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college Magazine

1962 - March

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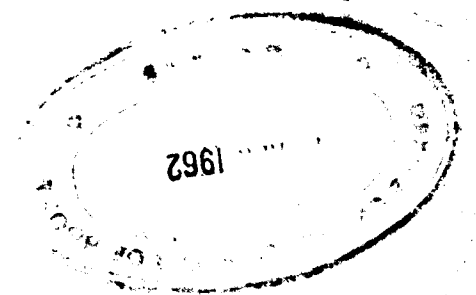
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'They are slaves who dare not be
In the right with two or three.'

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MADRAS CHRISTIAN COLLEGE MAGAZINE

Vol. XXXI, No. 2

JUBILEE NUMBER

March

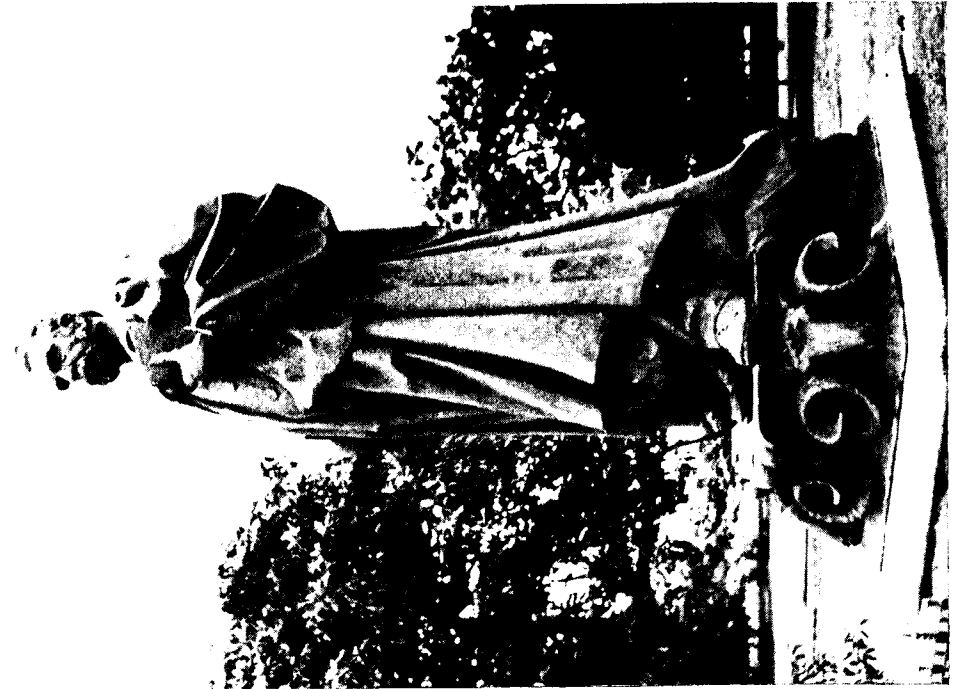
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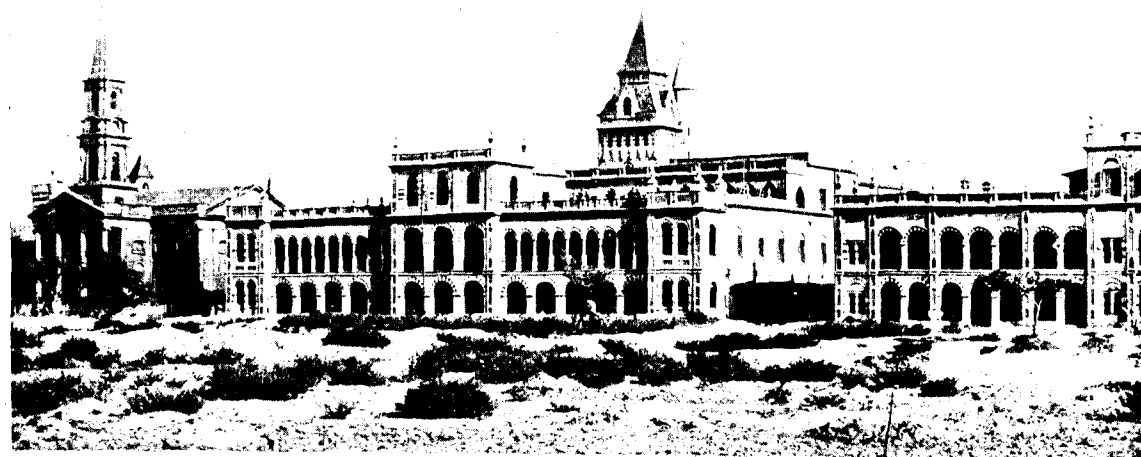
FOUNDERS OF THE SCHOOL AND COLLEGE



JOHN ANDERSON
(Arrived in Madras 125 years ago)



WILLIAM MILLER, L.L.D., D.D., C.L.E.
Principal, Madras Christian College
Erected by Public Subscription, A.D. 1901
'A missionary teacher known alike for his piety and public zeal, whose services in the cause of higher education are probably unsurpassed in India.'—Lord Napier, in the House of Lords.



BEFORE 1910



IN 1937

THE MADRAS CHRISTIAN COLLEGE MAGAZINE

Vol. XXXI, No. 2

March 1962

Commemoration Day Address: 1962

J. R. Macphail

I

We are meeting to commemorate our founders and benefactors ; and our first thought must be of gratitude. A fine thing, and rare. We can be grateful, for a time, when a man helps us directly ; but we seldom remember benefactors who are out of sight. Things go on day by day, and we are immersed in them. At a beginning, it is easier to see what we owe to others. As the Hebrew people set themselves to occupy Canaan, Moses said to them : ' When the Lord your God brings you into the land which he swore to your fathers . . . to give you great and goodly cities, which you did not build, and houses full of all good things, which you did not fill, and cisterns hewed out, which you did not hew, and vineyards and olive trees, which you did not plant, and when you eat and are full, then take heed lest you forget the Lord ' (Deut. 6:10-12).

There are few here who can remember the hot and windy month of June 1937, when the College moved to Tambaram from the dark, noisy, cramped and crowded buildings in George Town. But you can imagine how the people who entered this Promised Land were conscious of the bold planning, the careful steady hard work, the generous giving (chiefly from overseas), which had cleared the jungle and raised these spacious buildings ; they knew then what gratitude is. The trees, except for two palms which still survive, were few and small ; Bishop Heber Hall was only half-built, and was all dust and glare ; where we meet today there was bare ground, with an ugly brick wall overhanging it. We have more to be grateful for than they had twenty-five years ago : are we more grateful than they were ? It is good that we should try to remember our benefactors, even for one hour a year.

William Blake prayed to be able to see the world in a grain of sand. I suggest that we should try to see human life in one of the grains of rice that we take in our hands every day. Think of the savages living on roots and fruits and raw flesh who discovered how to grow grain, and of their successors who did it better, step by step. Remember the forgotten generations who built up the bunds of the rice-fields round. Look at the patient humble folk who year by year plough and sow and transplant and reap and thresh, who pound or mill the grain, who buy and sell and bring it to our kitchens, who cook it and serve it at table. We all like to think that we are independent, and pay our way, and beg no favours. But who could even feed himself ?

King David was once at war, and his native place, Bethlehem, was held by the Philistines. In a moment of weariness he cried out, ' Oh for one drink of water from the well by the gate in Bethlehem ! ' Three of his men heard him. They broke through the enemy lines, filled a bottle at the well by the gate, and brought it back to David. And he, instead of drinking

the water, poured it out as a sacrifice to God, saying, 'Shall I drink the blood of men who went at the risk of their lives?' (2 Sam. 23:13-17.) Our daily food represents the work of many men. Who can pretend to be self-sufficient? Should we not practise gratitude?

II

Our Commemoration Day should stir up our gratitude. It should also make us want to work harder. We remember the famous names from the past. But the great men themselves wouldn't have wanted our praises to stop with them. They knew that they could have done nothing apart from the crowd of common folk who helped them. All who in this College have used their talents, however small, and have worked honestly in their places, however humble, deserve our thanks as much as Bishop Heber and John Anderson and William Miller. And we can show our gratitude by ourselves working, as so many of them must have done, busily, steadily, not for private advantage but for all and with all: otherwise we are taking without paying the price, and are thieves.

We have read the passage 'Let us now praise famous men' from the Book of Ecclesiasticus. 'There is another roll of honour in the Bible, in the Letter to the Hebrews. The author asks, 'What is faith? Faith gives substance to hopes, and makes us certain of the realities we do not see. . . . And without faith it is impossible to please (God): for anyone who comes to God must believe that he exists and that he rewards those who search for him.' And the work of faith is illustrated, not by saints and theologians, but by men who get up and do things. Abraham left the safe familiar ways to look for something better, 'for he was looking forward to the city with firm foundations, whose architect and builder is God'. What sort of city are we living in? Have we examined its foundations? Could there be a better city? Men like Abraham are not content with the *status quo*: they look beyond, and press forward. 'We find them longing for a better country,' says Hebrews, '—I mean the heavenly one. That is why God is not ashamed to be called their God, for he has a city ready for them.'

Then comes a stirring roll of men who acted, and if need be suffered, for the sake of God; and it ends: 'And what of ourselves? With all these witnesses to faith around us like a cloud, we must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish: Jesus who, for the sake of the joy that lay ahead of him, endured the cross, making light of its disgrace, and has taken his seat at the right hand of the throne of God' (Heb. 11:1, 6, 16; 12:1f).

III

And that brings me to my third point. A Christian College has one Founder and Benefactor-in-chief, Jesus of Nazareth. But for him, there might of course have been a College here, but it would have been different. For no one else has been exactly like Jesus, or could be. It is the fashion to emphasize the points of contact between different religions. There are points of contact, especially among the higher religions. It is wrong to assume smugly that one's own religion is good and the others bad: we must try always to understand other people so as to work with them in every worthy way. But it is wrong also to pretend that all religions are the same, to pick out the least common factor and shut one's eyes to everything else. No two men are quite the same; the greater anyone is, the more he differs from others; the better you like a man, the more he stands apart.

Christians can never grant that there is nothing to distinguish Jesus from other religious leaders. For them there is a difference between Jesus and all others, and it is the difference

between the Saviour and the saved. His name is not interchangeable with any other. And this is not prejudice, or a theory we have made up. We have Jesus' own words; the many passages for example in which he says 'in my name' or 'for my sake'. And besides, there is an urgent practical need. For the Christian, there is one final standard by which to tell good from bad, true from false, important from unimportant: it is the mind of Jesus, as we come to know it in our conscience, if we try to live a life like his; in the Bible, if we read with prayer; in the life and worship of the Church, if we try to join with all our heart. We cannot put all our trust in our own conscience and judgement alone, nor in any set of rules and doctrines, nor in the authority and tradition of any body of men; nor even in all these together. In these and beyond these we must seek the living Jesus, and only in so far as we believe that we find him can we yield full worship and obedience. Light and strength come only in so far as we are trying to know the will of Christ, and to set that will above our own.

We seldom see all we want to see, even as regards our own immediate duty: but at least we know where to look. But we cannot depend thus on Jesus if he is to us only a man among men. He sets the standard, he speaks and leads with authority, only if he stands apart from all others, not better (for here there is no room for ranking or comparing), but different. If we take away that standard, and disregard that authority, we are left to pick and choose somehow among the ideas that happen to appeal to us at the moment. There is a choice to be made here: Christ alone, or else, what? It is a choice that shapes and directs a man's life down to its hidden springs, out to its farthest reach.

If we know Jesus and think about him at all, there must come moments when it is as if he were asking us a question—he himself and no one else, each of us and no one else: it is the question he put to the Twelve at Caesarea Philippi: 'And you, who do you say that I am?' The question comes to those who call themselves Christians as well as to others, for no one can answer it at second hand or by rote, and no one can answer it once for all. Discipleship is a living thing, it must be renewed constantly. We may shuffle and play for time, we all do; but each one of us is answering, and answering for himself. Either we say, as Peter did, 'You are the Christ' (Mark 8:27-29). It would take a long time to expound the history and meaning of that name. But what Peter meant by it was something like this: 'From now on I will seek God, and pray to him, only in the name of Jesus; in all my thoughts and acts I will try to know and to obey the mind of Jesus. He is my standard and authority, my Lord and Saviour. And I will call myself by his name and openly profess myself his disciple.' And if we are not answering as Peter did, we are answering in some other way instead.

Let our answer be sincere. I have no warrant for it in the recorded sayings of Jesus, but I am persuaded that Jesus would prefer a man who considers his claim seriously and rejects it for reasons that seem to him to be good, far above a man who professes to accept that claim with half his mind, or with a double mind.

It is not for any of us to tell anyone else how to answer; God forbid that we should try to bully or bribe one another. All I can do, or wish to do, is to declare that this question of Jesus, 'Who do you say I am?', must confront anyone who knows anything of Jesus; it confronts him equally whether he is born into the Christian Church or not; it cannot be evaded even for a moment; and it is one of the things we must think of on the Commemoration Day of a Christian college.

Editorial

Notes on the History and Purpose of the College Magazine

It is fascinating to go through the old numbers of the College Magazine. Its nature has undergone changes, and its purpose has often been redefined. But it does reflect a certain continuity of tradition, and the old numbers preserved in our library will enable us to feel more intensely the rich and varied associations of this place.

The first issue of the Magazine was published in July 1863, edited by George Patterson. In the Foreword Dr Miller outlined its aims. It was intended to awaken thought among the class upon whom the future depended, the privileged possessors of Western education. It was hoped that the Magazine would provide this new intelligentsia with a means of expression. As a motto Dr Miller gave the lines :

They are slaves who dare not be
In the right with two or three.

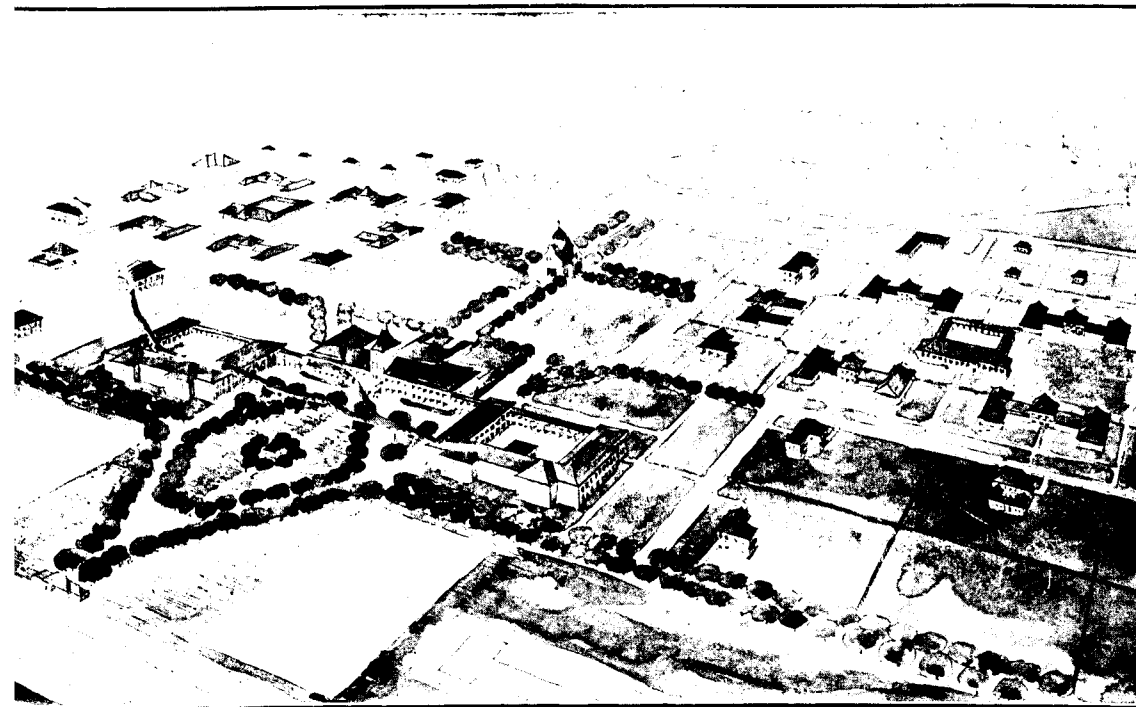
These lines appeared on the front cover of the Magazine for many years.

For a long time the contributors were mostly members of the Staff, and the articles were of a high academic standard. There were essays on philosophy, religion and literature. The articles on Sanskrit and Tamil literatures often set the trend for such studies, and significantly contributed to the serious study of South Indian languages. We also come across articles on Indian History, sociology and anthropology. For instance, there is a series on Shayista Khan the king-maker, which throw much light on an interesting aspect of Moghul history.

In these early years our compass was wide, as our ideals were lofty. The Magazine was conceived 'as an organ for extending culture and literary taste, for making known the results of scientific study and stimulating observation . . . , for spreading information on archaeology, history and sociology, and for diffusing sound views on religion and philosophy'. 'At the same time we desire through it,' the passage continues, 'to provide a means of expression for right principles and trained judgement in reference to movements and questions of the day Many can fix the record, before it is too late, of customs that are passing away.' 'The article on Nair Tarwards is poignant, for it has fulfilled just this function. What was at the turn of the century a real way of life has largely passed away today.

Apart from these erudite articles the Magazine contained a section where important books were reviewed. In 1901 Editor Kellett was able to say, 'Reviews and Magazines have sprung into existence around it, but the earliest of South Indian Reviews still holds its place.' There was also a section devoted to science notes; in these one finds due prominence given to the various scientific discoveries being made in the West as well as in Japan.

It would appear this academic journal met with a remarkable measure of success. Lister to this: 'Our success has so far been beyond anything that we had a right to expect. We have been received with favour by the public and have attained a fairly wide circulation from Peshawar to Point de Galle, and from Karachi to Moulmein.' (Note our boundaries of those days !)



AS IT WAS FIRST CONCEIVED



AS IT WAS BEING BUILT



IN 1962 - AN AERIAL VIEW



For all its importance the journal contained only 64 pages, later increased to 80. It was priced at Rs. 5 per annum, Rs. 3-8 for students. Important events of the College were given in a separate section entitled 'College Notes'. Here one comes across such items of news as these: Dr Miller congratulates an Old Boy, Mr Venugopaul Chettiar, who joins the I.C.S. in 1888; the Old Boys in Trivandrum form an association with Dr Poonnen as President in 1914.

Going through these old numbers one comes to know of those dedicated people who chose to serve God by working in this College. Even after their departure they kept in touch with the College through the pages of the Magazine. In one of his letters Dr Miller stresses the importance of efficient corporate action 'to voyage triumphantly into the uncharted future'. On a much later date Dr Meston comments on an experience of his in London. At a certain party many Indians seemed to stick together in groups of their own, linguistic or communal. There was, however, one large group which contained Sikhs and Tamils, people from many parts of India, all engaged in cheerful conversation. It was soon discovered that they were all 'Old Boys of Christian'.

God and the common student, said Dr Macphail in a talk on the eve of his retirement, are the two most important people in a College. In the Magazine it has become the tradition to give pride of place to a sermon. And the common student began to be well represented when, in due course, a students' section was started in the Magazine. After a time it became a real students' magazine, reporting news of their various activities and publishing their own writings. It is in a way consoling to read in old issues the complaints of Editors regarding the paucity of student contributions. Boys, one supposes, whatever generation they belong to, will be boys!

There is room for rethinking, especially this year when we are celebrating so many jubilees. Now the Halls bring out their own annual magazines. Should we, perhaps, leave them to reflect the character of our life and record our activities, and again become an academic journal? Dr Miller hoped that this periodical would help to bring the time nearer 'when the thought of India may shape itself into definite and characteristic forms and exert accordingly some influence upon the world'. 'In the meantime,' he said, 'the great want is to bring many minds into contact, and perhaps into conflict.'

On one point, however, there cannot be two views. All of us want the Magazine to be more representative, to reach out more and more to the old students of the College. This will mean systematic campaigning. But those of us who are leaving the College this year can make a start. Let us decide to subscribe to the Magazine even before we leave Tambaram.

K. M. PADMANABHAN
(For the Editorial Committee).

Obituary

A. Visvanathan

We regret to report the death, after a brief illness, of Mr A. Visvanathan in January 1962. He was 66 at the time of his death. Mr Visvanathan had served the College faithfully for twenty-six years, first as Demonstrator, then as Lecturer and later as Associate Professor in Chemistry. After his retirement from the College in 1951 he continued to teach in other institutions; he was working in New College till a few months before his death. Until the very end Mr Visvanathan was concerned with students and teaching.

Dr S. S. Gandhekar, retired Professor of Chemistry and our neighbour in Tambaram, has been good enough to give us the following note about his colleague in the Chemistry Department: 'Looking back over this long period one sees him as a man of genuine parts, active in his habits and serious in his approach to things. He and I worked together in the Chemistry Department with Edward Barnes as our senior colleague—whose student he was and to whom he was greatly attached. Mr Visvanathan was painstaking and conscientious as a teacher. He was a stern disciplinarian, and his classes were models of behaviour. He took meticulous care about his practical classes, and guided his students with intelligence and imagination. One of his students told me, long after his graduation, that Mr Visvanathan's intermediate lecture were so exhaustive that he found them extremely useful in his degree classes.... As a friend Mr Visvanathan was generous to a fault. His death is a loss to all who knew him.'

P. Nandakumar

We were deeply grieved when P. Nandakumar, one of our students in the Pre-University class (Group i-a), died in a railway accident on February 2, 1962. Nandakumar was a quiet and promising student. He was living in Madras with his parents. We wish to assure his parents and friends of our deep sympathy and continuing prayers.

T. G. Narayanan

We have just read, with deep sorrow, about the death of Mr T. G. Narayanan on March 25. Mr Narayanan was a top-ranking United Nations official. At the time of his death he was in Geneva, on special duty with the Disarmament Conference now in progress. The 17-Power Conference adjourned all its meetings as a mark of respect to Mr Narayanan.

Mr Narayanan was born in Palghat in 1911. After taking the English Honours Degree as a student of our College, he taught for a time, and then joined the Staff of the *Hindu*. In his capacity as a correspondent he travelled widely, both in India and outside. He has been working with the United Nations since its early days, and at the time of his death he held the rank of Senior Director. Mr Dean Rusk, United States Secretary of State, described Mr Narayanan as 'an international civil servant of the highest dedication'.

College Notes

Mr T. P. John

Mr T. P. John left the College in December 1961, after thirty-four years of devoted service. It may be safely asserted that Mr John put in more hours of work a day than any other member of the College community. Holidays and opening and closing times did not apply to him; he was at his desk in the Bursar's Office from early in the morning till late in the evening. As Office Manager he had contacts with all the students and staff of the College, and for generations of students he appeared an integral part of life in Tambaram. He had a wide circle of friends, and he was sincerely interested in the life of the College. He was due to retire in a few months time, and we are glad he has got a good and responsible job at the Indian Institute of Engineering Technology, Kodambakkam. We remember him with gratitude and we wish him well.

Mrs John contributed much to the life of the College community. She was an active member of the Staff Wives' Association and did much useful work at the Tambaram Maternity and Child Welfare Centre.

Conferences on the Campus

During the academic year our campus was the venue of several conferences. The bishops of the Indian Churches met for a few days' consultation in Bishop Heber Hall, during the September vacation. A good number of them were Old Boys of the College. The Executive Committee, the Liturgy Committee and the Theology Commission of the Church of South India also met here about the same time.

A University Students' Conference, organised by the YMCA, was held in St Thomas's Hall during the same vacation. 138 delegates from thirty-five South Indian Colleges came together to discuss the role of students in the service of the nation. Dr Paul Brand, Principal, Christian Medical College, Vellore, inaugurated the Conference.

The Department of Atomic Energy, Bombay, holds a symposium every year on Low Energy Nuclear Physics. This year they decided to come to Tambaram. This meant that we had more than a hundred scientists living with us on the campus, towards the end of February. They were from Nuclear Research Centres in India, all except two—Dr C. Block from Saclay, France, and Dr U. Fano from the National Bureau of Standards, Washington. Most of the delegates lived with our students in the Halls and with the members of Staff in their houses. Quite a few of them were old students of the College, and we are glad to publish news of them (page 95).

Distinguished Visitors

The World Council of Churches meetings in New Delhi brought many Christian leaders to India this year, and some of them visited us in Tambaram. Among them were Dr H. P. Vandusen, President of Union Theological Seminary, New York, Dr and Mrs Nathan Pusey from Harvard, Bishop Zulu of South Africa, the Archbishop of Melbourne, Bishop Lesslie Newbigin, Bishop of Chelmsford, Bishop of Singapore and Malaya, Sir Kenneth Grub, Professor John Graham, Lord Provost of Aberdeen, Professor C. A. Coulson of Oxford, Mr John Lawrence, Editor of the *Frontier*, Dr Howard Shomer of the Chicago Theological Seminary, Dr and Mrs S. L. Anderson of the Pacific School of Religion, California, Dr Roger Hazelton

of Oberlin, Mr Martin Conway, Study Secretary of the World Student Christian Federation, and many others.

Inter-Hall Matches

The Inter-Hall Basketball and Volleyball matches were played in the third term. The Basketball finals between St Thomas's and Heber produced a great deal of excitement... Early in the game St. Thomas's sprang into a good lead, and seemed to have full control of the game. They were leading by a comfortable margin at half-time. The second half saw the Heber players asserting themselves; they went on scoring steadily, and won the match with a good lead. In the Volleyball match, St. Thomas's had a superior team, and in the finals they won easily against Heber.

Mr Duncan Forrester

The overseas contingent on the Staff has steadily dwindled during the last few years, and we have all been unhappy about it. We are glad that Dr Macphail will come back to us after a year's furlough, and it is encouraging that there is at least one overseas addition to the Staff. Mr Duncan Forrester joined the History Department of the College a few weeks ago, and we extend a warm welcome to him.

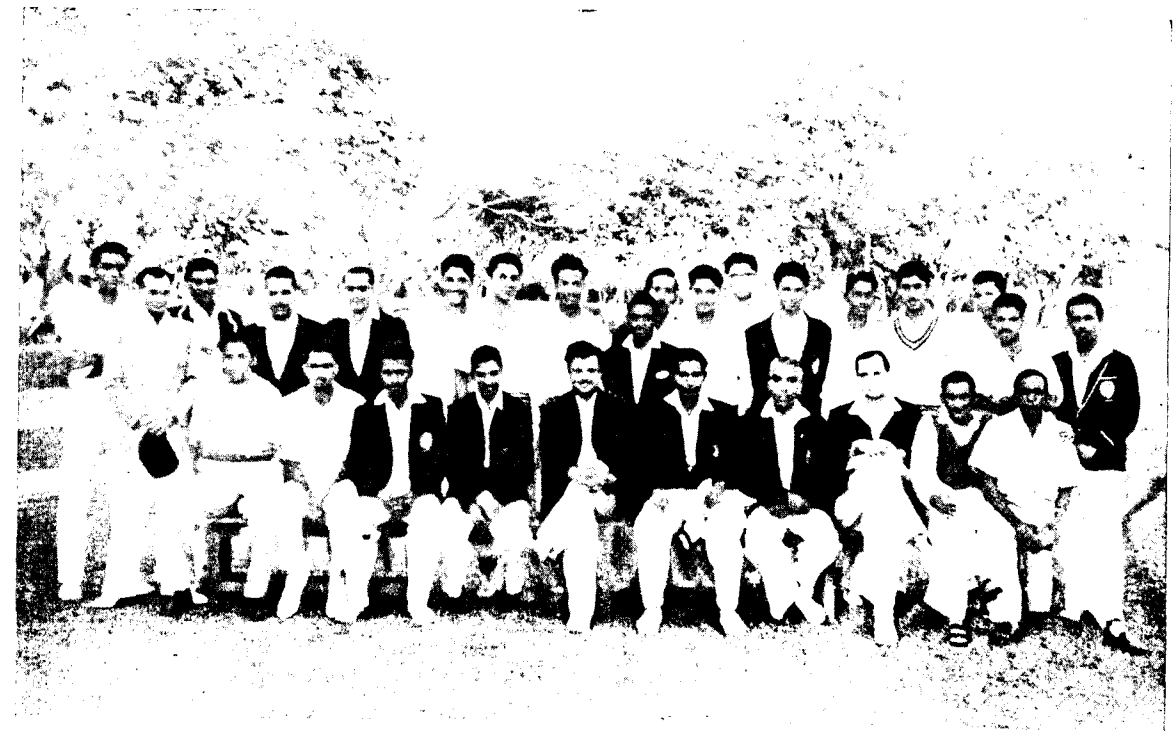
National Elections

The Staff of the College was fully involved in election work. Almost all the members of Staff, men and women, old and young, were asked to act as Presiding and Polling Officers in polling stations in the Mathuranthakam and Acharapakkam constituencies. They arranged special buses to go to election classes, and at the time of the election they camped out for a couple of days in impossible places. They were grumbling and happy and united. They returned to Tambaram proud and tired, and then for days talked about the wonderful things they did as Presiding Officers. The large number of invalid votes in these constituencies has nothing whatever to do with the activities of our Staff!

