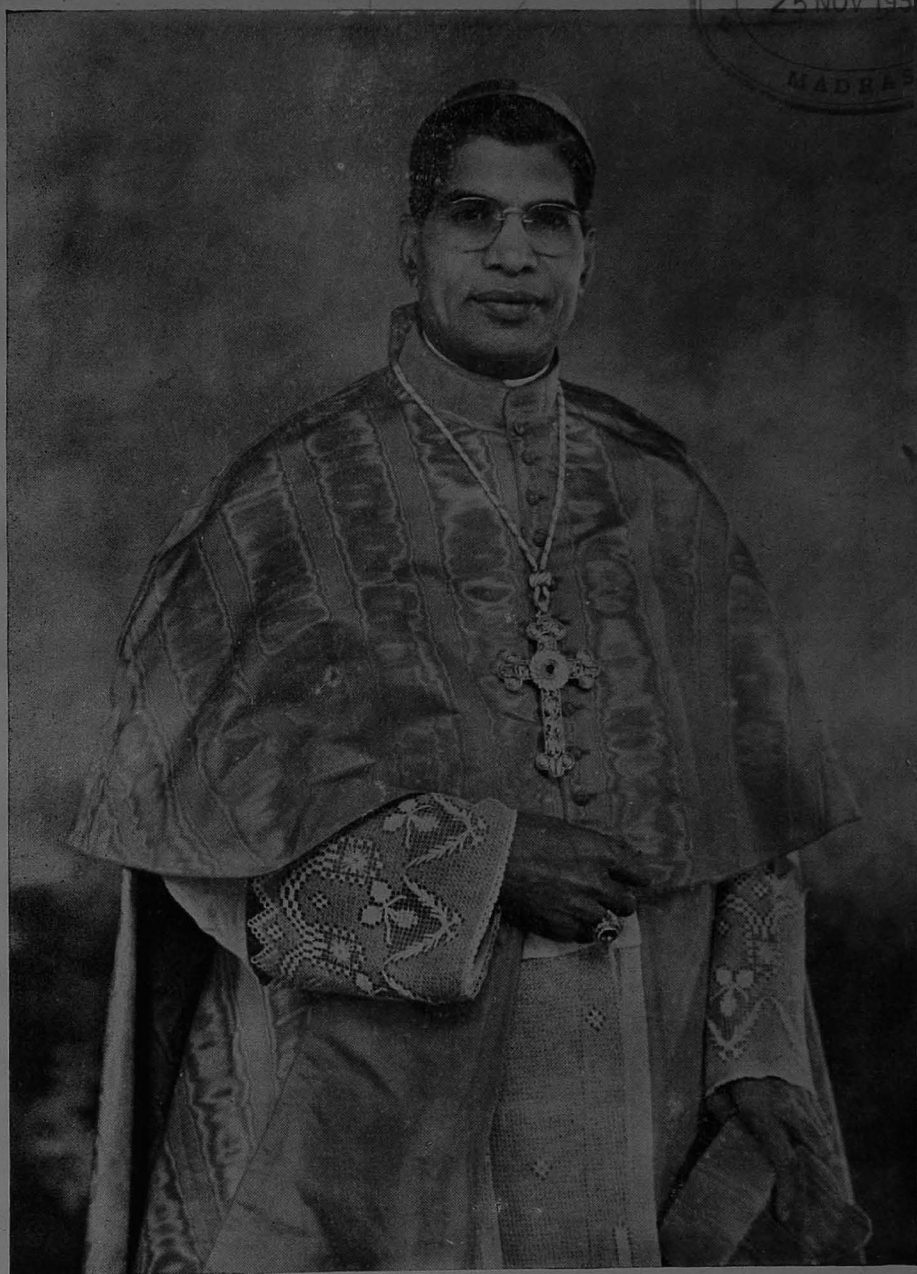


Loyola College

March 1955



His Eminence Cardinal Valerian Gracias

CARDINAL GRACIAS AT LOYOLA

His Eminence Valerian Cardinal Gracias descended upon the city of Madras "like a thief in the night." But he was not an unwelcome thief: the people of Madras had been looking forward to the honour of having a Prince of the Church in their midst. So the darkness of the night made no difference to them; a large crowd of Clergy and Laity assembled to greet him at Meenambakkam airport on Friday the 15th October night, long before the time scheduled for the arrival of the plane which was bringing him. Loyola was well represented by Rev. Fr. Kalathil, Rector; Fr. Arulsami, Principal; Frs. Varin and Amescua; and a number of students who had slipped away from the Hostel, preferring

a rare glimpse of a Cardinal in red to the frequent sight of hostel wardens in ghostly white.

