and give thanks one confronts One much greater, One to whom all praise and thanks are due.

GEORGE ABRAHAM.
JOSEF JAMES.



DR AND MRS W. F. KIBBLE



DR J. P. JOSHUA



OUR ZOOLGGISTS ON STUDY TOUR!



THE ZOOLOGISTS AT AUROBINDO ASHRAM,
PONDICHERRY

Dr J. P. Joshua

In April 1961 the College reluctantly gave in to the retirement of two Professors, Dr W. F. Kibble of the Mathematics department and Dr J. P. Joshua of the Zoology department. The College and the departments concerned greatly value the services of both of them. On behalf of the staff and students of Zoology I write these few lines to give our readers some idea of the personality of Dr Joshua and the influence he had in our life and work.

Dr Joshua was a character—unpredictable in some ways, but genuine and arresting. His influence was not confined to the academic sphere alone. He had friends in all walks of life. One may say that he knew half the world and the other half knew him. In Tambaram he was 'Doc' to his colleagues and students, and to the local men on the road he was *Narrie Vathiyar* (Narrie in Tamil means either jackal or fox, and Vathiyar means teacher). A stranger in Tambaram who wished to visit Dr Joshua, would take a rickshaw outside the railway station and utter the code 'Narrie Vathiyar's residence', and he would be sure of reaching the place. Dr Joshua was known for the bizarre pets he kept. The vixen that he reared was responsible for the name, *Narrie Vathiyar*. This vixen crossed with a dog and gave birth to three hybrid cubs. Unfortunately the experiment could not be carried further as a male and a female cub died, and leaving only one male cub the vixen stealthily ran away. Dr Joshua had once tamed a crow and just before retirement he tried to tame a pangolin (the scaley ant-eater) but like the vixen it slipped away.

As a Professor Dr Joshua attempted to impart knowledge on the *Gurukulam* pattern that prevailed in ancient India when the *Guru* not only equipped his *Sishya* with knowledge but took an interest in moulding his personality and brought out the hidden talents. He conducted field-work in the most systematic way. Punctuality was the only virtue at that time. He would wake up the whole party at a ridiculous hour in the morning, half an hour before the alarm rang. The enthusiasm with which he conducted field-work revealed Dr Joshua's genuine scientific interest. He would impart knowledge to the student at all times and not only inside the class-room. It was during the field-work tours that we learnt our subject. Dr Joshua's knowledge was surprisingly varied and catholic; it ranged from black-magic, mysticism and Ayurveda to the latest trends in animal physiology and experimental embryology.

Doc is a typical orient. The only western trait about him is the hat—but even that is not fully western as it is made from Khadi material. He is a strong supporter of *Gramodhyog* and *Sarvodaya*. He was a social worker and *Satyagrahi* before many of us were born. He takes an active interest in organizations like the Fellowship of Reconciliation and Toc H. Many of us are unaware of the many good works of the Doctor; his regular visits to the jail to talk to the prisoners, his social and missionary activities in remote villages.

Dr Joshua is a very hospitable man. He used to invite so many of the students to share the meals that he himself cooked. Children loved him. To the staff children he was a bundle of tricks like the wizard in a fairy tale. He was the hero of the juvenile world so much so that one boy begged his parents, with tears in his eyes, to give him a hair-cut exactly like that of Dr Joshua's. On another occasion Doc permitted the ten-year old daughter of one of our former staff members to break the shell of the soft-boiled egg on his bald head. This happened at the breakfast table much to the horror and shock of the little girl's mother.

Dr Joshua was a man of principles and convictions. And he was never ashamed of his principles. He hated compromise. He was a man of faith and prayer, and this was the ultimate source of his courage and his conviction.

MISS ETHEL JOSEPH.

Two Campuses

I have completed my first year B.A. in the University of British Columbia, Canada, and have come to Madras Christian College to study for a few months as a casual student. This change from one campus to another makes an interesting comparison, though my University in no way typifies Canadian universities. In my first year at U.B.C. I took a variety of courses: Philosophy, Economics, Russian, Modern History and English Literature, but next year, when I return, I must specialize. Here I am only taking courses in Indology because I am a casual student.

British Columbia is a province of Canada on the Pacific coast, and the largest city is Vancouver, where my university is situated. U.B.C. is subsidized by the Government and has twelve-thousand students on its campus. Arts, Science, Medicine, Engineering, Music, Forestry, Agriculture, Physical Education and Social Work faculties are represented, and it grants degrees in almost all conceivable subjects. So it is a veritable city of forty square miles and very much larger than this College. But wait—U.B.C. is situated in Vancouver, on the outskirts of Canada's third largest city with a meagre population of three-quarters of a million—compare Madras! This shows the sparse population of Canada; there is not another city larger than Vancouver for three thousand miles! U.B.C. is much like M.C.C., with trees, grass, gardens, but sprawls so much that it is hard to get from one class to another in the prescribed time. Fifty years old, it has had buildings added at various times, as funds permitted; so the architecture is not uniform. I enjoy M.C.C., with all the same structure and colour. Ours is to some extent a pedestrian campus, but there are many busy roads running through it and so the atmosphere is less quiet than here.

Owing to lack of funds, we cannot house all the students on the campus, the ideal situation in any university, and so many must travel each day by bus and car from the city to classes. Those who are lucky enough to get a room on campus really get the whole benefit of university life. Last year I stayed in a converted barrack built for soldiers during the Second World War. Thus I find my room in Selaiyur Hall a very pleasant change. My Hall had 750 men students and there were 250 women students living across the road—not quite like the seclusion of Guindy. We ate in a common dining hall and the women had a lounge where we could go for conversation. Most of us cannot afford to have a single room, and share with another student—someone we didn't already know, so that we learned how to live with others. Some were lucky enough to stay with a foreign student so that they learned of another country and culture. The rooms are small but comfortably heated (we study during the winter months) with a bed and bedding provided. The difference is that we do everything ourselves; wash our clothes, sweep our floor and polish our shoes and serve ourselves cafeteria-style at meals. At our labour costs, we cannot afford to have another man do anything for us. At first I was embarrassed about accepting the service of others at M.C.C., but now I'm getting used to it.

Although labour is paid well in Canada, at year of study at U.B.C. costs Rs. 6,000, so that the students (paradoxically) often work harder in the holidays than they do in term! We all like, if possible, to pay our way through university, and during the four months of holiday (May-September) we become road-workers, truck-drivers, shop-clerks and waiters—anything to make money. But there is a current trend of very high unemployment in Canada; so these are hard times for students, for those who don't get jobs must borrow heavily from their parents, a thing we dislike due to our craze for independence.

When asked last year if we'd like a free university education under the Government, there was a lot of opposition. Many felt that the standard would go down and students would lose initiative if they did not have to work for their education. There is no responsibility quite like responsibility to yourself! So during the summer months we work, swim, read and 'relax' before returning to U.B.C. to begin the cycle once again; eight straight months between September and May with ten days holiday at Christmas.

Like M.C.C., my university is about an hour's travel from the city's shopping and theatre centre, so we don't often 'go to City', but our campus is very different in that there is always something going on. Every day between 12:30 and 1:30, singers, dancers, famous lecturers, politicians and films come to the campus, when students have their lunch hour. So when I pick up my daily free newspaper I turn to the special events column and am forced to choose from six or eight functions. I either eat my lunch at my Hall early, or take a lunch of sandwiches and fruit provided on request and eat, along with everyone else, while watching Indian Classical dancers, French folk-singers, a Japanese film or listening to a popular politician. All Canadian political parties are represented on our campus, Conservative, Liberal, Socialist and Communist. We hold annual elections and the results are closely watched by the public and press as indications of 'intellectual' public opinion. We have to have a newspaper as the campus is so vast, but at least here all can go to the Miller Statue for news and notices. Our student-run, student-owned newspaper is usually very controversial, and provides good training for future journalists, though these same journalists have at times got out of hand and had to be reprimanded by the Administration.

Our classes begin at 8:30 in the morning, after breakfast at 7:30. The last students plod wearily back from class at 6:30—usually engineers! We don't use the evening for anything special but those who are athletically inclined find some time to practise in the day; physical activities are compulsory for the first two years. We have little to do but study in the evening as we eat supper at 5:00. After supper we should study on week-nights though there is no roll-call) but we usually don't study during weekend nights.

The youngest students are about seventeen or eighteen and it is not uncommon to study beside an adult who is coming back for higher qualification and a new start in life. But we study in universities usually between the ages of eighteen and twenty-four. Unfortunately in U.B.C. the men students far outnumber the women students, but the latter take an active part in student affairs and have their own societies and clubs. You may be interested to know that it is said that U.B.C. students have the greatest degree of autonomy of any university in Canada. We annually elect a student government that handles a budget of \$250,000 (or Rs. 1,250,000) each year. There are ninety clubs, societies and student organizations operating under that government. We have our own courts run by our law students; one warning and then one is ejected! The Faculty and Administration take very little part in student affairs. We have great control over our physical activities, but U.B.C. is sometimes too concerned with sports and forgets the other facets of university life; I feel M.C.C. keeps sports on a very sensible plane and has provided wonderful facilities. About twenty percent of our student budget goes for athletics.

Most of the students are in Arts, Sciences, Engineering and Commerce with Medicine, Agriculture, Forestry and Music in the minority. There is much inter-faculty rivalry, similar to that between Halls here, but not the same political consciousness as there is in India. Many on campus are over twenty-one and so vote in elections but we rarely find out how a man votes except at political rallies. Though there is a lot of activity there is never aggression or violence. I was surprised to come to an Indian college and not find any political activity, but now I realize this would create terrible problems, judging by the state of Indian politics today! Last year

the Administration abolished ragging at U.B.C. as it was just getting too rough, but there was little more than some grumbling as opposition.

We have a large foreign student population at U.B.C. with some 700 non-Canadians. Africans, Indians, Americans, Germans and French students come to us, but there are more Indian and other Commonwealth students under the Colombo Plan Scholarships. I lived next-door to an Electrical Engineering research student from the Punjab, and he used to tell me the things that surprised him about us. One of them was that the men never went about in large crowds; so I explained that we usually spent our free time with one of the opposite sex, meeting only for meals and classes. Most of us have such varied ages and interests that we find someone with similar tastes and attend social functions together—parties, dances or films on the weekends. The foreign students 'catch on' surprisingly quickly to our university life and enjoy their time there immensely. We have a new foreign students' social centre called 'International House' and other large universities in the world are following this successful experiment.

The Indian students often hold receptions and concerts of singing and folk-dancing, as do others; there is thus an exciting international atmosphere about the place.

But these things are only experiments, and educational institutions in India are experimenting as well. I feel that this College is unique in that there is more freedom here than in most other colleges and the international character of the College adds to its charm. The more students travel to other campuses, the more the nations of the world will learn to live together; it is most important that Canadian students come to India because eating, sleeping and studying among another people develops a new set of values and a new outlook within oneself.

ROBERT S. ANDERSON

Oh for a Guide!

It was one of those days when we had classes till 4.15. I was dead tired by the time I reached home. I threw my books into a corner (they missed the waste-paper basket by inches) and sank into a chair. 'Why on earth' I asked myself, 'did I want to go to that blessed College? It isn't at all what Sampath said it was! And to think that I believed him when he told me that I could cut any number of classes!'

My thoughts were interrupted by a voice which said, 'Look here, old chap, we have to play a match—cricket—at your place. What sort of a pitch do you have, a matting or a turf?' Just then I was in no mood to entertain friends and, in any case, I knew nothing about the pitch, and I told him so. It nearly made him jump out of his skin. 'What!' he exclaimed, 'Never seen the cricket field? After a whole month there? What have you seen then?' He sadly shook his head and walked away; no, he returned; 'better start exploring tomorrow,' he shouted. 'May be he's right,' I thought as I went to bed that night.

Next morning I stopped to look at the map at the main gate. I found it confusing, and decided to take one of my friends with me to help me with my proposed exploration of the campus.

Lunch was exceptionally good that day, and we started off in high spirits. 'Don't you think we'd better have a look at the map first?' I asked. Apparently my friend did not think it necessary, for he started walking towards the tennis courts. There wasn't much to see there, and we decided to go to the playing fields.

I was surprised because I never dreamt that the College had such extensive grounds. Suddenly, I was happy to be in Christian. My friend walked slowly towards the middle of the football field. 'How often have I loiter'd o'er thy green . . . ' he was saying to himself. And to me he said, 'Four hundred acres, mind you!' 'Four hundred acres! Would there be time to see all that today?' I asked myself. I looked at my watch: only ten minutes left, just enough time to get back to the Arts Block.

I started walking back the way we had come; but my friend persuaded me to take another path which, he said, was shorter. At a place where the path divided he stopped; 'This leads to the Old Man's house,' he said, 'and this one will take us to the Arts Block.' We took that path.

We had been walking for some time, and I was getting worried when my friend said, 'There's the library.' I was more than relieved to hear it, and tried to see the library for myself. 'But it doesn't look like the library,' I said rather anxiously. 'Silly, go and get your eyes tested. Can't you see those big windows?' he mocked knowingly. I followed him meekly. We had almost reached the building when my friend exclaimed, 'Oh help! we've landed in Heber!' It was annoying, but not very worrying. It should be easy to get to the Arts Block from Heber.

But soon we found ourselves behind another Hall. This time my friend was matter-of-fact. 'This is Selaiyur,' he said, 'but I never thought Heber and Selaiyur are so close to each other.' I had enough of it; the bell had gone and we would be late. 'How often did you say you had loitered on the green?' I asked him. He pretended he didn't hear me. He pointed to a dobhi and said, 'He must be going to the front of the Hall. Let's follow him.' We followed him, and soon we were at the main gate. 'Gosh! it was St Thomas's,' I said. 'How did we get here? Perhaps it was the library, after all.' But my friend was busy studying the map, and I heard him say, 'Oh, for a guide!' 'And some sign-posts too!' I added.

The University Student and National Integration

'India is a geographical and economic entity, cultural unity amidst diversity, a bundle of contradictions held together by strong but invisible threads,' writes Pandit Nehru in his *Discovery of India*. This is very true. India is indeed a bundle of contradictions; the people who constitute this great nation are different in their backgrounds and cultures, and they profess different religions and speak different languages. The common love of the country, and the deeply rooted desire to belong to this one 'geographical and economic entity' are the invisible threads that bind us together. But in recent times these threads seem to be giving way, and hence the call for national integration.

It was during the British regime that India became a clear political unity. It was during the long struggle for independence that the people were drawn together and emotional integration became a reality. Since the advent of independence fissiparous tendencies have again been evident, sometimes in alarming proportions. National integration is the 'unity amidst diversity' principle in practice, and we, as students, have a special responsibility in the task of fostering it.

The Indian student should, first of all, identify himself with India and her people. This does not mean submerging one's personality, it points to the fusion of personalities and the inter-acting of cultures. The idea itself will appeal more to the student in the formative period of his life than to the older generation whose ideas have been formed and whose ways are set.

Further, the university student is in a position to mix freely with other students from other parts of India. There are many opportunities within the normal set-up of the universities, but there is a need to extend the nature and scope of such opportunities. Students from the North may be invited to the South during vacations, and here they could learn to adapt themselves to our ways. And if we go to the universities in the North, we shall be able to learn a good deal about their ways of thinking and living. The 'Project India' of the University of California is a good example for us. It is something we can adopt on the national level.

Seminars and conferences of students at the national level will also help in the promotion of the feeling of brotherhood and unity. Conferences like the YMCA students conference held in St Thomas's Hall during the September vacation should be organised on the national level. By studying together we will learn to live together, and by living together we may be able, in some measure, to bring our people together.

Students who wish to tour the country should be given railway concessions. To encourage travel is also to encourage the exchange of ideas and bring about greater understanding between sections of people.

National integration is necessarily an evolutionary process. It is the outcome of progressive emotional integration. Students, as we have seen, can play a significant part in this. But there should be no regimentation or brain-washing. Political parties interested in gaining their own ends should be, as far as possible, kept out of these student programmes.

We should take to heart the unforgettable words of Shri Aurobindo. He said, 'If the whole of India could agree to give, say, ten minutes every evening, at the oncoming of darkness, to thinking a single thought "We are one; we are one; nothing can prevail upon us to make us think we are divided. For we are one, and all antagonisms amongst us are illusions"—the power that would be generated can hardly be measured.'

H. KRISHNA,
2 B.Sc. iii.

A Visit to Madras

In 1687 Madras was chartered as a Municipal Corporation with a Mayor's Court. It was the first territory to be held by the English in full sovereignty. The old collegiate life was slowly changing; by now there were elegant mansions springing up, and fine ladies in palanquins were a common sight.

The town was first called Sri Ranga Raja Patanam, later Chinna Patanam and then Madras Patanam. It consisted of the White Town with the fort and the adjoining Black Town. The governor lived like a king. There was a navy, a standing army, the mint, the militia and the 'justiciary'.

For a long time the governor and the Council were not allowed to hang Europeans for anything except piracy. We have the story of a man called Cross, one of the grooms of Sir Elihu Yale, who had stolen his master's horse. He was caught two days after. Piracy was held to mean the crossing of a piece of water with stolen property. Cross was duly hanged because he had forded the Cooum and thus technically qualified himself for the punishment. It must be remembered, however, that in England at this time the punishment for stealing was death.

We have regular records from 1670 onwards. The Council met at 8 in the morning every Monday and Thursday, and even the most minor matters were discussed. Every year a record of the proceedings was sent to England. From an early date Madras seems to have earned the epithet of 'the Enlightened Presidency'. Slave trade was forbidden as early as 1683, a century and a half before similar legislation came into force in England. It was felt that it was not enough to provide men well acquainted with the 'traffic of a merchant's counting house' for ruling over a great city. The accent was on men of great learning and competence in 'ancient histories of the Greeks and Latins which, with a good stock of natural parts, only can render a man fit for Government and Political Science, martial prudence and other requisites for ruling over a great city'. 'This, we say,' continues the imperious Sir Josiah Child, at that time the head of the East India Company, 'with some experience of the world and knowledge of the laws and customs of nations can alone qualify men for such a government, for treaties of peace or war, or commerce with foreign Princes.'

This was a city, then, at the turn of the century, of enlightenment and barbarity, a bastion of the English and known all over Europe. It was a city which may be visualised with its punkahs and palanquins, mallingatawny and massula boats.

At that time there was resident in Madras the colourful Venetian Niccalao Manucci, self-styled physician and well-acquainted with the Moghul court. By virtue of his luck in quackery he had a number of personal friends among the Moghul nobles. He was involved in several delicate diplomatic missions, and the diary he maintained provides interesting glimpses of life in Moghul times.

In 1701 the Mughal general Daud Khan, who had jurisdiction over the Carnatic, decided to send an expedition to Madras, in order to force the English to recognise the suzerainty of the Grand Mughal. For a considerable period the English had paid no tributes. It was Manucci who talked him out of this venture. Daud Khan now tried to come to an agreement without resorting to arms, for he recognised that the other English settlements were paying handsome tributes, and that a Madras expedition might well involve the whole country in war. Thus he decided, instead, to visit Madras in person, and sent a note to Thomas Pitt on July 11, 1701.

Thomas Pitt was for many years a private trader, acting in defiance of the East India Company's monopoly. He was to them 'a rank interloper, no better than a pirate,' for he was a considerable rival. The Court of Directors ended his menace by making him Governor of Madras. He was 'a fellow of a haughty, huffing, daring temper', but he made an outstandingly good governor. He has another claim to our notice; he was the ancestor of two of the famous prime ministers of England.

Manucci has left an account of Daud Khan's visit. He himself was deputed by the English to receive him, and escort him from San Thome. Reaching the gates of the town they had to go through a file of soldiers, right up to the gate of the fort. The Moghul general did not know what to make of it. 'Still greater was his amazement when, as they drew near the fort gateway, the soldiers and officers on catching sight of the Governor, drew themselves up in a line and went through divers movements which were quite unknown to him.' The presenting of arms as they caught sight of the Governor puzzled the visitor. He believed himself already a prisoner and shouted to Manucci that the soldiers should be withdrawn. The Venetian assured him that it was all in his honour, and the order to dismiss was given.