OLD STUDENTS AT THE NATIONAL ACADEMY OF ADMINISTRATION, MUSSOORIE, 1961



Sitting (L. to R.) :—T. N. Raghavendra Rao, I.A.S., B. Raghunath, T.T. & C.D., Miss Mangalrani Benjamin, I.R.S., P. V. Venkatakrishnan, I.A.S., T. V. Madhusudanan, I.P.S.
Standing (L. to R.) :—M. V. Bhaskaran, I.P.S., V. Sundaram, I.A.S., R. A. Seetharam Das, I.A.S., T. C. A. Srinivasaramanujan, I.A.S.





DR RADHAKRISHNAN AT THE JUBILEE CELEBRATION. ON HIS LEFT IS ANOTHER DISTINGUISHED OLD BOY, DR P. SUBBAROYAN



Jubilee Celebrations

The College celebrated a triple anniversary on March 10, 1962—the 125th anniversary of John Anderson's arrival, the Centenary of William Miller's arrival, and the 25th anniversary of the moving of the College from George Town to Tambaram. Dr Radhakrishnan, Vice-President of the Indian Union, presided over the meeting in the afternoon.

The meeting began with a hymn of praise, and prayers for the College and old students. The Principal extended a hearty welcome to all the guests, especially to Dr Radhakrishnan, and called on him to address the gathering.

Dr Radhakrishnan began his speech on a note of reminiscence. He recalled his life as a student of the Madras Christian College and said that it was a privilege to have studied under such distinguished professors as Dr Skinner, Dr Miller, Mr Pittendrigh, Mr Meston, Dr Hogg, Mr Henderson, Mr Moffat, Mr Kandaswamy Chetty and Mr John Muliyl. He described his visit to Tambaram as an act of piety. He was glad to note that the great traditions of the College were zealously guarded by the generations of professors and principals. He was proud that many a great son of India had emerged from the portals of this College.

Dr Radhakrishnan continued, in a more general way, that there was a wide gap between wealth and poverty, high learning and ignorance, which had to be bridged and that the application of science and technology could help to raise the level of the common man. What was even more necessary was the growth of man's spiritual consciousness and a changed outlook towards humanity. Real inward wisdom and outward compassion were the essential qualities of a religious man. Dr Radhakrishnan said in conclusion that he hoped that the institution would continue to send out students noted not only for their high intellectual learning but also for their spiritual poise and strength.

Mr Basheer Ahmed Sayeed, retired High Court Judge, thanked the Vice-President on behalf of the College Day Association, and Mr S. G. Devadason on behalf of the present students.

The meeting was held in St Thomas's Hall quadrangle. There was a large and distinguished gathering, all the present students and staff, and a great many old students. The whole function was marked by great simplicity and dignity.

The College Day Association Committee had done a good deal of work in connection with the Jubilee celebrations. After the meeting the members of the Association moved on to the beautiful lawn in front of the College for dinner. The place was decorated tastefully, and the illumination was soft and pleasing. A fine dinner was followed by a pleasant and informal meeting; the Association bade farewell to the Rev. Dr J. R. Macphail, the retiring Principal, and welcomed Dr Chandran Devanesen, the Principal-Designate.

Mr Basheer Ahmed Sayeed introduced Mr S. Govindarajulu Naidu, Vice-Chancellor of Sree Venkateswara University and a distinguished Old Boy of the College, who was the chief speaker for the evening.

Mr Govindarajulu Naidu's speech was delightfully informal and full of personal anecdotes. He congratulated the College because it had managed to maintain its great traditions, in the midst of the many obscurantist forces which interfered with educational patterns and standards

in the country. He complimented Dr Macphail on the excellent work he had done, and wished Dr Devanesen all success in his new office.

A souvenir was presented to Dr Macphail on behalf of the old students. Dr Macphail thanked them for their gesture of affection. He had been strengthened by the prayers of many friends; he had enjoyed the full co-operation of a devoted and competent staff, and he could always rely on the ultimate goodwill of the students. Dr Devanesen also thanked the old students for their good wishes and requested their continued co-operation.

Mr K. S. Ranga Rao, the Hon. Secretary of the Association, proposed a vote of thanks. He also read out a message from Dr A. L. Mudaliar, another eminent Old Boy of the College, and the following joint message from our friends in Scotland:

'To the Principal and Staff of the Madras Christian College and the President and Members of the College Day Association Committee.

We give thanks for what God has wrought through the College in one hundred and twenty-five years.

We send our warmest greetings to the retiring Principal; and to the new Principal.

We join in prayers for the College's continuing service to India, and to the world Church.'

Sent by the Rev. Dr A. J. Boyd.
Dr and Mrs W. F. Kibble.
the Rev. R. S. and Mrs Macnicol.
the Rev. G. C. and Mrs Martin.

Messages were also received from Mrs Bingle, Mrs Barnes, Mrs Gordon Matthews, Canon Platten, and a great many old students.

The Madras Christian College

Historical Traditions and Opportunities*

CHANDRAN DEVANESEN

The historian looking for a theme which concentrates on one aspect of life while throwing a good deal of light on the changes that have overtaken South India during the last one hundred and twenty-five years will find the story of the Madras Christian College both fascinating and instructive. The College traces its ancestry to a school opened in a rented house in Armenian Street in 1837, the year of Queen Victoria's accession. Since then three clearly discernible stages can be traced in the development of the College which, in turn, were related to the changing economic, social, and political history of the country. In the providence of God the College has always been blessed by able teams of men whose strong faith and deep dedication to education enabled them to carry forward each succeeding stage of growth.

The first stage in the history of the institution was closely related to the development of English secondary education—a phase in which many devoted missionaries played no small part. Outstanding among them was the Rev. John Anderson, a young missionary of the Church of Scotland, who arrived in India in February, 1837. Inspired by the example of Alexander Duff in Calcutta, he plunged into the work of building schools, assisted by two old friends, Johnstone and Braidwood, who had come out to join him. During his brief vacations, he found time to travel in the nearby districts, usually on horseback, and became the founder of branch schools in Kancheepuram (1838), Chingleput (1840) and Trivellore (1841). All three missionaries worked so hard that their health broke down. Johnstone died in Scotland in 1851 of tuberculosis, while Braidwood was prevented from returning to India by his doctors. John Anderson died in Madras in 1855 before reaching his fiftieth birthday. These pioneers not only helped to lay the foundations of early English education in the South, but also stood for the principle of the right of every boy to knowledge without any discrimination. This Christian principle, for which John Anderson risked the future of his school by standing firm when there was an outcry against his admission of 'untouchables', has since become a general accepted ideal of the educational policies of an independent India.

English education received a setback on account of the Mutiny of 1857, though the Universities of Bombay, Calcutta and Madras were chartered that same year. The recovery of English education from this decline was greatly assisted by the timely arrival in Madras of a versatile and energetic young Scot, the Rev. William Miller, whose name is still a household word in the South. He reached Madras in December 1862 when he was barely 25 and retired after a long and distinguished career in 1907. Miller was the pioneer of a pattern of collegiate life which became the model for many other institutions which sprang up in South India. Before he left India he had built the well-known and familiar buildings opposite to the High Court. Miller was not only good at putting up buildings, but could also attract very able men to come and work as Professors of the College. There are still a few 'old boys' living today who remember Miller while there are many others who have heard about him from their fathers who were educated under his benevolent regime in what had become known as 'Miller's School'. Miller was more than the founder and creator of the Madras Christian College; his influence reached far beyond the confines of his institution. He played a notable part in the history of the University of Madras and in the public life of the City. The grateful citizens of Madras erected the statue of Dr Miller which stands in front of the High Court through public subscription and the tribute inscribed to him reads: 'A missionary teacher known alike for his

* Reprinted from *The Hindu*, dated March 3, 1962, with the kind permission of the Editor.

piety and public zeal, whose services in the cause of higher education are probably unsurpassed in India.'

The third stage began when the College moved from Parry's Corner to its spacious home in Tambaram in June 1937, a century after the arrival of John Anderson in Madras. Dr Miller has the distinction of being the founder of the first student's hostel in Madras. This was the Student's Home opened in 1883. The removal to Tambaram placed great emphasis on residential life and the new experiment was made possible by a generous gift of 400 acres of the Selaiyur Reserve Forest by the Government of India. The Government of Madras also participated in the scheme by meeting half the costs of the buildings. As Mr O. Kandasamy Chetty wrote at that time 'the stage was set for realizing to the full Dr Miller's dream of young men of all classes and communities living a common corporate life in healthy surroundings under the sway of high intellectual, moral and social ideals'. The Master of Balliol, who later became Lord Lindsay, was instrumental in persuading the College to accept the Hall system. In its editorial on the centenary of the institution (January 29, 1937) *The Hindu* wrote: 'The Hall system, which is an innovation in India, and which is modelled on the hoary institutions of Oxford and Cambridge, should be exceptionally valuable in promoting personal contacts, if care is taken not to imitate the older English institutions slavishly.' Such care was certainly taken and the Hall life in Tambaram has a unique flavour which is at once both Western and Indian. During the twenty-five years of its existence in Tambaram, the College owes a great deal to the Rev. Dr A. J. Boyd, and the Rev. Dr J. R. Macphail who retires from the Principalship at the end of this academic year, for laying sound foundations for the community life which has become such a distinctive feature of the institution.

When the Semi-Jubilee of the College in Tambaram is celebrated on March 10th it will be an appropriate occasion for reviewing the past and looking forward to the future. During the past century, the institution has produced men of eminence in every walk of life. To mention only two—Dr S. Radhakrishnan, the Vice-President of India and Dr A. Lakshmanaswamy Mudaliar, the Vice-Chancellor of Madras University, are among its distinguished old students. Will the College continue to render the same service to God and the country in the future? There are four areas in which there are both problems and opportunities. Firstly, the great era of missionary leadership in the College is coming to an end (though not any severance of the old and valued missionary connections) and it presents a challenge to the Staff to preserve the traditions of selfless service to the country in an atmosphere free from narrow sectarian or parochial prejudices. Secondly, the move to Tambaram coincided with a tremendous growth in scientific and technological studies. There is a continuing opportunity for meeting India's need of scientists at this time, particularly through the post-graduate departments of the College. There is also, however, the challenge to maintain that deep interest in the humanities which has always characterized the College. It should not be forgotten, for instance, that Dr Miller passed on a profound interest in Shakespearean studies to several generations of South Indians, while many eminent men were produced by the Department of Philosophy. Thirdly, there are all the opportunities and problems of relating the College to the great national and cultural revival of our country. How can the College continue to be a cosmopolitan institution with a national outlook while participating in the legitimate aspects of the regional aspirations of Tamil Nad? Fourthly, in the coming years, the College must look more to the old students and the general public (despite generous subsidies by the Central and State Governments) for support. Enhanced funds to foster more creative experiments are required if the pioneer role of the College is to be conserved. Among the many things for which the College community will be grateful to God when the Semi-Jubilee is celebrated is the generous recognition it has always received from the public at large who have never failed to acknowledge the value of genuine and sincere service rendered in the name of Jesus Christ.

The Rev. Dr J. R. Macphail

Dr J. R. Macphail leaves us at the end of this academic year, after having been in this College for thirty-seven years, first as Professor of English and then as Principal. His departure a hundred years after the arrival of his famous predecessor, Dr William Miller, brings to a noble close a chapter in the history of the College. But for those who have been closely associated with Dr Macphail it is, naturally, difficult to think of him in this impersonal way; we have been accustomed to look upon him as a friend we could easily approach and talk to with the certainty of interesting him. Frankly, this was not what we had always felt about him. Those of us who remember him in his earlier years went in awe of him, amazed at the serious, machine-like efficiency and the meticulous and scrupulous care with which he did his work, and we perhaps even wondered whether he who spared himself so little would not be an exacting master. But, may we presume to say, Principalship 'thawed' Dr Macphail, and we found to our joyful surprise a genial guide, easily accessible, willing to listen to us and equally ready to consult us on the cares of office. One great contribution of Dr Macphail's to college life is the periodical meeting of Principal and student office-bearers of the College and Halls.

His Principalship has been a success, but in ways known only to himself he has made the people around him feel that where there has been success they too have been a party to it. Yes, it would be difficult to find a more modest principal, a principal who is more unwilling to take a front seat, to mount a platform and make a speech, and to head an army of committees.

We would make bold to say that our Principal is the most industrious member of staff a college could have. He does the work of a principal and eleven hours per week of teaching, just three hours fewer than his colleagues in the English Department. Most students remember him, perhaps, as teacher rather than as Principal, and many are they who have had the privilege of listening to his lectures on Shakespeare. Dr Macphail is a great reader, his special interests being literature and theology, but neither his lectures nor his writings have anything pedantic about them. One thinks of his sermons; they are classics of clarity. 'Clear writing requires clear thinking', and Dr Macphail's clear thinking must have come from an assured faith. It would be unbecoming for us to say more about his faith. We have seen his selfless work for the College, and we have heard him preach the Gospel, and we know his strength comes from his Master.

There have been occasions when, perhaps, one did not entirely agree with Dr Macphail, when one did not get what one wanted. But none of these ever left any hard feelings, for where there is respect for a good man disagreement and refusal become easier to accept.

Dr Macphail has his 'passions'—or perhaps it would be better to say, the passion to do certain things a little better than they have been done before and enjoy himself in the process—College Dramatics, teaching Shakespeare and modern poetry, track judging in College Sports (given up, alas, when he became Principal). Dr Macphail has never assumed that these should be his by prescription, but has pleaded that 'an old man's whim' may be humoured.

Dr Macphail is laying down office, and laying it down, characteristically, more gladly than when he took it up. We are glad and grateful that he is returning to us. We look forward to his coming back, after a year's rest, to do a little more easily and freely all the good things he has been doing.

Address Presented to
The Rev. Dr J. R. Macphail, M.A., D.D.

On the eve of his retirement as Principal of the Madras Christian College

Dear Sir,

This address is presented to you by the Students of the College as a token of their appreciation and regard for you.

Sir, in you we have found a zealous guardian of the lofty ideals for which this College stands. As a principal, you have always endeavoured to inculcate in students a sense of individual responsibility. Your sympathy with student difficulties and your ability to appreciate a student's point of view have endeared you to us.

The Union Society found in you a President who was keenly concerned in the harmonious and successful working of all its affiliated associations. Your constant emphasis on student initiative has inspired us to greater efforts of our own.

We shall remember you especially for the interest you have shown in promoting close relations between students and staff. In this you have been a worthy example yourself. Your geniality and sense of humour have always put a student at his ease. No Hall Day was complete without your informal and humorous remarks. In your other capacities in this College as the Warden of a Hall, as a Professor of English, as the President of the Dramatic Society, you have won the respect and affection of all who have known you, by your kindness and firmness, your tolerance of others and their views.

The mark you have made in wider academic spheres as a profound scholar, a theologian, and a man of varied cultural interests is a matter of pride for us. As a Christian Missionary we have witnessed in you the ideals of humility and service that have been the guiding light of all that you have done in this College. Your unfailing cheer, your respect for individuals, your regard for service and truth, have rightly placed you in a long line of dedicated men who have guided this College.

We wish you, Sir, a happy furlough and we look forward to having you in our midst again.

May God bless you.

TAMBARAM,
16-3-1962

Your affectionate
Students of the Madras Christian College, Tambaram.

For Dylan Thomas

Where he has gone—and who knows,
his heaven may be a pub full of saints
sharing beer and memories—
he would probably be holding spell-bound
the others who had gone before him,
(the cracked prophets, the upside-down angels)
with his special 'hwyl',* the rapture,
the witchery of eye and voice and gesture,
Icarus and shaggy dog, or boy eternal
roaming the fields of heaven, climbing its rocks,
whistling his dreams, or chasing his cap in the merry wind.

What of the myth he made, who was both
Jack and Giant-killer, and the naughty stories
that ran before him, who escaped it all,
like the truant schoolboy from the dull
and deadly school, leaving his verbs behind?
But the many people within him would not
let him be, and the many lives he died,
and the many deaths he lived within his fable,
fighting his beast, watching his madman,
perched like his own house, upon the cliff's edge,
shaping dream and nightmare in syllables
of holy terror and sensual praise.

'Who borrowed our money and drank
our drinks and kissed our girls,'
the grubby rogue who loved the lark
rising and the white heron calling
him to heaven, and the cock crowing
his night away, and the lovers
within their miracle, naked and proud
and unashamed; the sad clown
who mixed them all into another drink
and laughed as he remembered the hangover;
the apocalyptic bard, reaping the whirlwind death;
of the ninety-nine lives, which shall we choose
for keepsake or throwaway?

And even as we hesitate, he may be
stealing someone's halo, or hiding someone's harp,
or better still, waiting his turn to come back.

F. R. STANLEY.

* A Welsh word describing the peculiar chanting tone that marks a preacher's peroration.

The Evolution of the Gopuram and the Vimanam

Gift Siromoney

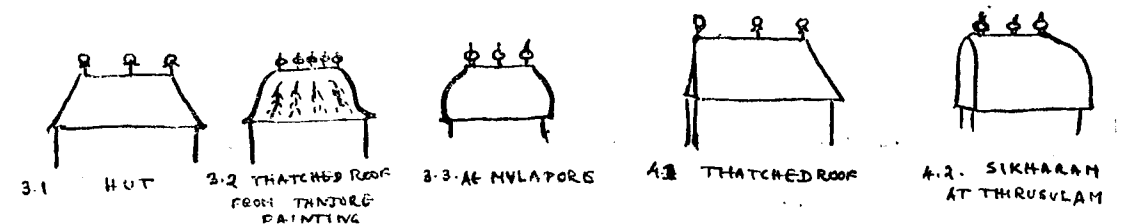
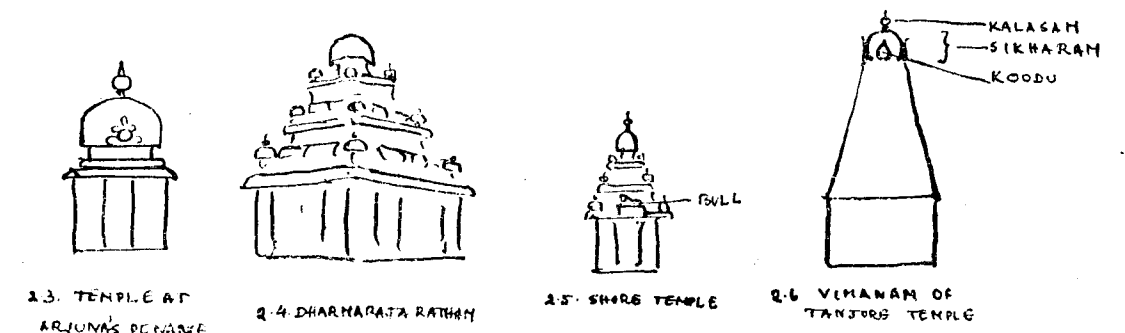
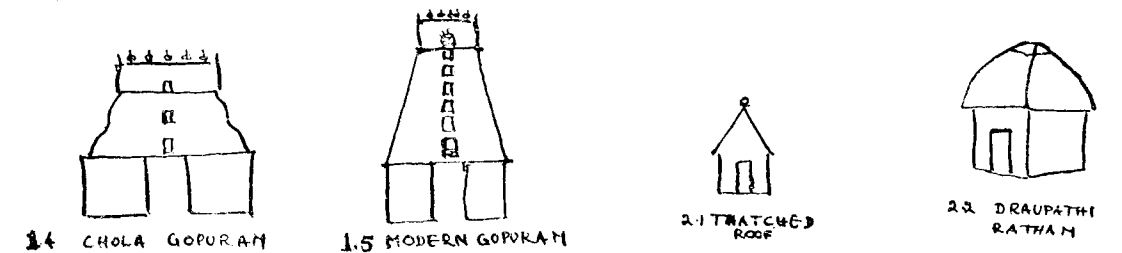
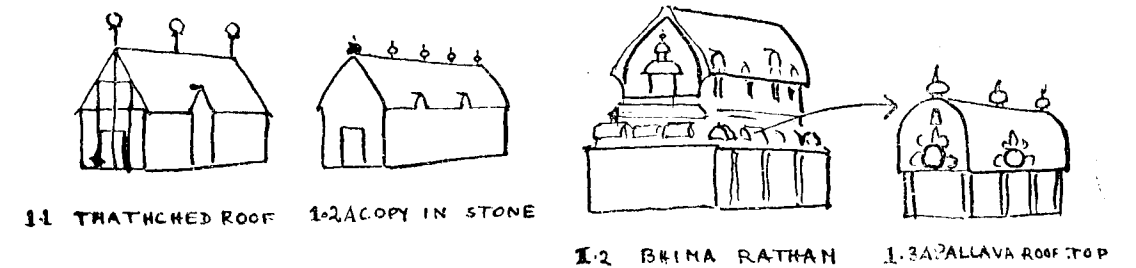
Gopuram (Fig. 1.5) is the tower built over the gateway, and the familiar towers of Madurai are gopurams. The base of the gopuram is rectangular in shape. Vimanam (Fig. 2.6) is the tower built over the central shrine in a temple and it has a square base. The tower of the Big Temple at Tanjore is a good example of the Vimanam. There is a tall tower in the Tanjore Palace which resembles the Big Temple Vimanam in shape but this tower was built by the Naicks as an armoury.

The beginnings of the Gopuram and the Vimanam can be seen in the rock temples of Mahabalipuram and the growth of the shapes of the temples at Mahabalipuram can be easily traced from the shapes of simple thatched huts. The topmost part of the Vimanam is called Kalasam (Fig. 2.6) and the Gopuram has several Kalasams in a row. The Kalasam is fixed on the Sikharam (Fig. 2.6) or the crown of the tower. The next feature is the Koodu (Fig. 2.6) or window. The Koodu in the early structures shows the face of a man at the centre, but in the modern forms, other designs have replaced the face.

Consider a hut with thatched roof and rectangular base with the roof sloping on two sides (Fig. 1.1). This thatched structure may or may not be surrounded by walls. The horizontal bar at the top of the roof is supported by several vertical bamboo poles. Bamboo seeds were used as staple food during the Sangham period and bamboo poles, therefore, were easily available from the early days. The top of the poles that were sticking out, were covered by inverted mud pots as it is done today near Mahabalipuram. To make openings on the broad side of the structure, a small inverted V-shaped arch was constructed and covered with thatch as it is done today.

The thatch-roof pattern is the prototype of the Gopuram and the Vimanam found today in Madras State, and the earliest available evidence of the 'Tamilian Style' of architecture, is found at Mahabalipuram. In the process of adapting the thatch-roof pattern to stone and other permanent materials, new forms were evolved. Bhima ratham (Fig. 1.2) and Ganesa ratham are examples of the hut-shaped structures with rectangular base and two sloping roofs. When more storeys are added, the shape evolves into that of the modern Gopuram as shown in Figures 1.1 to 1.5. Some of the Kalasams of the rock temples are missing and some others can be found lying around. An enthusiast must have replaced the fallen Kalasams by a worn-out Nandi, on a roof-top on the Shore Temple at Mahabalipuram (Fig. 2.5) and it must have been quite a job lifting up the Nandi to that place!

Consider a hut with a square base and the thatched roof sloping on all four sides. This is the prototype of Draupathi ratham (Fig. 2.2) which is actually a Durga temple. This shape is transformed to another similar shape when the curvature of the roof is increased, keeping the base square. This shape is that of the Sikharam of the early Vimanams and it is found at Mahabalipuram on several rathams and panels. The square base of the Sikharam was changed into octagonal shape first and then into circular. When a few storeys are added, one gets the Dharmaraja ratha shape, which grows into the huge Tanjore Vimanam shape as more storeys are added on.



We have taken so far the rectangular based thatched roof with two sides alone sloping. If we begin with three sloping sides, it is possible to arrive at the Gajaprashtam type of Sikharam as found at Thirusulam (Fig. 4.2) near Pallavaram and at the Sahadeva ratham at Mahabalipuram. If the four sides are sloping, then we get a shape, which is a combination of the Draupathi and Bhima rathams, but with a rectangular base. Such a thatched roof is found in the recently discovered Chola paintings at Tanjore (Fig. 3.2). It may also evolve into a Sikharam with a base made up of two semicircles and a rectangle. Such an example can be seen in a small shrine at the Mylapore Temple (Fig. 3.3)

We have shown the evolution of the Gopuram and the Vimanam of the 'Tamilian Style' of architecture, without assuming the direct influence of 'Buddhist' architecture from North India. We have used as evidences for our arguments the common huts with thatched roofs and bamboo poles, the Chola painting from Tanjore Temple and the early monuments of Mahabalipuram. However, the author does not wish to claim that the process of evolution as given here need be historically true!

Is it Really Worthwhile?

Writing an article is almost as troublesome as sitting up late at night and grinding for the examinations, cramming your already overtaxed brain—full of the latest films, test scores, etc.—with formulae and theorems and dates. A man will go through any amount of trouble to achieve an end which might appear silly to a casual observer, and which he himself might at a later stage recognise to be worthless.

Take for instance a cricket fan. He will go through endless trouble—getting up at 2 o'clock in the morning, or even spending the night at the Stadium just to get a good place in the queue—to see a day's play. It may turn out to be the dullest day's play that he has ever witnessed, or, if luck is with him, he may be rewarded with some really exciting game. But whatever it turns out to be, is it really worth all the trouble?

It is equally difficult to understand the pleasure a tourist gets from looking at old crumbling walls and pieces of pottery and the lower jaw-bone of the cro-magnon man. This is specially so because the tourist one usually comes across is the pleasure-loving type, with a prosperous waistline, four or five cameras and a comfortable-looking panama hat. What he finds in a tiny piece of metal which formed a part of the earliest plough is a mystery to me. And equally incomprehensible is the habit of the archeologist who digs and searches for days together till he finds for the edification of the public a part of the brick which was the corner-stone of Pharaoh Whatsisname's sitting room.

It is a good thing that we are not all of us philatelists and numismatists. If we were, there wouldn't be any money left for our day-to-day transactions, and there wouldn't be any stamps left to send greetings to our friends. And perhaps greetings too are a fad and an extravagance.

