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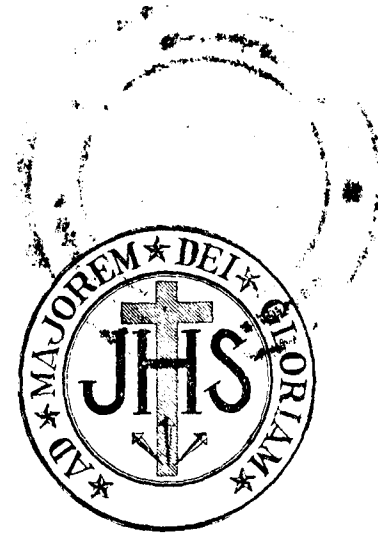
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COLLEGE MAGAZINE



TIRUCHIRAPPALLI

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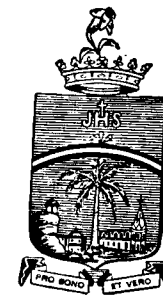
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Unveiling
of
The Memorial Tablet



Centenary Library

27-3-'62



The Editor's Chronicle

I wish I didn't have to write any! It has been a job to get the matter for this issue of the Magazine arranged in any intelligible order: for every day fixed as the last for the reception of articles and photographs was quietly ignored. Casually, in odd corners, in crowded corridors, at the entrance to class-rooms and sometimes even in the silence of the Composition hour the Editor was buttonholed and asked very suavely if the last date was still available for submission of thoughts which were then agitating the grey matter and struggling for expression. Not that manuscripts had not come in: there *were* enough to make up a sizable number. A glance however through the pages convinced the Editor that much work with scissors and paste and the blue-and-red pencil lay ahead of him and he did not have the heart to use so many cruel weapons on what had been so generously offered to him. He was forced to follow the usual policy under such circumstances, namely that of 'wait and see'; this however did not work very well and so shedding his editorial dignity he had to go in search of some who had shown in the weekly compositions some gift of writing, and could perhaps be coaxed into becoming writers.

One feature of this issue has therefore been devoted, under the title '*Bud and Blossom*' to the many valiant but unfulfilled attempts at authorship. The Editor has tried to gather them together: these thoughts budding or half in blossom, fancies that

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had broken through language and escaped, essays in original fiction incursions into the land of poetical prose or prosy verse. . . Even then some have had to be left out : the Editor offers his apologies to them and hopes they will try again after more practice.

The *Cover Page* has been made possible through the skill in photography, of N. Kanagasabapathy assisted by V. Seetharaman. Both have imagination. They perched themselves eerily on the high window opening out west from the Rock Temple and tried to catch the entire campus of the College. This required two separate photographs which have been very deftly combined into one. Every building of the College and High School can be picked out. Only the new non-residential Students' Centre facing north has escaped the eye of the camera. The Editor congratulates these two artists and thanks them for their contribution.

An old feature of the Magazine has been sought to be revived ; the *Magazine Essay Competition*. There was however no satisfactory response. Six prizes were offered, two for each of the following groups : Post-Graduate, 3rd and 2nd Years of the Degree Classes, and 1st year and P.U.C. The number of Competitors for each group was respectively 4, 5 and 6. The prize-winning essay of the P.G. group has been published in this issue. The Editor regrets that it has not been possible to publish those of the other groups. Owing to the poor number of competitors, only one prize for each section was awarded (the strength on the College rolls in each being roughly, 150, 600 and 800). This fact combined with others equally significant, points to the general and greatly regrettable lack of interest in those things which are indispensable to a liberal education. It is under these circumstances that three Editors on the College Campus are trying, all at the same time, to produce writers, correct their manuscripts, collect pictures, read the proofs and bring continuous pressure on the same printers to finish the work before the boys leave for the vacation !

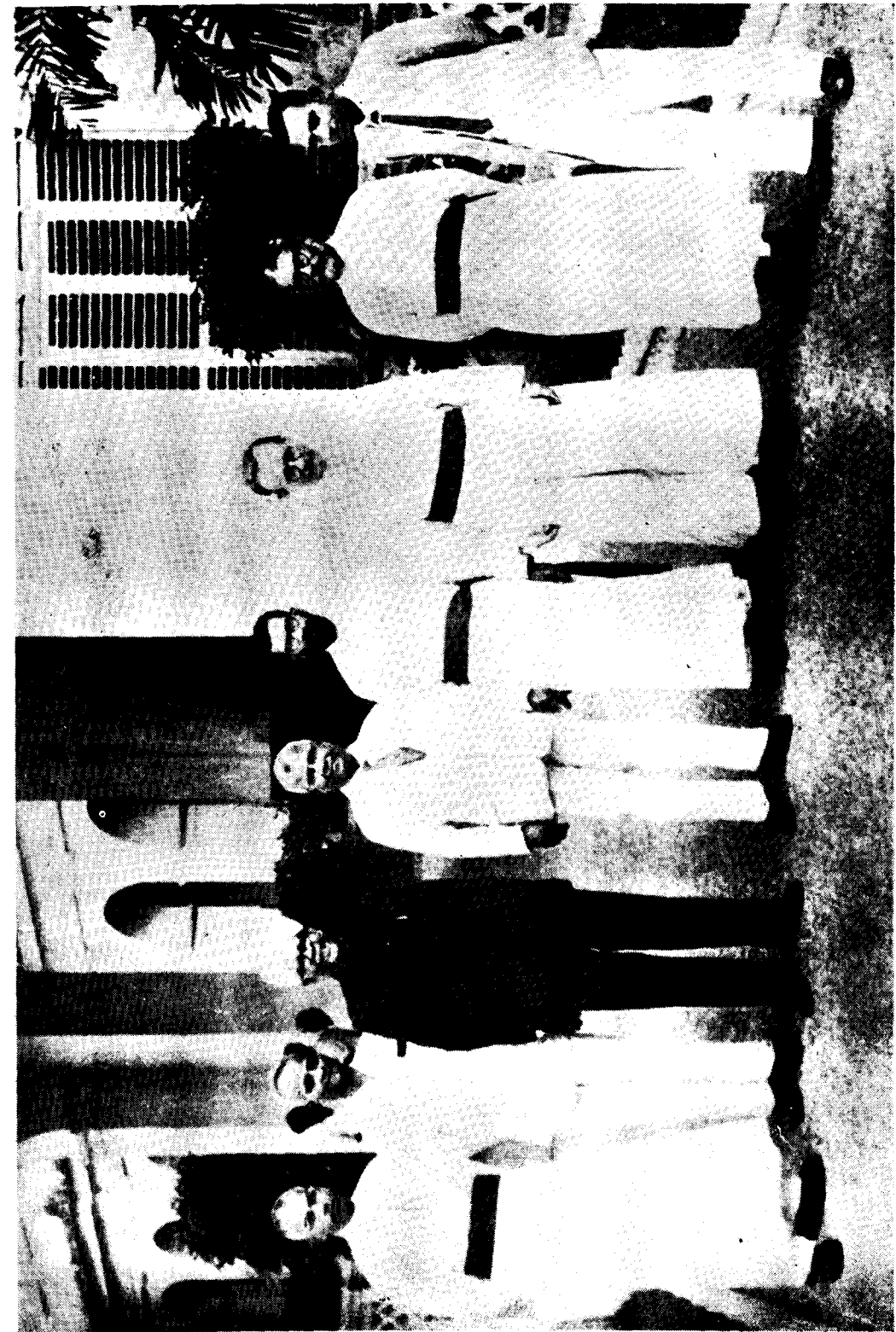
The opening of the Non-Residential Students' Centre this academic year has helped the Day-Scholars to come together a bit. They are provided not only with a Canteen but a reading room where light literature and good Reference books are put at their disposal. This room serves as an extension of the Reading Room attached to the College Library where the space is cramped. It is some consolation to know that both reading rooms are well used and that the Centre is becoming daily more popular as a rendezvous for those who have no hostel rooms to go to during the mid-day recess. The inauguration of the Centre was performed by one of our old boys **Sri Kandasamy** who is now our District Educational Officer. Against his usual custom and practice the Principal on that day made a speech and a fairly long one at that. Unfortunately no photographic record is available of this historic event and this issue of the Magazine is the poorer for the lack of it.

Without waiting for the next annual report we may mention this year's roll call of honours : **Rev. L. D'Souza** has been awarded the *Palaniandi Prize* for the first rank in M.Sc. Botany. **P. L. Lukose**, who passed his B.A. last June has been awarded the 'Kerala Varma Gold Medal' by the University for securing the first rank in Malayalam. He is now member of our Staff in the Malayalam Department. **V. S. Ramamurthi** came out first in the University in B.Sc. Physics. Congratulations to these upholders of our reputation for high quality. Congratulations also to **S. M. Devadasan** who after winning last year the Sastri Gold Medal for Oratory did not rest on his laurels but has won distinction this year as the best speaker of the University and was selected to captain the Madras University team at the inter-University debate. Special mention must be made of **Sri. S. Rangamani** last year's first in Maths. Hons., now member of our Staff in the Maths. Dept., who has been selected for training in the I.A.S.

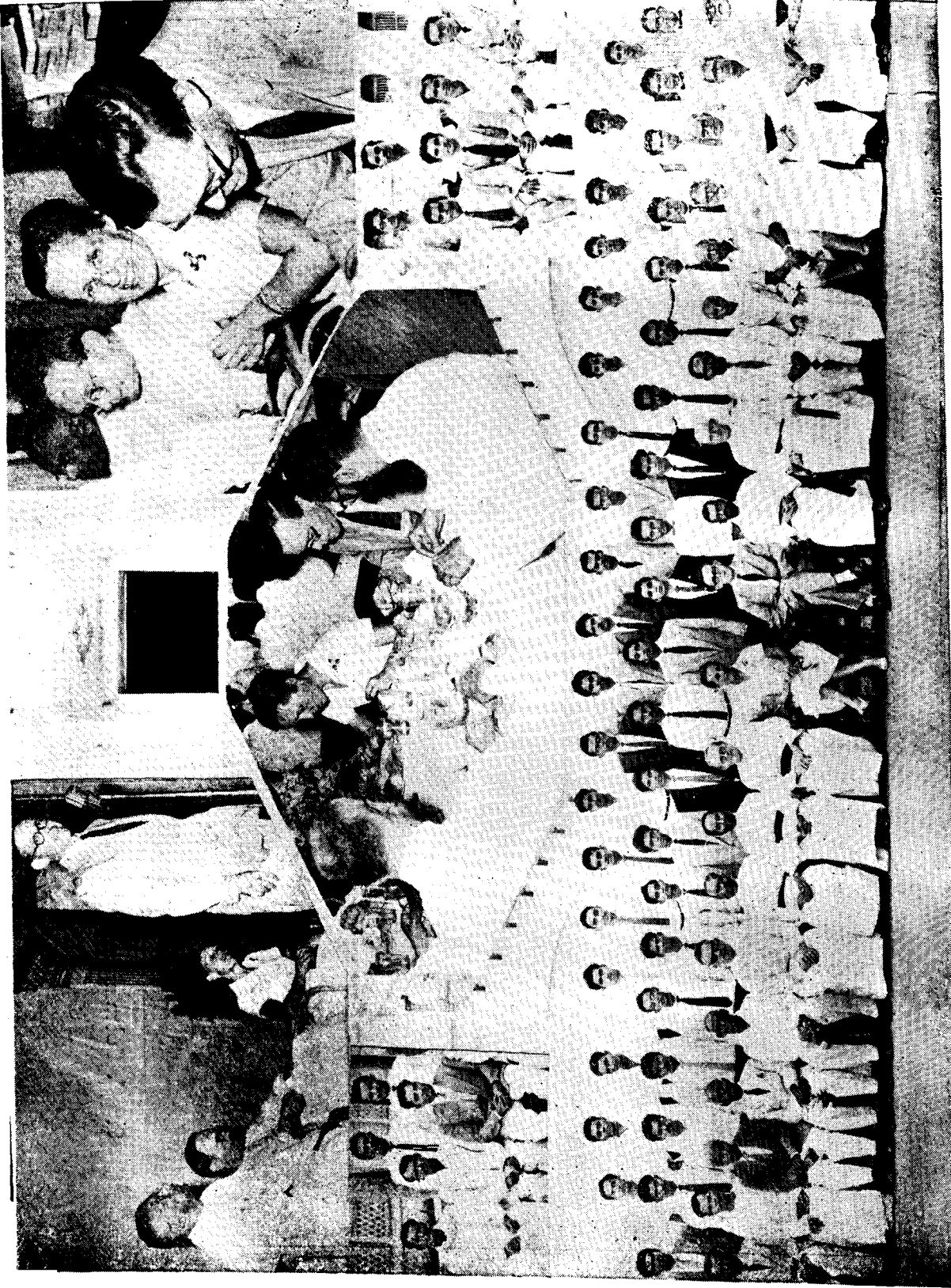
COLLEGE MAGAZINE

The College had practically ceased to have its usual busy appearance, the Seniors had finished their term and the First Years and P.U.C's were thinking only of their exams round the corner, and the Editor had nearly put his last full-stop to this page when all at once the whole institution was regalanised into an almost festive mood resembling that of College Day. We had on the morning of the 27th March a special ceremony, the unveiling of the Memorial Tablet of the new Centenary Library which is rising from its rocky foundations. The unveiling was only an excuse that we gave ourselves in order to receive in the Lawley Hall and hear again the familiar tones that had so often filled it with its rich cadences of our distinguished former Rector and Principal and now Assistant to Very Rev. Fr. General of the Society in Rome, **Rev. Fr. Jerome D'Souza**. The Lawley Hall was fully packed: Visitors from our sister Colleges and a good many of our friends and old boys from the town came in spite of the unusual hour of the gathering: 10 a.m. There was no need for further inspiration to the Guest of the day. After the unveiling which was done on the site of the building, came his address in which, appropriately to the occasion, he spoke of the joys of reading, the necessity for students to learn the art of browsing among great books, and the need to provide leisure for young minds to develop real contact with book-shelves: he expressed the hope that our Library would, apart from English books, house an increasing number of Tamil books of both classical and modern literature. Rev. Fr. Rector traced the history of the Centenary Library and hoped it would become a temple of learning on the site where for years there had been a temple now shifted to another site outside the College Campus. Prof. Hirudayasami who has specialised in the art for quarter of a century proposed an inimitable vote of thanks which left a happy taste in the mouth when we left the Hall. And so to Press!

L. S., S.J.



Sri V. Subramaniam, Vice-Chancellor, Annamalai University, arriving with his predecessor to preside over College Day—18th Nov. 1961



Anniversary Day of College Societies—Presidents and Secretaries with Mr. & Mrs. Auty
10th March 1962

வாழ்க்கையடா! வாழ்க்கை!!

S. Muthusamy, P.U.C.

1. எது வாழ்க்கை எது வாழ்க்கை என்றொருத்தி என்னை
இடைமறித்துப் பொருள்கேட்டாள் எண்ணியபின் வானில்
கதிர் தோன்றி ஒளிவீசிக் கங்குல்வரும் மட்டும்
காணுகின்ற நிகழ்ச்சிகளே வாழ்க்கையெனச் சொன்னேன்
மதுமாதா முறுவலித்து மாநிலத்தில் நானும்
மாவின்மாய்ப் பலர்செய்யும் வினைநிகழ்ச்சி யெல்லாம்
துதிமேவும் வாழ்வென்று நீகூறும் பேச்சில்
துறையுண்டோ அறம்போற்றும் நல்வாழ்வுக் கென்றாள்.
2. நங்கையினை மகிழ்விக்க நடைமுறையைக் காட்டி
நனிபணமும் பிறபொருளும் பெற்றில்லை யென்று
அங்கயினைத் தடுப்போரை விருப்போடு போற்றி
ஆதரித்தல் நல்வாழ்க்கை எனச்சொன்னே னவளோ
செங்கதிரில் பனிமலர்கள் சிரிப்பதுவா இல்லை?
திரைக்கடலும் தேனிலவில திளைப்பதுவா இல்லை?
கங்குலினில் வெள்ளாம்ப லலர்வதுவா யில்லை?
காசின்றி நல்வாழ்க்கை நடவாதோ என்றாள்.
3. உடுக்கின்ற கூறையிலே திருவதனப் பூச்சில்
உளங்களிப்போ ரிந்நாட்டில் ஒருகோடி நூலைப்
படிக்கின்ற பெரியோரும் வாழ்வினிலே கொள்ளார்
பணச்சாதிப் பேய்களுக்குப் பாலளிப்பா ரேழை
வடிக்கின்ற கண்ணீரில் வாழ்வின்பம் காண்பார்
வல்லாவாம் அக்குழுவில் பொருளில்லார் வெம்பி
அடிக்கின்ற உலைக்களத்தி னிரும்பாகிக் காயம்
அழிவார்கள் நல்வாழ்க்கை அடைவாரோ என்றேன்.

4. காலையிற் மறைந்திருக்கக் கண்டதுண்டோ காட்டைத்
காக்கின்ற உழைப்பாளிக் கூட்டமில்லை யென்றால்
வேலையிடைப் புயல்கூழ்ந்த கலஞ்செல்வர் வாழ்க்கை
வெந்தனிலி னிடையிட்ட பஞ்சவர்தம் முடலம்
மாலைநிழ லொத்ததென உயருமவர் வீறு
மண்ணகத்தில் திணந்தோன்றி மறுகாணிற் சாகும்
சோலையுதிர் மலராகும் சொல்லுண்மை யதனால்
சொத்திருந்தே கல்வாழ்க்கை அமைவதில்லை யென்றான்.
5. விண்மேட்டில் ஒளிகில வானத்தில் தேனும்
வெண்கதிரில் வீடமைக்கப் பிறர்தாவும் போது
கண்சரய்த்து உயர்வென்றும் தாழ்வென்றும் பேசிக்
கரைகாண இடர்மேவப் பெருளில்லை என்று
பண்பாட்டில் இழுக்குவதா? பெருமறைக்கு மாறும்
பசிக்குணவே வேண்டுவதா? ஆதலினால் சாதி
மண்மேட்டை நீசாதி, சுட்டுறவை நாதி
மணிமொழியும் தாய்க்குமே உயிரென்று பாடு.
6. அண்டத்தை யளந்துணர்ந்து அறிவையெடுத்துட்டு
அந்திசிறச் சுடர்வாளை அப்படியே தீட்டு
மண்டிவரும் கொடுமைகளை மரய்த்தறிவைக் காட்டு
மாசற்ற இன்பவெறி மக்களிடையே மூட்டு
வண்டினத்தைப் புறங்காண வார்த்தைகளை மீட்டு
வாழ்முயிர் இலக்கியங்கள் வார்த்தையுள் காட்டு
உண்டினத்தை உண்பித்து உழைத்தின்பம் கூட்டு
உயிரான பெருவாழ்க்கை யிடைவென்று ளந்தோ!
7. குழல்யாழும் நறுத்தேனும் புறங்காணும் பேச்சாள்
குருடான என்வாழ்வில் ஒளியேற்றி வைத்தாள்
பழிவீழ்ப் புகழ்காடி உழைத்தின்பம் கண்டு
பார்மீதில் பிறர்க்காக வாழ்வதடா வாழ்க்கை!
சுழல்காணும் கீர்க்கோலம் பிறவாழ்க்கை இன்பம்
காமவீழும் மழைநீரே தெனிலிது என்றும்
அழியாத பெருவாழ்வின் இலக்கணத்தைக் கண்டேன்
அணங்கவளைக் காணவில்லை விழித்தெழுந்து பார்த்தேன்.



அழகுத் தெய்வம்

A. Antonysamy, I B.Sc.

கதிரவனும் உன்னழகு ஒளியைக் கண்டு,
கருமிறலைக் கட்சினிலே கரைபக் கண்டேன்.
மதியதும் உன்வதன் மதனைக் கண்டு,
மயங்கிமுகில் திரையினிலே மறையக் கண்டேன்.
புதியவெழில் மலநந்தன் பொலிவைக் கண்டு,
புகழிழந்து புரையண்டந்து பொசுங்கக் கண்டேன்.
நதிக்கயலும் உந்தனெழில் கீழியைக் கண்டு,
நடுங்கி ரகத்தினிலே ஒடுங்கக் கண்டேன்.
முத்ததும் உன்பல்லின் முறையைக் கண்டு,
முடங்கிக்கட லடியினிலே முழக்கக் கண்டேன்.
பசுங்கிளியும் உந்தனுடல் பசுமை கண்டு,
பயந்திலையின் மறைவிலே பதுங்கக் கண்டேன்.
கருமுகிலும் உந்தனிநட் தழலைக் கண்டு,
கலங்கிமழை நீராகப் பொழியக் கண்டேன்.
மின்னலதும் உன்சின்ன இடைபைக் கண்டு,
மின்னடைந்து மின்னிறைந் தோடக் கண்டேன்.
என்னைன்று இயம்பினுவே னுன் னெழிலை
எங்கேநான் கண்டிடுவே னுன் னினையை
என்னின்பத் தேனாறும் எழில் சுணையே!
எங்காளு மெனையாளு மருளையே!
இகமெல்லாம் இறக்கின்ற எழிலை யெல்லாம்
எளிதாக்கி எழிலினுக்கே எழிலாய் என்றும்
அகமெல்லாம் துளிர்ந்தாக விற்றி நுகரும்
அரியத்தமிழ்த் தாய்க்கே அழகுத் தெய்வம்!



களவா? கற்பா?

G. P. Muniappan, III B.A.

“அம்மா! என்னை யாண்டும் மன்னிக்கமாட்டாய் என்று நன்கு உணர்வேன். இருப்பினும் கருத்தொருமித்த காதலரின் அன்பு என்னை உன்னிடமிருந்து பிரிக்கிறது. எங்கள் உடன்போக்கால் உன் உள்ளம் துன்புறின் என்னைப் பொறுக்கவும்”—இன்மொழி

இக்குறிப்பைப் படித்த கோதையின் குமுறல் எளிதில் அடங்குவதாயில்லை. ஈரைந்து மாதங்கள் சுமந்து பெற்ற வயிற்றின் குமுறல் அல்லவா? எங்ஙனம் எளிதில் அடங்கும். கோதையின் இன்றைய அவலநிலைக்கு முதற் படி பல நாட்களுக்கு முன்பே பதிக்கப்பட்டது.

சின்னாட்கு முன் நடந்த ஏறுதழுவுதல் விழாவன்று நடந்த நிகழ்ச்சியை அவள் உள்ளம் மெல்ல அசையிட்டது.

அன்று ஏறுதழுவு நாள்.

சுற்றிலும் பறைகள் முழங்க, ஏறுகள் அவிழ்த்துவிடப்படவே, அவை காற்றெனக் கடிது பாய்ந்தன. முல்லைப் பூவால் தொடுத்த கண்ணியானது சென்னியில் துவள் காளையர் பலர் களத்தில் பாய்ந்தனர்.

அவர்களில் காரியும் ஒருவன்.

மற்றவர் கண்டு அஞ்சியோடிய, ஒரு கரும் பெரும் காளையினைப் பிடித்து, பிணைத்த காரியின் வெற்றிகண்டு எங்கும் ஆரவாரம். விண்மீன்களிடையிலும் வெண்ணிலவைப் போன்று தோழியருடன் ஏறுதழுவு விழாவினைக் காண வந்திருந்த இன்மொழியின் உள்ளம் காரியின்பால் சேர்ந்தது. அப்பொழுது நடந்த நிகழ்ச்சி ஒன்றால்!

பிடிபட்ட காளை தன் தலையைப் பலமாக அசைத்தது பொங்கும் சினத்தால். இதனால் காரி அதற்கிட்ட முல்லை மாலை சிதறுண்டது. சிதறுண்ட பூக்கள் சுற்றிலும் தெறித்தன. ஒரு கொத்தானது எதிர்பாரா முறையில் இன்மொழியின் நெய்யிட்ட நறுங் கூந்தலில் சென்று தங்கியது. திடுக்கிட்ட இன்மொழி காரியை நோக்கினாள். வியப்புற்ற காரியும் கன்னியை நோக்கினாள். கலந்த கண்கள் உள்ளங்கள் பிணைந்த கதையினைப் பேசின. காரியின் வீரங்கண்டு மகிழ்ந்த இன்மொழி அம்முல்லையைப்பற்றித் தன் கண்களில் ஒற்றிக் கூந்தலில் புதைத்தாள்.

இன்மொழியின் செயல்கண்ட காரி களிப்புக் கடலில் கரைகாண உவகைகொண்டு மிதக்கலுற்றான்.

இச்செய்தியினை மற்றவர் கழறக்கேட்ட கோதை தன் மகளைக் கண் காணிக்கலுற்றாள். பிறிதொரு நாள் நடந்த நிகழ்ச்சி அவள் ஐயப் பாட்டினைத் தெளிவுறுத்திற்று!

நாயும் பேயும் உறங்கும் நள்ளிரவு. எங்கோ புள்ளெழுப்பப்பட்டு எழுந்த ஓசையும், புண்ணைக்காய் நீரில் விழுந்த ஓசையும் தெளிவாகக் கேட்டன. காதலன் தனக்கென எழுப்பிய குறிகள் அவை என்றுணர்ந்த இன்மொழி, மெல்லென எழுந்து கதவினைத் திறந்துகொண்டு வெளிச்சென்று மறைந்தாள். உறக்கமின்றிப் படுத்திருந்த கோதையும் தன்னைப் பின் தொடர்ந்ததைப் பேதையவள் கவனித்தாளில்லை.

வீட்டிற்கு வெளியே வந்த கோதை, சற்று தொலைவில் இன்மொழி ஆண்மகன் ஒருவன் அன்புப் பிணைப்பில் அமைதிக்கண்டு நிற்பதைக் கண்டு சிலையெனச் சமைந்தாள். காரியைக் கண்டு மீண்ட இன்மொழியின் உள்ளம், தன் தவறு தாய்க்குப் புலப்படக்கண்டு பனியென உறைந்தது. அன்றிரவு உறக்கமின்றிக் கழிந்த நீண்ட இடைவெளியின் பின்னர் ஏதோ ஒரு முடிவிற்கு வந்த அவ்விரு உள்ளங்களும் எழுப்பிய பெருமூச்சு காற்றுடன் கலந்து மறைந்தது.

அடுத்துவந்த சின்னாட்களாக காதலனைக் காணமுடியாமல் இல்லில் செறித்துவைத்த தன் அன்னையின் கல்மனம் கண்டு இன்மொழியின் காதல் மனம் கனன்றது. உறக்கமும், உணவும் விரும்பா மருந்தாயின. குலப் பெருமையைக் காக்க விழைந்த கோதையும் இரும்புள்ளம் பூண்டாள்.

ஒருநாள் வீட்டின் அவுல் நிலைகண்டு பொறுக்கமுடியாமல் கோதை இறைவனின் அடிகளில் அமைதிகாணக் கோவிலை நாடிச்சென்றாள்.

திருப்பிய கோதை அறிவாளர் திடுக்கிடும் ஓலையொன்று காத்திருக்குமென்று! சிறையிருந்த செல்வ மகள் தன் துணைவன்பின் சென்றுவிட்டதைக் கண்டு அத்தாயுள்ளம் வேதனையால் வெம்பியது. மகள் சென்ற இடத்தைக் கண்டறியும்பொருட்டு கால்சென்ற வழியே காட்டு வழியில் நடந்தாள் கோதை.

வெவ்வித காட்டில் அலைந்து திரிந்த கோதை, ஆங்கு முப்பொருளும் தப்பாது கற்ற சான்றோனைக் காணத் தன்குறையை விம்மலினூடே விண்டுரைத்தாள். அவ்நூடைய கதையறிந்த அச்சான்றோன் மென்னகை புரிந்து, பெற்ற பாசத்தால் பித்தான கோதையைத் தேற்றுவான் வேண்டிப் பலவும் கூறிப் பின்னர் மொழிவான்.

“அம்மா! நின் மகளும், அவள் காதலனும் இவ்வழிச் சென்றதைக் கண்டேன். இருப்பினும் அதுவே சரியென்று கருதிப் போந்தேன்.”

“என் மகளைப் பிரித்து அழைத்துச்செல்லும் வேறொருத்தி பெற்ற அக்கயவன் செயல் எங்ஙனம் ஏற்புடைத்து.”

“மகளே! அறியாமல் பேசுகின்றாய். மலையில் பிறப்பது நறுஞ்சாந்து. ஆனால் அதை நுகர்பவன், அதனை மெய்யில் தடவிக்கொள்பவன் தானே!

கடலில் விளையும் முத்து, அணிபவர் மார்பில்தானே ஒளிவிடுகிறது. யாழில் எழுந்த இனிய ஓசையால் யாழிற்கு என் பயன்? பாடுபவர்தானே அதன் பயனை அடைகின்றனர்! அவ்வாறே உன்னுடைய மகள் பருவத்தே உனக்கு எங்ஙனம் பயன்படுவாள்? இருமுது குரவரினுஞ் சிறந்த கணவனை வழிபட்டு வாழ அவன் பின்சென்றாள். அவள் மேற்கொண்டதே தலையாய அறமாகும். எனவே உன்மகள் கற்பெனுந் திண்மையில் சிறிதும் வழுவவில்லை! வருந்தாதே."

அறிஞனின் அறிவுசான்ற சொற்கள் கோதையின் பித்துடை மனத் திற்கு அருமருந்தன்ன அமைதியைக் கொடுத்தன. எவண் செல்லினும் காதலர்கள் மாண்புடன் வாழ அவள் வாயார வழத்தினாள். அறிஞனின் அடிகளை வணங்கிப் புறப்பட்ட கோதையின் வாய் அவர்தம் வாக்கினை மெல்ல, மெல்லப் பயின்றது.

"ஏழ் புணர் இன்னிசை முரல்பவர்க்கு அல்லதை யாமுளே பிறப்பினும் யாழ்க்கவைதாம் என்செய்யும் குழங்கால் நும்மகள் நுமக்குமாங்கு அணையளே."



பத்து ரூபாய்

N. Jambunathan, I B.Sc.

[இரும்புப் பெட்டி திறக்க சாஸியுண்டு?
இதயப்பெட்டி திறக்க என்ன உண்டு?
யோசிக்கவேண்டிய செய்திதான்]

அன்று ஞாயிற்றுக்கிழமை தினசரிப் பத்திரிகை ஒன்றைப் பரவலாகப் படித்து முடித்துவிட்டு, களைப்பு முறித்தபடி வெளியேறினேன் அறையைவிட்டு. ஏதோ கிடைக்காத ஒன்றுக்காக என் மனம் அலைமோதிக் கொண்டிருந்தது. என் எண்ணத் திரையைக் கிழித்தெறிந்தது ஒரு குரல். திருப்பிப் பார்த்தேன்.

சிறுவன் ஒருவன் நின்றனுகொண்டிருந்தான். எண்ணையைக் கண்டு எத்தனை நாளாகியிருக்குமோ அவன் தலை.

சதைப்பிடிப்பு இல்லாது வறண்டுகிடந்தது அவனுடைய உடல்.

அவனுடைய மேகவாண் 'ஸ்லாக்'கிலும் சாம்பல்நிற அரைநீலாரிலும், இனி ஒட்டுப்போடுவதற்கு இடமில்லை.

'இவைதாம் ஏழ்மையின் ஏகபோகக் குறிகள்' என்று விளம்பரம் செய்வதுபோலிருந்தது அவனுடைய தோற்றம்.

'அண்ணா!'—குரல் வளையினின்று விடுதலை பெற்று வெளிவந்த இனிய ஒலி.

'என்ன தம்பி வேண்டும்?' என்றேன் கனிவுடன் கேள்விக் குறியை எழுப்பியவண்ணம்.

'ஐந்து ரூபாய் பணம் வேண்டும் சார்.' என்றான் அச் சிறுவன்.

'பணமா!' வாயைப் பிளந்தேன். பைசா கோபுரத்தை முதன் முதலில் பார்ப்பவருக்கு ஏற்படும் ஆச்சரியம் மிகுந்த குரலில்.

'ஆமாம் சார்!. மாதூங்காவிலிருக்கும் மஹாராஷ்டிர ஹைஸ்கூலில் படிக்கிறேன்! நாளைக்குள் பரிசுக்குப் பணம் கட்டவேண்டும். 'ஸ்கூல் பைனல்' படிக்கிறேன் சார்.' அழகையே வந்துவிட்டது அந்தச் சிறுவனுக்கு. அறிவொளி வீசும் அந்தக் கண்கள் கண்ணீர் மாலையை உதிர்த்தன.

‘தெலா தெலா பணமில்லையே!’ என்றேன் அறையில் தொங்கிக்கொண்டிருக்கும் ‘காலண்டரை’ நோட்டம்விட்டபடி, தேதி இருபத்தொன்பது.

‘சார் . . . சார் . . . எப்படியாவது பணத்தைத் திருப்பித் தந்துவிடுகிறேன் சார். தயவுசெய்து . . .’ என்று துடித்தான் கெஞ்சம் குரலில்.

அர்த்தமற்ற கோரிக்கைகளுக்காக உண்ணாவிரதம்! ஆர்ப்பாட்டம்! சிறுவன் பரிசைக்குக் கட்ட பணமின்றி, விசம்பிவிசம்பி அழும் வேடிக்கைக் காட்சி! இரண்டையும் எடைபோட்டுப் பார்த்தது என் மனம்!

நினைவு தெறித்தது—உணர்வு ஒட்டிக்கொண்டது.

‘இருதம்பி பார்க்கிறேன்.’ என் இரு கால்களும் அறையை நோக்கிப் பாய்ந்துசென்றன.

என்னுடைய ‘கஜானாவில்’ (!) இருந்ததைக் கணக்குப் போட்டுப் பார்த்தது இரு கைகளும்.

சரியாக, ஒரு பத்து ரூபாய் சலவைநோட்டும் இருபத்தேழு புதுக்காசுகளும் என்னைநோக்கி ஏளனம் செய்தன.

வருகின்ற சம்பளமோ தொண்ணூறு ரூபாய்.

வசிக்கின்ற நகரமோ பம்பாய்.

நேற்றைக்கே, ஹோட்டல்காரன், நான் சாப்பிட்டுக்கொண்டிருக்கும் பொழுது என்னை ஒரு மாதிரியாகப் பார்த்தான்.

கடன் கொடுத்த நண்பர்களோ தினமும் (கரடியாக) வந்து கத்திவிட்டுப் போகிறார்கள்.

இதையும் கொடுத்துவிட்டால் எஞ்சியிருக்கும் நாளை எப்படி ஒட்டுவது.

‘பரவாயில்லை, பார்த்துக்கொள்ளலாம்.’ என்ற குருட்டுத் தைரியம் குறுக்கிட்டது என் மனதில். வெளியே வந்தேன்.

‘தம்பி, பத்து ரூபாய் நோட்டாக இருக்கிறதே . . .’ என்று இழுத்தேன். சந்தேகம் என்னைச் சதி செய்தது சற்று.

‘ஐந்து நிமிடத்தில் மாற்றி மீதியைக் கொடுத்துவிடுகிறேன் சார்.’

நம்பிக்கை சற்றுத் தெம்பு அடைந்தது இப்பொழுது.

பத்து ரூபாய் நோட்டு கைமாறியது.

‘அதுசரி, உன்னுடைய பெயர் என்ன?’ என்று கேட்டேன் ஆவலுடன்.

‘அறிவு மொழி சார்!’ பணிவாக பதில் கூறினான் அவன்.

பொருத்தமான பெயர். அருமையான பெயர் கண்டுபிடிப்பு.

‘இதோ, ஐந்து நிமிடத்தில் வந்துவிடுகிறேன் சார்.’ என்று கூறிவிட்டுச் சிட்டாகப் பறந்துசென்று தெருக்கோடியைத் தாண்டினான் அம்மாணவன்.

‘இன்றைக்கு ஒரு நல்லகாரியத்தைச் செய்தோம்’ என்ற மனநிறைவு கொண்டேன். ஆனால் அம்மனநிறைவு வெகுநேரம் நீடிக்கவில்லை. நேரம் நீரோட்டம்போல் வெகுவேகமாக ஓடிமறைந்தது. ஐந்து நிமிடத்தில் வருகிறேன் என்று சொன்னவன் மாலை ஐந்துமணி ஆகியும் காணவில்லை. வண்டிக்காரனின் முரட்டுச் சவுக்கடிக்கு உடலை நெளித்துக்கொடுக்கும் ‘நொண்டிக் குதிரை’ யானேன் நான்.

சந்தேகத் தீ என் மனத்தினை அணுஅணுவாகச் சுட்டெரித்தது.

‘கோப உணர்ச்சியின் நெருடலில் என் உதடுகள் துடித்துப் பதறின, ஏமாற்றப்பேய் என்னை இறுகப் பிடித்துக்கொண்டது. நீண்டதொரு பெரு மூச்சு இதயத்தின் அடித்தளத்திலிருந்து பீறிட்டுக்கொண்டு வந்தது.

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மறுநாள்—

தினசரிப் பத்திரிக்கை ஒன்றின் குறிப்பிட்ட தலைப்பை திருப்பித் திருப்பிப் படித்தேன். பலமுறை படித்தேன். குழம்பியது என் மனம்.

அத்தலைப்பு—

பம்பாய் நவம். 30. பள்ளி மாணவன் என்று கூறிப் பலரிடம் பணம் பறித்து மோசடி செய்தானாம். அந்தப் பையன் போலீஸாரால் கைது செய்யப்பட்டு ‘பரேவியில்’ உள்ள சிறுவர் ஜெயிலில் வைக்கப்பட்டிருக்கிறான், பெயர் சந்திரசேகரன். (ந. நி.)

திடுக்கிட்டேன்! தினறித் துடித்தது என் மூச்சு. சரியானபடி ஏமாந்து விட்டேன்.

‘மனக்குரங்கு’ விளையாட்டுக்குதிரைபோல் அங்குமிங்கும் அலை பாய்ந்தது.

இதயப் போராட்டம் பஞ்சப் பொதியில் வைத்த நெருப்பாகி பெரிதாகிக் கொண்டே வந்தது.

‘அந்தப் பையன் அவனுடைய பெயர் அறிவுமொழி என்றல்லவா என்னிடம் சொன்னான்,’—இது என் மனம். ‘அட முட்டாள். திருடன் ஒரு பெயரை வைத்துக்கொண்டா திருடுவான்.’—இது என் அறிவு.

ஆராய்ச்சிப் போட்டியில் அறிவு வெற்றிபெற்றது. ‘உம் . . இதற்கொரு முடிவுகாணவேண்டும். வேடிக்கை உணர்வு என்னுள் விளையாடிக்கொண்டிருந்தது.

சே . . . இந்த விசித்திர உலகத்தின் நடப்புமுறைகள் அத்தனையும் புரியாத புதிர்கள்.

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‘பஸ்’ வெகு வேகமாகச் சென்றுகொண்டிருந்தது. “என்ன ராஜா, எதையோ பறிகொடுத்தாற்போல உட்கார்ந்திருக்கிறாயே?” என்று ‘பழைய குப்பையினைக் கிளறினார்’ என் நண்பர் அருணாசலம்.

“‘போல’ என்ன? பறிகொடுத்துவிட்டுத்தான் உட்கார்ந்திருக்கேன்,” என்றேன் விரக்தியுடன்.

“ஓ, அந்த விஷயமா? ஆயிரமா? பதினாயிரமா? பத்து ரூபாய் தானே. ஏதோ தருமம் செய்ததாக நினைத்துக்கொள்ளேன்.” என்று என்னை ஆறுதல்படுத்த முயன்றார் ‘நண்பர்’.

“பணத்தைப்பற்றிக்கூட நான் கவலைப்படவில்லை. அந்தப் பையன் நல்லவன்போல நடத்து மோசம் செய்தானே, திருட்டு ராஸ்கல், நன்றி கெட்டவன்,” ... சொல்லி முடிக்கவில்லை. எனக்குப்பின் ‘ஸீட்டில்’ யாரோ விம்மும் ஒலி கேட்டது. கண்டக்டருக்குப் பக்கத்திலுள்ள ‘குவி’ ஆடியில் கவனித்தேன். பஸ் நின்றது. “அறிவு மொழி...” —ஒருவேளை அறிவு மொழியாக இருக்குமோ! அதற்குள் அந்த உருவம் கீழே இறங்கிச் சென்று விட்டது. பஸ்ஸும் கிளம்பிவிட்டது. “இருக்காது ... அவன்தான் சிறுவர் ஜெயிலில் அடைபட்டுக்கிடப்பானே.”

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அலுவலகத்திற்கு “பரிசீலனையாளர்” விஜயம்செய்து ஒருவாரம் ஓடிவிட்டது. இன்றைக்குத்தான் சற்று ஓய்வு. மாதாங்கா செளராஷ்டிர உயர்நிலைப் பள்ளிக்குப் புறப்பட்டுச் சென்றேன். அறிவுமொழி ‘அந்த’ இளங்குற்றவாளியாக இல்லாமலும் இருக்கக்கூடுமல்லவா!

சிந்தனை சிறகடித்துப் பறந்து பழைய நினைவுகளைப் பறித்துக்கொண்டு வந்தது. மனம் தூய, காய்ச்சிய பாலைப்போன்றது. அதில் பணமெனும் மோர்த்த துளிகள் விழும்பொழுது குணம் முற்றிலும் திரிந்து மாறிவிடுகிறது. எல்லையில்லா பாசம்—அளவில்லா அன்பு—அந்தச் சிறுவனிடம் வைத்திருந்தேன். ஆனால் அவனோ அனைத்தையும் அழித்து நாசமாக்கிவிட்டான். அன்பின் ஜீவிதத்தைப் புரிந்துகொள்ள அவனுக்குச் சக்தியில்லை.

கடந்துபோனதையெல்லாம் கனவாக மறக்க முயன்றேன் நான். ஆனால் —மனச்சிலந்தி எண்ணவலைப் பின்னிக்கொண்டே சென்றது. பள்ளியில் இடைவேளை நேரம். ‘குரங்கிலிருந்து பிறந்தவன் மனிதன்’ என்பதற்கு குறும்புமிருந்த மாணவர்கள் நிரூபணம் கொடுப்பதுபோல்—பெஞ்சிலிருந்து தாண்டுவதும், ஓடுவதும், கூச்சல்போடுவதும், குதிப்பதும், அப்பப்பா! என் சிந்தனைச் சரம் சட்டென்று அறுபட்டது! அங்கே ஒரு ஆசிரியர் வந்தார்.

‘நீங்கள் யாரைப் பார்க்கவேண்டும்?’ கனிவுடன் கேட்டார் அவ்வாசிரியர். ‘அறிவுமொழி என்ற மாணவனை ... ‘ஸ்கூல் பைனல் ...’? சொல்லி முடிக்கவில்லை! அந்த ஆசிரியரது கண்களில் நீர் பெருகிவிட்டது.

பார்வையைப் திருப்பினேன். பாச உணர்வு இதயத்தை நெருக்கிப் பிழிந்தது. ‘பாவம் நல்ல பையன் ...’? ‘என்ன சார்? என்ன நடந்தது ...’? துடியாய்த் துடித்தேன். கண்களைக் கைக்குட்டையால் துடைத்துக்கொண்டு நடந்தவற்றை சன்னமான குரலில் விளக்கினார். ‘இப்பொழுது அவன் ‘கல்யாணில்’ உள்ள கஸ்தூரிபாய் நர்சிங் ஹோமில் சேர்க்கப் பட்டிருக்கிறான். ... நேற்றுக்கூட நான் போய்ப் பார்த்தேன். ... இந்த கடிதத்தை உங்களிடம் கொடுக்கச் சொன்னான். கடிதம் கைமாறியது ‘தாங்க்யூ’ நான் வருகிறேன்.’

அக்கடிதத்தில் —“அன்புள்ள அண்ணாவுக்கு, நலம். நலமறிய அவா. நீங்கள் செய்த உதவி என்றும் மறக்கமுடியாத ஒன்று. பணத்துடன் காத்துக் கொண்டிருக்கிறேன். சந்திக்கவும்.” என் இதயத்தில் யாரோ ஊசிச் சரங்களை இறக்குவதுபோன்ற உணர்ச்சி.

* * * *

மணி ஐந்தரை ஆகிவிட்டது. டாக்டரின் அனுமதிபெற்று அறிவுமொழி இருந்த அறைக்குள் நுழைந்தேன்.

‘அண்ணா!’—பயங்கரமான ஓர் அலறல்.

‘அறிவுமொழி!’—நானும் அலறிவிட்டேன்.

உடல் முழுவதும் காயங்கள் கட்டப்பட்ட பாண்டேஜுகளுடன் உருக் குலைந்து படுத்துக்கொண்டிருந்தான் அறிவுமொழி.

சூம்பிப்போன தன் கரங்களை உயர்த்தி என்னைத் தன்பக்கத்தில் அழைத்தான்.

“அறிவுமொழி ... படுத்துக்கொள் ...” சொற்கள் அலைபாய்ந்தன. கண்ணிலிருந்து கண்ணீர்த் துளிகள் உருண்டோடின.

“அண்ணா! என்னை மன்னித்தேன் என்று ஒரு வார்த்தை சொல்லுங்கள்.”

அறிவுமொழியின் கரத்திலிருந்தக் கண்ணாடித் தம்ளர் தரையில் விழுந்து துண்டு துண்டாய்ச் சிதறியது. அந்தக் கண்ணாடித் தம்ளரிலிருந்த ஆரஞ்சுப் பழரசம் தரையில் வழிந்தோடிக்கொண்டிருந்தது.

அருகிலிருந்த நாற்காலியில் அமர்ந்தேன்! “அசடு...இதெல்லாம் என்ன வார்த்தை மன்னிப்பாவது” அன்றைக்கு ஒருநாள் நான் உன்னை பஸ்ஸில் பார்த்தாற்போலிருந்தது நீ வந்திருந்தாயா...?

“ஆமாம் அண்ணா! வந்திருந்தேன்! ஆனால், அப்பொழுது என்னிடம் பணமில்லை. அதுவுமில்லாமல் நான் செய்த துரோகம், என்னுடைய வெட்கம் உங்களைப் பார்க்கமுடியாமல் செய்துவிட்டது ... நீங்கள் பஸ்ஸில், சொன்னீர்களே ... நான் திருடனா! அண்ணா! நான் திருடனா! அண்ணா! நடந்ததைக் கேளுங்கள்! அன்றைக்கு உங்களிடம் பணம் வாங்கிக்கொண்டு தெருக்கோடிக்குச் செல்லுகையிலேயே என் மனம் மாறிவிட்டது! ‘மீதி ஐந்து ரூபாயைச் சேர்த்து சம்பளபாக்கியையும் கட்டிவிட்டாலென்ன? பிறகு கொடுத்துவிடலாம் என்று நினைத்தேன்! இல்லை இல்லை உதவிசெய்த உங்களுக்கு துரோகம் செய்ய முற்பட்டேன்! பதினைந்துநாட்கள் கழித்து பள்ளி ஆண்டுவிழாவில், படிப்பில் முதன்மையாக நின்ற எனக்கு இரு வெள்ளிக் கோப்பைகள் பரிசு வழங்கினர்! அன்றிரவே அவற்றை விற்று பணமாக்கிக் கொண்டு யோசனை செய்தபடி ‘ஹீஜு’ கடற்கரை ரோட்டின் வழியாக வந்துகொண்டிருந்தேன் உங்களுக்குப் பணத்தைக் கொடுத்துவிட!

அப்பொழுது எமவேகத்தில் வந்துகொண்டிருந்த கனவான் ஒருவரது கார் என்மீது மோதியது! பலத்த அடிபட்டு உணர்விழந்து விழுந்தேன்.

அவரே என்னை இந்த நர்சிங் ஹோமிலும் சேர்த்தார்! 'நானே வந்து அவருடைய காரில் மோதிக்கொண்டேன் என்று போலீஸ் விசாரணையின்பொழுது சொல்லியதற்காக, என் உயிருக்கு ஈடாக ஐந்து ரூபாய் கொடுத்தார். உங்களது வரவிற்காக ஏங்கிக்கொண்டிருந்தேன், நீங்களும் வந்துவிட்டீர்கள்! நான் செய்த இழிந்த காரியத்திற்கு தெய்வம் நல்ல பாடம் கற்பித்துவிட்டது... என் தலைமாட்டில் ஐந்து ரூபாயும் சில்லரையும் இருக்கிறது! உங்களுக்குச் சேரவேண்டியதை எடுத்துக்கொண்டு.... மரணத்தோடு போராடும் என் நெஞ்சில் ஒரே ஒரு ஆசை... மீதிப் பணத்தை என்னைப்போன்ற அனாதை மாணவர்கள் நிதிக்குக் கொடுத்துவிடுங்கள்... என்னை மன்னித்தேன்... அறிவு மொழியின் முகத்தில் அசாதாரண ஒளிதெறித்தது. தொடர்ந்தான்,

"கடைசியாக... என்னை மன்னித்தேன்... என்று..." அறிவுமொழியின் அழகு விழிகள் மூடிக்கொண்டன. அவனுடைய உடற் கூட்டைவிட்டு உயிர்ப் பறவை பறந்துசென்றுவிட்டது.

"அறிவுமொழி..." இச்சொல் அவ்வறையில் இடைவிடாமல் எதிரொலித்தது!



தமிழகம் அன்றும் இன்றும்

தி. ரா. பாலசுப்பிரமணியன்—தி. சி. பத்மநாபன்,
இறுதியாண்டு அறிவியல் கலைவகுப்பு (இரண்டாம்)

"செந்தமிழ் நாடென்னும் போதினிலே இன்பத்தேன் வந்து பாயுது காதினிலே"—என்றான் இருபதாம் நூற்றாண்டின் இணையற்ற கவிஞன் பாரதி. உண்மைதான் அன்று! ஆனால் இன்றோ? 'ஆம்' என்று இணங்க மறுக்கிறது இதயம். அரசியல் வானமாயினும், இன்பமூட்டும் இயல், இசை, நாடகமாயினும் எங்கு நோக்கினும் நிறைவு இல்லையே! என் செய்வது! மாட மாளிகையில் மங்காத வாழ்வு வாழ்ந்தவன், இன்று அடுத்த வேளை உணவு நீரா? சோறா? என்றலையும் வாழ்வுக்கு வந்த விதம்தான் என்ன? வையத்துள் வாழ்வாங்கு வாழ்ந்தவன் இன்று வாழ வகையறியாது தவிக்கும் நிலைதான் என்ன?" என்ற வினாக்களை என்னுள்ளேயே கேட்டுக்கொண்டு நிமிர்ந்து நோக்கினேன். ஐயகோ! வீடுதலை பெற்றும் கூண்டுக்கிளி வாழ்க்கை நடத்தி, "என் செல்வங்கள் என்னை ஏறெடுத்தும் நோக்காது நிற்கிறார்களே! உலகெல்லாம் போற்ற வாழ்ந்த என் குலத்தில் இன்று பிறர் எள்ளி நகையாடும் இழிநிலையுற்றார்களே!" என்று ஆனந்தக் கண்ணீரல்ல! இரத்தக் கண்ணீர் வடித்து, "வழிகாணமாட்டாயா? மகனே!" என்று இரங்கி நிற்கும் தமிழ்த் தாயைக் கண்டேன். விளைவு! என் கொந்தளிக்கும் உணர்ச்சிக் குமுறல்கள், இல்லை இல்லை; இறுமாந்து வாழ்ந்தவன் இன்று இருக்கும் நிலையறியாது நிற்கிறானே என்று கருதிக் கலங்கும் கண்ணீர்தான், இல்லை இல்லை! என் தமிழ்த் தாயை ஈன்றபொழுதிற் பெரிதுவக்கச் செய்யவேண்டும் என்ற உள்ளக் கிளர்ச்சிதான் என் எழுதுகோலை இயக்குவித்தது. எனவே இயல்பாக எழுந்ததுதான், "தமிழகம்—அன்றும் இன்றும்" என்ற கட்டுரை.