Presently the Governor arrived and, accepting Manucci's suggestion, embraced Daud Khan. His minister and the Bakhshi were the next to be embraced. The visitors now entered the fort. The rooms were magnificently furnished, and we learn that the quilt used as

a counterpane fascinated Daud Khan 'so much so that it was evident that he had not seen one like it before.' He asked Manucci whether he could have its design, and Manucci interpreted for him. The Governor, 'readier ever to give than he to ask, made him a present of two others; he even offered to give him the whole bed.' Upon entering the room he was presented with a ball of ambergris mounted in gold, with a rich chain of the same metal. After this the conversation turned on various subjects, with offers of service and declarations of friendship.

The talks over, the Governor sent for wine, and drank to the health of the Emperor Aurangzeb. The toast reverberated round the town with the salute of thirty-one guns. Daud Khan responded to this by drinking the health of the King of England, to the sound of as many as guns as before. They then drank to the health of the Wazir (Chief Minister) Azad Khan who had recently been designated Amir-ul-umara (Noble of nobles). This time there were twenty-one guns. By the time they finished toasting Zulfikar Khan, Daud Khan himself, his Diwan and his Bakhshi, one may well imagine what the inhabitants had to put up with.

The English have for long enjoyed a reputation for efficiency in corporate action. Daud Khan 'was astonished at the rapidity and dexterity with which everything was carried out, and was highly gratified with it all.' He was presented meanwhile with several cases of liqueurs, spirits and wines of Europe. He was led into a large hall adorned with many kinds of arms, and here a sumptuous dinner of Indian and European dishes was served. Daud Khan asked the Governor for one of the spears in the hall. He was presented with two of them.

Then an hour's siesta, and leave-taking, with Mr Pitt accompanying the General right up to the fort gateway. He would not withdraw until Daud Khan had mounted his horse, though the guest had all along protested against Mr Pitt's accompanying him. The Governor even attempted to hold the stirrups for Daud Khan, but such things were 'just not done by gentlemen', and his guest would not allow him. But he whispered in the ear of Manucci; he would like to have one more thing. Would they be good enough to fire a salvo of artillery in his honour as he was leaving the place?

And, as the cannons boomed once again, the visitor departed. A battle which might have been was averted, and Madras was left in peace.

K. M. PADMANABHAN,
2 M.A. iii.

Memories that I'll Cherish

For months I talked and planned about coming to India and attempted to prepare myself so that I could reap the most benefits from my time here. Never did I hesitate in my desire to spend one year of study abroad, and I viewed the opportunity with uncontrolled enthusiasm.

But as I left my family at the airport and began to fly far away from the life that I had always known, I longed for the security I always had. The closer I approached this great subcontinent of India the more questions bobbed in my mind. What would it be like? Would I be happy there? How will I be treated? Will people be friendly? These were but a few of the many questions that troubled me.

My fears were instantly dissolved when I arrived on the campus of Madras Christian College. The Warden and Prime Minister of St. Thomas's Hall went out of their way to help me get settled. Things were new and different, but the friendliness displayed by everyone assured me that I was going to like my new home.

And now as I think back over the past months, I can't help but recall the many acts of kindness bestowed upon me, a stranger from across the oceans. There were those who spent valuable time helping to arrange my class calendar; those that took me to the city and introduced me to valuable friends; those who took special care to help me adjust to the new spicy food; and those who extended their hands in warm friendship.

Near the end of the first term I suffered from illness that kept me under the doctor's care for a few days. Though the sickness was of a very minor nature, I still felt a certain amount of loneliness and homesickness. But such an attitude evaporated under the constant barrage of kindness administered to me by fellow students and staff members. They went out of their way to run errands, to bring me fruit and magazines, and to make sure I was comfortable.

Though I missed the first part of my September vacation because of sickness, I will never forget the second portion. For over a week I enjoyed the warm hospitality of a Hindu home in Coimbatore. Probably I could have spent the vacation racing from tourist spot to tourist spot, but I will always consider it a rare privilege that I had this opportunity.

Living together for this week were five of us representing, in a sense, five different countries (India, Malaya, Ceylon, Ghana, and the USA) and embracing beliefs in Christianity, Islam and Hinduism. The friendship that we developed, based on mutual respect and admiration, proved to me that men can live together in harmony and love, regardless of distinctions of nationality, religion, race or colour. This is a lesson that more of the world's people must learn, if ever we are to find lasting peace on this earth.

The hours spent with fellow-students in critical discussion of national and international problems have provided me new insights into world affairs. As we criticize the political policies of each other's countries and compare the differing social customs of our two nations, we begin to shed our provincial feelings and biases for a new coating of appreciation and undersanding. As we widen our horizons of vision, we begin to see the problems more clearly and obtain glimpses of hopeful solution.

When the year ends, I know that I am going to regret leaving India. The knowledge and insights gained, the numerous experiences enjoyed, and the many deep friendships formed will constitute memories that I'll always cherish.

DON MESSER
(American Student from Kimball, South Dakota).

Music in the Bathroom

What is the primary quality of music? Is it not effortless, uninhibited spontaneity? It was the full-throated ease of the nightingale's song that so overwhelmed Keats.

Next, perhaps, comes music's power to infect, to touch our heart-strings and produce music in us. The best kind of music invites and encourages participation. That is why when Lata Mangeshkar is singing your mouth begins to quiver in accompaniment.

Loudness is desirable, but not essential. Anybody who has listened to Ariyakkudi Ramanujam Iyengar will agree with me. The vigorous singing that is heard from distant fields where rugged villagers are working should convince us that the factor of loudness takes only third place in music.

I am perplexed when people laugh at the very mention of bathroom music. If you judge by the above criteria, the conclusion is inescapable that bathroom music is of the best, especially if, in your judgement, the best things are those that can be obtained free of cost. Like the bird in the poem of Tagore which says 'When I soared into the limitless I found my songs,' people enter the bathroom with a song on their lips. And bathroom music is as infectious as a yawn in the afternoon class; it spreads from one bathroom to another as swiftly as a nuclear reaction.

There are some interesting theories which try to account for the universality of bathroom singing. Some hold that it is a consequence of the physiological reaction to cold water which triggers a movement of all the muscles, especially the more flexible muscles and sinews of the jaw. Another view assumes that the bathroom is a vertiable Hyde Park for singing, and that it encourages amateurs to bring out unexpected talents. Where the doors do not have bolts it serves a utilitarian purpose; it declares to the world that your privacy is not to be violated. And, of course, for those who want to advertise their infrequent ablutions it serves an invaluable purpose.

V. R. RANGANATHAN,
2 M.Sc. iv.

The Principle of Rockets

While the mechanism and actual construction of a rocket may be complicated, its principle is very simple. In ancient times the Chinese seem to have used a type of rockets in warfare. It is often assumed that the reference in their early writings to *fire-arrows* points really to some kind of rocket, as there is no mention of a bow. The Arabs seem to have learnt the principle of rockets from the Chinese and passed it on to the Europeans.

The principle of rockets is best understood by considering a compressed gas contained in a vessel. As long as the vessel does not have any holes or leakages, the gas presses against the walls with equal force in all directions, up and down, left and right. But let us see what happens if there is a hole in the vessel through which the gas can escape. Then the gas presses against the sides and the top of the vessel, but at the bottom of the vessel it does not have anything to press against. It merely leaks out of the vessel. Thus there is an unbalanced upward force on the vessel, and if this is large enough it causes the container to rise. Mr James Perkins of London provided a simple demonstration of the principles of rocket motion by constructing a steam rocket. The compressed gas may be any substance in the gaseous state, air, carbon dioxide, etc.

The simplest form of rockets is used in fireworks. In the powder rocket, for example, a mixture containing gun-powder is burnt, when large quantities of gases at high pressure are produced. These gases escaping through a narrow hole provide the excess of pressure which sends the rocket up. To slow down the violent reaction of gun-powder, charcoal is used in considerable quantities as a moderator.

Hydrogen, methane, gasoline, benzene, alcohol and carbon are among the types of fuel used in rockets. Research is being conducted to find an everlasting fuel available in a compact form.

N. BALANARAYANAN,
2 B.Sc. iv.

Quest Beyond Question

He
asked me
what I thought
of American foreign policy
but I,
looking into his clear blue eyes,
looked beyond his question
into his troubled, young heart.
I could only see
men everywhere
sitting on their own volcanoes
like Woodrow Wilson.
I wished to heaven
and I wished to hell
I could tell him
that there was enough wisdom,
enough *atman*
aspiring to *brahman*,
to make a world
of nations
conceived in liberty,
dedicated
to the pursuit of happiness.
I could only see
hope
in the arms of Christ
outstretched upon the crossbeams
of man's cruelty,
in the pierced feet,
of a suffering God.
But
of all this
we did not talk.
We clutched
some straws of comfort
from a Wheat Loan
to India.

CHANDRAN DEVANESEN.

Inequality and Our Five-Year Plans

Periods of rapid economic growth, whether under Communism or Capitalism, were marked by the increasing misery of the poor. The 18th century England was to the working class a nightmare—increased working hours, low wages, insecurity of employment, dangerous and insanitary working conditions inside and outside the factory, child labour, etc.¹ The initial stage of economic development in Russia was marked by concentration camps, low wages, increased working hours, etc. In Capitalism, owing to inflation and the poor bargaining power of wage-earners, the few capitalists acquire the lion's share of the increasing national income at the expense of the poor man. Capital formation thus is speeded up because the saving potential of the rich is higher than that of the poor. In short, the emphasis there was to 'allow everyone a larger slice out of a bigger cake than to gain anything by dispensing the division of a smaller one'.² In Communism also the major part of the national income is taken by the State for future economic development. 'Red Star' once quoted Mao as saying that 'not by an upscaling, but by a downscaling of wages, working and living conditions of all groups, to the grade of the poor peasant' can economic development be speeded up.

The aim of this paper is not to discuss the theoretical aspect of the never-ending debate on the merits and demerits of inequality as an agent of economic development. Nor do I wish to discuss here where exactly this concentration of capital at the expense of the poor must take place (if it is at all necessary)—in the hands of a few capitalists or with the State.

From her declarations about objectives, one is made to understand that India does not believe in the efficacy of the above-mentioned phenomenon as an agent of economic development. For, though she is now only in the position of England in the 18th century, she expresses her wish to imitate 20th century England in following social security measures, etc. Whether this is putting the cart before the horse or not is not my topic of discussion. At the expense of growth even, she wants to level down the income of the rich, and raise the income of the poor. This is expressed in our Constitution (Directive Principles), in our five year plan drafts, and in the frequent talks of our leaders. How far the government was able to accomplish this during the last decade is the issue before us.

The masses and most of the economists believe that inequality has only increased. Increased national income has gone to the rich rather than to the poor, they believe. So the masses are disillusioned. They think like the postman in Irving Stone's book *Lust for Life*: 'During the revolution, I was a Republican, but now I see that we have gained nothing. Whether our rulers be kings or ministers, we poor people have just as little as before. I thought, when we were a Republic everyone would share and share alike.' To enquire into the validity of these allegations, a National Income Committee under P. C. Mahalanobis has been set up. It is asked to ascertain (1) 'the extent to which the operation of the economic system has resulted in concentration of wealth, and means of production', (2) 'the recent trends in the pattern of distribution of income and wealth', and (3) 'the changes in the levels of living'. In this essay, I want to discuss these problems. Let us take them one by one.

'Reduction in disparities of income and wealth, prevention of concentration of economic power and creation of values and attitudes of a free and equal society'—these are the exact words used in the *Third Five Year Plan*. In order to prevent concentration of economic power with the vast 'industrial empires' and to promote ventures by new entrants in the industrial field, the government set up a Development Wing and a Licensing Committee under

¹ Worts, F. R., *Modern Industrial History*.

² Erhard, Ludwig, *Prosperity Through Competition*.

the Ministry of Industry and Commerce by the sanction of the Industries Development and Regulation Act of 1951. But the report of the Estimates Committee of the Union Parliament on these, published in April 1961, shows that the procedure of the Licensing Committee has helped the big groups instead of the small ones. The very licensing system provides the licensed industries some monopoly position, for even if the new entrants think of investing their funds in that line, they cannot do it without licence. The big groups who get the services of retired Civil Servants manage to reach the doors of the Committee before the new entrants. Even now, the Tatas and Birlas, Bangurs and Jains, Thapars and Singhanis, Kasturbans and Mafatlals, Kilchands and Dalmias control the major share of our industrial activity. Birla group alone controls more than 307 companies. So the Estimates Committee suggested some 'positive and concrete steps' like amending the procedure of the Licensing Committee. But our Minister for Industry, Mr Manubhai Shaw, then came out with the argument that mere 'bigness is not monopoly'. He pointed out that in India, except in a few industries, no firm is in a monopolistic position.³ Each firm controls at best only 3 or 4% of national production. Only very few concerns contribute more than that. And their grip also is gradually loosening. For instance, the Associated Cement Co. which controlled 64% of national production in 1950-51, now controls only 30.4% and at the end of Third Plan will control only 20%. This much is a victory for the Licensing Committee. But these big industrial groups are diversifying their activities to different sectors of the economy, and it is here that the Licensing Committee has failed.

The argument that bigness is not monopoly shows the present trend of the government to go back from its objectives. Anti-monopoly alone is not socialism. Even U.S.A., as early as 1887, legislated against monopoly, and no stretch of imagination can classify U.S.A. as a socialist nation. Such pronouncements reflect the inconsistency and absence of clarity in the thinking of our leaders. 'Advance towards socialism implies the shutting out of exploitation, privilege, economic disparity and the acquisitive instinct. The real question is one of economic power. This power arises from the ownership or control, direct or indirect of the means of production.'⁴ If this is the concept of socialism in mind, self-complacency regarding the limitation of monopoly is unjustifiable, for inequality means privilege to a few.

Managing Agency system is brought under control. But there is no ceiling in the number of companies managed by secretaries and treasurers, and the industrial groups are not slow to utilise this and other loopholes including interlocking directorates. Some economists point out that the amalgamation of small banks by the Reserve Bank will help only the corporate sector.

Land reforms surely have an egalitarian purpose in view. But the right to own land for personal cultivation is misused, and a new type of managing farmers using tractors is thriving upon the eviction of tenants and reduction of wage bills, thus concentrating economic power in its hands. Land ceiling is evaded in one form or another, and the swelling of the ranks of agricultural labour can partly be accounted for by the eviction of tenants due to the evasion of land ceiling bills. Wage rates per day have fallen by 12-13% and income per labour family has decreased by 10%. Proportion of families in debt and debt per family is rising. To the increasing misery of the agricultural labour we will return later.

Moreover compensation provision in many instances is advantageous to the landlords by providing them with compensation for lands, which during the past most of them thought as lost. Moreover, land ceilings with compensation do not reduce concentration of economic power. It is only a shift from land power to money power.

³ Wimco controls 60% of national match production and Metal Box Co. controls 20% of metal box production in India.
⁴ Nanda, Gulzarilal. *Socialist Objective in Yojana*, 26 January 1961.

According to Prof. K. N. Raj⁵ the income in agricultural sector has risen over the decade at current prices, in the tune of 1700 crores of Rupees. This is partly due to the rise in prices and partly due to the rise in production. The landlords with more than 30 acres got Rs. 462.4 crores out of the income rise due to production alone. The rich peasants were better able to benefit out of the price rise, due to their better stock-holding power, and it is calculated that on the whole out of the 1700 crores increase in agricultural income rise, about 600 crores reached the peasants with 30 acres and above, i.e., about 3% of the agricultural population. This is not only true of agriculture, but also of the urban sector. Altogether about 30% of the national income rise went to people above Rs. 3600 per annum income level.

Now let us treat the second point of the Mahalanobis Committee in greater detail, i.e., the whereabouts of that elusive phenomenon called National Income rise which seems to many as a 'Will-o-the-Wisp'. The following table unfolds some information regarding the National Income rise in agriculture. The statistics are only up to 1957 as no agricultural labour enquiry was conducted since then.⁶

	1950-51	1956-57	Variations in %
Share in National Income by agriculture ..	4780	5380	+12.6%
Total income of agricultural labour households as given in agricultural labour enquiry report ..	790	712	-9.9
Share of participants other than labour ..	3990	4668	+17
Total of income of agricultural household as a percentage to National Income ..	8.3	6.7	—
No. of agricultural labour households (million)	17.9	16.3	-8.94
No. of wage earners of agricultural households	2	2.2	+10
Average annual income per agricultural household ..	447	437	-2.2
Per capita income of agricultural labour per annum ..	104	99.4	-4.42

The table speaks for itself.

A similar analysis with mining shows that except in coal, the labour is not able to keep equality with 'other participants' in sharing increase in income.

An analysis of the shares of workers and other participants in net contribution of factory establishments for 28 selected industries covered by the 5th and 12th census of Indian Manufacture unfolds the following truths:—

	1950	1957	Percentage variation
Value added by manufacture ..	283.93	467.92	64.8
Wages of workers ..	136.47	199.34	46
Salaries ..	32.05	54.87	71.2
Total wages and salaries and other benefits ..	172.17	269.8	56.7
Residual share of profits, dividends, taxation ..	111.76	198.12	77.3

This table shows that, as in agriculture, in industry also, the workers' share is not so much as that of 'the other participants'.

⁵ Raj, Prof. K. N. *Economic Weekly*, February 1961.

⁶ Guha, S. K. *Concentration of Wealth in Eastern Economist*, 22 September 1961.

Let us view this phenomenon from another angle. Inflation is a phenomenon which usually goes with economic development. It leads to 'forced savings' and to that extent it is an agent of economic development. During inflation the profit-earners, merchants and manufacturers benefit *visa vis* wage, salary, interest and rent-earners. During the last decade the prices went up by 3% per annum and at a much higher rate after 1954-55. Organised factory workers earning below Rs. 200 per month got only 2.3% increase in wages per annum.⁷ The plight of unorganised workers and salary-earners is more pathetic.

Here we see a paradox. On the one hand government is trying to give help through social security measures, while on the other hand, what the workers get is carried away by inflation. India is an example of those countries where Antonie Pinay's remark, 'social security bought at the price of inflation is a delusion and fraud' applies.⁸

The profits, the star performer in the inflationary situation, rose by 7% as represented by the value of securities. According to Reserve Bank estimates, the profits rose from 100 in 1950 to 133.7 in 1957 to 151 in 1958.⁹ Real profits also have risen since the rise of profit has outstripped that of prices.

Inflation carries money from the poor to the rich, and Indian inflation, marked by numerous controls, licensing and quotas, (to use Rajaji's pet phrase 'Permit—Licence—Quota Raj') has directed this shift towards anti social elements like Black Marketers and speculators. Prof. B. R. Shenoy has estimated this as in the order of Rs. 350-450 crores a year or the bulk of our National income rise per annum.

It is the contractor class which has benefitted much by the rise in national expenditure and income. One-sixth of the whole public expenditure goes for building and out of this intermediaries get fabulous sums. If this field were properly organised, about 20-25% savings could have been effected. The Minister for Industries himself has admitted this. But he justifies this thus: 'In the quick implementation of the schemes the Government has been wanting them to do the job as quickly as possible. Thus some of the mistakes that have been occurring are due to the quick tempo of development.' Once again it is the same old controversy, development versus social justice.

While the conspicuous consumption of the rich (e.g., Radios, Rayon suitings, etc.) has gone up, the per capita consumption of food grains fell from 15.7 ounces per day in 1954 to 15.4 ounces in 1960.¹⁰ (The ration in jail is 18 ounces per day.) The monthly statistical Bulletin issued by the Textile Commissioner shows that the per capita consumption of cloth has steadily declined from 16.4 yards in 1956 to 15.7 in 1959. Does it not show the widening disparity of income? Also unemployment and underemployment are on the increase, thus depriving a good many people of the bare necessities of life.

A progressive tax system is the prime instrument for redistribution of income. But in India it is not progressive enough. Most of the income transferred to public coffers is spent on social and economic overheads or to build up the infrastructure of the economy (for transport, communications, electricity, power, etc.). Instead of discouraging the individual enterprises, what little public sector we have, is helping the private sector by providing external economy and thus leading to more earning and investing capacity. In short public expenditure in India is not a redistributing agency. Overhead expenditure rose from 30.8% of the public expenditure in 1951 to 44.4% in 1960. The overhead expenditure as a proportion of national income rose from 2.4% in 1951 to 5.7% in 1960.