JACOB CHANDY,
P.U. ii-b.

A Client

There were no clients that day. Father had therefore left his office, and now loitered about the house muttering morosely about the sultriness of the day, law as a profession and life in general. Mother was busy in the kitchen and I was the only other person about the house. After some time Father decided to have a second bath and I could hear the noise of the splashing of water from the direction of the bathroom.

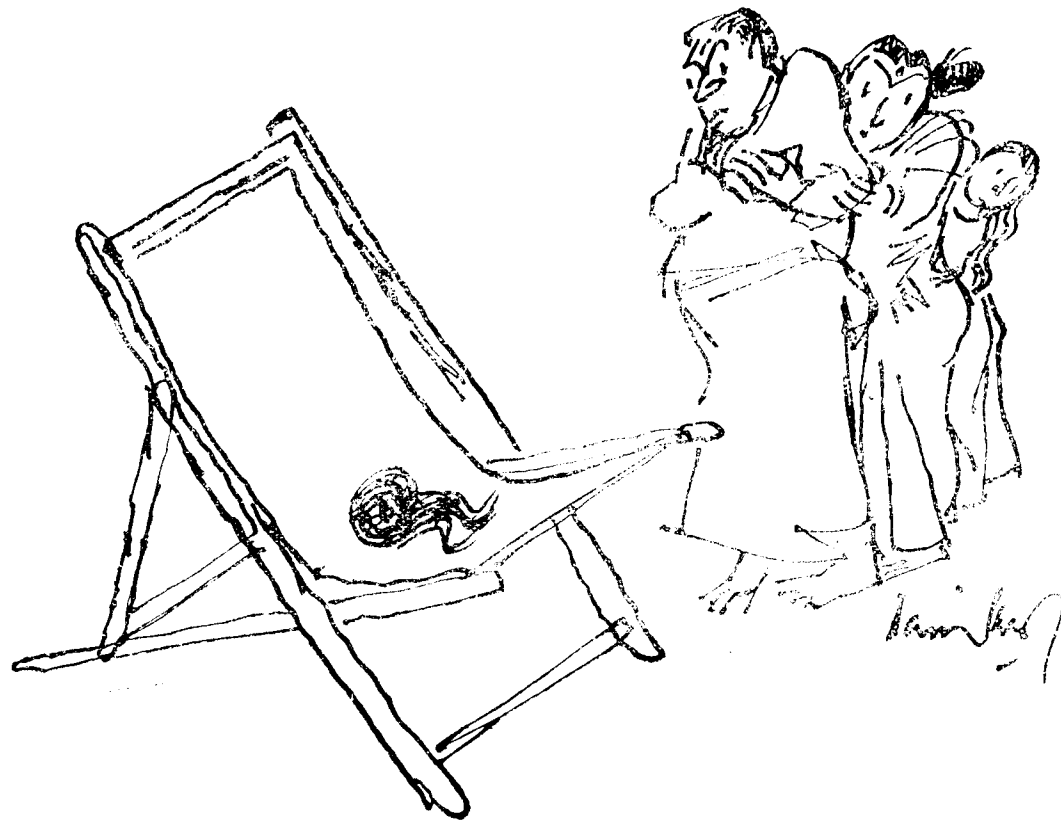
Suddenly the electric bell shrilled wildly, announcing the arrival of some person, probably a client, and I got up to open the door. When I reached the outer verandah I was rather surprised to see that the client was a kind of sadhu. He wore the usual flowing saffron-coloured robes and had liberally rubbed himself with sacred ash. He held in his hands the rudraksham. What struck me most about the man, however, was his black, luxuriant beard. It came right down his chest and was so thick that it served almost as a mask. I asked him to be seated and went in to tell Father that law was really not so unrewarding if one had the patience to wait.

Father hated to be hurried while at his bath and so I went out again to request the sadhu to wait. He asked me if there was a tea shop near-by and wondered why he should not in the meanwhile step in for a glass of tea. I however hastily assured him that Father would not keep him waiting very long, as I did not want to lose the only client who had turned up so far that day. He appeared to accept my assurance, and settled down comfortably in an old arm-chair and much to my surprise lighted a cigarette. The rudraksham lay forgotten at his feet. I told myself that this must be a renegade sadhu and I hurried inside to tell Mother about him.

Mother had by this time given her final instructions to the cook, and came with me to have a look at the bearded apparition I was so excited about. We stealthily walked into the drawing-room and, through a half-open window, peeped out into the verandah, where the clients usually sat waiting. Mother looked out first and said in a whisper that she could see nobody there. I was puzzled and in turn looked out to see that the arm-chair was quite empty.

By this time Father was ready to see his prospective client and went out to meet him. Much to our surprise the sadhu was nowhere to be seen. Father, who felt that he had been cheated of a client, lost his temper and shouted at us. It was just like us, he said, to turn away what providence had chosen to send him. I ran to the gate, but even the road was deserted. Mother now pointed to the arm-chair on which the sadhu had been sitting and uttered a piercing scream. We turned our heads simultaneously to the spot indicated and there saw the black, fearsome beard that a few minutes ago I had seen on the sadhu's face. We were so taken aback that none of us had the courage to go forward and examine the hairy object. Mother beseeched us not to touch it, saying that the sadhu must have left a curse on it as Father had kept him waiting so long. The tables were now turned against Father. Both Mother and I looked daggers at him for having offended a holy man. Father lost his bellicose attitude at once and blustered helplessly, trying to summon enough courage to reassure and protect us women-folk. The small hairy bundle on the arm-chair emanated an atmosphere of mystery and magic. Our awe of the occult reduced us to awe-stricken silence. Even Father gave up all pretences of scoffing indifference that he used to assume as an educated man. Now here we were face to face with the supernatural. The tension mounted till it seemed to become unbearable.

We must have looked a queer lot as we stood with open mouths and rounded eyes in a semi-circle, gazing in bewilderment at the object on the arm-chair, for Paru our buxom maid servant



came forward to see what was the matter. On coming nearer she seemed to recognise the black, hairy object as one of her possessions. She blushed under the dusky tan, darted forward quickly and picked up the bundle, which she shook out and deftly twisted into her hair, knotting the whole into a bun at the back of her head. Seeing that we were watching her with undisguised interest she seemed overcome with coyness and hurried out of the room, taking with her the aura of mystery and magic that had so cowed us. We heard the gate open and, on turning around, our disillusionment was complete—for there stood the sadhu, with the black, luxuriant beard that I remember so well.

SUMITRA PANIKER,
2 B.A. vii.

Santiniketan*

Sixty years ago Rabindranath Tagore turned his father's ashram into a small school, and now Visva Bharat University has a world-wide reputation. Seven hundred students here study Fine Arts, Science, Languages and Arts; here the musicians mingle with the economists. The essence of Tagore is that he had a wide outlook, not narrowed by any particular discipline except a love for life; this is what he stressed here, that a student should be acquainted with songs as well as science.

Each morning we rise at six-thirty and go to morning prayer on the library steps. The 'caitalik' consists of a dignified Sanskrit mantra and a delicate Tagore song sung by the boys and girls of Songket Bhavan, the music school. It is cool and peaceful here on a winter morning and this is a fine way to begin the day. We then take a quick meal of bread, tea and the inevitable Bengali sweets and hurry to classes. The lectures last only forty minutes but are surprisingly intense—one seems to be more awake and aware out in natural surroundings than in a classroom. I might have a class in Buddhism, Tagore music, Economic problems, or the theory of Classical Art and Music—if not I go to the wonderful library full of rare, expensive books which one may borrow for as long as a month! Classes are held from seven to eleven o'clock, when most return to their hostels to take a bath or do their laundry; many of the boys wash their own clothes.

But when the bell rings at twelve o'clock we hurry to our mid-day meal of rice or chappati, curry, dhal and curds; there is much less variety in the diet here than there is at Christian College, though the cost is almost the same. There are only four mess-aides and usually we take a pot of something and serve the boys ourselves. Having finished, we carry our metal plates out to the back and drop them into a big tub of water; the girls, in another section of the room do the same thing. Once a year all the University employees are given a holiday and a feast is prepared and served to them by the girls; the boys wash the latrines of the rooms and sweep the grounds of the campus—this practice began when Gandhiji visited Tagore once. After lunch some of the students go to the reading room, a valuable asset full of the latest journals and papers, and open nine hours a day; but most of us just go back to the hostel for the usual gossip or badminton. Even at noon the winter sun is pleasant!

The rooms are at ground level and in groups of fifteen comprising one block. Within this U-shape in our block an industrious botany student has designed and grown a lovely flower garden—he carries on the technical work and we just pour water and dig in the mud. At ten o'clock the bell goes for classes and we wander off beneath the trees or to the new labs, but not sad when the bell rings at four for tea. In the evenings there is much talking or visiting professor's houses; it's not uncommon for boys and girls to pair off and go for walks and tea around the campus, or tea in the nearby village.

There is a fairly informal atmosphere between the girls and boys, in and out of classes; very often they've grown up together since childhood. When the sun has burned itself beneath the horizon we either study or attend to a programme of music and dance celebrating a festival. The very night I arrived there was a function with Assamese folk songs and dances.

* Bob Anderson left us at the end of the Second Term. He will return to Canada after a few months at Santiniketan.

There is no lack of occasion for singing and dancing. On the hostel and university buildings the professors and students have painted murals in classical and modern styles—one is always looking at an Ajanta or Rajput painting, and Tagore wrote over 2,000 songs and each day we're exposed to at least two of them. Another of the Poet's unique ideas was to include children in the life; friendship with them is encouraged and I've always got a group of boys asking for stamps everywhere I go. But at least one doesn't forget to be human in a rigidly intellectual and 'adult' world! It is even possible for a science student to take a course in Art, Music or Language (many take Chinese or Japanese in the famous Cheena Bhavan here).

It could be said, however, that this free, informal atmosphere leads to too much gaiety and too little scholarship—this only depends on the constitution of the students. The learned scholars are here; it's up to the students to seek them out and learn. There is still an atmosphere of spirituality which surrounded the Poet's life but this will soon vanish unless a comparable power appears. Every Wednesday, the only holiday, we gather in the quiet glass mandir for the Brahmo Samaj Service—a short sermon in Bengali by one of the professors, a few quotes from the Upanishads and three Tagore songs. As is the trend in India, not everyone attends, but there is a serious atmosphere and many Hindus, Muslims and Christians do attend.

I feel queer unless I wear a dhoti, and sitting on the ground is impossible without one, so I have become a Bengali in dress and am trying to become one in speech—a pretty language but it can't be learned overnight! There are eight non-Indian students here—all in different courses; so we have an interesting time comparing notes. There is a real family feeling here; the children grow up and the elders come to retire. The former can learn from the latter and children have a sort of a humbling influence on men. But Santiniketan will need another contribution to the tradition, as does the whole of India. There must be a continual re-examination of and development within all traditions if they are to remain living things.

I consider myself fortunate to have studied a little in two such interesting institutions as Madras Christian College and Visva Bharati—I wish the very best of luck to all my friends of Madras.

ROBERT S. ANDERSON.

Classroom Emanations

Dalton said all atoms are respectable.
Hydrogen fluoride itches glass.
The chief sources of arsenic are onions and garlic;
Arsenic is an amphibious element.
Ammonia is a medicine sometimes given to hysterical women.

GLADYS GNANAM,
2 M.Sc. iv.

Ernest Hemingway*

T. K. THOMAS

Ernest Miller Hemingway who died of a 'self-inflicted gunshot wound' some months ago is one of the most controversial literary figures of our time. Arthur Koestler once claimed that he was 'the greatest living writer' of our day. President Kennedy, in his tribute, described him as a man who had 'almost single-handedly transformed the literature and ways of thought of men and women in every country in the world.' Hemingway himself was by no means modest in his estimation of his work. 'I started out very quiet and I beat Mr Turgenev,' he once wrote in the *New Yorker*. 'Then I trained hard, and I beat Mr de Maupassant, I've fought two draws with Mr Stendhal.'

Such claims are no doubt exaggerated, but it is equally indisputable that he is one of the most important among modern men of letters. His critics have called him 'everything from fake to fascist to fool', and he clearly does not belong to any of those categories. He was an exhibitionist in his life and, to a lesser extent, in his work; he was a not very lovable man with a not very edifying outlook on life. But Hemingway is significant, and we cannot ignore the man and his work.

This significance is not just an artistic one. Hemingway's significance does not lie in his contribution to the structure of the novel, nor does it consist in a positive philosophy of life. It lies in his 'criticism of life' and in the conception of the typical Hemingway hero who is the vehicle of this criticism. That hero is the disillusioned modern man, cheated by civilisation and exhausted by wars and rumours of wars, falling back upon his innate toughness and tenacity. It was through the creation of this unheroic hero that Hemingway became the spokesman of the 'lost generation'. Faced with the failure of a culture which has betrayed the people, and bereft of values, hopes and beliefs, men find themselves alone and baffled; they may find a measure of fulfilment through their acceptance and affirmation of the primal emotions. This is Hemingway's 'primitivism', and it is expressed, either directly or indirectly, in all his stories and novels. It is expressed in a terse, severe, sharp style, with only the habitual use of understatement to assist in the effects. The underlying affirmation is completely unemotional and the style has no softness or sentimentalism about it.

Ernest Hemingway was born in Illinois on July 21, 1899. His father was a doctor with a passion for outdoor life, and Hemingway's lifelong love of hunting and fishing was inherited from him. Leaving school he worked for a short time as a journalist in Kansas City. During World War I he served as an ambulance driver for the Red Cross; he saw a good deal of bitter fighting in Italy, and was badly wounded in the leg. It was after his return to America that he began to make his name as a writer. The next few years were a period of self-imposed isolation in his life; it was a period of settled literary activity, except for a few big-game excursions to Africa. But when the Spanish Civil War broke out he emerged as a champion of the loyalist cause in Spain. On the credit side of this involvement we have the long novel *For Whom the Bell Tolls*, the most famous and popular among his works. During World War II he worked as a war correspondent, and also served in a French Resistance group.

Hemingway lived to the full a life of adventure. He was a tireless writer, and has left behind him a considerable number of stories and novels. As in the case of most famous writers they are of an uneven standard. The chief criticism that has been directed against his work is that it is repetitive; the values and even the patterns tend to repeat themselves.

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Many of his stories have autobiographical undertones. The choice of characters is suggestive. We have gangsters, athletes, bullfighters, prostitutes, homo-sexuals, prizefighters, smugglers, gamblers, disillusioned officers. Bullfighting, for Hemingway, is a symbol of human life. It is violent; it calls for courage and it is almost like a ritual. He wrote a whole book on the subject, *Death in the Afternoon* (1932); its real theme is life and death.

Hemingway's titles too are suggestive. To his first collection of short stories he gave the title *In Our Time*. It emphasises the contemporaneity of the stories; perhaps it also suggests the autobiographical interest of the Nick Adams stories. But the stories and the sketches in it deal with violence, and we pray, after the Book of Common Prayer, for peace in our time!

In *The Sun Also Rises* (1926) Hemingway goes to the first chapter of the Book of Ecclesiastes where the Preacher deals with vanity, and the futility of all human endeavours. 'And there is no new thing under the sun.' Here we have the lost generation, complete with its frustration and its dissipation.

A Farewell to Arms (1929) is a moving story which celebrates the ill-fated love of Frederic Henry, an American lieutenant, and Catherine Barkley, an English nurse. The horrors of war form the background of their idyllic interlude, and the death of Catherine and their child adds a poignant dimension to the loneliness of the man.

In *For Whom the Bell Tolls* also the title is significant. It is the absorbing story of the unselfconscious heroism of Robert Jordan. Jordan's love for Maria and the success of his heroic mission are well integrated into the structure of a competently handled story. It is, however, the ideological interest in the mutuality of human freedom and the impossibility of cherishing it in isolation that is ultimately underlined. And here is where the title comes in. It is taken from a famous sermon by John Donne: "No man is an island, entire of itself; every man is a piece of the continent. . . . And therefore never send to know for whom the bell tolls; it tolls for thee."

In 1952 Hemingway published his last novel, *The Old Man and the Sea*. It is, perhaps, the best thing he has written. It is certainly the most positive of all his works. It is written with a truly classical restraint, and with a purity of technique that is hard to equal. The theme is that of endurance and heroism; it is also the theme of life and the courage one is called upon to bring to the living of it.

It is the story of an old Cuban fisherman called Santiago. For eighty-four days now he has not been able to catch a fish. His luck is out, but he has determination and courage. Alone he ventures far out to sea, and he catches a giant marlin fabulous beyond all his hopes. He knows all the 'tricks', and he has boundless energy. He is utterly exhausted now, and very happy. And then the sharks appear, and what he takes home with him is the skeleton of his great fish as a mutilated trophy. Yet old Santiago will not quit; he will try again. And this is the burden of the story. A man may be destroyed, but not defeated.

It is a good thing that this last novel Hemingway wrote strikes the true note of integrity and heroism. It makes him something more than a critic, and it makes his work something more than a commentary on the violence, the disillusionment and the collapse of values in our century.

Rourkela Steel Plant

Steel is basic to the economic development of any country. In fact, it will not be an exaggeration to say that a country's prosperity depends on the amount of steel it produces.

Rourkela, the first one million ton steel plant in the public sector, is in the State of Orissa. About 257 miles to the west of Calcutta, the plant lies on the main railway line between Calcutta and Bombay. The plant has been built in collaboration with West Germany, and the total cost has been estimated at Rs. 200 crores.

The raw materials required for steel-making are: iron ore, coal, limestone, dolomite, manganese ore and refractory materials, most of which are available in Orissa. The iron ore is obtained from Barsua, 45 miles to the south-east of Rourkela. The whole of the ore is Haematite or Ferric Oxide, which is suitable for the plant. Coking coal is primarily concentrated in Bihar-Jharia, Bokaro, Kargali and Raniganj. Jharia supplies almost the whole of India's requirement of metallurgical coal. The amount of coal required, per ton of finished steel, is 1.85 tons.¹ Limestone and dolomite (a mixture of the carbonates of Magnesium and Calcium) of good quality are found at Birmitrapur, 14 miles to the north of Rourkela. This is a good deposit and even supplies limestone and dolomite to the Durgapur Steel Plant in West Bengal. Manganese Ore is available in the nearby mines. The major part of the supplies required for the plant is the lower-grade ore, containing 25 to 35% of Manganese. The bulk of the Manganese Ore found in these mines, contains 35 to 45% of Manganese, and hence it is quite possible to mix low-grade ores to suitably adjust the Manganese content in the iron ore to be used in the blast furnace. Among the refractory materials required are fire-bricks, silica-bricks, basic-bricks and magnesite. Large quantities of refractory-bricks are required for the construction of the coke-ovens, blast-furnaces, open-hearth and heating furnaces.

The net electric power that can be generated at Rourkela is 75,000 kilo-watts. This is not sufficient to meet the demands of the plant, and so power, to the extent of 60,000 kilo-watts has to be obtained from the Thermal station at Hirakud.² The plant gets its water supply from the river Brahmani. Rourkela is situated on the left bank of this river. This river is a perennial one with a maximum water discharge of 287,000 million gallons an hour. The driest discharge of the river is about 308 million gallons a day.³

There are three blast furnaces, each at a rated capacity of 1000 tons of iron a day. The iron ore is first calcined, to drive off the water and carbon dioxide that it may contain. It is then smelted with coke and limestone in the blast furnace. The furnace is provided at the top with a 'cup and cone feeder' which is closed at the top, to prevent the escape of gases. At the base, the furnace is provided with a row of 'tuyers' or blow-pipes, for the hot blast of air; there are also a slag-hole and a tapping-hole. The coke is oxidised to carbon dioxide, which rises upwards through the layers of hot coke and is now reduced to carbon monoxide. The carbon monoxide produced reduces the iron ore to metallic iron. The temperature here is between 300 and 700°C, which is too low to melt the iron. Hence the metal produced first is spongy, but as it moves gradually downwards and reaches the 'Zone of fusion' (1200-1300°C), the iron melts and collects at the bottom of the furnace, and can be drawn off periodically. The limestone decomposes into lime and carbon dioxide. The carbon dioxide escapes and the lime

¹ Koppers Company Inc., Pittsburg, U.S.A. (In short 'Koppers').

² Orissa Review (Published by the Public Relations Department, Government of Orissa, 1960-61).

³ Location of Steel Plant in Orissa—Rourkela (Published by the Industries Department, Government of Orissa).

combines with the silica of the 'gangue,' to form Calcium Silicate. The Calcium Silicate is in the form of a 'fusible slag' and can be tapped off through the slag-hole. The slag, which consists of the silicates of Aluminium, Iron and Calcium can be put to many uses—for road-paving, when it has to be mixed with tar; in the manufacture of cement, for which it is burnt with a quantity of lime and then reduced to a powder. The gas received at the 'throat' of the blast furnace contains about 25% of carbon monoxide and is used mainly as a source of heat.

At Rourkela, steel is manufactured from pig iron by two processes—the Open Hearth Process and the L.D. Process. In the Open Hearth Process, there is a good mixing of the reactants. The molten iron is transferred to a large, flat crucible placed in a furnace, which has been lined with dolomite. It is heated externally by 'Producer Gas' (a mixture of Carbon Monoxide and Nitrogen). It is mixed with some Ferric oxide, which oxidises part of the carbon (which goes out as Carbon Monoxide); and within 10 hours, the steel is ready. Samples are drawn out from time to time and examined for their carbon content. Steel usually contains less than 1.7% of carbon. This steel plant has four stationary Open-Hearth furnaces of 80 tons each.

One of the principal features of the Rourkela Steel Plant is the adoption of the new L.D. Process for making steel. The L.D. Process (L.D. standing for Linz Donawitz, an Austrian name) is being tried in India for the first time. This process consists in blowing oxygen, of purity 99.5%, from the top, over the surface of molten pig iron in converters. The melting vessel has the shape of a tilting crucible with a tapered mouth. The reaction takes place at an average temperature of 1600°C. The surplus oxygen reacts with other sections of the hot metal bath, for about 20 minutes. The whole process takes only 40 minutes. In this Plant, there are 3 L.D. Converters of 40 tons capacity; the heat of the waste gases can be recovered and used for the generation of steam. There are many advantages in using this process: the investment costs of an L.D. Plant, including an Oxygen Plant and gas-cleaning equipment, are much lower than those of an Open-Hearth Steel Plant; the building required is smaller and the processing costs less; the amount of harmful gases is lower—finished L.D. steel is lower in oxygen content and free from hydrogen. If very pure oxygen is used, low nitrogen contents are achieved (less than 0.002%). The L.D. steel is free from impurities like Lead, Zinc, Chromium, Strontium; and because of its high purity, it has greater corrosion resistance. The L.D. steel is well suited for flat products (plates, sheets) and Rourkela is exclusively a 'flat-products plant.'

An Oxygen Plant, having a capacity of 9,900 cubic metres per hour, has been set up to supply the Oxygen required.

For the Coke-Oven Plant, there are three batteries of 70 ovens each. The object of this coke-oven plant is to heat metallic coal in the absence of air, in closed rectangular brick chambers. The solid residue, which is rich in carbon and free from gaseous products, is called coke. This is used as a fuel in the blast furnace. The coke-oven carbonises over 4,500 tons of dry coal a day, producing over 3100 tons of coke a day.

Four principal by-products are recovered from the volatile matter coming out of the coke-ovens—tar, Ammonia, Hydrogen Sulphide and Benzene. The Ammonia liquor contains phenolic substances which are poisonous to living organisms, and hence have to be removed from the liquor before it can be used in the fertiliser plant. The Ammonia liquor is treated with Benzene, thus separating the phenolic substances. This dephenolised Ammonia liquor containing the Ammonia scrubbed out of the coke-oven gas is concentrated, and then sent to the fertiliser plant for conversion into Nitro-limestone-fertiliser.

The Hydrogen Sulphide is dissolved in Potassium Carbonate solution. It is converted by burning to Sulphur Dioxide and then to Sulphuric acid, by the Wet Catalytic Process. 20 tons of 78% concentrated Sulphuric acid are produced a day. The production of crude tar is about 200 tons a day. The tar-ammonia condensate flows into the flushing liquor tank and is sent to the tar-separator, where separation takes place under pressure. The by-products plant is a good example of modern industrial planning, with the aim of utilising the natural resources, as completely as possible.

The capacity of the plant is as follows:—

Pig (or Cast) Iron :	..	1,100,000 tons.
Steel Ingots :	..	1,000,000 tons.
Finished Steel :	..	720,000 tons.

In the Third Plan, the capacity of the Plant will be increased to 1.8 million tons of steel. Some of the other major expansion schemes proposed are the addition of two more coke-oven batteries, a fourth blast furnace with a daily capacity of 1500 to 1800 tons and two more L.D. converters with a capacity of 50 tons each.

The construction of the three steel plants in the public sector has resulted in a considerable fall in our annual import of Iron and Steel. In 1960, India imported 600,000 tons of steel, as against 750,000 tons in 1959.

A visit to the Rourkela Steel Plant is really worthwhile. It will certainly reassure anyone of the capabilities of man. This monumental structure is capable of filling anyone with a sense of awe and reverence; for these steel plants, as Pandit Nehru said, 'are the veritable temples of India.'

M. K. MAHANTHI,
2 B.Sc. iv.

Gaslight

The Madras Christian College Staff Association provided us with an evening of entertainment on February 14. *Gaslight* is by no means an easy play, and the Staff should be congratulated for choosing it.

The performance was, in general, of a high order. Mrs Rajiva portrayed a highly emotional role full of subtle variations with imagination and zest. Mr Rajiva who looked every inch a hardened criminal ably supported her. Mr G. K. Mathew as Rough acquitted himself very creditably, indeed, and Miss Joseph and Rema Thomas were convincing.

There were a few uncomfortable moments, however, when the characters eagerly anticipated their cues. And there were a few occasions when their movements were rather stiff.

The lighting and stage effects and the stage setting were remarkably competent. Mr T. C. John deserves praise for the excellent work he did as the producer and director of the play.

S. G. DEVADASON,
3 B.A. xii.

A Christmas Sermon*

'God sent forth His Son that we might receive adoption as sons.' Galatians 4:4,5

Once again Christmas has come and we gather, with our hearts stilled and expectant, about the cradle of our infant Lord. Surely with every year that passes Christmas becomes more strange and more wonderful. How can we speak of the shepherds and the wise men and the manger in this age of nuclear power and space satellites and inter-continental missiles? That is a natural feeling, but in truth the Christmas message is as relevant in this age as it ever was. For the Christmas message really deals with one fundamental question—What is man's position in the universe? Is he master, as we are often tempted to feel when we look at our own technological achievements? Or, as in other moments we are tempted to think, is he slave? Isn't it true that the mind of 20th century man swings back and forth between these two positions—a sense of exultant mastery over the powers of nature, and a sense of terror and helplessness as he realises his own inability to control the powers he has unleashed? Three years ago when I was in Chicago I had the opportunity of talking for a couple of hours with one of the scientists in Chicago University who was responsible for the fundamental work on nuclear fission which made possible the atomic bomb. I have never forgotten that conversation. He told me of the thrill and excitement which possessed them all as they worked together on this tremendous problem and then of how it suddenly changed to a sense of horror as they realised the monster that had come to birth under their hands. A sense of triumph and a sense of horror. These two lie pretty close together in the mind of modern man. Is man the master of the universe? or is he the slave of its powers, the slave of circumstance and of fate? Back and forth between these two swings the mind of modern man. At one moment feeling himself the master, at the next knowing himself a slave.