In spite of the fact that His Eminence was recovering from sudden illness, he went through a very crowded round of functions in the City and the Ecclesiastical Institutions. With those we are not concerned; they have been chronicled in the daily papers, all of which, both Indian and English, paid handsome tributes to the distinguished guest.

Loyola had the Cardinal all to itself for two very considerable functions; for College Day on the 16th, and for a special meeting of the Catholic Students' Union on the 17th October.

COLLEGE DAY

His presiding over our College Day was not just one of the Cardinal's engagements while on an official visit to Madras; rather his presence in Madras was in response to our invitation to attend our College Day; and for this great condescension and signal mark of appreciation we are duly grateful.

The evening's function opened with His Eminence's inspection of the guard of honour drawn up before the Bertram Hall, supplied

by the College Contingent of the N.C.C. Then tall, stately, majestic, the Cardinal walked slowly up the Bertram Hall, along a lane dividing two densely crowded blocks of students and visitors, to the stage, accompanied by His Grace the Archbishop of Madras-Mylapore and his Auxiliary His Lordship Mgr. Carvalho, Rev. Fr. Gordon, former Principal of Loyola now Provincial of the Indian Province of Madura, Rev. Fr. Kalathil, and Fr. Arulsami the Principal.

ANNUAL REPORT

It is my duty, said the Principal, before presenting the actual report of our activities during the past year, to express our deep feeling of thankfulness to His Eminence for his great kindness in agreeing to come all the way from distant Bombay to preside over our College Day celebration. When late last week we heard that he was indisposed, we feared we were going to have another un-

fortunate instance of the proverbial slip betwixt the cup and the lip, but, thank God, our fears were belied, and we have the pleasure of having our illustrious guest with us to-night. I may add that the whole city of Madras adds its meed of gratitude, because thanks to his visit to Loyola an opportunity has been given it to pay its homage to him.

Cardinals are Ecclesiastical dignitaries who come only next to the Pope in rank, and have precedence over all other Princes of the Church. They alone have the right to elect a new Pope, and they form the body from which candidates for succession to the Papal throne are chosen. I speak of these rights of Cardinals because I wish to draw attention to the singular honour to which His Holiness Pope Pius XII selected our country when he elevated Archbishop Gracias to the Cardinalate. It would have been great honour indeed to our Motherland if the Vatican had appointed a Cardinal for India whatever his nationality, but it has done us the far greater honour of preferring to admit into the Sacred College one who is our own, a son of our own country. Thus was recognition accorded in a singular manner to the new position that our Motherland has won in the Assemblage of Nations.

May I be permitted to say that Loyola too has a special claim on His Eminence! It has been pointed out that in the choice of his coat-of-arms he has brought into prominence the various institutions where he received his education both as a boy and as an ecclesiastical student. St. Patrick's, Karachi, the Seminary of Mangalore, the Papal Seminary at Kandy, and finally the Gregorian at Rome, all conducted by Jesuits, are indicated by their various symbols. Has not Loyola a right to claim for her own one who has all along been nurtured by the sons of St. Ignatius of Loyola?