⁷ Khusro, A. M. *Income Redistribution in India in Yojana*, 26 January 1961.

⁸ Pinay, Antonie, Former Finance Minister of France, quoted in *Swarajya*, 28 October 1960.

⁹ Reserve Bank of India Bulletin, October 1960.

¹⁰ Shenoy, B. R. *What is Wrong With Indian Planning?* *Financial Express*, 8 October 1961. Quoted from the Economic Survey with the Union Budget.

In India now there is a decline in the importance of direct taxation over indirect taxation. This commodity taxation will reach its zenith by the end of the third plan, and then the importance of direct taxation will be still less. Though indirect taxation also is progressive in as much as it affects the luxury consumption of the rich, it is affecting the poor man more by denying him his basic consumption. This whole trend may be conducive to growth, but not to social justice. The total of all direct taxes paid as proportion of income assessed for tax is stationary over the last 10 years while the proportion of national income received by these income tax paying classes is growing. This is seen from the following table¹¹ :—

Year	Assessed Income	Tax paid	The ratio of income assessed and National Income	Income assessed and tax paid
1951-52	4735	803	4.77	16.9
1952-53	4257	775	4.34	18.2
1953-54	4704	752	4.49	16
1954-55	4693	730	4.85	15.6
1955-56	5005	794	5.01	15.9
1956-57	5548	876	4.88	15.9
1957-58	6056	903	5.78	14.9
1958-59	6924	965	5.78	13.6
1959-60	7423	942	5.49	13

But this shows only that more concentration is taking place in the income groups assessed for income-tax. Where exactly this concentration takes place is shown by Sri R. Calla.¹² According to him the number of assesseees in the income group of 5000-10,000 had, in spite of sporadic ups and downs, a diminishing tendency. The percentage of the number of assesseees in income group 10,000-50,000 rose from 33.18% to 37.86% (1951-1956). In the income bracket of 50,000-1 lakh, the number of assesseees fell from 1.75% to 1.68%. In the super rich bracket, i.e. 1 lakh and over it fell steeply from 0.69% to 0.45%.

This too does not throw much light. Per capita analysis may throw more light and that unfolds the following facts :—

- 5000-10,000—per capita income has risen.
- 10,000-50,000—no considerable increase or decrease.
- 50,000-100,000—no considerable decrease or increase.
- 1 lakh and above—steep decrease.

From this R. Calla draws the following conclusion :—

- (1) Middle and upper middle class are increasing more and benefitting more.
- (2) Rich and the upper rich class are decreasing in number and their per capita income is also decreasing.

But serious doubts have been expressed by very eminent economists like Dr A. M. Khusro, about the contradiction of this startling decline in the number and per capita income of the above 1 lakh income bracket, in view of the extension of the industrial empires and inflationary profits. This seeming contradiction needs much investigation. But to me, only two probabilities suggest themselves.

- (a) The profits are reinvested, undistributed. This goes together with the estimate committee's view that industrial empires are growing.

¹¹ Rao, Dr V. K. R. V. article in *Economic Weekly*, 26 August 1961.

¹² A.I.C.C. *Economic Review*, 22 July 1961.

- (b) Widespread tax evasion—about 500 crores of Rupees is estimated to be lost to the Government by way of tax evasion, and this may be taking place mostly in the upper income brackets. Anyhow, nothing conclusive can be said about it in the absence of more data. Rigorous measures like checking company accounts at every stage have to be used to elicit these data. We must seek foreign expert opinion too. We too may be enriched by such advice as Japan got in the form of the Shroup recommendations.

As shown before, agricultural income had risen especially with people having more than 30 acres. More taxation can be justified in agriculture in view of the facts:—

- (a) Taxation is less heavy compared to urban sector. Rural people in the above Rs. 2500 group pay only 5% taxes, while their counterparts in urban sector pay 14%.
- (b) It is flat or proportional if not regressive. The traditional land revenue especially is flat. This is true of indirect taxes also.

High rent due to greater development in other sectors must be treated as unearned income and taxed heavily to reduce inequality of income.

Winding up our discussion on tax system we are again forced to be reminded about our public finance system's failure to bring about the proposed social justice. Our tax system is very sluggish towards increase in national income. The schedule of taxation is so designed in India that each time income increases by 1%, tax yield should increase by 1.8% (compared to more than 2% in U.S.A.). But in India the response is as low as 0.6% in case of income-tax and 0.7% from all direct taxes together on urban sector. The fact that public expenditure is financed more by the poor man's guinea than the rich man's sterling is brought again by the fact that indirect taxes' responsiveness to income rise is as high as 1.6% (excise duties) and 1.1% (all indirect taxes together).¹³

To sum up, in spite of the Government's declared objective of lessening concentration of wealth, its performance has not been a success in this line. The bulk of the national income rise has gone to the already rich, and the poor man is justified in his disillusionment. Lack of clarity of thinking, inconsistency and multiplicity regarding objective, all have contributed their share to damage the noble or ignoble (that was not our topic of discussion) cause. Too many cooks spoiled the broth with their conflicting suggestions, and the rolling stone gathered no moss.

K. K. GEORGE,
1 M.A. iii.

¹³ Khusro, Dr. A. M. *Income Redistribution in India in Yojana*, 26 January 1961.

Slum

Come, leave the streamlined Cadillac
On the macadamised road.
Let us tread stinking lanes,
Leading to stinking lives—
Observe the tattered tents
Pitched for a last-ditch fight
Against the fiery Sergeant, Death.

In these, the hunger-haunted homes,
The spirit faintly smoulders
Within its skeleton hearth;
Through the thin veneer of flesh
You could surmise
The skull beneath the skin.

Writhing in Fate's octopus grip,
Squalor, corroding disease—
The awful travails of the negative hour.
Figures in frigid trance; and tiny arms
Clawing at the air in vain.

A. SHANMUGAKANI,
1 M.A. vii.

Women's Hostel Day

A fair day. Guindy Hostel had once again held out against the weather. An informal air of gaiety and colour, and our classmates no longer the tough competitors in examinations but the delightful creatures of a single day. For this was Guindy Hostel Day.

Our embarrassment melted in the warmth of our reception. They were all cheerful and noisy, even the shy ones who sit with silent seriousness in the class. We had tea under the trees and on the lawns, a plateful of things to eat and hot tea served by kind hostesses. We ate and talked, and we enjoyed both. Then the meeting, Dr Macphail taking pride of place as Chief Guest. The programme is the same, what we are used to in Tambaram; but everything was done in a different way. The Warden's motherly welcome—in the Halls it is a paternal one. The General Secretary's report which didn't let the men students go by without a comfortable dig at their 'male' opinions. And the Principal's remarks. Does he always give his best speech in Guindy?

After that the entertainment which set up another year's standard of performance. A well-acted English play, a dance, several small items including a hilarious Tamil skit, and a good entertainment came to its appropriate end. We got up, with the same air of enchantment, and followed our hostesses to their rooms, tastefully decorated for the occasion. Laughter and conversation. All too soon it was time to get back. Classes and examinations were a grim reminder that all's not well that ends well.

V. KRISHNASAMY,
2 B.A. xii.

The Vigil

One of the most important areas of enquiry for man's mind is the existence of the miraculous. It is almost inevitable that a person's intellect will, at some point in its development, meet with this problem and deal with it in any one of a number of ways. Blind acceptance, or rejection, are equally faulty and, sooner or later, the question of faith enters the picture. It is an entire faith, based on a particular miracle, which is on trial in 'The Vigil', by Ladislav Fodor.

'The Vigil' was presented by the members of the S.C.M. Drama Group in Anderson Hall on October 28, and a large jury was present for the occasion. The Court came to order and the questioning of the most famous of Christian miracles began to be unfolded. It seemed a little odd to hear the story of the Resurrection in contemporary language, but the ease with which the Prosecutor and the Council for the Defence took command of the Court both relaxed the jury and heightened its interest.

All the parts were handled well, particularly by the two Attornies who built the continuity of the play. The witnesses, both for the Prosecution and for the Defence, portrayed their characters well and the august Pontius Pilate, eccentric Professor Thaddeus, the fanatic Saul, and the emotional Mary Magdalen stood out as fine examples of good acting. Some of the parts were stereotypes but, nevertheless, all deserve credit for a fine performance.

Besides extending congratulations to the cast I feel that I must also congratulate the crew behind them. In particular I wish to put in a good word for the lighting crew for their fine supporting role in a fine play.

STEVE EDSON.

Excursions

The Tetrads

When the tetrads met in the laboratory the day after their return from the excursion, their spirits were high though their flesh was very weak. Their study tour had been most interesting, and they had many observations to exchange about the marine algal vegetation of Krusadi and the hill flora of Nilgiris. And not about these alone. After careful observation, cogent reasoning and intelligent interpretation (as they say), they had reached certain conclusions of their own about certain subjects not strictly botanical. Thus Sekhar had discovered an easy way to calculate the depth of water and the force of waves in the tidal zone of the sea. According to him these were directly proportional to the intensity of the screams emitted by members of the party who were exploring the zone. Ali added that the collection of algae would be inversely proportional to the same. He also expounded a new theory of segregation, based on the fact that two of the tetrads wore spectacles and two did not. Vind was all admiration for the ingenuous ways Nature had of preserving her supply of leeches. After the first leech reference for the middle of the road.

From the animated discussion it was obvious that the tetrads had enjoyed their study tour. The rigours of the journey had thrown them together. Somebody had called their group of four 'The Tetrads', and the name stuck. In the train they were a nuisance to others, with their unmusical singing and stale jokes. In Pamban, where the party had to live

for a few days, they were enthusiastic in the preparation of food and none too backward in consuming it. Near the railway bridge in Pamban, in Krusadi Islands and in Rameswaram, the tetrads were busy collecting and sea-bathing. With the kind help of the Marine Biological Department they made a good collection of sea-weeds. Actuated by gluttonous and scientific curiosity they got a good deal of fish and cooked it. If one of them, supposedly a pure vegetarian, partook of this fishy meal, he too, let us remember, is both a human being and a scientist.

The visit to Rameswaram temple was interesting. Everyone bought shells there, with inscriptions on them, as is the age-old custom of the botany student in Rameswaram. There was a camp-fire on the last night, and much lively fun.

The party returned to Tambaram for a short rest, and to disburden themselves of their vast collections. On September 24, they started out on the second phase of their tour. Hotel Dasaprakash in Ooty accommodated them in great comfort. For the first two days they found their work rather strenuous; it was cold and foggy and drizzling. What little fun they had was provided by their young lecturer. His sudden precipitation down a rock-face contributed much to revive their spirits. He had gone up nearly ten feet to collect some rare plants when a grass he had taken hold of came off, and he made a quick descent and a good nose-landing. It was surprising that with all his botanical knowledge he should have trusted himself to the fibrous roots of grass.

The collection, in general, was good, and in the windy slopes the party had many opportunities to see people running after their hats. According to an English author this phenomenon, one of the more erudite among them pointed out, provides one of the purest of human pleasures.

The evenings were spent in pressing the plants collected and in classifying them. The newspapers used for this purpose had to be dried every day. The tetrads soon found out that the hotel boiler was more dependable for this than the elusive sun.

The park in Coonoor and the Botanical Garden in Ooty were duly visited. After a week's stay the party returned to Tambaram, lean themselves but big with collections. It was on the return journey that the brilliant idea struck Sekhar of comparing Vind and Ali to Vols. I and II of Smith's Cryptogamic Botany—stout Vind to the thick Vol. I and lean Ali to the thin Vol. II.

K. ARVIND,
1 M.Sc. v.

Economists on Holiday

On September 2 members of the Economics Association went on a tour to Mahabalipuram. There were in the party two members of the Staff and some forty-five students, including a few from other departments. On the way we visited a small soap-making industry, our academic interests triumphing over the holiday mood. The only other occasion during the tour when the economist in us intruded on the scene was when the thirsty tourists bargained with the coconut-vendors, and this time he was routed.

We reached Tirukkalikunram in time to see the performance of the famous 'sacred eagle'. We climbed up the steps which seemed unending, and duly watched the eagle come from a long way. It landed on the spot where the priest had kept its food and water, and when it flew away after a business-like halt we started on our long descent.

We had our lunch as soon as we reached Mahabalipuram. Then we began our tour of this famous tourist centre of South India. We were delighted with what we saw, and were grateful for these glories bequeathed by the ancient Pallavas.

After tea we had fun and games on the beach. At about 6-30 we started on our return journey. It was a refreshing day, and at the end of it we were ready for more economics.

MISS PHILOMENA ERNEST,
2 M.A. iii.

News of Old Students

T. T. P. Abdulla (1942-44 : Selaiyur) is now First Secretary at the Indian Embassy in the United States. Before his appointment to this post early this year, he was in the Police Department.

K. Visweswaran (1958-60) is a commissioned officer in the technological branch in the Indian Air Force. He is at present at the Air Force Technical College (Hospital Town West) Bangalore. He was the Secretary and later Student Chairman of the Physics Association of the College.

James E. Robinson (1937-43 : Heber) is Principal, Christ Church Boys' Higher Secondary School, Jubulpur. He is now a canon.

M. K. Sripathi (1959-61) works in the Department of English, Kasturba Medical College Manipal. He tells us that several of our old students are now studying there. He mentions the following :—

Mohan Nadar (1959-60 : St. Thomas's).

Easaw Thomas (1960-61 : Heber).

Chengiah Babu (1959-61 : Heber).

Paul Prabhakar (1957-59 : Selaiyur)

N. Balendran (1959-61 : St. Thomas's).

C. J. Jacob (1959-61 : Selaiyur).

Govind Anirudhan (1959-60 : Selaiyur).

T. P. Jana Mohan (1959 : 60 : Selaiyur).

T. Paul Diamond (1953-58) was on the Physics Staff of the College for a year. Now he has joined the Life Insurance Corporation of India, and works at the Patna Divisional Office. He was good enough to write to us recently. Among those selected last year as Junior Officers along with him in the LIC are the following :—

P. M. Sarangan (1953-58) is also in the Patna Office.

Clifford Martis (1958-60 : St. Thomas's) was on the Economics Staff of the College, and is at present undergoing practical training at the Bombay Central Office.

N. Balakrishnan (1956-59) was on our Zoology Staff, and now works at the Coimbatore Divisional Office.

Alexander Samuel, after completing his Chemistry Honours course, was on the Staff of our College from 1958 to 1961. He is now at the Kanpur Divisional Office of the LIC.

Bruce I. Lambie (1939-42 : Selaiyur) is at Sherwood College, Nainital, U.P.

Miss Nalini Devanandan (1959-61) teaches philosophy at Lady Doak's College, Madurai.

Miss Anna Chacko (1959-61) is lecturer in English at the Union Christian College, Alwaye. The Head of the English Department of the same College is C. T. Benjamin (1944-46 : St. Thomas's).

Miss Sosa Ninan (1956-58) is on the Botany Staff of Sara Tucker College, Palamcottah.

Mrs Sarojini Pakianathan (1959-61) is lecturer in English in the same College.

A. M. X. Hirudayaraj (1959-61 : Selaiyur) was College Union Chairman last year ; he is now lecturer in English at Loyola College, Madras.

R. Narayanan (1952-54 : Heber) is an engineer at the Rourkela Steel Plant, Orissa. He returned from the United States recently.

B. Sivaraman (1928-32) is an I.C.S. Officer. He is at present Member, Board of Revenue, Orissa.

Narayan Reddy (1955-60 : Heber) is teaching in the Fiji Islands. He was Speaker in Heber Hall and also Chairman of the College Union.

D. P. Niles (1955-60 : Heber) is studying theology at Mansfield College, Oxford.

Thomas Daniel (1957-60 : Heber) is teaching at Voorhee's College, Vellore.

Titus Matthews (1953-57 : Selaiyur) is working for his Ph.D. at the Imperial College of Science and Technology, London. He is working under Professor Elliot on 'the time-variation of cosmic rays', using the Counter-technique.

K. M. Thomas (1950-57 : Selaiyur) is studying for his doctorate at Ohio State University, Columbus, Ohio. His subject is Molecular Physics.

P. K. Abraham (1953-55 : Heber) was a Heber and College star sprinter. He is studying sociology at the University of Washington, Seattle, Washington.

S. Shantikumar (1943-47 : Selaiyur) has been for many years in the Indian Foreign Service. At present he works in the Indian Embassy, Paris.

Cecil Joseph (1950-55 : Heber) is with Grant Medicals, Bombay.

C. J. John (1954-58 : Heber) was College Volley-ball Captain for a year ; he teaches philosophy at the Union Christian College, Assam.

George Koshy (1954-56 : Heber) was the chairman of Heber Hall in 1955-56. He was lecturer in English at the C.M.S. College, Kottayam ; he has now gone for higher studies at the University of Nottingham.

Benedict Ebenezer (1954-58 : Heber) is lecturer in Physics at St. John's College, Palamkottah.

Kamal Raj (1951-55 : Heber) is a lecturer at the Engineering College, Madras.

Ravi Damodaran (1955-58 : Heber) is with the Dunlops as a Junior Sales Executive.

J. William Devadoss (1955-60 : Heber) works at the Dunlop Rubber Factory, Ambattur.

K. R. Chandran (1956-60 : Heber) is studying at the Calicut Medical College.

M. V. Kumar (1956-60 : Heber) is studying at the Pondicherry Medical College.

R. Venkataraghavan and G. Ramani (1958-60) are both working for their Ph.D. at the Indian Institute of Science, Bangalore.

Miss W. T. Janaki (1958-60) is doing research at the Bio-Chemistry Department of Madras University.

Miss B. Saroja (1958-60) is lecturer in Chemistry at the Madras Medical College.

K. Rajagopal (1958-60) is doing research in the Department of Organic Chemistry, University of Madras.

M. Rajagopal (1958-60) is Scientific Officer, Atomic Energy Establishment, Bombay.

T. R. Nagarajan (1958-60 : Selaiyur) is Chief Chemist, Viscose Rayon Factory, Sirumugai, Coimbatore.

Miss D. Phalgumani (1959-61) is studying medicine at the Lomumba University, Moscow.

V. Ranganathan (1959-61) is Research Assistant, Sugarcane Research Station, Cuddalore.

Koshy John (1956-58 : St. Thomas's) studies Chemical Engineering at the University of California.

N. S. Ganesan (1957-60) teaches chemistry at Addis Abbabba, Ethiopia.

A. Rajamani (1954-56 : St Thomas's) is a Chemist at the Dunlop Rubber Factory, Ambattur.

C. S. Nath (1955-57) is a Chemist at T.I. Cycles of India, Ambattur.

S. Jayaraman (1956-58) is a Chemist at the Permanent Magnet Factory, Bombay.

R. N. Sankaran (1954-56) and R. Vijayaraghavan (1956-58) are both working at the Accountant General's Office, Madras.

M. R. Parthasarathi (1955-57) is working for his Ph.D. in Organic Chemistry at the University of Delhi.

P. George Mathew (1951-53 : Selaiyur) is now Assistant Sales Manager, Gordon Woodroffe Leather Mfg. Co., Ltd., Pallavaram, Madras.

Reviews

Notes on the Daily Bible Readings of the Church of South India, by J. R. Macphail. Oxford University Press, 1961, pp. viii+240. Rs. 3.

Dr Macphail's modesty, his capacity to keep serene and reposed even amidst hectic activity, and his preference for a quiet way of doing things, have prevented many people from realising the keen and active interest that he has evinced in the growth of the Church of South India ever since its inception. But the future historian of the Church of South India, probing carefully into the correspondence and documents of the various committees and sub-committees of that Church, will not possibly miss the vital contribution that Dr Macphail has made to its theological and liturgical evolution. *The Notes on the Daily Bible Readings of the Church of South India* is only one aspect, a very significant aspect, of that many-sided contribution of Dr Macphail to the life and growth of the Church of South India.

Perhaps it is too premature to write an appreciation of the book without having read it completely and methodically in the way notes to daily Bible readings are expected to be read. However, it is not, after all, wholly unwarranted to set forth the first tentative impressions formed after using the *Notes* on an experimental basis regularly for a few weeks and glancing through several pages of the book at random.