Are these the only possible alternatives? No—says our text. No—says the whole Bible. There is a third possibility. In no circumstances is man master. That position belongs to God alone—to God almighty. In certain circumstances men may be—and are—slaves. But there is a third possibility—to be a son. Listen to St. Paul's words:

'When we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba! Father!"'—Gal. 4:3-6.

In fact you see Paul is not merely speaking of a possibility. He is speaking of something which has been done. He says, 'We were slaves. Slaves to the elemental spirits of the universe'. We do not talk quite that language to-day. We phrase it differently. We know we are not slaves to men. But we talk about being in the grip of ineluctable forces, of economic laws, of historical necessity and so on. When we talk this way we are really speaking of the same facts. He says we *were* slaves, but we have been redeemed and been made sons. Our position in the universe has been changed. Our relation to this whole frame of existence is different. We are no longer slaves under the grip of powers stronger than ourselves. We are sons in a father's house. And—he says—that is because God has sent forth His Son.

It sounds a tall claim. But it is true. One of the most fascinating books I have ever read is a book by an Oxford classical scholar named Cochrane called, 'Christianity and Classical Culture'. It is a history of thought from the time of the Emperor Augustus when the ancient Greco-Roman culture was at its zenith, to the time of Augustine when the foundations of the later Christian culture of Europe had been laid. It is a very complicated story, full of violent theological battles. The clue to it is the replacement of one view of man's place in the universe by another. The classical view was that man's life is a battle between virtue and fate. Man, according to this view, faces an alien universe. It is governed by a dark, inscrutable and ineluctable fate. It will resist him, trick him, beguile him and finally kill him. The only thing he has to put against it is his inherent virtue. Life is a battle—ultimately a losing battle—of virtue against fate.

The Christian view is different. It is that man can have—if he will accept it—the status in the universe of a son in his father's house. When he accepts that status he finds that the picture of the world is just the opposite of the classical view. He finds that the world is ultimately governed by the same God who was made man in Jesus Christ and who is present in our hearts as the Holy Spirit. That was the real issue at stake in all the terrible battles about the doctrine of Christ and the doctrine of the Trinity. To put it in the way Paul does it here, we can face all the strange, terrifying, irresistible mystery of the universe and say 'Abba—Father'. The God of all power, of whose awful might the thermo-nuclear bomb is a kind of gentle hint, is Our Father. This mysterious universe is—home. It is a startling, an astounding claim. When it first appeared in the ancient world of Augustus, it was dismissed as folly. Over a period of four centuries, it proved itself strong enough to displace the massive intellectual and cultural system of the ancient world. For those cradled in the traditions of Christendom it has become a trite commonplace. We speak of the fatherhood of God and the brotherhood of man as though it were a simple and obvious idea. Alas, it is not so simple. The world does not look like home. It looks like an alien power. The classical view seems at first sight more near to the truth. We struggle against the world and we do not know whether we are winning or losing the battle, whether we are masters or slaves. And each year Christmas comes round with its reminder that our destiny is neither to be masters nor to be slaves, but to be children of God; that the ultimate mystery of the universe is manifested in One who came as a child; that we enter the kingdom of Heaven only by regeneration—that is by becoming again a little child.

What is the secret of this recovery of our true place in the universe? That is what Paul is concerned with here.

You will note firstly that he begins with an act of God in history. 'God sent forth His Son'. That is the beginning of a new era for the human race. You must have noted how careful the Bible is to give precise dates and details of all the essential events in the Gospel story. The writers were trying to insist that this is not a mere tale, but something which happened at a definite date here in this world which we know so well. It was the beginning of a new era of human history so that we rightly date all things as A.D. and B.C. Christ is the new Adam, the new Man, the new beginning of the human race.

Secondly, you will note St. Paul says that He is the Son, 'born under the Law'. He lived under the same fundamental conditions as we do, subject to the same necessities, restrictions and limitations. He was born under the law just as we are.

But thirdly, St. Paul tells us that He lived not as a slave, but as a Son. His whole life from beginning to end was summed up in this word—sonship. The word that was on His lips as He faced everything right up to the agony of Gethsamane and the shame and death of

* Preached by the Rt. Rev. Lesslie Newbigin at the College Christmas service on December 10, 1961.

Calvary was the single word, 'Father'. St. John speaking of Him says that His 'glory was as of an only begotten from a father'. His glory was His son-ship. He lived a complete human life and died a complete human death, not as a slave, not as a master, but as a son.

Fourthly, St. Paul says, He did it 'that we might receive adoption as sons'. He did it that He might be the first-born of many brethren—the eldest brother of a new family. He came and was born and lived and died as a child of God in order to redeem us from our bondage and make it possible for us to be born again as children of God.

And finally, St. Paul tells us He has given us His own Spirit in our hearts so that we too can cry, Father. This is the necessary third term of the whole Christian understanding of man's place in the universe. God the Creator who made and sustains the whole universe, Christ the Redeemer who lived on earth the life of a child of God, and the Spirit who bears witness in our hearts that we too are God's children—these three are one. There is but one God—Father, Son and Holy Spirit—that is the whole substance of the Christian faith.

And that means we face the universe not as an unknown and hostile foe, but as the home of the God and Father of our Lord Jesus Christ and our home.

That is the meaning of Christmas. God sent forth his Son to be born a child, that we might be reborn as children of God. But when I have said that, I know that I have said nothing. Mere words cannot comprehend the mystery with which we are dealing. Christmas is not a time chiefly for sermons. It is a time for singing and for silence—for singing as we try to say what no words can contain; for silence as we stand before the manger, knowing that there lies the secret of the power and the wisdom which we so feverishly and so vainly seek.

'O Little Town of Bethlehem
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting light
The hopes and fears of all the world
Are met in thee to-night.'

I know it is easy to brush all this aside. It doesn't fit into our ordinary world. It seems to belong to another world altogether. Indeed it does. But might it not be true that that is the real world? that it is this world of our ordinary life which is largely the product of our own fantasy—the fantasy that makes us imagine ourselves the masters of the universe and which makes us find ourselves its slaves? Could we not take this Christmas as a renewed invitation to accept what Christ alone can give—the power to become sons of God, and to walk through joy and sorrows, through health and sickness, through life and death and find that in them all we are children under the Father's care and in the Father's home?

The College Play

The Millionairess

The Madras Christian College Dramatic Society added yet another Shaw play to its repertoire this year. 'The Millionairess' might be a minor Shaw play, but it certainly is scintillating entertainment. There is less of the typically Shavian doctrinal drive in it, but certainly more of the sheer verve and gusto of his expression. It is in fact a conversation piece *par excellence*, and the action has just that touch of extravagance and piquancy that are the ingredients of popular appeal.

It is the story of an exasperated husband looking for sympathy elsewhere, and an irate wife venting her fury and frustration on all who come her way. Epifania Oquisanti di Parerga (may her tribe decrease!) is a whimsical, temperamental woman, spoilt by the absence of any discipline in her life and spurred to grandiose demonstrations of her authority. In the end she seems to find fulfilment only when she meets a pious, self-denying Moslem doctor and manages to tie him down to the irresistible beat of her pulse.

With regard to the performance, one could not help the impression that at times the actors were merely spirited elocutionists—or is it that it needs very great finesse to make Shaw's characters really look the wit they utter? A saving reflection might be that his characters are indeed much more witty than they would be in real life. But this is no extenuation for certain patches when the individuality of the characters was hardly brought out. The actors might have easily swapped lines and the audience would have been none the wiser. After all, the fun and larks would still have been there.

Nirmala Sundaram as Epifania was more convincing as the play progressed. At one spot, we were unprepared for the news of a bandaged and bruised Adrian, because in the coffee room we never saw the fury and fire that should have caused such dire consequences. Alexander Koshy's husband was a fairly sustained effort to look the sort of mindless young man 'with most of his brains in his muscles'; but his warmth for Seedy Stockings was not as convincing as his exasperation over his wife. The solicitor achieved at times really impervious blandness—but at other times he might have been just thingummy. It needed a knock on the head and a fall down the stairs to bring Adrian to life. Seedy Stockings was not quite audible in the beginning, and when we did begin to hear her she was creating the right impression—Seedy is the placid type to be sure, but the audience must see in her the quiet stolid self-confidence that has outclassed the more compelling charms of her rival. We were not quite attentive to the manager's account of the Pig and Whistle; but then, Shaw never gave him brilliant lines. Sonny Devadasan as the Egyptian doctor did make an attempt to give his portrayal the uniqueness and individuality suited to the lines. He made a very striking first appearance. It was however unnecessary to belabour an eastern accent. Shaw at any rate would have been exasperated—he expected his doctor to speak impeccably accented English.

Technically, the play was very successful. There were no time-lags, and the omission of one act—which at any rate would have given us no new insight into the heroine's character—made the play more tractable.

DENZIL BOB.

News of Old Students

Dr Raja Ramana (1942-45 : St Thomas's) is now Head of the Nuclear Physics Division at the Atomic Energy Establishment, Trombay.

Dr N. Sarma (1946-51 : Selaiyur) is Research Officer in the same Department at the Atomic Energy Establishment, Trombay.

Dr B. Venkataraman (1946-48 : Heber) is working in the Magnetic Resonance Group of the Tata Institute of Fundamental Research.

Dr R. Srinivasan (1951-54 : Heber) is now working at Cavendish Laboratory, Cambridge.

T. V. A. Subrahmaniam (1947-49, 1951-53 : Selaiyur) is in the Development and Production Unit of the Atomic Energy Establishment.

V. K. Viswanathan (1949-54 : Selaiyur) was Cricket Captain of the College for a year. He is at present at the University of Rochester, U.S.A.

V. K. Balasubramaniam (1944-48 : Selaiyur) is working in the High Altitude Research Group of the TIFR. He is leaving for the U.S.A. to work with the U.S. National Aeronautic and Space Administration.

V. Radhakrishnan (1950-57 : Selaiyur) is with the Theoretical Physics Division of the T.I.F.R.

G. S. Mani (1946-49 : Selaiyur) is with Commissariat Energic Atomique (CEA), Saclay, France.

S. Ramanujam (1949-53) is now Instruments Engineer with the Burmah Shell Refineries Limited, Trombay.

S. Rajasekharan (1953-56 : St Thomas's) studies at the Enrico Fermi Institute for Nuclear Studies, University of Chicago.

C. V. Srinivasan (1951-53 : Selaiyur) is at Columbia University.

Thiagaraj Thomas (1951-54 : Heber) is in the Meteorological Department, at the Bombay office. He got married in February 1962.

Lt. Rajaram Mohan (1949-54 : Heber) is in the Indian Navy ; he is at present stationed in Bombay.

S. Krishnamurthy (1950-54 : Selaiyur) is Instrument Engineer, with Blue Star, Calcutta.

P. Ramachandran (1949-53 : Selaiyur) is at the Tata Institute of Social Sciences, Chembur.

M. Vaidyanathan (1948-53 : Heber) works in the Meteorological Department ; he is stationed at Jodhpur.

G. Narayanan (1948-53 : Selaiyur) is employed in the Reserve Bank of India, Bombay.

K. R. Sekhar (1947-49 : Selaiyur) is now Chief Engineer, AMCO Batteries, Bangalore. He was Hall General Secretary during 1948-49.

A. L. Mirajkar (1947-53 : Selaiyur) is also in the Meteorological Department ; he is in Trivandrum.

Joseph John (1955-58 : Selaiyur) is Scientific Officer, Nuclear Physics Division, AAET.

H. P. C. Shetty (1947-53 : Selaiyur) is Research Officer, Central Inland Fisheries, Barrackpore, Calcutta.

A. Maharaja (1954-56 : St Thomas's) is Agricultural Officer in Madurai District.

T. J. Davis (1954-55 : Heber) is a research scholar at the Georgetown University, Washington D.C.

P. C. Ramamurthi (1954-56 : Selaiyur) is studying Business Administration at New York University, New York City.

P. S. Ramaswami (1946-49 : Selaiyur) is lecturer in Economics at the South Indian Educational Society College, Sion, Bombay.

P. Ranjitha (1950-55 : St Thomas's) is Deputy Accountant General, Central Revenues, New Delhi.

K. Raman (1954-57 : 1959-60 : Selaiyur) is doing research in Theoretical Nuclear Physics in the University of Madras.

P. C. Krishnan (1955-60 : Heber) is Junior Scientific Officer at AEET.

D. S. Ambalavanar (1951-54 : Heber) is now Principal of the School for the Deaf and Blind at Kithady, Jaffna, Ceylon.

M. Paramanathan (1950-54 : Selaiyur) teaches in Jaffna Central College, Ceylon.

G. Mathew (1960-61 : St Thomas's) has gone to the USA to study Radio TV Engineering.

C. Christopher Samuel (1959-60 : Heber) is studying Mechanical Engineering at Perth, Australia.

Miss Annie Itty (1956-59) teaches Physics at Fatima College, Madurai.

Miss C. John (1951-53) is studying theology at Vatican City, Vatican.

Miss A. G. Vasanthakumari (1958-60) is Lecturer in Physics at Scott Christian College, Nagercoil.

Dr N. V. George (1947-52) has been working as Resident Medical Officer at the Medical College Hospital, Trivandrum. He is going to Edinburgh for higher studies.

G. V. Raj (1952-55) is Lecturer in English at Osmania University. He tells us in a letter we had from him recently that Mr B. P. R. Vittal (1945-49) is at present the Registrar of Osmania University. Mr Vittal visited Tambaram recently, with Mr K. S. Rangamurti (1942-48 : Selaiyur), now Examiner of Local Fund Accounts, Madras.

F. G. Jilani (1938-43) tells us that the November issue of the Magazine vividly reminded him of his own days in the College. Mr Jilani is now Assistant Commissioner of Income-tax, Bombay.

During the Christmas vacation, when Dr Macphail was passing through Calcutta, he met several of our old students there. They had a reunion lunch at the Calcutta Club on December 17. Among those who attended were the following:—

Rev. John Pothan (1943-48) is Senior Chaplain, St Paul's Cathedral, Calcutta.

M. Samuel Raj (1939-42) is Planning Officer, Philips India, Ltd., Calcutta.

A. T. Mathyoo (1930-33) is Secretary to the Association of Rubber Manufacturers of India, and works in Dunlop House, Calcutta.

K. R. Narasimhan (1953-55) works with the Metal Box Co. of India, Ltd., in Calcutta.

T. V. Gopalan (1959-61) is in the Department of General Physics and X-rays, Indian Association for the Cultivation of Science, Calcutta.

Joy Jacobs (1950-54) is also in Calcutta, with Remington Rand.

J. S. Char (1939-42) worked here in the College as Demonstrator in Physics, and then took his degree in Engineering. He is with IBCON Private, Ltd., Calcutta.

Others present at this reunion were Mrs Rani Mayalatha Sircar (English Honours : 1946-49), Mr J. K. Jacob (1948-53), Mrs Sheila Jacob (English Honours : 1951-54), Mr Abraham K. Thomas (1954-56), Mr Mathew Ipe (1957-59), Mr Chakravarchi Savariroyan (1939-41), Mr T. K. Koshy (1954-60) and Mr J. D. Hall (1952-57).

K. Raghunath (1955-60 : Selaiyur) has come first in the I.A.S. Examination, the results of which have just been published. He was for a year on our Magazine Committee. He did much valuable work in our Students Service for the Blind, and he was a member of the College Quiz team. Our congratulations to Raghunath, and also to V. S. Gopalakrishnan (1957-60), another of our I.A.S. successes this year. (See page 101 for another of his cartoons.)

P. V. Jagadeesan (1954-56 : Heber) went on to the P.S.G. College of Technology, Coimbatore ; he is now in the States, studying Mechanical Engineering at the Oklahoma State University, Stillwater. His brother P. V. Krishnamurthy (1960-61) is now studying in Madras Medical College.

K. Jacob Cherian (1956-61) is an old boy of the School and College. He has joined the family firm.

Reviews

Christian Encounter by A. J. Boyd, O.B.E., D.D. Edinburgh : The St Andrew Press, 1961, pp. 122. 16s.

The Warrack Lectures on Preaching have in recent years produced some notable volumes, but few as stimulating as this book by our former Principal, Dr Boyd. Here we have no tedious catalogue of illustrations and technical hints for preachers, but a work of real scope and penetration which seeks to analyse some aspects of the missionary encounter between Christian faith and its modern environment.

The first chapter, entitled 'The Reconception of Mission', looks at the development of thought on evangelism, especially from 'Edinburgh 1910' to the present by way of 'Tambaram 1938'. At Edinburgh, out of the twelve hundred delegates only seventeen came from the so-called younger churches ; but the confidence of the West was as yet unimpaired. 'It seemed as if the non-Christian world was spread out before the eye as a world to be conquered. It was not only the eye of faith, but also the eye of the Westerner, who subconsciously lived in the conviction that he could dispose of the destiny of the world' (Kraemer). Edinburgh was, writes Dr Boyd, 'the last word, the memorable and inspiring last word of the Age of Missions, soon to be succeeded by the Age of the Missionary Church.' Jerusalem 1928, Tambaram 1938, and Whitby 1947 with its slogan of 'Partnership in Obedience', mark stages in the realization that faith and unbelief must seek encounter in every land or none, that the terms 'Christendom' and 'heathen lands afar' no longer bear much relation to reality, that the old dichotomy of church and mission is a false and misleading one.

Dr Boyd shows a salutary caution in dealing with the changing emphases of theology during this period. He is obviously sympathetic to Dr Hendrik Kraemer's approach, now so closely linked to the name of Tambaram, but at the same time he is unwilling to dismiss the

earlier more liberal phase in theology as either unprofitable or sub-Christian. Here as elsewhere he demands fair-mindedness and balance, and disposes, with firmness, of the vague and misleading generalizations and myths beloved of theological students. He finds it difficult to believe that truth for the first time sprang fully-armed from the head of Karl Barth !

A lifetime of notable service in India fertilizes the central sections of the book, which are devoted to a discussion of Christianity and Hinduism in the changing India of today. He sketches the kaleidoscopic face of Hinduism and its responses to the challenge of modern industrial society, scientific secularism, and education, and shows, largely by means of dialogue with Dr Radhakrishnan, how the attempt to restate Hinduism in a mode relevant to modern life affects traditional doctrines such as those of *maya* and *karma*. The strange tolerance of Hinduism, the puzzling way in which it attempts to embrace Christianity and in the embrace to remove what Christians regard as the heart of their faith, raises in a pressing fashion the question of the relation of the two faiths. The older liberal theology provided perhaps too few safeguards against syncretism. But the modern more confident and assertive approach associated with the names of Kraemer and Barth can, in insensitive hands, lead to a 'siege mentality' :—let us retire into our impregnable fortress and aim our heavy mortars at the distant and invisible forces of the unknown enemy. But Dr Boyd points out that such a reaction is not a proper one, and certainly any reader of Kraemer's *Religion and the Christian Faith* or Karl Barth's *Church Dogmatics* 1/2 cannot but be impressed by the humility and penetrating insight with which these giants are able to approach faiths they do not share without compromising in any way the claim to uniqueness and sufficiency of the revelation of God in Christ. Syncretism and what he calls 'ghettoism' being both inappropriate, Dr Boyd suggests 'encounter' as a more satisfactory alternative, stressing, as

it does that evangelism is more than intellectual dialogue or the confrontation of rival systems, but has to do with the meeting and relationship of *people*. He gives us numerous illustrations of what encounter means: it takes place constantly in the ongoing life of a Christian college, in service projects like our leprosy clinic, and in the ordinary work of the laity, for example, and the life of the church must always be arranged or rearranged to facilitate true encounter between Christians and non-Christians.

But what is the authority by which the Christians may speak of Christ? 'It seems to me', writes Dr Boyd, 'that, in our dealings with non-Christians, it is good to admit, even to emphasize, that our attitude to Christ is based on a choice and a decision.' But *whose* is the decision? Surely it is dangerous to overemphasize our own decisions or to commend ourselves except as 'your servants for Jesus' sake'. The basis for Christian encounter cannot be other than the admission that we and our non-Christian brothers are together called and elect in Christ. Evangelism, as D. T. Niles put it, is one beggar telling another where food is to be found. It is certainly not Dives telling Lazarus that he too can decide to be rich. How crucial the fact that the food is there and freely available, how trivial in comparison the decision to accept it!

One leaves this book with one regret, and that a somewhat unusual one: it is too short! Let us hope that we will hear more from Dr Boyd on these important topics.

DUNCAN B. FORRESTER.

A Handbook of Classical Samskrit Literature by U. Venkatakrishna Rao. Orient Longmans. Rs. 3.50.

It is easier to lead an army than a class; in the former one demands attention and in the latter one must command attention. Teaching an uninterested class sometimes gives one an idea of the feelings of a dynamo discharging into a non-conductor. Prof. U. Venkata-

krishna Rao, though a great scholar, must be blissfully ignorant of the feelings of a dynamo as he has been commanding the attention and respect of all his students all these years with his interesting and stimulating lectures. Anyone walking along the College corridor (incidentally breaking the College rule that students should not walk along the corridor when classes are in progress) on an afternoon may hear the words of learned length and thundering sound of the Professor.

A Handbook of Classical Samskrit Literature by Prof. Venkatakrishna Rao is a very methodical and practical survey of classical literature, intended for the general reader and the student. The treatment is lucid, judicious and perceptive. What impresses the reader is not so much his close application as his magnificent sweep. Prof. Rao discusses all aspects of classical literature very clearly and does not take for granted that his reader is as learned as he is. It would be futile to attempt to summarize even the main lines of his arguments but a few disconnected remarks may be of interest. The author's examination of Kalidasa and Bhasa offers a thoughtful and subtle study of a particular poet and his works. It is scholarly without being pedantic. Regarding the criticism that the *Ramayana* does not deal with actual life but concerns itself with ideal characters, the author says, 'This criticism rebounds to the author's credit since his avowed purpose was to bequeath to posterity a *Dharmasastra* which would not weary the readers but would be one of perennial interest to them on account of its charming story. Valmiki's epic is a *Dharmasastra* in practice, a unique master-stroke combining scripture, ethics and literature in one. It is the most authentic and powerful expression of the Indian ethos. The tragic story has made the appeal all the more irresistible. It is really the "sweetest song telling of saddest thought..." Regarding the absence of tragedies in Samskrit literature he says, 'We may admit that this has deprived the dramatists of an excellent motif by forcing them to manipulate the end somehow by the introduction of abnormal devices, such as the introduction of the supernatural, though it might be inartistic. But it must be recognised in fairness that such a conception

OUR SCHOOL TODAY



(The Semi-Jubilee of the School Hostel also falls this year.)



POST-EXAMINATION BONFIRE

V.S.G.

was inevitable in the nature of things due to the officious intrusion of philosophy and religion into almost every department, our social beliefs being coloured thereby. Our life at this juncture must be viewed in its proper perspective as a mere speck in a vast ocean of unending births and deaths acting and reacting on the present. The present is determined by the past and shapes the future. Our minds cannot have a detached view of the present alone. The poetic justice in the sense in which the English dramatist looks upon it

cannot at all come within the purview of the Samskrit dramas.'

The select list of Samskrit authors and works with short notes on them and the chart of Samskrit literature given at the end of the book will be most useful to students and the general reader. This is a book not to be looked up but to be read. At the price the book is excellent value.

K. SUBRAHMANYAN.

American Speech

When I first came
here
it made my jaws
ache
and ache
and ache
to hear you Americans
speak.
But now
when a guy talks
of a crystal clear lake
about thirty feet
deep
I can almost hear
the lap-lap
of the
wah
wah
wa-ter.

CHANDRAN DEVANESEN.

இனி தமிழர் என்ற சிறப்புக் கண்கொண்டு பாராது, மக்கள் என யாவரையும் பொதுவாக நோக்கும் வழியும் அது எவர்க்கும் ஏற்றதாம் தன்மை எய்திற்று. இக்கூற்றின் உண்மை

‘நன்றென

எப்பா லவரு மியைபவே வள்ளுவனார்
முப்பான் மொழிந்த மொழி’

என்ற பாவால் அறியப்படும்.

அனுசரணம் (Applicability)

அடுத்து நம் கவனத்திற்கு வருவது யாதெனில், நூலில் கூறப்பட்ட பொருள் எக்காலத்தும் யாவராலும் எளிதில் அன்றாட வாழ்க்கையில் அனுசரிக்கக் கூடியதாய் இருத்தல் (Applicability in daily life) அவசியம். ஏட்டுச் சுரைக்காயாய் இருப்பின் என்ன பயன்? அதனால், நடைமுறையில் அனுசரிக்கக் கூடியதாய் இருந்தால்தான் எல்லோராலும் போற்றப்படும். இந்தத் தகுதிக்கும் திருக்குறள் ஒத்து வருகின்றது. உதாரணமாக இல்வாழ்க்கை என்ற அதிகாரத்தை எடுத்துக்கொள்வோம். இதில் இல்லறமே மிகச் சிறந்த அறமென்றும், எல்லா உபகாரத்திற்கும் இது உரித்தாயது என்றும் கூறப்பட்டு, இதன் சிறப்பும் இயம்பப்பட்டது.

‘அன்பு மறனு முடைத்தாயி னில்வாழ்க்கை
பண்பும் பயனு மது’

என்ற பாட்டு மேற்கூறிய கருத்திற்கு விழுமிய எடுத்துக்காட்டாய் அமைந்துள்ளது. இவ்வாறே வாழ்க்கைத்துணைநலம், மக்கட்பேறு, அன்புடைமை, விருந்து, செய்ந்நன்றி அறிதல், அடக்கம், ஒழுக்கம், பொறை, பொறுமை, சினம், ஈகை போன்ற தினசரி வாழ்க்கையில் நேரிடக்கூடும் பொருட்களே கூறப்பட்டன. ஆதலால் குறள் எவர்க்கும் எக்காலத்தும் ஏற்றதாய் தன்மை பெற்றது.

நினைவிற்கு கொளல் (Memorability)

அடுத்து, கூறப்பட்ட பொருள் சுருங்கச் சொல்லி விளங்க வைக்கும் தன்மை பெற்றிருப்பின் எளிதில் நினைவிற்கு கொள்ளுதல் (Memorability) கூடும். அவ்வாறின்றிப் பல நூறு செய்யுட்களில் ஓரிரு கருத்தே கூறப்பட்டிருப்பின் எண்ணத்தில் வைத்தல் ஆகாத செயலாம். ஆதலின் எந்த ஒரு சிறந்த இலக்கியமும் ‘ஒதற்கெளிதாய் உணர்தற் கரிதாய்’ இருத்தல் அவசியம். குறளிலே சீரிய விழுமிய செவ்விய கருத்துக்கள் எவ்விய பாடல் களிலேயே கூறப்பட்டிருப்பதால் ஒதற்கெளிதாய் அமைந்து எண்ணத்தின் எந்த நிலைமையும் தன்மையை அடைந்தது. இதன் சுருங்கச் சொல்லி விளங்க வைக்கும் தன்மை

‘அணுவைத் துளைத்தேழ் கடலைப் புகட்டிக்
குறுகத் தரித்த குறள்’

என்ற பாவால் சுட்டப் பட்டமை உணர்க.