Visitors in recent years to our annual Prize Day function must have gathered the impression that it has become a well established practice in Loyola to have a new Principal every year. The reason is that the very excellence of my two immediate predecessors as administrators necessitated changes, much as we may regret them. Authorities felt that the talents of Rev. Fr. Gordon would find better scope in a wider field, and so he was entrusted with the heavy responsibilities

of a Provincial. When Fr. Mathias succeeded him, we were hoping that Loyola would be allowed to benefit by his youthful energy and undoubted abilities for a long time, but once again we were deceived. Fr. Provincial, who was looking for a suitable person to guide the destinies of our new College at Vijayawada, unfortunately for us, thought he was the man for this task. The Andhradesa has gained by our own sad loss, but we do not grudge our new-born sister her good luck. I am sure that Fr. Mathias, who has left his imprint here, will lead the new College from progress to progress, till at a date not far distant she can lay claim to equal eminence with her elder sister, Loyola, Madras.

The mention of Fr. Mathias' transfer puts me in mind of other changes in the staff that I have to record. One who has caused the biggest void in the College by his retirement is Fr. Leigh. It is very hard for us to imagine, as the University authorities seem to do, that Fr. Leigh is superannuated. Those who see him going about his duties as a Librarian feel that here at least is one whom age cannot wither. Well, we have had to bow to the inevitable and to reconcile ourselves to doing without him as a member of our staff. I can hardly do justice to his merits in the brief review of his career which alone is possible in our Annual Report. He came here having made his mark as a Professor of English and a Principal in St. Joseph's Trichy. And now in his retirement, we are happy to say not complete—his memory is enshrined in the loving hearts of his numerous alumni as that of an excellent Professor, a model of devotion to duty, and above all, as a real father whose sole concern was the welfare of the young men committed to his care.

Fr. A. M. Antoniswamy is another who has had to retire owing to age. His heart is pre-eminently young but this argument does not appeal to the University. Students of Loyola who have had the good fortune to receive instruction from him, remember with pleasure

how the most forbidding problems and theses in Logic had no terror for them, because of the clarity of the Father's elucidation and the rich variety of explanatory illustrations and examples. We wish him all happiness in his well earned rest. Mr. Divien, our Lecturer in French, has left us also. Belloc used to boast that on the gate of heaven one can see the legend "Ici on parle Francais", French is spoken here. Mr. Divien's lads did indeed find French a heavenly language, in the sense that they found it as hard to master as it is difficult to get to heaven. Their lecturer, however, always succeeded in the long run in making his wards appreciate the celestial beauty of the language.

Mr. K. S. Anantanarayana Iyer, lecturer in Mathematics, whose services extended over twenty six years, also has retired. The farewell party organised by his students bore testimony to the esteem in which he was held by them. Students and chiefly the members of the staff, miss very much the genial presence of Mr. Vedantaramanujam, who achieved the rare distinction of retiring as a mere tutor. To all these and other former members of the staff who have left us, we wish to convey our sincerest gratitude.

The new men who have been appointed to the staff need not be mentioned individually, but I cannot pass by without notice the appointment of Fr. Joseph Pallithanam as Vice-Principal. Our superiors have once again "done the thing", because they could not have found a man better fitted, intellectually and physically, for the task of helping the Principal. His wards in the Hostel will testify willingly, if not with pleasure, to his thoroughness and efficiency as a disciplinarian. To him and the other fresh arrivals I extend a cordial welcome.

Our record of successes in the University Examinations was as high as ever and uniformly good in all branches. I must, however, bring to your special notice our achievements in some particular groups. Cent-per-

cent passes were secured in Mathematics Honours and Post-graduate courses, the Post-graduate course in Economics, B.Com. (Hons.), B.Sc. (Hons.) (Subsidiary), B.Sc. (Hons.) English. In Economics (Hons.) two boys failed, and only one B.Sc. (Hons.) in the second Part. Mr. Madhavan won the first place in the University in Economics (Hons.), Mr. N. S. Gnanapragasam in B.Sc. (Hons.) Chemistry, Mr. S. Rajagopalan in Commerce (Hons.). In addition Mr. Madhavan wins the Norton Prize, and Mr. N. S. Gnanapragasam, the Pattabirama Medal. Mr. N. Govindan Kutty, who stands second in the University in Economics (Hons.), is awarded the G. D. Vaidyaraman Prize.

