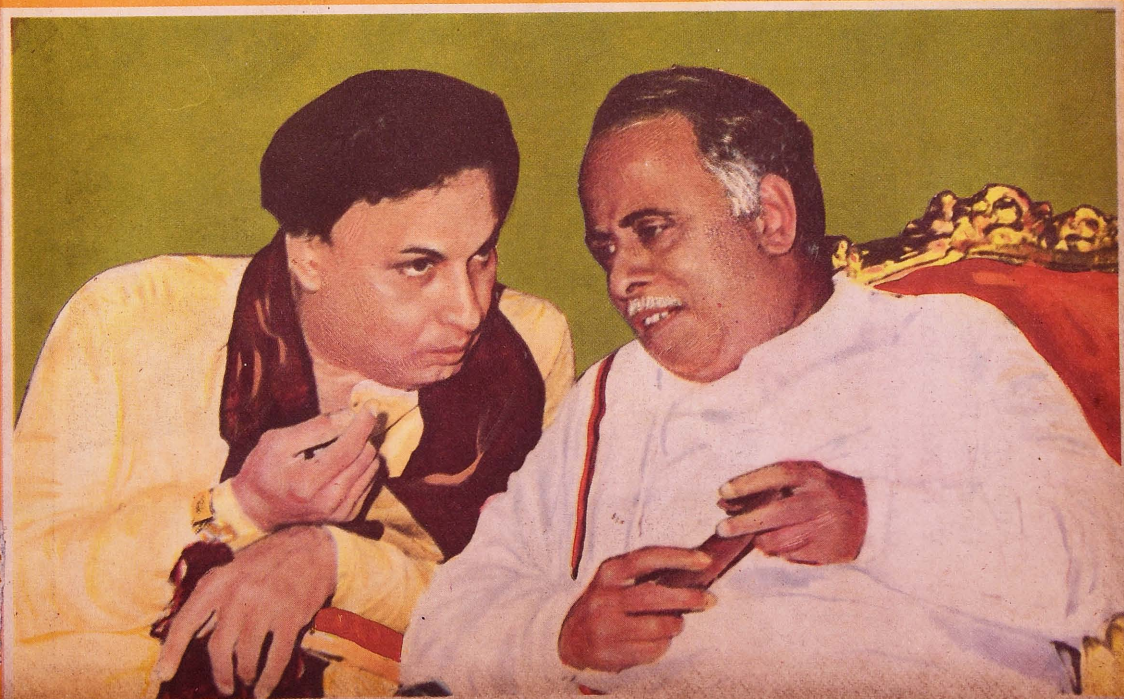




September, 1-30, 1987 Re. I

Tamil Arasu



On 15-9-1987, the 79th Birth Anniversary of Perarignar Anna, Hon'ble Finance Minister Dr. V. R. Nedunchezhian, garlanded the statue of Anna at Madras.



TAMIL ARASU
IN SCOPE THIS MONTH



State observes Anna's 79th Birthday
Child Immunisation Scheme launched on Anna's birthday

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Moscow Mob Parade
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A, Kalanethi, the inventor

Thiruvalluvar Year 2018

September, 1—30, 1987

Aavani—Purattasi

State observes Anna's 79th Birthday

Perarignar Anna's 79th birthday was observed throughout Tamil Nadu on 15th September, '87, with great enthusiasm and people's participation.

Processions were taken out in Madras and all other district centres

In Madras, Hon'ble Finance Minister Dr. V.R. Nedunchezian led the procession to Anna Statue along with other Ministers and leaders.

Hon'ble Finance Minister, Dr. Nedunchezian, Hon'ble Industries Minister Thiru K. Rajaram, Hon'ble Information Minister, Thiru V.V. Swaminathan, AIADMK's propaganda Secretary, Miss Jayalalitha MP, Deputy General Secretary Dr. H.V. Hande and other party functionaries participated in the procession and garlanded the Anna statue. Miss Jayalalitha distributed sweets to the gathering.

Hon'ble Chief Minister Dr. MGR who was then in the United States had called for the observance of Anna birthday week as children's welfare week.

The Children's Welfare Week observed by the Tamil Nadu Government to mark the 79th birth anniversary of Perarignar Anna was inaugurated by Hon'ble Finance Minister Dr. V.R. Nedunchezian at Kancheepuram on 15th September 1987.

The Minister eulogised the multi-faceted personality of Anna and pointed out that he was a versatile orator and writer in Tamil and English who had brought a new awakening among the Tamils.

Besides, he was a practical politician and respected even those who opposed him. Arignar Anna firmly felt that a political party which came to power through the ballot should keep its members restrained and disciplined.

Thiru V.V. Swaminathan, Hon'ble Minister for H.R. and C.E. said the present Hon'ble Chief Minister, Dr. M.G.R. had great respect for Anna and had even named a university after him.

Dr. Nedunchezian handed over a cheque for Rs.50,000 to Thiru V. Anand who won the world chess championship at the Philippines recently, as desired by Tamil Nadu Chief Minister.

Loans to the tune of Rs.10.73 lakhs under IRDP schemes were distributed to 242 persons on the



occasion, besides house-site pattas to 35 persons.

Other participants in the function, included the Chingleput Dist. Collector, Thiru P. Pandian, Thiru Kolattur Kothandam, Chairman, Tube Wells Corporation, Thiru C. Ramalingam, Special Officer, Cooptex, Madras, Thiru S.V. Chittibabu, former Vice-Chancellor, Annamalai

University, Thiru S.Jagadrakshagan, M.P. and the members of the Tamil Nadu Legislative Assembly Thiru R.S. Munirathinam, Thiru K. Balaji, Thiru V. Tamilmani and Thiru K. Ethirajan

Thiru R. Karpoorasundarapandian, I.A.S., Director of Information and Public Relations welcomed the gathering.

State Freedom Fighters' Pension Scheme

State Government is implementing the scheme for the grant of Pension to Freedom Fighters with effect from 1.10.66. Under this scheme, this Government have allowed many concessions during the past ten years.

Originally the pension was sanctioned only to persons who had undergone imprisonment for 3 months. This was reduced to one month in G.O.Ms.No.817, Public (PP.II) Department, dated 1.4.80 and again to 3 weeks in G.O.Ms.No. 951, Public (PP.II) Department, dated 18.5.81 with effect from 1.4.80.

Formerly the monthly pension was Rs.75/-. This was raised to Rs.100/- p.m. with effect from 1.4.79, to Rs.150/- p.m. from 25.1.81 and again to Rs.250/-p.m. from 10.6.86 to persons who are in receipt of State Freedom Fighters Pension alone. To those persons who are in receipt of Central Government Freedom Fighters Pension along with State Pension, the State Pension was raised to Rs.100/- p.m. from 25.1.81.

Powers were delegated to the Collectors concerned to sanction continuance of pension to the widows of Freedom Fighters Pensioners in the event of their demise. With a view to simplifying this, a revised procedure enabling the wife of the Freedom Fighter Pensioner to approach the Treasury Officers concerned for her pension

has been introduced and is being implemented.

The income ceiling fixed for sanctioning State Freedom Fighters Pension was Rs.1200/- p.a. This was raised to Rs.1500/- p.a. from 2.12.78 and to Rs.5000/- p.a.

with effect from 9.12.80. The income ceiling has been removed in toto with effect from 11.3.83.

The ban on sanctioning Pension to widows who remarry after the demise of their husbands was removed and pension was allowed even in cases of remarried widows.

The Government have also issued orders conferring concessions to persons such as Tmt. Nagammal, sister of the great leader Thiru K. Kamarajar, Late Thiru P.Kakkan, his wife Tmt. Sornam Parvathi Kakkan after his death, Thiru R. Gopalakrishnan, B/O Vanchinathan, Tmt. Nacharammal, W/o. Late V. Srinivasarao, Tmt. Ramayee, W/o. Late Thiruppur Kumaran, Thiru Thookumedai Rajagopalan Tmt. A.S. Padmavathi, W/o. Late Thiru Jeeva, Thiru Manikumar their son, Tmt. Sethulakshmi, Grant daughter of V.O.C.

The Government have sanctioned Freedom Fighters Pension to more than 4500 persons during the past ten years. The total number of Persons now drawing State Freedom Fighters Pension is 9500.



Child Immunisation

Scheme launched

on Anna's Birthday

A massive immunisation programme was launched in Madras by the Madras Corporation on 15th September, as part of the Children's Welfare Week observed by the TamilNadu Government, marking the 79th birth anniversary of the late Arignar Anna.

The programme got off with the Hon'ble Industries Minister, Thiru K. Rajaram administering oral polio drops to five infants, at a function held at the Nehru Stadium.