புதுமை (Modernism)

இனி, அடுத்து நாம் காண்பது யாதெனின் இலக்கியத்திற்குப் புதுமை அவசியம். பழமைக் கருத்துக்களைக் கூற முற்படின் பிற்காலத்துக்கு ஏற்றதாய் அது அமைதல் ஆதலின் சிறந்ததோ ரிலக்கியம் என்றும் புதுமைக் கருத்து அழியாதிருத்தல் தேவை. அது முன்னைப் பழம் பொருட்கு முன்னைப் பழம்பொருளாயும், பின்னைப் புதுமைக்குப் பேர்த்துமப் பெற்றியனாய் முள்ள இறைவனை ஒத்தல் தேவை. இதனையே ஒரு மேதை (Classics are always modern) என்று சுட்டிக் காட்டினார். அங்ஙனமிருப்பின் எக்காலத்தும் ஏற்றதாய் நிலைமையை இலக்கியம் அடையும். இனி இவ்வாறு திருக்குறள் உள்ளதாவென ஆராய்வோம். அரசியலில் கூறப்பட்ட கருத்துக்கள் இற்றைநாள் இயங்கும் சர்வாதிகாரத்திற்கும், முடி

எக்காலத்தும் எவர்க்கும் பொருந்தும் குறள்

பார் முழுதும் போற்றும் பெற்றி இன்று முப்பால் பெற்றிருப்பதை நோக்குமிடத்துப் பொதுமறை என்ற அதன் பெயர்ப் பொருத்தம் இனிது விளங்கும். இவ்வாறு அது போற்றப் பெறும் காரணம் என்ன? “ஆழ்ந்து சிந்திப்பின் அதன் உண்மை புலனாகும். எந்த ஒலிக்கியமும் எவர்க்கும் எந்நஞ்ஞன்றும் பொருத்தமாம் தன்மை (Universalism) எய்துதல் அவசியம்” என்றார் அட்ரன் (Hudson) என்ற மேலைநாட்டு மேதை. அவ்வண்ணமே ஒலிக்கியம் இருக்க வேண்டுமெனில் அது ஒரு சில சிறப்பான அம்சங்களைக்கொண்டு மிளிர்ந்தல் அவசியம். அவை யாவை என்பதை முன்னர்க் கண்டு பின்னர் அக்குண நலன்களைக் குறள் கொண்டமையைக் குறிப்பிடுவோம்.

அழியாத் தன்மை (Permanence)

எக்காலத்தும் எவர்க்கும் ஏற்றதாக ஓர் இலக்கியம் இருக்க வேண்டுமாயின், அது அழியாத் தன்மை (Permanence) எய்துதல் தேவை. அது எங்ஙனம் கூடும்? நூலின் திரண்ட பொருள் அழியாத ஒன்றினைப்பற்றிக் கூறுவதாயின், அது சாத்தியமாம். ஆதலால் முதலாவதாகக் கவனிக்கத் தக்கது யாதெனில், காலத்தால் பாதிக்கப்படாத, யாவர்க்கும் பொருத்தமான தலைப்பைப் பற்றியதாயிருத்தல் தேவை. அங்ஙனம் குறள் கொண்டுள்ளதா வெனில் ஆம் என்பதே அதன் பதிலாகும்.

அந்தந்த நாட்களிலே நிகழும் சாதாரணமான பொருட்களைப் (Superficial Current Topics) பற்றி வள்ளுவர் கூறுது விடுத்தனர். ஏனெனில் அவை யாவும் அந்தந்த நாட்களுக்கே ஒத்ததாகும்; காலந்தால் மாற்றம் அடையக் கூடியதாகும். ஆதலின் இலக்கியம் அதனைப் பற்றிக் கூற முற்படின் அஃது எக்காலத்துக்கே ஏற்றதாய் அமையுமன்றோ? அதன் பொருட்டே வள்ளுவர் அத்தகைய மாற்றமடையும் செய்திகளைத் தம் நூலின்கண் குறிப்பிடவில்லை. உதாரணமாக மக்கள் நடை, உடை, பாவனைகளை எடுத்துக்கொள்வோம். இவை யாவும் இடத்திற்கேற்ப, இனத்திற்கேற்ப, காலத்திற்கேற்ப மாறுபடக் கூடியவை. ஆகையால் சிறந்த இலக்கியங்களில் இவை போன்ற செய்திகள் இடம் பெறா. பின் வள்ளுவர் எதனைப்பற்றிக் கூறினர்? இங்ஙனம் ஒரு வினா எழுப்புதலைப் பார்க்கினும், அவர் எதனைக் கூறுது விடுத்தனர் என்று கேட்பின் ஏற்றதாய் இருக்கும். ஏனெனில் அவர் மக்கட்குத் தேவையான எந்தப் பொருளையும் விட்டாரில்லை. இதன் உண்மை

‘உள்ளுநர் உள்ளும் பொருளெல்லா முண்டென்ப
வள்ளுவர் வாய்மொழி மாட்டு’

என்ற பாவாலும்,

‘எல்லாப் பொருளு மிதன்பாலுள விதன்பால்
இல்லாத வெப்பொருளு மில்லை’

என்ற பாவாலும் அறியப்படும்.

இனி வள்ளுவர் கூறவந்த பொருளை நோக்குவோம். மேற்கூறியாங்கு, நடையுடை பாவனை, பழக்கவழக்கங்கள் மாறக்கூடியவையே யாயினும், மக்களது அடிப்படை உணர்ச்சிகள் என்றும் மாறாத அழியாத தன்மைத்து. ஆதலின் திருவள்ளுவர் மக்களது அடிப்படை உணர்ச்சிகட்கு முக்கியத்துவம் கொடுத்து, அதனைப் பின்பற்றியே தம் நூலினை இயற்றினர். (Fundamental human sentiments are given importance.) அதனால் அவரது குறளும் எக்காலத்தும் ஏற்றதாகும் தன்மை எய்திற்று.

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யாட்சிக்கும், குடியாட்சிக்கும், பொதுவுடைமை யாட்சிக்கும், இன்னொன்றின் பிறவுற்றிற்கும் பொருத்தமாயிருந்ததைக் காண்கிறோம். உதாரணமாக, வந்தகை ஆட்சியிலும் தலைவனும் அவனுக்கோர் குணவனும் இருந்ததைக் காண்கிறோம். இத்தனைவன் தலைவனுடன் பழகும் விதம்

‘அகலாது அணுகாது திக்காய்வப் போல்க
இகல்வேந்தர் சேர்ந்தொழு குவார்’

என்றபாட்டில் கூறப்பட்டது. ஆட்சி மாறினும் ஆட்சி முறை மாறாததாகும்; தலைவன் மாறினும் தலைமை மாறாததாகும். இதுபற்றியே வள்ளுவரும் தம் பாக்களில் இறைவன் பாட்சி என்னாது இறை மாட்சி எனவும், வேந்தன் என்னாது வேந்து எனவும் கூறினர்.

எந்நாட்டிலும் ஒற்றர் நிலவி வருதல் இயற்கை. இவர்களைப்பற்றிக் கூறுங்கால் வள்ளுவர்

‘ஒற்றெற்றித் தந்த பொருளையு மற்றுமோர்
ஒற்றினு லொற்றிக் கொளல்’

என்று கூறியதை கொக்கு மீட்டித்து, அவரது துண்மாண் துழைபுலம் தெரிவின்றது. இங்ஙனமே

‘பகுத்துண்டு பல்லுயி ரோம்புந றுாலோர்
தொகுத்தவற்று ளெல்லாந் தலை’

என்ற பாவை நோக்குங்கால் குறனின் புதுமைத் தன்மை கிளங்கும்.

பொது நோக்கு (Impersonal attitude)

அடுத்து இலக்கியத்திற்கு இன்றியமையாதது பொது நோக்கு (Impersonal attitude) ஆகும். கவிஞன் தன் சொந்த உணர்ச்சிகட்கு இடந்தராது பாடுதல் வேண்டும். அவ்வாறு செய்யாவிடின் காவியம் பொதுக் கருத்தினைக் கூறுது சுய கருத்தினையே கூறுகிற்கும். வள்ளுவரோ இரண்டிற்கும் ஏற்றவாறு இடமளித்துள்ளனர். ‘மையத்தை வைத்து வட்டத்தை வரை’ (Fix the centre and describe the circle) என்பார்களே அதுபோன்று செந்நாப் போதார் செந்தமிழ் நாட்டை மனத்திற்கொண்டு அதன் ஊடே உலகினைக் காண்கின்றனர். ஆனால் எவ்விடத்தும் தம் தாயகத்தைப்பற்றியோ அன்றி ஆங்குக் காணப்படும் பொருட்களைப் பற்றியோ குறிப்பிடவில்லை. அது அவரது பாரத மனப்பான்மையை விவரிக்கும். உதாரணமாகத் தம் துலைத் தமிழின் முதலெழுத்தில் (அ) ஆரம்பித்துக் கடையெழுத்தில் (ன்) முடிக் கின்றார். அவ்வாறு செய்யுங்கால் முதற் பாவில் ‘அகர முதல.....உலகு’ என்று கூறி உலகிற்கே முதல்வன் இறைவன் என்றனரையன்றி, தமிழர்க்கு முதல்வன் இறைவன் என்றோ, தமிழ் நாட்டிற்கு முதல்வன் இறைவன் என்றோ கூறவில்லை. இவ்வாறே, கடவுள் வாழ்த்தில் இறைவனைக் குறிப்பிடுங்கால், தமிழர் கடவுளைக் குறியாது ‘ஆதிபகவன்,’ ‘வாலறிவன்,’ ‘மலர்மிசையேகினான்,’ ‘வேண்டுதல் வேண்டாமையிலான்,’ ‘தனக்குவமை இல்லாதான்,’ ‘என் குணத்தான்,’ ‘இறைவன்,’ எனப் பொதுப்படக் கூறினர். இவ்வண்ணமே எச்சமயத்தாரையும் தாழ்த்தியோ உயர்த்தியோ கூறுது ‘அந்தணர் என்போர் அறவோர்’ என்றருளிச் சென்றார். இவ்வாறே ஒரு நிலத்தாரையோ, ஓரினத்தாரையோ மட்டும் புகழாமல் யாவர்க்கும் பொதுவாய் கருத்துக்களைக் கூறிய வழி, குறள் எக்காலத்தும் எவர்க்கும் பொருத்த மாய தாயிற்று.

சீர்திருத்தம் (Reforms)

இனி, எந்த ஒரு சிறந்த கவிஞனும் காலத்தைப் படைப்பவனும் காலத்தால் படைக்கப் படுபவனும் ஆவான். (A great poet is the creator and creature of his age.) ஆதலின் இலக்கியம் மூலம் இந்நில உலகில் பல சீர்திருத்தக் கருத்துக்களைப் பரப்பி மக்களை விழிப் புணர்ச்சி உள்ளவராய் ஆக்குதல் கவிஞனின் கடமை. இதற்கேற்ப வள்ளுவரும் முப்பாவில்

சிர்தனைக்கு உரிய பல சீர்திருத்தக் கருத்துக்களை வெளியிட்டுள்ளனர். உயிர்ப்பலி ஒழிய வேண்டுமென்ற கருத்தை

‘அவிசொரிந் தாயிரம் வேட்டலின் ஒன்றன்
உயிர்செகுத் துண்ணுமை நன்று’

என்ற பாவில் காண்கின்றோம். இவ்வுயிர்ப் பலி, தான் செய்யாவிடினும் பிறன் செய்து தனக்கு அவ்வுயிரின் புலால் கிடைப்பதாயினும் அதுவும் வேண்டற் பாலதன்று என்ற கருத்து

‘கொல்லான் புலலை மறுத்தானைக் கைகூப்பி
எல்லா வுயிருந் தொழும்’

என்ற செய்யுளில் மிளிர்ந்தலைக் காண்கிறோம். இதுபோன்றே சிகை வளர்த்தலும் சிகை மழித்த லும் தேவையற்றவை என்ற கருத்தினை

‘மழித்தலும் நீட்டலும் வேண்டா உலகம்
பழித்த தொழித்து விடின்’

என்றும், பின்னர் இரவின் இழிவைக் கூறுங்கால்

‘இரந்தும் உயிர்வாழ வேண்டின் பார்து
கெடுக உலகியற்றி யான்’

என்றும் புரட்சிகரமாகக் கூறிப் போந்தனர். அன்னவாறே

‘கற்றதனா லாயபய னென்கொல் வாலறிவன்
நற்றான் தொழாஅ ரெனின்’

என்று துணிவுடன் கூறினார்.

இனி, மனு முதலிய சாத்திரங்களில் கள்ளுண்ணலுக்கு ஓரளவிற்கு இடந்தர, வள்ளுவரோ

‘உண்ணற்க ள்ளையுணிலுண்க சான்றோரான்
எண்ணப் படவேண்டா தார்’

என்று வன்மையாகக் கண்டித்தார். இதுபோன்றே ‘வேண்டற்க வென்றிடினுஞ் சூதினை’ என்று சூதாட்டத்தையும் கண்டித்தார். இப்பாக்களை நோக்குமிடத்து

‘வள்ளுவன் செய்திருக்குறளை மறுவற நன்குணர்ந்தோர்கள்
உள்ளுவரோ மனுவாதி ஒருகுலத்துக் கொருநீதி’

என்பது புலனாகும்.

இலக்கிய நயம்

இனி, இலக்கியத்திற்கு அரிய இலக்கணமாய் அமைவது அதன் நயமாம். பொதுவாக இலக்கிய நயம் மிகுந்திருப்பின் கற்றோரால் காமுறப்படும்; அவ்வாறில்லையாயின் எழில் குறைந்தே காணப்படும். குறள் ஒரு நீதி நூலாய் மட்டும் அமையாது அழகிய நயங்களும் கொண்டு விளங்குகின்றது. வள்ளுவரால் கையாளப்பட்ட உவமைகள் எளியவையே; ஆனால் கருத்துச் செறிவு மிக்கன. எடுத்துக் காட்டாக

‘சுடச் சுடரும் பொன்போல்’
‘சீர்தூக்குங் கோல்போல்’
‘திக்காய் வார் போல்க’
‘உடுக்கை இழந்தவன் கைபோல்’
‘வெள்ளத் தனைய மலர் நீட்டம்’
‘தொட்டனைத் தூறு மணற்கேணி’
‘பிவிபெய் சாக்காடு மச்சிது மப்பண்டம்’
சால மிகுத்துப் பெயின்’

என்பனவற்றைக் கூறலாம். இவ்வுவமைகள் எளியவே யாயினும் அரியவாம். ஆதலின் திருக் குறளும் திருவள்ளுவரின் திருவாயிற் பிறந்து அரிய சொற்களை பொருட்சுவை நிரம்பித் தன்னைக் கற்பார்க்குப் பிறவிப் பிணியையும் அநற் சேதுவான அறியாமையையும் தொலைத்துப் பரப்பியம் நல்கும் திறந்ததாகும். அது நலிந்தோறும் நலிந்தோறும் நூல்நயம் மிக்கது; பயிந்தோறும் பயிந்தோறும் பாவை மளிப்பது. அதன் இலக்கிய நயம்

‘பழகு தமிழ்ச் சொல்லருமை நாலிரண்டில்’
‘எழுந்தசை சீரடி சொற்பொருள் யாப்பு
வழுக்கில் வனப்பணி வண்ண மிழுக்கின்றி
யென்றவர் செய்தன வெல்லா மியம்பின
வின்றிவ மின்குறள் வெண் பா’

என்ற பாடல்களால் உய்த்துணரப்படும்.

அடைப்பு, பொருள்

இதுகாறும் நாம் திருக்குறளைப் பொதுப்படக் கண்டோம். இனி அதன் அமைப்பு எந்தன்மைத்து? கூறப்பட்ட பொருள்கள் யாவை? அவை எங்ஙனம் நூலில் வைக்கப்பட்டுள்ளன போன்றவற்றைச் சிறப்புற ஆராய்வோம். திருவள்ளுவர் அடிப்படை உணர்வுகட்கே முக்கியத்துவம் அளித்துள்ளனர் என முன்னர்க் கண்டோம். அவை யாதென இப்போது இனிது நோக்குவாம். அந்தமில் வீடு எய்துதற்குரிய மாந்தர்க்கு உறுதியென உயர்ந்தோரால் எடுக்கப்பட்ட பொருட்கள் நான்கு. அவை அறம் பொருள் இன்பம் வீடென்ப. அவற்றுள் வீடென்பது சிந்தையும் மொழியும் செல்லா நிலைமைத் தாதலானும், பிற மூன்றும் வீட்டை அறிக்கற் பாலதானும் வீடானது இலக்கண வகையாற் கூறப்படாது துறவறமாய் காரண வகையாலேயே கூறப்படுவதாதலானும் வள்ளுவர் அதனை யொழித்துப் பிற மூன்றினைப் பற்றியே தம் நூலிற் கூறினர். இவற்றுள் அறமாவது ஒழுக்கம் வழக்கு, தண்டம் எனமுன்றும். இவற்றுள் வழக்குற் தண்டமும் உலக நெறி நிறுத்துதற்கே பயத்தவாவ தல்லது ஒழுக்கம்போல மக்களுயிர்க்கு உறுதி பயத்தற் சிறப்பிலவாகலானும், அவைநாம் நூலானேயன்றி உணர்வு மிகுதியானும் தேய வியற்கையானும் அறியப்படுதலானும் அவற்றை விடுத்து, ஒழுக்கமே எடுத்துக்கொள்ளப்பட்டு, அறமென முதற்பாலாய் வைக்கப்பட்டது. இதனுள்ளும் ஒரு சாரார்க்கே ஒக்கும் சிறப்பியல்புக ளொழிந்து, எல்லோர்க்கும் ஒக்கும் பொது வியல்பான இல்லறம் துறவறமே கூறப்பட்டது. இவ்வாறு முதற்பகுதியான அறத்துப் பால் பாயிரம், இல்லறவியல், துறவற வியலாகப் பகுக்கப்பட்டு, ஒவ்வொன்றும் பப்படுத்துக் குறட்களைக் கொண்ட பல அதிகாரங்களாகப் பகுக்கப் பெற்றன.

அதன் பின்னர், அறத்தின் வழிப் படுவதாய் பொருள் இன்பங்களுள் முன்னையதே இருமையும் பயக்க வல்லதாகலின், பொருளை அறத்தின் பின்னர் வைத்தனர். இப்பொருட் பால் எழுபது அதிகாரங்களாகப் பகுக்கப்பட்டு அரசு, அங்கம், ஒழிபு என மூன்று இயல்க ளாகத் தொகுக்கப் பெற்றது.

பின்னர் அப்பொருளைத் துணைக் காரணமாக உடைத்தாய் இம்மையே பயப்பதாயிருந்த வழி இன்பத்தைப் பொருட்குப் பின் வைத்தனர். இது இருபத்தைந்து அதிகாரங்களாகப் பகுக்கப்பட்டு, களவு கற்பென ஈரியல்களாகத் தொகுக்கப் பெற்றது.

பிற புலவர்கள் ‘இன்பமும் பொருளும் அறமும் என்றாங்கு’ என இன்பத்தினை முதற் கண் வைக்க நம் தெய்வப் புலவரோ அறத்திற்கே முதலிடம் நல்கினர். நற்காலத்திலே காமம் என்ற சொல் கீழ்த்தரமாகப் பெறும் இன்பத்தையே குறிக்கின்றது. ஆயின் வள்ளுவர் இன்பத்தைக் ‘காமம்’ என்று கூறியமையை நோக்குங்கால் அஃது உயரிய இன்பத்தையே குறிக்கின்றது என்பது தேற்றமாம். மேலும் வள்ளுவர் காமத்துப் பாலை மிக உயர்ந்த முறையி ல் கூறியிருப்பது குறிப்பிடத் தக்கது. இதனை ஆங்கிலத்தில் (Sublimation) என்று

வழங்குவார். பிற அகப்பொருள் நூல்களுள் பரத்தையரைப்பற்றி விரிவாக விளக்கம் காணப் படும். ஆனால் குறளில் பரத்தையரைப்பற்றி விரிவாகக் கூறுது உண்மை அன்பைப்பற்றியே கூறப்பட்டுள்ளது. இது காமத்துப் பாலின் சிறப்பினைக் கூறுநிற்கும். அறம் முதல் வீடு ஈருன நான்கை மூன்றிலேயே அடக்கியமையால் குறளும் முப்பாலென வழங்குவதாயிற்று.

காமத்துப்பாலைத் தமிழர் மணமுறைக் கேற்பக் கற்பென்றும் களவென்றும் பிரித்து, அவற்றுள்ளும் களவே முதற்கண் நிகழ்தற் பற்றான் அதனையே முன்னர் வைத்து, பின்னர் கற்பினை வைத்திருக்கும் பெற்றியினை நோக்குமிடத்துத் திருவள்ளுவரின் நாட்டுப் பற்று இனிது விளங்கும். இப்பாலுள் கூறப்பட்ட பொருள் யாவர்க்கும் பொதுவாய் அமைதல் காண்க.

சீரிய விழுமிய செவ்விய நூல்களிற் சிறந்த பொருளெலாஞ் செந்தமிழ்க் குறளில் அறம் பொருள் காமம் என்றாகும் முப்பாலாற் கூறிய வழி.

‘பாரிலுள்ள நூலெல்லாம் வள்ளுவன் செய்தூலாமோ’ என யாம் கூறி இறும்பூது எய்தலாம்.*

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

கவிஞன் உள்ளம்

தமிழக மண்ணில் பிறந்து மறைந்த உயிர்கள் பல. கால அலைகளில் மிதந்து வந்து, இன்று வாழும் உயிர்களின் உள்வங்களைத் தொட்டு அலைக்கும் ஆற்றல் பெற்றவை ஒரு சில. அவற்றுள் சிலப்பதிகாரத்துள் கூறப்பட்டுள்ள கண்ணகி, மாதவி, கோவலன் ஆகிய மூவரும் தனிச்சிறப்புடையவர்.

அடிப்படை உணர்வு

காவியத்தின் அடிப்படை உணர்வாக அமைவது காதல். பின் காவிய வளர்ச்சியில் சோக, வீர உணர்வுகட்கு ஊற்றாக விளங்குகிறது. இத்தகு உணர்வுகளின் வளர்ச்சிக்குத் தூண்டுகோலாக விளங்குவது கலை உணர்வாகும். கதையின் போக்கிற்கு ஆற்றல் பெற்ற உணர்வு இதுவே எனலாம். கோவலன் நெஞ்சம் கலை நெஞ்சம். ஆடல், பாடல் ஆகியவற்றில் நிறைந்து தோயும் அழகு நெஞ்சமாக விளங்குகிறது. இதனைச் சார்ந்து, சார்ந்து இரண்டு உயிர்கள் நின்றன. எளிமையின் உருவாக விளங்கிய கண்ணகி ஒருத்தி; கலையின் உருவாக ஒளிர்ந்து அழகையும் ஒரு கலையாகக் கற்ற மாதவி மற்றொருத்தி.

அடிகளின் அற நெஞ்சம்

இந்த இருவரின் ஏற்றத்தை விளக்கிச் செல்வதில் காவியப் போக்கு அமைந்துள்ளது. இளங்கோவின் ‘அற நெஞ்சம்’ இருவர்க்கும் சம நிலையைத்தர ஏங்கிச் செல்வதைக் காவிய முழு வதும் காணலாம். பெண்மைக்கு முதலிடம் தருவது தமிழ் இலக்கிய மரபு. கடவுளுணர் வினைப் பெண்மையில் கண்ட பெருமை தமிழர் தம் தனி இலக்கிய மரபாகும். எனவே கண்ண கிக்கு, அடிகளார் முதலிடம் அளித்துள்ளார்; நிறைந்த அன்பு நெஞ்சமாக விளங்கிய மாதவிக்கும் அதே இடத்தை அளிக்கப் புலவர்தம் இதயம் துடித்துச் செல்லுகிறது. எனினும் மாதவியைக் கண்ணகி போல் ‘காதலி’ என்றோ, கோவலன் கொண்ட அன்பைக் ‘காதல்’ என்றோ கவிஞர் நெஞ்சம் குறிப்பிடவில்லை. மாதவியிடம் கோவலன் கொண்ட அன்பை

* மயிலை திருவள்ளுவர் மன்றம் நடத்திய கட்டுரைப் போட்டியில் முதற்பரிசு பெற்றது.

‘விடுதல் அறியா விருப்பு’ என்றே பேசுகிறார். என்றாலும், மாதவியைக் கோவலன் பிரிந்து சென்றபோது, ‘மாதவியின் அன்பை விடுத்துச் சென்றானே’ என்று புலவர் தம் இளகிய நெஞ்சம் வருத்தி அலமருகின்றது. சிலம்பு முழுவதுமே, இளங்கோவடிகள் தம் உளப்பாங்கு இருவர்க்கும் (கண்ணகி, மாதவி) ஒசைந்த இடம் தந்து அளிக்கவேண்டுமென்றே அலைந்து செல்வதைக் காணலாம்.

அருள் நெஞ்சம்

கோவலன் கண்ணகியைப் பிரிந்து சென்றபோது அவன் நெஞ்சம் அருள் நெஞ்சாக நிறைந்து காட்சியளித்தது. தியாக உள்ளம் பெற்ற செல்வியாக விளங்கினான். கணவனின் அன்பை நினைந்து அலைந்தது அப் பெண் நெஞ்சம். உடல் கணவனை அழைத்து வர வெளியில் செல்லவில்லை. கணவனின் புகழுக்கும், உயிர்க்கும் ஊறு நேர்ந்தபோது அவளது உடலும், உயிரும் மதுரை வீதிகளில் அலைந்து சென்றன. மென்மையில் வீரத்தைக் காண்கிறோம். அங்கு, புகாரில், மென்மையில் அருளுணர்வைக் காண்கிறோம்.

காதலையும் துற்தாள்

‘காதலையும் துறந்த பெருமை முதலில் தமிழக வரலாற்றில் மாதவிக்கே உரியது’ என்று பெருமையோடு அறிஞர் குறிப்பிடும் மாதவி, கோவலன் தன்னைப் பிரிந்து மதுரை சென்றபோது, தன்னைத் தியாகம் நிறைந்த அருள் நங்கையாக மாற்றிக் கொண்டாள். எனினும் அவள் தன் நெஞ்சம் அலைந்தது. மதுரை சென்ற கோவலனைத் தேடி அவளுடல் செல்லவில்லை தியாக உணர்வு நிறைந்த அவள் தம் அருள் நெஞ்சம், அவனைத் தடுத்து நிறுத்தியது. கண்ணகி, மாதவி இருவரிடமும் நிறைந்த அன்பும், அருளுணர்வும், தியாகமும் காண்கிறோம், எனவே புலவர் இவ்விருவரின் பண்பு நலனை விளக்கிச் செல்வதில் ஒரு போராட்டத்தையே அமைத்துக் கொள்கிறார்.

பொன்னியல் பூங்கொடி

புலவர் அவள் ஆடல் அழகைப் பின் வருமாறு பெருமிதத்தோடு குறிப்பிடுகிறார்.

‘பொன்னியல் பூங்கொடி புரிந்துடன் வகுத்தென அவன் பிறந்த குலம், கணிகையர் குலமாயினும் மாதவியின் பண்புள்ளத்தை நினைந்த புலவர் தம் நெஞ்சம், அதை உயர்வாகவே பாடிச் செல்வதைக் காணலாம்.

‘சிறப்பிற் குன்றாச் செய்கையொடு பொருந்திய
பிறப்பிற் குன்றாப் பெருந்தோண் மடந்தை
தாதவிழ் புரிசுழன் மாதவி தன்னை
ஆடலும், பாடலும், அழகும் என்றிக்
கூறிய மூன்றின் ஒன்று குறைபடாமல்’

எனக் குறிப்பிடுகிறார்.