Though 60% is the minimum for a first class in the Intermediate now, 92 out of 229 in the Mathematics Group, and 12 out of 66 in the Natural Science group were placed in the first division. In the Humanities groups there was not a single first class; and we do not expect any improvement even in future years, so long as examiners in those groups refuse to give up their exaggerated strictness in valuation, and their reluctance to award marks as their confreres in the other groups do.

The Chemistry Department took part, as usual, in the conduct of the Inter-Collegiate Chemistry Honours and Post-graduate lectures, and of the M.Sc. Physical Chemistry Course for the University. In the research section four scholars submitted their theses, two for Ph.D., and two for M.Sc. Financial help has been sanctioned for the second time by the Board of the Council of Scientific and Industrial research, New Delhi, for a research project for preparing plastic material from Indian turpentine oil.

In collaboration with the Indian Institute of Social Order, Poona, this College conducted last year a Diploma Course in Social Service for 60 students. The course consisted of 2 hours practical work every week, and 3 hours of instruction on the following sub-

jects: Sociology and Social Psychology, Social Economics, Rural Economics, Politics, Juvenile Delinquency, and Civil and Criminal Law. We wish to place on record our indebtedness to Fr. C. Clump, S.J., of Poona, who lectured on Sociology and Social Psychology, to Mr. A. Dorai Raj, B.A., B.L., and to Mr. S. John Savarinathan, Inspector of European Schools, who lectured on Law and Juvenile Delinquency respectively.

The Loyola College Social Service League reports another year of useful activity. It is divided into four units. The Medical Unit affords medical relief in neighbouring places, visiting them twice a week. They are generously seconded in their work by four surgeons, to whom we tender our sincere thanks. The Health Unit supplies for six days in the week milk to about 200 children. The Adult Education Unit conducts night schools in four different centres, and the Health Unit organises games and feasts for children.

As usual the period immediately preceding the election of the Office-bearers of the Students' Union was characterised by great excitement, which, however, did not prevent our students from exercising their vote intelligently. The present Office-bearers, Mr. Gopalakrishnan the President and Mr. Robin the Secretary, have fully justified their choice by their untiring and successful work.

The Union inaugurated its activities with a talk by Rajaji, who availed himself of the opportunity to make an appeal for the Gandhi Memorial Fund. The response was magnificent. As result of a special film show, "The Voice of India", the life of Gandhiji, the sum of Rs. 1,200 was realised.

Another event which calls for special mention is the Independence Day Celebration, over which the Hon'ble Sri C. Subramaniam presided.

The Tamil Kazhagam celebrated Bharati Day; and our Chief Minister who presided over the function, must have carried away very pleasant impressions of the way in which

the meeting was conducted. Thiruvallar Raja Kannu, Professor in Tamil, Government Arts College, delivered the address. The Fine Arts Association was lucky to get Mrs. Mona Hensman, the Principal of Ethiraj College, to speak at their first meeting.

Among the activities of the Economics Association pride of place must be given to the excellent inaugural address of Mr. Lobo Prabhu. The Association held the Inter-Collegiate Debate for the Alagappa Chettiar Rolling Trophy. Our students were adjudged second best, yielding place to the superior eloquence and knowledge of the competitors from Tambaram.

Sri Pattabhirama Rao, the Education Minister of Andhra State, was kind enough to start the activities of the Andhra Vangmaya Samithi, while Sri V. V. Giri did the same for the Commerce Association.

I have reserved to the end the very pleasant duty of publicly expressing our gratitude to the members of the Staff. If the public appreciate the work done by Loyola, undoubtedly the credit in a large measure goes to the Professors, Lecturers, Tutors and Demonstrators in the various Departments. Theirs is a hidden ministry, but the fruits of their success and loyal labours cannot be hidden. It is my duty also to record my appreciation of the excellent conduct of our students. Decent gentlemanly behaviour in and out of the class-room is, I can truthfully claim, the badge of the Loyola family.

And now, Your Eminence, my task is done. I wish once more before concluding to thank you for coming here. Your visit has been at the cost, I fear, of great sacrifice, chiefly because of your recent illness, but the good you have done us certainly outweighs it. The memory of your presence with us will be a constant source of inspiration, reminding us that like you, but in a humbler way, we too may strive to build up India's greatness, impelled by love of God and brotherly charity.