"கல்தோன்றி மண்தோன்றாக் காலத்தே வாரொடு முன்தோன்றிய மூத்த குடி"யினர் உறைந்த காலம் அன்றைய தமிழகம். வசியும் வளனும் நிறைந்து இசையும் இன்பமும் இணைந்தோடிய காலம். 'இம்'மென்றால் இரண்டாயிரம் 'அம்'மென்றால் ஆயிரம் கவிகள் எழுதும் கலைவாணர்கள் அன்று இருந்தனர். சுருங்கக் கூறின் வானவர் உலகிற்கு ஒப்பத் திகழ்ந்தது அன்றைய தமிழகம்.

மக்களின் நல்வாழ்வையும், கலையின் வளர்ச்சியையும் இருகண்களெனக் கொண்டு வாழ்ந்த காலம் அது. கலையும் மக்கள் வாழ்வும் செழித்து வளர்ந்து வயிற்றுக்கு மட்டுமின்றிச் செவிக்கும் உணவுபெற்று வாழ்ந்த காலமுமாம். நன்னெறி சான் புலவர்குழாம் மன்னர்களவையில் எப்பொழுதும் இருந்தது. ஆர்வத்துடன் மன்னர்கள் அளித்த ஊக்கமும் சேர, கிளைத்து எழுந்தது கலை. முத்தமிழ் முத்தென முழங்கிவந்தது, சங்கம் வைத்துத் தமிழ்ச் சங்கை

எங்கும் ஊதிவந்தனர். ஆண்களோடு பெண்களும் சரிநிகர் சமானமாய் வாழ்ந்து தமிழ் வளர்ச்சிக்குத் தாய்மார்கள் தங்கள் பங்கையும் செலுத்தி வந்தனர். “யாதும் ஊரே; யாவரும் கேளிர்” என்ற சம உரிமைக் கொள்கை எங்கும் முழங்கிற்று. மக்கள் அனைவரும் “கிளைகலித்துப் பகை பேணுது, கொலை கடிந்து, களவு நீக்கி, புண்ணியமுட்டாத் தண்ணிழல் வாழ்க்கை” நடாத்திவந்தனர். மற்றும் “நெடுநுகத்துப் பகல்போல நடுவு நின்ற நன்னெஞ்சினராய் வடுவஞ்சி வாய்மொழியும்” பண்பினர். சுருங்கக் கூறின் “அடையாத துன்பங்கள் பல வந்தபோதும் அநியாயம் எண்ணாத தமிழ்நாடு” அன்றைய தமிழகம்.

போனது போகட்டும்! “முன்னேறியிருக்கிறோமா முந்தையர்களை விட?” என்று வினவினால் தலைகுனியத்தான் வேண்டியிருக்கிறது நாம். என்றாலும், வானமுட்டும் அளவிற்கு வாழ்ந்தவன் இன்று காலூன்றி நிற்கின்றான் என்பதை மறக்கலாகாது. எழுச்சியுட்டும் எண்ணங்கள் பல வற்றைத் தங்கநிகர் தரணிக்கு இன்று எடுகள் பல எடுத்தியம்புகின்றன. அன்று மன்னர்கள் புரிந்த பணியை இன்று பத்திரிக்கைகள் செய்கின்றன. பாமரனுக்கும் புரியும் வகையில் கட்டுரைகளும், சிறு கதைகளும் நவீனங்களும் அமைந்துள்ளன. இசைத் தமிழ், இயற்றமிழுக்கு இணையாக இல்லா விடினும், ஏதோ ஓர் அளவிற்கு வளர்ந்துள்ளது. ஆசு கவிகளும், வரிப்பாடல்களும், விருத்தமென்னும் ஒண்பாக்களும் முழங்கியதுபோக, இன்று அடுக்கு மொழிகளால், அவங்கார வார்த்தைகளால் அமைந்ததே கவிதை” என்ற நிலைக்கு வந்துள்ளது. நாடகத் தமிழை நாடுங்கால், நம் இதழ்களில் முறுவல் அரும்பத்தான் செய்கின்றது. தமிழில் நல்லதொரு நாடகம் இல்லாத குறையை திரு. சுந்தரம்பிள்ளையவர்கள் “மேனான்மணீ யத்தின்” மூலம் நீக்கியுள்ளார். மற்றும் “நாடகம் வளரவேண்டும்” என்ற நல்லெண்ணம் கொண்ட நல்லவர்கள் நாட்டில் இருக்கத்தான் செய்கிறார்கள்.

அடுத்து மக்கள் நிலையை நோக்கினால் “பழம் பெருமை பேசி வீண் பொழுது கழிக்கிறார்களே தவிர முன்னேற வழிகாண முயலவில்லையே! தமிழுணர்வோ தாழ்ந்துபோய்க்கொண்டிருக்கிறது. உலகெல்லாம் போற்றி யதுபோக, இரந்து வாழும் இழிநிலைக்கு இறங்கியுள்ளான் இன்றைய தமிழன்.

தழைத்தது தமிழ் அன்று! இன்றோ ‘ஊருக்கு ஒருவகை மொழி’— சிதைகிறது அதன் சிறப்பு. வந்தவரை வாழவைத்தை தமிழகம் இன்று இருப்பவனையே இல்லாது நிற்கச்செய்கிறது. தென்றல் தவழ்ந்தது அன்று! இன்றோ வாடை வதைக்கின்றது! வளமார் நாட்டில் வளர்ந்திருக்கிறது மொழி என்பதை மறுக்கவில்லை; ஆனால், அன்றைய நிலையை அடைந் துள்ளோமா? என்று எண்ணினால் நெஞ்சம் பூரிக்கவில்லை! பொரியத்தான் செய்கின்றது!

“நாம் வாழ வழிவகுத்துவிட்டனர் நம் முந்தையோர். என்ன செய் திருக்கிறோம் நாம் நம் பின்னவர்க்கு”? என்ற வினா எழுப்பின் நாணத்தால் நாவெழ மறுக்கின்றது. அதனால் “வளர்ந்துள்ளது போதாது; இன்னும் வளரவேண்டும்” என்று எண்ணிப் பிளவுகளை மறந்து தமிழன்னையின் கீழ் ஒன்றுபட்டால்.....!

“உள்ளது சிதைப்போர் உளர் எனப்படாஅர்
இல்லோர் வாழ்க்கை இரவினும் இளிவென” சொல்லிய
வன்மையை நினைவுகொண்டு தமிழர்கள் யாவரும் தமிழ்ப் பணி மேற்கொண் டால்.....!!

“பழையோர் பெருமையும் கிழமையும் கீர்த்தியும்
பாடுவதிலோர் பயனில்லை” என்று உணர்ந்து விந்தம் அடக்கி
னோன் தந்த நற்றமிழ் மொழியை வளர்க்கும் ஆக்கப் பணியில் ஈடு பட்டால்.....!!!

ஏன் எழாது இன்பத் தமிழகம்? பேராசை இஃது என்று பெருந்தமிழ் மக்கள் கருதலாம். ஆயினும் “வாருங்கள்! வாருங்கள்! தமிழ் வளர்க்க வாருங்கள்” என அழைக்கின்றோம் அறைகூவி!

முன்வருவார்களா தமிழ் மக்கள்?





சிற்றில்லும் வாராணோ?

S. Ambalavanan, III B.A. Econ.

1. ஈன்று எடுத்தஅன்னை
என்கடன் முடிந்ததென்று
எண்ணியே விட்டிட்டாள்
எடுத்துத் தந்தையுமே
அண்ணன் கைகொடுக்க
அன்னவனும் கண்ணிமையா(து)
என்னைக் காத்ததுபோல்
இனிக்காப்பார் ஆராவார்?
2. முன்னவன் முறுவலுக்கு
முல்லையும் முன்னிற்கா.
என்னதான் வந்தாலும்
ஏசியிக வைதாலும்
ஒன்றும் உரைத்திடாது
ஒழுங்காகக் காத்திடும்
நன்மகன் அவனைப்போல்
நலம்பயப்போர் ஆராவார்?
3. தின்னப் பழம்தந்து
திகட்டாத பாலுணவை
உண்ண உண்ணச்சிறிதாக
ஊட்டி வளர்த்திட்டு
'கண்ணே மணியே' எனவே
கண்ணயரத் தாலாட்டும்
அண்ணன் அவனைப்போல்
அவனைப்போர் ஆராவார்?

சிற்றில்லும் வாராணோ?

4. கன்னல் மொழிபயின்று,
கணிச்சாறு பலபிழிந்து
சின்னச் சங்கிலிலே
சீராகப் பெய்திட்டு
'கண்ணே குடி' என்று
கனிவாகப் பாட்டிசைக்கும்,
அண்ணன் அவனைப்போல்
அமுதளிப்பார் ஆராவார்?
5. முன்னைப் பழம்பொருட்கு,
முன்னாள் பரம்பொருளின்
முன்னின்று தான்வணங்கி
'முதலவனே! என் தம்பி.
நன்றாய் வாழ்த்திடவே.
நலம்செய்க' எனவேண்டும்
அண்ணன் அவனைப்போல்
அருளாளன் ஆராவார்?
6. சான்றாண்மை சார்ந்திடவே
சமந்தி தழைத்திடவே.
ஆன்று அவிந்துபின்னர்
அடங்கிய சான்றோனும்.
என்னில் என்நலத்தில்
எல்லையிலாக் கவலைவைத்த,
அண்ணன் அவனைப்போல்
அரியவரும் ஆராவார்?
7. 'என்னருமைத் தம்பி!
இருந்துவாழ!' என்றியம்பி
சென்றிட்டான் செல்வனவன்
சுந்தைகளும் துடித்திடவே
பின்னவனோடு இன்றிருந்து
பேசிக்களிக் கச்செய்ய
சென்றவனும் திரும்பாரோ?
சிற்றில்லும் வாராணோ?



Alma Mater

by F. X. W. Mukwaya, III B.A.

THIS beautiful latin phrase has always been applied with utmost enthusiasm by old students to their former school or college. Perhaps very often little thought is given to its meaning. Several dictionaries translate Alma Mater as "Benign Mother" or "Bounteous Mother." "Mother" is already a big title and the addition of "Benign" makes it all embracing. I have no doubt that the people who first used the term quite understood its full implication. I also in my humble way, feeling that I fully understand the meaning of that phrase, think that I am not overpraising this institution in giving that appellation to it.

St. Joseph's College is the second educational institution where I have spent more than three years, the first one being my first school. During these four years I have seen much, heard a lot and amassed vast knowledge; and may be my character and my way of thinking have undergone a slight change—a change which will bring honour or shame to my former college. I have had some of my happiest days on this campus, and perhaps I may have many more as a result of my having passed through this college. As I return to my home across the Indian Ocean I shall be carrying sweet memories of my stay at Trichy. This will be in great contrast with the mixed feelings that filled my heart as I landed at Bombay to start my thousand-mile railway journey southward.

Within three hours after getting on board the old but cosy "State of Bombay" I fell sick, and my condition became worse as we entered the stormy Arabian Sea. The ship's doctor came to my bunk every morning to see how I was progressing. "By the way, Francis", said he one day "what is your destination in India?" "Trichinopoly, Doctor" "What takes you there?" "Studies". The second reply drew from the good physician a short but funny laugh which impelled me to ask him what he knew about the place. "It is an old town, a city of great historical interest which I would recommend anybody to visit but not to live in, for it is deadly hot and too dull for a young man like you".

Then I shall have to leave it as soon as I feel I can stand it no longer", was my simple reply. Afterwards, while making my evening promenades on the deck I met several persons who knew Trichy somehow. Many of them cautioned me. But those who knew St. Joseph's College encouraged me pointing out that sweating would be compensated by good education. They even proceeded to talk about its high degree of discipline and its academic record. Unshaken in my resolve to go to Trichy I landed at Bombay and almost immediately boarded the Madras Mail. During the thirteen hours I stayed in Madras I gathered more information about Trichy. It was reassuring in that it stressed the great renown enjoyed by this College and the high respect with which the leaders of this country look upon it.

It was about six o'clock one June morning that I climbed down from the Tuticorin Express at Tiruchi Town station. At once I got into a cycle rickshaw and headed for St. Joseph's. The streets were already getting crowded with people who looked at me with an air of surprise as I went past them. The tall tower of the College Church soon appeared and the rickshaw puller murmured a few Tamil words of which I heard only "college", and I understood we had reached the college. Right up we went to the Sacred Heart Hostel where I was given a corner room which I hold even to this day. After a good bath and breakfast I went to meet the Principal. He looked meditative and taciturn but he put on a broad smile as his eye caught sight of me. After a few minutes' conversation he remarked, "But you are a week late". "I am sorry for it, Father, but I could not" "That's all right you have already told me everything in your letter. Now, your classmates are writing a test in mathematics, in the Lawley Hall. Here is your question paper, "go and join them" I had my excuses ready; I had just landed in the town after an eighteen-day travel by car, boat, taxi, train, horse-cart, bullock-cart and cycle rickshaw. Moreover, it was thirty months since I had attended a mathematics class. I escaped the test, but the incident served to remind me of my foremost duty. I forgot all my fatigue, decided to forgo a comfortable rest and started work at once.

My initial difficulties were numerous. When I spoke few people understood me. My accent was quite alien to them, and so was theirs to me. It was only after a few weeks of hardship that I learnt to hear and speak to them. The money problem also was a real one. I had to learn to count not only in naya paisas but also in the old annas, and I was often cheated in exchanging one for the other. Another difficulty came in the shape of writing speed. I found the speed here much higher than I had been used to. But after a three months' struggle I acquired the minimum.

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I have always been impressed by the deep interest taken by the staff in their students. They are anxious to see that their students not only get a pass but also pass highly. This is clearly demonstrated by their readiness to give special help and guidance to individual students. Perhaps it will not be a digression to mention here that for the first time I have been under the same teacher for the same subject for four full years; and I cannot remember a day I felt tired of him as I had anticipated.

I found my fellow students frank and friendly, taking much interest in me as I did in them. But unfortunately my strange accent turned away a good number of them, although I tried my best to minimise that number. I answered questions ranging from my name to my father's occupation. At the beginning I was often surprised to hear people laugh when I told them my name. But one day a friend told me that the fun arose from the fact that my name sounded like a combination of two Tamil words—Mooku (nose) and vay (mouth)—hence "Mooku-vaya". But those who had a sharp taste for politics never hesitated to call me "Mikoyan". Yet I must say that if my friends were puzzled by my name I was all the more puzzled by theirs. My ears had been used to names like Mehta, Karim, Didar Singh etc. . . . , but here I was facing a problem of hammering into my head names like *Venkataraman*, *Somasundaram*, *Rangaramanujam* etc. . . . Moreover I had to twist my lips four or five times and to bite my tongue several times before I could pronounce such names. It was a rigorous labour, but I did it willingly.

There are on this campus certain familiar scenes and views which cannot escape my memory even when I am far away. Such are the white-turbaned, grey moustachioed peon gently holding a bell in one hand and carefully fixing his eyes on a pocket-watch in the other; and the red-sashed Fathers strolling along the borders of the Mahé Grounds in the evenings, while football, hockey, cricket, volleyball and badminton are going on. But more natural than these is the glorious sun majestically rising over the Rock Fort and throwing his drapery of gold, purple and crimson on the tops of the New Hostel buildings and the Sports Pavilion. No less enchanting is the magnificent view I have often enjoyed standing in front of the sports pavilion and looking over the College and High School buildings—the eye can see the solid Rock Fort with its imposing aspect on the left, and the sky-piercing tower of the college church on the right; and if we can imagine a palm tree standing between the two—there we have our charming college emblem.

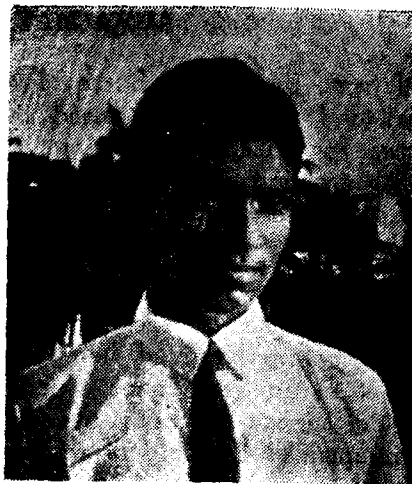
Although St. Joseph's is over a century old it has never ceased to grow. Continuous expansion has been going on throughout the

period I have been here. At the time I came the grand Botany Post-Graduate building was under construction and it was inaugurated in a colourful ceremony by the Union Minister for Scientific Research and Cultural Affairs. That was followed by the erection of a rest house for non-resident students. And now work has started on the new College Library.

In conclusion I may say that during my brief stay in this town, or more specifically on this campus, I have been able to see for myself and make a judgement on what I was told before I arrived here. The high degree of discipline is still a prominent feature and forms a part of St. Joseph's tradition. The never-failing efficiency of both the staff and the management is evidenced by the unparalleled record of academic achievements. The natural result of these two rare qualities is the high reputation enjoyed nationally (even internationally) by this college. I have heard many national leaders speak lavishly in praise of it; and wherever I went, from Cape Comerin to Simla, from Bombay to Shillong many voices testified to the same thing.

On the other hand there is not much of what was said against Tiruchirapalli. Heat is not peculiar to this place. Moreover the fateful sunstrokes that plague other cities are unheard of here. It is grossly unfair to call Trichy dull. It has enough amenities to break any monotony. A powerful radio transmitter gives programmes to suit the tastes of the town dwellers. We have no difficulty in getting newspapers to give us the latest news of the world. The sightseer is well served by the famous Rock Fort that rises from the plain to a height of 293 feet from where he can survey the entire town and its suburbs; the angler will have much to do in the Cauvery, while the cinema-goer will have more cinema halls than he needs.

Therefore I have no regrets in having spent my last four years here. I can complain of nothing which would not have turned up if I had been elsewhere. Although I may not say I have enjoyed my time, for it has been a tough time, I must say I have always liked my college life. I feel satisfied that whatever St. Joseph's had to give me she has given generously, and that in my turn I have tried my best to get as much as possible from this "Benign Mother". Let me end with a promise not to forget her wherever I am and to remember all those with whom she has brought me into intimate contact, either as professors or as fellow-students.



My First Day at College

by Thomas Vincent, P.U.C.

THE very first thought of my entering a college, filled me with a thrill, for I thought it fortunate to be able to spend a few more years of that happy-go-lucky student life I had enjoyed at the High School. I was therefore eagerly looking forward to the day when I should begin my new life. But when the day of my departure for the college arrived, it went very much against the grain, for I felt I would miss those comforts and enjoyments of my six months' stay at home after the High School Examination. However, I decided to put aside these few difficulties as that was the only way to reach glory and success, and set out happily for college.

My first day at College was indeed a red-letter day. I found to my great astonishment that the very first class meant work and not just idle talk as in the High School. To make matters worse I found myself amidst boys from the four corners of the world, whom I had never met before. This gave me the feelings of a prisoner all alone in his cell, which in my case was the class-room.

However as good-luck would have it, by the end of the first hour I had made the acquaintance of a couple of boys, but this was only a drop in the ocean, when compared to the hosts of strangers, who surrounded me. This problem of making new acquaintances seemed to me indeed a hard nut to crack.

The time crawled on at snail's pace, but in the mean time we had one really amusing and relaxing class, namely the French class, where the lecturer made a fine display of his wit. This made me forget my solitude and I felt as if I were once again in the jocund company of my High School mates.

After this the time passed quickly and soon the bell rang for the end of the day's classes. I then drew a deep sigh of relief and snatching up my books, bolted off to the Hostel, feeling as though I had, after a long and wearisome combat, succeeded in conquering my most formidable foe.

We Come from Very Far Away

by Henry Kiwanuka, I B.A.

IT is high time that such questions as: Where does 'Mr. H. Kiwanuka' come from? Where is Africa? How far is it from India? were answered by African students, like myself, who have had an opportunity to live and study among the Indian people.

We, the black sons of the great African continent come from very far away. But, is Africa very far from India compared to the other countries of the world? If we consider the distance between India and Africa we get the impression that these two countries are close neighbours. It is only 2600 miles from Bombay to East Africa. However, economically and politically many African countries are not very famous and they are underdeveloped. It is these facts that lead one to believe that Africa is very far away from India.

I have not seen much of the African continent just as many of my readers have not travelled very far in India. It is therefore proper that I should describe UGANDA, my homeland about which I can write with some authority.

Uganda, the parlour of Africa, is a green, clean and agricultural country of happy traditionalists enjoying moderate sunshine, ruled by the kings and paramount chiefs in a democratic form; people whose philosophies honour the Supreme Being, though they have not yet as much experience and knowledge as highly developed countries of the East and the West.

Both men and women possess high moral standards. They are interested in their own civilization, traditions, languages and culture. We live a social life, exchange voluntary labour to help one another regardless of high and low, chief or commoner, illiterate or educated, rich or poor. It is perhaps the most outstanding state which has not experienced the pangs of colour bar at any time in its history.

Uganda grows a lot of bananas, millets, sweet-potatoes and knows no starvation. It is a country rich in the wealth of long-horned cattle. In Lake Victoria you can see sleeping crocodiles, and in the forest you will be entertained by the colourful singing birds.

We constitute strong families. Men are the superiors, but they respect women faithfully as long as they honour their freedom and observe their feminine dignity.

Uganda is mostly a Christian country. Out of 6.5 million citizens one quarter is Catholic. The Asian settlers of Gujarati and Pakistan origin are mostly Hindus. Those who come from Pakistan are almost all Muslims. A few Indians from Goa are Christians. These India traders live in towns. They add splendour and beauty to our towns. But their deep-rooted Hindu culture prevents them from mixing freely with the rest of the citizens. Hence most of them live in isolated groups in towns and cities.

Our educational system consists of primary schools, secondary schools, Intermediate schools and a University College. A student spends twelve years in the primary and secondary schools. The Intermediate course covers two years and the degree course is of two years' duration.

In Uganda it is very difficult to find a student entering a University before he is 20 years of age. Our undergraduates are grown-ups. A sixteen year old boy would be considered unfit for University studies.

Nowadays, in Uganda there is a tremendous competition for admission to Intermediate schools; that is one of the reasons why Mr. F. X. Mukwaya, Mr. J. K. Kayemba and myself crossed over to India to partake of the Indian Education of which we had heard so much. Here we are enjoying your kind and generous hospitality.



The Universal Muse of Poetry

by R. Santhanam, II M.Sc.

A poet is one who sings because *he must*. His act is like the delivery of a conception—inevitable. The conception in the mind of the poet is beyond the bounds of any language. At the level of intuition, the ideas are transcendental—beyond the bounds of time, country, language, religion etc. Language is simply the medium of thought and to quarrel over the merits or demerits of languages is mean and idle. Songs and poems, the manifestations of the Muse are descents to the level of language, that is why Shelley says: 'Inspiration is already on the wane the moment composition begins'. We shall try to illustrate the higher level of poetic intuition by a few parallel quotations from works of poets far apart in time and space:—

1. 'Have you seen but a bright lily grow
Before rude hands have touched it?
Have you marked but the fall o' the snow
Before the soil hath smudged it?
Have you felt the wool of bearer?
Or swan's down ever?
Or have smelt o' the bud o' the briar?
Or the nard in the fire?
Or tasted the bag of the bee?
O, so white!—O, so soft!—O, so sweet is she!'
(Ben Jonson—Charis' triumph)

‘अनाघ्रातं पुष्पं, किसलयं अलूनं करुहैः
अनाविद्धं रत्नं, मधुनवं अनास्वादितरसं।’

(Flower unsmelt, tender leaf untouched by fingers, a gem unpolished,
untasted fresh honey . . .)
(Kalidasa's 'Sakuntala')

‘மோப்பக் குழையும் அனிச்சம்.....’ (வள்ளுவர்)

2. 'As shines the moon in clouded skies
She in her poor attire was seen'
(Tennyson—'Beggar Maid')

‘सरसिजं अनुविद्धं शैवलेनापि रम्यम्
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी’

(Kalidasa's 'Sakuntala')

(The lotus flower though streaked with lichens is pleasant, the dark spot in the moon though black beautifies her, this slim maid though wearing bark-garment is more attractive)

‘One praised her ankles, one her knees
One her dark hair and love some mien’

(Ibid)

‘தோள் கண்டார் தோளே கண்டார்
தொடு கழற் கமலமன்ன தாள்கண்டார் தாளே கண்டார்
தடக்கை கண்டாரு மஃதே’ (கம்பராமாயணம்)

3. ‘It is not while beauty and youth are thine own,
And thy cheeks unprofaned by a tear,
That the fervour and faith of a soul can be known,
To which time will but make thee more dear;
No, the heart that has truly loved never forgets
But as truly loves on to the close,
As the sun-flower turns on her god, when he sets
The same look which she turn'd when he rose’
(Thomas Moore)

‘उदेति सविता ताम्रः, ताम्र एवास्तमेति च ।
संपत्तौ च विपत्तौ च महतां एकरूपता ॥’

(Nitisloka)

(The sun is crimson both at rising and at setting; the great are alike in prosperity and in adversity)

‘व्यतिषजति पदार्थानन्तरः कोऽपि हेतुः ।
न खलु बहिरुपाधीन् प्रीतयः संश्रयन्ते ॥’

(Bhavabhuti)

(Some cause, internal, binds things together, affections do not rest on external circumstances)

4. ‘... Nature's most secret steps
He like her shadow has pursued’ (Shelley)

‘छायेव तां भूपतिरन्वगच्छत्’

(Raghuvamça—II canto)

[The King followed her (the cow) like her shadow]

5. ‘How quaint shows the woodland scene!
Each flower and tree, its duty done,
Reposing in decay serene,
Like weary men when age is won,
Such calm old age as conscience pure
And self-commanding hearts ensure,
Waiting their summons to the sky,
Content to live but not afraid to die’

(John Keble—‘All Saints’ Day’)

‘कृतकृत्याः प्रतीक्षन्ते यमं प्रियमिवातिथिं’

(Nitisloka)

(Those who have done their duty consider Yama the god of Death as a welcome guest)

6. “... so shalt thou see and hear
The lovely shapes and sounds intelligible
Of that eternal language, which thy God
Utters who from eternity doth teach
Himself in all and all things in Himself”

(S. T. Coleridge—‘Frost at Midnight’)

‘आत्मानं सर्वभूतेषु सर्वभूतानि चात्मनि’

(Himself in all becomings and all becomings in Himself)

‘ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत्’

(Verily all these are habitations of the Lord)

‘தன்னுளே திரைத்தெழும் தரங்கவெண் தடங்கடல்
தன்னுளே திரைத்தெழும் தடங்குகின்ற தன்மைபோல்
நின்னுளே பிறந்திருந்து நிற்பவும் திரிபவும்
நின்னுளே யடக்குகின்ற நேர்மைநின் கண்ணின்றதே’

(திருமழிசையாழ்வார்)

7. ‘There rolls the deep where grew the tree.
O Earth, what changes hast thou seen!
There where the long street roars, hath been
The stillness of the central sea.
The hills are shadows, and they flow
From form to form and nothing stands;
They melt like mist, the solid lands,
Like clouds they shape themselves and go’

(Tennyson—In Memoriam)

“पुरा यत्र स्रोतः पुलिनमधुना तत्र सरितम्
विपर्यासं यातो घनविरलंभावं क्षितिरुहां ।...”

(Uttava Rama Carita)

(Where there was current formerly, sand-dunes are found now; the denseness and the thinness of groves are interchanged)

‘ஆறிடுமேடும் மடுவும் போலாம் செல்வம்.....’

8. ‘I prithee send me back my heart
Since I cannot have thine :
For if from yours you will not part,
Why then shouldst thou have mine’

(Sir John Suckling)

नपुंसकमिति ध्यात्वा प्रियायै प्रेषितं मनः ।
तत्तु तत्रैव रमते हताः पाणिना वयम् ॥

(Thinking it neuter—impotent—the mind was sent to my mistress;
but it is sporting there, we have been spoiled by Panini, the Gram-
marian)

9. ‘The winged hours fly fast whilst we embrace,
But when we want their help to meet
They move with leaden feet’

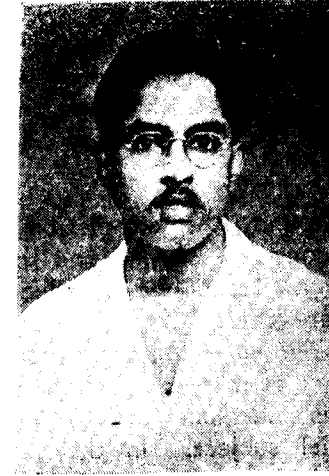
(Thomas Carew)

‘अटति यद्भवान् अह्नि काननं । बुटि युगायते
त्वाम् अपश्यताम्’

(Bhagavata—X)

(When you roam in the woods by day, a second becomes a millen-
nium for us, not seeing you)

We hope the above will suffice to convince us that mankind at
a higher level is of the same order and that a certain unity pervades
the apparent diversity.



On Being a Post-Graduate

by S. Lakshmikanthan, II M.Sc.

BEING about to complete my post-graduate course I would like to
survey the pleasures and pains of being a post-graduate student.
I am sure many of my fellow students also are pondering over
the same theme since the future appears undetermined and vague, a
temporary relief being found in dwelling upon the past.

“We look before and after,
And pine for what is not,
Our sincerest laughter,
With some pain is fraught.”

A post-graduate has at least one reason to rejoice. If we are to
conceive life as a simple struggle for existence and survival of the fit-
test, we can gloat over our survival at least to the extent of getting into
the P.G. course against heavy odds such as the final examination of
the graduate class and the selection for the P.G. course. The P.G.
course in one sense is a privilege conferred upon a few when we con-
sider the number of graduates emerging successfully every year from
their examinations. This underlines the fact that such an opportunity
should not be wasted.

A post-graduate has often to face a situation similar to the one
faced by Tagore's "boy of fourteen." When he exhibits a lack of
fundamental knowledge of his subject he is scorned at for being a post-
graduate. When he aspires after getting a thorough fundamental know-
ledge his regular class lessons pile up like a mountain and he is tested
only on the latter. If he tries to do justice to both, unfortunately the
time at his disposal is limited. Those who have a knack of selecting a
few topics come out with flying colours. The limited time has to be
spent in a restless struggle to know what to learn, whether this will be
important or that one, whether this will fetch higher marks or that one
and in this sense "speculation" is the life blood of a P. G. student.

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Only a post-graduate can understand his sufferings on the eve of the examination when he will have to revise endless quires of notes piled up on the table and he will be penalised strongly for his careless blunders as he is expected to be perfect in his learning.

Ironically enough most parents think that with the completion of their son's post-graduate course his studies come to an end and they have executed their duty of educating their son. No doubt by educating their son or daughter upto the post-graduate course they perform a good part of their duty. But what they consider as a completion of a course is just the beginning of the endless work of research. While the P.U.C. helps a student to pick up the English medium, the graduate classes give him an idea of choosing a special subject. In the P.G. course we prepare ourselves to have a wide knowledge and advanced treatment of our subject. Having to dip into the various branches of our subject and having University examinations at the end of each year we can hardly study any one particular problem. By giving a theoretical background to our subject, by unravelling the various problems that are to be tackled, the P.G. course paves the path to research where we can put our questioning mind into work and formulate a thesis.

The P.G. course imparts a training of its own to the students. The first aspect of this training is self help both in studies and in doing one's own duty. In fact the University wants the teachers not to be teaching the P.G. students all the time but to guide them when they encounter any difficulty while learning by themselves. The second aspect is the endurance both physical and mental. Much of the success in the examination depends on endurance. Unless we revise all that we have learnt on the night before the examination day things appear vague; and doing this calls forth the best of one's endurance. Above all this training strengthens our will power since we have to make up our mind to put all our endurance into it.

To sum up, the recollection leaves behind a sense of joy, and satisfaction with the tireless perseverance in work, proving that "Sweet is pleasure after pain".



"On Mugging up"

by T. V. S. Jagannathan, III B.Sc.
Maths.

MY heart is often pained to hear students ridiculing their friends for having mugged up their subjects. I even wonder at the paradox that men ridicule others who "mug up", while they themselves have mugged up many things in their life. This essay is an attempt to establish that the art of 'mugging up' is not to be ridiculed but rather encouraged, for, "All men are persons who 'mug up'".

The main criticism against mugging up starts from the mistaken meaning of the idiom "To mug up". According to most of the people "to mug up a subject" means to get it by heart, without understanding its meaning.

But this contradicts the definition given in standard dictionaries. The Pocket Oxford dictionary ascribes the meaning, "to study hard," to the verb "to mug" and from the same dictionary the meaning of "to mug up" is "to prepare (a subject) by mugging". Taken in the right sense, none would dare say a word against mugging up. On the other hand, everyone should be pleased to proclaim himself as one who mugs up his subject.

Leave alone the real sense of the idiom and take the practical sense in which it is used. Even then it is wrong to ridicule those who mug up. Even then the art of mugging up should be encouraged.

The argument supporting this view is that all of us have mugged up many things in our childhood, and these things are the foundation of our further knowledge. The sciences, literature, fine arts and other arts would have no existence, had it not been for conventions put down by our earliest ancestors for expressing their ideas. These conventions are handed down from generation to generation and each generation learns them only by mugging up. For example, there is a general convention to refer to a particular thing by the word 'chair'. As soon as the word is uttered, one instinctively recognises the thing by the word. Now I ask a question, "Has any-body enquired and found out

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the reason why that particular thing is called "chair"? I swear that nobody would know the reason for it, because, there is no reason. Similarly the names of the various things, the actions that are referred to by the verbs, are all mugged up by us without our asking the why of it.

Consider the numerous things that are, in this way, mugged up by each man. First he learns the names of several objects he sees. When he goes to school, he learns the alphabets, and numbers by the same process of mugging. Thus before he goes to the high school, many fundamental notions are mugged up and these form the basis of higher knowledge.

Now, if such is the case, I do not find any reason why the student, who mugs up his subject, should be criticised at all. For, the man who mugs merely carries his early practice into his later course of studies also. Besides they are the very people, who are referred to by Wordsworth in his words, "The child is the father of the man".

So my humble request to the students is that henceforward, they should not ridicule others for "mugging up" for the reason, that they have also mugged up their subjects. But the man who mugs up should be honoured!

A Perpetual Calendar

by V. Seshasayee, III B.Sc. (Maths.)

You can, with the help of this calendar, find the day corresponding to any date. This involves no great calculations but a simple arithmetic comprising a little amount of addition and division.

Take any date for which you want to find the day, with the month and the year. Take the last two digits of the year given. Divide it by 4, take the quotient and add this with the year (taking only the last two digits of the year)

For the given month, find out the corresponding number from the following:—

January and October	...	...	1
May	...	...	2
August	...	...	3
February, March and November	...	...	4
June	...	...	5
December and September	...	...	6
April and July	...	...	0

For Leap Year take 0 for January, 3 for February and the rest as for the ordinary year.

Add the corresponding number and the date with the total you have got already. Divide the grand total by 7 and take the remainder.

Let us now take, for example, 15-8-1947. Dividing the year 47 by 4, the quotient is 11. Adding this with the year, we get $47+11=58$. The given month is August and the corresponding number is 3. The date is 15. Adding these with the total 58, we get $58+3+15=76$. Divide this by 7, you get 6 which means the sixth day of the week, Friday. Try this on any date!



Pro Bono
Et Vero

by A. Kaliaperumal, P.U.C.

Each and every man has a special aim in life, each institution also has an aim of its own. The motto of our college is "Pro Bono Et Vero."

It means "For the good and the true". That our institution should work for the general good and try its best to spread the truth among the people is what the motto means. The authorities of our college are working hard for the attainment of this aim. We too must try our best, to co-operate with our lecturers and professors to be good and true. That is, we must obey and try to acquire goodness and learn truth and we must try also to make others to be good and true.

This inspiring motto shall ever be in our minds. It is beautifully placed in relief on the buildings of our college. Everyday while coming to college and going out of college one is reminded of this motto. I think this has been placed with a definite purpose. As soon as a student comes to college, he is reminded of goodness and truth. He shall be a good and true student while he is at college. He shall not forget this motto while at college. If he remembers this and acts according to it, there is no doubt that he will become a good and true student. While going out of our college, this motto again strikes his eye and reminds him of the twin virtues of goodness and truth. In the course of some months, these two virtues will get a strong hold over him, though he may not know it himself. It is this motto that has brought such fame and glory to our institution.

South Arcot Lignite and Its by-Products

by R. Suresh, III B.Sc.

LIGNITE belongs to the family of coal and it has to be dug out of the earth like coal. It is slightly brown in colour and hence the name Brown coal for it. It is believed that millions of years ago dense vegetation on the hills subjected to unprecedented and extraordinarily heavy rain was uprooted and washed away to lower regions and filled up the valleys. The mud being settled at the bottom and at the top of the tree trunks, the wood and the leaves settled down below the water. During the succeeding ages, the tremendous amount of heat generated, 'cooked' the materials and that which has undergone full cooking is called coal and that which is partially cooked is called lignite. These were again covered with mud and earth, so that they are now found at a depth of about 200 ft. below the ground.

In India, coal is found only in the upper provinces, so that the industries in the South, suffer a lot owing to shortage of coal supply. In this situation, the occurrence of lignite in South Arcot is indeed a boon to the South Indian industries and people.

The lignite deposits at Neiveli are spread over an area of 100 sq. miles. 70 sq. miles of it lie in the artesian basin. If properly utilised it should last at least for 57 years at the rate of $3\frac{1}{2}$ million tons per annum. The Neiveli lignite stands above all other deposits in the world, in quality and composition. It is considered to be one of the world's best lignites. The freshly mined lignite has a moisture content of 50% and an ash content of 3%. About $2\frac{1}{2}$ tons of raw lignite would be equivalent in thermal value to a ton of good coal.

There are many valuable uses of lignite and its by-products. The important by-products are: Lignite tar, Pitch, Lignite crude oil, China clay, Montan wax, Fertilisers and Coke.

The raw lignite is subjected to a simple carbonisation process to bring down the moisture content. The volatile matter contained in the lignite passes off as condensible and non-condensable gases, leaving the carbonised residue called Char, behind. This is briquetted and in this form it would have a calorific value of about 9000 B. Th. U per lb. It is light and appears more or less like charcoal. It is a smokeless

SOUTH ARCOT LIGNITE

fuel and hence ideal for use in household charcoal stoves and for other domestic purposes. The high calorific value of this form is economically utilised by using it as fuel in boilers close to the mine itself, for the generation of electric power. Cement factories and small workshops and even heavy industries like those of the Bhadravathi Iron Works where iron is smelted and extracted can also profit by it.

Lignite Tar is the liquid that is condensed from the condensable gases. About 20 gallons of it or roughly 6% by weight, is produced per ton of lignite. This tar has many valuable uses. The Koppers-Totzek process may be employed for the production of synthesis gas. This synthesis gas with coal and water available at the project will be utilised for the manufacture of ammonia, methanol, motor fuel (synthetic oil), alcohol, paraffin, etc. By the combustion of gas or oil with oxygen, a carrier gas of high temperature is obtained into which the oil is injected. This results in the formation of a gas containing more than 50% of unsaturated hydrocarbons. More than one third of it consists of ethylene. This gas burns with a smokeless flame and can be supplied as town gas for domestic fuel.

The pitch that is left behind after carbonisation of lignite yields 33% of tar. This can be utilised as a good road surfacing material.

The lignite oil that is left behind after extraction of pitch is similar to crude oil. It can be easily burnt in boilers. On fractional distillation it can yield about 50% of itself as Creosote oil, and other lighter oils. The Creosote oil is useful for wood preservation and for the manufacture of petrol by a hydrogenation process. It can be a basic raw material for many chemical industries. Thermal power stations might change from coal to oil. The fuel would also find use in oil engines.

The raw lignite contains a large amount of waxy material. This wax is a very valuable by-product and can be extracted by a simple solvent process. This wax would be used in explosives and for the insulation in electrical equipment. In conjunction with the production of ceramics, the manufacture of various electrical fittings involving the use of ceramic ware is possible.

Immediately over the lignite bed there is a layer of high quality china-clay. The excellent china-clay and ball clay can be recovered in the process of mining operations and washed in a clay-washing plant. This clay can be made available for the production not only of crockery and other domestic ware, sanitary ware, pipes, refractories and Fuller's earth, but also high tension and low tension insulators and parts

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of electrical equipment. It is also in demand for the textile, paper and rubber industries.

The production of nitrogenous fertilisers is also envisaged, to step up agricultural production. It has been tentatively proposed to produce about 200,000 tons of ammonium sulphate-nitrate and 46,000 tons of urea. This unit would provide employment for a number of people and utilise the gypsum deposits in the Tiruchirapalli District. The phenol available as a by-product can be used for the manufacture of plastics, hard-boards and also in the plywood industry. Tests conducted on samples of Neiveli lignite suggest that the production of a suitable coke for use in low shaft furnaces might be feasible. A portion of the mined lignite can be converted into lignite coke by a special process of high temperature carbonisation. Further investigations are to be carried out on the matter, and if they are successful, an iron and steel industry will become a reality in the Salem District, for the utilisation of the excellent ores in the district.

The success of a project depends on the economical utilisation of its by-products. The Neiveli project stands as a good illustration of this.

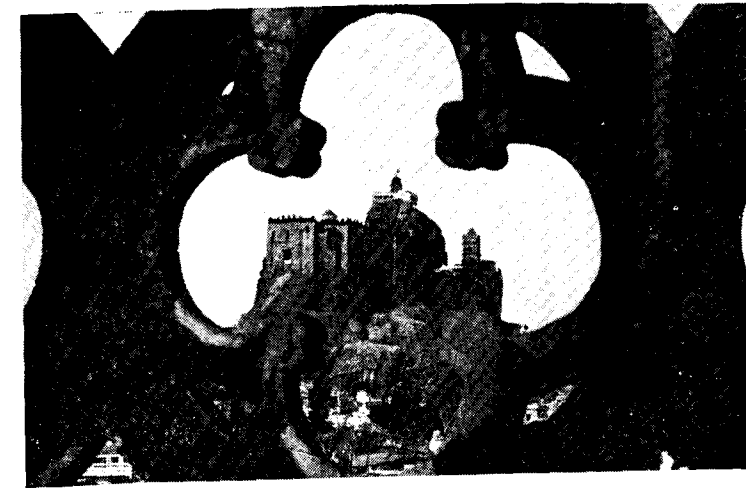
Think a While

(Collected by N. Kuppuswamy, III B.Sc.)

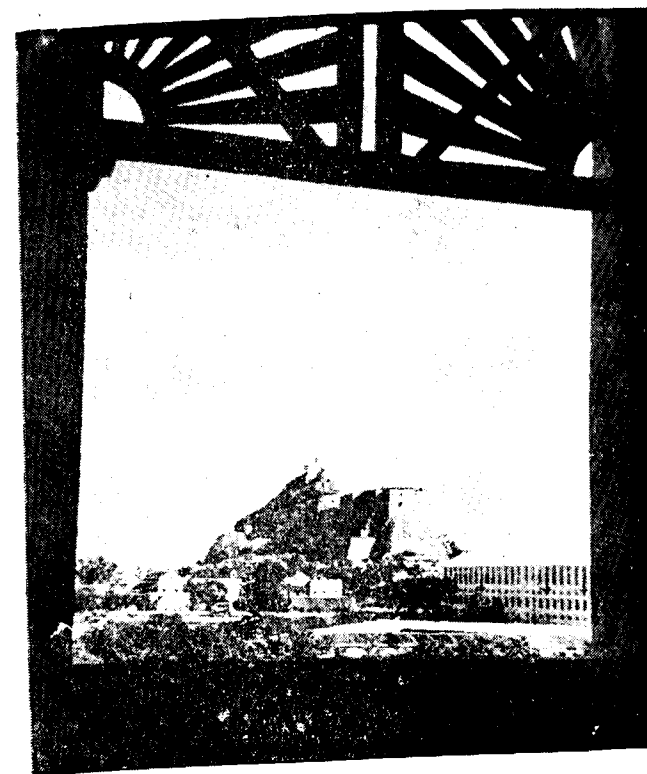
1. When we three appear each twice we from a committee. Who are we?
2. Can you tell me how to find out the spirit of a drum?
3. Why are teeth like verbs?
4. I am a weapon. Cut my head, you will get a fruit. Chop off the head of the fruit, you will hear. Who am I?
5. When is a feather like a rifle?
6. What is the difference between a Railway Guard and a School-master?
7. I am a word of nine letters. My first two denote a company, my next three shun company, my last four call company, and my whole amuses the company. Who am I?
8. Why is a policeman like a rainbow?
9. What difference is there between pin and pun?
10. When I am all right I am everybody's, scratch my back I am nobody's. Who am I?

(Answers on page 43)

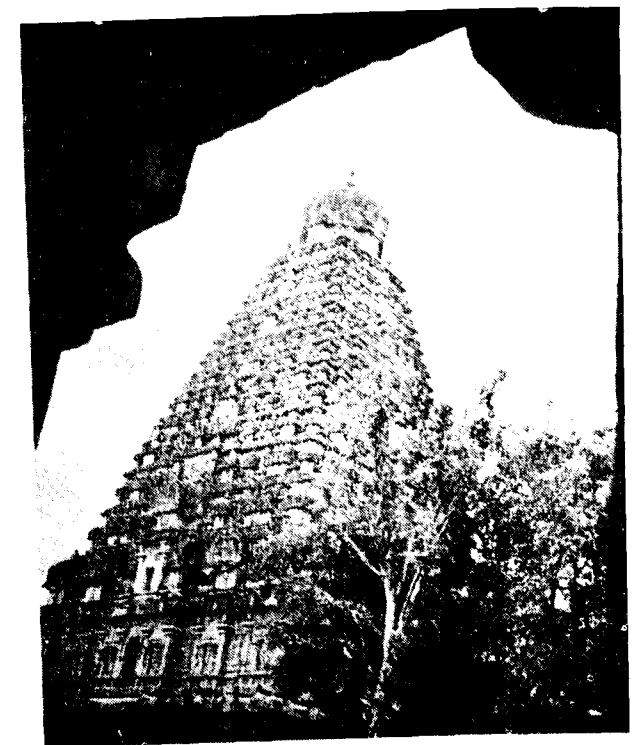
POINTS OF VIEW



V. Sectharaman, III B.A.



V. R. Lakshmanan



A. S. Rashyamani, II M.

The Days that were: St. Joseph's College at Nagapattinam (1845 to 1883)

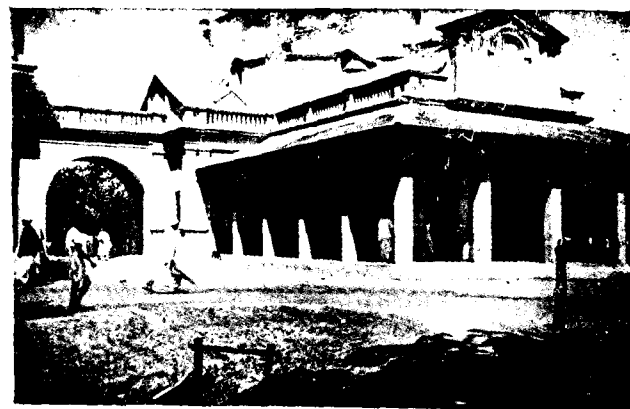


Then: The Main College Building.

Now: The Sub-Magistrate's Court.

Then: College Chapel with arch connecting it with the main building.

Now: The Munsiff's Court.



Then: The Boarding House.

Now: The Taluk Office.

Nagai— The Centre of Festivals

by S. Jayaraman, III B.Sc. (Phys.)

THE choice of this subject is based on the assumption that there are only a handful of students coming from the vicinity of Nagapattinam—the correct form of Negapatam. Obviously my purpose is to introduce my native place and narrate some of its glories which have not spread as far as Trichy. The Mahabalipuram temples, the Rockfort at Trichy and the great temple of Thanjavur are places of historical importance. History has sung their glory and recorded them. But Nagapattinam, which is the centre of many important operations has been sadly neglected by history. By an exposition of these facts, I shall endeavour to correct this error of omission on the part of historians.

"Kalki" in his '*Ponniyin Selvan*' refers to a Buddhistic monastery in Nagapattinam where the chola prince was kept as a royal guest for ensuring security to the country. Of course, we are not concerned with the history of the prince, which is spun by the imagination of the author. What is the significance of this monastery? From the point of view of religion, the influence of the Buddhistic missionary was felt even in this place. My place should have witnessed the growth of this religion. From a political point of view this monastery should have served as a secret recess of the rulers. Even to-day in Nagapattinam, the subterranean passage can be seen. It is believed that the passage extends as far as Thanjavur and perhaps ends in the grand palaces that once stood there. This is only a conjecture. Nobody dares to examine it as it is infested by harmful creatures. Lest harm should come to the people, the passage is now blocked. The monastery now forms a part of the sub-magistrate's court.

Our College began its existence at Nagapattinam. The present magistrate's court was formerly part of St. Joseph's.

My native place is noted more for its spiritual growth than for any material progress. The factory at Golden Rock originated at Nagapattinam. We are so spiritual minded that we have no time to take notice of these facts. The beauty of Nagapattinam is that it is not merely the centre of festivals confined to one religion, but the centre of three outstanding religions, Hinduism, Islam and Christianity. Formerly, as indicated in the last para, it was a Buddhistic centre. It is rare to find

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in all India, a place where all religions commingle just as the rivers merge into the ocean.