The basic purpose of the book, as the author himself has declared, is 'to bring out the place of each passage in the Book it comes from, and the place of the Book in the Bible, and the place of the Bible in "the whole counsel of God."' The arrangement of the *Daily Bible Readings*, as well as the *Notes on the Daily Bible Readings*, clearly brings out the underlying unity of the theme of the Bible by emphasizing that the central theme of all the Books in the Bible is the same, namely, the fulfilment of the purposes and promises of God.

Bible study generally takes us through an almost mechanical, methodological process of reading the prescribed daily portions first, then reading the relevant passages from a commentary or some devotional guide-book, and after that, perhaps, we close our eyes to meditate and pray. In contrast to this popular fragmentary method of Bible study, Dr Macphail's notes are based on the valid assumption that 'there is no hard-and-fast line between devotional reading and study,' and that 'we need not stop thinking in order to pray, and need not stop praying in order to think.' While we are engaged in Bible study we are quite often unable to read, meditate and pray simultaneously because either we do not know the 'why' and the 'when' of a particular Book in the Bible or of a passage in the day's prescribed reading, or perhaps the moral and theological implications of those passages are rather obscure to us. Dr Macphail's notes which contain short but helpful introductory references to the historical context and sociological environment in which each Book in the Bible and various passages in the Books were written and which provide us with penetrating moral and theological insights, enable us, (if we read the notes before studying the day's readings), to pursue Bible-study as an integrated and unified process of reading, meditating and praying simultaneously.

Besides performing with distinction the difficult task of compressing the history, sociology, ethics and theology of the whole Bible into a small volume, Dr Macphail has compiled the notes in such a way as to stimulate but not stifle the desire of the reader to study, meditate and pray. He does not want to foster the habit of devotional spoon-feeding and thereby promote spiritual lethargy in the reader. Therefore he has kept the notes brief and summary. However, the notes are just and quite enough to keep alive the spiritual and intellectual curiosity of the reader and lead him on to deeper levels of meditation and prayer.

The appendices at the end of the book enhance its value by providing valuable information about the Christian Year and dates that are relevant to Biblical events.

M. ABEL.

Chronicles of Kedaram by K. Nagarajan.* Asia Publishing House, 1961. Rs. 10.50.

Hilton Brown in the foreword refers to the author as 'the possessor of that inestimable gift which enables a writer to portray convincingly the small and normal; therefore the credible; therefore the interesting'. This does not sound exciting enough. The effort could be pedestrian, and the result merely graphic. But this is to prejudge. The author has certainly not tried to make the incredible plausible; nowhere has he striven for effects. The chronicles do not fly high, as for instance, Bala Chandra Rajan's *Dark Dancer*, neither does it skim ever so lightly, elegantly, like R. K. Narayan's novels, though the characters are made much of the same stuff. The chronicles lie sprawled. 'I prefer to stick in the familiar old mud from which all good growth stems'. Written in relaxed, articulate prose, it picks up more towards the end, but in the main, the padayathra winds with the lane, reaching wherever it may lead and the characters do disappear from the last page into everyday life.

Kedaram is any 'mofussil' in South India, complete with temple, choultry and the munsiff's court. 'A sleepy hollow', where men go about their quiet ways, living and moving in the lingering light of a retiring past. 'One longs for the old street lamps, and the lamp lighter who used to go about with lamp, ladder and wick' says Koni. Koni is the first person singular narrator of the chronicles. He studied at Mecnakshi College, did law, and practises at Kedaram, while Vasu went to Christian College, and grew up to be the kind of person who would want to throw orange peels and shoot questions when important people say important things. The early interest in the chronicles is the dispute between Vadagalai and Thengalai Iyengars over the right of chanting Thirumarai at Kedareshwar temple. This divides the vakils Sri P. P. T. Chari and Sri Vanchinatha Sastry. The case drags on with all the uncertainty and tension of a weekend cricket match played for a draw. But the affair between Vasu and Nirmala takes off and travels through the chronicles over everybody's heads like some misguided missile. Vasu, in the end leaves for England with his wife, for a season. Nirmala would not return to her idiot husband Booviyengar, but quietly and with resolve devotes herself to the cause of Harijans, a beautiful woman, quiet, uncompromising, making no demands on anyone, 'like a woodland bird, poised for a flight'. The last letter we have from her is from Sabarmati.

Vanchinatha Sastry is easily the most engaging study in the chronicles, Vanchi, always the man of the hour, whose cup runneth over. 'Sex is not, as you imagine, a mechanical meeting of man and woman; it is inspired poetry'. That should explain Dasi Swarnam. The fact that she is not Vanchi's wife is an insignificant detail. Vanchi set out on the wrong foot, when he tried to organise a reception for the visiting Simon Commission, (and failed). But Vanchi finally settles Kedaram for congress when he succeeds in persuading Gandhiji to visit Kedaram. Justice Party is done for. Ultimately the congress mantle khaddar settles upon him, at the height of his powers, uncomfortably, like alien fur. After his wife's death he marries again, and his wife presents him with a couple of daughters, and he, in turn, presents to the legislature the first exhaustive report on agricultural debt. His tribe has not waned.

* Mr K. Nagarajan is a very faithful Old Boy of the College. He studied law after he left the College, and for many years practised at Pudukottai. He is a distinguished writer, and his previous books have been well-received. His sons too studied here. One of them Mr N. Kalyana Sundaram, is now Deputy Secretary, Central Ministry of Education. Another, Mr N. Ramachandran, is an advocate in Madras.—Ed.

The character Koni is significant because he represents a point of view, a norm. His full name is Gokurnam Sastry; a personality like deep, placid waters, content to reflect, but for an occasional angel when the depths light up and the whole thing glows with a rare incandescence,—at the sama gana 'very words and music that reverberated on the banks of Narmada, Indus, and the Cauvery, long before Buddha or Jesus Christ were even thought of'; when in the tranquillity of Kedareshwar sanctum 'ghostly voices seemed to float down the corridors, voices of long ago, the cry of the ecstatic worshippers, among which you will hear your own ancestors'. In the chronicles, he remains faithful to the old values in the face of the muffling present, at times approximating to the role of the simpleton servant in Tamil pictures of not so long ago. Koni is conservative, not the sort of conservative that rides roughshod over every other claim, but one who enfolds all in its charity, even errors and contradictions. 'God made him, God made him so' this does not exclude anyone. Is this not characteristically Indian,—at least South Indian? But then the crowd, faceless, gesticulating—why do they not fit in? We are allowed three glimpses of them; the Muvakudi riots, then the Muscle men who ward off the scrawny devil Nandu Suppan from Nirmala—'Hemadri's hooligans with reinforcements from the Muttampatti Zamin acting in accordance with carefully prepared plans under the wise leadership of Hayagriva Hargovind Hemadi assisted by the craftiest of clerks Kallur Sarangapani Ayyengar', and finally a glimpse of the cheri, 'men coming out dead drunk from the toddy shops and hitting their wives with, whatever missile happened to be within reach'. God made them so? Harijans are more than a caste. Again, one has reasons to think if Vasu, who hardly says anything, much less explains himself, were to sketch the chronicles, he would use much darker colours. But the *Chronicles*, as it stands is good fare, mellow, heady,—the sort of thing that would keep the doctor away.

JOSEF JAMES.

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ஆசைக் கடலின் அமுது!

மலைச்சாரல்! மலர்ச்சோலை! முழு நிலா! வானெங்கும் புதுமைக்கோலம்! வெண்ணிலா வாளைத் தழுவி மயக்கம். நிலவுபட்ட இடமெல்லாம் இன்ப வெறி. அவள் ஒளிக்கரங்கள் அணைத்தவிடமெல்லாம் இன்பச் சோலை. நிலவு வருகிறது நிலத்திலே. நீல ஆடை! முத்துப் பதித்தது! மின்னுகிறது உடலெல்லாம்! அழகான சிலை! அங்கே எப்படி வந்தது? நிலவிலே குளித்த மலர்மேனி! உயிருள்ள சிலை! பெருமூச்சு! நெஞ்சு விம்மித் தணிகிறது. இமைகளை மூடுகிறாள். இடியிடிக்கிறது! புருவங்கள் வளைந்து எழுகின்றன. வில்லிட்டுத் தோன்றுகின்ற அழகு! விழிகளைத் திறக்கிறாள். மின்னல் ஓடுகிறது. கண்களை அகல விரிக்கிறாள். கருவிழிகள் கார்மேகங்கள்! மழை பெய்கிறது; காதல் பொங்கி வழிகிறது கண்களிலே!

காதல் கணத்திலே தோன்றும். எப்படி? கண்கள் சந்தித்தால்! அப்போது என்ன நடக்கிறது? போராட்டம்! விடுதலைப் போராட்டம்!! உணர்ச்சிகளின் பிடியிலிருந்து விலகிவிடத் துடிப்பு! பிரிந்துவிட்டால் அச்சிறையிலே விழ ஆவல்! புள்ளிமான் தன்னையறியாமல் வேடன் வலையிலே! பெண் காதற் பிடியிலே! நல்ல விந்தை! சைதியே சிறையைத் தேடிவருகிறாள்! அவளும் பார்க்கிறாள்! அவளும் பார்க்கிறாள்! அதிலே உள்ளம் கலக்கிறது! உயிர் கலக்கிறது! காதல் பிறக்கிறது!

அவன் மனக்கோட்டையில் ஐம்புலன்கள் செய்த பிளவு? அதை அவன் அடைக்க வில்லையே! விழிவேலை எறிந்து அவனை அடிமையாக்கிவிட்டான். உறங்கிக்கிடந்த இதய விணையிலே புன்னகையால் இனிய நாதத்தை எழுப்பிவிட்டான்! அது “காதல், காதல்” என்று சொல்கிறது. இதயமெல்லாம் ஒலிக்கிறது! எதிரொலிக்கிறது! பேரிரைச்சலாகிறது! கடலைப் போல இதயமெங்கும் பரவி நிற்கிறது! ஆரவாரம் செய்கிறது!

ஆசைக் கடல் உள்ளச் சுவர்களை மோதுகிறது! அப்பப்பா! எத்தனை வேகம்? அந்தக் கடல் எழுப்புகின்ற அலைகளெல்லாம் ஆசைகள்! பலதரப்பட்டவை! நிறைவேறக் கூடியவை சில. நிறைவேறாதவை பல. நிறைவேறுமோவென்ற ஐயம் இருந்தாலும் ஆசைகள் மறைவ தில்லையே! மீண்டும் மீண்டும் தோன்றிய வண்ணமே இருக்கின்றன. பாற்கடலைக் கடைந்தவுடன் அமுது தோன்றியது. நஞ்சும் தோன்றியது. ஆசைக் கடலைக் கடைந்தால் அமுதாக அவள் தோன்றுகிறாள். அப்பெண்ணின் அழகைப் பருக முடியவில்லையே! கடமை என்ற கட்டு மல்லவா தோன்றுகிறது! இல்லறத்திலே கடமை ஆணுக்காக! காதல் பெண்ணுக்காக! கடமை நஞ்சாகத் தொல்லை தருகிறது. அதை வேறு யார் ஏற்பார்கள்? செஞ்சடை வானவனா? இல்லை யில்லை! காதற் களத்திலே ஆணும் பெண்ணுமாக இருவரைத் தவிரப் போர்வீரர்கள் வேறில்லை! ஆகவே, கடமை என்னும் கட்டு ஆணைப் பிணித்தே தீரும்!

ஆசை பெருநோய்! அதற்கு மருந்தாக அமைகிறாள் பெண்! அமுதாக இருந்து அவளை வாழ வைக்கிறாள்! அவளுக்காக எந்தத் துன்பத்தையும் ஏற்றுக்கொள்ள ஆண் தயங்குவ தில்லையே! அப்படிப் பெண்ணிடம் என்னதான் புதுமை இருக்கிறது? பெண் அழகுக்கு இலக்கணம் காட்டுகிறாள். அவள் அழகிலே கவிதையின் இன்டமெல்லாம் தோன்றுகிறது. அவள் பேச்சிலே இசையின் இனிமை குழைந்து பரவுகிறது. பல்வேறு உணர்ச்சிகளின் ஓட்ட மெல்லாம் முசுத்திலே! நாடகத்தின் இயல்புகளெல்லாம் அவள் அசைவுகளிலே! இன்னமுதச் சுவை பொங்குகிறது, அங்கமெல்லாம்! இவைமட்டுமா? கனிச்சாறும் அமுதும் கலந்து ‘காதலென்னும் வெயிலிலே காயவைத்த சுட்டியினு’ லல்லவா, அவள் உடலை வகுத்திருக்கிறாள் இறைவன்! விரதையான படைப்பு பெண். ஆண்களின் ஆசைகளை அடக்கியாளும் சக்தி பெண்ணுக்கு இருப்பதில் வியப்பேதும் இல்லையே!

ஆசை என்பது பெண்ணை உடைமையாக்கிக் கொள்வதோடு நின்றுவிடுவதில்லை. அது வளர்ந்துகொண்டே போகிறது. பெண்ணிடமிருந்து நாம் எதிர்பார்ப்பது காதல் மட்டும்தானா?

கற்பும் உண்டு. கற்புநிலை ஆண்—பெண் இருபாலார்க்கும் தேவை. ஆனால், பெண்ணுக்கே உரிய கற்பு! கற்பு என்பது என்ன? பருவம் எழுப்பும் வினாவிற்குரிய சரியான விடை! ஆணோடு பெண் இரண்டறக் கலந்துவிடும் நிலையைக் கற்பென்று சொல்லுகிறோம். கற்பு என்பது தூய்மை! தெளிவு! மணந்தகொண்ட கணவனோடு மனம் விரும்பி வாழ எழுமையிலும் விழைகின்ற பெருமை! காதலுக்கும் கற்புக்கும் என்ன வேறுபாடு? காதலும் கற்பும் நானயத்தின் இருபக்கங்கள் போல. ஒன்றையொன்று இணைந்து நின்று வேறுபடும் இயல் புடையவை. இந்த வேறுபாட்டைக் கம்பர் அழகாகக் காட்டுகின்றார். சீதை மாடத்திலிருந்து வில்லெந்திய இராமனைக் காண்கிறாள். உள்ளம் கொள்ளாபோகிறது. அப்போது அவள் உள்ளம் காட்டிய புதுமை காதல். ‘வில்லை ஒடித்தான் இளவல்’ என்று தோழி சொன்னதும் மயங்கு கிறாள் சீதை. ‘யான் மாடத்திலே சண்டு மயங்கிய மாவீரனும், வில்லை ஒடித்த இளவலும் ஒருவனாயின் அவனை மணந்து வாழ்வேன். இல்லையேல் மாண்டு போவேன்’ என்று உறுதி செய்து கொள்ளுகிறாள். இந்த உறுதியைக் கற்பென்று சொல்கிறார் கம்பர். காதல் கலங்கிய நிலை. கற்பு தேளிந்த நிலை. காதல் ஆற்றிலே பெருகிவரும் புதுவேள்வம். கற்பு தண்மலர்ச் சோலைக்கு அணியூட்டும் தடாகம். இரண்டுமே கலந்து இயங்குகின்றவள் பெண். பெண்மையின் சிறப்புக்கே அடிப்படையாக இலங்குவது கற்பு. கற்புடைய பெண்ணைத்தான் ஆண் விரும்பு கிறான். மதித்துப் போற்றுகிறான். தமிழிலக்கியங்களெல்லாம் கற்பை வலியுறுத்துகின்றன. கற்புடைய பெண்டிரைப் பரவிப் போற்றுகின்றன. கற்பினால் விளைந்த, விளைகின்ற விரதைகள் ஆரிரமாயிரம்!

தாய்மையும் பெண்ணுக்குச் சிறப்புத் தருகிறது. பெண் தாயாகும்போது ஆண் அவளைத் தெய்வமாக மதிக்கிறான். தமிழ்நாட்டை அன்னை நாடென்று கருதும்போது இன்பத்தேன் பாய்கிறது. தமிழ்மொழியைத் தாய்மொழி யென்றெண்ணும்போது அளவில்லாத அன்பு தோன்றுகிறது. அன்னையைத் தெய்வமாகப் போற்றியது தமிழகம். பற்றொழிந்த துறவியாகிய பட்டினத்தார் கூடத் தாய் இறந்தபோது, ‘அன்பின் திருவுருவமாகிய உன்னை இனி எப்பிறவியில் மீண்டும் காண்பேன்?’ என்று மனம் வருந்திப் புலம்புகின்றார். தாய்மையிலே பெண்மை விளக்கம் பெறுகின்றது.

பெண்மையை ஆள்கின்றவள் பெண். அச்சம், மடம், பயிர்ப்பு, நாணம் ஆகிய நான்கு பண்புகளும் நால்வகைப் படைகளாகின்றன. ஐம்புலன்களும் அவள் அறிவைச் செம்மை வழிப்படுத்தும் அமைச்சர்களாகின்றன. கண்கள் வேலாகின்றன! வாளாகின்றன! நிலவொத்த முகம் வெண்கொற்றக் கொடையாகின்றது. கற்பு செங்கோலாகிறது. இவற்றை அணிந்து, அணிசெய்து, பெண் அரசாளுகின்றாள்.

‘நாற்குணமும் நார்படையா ஐம்புலனும் நல்லமைச்சா
ஆர்க்கும் சிலம்பே அணிமுரசா—வேற்படையும்
வாளுமே கண்ணு வதன மதிக்குடைக்கீழ்
ஆளுமே பெண்மை அரசு.’

பெண் கன்னியாக இருக்கும்போது காதல் பிறக்கிறது. கற்புவழி நின்றபோது பெண்மை சிறக்கிறது. அன்னையாகத் தோன்றும்போது அன்பு சுரக்கிறது. காதல் என்னும் பெருந்தீயை மூட்டி ஆணை வதைக்கிறாள் பெண். மேனி கொதிக்கும்போது அத்தீயைக் குளிர்வித்து ஆணை அவளோ வாழவைக்கிறாள். காதல் விளக்காகிறது; தாய்மை கோயிலாகிறது; சற்பு தெய்வமாகிறது. பெண்மையின் அகத்திலும் புறத்திலும் நிசுழ்கின்ற அற்புதங்கள் எண்ணற்றவை. ஆசைக் கடலின் அமுதாக மட்டுமல்ல; அற்புதத்தின் தேசமாகவும் பெண் விளங்குகின்றாள். இத்தகைய பெண்ணைப் பார்க்கும்போது யாருக்குத்தான் வியப்புத் தோன்றுது? பரவசத்தோடு பாடுகிறார் பாரதியார்:

‘ஆசைக் கடலின் அமுதடா அற்புதத்தின்
தேசமடா பெண்மையே தெய்விகமாங் காட்சியடா!’

K. GANESAN,
2 M.A. iii.

முல்லைப் பாட்டு

முல்லைப் பாட்டு சங்க இலக்கியத் தொகுதியான பத்துப் பாட்டில் ஒன்றாகும். முல்லைப் பாட்டை இயற்றியவர் காவிரிப்பூம் பட்டினத்துப் பொன்வாணிகனார் மகனார் நப்பூதனார். இவர் ஊர் காவிரிப்பூம் பட்டினம் என்பதும், இவர் தந்தை ஒரு பொன்வணிகர் என்பதும் இவர் பெயரை நோக்கின் விளங்கும்.

இனி, 'பாட்டு' என்பது 'பல்வகைப் பொருளைச் சில்வகை எழுத்தில் காட்டிக் கற்பவர் மனத்தில் ஒரு கிளர்ச்சியை உண்டாக்குவது' என்று அறிஞர் கூறுவர். இது முல்லைப் பாட்டிற்குப் பொருந்துமா?

உயர்வுநவீனச் சிவந்த தீட்டப் பெற்ற ஏனைய காவியச் சித்திரங்களைப் போல, முல்லைப் பாட்டிலும், பண்டைத் தமிழ்நாட்டில் நடைபெற்ற ஒரு நிகழ்ச்சியைச் சித்தரிக்கின்றார் இப் புலவர். இது சித்திரமாக மட்டுமன்றி நம்முன் நடைபெறும் ஒரு நாடகமாக விளங்குகிறது.