HIS EMINENCE'S SPEECH

Knowing that the audience were more eager to listen to the speech by His Eminence than to a dry catalogue of academic successes, which they would find in due time in the College Annual, the Principal cut short that part of his Report, and invited the guest to address the audience. As the Cardinal rose to speak, silence fell upon the hall. Speaking in a loud, clear voice, which could be distinctly heard in every part of the large hall, without a trace of effort, thought thronging upon thought, he kept the audience spell-bound for well over half an hour. So far as the Bertram Hall is concerned, the Gospel words "He spoke as no man ever spoke before" could be applied to the Cardinal.

Tribute to Loyola College

His Eminence recalled how from his boyhood, he might have said from his infancy but for the fact that he had his primary education in a convent school, he owed his training to the Jesuits. Yet in spite of all that training His Eminence said that he had not become a Jesuit—of course had he become one, he would almost certainly not have been made a Cardinal. He was, however, "one of the few observers outside the ranks of the Society". He paid a glowing tribute to the Jesuit Fathers and the members of the Staff, who by their unstinted and self-sacrificing work have educated generation after generation of students, who have made a name in every department and every walk of life all over the country.

The Cardinal then paid a tribute to the generation of students whose lives had been formed, fashioned and moulded within the walls of Loyola. Loyola had established certain traditions, and by these its progress could be judged. These had enabled it to establish another Loyola—the New Loyola at Vijayawada—which will also reflect the Loyola traditions of academic proficiency. Madras Loyola has been able to give a Rector

and a Principal to her new-born sister, Andhra Loyola. His Eminence wished both the Old and the New Loyola every prosperity. "May these institutions grow from strength to strength, not only to their own glory, but to the great intellectual progress also of our Motherland.

Progress without Tradition is a Danger

Addressing the students His Eminence advised them to be loyal to the traditions of the College. In their anxiety for progress in the material sphere, he warned them not to overlook the noble tradition of the College and of their country. "Every country, particularly India with her new-found freedom, is anxious to make progress,—progress in every sphere of the nation's activities: material, economic and political. But my dear friends, in that process of experimentation, there is this danger that modern progress may make little of traditions."

Referring to the astounding progress made by certain nations within a short period, His Eminence remarked that the price paid was indeed very high, namely the sacrifice of spiritual values. "Sometimes our country has sent delegations to certain countries, and they have come back with glorious reports of what has been achieved in those countries in the material sphere; and we ask them in return, at what cost, at what price? Does the end justify the means? Can you have material progress if you make short work of moral and spiritual values? Can you have material progress at the sacrifice of man's sacred individuality?"

Our Heritage

His Eminence then made a strong appeal to the students to preserve the rich heritage which we possess in India. He advocated progress in every sphere, but not that progress which ignores the noble traditions of the country, since this would mean a leap in the dark. "We do not want to go the way of

certain nations; we want progress, but at the same time we want to save all those things, our noble traditions, that have stood to our credit down the centuries, and we should like to retain them and increase their splendour. I plead for the progress of this country, that type of modern progress which at the same time will take in the value of those traditions that stand to our credit."

"The eyes of the world," the Cardinal observed, "are turned towards India. The world is interested in what is happening in India, and is anxious to know whether in the process of experimentation we can save and enrich our spiritual values."

Speaking of family life, the Cardinal remarked that even though everywhere particular reference was made to the nobility and the sacredness of the family and our glorious traditions in regard to them, yet it was deplorable that by recent Bills in Parliament attempts were being made to thwart the dignity and sacredness of marriage.

Christianity and the Work of Missionaries

Addressing the non-catholics studying in the College, His Eminence drew their attention to the statement of our beloved Prime Minister, Pundit Nehru, "that Christianity was one of the honoured religions of this country." It was part and parcel of the national life of our land, and its roots went back 2,000 years, to the times of the Apostles. "The Catholic Church," His Eminence added, "is doing, has done and will continue to do, by the grace of God for this country what it has done for other countries."