The 'Mariamman Festival' is the most noteworthy. Local people believe her to be most powerful, but merciful to her devotees. They come in their millions during the time of festivals to offer their prayers and to show their gratitude. It may appear ludicrous that the goddess wants something in return; and that otherwise she will visit us with punishment. But it shows the simplicity of the people, who want to be in touch with their idol and whom they do not allow to "sit in Heaven and look down upon men."

The festival lasts for ten days ending with the 'chariot festival'. Persons from far away places come and attend the festival. The whole place looks like heaven suspended in air. My boyhood memories are full of the festival.

The festival at Velanganni, which is considered as holy by pious Christians is one, for which the pilgrims are taxed. So, imagine the vast gathering during the time of this festival. The Christians form the major portion of the pilgrims. There are others belonging to Hinduism, and Islam who offer their homage to St. Mary. Without caste distinctions the worship is open to one and all. The very secret of the success of Christianity lies in its broad cosmopolitan outlook.

The Church is situated near the sea. The sea-breeze wafts gently and relieves the fatigue of the pilgrims patiently awaiting the statue of St. Mary to be taken in procession. Velanganni has become well-known because of the Church. Temporary shops are installed and many precious articles can be obtained from them.

The famous Mosque at Nagore is a symbol of Islam. Nagore is a small town, at a distance of about three miles from Nagapattinam. The sky-scraping 'manora' attracts the attention of any wayfarer coming at a distance. The walls and floors of the mosque are a melody in marble, though they are not comparable with those of the Tajmahal. It is rich in its own way and exquisitely beautiful. Inside there are a number of tombs. They are clothed in invaluable silk. The main tomb built on Andavar is adored by thousands of devotees day after day.

The 'Kanduri festival' celebrated once a year is a memorable day in the life of a Muslim. The elderly people undertake fasts during this period. At night they sing the praise of 'Allah'. They do not have a wink of sleep at nights. The festival extends over a period of twelve days and the eleventh day witnesses a grand procession in which the

NAGAI—THE CENTRE OF FESTIVALS

Muslims from various parts take part. The tomb of 'Andavar' is covered with sandal paste. Once in a year the old sandal is removed and replaced by new. A golden vessel containing the fresh fragrant sandal is taken in procession in a decorated chariot from Nagapattinam to Nagore. This is the Kanduri festival.

Thus Nagapattinam witnesses these festivals—one after another in quick succession. We celebrate these festivals because we are conscious of a Superior Being to whom we should surrender. What is more, it is the confluence of three religious streams. Here is heaven, indeed!

A Seminar on American History and Culture

by S. A. Xavier, M.A.

I had the pleasure and privilege of attending the Seminar on American History and Culture held by the U. S. Educational Foundation in India. The organisers had chosen the most lovely venue for the Seminar—TARA DEVI, SIMLA HILLS. How can I forget the most memorable period that I spent there and the rich experience that I garnered!

Eminent professors from celebrated American Universities like Harvard gave lectures or presided over discussions on topics like American Literature, aspects of education, family life, politics, religion and international relations. There was a free exchange of ideas among the participants and the discussions led to proper and objective evaluation.

Miss Olive I Reddick, Phd., (Professor of Economics, Harvard University, U. S. A.) now the Executive secretary of the U. S. Educational Foundation in New Delhi, deserves the warmest congratulations on having organised the Seminar so well and having enabled 35 Indian teachers of different Colleges of various Universities, all over India, men and women, to know several things about America at first hand.

The Social Service Excursion

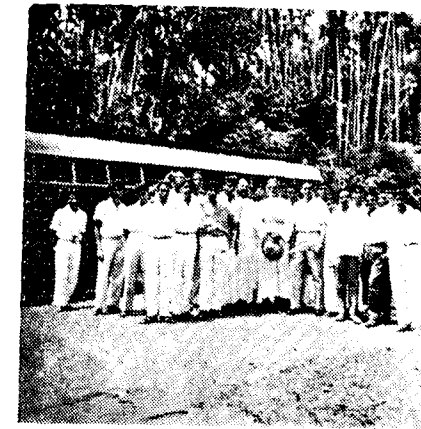
by T. Natarajan, I B.Sc.

WE, the students of the Institute of Social Service, organised during the September holidays an excursion to Coimbatore, Ooty and Malampuzha, under the leadership of our Director, Rev. Fr. J. Adisayam, S.J. We left by train on the night of September 12 and reached Coimbatore the following morning after a fairly pleasant journey. Rev. M. M. Fr. Chinnayyan, B.A., B.T., Headmaster of St. Michael's High School, provided all the facilities to make our stay at Coimbatore very comfortable and gave the school bus for long trips to Ooty and Malampuzha. We are extremely grateful to him for this generous help.

The first day of the excursion was spent in visiting Ooty. We started at 10 a.m. Fr. Chinnayyan was kind enough to accompany us and was very pleased that the maiden trip of his bus to Ooty was a great success. When we made the ascent to Ooty, we were delighted with the rich vegetation, the rapturous beauty and the cool breeze of the Nilgiris. We stopped for a few minutes at Kallar to enjoy the beauty of nature. At Berliar we met the proprietor of a rich fruit garden. He explained to us that Berliar was the only place in India with a climate suited to grow some special kinds of fruits. He gave us samples of the fruits grown there. The Malaya fruit, Mangosteene is also grown there. The Government has a Fruit Research Institute close by. We continued our journey in the bus which negotiated successfully the 13 hair-pin bends, which are a speciality of the road to Coonoor.

On arrival at Coonoor we took our lunch in a hotel near the bus stand. We met Mr. Francis Xavier, M.A., an Old Boy of our College, who was very pleased to meet Fr. Director. At about 2 p.m. we arrived at the Pasteur Research Institute. This is a very important institution, where anti-rabies serum is prepared and distributed to the hospitals throughout the State. It took some time to get the necessary permission to visit the place. A Doctor took us round and showed the Research Library, full of up-to-date journals, the laboratory where research is going on and the places where the monkeys, rabbits, guinea pigs and rats are kept for purposes of experimentation. We were told that, when Pasteur made the discovery of the serum for the treatment of hydrophobia, nobody was willing to undergo the treatment and the medicine remained

The
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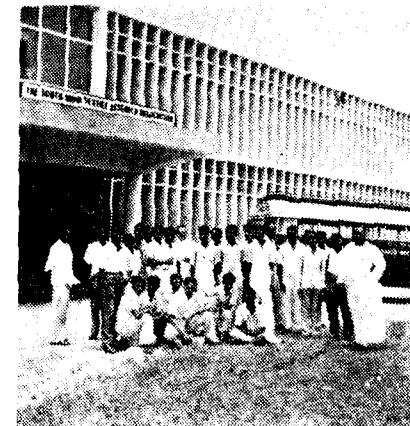


of
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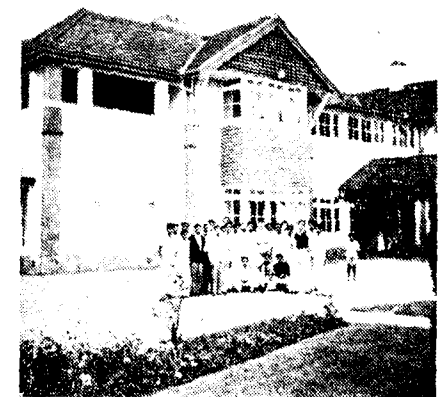
Finds inspiration

in

Factory



Palace



and

the

Mangalapuzha



Dam

AT

TARA



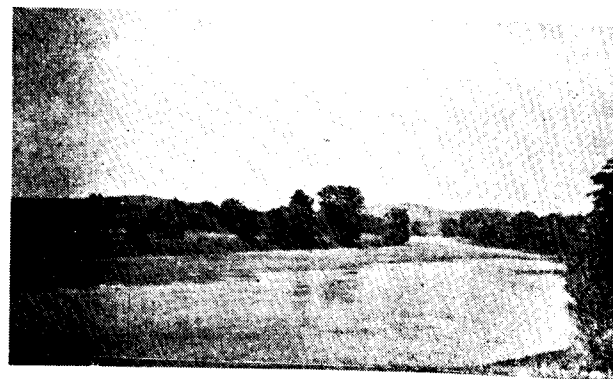
DEVI

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PLEASURE



WITH

STUDY

THE SOCIAL SERVICE EXCURSION

unused for a long time, till at last a young man, named Impilli, came forward to be experimented upon. He was cured and thus he helped millions and millions of people after him to be saved from the jaws of death. In grateful memory of this man, his picture is kept in the Institute along with that of Pasteur. We were much impressed by the motto of this Institution: "To Strive, To Seek, To Find, and Not To Yield."

Fully satisfied with what we saw in Coonoor we pushed on to Ooty, which we reached in full sunshine at about 5 p.m. We first went to the Botanical garden and spent some time seeing the beautiful flowers and plants carefully nurtured in that well kept garden. We were lucky to meet a group of Todas, who were busy discussing the problems of their community. They live a secluded life, untrammelled by modern civilisation. They look very much like the ancient Greeks. From the Botanical garden we went to the Aranmore Palace, now called the Tamilagam Palace. At the time of our arrival preparations were in full swing for holding a meeting of the World Health Organisation and so we were permitted to see the palace only for a short time. It is a neat palace with all modern amenities. We left Ooty at 6-30 p.m. and reached Mettupalayam at 9 p.m. We took our supper in a hotel there and reached Coimbatore at 10-30 p.m. having enjoyed to the full our trip to Ooty.

The second day of our excursion was as interesting as the first. We left for Madhukarai at 9 a.m. and reached the place in half an hour. By the kind intercession of Mr. P. Swaminathan, Chief Accounts Officer an Old Boy of our College, we got the permission to visit the factory. We saw the various processes of making cement, beginning with the crushing of limestones and the mixing with Gypsum and ending with the packing of cement in bags ready for delivery to dealers. We saw the amenities provided for the workers, chiefly the hospital, the school and the canteen. We took some snacks in the canteen and found them quite good for the very cheap price charged.

We left Madhukarai at noon and reached the Valayar Dam at 1 p.m. This is a small dam on the border between Madras and Kerala but the scenery is beautiful. After spending some time in the dam we started for Palghat, where we took our lunch at 2 p.m. There also we met an Old Boy of our College. We visited the ruined fort of Tippu, situated very close to the town. The outer wall and the moat are intact but the fort proper has completely disappeared. At present the Government Offices are located there. Rain clouds were gathering and we had to leave the place in a hurry to reach the Malampuzha dam. When we reached the dam it was raining hard and we had to wait in

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the bus for some time. As soon as the rain stopped we went round the dam and enjoyed the beautiful scene. There is a fine park which is illumined every Saturday and Sunday but not so gorgeously as in Krishnarajasagar. By the time we could take a walk to the other end of the dam the rain started again and so we had to rush back to the bus completely drenched. We left the place a little after 5 p.m. But ill luck came chasing after us. Scarcely had we covered 3 or 4 miles when the bus stopped in the middle of the road in a small village and would not move despite the best endeavours of the driver. After nearly an hour of vain effort to start the engine it was discovered that the condenser should be replaced. The driver had to go to Palghat, 7 miles away, to get the spare part and he returned at 7 p.m. Soon the bus started and we reached Coimbatore at 9 p.m., took our supper and retired to rest. Throughout the trip and even during the weary waiting, we had a pleasant time since all our companions were in the best of spirits.

On the third day of our excursion we had a busy programme within Coimbatore. The first place we visited was the South Indian Textile Research Association, which helps the Textile mills in many parts of the State with expert advice to reduce waste and improve the quality of production. This is a Central Government enterprise, the third of its kind, the two others being located in Ahmedabad and Bombay. On arrival we were divided into two batches and two experts took us round. We saw the usual machines found in any spinning mill. They are used here to produce yarns in order to indicate the best method of production and thereby make the mills correct their mistakes. We saw the devices to detect the impurities in cotton fibres and measure the strength of yarns. There were other interesting modern equipments to improve the Textile Industry. Fr. Director met in the Psychology section one of the Old Boys of Loyola College, Sri P. V. Veeraraghavan, who immediately expressed his love and loyalty to his Alma Mater and his former Vice-Principal. The two spent a few minutes recalling fond memories of former days and discussing some problems of human relations in Industry. This meeting will help to keep up enduring contact between our Institute and SITRA.

After lunch we visited the Agricultural College. We saw the Exhibition and the museum, where we learnt many things connected with our course in Agriculture. Much more interesting was our visit, at 4 p.m., to the P. S. G. School of Social Work. When we arrived, Mr. Ramanathan, an Old Student and Mr. G. R. Pillai, an old friend, of Fr. Director, welcomed us with a grand tea at which speeches were delivered by the hosts and the guests with equal warmth. After this formal and cordial reception we settled down to a group discussion on

THE SOCIAL SERVICE EXCURSION

the method of writing a research project report. Mr. G. R. Pillai initiated the discussion in which some of our students took a creditable part. After thanking Mr. Ramanathan and Mr. G. R. Pillai for their kind services we took leave of them at about 6-30 p.m. and returned to St. Michael's to discuss among ourselves the valuable experiences of the day.

The last day of our excursion was spent in visiting Gopal Bagh and Seva Nilayam, the former an engineering concern showing the originality of Mr. G. D. Naidu and the latter a fine Social Service Centre for destitute girls. In the engineering exhibition hall we saw several notices showing the character of the proprietor and several machines built by his ingenuity. In the Seva Nilayam we met Smt. Thillaiyammal, the organising secretary, a very capable social worker, who is carrying on her noble work against great odds. She took us round and arranged for a display of the talents of the girls in music and dancing. Fr. Director made an elegant speech to encourage the inmates and Smt. Thillaiyammal replied suitably. We took leave of the children and their guardians in time to catch the Blue Mountain Express. After bidding farewell to our kind host, Fr. Chinnayyan, we boarded the train and reached Trichy Fort Station at 3-30 a.m. on Sunday, 17th September '61. Thus ended a very successful and memorable study tour, which is one more milestone in the annals of the Institute of Social Service, and we are deeply grateful to Fr. Director, who spared no pains to see to our comforts during the 4 very enjoyable days we spent with him in Coimbatore.

Think a While—(Answers)

1. 'm', 't' and 'e' to form committee.
2. Cut its head off and you will find 'rum'.
3. They are divided into regular and irregular.
4. Spear.
5. When it is on the cock.
6. The one minds the train, the other trains the mind.
7. Conundrum.
8. He never appears till the storm is over.
9. I make one and U the other.
10. Mirror.

(Questions—see page 36)



Synthetic Fibres

by S. Periasamy &
K. Govindarajan,
III B.Sc. (Chem.)

"THE Hindu" dated 16th of November 1961 gave really startling news. The Soviet Research teams have prepared a synthetic fibre, which is five times stronger than wool. It can destroy the germs and facilitate the cure of certain skin diseases. We used the adjective 'startling' because, so far we have heard that Terylene and Nylon cause a skin disease called "eczema"; but now this new synthetic fibre is capable of curing skin diseases. If so, it is really a welcome entrant into the world of synthetic fibres!

The modern world has given a change to the definition of "gentleman". The modern gentleman is one who is shining in the "Transparent Terylene" or in "natty nylon". But the so called gentleman should never forget the fact that these materials, coming under the group of synthetic fibres owe their origin to chemical research. So chemical research claims an important place in the modern world. We will go a bit deep into the details of the origin of synthetic fibres.

Artificial Silk (Rayon)

Sir Joseph Wilson Swan was the first to produce filaments by squirting a solution of Nitrocellulose and denitrating the filaments thus produced. By treating cellulose with a mixture of Nitric and Sulphuric acids the lower Nitrates of cellulose are obtained. These lower Nitrates, in the solid state are known as "pyroxylin". Pyroxylin is soluble in a mixture of alcohol and ether, the solution being known as "Collodion". This is then forced through glass capillary tubes into the air, whereupon the solvent evaporates, leaving filaments of cellulose nitrate. These filaments are digested with Sodium hydroxide or Sodium hydrogen Sulphate to "denitrate" the cellulose Nitrate to cellulose. This process of preparing artificial silk is expensive owing to the high cost of the chemicals needed.

Cellulose acetate was introduced for the production of artificial silk as early as the second quarter of the nineteenth century. The

artificial silk obtained by using cellulose acetate is known as "celanese silk", or "acetate rayon". It was prepared by the following method: when cellulose is acetylated with acetic anhydride in the presence of Sulphuric acid, it is converted into cellulose triacetate. When the reaction is complete, water is added to decompose the triacetate into the diacetate. The diacetate is washed, dried and dissolved in a mixture of organic solvents (of which acetone is generally the main constituent). The solution is then forced through a spinneret into a warm chamber, whereupon the solvent evaporates leaving behind fine threads of cellulose acetate.

Cellulose acetate (celanese silk) burns with difficulty, but is expensive. It is also used for making non-inflammable photographic and motion picture films, unbreakable glass, lacquers and varnishes.

In 1897 Hermann Pauly produced an artificial silk by dissolving cellulose in ammoniacal copper sulphate and regenerating cellulose by means of Sulphuric acid. This is called "cupra silk." Cupra silk is famous for its cheapness.

The process by which most of the artificial silk is made at present is the Viscose process introduced by the English Chemists Charles Frederick Cross and Edward John Bevan. In this process cellulose is converted into thick vaseline-like material known as "viscose" by treatment with caustic soda and carbon disulphide. Viscose is then forced through fine spinnerets into a bath containing sulphuric acid and other substances, and is thereby reconverted into cellulose. Since the alkaline solution has a very high viscosity, the silk obtained by the above process is known as viscose rayon. Instead of passing viscose solution, if we extrude it through a narrow slit into an acid bath, cellulose is precipitated as very thin sheets. These sheets are called cellophane used for wrapping articles. Of all artificial silks, viscose rayon is produced in the largest quantity.

In the production of rayons one starts with a naturally occurring polymer cellulose, which is built up of a large number of small units. Although it is superior to silk in lustre it is inferior to it in elasticity, tensile strength and heat insulating properties.

Nylon and Terylene

Since natural silk is a protein and has a polypeptide structure, W. H. Carothers, along with a team of collaborators attacked the problem of producing a synthetic fibre or filament which would resemble natural silk not only superficially but also in its chemical constitution by preparing high polymers of a polypeptide nature. Many compounds were investigated and in 1935 a new fibre, nylon, became an industrial product.

Nylon is obtained as a condensation product of adipic acid, $\text{COOH}(\text{CH}_2)_4\text{COOH}$, and hexamethylene diamine which could then by a process of condensation be built up into a macromolecule with molecular weight over 10,000. It is called '66'-Nylon. The compound in a molten state is forced through a small jet and the filament so formed is "cold drawn" to about four times its original length. By this means an increased degree of lengthwise orientation of the macromolecules is brought about and very fine filaments are obtained which are transparent, lustrous, highly elastic and of great tensile strength.

It is considered to be a thermoplastic with good mechanical properties. It does not rot or deteriorate with age, and is resistant to alkalis and weak acids. Although it is used primarily as a fibre for hosiery and brushes, its applications have been enormously extended, not only to the manufacture of materials for drapery and furnishing fabrics but also to the production of a great variety of mouldings.

Investigations which may be regarded as a logical extension of the work of Carothers have been carried out in England by J. R. Whinfield and have led to the production of another synthetic fibre to which the name "Terylene" has been given. This is obtained by the condensation of terephthalic acid with ethylene glycol and the polymerisation of the product.

The fibre has excellent wearing qualities and because the crease in "Terylene" trousers will last the life time of the garment, they will make a very strong appeal to all males.

Artificial Wool

Whereas nylon is an entirely synthetic product with protein-like composition, other artificial fibres have also been produced in recent times starting with naturally occurring proteins. In Italy, in 1936, a textile material known as "lanital", resembling wool was produced by extruding solutions of casein through spinnerets and hardening the filaments by acid-formaldehyde. A similar material is produced in America under the name "alarac". More recently (1946) Dr. David Trail announced the production of a textile material from the protein of groundnuts. It forms a crimped fibre suited for mixing the wool, giving a soft, wool-like feeling to the touch.

Mater et Magistra

(Mother and Teacher)

by A. Hirudayasami, M.A., B.L.

MATER et Magistra are the opening words of a great Encyclical issued by the present Pope, His Holiness John XXIII. An encyclical is a public letter, addressed to the Bishops, the religious and the laity, by which the Pope instructs and guides the Church and all others interested, on the most urgent problem of the day. This document, one of the longest of its kind in modern times, deals almost exclusively with the Socio-Economic problem—the century old conflict between the masses and the classes which keeps peoples and nations divided over the possession and distribution of wealth. Some features of this encyclical have attracted the immediate attention of the world press and caused some raising of eye-brows in conservative circles. Our Prime Minister quoted in Parliament the authority of this Encyclical in favour of the enlargement of the Public Sector in India: one is relieved to find that he did not admonish the Pope to leave these problems to the Prime Ministers of the world. The Kerala Bishops, in condemning Communism from the pulpit, were no more indulging in politics than the Pope himself when he treats of the social and economic problems. In France and Italy the controversies raised over certain parts of the encyclical, particularly over the meaning of "socialisation" are still carried on by the pious and learned among the clergy and the laity. The London "Economist" commented on the Encyclical: "Socialism is discussed, with an important shift from the qualified condemnation of earlier Popes, made in "Rerum Novarum" and in Pius XI's "Quadragesimo Anno." Socialism is now positively approved, provided there is no abolition of the right of private property—of which there should be "effective distribution among all classes". The press in India, unfortunately paid only slight attention to this important document which was and is widely read everywhere.

It is the historic claim of the Catholic Church that no practical solution any economic or social question will ever be found without the assistance of religion and the moral law. Therefore as a mother and the teacher the Church has, through its chief Pastor always exercised the office of instructing humanity on the right type of a social and economic order. The Pope does not interfere in secular affairs by declaring the principles of religion any more than our Prime Minister interferes with the planetary movements when he denounces astrology.

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The Encyclical is divided into four parts. The first is a review of the social and economic problems that have arisen since Leo XIII issued the Encyclical "Rerum Novarum" in 1891. After the lapse of seventy years Leo's teachings have been invoked for their luminous authority. Passages from that "Masterly Encyclical" were quoted in defence of the rights of the working classes in the Senate of the U.S.A. and in the British House of Commons. Revolutionary changes have taken place in the economic sphere since then. Free competition which held a supreme place then, has been largely replaced by combinations and monopolies, the development of joint stock enterprise has separated ownership from management power and responsibility and the growth of the public sectors has enlarged the powers of the Government. Therefore the successors of Leo XIII, Pius XI, Pius XII and the present Pope have each issued encyclicals to teach Catholics the principles on which these economic problems are to be approached.

The second part of the Encyclical is the one which has caught the headlines of the press in Europe and in America. It had always been taken for granted that the Popes would repeat the unqualified condemnation of Communism and Marxian Socialism as he former Pope Pius XI was noted for his vigorous denunciation of Socialism. In the present Encyclical, there is no such uncompromising criticism of Socialism. This does not mean that the Catholic Church has now made a pact with the Soviet. Both Socialism and Communism, in so far as they deny the right to private property and base their entire system on philosophic materialism are opposed by the Church now as before and no Catholic can join the communist party without ceasing to be a Catholic. The present Pope deals with more important issues. The next important feature of the Encyclical is the paragraph devoted to "Socialization" a paragraph that has misled the London "Economist" into thinking that "Socialism is now positively approved, provided there is no abolition of the right of private property". It is extraordinary how any system can be called socialistic when the right to private property is accepted as its fundamental basis. What the Pope has approved is undoubtedly a significant departure from the line taken by both his immediate predecessors, Pius XI and XII. To avoid any room for misunderstanding it is better to quote the words of the Encyclical—"One of the typical aspects which characterize our epoch is socialisation understood as the progressive multiplication of relations in society, with different forms of life and activity, and juridical institutionalization."

Socialization is, at one and the same time, an effect and a cause of growing intervention of the public authorities in even the most crucial matters such as those concerning the care of health, the instruction and education of the younger generation, and the controlling of professional

careers and the methods of care and rehabilitation of those variously handicapped; but it is also the fruit and expression of a natural tendency, almost irrepressible in human beings, the tendency to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals. A tendency of this sort has given life, especially in these last decades, to a wide range of groups, movements, associations and institutions with economic cultural, social, sporting, recreational, professional and political ends, both within single national communities and on an international level". Though learned commentaries have been provoked by this passage it is generally understood that socialization here means the State ownership of public utilities like the railways and the electricity supply, and the State ownership or control of basic industries and monopolies which cannot safely be left in private hands; in this sense Socialization is not opposed to Christian principles. The passage also covers the policy of "nationalization" of specific undertakings by which the Government acquires from private ownership a particular industry. Such nationalization of particular industries is not opposed to Christian teaching provided—and this is very important—it is not intended as a step towards the complete nationalization of all the means of production. This significant passage from the Encyclical letter cannot be considered to make a departure from the traditional Catholic stand on the right of private property. On the other hand this right of private ownership ought to be extended so as to provide the great majority of persons with the means for a decent standard of living. Social policy must favour and promote an increased distribution of "private ownership, and of durable consumer goods, of homes, of farms, of one's own equipment in artisan enterprises and farms of family size, of shares in middle size and large firms—as is being profitably experienced in some political communities that have developed economically and progressed socially."

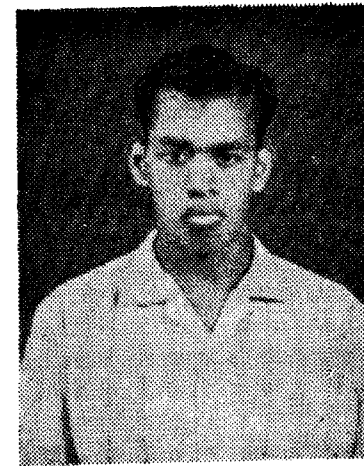
In the third part the Pope deals with the neglected economic sector—agriculture. He describes it as "the depressed sector" of the nations, economy. The Pope shows an intimate knowledge of rural problems and recommends measures to make agriculture as attractive as the industrial sector. A balanced economy for any community is the way to escape from the evils of excessive industrialisation. This section of the encyclical is most appropriate to our country for the Five Year Plans would achieve more permanent results if Indian agriculture is established on the lines indicated in the Encyclical. It declares that great care should be bestowed by the public authorities to ensure that the essential services in the country are as suitably developed: "good roads, transport, means of communication, drinking water, housing, health services, elementary education and technical and professional training,

conditions suitable for the practice of religion, means of recreation and to ensure that there should be a good supply of those products which enable the country home to be well equipped and to be run on modern lines. Whenever such services, necessary today for a becoming standard of living, are lacking in country areas, economic development and social progress become almost impossible or develop too slowly; and the consequence of this is that the flow of population away from the country becomes almost impossible to check and difficult to control."

This section concludes with certain specific proposals on taxation in which the fundamental principle should be justice and equity in the distribution of the tax burden—a comment which will remind students of public finance of the first canon of Adam Smith. Social security schemes and social insurance are recommended for agricultural producers so as to ensure a redistribution of the national income and to restore the balance of living standards among the different classes of the community. The Pope also recommends price stabilization and minimum prices for agricultural products. Great emphasis is laid on the co-operative system as the one best suited to raise the status of agricultural producers and to secure for them reasonable profits. The conclusion of this section contains the following very significant passage. "We express our satisfaction with our sons in various parts of the world who are actively engaged in co-operatives."—a compliment from so august an authority must encourage those engaged in the co-operative movement.

The last section is a general appeal to the people and their rulers to uphold the moral law and to establish political and economic order on the principles of religion and morality. "Unless the Lord build the house they labour in vain that build it." The fundamental principles which guarantee the dignity of the individual, the right to own property, freedom of association, and of right education are stated for the cure of national and international disorders.

The Encyclical, in the English translation runs to 76 pages; in reading it one has the same impression as of listening to a heavy discourse delivered by a foreigner in English. This is due to the traditional form in which papal documents are drawn up in Latin—a function assigned to a scholar in Latin. The translator has to keep to the meaning of the official text even at the sacrifice of elegance in diction. The process results in a good deal of repetition and involved sentences. *Mater et Magistra* has been hailed as a great pronouncement of the reigning Pontiff which must be of interest to all students of the social problem, and a refreshing reminder that the Pope is in the Latin sense of the word "Pope" the father of his flock.



Deposit Insurance Scheme

by S. Rajagopalan, III B.Com.

AS a consequence of the recent failure of banks in India especially of the Palai Central Bank and The Lakshmi Bank, serious thought has been given to the strengthening of the banking system of the country. The Palai Central Bank and the Lakshmi Bank failures have revealed the limits of the controlling capacity of the Central Bank and led to some measures being thought of against future failures.

Deposit Insurance was introduced firstly to protect the small depositors who cannot bear the blow of the bank failure and secondly to restore public confidence in the banking system of the country. As the Finance Minister points out "If the banking industry is to develop and to maintain a rate of growth commensurate with the responsibilities which are likely to be entrusted to it during the Third plan, it must be able to offer a guarantee or assurance of protection in respect of every deposit whatever the position or status of the bank or the depositor may be, and the depositor should also be enabled in the event of any unforeseen loss, to obtain as large a portion as may be possible of the amounts due to him, without waiting for the process of liquidation or the realisation of the assets of the bank to be completed".

An important purpose of the Federal Deposit Insurance Corporation is to arrange for mergers of insolvent insured banks with other banks. This method is more desirable than that of receivership. Such purpose can be usefully served by the Reserve Bank by its assuming powers to enforce amalgamation of smaller banks with larger banks whenever it thinks it fit even without the consent of the shareholders.

The proposal for a scheme to insure bank deposits was examined by two expert committees during the last decade. Both the Rural Banking Enquiry Committee and the Shroff Committee agreed to it in principle but were hesitant to recommend its implementation immediately in

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unequivocal terms. The Shroff Committee felt the need for a detailed examination and consensus of opinion of bankers about the desirability of the scheme as a condition for its adoption. Though the Reserve Bank did not feel the time ripe for such a proposal, the bank failures led it to feel the urgency of examining the proposal in detail. The proposal involves certain issues which deserve careful consideration.

The Deposit Insurance Scheme has been suggested on the Model of the Federal Deposit Insurance Scheme of the U.S. in existence for over three decades. But it is overlooked that the need for such a scheme was felt in the U.S. at a time when it was in the midst of a banking crisis and during 1930-33, nearly one third of the banks with deposits exceeding six billion dollars passed out of existence with untold hardship to the people but here in India, the Deposits Insurance Scheme was introduced to restore public confidence in the banking system of the country.

It should be clearly understood that insurance of bank deposits differs from insurance of life, fire and marine in one important respect. While the latter provides protection against more or less natural calamities, the former does so against a man-made calamity, more subservient to control and supervision. Thus in the case of deposit insurance the insurer cannot remain content with the application of the theory of probability only, which forms the basis of all types of insurance but shall have to be more vigilant and exercise efficient control and supervision over man-made bank failures.

The Bill passed in Lok Sabha on September 7, 1961, provides for the establishment of a Corporation for the purpose of insurance of bank deposits and for other matters concerned therewith. The Finance Minister pointed out that the Deposit Insurance Corporation would be a very specialised institution. It would be the second institution of its kind in the world, the Federal Deposit Insurance Corporation of the U.S.A. which was established in 1933, being the other corporation with similar responsibilities.

The Bill provides that all the depositors in all the commercial banks excluding Government deposits and the deposits of the insured banks should get the benefit insurance cover within 30 days of the commencement of the Act. The present limit of the Corporation's liability will be Rs. 1500. The maximum permissible amount of the insurance premium will be 15 nP. per Rs. 100 per annum. The actual rate of premium should be fixed at 5 nP. for the time being.

The State Bank and its subsidiaries, notwithstanding their special position have been called upon to participate in the scheme in the lar-

DEPOSIT INSURANCE SCHEME

ger interests of the banking system. But financial institutions other than banks which accept deposits and the co-operative societies accepting deposits from non-members will not be included within the scope of this insurance scheme. It has been decided that the scheme should, for the time being, be confined to commercial banks. The position can, if necessary, be reviewed at a later stage after the Corporation has been firmly established and has built up the necessary financial and other resources for enlarging the scope of its responsibilities.

The Bill provides that in the event of liquidation, steps will immediately be taken by the Corporation to disburse the entire deposit up to the limit of the insurance and that in the event of the enforcement of any scheme for scaling down of the deposits, the deficiency will likewise be paid. The amounts if any, which will normally be due to the depositors will be diverted subsequently for payments to the Corporation until such time as the expenditure incurred by the Corporation has been completely reimbursed to it.

Though this Deposit Insurance Scheme has become popular within a short time, it is subjected to several criticisms. The success of the scheme in America cannot be taken for granted, for it has not as yet undergone any severe test. Since some 4000 banks closed down business in 1933, few suspensions would have been expected for a number of years following. Also since 1940, the U.S. economy was stimulated by a war and post-war boom with business failures at a minimum. So the scheme will be considered as successful only if it undergoes any severe test.

It is also said that there is no imperative need for an experiment like Deposit Insurance specially, when according to the Reserve Bank Governor's latest speech at Delhi, 90% of the deposits are safely held. What is needed is enhancement of the Reserve Bank's powers, demand for strict compliance, vigilant supervision, and stern action besides efforts by the banking community towards sound traditions and practices. Though the scheme has been introduced recently, it is hoped that it will inspire confidence in the minds of the public, which will in its turn stabilise the banking system of the country.



Wedding Bells in Africa

(Some marriage customs and
ceremonies in Uganda)

by John M. Kayemba, P.U.C.

Here are some of the African marriage customs and ceremonies.

It is true that some of them will seem strange to you but what can I do—customs vary from country to country!

In Africa, in Uganda at least, marriage customs are very strictly observed however modernised one may be.

After a boy has met a girl whom he proposes to marry, he asks her to mention the idea to her parents and the boy too goes and tells his mother.

Then the mother tells the father of the family who then starts putting some money aside for his son's marriage.

Perhaps you may ask yourself this question. Why then should the father of the boy put this money aside, since it is the girl who has to pay dowry to the boy's parents.

Well, my dear friends this is not so in my country. In my country it is just the opposite. The boy's parents have to pay the dowry to the girls' parents or to make it clearer still, it is the boy that buys the girl. But in some well-to-do families no dowry is paid by the boy, he takes the girl free. This practice is also found in many educated families.

So to come back to the point, when enough money has been collected, the boy goes to the girl's home and asks her to arrange for the day on which she will introduce him to her parents. This is called "The Day of Introduction."

Then the boy having been told the day, goes back to his home, collects some of his friends and asks them to escort him to his fiancée's parents.

Usually his friends are very willing to do so as they are very anxious to see "that only one" whom their friend is going to marry.

WEDDING BELLS IN AFRICA

Well, when the day comes, they put on their bests now white "*Khanzus*" (long white tunic like garments—the national dress) and leave for the girl's home.

On reaching there, the fiance is given the best chair in the house, the escorts too are attended to in the best manner possible. However the girl greets the visitors and then goes to the back of the house where her parents happen to be at this time.

She calls them, the father comes in first and shakes hands with the visitors, then the mother too follows, but she is not allowed to shake hands with any of the visitors, this is an in-law taboo.

Then they start talking about every topic except marriage. It may be politics or current news or their village chief or anything which may be the subject of conversation.

Perhaps my readers will ask me this question. "What have these far fetched topics to do with the marriage? Why not come straight to the point?"

Well these, are very interesting questions, but my dear friends, the reason why they do not come straight to the point is this.

By asking questions, or arguing on different subjects, the girl's parents get a chance of studying the behaviour and mind of their future son-in-law.

And on addition to this, the mother and the daughter who, by the way, do little of talking but much more of observing, look at the boy now and again.

Anyhow, after sometime, the girl introduces the husband-to-be, to her parents.

Ah! there the real business starts, now the parents start to treat the boy as their true son-in-law and the more strict in-law taboos which I will not mention here owing to lack of space, start operating.

Next the future father-in-law of the boy fixes the day on which he is expected to bring the dowry but he is not told the amount of dowry he will be expected to pay.

This dowry may be in terms of money or in terms of cattle, goats and sheep.

However the visitors take leave; they are escorted by the girl and her parents up to a certain distance and they are then left to go.

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Now I would like to ask my reader, can you try to guess as to what takes place in the girl's family after the visitors have left? "I just cannot guess my friend Mr. Author". Then read on.

The girl asks her mother, "Mummy, how do you like that handsome Mayoyoyo, or Zinunula?" or whatever the boy's name may be.

Then the mother's answer will always be an agreeable one "Oh! Nakaboga, Mayoyoyo, is wonderfully good looking, with his crisp, black hair, his clear-cut profile and his broad clear brow, I cannot think of any more handsome lad than Mayoyoyo."

So they go on talking about Mayoyoyo as if Mayoyoyo is the end of everything.

On the day when the dowry is expected to be paid, Mayoyoyo with his friends, and usually with his dad this time, come back to the girl's home. The dowry is debated upon and when it has been settled Mayoyoyo's father pays at once.

Usually the dowry does not exceed 400 rupees and among Christian communities the dowry is only 80 rupees. So in Uganda everybody can marry if he chooses to do so without fearing an expensive dowry.

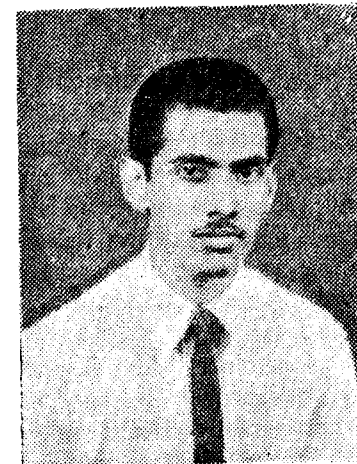
After the dowry has been paid, Mayoyoyo and Nakaboga are allowed to go out together to public places like dancing halls, cinemas etc.

When the date of the wedding has been decided upon, the boy together with his parents, relatives and friends start preparing the new home. By this time the boy would have already built his house far away from his parents' family; this is so because if the boy was to build his house near his parents' home, in-law-quarrels would rise very often.

The couple after marriage will be allowed under no condition to stay in their parents' house. This is an in-law taboo.

So when the wedding day arrives, the couple goes to Church where they are married by a priest after which they go to their new home.

There are not many differences in the celebrations that take place between our wedding feasts and yours. They are more or less the same. Music is played, tom-toms are beaten, dances are performed, songs are sung, telegrams are read and speeches are delivered. But parents on both sides are by customary law forbidden to attend their children's wedding—which you will find most strange of all!



Magazine Prize Essay—(P. G. classes)

"The Leader I Would Follow"

by R. Rajkumar, I M.Sc. (Phys.)

EVERY man who enters this world has some definite mission to fulfil within the span of his life. He needs a leader who will be his beacon-light to steer his vessel home. On this attempt to find a leader, depends his entire life. It was by imitating the right type of leader that many of our present great leaders have come to prominence. Following a leader means studying his life, his career and his qualities and trying to take the best out of them. It is really a difficult task to select the right kind of leader. In this effort we should have certain principles. A leader to be followed should first of all be of a positive character, that is, he should have in him predominantly good qualities and possess a certain uniqueness of appeal. He should be able to inspire in us a spirit which will refresh us and carry us forward in a truly positive direction in the mission of life.

When I sat down to think about a leader of such a calibre, I began to get more and more worried. I found it difficult to choose a political or military leader. Because everyone of them in addition to having a number of good qualities had some grave defects also. Even though a total personality is said to be a mixture of good and bad qualities, yet it was revolting to me to adopt such leaders. So finally, my choice came to rest upon no less a person than the leader of 496 millions of Catholics of this world, Pope John XXIII, the 263rd Vicar of Christ on earth and the Head of the Catholic Church. Some may laugh at my choice because of my selecting a religious personality. But when we analyse his life, career and character I think, my selection will be justified. Furthermore, I am purposely selecting a present day leader rather than one of the past, since it is better to have before us a leader, whom we can see, hear and read, and of whose actions we actually know the effects, and whom we can easily imitate.

Before proceeding to the details of my justification, I like to write a few words about his early life and his career.

Coming from a hardy peasant stock of Italy, Pope John, one of ten children, was born on November 25, 1881, at Sotto il Monte in Northern Italy. His elementary education was done in the Episcopal Seminary at Bergamo. In 1900, he joined the Cerasoli College in Rome where he underwent a course in Theology and subsequently received a Laureate in it. From his early age, he had a single ambition in life, to serve God in the greatest possible manner. It is no wonder that he preferred to enter the holy state of Priesthood thus taking up his mission in life. From 1904 to 1914, he acted as Secretary to the Bishop of Bergamo and also taught in the local seminary. During this period he brought out many learned works, historical studies and monographs on varied subjects and men of note. At the outbreak of the First World War, he joined as a Sergeant in the Medical corps of the Italian Army and later served as a chaplain in Military Hospitals. After the war, he slowly began to emerge as a Diplomat of the Church and his assignments took him to Bulgaria, Turkey and Greece. His real diplomatic skill was brought to light during the period he was Papal Nuncio to France in 1944. By his tact and the positive genius inherent in him, he regained the friendship and confidence of the French Government. On the 12th of Jan., 1953, he was created a Cardinal. Immediately, he was appointed the Patriarch of Venice. In this position, he easily won the admiration and appreciation of his people around. It is no wonder that soon after the death of Pope Pius XII, he was elected Pope on the 28th Nov. 1958, to lead the Catholics of this world. During the short span of three years, he has become intimately acquainted with his office and won the name 'Good Pope John.'

Before proceeding, I should like to say that I have not chosen him as my Leader because I am a Catholic. This is just one reason. It is his wholesome personality and essential good qualities which have made me arrive at this decision.

The very first fact which impresses me most is his great simplicity. He never refrains from mentioning his humble birth. His present office carries with it certain formalities, ceremonies, pomp and circumstance. This he tries to reduce to the bare minimum. And every now and then he just escapes from them unnoticed.

Another factor is his great active charity. He has made a remarkable number of visits outside the Vatican, including a Christmas visit to a Jail when he told the prisoners, "You could not come to see me, so I have come to see you." On another occasion the Pope insisted on going to the house of a Vatican employee whose wife was ill and who had begged the Pope to bless her as he passed their house. Furthermore, do not his Peace-messages to the world, drive home the point

"THE LEADER I WOULD FOLLOW"

that he is the essence of benevolence? Besides when any nation of this earth suffers a disaster or calamity, he is the first person to send a message of sympathy and also a donation. During these three years of his reign as Pope, he has shown ample evidence of his deep love and understanding of men, which has won for him the appellation of "Good Pope John." So I think the choice I have made is quite correct. We see in the present day world, a number of mishaps and violent deeds arising because of this lack of love among people and lack of understanding among men and nations.

Another noteworthy quality in him is his tranquillity at all moments. This can more clearly be understood from the words of a visitor who had an audience with him. She says that "this serene man of 80 carries tranquillity about with him like a blanket to warm every chill of self-consciousness that a visitor may evince. Tranquillity accompanies him into a room. It rests visibly on his broad, smooth, forehead. It is drawn into the deep wrinkles that circle his face like rings round the moon. It beams out through gray-green eyes as alert as soldiers on parade." Definitely it is this imperturbability that has made many a visitor feel at home during an audience. They just feel as if they are meeting an elderly member of their family. This quality is absent from many of our other leaders. They get agitated even if a little thing goes wrong. But for a person who is under a great stress all around, to remain undisturbed is really remarkable.

Yet another quality, my leader of choice possesses is his hospitality to one and all. He has a true peasant's warm-hearted sense of hospitality. In April 1959, the Queen Mother of Great Britain and Princess Margaret called on him and he simply did not have the heart to send them away without serving them lunch. It was only when his advisers begged him to remember that others to whom he had not given lunch might be offended, that he agreed not to insist on the lunch. This is just a glimpse of his hospitable nature that is inborn in him and radiates from his very countenance. He always loves to have visitors and always likes to treat them in such a manner that they feel relaxed. This is a quality which every young man needs at the moment he is just making his debut in the world. It will be this quality which can gain for him true and sincere friends and also a name in the world.

Pope John also possesses an endless stream of humour which permeates all about him. On every occasion this presents itself in one form or another. The story is told that Bishop Pintonello, who is Chief Chaplain of the Italian Army with the rank of General, came to see the Pope along with many other Bishops, Pope John with his quick

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sense of humour, when he came to Bishop Pintonello quickly stood at attention, saluted and said, "Sir, Sergeant Roncalli, at your command."

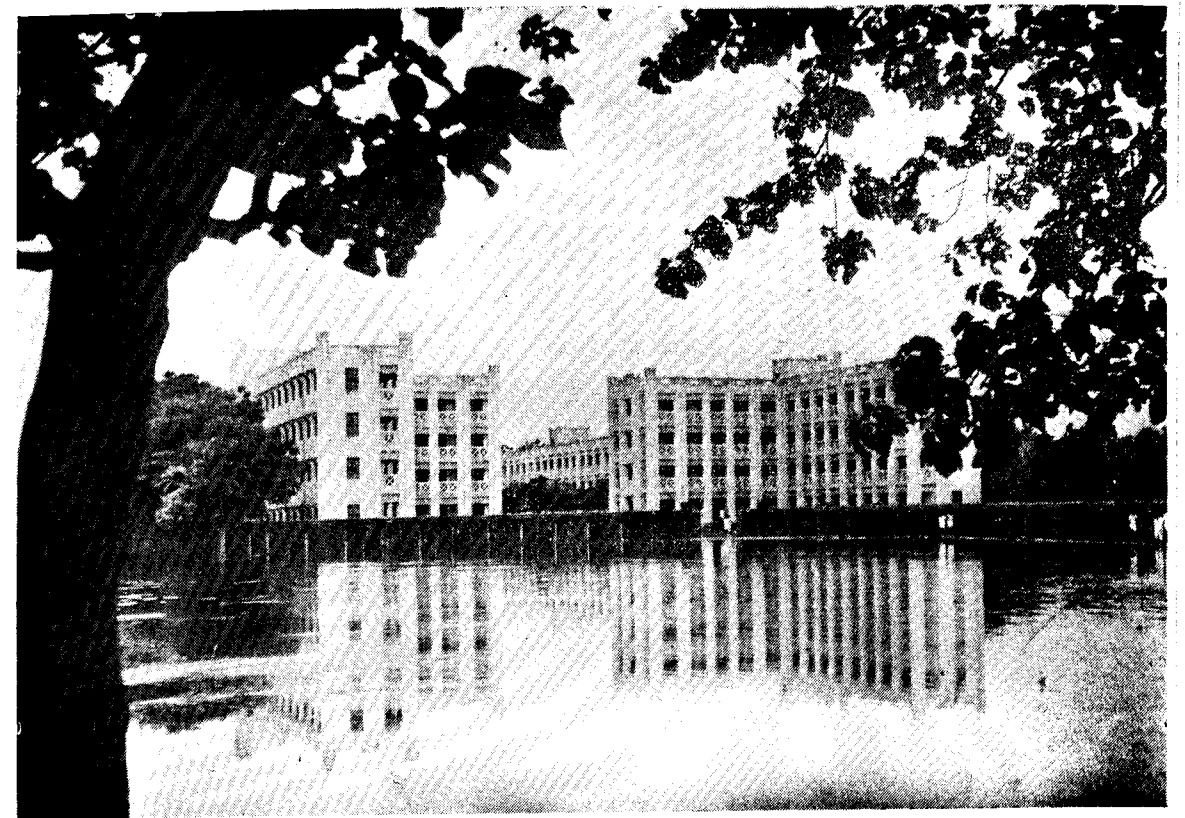
In addition, he is a great Apostle of Peace and also of the labourers. His peace-messages which have called the leaders of the world to stop the arms race and really work towards a clear solution of world problems, clearly show that he hates war and likes to see all the people of the world live in an atmosphere of peace, wherein many things can be evolved for the betterment of the human race.

Pope John has a great desire to learn everything that can be learned. This can be illustrated by the fact, that proficient in Greek and Latin, French, Spanish, Bulgarian Turkish, he is now trying to master English at this ripe old age.

Another quality is his interest in the affairs of other nations. He is greatly interested in the progress and prosperity of India. His appreciation of India was clearly shown when he honoured, C. V. Raman, by appointing him to the Pontifical Academy of Sciences.

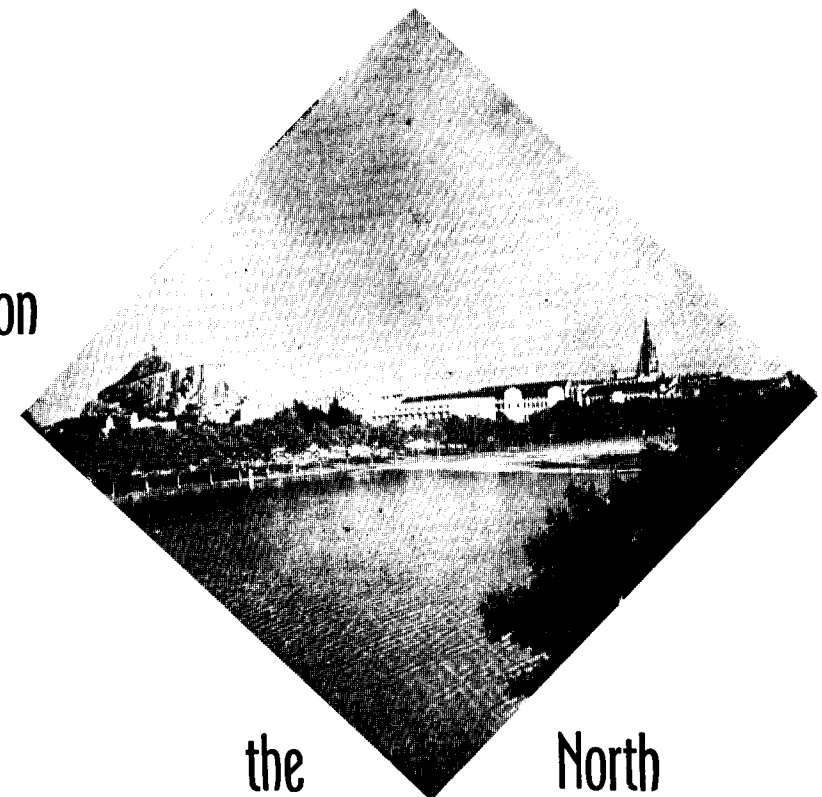
So anyone going through these pages will be convinced of the fact that I have made an appropriate choice. All the qualities of Pope John, of humanity, understanding, tact, tranquillity and such will really be an inspiring book in which I may read for ever. It is these qualities which a young man should find in a leader of his choice.