மாவலி மாமன்னன் வார்த்தை தாரைநீர் தன் கையில் பட்ட அளவில் சக்கராயுதத்தையும், வலம்புரிச் சங்கையும் கைகளில் கொண்டுள்ள திருமால், திருவிக்கிரமாவதாரம் எடுத்துச் சென்றதைப் போன்று, கடல்நீரைக் குடித்து, மேலெழுந்து வரும் கருமேகங்கள் அடைந்துறையும் இடம் அக் குன்று. அக் குன்றினை அடுத்துள்ளது ஒரு முதுகார். அவ்வுரின்கண் உள்ள ஒரு எழுநிலை மாடத்துள் துயரமே உருவான ஒரு மங்கை நல்லாள் மஞ்சத்தில் சோர்ந்து சாய்ந்து கிடக்கிறாள். அவள், தன் தலைவன் பிரிவால் வாடியுள்ளாள்.

மங்கையின் துயர்காணச் சகியா முதுபெண்டிர் காவலை உடைய ஊரினைக் கடந்து செல்கின்றனர். அங்குள்ள ஒரு கோயில் முன், தாம் கொண்டு சென்ற நறுமண முல்லை மலர்களையும், நெல்லையும் தூவி, கை கூப்பி, நற்சொல் கேட்க நிற்கின்றனர். அருகே ஆயர் வதிகின்றனர். அவர்கள் வீட்டில் சிறு கன்றுகளைக் கயிற்றால் கட்டியுள்ளனர். பகைகள் வீடு திரும்பும் மாலை நேரம். தாயை எண்ணி ஏங்கும் அக் கன்றுகள் 'அம்மா' என அழைக்கின்றன. இடைச் சாதியைச் சேர்ந்த மகள் ஒருத்தி, குளிரால் நடுங்குகின்ற தன் தோள்களைக் கைகளால் அணைத்து நிற்கின்றாள். கன்றின் துயரக் குரல் கேட்ட அவள் அதற்கு ஆறுதல் கூறுகிறாள், 'இன்னே வருகுவர் தாயர்' என்று. இந் நற் சொல்லினைக் கேட்ட முதுபெரும் பெண்டிர் பெருமகிழ் வெய்துகின்றனர். 'பகைவரை வென்று, திரை கொண்டு வெற்றியோடு தலைவர் இப்போதே மீண்டு வருவார்; எனவே மாமை நிறத்தவனே! உன் துயரை நீக்கு' எனத் தலைவியிடம் சென்று கூறுகின்றனர். இவர்கள் இவ்வாறு கூறியும் தலைவி ஆற்றாள், பூமரத்தினின்று பூக்கள் சொரிவது போலவும், முத்துக்கள் உதிர்வன போலவும், கண்ணீர் பெருக வாடி வதங்கிக் கிடக்கிறாள்.

இதே நேரத்தே அவன் நிலை என்ன? காதல் ஆணின் வாழ்க்கையில் ஒரு அத்தியாயமே; ஆனால் பெண்ணின் வாழ்க்கையே காதல். ஆண் மகன் எப்போதும் காதல் கடலிலேயே திளைத்திருக்க முடியாது. காட்டாறுகள் சூழ்ந்த கானகத்தே உள்ள பிடவம் முதலிய செடிகளையும், வேட்களின் காவற் கோட்டைகளையும் அழித்து அமைத்த பாசறையின்கண் வதிகின்றான் அவன். இப்போது, கடல் போன்று பார்த்த படை சுற்றிலும் தங்கியுள்ளது. பாசறைகள் வரிசையாக விடுகளைப் போன்று அமைக்கப் பெற்று வீதிகளை, உண்டாக்கியுள்ளன. நாற் சந்தியில் காவலாக நிற்கின்ற சிறுகண்களை உடைய யானையின் கன்னங்களில் மதம் வழிகிறது. வளர் கரும்பினையும், செந் நெல்லினையும் தின்னத் தருகின்றனர். அதுவோ அவற்றால் தன் நெற்றியைத் துடைத்துக் கொள்கிறது. அவற்றின் மீதமர்ந்துள்ள இளைஞர் யானைப் பேச்சான சில வட சொற்களைக் கூறி, அங்குசத்தால் குத்தி அதை உண்ணச் செய்கின்றனர்.

பாசறைக்குள்ளே வல்வில்லினை நாட்டியுள்ளனர்; அதன்மீது தூணிகள் தொங்குகின்றன. எறி வேல்கள் பல உள்ளன; அவற்றின் சிலை போன்ற பாகத்தில் பற்பல சித்திர வேலைப்பாடுகள் செய்யப்பட்டுள்ளன. இக் கருவிகளே அரணாக, அதற்குள் படைவீரர் தங்கி

ள்ளனர். ஆனால் மன்னனுக்கோ வேறு ஒரு பாசறையை உண்டாக்கியுள்ளனர். அப் பாசறையில் ின்னிடையையும், கூந்தலசையும் அழகையும், சிறு முதுகையும் உடைய மங்கையர், இரவைப் கலாக்க வல்ல ஒளியுடன் விளங்கும் வாளினைத் தங்கள் இடைக் கச்சிலே தரித்து, தீப்பந்தங்கள் தாற்றி எங்கும் ஒளி உண்டாக்குகின்றனர். நடு இரவானதால் ஓசைகள் ஏதுமில்லை. அரசன் தன் மெய்க்காவலர் புடை சூழப் புண்பட்ட வீரர்களைக் கண்டு விசாரித்து வருகின்றான். பாழுதை அளந்தறிவோர், மன்னனை வாழ்த்தி, நாழிகை இன்னதென்று கூற, தன் சட்டையைக் கீழற்றி விட்டு, பாசறையை அடைந்து அங்குள்ள கயிற்றுக் கட்டிலைச் சார்கின்றான். அன்று நடைபெற்ற போரும், அவன் அடைந்த வெற்றியும் அவன் மனக்கண்முன் காட்சியளிக்கின்றன. இவைகளை எண்ணியெண்ணி, ஒரு கையைப் படுக்கையின்மேல் வைத்து, மற்றதைத் தலையின் கீழ் வைத்துக்கொண்டு 'போர் முடிந்தது; வென்றோம்; நாளை மாலை தலைவியைக் காண்போம்' என்னும் மகிழ்வோடு துயில் கொண்டான்.

காட்சி மாறுகிறது: அவன் நிலை என்ன? தன்னருகே தங்கி உறங்கும் வழக்கமுடைய தன் தலைவனைக் கண்டிலன். கார் காலத்தே திரும்புவதாகக் கூறிச் சென்றவன், இன்னும் திரும்ப வில்லை. அவன் நெஞ்சம் போர் புரியத் தூண்டியது; சென்று விட்டான்: ஆனால் அவனுடைய இச் செய்கை இவனுக்குத் தனிமையைத் தந்தது; தாங்கொணாத் துயரையும் தந்தது. அவனது பிரிவு, இவனின் நாணத்தைப் போக்கி விட்டது; நாணமின்றி அவனை எண்ணி ஏங்கி அழுகின்றான். சிறிது நேரமே; அவன் மனம் அவன் கடமையை உணர்த்துகின்றது. அவன் ஒரு மன்னன்; மக்களைக் காக்கக் கடமைப்பட்டவன். எனவே போர்முனைக்குச் சென்றான். ஆற்றியிருத்தலே இவன் செய்ய வேண்டிய கடமை. தன்னைத் தானே தேற்றிக் கொள்கிறான். மெலிந்து நலிந்து கிடக்கும் உடலிலிருந்து கழன்று விழும் வலையலைத் தடுக்கிறான். பிரிவு தாங்காது மயங்குகிறான்; பெருமூச்சுகள் வெளிப்படுகின்றன. இதுவரை இருந்த உறுதி கற்போது நீங்கிவிட்டது. அவனைப் பற்றிய ஏக்கம் அதிகரித்து விட்டது. அம்பு தைக்கப் பெற்ற மயில் போல நடுங்குகிறது அத்தாரிர் உடல்; அணிகலன்கள் நெகிழ்கின்றன: கண்ணீர் முத்துக்கள் சிந்துகின்றன. அவன் துயர் காணச் சகியாது அருகிலுள்ள பொற்பாவை ஏந்தி நின்று அகல்விளக்கிலுள்ள சுடர் மெல்ல அலைகின்றது.

எழுநிலை மாடத்தே இன்னோசைகள் பல கேட்டுத் தலைவனை எதிர்நோக்கி வருந்தியிருக்கிறாள் அத் தலைவி. அப்போது அவள் காதில் பகைவரை வென்று, திரை கொண்டு, தன் படையோடு வெற்றிச் சங்கம் முழக்கி வரும் தலைவனது தேரில் பூட்டப் பெற்ற குதிரைகள் கனைக்கும் ஒலி கேட்டது.

நாடகம் இவ்விடத்தே முடிகின்றது. முடியாதது போன்று முடிவைக் கூறும் கவிஞரின் கவித்திறனை முதலில் காண்க. தலைவனை எதிர்நோக்கி ஏங்கும் தலைவிக்குத் 'தலைவன் வந்து விட்டான்' என்பது தெரிகின்றது. இவ்வளவே புலவர் கூறுவது. அவர்கள் சந்திப்பு? நாமாகக் கற்பனை செய்துகொள்ள வேண்டியதே.

இனி இலக்கிய நயம் காண்போம். 'வஞ்சி தானே முல்லையது புறனே' என்பது விதி. பகைமேற் சேறல் என்பது முல்லைத் திணைக்குரிய புற ஒழுக்கம். இவ் வொழுக்கத்தை இதில் காண்கிறோம். அகத் துறையில் முல்லைத் திணை ஆற்றியிருத்தலைக் குறிக்கும் இதனையும் இப் பாடல் வெளிப்படுத்துகின்றது, மேலும் முல்லைக் குரிய காலம் 'காரும் மாலையும்.' பாடல் தொடங்குவதே கார் காலத்தில். ஆய் மகளைக் கூறப் போந்தவர் 'நடுங்கு சுவலசைத்த கையள்' எனக் குறிக்கின்றார். நற்சொல் கேட்கும் நேரம் மாலை; தலைவன் தலைவியை அடையும் நேரத்தில், மாலை நேரத்திற்குரிய ஓசைகள் கேட்கின்றன. எனவே காலத்தையும் குறித்தார்.

பாடல், நிலத்தின் தன்மைக் கேற்ப அமைந்திருத்தல் மற்றொரு சிறப்பு. பாடல் முழுவதும் முல்லை நிலச் சாயலைக் காண்கின்றோம். தொடக்கத்தில் முல்லை நிலத் தெய்வத்தை வருணிக்கின்றார். நற்சொல் கேட்குங்கால் அருகில் ஆய்ச்சியர் இருந்தனர்; ஆக்கள் இருந்தன என்பதன் மூலம் முல்லை நில மக்களையும், மாக்களையும் குறிப்பிடுகின்றார். இத்தன்மையினையே ஆங்கில இலக்கியம் பயில்வோர் Pastoral Poem என்பர்.

புலவரின் வருணனை மிகச் சிறப்புடையதாகத் திகழ்கின்றது. இந் நலமே இப் பாடலை வாசிக்கும்போது நாடகம் பார்ப்பது போன்ற எண்ணத்தை உண்டாக்குகிறது.

‘..... ஆய்மகள்

நடுங்கு சுவலசைத்த கையள்’—இவ் வரியானது, ஆய்மகள் ஒருத்தி நம்மெதிரே குளி ரால் நடுங்குவது போன்றும், அவள் இரு கைகளும் மார்பின் குறுக்காகச் சென்று தோள்களை அழுந்தப் பற்றுவதும், அவை அசைவதும் நம் கண்முன் நடைபெறுவது போன்ற திகைப்பை அளிக்கின்றதன்றோ?

‘ஒருகை பள்ளி ஒற்றி ஒருகை முடியொடு கடகஞ் சேர்த்தி —’. இவைகள் அரசன் படுத்திருக்கும் நிலையை விளக்கும் வரிகள்.

‘இன்னுயில் வதியுநற் காணாள் துயருழந்து நெஞ்சாற்றுப் படுத்த நிறைதபு புலம்பொடு நீடுநினைந்து தேற்றியும் ஓடுவளை திருத்தியும் மையல் கொண்டும் ஓய்யென உயிர்த்தும் ஏவுறு மஞ்ஞையின் நடுங்கி இழை நெகிழ்த்து பாவை விளக்கில் பருஉச்சுடர் அமுல.....’ இவைகள் தலைவியின் நிலையை விளக்குவன.

உள்ளத்திற்கேற்ப இயற்கைக் காட்சிகள் பொருள் தரும். பகை வென்று மீளும் தலைவன் தலைவியைக் காண விரைகின்றான். அவன் காணும் இயற்கைப் பொருள்கள் எவ்வாறு தோன்றுகின்றன? சிறு இலைகளையும், பூங் கொத்துகளையும் உடைய குருநிறக் காயாம் பூக்கள் தலைவியின் அஞ்சனத்தை நினைப்பூட்டுகின்றன. பொன் போன்ற கொன்றைத் தாது அவள் நிறத்தை நினைப்பூட்டுகின்றன. அவள் கை போன்றுள்ளது வெண்காந்தள். குருகி என அலர்ந்த செங்காந்தள் அம் மங்கையின் சிவந்த உள்ளங் கைகளை நினைப்பூட்டுகின்றன. காடு நிறைந்த பெருவழியில் வளைந்த கதிர்களை உடைய வரகங் கொல்லையில் ஆணை மாள்களும், பெண் மாள்களும் துள்ளி விளையாடும் காட்சி, அவனுக்குத் தன் தலைவியுடன் அனுபவிக்கப் போகும் இன்பத்தை நினைப்பூட்டுகின்றது.

‘செறியிலைக்	காயா	அஞ்சனம்	மலர்
முறியிணர்க்	கொன்றை	நன்பொன்	காலக்
கோடற்	குவி முகை	அங்கை	அவிழத்
தோடார்	தோன்றி	குருதி	பூப்பக்
கானம்	நந்திய	செந்நிலப்	பெருவழி
வானம்	வாய்த்த	வாங்குகதிர்	வரகில்
இரிமருப்	பிரையொடு	மடமான்	உகள,’

இவைகளால் வேட்கை அதிகரிக்கப் பெற்ற தலைவன், ‘துணைபரி தூக்கும் செலவினன்’ ஆக மீள்கின்றான்.

புலவரின் பாடல் தமிழகத்தில் நடைபெற்ற ஒரு நிகழ்ச்சியை மட்டும் கூறவில்லை; பண்டைத் தமிழரின் பழக்க வழக்கங்கள் சிலவற்றையும் கூறுகின்றது. நற்சொல் கேட்கும் வழக்கம் அப்போது இருந்தது. அது ‘விரிச்சி’ எனப்பட்டது அரசனது பள்ளியறையில் வாள் வரிந்த கச்சுடன் மகளிர் அரசனைப் பாதுகாத்தனர். பண்டையோர் கடாரத்து வட்டிலால் நேரத்தை அளந்தறிந்தனர். யானைப் பாகர் யானைகளைப் பழக்கும்போது வட சொற்களைப் பயன்படுத்தினர். பாசறையில் மன்னனுக்குத் தனியிடம் தரப்பட்டது. மக்கள் ஏழடுக்கு மாளிகையில் வாழ்ந்தனர். இதுபோன்ற பலவற்றையும் நம்மால் அறியக் கூடும்.

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ஞாயிறு, திங்கள்

திங்கள் மறைந்தது. காரிருள் கவ்விக்கொண்டது. கூண்டுக்கிளிபோல் உறக்கத்தில் அடைபட்ட மக்கள் துயிலெழவேண்டிய நேரம். கீழ்த்திசை வானம் யாரோ ஒரு பெரிய மனிதன் வருகிறார் என்று நினைப்பது போன்று கரியநிற மேகக் கூட்டங்களை விலக்கி வழிவிடுகின்றது. அறியாமை என்னும் இருளாலும், கருமை என்னும் தளையாலும் பிணைக்கப்பட்ட மக்களுக்கு விடுதலை கொடுப்பதற்குத்தான் அம்மனிதன் வருகிறாரென்போலும். செந்நிறக் கதிர்களைச் சிதறடித்துக்கொண்டு எழுகின்றான் ஞாயிறு.

‘ஓங்கலிடை வந்து உயர்ந்தோர் தொழவிளங்கி ஏங்கொலி ஞாலத் திருளகற்றும்—ஆங்கவற்றுள் மின்னேர் தனியாழி வெங்கதிரொன் மேனையது தன்னேரில் லாத தம்மீ’.

என்று தமிழ்மொழியுடன் ஒப்பிடக்கூடிய கதிரவன் விரைந்து வருகின்றான். ஓடுகின்ற பாதையிலே ஓடிக்கொண்டே இருக்கின்றான். அதன் காந்திக்கு மறைவான தொன்மயில்லை. கா, கி, கூ என்று தத்தங் குழுஉக் குரலெழுப்பிப் பறவைகள் வாழ்த்துகின்றன.

‘குன்றுகிக் கோடை இளந் தென்றலாகி குளிரும்மும் நீர் அருவியாகிக் குளிருமா மழையுமாகி எழுந்தான் செங்கதிரோன் அவன் தூள்வணக்கம் அம்மா.”

எனப் பாடும் அந்தணர் குழாம், ஆற்று நீரில் குளித்தெழுந்த அந்நீரை அள்ளிப் பருகும் காட்சி, இவ்வாதவனுக்கு ஆரத்தி எடுத்துப் பன்னீர் தெளிப்பதுபோலல்லவா இருக்கிறது. பார்த்த கண்களும் பூத்துப்போகின்ற அளவுக்கு நோக்கி நின்ற தாமரை மலர்கள் மகிழ்ச்சிப் பெருக்கால் விரிவடைகின்றன. கடந்த இரவு தன் காதலன் மறைந்த இடத்தையே பார்த்து நின்ற சூரியகாந்திப் பூ, இப்பொழுது அவன் வரும் கீழ்த்திசை நோக்கி வரவேற்கிறான்.

தோட்டங்களிலும், தூரவுகளிலும் நாற்று நடுதலும், கதிர் அறுப்பதும், ஏற்றம் இறைப் பதும், பரண்மேல் அமர்ந்து பறவை ஓட்டுவதும் பார்ப்போரைப் பரவசமாக்கும் காட்சிகள் தான். குளிரினால் மிகவும் துன்பப்பட்டுக் கூம்பிக் கிடக்கின்றோம். நினது உதவியின்றி எங்கள் முகம் வாடுகின்றது எனக் கூறி நிற்கும் தூங்குமூஞ்சி மாங்கள் சுறுசுறுப்புடன் இருக்கின்றன. மடைகளிலே பாயும் தண்ணீரின் ‘சோ’ என்ற சப்தம் ‘ஓம்’ என்னும் பிரணவநாதம் போலல்லவா ஒலிக்கின்றது. தொழில் துறையிலே உலகம் முழுகிவிட்டது. பழையவை ஒழிந்தன. புதியவை புகுந்தன. புள்ளினங்கள் இரைதேடப் பறந்து செல்லும் காட்சி—ஆவினங்கள் மேய்ச்சல்தரை நோக்கிச் செல்லும் வேகம்—ஏர், கலப்பை, மண்வெட்டி முதலியவைகளைத் தோளில் சுமந்து செல்லும் ஆடவர்—கலயம் முதலிய கலங்களில் கஞ்சி ஊற்றித் தலையில் வைத்துச் செல்லும் பெண்டிர் குழாம்—யாவும் ஆதவன் வந்துவிட்டான், அவன் ஒளியில் இத்துணை நிகழ்ச்சிகளும் நிகழ்கின்றன என்பதற்கு ஆதாரங்கள்போலும்.

தன் வேலைகளை முடித்த செங்கதிரோன் ஓய்வுபெறச் சென்றுகொண்டிருக்கிறான். செக்கச் சிவந்த கதிர்களை மஞ்சள் நிறமல்லவா மாற்றிவிட்டது. மஞ்சள் பூசிக் கொஞ்சிக் குலவும் மங்கையர்களுக்கு இது எவ்வளவு இன்பம். மாலைநேரம் மயக்கத்தைத் தருகின்றது. தென்றல் சிலிர்சிலிர்ப்புடன் வீசுகின்றது. நண்பர் குழாம் கையொடு கைகோத்து நடைபோடுகின்றது. இவையெல்லாம் ஞாயிறு பிறந்த நற்பொழுதில்தான்.