The Cardinal then paid a tribute to the work done by Christian Missionaries in India. They were the foremost in the promotion of the study of Indian languages and of Indian art. He hoped that in India, the land of hospitality, the restrictions placed on foreign missionaries would be withdrawn, and the missionaries would be given facilities to carry on the good work they have been doing. "India has had glorious traditions of generosity and hospitality, and I pray that in spite of the fact that at present restrictions in an increasing manner are imposed, our benign Government some day will see how necessary it is for the interests of our national life to throw the country's doors wide open to all men and women of good will, who are coming here, and will come here, to spend themselves in the service of our Motherland."

In conclusion, His Eminence exhorted the students to train themselves, while they had the opportunities, to be good leaders. He had no advice to give to those who were born leaders, but only to those who would find themselves suddenly in such circumstances as would force them to assume leadership. To be a leader one need not be highly intellectually gifted. But such qualities as unselfishness, determination to work, forbearance with the difficulties of men and of the nation as a whole, are absolutely essential.

The Fine Arts section of the College then entertained His Eminence and the others present by putting on the boards "*The Scheming Lieutenant*" by Sheridan.

THE GREATNESS AND LITTLENES OF HUMAN LIFE

"Even though the days as they go be slow, and laden with many events, or with sorrows or dreariness, lengthening them out and making them tedious, yet the year passes quick though the hours tarry, and time bygone is as a dream, though we thought it would never go while it was going."

NEWMAN

MEETING OF THE C.S.U.

Sunday the 17th October, Loyola had the privilege of welcoming His Eminence once more. But this time he addressed a more homogeneous audience, the Catholic students from all the City Colleges. It seemed as if he had polarized the clouds, for the heavy rains which we had experienced just before the visit, were softened down to a few showers, which gradually died out.

In a brief yet well thought out address, Mr. George Fernandez, the President of the Loyola unit of the C. S. U., welcomed His Eminence, and traced the progress of the Catholic University Federation from its infant stage, as the Young Men's Guild in 1924, up to its full grown stage as the All India Catholic University Students' Federation in 1948, which is recognized by the Hierarchy as the official organ of University Catholic Action in India.

Nuns' Role

Addressing the Catholic students, His Eminence expressed his satisfaction at the great progress of Catholic Action in India. It was most encouraging, he said, that more and more Nuns to-day were leaving their cells and entering public life. He emphasized the need of Nuns "taking charge of young women nowadays, because our personal experience is that we have more headaches from young women today than from young men."

Naturalism, a Challenge

"Naturalism," His Eminence continued, "is one of the greatest contemporary enemies of true progress. There is a real challenge, the challenge of naturalism in life and culture. It is said of our young men who go abroad for study, that they return minus their faith

and interest in religion." He was not surprised, he added, "that the national leaders should have sensed this danger, and constantly reminded us that a secular State did not mean the negation of religion, a godless State."

Application of Catholic Principles

Since, today, the main attack was aimed at fundamental principles, His Eminence warned University students to be conversant with Catholic principles. He exhorted them to make use of the treasures which they have in the large output of Catholic Literature on various subjects. Even in the fields of Law, Medicine and Economics, men ought to be guided by Catholic principles. In this connection. His Eminence stressed the importance of having a good knowledge of the Papal Encyclicals. These guides would help us to solve the various problems of modern life.

* * *

Like all good things the Cardinal's visit to the College and the City came to an end. Whatever audience he addressed, His Eminence impressed his hearers—students of all creeds in the Bertram Hall, citizens of Madras in their thousands on the S.I.A.A. grounds—with a sense of the breadth of his sympathies, comprehensive outlook upon national and international affairs, genuine regard and friendliness for all men, and deep loyalty to the Motherland. No wonder Dr. Cherian, addressing him on behalf of the citizens of Madras, should have said "that His Eminence had stolen the hearts of Madras."