The Corporation, according to Tmt. Santha Sheela Nair, I.A.S., Commissioner, will immunise about 10,000 babies against childhood disease during the week.

The Minister said the programme highlighted the Government's desire to promote the welfare of children and he appealed to parents to avail themselves of the opportunity and protect their children from various diseases. He gave away prizes to the winners of the healthy baby contest organised by the Corporation.

Tmt. Santha Sheela Nair, I.A.S., said that students of the Corporation

schools were being actively involved in spreading the health and immunisation message.

Thiru K. Chandrachoodan, I.A.S. Corporation Special Officer, who presided, said films advocating immunisation would be screened at child welfare centres in the City to impress the people on the need to go in for immunisation of children.

The administration of immunisation injections and drops would be done at noon meal centres, Corporation dispensaries, family welfare and child welfare centres.

Thiru Chandrachoodan sought the cooperation of the voluntary organisations in the efforts of the Corporation to provide a clean and green Madras. Some organisations could adopt a park each and maintain it, he suggested.

Thiru R. Shanmugam, I.A.S., Health Secretary, commended the Corporation for achieving its target under the family welfare programme during the past years.

Tmt. Sheela Rani Chunkath, I.A.S., Director of Social Welfare, said 96,000 children in Madras would

be immunised during 1987-88. Of this, 66,000 infants would be covered by the Corporation and the remaining by the Directorate of Social Welfare.

Tmt. C.K. Gariyali, I.A.S., Director of Family Welfare, spoke on the need to maintain a clean and hygienic environment for pregnant mothers during the time of delivery.

Thiru C.R. Parthasarathy, Lions District Governor and Thiru C.R. Venkatasubbiah, Rotary District Chairman for its Health Programme, offered their organisations' contin-

ued support to the Government for implementing their welfare schemes.

Others who stressed the importance of providing basic medical facilities to children were Dr. (Tmt.) R. Narmada, Consultant, Integrated Child Development Scheme and Dr. N.C. Appavoo, Deputy Director of Public Health.

The students of the Nungambakkam Corporation Girls H.S. School presented a drama advocating the need for immunisation of children and its resultant benefits.

The Corporation Health Officer, Dr. M. Swaminathan proposed a vote of thanks.

Satyamurti's Oratory



Many of the speeches and repartees in the Council have become legends. Two speeches by him in 1926 go down in history as the finest pieces of oratory, backed by meticulous marshalling of facts, patriotism, courage, vehemence and pure logic.

One was when he spoke out strongly against the proscription and seizure of songs of Subramanya Bharathi. Breathing fiery nationalism, he quoted the proscribed songs bringing out their full nationalist fervour, lampooned the Justice Party members who had been party to proscription and drawing parallel between Bharathi's songs and the works of Milton, Tennyson and William Blake.

The other occasion was when the House was discussing an adjournment motion on the death of an Indian student because he was denied admission to the General Hospital on grounds that the beds meant for Indians did not have any vacancy.



Anna's creed of love

HON'BLE CHIEF MINISTER
Dr. M.G.R.

Anna practised what he preached and he was himself exemplary.

How was it that Anna could practise what he preached? That was because he was open in and out; he conformed to his thought and deed in the pursuit of his ideal. For this conformity of thought and deed, the power of reasoning must be used.

Anna helped us in developing this power of reasoning and engineered the Renaissance step by step.

People did not accept Anna's revolutionary ideals all of a sudden on a single day. First they came to listen to Anna; they heard him; they felt that what he said was just, and, at last, they came to believe that Anna's words were

true. Finally they joined his movement despite opposition and obstructions.

Anna said that we should think that all the facilities and benefits provided by the social, economic and modern developments belong to all the people and not to any particular individual. Nobody should think that "These are all for me and me alone", said Anna. It is this philosophy of his that attracted me.

What is the fundamental cause of all the struggles and agitations all over the world? It is the tears shed by those who are denied their legitimate rights that inflame and induce the struggles and agitations.

The affluent person possessing all the luxuries should at least think for a moment why and how

he has become so rich and the others remain so poor. The rich need not shed tears of blood for the poor. But they must, atleast, think of the plight of the poor.

If a rich man should come to think of the poor man's plight, he must have love at heart. When will that love spring up at his heart? There is no indication. As there is no love at the heart of the affluent, difference and discord are there for generations together.

The state of affairs of the previous generation should not be allowed to continue and if allowed, the same social and economic structure would continue and the rich would become richer and the poor would become poorer.

Even when the population is increasing, it has been felt that all should be given the average decent living facilities and this desire is there for years together. And for the solution of this problem Anna's creed of love can help us. The success lies in people's acceptance of and adherence to this creed of love wholeheartedly without any discord between the Inner Self and the Outer Activities.

A mother provides necessary food for the child and the teacher imparts the education needed by the pupil. Likewise, the Haves must come forward to meet the needs of the Have-nots, and this is Anna's message of love. If this creed of Anna is accepted and followed, then there would be the dawn of hope for solving the problems of the Society.

THE INDIAN AND THE AFRICAN LION.

AHMEDABAD : Only two places in the world have lions in the wild—India and Africa.

The Asiatic lion now in its last home in Gujarat, differs from his African counterpart in a few respects.

The Indian lion is more shaggy and lighter in colour. He has larger tail tassels and more prominent elbow tufts and belly fold than the African.

But the African lion has a larger mane, probably due to the cooler climate of the place where he is found.

Their habits too are similar, both preferring to rest in the shade by day and going in quest of food at dusk. An interesting difference is that while the Indian lion is purely a predator the African lion supplements its diet by feeding on carrion.



The spring that it was!

By
PERARIGNAR ANNA

There was once a spring that was mine. After a long time, indeed, after very many years, when I bring it back to memory, I get the smile which otherwise cannot show up in these days of anxiety. Periyar knows the spring I speak of and the anxiety, too, that has come my way, because of the responsibility I have taken on.

I said spring; you know, it is the period after my college days, when I was going about with him in the wilderness. When I was so engaged, I used to look on with joy the toddling gay flowers in multi-coloured splendour and sense the fragrance all over.

Those days, if only we could address a public meeting with no ruffle or scuffle, we could be proud of a great success. Before we started we would read the letters of threats and caution: Beware of your head! Beware of your beard! Beware of your stick! Beware of your life!

"Annadurai, have you seen this", so saying he would throw me a letter. Yes, Ayyah-I would reply with no implication whatever. He wouldn't ask me to accompany him, for he knew I would. We would go and Periyar would deliver an impressive speech. If the one who wrote the threatening letters had been among the audience, he would certainly come to the next with a garland to Periyar. The speech would be so sharply defined and logical.

Having heard such clarion speeches, many of the Tamilians, a

great many, indeed, had become free from their follies and the whole of TamilNadu had taken a new turn. It is only this soil that has made history of the one who came out to work relentlessly and with no fear whatever, and spoke with an open-heart in a bid to arouse the society from slumber and revive it. I was just a boy when that history was made. When the glorious pages of that history were adding anew, in one part of it I did my job along with him. It is those days that I have pointed out as the spring that was mine.

Many served jointly with Periyar. More than any, I had the unique opportunity to be with him without a break. Those are the days which are still so delectable to me. I recollect and sense the sweetness even today. He has given a lot many elements of thoughts by way of conversation. He gave me the opportunity to realise that one should have a heart to endure anything. He made me get the zeal, the inner joy and the contentment in the service unto the public.

I have seen him talk to many with anger; I have heard him scold; I have heard him shout, "I know you fellow, get away!" But not a single day did he behave so with me. He was always a little soft with me and with me alone. He looked upon me as one of the members of his own family. He is the only leader whom I have met and accepted. He was then of my age now, when I joined him, three decades ago. Prior to that, he was serving the public for thirty long years. Those are the most important years in the history of the Tamils.

"He stuns us! baffles! irritates! talks all sorts!"- so were the attacks. "We shouldn't leave him so! He must be done away with! I myself shall see to his end!"- so were the threats. Many in TamilNadu spoke derogatorily attacking, opposing, antagonising, mocking and rebutting but they all were, indeed, lending their ears to his

speeches, standing at a corner or hiding behind! The speech went on for more than half a century. Those who opposed, those who mocked at, those who showed no concern saw themselves changing without their being conscious of it. Those who were hot, became subsided; those who threatened, became submissive; those who did not care, became interested in him. His speech! That, indeed, was flowing free and forceful, drilling the mountains, rolling the stones, turning the jungles into farm-lands, with the nuance of the sound and the elegance of the step! "He speaks there; he speaks here". "He speaks on that; he speaks on this"--so, for these fifty years TamilNadu has been loudly proclaiming. "What I have in my mind, I speak out--come what may"--that was his war of liberty throughout his life. The success he met with was great. The outcome of his success was none the more his alone. All of us enjoy the result of it. It has been well established that in this land of the Tamils what is felt to be correct may



be given expression to in a clean manner. This is the first phase of the revolution of thought! Periyar is wholly responsible for it! To achieve this success Periyar's service has been immeasurably high. The level to which he has raised TamilNadu cannot be seen elsewhere in India. When people of the other states hear it, they sweat. "Is that so! Is that possible! Does it happen! Do they leave you!" so they ask, however, looking around!