So by having such a leader for my guidance I really can make myself or rather shape myself into a better citizen of this country. With Pope John as the leader I would follow, I really yearn to become a leader of the same calibre.



Aggression

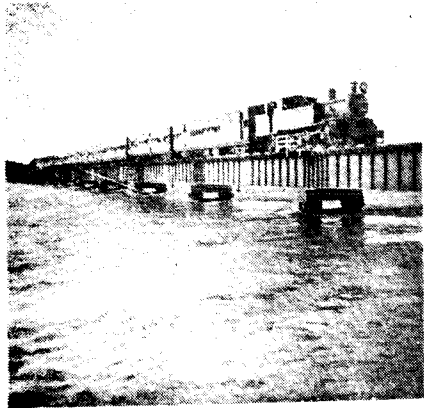
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Learning to live

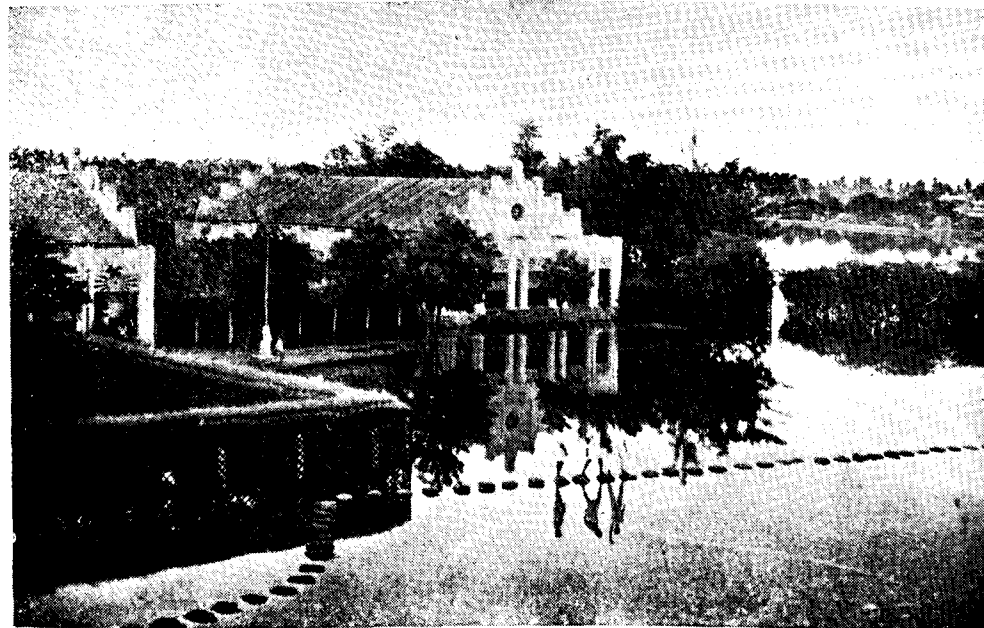


with



the

Invader



August 1961



The Flood

by S. M. Devadasan, III B.A. (Econ.)

IT is better to confess at the very outset that no description is possible of our annual phenomenon, the flood. Any flood, and particularly *our* flood, defies mere description. What but awe, tinged with excitement, can express what we feel when one fine day "terra firma" seems to liquefy under a sheet of water nearly four feet deep. The Egyptians of yore were wont to worship the annual spate of the Nile, but Noah's exact reaction to the deluge is not on record. We respect our next-door neighbour, the gentle Cauvery except when with aggressive designs she dares to occupy our grounds. It is perhaps her way of showing that she worships the very ground we tread, or that she does humble obeisance at our feet, though she is nearer the neck than the foot.

This year the Cauvery has been bolder than ever before. With unprecedented audacity she crept in to a fantastic new depth all over the College grounds. The river was a racing, gambolling, foaming succession of breakers which rocked the poor bridge more than ever before. Quite a few roads gave way under the impact of water and refugees in their hundreds gathered on the edges of the river's spread. Trains crept over the bridge in fear of the river's raging wrath. Sad were the aged who could not truthfully proclaim having seen a bigger flood or more excitement on the shores. In College every student felt like another Cortez or Robinson Crusoe searching the great expanse for his missing slipper.

A few of our less gigantic brothers were less devout in their sentiment at this impulsive swirl of water where by right of domain there should have been the driest of dry land. Yet they can be excused when you think of the trouble they had keeping their heads out of water. Artists, of course, and connoisseurs of beauty will agree with me when I call the sight of our rather nettled friends stepping gingerly

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from sand-bag to sand-bag, picturesque. Against the setting sun they made a glorious silhouette, except for the watery moments when they stepped on a bag which was not there.

Da Vinci used to believe that water had much in common, especially in flow and pattern, with the tresses of a woman's hair. All I can say is that if our flood resembles the hair of any woman, that woman must be Medusa. For our water abounds with snakes. Every known species of water-snake that the Ancient Mariner saw, is here, with a few which the old sinner missed on his trip.

Like the tears that threatened to drown poor attenuated Alice in the room of wonder land, our floods do not seem very averse to taking a few of us to the haunts of Kingsley's "Water-Babies". But except for the occasional, enforced, disgruntled submarine locomotion of our midgets nothing more untoward than the loss of a slipper or two, of a temper or two and of a little smartness in dress, has ever been noticed. When we say that the whole event is worth the watching we do not refer to our wading, swimming and battling like some latter-day Horatius or Julius Caesar. Not many of us are at our sparkling best in soaked clothes with a belt, purse and pen between the teeth, shoes in one hand and sorely bedraggled books in the other.

But when we leave we shall miss the impish vixen, the Cauvery and her reptilian brood. Many sunrises from now our imaginations will see with aching hearts, the swirl of her skirts as she settles in our College grounds for her annual, neighbourly visit. Then we will think of the frolic and great irresponsibility that was ours in her bosom.



TAN BEN TECK

ii Bsc.



"The Old Lady's Shoe"

BOTANISTS

RELAX



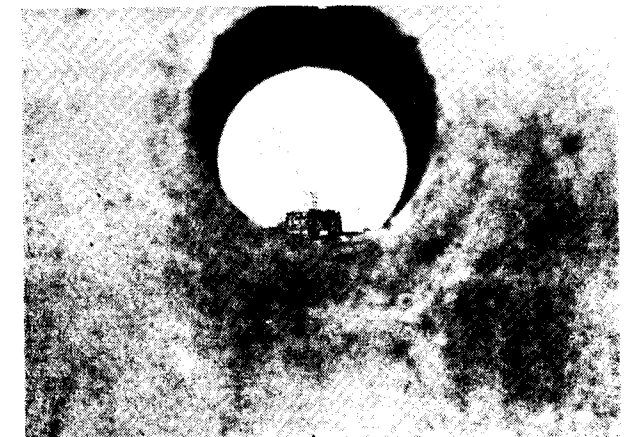
GOES

ON

TOUR



Welcome to India



Cathay Building, Singapore

IN
ZOOLOGY



THE SILVER CASCADE AT KODY



Sketch by—V. S. Jesuretnam, (III B.Sc. Botany.)

Our Botanists on Tour

by G. Lakshmanan, II M.Sc.

EXCURSIONS are ever a welcome diversion to students. These are doubly so to Botany students for whom they are an integral part of the syllabus of studies.

We, the final M.Sc. Class Botany students, had our tour immediately after the noise of the Deepavali crackers had subsided. The organiser and expert guide was Sri. V. Rangarajan, M.A., M.Sc., our lecturer in Taxonomy and Embryology. On the 11th of November 1961 we boarded the train for Tellicherry which was reached the next day early in the morning in time for breakfast. Thanks to the efforts of Sri. R. Suryanarayana, professor of Botany in the local college, we were lodged comfortably for two days in the Municipal Bungalow.

After breakfast we started on plant collecting rambles in and around the town. Incidentally we visited also the Govt. Brennen College. Some of the plants collected were *Canscara* of Gentianaceae, *Scaeviola* of Goodeniaceae, *Naragamia* of Meliaceae, *Woodfordia* of Lythraceae and some algae from the sea.

The next day we went about exploring the evergreen forests of Makuth on the border of Mysore state. Unfortunately it was not the flowering season. However egged on by the enthusiasm of our guide, we were able to look for and find some specimens of interest such as *Hopea*, *Leea*, *Cinnamomum* etc.

The third day saw us speeding along in bus towards Mercara, currently called the Ooty of Mysore state. The road was in excellent condition for rapid progress and our only regret was that we could not get down to botanise the dense jungles on either side. At Mercara we were put up at a place called Kodav Samaj in the heart of the town. At Abbey Falls we collected a good number of rare specimens of plants in exchange for the blood unwittingly donated to the leeches that were swarming all over the ground. Twenty seven miles from the town, Thalai Cauvery was visited the next day by bus; *Linum*, *Lobelia*, *Monsonia* and *Vateria* were added to our collections. Not to neglect the non-flowering groups, we bottled *Phlegmaria*, *Angiopteris*, *Drynaria*, *Lygodium*, *Osmunda*, *Anthoceros*, *Cyathodium*, *Phyllochora*, *Ustilago* and lastly *Gnetum*. Having thus made a fair collection of Coorg plants, we paid a visit to the Govt. College to thank Sri. Seetharaman, lecturer in Botany there, for his kind help in making our stay at Mercara so very pleasant.

Mysore was our next destination. Here we visited the Palace, Brindavan Gardens, Chamundeeswari Temple etc. Srirangapatnam, of Tippu Sultan fame, was included in our trip. A short stay at Bangalore was very rewarding as we could see the wonderful work that was being done at The Indian Institute; Sri. Vaidynathan, the Asst. Registrar formerly of the Maths. staff of our College helped us to visit this great place. The investigations on Yeasts carried on by Dr. Subramaniam were impressive. After visits to Vidhan Souda, Lal Bagh Gardens, etc. we marched to the Railway station to board the train for Trichy.

Concluding the short account of our excursion, we are thankful to Sri. Rengarajan, our guide and leader, for his great efforts to make the ten memorable days so pleasant and fruitful to all of us.

A Rain Storm

by G. Loganathan, P.U.C.

MUCH has been said about, "rain". It has been a source of inspiration to many poets. I have always been fascinated by the fast falling drops and the different moods and forms they show. The fury and passion of a tropical rain-storm has all the drama and vitality of life itself.

As I sat by the window before the outbreak of the storm I could see its herald—the dismal storm clouds gathering. The dark clouds of water vapour gathered together like a canopy over the earth. As they shut off the brightness of the sky beyond, they brought with them feelings of depression. I could sense the tension of the electrified atmosphere, and it seemed as if the whole of creation were holding its breath awaiting the outbreak of pent-up emotions in the rain clouds. A short unnatural calm descended on the earth. On the roads I could see people hurrying homewards, casting beseeching looks to the heavens, time and again, as if these could hold back the storm till they had obtained the shelter and safety of their homes. Wiser than the humans, I saw that, very few birds were in sight. These feathered creatures had already reached the haven of their nests, having sensed the approach of the storm.

With dramatic suddenness the brief spell of forced anxiety broke. The winds began to blow strongly howling through the trees. I felt the strong gusts of wind on my face and had to close my eyes. All around I could see the trees bending as they met the full force of the unmerciful current of air. The leaves moaned as the wind played havoc among them tearing off dead leaves and twigs. The sound of the distant rain increased in frequency as it approached. Soon the fulness of the storm was all around, the big splashes of water turning into torrents. It seemed as if whole buckets of water were being poured down through the multitudinous windows of Heaven.

As I watched the downpour a sudden gust of wind blew through the blinding sheet of water and for a brief moment I saw a faint mist moving in the direction of the wind. The outside world was a picture in grey: a gloomy world it was then. The hostility of the world outside enhanced the comfort of the home. It was a beautiful moment and home sweeter than before.

As sudden as the rains came, so made they their exit. The battle of the elements slackened. Its energy spent, the storm comforted itself with a gentle drizzle. The clouds rolled swiftly revealing the clear blue sky. Soon the drizzle ceased completely. The storm had left behind its wake, a new creation. I hastened outdoors and immediately felt the freshness and lightness of the air. With inquisitive eyes I searched the transformed world. The grass in the field had a luscious greenness, untainted by dust. The trees shivered as the cool breeze blew, with a soft murmur they unloaded miniature showers of raindrops. The telegraph wires hitherto ugly became strings of pearls, strung out between poles. As I looked a bird alighted on the wire nearest to me. The wire shook a little and all at once a row of glistening drops fell. Slowly the animal kingdom began to awaken from its enforced rest.

Life had once more assumed its humdrum quality. The short interlude of the miracle of rain had passed, but its magic lingered on. A rainbow appeared in a sky no more clustered by the dismal nimbuses, and the sun began to smile shyly. The rains brought me through a range of emotion, just when I saw a tiny drop of water hanging on the tip of the caladium leaf. It looked an object of great beauty and a joy forever—a tear drop from Heaven it was, signifying the beauty of rain.



“ जिस देश में गंगा और कावेरी बहती हैं..... ”

D. S. Arul, I B.Sc. (Maths.)

जिस देश में गंगा और कावेरी बहती हैं उस देश में यह होता है कि एक आधुनिक शिक्षित स्त्री अपने कर्तव्य को भूलकर, अपने पति से छूट पाने का प्रयत्न करती है। इतना ही नहीं पति-पत्नी दोनों मिलकर बच्चों की हत्याएँ भी करते हैं। इसका कारण क्या है ?

हमारे देश में बहुत कम संख्या में ही स्त्रियाँ शिक्षा पाती हैं। तो भी वे सब किसी न किसी प्रकार दफ़तर का ही काम करना चाहती हैं। हमें सोचना है कि स्त्री का मुख्य काम क्या है ? स्त्री घर की रानी है और घर के अंदर वह जरूर शासन करती है। आज का बच्चा ही कल प्रधान मंत्री या राष्ट्रपति बनता है। इसलिए अपने पति बच्चों की सेवा करना ही स्त्री का प्रधान काम है। फिर उसे छोड़कर वह दफ़तर की ओर क्यों दौड़ती है ?

जब पति-पत्नी दोनों काम के लिए बाहर जाते हैं तब बच्चों के ऊपर एक मनो-वैज्ञानिक प्रक्रिया होती है। कभी-कभी बच्चा आवारा बन जाता है, क्योंकि घर की रानी, बच्चों की रक्षा और पालन करने वाली माता, अपने कर्तव्य को भूल जाती है। इस कारण ही बच्चा बड़ा होने पर अपनी इच्छा के अनुसार पाप-पुण्य, धर्म-अधर्म, नीति-अनीति, सब भूलकर काम करता है और बदमाश बन जाता है। पूछने-वाला घर में कोई नहीं।

उसके घर में भी शांति नहीं है। क्योंकि पति-पत्नी दोनों अपने अपने काम के बाद घर आते हैं और दोनों आराम लेना चाहते हैं। लेकिन आराम कैसे मिलेगा ? फिर नौकरानी के हाथ से कुछ खाते हैं। वे मशीन की तरह ही

“ जिस देश में गंगा और कावेरी बहती हैं..... ”

जीवन बिताते हैं, प्रेम-पूर्वक नहीं। इसतरह आपस में पति-पत्नी का सच्चा प्रेम गायब हो जाता है और अशांति का ही साम्राज्य होता है।

जब दोनों मिलकर, बच्चों की संख्या कम करने के लिए कोख में ही बच्चों की हत्याएँ करते हैं, तब उनके मन से मनुष्यत्व गायब हो जाता है और वे एक दूसरे से नफ़रत भी करने लगते हैं। विवाह से छूट पाने के लिए यह भी एक कारण है। शिक्षित स्त्री के दफ़तर की ओर दौड़ने से एक और हानि भी है। मर्दों को काम नहीं मिलता है। जब पति काम से अलग होकर घर आता है, तब उसकी सेवा करना ही पत्नी का धर्म है। तभी उनके घर में शांति होगी।

पुराने ज़माने में पत्नी, पति को भगवान के समान पूजती थी, और उसकी सेवा करना ही अपना सौभाग्य मानती थी। भारत देश का आभूषण हमारी स्त्रियाँ ही हैं। लेकिन आजकल यह उलटा हो गया है।

हमारे देश में आजतक विवाह से छूट पाना एक साधारण विषय नहीं था। लेकिन आजकल छोटी सी बात पर झगड कर विवाह-बंधन से छुटकारा पाना एक साधारण विषय हो गया है। कई लोग अपने जीवन को नरक बनाकर, समाज और देश में कलंकित होकर, अपना जीवन बिताते हैं। उन सब अत्याचारों के कारण क्या हैं ? मैं समझता हूँ कि अगर घर में ही शांति नहीं हो, तो संसार में शांति कैसे होगी ? घर की माता और रानी, अपना कर्तव्य भूलकर दूसरे काम के लिए दौड़ती है, तब अशांति, अधर्म, दुर्व्यवहार और दुराचार आदि ही शासन करते हैं।

आपको यह नहीं समझना चाहिए कि मैं स्त्रियों की उन्नति का विरोधी हूँ। स्त्री और मर्द दोनों समान हैं, और दोनों अलग अलग काम के लिए भगवान के बनाये हुए हैं। स्त्री का मुख्य काम माता बनना और बच्चों का पालन करना ही है। माता का महत्व कौन नहीं जानता ? सबसे पहला स्थान हम माता को ही देते हैं।

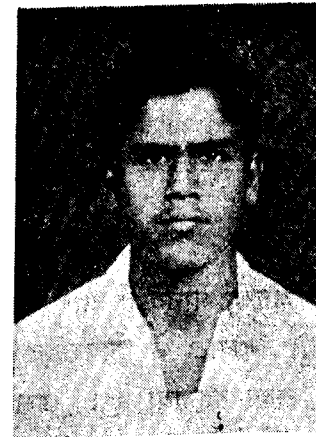
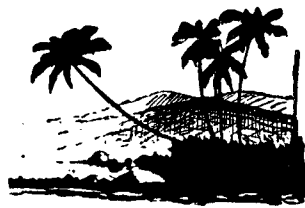
इसलिए स्त्री का अपना महत्वपूर्ण माता का काम और कर्तव्य छोड़कर मर्दों के काम में भाग लेना एक कलंकित जीवन बिताना है। अगर बच्चे बड़े होने पर

बहुत सी बुराइयाँ करते हैं, तो उनका कारण उनकी माताएँ ही हैं; क्योंकि माताने अपना कर्तव्य पालन नहीं किया।

एक बार एक जज ने कहा कि महिलाएँ सिनेमा से ही बहुत-कुछ सीख लेती हैं। जो कुछ सिनेमा में देखती हैं, वे सब अपने घर में देखना या करना चाहती हैं। जब वे देखती हैं कि उनका विरोध होता है, तब अपने घर से बाहर निकलती हैं। फिर किसी न किसी प्रकार बुरे लोगों के चक्कर में फँस जाती हैं।

जैसे एक ग्याले दूध को एक बूंद विष खराब कर सकता है, वैसे ही आज के सिनेमा हमारी नादान नारियों को बरबाद कर सकते हैं। माता का महत्व इतना है कि हमें उनकी पूजा करनी चाहिए। क्या आज की युवती कल की माता बनने वाली नहीं? जरूर, आज की लडकी ही कल कई बच्चों की पूज्य माता बन जाती है।

मैं अंत में यह कहना चाहता हूँ की हमारा देश एक बड़ा पवित्र देश है। उस में गंगा और कावेरी जैसी पुण्य नदियाँ बह रही हैं। लाज और शील की देवियाँ कण्णकि और सावित्री हमारे देश में ही पैदा हुई थीं। हम उनकी संतानें हैं और अगर उनका अनुसारण करें तो हमारी भारत माता हमको सब-कुछ देकर हमारा पुनरुत्थान करेगी।



काव्य की कसौटी

K. Desikan, II U.C.

ईश्वर की माया कहीं छूप कहीं छाया है। एक आदमी संगीत में लटटू बना रहता है तो दूसरा कविता की अलंकार-विवेचना में और कोई किसी में। इस तरह हम देखते हैं कि आदमी की रुचि उसकी समझ के अनुसार बदलती रहती है। कोई दूसरों पर अपना सिक्का जमाना चाहता है, तो कोई दूसरों के मत सिर आंखों पर चढ़ाता है। इस तरह रुचि और समझ के मुताबिक लोगोंके कार्यकलापों में भिन्नता दिखाई देती है। साहित्य के क्षेत्र में भी इस रुचिभिन्नता ने अपना रंग जमा लिया है। साहित्य मानव की अनुभूतियों की भाषामय अभिव्यक्ति है। इसमें अर्थ और हित का संयोग है। काव्य का साहित्य में ऊँचा स्थान है। यों कहने में अत्युक्ति नहीं होगी कि काव्य साहित्य का दिमाग है। काव्य की परिभाषा देना बाएं हाथ का खेल थोड़े ही है।

कवि आम जनता की अपेक्षा अधिक भावुक और चितनशील होता है। वह अपने अनुभवों को छिपा नहीं रख सकता। वह अपने अनुभवों को पाठकों के हृदय तक पहुंचाना चाहता ही नहीं बल्कि उनको भी अपने जैसे प्रभावित करने की आशा रखता है। अगर उसे इस प्रयत्न में सफलता मिलेगी तो उसका काव्य भी सफल हो जाएगा। चूंकि काव्य की जान अनुभूति है इसलिए वह काव्य में रागात्मकता को प्रधान मानता है और कल्पना द्वारा नूतन चित्र खींचता है और शैली द्वारा व्यक्त करता है। इसलिए काव्य के दो पक्ष माने गये हैं। एक अनुभूति पक्ष या भाव पक्ष और दूसरा अभिव्यक्ति पक्ष या कला पक्ष।

काव्य की आत्मा तथा परिभाषा एक दूसरे से संबंधित विषय हैं। काव्य की कसौटी निर्धारित करने के पहिले इसकी जानकारी की आवश्यकता है कि काव्य

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के गुण और दोष क्या क्या हैं, जो काव्य की उत्कृष्टता या हीनता के आधार हैं। शब्द और अर्थ हैं काव्य का शरीर। इसमें मतभेद नहीं है। वाद-विवाद है काव्य की आत्मा के संबंध में। हरेक साहित्यसेवी अपना एक अलग मत रखते आये हैं।

भरतमुनि, विश्वनाथ आदि रस को काव्य की आत्मा मानते हैं और दण्डी और मम्मट आदि अलंकार को। काव्य प्रकाशकार मम्मट ने दोषरहित व गुणवाली रचना को, जिसमें अलंकार चाहे न हो, काव्य ठहराया है। इसकी साहित्य दर्पणकार ने कड़ी आलोचना की है। बहुत सी उच्चकोटि की रचनाओं में भी कुछ न कुछ दोष निकल आये हैं। फिर भी वे काव्य कहलाते आये हैं। कुन्तल के कथनानुसार वक्रोक्ति काव्य की आत्मा है। वामन की राय है कि रीति ही काव्य है। 'रीतिरात्मा काव्यस्य'। और कोई 'काव्यस्यात्मा ध्वनिरिति' कहता है। इस तरह काव्य की आत्मा का प्रश्न अब तक विवादग्रस्त है।

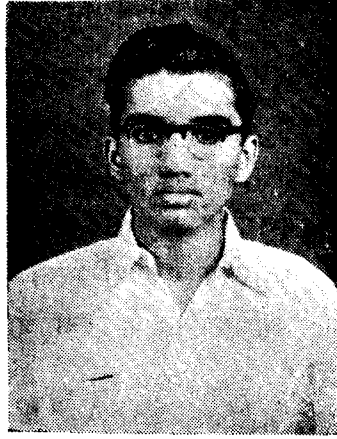
अब हम यह कह सकते हैं कि ये पांच वाद रस वाद, अलंकार वाद, रीति वाद, वक्रोक्तिवाद और ध्वनिवाद, काव्य की सर्वाङ्गीणता की दृष्टि से आंशिक रूप में ही सत्य हैं। एक संप्रदाय के अनुसार कलापक्ष की महत्ता अधिक है और दूसरे के अनुसार भाव पक्ष की। ध्वनिसंप्रदाय यूरोप के कलपना वादियों के अधिक निकट आता है क्योंकि ध्वनि में कलपना की मात्रा अधिक है। इसलिए आधुनिक काल के कुछ आलोचक इसके पक्ष में हैं। इस मत के अनुसार अनुभूति पक्ष गौण हो जाता है। रस संप्रदाय अनुभूति पक्ष को प्रधान मानता है और अभिव्यक्ति को अपना सहायक मानता है। इसलिए रस को ही काव्य की आत्मा कहना उचित जंचता है।

वास्तव में काव्य को परखने के लिए निश्चित कसौटी का निर्धारण नामुमकिन बात है। वह हमारे क्या बड़े बड़े समीक्षकों के बूते की बात नहीं, सिद्ध हो गया है। पाश्चात्य आचार्यों की परिभाषा काव्य के चार तत्वों पर [बुद्धि तत्व, भाव तत्व, कलपना, और शैली तत्व] अवलंबित है। मैथ्यू आरनाल्ड कविता को जीवन की आलोचना कहता है तो जान्सन उसमें सत्य और आनंद का समन्वय देखता है, जहां कलपना बुद्धि की मदद देती है।

इस तरह साहित्य के कई मर्मज्ञों ने काव्य की भिन्न भिन्न परिभाषा दी है। इस उपर्युक्त विवेचन से यह स्पष्ट हो गया होगा कि काव्य की परिभाषा देते समय हमें कदम फूंक फूंक कर रखना है, वरना हमारा काम सफल नहीं होगा। आखिर हम कह सकते हैं कि काव्य वह रचना है जिसमें दोनों पक्षों का सुंदर समन्वय हो। काव्य की सर्वाङ्गीणता की दृष्टि से यह समन्वयात्मक परिभाषा खरी उतरती है। काव्य 'अनुभूति के बिना निस्सार और अभिव्यक्ति के बिना आकृष्ट हीन हो जाता है।'

जयहिंद





महात्मा कबीरदास

E. S. Balasubramanian, II B.Sc. (Chemistry)

कबीरदास हिन्दी साहित्य में एक विशिष्ट स्थान रखते हैं। किसी कवि ने ठीक ही कहा है—

“तत्व तत्व सूर कही, तुलसी कही अनूठि ।
बची खुची कबिरा कही, और कही सब झूठि ॥”

कबीरदास के जीवन-वृत्त के विषय में निश्चित रूप से कुछ भी नहीं कहा जा सकता। उनके जन्म-दिन पर काफी मतभेद है। डा. श्यामसुन्दरदास का कथन है कि उनका जन्म संवत् १४५६ की ज्येष्ठ पूर्णिमा में हुआ था। यह बात कबीर के एक दोहे से पुष्ट होती है—

“चौदह सै पचपन साल गए, चन्द्रवार एक ठाठ ठए ।
जेठ सुदी बरसायद को पूरनमासी प्रगट भए ॥”

उनकी जाति के विषय में भी पर्याप्त विवाद मिलता है। बहुत से लोग उन्हें जाति का हिन्दू मानते हैं। उनका पालन-पोषण एक जुलाहे परिवार में हुआ था। वे अपढ थे। वे स्वयं कहते हैं कि मैंने कभी मसी व कागज़ छुआ नहीं—

“मसि कागद छुयो नहीं, कलम गही नहिं हाथ ।
चारिह जुग महात्म्यते ही कहि कै जनायो नाथ ॥”

उन्होंने सज्जनों के सत्संग से काफी ज्ञान का संचय किया। उनके गुरु रामानन्द थे। उन्होंने समाज में स्थित अंधकार को दूर कराने के लिए कई पदों और छंदों की रचना की। वे अब “बीजक” नामक ग्रंथ में संग्रहीत हैं।

महात्मा कबीरदास

उन्होंने अपने दोहों में पाखंडों एवं जाति-भेदों का खंडन किया है। उनकी रचनाएं भाव पक्ष के सिवाय कलापक्ष से भी अत्यंत सुन्दर बन पड़ी हैं।

कबीर के काव्य में प्रधानतः शांत रस ही पाया जाता है। उसमें शृंगार रस का सुन्दर समावेश भी है। वे जीवात्मा को पत्नी और परमात्मा को पति के रूप में चित्रित करते हुए प्रेम के द्वारा भक्ति की स्थापना करते हैं—

“एक अंड उँकार ते, सब जग भया पसार ।
कहहिं कबीर सब नारी राम की, अविचल पुरुष भतार ॥

(रमैनी २७)

“नयनन की करी कोठरी, पुतली पलँग बिछाय ।
पलकन की चिक डारी कै, पिय को लीन रिझाय ॥”

कबीरदास भगवान को निर्गुण और निराकार (formless) मानते थे। उनके कुछ पदों में शंकराचार्य के अद्वैतवाद का प्रभाव भी मिलता है। वे कहते हैं—

“जल में कुंभ, कुंभ में जल है, बाहिर भीतर पानी ।
फूट कुंभ जल जलहि समाना यह तथकहौ गियानी ॥”

इसका तात्पर्य यों है—“एक घड़ा पानी में तैर रहा है। उसमें जो पानी है, वह बाहर के पानी से भिन्न नहीं है। घड़े की चादर दोनों को मिलने नहीं देती। परन्तु जब घड़ा फूट जाता है, तो घड़े का पानी बाहर के पानी में विलीन हो जाता है। इसीतरह माया, जीवात्मा को परमात्मा से अलग रखती है। जब माया रूपी पर्दा फट जाता है, तब परमात्मा एवं जीवात्मा में ऐक्य हो जाता है।”

उनके काव्यों पर सूफियों की प्रेम भावना की छाप स्पष्ट रूप से विद्यमान है, देखिये—

“लाली मेरे लाल की, जित देखों तित लाल ।
लाली देखन मैं गई, मैं भी हो गई लाल ॥”

प्रेम का संबंध ज्ञान से नहीं होता; वह हृदय की वस्तु है। कबीरदास प्रेमरहित विद्वान को मूर्ख ही मानते हैं। उनका कहना है कि

“पोथी पढि-पढि जग मुवा, पंडित भया न कोय ।
जो एकै अखर प्रेम का, पढै सो पंडित होय ॥”

फिर वे सूफी विचारधारा से प्रेरित होकर कह उठते हैं कि गुरु-के बताये प्रेम-मार्ग के आगे, और किसी ज्ञान की आवश्यकता नहीं ।

“गुरु प्रेम का अंक पढाय दिया,
अब पढने को कुछ नहीं बाकी ।”

उपरोक्त बातों से यह स्पष्ट है कि कबीरदास किसी विशेष धर्म या मत के अनुयायी नहीं थे । उनका धर्म प्रेम ही था । अबुल अल्लाह ने उनके रहस्यवाद के इस प्रेम को यों कहा है—

“A church, a temple or a Kaba Stone,
Kuran or Bible, or Martyr's bone,
All these and more my heart can tolerate
Since my religion is love alone”

कबीरदास अपने दोहों में समाज सुधारक के रूप में निखर उठते हैं । उनका विचार है कि जब तक समाज में अन्याय, अंधविश्वास, धार्मिक रूढ़ियों, कुरीतियों आदि का अंत नहीं होता, तब तक प्रेम, भक्ति, सुख और संतोष संभव नहीं । आप भगवान को प्रेमरूप मानते थे । आप मूर्तिपूजा एवं तीर्थाटन का यों खंडन करते हैं—

“पाहन पूजें हरि मिलें, तो मैं पूजूं पहार ।
तातें या चाकी भली, पीस खाय संसार ॥”

“मनुवा कैसे बावरे रे, पाथर पूजन जाई
घर की जकिया कोई न पूजै जाके पीस खाई ।”

“कबीर दुनिया देहुरै सीसन वावणि जाई
हिरदा भीतर हरि बसै, तू ताहि सौं लयो लाई ।”

आप मुसलमानों के केश-मुंडन को बाह्याडंबर समझते थे । वे उनसे पूछते हैं—

“केसन कहाँ बिगारिया जो मुँडो सौ बार
मन को क्यों नहीं मुँडिये जामें विषै विकार ।”

वे जाति-पाति के कट्टर विरोधी थे । वे कहते थे कि सब ईश्वर के बच्चे हैं, इसलिए समान हैं । देखिये,

“एक रामते सबहि बने हैं, को बामन को सूद्रा
जो तू ब्राह्मन जाया और राह तू क्यों नहीं आया ।”

इस तरह कबीर समाज-सुधारक एवं दार्शनिक के रूप में हमारे सामने आते हैं । उनको किसी विशेष धर्म या मत के प्रति विरोध नहीं था । यद्यपि यह सत्य है कि अपनी निर्भीक प्रवृत्ति के कारण उन्होंने कहीं कहीं धार्मिक मतों की अत्यंत कटु शब्दों में निंदा की है, तो भी यह निन्दा जन-हित के लिए ही है । इस प्रकार देखा जाय, तो यह स्पष्ट है कि समाज-सुधारक तथा दार्शनिक के रूप में कबीरदास का स्थान हिन्दी काव्य क्षेत्र में सर्वोपरि है ।



प्रजातन्त्रम्

[DEMOCRACY]

V. N. Balakrishna Sarma, I B.Sc.

प्रजानां पालकानां च स्वाधिकारः समो यतः ।

धर्ममूलं प्रजातन्त्रं नीतिविद्धिः प्रशस्यते ॥

यदि नाम देशो निर्बाधः, क्षेमकरश्च प्रजानां तर्हि तस्य तन्त्रं परमावश्यकम् । जगत्यां राज्यरक्षणार्थं तन्त्रं स्मरणातीतकालादेव वर्तत इति सुप्रसिद्धं आदिकाव्ये रामायणे च । तदेतत् तन्त्रं तावत् विस्तृतभावे (in a broad sense) द्विधैव भवितुमर्हति, एकं प्रजातन्त्रं, अपरं एकाधिपत्यम् । अन्योः प्रजातन्त्रमेव वरं नान्यत् इति निश्चप्रचम् । कीदृशं प्रजातन्त्रं आदर्शं भवेदिति विविच्य, कुतस्तत् प्रशंसनीयं इत्यधुना विशदयामः ॥

किं नाम प्रजातन्त्रम् ? इदं तावत् याज्ञवल्क्यादिषु स्मृतिषु, कौटिल्यादिषु अर्थशास्त्रेषु, भारतादिवत्तदितिहासेषु च विस्तरशः सम्यक् प्रतिपादितम् । तादृश प्रजातन्त्रस्य आधुनिक लक्षणमपि अमेरिकादेशराष्ट्रपतिना “एब्रहाम् लिङ्गन्” महोदयेन सुष्ठु लक्षितम्-यथा-“Government of the people, by the people, and for the people” इति । अर्थात् यत्र प्रकृतिभिरात्महिताय स्वयमेव राज्यं तन्त्रयते तदेव प्रजातन्त्रम् ॥

लोके यथावत् राज्यशासनार्थं नीतिनियतयो यथा आवश्यक्यः, तथा प्रकृतीनां स्वातन्त्र्यमप्यावश्यकमेव । नीतिनियतिभ्यां सह प्रजानां स्वातन्त्र्यमपि रक्षितुं जनतन्त्रमेव प्रभवति । नीतिस्वातन्त्र्ययोः अन्यतरस्य अभावे राज्यविप्लव एव फलेत् । तत्र प्रजास्वातन्त्र्याभावे शासकाः स्वच्छन्दतया यत्किमपि कुर्युः । नीतिरेव कुटिला क्रूरा च भवेत् । एवं नीतिनियतभावे प्रजानां स्वातन्त्र्यस्य दुरूपयोगो विजृम्भेत, देशक्षोभिणी अराजकता च आपतेत् । विशुद्धे जनतन्त्रेतावत् नीतिनियतिः स्वातन्त्र्यं च प्रजायते भवतः, ते उभेऽपि राज्यसुभिक्षाय रक्षिते भवतः ।

अधुना अमेरिकादेश एव भूमण्डले सर्वप्रकारैः समृद्धो राजते । तत्र प्रजातन्त्रमेव प्रचरति । रष्यादेशे तावत् सोषलिसव्याजेन एकाधिपत्यमेव वस्तुतः

चलति । तत्र जन्मसिद्धं प्रकृतीनां स्वातन्त्र्यमेवापहृतम् । रष्यादेशीयानां जनानां जीवितस्थितिरप्यतीव शोभनीया । इत्थं प्रत्यक्षतः अनुभूयते रष्यादेशे, एकाधिपत्यक्रौर्यात् जनानां सन्तापः । अतः प्रजातन्त्रमेव श्रेयः, इत्यत्र न सन्देहलेशः ॥

पाकिस्तान-काङ्गो प्रभृतिषु देशेषु प्रजातन्त्रं किमिति यथावत् फलप्रदायि नभवति ?- इति केचित् पृच्छेयुः । नायं जनतन्त्रपरिपाटीगतो दोषः, किन्तु तद्देशीयानां अज्ञताप्रयुक्त एव । तत्कथमिति पश्यामः ।

जनतन्त्रे प्रजानां उत्तरदायित्वं तावत् अतीव वर्तते । अद्यत्वे प्रजानां प्रतिनिध्यात्मकं जनतन्त्रमेव सम्भाव्यं भवति । जनतन्त्रे प्रतिनिधित्वेन समुचितव्यक्ति-विशेषाणां निर्वाचनं, शासने स्थापनं च प्रजायत्तं भवति । यदि प्रजाः अक्षरास्या अभिज्ञाः स्युः तर्हि “राज्यं नाम किम् ? तच्छासनं कथं कार्यं ? कीदृशी योग्यता शासनपदमलङ्कृतुं शासकानामावश्यकी ? तादृशगुण सम्पन्ना अस्मासु के अधुना ?” इति परामृष्टुं प्रभवन्ति । परामृश्य तादृशान् गुणाढ्यान् निर्वाचयेयुश्च । निर्वाचनात्परमपि अक्षरविदो जना न तूष्णीं उदासीनाः स्युः । शासनाभिषिक्ताः स्वप्रतिनिधयः यथाविधि शासति वा इति निरन्तरं अवहिता एव स्युः । यदि शासनाभिषिक्ता राज्यं यथा-विधि न परिरक्षन्ति तर्हि निरीक्षमाणा जनास्तान् शासकान् शासकस्थानात् प्रच्यावयेयुः सद्यो यथासमयं वा । अतः शासकपदवीमध्यासिताः लोकापवादभीताः शासनकार्यं जागरूकतया निर्वर्तयेयुः ।

काङ्गोप्रभृतीनां देशानां प्रजास्तावत् अद्यापि निरक्षरकुक्षय एव । भूयसीनां प्रजानां पठनेऽपि योग्यताभावात् जनतन्त्राधिकारे, राज्यकार्ये शासकधर्मे वा नाल्पमपि ज्ञानं भवितुमर्हति । नैव एताः शासनार्थं सुयोग्यं व्यक्तिविशेषमन्वेष्टुं शासकपदे स्थापयितुं वा समर्थास्सन्ति । का वा कथा पश्चात् शासनं साधु क्रियते वा इति निरीक्षणे !

किञ्च, तत्र देशे प्रजातन्त्रविधाने निर्वाचनाधिकारः प्रजायाः ज्ञानाधीनतया न कल्पितः । महामूढोऽपि मनुजः एकविंशति वयस्कश्चेत् निर्वाचनाधिकारी भवति । तस्मात् तत्र, केचन शासकपदवीलोलुपाः अज्ञं प्रजासमूहं सुखेन प्रतार्य केवलं संख्यान्तो भूरिपक्षबलेन लब्धशासनाधिकाराः स्वच्छन्दाधिपत्यमेव फलतः स्थापयन्ति । तदनन्तरं, शासनविधौ भूरिप्रजानां अज्ञतया शासकाः केवलं स्वकीयधनराशिपोषका

भवन्ति । प्रबलः उत्कोचः शासनकार्ये सर्वत्र नृत्यति । अभीक्ष्णं अन्तःकलहोऽपि विजृम्भते । पाकिस्तान् काङ्गो प्रभृति देशेषु प्रजातन्त्रे स्थितेऽपि एतादृशानां दोषाणां समुत्थाने हेतुः प्रजानामज्ञतैव नतु जनतन्त्रम् ।

अथ विवेकिभिश्चिन्तनीयम्-काङ्गो प्रभृतिषु सर्वेष्वपि देशेषु कथं जनतन्त्रं सफलं कर्तुं शक्यत इति । प्रथमतः अमेरिकाप्रभृतिषु देशेषु समृद्धेषु, या शासन-पद्धतिर्भवति सैव आदर्शभूता इति मत्वा न सा एकान्ततः तथैव सहसा आश्रयितव्या । जनतन्त्रं श्रेय एव, किन्तु तदपि तत्तद्देशस्थित्यनुसारं परिवर्तितमेव यथावत् फलप्रदायि भवेत् । प्रजानां अज्ञता अपनेया । विशिष्य शासनपद्धतिः प्रकृतिभिः ज्ञातव्या । शासकाः अन्ये विद्वांसश्च निर्वाचने प्रकृतीनां उत्तरदायित्वं सम्यक् बोधयितुमर्हन्ति । अथच निर्वाचनाधिकारः प्रजानां ज्ञानाधीनतया कल्प्यताम् । तेन प्रजातन्त्रलक्षणं किञ्चित् अंशतः परिवर्त्येत एव-तथापि शासनं उत्तमं भवेत् । किञ्च, निर्वाचनसमये पदान्वेषिणः प्रचारैः स्वाभिप्रायान् प्रकटयन्तः, ऋजुमार्गेणैव प्रजानां मतानि लब्धुं अर्हन्ति । अपिच, शासका मूर्खाणां विरोधं अविगणयन्तः प्रजानां सदा हितदायीनि कार्याण्येव कर्तुमर्हन्ति ।

अत्रेदं मुख्यतोऽवधेयम्-यत्-जनतन्त्रे उत्तमेऽपि, जनैः स्वयं रचितानि विधानानि सर्वेषां सर्वथा हितानि भवेयुरिति न निश्चयः । यतः मनुष्याणां परिमितमतीनां स्वलनं सहजमेव । अतो उत्तमेनापि जनतन्त्रेण सनातनधर्मैकप्रधानेन भवितव्यम् । यद्येवं कतिपये परिष्काराः क्रियन्ते तर्हि जनतन्त्रं सर्वेष्वपि देशेषु श्रेष्ठं शुभप्रदं च नूनं भवेत् ॥

अस्मद्भारते पुरा धर्ममूलं प्रजातन्त्रमेव श्रीरामादिभिः सर्वैः राजभिः साद समनुष्ठितमासीत् । तेन भारतं कृत्स्नभूमण्डल-पूज्यं आदर्शात्मकं च अराजत । इदानीमपि विदेशसरणिं तथैव अननुरूपयन्तः अस्मद्भारतीयाः शासकाः, भारतपरिस्थित्यनुसारं प्रजातन्त्रविधानं परिष्कृत्य मानवधर्मविधिना परिपालयेयुश्चेत् अस्मद्भारतं रामराज्यवत् पुनर्विराजेतैव ।

“लोकाः समस्ताः सुखिनो भवन्तु”

Reminiscences of S. H. Hostel Life

16.5.62

20 June—College reopens. On the previous day old and new faces find themselves at the Warden's door. Old faces exclaim “Oh, a new Warden. The queue is unending. All are fagged out and retire to bed to refresh themselves for the next day.”

22 June—Hostel activities begin with the Mass of the Holy Ghost.

2 July—Adoration Sunday. In a Catholic Hostel, prominence is given to spiritual duties.

4 July—Family meeting. The new Warden exhorts the boys to be good Catholics first and everything else afterwards. The office-bearers of the hostel are elected.

9 July—The Inaugural meeting of the Catholic Students' Union began with a social. Mr. Lukose gave an interesting talk on “Catholic Action.” Mr. Mervyn D'sa introduced the working of the All India Catholic University Federation to the students.

16 July—Corpus Christi Procession. Nearly two weeks are spent in preparing the decorations for the triumphant procession of the KING of Kings. Many people join the procession to lift their minds and souls to God.

20-22 July—Annual Retreat. Three days of silence and prayer. Fr. Ceyrac's preaching inspires the degree class students and Fr. Wenish inspires the P.U.C. students to a better life. The sermons enkindle in our hearts the desire to be closer to our Master.

31 July—Feast of St. Ignatius of Loyola—our patron. A three-day programme begins on the 29th with Fr. Rex Albuquerque giving the ravishing story of the Saint. On the 30th Fr. Adisayam, S.J., makes us peep into the work for Ad Majorem Dei Gloriam. On the 31st Fr. Balam, S.J., makes us understand the spirit of St. Ignatius. The hostel makes a big noise because it is also our Warden's Patron's Day. Our Warden refuses the garland and only creeps into his shell. A new Grundig Tape-recorder and a Carrard record-changer heightens the cultural life of the hostel.

15 Aug.—Feast of the Assumption of the Blessed Virgin Mary—Independence day and the Marian Academy. There is the hoisting of the National flag after-mass. In the evening the Marian Academy is presided over by our former Warden, Fr. Michael Raj, S.J. The annual-

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magazine "AMMA" is released. There is a variety of entertainment. It is nice to have our former Warden with us.

27 Aug.—Candle-light procession. The candles give a variety of colours and these seem to light up our faces to salute the Queen of Heaven.

5 Sep.—No sound is heard in the hostel. All the students wear a serious expression in view of the coming exams.

11 Sep.—Michaelmas vacation begins—Homeward we go.

27 Sep.—Back again into harness with happy faces.

29 Sep.—Feast of St. Michael, our sub-Warden's patron. He needs an archangel to be his patron to cater to us. We greet him and in return we have a "special cake".

18 Oct.—The long dreamt picnic to Tanjore has come. The train journey was the most enjoyable. The boys brought down the skies with their shouts, songs and dances. On return the skies seem to weep with us as the day was over.

22 Oct.—Mission Sunday. There is the auction sale, various stalls and raffles, as usual. We are proud of having sent Rs. 850 to the missions.

26 Oct.—Annual pilgrimage to the Holy Redeemer's Church. All boys attended the mass said by the Rector with piety and devotion.

29 Oct.—Feast of Christ the King. An extraordinary meeting of the C.S.U. was presided over by Mr. Saldhana, M.A. The function ended with a playlet "The call of the King" by our boys and a group dance by the Holy Cross College.

6 Nov.—Deepavali special—Whole day outing.

23 Nov.—St. Cecilia's feast. The College band and Choir celebrated the feast of the patron with a splendid tea-party. The musical feast was recorded and played to the hostellers.

26 Nov.—Pope's Day. The long procession of decorated cars or "Saprams" ended in the Mahe grounds. Speeches were made by Mr. Samanasu and Mr. Swamimuthu and ended with the Benediction. Many people of the diocese joined the procession.

4 Dec.—Feast of St. Francis Xavier. It was celebrated with a spiritual banquet and a grand dinner.

18 Dec.—A new electric bell is fitted to awaken the sleepers.

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22 Dec.—It seemed as if a great load had been lifted, because the exams. were over for the Xmas vacation. A handful remained for the N.C.C. Camps and the Congress at Ernakulam.

29 Dec.—2 Jan. '62—4th National Congress of the A.I.C.U.F. at Ernakulam. About 50 delegates participated from our College. They had the privilege to see different faces and listen to speeches of great personalities, and also hear Masses of different rites.

9 Jan.—College reopens. "Happy New Years" fill the air.

14 Jan. "Ben Hur" at Plaza—I may not describe it—you may know better.

18-25 Jan.—**Church Unity Octave**, stirs up in us a deep love and devotion. Each day a Mass and a sermon. The night prayers were recited in the hostel quadrangle.

4 Feb.—Hostel day. The long awaited dream has come to pass. All are in their best spirits. Prof. Hirudayaswamy Reddiar hoists the flag. Sports, musical competition, social entertainment and prize distribution fill the day. At 5 p.m. the Social is started by Mr. A. Dorairaj as chief guest. The fancy dress competition is closely contested. After the social there was the variety entertainment in the Lawley hall. We had four dramas two in Tamil, one in Malayalam and one in English. The president addressed us on what India expected of Catholic laymen. He advises us to fulfil three loyalties, to God, to self and to the Motherland.

11 Feb.—Feast of Our Lady of Lourdes. High mass in the morning. The customary car procession is impressive. The devoted raise their hearts to the mother in prayers and hymns.

12 Feb.—Catholic Press day. Our Aquinas literary section celebrated the All India Press day. A host of good books found quick and needy buyers.

18 Feb.—The valedictory meeting of the C.S.U. was presided over by our Warden Fr. Ignatius Hirudayam, S.J. Fr. Guy Bergeron addressed the students and reminded them of their duties as students. The C.S.U. Secretary, Mr. M. Thambinayagam gave a report of the year. Mr. Mervyn D'sa proposed a vote of thanks.

There were no more activities in the hostel to be recorded. Group photographs were taken. Lastly the College band, had been for a picnic to Pettavaytalay—which they enjoyed very much.

Dominic F. Bracken, I B.A.

Clive's Calling

With the reopening of the College on the 20th June the hostel came to life with the students rushing up to fill all the available rooms and it was nice to see a good number of new faces.

Though a bit late, we had on the 26th June a meeting of the senior members of the hostel to elect the various office-bearers. On this occasion our Warden remarked that no great honour is done to anybody by giving him a representative post or something else. But instead, he has to take great pains to see that he bears his office well.

A welcome feast was given by our Warden on the 2nd July. Though the feast meant nothing special to the senior members, it was particularly enjoyed by the new members. On this date, the inaugural meeting of the hostel Tamil association was conducted under the presidency of Mr. Kandasamy when Mr. Prakasam was the speaker.

As usual during the retreat holidays, we had our minor picnic to Kajamalai on the 21st July. Though there was nothing special in Kajamalai, it was a welcome change.

As true citizens of our country, we celebrated Independence Day with a feast. The day began with the hoisting of our national flag by Mr. Banumurthy who remarked that on this happy occasion we should look back to pay tributes to those great martyrs and secondly look forward to building up a prosperous nation. The day ended with a Tamil film.

Our Warden surprised us by informing us that we were going to have a feast on 10th Dec., at a rather late date of the term with only a few days ahead for the exams. But even then we did not fail to enjoy the feast in the usual manner.

We had our Pongal feast on 14th Jan. 62. As it happens every year, this time also we arranged a fine arts exhibition to give a change to our young artists to expose their talents. This was declared open by Mr. Lobo. Then we assisted at pleasing musical competition and the feast came to an end with a fine Tamil film.

We celebrated Republic Day with a minor feast. That same day we had our college annual sports, though of course, our hostel did not do well.

Then came the closing item of the year and at the same time more important than all the previous feasts, namely the hostel day celebrations on 12th Feb. Mr. Thiagarajan was the chief guest of the day. He gave a very short but a fine, interesting speech in the course of which he paid glowing tributes to Clive's house.