அவள் வாழ்வு ‘அரசறிந்த வாழ்வு’ என்று பெருமிதத்தோடு ‘அடிகளின் அற நெஞ்சம்’ குறிப்பிடுகிறது. கண்ணகி, மாதவி இருவர் பண்புமே ஒத்த ஒன்றாகக் காட்டிச் செல்லும் புலவரிதயம், கண்ணகி அமைதி தந்த முறையில் இலக்கியத்தில் புதுமை ஒன்றைப் படைத்த முறை பாராட்டற்குரியது. மாதவி, கண்ணகி, கோவலன் ஆகிய மூவரின் உளப்பாங்கை ஒரு வாறு விளக்கிய பின்னர், மேற்குறிப்பிட்ட புலவர் முடிவைப்பற்றிக் குறிப்பிடுவோம்.

பேதை நெஞ்சம்

பிரிந்த காதலனைப் பெறவேண்டி மாதவி யெழுதிய கடிதம், அவள் தன் பேதை நெஞ்சை விளக்கி நிற்கும் நிறைந்த காதலைக் குறிப்பிடும் அவ்வரிகள்

‘எண்ணெண் கலையும் இசைந்துடன் போதுப்,
பண்ணுந் திறனும் புறங்கூறு நாவிற்,
தனேவா யவிழ்ந்த தனிப்படு காமத்து
வினையா மழலையின் விரித்துரை யெழுதி.’

கோவலன், கண்ணகியின் கணவன் என்று அறிந்தபோது, மாதவியின் நெஞ்சம் காதலை மறந்து, தியாக உணர்வு பெற்றதாக மாறுகிறது. துறவறம் எய்தும் எண்ணம் பிறந்தமையைப் புலவர் தம் பாடல் குறிப்பாக உணர்த்திச் செல்கின்றன,

‘அடிகள் முன்னர் யானடி வீழ்ந்தேன்,
வடியாக் கிளவி மனக்கொளல் வேண்டும்,
சூரவர்பணி அன்றியும், குலப்பிறப்பு ஆட்டியோடு,
இரவிடைக் கழிதற்கு, என்பிழைப்பு அறியாது,
கையறு நெஞ்சம் கடியல் வேண்டும்.’

எனினும் மாதவி துறவறம் பூண்டமையை உடனே புலவர் இதயம் குறிப்பிட விரும்ப வில்லை. கண்ணகியின் அலைந்த நெஞ்சத்திற்கு அமைதி தந்த பின்னரே, மாதவிக்குத் துற வறத்தில் புலவர் அமைதியளிக்கிறார்.

ஆற்றலும் அமைதியும்

காதலைப் பொருத்த வரையில், சிலப்பதிகாரம் அன்பின் ஆற்றலுக்கும் உரிமை ஆற்ற லுக்கும், நடந்த போராட்டத்தை விளக்கும் என்பர் அறிஞர். அன்பின் ஆற்றல், உரிமை ஆற்றலை வென்றது அன்பின் ஆற்றலைப் பெற்ற கண்ணகி, கணவனைத் திரும்பி அடைந்தாலும் அவனை இழந்தாள். அன்பின் ஆற்றல் அமைதி பெற முடியவில்லை. கண்ணகி நெஞ்சம் அலைந்த நெஞ்சமாக மாறியது. உரிமை ஆற்றலைப் பெற்ற மாதவி, தோல்வி கண்டாள். காதலைத் தியாகம் செய்தாள்; நெஞ்சம் அமைதியடையவில்லை.

இலக்கியத்தில் புதுமை

‘அடிகளின் அறநெஞ்சம்’ கண்ணகியின் அலைந்த நெஞ்சத்திற்கு அமைதியளிக்கும் ஒரே வழி, அவள் தன் கணவனைத் திரும்பப் பெறுவதுதான் என்று உணர்கிறது. எனவே, அவள் தன் கணவனைத் திரும்பப் பெற்றதாக கூறுகிறார். எனினும் கண்ணகியின் உள்ளம் முழு அமைதியைப் பெற்றதாக புலவர் நெஞ்சம் உணரவில்லை. ஏனெனில் கண்ணகியை ஒரு Ideal Character ஆகப் படைக்க விரும்பிய கவிஞர், பாண்டியன் கோவலனைக் கொன்றது அவனையறியாமற் செய்த ஒன்றே யெனவும், அவன் குற்றமற்றவன் என்பதைக் கண்ணகி பிறகு உணர்ந்ததாகவும் குறிப்பிட்டு, அதை அவன் வாயிலாகவே குறிப்பிடுகிறார். இது தமிழிலக்கி யத்தில் ஒரு புதுமையே எனலாம். அவற்றை உணர்த்தும் வரிகள்,

‘தென்னவன் தீதிலன், தேவர்கோன் தன்கோயில்
நல்விருந்து ஆயினான்; நானவன் தன்மகள்;
வென்வேலான் சூன்றில் வினையாட்டு யானகலேன்;
என்னோடும், தோழியீர், எல்லீரும், வம்மெல்லாம்.’

கண்ணகியின் துன்பம் நிறைந்த வாழ்வை எண்ணிய இளங்கோவடிகள், அவளை இறு தியில் ஒரு புதுப் பெண்ணாகப் படைக்க விரும்பினார். வாழ்க்கையில் இனி இன்பமும், எழிலும் விரும்பி எண்ணியிருக்கும் ஒரு மங்கையாகக் காட்டுகிறார்; முருகனுடைய சூன்றிலே ஓடி விளையாடும், மங்கையாக இளங்கோவடிகள் இறுதியில் காணுகிறார். இவை தமிழ் இலக்கி யத்தில், (காவியத்தில்) ஒரு புதுமையான முடிவைத் தோற்றுவித்து, அடிகளின் அருள் நெஞ் சத்தைக் காட்டும் மிக அழகிய வரிகளாக விளங்குகின்றன.

மாதவி நெஞ்சம்-புலவர் முயற்சி

மாதவி துறவறம் பூண்டதாகப் புலவர் காட்ட விரும்புகிறார். கலையழகும், மலரழகும் நிரம்பி விளங்கிய அவளது கூந்தல், நீக்கப்பட்டு, அவள் துறவியாக மாறியதை அடிகள் நெஞ் சம் மிகவும் வருத்தம் நிறைந்த சூரலோடு குறிப்பிடுகின்றது.

‘.....மாதவி மடந்தை,
கோதைத் தாமம் குழலொடு களைந்து,
போதித் தானம் புரிந்தறம் கொள்ளவும்’

எனக்குறிப்பிட்டு, மாதவி நெஞ்சத்திற்கு அமைதி காண முயன்றாள் கவிஞர். இம் முயற்சி வெற்றியளிக்கவில்லை எனலாம். ஏனெனில் மணிமேகலையில் மாதவியும், மணிமேகலையும் கோவலனை நினைந்து, நினைந்து அழுது கண்ணீர் வடிப்பதைச் சாத்தனார் பாடிச் சென்றமையில் காணலாம். மாதவி நெஞ்சம் அமைதியடையவில்லை. அலைந்த நெஞ்சமாகவே இருந்தது.

P. SHANMUGASUNDARAM,
1 M.A. iii.

பாட்டுக்கொரு புலவன்

புரட்சித் தீ எங்கும் புகைவிட்டக் கொண்டிருந்த காலம். அடிமைத் தனையால் பிணிக் கப்பட்டு அயலான் சட்டதிட்டங்களுக்கு ஒடுங்கி வாழ்ந்த நேரம். உடன் பிறந்தோருக்குள்ளேயே ஒற்றுமையின்றி உழன்று கொண்டிருந்த பத்தொன்பதாம் நூற்றாண்டின் இறுதியிலே இத்தமிழ்த் தாய் ஒரு நவப் புதல்வனை ஈன்றெடுத்தாள். அந்நேர! கூற்றுவன் கொடுமையால் அவர் நீண்ட நாள் வாழ்ந்தாரில்லை. இருபதாம் நூற்றாண்டின் தொடக்கத்திலேயே தமது ஆயுள் நாட்களை முடித்துக்கொண்டார். ஆனாலும் தலைசிறந்த, மேதையாய், அஞ்சா நெஞ்சினராய், ஆற்றல் மிக்கவராய் வாழ்ந்து காட்டிவிட்டார். கருவிலேயே திருவுற்ற அப் பெருமைக்குரியவர் தான் மகாகவி சுப்ரமணிய பாரதியார். பாரதியார் பாட்டுக்கொரு புலவர். அவர் பாடிய பாட்டின் தொனியும், கருத்தும் மணித சமுதாயத்தின் ஒவ்வொரு அங்கத்துக்கும் உரமளிக்கின்றவையாக இன்னும் விளங்குகின்றன. மாட மாரிகைகளிலும், கூட கோபுரங்களிலும், குளிர் நிலவு காயும் முற்றங்களிலேயும் வாழ்வோர்க்காக பாரதியார் தமது பாடல்களைப் பாடினார்களே. உண்ணும் உணவுக்காக, உடல் வருந்தி, உளம் கருதி, நெற்றிவேர்வை நிலஞ் சொட்டச் சொட்ட பாடுபடும் பாட்டாளி மக்களுக்காகத்தான் பா மாரி பொழிந்தார். அம் மக்களுக்கு இவர் பாடும் கவிதைகள் சிந்தைக்கு இனியதாயும் செவிக்கு அமுதமாகவும் இருந்தன. இனிப் பாரதியாரின் உயர்ந்த, விழுமிய, எளிமையான கருத்து வளம் செறிந்த கவிதைகளை ஆராய்வதே இக் கட்டுரையின் நோக்கமாகும்.

பாரதியின் கவிதைகள்

பாமணம் கமழும் எழிலோவியங்கள்; விலைமதிக்கலாகாத கருவூலப் பெட்டகங்கள். இவைகள் கல்வியறிவற்ற பாமரர்களும் கேட்கின்ற மாத்திரத்திலேயே பொருளுணர்ந்து, மெய் யறிவு காணுமளவுக்கு எளிமை வாய்ந்தவை என்பதை யாராலும் மறுக்கவியலாது.

‘செந்தமிழ் நாடெனும் போதினிலே—இன்பத் தேன்வந்து பாயுது காதினிலே,’

என்னும் அடிகளை நோக்கின் பாரதியின் கவிதை நயம், சொற் செறிவு, பொருட் செறிவு, எளிமை யாவும் புலப்படும். இதில் பொருள் காணவியலாத கரடுமுரடான சொற்களோ, வாக்கிய அமைப்போ ஒன்றுமில்லை. பாரதியின் கவிதைகளைப் படிப்போர் இவ்வுண்மையை அறிவர்; கேட்போரும் உணர்வர்.

பாரதி ஒரு கர்ம வீரர்

பாரதி, ‘சொல்வதொன்று, செய்வதொன்று’ என்ற கொள்கையுடையவரன்று. இந்திய மக்கள் ‘வாய்ச்சொல் வீரர்களாய்’ இருப்பதைக் கண்டு மனங்கசிந்து வருந்தியவர் பாரதியார்

தாம் பாடும் கவிதைகளின் கருத்துக்கேற்ப வாழ்ந்து காட்டியவர் நம் பாரதி. ‘கற்றபின் நிற்க அதற்குத் தக’ என்று கூறும் குறள் காட்டும் அறத்திற்கேற்ப வாழ்ந்தார்.

முப்பது கோடியும் வாழ்வோம்—வீழில்
முப்பது கோடியும் முழுமையும் வீழ்வோம்’

என்று பாடியதோடுமட்டும் நின்றாடில்லை. ‘அதைக் கையாண்டும் காட்டினார். ஒரு நாள் கடைக்குச் சென்ற பாரதி ஒரு சட்டுக் கீரை வாங்கி வந்தார். அதனைக் கண்ட அவர் துணைவி செல்லம்மாள் ‘இத்துணை கீரை எதற்கு? கொஞ்சம் இருந்தால் நம்மிருவருக்கும் போதுமே’ என வினவினார். உடனே பாரதியார் ‘உனக்கு வேண்டியதை எடுத்துக்கொள்; இக்கீரைகூட இல்லாத எத்துணை இல்லங்கள் உள்ளன! அவைகளுக்குக் கொடுக்கிறேன்’ என்று கூறி ஒவ்வொரு வீட்டிற்கும் கொடுத்தார். இதிலிருந்து பாரதியின் உயர்ந்த, விரிந்த, தன்னலமற்ற உள்ளம் அங்கை நெல்லிக்கனி போல் தெரிகிறதல்லவா! ‘முப்பது கோடியும் வாழ்வோம்’ என்று பாடிய கவிஞரல்லவா பாரதி!

பாரதி கண்ட தேய்வம்

பாரதி தமது கவிதைகளில் பல தெய்வங்களைப் பாடியுள்ளார். அல்லா, இயேசு. கண்ணன், சிவன், காளி, விநாயகர் போன்ற கடவுள்களைப் பாடிய பாரதியைக் கண்ணுற்றதும் சிலர், பாரதி ஒரு பிற்போக்காளர்; பழமைக் கொள்கையில் நம்பிக்கையுடையவர்; என மாறான பொருள் கொண்டுவிடுவதுண்டு. பாரதி, பல கடவுள்களைப்பற்றியும் பாடிய கவிதைகளை ஊன்றிப் படித்தால் அவர் உண்மையிலேயே ஒரு சிறந்த முற்போக்காளர் என்பது தெளிவாகும்.

(1) ‘ஒன்று பரம்பொருள், நாமதன் மக்கள்
உலகின்பக் கேணி.’

என்றும்

(2) ‘பாருக்குள்ளே தெய்வம் ஒன்று—இதில்
பற்பல சண்டைகள் வேண்டாம்,’

என்றும் பல கடவுள்களைப்பற்றிப் பாடிய அதே பாரதி இப்பொழுது ‘ஒரே ஒரு கடவுள் தான் உண்டு; நாம் யாவரும் அவருடைய மக்கள். நாம் வாழும் உலகம் ஓர் இன்பமூட்டும் கேணியாகும்: காரணமின்றி நமக்குள் சண்டைகள் போடக்கூடாது’ எனப் புத்தி புகட்டுகின்றாரே. இவருக்கு மூளைக் கோளாறோ? எனச் சிலர் நினைப்பர். அவர்களும் தங்கள் எண்ணத்தை மாற்றிக்கொள்ளத் தான் வேண்டும். பல நாமங்களையும், வடிவங்களையும் கொண்ட அத்துணைக் கடவுள்களும் தான் பாரதி பாடும் ஒரே பரம்பொருள். தன்னை அப்பரம் பொருளின் குழந்தையாகவும், தலைவனாகவும், எஜமானனாகவும் நினைத்துக்கொண்டு, தனக்கு வேண்டுவனவற்றை யெல்லாம் அப் பரம் பொருள் நல்க வேண்டுமெனவும் பாடியதினிலிருந்தே கண்டு கொள்ளலாம் பாரதி ஒரு சிறந்த முற்போக்காளரென்று. ‘பல நாமங்கள் கொண்ட தெய்வங்கள் யாவும் ஒரே பரம்பொருளின் பல வடிவங்களே’ என்பது பாரதியின் எண்ணம்.

‘ஆபிரன் தெய்வங்கள் உண்டென்று தேடி
அலையும் அறிவினாள்!—பல்
லாயிரம் வேதம் அறிவொன்றே தெய்வ முண்
டாமெனல் கேளீரோ!’

இவ்வாறு ஒன்றே கடவுள் எனக் கொள்ளும் அத் தெய்வத்திற்கு ‘அறிவு’ எனப் பெயரிட்டழைக்கிறார்.

இன்னுமைக்கு இனியவை செய்யும் பாரதி

‘இன்னு செய்தாரை ஒழுத்தல் அவர் நாண நன்னயஞ் செய்து விடல்’ என்று செப்பிச் சென்ற செந்நாப் போதாரின் திருத்தொண்டர் பாரதி, தன் குருவின் மொழியைக் கடைப்

பிடித்தவர். அறிமாயமையினால் திங்கிழைந்தவன் வெட்கித் தலை குவிய நல்லவை செய்யும் குணம் படைத்தவர் நம் பாரதி. ‘உன்னுடைய ஒரு கன்னத்தில் ஒருவன் அடித்தால், அவனுக்கு உன் மறு கன்னத்தையும் திருப்பிக்கொடு’ எனத் திருவாய் மொழிந்த இய்யக பிராவின் அடிக்கவடு களையல்லவா பின் தொடர்ந்து நடந்தார் மகாகவி பாரதி. சுத்தியின்றி இரத்தமின்றி உரிமை பெற்ற இந்தியத் தந்தையின் காந்தியம் அல்லவா அவர் கருத்தாக மாறியிருந்தது! ஆகவேதான்

‘பகைவனுக்கருள் வாய்—நன்னெஞ்சே
பகைவனுக்கருள்வாய்’

என்றும்

தின்ன வரும்புலி தன்ணையும் அன்போடு
சிந்தையிற் போற்றிடுவாய்’

என்று மனமாரப் பாடியுள்ளார். ஆகா! இவரல்லவா பாட்டுக்கொரு புலவன்!

பாரதியின் உயர்ந்த உள்ளம்

‘ஒன்றுபட்டால் உண்டு வாழ்வு’ ‘ஒன்றே குலம், ஒருவனே தேவன்,’ ‘எல்லோரும் ஒரு தாய் வயிற்றுப் பிள்ளைகள்’ எனக் கூறி உலக சமாதானத்துக்குப் பாடுபடும் இந்த இருபதாம் நூற்றாண்டிலேயும் இன்னும் சாதி வெறி, சமய வெறி, இனவெறி, நிற வெறி போன்ற இழிந்த குணங்கள் கொண்ட மக்களைக் காணுகின்றோம். இக்குணங்களே அம் மக்களை மாக்களினத்தின் நண்பர்களாக்கிக் கொண்டிருக்கின்றன. மனிதர்களை மனிதர்களாக மதிக்க நாணிக் கோணும் சமுதாயத்தைக் காணும் பாரதியின் விரிந்த உள்ளம் துன்பப் பெருக்கால் நிரம்பி வழிகின்றது. பூனை பல குட்டிகள் போடுகின்றது. ஒவ்வொன்றும் பல் வேறு நிறத்தைப் பெற்றிருக்கின்றது. ஆயினும் அவைகள் தரத்தில் ஒன்றைவிட மற்றொன்று குறைந்தது அல்ல. பூனைக் குட்டிகள் பூனைக் குட்டிகள் தான். இந்நிலையிலே பாரதியின் கவிதையைக் காண்போம்.

‘காக்கை குருவி எங்கள் சாதி—நீளக்
கடலு மலையும் எங்கள் கூட்டம்.’

ஆகா! என்னே பரந்த உள்ளம். மனிதர்களை மனிதர்களாக மதிக்கக் கூச்சப்படும் மக்களுக்குள்ளே அற்பம், காக்கை குருவிகளையும், கடலையும் மலையையும் தனது சாதியைச் சேர்ந்த கூட்டங்கள் எனப் பாடும் பாரதியும் ஒருவரான நினைக்கும் பொழுது மகிழ்ச்சிப் பெருக்கால் நெஞ்சமே வெடித்துவிடும் போலல்லவா இருக்கிறது? இவரல்லவா மனிதருள் மாணிக்கம்! ‘நிறத்தில் வேறுபட்டிருப்பினும் மனிதர்கள் தரத்தில் குறைந்தவர்கள் அன்று’ என்பது பாரதியாரின் கருத்து.

(1) ‘வண்ணங்கள் வேற்றுமைப் பட்டால்—அதில்
மாலுடர் வேற்றுமை இல்லை
எண்ணங்கள் செய்கைகள்—இங்கு
யாவர்க்கும் ஒன்றெனல் காணீர்!’

என்றும்

(2) ‘திரென்று கொட்டு முரசே—இந்த
நீணிலம் வாழ்பவ ரெல்லாம்
தகரென்று கொட்டு முரசே—பொய்மை
சாதி வகுப்பினை எல்லாம்’

எனக் கூறும் அடிகள் பாரதியின் உயர்ந்த உள்ளத்திற்கோர் எடுத்துக் காட்டாகும்.

பாரதியடைத்த புதுமைப் பெண்

ஆண்களும் பெண்களும் இருவிழிகளைப் போன்றவர்கள். பெண்களை நமது நாட்டில் அடிமைகளாகவே மதித்து ‘அடுப்பூதம் பெண்களுக்குப் படிப்பதற்கு?’ எனக்கூறும் மனிதர்

களை பாரதி வெறுக்கின்றார். அவர் ஒரு புதுமைப் பெண்ணைப் படைத்தார். அதுபோல் வருங்காலப் பெண்களும் வாழவேண்டும் என ஆவல் கொண்டார். அவர் படைத்த புதுமைப் பெண் பட்டங்கள் ஆள்பவள். சட்டங்கள் இயற்றப்பவள். கணவனையும், பிற ஆண்களையும் மதிப்பவள். சுற்பினை உயிரெனப் போற்றி வளர்ப்பவள். அறிவில் ஆணுக்குச் சமமானவள். வேதங்களையும், நீதிநூல்களையும் ஆக்கும் திறம் படைத்தவள். தனக்குப் பிடித்த காதலனை மணந்து, தாய்தந்தைக்கும், ஊருக்கும் நாட்டிற்கும் நல்ல பெயரைக் கொண்டு வருபவள். கணவனது செயல்களில் தானும் பங்குகொண்டு அறவாழ்வு வாழ்பவளாம். பாரதியார், சுற்பை ஆண்களுக்கு, பெண்களுக்கும் பொதுவானதென்றும், பெண்களைப்போல் ஆண்களும் சுற்பு நெறியில் பிறழாது வாழவேண்டும் என வலியுறுத்துகின்றார்.

‘சுற்பு நிலையென்று சொல்ல வந்தாரிரு
சட்சிக்கு மஹி பொதுவில் வைப்போம்,’

என்று குறிப்பிடுகின்றார்.

ஆணுக்கிருப்பதுபோல் பெண்ணுக்கும் அறிவுண்டு. அந்த அறிவைச் சில முடமக்கள் கெடுத்து விட்டனர் எனப் பாடுகின்றார்.

‘பெண்ணுக்கு ஞானத்தை வைத்தான்—புவி
பேணி வளர்த்திடும் ஈசன்
மண்ணுக்குள்ளே சில முடர்—நல்ல
மாந்தரறிவைக் கெடுத்தார்,’

என்று கூறுகின்றார். இவ்வாறு இக்கால பெண்டிற்களும் ஒழுக்கத்துடனும், மானத்துடனும் வாழவேண்டும்.

பாரதி ஒரு தீர்க்கதரிசி

பாரதி பாட்டுக்கொரு புலவர் மட்டுமல்ல. வருங்காலத்தைப் படம்பிடித்துக் காட்டும் தீர்க்கதரிசியும் கூட என்பதற்குப் பல சான்றுகள் உள். வளமிருந்த ‘கிருதயுகம்’ வரப்போகிற தென்பதைக் கூறியுள்ளார். 1921-இல் இறந்த இவர் 1947-இல் கிடைக்கும் சுதந்திரத்தை முற்றிலும் திண்ணமாக நம்பினார். வருங்காலத்தில் பாரதநாடு சுதந்திர நாடாக விளங்கும் எனக் கருதியே, ‘ஆடுவோமே பள்ளுபாடுவோமே, ஆனந்த சுதந்திரம் அடைந்து விட்டோமென்று’ என்று பாடினார். ‘வேதனைகள் இனிவேண்டா, விடுதலையோ திண்ணமே’ எனவும் உறுதிப்படுத்தினார். அறிவியல் பெருமளவுக்கு முன்னேறப் போகிற தென்பதையும் கூறியுள்ளார்.

‘காசிரகர்ப் புலவர் பேசு முறைதான்
காஞ்சியிற் கேட்பதற்கோர் கருவிசெய்வோம்,’

என்று தொலைபேசியையும் (Telephone) அன்றே அறிமுகப்படுத்தினார். நிலவுமண்டலத்துக்கு ஏவுகணைகள் (Rockets) அனுப்புகின்ற காலம் இது. நிலவு மண்டலத்தைப் பற்றிய செய்திகளை மனிதன் நிச்சயம் அறியப் போகின்றான் என்பதைப் பாரதியார் முன்பே கூறியுள்ளார்.

‘வாளை யளப்போம்; கடல் மீனையளப்போம்
சந்திர மண்டலத்தியல் கண்டு தெளிவோம்,’

எனவும் பாடியுள்ளார்.

இத்தகை பாட்டுக்கொருபுலவனை நம் வாழ்நாளில் என்னோரும் போற்றிப்பாடத் தமிழ் மக்கள் தவறலாகாது. வாழ்க பாரதி!

S. MANICKAM,
P.U.C. Gr. 2-A.

திருவள்ளுவர் காட்டும் செந்தெறி

செம்மை என்னும் சொல் சீரிய பெற்றியைக் குறிக்கும். ஆகவே செந்தெறி என்னும் சொல் சீரிய வாழ்க்கை தெறி என்று பொருள்படும். செம்பொருளாவது மெய்ப்பொருள். மெய்ஞ்ஞானத்தைக் கடைபிடித்து வாழும் வாழ்வு செந்தெறியாகும். தெய்வப்புவர் என்று சிறப்பிக்கப்படும் திருவள்ளுவனார் அங்ஙனம் நல்வாழ்வு வாழ்ந்த சான்றோருள் தலைசிறந்தவராவர். அன்னார் காட்டும் சீரிய வாழ்க்கை தெறி எத்தன்மைத்து என்று சுண்டு ஆராய்வோம்.

அறஞ்செய்தற்குரிய இரு நிலைகள் இல்லறமும் துறவறமும் ஆகும். இரண்டும் ஒன்றனுட் கலந்திருந்தல் சால்புடைத்து அஃது எங்ஙனம் என்று சுண்டுக் காண்போம். இரண்டும் ஒன்றிய நிலையினை இல்லறத்துறவு என அழைக்கலாம். அங்ஙனம் சீரிய இல்லறத் துறவு பூண்ட சான்றோர் பழந்தமிழகத்தில் பலர் இருந்தனர். வள்ளுவனார், அப்பகுதியடிகள் போன்றவர்கள் அவர்களுள் தலை சிறந்தவர்களாவர்.

பற்றற்ற நிலைன் பற்றினைப் பற்றி தன்னலங்கருநாது பிறர் நலங்கருதி வையத்துள் வாழ்வாங்கு வாழ்பவன் இல்லறத்துறவி. இவ்வாழ்வான் ஏனைய மூவர்க்கும் சிறந்ததுனை என்பதை

‘இவ்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்
நல்லாற்றின் நின்ற துணை.’

என்னும் குறட்பாவான் அறியலாம். இவ்வாழ்க்கையில் அன்பும் அறனும் சிறந்து விளங்க வேண்டும். அன்பே இல்லறத்தின் அடிப்படைப் பண்பு. இல்லறத்தினான் வரும் பயன் நல்லறத்தைப் பேணுதலேயாம். இவ்வுண்மை

‘அன்பும் அறனும் உடைந்தாயின் இவ்வாழ்க்கை
பண்பும் பயனும் அது.’