When I toured along with Periyar the cities of Hardwar, Calcutta, Patna, Kanpur, Banares, Lahore, Allahabad, Amritsar, etc., everywhere they put only such questions. Who put such questions? the rationalists! The rationalists of those places read volumes! Wrote beautiful essays! met at small halls and spoke, -with police on guard! But here? Here! Is there a day when Periyar has not addressed the people? Is there a place where his voice is not heard? Is there an antique that breathed free? What is it to which he submitted himself? Which Purana escaped his attack? Oh, a single man, all alone, how badly he tears us to pieces. The Old Order that was holding fast this country yelled in horror! With a new interpretation and polish a portion of the relics has been guarded, but the basement has become shattered under his hammer-blow. There is none who has not observed it.

It is for that reason I do not call Periyar's great service a matter of an individual's account, but I usually call it an era, a phase, a turn. When atrocities show up, people would only keep themselves off and guard themselves against their influence, but would not like to face them, however. Periyar never hesitated to wage a war against atrocities wherever he might find them, whatever might be their form, and however strong they might look.

The battle fields he saw are many; the victories he won are many. The war he waged is still going on. He is 89! But he is still in the field. The opportunity that I had to be with him in the battle, in one part of it, it is that which I mark as the spring.

He should live with us and for us for a number of years more. His continued services shall no doubt be available to make the life of the Tamils healthy and, at the same time, rid them of the chronic sufferings, too.

Long live Periyar!

By courtesy of "Viduthalai"
90th Birth-day Souvenir

English Version:
Maya's Language School, Madras.

"AN ANCIENT BELIEF IN CHINA."

"Every sin is a disordering of the universal harmony, a breaking through the laws of nature; out of sin must come harm for the individuals as well as for the Universe, whereas virtuous men are accompanied with good fortune. This direct sequence of sin and punishment lets also the natural evils, such as sickness, famine, flood, earthquake, etc., appear as the consequences of disturbance in the order of the universe due to the evil deeds of the rulers and peoples; therefore the state is obliged to keep watch over morality just as it does over the obedience paid to civil laws. In the common interest it must punish sin and reward virtue in order to restore the disturbed equilibrium. There is a close relation between the heaven and the people."



The versatility of Anna

Dr. R.E. ASHER

University of Edinburgh,
Scotland

IT would seem to be a basic feature of human nature to retain a special affection for the initiator of a series of a pleasant things. Thus, no visit to a foreign country one learns to love ever gives quite so much pleasure as the first. The first great cathedral or temple one sees always retains a grandeur that once visited later never seems to match. The first orchestral concert one attends is remembered as the most exciting and pleasing of all.

The same is true of the first book one reads in a language other than one's own. It is this which provides a number of reasons why I am pleased to be invited to join in this volume of tributes to Arignar Anna, the distinguished Chief Minister of TamilNadu. For

it happens that the first book I ever read in Tamil—apart from such things as school readers, which fall into quite a different category—was his drama '**Ore Iravu**'.

Before this, I had quite naturally heard much about the glories of ancient Tamil literature and had read such of the classics as were available in translation—notably the three major translations of Dr. G.U. Pope. But a good part of the appeal of Tamil lies in the fact that it is one of the few languages' with a literary tradition of two thousand years or more that has continued right up to the present day. From the start, therefore, I was eager to know whether contemporary literature had anything worthwhile to offer. C.N.A's **Ore Iravu** (one Night) was enough to

suggest that it had. I see no reason to revise my initial impression that this is a good play.

Many excellent plays get off to a slow start as a result of the difficulty experienced by the dramatist in presenting the setting and motivation for the main part of the action. By a skilful succession of short (superficially unrelated) scenes to present the setting and dominant atmosphere of play, C.N.A. here holds our attention right from the start. The pace is then maintained throughout by means of dialogue in a very modern idiom.

It is not easy in a discussion of modern Tamil writing to draw a clear line between theatre and cinema. Indeed a somewhat different version of *Ore Iravu* (One Night) made by no means unsuccessful film. Because of the "box office" demands in India that the action of a film should be regularly interrupted by song-and-dance routines, few Indian films (with the notable exceptions of the work of Satyajit Ray) are found entirely satisfying aesthetically by foreign audiences. This, however, should not be allowed to blind us to the literary merits of certain scripts when written by a master of dialogue. Such a case is the script of 'Velaikkari' (Servant Maid) which, with the songs conveniently relegated to an appendix, reads as a straight play with many of the qualities of *Ore Iravu*. Indeed on one point, namely the realism of its dialogue, it might be held to be superior.

Velaikkari (Servant Maid) is, of course, a film play with a message; and indeed Thiru Annadurai has the reputation of always using his considerable literary talents for the purpose of making political or social "propaganda". The controversy about the nature of literature with one side claiming that it must have a social content and the other arguing the case of "art for art's sake"--is both an old one and one that will always be with us. With-

out taking a stand on this, one can note that Thiru Annadurai's literary creations are of two sorts though with no clear line drawable between them. Some of his stories, for instance, make good reading because of the way in which they present fascinating characters or situations, and not by virtue of an important "message". An example of this is **Nadodi**. This has a lot in common with the author's theatre-and-film plays, in that it is almost entirely made up of dialogue-dialogue moreover, of a very colloquial style. But as a good short story must, it depicts the personality of the few involved in the action of the story by short, telling phrases.

A novel, by way of contrast, can, and indeed must, fill in more detail, both through narrative and dialogue. It demands a different sort of skill and a different kind of technique. And here is yet another literary technique of which C.N.A. has shown his mastery. The author's own awareness of his control of this medium is apparent in the opening chapter of **Rangoon Radha**, where by implication the outcome of the story is started almost at the beginning of the book. In spite of this, the reader is still curious to know how the action will develop to reach this conclusion.

It is inevitable, with narrative having an importance in a novel that it clearly does not have in a play or even in a short story, that the language of this book should be more formal than that of the other writings so far mentioned in this essay. Stylistically it stands mid-way between the colloquial Tamil of the plays and stories, and the language of Thiru Annadurai's non-fictional compositions. And, however much one may like and admire his work in the field of prose-fiction and drama, there can be no doubt that his main claim to have made a significant contribution to the development of Tamil prose style lies in

his powerful oratory. But it is interesting to note that this elequence that has given him so many followers is to be seen in Thiru Annadurai's novels also-even in conversations like authentic conversations. There is an example in the first chapter of Rangoon Radha. Though not undeserving of the word "eloquent", this passage is nevertheless a good way from the magnificent, complex and intricately constructed sentences that are the hall-mark of an Annadurai speech. To hear him speak in public is an essential part of the education of anyone who is interested in understanding something about modern Tamil and in learning what the Tamil language is capable of. It is impossible to have any acquaintance with Tamil and Tamil-Nadu for long without being aware of this.

But what many of us who had been taught by our Tamil friends to appreciate the linguistic talents of Arignar Anna were not aware of, was his quite extraordinary mastery of English. Then came the Second International Conference-Seminar of Tamil Studies, at the concluding session of which we were privileged to hear the Chief Minister speak in English. After this, no delegate to the conference could fail to understand how he has gained such a following through his speeches in his mother tongue. For this was a great performance, mingling humour with sentiment, wit with profundity in a way that no native speaker of English present on the occasion could have surpassed, or even equalled. Nor should the technical mastery displayed make us forget either the moderation of the views expressed or the sincerity with which they were put forward. There was no sign of the "Extremist" that C.N.A. used occasionally to be reputed to be.