K. S. Narayanaswamy

New Hostel

We are presenting to you a family chronicle rather than a mere hostel report. For in the New Hostel we aim at preserving a family spirit. We see in our companions here the brothers of the same family without distinction of caste, community or social position; in our superiors we see the loving care and paternal strictness which we are accustomed to see in our parents.

We started the hostel year 1961-'62 almost with full strength—430 members—drawn from various parts South and North of India, from Ceylon and from distant Malaya and Singapore.

Academic Year :

Application to study has been fairly good during the year and this is reflected in the results of weekly tests and terminal exams. We have a large number of first ranks, though a few of us are not far from the last rank.

Amenities of Life :

In these days when hostel students everywhere are asking for better and better amenities of living we are happy to acknowledge that in New Hostel we are provided not only with ordinary conveniences of decent living, but with comforts and luxuries too which are not found in other hostels. For these we are sincerely grateful to our superiors especially to Rev. Fr. Rector for approving and sanctioning these thrice-welcome improvements.

New Hostel meals have always been comparatively good—wholesome, tasty, abundant and neatly served. This year too this tradition has been continuously maintained. For this we are grateful to our cooks, then to our Mess representatives R. Raghavan, A. S. Rushiamani, T. Nagalingam and K. S. Perumal and above all to Rev. Br. Dhanam, S.J., our efficient and kind sub-warden who takes care of our material welfare.

Our Library :

Our modest hostel library has been growing fast during this year. Through the enthusiastic efforts of our librarian S. Subramaniam, we have added nearly 60 new books to the library. Besides these, 40 volumes were donated to us by the warden of our college library.

Our Magazine :

The place of the hostel magazine in addition to a College magazine can be debated. Whatever the merit of the debate, we have been publishing our own little 'New Hostel Writes' for the last 13 years, not only once but three times in the year. This serves us both as a training ground for the art of writing and as a common organ of contact between the past and the present members of this family. The present editors deserve well our praise and thanks for keeping up a high standard.

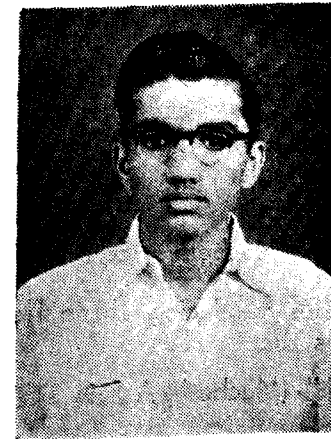
College Activities :

Though New Hostel enjoys a certain amount of autonomy, we are quite aware that the hostel is an integral part of the college. It is therefore our constant care and honour to see that we contribute our maximum, to the college discipline, study and other activities, so that the great name and tradition of St. Joseph's College may be maintained. Our brothers have taken active part in all the associations and academies of the college and set up a high record for debate and public speaking. It is our brothers M. Pushkaran and S. M. Devadasan who won for the college, the U.N.O. shield for the debate. Again the team of S. M. Devadasan and G. Loganathan annexed the Madras University Centenary Memorial cup for inter-collegiate debate held in Tanjore, with S. M. Devadasan taking the cup for the individual best speaker. Another of our brothers G. Subramaniam won the second place in the Rt. Hon. Srinivasa Sastri Gold Medal oratorical competition. The climax was when S. M. Devadasan annexed the first prize and captaincy for the Madras University debating team. The voices of some of our brothers have become familiar in the All India Radio Quiz and cultural programmes. Mr. M. Pushkaran winner of the hostel music competition was specially invited on several occasions to contribute vocal music to the delight of radio listeners.

In the N.C.C. our hostel General captain, B. V. Krishnamoorthy has been made under-officer, while our Athletic captain N. Viswanathan has secured selection as officer cadet.

In the field of Social Service too we have been second to none. There were occasions during the year when the entire hostel showed magnificent spirit and generosity towards the suffering and needy. When the Little Sisters of the Aged Poor visited us some months ago on their begging trip, our brothers contributed over Rs. 700 in cash besides a large collection of clothing. Again last July we donated Rs. 500 to the relief of the flood victims.

This in brief has been our life and activities during the year. We do not know what impression this family chronicle might have conveyed to you; whatever it be, we wish to correct any possible impression that we are the best-run hostel in the country or within the college campus, or that we are perfect in every way. We are far from being perfect. But there is one truth which we should underline without fear of blowing our own trumpet, namely the contentment, union, brotherly love, in the family. In this respect we do not intend to yield the first place to others. For this and for all the great blessings, which we have enjoyed during the year, we thank Almighty God in the first place, then Rev. Fr. Rector and lastly our Fr. Warden and Br. Sub-warden who are with us day and night sharing our joys and aspirations.



The Importance of the number THREE

by E. S. Balasubramanian, II B.Sc. (Chem.)

THE number three occupies a very prominent place in the literatures of both east and west. It is considered sacred not merely by the common folk but also by great scientists and literary men. The number three and multiples of three are supposed to have a magical effect. We find this amply illustrated in the pages of Shakespeare and Milton.

Milton describes the fall of Satan and other angels as follows:

"Nine days they fell; confounded chaos roared"
(Paradise Lost, Book vi Line 871)

Satan's wretched plight in hell is presented as follows:

"Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquished,"
(Paradise Lost, Book i Line 50)

Milton makes Satan recover from the fall and address the other angels. While he tried to speak

"Thrice he assayed, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth"
(Paradise Lost, Book i Line 619)

The hell-gates were strong and impenetrable and described by Milton thus:

"And thrice three fold the gates; three folds were brass
Three iron, three of adamant rock"
(Paradise Lost, Book ii Line 645)

Thus from the above it is quite obvious that the number three and multiples of three are considered significant by Milton.

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Shakespeare also it seems has taken a fancy for the number three. In many of his plays, we find this being repeated over and over again. For instance in 'Macbeth' he draws the picture of 'three' Witches. The Witches produce incantation by uttering the spell

"Thrice to thine and thrice to mine
And thrice again to make up nine" (Macbeth, Act i Sc. iii)

In the apparition scene we see the Witches producing charm from the boiling couldron. The first Witch observes that

"Thrice the brinded cat hath mewed" (Macbeth, Act iv Sc. i)

Even the apparitions raised by the Witches are only three in number.

The Elizabethans were so fond of that number that they thought that only three ribs should be broken in a wrestling contest. In 'As you like it', Lebeau describes the wrestling between Charles and 'three' proper young men of excellent growth and presence as follows:

"Charles in a moment threw the eldest of the three
And broke three of his ribs." (Act i Sc. ii)

Further, the Moon is represented in three different forms as Proserpina or Hecate in the under world, Diana on earth and Luna in heaven.

Cf.: "The triple Hecate. . ."
(Midsummer Night's Dream, Act v Sc. ii Line 14)

"And thou, thrice crowned queen of night, survey
With thy chaste eyes, from thy pale sphere above
Thy huntress' name. . ."

(As You Like It, Act iii Sc. ii Line 2-4)

Dr. Johnson sums the characteristics of these three states as follows:

"Terret, lustrat, agit—Proserpina, Luna, Diana—
Ima, superna, feras, sceptro, fulgore, sagittis"

This number plays a vital part in Eastern Literatures too. In our Upanishads the functions of God are divided into three and God is depicted as "Thrimoorthi" (त्रिमूर्ति). The Lord Siva is represented as having the weapon Thrisoola (त्रिशूल) in His hands and is characterised as being devoid of the three moods viz. Satva, Rajas and Thamas. (निस्त्रैगुण्या) Rigveda divides the whole universe into three parts or Lokas (लोक) and represents God as the Lord of three worlds (त्रिलोकेश). The consort of Lord Siva viz. Uma is described to be seated on a triangular throne and as the Goddess of Thripura as under,

IMPORTANCE OF THE NUMBER THREE

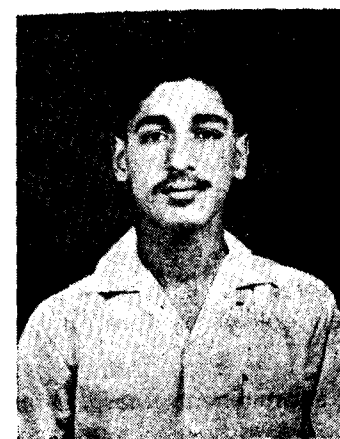
"त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा"

"योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्ना त्रिकोणगा"

In Hindi literature too, the number three is much celebrated. The ninth chapter of 'Saket' (सकत) written by the famous poet 'Maithili Sharan Gupta' is considered the most significant one. Further, Babu Bharatendu Harischandra, the famous poet in Hindi of the 19th century, speaks of the three fears in man and says that these can be overcome by having a dip in the holy Ganges. (तरसन, मज्जन, पान, त्रिविध भय दर मिटावत). Moreover the meeting place of the three rivers (Ganges, Yamuna, Sarasvathi) is considered sacred even today by the Hindus and it is called 'Thriveni' (त्रिवणी).

In Science too, this number is important. The smallest particle of matter is made up of only three particles called protons, neutrons and electrons. In radioactivity too, we find that radioactive elements emit only three types of rays known as α , β and γ rays. Moreover there are only three radio active series. (Thorium, Actinium and Uranium series)

Thus the importance and sacredness of the number three can hardly be exaggerated; it is the number.



A Letter to Three

by S. Nambirajan, II B.Sc. (Chem.)

My dear Three,

MY heart is filled with great ecstasy to see the importance given to you in this world. Somehow or other you and your multiples have become sacred. The fame you have acquired in this world is invincible and your relationship with the other objects is invariable. I hope, a glance through this epistle is enough to enlighten those who do not know your importance.

COLLEGE MAGAZINE

I feel you are the pet of eminent scholars and dramatists. Shakespeare must have been extremely fond of you. Turn the pages of the famous tragedy 'MACBETH'. Look at the Cauldron scene. The witches who are three in number say

"Thrice the brinded cat hath mew'd"
"Thrice and once the hedge-pig whin'd"

Even Milton is attracted much by you. In 'Paradise Lost' he has honoured you very much by creating the infernal trinity consisting of Satan, Sin and Death. Even in Scandinavian Mythology, the Nornae are three in number. I do not know how you managed to get such a conspicuous rôle in literature.

Even in our Indian Mythology you are greatly respected. You are triumphant in winning the favour of even Lord Siva the God of destruction. Look at his hands. He is holding a sword having three incisive edges. According to their belief, in this world, the three important acts of creating, protecting and destroying are done by the trio Brahma, Vishnu and Siva respectively. Also the Hindus believe that there are three worlds in the universe Heaven, Earth and Hell, Heaven being above Earth and Hell below it.

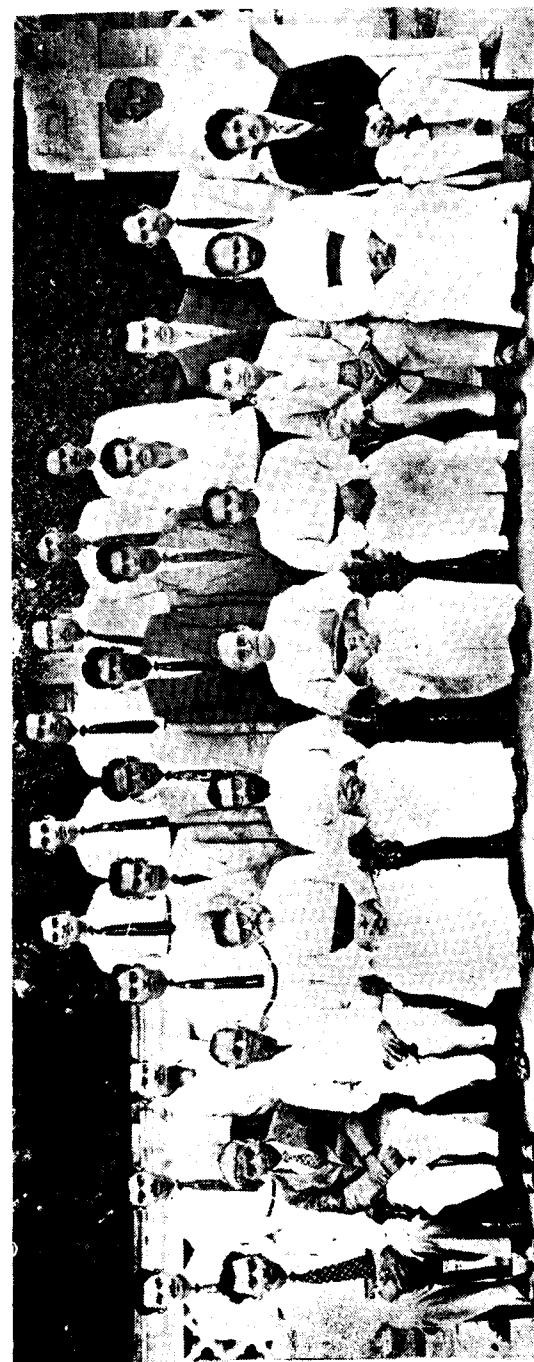
In India, you have acquired a remarkable importance. The famous Mogul emperors who ruled India are multiples of three that is six. India itself is surrounded by three seas, the Bay of Bengal, the Arabian sea and the Indian Ocean. The Indian flag is tri-coloured. Also in the Olympic Games, India has won the championship in Hockey for six years. What ineffable fame you have!

Let me turn my attention to our defence services. There are three branches: Army, Navy and Air Force. Note the fighting units in the army. Three sections make a platoon, three platoons a company, three companies a battalion and so on. Your importance does not end even here. Look at our N. C. C. cadets. There are three in a file. In each division, there are three rows or ranks. I can boldly say that all these things are your insignia!

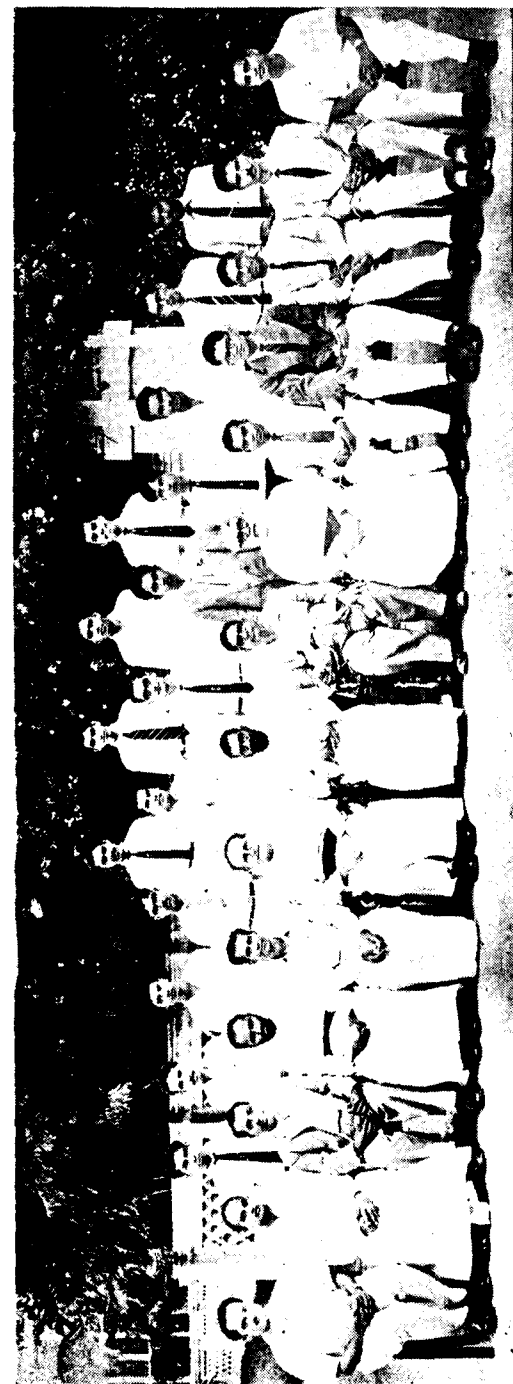
In the English alphabet also, you play a prominent role. Uniting with 'I' you have formed 'B'. Afterwards, I believe you must have become away the 'I' and turn yourself in the other direction. Ah! Now you look similar to 'E' If both letters are united, we get the important verb 'to be' which is the heart of the English language. Mighty three! You also give rise to many engineers with these two letters B and E.

Now let me turn my eyes towards Mathematics. Your multiple, nine always forms the highest number in any digit, 9,99,999,9999,

M. A. ECONOMICS 1960 — '62



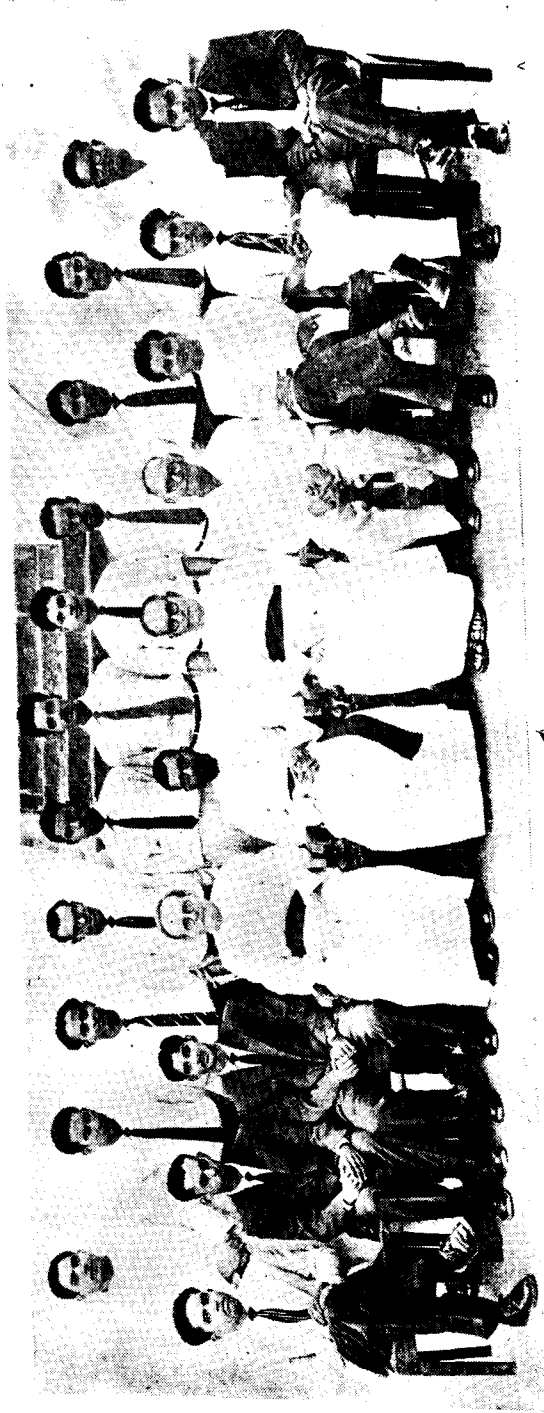
M. Sc. MATHEMATICS 1960 — '62



M. Sc. PHYSICS 1960 — '62



M. Sc. BOTANY 1960 — '62



A LETTER TO THREE

Dear Three! You yourself know your speciality from the axiom "no area can be covered without at least three straight lines". The mathematicians say that two threes when united will give six. But I can make a strong protest against this saying it is eight. If others do not agree with me, I can prove that my statement is perfect. Take a longitudinal section of 8. There will be the separation of two threes. Oh! 'How powerful you are to fracture the skull of Mathematics'.

Time also honours you very much. See its three main divisions the past, the present and the future. 60 seconds make one minute; 60 minutes make an hour; 24 hours make a day; 30 days make one month and 12 months, a year. What a wonder! Matter has three states solid, liquid and vapour.

What is it? Wherever I look, you stand there; Let me come to the modern world. After the death of the U. N. Secretary-General! Russia suggested control of the U. N. by a *troika*, a committee of three members. Aye! you try to influence even the U. N. O.! Let me turn my attention towards my studies. Alas! we have to study for three years in the degree courses to get the degree of B.A. or B.Sc., or B.Com. Dear friend! Now, I am able to realise the fact that you have got a powerful hand not only on others, but on me also. Because, this is my third year in this college.

Dear Shri Three! I hear you grumbling about my tedious letter. So, let me stop here and sign myself your thrice-devoted admirer.

Cerenkov Radiation

[Cerenkov was awarded the Nobel Prize recently]

by R. Raghavan, II M.Sc. (Phys.)

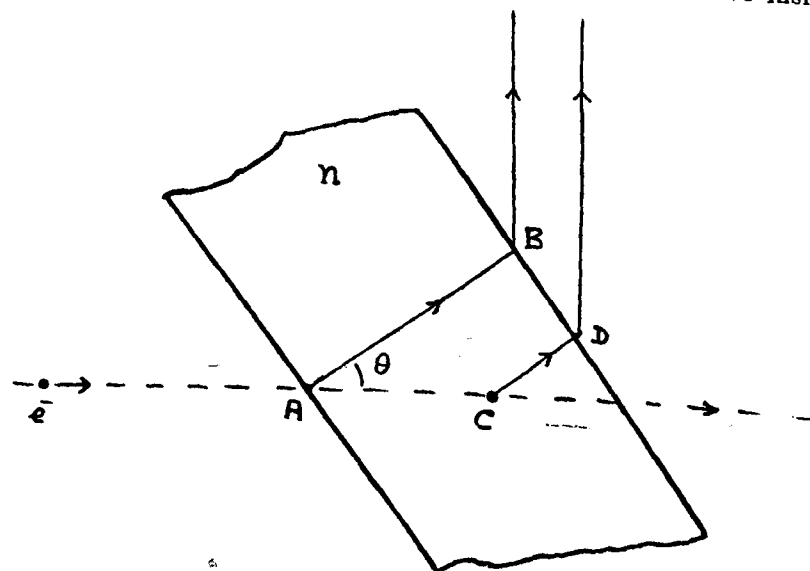
CAN a particle travel with a velocity greater than that of light? According to the theory of relativity no particle can travel with a velocity greater than that of light *in vacuum*. Here we are going to deal with particles having velocities greater than that of light *in a medium*. Let us first see the mechanism of such motion. Consider an electron moving in a radio antenna. Let its velocity be smaller than that of electromagnetic waves. Then a uniform motion of it is not

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accompanied with emission of radiation. This is because when energy is conserved between the particle and the electromagnetic field, momentum is not. In such a case, the oscillations of the electron alone emit radiation. Now let the velocity of the electron become greater than that of electromagnetic waves. Then a new radiation called the "Cerenkov radiation" is emitted even by the uniform motion of the electron through the medium. This radiation is discussed here.

Cerenkov in 1934 discovered that when electrons traverse in pure liquids and solids with velocities greater than that of light in that medium, they radiate. We can point out an example from acoustics. When an aircraft travels with velocities smaller than the velocity of sound in air, the sound emitted in flight is only by the oscillatory motions of the engines of the aircraft and so on. But when the supersonic velocities are reached then even the uniform motion of the aircraft produces an additional radiation of very intense sound waves called the Mach's waves. From this analogy one may use "singing electrons" instead of Cerenkov effect.

Cerenkov used β -rays and Compton electrons. With electrons of 2 m.e.v., fairly strong source of radiation could be got. Let an electron pass through a medium of refractive index n with a velocity v . Let AC be the distance travelled by the electron within the medium in time t . So $AC = vt$. Let AB be the distance travelled by the light wave inside the



medium of refractive index n at the same time t . Then $AB = \frac{c}{n} t$. Let θ be the angle between the direction of motion of the electron and that of the light wave. Then,

$$\cos \theta = \frac{AB}{AC} = \frac{c}{n} \cdot t \times \frac{1}{vt} = \frac{c}{v} \cdot \frac{1}{n} = \frac{1}{\beta n}$$

But $\cos \theta$ is always less than or equal to unity. So if βn is less than unity there is no radiation seen. Only when βn is greater than unity we have spherical waves which are continuously being emitted by the moving electrons. The constructive interference between these rays gives rise to an observable radiation. Total energy radiated

$$\text{is } W = \frac{e^2 l}{c^2} \int w dw \left(1 - \frac{1}{\beta^2 n^2}\right); \beta n > 1$$

where l is the path of the electron and w the frequency of emitted light.

The experimental information consists in (1) the investigation of the direction of emission of the radiation from solids and liquids, (2) the determination of the spectrographic characteristics, and (3) the determination of the intensity of the radiation and compare the results with the theoretical predictions.

The theory was given by Tamm and Frank. The radiation was found to have an unusual property of being emitted asymmetrically. It was bluish white in colour and was identical in appearance for all solids and liquids. The spectrum was found to be continuous. The radiation extends throughout the region where the condition $\beta n > 1$ holds. The absolute intensity is measured by focussing part of the radiation on a photoelectric cell.

The Cerenkov radiation can be used to detect charged particles and to measure their velocities. When the fast particles traverse a transparent substance in which the velocity of light is less than that of the particle, the particle emits light. The light emitted is along a conical surface and produces an illuminated ring on the photoplate. The radius of this ring gives rise to the angle at which the light is emitted " θ ". Thus the velocity of the particle can be found from the relation, $\cos \theta = \frac{c}{vn}$. The energy of 600 m.e.v. proton is found to an accuracy of about one part in 300. The Cerenkov detectors are now widely used in research conducted on accelerators.

They are also used in the investigation of cosmic rays. Until recently, the cosmic ray showers were studied with the help of various counters. But the determination of the number and energy of the particles the shower contains at different levels, is done by the Cerenkov counters. The electrons and positrons in cosmic showers emit Cerenkov radiation when moving through atmosphere. The radiation can be focussed by a parabolic mirror, and it is possible on a moonless night to record burst of Cerenkov radiation from a shower. From the intensity of the burst, the energy and

COLLEGE MAGAZINE

When I was in the second standard, I went in for a bout of chickenpox. With some of my companions, who also had chickenpox, I was kept away from the healthy ones. I deemed it a privilege to have chickenpox for I got tops, balls and other playthings, which the healthy boys did not receive. Moreover, my parents took me home and I do not remember doing any examination that year. However, the next year I found myself in the third standard. No experience, which needs special mention, occurred in the third standard.

In the fourth standard we were given cards of merit. Pink cards were awarded to the very good ones while green and yellow cards were received by the good and bad ones respectively. Except for the last two months, I always got a pink card. During the last two months I fell into the company of some mischievous boys—I fell into the habit of breaking the rules of the institution. It was the law that no one should go beyond the school boundaries without the permission of the nun-in-charge. Those who set the law at defiance were accused of what was commonly known as “bunking” and were severely punished. In course of time I became a notorious “bunker.” I used to bunk to a relative’s house, to get crackers, till one day a boy went and sneaked to the nun-in-charge. The nun waited to catch me round a corner. As I turned the corner I came face to face with her. My heart was in my mouth as my head sunk in shame. That night I was given a good spanking and at the end of the year, my father was asked to take me to another school. I got yellow cards for the last two months. On seeing that my parents were deeply pained, I bottled up my bad behaviour and formed a resolution not to bunk anymore. I glory in saying that I had the courage to snap my fingers at those who tempted me to bunk and I was able to carry my resolution into effect.

I will always remember my childhood, with fond recollections, and also the convent, where I spent the earlier part of my life. As I finished the article I felt my heart pumping away at a faster rate. This only shows:

“How dear to this heart are the scenes of my childhood,
When fond recollection recalls them to view.”

(SAMUEL WOODWORTH)



S. MARIASUSAI PILLAI
(1873 — 1962)

Former Secretary to the Principal for 35 years

IN REMEMBRANCE



S. Mariasusai Pillai who passed away at Santhome on the 9th February belonged altogether to an earlier generation. Born in the Tirunelveli Dt., in March 1873, he was completing 89 when the end came. He came to St. Joseph's College for his F.A. but left off to become first a teacher and then secretary to the Principal of St. Joseph's College. He filled the latter position from 1895 to 1932 when he retired. He served as the right hand man of those great educationists, Rev. Fr. Sewell retired Major in the Indian army who became a Jesuit to serve as the second founder of St. Joseph's College, and Rev. Fr. Bertram who was to pilot St. Joseph's through the second chapter of educational reforms in the Madras University. As secretary Mr. Mariasusai Pillai's working day began at 8 a.m. and ended at 5 p.m. He relieved the Principals of the clogging details of the daily routine so that they were free to devote their time and their mind to the large lines of policy. To the members of the staff alike of the College and of the High School, he acted as friend, philosopher and guide; to the students many of whom had to live away from their parents he was firm and kind and always ready to lend a helping hand. In short he became an institution by himself.

As he was a devoted servant of the College so he was true to the kindred points of heaven and home. Unfailing in his daily attendance at Mass in the College church and in the evening at the prayers in the St. Mary's Tope chapel, punctilious in the daily spiritual reading and family prayers, he had the consolation of seeing two of his sons become Jesuit priests and a daughter a nun, now Mother Superior in a congregation. His eldest daughter, lady doctor Catherine Anne is a great reliever of distress among the poor. In the year 1910 he went in the company of his friend, the late P. J. Doraisamy Iyer, on a pilgrimage to Lourdes and other places in Europe and had a personal interview granted to him by Saint Pius X on behalf of the students of St. Joseph's. This visit was a memory he cherished all his life. Some owed him much and all who knew him will recall his little nameless half-remembered acts of kindness and of love. But his own life was hidden with Christ in God. May his soul rest in peace.

T. S.

A few lines may be added to this notice from the pen of Dr. Catharine Anna:

He had a peaceful death surrounded by his two priest sons, both his daughters and his daughter-in-law and grand-children all reciting prayers continually for a day and a night. . . . On the 10th, Requiem Mass was said by Fr. John and the absolution was given by H. E. Mgr. Carvalho. . . . The cathedral was crowded with priests and nuns from different congregations. Yes! Many religious who came said "I owe my religious vocation to him." Others "I owe him my education and career." I never had known all this. He was always hidden in the spirit of Our Lord.



K. S. GOVINDARAJAN of I B.Com. died under tragic circumstances on the 25th of February 1962, when he was drowned while out on picnic at Elamanur with his hostel companions.

Within the few months he was with us, he had easily won our affection. As regards his academic activities, we know that he was very studious. His discipline and good behaviour were appreciated by all his companions. He played a spectacular rôle in the college cricket team. He was very smart and active in the field and he was considered the fun-maker of the team.

His death has deprived us of a diligent student, a good companion and a real promising sportsman.

The news of his death was extremely painful to all of us and it would have given a great shock to his father who was away in Delhi. We extend our heartfelt sympathies to the bereaved family and pray that his soul may find eternal peace and joy in God Almighty.

College Day

by P. A. C. Anandarajah, III B.Sc.

THE College Day with all its splendour and recapitulation of our achievements, brings in its wake a flush of new life and vigour to our institution. As this unique day approaches, there is much joy and exultation in the hearts of the students, because it is a day of encouragement to those who persevere, and a day of pride to those who have won their laurels.

On the 18th of November 1961, at 5-30 p.m., before a packed and august audience, Sri. V. Subrahmanyam, Vice-Chancellor, Annamalai University, presided, and distributed the prizes. The Annual Report of the College that was read out by Rev. Fr. Principal, was, indeed, a proud one that gave a record of our praiseworthy achievements in studies, sports and other activities.

The College Band with its tilting music entertained the audience.

This was not a day only for recounting our achievements, but a day for the rich expression of our histrionic talents. The budding dramatists of the college under the able guidance of Rev. Fr. Ignatius Hirudayam, S.J., staged successfully, a tragedy entitled, "Red Coins", in three acts. Mr. S. M. Devadasan as Don Jose, the prodigal; Mr. P. A. C. Anandarajah as the vicious Spanish Shylock; Mr. Merwyn D'Sa, as the Duke of Corunna and a host of others made an indelible impression on the audience with their splendid performance.

This tragedy unravels the story of Don Jose, a Spanish prodigal, who falls under the criminal influence of Achitophel, decides to murder his elder brother, the Duke of Corunna and thus inherit his wealth and title. But the Duke of Corunna escapes and flees from the murderous clutches of his younger brother to live as a monk. Five years of wealth and pomp have not been able to stifle the voice of conscience of Don Jose. He longs for peace of soul. He asks the wily Achitophel to provide him with an elixir that will make him forget the past. Achitophel takes this opportunity to prepare a poison for Don Jose. But Bartholomew, the Chamberlain comes to know the vile schemes of Achitophel, who is consequently pursued and arrested by the palace guards.

At last Don Jose's brother, the Monk, enters the final scene to forgive his repenting and dying brother, stabbed in cold blood by Achitophel. The unrepenting Achitophel unknowingly drinks the cup of poison prepared by his own hands—offered by a page to quench his thirst—and meets his tragic end.

The Annual Day of the College Societies

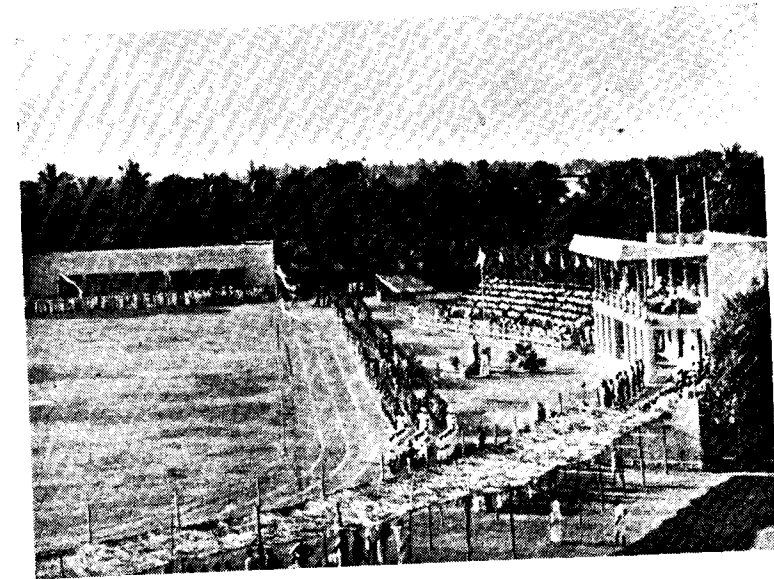
by A. Nazareth, S.J.

OF all the events in a college, the Annual Day of the Societies perhaps plays a unique rôle. While there is so much insistence at all levels on obtaining a high rank and "first class", the importance of this day is yet more accentuated. For, the former leads to mere bookishness whereas the latter stirs up the hidden flames of young talents.

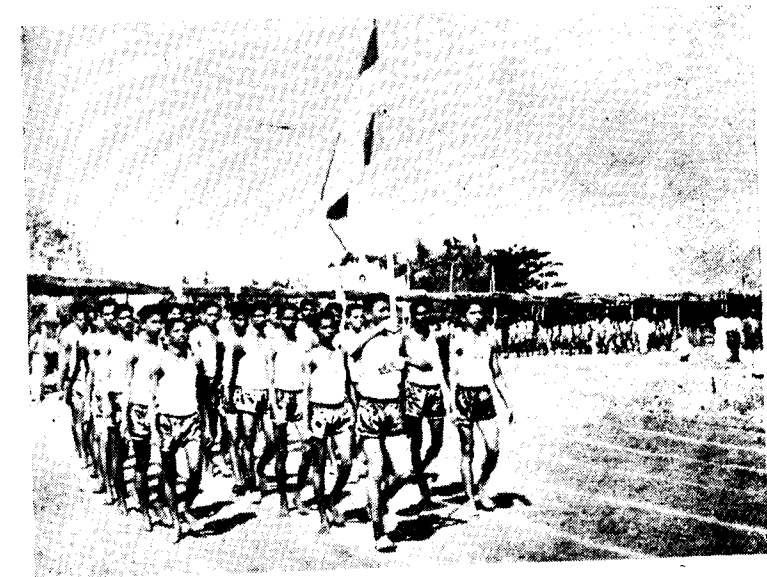
On the 10th of March the Academic and Athletic Societies celebrated their Annual Day. At 5-30 in the evening, after an introductory item by the College Band, Fr. L. Sundaram, the President of the Literary and Debating Society welcomed the President of the day's function Mr. Auty, Regional Representative, British Council and Mrs. Auty who accompanied him. In his welcome speech Fr. Sundaram briefly stated the context in which the boys had been working in the course of the year. Meanwhile he made no secret of his regret that many boys who could have participated in these academic activities did not do so and that of those who did in fact take an active part many would have profited more, had the burden of their class-room work been a little less heavy.

A long series of Annual Reports of the Societies then followed. On the whole, they were short and highly informative. The most characteristic feature was that the topics proposed for study during the year were all of current importance. They gave one an insight into the vigorous educative potential of these societies. The Athletic Association and the Literary and Debating Society in particular had a magnificent record of achievements to their credit.

After a Hindi song by Pushkaran, Mrs. Auty distributed prizes, to winners in all the academic and athletic competitions. This was followed by Mr. Auty's Presidential speech. He was grateful, he said, to the College Authorities for having given him the honour of bringing to a close the activities of the Societies for the year. He was proud of the fact that his predecessor at the British Council, Mr. Jenkins it was who inaugurated these Societies at the beginning of the scholastic year. Mr. Auty congratulated those who had had an active part in the working of the academies and encouraged many others to join these. For, he remarked, what most matters is not our performance in the exams merely, but what we are, not how much we know but how wise we are. He



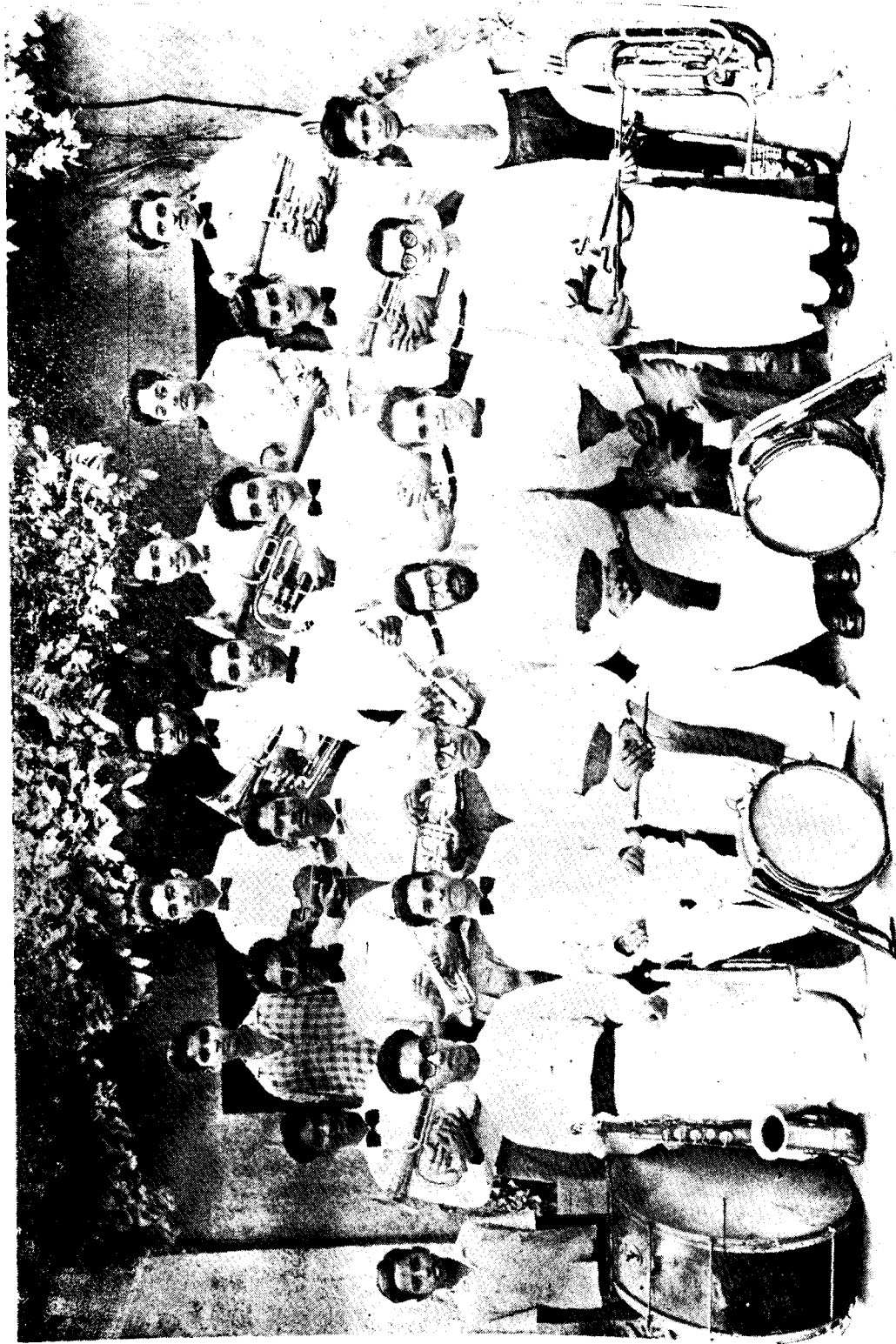
Major A. V. Subramaniam takes the Salute on Republic Day



SPORTS DAY MARCH PAST

"We are the music - makers,

The movers and shakers of the world



Is the life of each generation
A breath of our inspiration

THE ANNUAL DAY

laid timely stress on the need of forming our characters as men of initiative.

The New Hostellers contributed their mite in the form of a song, "Laughter is fun". A shadow pageant of "The Seven Ages of Man" directed by Mr. G. Lourdasamy, our Librarian was then staged. That it was a success can be estimated from the remark of one of our lecturers in English, "Indeed I never imagined this view of life was so pessimistic until I saw it on the screen!"

A short play in one act, "The King of Jhansi", with suspended animation unrolled the plot of the nobles against the King, Prithivi Raj, and how they were surprised by the fleeing King just as they were dicing away his life. The King's nobility was well brought out by the way he condemned the culprits to death and won them over by pardoning them. The contrast between kingly valour and treacherous cowardice was superbly depicted by the heroes of the play. A Tamil farce was the final item which kept the audience in a delighted and contented mood.

One more day to be remembered in the annals of our College, was then brought to a close with the National Anthem.



College Societies

COLLEGE SOCIETIES

The Literary and Debating Society 1961-'62

We began this academic year with Rev. Fr. Lawrence Sundaram, S.J., as President, and Mr. S. M. Devadasan, III B.A., Mr. N. Muthukrishnan, III B.Sc., Mr. R. Rangachari, III B.Sc. and Mr. P. A. C. Anandaraja, III B.Sc. elected as Secretaries.

The year's activities began with a grand flourish when Mr. Jenkins of the British Council, Madras delivered a combined inaugural address to all the Societies, on 14th July 1961. Rev. Fr. Lawrence Sundaram welcomed our guests. Mr. Jenkins spoke on the zest that all activities should inspire.

Very soon we had the pleasure of playing host to another distinguished speaker, Mrs. Mona Hensman, former Principal of Ethiraj College, Madras. On the 18th of July 1961, Mrs. Hensman talked to the college on an intriguing subject "New Lamps for Old." In the chair was Sri. T. M. Narayanaswamy Pillai, ex Vice-Chancellor, Annamalai University, a noted scholar and administrator.

In tune with this season of great speakers we had on 11th August 1961, Sri. S. K. Chettur, I.C.S. as our guest speaker. With his characteristic humour and lucid style Mr. Chettur spoke on character-training and discipline in College.

But let us return to our ordinary life. On the 1st of September a students' debate was held. The motion "Fasting is a Justifiable Means to Political Ends", was hotly defended by Mr. M. Pushkaran, Mr. Balasubramaniam, and Mr. Ramanujam while Mr. B. P. Thakur, Mr. Srinivasan, and Mr. G. Subramaniam attacked it. Prof. Hirudayasamy Reddiar, M.A., B.L., Presided. The House overthrew the motion.

On 3rd November we conducted a debate to select a debating team to represent our College at the annual University Inter-Collegiate Oratorical Contest. "The Study of humanities and not of Technology is the pressing need of the hour," was the topic. Mr. S. M. Devadasan and Mr. S. Muthukrishnan formed the team. Mr. S. M. Devadasan won the zonal competition at Jamal Mohammed College. It is with pride that we record Devadasan's ultimate victory from which he emerged as the University's best speaker of the year. He had the same streak of success in annexing the Abraham Pandither Memorial Trophy for Inter-Collegiate Debate conducted by the Rajah Serfoji College, Tanjore.

Mr. G. Subramaniam and Mr. Francis Mukwaya represented the College at the Rt. Hon'ble V. S. Srinivasa Sastry Memorial Gold Medal competition at Kumbakonam. Once again we came out with flying colours, Subramaniam standing second.

On the 11th of November our students concerned themselves with the proposition "The Modern Craze for Speed is Deplorable". Mr. G. Subramaniam moved the motion, and was opposed by Mr. N. Muthukrishnan. Many speakers expressed themselves on either side. After lively skirmishing the motion was defeated. Our President took the chair.

The Society discussed the motion "Vegetarianism is a major obstacle to India's Economic Progress" with much gusto. Mr. G. Subramaniam moved the motion and Mr. V. Kameswaran opposed it. After spirited exchanges the House rejected the motion.

Yet another feather in our cap was the battle of wits over the topic "The concept of equality is a Myth" which Mr. S. Muthukrishnan proposed and Mr. P. A. C. Anandarajah resisted. The House favoured equality and voted the motion out.

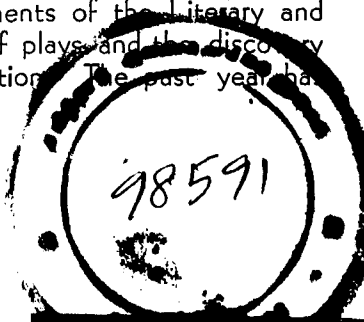
On the 11th of January 1962, Rev. Fr. Balaguer, S.J. addressed us on "National Integration". Playing up education's great role in this momentous work the eminent educationist and speaker held the packed Hall spell bound.

Our annual feature, the Inter-Collegiate Debate was held in the Lawley Hall on the 23rd of February. Mr. P. Srinivasan (National College) moved that "Training in Social Service in the College is the best preparation for a student's future." Mr. Devadasan of our College opposed the motion. It was supported by Miss. J. Mythili (S. R. College), Mr. Shanmuganathan (Jamal) and Mr. V. Srinivasan (St. Joseph's). The opposition was assisted by Mr. A. Gopalan (National), Mr. G. Subramaniam (St. Joseph's), Mr. Joseph Charles (Jamal). Rev. Fr. Adisayam was Observer. The motion was defeated by an overwhelming majority.

The annual oratorical and elocution contests were held as usual. For the 2nd and 3rd years Mr. G. Subramaniam stood first and Mr. Muthukrishnan second, for the I U.C. Mr. Floyd Carol first and R. Kannappan second while for the P.U.C, Dissanayake was first with L. Culas second.

Our College Quiz Team has stood first for the whole year in the Quiz Programmes of the A.I.R., Tiruchy. We have participated in several A.I.R. Programmes. Among the many achievements of the Literary and Debating Society for the year are the staging of plays and the discovery of cultural and oratorical talent in the institution. The past year has been one of glittering success for the Society.

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தமிழ்ப் பேரவை 1961-'62

எம் தமிழ்ப் பேரவையின் தொடக்க விழா 26-8-'61-ல் இலாலி மன்றத்தில் நடைபெற்றது. வழக்கறிஞர் திரு. மா. மீனாட்சிசுந்தரம் அவர்கள் சீரிய தலைமையில், "கலை கலைக்காகவா" என்ற பொருள் விவாதிக்கப்பெற்றது. திரு. ச. சாமிமுத்து அவர்கள், திருமதி. மீனாட்சி அவர்கள், மாணவர் திரு. பெ. வி. கலியபெருமாள் ஆகியோர் கலை கலைக்காகவே என்பதை வலியுறுத்திப் பேசினார்கள். திரு. ஆ. ச. பிரகாசம் அவர்கள், திருமதி. இராசம் அவர்கள், திரு. அ. பரிமேலழகர் அவர்கள் ஆகியோர் கலை கலைக்காக அல்ல என்பதைப் பற்றிப் பேசினர். கூட்டத்தின் முடிவில் விவாதப்பொருள் வாக்குக்கு விடப் பெற கலை கலைக்காகவே என்னும் பொருள் வெற்றிபெற்றது.

சிறப்புக் கூட்டம் ஒன்று 3-9-'61-ல் இலாலி மன்றத்தில் நடைபெற்றது. சங். இலாரன்ஸ் சுந்தரம், சே.ச. அவர்கள் தலைமைதாங்கினார்கள். சென்னையிலிருந்து வந்திருந்த திருமதி. செளந்தரம் கைலாசம் அவர்கள் இலக்கியமும் வாழ்க்கையும் என்பதுபற்றிச் சொற்பொழிவாற்றினார்கள்.

பாரதியார் விழா 14-10-'61-ல் நடைபெற்றது. திண்டுக்கல் பெஸ்கி கல்லூரிப் பேராசிரியர் சங். பிரான்சிஸ் முரூயிஸ், சே.ச. அவர்களும், சேலம் அரசினர் கல்லூரித் தமிழ் விரிவுரையாளர் ப. அரங்கசாமி அவர்களும் பாரதியின் புலமையைப்பற்றியும் பொதுத் தொண்டினைப்பற்றியும் சிறப்புரை நிகழ்த்தினர்.

கோவை P. S. G. அரங்கசாமி நாயுடு நினைவுப் பேச்சுப் போட்டிக்குத் திருச்சி வட்டார பிரதிநிதிகளாக நம் கல்லூரி மாணவர்கள் திரு. கலியபெருமாள், திரு. அம்பலவாணன் ஆகியோர் சென்று பங்கு பெற்றார்கள் என்பதை மகிழ்ச்சியுடன் தெரிவித்துக்கொள்கின்றோம்.

பல்கலைக் கழகச் சொற்போட்டிக்கு நம் கல்லூரியிலிருந்து திரு. அம்பலவாணன் அனுப்பப்பெற்றார் என்பதையும் மகிழ்ச்சியுடன் அறிவிக்கின்றோம். தஞ்சாவூர் சரபோஜி கல்லூரிச் சார்பில் நடைபெற்ற கட்டுரைப் போட்டியில் திரு. முனியப்பன் வெற்றிபெற்றார்.