என்னும் குறளான் அறியப்படுகின்றது

இல்லறத்தைச் செம்மையான முறையில் நடாத்துதற்கு இல்லாள் கற்பு முதலிய நற்பண்புகள் உடையவளாய் இருத்தல் வேண்டற்பாலது. இத்தகைய நற்பண்புகள் மிக்க தலைவியும் தலைவனும்

‘மங்கலம் என்ப மனைமாட்சி மற்றுஅதன்
நன்கலம் நன்மக்கட் பேறு,’

என்னும் குறட்கருத்துக்கொப்ப நன்மக்களைப் பெற்று வாழ்தல் சீரிய தெறியாகும். நன்மக்க ளென்பது சான்றோரால் ‘இவன் நன்மகன்’ என்று புகழப்படும் இயல்பினையுடையவரையே குறிக்கும். அத்தகைய மக்களைக் குறித்தே வள்ளுவனார் ‘அறிவறிந்த மக்கட்பேறு’ என்றார். இங்ஙனம் நல்வாழ்வு வாழும் தலைவனும் தலைவியும் விருநகோம்பல், ஒப்புறவு முதலிய நல்லறங் களைக் குறைவறச் செய்து அன்புடைமை இனியவை கூறல், செய்ந்நன்றி அறிதல், நடுவுநிலைமை அடக்கம் உடைமை, ஒழுக்கம் உடைமை, பொறையுடைமை, அறிவுடைமை, அழுக்காறுமை, வெல்காமை, முதலிய நற்குணங்களைத் தங்கள் மாட்டு உடையராய் வாழ்தல் சீரியதேயாம்.

இங்ஙனம் நல்வாழ்வு வாழும் சான்றோர் பற்றற்றுத் துறவு நிலையில் வாழவேண்டும் என்பதே வள்ளுவனாரின் குறிக்கோள். துறவு நிலையில் வாழ்வதாவது தாமத இயங்காது இறைவன் திருவருளுக்குக் கீழ்ப்படிந்து அவ்விழையருளால் இயக்கப்படுதலாம். அவ்வாறு இறையருளால் இயக்கப்படுவோரே சிவனடியார் என்றும் இல்லறத்துறவிகள் என்றும் அழைக்க

கப்படுவர். அவர்கள் ‘யான்,’ ‘எனது’ என்னும் சொருக்கற்று ‘எல்லாம் சிவன் செயல், எல்லாம் சிவமயம்’ என்னும் உணர்வோடு இருப்பர். அபிராமியம்மையிடம் தமக்கு ஏற்பட்ட பக்திப் பரவசத்தால் இந்நிலையினை எய்திய அபிராமிபட்டர் அம்பிகையிடம் தன் நினைவும் செயலும் அவளே என்று கூறி, ஆளிக்கடைக்கலம் வேண்டலைக் கீழ்வரும் பாடலிற் காணலாம்.

‘சென்னிய துன்பொற் திருவடித் தாமரை சிந்தையுள்ளே
மன்னிய துன்றிரு மந்திரஞ் சிந்துர வண்ணப்பெண்ணே
முன்னிய நின்னடி யாருடன் கூடி முறைமுறையே
பன்னிய தென்றுமுன் தன்பர மாகம பத்ததியே.’

இதுகாறும் கூறியவண்ணம் நன்னெறிக்கண் செல்லும் சான்றோருக்குப் பொய்யாமை யாகிய விளக்கே விளக்காகும். ஏனையவை விளக்காகா என்று

‘எல்லா விளக்கும் விளக்கல்ல சான்றோர்க்குப்
பொய்யா விளக்கே விளக்கு.’

என்னும் குறள் கூறுகின்றது. எல்லா விளக்கும் என்றது புற இருள் நீக்கும் ஞாயிறு, திங்கள், தீ போன்றவற்றை மட்டுமல்லாமல் கல்வி, பொருள் முதலியவற்றான் வரும் விளக்கத்தையும் குறிக்கின்றது. அக இருளை நீக்குவதால் பொய்யா விளக்கு என்றார். இங்ஙனம் செந்தெறிக்கண் நின்று ஒழுகும் சான்றோர் வெகுளாமை, இன்னு செய்யாமை, கொல்லாமை போன்ற நற்குணங்களையும் உடையராதல் வேண்டுமென்பது வள்ளுவனார் கருத்து.

இனி வீடுபேற்றிற்கு மிகவும் இன்றியமையாத ஞானத்தைப் பற்றி தெய்வப்புவர் வள்ளுவனார் கூறுவதைக் காண்போம். ஞானத்தின் முதற்படி நிலையாமையை உணர்தலாம். நிலையாமையாவது பரம்பொருளைத் தவிர மற்றைய பொருள்களின் நிலையாத தன்மையாகும். பரம்பொருள் ஒன்று மட்டுமே நிலையானது. ஏனைய பொருட்கள் நிலையானவை என்று நினைத்து அவற்றை அடைய முயற்சி செய்வோர் தம் வாணனை வினை கழிக்கின்றனர். சுண்டு

‘நாளேன ஒன்றுபோல் காட்டி உயிர்சுரும்
வள்ளுது உணர்வார்ப் பெறின்,’

என்னும் குறள் குறிப்பிடத்தக்கது. காலம் என்னும் அருவப்பொருள் உலகியல் நடத்தற் பொருட்டு நாள் முதலிய அளவைகளால் கூறப்பட்டதாக வழங்கப்படுவதல்லது, தானாகக் கூறுபடாமையின் ‘நாளேன ஒன்றுபோல்’ என்றும் அது தன்னை வான் என்று உணரமாட்டா தார் தமக்குப் பொழுதுபோகா நின்றது என்று இன்புறுமாறு நாளாய் மயக்கவின் ‘காட்டி’ என்றும், இடைவிடாது ஈர்தலால் வானின் வாயது என்றும், அஃது ஈர்கின்றமையை உணர்வார் அரியர் ஆதலின் ‘உணர்வார்ப்பெறின்’ என்றும் கூறினார். சுண்டு உபநிடத மொன்றில் ஞானத்துறையை வான்முனையில் நடப்பதற்கு ஒப்பாகக் கூறியிருப்பது கவனிக் கத்தக்கது. இதன் பொருள் யாதெனின் வான்முனையில் நடப்போர் எவ்வளவு கவனமாக இருத்தல் வேண்டுமோ அவ்வளவு கவனமாக ஞானத்துறையிற் செல்வோர் இருத்தல் வேண்டுமென்பதாம். அன்னார் ஒரு வினாடிகூட கவனக்குறைவாக இருத்தல் தகாது. அங்ஙனம் இருப்பின் அதனால் பெருங்கேடு விளையும். ஏனெனில்

‘உறங்குவது போலும் சாக்காடு உறங்கி
விழிப்பது போலும் பிறப்பு,’

இவ்யாக்கை உயிரோடு ஒன்றியிருக்கும் சுருங்கிய காலத்தேதான் நன்னெறிக்கண் செல்ல கூடும்

வீடு பேற்றிற்குத் துறவு இன்றியமையாதது. இல்லறத்தான் துறவு பூண்டொழுகல் எங்ஙனம் எனின், சுண்டுத் துறவென்பது புறத்துறவைக் குறியாது அகத்துறவைக் குறித்தமை காண்க. அகத் துறவாவது உள்ளத்தால் துறவு பூணுதல். அஃதாவது அகப்பற்று, புறப்பற்று

என்னும் இரண்டையும் விட்டு இறைவன் திருவருள் ஒன்றையே சார்ந்து வாழ்கல். இனி இறையருளைப் பற்றுதல், விடாது வந்த பற்றை விடுதற்கு உபாயமாம் என்பது.

‘பற்றுக் பற்றற்றான் பற்றினை அப்பற்றைப்
பற்றுக் பற்று விடற்கு.’

என்னும் குறட்பாவான் அறியக்கிடக்கின்றது.

சித்தத்தைச் சிவன்பாலே வைத்த சிவ நெறிச் செல்வர்க்கு இந்நிலை இயல்பாகவே அமை
யும் என்பது நாயன்மார்களின் வரலாற்றிலிருந்து நாம் கண்கூடாகக் காணும் உண்மையாகும்.

இதுகாறும் கூறியவாற்றான் தெய்வப் புலவர் திருவள்ளுவனார் இல்லறம் துறவறம்
என்னும் இரு இயல்களில் வீடு பேற்றிற்கு வழி காட்டுகிறார் என்றும், இவ்விரண்டும் ஒன்றுக்
கொன்று முரண்பாடான இரு நெறிகளல்ல, ஒரே நெறியாம் என்றும், முத்தியடைய ஞானம்
இன்றியமையாதது என்றும் கண்டோம். இதனை உலகமக்கள் யாவரும் உணர்ந்து பரநிலை
எய்துவா ராகுக. யாண்டும் அன்பும் அறிவும் அறனும் தழைந்தோங்குக.

கருவாய்க் கிடந்துன் கழலே நினையுங் கருத்துடையேன்
உருவாய்த் தெரிந்துன்றன் நாமம் பயின்றேன் உனதருளால்
திருவாய்ப் பொலியச் சிவாய நமவென்று நீறணிந்தேன்
தருவாய் சிவகதி நீபா திரிப்புலி பூரானே.

M. VELAPPAN NAIR,
3 B.Sc. iii.

சான்றோர்கள்

சோலை வெளி எங்கேயும்
சுற்றி வரும் பறவையெல்லாம்
மாலையிலே தம் கூட்டில்
வளர் குஞ்சை வளர்க்கவரும்!
ஆவியுமாய்க் கருமுகிலாய்
ஆறுகளாய்ப் புரண்டாலும்
வாவிஞா நீர்நிலைகள்
வந்தடையும் தண்ணீரே!

வகைவகையாம் மென் மலரில்
மகிழ்ந்தமரும் தேனீக்கள்,
முகைதுளம்பும் தேன் சேர்க்கும்,
முயன்றமைத்த கூட்டினிலே!

விண் தொட்டு விளையாட
மிக வளர்ந்த தாவரமும்
‘மண்’ என்னும் தன் தாயில்
மடிந்தாலும் ஒன்றிவிடும்!
கால்போன இடமெங்கும்
கண்டதெலாம் மேய்ந்தலைந்தும்
பால்தரவே வீட்டுக்குப்
பசுவிரைந்து வந்தடையும்!
அதுபோல்,
கலையனைத்தும், மொழி பலவும்
கற்றறிவு பெற்றாலும்,
தலையாகத் தமரையெலாம்
தழைப்பிப்பர் சான்றோர்கள்!

P. KEEBAN
(Old Boy).

பொழிலின் எழில்

மாலே
இனிய
கண்ணைக்
தேன்துளி
வானுற
பச்சைப்
படர்ந்து
என்னைப்
சூய்வின்
மானின்
எல்லையில்
மந்தியும்
காதல்
என்னையும்
பற்பல
உலகமே
சோலையும்
உலகம்
ஆதல்
பொழில் எனும்
பொழில் எனும்
செடிகொடி
முளைத்தும்
காய்த்தும்
நிலையெலாம்
உலகின்
மரஞ்செடி
இயற்கைத்
பிறவும்
குறிக்கோள்
கழிந்த
இனிமேல்
கொண்டு
வையத்து
புதிய
மிகவும்
பொழிலின்

வேளையான்
நறுமணம்
கவரும்
பிலிற்றும்
ஒங்கி
பசும் படாம்
கிடந்த
பெரிதும்
ஒசையும்
மருட்சியும்
உவகையில்
கடுவனும்
புரிந்து
மறந்துயான்
நினைவுகள்
நினைப்பின்
உலகமும்
பலவிதம்
பற்றியே
சொல்லே
சொல்லின்
மரம் எனப்
தழைத்தும்
கனிந்தும்
உணர்ந்தேன்!
இயலும்
கொடியெலாம்
தாயின்
எல்லாம்
கொண்
நாட்கள்
ஆயினும்
மன்பதைத்
வாழ்வாங்கு
உணர்ச்சியும்
அடைந்தேன்!
எழில்தந்த

சோலை
எங்கும்
வண்ண
சிறந்தபைங்
வளர்ந்தபன்
பரப்பிய
பசும்புற்
இன்பம்
மயிலின்
வண்டின்
என்னை
அந்தச்
களித்து
இருந்த அச்
பொற்புறத்
ஒருபெருஞ்
சாலவும்
சோலையும்
அருந்தமிழ்
புவியையும்
எழிலை
படுவன
முகிழ்த்தும்
கடமைகள்
நெஞ்சம்
உறுபிறப்
வளர்ந்துசெய்
இனியநல்
பெரிதும்
டொழுகலே
ஒழிந்து
நனியுயர்
தொண்டுகள்
வாழ்வேன்
பொங்குநல்
மீண்டுநான்
புத்துணர்வு

சென்றேன்!
பரப்பிக்
மலர்கள்!
கொடிகள்!
மரங்கள்!
தன்மையில்
றரைகள்!
உறுத்தின!
நடனமும்
பாடலும்
ஆழ்த்தின!
சோலையில்.
மகிழ்ந்தன!
சூழலில்
தோன்றின!
சோலை!
ஒன்றும்
பலவிதம்
மொழியில்
குறிக்கும்.
யுணர்ந்தேன்.
யாவும்.
பூத்தும்
ஆற்றும்
மகிழ்ந்தேன்!
பியலும்,
பணிகளும்,
அருளும்,
உணர்ந்தேன்.
வாழ்க்கையின் சிறப்பு
போயினும்,
குறிக்கோள்
புரிந்து
என்று
எழுச்சியும்
போந்தேன்!
இதுவே.

ABDUL RAHIMAN,
1 M.Sc. vi

Societies

The Christian Union

President—Samuel Cheriyan.
Vice-President—Miss Dulcie Lawrence.
General Secretary—S. W. Ariarajah.
Treasurer—C. Thomas Varghese.
Staff Advisers—The Rev. G. Paul David,
 Mr T. K. Thomas.

The S.C.M. began its activities for the year with the committee retreat, led by Dr M. A. Thangaraj. Dr J. R. Macphail addressed the members at the Social; he also led the Staff-student retreat held late in July.

In the first General Body meeting Mr G. R. Karat the General Secretary, National S.C.M., gave a talk on our Christian responsibility as members of the S.C.M. In another meeting, Mr H. Enoch gave a personal witness. Rev. Paul Varghese addressed us on another occasion; he talked about the churches behind the Iron Curtain, and gave his impressions of the Peace Conference held at Prague.

The drama group staged *The Vigil* on October 28. Their performance and the response were both excellent, and Alexander Koshy, our drama group Secretary deserves our thanks. Johnson Solomon was our Study Secretary; the groups in the Halls met to study the Bible and discuss current problems.

A few of us go on Saturday afternoons to work in the Leprosy Clinic at Pammal. There were two work camps during the September and December vacations during which the buildings were repaired. Paul Benjamin was the student secretary and Rev. Paul David was the staff member in charge of Pammal work. Pammal celebrated its anniversary on December 2. Dr J. R. Macphail presided and Mr Chandran Devanesen spoke. The Sunday school children's rally was held on December 3. John Franklin was our Sunday School Secretary; Mr Victor Jayaraj was the staff-adviser.

The SVF work and work at the Model Village were carried on as usual. Most of the

prayer meetings were conducted by the Secretary Christopher Solomon himself. Two of our members, M. Thyagaraja and N. M. Samuel, represented our Union at the All India Leprosy Workers' conference held in Hyderabad during the Christmas vacation.

S. W. ARIARAJAH,
General Secretary.

Rural Service League

Patron—Rev. Dr J. R. Macphail.
President—Mr M. Sargurudoss.
Vice-President—Miss T. Anna Thomas.
Student Chairman—M. Ganapathy.
General Secretary—M. B. Krishnan.

Nearly two hundred students enrolled themselves as active members and they were divided into four squads—Education Squad, Medical Squad, Manual Labour Squad and Cottage-Industries Squad. The volunteers went out in the evenings to the hamlets in and around Tambaram to render service.

Education Squad. This squad worked in four centres. The members of this squad gave free tuition to several poor elementary school children, boys and girls, whose parents are not literate enough to give them assistance at home in their studies. This service has been greatly appreciated by the children and their parents, and the volunteers also derived immense pleasure from this work. At the centre at Gandhinagar, this squad celebrated the Independence Day, the Republic Day, and the Children's Day with great enthusiasm. Mr T. Swaminathan, the secretary of this squad, richly deserves our thanks.

Medical Work. The members of this squad treated minor ailments of the poor people, besides advising them to cultivate habits of cleanliness and sanitation. The women students have done commendable work at Kamaraj Nagar among the women and children of the place under the leadership of Miss B. Hemavathi. We thank the Secretary

of this squad Sri M. S. Sivaswamy for organizing the work of this squad.

Manual Labour and Cottage Industries. These two squads worked together and were responsible for cleaning and repairing three streets in Gandhinagar. They assisted a poor man in reconstructing his hut. A garden was also laid at the centre there. Our thanks go to Sri R. Babu and Sri D. Narayanaswamy. We take this opportunity to record our appreciation of the services rendered to the League by Weaving Master, Sri M. Kanniah Naidu, who will be retiring in April after nearly twenty years of service.

Elementary School. This school has grown rapidly in strength and effectiveness. There are now 11 teachers and over 380 children on its rolls. The school is housed in thatched sheds and its greatest need is a proper and adequate building. The Headmaster and teachers have done their best to make the school efficient and we are thankful to them. Sri S. Muthuraj, the Headmaster, will be retiring in April this year and we wish him happiness in his retirement.

Gift Supplies. We continue to distribute gift supplies of milk-powder, wheat, rice, corn oil, etc. from the Church World Service and are grateful to the people of U.S.A. for these generous gifts to the poor of this land.

Thanks. We are deeply indebted to Mrs. Ida L. Chambers, our principal donor, for her generous and continued help given to this League for years. Our heartfelt thanks are due to the President and students of the Juniata College, Huntingdon, Pennsylvania, U.S.A. for their gracious gifts of money sent to us every year. We thank most sincerely Dr Vimala Unni Nair and Mrs R. S. Macnicol for their annual donations.

M. B. KRISHNAN,
General Secretary.

Tamil Peravai

The third meeting of the Peravai for the academic year was held on 29th November 1962, in St Thomas's Hall. It was arranged

to honour the late Subramania Bharathi, the greatest among Tamil poets of the present century. Thiru Parali. Su. Nellaiappar, a close friend of Subramania Bharathi, presided over the function and Thiru Kannadasan, a well known Tamil poet and one of the leaders of the Tamil National Party, spoke about 'Bharathi's Love.'

S. Devarajan won the second prize in the Tamil Oratorical competition for the award of Principal Thiruvenkatasami Rolling Cup. G. Ganesan, got the first prize in the 'Sivabogasaram' essay competition, held in the Presidency College, and second prize in the Law College essay competition.

We conducted the intercollegiate debate for the award of Pennathur Sesaiya's Rolling Cup on 9th February 1962.

On February 20, Muthamizh Vizha was conducted. Anderson Hall was full, and the audience listened with rapt attention to the scholarly presidential address of Tirumathi Soundaram Kailasam. Thiru Gokulakrishnan spoke on 'Tamil Prose.'

As this report goes to the press preparations are being made to celebrate the Annual day of the Association on 6th March, in which Thiru K. Apparudai and C. S. Jeyaraman will participate.

G. THAYUMANAVAN,
 S. MANI,
Secretaries.

Sanskrit Samajam

President—Sri U. Venkatakrishna Rao.
Vice-President—Sri R. Srinivasa Raghavan.
Secretary—K. Rangachari.

The office bearers for the year 1961-62 were elected on 10-7-1961.

Sri T. S. Ramachandran delivered the inaugural address on 11th August. During the course of his thought-provoking address on the theme 'Sakti Mahatmya,' he explained

how Lord Parameswara is the progenitor of all saktis.

The second meeting which was addressed by Sri T. N. Ramachandran of the Archaeological Department was held on 5th September. He delivered a lecture on 'Indian Art inspired by Kalidasa.' He explained in a masterly way how the carvings and the paintings in the Ajanta and Ellora caves were inspired by Kalidasian thought. He quoted extensively from Kalidasian Poetry and showed how Kalidasian thought provided the nucleus for the format of these paintings and carvings.

The third meeting was addressed by Sri R. V. Seshadri. He spoke on the subject 'A peep into Yaksha's mind.' He was welcomed by our Vice-President in a beautiful verse composed on the spot in sasikala metre, a rare and difficult metre in Samskrit prosody. In the course of his address the speaker described how in Kalidasa's celebrated poem Megaduta, the poet has portrayed two dominant sentiments viz. *Vipralambha Srngara* and *Sambhoga Srngara*. In *Vipralambha Srngara*, the entire thoughts of a man in separation will be focussed on the object of his supreme affections. Likewise in *Sambhoga Srngara* the state of bliss in the union of the lovers is portrayed. The speaker explained how human affection is, in the ultimate analysis, essentially an instrument for spiritual advancement.

On 5th January our Samajam and the Gita Circle together sponsored a meeting which was addressed by Sri S. N. Davey, retired Income-tax Officer and a noted exponent of Gita. He spoke on 'Gita and Modern Life'. In the course of his address he interpreted some of the verses of Gita in the light of modern life. His approach was at once an intuitive and a critical one. Sri K. Subramanian of the English Department proposed a vote of thanks.

All the meetings were presided over by our President Sri U. Venkatakrishna Rao.

As in previous years we participated in the inter-collegiate Debate, Recitation and Mono-

Acting competitions of the Pachaiappa's College. R. Srinivasan won the individual cup awarded to the best debator.

On 10th February we conducted an inter-collegiate contest for the award of the Pen-nathur Visalakshi Ammal Rolling Cup for recitation and debate. The Presidency College, The Government Arts College, The Queen Mary's College and our College took part in the competition. Sri T. Chandrasekharan of the Government Oriental Manuscripts Library, Sri K. R. Rajagopalan of the Mathematics Department and Sri C. M. Padmanabhan of the Economics Department acted as judges. The Queen Mary's College was awarded the Rolling Cup and Sri M. Venkataraman of the Government Arts College was awarded the first prize for recitation.

K. RANGACHARI,
Secretary.

Andhra Bhashabhiranjani Sanghamu

The activities of the Sanghamu for the second term began with a farewell party to Mr R. Rajagopal, Tutor in Telugu, who has been with us for the past three years.

I am very proud to report that G. Viswanatham and P. V. Prabhakara Rao brilliantly represented our College in the inter-collegiate Telugu Debate held at the Vivekananda College. We congratulate G. Viswanatham who won the second individual prize.

We bade farewell to Mr. G. A. F. Jayapal who was the Vice-President of our Sanghamu.

On January 30 a recitation competition was held and Vijayasathy and Viswanathan got First and Second prizes respectively. After the recitation competition Mr Challa Radhakrishna Sarma gave an interesting talk on 'Poetic Conventions'. Sri P. R. P. Francis presided.

An inter-collegiate debate was held on February 16 for the award of 'Andhra Bhashabhi Ranjani Sanghamu Rolling Cup' and 'Sri

Gollapudi Suryanarayana Chetty Rolling Cup'.

Arrangements are being made to celebrate the Annual Day of the Sanghamu. The celebration of the 75th anniversary of the Sanghamu has been postponed to the next academic year on the advice of the executive committee of the Sanghamu.

A. KAMESWARA RAO,
Secretary.

Malayalee Samajam

Prof. Joseph Mundasserry, Ex-Minister of Kerala and a noted literary critic, addressed our Samajam on February 5. He gave a lively talk on the current trends in Malayalam literature. He also dealt with the educational system in India.

This year the inter-collegiate Malayalam debate annually conducted by Madras University was held in our College.

The valedictory meeting of the Samajam was held on March 12. Sri Ponkunnam Varkey, a noted Malayalam writer, spoke on the occasion.

IDICULLA ABRAHAM,
Secretary.

The Philosophy Association

President—Mr B. V. Radhakrishnan.
Student-Chairman—R. Gopalan, II M.A.
Secretary—S. H. Pasha, III B.A.
Treasurer—Miss Rajeshwari II M.A.

Professor T. M. P. Mahadevan of Madras University delivered the inaugural address on August 29, 1961. He spoke on 'The Meaning of Consciousness in Advaita'. On 22nd November Mrs Harriet Platt gave a lecture on 'Creative Thinking in Psychology'. She cited instances from her own psychic experiences. This was followed by a paper on 'Madhava Philosophy' read by Professor Venkatakrishna Rao of our College. Later, in the first week of December, Professor

Alalasundaram read a paper on 'The state of Jiva in Saiva Siddhanta'. Dr Devasenapathi of Madras University was in the chair.

In January this year we had the good fortune to listen to Professor Ferre of the Theological Seminary of Andover, U.S.A., on 'Linguistic Analysis and Religion'.

The meetings were invariably followed by lively discussions.

S. H. PASHA,
Secretary.

The Mathematics Association

President—Sri K. R. Rajagopalan.
Secretary—R. Suryanarayanan, II M.Sc.
Treasurer—A. Ramana, II B.Sc.

The inaugural meeting was held on Thursday 17th Aug. 1961, when Prof. Abdur Rahman of the Presidency College, Madras, spoke on 'Non-Linear Vibrations'. During the course of his address, he explained the significance of the solutions of Vander-pol's equations, and showed how these equations govern the activities of thermionic generators.

On Wednesday 23rd August, Sri P. Jothilingam of III B.Sc. read a paper on 'Bernartte Numbers'. Our next meeting was on Monday, 4th September, when Dr Swaminathan, Lecturer in Mathematics, University of Madras, gave an interesting lecture on 'The Foundations of Geometry'.

Prof. A. Narasinga Rao, D.Sc. of the Madras Institute of Technology, gave a lively talk on Wednesday 11th October, the topic chosen being 'Finite geometries and their applications'. This was really a popular lecture, and was appreciated even by non-mathematics students.

Sri Raghavan of II M.Sc. read a note on the methods of ascertaining the day of the week corresponding to any given date, on Friday, 27th October. Sri Suryanarayanan of II M.Sc. read a paper on 'Econometrics' on Wednesday 1st November when rightly

enough Sri Joseph James of the Economics department was in the chair.

Prof. Rajalakshmanan of the Department of Statistics, University of Madras, addressed the association on Friday, 17th November. He talked on 'Statistical technique in Social Sciences'.

P. SURYANARAYANAN,
Secretary,

Physics Association

The activities of the second term began with a talk by Dr Robert Brode, Professor of Physics, University of California. He gave us an interesting account of Cosmic Ray Research. Later we had an 'Inter-Faculty Symposium' on 'Elementary Particles'. Drs Thangaraj, Alladi Ramakrishnan, P. M. Matthews and Mr Balachandran participated. Early in the third term Dr Robert Taylor spoke to us on 'The Nucleus'.

In the middle of the third term our College was privileged to play host to the members of the Nuclear Physics Conference. This gave us an opportunity to entice a few delegates to address us. Dr Bloch of the University of Paris, Drs Bannerji and Divatia of the Tata Institute, Dr Venkateswarlu of the I.I.T. Kanpur, and Dr Mitra of the University of Delhi spoke to us on diverse fields in Nuclear Physics.

The valedictory meeting came off on 21st March. After tea, Dr Narasinga Rao spoke to us on 'Results of Recent Rocket Research'.

V. RAMACHANDRAN
Secretary.

Photographic Club

During the second term members were taught fine-grain and ultra-fine grain developing of roll-films. Our President and Vice-President guided us and helped us with the necessary technical advice.

On January 22, we had the third meeting of the club. Mr K. L. Narasimhan spoke on 'Colour Photography and Cinematography'. Mr P. K. John presided. The speaker gave us many technical details with demonstrations. A film show was arranged and two films—The Lake District and the World Garden—were shown.

In the third term members learned toning, flash photography and trick photography and techniques of handling the different types of cameras.

The Annual Photographic competition was held this year on February 19. We had a fairly good response for the competition. The judges, Messrs Gift Siromoney, T. K. Thomas and T. Ekambaram of Naveen Studio, selected the Photographs for awarding the prizes.

The following were the prize-winners :

First Prize (Silver medal)

M. Rajendran, P.U. ii b.

Second Prize (Silver medal)—

Rabindranath Athri, P.U. i b.