One aspect of his supposed "extremism" that one occasionally hears of is the way in which reputedly he never uses a borrowed word

when writing or when speaking in public in Tamil. Any page of his works of fiction or drama will show this to be untrue: for C.N.A. is no pedant. Thus one frequently finds such words and phrases. The essential feature of C.N.A.'s Tamil style, in fact, is his use of words and constructions that are appropriate for the context and for the occasion. If dialogue is to be realistic, it must contain grammatical forms and vocabulary items (whatever their source) that are actually used by speakers of Tamil in normal every day conversation. Moreover, certain words might be acceptable in the narrative parts of a work of fiction that can have no place in the fully formal style appropriate to a public address. Anyone with a sense of occasion must accept that nowadays a formal speech before an audience demands the use of what, for want of a better description, one must call "pure" Tamil. It is part of the greatness of C.N.A. as creative user of Tamil that he has appreciated this, whilst at the same time acknowledging that there are contexts where this form style would be entirely inappropriate.

The Versatility that these few pages have attempted to hint at is of a sort that most of us can only admire and envy. Yet they are only part of the story, for the history of the present Government of Madras State shows that, in addition to all of this, Thiru Annadurai is an outstanding administrator and statesman. To achieve this standing and at the same time to make a contribution to one's literature (and C.N.A.'s speeches, as well as his more obviously "literary" endeavours, are an important contribution to Tamil literature) is very rare. There have, it is true, been examples in Britain of Prime Ministers making a name for themselves as writers too (one thinks of Benjamin Disraeli and Winston Churchill among others) and there is the very special case of Jawaharlal Nehru in India.



My impression of Periyar

Dr. A. Chandrahasan Johnson,
C.M.C. Hospital,
Vellore.

Any great phenomenon or power in the world causes fear and anxiety to man till he had the courage to go near, explore and find out further details for himself. The great seas were uncrossable phobias for people till Columbus, Vasco Da Gama and a few great pioneers set out to find what lies beyond the immediate turbulent waves bashing against the shore. They found great lands and great wealth and changed the very course of history.

The very word 'Periyar' which is very benign in its terminology, evokes strongest motion in various people. In some it is fear, in some it is hatred, in some it is awe and in others it is genuine love. The mistrust, fear and dislike are mainly from those who have not known Periyar personally but stood far off seeing through their own hazed eyes.

I was one of those who mistrusted Periyar and would not have anything to do with him. I scrupulously avoided meetings where he was to speak and in fact never met him till I was in my late thirties. I had the idea that Periyar was a person who should be avoided like plague. Quite a few people believed that because Periyar did not believe in God and was outspoken, he possessed no good manners which could endear one to another person.

While I was privileged to be serving the late Chief Minister, Arignar Anna, in his last days, I saw four people supporting a very old man who came to see the Chief Minister. I saw this great old man breaking down in uncontrollable grief on seeing the Chief Minister in a sinking condition. People nearby whispered Periyar and I guessed that this must be

the person about whom I heard so many things. But his grief was very human and it set me wondering.

The next contact I had with Periyar was when he was admitted into the C.M.C. Hospital, Vellore, where I am serving as a Radiologist. Dr. Bhat was called in to operate on the huge inguinal hernia that Periyar has had for many many years. This had caused part of his urinal system to be dragged into the hernia and caused a certain amount of obstruction to urine flow. I was called in during the X-ray investigation of the urinary tract. A tube was passed into Periyar's bladder and some contrast medium was being injected. While the contrast medium was going in, I found that bladder was in a very bad condition which would have normally caused very severe pain and agony to the patient. True enough, Periyar was trembling with pain and agony. Out of consideration for a suffering man, I asked him, "Does it hurt you? Usually, when V.I.Ps. are being investigated, they make quite a big fuss and if the investigation hurts them, the majority of them are totally intolerable. They shout and blame and abuse the people nearby. But Periyar just caught hold of one of my hands and said, "Do whatever you want; it does not hurt me so much now that you are near", and he took my hand and put it against his cheek. This gesture, so much like that of a little child who trusts itself to the mother's care was something entirely new to me and the greatness of this great person came home with force.

My wonder further increased when I saw the condition of the bladder which normally would have reduced any strong healthy young man to a state of total physical and mental incapacity. The urinary infection can easily affect the mind and cause mental aberration. At the end of the investigation, Periyar asked me if I can spare a little time to be with him when the operation

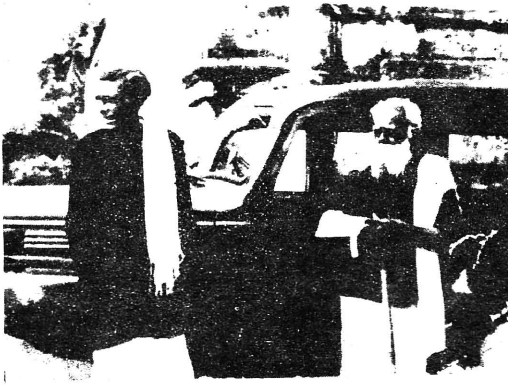


was being done. I took permission from Dr. Bhat and was with him during the operation.

The operation itself was the most complicated one I had seen. To find the normal structures was almost impossible. For Dr. Bhat to choose the right place for the bladder drainage tube to be fixed was almost a Herculean task. Dr. Bhat whom I have known as a very calm surgeon, whom nothing could ruffle (including the time he was called upon to do a major operation on his own sister some years ago), found that his hands were full and was quite anxious. Because of Periyar's age, there was some anxiety about his heart and whether he would be able to stand the anaesthesia. Not even in the days, when I was Dr. Bhat's assistant, had I admired him so much as on that day when he had to call upon all his knowledge and resources to tackle the problem of trying to do the usually a very simple procedure of fixing up a suprapubic tube which would last for many years on Periyar. Finally the operation was over; Periyar was sent back to the ward. The next day when we went to see Periyar, he wanted to thank Dr. Bhat and me and he was trying to reach out to touch us. I have seen great wrestlers in the course of the contest, take the opponent's feet and overthrow him. I have also heard the statement "She stoops to conquer" but did not realise that a great old man, a non-agenarian whose humility cannot be defined in mortal words would apply it on me to overthrow my antagonism. In fact, he did it to every one with whom he come in contact, great or small; rich or poor. With this came a decision in my heart to get to know this unique person. Since then I visited him often and had very frank talks with him on all his political and social ideals.

I have seen a number of patients and great men who after they reach





the age of 60 develop fixed ideas, after they reach the age of 70 have tottering ideas and after they reach the age of 80 have many decrepit ideas which are ready to be buried along with the personalities. But when I came to Periyar I found that his thoughts and ideas were so high and lofty that I had to utilise my full concentration to even vaguely comprehend the depths and heights which this 90 year old man's mind enfolded. His sharpness was unbelievable. While people were talking, he could pick out the vague sentences with double meaning, sentences which could have been used for different purposes by politicians, and were all noted by him as he was struggling to catch the words using his physically failing ears supported by hearing aids!! He scanned the papers the same way with eyes which had become a little feeble due to age. Using a lens, he was like the veritable Sherlock Holmes who hardly missed a clue. The diary which he maintained at the age of 94 and 95, the appointments that he gave without mixing up meetings were a treat to watch. More than all these, it was the physical stamina of this near-centenarian that impressed me. There had been great thinkers like Socrates, Bernard Shaw, Ingersoll, great social workers and reformers, people of great powers and ideals who penned their lofty ideals. But there were very few, in fact none at all, who could match this man of a near century who would give an appointment for a meeting at 7 a.m. at Kanyakumari, at 5 p.m. in Erode and may be midnight in another place 200 miles away. He was more than a human locomotive and there is not a single athlete who could have stood up to the pace that he set. Dr. Bhat jocularly remarked that he was like a car battery and unless the car was constantly on the run, the battery cannot get charged. The treatment that was meted out to Periyar was not the one that the medical science knew and approved

ot, but one that had to be learnt from Periyar himself. There was an occasion when he was brought almost unconscious to the hospital following severe gastro-enteritis which at his age would have been fatal. Periyar had a great dislike for needles and artificial feedings. It was with difficulty that a few ounces of fluid could be persuaded down his mouth. After a few hours when the fluid balance was partially restored, Periyar woke up from his semi-comatose condition asking, "Where are we". On finding out that he had been brought unconscious, and that, during the time he was unconscious, the supra-pubic-tube had been changed and that he had drunk a little fluid, Periyar got up immediately saying "Well, it is time for us to get moving for the next conference, now that I am O.K." He had never been known to be late for any meeting. If the meeting was to be held at 4 O'clock, he would be sitting on the dais at 3-55. With the physical incapacity, overweight, slight arthritis and the huge hernia which contained more than half his intestine, his bladder and the other vital organs, his movements were made very difficult. To add to it, the tube in his bladder connected to a bottle and a bucket would have made any other person avoid movements and travels. But it was not so with Periyar. He was on the move and he gave more than two appointments in one day at places more than 200 miles apart. I, at the prime of my life, having been an athlete, find it hard to travel to Madras and back again on the same day, and by the night I feel exhausted. But periyar was never tired. He never admitted tiredness to himself. On the contrary, when once the car broke down, with all the supra-pubic-tube and the bucket and with his difficulty in moving about, he stopped a lorry which was going in the direction he wanted to go, climbed on the lorry and went to his place of destination to be in time for the meeting!..