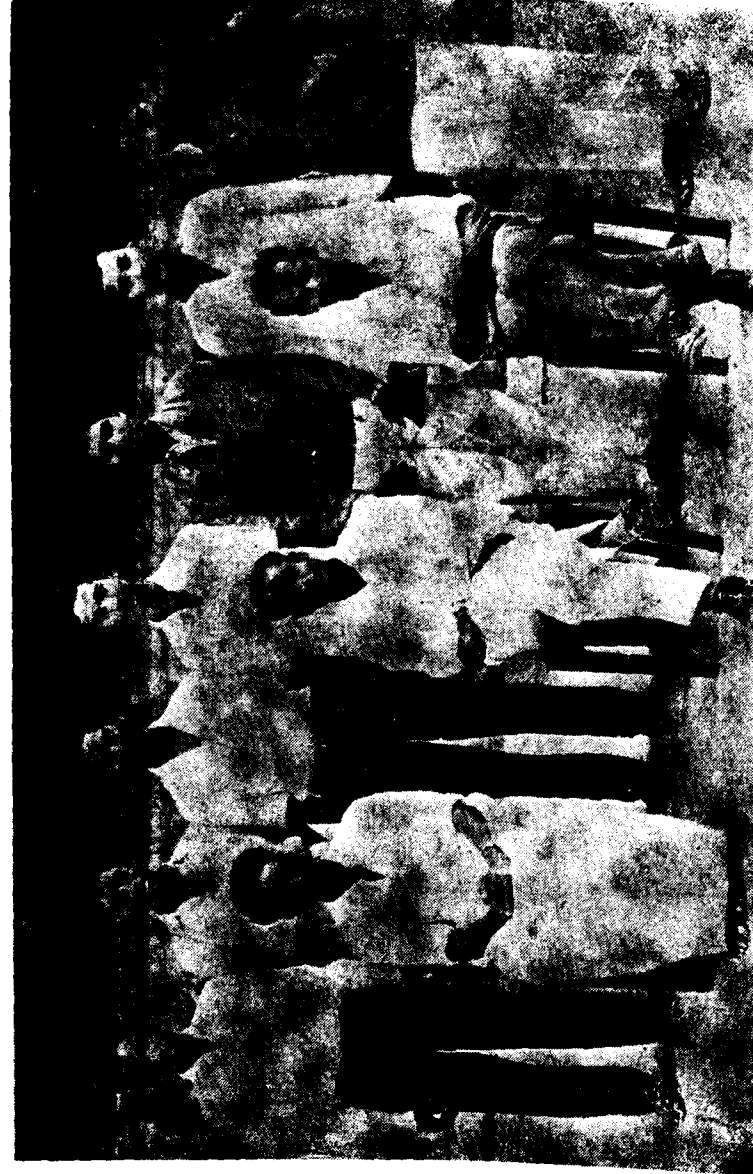
21-10-'61-ல் திருவள்ளூர் விழா நடத்தப்பெற்றது. புதுக்கோட்டை மன்னர் கல்லூரி விரிவுரையாளர் திரு. கா. செல்லப்பன் அவர்கள் வள்ளுவர் பற்றிய நற்சிந்தனை விருந்தளித்தார்கள்.

வீரமாமுனிவர் விழா 9-2-'62-ல் இலாலி மன்றத்தில் நடைபெற்றது. அண்ணாமலைப் பல்கலைக் கழக முன்னாள் துணைவேந்தர் திரு. டி. எம். நாராயணசாமிப் பிள்ளையவர்கள் தலைமைதாங்கி வீரமாமுனிவர் இக்காலத்திய இலக்கிய முன்னேற்றத் தொண்டுகளுக்கு முன்னோடியாக விளங்கினார் என்பதைக் குறிப்பிட்டுரைத்தார்கள். திரு. பி. எம். சுந்தரம் பிள்ளை அவர்கள் வீரமாமுனிவர் வாழ்க்கை வரலாற்றைப்பற்றிய இன்னிசைச் சொற்பொழிவு நிகழ்த்தினார்கள். இவ்விழா தமிழ்ப்பேரவையின் சார்பிலும், மரியன்னைக் கழகம், அக்வினாஸ் கழகம் சார்பிலும் சிறந்த முறையில் கொண்டாடப்பெற்றது. இதுவே தமிழ்ப் பேரவையின் ஆண்டு நிறைவு விழாவாகவும் அமைந்தது.

பெ. கி. தியாகராசன்
அ. செஸ்தீன்
அ. சண்முகம்
செயலாளர்கள்.

அம்மாவின அஞ்சல்

(நாடகம்)



அமர்திருப்பேர்: (இடமிருந்து வலம்) திரு. ஆர். செபாஸ்டியன், M.Sc. வகுப்பு, திரு. ச. சாமிமுத்து, M.A.,
 திரு. ஜி. இரத்தினசாமி, M.A.
 நிற்பேர்: (இடமிருந்து வலம்) எம். சி. மங்களநாதன், I B.Sc., இரா. கண்ணப்பன், I B.A., ஆ. இலக்குமி
 நரகிம்மன், I B.A., வி. கிருஷ்ணமூர்த்தி, I B.Sc., ஏ. பாஸ்டின், P.U.C., பி. சி. இராமன், P.U.C.,
 ஏ. டோமினிக், III B.A.

COLLEGE SOCIETIES

Sanskrita Samajam 1961-'62

President: A. Subramanian, M.A.
 Secretary and class representatives { K. Swaminathan, III B.Sc.
 S. Natarajan, II B.Sc.
 R. Kannan, I B.Sc.
 K. R. Natarajan, P.U.C.

The inaugural address was delivered by "Pravachana Praveena" R. Muthukrishna Sastrigal, Editor, "Hitabhashini." Sri A. Subramanian, M.A. welcomed the gathering. K. Loonkaran, spoke on "If Kalidasa were alive" Mr. Rajappa, and Swaminathan, also spoke. R. V. Srinivasan gave a lecture on "Kalidasa's Nature Descriptions". Kalidasa Day was celebrated on Wednesday the 25th October 1961. Mr. K. Rangaswami, B. Tech. (Hons.) of Seshasayee Inst. of Technology, Tiruchirappalli and A. Sivaramakrishnan, of E. R. High School, were the distinguished guests on that day. The *sloka* recitation competition for the year 1961-62 was held on the same day.

An extraordinary meeting of the Samajam was held on the 30th November 1961 when Sivaramakrishnan a well known sanskrit scholar addressed the students on "Kalidasa and Valluvar". S. Natarajan, of II B.Sc. spoke on "Sanskrit as our National Language." Mr. Rajappa and Subbarathinam, also participated in this meeting. K. M. Rengasawami of the Seshasayee Inst. of Technology gave an interesting lecture on "Venisamhara". Mr. E. S. Balasubramaniam, B.A. (Hons.) delivered a lecture on "Sanskrit and Science". Mr. E. S. Bhuvarahan, M.A. the Vice-President of the Samajam took the chair. The last meeting was an extraordinary one when Dr. V. Raghavan, Head of the Sanskrit Dept. of the University paid us a visit and spoke on "Sanskrit Studies Abroad" Fr. L. Sundaram, S.J., presided.



The Hindi Samajam 1961-'62

President: Mr. S. Gopalan, M.A.
 Secretary and class representatives { B. P. Thakur, III B.A.
 T. Seshadri, II B.Sc.
 D. K. Gandhi, I B.Sc.
 G. Natarajan, P.U.C.

The inaugural address was delivered by Mr. Balasubramanian, M.A., of the E. R. High School. He spoke on how students should throw themselves heart and soul into their work. An interesting debate on "Punjabi Suba" was held. Mr. E. Rajamani, was in the chair.

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Messrs. Balasubramanian, Desh Mohan Gandhi and B. P. Thakur also participated. In the inter-collegiate debate on "The study of humanities rather than technology is the pressing need of this hour". B. P. Thakur and Balasubramanian, were selected for the zonal competition. Sri Prasanna Venkatachari gave an impressive speech on "Nava Rasa". There was a discussion on the "Bhakti Period" of the Hindi literature. It was the age when the voice of "Meerabai" the sweet nightingale was heard all over Northern India.

An essay competition was conducted by the Samaj. The subjects for P.U.C. and I.U.C. were:

Literature and Society

Five year plan

Advantages and disadvantages of nuclear energy.

For II U.C. & III U.C.: (1) World peace, (2) The role of students in National Integration, and (3) Medium of instruction in Colleges.

A special competition was also conducted for the B.Com. students on (1) Life of a great man (2) Description of a town and (3) usefulness of advertisement.



Malayalee Samajam 1961-'62

President: Mr. T. K. Devasia, M.A.

Secretaries: { P. C. Mathew, III B.Sc.
 { G. Thomas, III B.Com.

Dr. K. P. Jacob, Ph. D. delivered the inaugural address on "Student life here and abroad". The Onam Kerala National Festival was celebrated with Fr. Giles, C. M. in the Chair, several speakers took part on the occasion. At the next meeting M. V. Jacob, and J. Kadavan, and others spoke on National Unity and Linguistic States. A discussion on "World peace" with Fr. Cyriac, S.J., in the Chair, took place when G. Thomas, C. Chacko and C. J. Thomas, took part. At the Zonal Oratorical contest held at Palayamkottai Joseph Skariah, and Joseph Michael represented our College, and won the first place at the Final Contest held at Madras. A debate on the "Study of humanities is more important than the study of Technology" was held, in which C. J. John, supported and V. C. James opposed the motion. Several speakers took part at the end the proposition was lost. The subject of National Integration was discussed at the next meeting by M. V. Jacob, K. K. George, and T. J. Thomas. Mr. H. J. Joseph, B.Sc., presided, professor Bennis Fernandez, B.Com. (Hon.) delivered the valedictory address on students and politics.

COLLEGE SOCIETIES

The History and Economics Association 1961-'62

President: Rev. Fr. J. Adisayam, S.J.

Vice-President: Mr. M. Arokiasamy, M.A.

Secretaries: Joseph Skaria, II M.A.

R. Natarajan, III B.A.

"Is planned Economy necessary for India" was the first debate, in which Srinivasan, II M.A., supported and S. M. Devadason, opposed the proposition which was lost. The second debate on "If Cooperative farming fails, then will end the best hope of Rural India" was discussed by M. Jesu, II M.A., and Gopalakrishnan, I M.A., the motion was carried. A symposium on the THIRD FIVE YEAR PLAN was held in which Somasundaram, II M.A., Jayaraman, II M.A., S. M. Devadason, III B.A., and Ramasamy, III B.A., took part.

S. M. Devadason, moved that the "Growth of the Public Sector is disastrous to the future Economic Development of India", and Periasamy, II M.A., opposed: the motion was lost. "Exports promotion", was discussed by the Post-Graduate students with Mr. M. Arokiasamy, M.A., in the chair. An Inter-Collegiate debate on the topic "The future of Parliamentary democracy is not bright in India" took place on the 22nd February '62. Gopalan of the National College, and Joseph Charles of the Jamal College, supported the motion. P. Srinivasan of the National College, V. Srinivasan of the St. Joseph's College, and Shunmuganathan of the Jamal Mohamed College opposed the motion, which was carried.



The Planning Forum 1961-'62

President: Mr. M. Arokiasamy, M.A.

Secretaries: S. Periasamy, II M.A.

A. Dominic, III B.A.

The Inaugural debate was presided over by Mr. M. Arokiasamy, when K. Kuppusamy, II M.A. moved and N. S. Balasubramanian, II M.A. opposed, the resolution, "In the opinion of the House the provision made for employment in the third five year plan is both unrealistic and inadequate" the motion was lost. An Inter-Collegiate symposium was held on "The third five year plan" Rev. Fr. J. Adisayam, welcomed, and Mr. N. Ramasamy Iyer, B.A., B.L., presided. The following were participants:— Prof. Arokiasamy, M.A., on "Economic Planning in India", Prof. Ganapathy, "Monetary policy in the third five year plan", Mr. Krishnamurthy, M.A., of the Jamal Md. College, on "Industrialisation in the third five year plan" and P. L. Ponnusamy, of the Rajah's College, Pudukottai, on "Fiscal

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Policy in the Third Five Year Plan” Mr. D. A. Dhanapandian, Field Publicity Officer, Tiruchirappalli, proposed the vote of thanks.

The plan week was celebrated, with a symposium and an essay competition. The subjects were (1) “employment in the third five year plan” for M.A., (2) Industries in the third five year plan for the B.A. class and (3) Education in the third five year plan for the P.U.C.

Another symposium on “Cottage and Small Scale Industries in the Indian Economy” was held in which V. Srinivasan, Joseph Skariah, N. S. Balasubramanian, and T. N. Veeraraghavan participated. At a meeting held in November 61, with Prof. T. Srinivasan, M.P. in the chair, S. M. Devadasan, spoke on “National Integration”. At another meeting B. P. Thakur, and Joseph Skariah spoke on “The third five year plan”. At the final meeting D. R. Abraham, spoke on “Inflation the price of Economic growth”, Mr. George Vasanthan, M.A., presided.

The Commerce Association 1961-’62

President: Mr. Bennis Fernandez, B.Com. (Hons.)
Secretaries: R. Balachandran, III B.Com.
S. Vasanthan, II B.Com.

The Inaugural address was delivered by Sri S. Gopalan, I.R.A.S., Senior Accounts Officer, Southern Railways when Mr. Bennis Fernandez, presided.

There was a lively debate on the motion. “Is the entry of Britain into the European Common Market Justifiable?” which was sponsored by S. A. Abdul Hassan and opposed by S.N.P. Shanmugam. The house carried the motion. Mr. K. G. Krishnan, former Manager of Hindustan Lever Ltd., Trichy gave an impressive account of “Cost Accounting” when Mr. M. P. Vellore, presided. A trip to the Hindustan Lever Vanaspathy Factory at Edamalaipattipudur, Tiruchy was arranged under the auspices of the above association. A party of 40 students of III B.Com. class visited the factory. There was an Inter-association debate on the motion: “Businessmen contribute more to the nation than any others.” it. S. N. P. Shanmugam, B. Jayaraman, Rev. Fr. Chandy supported the motion and S. Lakshmikanthan, S. Muthukrishnan, and M. Pushkaran spoke against it. Mr. B. Gopalan, Head of the Dept. of the National College, (Hons.) C.A. I. I. B., Chief Accountant, State Bank of India, Trichy delivered a lecture on “The Credit Control Policy in India.”

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A symposium, on “The Objects and Targets of the Third Five Year Plan” was held when A. Madhavan, S. Vaidyanathan, N. S. N. Hameed, S. Viswanathan, R. Krishnamurthy, and N. Amjath Ibrahim spoke on the various aspects of the subject. Mr. M. P. Vellore, B.Com. (Hons.) presided.

The Mathematics Association 1961-’62

President: Rev. Fr. A. Gonsalvez, S.J.
Secretaries: Richard Arokiaraj, Winston David,
S. Srinivasan, M. Padmanabhan,
Patrick, E. Roberts.

The Inaugural address was delivered by Mr. A. C. Padmanaban, M.A. of the National College, on Science. The next meeting was addressed by Mr. R. Vaidyanathan, M.A., Asst. Registrar, Indian Institute of Science, Bangalore. Prof. S. Srinivasan, M.A., delivered a lecture on “Planetary Positions in February 1962”. The following lectures were delivered:

SUBJECT	SPEAKER	PRESIDENT
Matrix technique & its applications	N. Rajappa, II M.Sc.	S. Raghavan, II M.Sc.
Mathematics Queen and servant of Science.	T. V. S. Jaganathan, III B.Sc.	K. Palaniappan, III B.Sc.
Statistics & its uses	K. S. Ramanathan, I M.Sc.	K. Venkataraman, I M.Sc.
Elliptic Functions	A. Peter Joseph, II M.Sc.	S. Ramakrishnan, II M.Sc.
The Magic of Numbers	C. S. Rajan, I M.Sc.	N. Rajappan, II M.Sc.
The Universe around us:	V. Seshayee, III B.Sc.	M. Venkataraman, III B.Sc.
Gauss Integral	M. Arunachalam, II M.Sc.	Mr. S. Genesis, M.Sc.
Functions of bounded Variations	I. Victor Anandam, II M.Sc.	L. Richard Arokiaraj
The Origin of the Solar System	V. R. Srinivasan	K. Babu
Development of Calculus:	L. Richard Arokiaraj	M. Arunachalam
Line Geometry	R. Narasimhan	S. Raju
Inertia Tensor and its applications	M. Arunachalam	Mr. C. R. Vijayaraghavachari
The Motion of Charged Particles in Electromagnetic Fields	L. Richard Arokiaraj	S. Raghavan

A Quiz competition for the P.U.C. and One B.Sc., and an essay competition for the Degree and the Post Graduate Students were conducted.

The Physics Association 1961-’62

President: Mr. P. R. Subramanian, M.A.
Secretaries: N. Raghavan, II M.Sc.
V. L. Swaminathan, III B.Sc.

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Professor P. Savarimuthu, delivered the Inaugural Lecture on Education in Malaya. An educative film on atomic Physics was presented with an account of the work of Prof. Albert Einstein. At the next meeting Mr. T. N. Rangarajan, M.A., former member of our Association gave a talk on "The emulsion technique." Mr. S. H. Raj, M. E., gave a lecture on "Physical Sciences and Engineering in Japan." Mr. N. Anantha-krishnan, Presided. Dr. R. T. Taylor, of the British Council gave an address on "Nuclear Orientation." The following ordinary meetings were held during the year:

SUBJECT	SPEAKER	PRESIDENT
Radio Spectroscopy	Mr. G. Lakshmikandhan	K. Ranganathan
Radio Isotopes in Medicine and Industry	V. S. Ramamoorthi	B. S. Gopalakrishnan
Artificial Radio Activity	G. Sundaram	S. Kasinathan
Theory of Relativity	V. Ramjee	V. L. Swaminathan
Nuclear Fission	A. R. Narayana Prasad	K. R. Krishnamoorthi
A Glimpse of Quantum Mechanics	G. Rengarajan	S. Swaminathan
Cosmic Rays	C. Vedanarayanan	V. Theerthanarayanan
Photons and Photo Electric equation	P. S. Parvathanathan	G. Rengarajan



The Chemistry Association 1961-'62

President: Dr. M. Prakasa Reddy, M.Sc., Ph.D.
 Vice-President: Mr. P. M. Thomas, M.A.
 Secretaries: B. M. Jerome, II M.Sc.
 E. Mohan, III B.Sc.
 S. Muthukrishnan, II B.Sc.

The Inaugural meeting was addressed by Mr. Krishnasubramanian, B.Sc., M. Tech., of the I.C.I. company. He gave a talk on "Facts about Oils" and Prof. C. K. Ramakrishnan, M.A., presided. In his address Mr. Krishnasubramanian outlined the methods employed for locating oil sources. Mr. Jegannathan, M.Sc. of Jamal Mohammed College gave a talk on "Some Aspects of Biochemistry with Special reference to the Chemistry of Nucleic acids" when Mr. Kalyanasundaram, M.Sc., of our college presided. Mr. T. V. Periaswamy, M.Sc. of Jamal Mohammed College gave a talk on 'Plastics' with demonstrations and Mr. C. K. Ramakrishnan presided. A symposium was conducted on an inter-collegiate basis. The topic was "Scientific Outlook in the Sixties" Dr. K. P. Jacob occupied the chair. Rev. Fr. Sebastian, S.J. introduced the topic. Mr. A. C. Padmanabhan, M.A., of National College, Miss. Jayamarie, M.A., of Holy Cross College, Mrs. Mary Varkey, M.Sc. of S. R. College and Mr. V. Hari Rao, M.A., of Jamal Mohammed College participated.

Dr. K. P. Jacob said that the sciences are essentially inter-linked and that a knowledge of other branches of Science is essential for a scientist to understand his own subject. During the September holidays an educational tour to Ooty, Mettur, Mettupalayam, Bangalore, Mysore and the surroundings was arranged by the Association. Under the leadership of Mr. K. S. Subramanian, M.A. of our College, the students visited the various factories and industrial centres in and around Bangalore and Mysore.

Dr. K. P. Jacob gave a talk on 'Nuclear Structure' and Mr. K. Anantha Padmanabhan, M.A. of our College presided. Mr. M. S. Subramanian, M.A. of Teacher's College, Vellore addressed the Association on "Scientific Method" when Prof. V. Sundaresan, M.A., of Madura College presided. Prof. Sethu Pillai, M.A., A.M.I.E., of Madras Medical College gave a talk on "Recent Advances in Drug Assay" when Prof. N. Chakravarthi, M.A., of Madura College presided. Mr. K. Rengasayee, II M.Sc., gave a talk on "Fertilizers". In the month of December a two day staff seminar was conducted. Visitors to this seminar were Dr. B. S. Thiagarajan, Madras University, Dr. K. S. Doss, Director of Electro-Chemical Research Institute, Karaikudi and his colleagues and our staff members attended the Seminar. Dr. B. S. Thiagarajan addressed the Association on "Conformational Analysis". Rev. Fr. K. Sebastian presided. A debate was arranged on the Topic "Nuclear tests will ex-terminate life on Earth." The proposition was carried. Rev. Fr. K. Sebastian gave a talk on "Nuclear Magnetic Resonance Spectroscopy" and Dr. K. P. Jacob presided. A quiz programme has been conducted for the B.Sc., students and for the P.U.C., students.



The Botany Association 1961-'62.

The Inaugural address was given by Miss Jeyamarie, M.A., L.T., F.B.S. on "Plants in Ancient India".

The following ordinary meetings were conducted:—

DATE	CHAIRMAN	SPEAKER	SUBJECT
23-8-'61	G. Lakshmanan	M. Pushkaran	Nucleus-the Cradle of Life
5-12-'61	V. Ragnada Mudaliar	M. Krishnamani	Classification of Angiosperms
16-12-'61	Fr. P. U. Mani	N. Vallipuram	Chlorophyll in C. Assimilation
19-1-'62	K. P. Chellappan	V. Kamalanathan	Sexual reproduction in Green Algae
27-1-'62	K. Ratnasabapathy	Lakshmikantan (Physics M.Sc.)	Physics gives a new tool to Botany
6-3-'62	Sivalingam M.	M. Ganesan	Radio Isotopes

At a symposium held by the III and II B.Sc. classes an Algae under the date 13-10-'61, the following took part: Ferdinand J.A.N. and

The Social Service League

EVER since our College converted the weekly holiday into a working day of tests and practicals, the activities of the Social Service League have suffered a serious set-back, because the students, who are engaged in the Lawley Hall or in the laboratories till 5 p.m., find it impossible to go to the slums after that hour. In spite of this handicap we have been able to keep up our activities in 4 slums. The children are regularly engaged in games, DDT. is sprayed to control mosquitoes, the sick are given medical aid and the deserving poor are given substantial relief. On Gandhi-jayanti Day we took a prominent part in the slum cleaning work organised by the Trichy Municipality in Vamadam and Devadanam as a part of National Cleanliness Day Celebrations. In the Shramdan got up by the Trichy Bharat Sevak Samaj and the Plan Publicity Forum in Pratiyur our students participated along with the students of the National College and Jamal Muhammed College. Thus a sense of unity was fostered among the students of the three colleges through Social Service. It is earnestly hoped that more facilities will be given to make the work of the League fruitful in the years to come.

OUR COLLEGE

Style is the expression of character.
A generous action is its own reward.
It is better to live rich than to die rich.
No man can be wiser than destiny.
There is nothing new under the sun.
Joy is the best of wines.
Order is Heaven's first law.
Seek honour first; pleasure lies behind
Every hero becomes a bore at last.
Pray Heaven for a human heart.
Hunger is sharper than the sword.
Silence is the gratitude of true affection.
Choose an author as you choose a friend
Our thoughts are heard in Heaven.
Life is a long tragedy; this globe the stage.
Literature is the thought of thinking souls.
Exchange is no robbery.
Grief makes one hour ten.
Evil communications corrupt good manners.

by R. Madhavan, I B.A. (Econ.)

Sports and Games

1961-'62

IN presenting the report of our activities in Sports and Games, we are glad that we have put in our best effort and played the game with good cheer, independently of the final results.

In Cricket we have re-annexed the Bhavanagar Cup after a lapse of two years. In Athletics, at the Trichy Divl. Sports Meet, we secured four first places, two second places, and five third places, while V. Ragunatha Muthaliar won the second place, in Individual Championships. Our Hockey Captain Peter Morris represented the Madras University at the Inter-University tournament held at Ahmedabad for the 3rd year in succession. S. X. Matchado, Vice-Captain of the College Cricket team represented the District Colleges, in the match against the City Colleges, held in Madras. Four of our Basketball players were also selected to represent Trichy District at the Inter-Dist. Basketball tournament held at Tanjore.

Athletic Sports. The Annual Sports Meet was held on the 26th of January, when Mr. C. Thirunarayanan, M.A., L.T., Lecturer, Alagappa College of Physical Education, presided and gave away the Prizes. Competition was keen for all the events, with as many as 150 competitors fighting for the much-coveted Rapinat Trophy and for the Individual Championships. There was a colourful March-Past of all athletes, at which the President took the salute. The Musical Chairs by the midgets of the High School and the Mass Drill by the N. C. C. Cadets, provided fine entertainment. The *Siqueira Cup* for Seniors was retained by the New Hostel, while the *Kalathil Shield* for Juniors was annexed by the S. H. Hostel. The *Rapinat Trophy* was won by the Sacred Heart Hostel and Boarding, who scored 139 points on the aggregate. The Individual Championship for Seniors was awarded to C. Veeramalai of New Hostel, while the Junior Championship went to R. Antonyswami of the S. H. Hostel. C. Veeramalai secured the P. R. Thevar Cup for 1500 M. Race, while the New Hostel team won the Tug-O-War and annexed the *Popli Cup*. In the Cross Country Race held earlier, nearly 30 competitors took part, when C. Veeramalai set up a New record of 22 minutes, 57 seconds covering a distance of nearly four miles.

The Madras University Inter-Collegiate Sports Meet was held at the Rajah Serfoji College Tanjore on the 27th and 28th October 1961. Twenty-two athletes represented our College in various events. V. Ragunatha Muthaliar secured the first place in Discuss Throw and Javelin

COLLEGE MAGAZINE

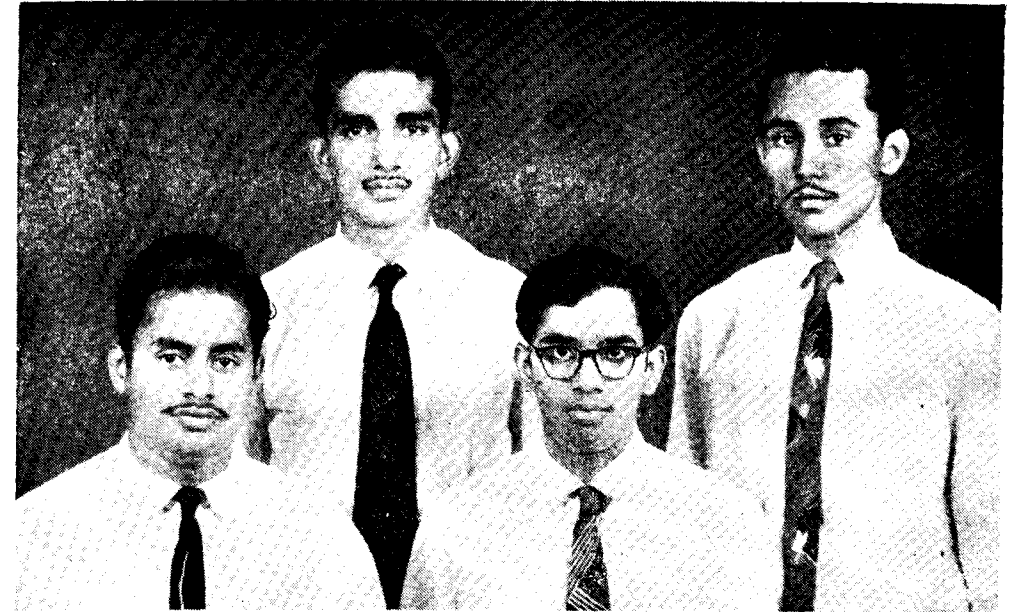
Throw, while P. K. Thiagarajan and Veeramalai secured first places in High Jump and 5000 M. Race respectively. In 400 Metres Hurdles and Pole Vault our athletes Alphonse and Palaniswami secured the 2nd places. The above five athletes represented Trichy Division at the Inter-Div. Sports Meet held at Madras and I am glad to record that the Trichy Division has won the University Cup for the 4th year in succession.

Cricket. Under the leadership as Captain D. R. Abraham and Vice-Captain S. X. Matchado, our College Cricket team has proved its worth both in practice matches and Inter-Collegiate tournaments. We played as many as ten matches with local clubs and Colleges, and with full confidence in our batsmen and bowlers, entered the Inter-Collegiate tournament early in September. The first match against Rajah Serfoji College, we won by seven wickets. In the second round against the National College team, our opponents put up a tough fight, but our bowlers particularly Ramachandran and Govindarajan were in good form and we won the match with 84 runs for 9 wickets, declared. The Semi-final match was played against the H. H. Rajah's College, Pudukottah, on their grounds and we beat them by 18 runs, in a close and exciting finish, when Matchado put up an all round display securing 39 runs and bagging 4 wickets. The final Score was St. Joseph's 126, and Rajah's College 108. An unbeaten 86 by S. X. Matchado was the High light at the finals played against Alagappa Engineering College. He bagged 4 wickets, dismissing the opponents for 144 runs, our score being 148 for 9. Our congratulations to the Cricketers who thus re-annexed the Bhavanagar Cricket Cup.

Hockey. Thanks to the practice matches against local teams, our Hockey team showed promise of good performance early in the year. At the exhibition match played at Karur, against the Karur Town Club, our team won by a comfortable margin of 4:1. The short tour to Madura in the middle of November, gave our players a chance to test themselves against some of the seasoned players at Madura. At the Inter-Collegiate tournament we met the Alagappa Engineering College in the Semifinals played at Tanjore. The match was drawn on the 1st day with the score 1:1. Though the team kept up the fight in the replay, we had to concede the honour, by a narrow margin, to the more experienced players of the Alagappa College, who were ultimately the winners in the Inter-Div. finals. Special mention has to be made of G. F. Xavier and G. Gomez in the forward line and Morris and Dhayanandam in the defence.

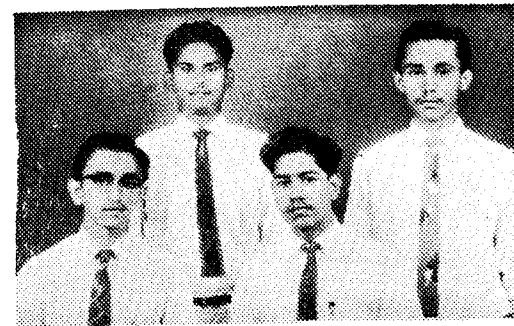
Football. The Football team started playing practice matches as early as July. During the September holidays, the team went on a

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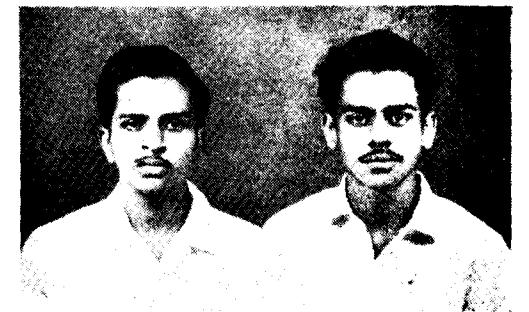


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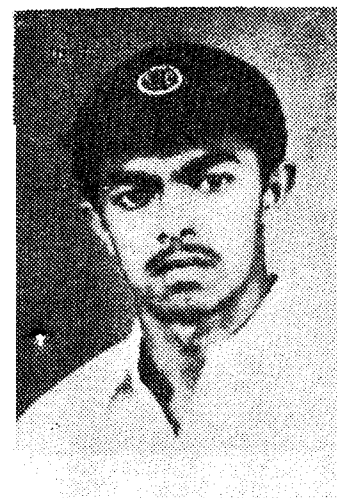
B. V. KRISNAMOORTHY (NH). CHRISTY D'SOUZA (SH). P. THIRUNAVUKARASU (CH). S. J. L. MANOHARAN (DS).



ATHLETIC CAPTAINS



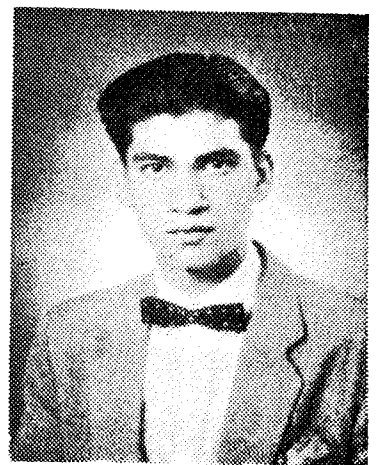
WINNERS—CHESS TOURNAMENT



S. X. MATCHADO
(Represented Districts XI—(Cricket))

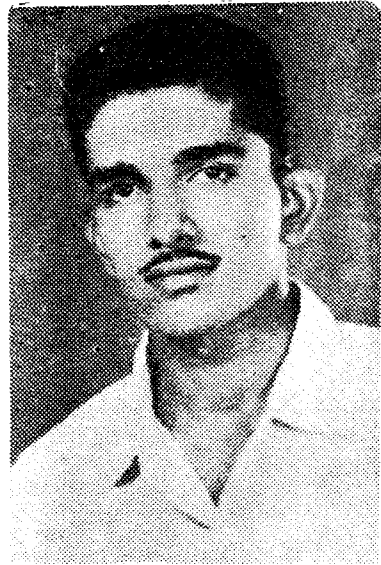


(R. PALNISWAMY)



M. IRRUDAYA DOSS
Winner, Rev. Fr. Pruvot's Cup
(Tennis)

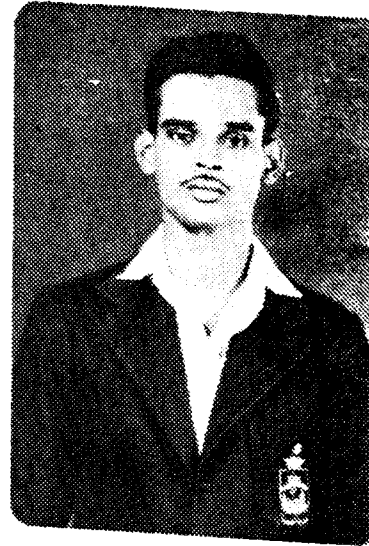
SPORTS AND GAMES



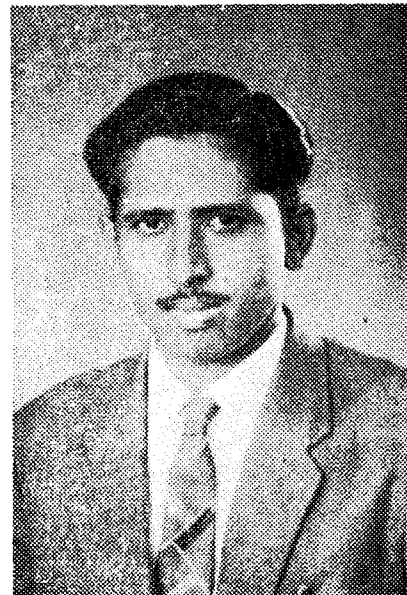
CHIRITY D'SOUZA (Foot-ball)



PETER MORRIS (Hockey)



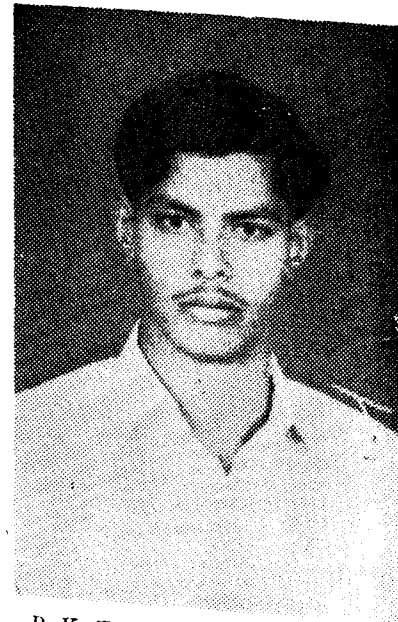
D. R. ABRAHAM (Cricket)



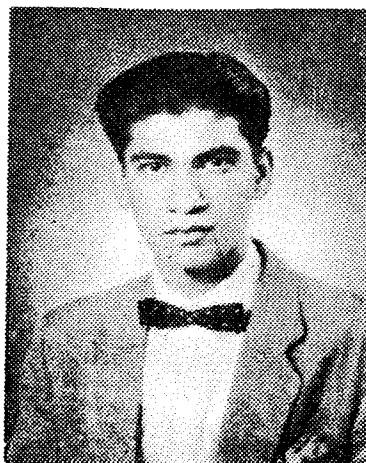
A. N. ESWARAN (Basket-ball)



S. RAJAGOPAL (Volley-Ball)

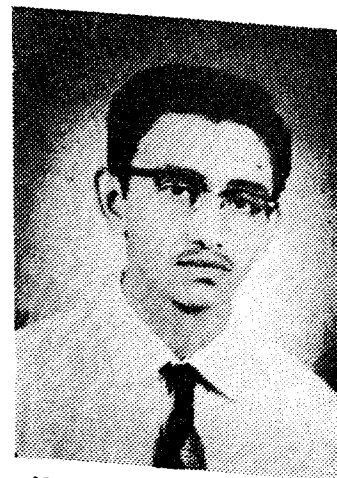


P. K. THIAGARAJAN (Badminton)



M. IRRUDAYA DOSS (Tennis)

CAPTAINS
OF COLLEGE
TEAMS
1961-'62



N. VISVANATHAN (Athletics)

short tour to Madura, where they played against some of the best teams there. The players gained valuable experience which stood them in good stead in the matches held during the 2nd term. In the Inter-Collegiate tournament we defeated Govt. College, Kumbakonam by a comfortable margin of 10 goals to nil. The Rajah's College, Pudukottah gave us stiff opposition and we could beat them only by two goals. In the 3rd round we drew with the Jamal Mohamed College on the 1st day, and in the replay the next morning, we had to concede the victory to our opponents. We had several good players in our Football team and special mention may be made of our forwards, Xavier, Raju and Gladwyn, the backs Christy, Francis, and Sivasubramanian, and the plucky goal-keeper Princeton Fernando.

Basketball. We had a fairly good team in Basketball and the players were cherishing high hopes of retaining the Divisional Cup, which we won during the last two years. In the Inter-Collegiate Tournament we defeated Jamal Mohamed College in a close and well-contested match and at the Semifinals, though our players did their best, we are sorry to say that we lost the match to our opponents by a very narrow margin. However, their performance at the Centenary Basketball tournament was highly creditable. We defeated St. Mary's High School, Dindigul in the 1st round (score 64 : 39), Annamalai University (score 56 : 55), and at the finals put up an excellent fight against the metropolitans of Loyola. Easwaran, Palaniswamy, Irudayados, and Thangaraj represented Trichy District in the Inter-District Basketball tournament held at Tanjore. Thirunavukarasu and Alphonse are also outstanding players in the College team.

Volleyball and Badminton. These are two popular games in our College especially in the Hostels. The College teams took part in the Inter-Collegiate as well as open tournaments held during the year. In Badminton we defeated the Vivekananda Training College, Thiruparathurai, in the 1st round and Jamal Mohamed College in the Semi-finals. Quite contrary to our expectations, we lost the finals against the Alagappa Engineering College, Karaikudi. The performance of Kalyana Raman in Badminton and Rajagopal in Volleyball were uniformly creditable.

Tennis and Chess. The five Tennis Courts near the New Hostels have been buzzing with activity every evening with about sixty members on the rolls. We do not boast of any outstanding Tennis star and so cannot claim to have won colours or special distinctions in the Inter-Collegiate tournaments. M. Irudayados and S. M. Devadason represented the College in Tennis Singles and Doubles. Great enthusiasm was seen at the annual knock-out tournament, held in the month of February, in which all the members took part.

COLLEGE MAGAZINE

The College Chess Club continues to be active attracting the indoor intelligentsia, during the noon recess. In the annual chess tournament held during November and December, as many as 24 members took part, N. Sathappan being the ultimate winner and young Venkataraman the runner-up. The secretary V. Srinivasan deserves credit for his unabating activity and good leadership.

Inter-Class Tournaments. As usual the Inter-Class tournaments in all games, held during the third term, enabled a very large number of students to take part and keep up the sporting activity, almost to the end of the academic year.

Rev. Fr. Michael Raj, S.J., who was President of Games for the last two years left us early in the year. We wish to thank him very sincerely for all the encouragement that he has given to our players and athletes, appreciating his untiring energy and love of games. Rev. Fr. R. J. Masters, S.J., our new President has a vast store of experience as a player and as a good organiser; we are confident that under his able guidance, the reputation of our College in Sports and Games will continue to grow.

N. M. JOSEPH,
Physical Director.



P. Bobby Kurian, III B.Sc.



R. Rangachari, III B.Sc.

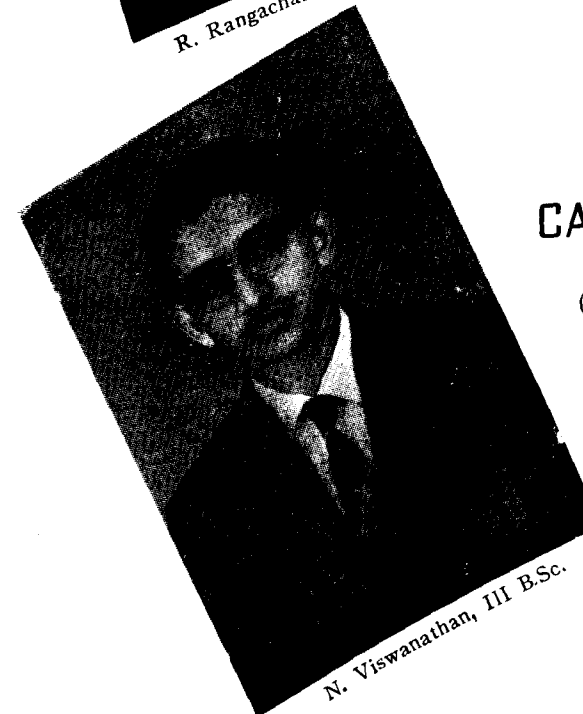


K. Ramamoorthy, III B.Sc.

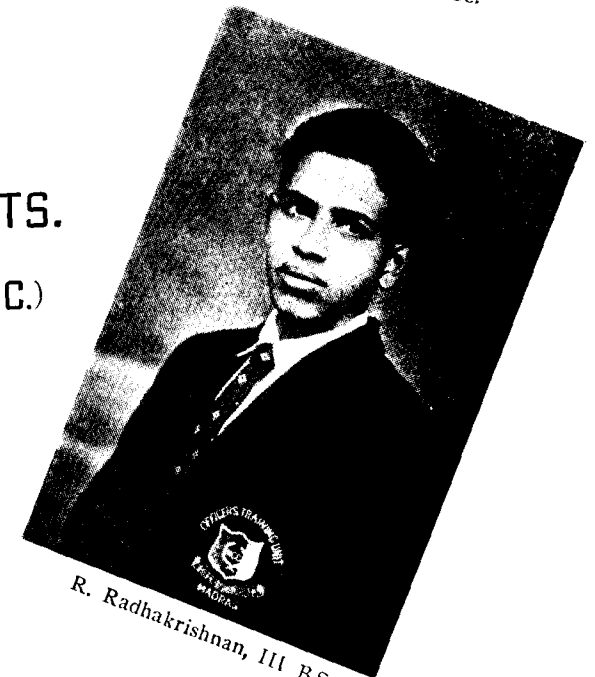
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CADETS.

(N.C.C.)



N. Viswanathan, III B.Sc.



R. Radhakrishnan, III B.Sc.

N. C. C.



2/Lt. K. Kalyanasundaram
(Officer - N.C.C. Rifles)
NEWLY COMMISSIONED 1961



u/o. V. Mohondoss

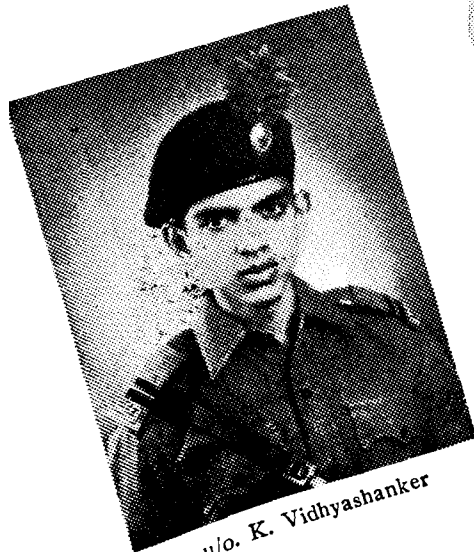


u/o. K. Ramachandran

RIFLES



u/o. M. Irudayadoss



u/o. K. Vidhyashanker



u/o. K. Palaniappan

The National Cadet Corps 1961-'62

Rifles:

THERE are four companies of 200 cadets each undergoing training in NCC Rifles here. Of these 140 cadets attended the annual training camp held at Pallavaram in May 1961. In the 'B' certificate exam held in the camp, 132 out of 140 cadets came out successful. Another batch of 50 cadets attended the training camp at Andipatti House Trichy in December 1961.

2/Lt. K. Kalyanasundaram, lecturer in Zoology, after his successful completion of pre-commission training has come and taken charge of the 48th Company of NCC Rifles. Mr. Henry Doss, tutor in English has been sent for pre-commission training at Purandar and on his return he is expected to take charge of the 49th Company of NCC (R) C. S. M. Irudaya Das of this unit has attended the advance leadership camp at Dalhousi in May 1961.

In February 1962, 22 cadets of our unit were sent for 'C' certificate examination and another 35 for 'B' certificate examination. The results are awaited. We are grateful to all the instructors attached to our Rifle companies, who spared no pains to impart the rudiments of Military Science to all our cadets.

2/Lieuts: Bennis Fernandes, N. M. Joseph and K. Kalyanasundaram.

17th Madras Armoured Squadron:

A unit consisting of 60 cadets of the above squadron was started in August 1961. The object of this unit is to give a thorough training to the cadets in different infantry weapons in addition to the basic military training. There was a heavy rush for admission and the cadets are taking very keen interest in the training.

Infantry:

This year has been on the whole a lean year for this company. It began with a poor response to enrolment of cadets; only 168 out of 212 seats allotted to this Company could be filled; 28 out of 168 cadets dropped out in the middle of the year and only 121 of the remaining 140 cadets attended the annual training camp held at Manimuthar Dam from 27th December 1961 to 9th January 1962. This slump is perhaps due to the attraction of the NCC Rifles, Air and Armoured Squadrons introduced this year in this college. In the camp our cadets won the Interior Economy Cup and secured the second place in the Inter-Company Drill Competition.

COLLEGE MAGAZINE

Republic Day was celebrated on 26-1-62 with a ceremonial parade in which all the units of NCC and NCCR took part. After the salutation of the National flag by the Staff and Students of the College and High School, the College band playing the National Anthem, Major V. V. Subramanian, our beloved ex-commandant of 2nd Madras Bn. NCC who took the salute, addressed the gathering in the following inspiring words:

Twelve years ago we became a Republic after attaining our cherished Independence on 15th August 1947. In spite of many difficulties and internal dissensions we have kept the flag of our country flying all these years. The time will soon come when you, young men, will have to take up this great responsibility, and on a day like this, I feel, that the best advice I could give you is to equip yourselves in every way to do your duty to your country.

There might come a time, one never knows, when we might have to shed our blood and even sacrifice our lives on the altar of freedom and for this it is necessary that every young man should train himself. I am confident that the training and education imparted by this Institution is one of the best in India. I have seen the parade and march past and the smartness of the students has made a deep impression on me. It is these young men in whose hands the future destiny of our country lies.

I am reminded of the recent recommendation made by the Emotional Integration Committee of the pledge to be taken by the students twice a year viz:

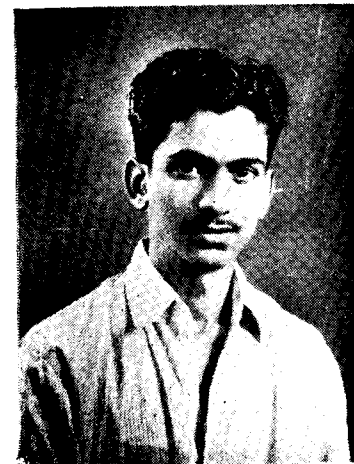
- (a) India is my country, all Indians are my brothers and sisters.
- (b) I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it
- (c) I shall give my parents, teachers, and all elders respect and treat everyone with courtesy. I shall be kind to animals.
- (d) To my country and people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

These contain the essential ingredients for shaping the young mind on the right lines.

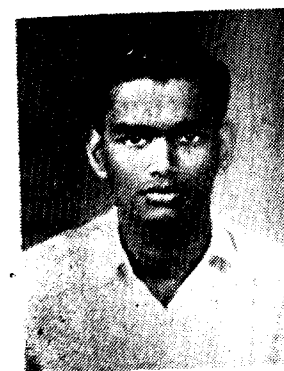
NCC Airwing:

An Air Squadron known as 30 Madras Air Squadron NCC was started in Tiruchy in July 1961. An air squadron is an Inter-Collegiate organisation with cadets drawn from all the men's Colleges in the town.

ROLL



S. Ambalavanam
First—Tamil Oratorical Contest



Lokanathan
English Oratorical 2nd Prize
Tanjore.

CALL



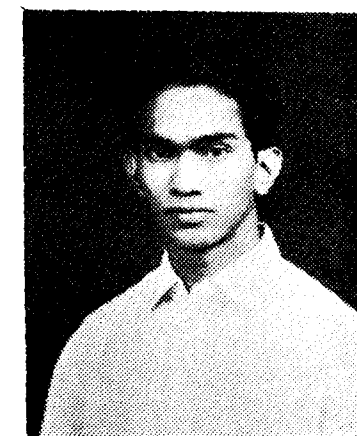
V. S. Ramamurthy
First Rank B.Sc. (Physics) 1961
winner



G. Subramanian
Sastry Oratorical Competition Prize
winner

OF

HONOUR



G. Lukose
First Rank in B.A. Malayalam
Univ. Prize-winner

Thirty students from our College have been enrolled as cadets in the Squadron.

The object of an Air Squadron is to promote a keen interest in the youngest wing of the defence forces namely, the Indian Air Force. It serves as a nursery for pilots who are required to man the ever expanding Indian Air Force.

The cadets of an NCC Air Squadron receive detailed instructions in various ground subjects and in addition, will have about forty-eight flying hours to their credit at the end of their three years' course.

The enthusiasm which the cadets have shown in joining an Air Squadron at Tiruchy and their regular attendance at parades are beyond the expectation, even of the most optimistic observer of the NCC organisation.