மேலைக் கடலில் முழுகிக்கொண்டே இருக்கிறான் சூரியன். பழையபடி இருந்தான் ஆட்சி செய்கின்றது. விழிப்படைந்த மக்கள் ஓய்வுபெற விரும்புகின்றனர். விடுகள்தோறும்

விளக்குகள் அலங்கரிக்கின்றன. இவை யாவும் கார்த்திகைத் தீபங்கள்போலல்லவா தோன்றுகின்றன. காடு சென்ற ஆவினங்களெல்லாம் சேய் முகங்காண விரைந்து செல்கின்றன. கூட்டங் கூட்டமாகத் தத்தங் கூடுகள் நோக்கிப் பறக்கும் பறவையினங்கள்—காலைமுதல் மாலைவரை கழனிகளில் வேலைசெய்த மக்கள் களைப்பு நீங்க, நெடுவழி குறுவழியாகத் தெம்மாவற்கு போன்ற பாட்டுகள் பாடிக்கொண்டு செல்லும் காட்சி—இருளின் கொடூரக் காட்சிக்கு ஆதரவுகாட்டும் ஆந்தை கோட்டான் போடும் கூக்குரல், இவைகளெல்லாம் ஆதவன் ஆழகடலில் அமிழும் தருணத்தைக் காட்டி நிற்கின்றன. அல்லங்காடி போன்ற இரவுக் கடைகளின் விளக்குகள் ஊர்ப்புறத்தே உள்ளோருக்குப் பறக்கும் மின்மினிப் பூச்சிபோல் தோன்றுகின்றன. பகல் முழுதும் பயமின்றி வழிநடந்த மக்களுக்கு அறியாமலே ஏற்படும் அவலநிலை, —இருட்டு நேரத் தில் திருட்டுத் தொழிலைக் கையாளும் கள்வர்கள் கொள்ளும் உவகையாவும் இரவின் கொடுமையைப் படம்பிடித்துக் காட்டுகின்றன. காரணம் ஞாயிறு மறைந்துவிட்டமையே.

இருண்ட வீட்டிற்கு ஓர் அகல் விளக்கு, அழகிய துதலுக்கு அணி செய்யும் நிலகம், வழிகாண இயலாத சலங்களுக்குதவும் சலங்கரைவிளக்கம்போலக் கருமையான இவ்விலகின் இருள் நீக்கக் கங்குல் நங்கை, வீதியிலே பவனி வருகிற நேரம். ஒருபுடை பாம்பு கொள்ளும் ஒருபுடை அங்கண்மா ஞாலம் விளக்குவாடும் திங்கன்தான் அந்தக் கங்குல் நங்கை. கரியநிறத் திரைச்சீலைகள் விலக்கப்பட, நடனமேடையில் தோன்றும் நளினிபோல் மெல்லத் தனது இன் முகத்தை வெளிக்காட்டுகிறாள். கொஞ்சம் சலங்கை கலீர் கலீர் எனத் தத்தித்தத்தித் தவழ்ந்து வருகிறாள். இருளென்னும் தீயன் தனது உடலைத் திண்டிவிட்டானே, இதற்கென்செய்வேன் என ஏக்கமுற்ற ஞாலம் என்னும் நங்கையின் வதனத்தில் புன்னகை ரேகைகள் தவழ்ந்தோடுகின்றன. மாற்றுகைய நண்டு தனது அழகிய மேனியைத் தொட்டுவிட்டானே என அஞ்சி, உண்ணாமல் உறங்காமல் கடலின் அடியில் சென்று மறைந்துகொண்ட வாளைமீனப்போல் இருந்த உலகிற்கு இப்பொழுது ஒரே மகிழ்ச்சிதான். தனது கற்பிற்கு மறுபடியும் புத்துயிர் வந்துவிட்டதோ என்னவோ?

வெள்ளியை உருக்கி வார்த்தாற்போன்ற காட்சியூட்டும் வெண்ணிலாவின் தண்ணொளி பட்டதுமே, ஆழி தனது அலைகளை மலைபோல் எழுப்புகிறது. எப்பொழுது இந்தப் பகற் பொழுது போகுமோ என்று எதிர்பார்த்த இளங்காதலர்கள், முகிலைக் கண்ட மயில்போல உவகைத் தேன் பொங்கி வழிய உல்லாசப் பண பாடிக்கொண்டிருக்கின்றனர். அத்தான்! இவ்வளவு நேரமா வருவதற்கு? என்று அச்சமும் நாணமும் கலந்த குரலில் வினவும் நிலை, நம்மை அகத்துறை தூல் அகநானூற்றுக்கல்லவா இழுத்துப்போகிறாள்.

நிலா முற்றத்தில் அமர்ந்து ஊர் அழகு காண்போர் பலர். ஒயிலாட்டம், மயிலாட்டம், கோலாட்டம், கும்மி விளையாடும் சிறுவர் குழாம் சில—தாத்தாவும் பேத்தியும் சாய்வு நாற்காலியில் சாய்ந்து சங்ககாலக் கதைபேசும் காட்சி—உடலுருகப் பகல் முழுதும் சமைத்திட்ட தச்சர், கன்னார், சேணியர், உழவர் போன்றோர் பொழுதுபோக்கிற்காகப் பார்க்கும் புராணக் கூத்துக்கள் யாவும் இக் குளு குளு நிலவொளியில்தான் நடைபெறுகின்றன. வானமெனும் நீல நதியிலே, தாரகைக் கூட்டங்கள் தாதிகன்போலச் சூழ்ந்துவர, வெள்ளி யோடம்போல் திங்கள் தனது திருமுகம் காட்டிவருகிறபொழுது இத்துணை ஆர்ப்பாட்டங்கள்.

‘திரைகடலோடியும் திரவியம் தேடு’ என்பதுபோல மீனவர் கூட்டங்கள் இரவையும் பகலென மதித்தனர்போலும். பாய்மரக் கலங்களில் பரவசமாய் செல்லும் காட்சி ஆகா! அருமை. ஆற்றங்கரை மணலில் ‘சடுகுடு’ விளையாடும் பிள்ளைகள் எழுப்பும் குடுகுடு என்ற ஒலி, இலக்கணத்தில் வரும் இரட்டைக் கிளவியையல்லவா வம்புக்கிழப்பதுபோல் தோன்றுகிறது. கோடைகாலத்தின் வெம்மை தாங்காமல் விதிகளிலும், தெருக்களிலும் மக்கள் கூட்டங் கூட்டமாய்க் குழுமி வெண்ணிலாவின் பயன் துய்ப்பர். நிலவைக் கண்டதும் டெய்! அதோ கூனக் கிழவி, கூனக்கிழவி என்று கூவும் குழந்தைகளைக் கண்டதும், சில கிழங்கள் கொள்ளும் கோபத்தைக் கண்டால் சிரிப்பு, கொப்பளித்துக்கொண்டுதான் வரும். தோட்டங்களிலும்,

காடுகளிலும் உள்ள விளைநிலங்களைக் காவல் காப்போர் ஊதும் குழலோசையைக் கேட்கும் பொழுது, இவ்வெண்ணிலா கண்ணன்தான் குழல்கொண்டு ஊதுகிறானே என்று எட்டிப் பார்க்கிறது.

திங்களின் ஒளிபட்டதுமே தென்றல் வீசுகிறது. பொங்கருவி வீழ்கிறது. புண்ணியத் திருத்தலங்களான பொதியமலை, திருகூடமலை போன்றவைகள் இமயமலையைத்தான் நினை ஆட்டும். தென்றல் காற்றில் அசைக்கப்படும் சோளக்கதிர்கள் ஒன்றுக்கொன்று தாளம் போடுவது போன்று தெரிகின்றன. இத்துணை அகமகிழ்ச்சிக்கேற்ற செயல்களை நினைத்தல்லவா சிலம்புச் செல்வர் இளங்கோ ‘திங்களைப் போற்றுவாம்! ஞாயிறுபோற்றுவாம்’ எனப் புகழ்ந் துரைத்தார்போலும். ஆதலால் ஞாயிறும் திங்களும் உலகின் சிறப்புக்கு உயர்ந்த எடுத்துக் காட்டுகளாகும்.

S. MANICKEM,

P.U. ii-a.

ஈழமும் தமிழகமும்

ஈழம், இலங்கை, சிங்களத் தீவு என்பன அனைத்தும் தமிழகத்தின் தென் கோடியிலே அமைந்திருக்கும் மாங்காய் வடிவான மாநிலத்துக்கு வழங்கும் பெயர்களாகும். அத் தீவின் பெயர்க் காரணத்தை முதலில் ஆராய்வோம். ஈழம் என்றால் பொன் என்று பொருள். அந்நேயே அடைமொழியாக வைத்து இந் நாட்டைப் பொன் நாடு என்று பொருள் படுமபடியாக ‘ஈழ நாடு’ என்று அழைத்தனர், நம் சான்றோர். கலிங்கத்து (இன்றைய ஒரிஸா) இளவரசன் விஜயன் என்பான் நன்னுடைய எழுதுறு தோழர்களுடன் சேர்ந்து, குடிகளுக் கெதிராகப் பல்வேறு தகாத செயல்களைச் செய்து வந்தான். கலிங்கத்து மன்னன் தன் மகன் செய்யும் செயல்களைக் கண்டு நாணிக் குடிதழுவித் கோலோச்சக் கருதி, விஜயனையும் அவனது எழுதுறு தோழர்களையும் ஒரு படகிலே ஏற்றுவித்துப் படகைத் துடுப்பின்றித் கடலிலே விட்டுவிட்டான். அப் படகு பலநாள் கடலிலேயே தத்தளித்துவிட்டு ஒரு கரையை அடைந்தது. அக் கரையே இன்றைய இலங்கையின் புத்தளம் என்னும் பகுதியிலுள்ள இடமாகும்.

இவ்வாறு ஒரு நாட்டை அடைந்த விஜயனும், அவனது எழுதுறு தோழர்களும் அங்கு மந்திரம் செய்துவந்த குவேனி என்னும் அரசுக்கிய ஏமாற்றி அவளிடமிருந்து நாட்டாட்சியைக் கைப்பற்றிக் கொண்டனர். பாண்டிய நாட்டினம் பாவையரையும், அரசினம் குமரியையும் வரவழைத்து வதுவை செய்து கொண்டனர். அந்த விஜயன் தலைமுறையிலிருந்தே ஈழத்தின் ஆட்சிமுறை கணிக்கப்படுகிறது. எனவே, ஈழத்தில் தமிழர்—குறிப்பாகப் பாண்டியர் பண்டைய நாளிலேயே குடியேறினர் என்பது வெள்ளிடைமலையாகும்.

‘இலங்கை’ என்ற பெயர் இராமாயணத்தில் கூறப்படுகிறது. அது இந்த இலங்கைதான் என்பது முடிவு காண முடியாத சிக்கல். எனினும், இலங்கைக்கு இப் பெயர் வரக் காரணம், இராமாயணக் காவியமே என்றாலும் அதை மறுப்பாரில்லை. பொன் போன்று ஒளி பொருந்திய செல்வங்களைக் கொண்டு நாற்றிசையும் புகழ் பரப்பி இலங்கி இருந்த காரணத்தால் இத் தீவு இலங்கை எனப்பட்டதோ என்னவோ? இத் தீவின் நான்கு பக்கங்களும் கடலால் சூழப்பட்டுள்ளன. மேலை நாடுகளோடு தமிழகத்தைப் போன்று இத் தீவும் வாணிபத் தொடர்பு கொண்டிருந்தது என்பதற்குப் பல சான்றுகள் இருக்கின்றன. தமிழகத்தோடு இது கொண்டிருந்த வாணிபத் தொடர்பை, ‘ஈழத்துணவும் காழகத் தாக்கமும்’ என்னும் பட்டினப் பாலை வரி விளக்குகின்றது.

ஈழமும், தமிழகமும் அன்றும் இன்றும் ஒன்றை ஒன்று பாசத்தோடும், நேசத்தோடும் போற்றிவந்ததையோ, வருவதையோ யாரும் மறுக்க முடியாது. சைவமும், தமிழும் எவ்வாறு

தம்முள் பிணைப்புக் கொண்டுள்ளதோ அவ்வாறே ஈழம், தமிழகத்தோடு பண்டை நாளில் பிணைக்கப்பட்டிருந்தது. கண்ணகிக்குக் கோயில் அமைக்கக் கருதிச் சேரன் செங்குட்டுவன் வடநாடு சென்று இமயத்தில் வெற்றிக் கொடி நாட்டினான். இமயத்தில் கல்லெடுத்தான், கனகவிசயர் தலையில் அதை வைத்துச் சுமக்கச் செய்தான். கங்கையிலே அதனை நீராட்டினான். பின் சேர நாட்டில் அப் பத்தினித் தெய்வத்துக்குக் கோயில் கட்டினான். அவ் விழாக் காண இலங்கை வேந்தன் சயவாகு வருகை தந்தான் என்று இலக்கியம் இயம்புகிறது.

தமிழ் மொழியின் வளர்ச்சியில். அம்மணி மாதாவின் சீரிளமையைக் காப்பதில் ஈழத் தமிழர் ஆற்றிய தொண்டு மறக்க இயலாதது. தமிழிலே மறுமலர்ச்சியை உண்டாக்கிய ஆறுமுக நாலரை அறியாதோர் தமிழகத்திலும், சைவத்திலும் இரார். வெண்தாடிப் புலவர் சோபகந்தரர் ஆற்றிய தமிழ்த் தொண்டை அவர் இயற்றிய எண்ணற்ற கவிதைகளில் காணலாம். தமிழகத்து யாழ்களின் இசை தரணியெங்கும் பரவ வேண்டும் என்ற உயர்ந்த எண்ணத்தால், யாழ் நூல் செய்த தவமுனிவர் விபுலானந்த அடிகளின் கலைப் பணியைத் தமிழகமும், தமிழரும் என்றும் மறவார்.

ஈழத்தில் தமிழை வளர்க்கும் பணியில் முழுமையாக ஈடுபட்டுத் தமக்கே தனிச் சிறப்பை ஏற்படுத்திக் கொண்ட மாவட்டங்கள் (மாகாணங்கள்) வடக்கு (யாழ்ப்பாண) மாவட்டமும், கிழக்கு (மட்டக் களப்பு) மாவட்டமும் ஆகும். ஆங்கில மொழியை இங்கிலாந்தும், அமெரிக்காவும் எந்த அளவு வளர்க்கின்றனவோ, அதைவிடப் பன்மடங்கு ஈழமும், தமிழகமும் தமிழை வளர்க்கும் என்பதில் ஐயமில்லை.

U. RASIAH,
1 B.A. iv.

திருவாசகமும் மாணிக்கவாசகமும்

‘செம்பொருள் துணிவாம்’ சைவ சித்தாந்தச் செந்நெறிக்குத் திருமுறை பன்னிரண்டும் உயிர். இத் திருமுறை பன்னிரண்டும் செந்தமிழ் மொழியின் கண்ணுள்ள நந்தா மந்திர மறை நூல். இவை வாய்மைத் தமிழ் மொழியின் வளநிறை இலக்கியம். இவற்றிற்கு இலக்கணம் போன்றமைந்தது, பெண்ணைப் புனல் சூழ் வெண்ணெய் நல்லூர். மெய்கண்ட தேவ நாயனார் அருளிய தனித் தமிழ் முழுமுதற் சிவஞான போதம்.

எண் முறைக்கண் ‘திருவாசகம்’ எட்டாவது ஆகும். இதற்கு இலக்கணமாக அமைந்தது மேற் குறிப்பிட்ட சிவஞான போதத்து எட்டாவது நூற்பாவாகும். அது குறிப்பது ‘தம் முதல் குருவுமாய் வந்து தவத்தினில் உணர்த்தும் தனி மாண்பாகும்’. அதற்கொப்ப ஆளுடைய அடிகளாகிய மாணிக்க வாசகப் பெருமானாரைத் திருப் பெருந்துறையில் செழுமலர்க் குருந்த நீழலில், அவர் தம் அருந்தவத்திற் கிடாக ஆண்டவன் குருவடிவில் தோன்றி ஆட்கொண்டருளினன்.

ஆளுடைய அடிகள் நானெறித் தொண்டுள் மேனெறியாம் அறிவு நிலை, ஞான நிலை தொண்டில் தோய்ந்து, திருவாசகம், திருக்கோவை என்னும் இருபெரும் நூல்களையும் ஆக்கியருளினர். ஞான நிலையின் கனிவால் திருவாசகம் என்னும் தேன் மிக்க உருக்கமுடைய தாம் உண்மை எய்திற்று. அதன்கண் முதலில் காணப்படும் கவிவெண்பா, அகவற்பா என்பன தற்கிறப்புப் பாயிரம் போலாம்.

திருவாசகம், திருச் சிற்றம்பலக் கோவையார் என்னும் இரு நூலும் காட்டும் திரண்ட செழும் பொருள் திருச் சிற்றம்பலத் திருக் கூத்தப் பெருமானேயாம். இவ் வுண்மையைத் தில்லைவாழ் அந்தணர்க்கு அடிகள் அம்பலத்தின்கண் எழுந்தருளிச் சுட்டிக் காட்டினர். அம்பலவாணர் அடிநீழல் எய்தி அழியா இன்பப் பெரும் பேறு பெற்றனர்.

திருவாசகம் ‘உலகெல்லா முணர்ந் தோதுதற் கரியவன், நிலவுலாவிய நீர்மலி வேணியன். அலகில் சோதியன், அம்பலத் தாவோ’னின் புகழைப் பின்னும் பின்னும் கூறி வழுத்தா நிற்கும்

‘தோற்றம் துடியதனில் தோயுந் திதியமைப்பில் சாற்றியிடும் அங்கியிலே சங்காரம்—ஊற்றமாய் ஊன்று மலர்ப்பதத்தே உற்றதிரோ தம்முத்தி நான்ற மலர்ப்பதத்தே நாடு’

என்று பேருரை வழங்காநிற்கும். இந் நூலின் சிறப்பு,

‘தொல்லை இரும்பிறவிச் சூழுந் தனைநீக்கி அல்லல் அறுத் தானந்தம் ஆக்கியதே—எல்லை மருவா நெறியளிக்கும் வாதவூர் எங்கோன் திருவா சகமென்னும் தேன்’

என்ற பாவினால் உய்த்துணரப்படும். தேன் என்பது நூய மலரிற்றோன்றித் தீஞ்சுவையினதாய்த் தன்னை உண்டார்க்கு இன்பந்தந்து அவர்களுள்ள நோயினையுந் தீர்க்கும் மருந்தாதல் போல, இத் திருவாசகமும் நூய வாதவூரண்ணலின் திருவாயிற் பிறந்து சொற்சுவை பொருட்சுவை நிரம்பித் தன்னைக் கற்பார்க்குப் பிறவிப் பிணியையும், அதற்கெதுவான அறியாமையையுந் தொலைத்துப் பேரின்பம் நல்கும் திறத்ததாகும்.

இனித் ‘திருவாசகம்’ என்பது ‘பிறி தொன்றற் கில்லாத அழகினை உடைய வாசகம்’ என்னும் பொருட்டாம். ‘திருவென்பது கண்டாரால் விரும்பப் படுந் தன்மை நோக்கம், என்றது அழகு’ ஆநலின் பிறிதொன்றற் கில்லாத சிறப்பினையுடையது இத்திருவாசகம் என்பது அதனாற்பெற்றும். ‘திருவாசகம்’—வேற்றுமைத் தொகைப் புறத்துப் பிறந்த அன்மொழித் தொகை; இதனை ஆகுபெயர் என்பாருமுளர்; ஆயினும் உண்மையை நோக்குவார்க்கு இஃது அன்மொழித் தொகையே யல்லாது ஆகுபெயராகாமை உணர்க.

தன்னைக் கற்பார் உள்ளத்தை உருகச் செய்து அவரைப் பேரின்பப் பெருக்கின்கண் ஆழ்த்துதற்குப் பிறிது எந் நூலுக்கும் இல்லாத அழகினை இத்திருவாசக நூல் உடைமையால், இதனினும் மேலான அழகினைப் பெற்ற வேறொரு நூல் இல்லையென்பது தேற்றமாம்.