And, in the meetings, he was not just an old man rambling away, but he was a very shrewd and calculating genius who started speaking in the language of the common people but in a way that reached far deep into their minds and captured their hearts and kept them spellbound for an hour or more. I, who was never interested in politics, found myself caught in his hypnotic spell and listened with my emotion roused and carried as the master wove his spell around the audience. Many times, a few minutes preceding the meetings, I had seen him in utmost physical agony and feared that the pain itself might cause his mind to totter, but during the meetings I had never found him stumble even once. This in itself is a feat totally superhuman. After the few years of my contact with him and after hearing some of his public speeches, I had almost come to the stage that if he had only told me to give up my medical career and join him in his efforts to uplift the country, I would have done so and considered it an honour.

I studied Periyar as I would study a scientific phenomenon. I went very cautiously and analysed very carefully and it dawned on me that Periyar was a personality who probably was born once in many centuries. If one had the intellectual capacity it was hardly equalled by physical ability. If both these were present, the courage to face odds and the stamina to work even at the age of 90 in spite of physical handicap of the degree Periyar suffered from, had never existed in history. As a scientist I found that Periyar was a "medical miracle". He was the miracle of this century and if he had been born in any other country, the world would have sung his praises. But I think India is fortunate to have had Periyar. Though our country may not fully appreciate what this great man has done, it cannot be denied that he has changed the course of history of India.

Anna,

the Creative

Genius



Dr. V.C. KULANDAI SWAMY,
Vice-Chancellor,
Anna University of Technology,
Madras.

Anna is one of the few persons, the dimensions of whose greatness have not been fully comprehended even by his followers and admirers; whose contributions have not been understood even by the liberals among his opponents; the levels of whose refinement and sophistication in politics have not been attained by any, among those in position and in opposition.

He is a creative genius of world order, born to become a Shelly or a Shaw, but drawn into a life of revolt against social injustices, rejection of outworn traditions, and negation of many faiths and beliefs. In whatever he did, however, the creator in him dominated, and consequently in every area of his interest, he left behind a new order, a new system and an indelible mark of his natural predilections and potential for creative contribution.

To the politics of TamilNadu, he gave a new sense of sophistication and refinement; to the Tamil stage and film, a new theme and style; to journalism, a new language

and method of expression; to the party system, a message of development and encouragement of leadership; to the art of speaking a new style; and above all to the Tamil language a new form, new life and new vigour.

The world of art and literature that left behind was vastly different, infinitely richer than the one he inherited. The Tamil that we hear from our political platforms, literary forums and discussion groups is the Tamil of his making. The style we see in the contributions of our scholars, writers, and reporters is the style that bears an indelible mark, of his moulding and shaping. In short, the Tamil that we write and the Tamil that we hear from platforms, stages and screens is the Tamil that bears very distinguishably the mark of Anna. Even those who rejected his political policies and social philosophies have accepted his method of writing and speaking and manner of conducting himself.

Anna was an artist of global dimensions, and a creator of a calibre that makes enduring contributions to humanity as a class. He had the sails to move in the wide seas and the wings to fly in the vast skies. But the mission that drew him and the goal he set for himself, chained him to the earth. A genius born for the

wide world, confined its contribution to the boundaries of its land of birth—a loss to humanity in general, but a gain, a great gain to the Tamil language and the Tamil race.

It was Valluvar who said that the greatness of a person must be judged by what he or she leaves behind. In the case of a leader, political, social or religious, his/her greatness must also be judged by the kind of the first and second line of leadership that is developed and left behind. In this regard Anna comes next only to Gandhi in the manner in which he moulded and shaped everyone according to one's talent and potential. The party he belonged to, the philosophy he advocated and the reforms he sought to bring about did not in the early stages of his career, attract the traditional class of intellectuals. The followers were drawn from the masses and from among the radicals and the less affluent of the students. From the modest potential that was available, he by his magnanimous encouragement, liberal appreciation and discriminating guidance, developed leaders, who to-day dominate the scene in every political party in TamilNadu.

Anna stood, sure at the base, and soaring high at the top. He never feared a threat to his leadership, or a challenge to his eminence, for he was always prepared to transfer both of them to the deserving among his disciples, very willingly and gladly. On every occasion, he invited them to ease his burdens either by sharing them as equals or by taking over the mantle. He encouraged liberally the emerging talent; acknowledged unreservedly the established ones; introduced to the world voluntarily many names that remained unknown, many faces that were unseen, but deserved recognition; and brought them into the glare of recognition and reputation. The political party they belonged to, the convictions they worked for, and the contro-

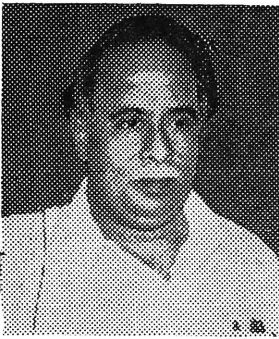
versies of the day-to-day struggle, did not very much influence his decision and judgement in this regard. The fragrance of blossoming flower in whichever compound, and in whatever clime, found in him a spontaneous bard to sing its glory.

All through his life, he campaigned against certain vested interests; fought for certain new order; increasingly and incessantly he strove to bring down or break to pieces many a citadel of privileges and patronages and succeeded in them; but all without leaving a trail of bitterness or trace of enmity. He introduced into the world of politics a new culture; into the platform of controversy a new order and into public life in general a new dimension of understanding and where possible appreciating the 'other view' even if it be an 'opposite view'.

He was among the writers, a patron; among the politicians a saint; among his partymen the brother, and to his country-men and women in general 'Anna', the beloved.

*Come, let us destroy this warring
world
Blowing it off like chaff before
storm—
This world with all its castes
and creeds
And blind superstitions—
and create a world afresh
and call it the world of self-
respect.
Fail not to see this, O society,
We have laid out the path for
you.
What else is there for you to
do
But march ahead, ahead..ahead..
Come, let us a new world create
Uprooting this wicked world ever
in a warring state.*

— Bharati Dasan



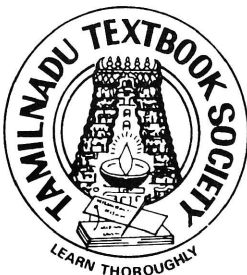
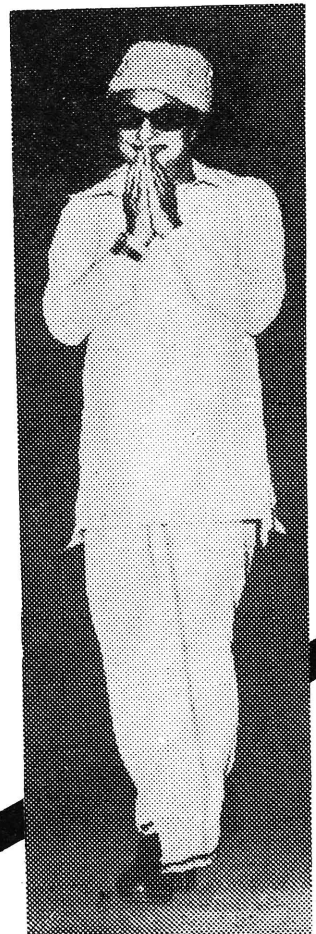
PERARIGNAR ANNA dreamt of the establishment of a new world in the Tamil soil by sowing seeds for a Rationalistic Revolution.

PURATCHI THALAIVAR

Dr. M.G.R.

follows his footsteps and rules over Tamilnadu aiming at the realisation of the idealistic dream of his illustrious mentor.

LET US TAKE A SOLEMN VOW ON THIS AUSPICIOUS DAY TO DEDICATE OURSELVES FOR THIS SACRED TASK.



R. MARGABANDU
Managing Director

**TAMILNADU
TEXT BOOK
SOCIETY**

MADRAS - 600 006.



Moscow Mob Parade

(This is the first article written by Perarignar Anna, when he was a student of the Pachaiyappa's College, in 1933, which was published in the College Magazine)

MEET a Soviet citizen and ask him what is the meaning of all the noise that he makes--why, seek Stalin himself and put him the same question. "Oh! it is a mighty world revolution against capitalism! Damn it! We crushed it. Yet we want to wipe it out of the face of the earth" would Stalin or the Soviet thunder forth.