Third Prize—

V. Vasanthkumar Reddy, 3 B.A. iv.

Certificates of Merit—

1. M. Rajendran, P.U. ii b.

2. T. Ranga Reddy, 3 B.A. i.

We had our sixth Anniversary Day celebration on 19th February. Mr. V. Gopalakrishnan, A.F.I.A.B. presided over the function and distributed the prizes. We also had a Photographic Exhibition on 18th and 20th February 1962. We thank the British Information Service, the British Council, and the United States Information Service, who were kind enough to send us photographs for our exhibition.

This year also we have issued membership certificates regarding the photographic techniques members have learned in the club.

E. THIYAGARAJ,
Secretary.

Students' Service for the Blind

Since our half-yearly report went to the press in November 1961, we made good progress in arranging reading classes. The Braille classes, begun during the second term, are attracting the attention of many. With the increasing interest shown by all concerned, we are hopeful of doing more and more of real service to the blind.

The flag week of N.A.B., Madras, which was celebrated from the 8th to the 15th November 1961 was inaugurated by Sri C. Subramanian, Minister for Education and Finance, Madras. The S.S.B. was represented on this occasion by our Vice-President, Mr S. S. Thanaraj. The generosity of the students and the staff of this college enabled us to collect a sum of Rs. 92-12 nP. during the flag week.

G. JAYARAMAN,
M. SAMUTHIRA KANI,
Secretaries.

The English Association

There was a social gathering on November 13, 1961 in front of the College Library. The Staff and members had tea together and played a few games; and then there was an entertainment provided by the members themselves.

Two films, a Portrait of an American Family and a News Magazine, were screened on January 23. The last meeting for the term was held on March 7, when Mr. T. Jayaraman delivered the valedictory address.

I. JONAS STEPHEN,
Secretary.

The Literary Circle

The aim of the Literary Circle is to promote free discussion among its members. In our first meeting held on July 24, 1961, it was decided that the subjects taken up for discussion should cover a wide range to suit different tastes. It was also decided to limit the membership to twelve.

The discussion on the Medium of Instruction was initiated by M. Velappan Nair. The view that Sanskrit should become the general medium of instruction did not find many supporters. On August 21 M. K. Mahanti and V. R. Ranganathan read papers on the subject 'To be likeable is to be Successful'. The present standard of Indian films was our topic of discussion in the meeting held on September 4, and R. Krishnamurthy was the leader.

G. Jayaraman was elected President of the Circle during the second term. We discussed two subjects during the term, 'The Present Status of the UN,' and 'Liberal Education'. Papers were read by M. Velappan Nair and A. Seetharama Shastry. On January 15 M. K. Mahanti read another paper; the subject was 'Does India's action in Goa mark a shift in her foreign policy?' In the meetings on January 29 and February 12 we discussed 'Women in Society' and the 'Meaning of Culture'. The subjects were introduced by Seetharama Shastry and R. Gopalan.

R. KRISHNAMURTHY,
Secretary.

Athletics

The well-trained athletes of our College participated in the Madras Divisional Athletic Meet on 19th November 1961, at the Rajaratnam Stadium. Christian's twelve-man Team dominated the Meet. We won as much as five first placings, 8 second, 2 third and 1 fourth. Our star athlete Jayaraj Davamoni's performance in the 100 and 200 metres race was excellent, for he clocked 10.8 and 22.2 sec. respectively.

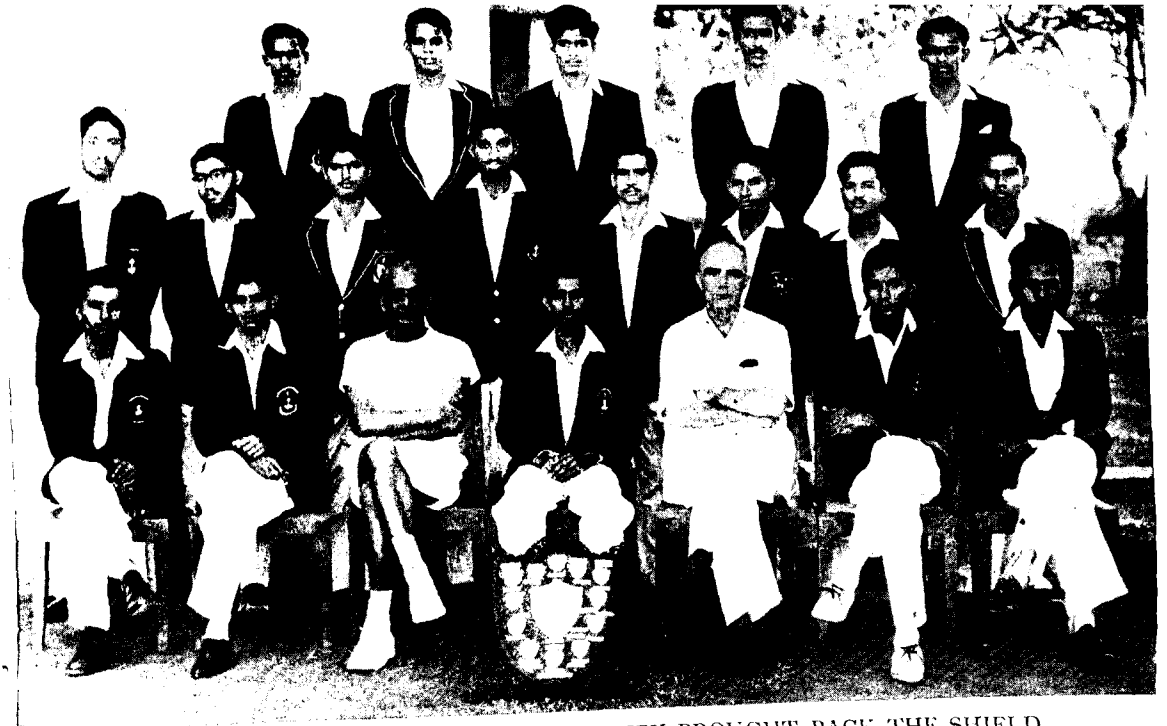
Ten out of the twelve athletes who were sent for the Madras Divisional Meet from our College were selected to represent the Madras Division in the Inter-Divisional Sports Meet—The Madras University Athletic Meet—on the 25th November 1961, at the Rajaratnam Stadium. The 100 metres race was the high-light of the day. The question in the minds of all the athletes, spectators and officials, was, who will be the victor—the state record holder P. Rajasekaran, or the defending champion A. Gunasekaran, or the Madras Christian College Star Jayaraj Davamoni. The excitement that this one event caused that day is beyond words. The defending champion, owing to a muscle cramp, fell on the cinder track and rolled while he was mid-way. The fight was left between Davamoni and the State sprinter. The latter emerged as the victor by a foot or two. In this meet we took 3 second, 2 third and 3 fourth placings. I am proud to say that J. Davamoni and R. Karunakaran represented the Madras University in the Inter-Varsity Athletic Meet at Thrupathi on 29th, 30th and 31st December. Davamoni was placed 4th in the 200 metres race, and he and Karunakaran enabled The Madras 4 × 100 metres relay team to get the second place.

We responded to the invitation to participate in the Annual State Police Sports Meet in the open events which was held on 7-12-61 and 9-12-61. An athlete for the 800 metres and a Medley relay team (200, 400, 800, 200 metres) were sent. The former was placed fourth. The relay team was placed third,

with the Madras Engineering Group. The only college that sends athletes to participate in open events and meets in city is our College. A Duel Meet between Y.M.C.A. College and Madras Christian which was fixed for 11th November, 1961, to be conducted at the Y.M.C.A. Track, was cancelled owing to heavy rain. But on 2nd December 1961, the Duel Meet was conducted on our Track. In the early forty's duels and triangular meets used to be conducted and it is good that it is revived again.

The Y.M.C.A. Athletes came fifteen minutes late and so the Meet started at 2.15 p.m. There was a good crowd to cheer and witness the Meet. The competition was keen from the beginning. The 4 × 400 metres relay was the high-light of the evening. There were two teams from each College. Christian balanced its teams in order to secure the first two placings. But it was a miscalculation. After the first lap, Christian were coming third and fourth. When runners were nearing the second lap home-stretch Christian was far behind the two Y.M.C.A. men. The leading athletes were nearing the baton changing zone when The Christian B-team fourth leg-man shifted to receive the baton from the leading Christian man. This move embarrassed every one. Taking the baton third and with a good gap in-between, the thrill and excitement of the event reached its climax. Davamoni, the fastest man in the College, took the baton first from Sittler to give a good lead to the Y.M.C.A. anchor men before he breasted the tape. We lost the championship by a margin of ten points, for the Y.M.C.A. claimed 115 points while Christian secured 105 only. Our congratulations to the Y.M.C.A. team.

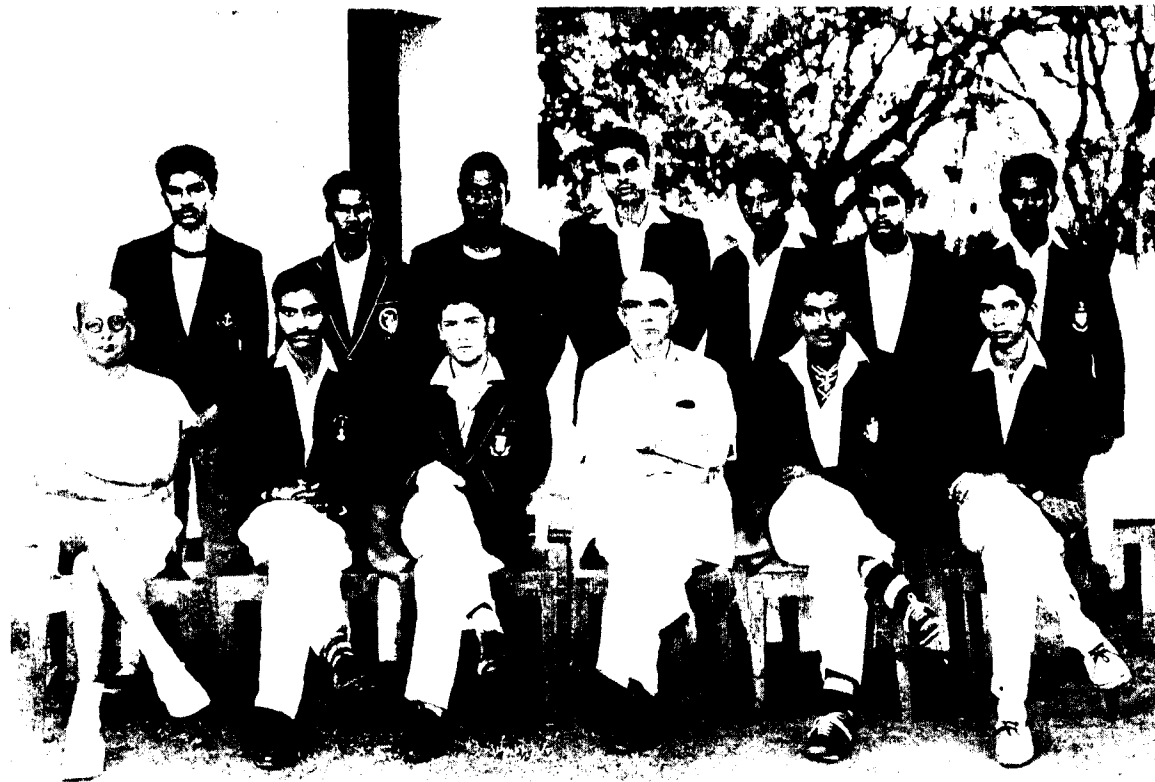
From the beginning of the current year, the track was crowded with athletes from all three Halls in the hope that they might annex the coveted Athletic Championship Shield. Heats and as much as seven finals were completed on 29th and 30th January and 2nd



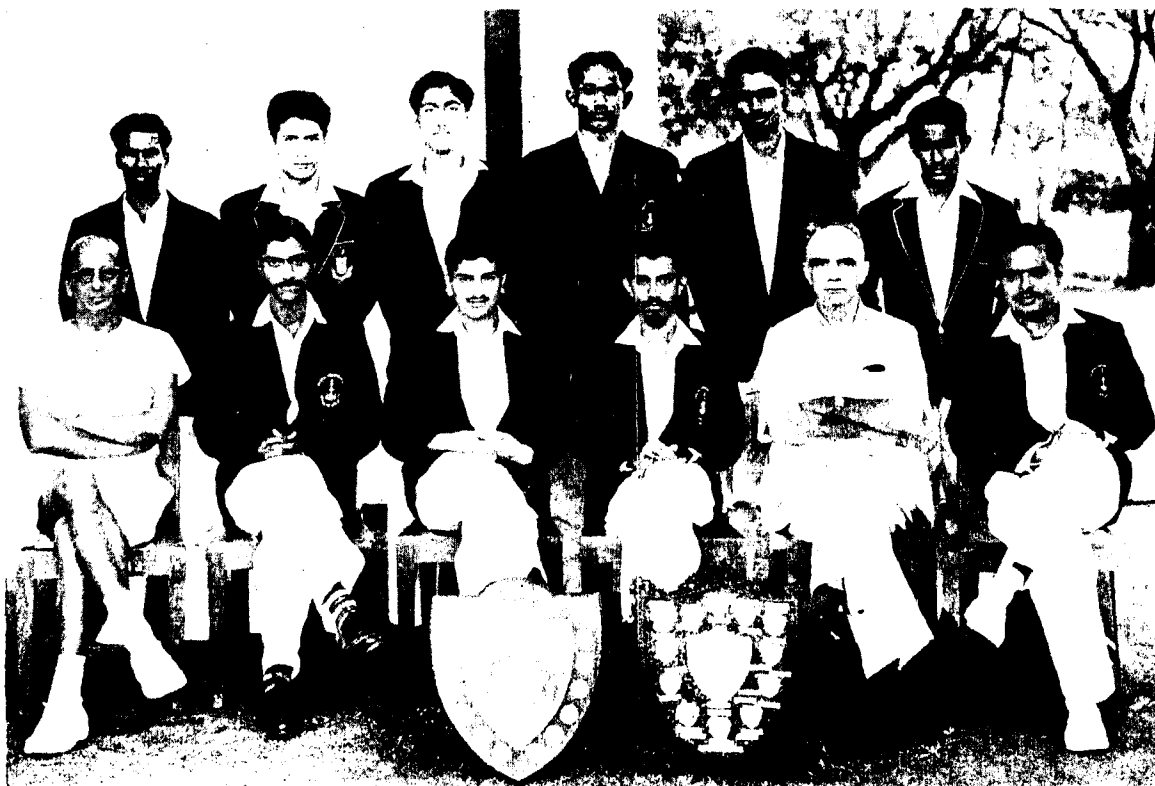
THE ATHLETES HAD A GOOD YEAR. THEY BROUGHT BACK THE SHIELD



THE COLLEGE HOCKEY TEAM. THEY WON THE STOKES SHIELD



UNIVERSITY BLUES



THE COLLEGE CHAMPIONS

February 1962. There was keen competition between Heber and St. Thomas's in the beginning. The Commemoration Day Sports were held on 3rd Feb. 1962. The 200 metres race and the 4×400 metres race were exciting. In the former event J. Davamoni claimed the honour of breaking the 17 year old record set by E. L. Philip in 1945 by clipping off 0.3 sec. to record a new time of 22.0 sec. 4×400 metres relay was interesting since B. G. Sither, the 2nd leg-man from Thomas's suffered a cramp which left the team far behind the others. But the anchor man Devamoni received the baton third, from Samuel Davamoni who made up some of the gap, sprinted to win the glory of the day by breasting the tape. St. Thomas's Hall won the Championship by a good margin of 33 points.

Some of our athletes participated in the Buck Sports Festival, conducted by the Y.M.C.A. College on 16th February 1962 in which we won 9 first, 3 second, 6 third and 1 fourth placings to tie with the Y.M.C.A. in Team Championship Points.

The long-awaited Inter-Collegiate Athletic Meet was conducted at the Rajaratnam Stadium on 19th and 20th February 1962. A team of 18 well-trained athletes was sent. At the close of the first day we led the Y.M.C.A. by 5 points. Y.M.C.A. College, the title holders were all out to retain the Shield which they took from us in 1959. Our athletes fought well to defeat them, by a gap of 14 points. The 100 metres race was exciting. Davamoni had to spring the last 100 feet in order to snatch the first place from the Loyala sprinter. We captured 9 first, 2 second, 2 third and 3 fourth placings.

It is interesting to note the progress which our athletes had made since the Duel Meet in December. In the Duel Meet we lost to Y.M.C.A. by 10 points, and at the Buck Sports Festival we tied with them. Finally in the Madras Inter-Collegiate Athletic Meet we won over them with a fourteen points lead. It is a fine record and the triumph of perseverance and determination.

On the whole this year our athletes have had more opportunities in participating in

Open and Inter-College Meets. This is one of the reasons for our triumph in the Inter-Collegiate Athletic Meet.

I thank all the athletes who co-operated to make this year a successful one.

The following are the results of the various performances :—

Madras Divisional Athletic Meet—18-11-1961.

100 & 200 Metres—Jayaraj Davamoni 1st and R. Karunakaran 2nd.

800 Metres—B. G. Sither 1st.

400 Metres—B. G. Sither 2nd.

Discus—J. Surinarayanan 1st and J. W. Jeyaseelan 3rd.

Javelin—P. Suruli Bommu 2nd and J. Surinarayanan 3rd.

Shot Put—T. W. Jayaseelan 1st.

5000 Metres—G. Rajunarayanan 2nd.

Long Jump—P. V. Rao 2nd.

Hop-Step and Jump—P. R. Rao 2nd.

400 Metres Hurdles—B. Rajendran 2nd.

High Jump—S. Bhoopathy 4th.

Inter-Divisional Athletic Meet—25-11-1961.

100 & 200 Metres—J. Davamoni 2nd and R. Karunakaran 4th.

Long Jump—P. V. Rao 2nd.

Discus—J. Surinarayanan 3rd.

Shot Put—T. W. Jeyaseelan 3rd.

Javelin—P. Suruli Bommu 4th.

800 Metres—B. G. Sither 3rd.

Duel-Meet—2-12-1961.

400 Metres Hurdles—B. Rajendran 1st and P. R. K. Rao 4th.

Pole Vault—K. Thiagarajan 2nd and R. Periasamy 4th.

Hammer—Md Aboobaker 2nd and D. Sudarshan 4th.

100 Metres—J. Davamoni 1st, R. Karunakaran 2nd and S. Davamoni 4th.

1500 Metres—G. Rajunarayanan 3rd and B. Rajendren 4th.

Long Jump—P. V. Rao 3rd and J. Surinarayanan 4th.

- 400 Metres—B. G. Sither 1st and S. Davamoni 2nd.
 Javelin Throw—P. Suruli Bommu 3rd and D. Sudarshan 4th.
 4 × 100 Metres relay—Christian 2nd and 3rd.
 High Jump—S. Bhoopathy 2nd and K. Thiagarajan 3rd.
 800 Metres—B. G. Sither 1st and B. Rajendran 3rd.
 Shot Putt—T. W. Jeyaseelan 2nd.
 110 Metres Hurdles—J. Surinarayanan 2nd and A. K. Kanniyaram 4th.
 Hop-Step and Jump—R. E. Royappa 2nd and P. R. K. Rao 4th.
 200 Metres—J. Davamoni 1st, R. Karunakaran 2nd and S. Davamoni 4th.
 Discus Throw—J. Surinarayanan 1st and T. W. Jeyaseelan 3rd.
 5000 Metres—G. Rajunarayanan 2nd.
 4 × 400 Metres Relay—Christian—1st and 4th.
Madras State Police Athletic Meet (Open Events) 7-12-61 & 9-12-61.
 800 Metres—B. G. Sither 4th.
 Medley Relay—Christian 3rd (R. Karunakaran, V. Fernandez, B. G. Sither and J. Davamoni).
Buck Sports Festival—16-2-62.
 Jayaraj Davamoni 1st (100 and 200 metres and 110 m. hurdles).
 B. G. Sither 1st—400 & 800 metres.
- T. W. Jeyaseelan 1st—Discus and Shot Put.
 4 × 100 and 4 × 400 Metres Relay 1st—Madras Christian.
 Samuel Davamoni 2nd—200 metres 3rd
 —100 metres.
 K. Thiagarajan 2nd—Pole Vault.
 A. K. Kannayiram 2nd—(Long Jump) 3rd (Hop Step and Jump).
 R. Periasamy 3rd—Pole Vault.
Inter-Collegiate Athletic Meet—19th and 20th Feb. 1962.
 Jayaraj Davamoni—1st (100 and 200 metres and 400 metres hurdles).
 T. W. Jayaseelan—1st (Shot Put and Discus).
 B. G. Sither—1st (400 × 800 metres).
 R. Karunakaran—2nd (200 metres) 3rd (100 metres).
 G. Rajunarayanan—2nd (5000 metres).
 B. Rajendren—3rd (400 m. hurdles).
 P. R. K. Rao—4th (Hop Step and Jump).
 A. K. Kannayiram—4th (Long Jump).
 A. K. Kannayiram—4th (Long Jump).
 V. C. Govindaraju—4th (500 metres).
 4 × 100 metres relay—1st (R. Karunakaran, S. Devamoni, A. K. Kannayiram, J. Davamoni).
 4 × 400 metres relay—1st (B. Rajendran S. Davamoni, B. G. Sither, J. Davamoni).

B. G. SITHER.

N.C.C.

'A' Company 3rd Madras Bn. N.C.C: Madras Christian College

Annual Report for 1961-1962

On behalf of the Officers and Cadets of A. Coy 3rd. Madras Bn. NCC I have great pleasure in extending a cordial welcome to our Principal, and other distinguished guests to our Annual Function this evening, and in presenting the Annual report.

Staff. A major event this academic year is the rejoining of Captain D. Giles Lal and 2/Lt. E. Augustus after a years study leave. Capt. C. H. Narayanan, left us on a year's leave for higher studies at the University of Kansas in U.S.A. Capt. D. Giles Lal took over the company as company commander, with Lt. G. J. Phanuel as Adjutant and Quarter-Master and 2/Lt. E. Augustus as Officer in charge of Arms and general duties, in which capacity he did very useful work.

We had the full quota of Regular army personnel for assistance in training. Subedar Ramanunni Nair of the battalion endeared himself both to the Officers and cadets by his keen interest on the training side. We hear news of the transfer of our Commanding officer., Major. M. L. De Sylva M.C. A stalwart of discipline, with a calm demeanour, witty and tactful, his role in shaping the Battalion is acknowledged by all. We wish him all the best in his new appointment. Lt. Col. Sardar Singh is our new Battalion commander.

Enrolment.—The training year commenced from the first of July 1961. At the beginning of the year we were only 67, with 127 vacancies to be filled up. This was quickly done with the assistance of our Senior Cadets who brought in keen cadets like themselves to join the corps. The response to recruitment was very encouraging. Much publicity in this regard was given by the Principal in his opening address to new students. We are very thankful to the College Medical Officer, Dr K. E. Thomas, who carried out the medical inspection of the new entrants. By the end

of the first term we were 188 strong. This company has now on its rolls :—

- 7—4th year cadets.
- 15—3rd year cadets.
- 53—2nd year cadets.
- 113—1st year cadets.

Promotions.—The vacancies created by the senior cadets who left us were soon filled up and the company had the full quota of Cadet NCO's much earlier than usual. This in fact proved remarkably successful on the administrative side. They have discharged their duties competently and the company can justly claim to have achieved the most important aim of NCC training—the training for leadership. Our NCO's are

- Under-Officers—2.
- Warrant-Officers—2.
- Sergeants—3.
- Lance-Sergeants—4.
- Corporals—6.
- Lance-Corporals—11.

Camps attended.—Lt. G. J. Phanuel and 36 cadets attended the combined Cadre and Social Service Camp held at Thiruparan-kundrum, near Madura, from 5th to 19th May, 1961. The cadets did a good job of the road construction work allotted to them.

The Annual Training Camp was held this year at Manivakkam village near Vandalur from 27th December 1961 to 9th January. Major M. L. De Sylva, M.C. was our Camp Commandant. This camp was unique in that four major units camped together under a central administration with training and organisational matters restricted to the units. This arrangement helped to create a sense of oneness among the cadets, although drawn from different colleges; and promoted a healthy competitive spirit and an opportunity for units to learn from one another. Capt. D.

Giles Lal held the appointment as 'B' Battalion Commander for the duration of the camp. Lt. G. J. Phaneel was the Training Officer and 2/Lt. E. Augustus took over the duties of 'A' Coy. as Company commander.

Another unique feature that has been achieved in this camp through the good offices of Major De Sylva is that the competitions were reduced to the bare minimum and more emphasis was laid on the training aspect. Four competitions were conducted in camp, of which we won two—Interior Economy and cross country. COMS David Sargunar of our company was promoted to the rank of RQMS in camp. Another notable feature was the participation of our cadets in a demonstration called 'AMBUSH'—a tactical exercise which has won appreciative comments from the regular army staff. Our standard of training both in camp and on the College Parade ground has been as usual of a very high standard, as is evident from the results of the Certificate Examinations. In February 1961, we sent up 40 cadets for the 'B' certificate examination of whom 39 passed; and 21 out of 22 passed in the 'C' certificate examination.

The Inter. Platoon competitions for the Pennathur Veeraraghavan Challenge Trophy was keenly contested by all the three platoons, and this helped to bring out the qualities of leadership in the Cadet NCOs in each platoon. All the three did well, but No. 1. Platoon

was declared the winner of the Pennathur Veeraraghavan Challenge Trophy awarded to the Best All Round Platoon for the year 1961-1962.

Our thanks are due to the Principal, the Bursar and the Wardens, for their assistance and whole-hearted co-operation throughout the year.

Prize winners :

Best Cadets of the Year :

1. U/O Srinivasa Bhatt, R.
2. U/O Hari Rajah, S.
3. RQMS David D, Sargunar.
4. CSM Robert James, D.

Best Platoon Sergeant :

SGT Sivaswami, M.S.

Inter Platoon Competition :

Drill Winners—III Platoon.

Route March Winners—I Platoon.

Best Attendance Winners—III Platoon.

Pennathur Veeraraghavan Challenge.

Trophy awarded to best all round

Platoon for the year 1961-62—I Platoon.

Capt. D. GILES LAL (NCC).

Officer Commanding

'A' Coy 3 Madras Bn. NCC.

Preachers at the College Services—1961-62

SECOND TERM

November	11	..	The Rev. V. M. Thomas.
November	26	..	Mr M. Sargurudoss.
December	3	..	Mr H. Enoch.
December	10	..	The Rt. Rev. Lesslie Newbigin, The World Council of Churches.

THIRD TERM

January	7	..	Dr M. A. Thangaraj.
January	14	..	The Rev. G. Paul David.
January	21	..	The Rev. Dr Ronald Spivy, United Theological College, Bangalore.
January	20	..	The Rev. R. L. Manson, St. Andrew's Church, Egmore.
February	4	..	Professor Nels Ferre, Andover Newton Theological School, Newtonville, Mass., U.S.A.
February	11	..	The Rev. P. G. Cochran, Wesley Church, Egmore.
February	18	..	Mr Duncan B. Forrester.
February	25	..	The Rev. T. S. Garrett, Tamilnad Theological Seminary, Thirumarayur.
March	4	..	The Rt. Rev. David Chellappa.
March	11	..	Mr M. Abel.
March	18	..	The Rev. Dr J. R. Macphail.

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