‘Heart-melting hymns of Manikkavasagar’ என்ற திரு. ஜி. யூ. போப்பையரின் கூற்றும்,

திருவாசகத்திற்கு உருகாதார்

ஒருவாசகத்திற்கும் உருகார்

என்ற அடிகளும் இதனைத் தெளிவுறுத்துகின்றன.

‘விளங்கிழை பகிர்ந்த மெய்யுடை முக்கட்

காரணன் உரையெனும் ஆரண மொழியோ?

ஆதிசீர் பரவும் வாதவூர் அண்ணல்

மலர்வாய்ப் பிறந்த வாசகத் தேனோ?

யாதோ சிறந்த தென்குவி ராயின்,

வேதம் ஒதின் விழிநீர் பெருக்கி

நெஞ்சநெக் குருகி நிற்பவர்க் காண்கிலேம்.

திருவா சகமிங் கொருகால் ஒதிற்

கருங்கண் மனமுங் கரைந்துகக் கண்கள்

தொடுமணற் கேணியிற் சுரந்துநீர் பாய

மெய்ம்மயிர் பொடிப்ப விதிர்விதிர்ப் பெய்தி

அன்ப ராகுநர் அன்றி

மன்பதை உலகின் மற்றையர் இலரே’

என்ற சிவப்பிரகாச சுவாமிகளின் வாக்கு, உண்மை என்பது திருவாசகத்தைப் பன்முறை படித்துப் பயன்பெற்றோர்க்கே இனிது விளங்கும். சேமமிகுந் திருவாதவூர்த் தேவென்று

உலகுபுகழ் மாமணி உரைத்த இத்திருவாசகத்தை எண்ணுந்தோறும் 'காமமிகு காதலன்தன் கலவிதனைக் கருதுகின்ற ஏமமிகு கற்புடையான் இன்பினும் இன்பெய்துவது' உண்மை.

பின்னும் இத்திரு வாசகத்தின் சிறப்பு,

‘வான்கலந்த மாணிக்க வாசகநின் வாசகத்தை
நான்கலந்து பாடுங்கால் நம் கருப்பஞ் சாற்றினிலே
தேன்கலந்து பால்கலந்து செழுங்கனித் தீஞ்சுவைகலந்தென்
ஊன்கலந்து உயிர்கலந்து உவட்டாமல் இனிப்பதுவே’

என்ற இராமலிங்க அடிகளின் பாடலாலும்,

‘மனங்கரைத்து மலங்கெடுக்கும் வாசகத்தில் மாண்டோர்கள்
கனஞ்சடையென் றுருவேற்றிக் கண்முடிக்க தறுவரோ’

என்ற சுந்தரம் பிள்ளையின் கூற்றாலும் வெளிப்படுகின்றது.

இனி நூலின் அமைப்பை நோக்குவோம். திருவாசகம் நான்கு அகவல்களையும், அந்தாதித் தொடையால் பாடப் பெற்ற திருச்சதகம் என்பதனையும், மகளிர் நீராடல், பூக்கொய்தல், உந்தி, அம்மாளை, ஊசல், தோணைக்கம், சாழல் முதலியவற்றை வாயிலாகக் கொண்ட பல பதிகங்களையும் குயில்பத்து, திருப்பள்ளி எழுச்சி முதலியவற்றையும் கொண்டு விளங்குகின்ற போக்கினை நோக்குமிடத்து, அது பண்டைத் தமிழரது பாட்டிலக்கிய நெறியைத் தழுவியுள்ளது என்பது விளங்கும். இத்தகைய முறை பெரிதும் தேவாரத்திலேயே காணப்படாமை உற்றுநோக்கத்தக்கது. இனி, திருவாரகமானது இனிய செஞ் சொற்களால் அமையப்பெற்றுக் கனிவுமிகுந்த பாநலம் செறிந்து, மன உருக்கத்தையும் பேரன்பையும் பேரின்ப துகர்ச்சியையும் விவரிப்பதில் இணையற்றதாகத் திகழ்கின்றது.

‘நமச்சிவாய வாழ்க!
நாதன்றாள் வாழ்க!’

என்று தொடங்கி,

‘சூழ் இருந்துன்பந் துடைப்போன் வாழ்க!
.....
ஏதிலார்க் கேதில்எம் இறைவன் வாழ்க!
காதலர்க் கெய்ப்பினில் வைப்பு வாழ்க!
.....
வேத்போற்றி விமலாபோற்றி
ஆதிபோற்றி அறிவேபோற்றி
.....
ஐயாபோற்றி அணுவேபோற்றி!
சைவாபோற்றி தலைவாபோற்றி!
.....
தோழாபோற்றி துணைவாபோற்றி
தென்னு டுடைய சிவனே போற்றி
எந்நாட் டவர்க்கும் இறைவாபோற்றி’

என்று பல அடிகளைக் கொண்டு மிளிக்கின்றது.

இனி மாணிக்கவாசகர் இயற்றிய பிற்தொருநூல், கோவை நூல்களுள்ளே தொன்மைய தாய் திருக்கோவையா ராகும். அதில் பேரின்பச் சிற்றின்பக் கருத்துக்களும் அறியற் பாலன. இந் நூலைப் ‘பாவை பாடிய வாயால் கோவை பாடுக’ என்ற தில்லைக்கூத்தர் கட்டளைக் கேற்பப் பாடியதாகக் கூறுவர். அன்றியும், ஈண்டு இதுகாறும் இயம்பப்பெற்ற இரு நூல்களையும்

சிவபெருமானே அந்தணனாகி எழுதிப் போந்தனன் என்று கூறுவாருமுளர். இத்தகைய மாண்புமிக்க நூற்களைச் செந்நெறிச் செல்வரும் செந்தமிழ் அன்பரும் கற்றும் கற்பித்தும் தனித்தமிழ் மாண்பும் உண்மை நெறிச் சமயமும் தழைக்கச் செய்யும் தவமுயற்சிதலைக் கொள்வார்களாக.

‘செய்ய வார்சடைத் தெய்வ சிகாமணி
பாதம் போற்றும் வாதவூர் அன்ப
பாவெனப் படுவதுன் பாட்டுப்
பூவெனப் படுவது பொறிவாழ் பூவே’

K. V. VISWANATHAN,
2 M.Sc. iv.

வழியுண்டோ?

1. மின்னல் இடியும் பெரிதொலிக்க
மிக்க விரைவாய் வருமழையே!
சன்னல் போன்ற கூரைகளில்
சரமாய்ப் பொழிந்து வருகின்றாய்
இன்னல் போக்கக் கழனிக்கே
ஈயாய்; கடலில் பொழிகின்றாய்
உன்னில் உலகில் திங்கிழைக்கும்
ஒன்றும் உண்டோ? உணர்த்திடுவாய்
2. கொட்டி முழக்கும் அலைகடலில்
கொண்டு பொழியும் மாமழையே!
நெட்டி வாங்க நெடுநேரம்
நிலத்தில் உழைப்போர்க் குதவாமல்
வட்டி விட்டுப் பணம்சேர்க்கும்
வணிகர் சேர்த்து வைத்திருக்கும்
பெட்டி அதனில் நிறைந்துவிடும்
பேதைச் செல்வம் நினைப்போலே
3. புல்லைக் கூட வாடவைக்கும்
புனியில் பொழியா மாமழையே!
பல்லைக் காட்டிப் பணம்சேர்த்துப்
பாங்காய்ப் பூட்டி வைத்திடுவார்.
எல்லை இல்லாத் துன்பமுறும்
ஏழைக் கீயார் தினையளவும்!
தொல்லைக் குள்ளாம் ஏழையர்கள்
துயரம் தீர வழியுண்டோ?

T. SWAMINATHAN,
2 B.A. i.

எங்கள் தாத்தா!

1. தாத்தா எங்கள் தாத்தா,
தமிழும் பேசும் தாத்தா!
2. வணக்கம் சொல்லி நுழைவார்;
நுணுக்கம் உணர்த்த விழைவார்!
3. குழந்தை போல இருப்பார்;
குறும்புச் செயலும் பொறுப்பார்!
4. மேசை சுற்றி வருவார்;
விண்கோள் விளக்கம் தருவார்!
5. மேசை மேல்மை தெளித்தால்,
விரைந்து வந்து துடைப்பார்!
6. நல்ல(து) எதுவும் செய்வார்;
நாணம் சிறிதும் கொள்ளார்!
7. வெளியில் காரில் போவார்;
விட்டு மறந்து மீள்வார்!
8. கேட்டால் சொல்வார் தாத்தா;
கிபுள்தான் கணக்குத் தாத்தா!

P. KRISHNASWAMI, B.A.
(Old Student)

அன்னையே! தமிழே!

1. அன்னையே! தமிழே! முன்னம்
அகத்தியன் வளர்த்த செல்வி!
முன்னநாள் நின்றன் நாடு
முப்பெருங் கொடிகள் தாங்கித்
துன்னலர் கேட்ட போழ்தே
துணுக்கொடும் அஞ்சும் வண்ணம்
மன்னவர் மூவர் ஆள்,
மாண்புடன் விளங்கி நின்றாய்!
2. வந்தவர் போனோர்க் கெல்லாம்
வரையின்றி வாரி வாரிச்
சந்தனம், செந்நெல், பாக்கு,
சாறுடைக் கன்னல், தேக்கு,
இந்தநற் செல்வம் யாவும்
ஈந்ததால் பெருமை சான்ற
அந்தநாள் என்கே தாயே?
அனைத்துமே கனவு தானோ?
3. விந்தியம் குமரி எல்லை
விரிந்தநல் தேயம் இன்று
சிந்திய மணிகள் போலச்
சிதறியே சிறுத்த தம்மா!
முந்தையர் கொண்ட வெற்றி
முற்றுமே கதையாய்ப் போக,
எந்தமிழ்த் தாயே! நாங்கள்
எலிக்குடில் மக்கள் ஆனோம்!
4. இறைவனைத் தொழுவ தற்கும்,
இன்னருள் பெறுவ தற்கும்,
முறையுடைத் தமிழே! நின்னை
முழங்கிடில் தவறா, என்ன?
சிறையற்ற பறவை போலச்
சிறைபட்ட மொழியில் நாளும்
இறைவனைத் தொழுதால் தான் அ. (து)
இனிக்குமோ சொல்வாய் தாயே!
5. புறம்புடை மொழியென் நெள்ளிப்
போதன மொழியாக் காமல்,
திறமிலாப் புல்லோர் உன்னைத்
தெருவிலே நிறுத்தி விட்டார்.
அறம், பொருள், இன்பம் யாவும்
அழகுற விளக்கும் நின்றன்
திறந்தனை அவர்க் குணர்த்தித்
திருத்துதல் எந்நாள் தாயே?

M. BALASUBRAMANIAN,
2 B.A. iv.

Societies

College Union

President—Rev. Dr J. R. Macphail.
Vice-President—Miss M. Rangaswami.
Student Chairman—S. G. Devadason.
Secretary—M. A. Balasubramanian.

The inaugural address was delivered by General K. M. Kariappa, former Indian Army Chief of Staff, on July 15. He urged the youth of the nation to fight provincialism, parochialism, linguism and other fissiparous tendencies. We had a meeting on October 3 when Mr Oliver Cox read some well known English poems. The Union once again organized a flood-relief campaign. Our College debating team, chosen early in the year, has made a good impression in inter-collegiate debates.

M. A. BALASUBRAMANIAN,
Secretary.

Tamil Peravai

President—Mr P. Alalasundaram.
Vice-President—Mr N. R. Murugavel.
Student Chairman—V. Ketharanathan.
Secretaries—G. Thayumanavan, S. Mani.

The inaugural meeting of the Peravai was held on August 27 in the Anderson Hall. The student chairman presided over the meeting. Thavathiru Kundrakudi Adikalar, one of the noted orators of Tamil Nad, delivered the inaugural address.

S. Mani and G. Thayumanavan came out successfully in the A.I.R. Quiz programme.

More than twenty students spoke at one of the debates we organised. The subject was 'Tamil should be the medium of prayer'. Another debate was held to select our debating team, and this time the subject was 'The land belongs to the tiller of the soil'. Devarajan, Ganesan, Muthusamy, Thayumananvan,

Ariyarasa, Balasubramanian, Venkataraman and Swaminathan were selected to represent our College in inter-collegiate debates during the current year. We are glad to report that Ganesan had the privilege of participating in the A.I.R. Youth Forum on 'Students and Rural Service'. Devarajan got the second prize in the Tagore Centenary Celebration Oratorical Contest. Muthusamy and Ariyarasa represented our College at the preliminary debate of P.S.G. Arts College Arangasamy Naidu Memorial Debate which was held at Pachaippa's College.

On October 24 Avignar C. N. Annadurai, a great leader and speaker, addressed the association.

G. THAYUMANAVAN,
 S. MANI,
Secretaries.

Hindi Premi Mandali

President—Mr A. C. Kamakshi Rao.
Student Chairman—K. Krishna Menon.
Secretaries—M. Manoharlal, Moin Lafar.

We started the activities of the Mandali with the election of the office-bearers. The inaugural meeting was held on the eve of Independence Day. Sri Chandrakant Mudaliar, Regional Director, Hindi Teaching Scheme, delivered the inaugural address. He spoke on certain aspects of the poetry of Tulsidas.

The student chairman and secretary of our Mandali are also on the executive committee of the College Students' Hindi Association which is an inter-collegiate body.

On October 19 we held a debate to select two members to represent us in inter-collegiate debates. R. Thyagarajan and R. Chandran were chosen. We wish to thank our judges at this meeting, Mr P. Balasubramanian of the Mathematics Department and Mr Balasubramanian of our own Department.

Malayalee Samajam

President—Mr E. K. Purushothaman.
Chairman—Abraham Ninan.
Secretary—Idiculla Abraham.
Treasurer—P. K. Cherian.

The activities of the Samajam began with the election of office bearers early in the year. We had our inaugural meeting on August 10. Dr K. M. George, Regional Secretary of Sahitya Academy, spoke on the need for greater understanding between the many Indian languages. He also dealt with the opportunities of students, and took many illustrations from his own life.

Onam was celebrated on August 24. The tea party was followed by a meeting and a variety entertainment. Our Chief Guest this year was Mrs Ammu Swaminathan.

On October 16 we conducted a debate on 'The present policies of the Central Government are dangerous to the unity of India.' Mr Ivan Abraham was in the chair.

IDICULLA ABRAHAM,
Secretary.

Andhra Bhashabhiranjani Sanghamu

President—Sri P. R. P. Francis.
Vice-Presidents—Sri A. C. Kamakshi Rao, Sri G. A. F. Jayapal.
Student Chairman—T. M. Vijayaraghavulu.
Secretary—A. Kameswara Rao.
Joint Secretary—P. Ramachandra Reddy.
Entertainment Secretary—B. Chowdaiah.

An informal meeting of the above Association was held on Monday July 17, when the new members and the seniors introduced themselves to one another. Sri P. R. P. Francis presided over the meeting and spoke on the aims and activities of the Association.

The inaugural meeting was held on July 26. Sri V. Balasubrahmanyam, Professor, Law College, presided over the function while Sri P. Mallikarjuna Rao, Ex-Editor, 'Kinnera', delivered the inaugural address. The student

chairman welcomed the guests. At the conclusion of the meeting there was a musical score by G. Mohan Chandrasekhar, a member of our Association.

Our first debate for the year was held on August 22, the subject being 'Co-education in colleges develops understanding and friendliness between young men and women'. Our speakers were eloquent and spirited and the debate was very entertaining. Sri Rajagopal was the observer on the occasion.

A. KAMESWARA RAO,
Secretary.

Natural History Society

Patron—Prof. H. Enoch.
President—Miss Ethel Joseph.
Joint Secretaries—M. Karunanathan, R. Srinivasan.
Treasurer—S. Selvanayagam.

The inaugural meeting of the Natural History Society was held on 10th August. Prof. Erhen Fels, Anthropologist of Madras University, was the chief guest. He gave an interesting and informative talk on 'Anthropology and Human Biology' in which he said that the art of making fire and using it for various purposes was the turning-point in the social advancement of human civilisation, as no creature, other than man, is capable of making the fire and keeping it going.

The meeting was followed by the following films :—

- (a) Day Break in UDI.
- (b) World Garden.

In connection with the wild-life week celebrations, a meeting was held on Friday 6th October, 1961 under the auspices of the Natural History Society. Mr G. J. Phanuel, Lecturer, Department of Zoology, initiated the discussion on the preservation of wild-life. Mr H. Enoch expounded his views on 'what is wild-life'. Mr Phanuel gave an account of the animals on the verge of extinction in India, and he stressed the economic

and cultural value of the preservation of wild-life.

The students exchanged views on the importance of wild-life and how it could be preserved in the campus. An essay competition was held in connection with the preservation of wild-life.

M. KARUNANANTHAN,
R. SRINIVASAN,
Joint Secretaries.

Economic Association and University Planning Forum

President—Rev. G. Paul David.
Vice-President—Mr C. B. Padmanabhan.
Chairman—V. K. Radhakrishnan.
Secretaries—P. Shanmugasundaram,
S. Mahanti.
Planning Forum Secretary—Miss N. Malathi.
Treasurer—P. J. George.
Representative from I B.A.—V. T. D. Davidar.

The activities of the Association began with the inaugural function on 21st August, 1961. The inaugural address was delivered by Mr Anantharamaseshan, M.A., Lecturer in Economics, Loyola College, Madras. He spoke on 'The Insufficiencies in Economic Theory'.

The Association has introduced many new features this year such as excursions, film shows, etc., by which the Association expects to widen its activities.

The first film show under the auspices of the Association was on 28th August, 1961. Films on 'American Capitalism' and 'The first American in space' were shown with the assistance of the United States Information Service.

On 2nd September, 1961, a picnic was arranged to Mahabalipuram and Thirukkolkunram in which a good number of students took part.

The University Planning Forum which has

been newly introduced this year, functions as a part of the Association. It started its work on 11th September, 1961, by celebrating the 'Planning Day'. The subject debated was 'The Second Five-Year Plan is a failure'. Five members of the Association took part in it, among whom two spoke in favour and three against the subject. The subject was put to vote and the verdict was that the plan was a success.

The Planning Forum has decided to take a socio-economic survey of our neighbouring villages.

P. SHANMUGASUNDARAM,
Secretary.

Students' Service for the Blind

The Students' Service for the Blind opened its activities quite early in the year, within six days of the reopening, on 3rd July 1961; the activities of S.S.B. were formally inaugurated by Rev. Fr. Abraham, founder and director of the Divine Light School for the Blind, Whitefield, Bangalore. Fr. Abraham, who is himself a visually handicapped person, spoke of his experiences, and congratulated the students of the College on their efforts to help the blind. On this occasion a variety entertainment was provided by the children of the Divine Light School.

The working committee of the S.S.B. met on 5th July, 1961, and finalised the plans for the year. We have this year two blind students in the Pre-University class. The Committee carefully considered their requirements and drew up a plan to help them actively. It was decided to provide 35 hours of reading for them.

Visits to the various institutions for the blind in the city are a feature of our activities. On 15th August, about 25 members of the S.S.B. paid a visit to the Government School for the Blind at Poonamallee. The visit was instructive and pleasant.

Miss Vida David, Superintendent, Seva Sadan, Tambaram, had been a source of inspiration to the students in their work for the

blind. On the occasion of her leaving Tambaram for Whitefield, we bade farewell to her and expressed our best wishes to her in a meeting held on 6th October, 1961.

As a new feature it is proposed to celebrate Louis Braille Day which falls on 4th January. We have proposed to commence the Braille classes shortly and hope to get the whole-hearted co-operation of the students.

M. SAMUTHIRA KANI,
G. JAYARAMAN,
Secretaries.

Photographic Club

President—Dr M. A. Thangaraj.
Vice-President—Mr P. K. John.
Secretary—E. Thiyagaraj.
Treasurer—S. Mani.

There was a great rush for membership in the club, as many as 183 applying for the 50 places available. We have been able to accommodate 90 this year, including a few members of staff. Though the cost of chemicals has increased steeply, we have managed to keep the membership fee at Rs. 3 per annum.