Communism is Leninism; Leninism is applied Marxism. Arm chair critics may brand Marx as a dreamy politician and destructive economist. Some considered him as revolution personified. To the 'proletarian world', however, he is a demi God. His works, 'Capital' and 'Communist Manifesto' are the two testaments to the proletarian. The melody of Marx, was so sweet, so nice, so hope-giving that the labourer became crazy when he heard and reheard it. It made him a devil of course, but in the course of his devilish dance, he did vanquish the demon of capitalism.

Karl Marx was not a proletariat. In fact the English Fabian Society tried to brand him bourgeois, son

of a rich Jewish lawyer of Rhenish Germany. Marx had facilities for a sound education. His susceptible mind had been greatly impressed by the cunning, cruelty and ambition of the capitalist class. He brought to light horrible yet sober facts about the evils of capitalism. Just as Jean Jacques Rousseau's 'Social Contract' let loose the winged doctrines of Equality--Liberty--Fraternity--so also Marx's 'Capital' supplied the theory of 'Surplus value' which forms the backbone of Socialism of various types. Marx did not get reputation for nothing.

Labour is the chief source of production of wealth. Without recognising the fact, the Capitalist robs the labourers, forces him to live in slums, and dictates him to be content with a very small share in a shilling according to Marx. "Capitalists are human parasites--vultures who live upon the flesh of the labourers", said Karl Marx in his piping voice. Accumulation of wealth and the subsequent utilisation of the same by rich capitalists, are not an increase in the National Dividend, for the same could satisfy more intense wants of the labourer and thus could be better utilised. But the ratio of distribution is unjustly proportioned.

That Capitalism is the apotheosis of civilisation is the dogma of some. They argue that since Capitalist gives employment to the labourer, he helps society substantially. So a capitalist is not a human parasite but a benefactor,

and capitalism should not be condemned but ought to be welcomed. Any elementary book on economics will tell us that Land, labour, Capital and Organisation are the four agents of production. It is true to say that Capital is as necessary for production, as labour is. But the problem is, which of these deserves more consideration. A labourer works hard but the direction comes from the Capitalist. Whether the concern gets profit or not, a labourer gets his annas and never cares for either the prosperity of the Capitalist or the comfort of the consumer. Whereas, the Capitalist spends sleepless nights in devising plans, and determining the nature and quantity of the demand that is likely to arise. Failure means to him not only a risk of parting with his capital, but also a good-bye to honour. A failure means an 'I.P.' and it is by no means a decent degree. So when through his efforts, the Capitalist gets profit he demands a greater share in it. Or, when the Capitalist is not capable of 'brainwork', he hires the services of a 'D.Com' and shares the profit with that organiser.

Bearded Bernard Shaw of 'Apple Cart' fame shattered the first argument. Want you to praise the Capitalist? Say you that since he gives employment to the labourer he ought to be honoured? It is bunkum: A motor driver by killing a man gives ample opportunity to the departments of police and Judiciary not to mention his great service to 'sensation spreaders'. Why, then, should we not raise a marble statue in his honour?" questions the dramatist. In fact Capitalists give employment, but never enjoyment to the labourers. They make life a bed of thorns.

The Socialists, as Dr. Marshall points out, were men who had felt intensely and who knew something about the hidden spring of human action of which the economist took no account. Buried among their wild

rhapsodies, says the same author, there were shrewd observations and pregnant suggestions from which philosophers and economists had much to learn. In the Parliament, in the press and the pulpit, the spirit of humanity, of erring suffering humanity was to be found. Careful diagnosis will show that in the womb of our modern society, slumbers the awfully bad child of revolution, ready for its birth. When Karl Marx, the illustrious theorist of the proletariat; said the private property in Capital was both the result of past spoliation and a means of continuing the same upon the wider scale, he was only epitomising the cries of the oppressed Robert Owen, a century before Marx, who thundered forth that what the Capitalist calls 'Profits' and which economists try to defend was the fundamental cause for all kinds of economic and social ills. Justice demands, a fair consideration and adaptation of at least some of these non aggressive and salient facts.

Capital is essential, but not Capitalism. Even Capital is, to quote Panson 'Labour stored up'. The division of society into rich and poor is the root cause for all the subsequent evils. Are we not witnessing--the spectacle of poverty amidst plenty? Is it right for a fashionable young bachelor to spend lots upon 'suits' in continental hotels, and upon Parisian beauties, while a widow works hard to bring up six naughty children--getting for her labour less than a shilling per week? Do we not realise that the very structure of society is hollow, unsound and inhuman? Then why should we shirk to find solace in the socialist doctrine? Industrial organisation of the Capitalists, is nothing but outrageous robbery. Given proper facilities, and allowed to move in a good atmosphere, Tom and Harry could manage things as well as Jones or Smith, for human nature is greatly modified by environment.

Honey and milk run abundantly because of his labour, 'Ironkings' and 'Lacequeens' are having a 'tete-a-tete' in a fashionable night club and the labourer witnesses the 'tete-a-tete' of his hungry children and bony wife. This kind of intensified capitalism gave birth to socialism. The literary prophets first revolutionised the mind of the labourer. Passing from the cold and calm realm of speculation, the socialist theories, found a place in a revolutionary realm. The proletariat agitated. Lenin came! From out of the womb of agitation, was born the naughty child of revolution. Powers which were passionately stirred, when unchained caused a revolutionary eruption. Law became impotent. 'Necessity knows no law' said Niebutin, and it became only too true.

Angered by hunger, oppressed by tyranny, the proletarian rose with irresistible force; down came capitalism, and the flag of the labourer was planted.

The period of 'smoke and blood' passed away. The prior of construction came. With equal force, did he launch socialism. The process of socialization of the means of production, distribution and exchange was adopted. The spirit of brotherhood and goodwill was set up as the ideal. The motto of St. Paul 'He that will not work, shall not eat' was applied. Plato's visualisation, became practicable. The Russians are now making a new pilgrim's progress to a land, where all would be happy, and all would be equals.

But the world brands the Russian as a savage; his methods are condemned and his policy is mocked at. Till recently America refused to take Russian timber on the ground that their production involved forced labour. The leading capitalistic nations find an absence of Christian ethics in everything Russian. But why all this accusa-

tion? Socialists allow no illegal marriage, they recognise the right of divorce, give economic basis to every individual, and look to labour as a dignified method of living. Palaces and pleasure-seats of plutocrats are kept wide open for the enjoyment of the labourers. The educational side of socialism won the approval of no less a person than Dr. Tagore. Then what need is there, for accusing that system? Is it because the communists drove out idle lords and extravagant ladies? Is it because, they adopted certain cruel methods during the war with capitalism?

Time is the great healer and it would certainly modify things. Anarchy being a negation of all laws could not remain permanent, and since socialism stands today firmly, it is not anarchism as some suppose it to be. Paul Vinogradoff, a moderate, assures us that "they (Russians) will throw the whole weight of their influence in the scale of international pacification and justice".

The socialistic idea is not Russian in origin. The Fabian society was started in London and Marx spent his last years by the side of the Thames. The presence of the I.L. Party, the various labourer organisations, and strikes go to prove that the labourer of today is not content with his lot. Without spending years in condemning Communistic methods, the Capitalistic countries, if they try to solve the labour problem, by extending State control over branches of industry, by suppressing 'red tapism' by recognising the potentialities of labourers, they would not only get the laudation from labourers, but could found a paradise upon this earth. Moscow Mob Parade, with all its grain facts is worthy of study, and is a veritable warning to humanity at large, and more than that, it is capable of yielding morals of no mean order.



Anna's school of oratory

T. CHENGALVARAYAN

Anna's name and fame arose out of many splendorous qualities which are well known and they can bear repetitive references and serve as a magnificent model for all to follow in our political life and public service. But it is desirable and necessary to just study and understand the greatness of his speeches. There are many aspirants for practising the fine art of public speaking and many have tried to imitate his style, but few have succeeded in imbibing the nobility of his speeches.

Anna's exuberance of speech was based upon a wide range of scholarship. His study and understanding of political classics, literary pieces, economic systems, and social science gave him the broad basis for the sway of his speeches. His great grasp of Tamil Literature afforded him the material for his fine speeches. His scholarship was not pedantic but philosophic. His speeches were neither a diarrhoea of words, nor they suffered from constipation of thoughts. His speeches were marked and measured in both matter and manner.

In order to be an effective speaker one should have firm conviction in his ideas and message. In order to convince the audience, the speaker must have conviction in what he had to say. Anna had a firm faith in his chosen ideology and the correctness of the path. But the greatness lies in his liberalism to change where events warrant such a change. I found that he was a crusader for Dravidisthan, but when the nation was threatened by Chinese invasion, he discarded the goal of separatism and took up the broad and high national stand.