M. P. VELLORE,
Officer-in-charge of Airwing NCC.

Extra-curricular Prize-Winners

I. ACADEMIC

THE LITERARY AND DEBATING SOCIETY :

<i>Oratorical competition :</i>	I Prize	...	G. Subramaniam, III B.Sc.
	II "	...	S. Muthukrishnan, II B.Sc.
<i>Elocution competition :</i>	I Prize	...	Floyd Carrol, I B.Sc.
	II "	...	R. Kannappan, I B.A.
(I Year)	P.U.C. I Prize	...	Dissnayake
	II "	...	L. Culas
<i>Magazine Essay :</i>	P. G. classes	...	R. Joseph Rajkumar, I M.Sc.
	Degree classes	...	K. Desikan, II B.Sc.
	I U.C. & P.U.C.	...	Raju Srinivasan, P.U.C.

Social Service League :

<i>Certificate :</i>	Leader	...	K. Kuppusamy, II M.A.
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PLANNING FORUM :

<i>Essay competition :</i>	P. G.	I Prize	...	D. R. Abraham, II M.A.
		II "	...	K. Jayaraman, II M.A.

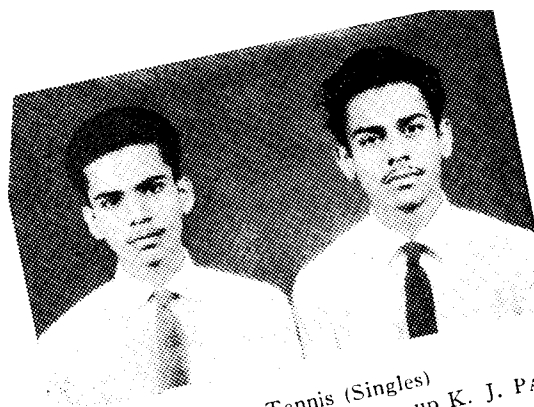
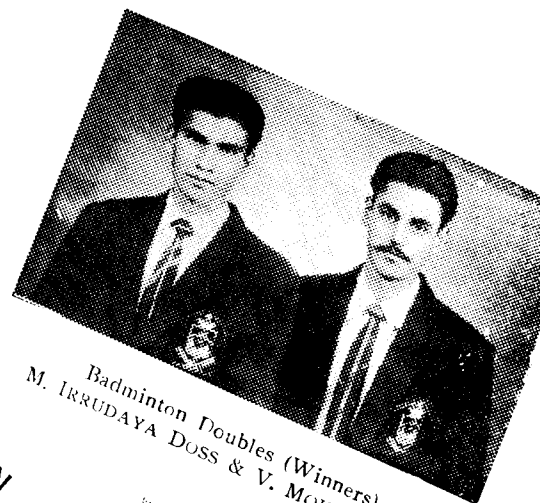


Table Tennis (Singles)
Winner N. SATHAPPAN, Runners up K. J. PAUL

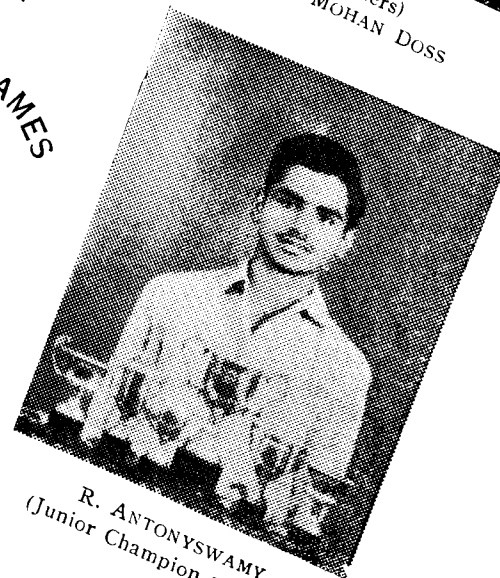


Badminton Doubles (Winners)
M. IRRUDAYA DOSS & V. MOHAN DOSS

WINNERS IN SPORTS & GAMES



C. VEERAMALAI
(Senior Champion 1961—62)



R. ANTONYSWAMY
(Junior Champion 1961—62)



Winners in Ping-Pong (Doubles)
MERVIN D'SA and N. SATHAPPAN

PRIZE-WINNERS

COLLEGE MAGAZINE

Degree	I Prize	...	G. P. Muniappan, III B.A.
	II "	...	S. Srinivasan, II B.Sc.
P.U.C.	I Prize	...	K. Venkatesan
	II "	...	S. Selvakumar

TAMIL PERAVAI:

Oratorical contest: P.U.C.					I Prize	...	{ P. V. Kaliaperumal Venkatasubramanian
				II	"	...	A. Veerappan
	I Year		I	"	"	...	N. Venkatachalam
		II	"	I	"	...	{ P. Arumugam; N. Krishnaswami
		III	"	I	"	...	G. P. Muniappan
	B.Com.		I Prize			...	R. Pandurengan
				II	"	...	K. Chandrasekaran

SANSKRIT SAMAJAM:

Recitation competition:	I Prize	...	V. N. Balakrishna Sarma
	II "	...	K. R. Natarajan
		...	V. Srinivasan
		...	T. V. S. Jeganathan

MALAYALEE SAMAJAM:

Oratorical contest:	(Seniors)	I Prize	...	Joseph Skariah, II M.A.
		II "	...	Mathew V. Jacob, II B.A.
	(Juniors)	I	...	O. P. Chacko, P.U.C.
		II "	...	C. J. John, P.U.C.

INTER-COLLEGIATE AWARDS:

Raja Serfoji College Rolling Cup:

English Oratorical:	...	S. M. Devadasan, III B.A.
Tamil "	...	S. Ambalavanan, III B.A.
Tamil Essay:	...	G. P. Muniappan, III B.A.
English "	...	V. Srinivasan, II M.A.

Rt. Hon'ble V. S. Srinivasa Sastry:

English Oratorical :	II Prize ...	G. Subramanian, III B.Sc.
Madras University		
Captaincy Certificate :	... S. M. Devadasan, III B.A.	

HINDI SAMAJAM:

Essay competition:	B.Com.	...	Venkataraman, I B.Com.
		...	N. Vaidyanathan, II B.Com.
	B.Sc.	...	K. Ranganathan, I B.Sc.
		...	Gangadharan, I B.Sc.
	II B.Sc.	...	T. Seshadri
		...	K. Desikan

HISTORY AND ECONOMICS ASSOCIATION:

Essay competition:	P. G.	I Prize	...	S. P. R. Senthappan, II M.A.
		II "	...	V. Srinivasan, II M.A.

Degree	I Prize	...	G. P. Muniappan, III B.A.
	II "	...	C. S. Krishnaswami, II B.A.
P.U.C.		...	I. J. Adaikalasamy

COMMERCE ASSOCIATION:

Essay competition:	III B.Com.	...	M. S. Mani
	II "	...	R. Krishnamurthi
	I "	...	T. S. Vaidyanathan
Elocution contest:		...	S. A. Abdul Hasan, II B.Com.

PHYSICS ASSOCIATION:

Essay competition:	P. G.	I Prize	...	D. M. Joseph, I M.Sc.
		II "	...	S. Lakshmikanthan, II M.Sc.
	Senior B.Sc.	I Prize	...	A. Jesudoss, III B.Sc.
		II "	...	P. S. Parvathanathan, III B.Sc.
	Junior B.Sc. P.U.C.	I	...	Christopher Mangalanathan
			...	V. R. Srinivasan

CHEMISTRY ASSOCIATION:

Quiz competition:				
	II & III B.Sc.	I Prize	...	R. Suresh, III B.Sc.
		II "	...	Vivekanandhan, II B.Sc.
		III "	...	R. Rengachari, III B.Sc.
	P.U.C. & I U.C.	I Prize	...	M. Subramanyam, P.U.C.
		II "	...	R. Narayanan, P.U.C.
			...	A. Thillaikannu, P.U.C.

MATHEMATICS ASSOCIATION:

Essay competition:	Degree	I Prize	...	N. Damodharan, III B.Sc.
		II "	...	T. V. S. Jeganathan, III B.Sc.
Quiz competition:	I B.Sc.	I Prize	...	Carroll, F.C.B.
		II "	...	T. S. Raghavan
		III "	...	G. Ramachandran
	P.U.C.	I	...	K. Subramanian
		II "	...	{ S. Natarajan S. Krishnamachari
		III "	...	K. R. Sankaran

BOTANY ASSOCIATION:

Quiz competition:	P. G.	...	M. Krishnamani, I M.Sc.
	Degree classes	...	M. Sivalingam, III B.Sc.
		...	N. Gurusamy, II B.Sc.
		...	K. Sivakumaran, I B.Sc.
	P.U.C.	...	S. Kandasamy, P.U.C.

II. ATHLETIC

1. Dr. Mathuram's Cup for Football:

Winners III U. C. Team	...	Capt. C. F. Xavier
Runners-up II U. C. Team	...	Capt. T. S. Parangitivelu

2. The Principal's Cup for Hockey:

Winners Post Graduates	...	Capt. S. G. Gomes
Runners-up III U.C. Team	...	Capt. Peter Morris

COLLEGE MAGAZINE

3. The Leigh Cup for Basketball:

Winners III U. C. Team ... Capt. P. Thirunavukarasu
Runners-up II U. C. Team ... Capt. C. Kathirvel

4. The Superintendent's Shield for V. Ball:

Winners III B.Com Team ... Capt. S. Rajagopal
Runners-up II U.C. Team ... Capt. K. P. Balasubramaniam

5. Badminton (Doubles)

Winners—M. Irudayadoss and V. Mohandas, III U.C.
Runners-up—K. J. Paul and Mohamed Ali, III U.C.

6. Ping-Pong (Doubles)

Winners—Mervin D'Sa and N. Sathappan, M.Sc. Class
Runners-up—V. Jeyaraman and S. Gouri Shankar, III U.C.

7. Ping-Pong (Singles)

Winner—N. Sathappan, I M.Sc.
Runner-up—K. J. Paul, III U.C.

8. Chees Tournament:

Winners—N. Santhappan, I M.Sc.
Runners-up—N. Venkataraman, P.U.C.

9. Tennis Tournament—The Pruvot Cup for Tennis Singles:

Winner—M. Irudayadoss, III U.C.
Runner-up—N. Sathappan

10. B. Court:

Winner—B. V. Krishnamurthy, III U.C.
Runner-up—S. Badrinarayanan, P.U.C.

B 2

Winner—I. Antony Raj, I B.Sc.
Bunner-up—S. Govindaraj I U.C.

C. Court

Winner—S. P. Salai Mani, II B.A.
Runner-up—S. S. Ramachandran, I B.Sc.

C 2

Winner—A. K. Raghu, P.U.C.
Runner-up—A. S. Narayanaswamy, P.U.C.

11. The Mona Cup for Tennis Doubles:—(Seniors)

Winners—N. Sathappan and M. Balasubramaniam
Runners-up—M. Irudayadoss and Mr. L. Venkataraman

Tennis Doubles—(Juniors)

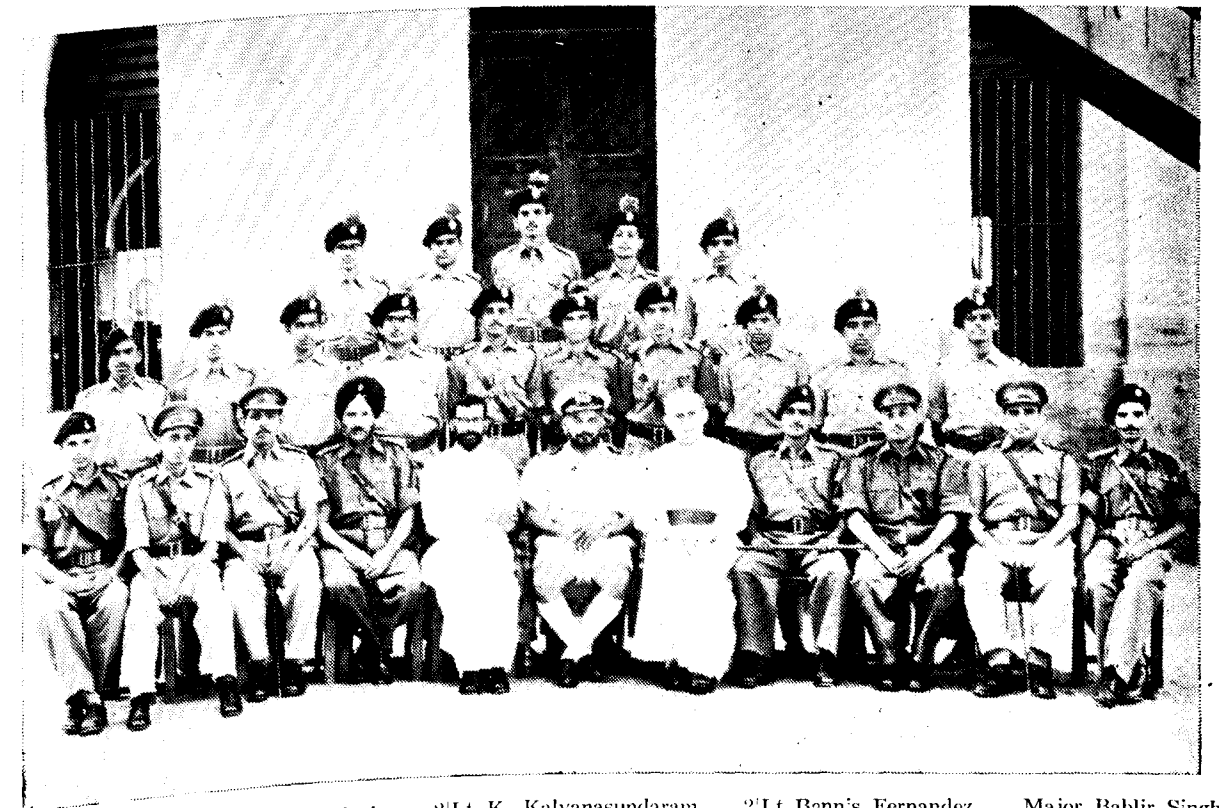
Winners—A. S. Narayanaswamy and R. Balasubramaniam
Runners-up—V. Chinna Raj and P. V. Balasubramaniam

12. The Bhavanagar Cup for Inter-Collegiate Tournament:

Won by the College Cricket team—Capt. D. R. Abraham

13. The College Crest is awarded to:

Peter Morris, III B.Sc.
(who represented Madras University Hockey Team for 3 years)



Sitting (L to R): Havildar Ransingh, 2/Lt K. Kalyanasundaram, 2/Lt Benn's Fernandez, Major Babli Singh, Rev. Fr. I. Thomas (Rector), Commodore M. K. HEBBLE, I.N. (C.C.), Rev. Fr. X. Ehhert (Principal), Major F. A. Lewin, Major A. Salim, 2/Lt N. M. Joseph, Jemadar Charandas, Su/o K. Palaniappan, u/o S. Sathyanarayanan, u/o S. Manoharan, Su/o K. Ramachandran, Standing 1st Row (L to R): Su/o K. Vidhya Sankar, u/o A. Danapal, Su/o V. Mohandass, u/o M. Irrudayadass, u/o M. S. Mani, u/o K. S. Ganesan, Standing 2nd Row (L to R): u/o G. Nandakumar, u/o Mathew Jacob, u/o Floyd Carrol, u/o A. Kandaswamy.



Cpl S. Nambirajan
Represented our Battalion in
the Republic Day Parade 1962

Take and Read from Our Library Shelves

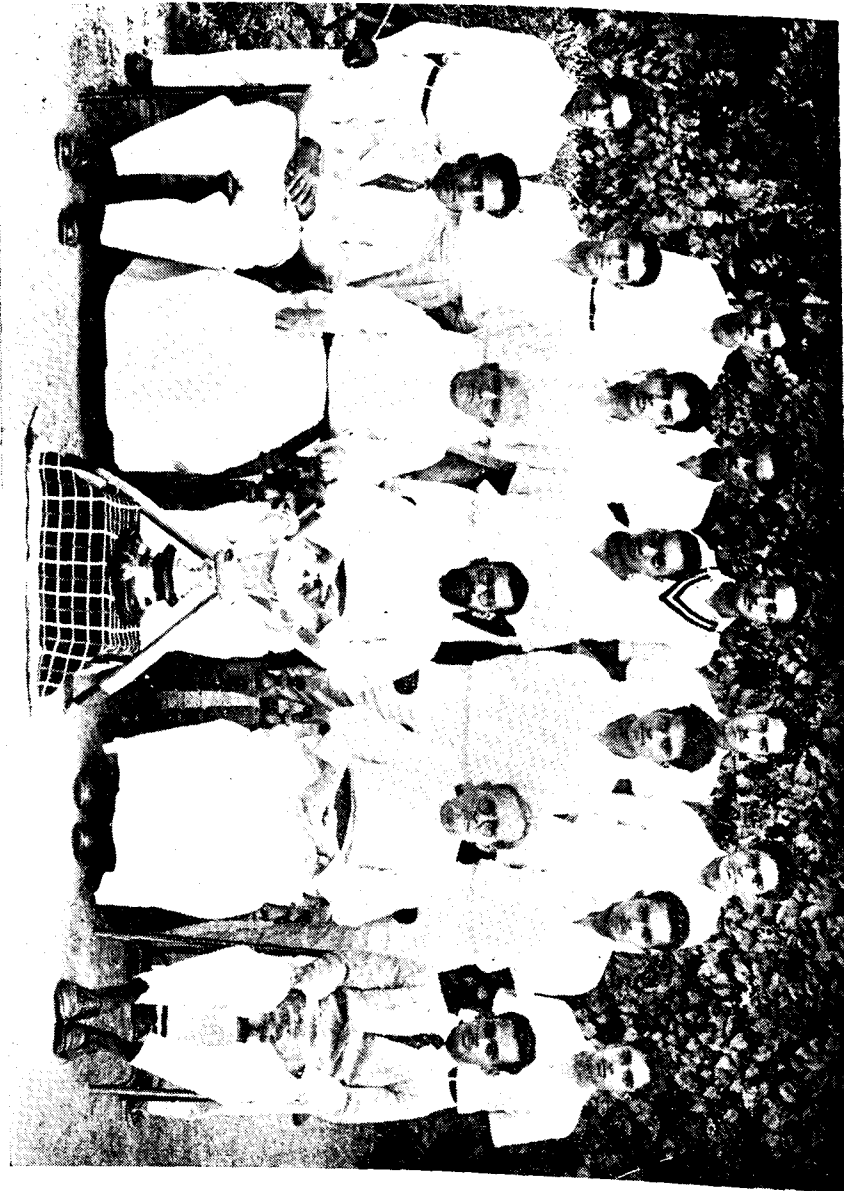
Dawn of Civilisation—Ed. S. Piggott 404 Pp., 940 illustrations
Thames and Hudson, £8, 8 sh.

This magnificent book is a tribute alike to English book writing and bookmaking. The coloured pictures in their florid magnificence highlight the life of the ages which are dealt with in the text. On the cover in gilt emboss is given appropriately what Dr. Schliemann thought was the bust of the great Agamemnon. The maps, the chronological tables and the photos of the artefacts, that have been dug up by the spade all the way from Northern Europe to Peru lend weight and vividness to the story unfolded in the text.

It is a great panorama, a travel in time and space from 9000 B.C. till the beginning of the iron age. It is a great essay in corporative venture, of fourteen scholars each an outstanding specialist in his period and area. The ages of wandering and the beginnings of the agricultural age constitute two chapters. The beginnings of written history in Mesopotamia, the history of Egypt, the Philistines and the story of Troy and so into the history of Hellas, these form one set of chapters making a connected history of the birth and growth of human civilisation in the lands round the eastern Mediterranean.

Ancient India on which Mr. Piggott has himself written an outstanding book is dealt with by the great archaeologist Sir Mortimer Wheeler. Prof. Watson writes the chapter on ancient China. The next chapter on the lands of South East Asia is, as it is bound to be, more scrappy owing to the paucity of material. There is one chapter on the Nomad people of the Steppes, and another on the Celts. The last civilisation to be dealt with is that of Maya.

An account like this serves to capitalise our knowledge of the past and to bring into one record the rich material accumulated by many field workers and lying scattered in many periodicals. It must be a matter of satisfaction for English scholarship that all the specialists have been found in England itself. One cannot help the feeling that some accounts are not quite complete; for example the account of classical Greece or of India. But these are insignificant defects in a book of outstanding value. History in retrospect on such a world scale is the best corrective to the 'bloc' mentality. It shows that civilised life is a great cooperative venture in which men in groups have given and taken and enriched the life each



COLLEGE CRICKET TEAM
Winners in the Inter-Collegiate Cricket T'mt. 1961-'62

of the other over the ten millennia and more that span the story of man's rise from barbarism to a better life for each and for all alike.

T. S.

Vatican II—by Daniel-Rops of the French Academy.

This book by the eminent French historian is an account of the General Councils in the Church and is meant as an introduction to the general reader in this year when the 2nd Vatican council is going to meet. This oecumenical movement—the desire for union if not unity is in the air to-day. Is it an unconscious reaction to the air of crisis that prevails in the international political field, a sort of *Cmaçana Vairagya*? Representatives of the churches separated from Rome, some 1200 delegates representing all the dissenting churches in the world except China met in New Delhi only last month.

Pope John XXIII who was elected Pope in 1958 adumbrated the idea of holding a General Council of the church three years ago. It was not an accident he had taken the name of John, the pope of Pisa with whom the Conciliar movement of the middle Ages came to an unlamented end. The present Holy Father had been functioning as papal representative in the Middle East, the land of the Orthodox Church whose schism from the West also became definitive at about the same time. Besides, what Christian of good-will can be impervious to the idea of a union of all Christians (indeed of all Asthikas) at this moment when atheistic materialism is marshalling its forces for a world onslaught?

The General Council is not quite the parliament of the Church. It is the assembly primarily of the bishops and heads of religious orders to the number of over 2800. The Pope as St. Leo the great emphasised 1500 years ago, is the ultimate and infallible guide and teacher in the Church. But a General Council is an authentic token of the life of the Church. Indeed the Pope functions as the head of the Church in the Church. Daniel—Rops in the first chapter of the book gives an account of the councils that have been held in the past. At first they served to settle points of dispute in doctrine. In the Middle Ages—the age of *parlements*—they reflected the current controversies about the seat of authority in the Church. The Council of Trent marks the transition to the modern period. The Vatican Council was abruptly interrupted by the Italian war of 1870.

At the present time the Church is confronted by many pressing problems, not so much, of her own children who number over 500 millions as among Christians of so many different denominations and much more the large masses of non-Christians;—Hindus, Muslims, and Buddhists. This vast mass of believers in spiritual values are facing the danger of secularism, materialism, theism with normal problems like Communism,

Family Planning, Colonialism and its relics. The Second Vatican Council is expected to put new heart into Catholics and the others too who rightly look up to the Pope as the greatest moral leader now functioning in the world. Daniel—Rops is a renowned historian of the Church and his book is marked by all the clearness of analysis and of presentation so characteristic of French writing.

T. S.

History and Philosophy of Science—L. W. H. Hull, Longmans Green & Co. 1959, Pp. 399.

Many volumes have been written on the Philosophy of Science. The author of this book has chosen to treat the subject by considering scientific ideas in a context of History and Philosophy; his theme is the relation of Science to thought. The branches of Science considered include Mathematics, Physics Astronomy, Chemistry and Biology.

Beginning with the Greeks: Pythagoras, Plato, Euclid, we pass on to the Middle Ages and then to the scientific Revolution of the 17th Century with Copernicus, Galileo, Newton, Kepler. Scientific development was completed during the 18th and 19th Centuries with Darwin's Theory of Evolution and Mendel's Theory of Heredity. The achievements of the 20th Century, Relativity and the Quantum Theory are given in an Epilogue in brief outlines because "recent ideas cannot be fully understood without highbrow Mathematics." On the whole the outlook is historical, the purpose being to show the cultural and even the political atmosphere in which the various scientific theories originated. There are few mathematical formulae in the book but the subjects are explained very clearly by means of figures.

The author emphasizes the empirical aspect of Science; he is led to consider the rôle of Mathematics in scientific thought. Mathematical methods are of immense value in predicting the consequences of what is already known empirically but useless without empirical starting point. On this point he considers Plato's influence as harmful. In several places the author speaks of the opposition of the Church to Science. He finds it even in St. Paul. But surely the Science of which St. Paul speaks is not that of Pythagoras or Archimedes. He recognises, however, that the opposition of theologians to v.g. Galileo was due to the desire of saving orthodoxy.

Scientists will read this book because they find in it the application of their methods and see how the laws and principles which they study, were discovered. Philosophers will read it if they want to see the impact and the effect of scientific discoveries on philosophical problems. Sixteen plates of illustrations enhance the value of the book.

A. C.

1. **Eye Witness**—by John Fisher.
2. **The Baldwin Age, Edited**—by John Raymond.
3. **Beyond the Welfare State**—by Gunnar Myrdal.
4. **Indian Economic Policy**—by P. T. Bauer.

Eye witness is a fascinating anthology of British reporting of historical episodes during the last one hundred and fifty years. There are 61 sketches by the best known journalists and writers of the day. The anthology begins with Napoleon's surrender to the Captain of the English vessel in 1815, and ends with the historionics of Krushchev in 1960. The French Emperor appears as a combination of the sublime and the ridiculous. He was incensed when he was addressed as "General". Taking a large pinch of snuff he shouted to the British Officer, "You have sent Ambassadors to me as a Sovereign potentate. You have acknowledged me as First Consul." He then took another pinch of snuff. The first Railway coach claimed a Cabinet Minister as its victim. The unfortunate Huskisson like many a modern traveller slipped from the footboard when the engine started on its erratic course and was crushed on the spot. Henry Labouchere, member of Parliament and editor of "Truth" the terror of snobs and crooks describes "The Siege of Paris", after the battle of Sedan in 1870. The horrors of those days are illustrated by this single episode "A few days ago Madame Hamelin was discovered dead in a garret, a victim of cold and starvation". Lenin's funeral is described by the Correspondent of the "Daily News". The Coffin was followed by seven of the original revolutionaries of whom all but Stalin were sent to the grave by the technique of "liquidation" which the Soviet rulers have specialised in during the last 40 years. Another memorable scene is the announcement of D-Day by W. S. Churchill. As soon as the Speaker had taken the chair and the Chaplain had finished the prayer, the Prime Minister rose to say "I must apologise to the House for having delayed the announcement. The House should, I think, take formal cognisance of the liberation of Rome." This was followed by 10 minutes of cheering. He continued, "I have also to announce to the House that during the night and the early hours of this morning the first of a series of landings in force on the European continent has taken place." The cheering that followed this dramatic announcement nearly brought down the roof of the historic chamber. The last scene is a pure comedy, the display of oratory and buffoonery by the Soviet Prime Minister. Addressing more than 3000 Newspaper correspondents, Krushchev raised his voice and hands and for nearly 3 hours shouted and screamed above the din of the boos and cries of the men of the Press.

The anthology makes excellent reading on memorable events of the last and the present century.

"The Baldwin Age" covers the period between the two wars, thirteen writers contributing to this attractive publication. The rise of Mussolini in Italy, of Hitler in Germany, the coming of the first Labour Government in England, the publication of "Waste Land" by Eliot, and Rutherford's epoch-making experiments on the atom, are dealt with by some of the writers of to-day. Baldwin, himself was an unknown figure till he emerged into the limelight in 1922 and broke the Government of Lloyd George. It was his fate to face the two most serious threats to the British constitution the General strike and the abdication of Edward the VIII. According to the Duke of Windsor's account in "A King's Story", his expulsion from the British throne was planned and carried out by Baldwin the Prime Minister and the Archbishop of Canterbury. Baldwin's last years were clouded by public clamour for his blood. Visitors used to shout insults through the iron gate during the "Blitz", because he had not prepared Britain for Hitler's war.

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"Beyond the Welfare State" is an examination of the social security schemes established in the English-speaking countries and in the United States of America. At present there is much re-thinking on the practices of Welfare States, which have obliged economists like Colin Clark and Gunnar Myrdal to be critical of the results. His chief criticism is directed at the taxation policy of Britain and the other countries and of the many evasions that are taking place on account of the tax burden. There is also a progressive international disintegration which is considered to be the result of the policies of the rich Welfare State. He thinks that economic planning of the under-developed countries has been narrowly nationalistic. There is much interest in the Chapter on the State and the individual about the shape of things to come, particularly in respect of the public ownership of Industry, Banking, Insurance and other undertakings. Professor Myrdal has written a very stimulating book, breaking new ground and relating national economic policies to the general problems of world peace and international understanding. It is a book which every student of advanced Economics must read.

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Indian Economic Policy and Development by P. T. Bauer, has raised much controversy in this country. It is a trenchant attack on the Second Five Year Plan, which he condemns as "socialistic". He holds that economic aid from foreign countries is not likely to promote economic growth. Deficit financing under the Second Five Year Plan has involved the creation of money to cover nearly one third of the total outlay. The chief danger in his opinion lies in inflation which has grown to alarming

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proportions. He argues that the only way to make controls effective is to extend it to every sphere and this would result in a totalitarian regime. He quotes a number of statements by Planners in India who are not much worried even if a complete dictatorship ultimately emerges out of the Five Year Plans. Whether one agrees with the writer or not it is a book which ought to be read by every one interested in the economic future of India.

A. H.

❖

The Hills of India—by Henry Gibbs (Jarrolds) Pp. 254 sh. 25.

This is a pleasantly readable book. It seems to have been written for those Englishmen that may like to understand some of the urgent problems of India. Its price though somewhat high is well deserved on account of the many beautiful scenic photographs. The author is a roving journalist from England, having a flair to describe the strategically important places of the eastern hemisphere. His recent rambles have resulted in books on Italy, Africa central, south and north, and on some of the countries of the Middle East.

The next step was of course, India. Starting from Iran, Gibbs passes through Afghanistan and Pakistan and arrives in India. Kashmir is his first attraction. Ladakh and Nepal and Assam, all appropriately entitled there is little of the Hills of India. Benares and Calcutta have their own beauty but Gibbs saw there only Holy Rollers, Death and the Urgent Womb, and a City of Omen. One chapter is devoted to the economic situation of the country and the book ends with a fair warning of the perils lurking beyond the northern hill-ramparts. The hills that defended India to a large extent from the northern hordes, stretch from Iran to Burma but they are no longer a firm line of defence on account of various degrees of infiltration called innocuously co-existence in all the frontier states.

A word of appreciation of the author's style is in place. He is not a blatant journalist. He has a fine sense of the beautiful in nature as one can glimpse from his many evocative descriptions of dawn or dusk, hill or dell, lakes or streams. Desert scenes are treated as competently as the scenes in the streets and temples of crowded cities. His sympathy with our efforts to industrialise and increase our wealth is evident at the end of the book where he tells the British people that the people of India "have to be given immediate practical assistance to achieve social fulfilment in freedom. There is no alternative if those who would put them under the conspirators' heels, are to be defeated." "If India does lose her independence, bells will be tolling for Europe and America." How true!

L. M. B.

Studies in English Literature-4. Jeffares, Norman: "W. B. Yeats: The Poems".

This book is a typical example of contemporary literary criticism which lays emphasis on the poem and the poet rather than on his historical background. The brief introduction traces the origin of the poet's scepticism and his great interest in Irish Nationalism,

The early chapters deal with Yeats's attempt to master symbolic poetry and his success after groping through a series of experimental poems. His infatuation with the theme of love, time and shortness of life is set forth with apt quotations. The author's analysis of the poet's style reveals the embellished "vocabulary, freshly minted from Gaelic Literature". The ballad style poems and the "automatic writing" show the poet's varied and attractive style.

Two great influences, Irish politics and love which played no small part in the shaping of the poet, are elaborately dealt with. His love affair with Maud Gonne was almost an epic struggle. After her divorce from her husband, the dying embers of Yeats's love were fanned into a fire, which gave rise to a revival of love themes in his poems. Throughout the book, there is a generous sprinkling of apt illustrations of the dreamy and cloudy quality of this escapist poet who is quite at home in the world of Peter Pan.

The excellent commentary on "A Vision" is enough to satiate students of modern English Literature. Since this book covers a wide range in very few pages, it requires some patience and a good knowledge of Yeats before being read. In short, it is a feast for the literary stalwart not sweet-meat for the beginner.

D. THOMAS.

❖

"Jane Austen: Emma"—by Frank W. Bradbrook (Studies in English Literature, General Editor, David Daiches—Edward Arnold (Publishers) Ltd. London).

This is an excellent critical study of Jane Austen's 'Emma'. The General Editor of the series says, in the General Preface: "What kind of work is this? What exactly goes on here? How good is this work, and why? These are the questions which each writer will try to answer". Mr. Bradbrook has answered the questions to the readers' complete satisfaction. The result is this fine critical analysis and evaluation which will be very useful to our university students. Mr. Bradbrook was keenly aware of the importance of his task when he wrote: (P. 25): "The delicacy of discrimination of character in Jane Austen sometimes reminds one of a finely balanced watch: the entrance and departure of the

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characters resemble the moves of an expert chess-player." He did his work, thoroughly, getting the reader to see through each character and Jane Austen's "literary art". And towards the end of the book, he could say (P. 58). "The novel now moves naturally to its climax, Mr. Knightley's proposal to Emma. The emotional undercurrents and changes of tone in their conversation match the beauty and variety of the natural scene which introduces it. Their thoughts and reactions are quick, as befit two alert and intelligent people, yet beneath their changing moods there is serenity, the result of a long and enduring affection".

The book will not please those who are on the lookout for summaries and abridgements of the original. But, those, wiser, who read the original and then try to think about it, will find Mr. Bradbrook good company.

VINCENT J. SUNDARAM.

Portuguese Pirates and Indian Seamen—by O. K. Nambiar.
Publisher: M. Bhaktavatsalam, B.A., No. 8, Langford Road, Bangalore-1.
Pp. iii+210.

Besides books on General Indian History, there is a growing number of specialised monographs on particular periods or phases of the history of India or parts thereof, to which *Portuguese Pirates And Indian Seamen* is a welcome addition. It deals with one facet of Indo-Portuguese history, viz. the relations between the Portuguese and the Zamorins of Calicut especially in the sphere of maritime activity. It describes the voyages and expeditions of the Portuguese sailors to the Malabar coast in furtherance of their commercial and political aims. It throws light on the methods—not all of them fair—employed by them to secure their ends as well as the conditions which favoured their success. Perhaps the most important of these conditions was the rivalry between the Zamorins of Calicut and the neighbouring rulers, chiefly the Rajahs of Cochin, and the local factions of the composite population of this region. Nevertheless, there was, below this layer of disunion and dissension, a deep bond of union which, at critical times, manifested itself in combined resolve and action to throw off the foreign yoke. There was also, in the course of the resistance to the Portuguese domination, a remarkable demonstration of prowess in seamanship.

The author writes: "I believe this account describing the naval traditions of our people is not without its lessons for us. We do not have to look far back into the dim ages of the Vedas or reconstruct ruined frescos to discover evidence of our maritime enterprise. Our seamen of the sixteenth century who faced successfully the greatest naval power of the world provide us with more recent examples of naval prowess. It serves

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to teach us the lessons of unity and self-reliance, of courage, enterprise and sacrifice." Thus, if the book has any purpose, it is chiefly that of showing the fundamental unity of the composite people of Malabar and their extraordinary achievements of seamanship in their prolonged struggle against the Portuguese power. And this purpose is duly highlighted throughout this very lucid and well-printed (barring one or two stray misprints) volume.

M. A.



Dewey, Melvil: Dewey Decimal classification. Ed. 16 in two volumes. Published by Forest Press Inc, Lake Placid Club, Essex County, New York, 1960, Rs. 180.

The work of an ardent reformer with a zeal to bring order out of chaos, this method of classification has helped to obtain a high degree of order in a vast number of Libraries the world over. In this scheme of classification, the books are arranged by subjects according to the Baconian, classification of Knowledge into Philosophy, Poesy and History.

The Decimal classification divides all knowledge contained in books and other materials which are acquired by libraries into nine main classes numbered 100 to 900. Materials too general to belong anyone of these classes such as newspapers, encyclopaedias fall into a class numbered '000', which precedes the others. Thus 000 is General works

100 is Philosophy

200 is Religion and so on.

All the books acquired by a Library may be classed according to the tables provided by the Decimal classification each being assigned to and marked with the number of the class division, section or subsection to which it belongs, the number being the device which brings together on the Library's shelves all its books on a given subject, placing them next to books on related subjects as part of the broad class which contains them, the whole in orderly progression.

G. L.



THE Editor invites his readers to accompany him on this excursion into the nursery of young authors' minds. Precious seeds are seen there slowly sprouting into shoots that are looking for the sunlight of a creative imagination. The rays are too powerful for some of them. Others require the support of twigs and sticks to prop them up. Some put forth leaves and flowers precociously and droop before their time. A few are exotic and are meant for other climates. But all give some promise of bud and blossom if carefully pruned and nurtured.

The tendency to write verses is as strong as in the younger Weller who would not listen to his father's advice not to poetry. **K. Chandra-mouli**, II B.Sc. (Chem.) who has submitted several pieces is full of gush and Keatsian melancholy:

'But lo! me sweeps that ageless time deathwards,
I turn, turn in vain to go back and live
Back unto my days of splendid teens.

Thus having definitely classed himself with the old and decrepit, he pines for the lovely eyes of an innocent Babe.

Oh! there the Babe that often smiles at me,
Now wink her brows—how beautiful they are!
Yet they hide not her eyes so heavenly blue
That do seem to tell me a thousand things.

Among these thousand things I hope the pretty Babe will be able to tell us how she 'winks her brows'. Another young man who has heard the still sad music of humanity is **R. Krishnan**, II B.Sc. (Chem.)

I have seen youth, getting an aged growth
I have seen young life withering
So shake my gloom, let me live if I should
Die I must, if such life be mine.

Why are you all so sad and so ready to hand in the dinner-pail?

The Board of Studies should think thrice before prescribing again the *Ode to the Nightingale*, for the Degree classes. By contrast here is **V. Sri Ram**, II B.Sc. (Maths.), who despises poetry and does so inmanly verse, like those who abuse the English medium in good round English:

I opened the book and was startled to behold
A gang of poets with stories to be told.
Milton stepped in with mighty allusions;
I lost my paradise and my patience.
Goldsmith appeared with a gloomy face
Making me hate the whole poetic race.
Then came Coleridge with his Christabel;
While I longed to hear the sound of the bell.
Keats arrived; It was St. Agnes' Eve.
I felt drowsy and desired to leave.
Browning built a mansion of music;
The poetic horror made me sick.
Thompson came in with the Heavenly Hound;
No sign of life in him could be found.
Lodestar showed the way for Wilfred Gibson;
I fancied myself Melancholy's son.
Fletcher fled in and opened the Gates of Damascus;
I entered in and it was still more monotonous.
Then was heard the sound of the bell.
I felt glad and rushed out of the hell.

G. Rangarajan, III B.Sc. takes a holiday from Physics to discover the essence of poetry. He is none of your solitary scientists who scorn delights and live laborious days in the service of a jealous mistress: his heart throbs with the warm emotions of the social animal that man, even scientific man, should be:

Cowards and fugitives in grief do seek
The barren haunts where solitude rules dumb!
It is in warm commingling grasps of friends,
In fond caressing fingers of mothers,
In radiant smiles of lovely, loving wives,
In unwitting prattles of smiling babes—
In myriad silken bonds of love, that life
Attains the depths of purest poetry!

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Who said that Gandhism is dead or unsuited to this Planning Age?
Listen to, **S. Srinivasan**, II B.Sc. (Chem.)

Gandhi! Thou should'st be living this hour,
Return to us, and teach us manners, virtue and truth.
You may not know, I tell you, Man hath conquered space;
But alas! His inner space is still in the dark,
It needs the Light, a purgation as it were.

or to this **Anonymous Bard**:

Great soul would you were living at this hour
To soothe and witness India's mortal pain
Oh sire, lift us from self's stagnant fen
And lead our craven minds to stars on high.

Wordsworth ought to lie more peacefully in his grave at having found such close imitators of his grand manner.

Apart from Poetry which is the choice of the few, Fiction seems to have the largest number of votaries: **G. Bilavendara Raj**, III B.A. concocts a story in a dozen legible pages, of a widow who turns beggar and gives all the food she collects to her four pet dogs. The hero protests to her rather weakly and gets this brave answer: "Sir, hold your tongue, if you don't want to give anything please keep quiet!" Then she cooled down and added with smiling face: "To me they are far better than the children of human beings!" The tale proceeds to its inevitable tragic close: Even pet dogs so well fed must be sacrificed on the altar of speed to which all our lorry-drivers are ineluctably dedicated. One of the poor pets gets run over and his adopted mother disappears into the darkness of anger and despair....

No moral is drawn, nor comment offered.

Another view of dogs, not as friends and pets but as rivals of man in his misery is taken by **B. P. Thakur**, III B.A. who narrates his bitter experience one lonely night when he passes a house where high banqueting is going on and returns by it.

"By the time I came back to the very house, everything was calm and quiet inside. But the noise had grown outside. It was dogs quarrelling over the remains of the dinner. I walked ahead. But hardly I had moved a few steps, than I was interrupted by a voice, 'Appa! The same dog has bit me again'. I turned: then I could dimly see, in the dim light of the municipal lamp, about a dozen dogs and an equal number of human figures fighting for the leaves thrown outside to be

picked up by the municipal cart next morning. Having thought me an addition to the number, a few dogs turned to me, but as I could see, they had a sense of recognition: they turned back and resumed the struggle. I stood like a dumb statue.

The boy who was bitten was being attended to by his 'Amma' and 'Akka' was fighting the battle. The semi-naked figures as dry as a stick fought with the dogs. No doubt, the adversary proved very strong. Some becoming reconciled ate from the same leaf where the dogs were licking.

I reflected, what was the category of the so called human figures there? Had they any desire, any aspiration?

Thought I, what was the desire keeping them alive? It was an endless struggle between men and dogs. But there was one point of similarity between them—

'Both were waifs.'

N. Jeyatilaka, I B.Sc. (Botany) writes a tale that is meant to freeze and curdle the blood. Like that of many Botanists, his main interest seems to be Zoology. It begins with a dead snake on his table. There is an uncanny visitor suddenly darkening the entrance to the Lab:

"He entered my house with a majestic stride much to my annoyance and even before I asked him to sit he sat on a sofa. While I was at a loss to know how to open the conversation he broke the ice by the question, 'You are a biologist?' I nodded my head in affirmation.

He now flared at me and said. "Then verily you would not believe in the theory of transmigration of souls!" I averred that I did not believe in such frivolous, fantastic, improbable, legends for as a Zoologist I know that a soul—if at all there be one—could not go from one body to another. "Would you believe it," he continued with the same smile, "would you believe it if I prove it to be a correct theory, practically?" Now I was excited with interest for here was an illiterate guy calling a biologist in question! "Yes" I replied, "I would believe it, if you prove it".

He stood erect. His brooding lethargic eyes drifted over all the objects in the room and came to rest on the dead snake on my table. He gazed at the snake for sometime and a hazy mist encompassed those meditative eyes. I focused my attention on the serpent and nothing happened to it. Everything was as it was before.

When I turned my gaze on him again I saw his body slowly bending. Slowly, first his knees, then his hips and then his chest. His head

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came to rest on his shoulders. He went down like an inordinate drunkard.

After a few seconds, I inadvertently turned and saw the dead snake. All on a sudden a fear flashed through my body like lightning. I saw the snake, which I had killed, moving! It moved slowly—slowly but surely! Move it did but with such a slow motion that at first it seemed unmoving! It slowly raised its head and then it lashed its black bifurcated tongue and I caught it from running away. I shivered and my heart shot to my mouth. And then as though it was not enough,

The snake spoke!!

Yes, reader; you may laugh at this, thinking it to be a fine joke, nay, it is not so. The snake spoke, "Do you believe in the theory of transmigration of souls, my boy?" I made a vain attempt to speak but my lips did not move."

But the pen moves on for another two pages in which the man recovers his form but the sceptic apparently loses his head!

Love of the uncanny is very strong in the young. **V. Balasubramaniam**, III B.Sc. (Physics) creates a character called the "glasshouse Doctor." There is the usual young couple driving at a mad speed on a mountain road: Something goes wrong with its steering gear and the car crashes against a big rock:

"The man, unhurt, lifts his wife and finds her unconscious with a seriously injured head. The road is a lonely one. Desperately he remembers the doctor's sign half a mile back. Gathering the slight—limp body of his wife in his arms, he alternately walks and runs back to the glass house end rings the bell. A tall, gray-haired and unkempt man opens the door. Yes he is the doctor. There is no one else in the the house:

The doctor helps the husband and they carry the woman into a dusty room and lay her upon a table intended for operation. She has not regained consciousness and examining her with evident skill the physician declares that her head is fractured and that the only possibility though a slim one of saving her life, is to operate at once."

Suddenly three armed men appear on the scene:

"Whom do you take us for?"

"Robbers"

"No, We are attendants from a neighbouring insane hospital. The man operating on your wife is a dangerous lunatic who escaped only one hour ago to his old home."

All's well that ends well. The operation is over and another Doctor who is fetched meantime, gives this verdict:

"Your wife will get well and will be perfectly normal again, but I cannot understand it. Only one kind of an operation could have saved her, and only one surgeon ever performed that operation successfully. That does not explain any thing for that particular surgeon went mad sometime ago and is now confined in an Asylum."

T. R. Balasubramaniam and **T. S. Padmanabhan** have jointly fathered a story called "Immortality". It is about a man dying suddenly but reappearing to a friend on earth to let him know his views on this valley of tears:

"Are you afraid?"

"No.... not a bit. I am only surprised. But you are dead.... left your family in despair. You have left alone your wife and children...."

"Why? Do you think they will grieve over me forever. only for a few days and then they will attend to their normal duties."

"But, don't you feel sad?"

"No. Absolutely no! It is true I had great affection for them in this earth. But.... But now I feel a stranger.... to all of you."

"But you have arranged your daughter's marriage.... there is hardly a week for it. Then, don't you feel sad? you are not taking part in the wedding".

"I already said I am stranger to your world. Anyway my blessings go with the couple.... Here I am extremely happy. I don't feel the loss of anything."

These opinions are not, happily, revolutionary in character: it would be interesting however to know how this piece of literature required the activity of two solid heads of the final year B.Sc.

Our Horticultural tour has to end rather abruptly, for time presses. There are many specimens yet to be considered but this survey must conclude: **C. S. Rajan**, I M.Sc. writes both poetry and fiction seeking relief from his daily dose of higher Mathematics. Mere quotation cannot

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do him justice and full length transcription is impossible. **Francis Roy**, I B.Sc. writes on an escapade and spree during a hostel picnic: publication of his doings may not be entirely to his advantage! And there are others. **K. Murugesan**, P.U.C. writes of his 'Lady love, Cauvery' the love appears unilateral and somewhat platonic... **M. M. Kandiah**, P.U.C. has submitted a learned philosophic—scientific treatise on "Man and the Universe" which is too dreadfully serious for this collection of light literature... The Editor hopes that these and his other young friends will understand... they must await another occasion and meantime intensify their practice of the art of writing so as to win recognition later as powerful wielders of the pen. One last word of appreciation and thanks to the artist **Jesurethinam**, III B.Sc. (Botany) for having drawn the design for this section. His sketches give great promise: for like the true Botanist he looks steadily into Nature and like the true artist he holds up the mirror to it.

L. S., S.J.

Our botanists make their

Annual



collection

at Ooty

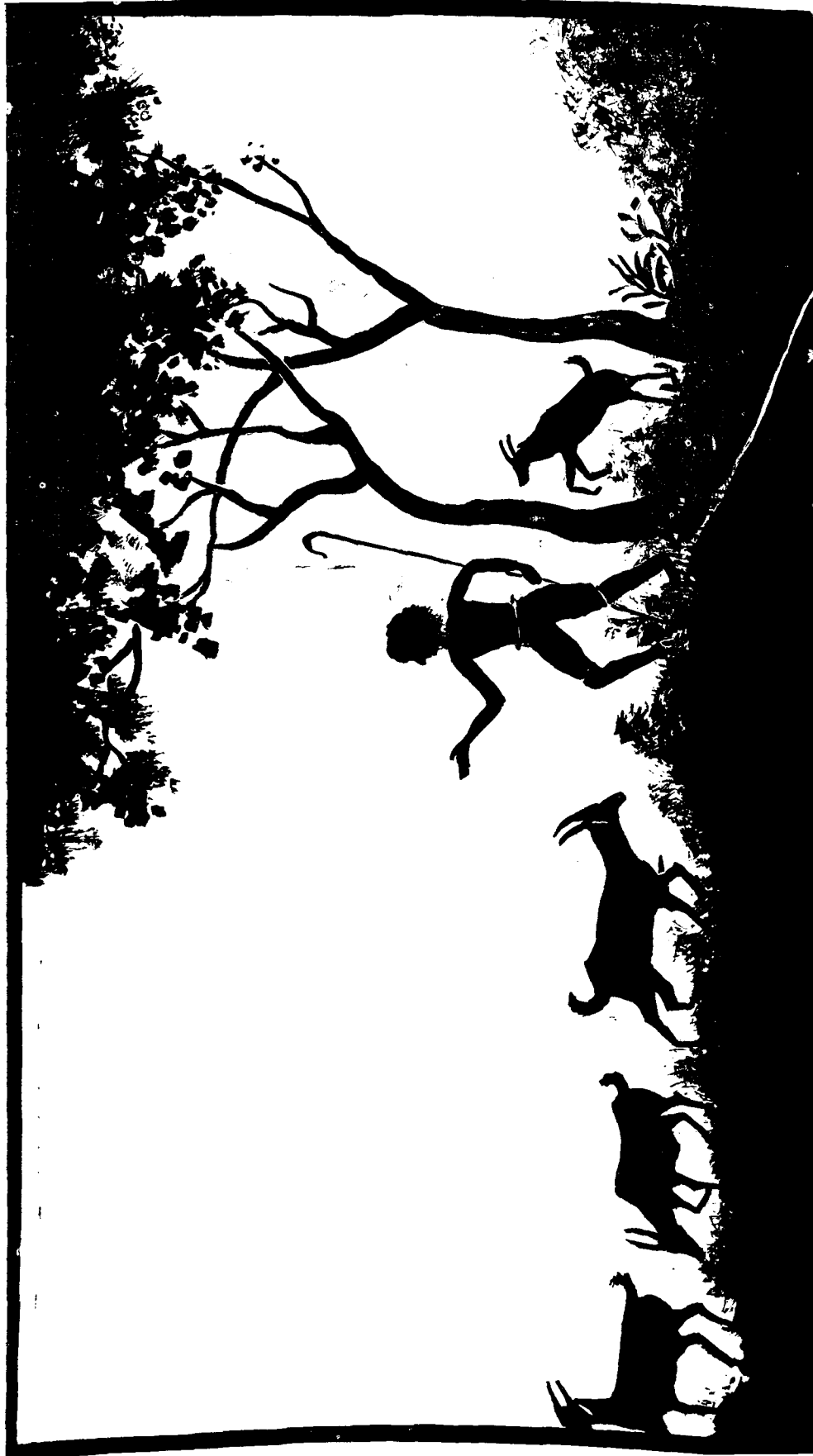


A STUDY IN SILHOUETTE

V. Seetharaman



Crisis on the Stage—The villain unmasked—College Drama
A Study in high-tension



“And how like you this shepherd's life—Master Touchstone....?”