We had the inaugural function on August 4. Our president, Dr M. A. Thangaraj, presided over the function and spoke on 'Photography for Beginners'. We exhibited a film 'The Enchanted Island' which was kindly lent by the British Information Service.

The Dark-room was equipped with more electrical appliances and was blackwashed during the vacation.

We issued identification cards to the members to enable them to get the photographic materials at controlled price in Tambaram. More books were added to the Club library.

During the first term, after the introductory classes, members were taught printing and enlarging. In the second term members were given necessary instructions for the developing of Roll films and in enlarging and toning.

On 23rd October we had the second meeting, when Shri S. Christy of the Mano Studio gave a talk on the 'Art of Developing and Printing' which was followed by a lively discussion and a film show. Two colour films 'Festival in Edinburgh' and 'The Heart of England' were shown.

We have decided to conduct a Photographic competition this year also. Details will be announced in due course.

E. THIYAGARAJ,
Secretary.

The Radio Club

President—Dr M. A. Thangaraj.
Vice-President—Mr B. Mangalraj Arthur.
Secretary—S. Narayan.
Joint Secretaries—M. Ponnusamy, Satyavan Iyengar.

The Radio Club, the aim of which is to encourage amateur interests in the construction of wireless receivers, has its full quota of members this year. We have acquired several new components for the Club, including two new soldering irons and two-transistor circuits. All the members have already completed the construction of the single-valve receiver, and a few have even completed the three-valve set. It is proposed to start transistor work this year, beginning with the two-transistor receiver. To acquaint the members with the theory behind the constructions, we hope to arrange some lectures.

S. NARAYAN,
Secretary.

Physics Association

President—Dr M. A. Thangaraj.
Student Chairman—Jacob G. Kuriyan.
Secretary—V. Ramachandran.

The activities of the Association were inaugurated by Dr N. Ramanathan of the Central Leather Research Institute. He spoke on 'Some aspects and applications of Electron

Microscopy. The talk was very instructive. Dr M. A. Thangaraj presided.

Towards the middle of the second term our usual 'Inter-Faculty' Seminar begins. This year the subject is 'Elementary Particles'. The speakers will be Dr Alladi Ramakrishnan, Dr M. A. Thangaraj, Dr P. M. Matthews, Dr George Abraham and Mr Balachandran.

V. RAMACHANDRAN,
Secretary.

History and Politics Association

President—Mr Chandran Devanesen.
Vice-President—Mr M. Sargurudoss.
Chairman—R. Parameswaran.
Secretary—Miss Bimalakumari.

The inaugural address was delivered by Prof. S. Rajendran, Head of the Department of History, Loyola College, on 5th September 1961. He gave a lecture on 'The art of writing History'. On 23rd October 1961 we had Mr Alfred Fernbach, Associate Professor for Foreign Affairs, University of Virginia, who

spoke on 'The changing nature of the U.N.'. Both the meetings were held in Bishop Heber Hall.

MISS BIMALAKUMARI,
Secretary.

The English Association

Patron—Mr Bennett Albert.
Chairman—Miss Nirmala Sundaram.
Secretary—I. Jonas Stephen.
Joint Secretary and Treasurer—Miss Helen David.

The year began with the welcome and introduction of the new members.

The inaugural meeting was held in Selaiyur Hall theatre on August 18. Rev. Father Sequiera, Principal of Loyola College, delivered the inaugural address. The subject of his speech was 'Mind your words'.

I. JONAS STEPHEN,
Secretary.

T. V. George

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Athletics

Interested athletes started training from the very beginning of the year. Athletic training was organised officially earlier than usual, on 8th August.

The first opportunity for the athletes to put their abilities to the test was on August 25th and 26th when an Eleven-Men Team was sent to participate in the Inter-college Invitation Meet organised by the Y.M.C.A. College of Physical Education, in which more than 25 colleges were represented. Our athletes gave a good performance but narrowly missed the Team Championship. Our congratulations to the Y.M.C.A. Team who won it.

The following are the results of the Y.M.C.A. meet.

Jayaraj Davamani	2nd	100 and 200 metres
R. Karunakaran	3rd	100 metres
	4th	200 "
B. Rajendran	4th	1500 "
J. W. Jeyaseelan	1st	Shot Put
	2nd	Discus
B. G. Sittther	1st	800 metres
Christian College	2nd	4 x 100 metres Relay
	1st	4 x 400 " "

On 2nd September, some of our athletes took part, for the sake of competition and experience in an athletic meet open to all, which was conducted by the Madras Athletic Club. The performance of Raju Narayanan in the 10 miles Road Race was creditable, for he was placed fourth, even though there were State and National runners participating in that event.

Enthusiastic athletes of ours are anxiously waiting for the Madras Divisional Athletic Meet which is to be held on 18th November and the Inter-Divisional which is scheduled to be conducted on 25th November.

It is proposed to hold Dual Meets with top class teams in order to get experience. It is

hoped that one such Meet might be possible before the Madras Divisional Meet. We are also hoping to conduct a Cross-Country Race at an early date.

B. G. SITTHER.

Hockey

Great enthusiasm was evident in the game when we started our practices early this academic year. The team was selected after a series of practices and the Captain and the Vice-captain (S. Ambikapathy) were appointed. I am glad to mention that seven of our last year's players are in the team this year. Three of them—H. R. Ravikumar, Vivian Fernandez and Ambikapathy represented the 'Varsity team last year. Our team was further strengthened by the coming in of M. Manohar, the 'Varsity left back.

The first match we played was against the 'Pallavaram Eleven' whom we beat by 3 goals to 1. The next match, which was our first inter-collegiate League match was against New College on their grounds. Though we proved to be a much superior side in every respect we won the match by the narrowest margin—1-0—because of the unfavourable condition of the ground. The goal was scored by our inside right, H. R. Ravikumar.

Our second match in the League, which was played on our ground, was against Vivekananda who were outplayed by 8 goals to nil. H. R. Ravikumar scored 4 goals including his first hat-trick. The other scorers were H. R. Gopalakrishnan 2; S. Ambikapathy and A. Dharmaraj.

The third match was against Jain College on Thursday, 3rd August, played on our ground. We won the match by a comfortable margin—7-1. Here again H. R. Ravikumar scored a hat-trick. The scorers were H. R. Ravikumar 4 (including the hat-trick), S. Ambikapathy 2 and H. R. Gopalakrishnan.

On 9th August, we met M.I.T. on our grounds and we trounced them by 13 goals to nil. The highlight of the match was the two hat-tricks performed by H. R. Gopalakrishnan and H. R. Ravikumar. The scorers were H. R. Gopalakrishnan 5, H. R. Ravikumar 4, S. Ambikapathy 2, Vivian Fernandez and Bently Vedamuthu.

The fifth match was played on our grounds against Polytechnic whom we routed by 8 goals to nil. Ravikumar achieved the rare distinction of scoring four consequent hat-tricks. The scorers were H. R. Ravikumar 4, Ambikapathy, 2, M. Manohar and B. K. Rajkumar.

The next match, against Loyola, which we were eagerly looking forward to, was the deciding one. We played the match on their ground. The game was thrilling in spite of the unfavourable condition of the ground. Loyola emerged winners. M. Manohar, the 'Varsity left back and Vivian Fernandez, the 'Varsity centre-half were outstanding.

In our encounter with law-college, we proved too good for them. We beat them, 6 goals to nil. H. R. Ravikumar, the 'Varsity forward scored his fifth and final hat-trick of the season. The other scorers were S. Ambikapathy 2, and C. T. Nagappan, last year's College Captain. Felix Percira, our goal keeper gave a good account of himself.

The last match in the League was against Stanley Medicals. At that time, having already lost one match, we did not have any chance of winning the championship and hence we did not put up a spirited fight. Moreover, Stanley Medicals played a purely defensive game. It looked as though they were only interested in not allowing us to beat them by a big margin. The match ended in a goal-less draw.

Apart from the league matches we played a series of practice matches against the I.A.F., The T.I. Cycles and the Pallavaram Eleven. We are, indeed, very thankful to them for giving us good practice.

We played a friendly match against the

St. Joseph's College, Bangalore, who were on a Hockey tour to Madras. The visitors had a well-balanced team and they put up a brave fight. Unfortunately, the game had to be called off before time due to heavy rain. That match ended in a goal-less draw. We played 8 matches out of which we won 6, drew 1 and lost one. We got 13 points out of a maximum of 16 points.

In our first round of the Knock-out tournament we gained a thrilling win (3-2) over Madras Medicals. Though we were down by 2 goals at half time we did well on resumption, putting up a spirited display. Here again Ravikumar rose to the occasion by scoring 2 goals in 20 minutes. After levelling up, the encounter was in an interesting stage, and 4 minutes before the long whistle, Vivian Fernandez, playing centre half, converted a short corner and gave us the match winner. We are confident of winning the knock-out tournament for the Stokes Shield.

H. R. GOPALAKRISHNAN,
Captain.

Basketball

Our first match was against the I.A.F. which was very closely fought, and though in the end the match was in favour of I.A.F. we had a rough idea as to how our team was going to shape. Our first league match was against the Law College. Rain deprived us of a certain victory over the unsettled Law College side. The match was abandoned at half-time with the score reading 28-25 in favour of Christian. Next we had a runaway victory over C.N.T. Our team combined well and we easily beat them 52-33. Parthasarathy with 16 points and R. C. Royappa with 12 points were the top scorers. We met I.A.F. again and, though we lost, some good passing was witnessed.

Our next important match was against the Madras Medicals. The result of this match was in the balance till the very end, and the score board finally read 36-30 in favour of Xian. The next match against the A.C. College of Technology was just a mere formality. The matches against

Engineering and Veterinary ended on a sad note. We were leading till the very end but owing to unfortunate circumstances we lost by a narrow margin. The last match in the league was against the Law College. This game produced a lot of thrills. Law were a vastly improved side and with State and University stars in their ranks we had no chance against them.

The knock-out tournament started in the last week of October and our first opponents were the Madras Medicals. The match was full of thrills and Christian won in an exciting finish. The quarter finals against Engineering was exciting in the beginning but Christian soon asserted their superiority easily in all departments of the game. As the full team could not play, Loyola proved too good for us in the semi-finals.

On the whole the forwards Bently Vedamuthu, Parthasarathy and R. C. Royappa combined well and Ansari and Vines Samson were always reliable. Aravind and P. S. Patil were a tower of strength and Alexander and Suresh Kumar Reddy were sure of what they were doing on the court.

R. C. ROYAPPA,
Captain.

Football

The Team: Sujaudeen Ghani, Gurchan Singh (*Captain*), T. W. Jayaseelan, T. M. Lakshmanan, L. Lingan, G. Mahalingam, Said Sulaiman Baalawy, N. Sundararaj, J. Paramasivan, Samuel Sepuya, A. Rangan, C. Parthasarathy, T. M. Ramachandran.

The prospect of getting a good team appeared rather remote at the beginning of the year because the majority of last year's players had left the College.

In the first week of July, practices commenced for the selection of the College team and thirty-two players turned up. Owing to this encouraging response we thought of having a second string, but this was not possible as many lost interest and did not turn up for practices. Several practice matches were played before the team was finalised.

And it is a good team, too. Samuel Sepuya our star centre-forward has proved himself a great asset to the team; he bagged several hat-tricks for the College. We must not forget our hard-working centre-half, L. Lingan who, though the shortest in the team, happens to be the fastest. Appreciation is also due to outstanding performances from players like Rangan, Paramasivan, Jayaseelan, Ghani, T. M. Lakshmanan and Mahalingam who contributed immensely towards the success of the team. We are sorry to have lost the services of C. Parthasarathy, our left-winger, who received an injury in one of the league matches.

Samuel Sepuya and Gurchan Singh have been selected in the University team.

The league matches commenced on 27th July and the team opened the season with a smashing 8-0 victory over New College. The fighting spirit of the team was shown in the match against Central Polytechnic. It was a match packed with excitement and I am sure all the spectators enjoyed the suspense. Our team which was trailing behind by two goals at interval, relayed together to beat the opponents with 4-3. The results of the matches are:—

	Score	Ground	Result
Christian v. New College	8-0	Home	Won
Jain v. Christian	0-10	Away	Won
Christian v. M.I.T.	9-1	Home	Won
Christian v. Polytechnic	4-3	Home	Won
Christian v. Loyola	5-1	Home	Won
Stanley v. Christian	0-3	Away	Lost
Law v. Christian	3-4	Away	Lost

The league Championship was almost within our grasp when we went down in the last two matches.

GURCHAN SINGH,
Captain.

Tennis

We had over eighty applicants, all eager to join the club, and we opened a fifth court by the beginning of the second term.

The important event in the First Term of the year was the Inter-collegiate league tournament. We beat Veterinary College (2.1), Engineering College (2.1), Presidency College (2.1) and Madras Institute of Technology (3.0), but lost to Law and Madras Medical College. In the match against Law College both sides won a game each. In the doubles when we were catching up to 5-7, the match had to be abandoned owing to bad light. The replay ended favourably for Law College. This is the first time in recent years that we are runners-up in our zone. In the Inter-collegiate knock-out tournament we came up to the quarter finals and lost to Law College in Doubles and Loyola College in Singles. Our College was represented by Richard Isaac, Abraham Ninan, A. D. Madanna and D. Prem Kumar. Richard Isaac and A. D. Madanna took part in all the matches and they contributed greatly to the success of our College.

ABRAHAM NINAN,
Captain.

Volleyball

It is rightly said that failure is the stepping stone to success. We lost to Law College but only to win the other matches against C.N.T., Kilpauk Medicals, A.C. Tech. and Engineering College. Sir Thiagaraya College gave us a walk-over. For a change now, our team tasted defeat when we played against Madras Medical College.

We again lost to Law in the Knock-out tournament. But this time they did not serve as a stepping stone.

In the first round of Inter-Hall matches Heber and St. Thomas's clashed and St. Thomas's won the match amidst great cheering. The remaining matches will be played shortly.

Our team consists of the following:—Ragupathy, T. K. S., Shahul Hameed, M.,

Sivaswami, M. S., Ivor Rajan, J. D., Sam Richard Dhas, Sripathi, A., Suruli Bommur, P., Murugesan, M.

T. S. PALANISAMY,
Captain.

Swimming

In Madras swimming is less popular than any other sport. For quite some time our University refused to send a representation to the Inter-University Championship. This year it was a different story. University Championships were held in Madras and a team had to be selected to represent our University.

The University Trials and the Inter-collegiate Championships were held on 11th and 12th October.

The lack of swimming facilities in our College was a real problem. Thus we had to travel ten miles up and down for each practice, and we could have practice only once a week. Eleven members were selected to represent our College.

Out of seven swimmers selected to represent the Madras University two members were from our College. They were B. Sai Babu and Satyavan Iyengar.

In Inter-collegiate Championships our College secured the second place while Engineering College won the Championship. This year's achievement is quite an improvement on our past record. The team as a whole worked hard to gain what success it got.

Results of Inter-collegiate Championship meet:—

Diving—B. Sai Babu (2nd)
100 yards Breast Stroke—Satyavan Iyengar (2nd)
200 yards Breast Stroke—Satyavan Iyengar (2nd), B. Sai Babu (3rd)
400 yards Free Style—B. Sai Babu (2nd), Sudhakar Reddy (4th)
1500 yards Free Style—P. Dharmayagham (4th)

100 yards Back Stroke—N. S. R. de Silva (4th)

200 yards Back Stroke—N. S. R. de Silva (3rd)

3 × 100 yards Medley Relay—2nd place

4 × 100 yards Free Style Relay—3rd place

College Team: B. Sai Babu, Satyavan Iyengar, Suresh Kumar Reddy, Sudhakar Reddy, S. Rajendran, P. J. Victor, G. Ashok, P. Dharmayagham, R. C. Royappa, S. Devanesen and N. S. R. de Silva.

SANATH DE SILVA,
Captain.

Cricket

We have a good team in cricket, and on the whole we have done quite well. We won six out of the eight games we played against other colleges, and we were placed second in the Zone. Our bowling and fielding have been throughout very good, but our batting has been brittle and uncertain.

The Team:—

S. R. S. Mani (Captain; 'Varsity); K. V. N. Menon (Vice Captain, wicket-keeper, batsman); S. Sunderlingam (batsman); M. N. Kannan (opening batsman); V. Fernandez (medium pace bowler); P. T. Narayan Nair (batsman); A. D. Mandana (medium pace bowler); S. B. Mohan (left-arm medium pacer); Jacob Chandy (batsman); K. A. Chinappa (batsman); M. Nadarajah (wicket-keeper, batsman); S. O. Sukumaran (bowler); K. Ravindranath (batsman); A. K. Bandari (batsman).

1. *Vivekananda:* 93 all out (A. D. Mandanna 4 wickets for 31 runs, S. R. S. Mani 3 wickets for 22 runs and Fernandez 2 for 21 runs) lost to M.C.C. 98 for 9 (Mandanna 27 not out, Chandy 19 and A. K. Bandari 16).

M.C.C. 42 all out (A. D. Mandanna 23), lost to M.M.C. 44 for 1 wicket.

2. *New College:* 49 all out (A. D. Mandanna 5 for 20 runs, S. B. Mohan 3 for 14 runs and S. R. S. Mani 2 for 7 runs) lost to M.C.C. 59 for 5 (Narayan Nair 19 not out, Mandanna 23 not out).

M.C.C. 109 (Narayan Nair 32, S. R. S. Mani 21,) beat Polytechnic 46, (V. Fernandez 6 for 25 runs and Mani 2 for 7 runs).

3. *M.I.T.:* 29 all out (Mandanna 5 for 14, Fernandez 3 for 9 and Mani 2 for 5) lost to M.C.C. 33 for 4.

M.C.C. 89 all out (Mandanna 43 not out) lost to Loyola 92 for 3, (C. Mandanna 2 for 36 runs).

4. *Presidency:* 78 all out (Mandanna 3 for 15 and M. N. Kannan 5 for 11) lost to M.C.C. 80 for 5, (S. R. S. Mani 29 and Narayan Nair 16.)

5. *Arts:* 26 all out (Mani 4 for 7, Mohan 3 for 2 and Mandanna 2 for 8) lost to M.C.C. 32 for 5.

6. *Knock-out:* Presidency 95 all out (S. R. S. Mani 6 for 46 runs and Fernandez 2 for 10 runs), beat M.C.C. 67 all out (Bandari 20 not out).

7. *St. Joseph's Bangalore:* 87 (S. B. Mohan 5 for 21 and S. R. S. Mani 3 for 41) beat M.C.C. 58 all out (K. V. N. Menon 19 not out)

8. *P.S.G. Arts C.B.E.:* 30 all out (V. Fernandez 5 for 9 and A. D. Mandanna 4 for 16) lost to M.C.C. 31 for 5.

S. R. S. MANI,
Captain.

Preachers at College Services 1961-62

FIRST TERM

1961

July	2	..	The Rev. Dr J. R. Macphail.
July	9	..	Mr H. Enoch.
July	16	..	The Rev. G. Paul David.
July	23	..	Mr J. Daniel, C.L.S., Madras
July	30	..	The Rev. F. W. Putnam, Wichita, Kansas, U.S A.
August	6	..	Sr Jean Forrester, C.S.I. Deaf School, Madras.
August	13	..	The Rev. V. M. Thomas.
August	20	..	The Rev. Thomas Sittther, Madras.
August	27	..	Miss R. Mukerji, Principal, Women's Christian College, Madras.
September	3	..	The Rev. M. A. Thomas, Mar Thoma Church, Chetpet.
September	10	..	Dr M. A. Thangaraj.

SECOND TERM

October	1	..	Mr Chandran Devanesen.
October	8	..	The Rev. H. Chinniah, St. John's Church, Egmore.
October	15	..	The Rev. Dr J. R. Macphail.
October	22	..	Mr H. Enoch.
October	29	..	Dr J. Robert Nelson, Nashville, Tennessee, U.S.A.
November	5	..	Dr Paul Brand, Principal, Christian Medical College, Vellore.
November	12	..	The Rt. Rev. Kenneth Sansbury, Bishop of Singapore and Malaya.



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