A Speaker should have a purpose. If it is an election meeting, he should seek the support of the people. If it is an address to the party workers, it must be to consolidate the rank and file. If it is an address to the college union, it must be to educate and enlighten the students on public affairs. If it is an address to literary circles, it must be highly critical, if it is a marriage function, it has to be felicitous. Anna had all those occasions to address and he moulded his speech according to the occasion.

Anna had developed a particular style of speaking and had made it a fine art. In mixture of words, in texture of phrases, in struc-

ture of sentences, Anna had evolved a unique pattern. His speeches had a rare felicity of diction, a neatness of arrangement, marshalling of ideas, and an appeal. He knew how to begin and more than that he knew when to end. He was not torrential like a turbulent river. He was rippling like a bubbling brook, with softness and steady flow. His speeches will not drench the audience, but will only wet them so that what he spoke could linger long.

Anna was bilingual in speeches. He was addressing vast gatherings, in Tamil and he was also addressing select gatherings in English. He was as excellent in English as he was oratorical and elegant in Tamil. But the basic traits would be found in whatever language he chose. Such a bilingual excellence made Anna unique on platform.

In all his speeches, Anna had maintained a high tone. He was very often critical but not condemnatory. He would expose the other side, but not hurl vilification. He would employ strong words, but they never had any verbal venom. On the occasions when he shared the platform with others—I had many such occasion--Anna had always a high tone of respect and regard. On one occasion—we had been invited to debate on very important subject, by a college union. Anna took up one side and I had to take up the opposite side.

On such occasions, Anna always would ask me to open the debate. I never hesitated. At the end of my speech, I concluded by saying "We are now going to hear Demos-theness. I said it is in sincere appreciation of Anna's speeches. Any other person, at best, would gracefully accept the compliment with thanks and proceed to speak. But Anna did not follow that conventional way. He began his speeches by saying "we have all heard Cicero's oratory". How nicely he returned the compliment to me and that was Anna's art and heart.

In recent times, we had great National Leaders who gave the people speeches, which linger even now. We had the thundering speeches of Surendernath Bannerji. We had the soul-stirring speeches of Bepin Chandra Pal. We had the magic eloquence of Annie Besant. We heard the sweet song of Sarojini Devi. All these have set up a school of oratory of a special type. Anna, in his times, by his style, by his speeches had set up a new school of oratory with alliterative words and foliage of phrases and that is the living monument for Anna. We have succeeding generations who are excelling in the art of speaking and it is necessary that while following Anna's style, they will equally follow the great dignity and glorious culture which Anna had shown. The path is yet clear.

*Let sweet words adorn our lips-
Words of our sweet Tamil tongue
And our actions spring forth
From the strength of our shoulders
broad.*

*The world's countless religions
Are like fire-brands on a house
of sulphur.*

*We must also toll the death-knell
To the out-moded castes
Thus let us begin our work
So that our Tamil land
May come to lead the world,
Knowing at heart
That righteousness is joy.*

Bharati Dasan

Silambam Fencing of TamilNadu

FESTIVAL OF INDIA IN U.S.S.R.

AT

TASHKENT, BOKARO AND SAMARKAND

SEPTEMBER 3-12, 1987 III GROUP

Amidst thunderous ovation of hand clapping with wide opened eyes of young and old citizens of USSR, the TamilNadu Team which had donned Indian colours, displayed the ancient Tamilian Martial Sports of Silambam Fencing (staff fencing). The TamilNadu squad representing India comprising ten

members displayed eight items such as, Silambam salutation, foot-work patterns, various silambam swings in different planes around the body, military swings, double stick swings silambam fight, fire display swings and rolled double edged steel sword swings, displayed fights using deer horns and silambam sticks.



Tamil Nadu Silambam (Staff-fencing) Team returned on 23-9-1987 after depicting their cultural sports in the Festival of India in U.S.S.R. Left to Right Standing: Messrs. K. Chinnusamy, K. Mohan, R. Musthafa, A. Elango, T.A. Angappan (Captain), J. David Manuel Raj, (Manager), T.K. Kuppuswamy, S. Subramaniam. Sitting: Selvi Palaniammal and Selvi S.Malleeswari.

Silambam displays performed at Lenin Square and Sports School at Tashkent, and Sports Internat, Spartak Stadium and Professional schools at Bokaro as well as in Sports Internat, Teachers Training School Campus and a public play grounds and SparteK Stadium at Samerkend spell bounded thousands of young and old of the Republic of Usbekistan, USSR.

Among the 100s of items of display of Indian cultural activities, only 12 were selected for an inaugural display at the Place of Friendship, Tashkend. Silambam fencing included among the 12, kept the audience leaning at the very edge of their chairs.

The anxiety to learn Silambam, the self defensive art, was very well expressed by their actions. After the display of Silambam by the Indian artist, some of the

youngsters entered and some of the parents send their kids into the arena and they requested the exponents of Silambam Fencing to teach them fundamentals.

They were taught and sticks were presented to them. The imitations of this youngsters on Silambam Fencing ended in few minutes.

Sports Minister and the Sports Committee Leaders of Usbekistan Republic of USSR expressed their views of exchanging experts, officials and coaches of the arts in both countries. They pointed out that Silambam Sport is a thrilling art and to be given preference in the exchange policy.

We hope that the heritage and culture of India will continue to be depicted through such cultural pagentry of sports in the years to come.

LEGAL LOOPHOLE

Fourteen Brazilian lion tamarins (*Leontopithecus rosalia*), an extremely rare species of monkey, were smuggled into Japan in 1984. This is despite Japan being a signatory of the Convention on International Trade in Endangered Species. Undue advantage was taken of a clause of this treaty which permits the trade of animals bred in captivity. The monkeys were imported into Japan by making use of false documentation, testifying to their captive breeding in Guyana.

Encroachment on the natural habitat of this species by increasing agricultural activity and the growing cities of Rio de Janeiro and Sao Paulo has reduced the numbers of these animals to a few hundred, reports Alternatives, a Canadian monthly. Doubts have been expressed by observers about the long-term survival of these tamarins which have been dispersed throughout Japan in private zoos.



Elihu Yale and his Madras

DEVA. NATARAJAN
(Finance Under Secretary to
Government)

In the history of the development of the early Madras City, the name of Elihu Yale deserves to be written in letters of gold. The citizens of Madras continue to remember his notable services even after 300 years. The Tercentenary of his Governorship of Fort St. George, Madras (1687-92), is observed on Monday the 10th of August 1987 by a Special Thanks giving Service at the St. Mary's Church in the Fort St. George, Madras. The Postal Department has also arranged for a special cancellation at the Fort St. George Post Office on that day and a special cover will be released.

It was Elihu Yale who gave the Madras City its local self government institution of the City Corporation, which was the first of its kind in the entire country. It was again he who gave the City its first Public Hospital. Then again it was he who permitted the Armenians to build a Church for worship in their own way in the Armenian Street in the City in 1688. His devoted efforts in the building of St. Mary's Church in the Fort also deserves to be mentioned.

Like the celebrated Robert Clive, Yale also reached the top-most post in the Fort within a very

short period. Within 15 years, Yale became the Governor of Fort St. George, Madras. His contribution to the construction of the St. Mary's Church was also in no small measure. The Church was consecrated in November 1680 and within a week of its consecration he married Catherine Hynmers in the Church. His marriage was the first marriage to be registered in the Church. He continued to serve the Church as a Member of its Vestry. In 1687 he presented the Church with a beautiful silver arms dish, which is now kept as an exhibit in the Fort Museum. The Armenian Church, the construction of which he permitted as the Governor of Madras is still well maintained and services are held for its members.

It is interesting to note that it was the Church Vestry of St. Mary's Church that founded the First Public Hospital in Madras City in 1698. It was sponsored by the inhabitants of the Fort St. George at their own cost and 800 Pagodas were given from the Church funds. No assistance was received from the East India Company. Elihu Yale as the President of the Church Vestry and the Governor of Fort St. George was given the contributions collected

and was made responsible for the construction of the hospital. It is again interesting to note here that when Yale found that the money collected and placed at his disposal was not adequate, he silently contributed the balance money required from his own personal funds and magnanimously did not tell any one about that. It was this hospital which served initially both the civilians and military personnel in the Madras City, till a separate Military Hospital was constructed in 1898. Then again this hospital was initially maintained by the Church till it was taken over by the local Government. Till 1698 it was also considered to be partly only as a charitable institution. In 1898, when a new Military Hospital was built, a building outside the Fort (but within 4 Kms. of the Fort) was bought for starting a separate hospital for the civilian public. The present General Hospital developed from this building.