Vivekanandam, II B.Sc.

ജീവിത വിജയം

P. V. Mani, II M. Sc.

ജീവിതം വിജയിക്കണമെന്നു ആശിക്കാത്തവരായി ആരും ഉണ്ടെന്നു തോന്നുന്നില്ല. വിദ്യാർത്ഥികളായ നാം കേൾച്ചു പഠിക്കുന്നതും, മറ്റു പല പ്രവർത്തനങ്ങളിൽ ഏർപ്പെടുന്നതും ജീവിതവിജയത്തിനുവേണ്ടി മാത്രമാണ്. പക്ഷേ യഥാർത്ഥ ജീവിത വിജയം എന്തിലാണെന്നതിൽക്കുറിച്ചുള്ള മനസ്സിലാക്കുന്നവരോ, അതിനുവേണ്ടി പരിശ്രമിക്കുന്നവരോ അധികമില്ലെന്നുവേണം പറയുവാൻ. അധികംപേരും ജീവിത വിജയം നിഷ്ഠയിക്കുന്നത് ഇന്നും സമ്പത്തിന്റെയും സുഖസൗകര്യങ്ങളുടെയും അടിസ്ഥാനത്തിലാണ്. കൊഴുത്ത ശമ്പളമുള്ള ഒരു ഡോക്ടറും, രണ്ടു കാറും, ആധുനിക സുഖസൗകര്യങ്ങളെല്ലാമുള്ള ഒരു മനോഹരബംഗ്ലാവും, ഒട്ടധികം ഭൂമിനും, സൗന്ദര്യധാമമായ ഒരു സഫാർമിണിയുണ്ടെങ്കിൽ ജീവിതം ഫസ്റ്റ് ക്ലാസ്സിൽ ഫസ്റ്റ് റാങ്കോടുകൂടി വിജയിച്ചിരിക്കുന്നുവെന്നു എല്ലാവരും വിധിയെഴുതും. ഈ ഫസ്റ്റ് റാങ്കുകാർ ദർമ്മശ്ലീകളോ, മദ്യപാനികളോ, അനായാസചരിതരോ ആയിക്കൊള്ളട്ടെ—ഇവരെ വിജയശ്രീലാളിതരായി കൊണ്ടാടുന്നതിനുള്ളവരുടെ എണ്ണം ഒട്ടും കുറയുകയില്ല.

ധനമധ്യസ്ഥനും മദ്ധ്യവയസ്സുമായ ഒരു മലയാളിയോടു് ഒരിക്കൽ സംസാരിക്കാനിടയായി. വമ്പിച്ച ബാങ്കുനിക്ഷേപം, മനോഹരമായ ഒരു ഭവനം, രണ്ടു കാറും, ഭൂമിജനങ്ങൾ, എല്ലാമുണ്ടായാൽ. അവിവാഹിതനായ അദ്ദേഹം ശാസ്ത്രത്തിന്റെ വിവിധ മണ്ഡലങ്ങളിൽ അഗാധമായ പരിജ്ഞാനമുള്ള ഒരു പണ്ഡിതൻ കൂടിയാണ്. അയാൾ പറയുകയുണ്ടായി തനിക്കൊരിക്കലും ഒരു പരാജയം ഉണ്ടായിട്ടില്ലെന്നു്. പക്ഷേ, ആ മാനുഷൻ ജീവിതം ഒരു തികഞ്ഞ പരാജയമാണെന്നു് അനന്തര സംഭാഷണത്തിൽ നിന്നു വെളിപ്പെടുകയുണ്ടായി. ഭൂതം പൊന്നു കാക്കുന്നതുപോലെ വെച്ചു പുജിക്കുന്ന വമ്പിച്ച സമ്പാദ്യത്തിൽനിന്നു് ഒരു നയരപൈസപോലും അന്യരെ സഹായിക്കാനായി അയാൾ കൊടുക്കുന്നില്ല. അദ്ദേഹത്തിന്റെ വിജ്ഞാന ഭണ്ഡാഗാരമാകട്ടെ അന്യരെ സംബന്ധിച്ചിടത്തോളം “പറയുകീഴിൽ കത്തിച്ചുവെച്ചു വിളക്കു്”മാത്രമാണത്രാനും. എന്തിനും തന്റെ ജീവിതം അങ്ങേയറ്റത്തെ വിജയമാണത്രെ!

നാളത്തെ പൗരന്മാരായി പരിവർത്തിക്കാനുള്ള നാം എങ്ങനെയാണ് ജീവിത വിജയം കൈവരിക്കാൻ പോകുന്നതെന്നു് അധികമാരും ചിന്തിച്ചിട്ടുണ്ടാകുകയില്ല. പഠനമെല്ലാം കഴിഞ്ഞിട്ടു്—നല്ല ഒരു ഉദ്യോഗം സമ്പാദിച്ചിട്ടു്—വിവാഹമൊക്കെ കഴിഞ്ഞിട്ടു്—അതിനുമേൽ പരിശ്രമിക്കും എന്നാലും പലരുടേയും ചിന്താഗതി. നല്ലതുതന്നെ. പക്ഷേ, ഒഴുകാഴ്ച. മറക്കത്തക്കതൊന്നും. വിദ്യാഭ്യാസകാലം എങ്ങനെയോ അങ്ങനെ തന്നെയായിരിക്കും അനന്തരജീവിതവും. വിദ്യയെന്തിനായിരിക്കുമ്പോൾതന്നെ വിജയം

മാതൃഭാഷാപ്രതിപത്തി

Thomas Panikulam, P. U. C.

സ്വന്തം മാതാവിനെയും സ്വഭാഷയേയും സ്നേഹിക്കാത്തവരുണ്ടെന്നു തോന്നുന്നില്ല. വള്ളത്തോൾ പാടിയതുപോലെ “മാതാവിൻ വാത്സല്യഭംഗം” നുകരുന്നതോടൊപ്പം നാം സമാജിക്കുന്നതാണു് നമ്മുടെ മാതൃഭാഷ. ജനിച്ചപ്പോൾ മുതൽ കേൾക്കുന്നതും പഠിച്ചപ്പോൾ മുതൽ പറയുന്നതുമായ ആ ഭാഷ നമ്മുടെ രക്തത്തിൽ ലയിച്ചുമേർന്നിട്ടുണ്ടാവും. “സ്വരാജ്യത്തെ സ്നേഹിക്കാത്തവനു് മരണാനിനേയും സ്നേഹിക്കാനാവില്ല” എന്നു ബൈബിൾ പറഞ്ഞതു് മാതൃഭാഷയെ സംബന്ധിച്ചു് തികച്ചും അനാദർശമാണു്. മാതൃഭാഷാപ്രേമമെന്നു പറഞ്ഞാൽ മറ്റു ഭാഷകളെ ധിക്കരിച്ചു പുറന്തള്ളണമെന്നു്

സ്വന്തം സഹോദരന്മാരുടെ—മാനവജാതിയുടെ—സമുദ്ധാരണത്തിനായി ജീവിതം ബലിയർപ്പിച്ചു് ഏറാറു വലിയ വിജയം കൈവരിച്ചവരാണ് നമ്മുടെ രാഷ്ട്രപിതാവായ ഗാന്ധിജി, അഭിജിതൻമാരെ എബ്രഹാം ലിങ്കൺ, ഫ്രാങ്ക്ലിൻ റൂസ്വെൽറ്റ് തുടങ്ങിയവർ. മനുഷ്യവർഗ്ഗം ഉള്ളിടത്തോളംകാലം ഇവരുടെ ഓർമ്മ നിലനില്ക്കും; ഇവർ യഥാർത്ഥജീവിതവിജയം കൈവരിച്ചവരെന്നു് കൊട്ടിയോഷിക്കപ്പെടും. മേല്പറഞ്ഞവരെപ്പോലുള്ള ചരിത്രപുരുഷന്മാരാകുവാൻ ഒരുപക്ഷേ നമ്മിൽ പലർക്കും സാധ്യമല്ലായിരിക്കാം. എങ്കിലും നമ്മുടെ പരിമിതമായ പ്രവർത്തനപരിധിക്കുള്ളിൽ നിന്നു കൊണ്ടു് നമ്മുടെ ഭാഗം ശരിക്കു് ജീവിതവിജയം സുറിശ്ചിതമാണു്. ഫാദർ കെല്ലർ പറയുന്നു: “ലോകം അന്ധകാരനിബിഡമാണെന്നു് എല്ലാവരും ആവലാതിപ്പെടുന്നു. പക്ഷേ ഈ അന്ധകാരത്തെ നീക്കാൻ നിങ്ങൾ എന്തുചെയ്യുന്നു? പരതിപ്പെടുന്നതിനു പകരം ഒരു ചെറിയ തിരികത്തിച്ചു് അത്രയും അന്ധകാരത്തെ നിങ്ങൾ നീക്കുക,” ആയിരം വാട്ട്സിന്റെ പതിനായിരം ആലക്കിടപ്പിടങ്ങൾ പ്രകാശിപ്പിച്ചു് ഈ അന്ധകാരത്തെ നീക്കാൻ നിങ്ങൾക്കു പാടുമെങ്കിൽ അപ്രകാരം ചെയ്യുക. ഒരു ചെറിയ തിരികത്തിക്കുവാൻ മാത്രമേ നിങ്ങളുടെ ചുറ്റുപാടുകൾ അനുവദിക്കുന്നുള്ളവെങ്കിൽ അതു ചെയ്യുക. നിങ്ങൾ തീർച്ചയായും ജീവിതവിജയം പ്രാപിക്കും. എതിർപ്പുകളെയോ പ്രതിബന്ധങ്ങളെയോ ഭയപ്പെടേണ്ടതില്ല. നമ്മുടെ ഭാഷയുടെ വിശാലതാകൾ നമ്മൾ തന്നെയാണു്. സാമൂഹ്യവ്യവസ്ഥിതിയെ കുററു പരയേണ്ടതില്ല, നിർഭാഗ്യത്തെ ശപിക്കേണ്ടതില്ല, ഈശ്വരനെ പഴിക്കേണ്ടതില്ല. നമ്മുടെ ലോകം സൃഷ്ടിക്കുന്നതിനുള്ള അസംസ്കൃതപദാർത്ഥങ്ങളും രചനാശക്തികളും നമ്മിൽത്തന്നെ വേണ്ടുവോളമുണ്ടു്. വേണ്ടതൊക്കെ തിരഞ്ഞെടുത്തു് വേണ്ടതുപോലെ പ്രയോഗിക്കേണ്ടതുവേണ്ടു്. ജീവിതനൗകയുടെ കപ്പിത്താൻമാർ നമ്മൾ തന്നെയാണു്. ഈശ്വരനിൽ വിശ്വാസം അർപ്പിച്ചുകൊണ്ടു് മുന്നേറുക. വിജയം നമ്മുടേതാണു്.

നന്മമാകുന്നില്ല. അകംബറുടെ മതനയംപോലെ, എല്ലാ ഭാഷകളേയും സ്നേഹിക്കുകയും മാതൃഭാഷയോടു് ഒരു പ്രത്യേക പ്രതിപത്തി കാണിക്കുകയുമാണാവശ്യം.

സ്വന്തം ഭാഷയെപ്പറ്റി അഭിമാനംകൊള്ളാനുള്ള തന്റേടം. ലോകത്തിന്റെ ഏതു കോണിൽവെച്ചായാലും ആ ഭാഷ ശ്രവിക്കുമ്പോൾ ഹർഷപൂർവ്വകമായിത്തന്നെ ഒരു വൈകാരികബന്ധം, സ്വഭാഷയുടെ വളർച്ചയിലുള്ള ഒരൽസൂക്യം, അതിന്റെ പോരായ്മകളെ പരിഹരിക്കുന്നതിനുള്ള അഭിനിവേശം, സ്വന്ത ഉപയോഗമൂലം അതിനൊട്ടും വൈകല്യം തട്ടാതിരിക്കാനുള്ള ജാഗ്രത ഇതൊക്കെയാണു് മാതൃഭാഷാ പ്രതിപത്തികൊണ്ടു് നമ്മൾക്കുണ്ടാകുന്നതു്. എന്റെ ഭാഷ പഠിച്ചുണ്ണുമാണു്, ആരംഭമുതലേ അതു സകലഗുണ സമ്പുഷ്ടമായിരുന്നു, മറ്റു ഭാഷകളോടു് അതിനു യാതൊരു കടപ്പാടുമില്ല, അതു സ്വയം ഭൂവായിരുന്നു, മറ്റു പല ഭാഷകളുടേയും ജനയിത്രിയാണു് എന്റെ ഭാഷ—എന്നിങ്ങനെ പോകുന്ന ജല്പനങ്ങൾ ശരിയായ മാതൃഭാഷാ പ്രതിപത്തിയുടെ ഫലമല്ല, സങ്കുചിത ബുദ്ധിയുടെ സന്താനങ്ങൾ മാത്രമാണു്. എത്രയൊക്കെ വളർച്ചയെത്തിയാലും, എന്തെല്ലാം കഴിവും സമ്പത്തും കൈവന്നാലും, എന്തൊരു ഭാഷയ്ക്കുണ്ടാകും കുററങ്ങളും കുറവുകളും. അവയെല്ലാം മറ്റു ഭാഷകളുമേയുള്ള സാമീപ്യസമ്പർക്കംകൊണ്ടു, കൊടുക്കൽ വാങ്ങലുകൾകൊണ്ടു പരിഹരിക്കാനാവില്ല. മറ്റു ഭാഷകളിൽനിന്നു് യാതൊന്നും സ്വീകരിക്കുകയില്ലെന്നു് മക്കുടമുഴി പിടിക്കുന്നവർ സ്വന്തം ഭാഷയെ കെട്ടിപ്പിണു്ണു്നുകൊണ്ടു് സമാധി ചെയ്തുകൊള്ളട്ടെ. “സ്വന്തവാളാൽ സ്വയം വെട്ടിനശിപ്പു മർത്യൻ” എന്നല്ലേ കവി പാടിയിരിക്കുന്നതു്!

ഇതന്തരിലധികം ഭാഷകളുള്ള ഭാരതത്തിൽ ജനസംഖ്യയനുസരിച്ചു് എട്ടാം സ്ഥാനമാണെങ്കിലും സാഹിത്യസമ്പത്തിന്റെ അടിസ്ഥാനത്തിൽ ആറാംസ്ഥാനം നമ്മുടെ മലയാളത്തിനുണ്ടു്. പ്രാചീനസാഹിത്യത്തിന്റെ ധന്യതയിലും ധാരാളതയിലും തമിഴിനോടു കിടപിടിക്കുകയില്ലെങ്കിലും, മറ്റൊരു ദ്രാവിഡഭാഷയ്ക്കും കൈവരിക്കാനാകാത്ത അതുതാവഹമായ പുരോഗതിയാണു് കഴിഞ്ഞ അരശതാബ്ദക്കാലംകൊണ്ടു് മലയാളത്തിനുണ്ടായിട്ടുള്ളതു്. പദ്യസാഹിത്യത്തിൽ സംസ്കൃതത്തിന്റെ സ്വഭാവംകൊണ്ടെന്ന പോലെ ഗദ്യസാഹിത്യത്തിൽ ഇംഗ്ലീഷിന്റെ സമ്പർക്കംകൊണ്ടു് അസൂയരഹമായ പുരോഗതിയാണു് നാം നേടിയിരിക്കുന്നതു്. ഇംഗ്ലീഷ്, ഫ്രഞ്ച്, റഷ്യൻ, ബംഗാളി മുതലായ പ്രൗഢഭാഷകളിലെ ഉൽകൃഷ്ടകൃതികളിൽ പലതും മലയാളത്തിലേക്കു് ഇതിനകം വിവർത്തനംചെയ്തുകഴിഞ്ഞു. സംസ്കൃതം, ഇംഗ്ലീഷ്, തമിഴ് മുതലായ ഭാഷകളോടുമാത്രമല്ല അറബി, പേഷ്യൻ, ഉറുദു, സുറിയാനി, പോർട്ടുഗീസ്, ഡച്ച് മുതലായ ഭാഷകളോടുപേലും ചില ചില്ലറക്കുടപ്പാടുകൾ മലയാളത്തിനുണ്ടായിരിക്കാം. അപമാനകരമായിട്ടു് അതിൽ എന്തുളളു് സ്വന്തം വ്യക്തിത്വം അഭംഗം പരിപാലിക്കുന്നിടത്തോളംകാലം മറ്റു ഭാഷകളിൽനിന്നു വല്ലതും കടമെടുത്തിട്ടുണ്ടെങ്കിൽ അതിൽ അഭിമാനിക്കാനേ വകയുള്ളു.

മാതൃഭാഷാപ്രതിപത്തി അതിന്റെ ‘മാക്മോഹൻ’രേഖ ലംഘിക്കരുതു്. പക്ഷേ ഇൻഡ്യയിൽ നാമിന്നു കാണുന്നതു് ലംഘനം മാത്രമാണു്. അതിരുകടന്ന ഭാഷാപ്രേമത്തിന്റെ ഫലമായി പൊട്ടിപ്പുറപ്പെടുന്ന കലാപങ്ങളും പ്രക്ഷോഭങ്ങളും ഇന്നു് അനു

തകൻ പ്രതീക്ഷകൾ

G. Thomas, III B. Com.

കിളികളുടെ കളികളും കേട്ടുകൊണ്ടാണ് ഞാനെന്നും രാവിലെ ഉറക്കമുണരുക. അശ്രുതത്തിൽ എന്റെ ശ്രദ്ധയെ ഏറ്റവും ആകർഷിക്കാറുള്ളതു രണ്ട് ഇണക്കു തവികളായിരുന്നു. കിടക്കയിൽനിന്നു പിടഞ്ഞെഴുന്നേറ്റാൽ എന്റെ കണ്ണുകൾ ഞാനറിയാതെതന്നെ അവയെ അന്വേഷിക്കാറുണ്ട്. എന്റെ മുറിയുടെ ജനപിനടുത്തു തന്നെ ചെറുതെങ്കിലും പ്രായമുള്ള ഒരു മരം നിൽപ്പുണ്ട്. അതിന്റെ കൊമ്പുകളിൽ ഒന്നിലായിരുന്നു എനിക്കു പ്രിയപ്പെട്ട ആ കുരുവിയേതുകൾ തങ്ങളുടെ കൊച്ചുകൂട്ട് പണിതിരുന്നത്. വാസ്തവികമായിട്ടാണോ മനുഷ്യക്ക് ഒരു വസതി നിർമ്മിക്കുവാൻ എത്ര ദിവസങ്ങൾ വേണ്ടിയിരിക്കുന്നു. എത്ര ആളുകളുടെ പണിയും! തങ്ങളുടെ ചെമ്പുണ്ടുകളിൽ കൊത്തിക്കൊണ്ടുവന്ന ചുള്ളിക്കമ്പുകൾകൊണ്ട് ആ കൊച്ചു ഗൃഹം നിർമ്മിക്കുവാൻ ഒന്നോ രണ്ടോ ദിവസത്തിൽ കൂടുതൽ ആ കുരുവികൾക്കു വേണ്ടിവന്നെന്നു തോന്നുന്നില്ല. കലാഭംഗിനിറഞ്ഞ ആ കൊച്ചുകൂട്ട് കാണുമ്പോൾ ആർക്കാണ് കോരിത്തരിപ്പുണ്ടാകാത്തത്?

ചിലപ്പോഴൊക്കെ ആ പ്രിയ ദമ്പതികൾ ജനാലയഴികളിൽ വന്നിരുന്നു കൊണ്ട് അവർക്കുമാത്രം തിരിയുന്ന ഭാഷയിൽ എന്തൊക്കെയോ പറഞ്ഞു രസിക്കുന്നത് ഞാൻ കാണാറുണ്ട്. ദാമ്പത്യജീവിതത്തിലെ ആനന്ദകരമായ അത്തരം നിമിഷങ്ങളിൽ അവർ ഹൃദയരഹസ്യങ്ങൾ കൈമാറുകയായിരിക്കാം. ഞാൻ അവരുടെ ദാമ്പത്യവല്ലരിക്ക പലപ്പോഴും മറുഭാഗംസിക്കാറുണ്ട്. “നിങ്ങളുടെ പ്രേമബന്ധം ഒരിക്കലും ശിഥിലമാകയില്ല; നിങ്ങളുടെ ഹൃദയാകാശത്തിൽ കരിനിഴൽ വീഴുവാൻ ആർക്കു പറ്റുകയില്ല. ആർക്കു സാധിക്കും നിങ്ങളുടെ ഹൃദയബന്ധത്തിനു തുരങ്കംവയ്ക്കുവാൻ?” ഞാനറിയാതെതന്നെ അവരോടൊന്നിനെ പറയാറുണ്ട്. വാതായനത്തിൽക്കൂടിക്കൂടുന്ന എന്റെ മുറിക്കുള്ളിൽ പാറിപ്പറക്കുവാൻ അവർ ശ്രമിക്കുമ്പോൾ ഞാനവരെ ആട്ടിയോടിക്കാറില്ല. കാപട്യമേശാത്ത ആ യുവഹൃദയങ്ങളെ വേദനിപ്പിക്കുവാൻ എനിക്കു കഴിയുമായിരുന്നില്ല. അവരുടെ ജീവിതചയ്യുകൾ ആത്മസംതൃപ്തിയടയാളമായിരുന്നു എന്റെ നോട്ടം.

ഡോക്ടറായാലും, എഞ്ചിനീയറായാലും, അഭിഭാഷകനായാലും, ഭരണകർത്താവായാലും, ശാസ്ത്രജ്ഞനായാലും, കൃഷിക്കാരനായാലും സ്വന്തഭാഷ തെറ്റുകൂടാതെ ഉപയോഗിക്കുവാൻ—എഴുതുവാനും സംസാരിക്കുവാനും—പഠിച്ചിരിക്കേണ്ടതാണ്. ഇതു ക്ഷിപ്രസാധ്യമാണെന്ന മിഥ്യാബോധം വെച്ചുപുലർത്തുന്നവരെപ്പറ്റി എത്രപറയട്ടെ.

രാവിലെ ഉണരുമ്പോഴൊക്കെ ഞാൻ കേൾക്കാറുള്ളതു അവരുടെ കളികളാണെന്നായിരിക്കും. പക്ഷേ അവർ തങ്ങളുടെ മനോഹരമായ ഗാനത്തിലൂടെ സർവ്വത്തിന്റെയും നാമനായ ജഗദീശ്വരനെ കൃതജ്ഞതാപ്രകടനം നടത്തുകയായിരിക്കും. തങ്ങളുടെ കഴിഞ്ഞകാലത്തിലെ നന്മകൾക്കു് സർവ്വേശ്വരനോടു നന്ദി പറയുകയും ഭാവിയിൽ കൂടുതൽ അനുഗ്രഹങ്ങൾ കന്നിഞ്ഞെടുവാൻ അപേക്ഷിക്കുകയുമാവാം. സ്രഷ്ടാവിനെ സ്തുതിക്കുവാൻ അവർ കാണിക്കുന്ന ശുഷ്കാന്തി എത്ര അനുകരണീയം!

ഇപ്പോൾ അവർക്കു തിരക്കുപിടിച്ചു പണിയാണ്. പലപ്പോഴും രണ്ടുപേരും കൂടി ദൂരെയങ്ങോ പറന്നുപോകുന്നതും പെട്ടെന്നു തിരിച്ചെത്തുന്നതും കാണാം. തിരിയെ വരുമ്പോൾ ചുണ്ടുത്ത് എന്തെങ്കിലും ഉണ്ടായിരിക്കും. പുതിയ പണിയെന്തോ ആരംഭിക്കാനാണെന്നു ഞാൻ എളുപ്പത്തിൽ മനസ്സിലാക്കി. ആ മരത്തിന്റെ ഏറ്റവും താഴത്തെക്കൊമ്പിൽ തങ്ങൾ കൊത്തിയെടുത്തുകൊണ്ടുവന്ന പല്ലുകളും വള്ളിത്തണ്ടുകളും കൊണ്ട് ഒരു കൂട്ട് നെയ്യുകയായി. ഒന്നു രണ്ടു ദിവസത്തിനുശേഷം ഒരു കൂടാണു തന്നെ വിടേണ്ടതു്. കുരുവിയെപ്പറ്റിന്റെ ജീവിതം സമൃദ്ധമാകുകയാണ്. ജീവിതത്തിന്റെ മധ്യരേഖതീക്കുകൾ പൂവണിയുകയാണ്. അതേ, പെൺകുരുവിടെ മുട്ടയിടുവാനും അടയിരിക്കുവാനുമുള്ള വസതിയാണവർ നിർമ്മിച്ചതു്. ആ കൂട്ടനെയ്യുമ്പോൾ എന്തെല്ലാം മോഹനസ്വപ്നങ്ങളാണ് അവർ കണ്ടിരിക്കുക! എത്രയത്ര ആകാശക്കോട്ടകളാണ് അവർ പടുത്തുയർത്തിയതു്!

ഇതയിടെ ആൺകുരുവിയെ മേത്രമെ സാധാരണ പുറത്തുകാണാറുള്ളു. ഇണക്കുരുവി അടയിരിക്കുകയാണെന്നു ഞാൻ മനസ്സിലാക്കി. എല്ലാ പ്രഭാതങ്ങളിലും നിദ്രാഭാവിയെ കൈവെടിഞ്ഞു് ഒരു നവോഡയുടെ സന്ദർശ്യമുള്ള പൊൻപുലരിയെ സ്വാഗതം ചെയ്യുമ്പോൾ എന്തെല്ലാം മോഹനപ്രതീക്ഷകളായിരിക്കും ആ ആൺകുരുവിയുടെ ഹൃദയത്തിലുദയം ചെയ്യുക! ഒരച്ഛനാകുവാൻ അവൻ തയ്യാറെടുക്കുകയാണ്. അവന്റെ ജീവിതത്തിനു പുതിയൊരത്ഥം ഉണ്ടായിക്കഴിഞ്ഞു; പുതിയ പുതിയ ചുമതലകളും. ഉത്തമനായ ഒരു പിതാവിനുവേണ്ട ഗുണങ്ങൾ തന്നിക്കണ്ടേയെന്നു് അവൻ ആത്മശുദ്ധന നടത്താതിരിക്കുകയില്ല. തന്റെ ഓമനക്കുഞ്ഞുങ്ങളുടെ കോമളവദനങ്ങൾ കാണുവാൻ ആർത്തിപൂണ്ടിരിക്കുകയാണവൻ.

അധികസമയവും കൂട്ടിനുള്ളിൽത്തന്നെ കഴിച്ചുകൂട്ടുന്ന തന്റെ പ്രിയതമയ്ക്കുള്ള ഭക്ഷണവും അവൻ തന്നെയാണിപ്പോൾ തേടിക്കൊണ്ടു വരിക. ചിലപ്പോഴൊക്കെ ഇരുവരുംചെന്നിപ്പോ ഇരത്തേടാൻ പോകാറുണ്ട്. എങ്കിലും ഒട്ടും താമസിയാതെ അവർ തിരിച്ചെത്തും. തങ്ങളുടെ ആശാങ്കേഹമായ ആ മുട്ടകൾ ആത്മമില്ലാത്തതിടത്തു് എങ്ങനെയാണു കൂടുതൽ സമയം വളിരിക്കുക? ഹൃദയശ്രാന്ധമായ വല്ലവതം തങ്ങളുടെ കുടുംബം തകർത്താലോ?

ദിവസങ്ങൾ പലതു കടന്നുപോയി. അവരുടെ ആനന്ദം ഒന്നിന്നൊന്നു വർദ്ധിക്കുകയായിരുന്നു. പ്രതീക്ഷകൾ യാഥാർത്ഥ്യങ്ങളാവാൻ പോകുകയാണ്. മൊട്ടു

ജനാധിപത്യസോഷ്യലിസം

Paul Muricken, P. U. C.

സമാധാനപരവും അക്രമരഹിതവുമായ മാർഗ്ഗങ്ങളിലൂടെയാണ് നാം സ്വാതന്ത്ര്യം സമ്പാദിച്ചത്. സാമ്പത്തികമായ അവശതകൾ പരിഹരിക്കുന്നതിനും ഇതേ മാർഗ്ഗങ്ങളാണ് നാം സ്വീകരിച്ചിരിക്കുന്നത്. സോഷ്യലിസത്തിന്റെ ചില അടിസ്ഥാനതത്വങ്ങളെ ആധാരമാക്കിയാണല്ലോ ഇൻഡ്യയുടെ സാമ്പത്തികനയം കരുപ്പിടിപ്പിച്ചിരിക്കുന്നത്. സ്വാതന്ത്ര്യസമ്പാദനത്തിനുശേഷം ഇൻഡ്യയ്ക്കുണ്ടായിട്ടുള്ള പുരോഗതി അത്ഭുതാവഹമാണ്. തീവ്രമെങ്കിലും നിശ്ശബ്ദമായ ഒരു വിപ്ലവത്തിന്റെ ഹരഹാവി ഇൻഡ്യയിലിന്ന് ഉടനീളം മുഴങ്ങുന്നുണ്ട്.

ജനാധിപത്യസിദ്ധാന്തങ്ങളിൽ അധിഷ്ഠിതമായ ഒരു ഭരണഘടനയാണല്ലോ ഇൻഡ്യയ്ക്കുള്ളത്. പരസ്പരവിരുദ്ധങ്ങളായ രണ്ടുശയങ്ങളാണ് ജനാധിപത്യവും സോഷ്യലിസവും. സിദ്ധാന്തപരമായി രണ്ടിനുംതമ്മിൽ വൈരുദ്ധ്യങ്ങൾ വളരെയുണ്ട്. സോഷ്യലിസം സാമൂഹ്യനിഷ്ഠയും (collective) ജനാധിപത്യം വ്യക്തിനിഷ്ഠ (individualistic) വുമാണ്. തത്വത്തിലും പ്രയോഗത്തിലും വ്യത്യസ്തസ്വഭാവവിശേഷങ്ങളോടു കൂടിയ ഈ രണ്ടുശയങ്ങളേയും കോർത്തിണക്കിയ ഒരു പുതിയ നയമാണ് ഇൻഡ്യ ആവിഷ്കരിച്ചിരിക്കുന്നത്. അതായത്: ജനാധിപത്യത്തിൽ അടിയുറച്ച രാജ്യത്തു് സമാധാനപരമായ സോഷ്യലിസം നടപ്പിലാക്കുകയാണു നമ്മുടെ ലക്ഷ്യം.

കൾ പൂക്കളായി മാറുവാൻ ഇനി കൂടുതൽ സമയംവേണ്ട. നിമിഷങ്ങൾ ഇനി വേഗം കടന്നുപോകില്ല. ക്ഷമയ്ക്കുമുണ്ടല്ലോ ഒരതിത്! അങ്ങനെയിരിക്കുമ്പോഴാണ് ആ അത്യാഹിതം സംഭവിച്ചത്.

ഒരു ദിവസം യൗവനമായ ഒരു കാര്യം അതിനെത്തുടർന്ന് ഗംഭീരമായ മുഴക്കം ഉണ്ടായി. ആ കാര്യത്തിൽപ്പെട്ട് ആ ഇണക്കുരുവികൾ കൂടുകെട്ടിയിരുന്ന കൊമ്പ് ഒടിഞ്ഞു താഴിയില്ല. ഉൽക്കണ്ഠാകുലമായ നാലു കണ്ണുകൾ അത്യധികം വേദനയോടെ താഴോട്ടു നോക്കിയപ്പോൾ കണ്ടത് മർമ്മഭേദകമായ ഒരു കാഴ്ചയാണ്. തങ്ങളുടെ ജീവന്റെ ജീവനായി കാത്തുസൂക്ഷിച്ചിരുന്ന ആ നാലുമുട്ടകളും പൊട്ടിത്തകന്നു വെള്ളത്തിൽ കിഴി ഒഴുകുന്നു. അവയെ ഉറപ്പുവരുത്തിക്കൊണ്ടിരുന്ന ഞാൻ ഭാവനയിൽക്കൂടിയെങ്കിലും ഭഗവദ്ഗുരുയായ ആ വേദികളുടെ നയനങ്ങളിൽ കണ്ണുനീർക്കണങ്ങൾ പൊടിയായ ശബ്ദം എന്നന്നേക്കുമായി നിലച്ചു. ഉൽക്കണ്ഠാകുലമായ കണ്ണുകൾക്കു മുന്നോട്ടുകൂടി ആ ഇണക്കുരുവികൾ ദൂരെയെങ്ങോ പറന്നുപോയിരിക്കാം.

താത്വികമായി നോക്കുമ്പോൾ സോഷ്യലിസവും കമ്മ്യൂണിസവും തമ്മിൽ വളരെ അടുപ്പമുണ്ട്. കമ്മ്യൂണിസം ജനാധിപത്യസിദ്ധാന്തങ്ങൾക്കു കടകവിരുദ്ധമാണല്ലോ. കമ്മ്യൂണിസ്റ്റ് രാജ്യങ്ങളിലെ സാമൂഹ്യസമ്പത്തിക വ്യവസ്ഥിതി ഇതു വേണ്ടുവേളം വ്യക്തമാക്കുന്നുണ്ട്. തന്മൂലം, കമ്മ്യൂണിസത്തോടുള്ള നിഷ്ഠയുള്ള സോഷ്യലിസവും ജനാധിപത്യവും തമ്മിൽ എങ്ങനെ പൊരുത്തപ്പെടും എന്നതു് ഒരു പ്രശ്നമായിത്തീർന്നിരിക്കുന്നു. ഈ പ്രശ്നത്തെച്ചൊല്ലി വളരെയധികം വാദകോലാഹലങ്ങൾ നടന്നിട്ടുണ്ട്, നടന്നുകൊണ്ടിരിക്കുകയാണു്. അങ്ങനെ തീരുമാനിക്കപ്പെടാത്ത ഒരു പ്രശ്നമായി അതവശേഷിക്കുകയാണു്.

ജനാധിപത്യസോഷ്യലിസം എന്നതുകൊണ്ട് മാർക്സിസ്റ്റ് സോഷ്യലിസമല്ല ഉദ്ദേശിക്കപ്പെടുന്നത് എന്നതു് മാത്രമാണു് നമുക്കു നൽകുവാനുള്ള സമാധാനം. മാർക്സിസ്റ്റ് സോഷ്യലിസം തൊഴിലാളിവർഗ്ഗത്തിന്റെ സ്വർഗ്ഗാധിപത്യത്തെ ഉന്നവയ്ക്കുന്നു. വിപ്ലവകരമായ മാർഗ്ഗങ്ങളിലൂടെ നിലവിലുള്ള സാമൂഹ്യവ്യവസ്ഥിതിയെ തകിടംമറിച്ചു തൊഴിലാളികളുടെ പേരിൽ സ്വർഗ്ഗാധിപത്യം സ്ഥാപിക്കാതെ, യഥാർത്ഥമായ ഒരു സോഷ്യലിസ്റ്റ് സമൂഹം കെട്ടിപ്പടുക്കുക സാദ്ധ്യമല്ലെന്നു് അവർ വിശ്വസിക്കുന്നു. നേരെ മറിച്ചു മനുഷ്യന്റെ മൗലികസ്വാതന്ത്ര്യങ്ങളെ ലംഘിക്കാത്ത ഒരു സോഷ്യലിസ്റ്റ് വ്യവസ്ഥിതി ബാലാദപേപ്പർവഴി നടപ്പിലാക്കാനാണു് ജനാധിപത്യസോഷ്യലിസ്റ്റുകൾ ശ്രമിക്കുന്നത്. മഹാത്മജി വിഭാവനംചെയ്ത തത്വസംഹിതയിൽ അടിയുറച്ചുനിൽക്കൊണ്ടു്, സർവ്വോദയത്തിന്റെ വിശുദ്ധമായ കർമ്മപരിപാടികളിലൂടെ ഒരു നവ്യസോഷ്യലിസ്റ്റ് സമൂഹം കെട്ടിപ്പടുക്കുകയാണു നമ്മുടെ ലക്ഷ്യം. പട്ടാളച്ചിട്ടയിൽ, അധിപത്യം മുഴുവൻ കൈയടക്കിവെച്ചുകൊണ്ടു് ഈ രാജ്യത്തു സോഷ്യലിസം നടപ്പിലാക്കുവാൻ നല്ല നമ്മുടെ ഗവർണ്മെന്റ് ഉദ്ദേശിക്കുന്നത്. ജനാധിപത്യത്തിന്റേയും അക്രമരഹിതവ്യത്തിന്റേയുമാണു് നമ്മുടെ മാർഗ്ഗങ്ങൾ.

ഉല്ലാസനവും തൊഴിൽ സൗകര്യങ്ങളും പരമാവധി വർദ്ധിപ്പിക്കുകയും, സാമൂഹ്യവും സമ്പത്തികവുമായ നിതി എല്ലാ പരന്നും ലഭിക്കുകയും ചെയ്യേണ്ടതു് ജനാധിപത്യസോഷ്യലിസത്തിന്റെ വിജയത്തിനു് അനുപേക്ഷണീയമാണു്. തൊഴിലില്ലായ്മ ഏകദൈവത്തിലും പരിഹരിക്കപ്പെട്ടതിൽ മാത്രമേ നമ്മുടെ സോഷ്യലിസ്റ്റ് സ്വപ്നങ്ങൾ ഏകദൈവത്തിലും പരിഹരിക്കപ്പെട്ടതിൽ മാത്രമേ നമ്മുടെ സോഷ്യലിസ്റ്റ് സ്വപ്നങ്ങൾ യഥാർത്ഥ്യങ്ങളാകൂ. വ്യവസായവൽക്കരണവും നിർവ്വസംസ്കൃതസൗജന്യവിദ്യാഭ്യാസവുമാണു് അതിനുള്ള ആദ്യപടികൾ. സ്വകാര്യമേഖലയിലും പൊതുമേഖലയിലുമുള്ള വ്യവസായങ്ങളുടെ വിഭജനവും, സാഹകരണാടിസ്ഥാനത്തിൽ കൃഷിവ്യവസായങ്ങളുടെ പുനസ്സംവിധാനവും, ചെറുകിട—കുടിൽവ്യവസായങ്ങളുടെ വളർച്ചയും നമുക്കിന്നു ശുഭമായിരിക്കുന്നു.

സാമൂഹ്യാനിതികളെ ഉന്മൂലനം ചെയ്തുകൊണ്ടു് നിശ്ശബ്ദവും ശാന്തവുമായ ഒരു സാമൂഹ്യവിപ്ലവം രാജ്യത്തിലങ്ങോളമിങ്ങോളം നടപ്പിലാക്കിയെങ്കിലേ ജനാധിപത്യസോഷ്യലിസം ഒരു വിജയമായി പരിണമിക്കുകയുള്ളു.

ഗാസിയാൻ തത്വസംഹിതകളിലൂടെയും, ആദ്ധ്യാത്മികനവോത്ഥാനത്തിലൂടെയും സമാധാനപരവും അക്രമരഹിതവുമായ ജനായത്തമാറ്റങ്ങളിലൂടെയും സോഷ്യലിസം നടപ്പിലാക്കുവാനാണ് ഇൻഡ്യ ശ്രമിക്കുന്നത്. കമ്മ്യൂണിസ്റ്റ് രാജ്യങ്ങളിൽ നിലവിൽ ലിരിക്കുന്നതുപോലുള്ള, പട്ടാളച്ചിട്ടയും സ്വേച്ഛാധിപത്യവുംവഴി അക്രമത്തിലും വക്ര സമരത്തിലുംകൂടെ നടപ്പിലാക്കുന്ന സോഷ്യലിസ്റ്റ് വ്യവസ്ഥിതിയല്ല നമ്മുടെ നേതാക്കന്മാർ വിഭാവനം ചെയ്യുന്നത്. ലക്ഷ്യത്തെപ്പോലെ മാറ്റവും ശുദ്ധമായിരിക്കണമെന്നും — ശരിയായ കാര്യങ്ങൾക്കുവേണ്ടി തെറ്റായ മാറ്റങ്ങൾ ഉപയോഗിക്കുന്നത് ലക്ഷ്യത്തെപ്പോലും മലിനമാക്കുമെന്നും നാം വിശ്വസിക്കുന്നു. മഹാത്മജി നമ്മെ പഠിപ്പിച്ചത് അതുതന്നെയാണല്ലോ.

Exchanges 1961—'62

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 BISHOP HEBER SCHOOL MAGAZINE, TEPPAKULAM.
 BLUE AND WHITE, ST. JOSEPH'S COLLEGE, COLOMBO.
 BLUE AND WHITE, ST. JOSEPH'S COLLEGE, BANGALORE.
 BLUE AND GOLD, ST. XAVIER'S, JAIPUR, RAJASTHAN.
 CARITAS, ST. JOSEPH'S SEMINARY, ALWAYE.
 CHRIST COLLEGE MAGAZINE, IRINJALAKUDA, (KERALA).
 COIMBATORE COLLEGE MAGAZINE, COIMBATORE.
 COLOMBO HINDU COLLEGE MAGAZINE, COLOMBO.
 DE BRITTO HIGH SCHOOL MAGAZINE, DEVAKOTTAL.
 ENGINEERING COLLEGE MAGAZINE, MADRAS.
 EXCELSIOR, ST. BERCHMAN'S COLLEGE, CHANGANACHERY, (KERALA).
 FATIMA COLLEGE MAGAZINE, MADURAI.
 FATIMA COLLEGE MAGAZINE, QUILON.
 FINDLAY HIGH SCHOOL MAGAZINE, MANNARGUDI.
 ST. FRANCIS DE SALES COLLEGE ANNUAL, NAGPUR.
 GOVERNMENT ARTS COLLEGE MAGAZINE, COIMBATORE.

COLLEGE MAGAZINE

GOVERNMENT ARTS COLLEGE MAGAZINE, MADRAS.
GOVERNMENT COLLEGE MAGAZINE, KUMBAKONAM.
GOVERNMENT BRENNEN COLLEGE MAGAZINE, TELlichERY.
GOVERNMENT COLLEGE MISCELLANY, MANGALORE.
GOVERNMENT TRAINING COLLEGE MAGAZINE, KOMARAPALAYAM.
GOVERNMENT WOMEN'S TRAINING COLLEGE MAGAZINE, COIMBATORE.
GOVERNMENT VICTORIA COLLEGE MAGAZINE, PALAGHAT.
GURUVAYURAPPAN COLLEGE MAGAZINE, CALICUT.
H. K. R. H. COLLEGE MAGAZINE, UTTAMAPALAYAM.
HOLY CROSS COLLEGE MAGAZINE, TIRUCHIRAPPALLI.
ST. IGNATIUS' TRAINING COLLEGE, PALAYAMKOTTAI.
ISLAMIAH COLLEGE MAGAZINE, VANIYAMBADI.
JAMAL MOHAMED COLLEGE MAGAZINE, TIRUCHIRAPPALLI.
ST. JOSEPH'S HIGHER SECONDARY SCHOOL MAGAZINE, BANGALORE.
ST. JOSEPH'S COLLEGE FOR WOMEN MAGAZINE, ALLEPPEY.
ST. JOSEPH'S COLLEGE MAGAZINE, CALICUT.
ST. JOSEPH'S TRAINING COLLEGE MAGAZINE, MANNANAM, (KERALA).
ST. JOSEPH'S BOYS' HIGH SCHOOL MAGAZINE, CALICUT.
ST. JOSEPH'S HIGH SCHOOL MAGAZINE, TIRUCHIRAPPALLI.
KHADIR MOHIDEEN COLLEGE, ADHIRAMPATTINAM.
LEO XIII HIGH SCHOOL ANNUAL, ALLEPPEY.
LOYOLA COLLEGE ANNUAL, MADRAS.
MADRAS CHRISTIAN COLLEGE MAGAZINE, TAMBARAM.
MADRAS VETERINARY COLLEGE MAGAZINE, MADRAS.
MADURA COLLEGE MAGAZINE, MADURAI.
MAHAJANA COLLEGE MAGAZINE, ERODE.
MAHALINGAM COLLEGE, POLLACHI.
M. G. M. COLLEGE MAGAZINE, UDUPI, S. KANARA.
MARIAN VOICE, ST. MARY'S COLLEGE, TRICHUR.
MAR IVANIOS COLLEGE ANNUAL, FRIVANDRUM.
ST. MARY'S HIGH SCHOOL ANNUAL, DINDIGUL.
ST. MARY'S HIGH SCHOOL ANNUAL, MADURAI.
ST. MARY'S HIGH SCHOOL MAGAZINE, BOMBAY-2.
ST. MARY'S HIGH SCHOOL, VIKRAMASINGAPURAM.
ST. MARY'S COLLEGE MAGAZINE, TUTICORIN.
METKEM JOURNAL, TIRUCHI.
ST. MICHAEL'S HIGH SCHOOL, COIMBATORE.
MOUNT CARMEL COLLEGE MAGAZINE, BANGALORE.

EXCHANGES 1961—'62

Mrs. A. V. N. COLLEGE MAGAZINE, VIZAGAPATAM.
MUNGRET ANNUAL, MUNGRET COLLEGE, LIMERICK, IRELAND.
NALLAMUTHU COLLEGE MAGAZINE, POLLACHI.
NATIONAL COLLEGE MAGAZINE, TIRUCHI.
NIRMALA COLLEGE MAGAZINE, MUVATTUPUZZHA, (KERALA).
N. S. S. HINDU COLLEGE MAGAZINE, CHANGANACHERY, (KERALA).
PACHAIYAPPA'S COLLEGE MAGAZINE, MADRAS.
PAULIAN, SAINT PAUL'S, SEREMBAN, MALAYA.
ST. PAUL'S REGIONAL SEMINARY, TIRUCHI.
ST. PETER'S COLLEGE MAGAZINE, COLOMBO.
ST. PHILOMENA'S COLLEGE ANNUAL, MYSORE.
P. S. G. ARTS COLLEGE MAGAZINE, PEELAMEDU, COIMBATORE.
P. S. G. TECHNOLOGY COLLEGE MAGAZINE, PEELAMEDU, COIMBATORE.
PRESIDENCY COLLEGE MAGAZINE, MADRAS.
PROVIDENCE COLLEGE MAGAZINE, CALICUT.
QUEEN MARY'S COLLEGE MAGAZINE, MADRAS.
RAJAH'S COLLEGE MAGAZINE, PUDUKOTTAI.
RAJAH SERFOJI COLLEGE MAGAZINE, TANJORE.
R. D. M. COLLEGE MAGAZINE, SIVAGANGAI.
SACRED HEART ANNUAL, PONMALAIPATTI.
SACRED HEART COLLEGE ANNUAL, THEVARA.
SACRED HEART COLLEGE MAGAZINE, TIRUPATTUR, N. A.
SALEM COLLEGE ANNUAL, SALEM.
SARAH TUCKER COLLEGE, PALAYAMKOTTAI.
SCOTTISH CHURCH COLLEGE MAGAZINE, CALCUTTA.
SENTHIKUMARA NADAR COLLEGE MAGAZINE, VIRUDHUNAGAR.
SITMAG—SESHAYEE INSTITUTE OF TECHNOLOGY, TIRUCHI.
SOPHIA COLLEGE MAGAZINE, BOMBAY-26.
SRI. THIAGARAJA COLLEGE BULLETIN, MADRAS-21.
SRI. PUSHPAM COLLEGE MAGAZINE, POONDI, (TANJORE).
STELLA MARIS COLLEGE MAGAZINE, MADRAS-4.
SOUTHERN FOREST RANGERS' COLLEGE MAGAZINE, COIMBATORE.
ST. THOMAS COLLEGE MAGAZINE, TRICHUR.
THE TERESIAN, ST. TERESA'S COLLEGE, ERNAKULAM.
THIAGARAJA ARTS COLLEGE MAGAZINE, MADURAI-1.
THIAGARAJA ENGINEERING COLLEGE MAGAZINE, MADURAI-5.
ST. THOMAS COLLEGE, TRICHUR.
UNION CHRISTIAN COLLEGE MAGAZINE, ALWAYE.

COLLEGE MAGAZINE

UNITAS, ST. JOSEPH'S SEMINARY, KANKANADY, MANGALORE.
VIVEKANANDA COLLEGE MAGAZINE, MYLAPORE MADRAS-4.
VIVEKANANDA TRAINING COLLEGE MAGAZINE, TIRUPURAZTURAI.
VOORHEES COLLEGE MAGAZINE, VELLORE.
WOMEN'S CHRISTIAN COLLEGE MAGAZINE, MADRAS.
ST. XAVIER'S COLLEGE MAGAZINE, BOMBAY.
ST. XAVIER'S COLLEGE MAGAZINE, CALCUTTA.
ST. XAVIER'S COLLEGE MAGAZINE, AHMEDABAD.
ST. XAVIER'S COLLEGE MAGAZINE, PALAMCOTTAH.
ST. XAVIER'S HIGH SCHOOL MAGAZINE, PALAMCOTTAH.
ST. XAVIER'S HIGH SCHOOL MAGAZINE, TUTICORIN.
ST. XAVIER'S HOSTEL, PALAYAMKOTTAH.
ST. XAVIER'S COLLEGE, RANCHI.
ST. XAVIER'S HIGH SCHOOL, JAIPUR, RAJASTHAN.
மேதகு விஷயப் பூங்கொத்து, R. C. TRAINING SCHOOL, TIRUCHIRAPPALLI.

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T45, f. 21192, N34

N62



தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பு, சென்னை-600 008.

சுவணைத்தாள்.

கீச எண் :

ப. எண் :

வழங்கிய நாள். (1)	திரும்பிய நாள். (2)	வழங்கிய நாள். (1)	திரும்பிய நாள். (2)