As Governor, Yale lived in the Fort House within the Fort. In 1894-95 this house was demolished and a new three storeyed building was built to the East in its place. This new house of Elihu Yale was the nucleus of the present Secretariat Building. It was only much later in 1825 that additional wings were added to this main building. The core house where Yale lived is considered to be the second oldest building in the Madras City and is nearly 15 years younger to the St. Mary's Church consecrated in 1680.

Elihu Yale very much loved the Madras City and he was also very much liked by the people-Europeans and Indians alike. Even after his retirement he continued to live for a considerable time in Madras. He had indeed made quite a fortune. But he was benevolent by nature and gave liberally for all good causes. He donated considerably to the Collegiate School at Connecticut in the United States.

In recognition of his liberal gifts and donations, the College and later the University were named after him. Thus, Elihu Yale of Madras gave his name to the Yale University, which is to-day a leading University in the States. Both Dr. Perarignar Anna and our Hon'ble Chief Minister Dr. M.G.R. had visited this University during their tours in the States.

The Madras City has a Yale Monument. It consists of tomb-stones of David Yale (died 1688) son of Elihu Yale and the latter's wife's first husband by name Joseph Hynmers, who was 2nd in the Council of Fort St. George and who died in 1680. It was Joseph Hynmers' indow Catherine that Yale married in November 1680. This Monument which is still well preserved is near the Law College complex and is next to the Office of the Legal Aid Cell.

It was in Yale's time (1687) that the Union Jack flag was first hoisted over the Fort St. George on the same bastion, which even to-day stands in the same place. It continues to be the tallest flag staff in the entire country. He was also responsible for building the Fort St. David in Cuddalore. He also obtained from the Mughals the right to mint Mughal rupees. He was also the first to organise in 1689 the first Indian Militia and effectively sought from the Mughals the outright grant of Triplicane, Tondiarpet, Purasawalkam and Egmore areas of the Madras City.

It is in the fitness of things that TamilNadu known for its people's high sense of gratitude duly remembers Elihu Yale for his notable contributions to the early development of the Madras City, which he so dearly liked and loved.



A. Kalanethi, the inventor

A. KALANETHI who was born without eye sight is a III Yr. student at Madras Law College. He belongs to Pasumalai, Madurai and had his school education at the school for the blind, Palayamkottai. Later he joined the St. John's Higher Secondary School, Palayamkottai for further schooling. He finished his B.A., & M.A., at Presidency College, Madras.

The inventions of Kalanethi are fascinating and some of them are given below:-

Government Purposes:

This equipment can be used for street lights and signal. This will save man power.

A multi functional clock;

a. On the left hand side the hours and minutes (can be set in either railway time or normal time). On the right hand side seconds will be on display or the second can be changed to the calender day by pressing a button.

b. Foreign time:

Besides the local time three foreign countries time can be set and at the press of a button anyone of the four will be displayed.

Automatic Engagement Announcer

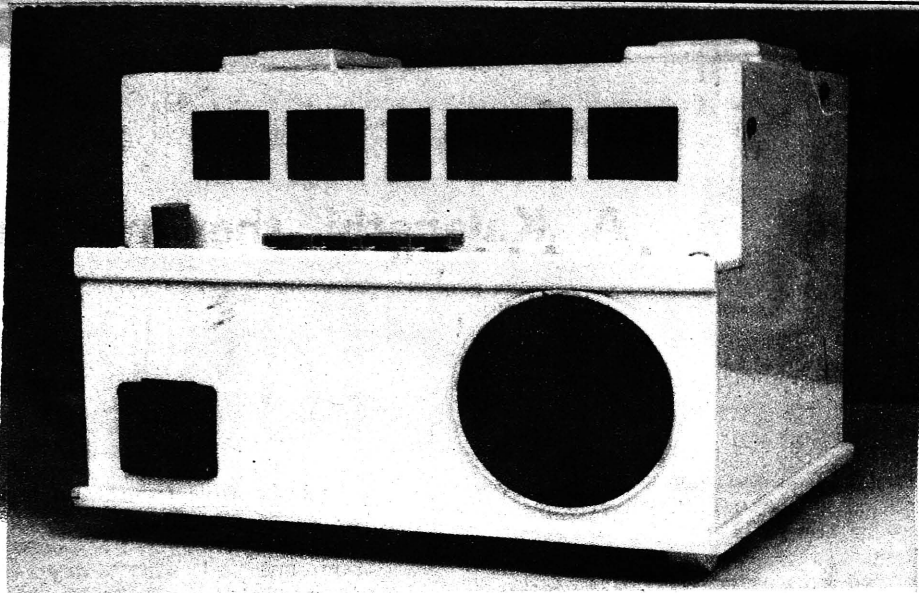
Daily engagement programmes from one to sixty days can be pre-recorded in this device which will automatically announe the engagement or programme of the respective day at a pre-determined time of the day. Before starting the announcement a musical note will be played for a duration of 20 secs. to draw the attention. Each day's programme can be stored for duration of 60 secs.

Since this device stores only the voice of the programmers, storing can be done in any language and can be used by anyone who does not know reading or writing.

Automatic Recording System

This invented equipment facilitates the recording of Radio/TV programmes with two different time settings within 24 hours. In case of a single equipment eg. TV, the time can be preset twice and the recording will take place exactly at the two preset timings eg. one programme for 7.30 A.M. - 7.40 A.M. and another at 5.00 P.M. to 6.00 P.M. can be recorded.

In case there are two equipments eg. TV and Radio, the time can be preset only once for each



equipment independent of each other eg. radio recording from 7.40 - 7.50 A.M. and TV recording from 5.30 P.M. - 6.00 P.M.

Automatic switching on & off of all domestical electrical land electronic gadgets:

This can be used for domestic purposes like grinding machines, TV, Tape Recorders, lights, radio, fan. This can also be used for industrial purposes for agricultural pump sets.

Here the time can be preset, when we are asleep or engaged in any other function and automatic switching on and off of such equipments will take place at the scheduled timings.

For domestic purpose eg. TV can be made to switch off even after we fall asleep at a preset time. Similarly for radio i.e. the radio can be made to switch on at the required time early in the morning. Once we set the time the TV or radio or anyother equipment will switch on and off at the set time every day till the setting is disturbed.

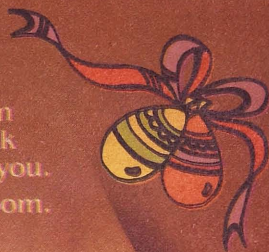
Similarly for pumpsets. Two pumpsets can be made to operate at two different time settings independently or one pumpset at two different time settings. This can operate even during night times. The equipment will function every day at the preset time till the timings are disturbed so the farmers can save time by pre-setting the time and avoid going at night times to the field.

*May the joy of life attend on
all mankind
May riches flow within the reach
of all!
And the shackles on life be shattered!*

- Bharati Dasan

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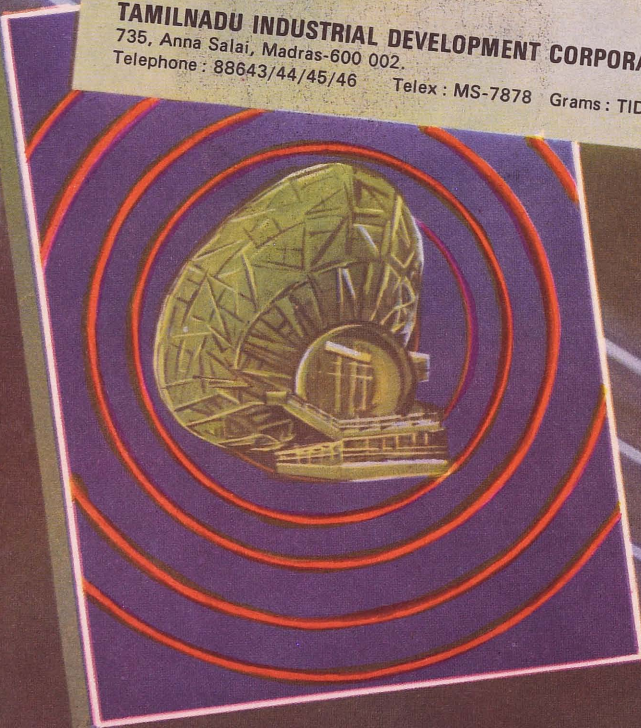
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E.V.K. SULOCHANA SAMPATH
Chairperson

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