R. SEQUEIRA, S.J.

PRIZE WINNERS

UNIVERSITY EXAMINATIONS, 1954

GOLD MEDALISTS

The Bertram Gold Medal (Mathematics Honours) ..	R. Swaminathan
The T. P. Norohna Gold Medal (Economics Honours)	A. Madhavan
The Quinn Gold Medal (B.A. English) ..	Not awarded
The Sundaram Iyer Gold Medal (B.A. Mathematics) ..	P. S. Jagadish Chandran
The Honoré Gold Medal (B.Sc. Physics) ..	K. Gurumurthi
The Rajah Sir Annamalai Chettiar Gold Medal (B.Sc. Chemistry)	V. Rajagopalan
The Leigh Gold Medal (Intermediate English) ..	P. R. Chari
The Dr. E. V. Srinivasan Gold Medal (Intermediate Chemistry)	A. P. Joshi
The K. Rama Rao Gold Medal (Intermediate Physics)	G. S. Thirumalai

SILVER MEDALISTS

B.Com. (Honours)	S. Rajagopalan
The Steenkiste Medal (Politics)	A. Madhavan
B.Sc. Honours (Chemistry)	N. S. Gnanapragasam
The Kumararajah of Chettinad Medal (B.Com. Pass)	R. Parthasarathy
B Sc. Botany	D. Padmanabhan

B.A. DEGREE

Mathematics	R. Krishnamurthi
Economics	A. Devakumar
Tamil	S. Venugopal
Telugu	G. V. Narasimhan
Sanskrit	S. Janakiraman
French	M. J. N. A. Xavier

INTERMEDIATE

Mathematics	Group A-1	..	..	A. P. Joshi
Natural Science	Group A-2	..	..	Zahur Ahmed
Modern History	Group B-1	..	..	S. M. Ali Mohamed
Indian History	Group B-2	..	..	V. Ramakrishnan
Tamil	?	..	..	M. Seshadri
Telugu	..	..	..	B. Bhaskar Rao
Malayalam	..	..	..	V. A. Job
Sanskrit (The Ramachandra Sastry Medal)	..	..	..	G. S. Thirumalai
French	..	..	..	André Velou
Hindi	..	..	..	A. P. Joshi

INTER-COLLEGIATE EXAMINATION IN RELIGION CONDUCTED BY THE CATHOLIC EDUCATIONAL COUNCIL OF S. INDIA

Silver Medal	S. J. Coelho
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25 NOV 1956
MADRAS



REPUBLIC DAY

Presided over by Sri C. Subrahmaniam, Finance and Education Minister



OUR COLLEGE DAY

Presided over by Sri N. Sundaravadelu, Director of Public Instruction, Madras

COLLEGE EXAMINATIONS 1954

IV Honours	Mathematics	.. ..	K. Varadarajan
IV B.Com. Honours	Economics	.. ..	S. J. G. Coelho
IV B.Sc. Honours	Commerce	.. ..	S. K. Abdul Allam
III Honours	Chemistry	.. ..	L. G. Subrahmanian
III B.Com. Honours	Mathematics	.. ..	A. Srinivasa Rao
III B.Sc. Honours	Economics	.. ..	R. Narayanan
III B.Sc. (Pass)	Commerce	.. ..	N. Vaghulaparanam
III B.Sc. (Pass)	Chemistry	.. ..	N. T. Srinivasan
III B.Sc. (Pass)	(The Darbha Rama Sastry Medal)	.. ..	C. Ramalingeswara Sarma
III B.Sc. (Pass)	(The Sundararamier Medal)	.. ..	A. R. Subrahmanian
III B.Sc. (Pass)	Physics	.. ..	P. S. Ramakrishnan
III B.Sc. (Pass)	Chemistry	.. ..
III B.Sc. (Pass)	Botany	.. ..
III B.Com. (Pass)	English	.. ..	R. Nararajan
III B.A.	Tamil	.. ..	S. Antony Pillai
	Telugu	.. ..	M. Narayanasamy
	Malayalam	.. ..	K. Ramakrishna
	Sanskrit	.. ..	Rama Kumaran Nambiar
	French	.. ..	T. Venkatakrishnan
	Mathematics (i-b)	.. ..	J. A. Mervyn Miranda
	Mathematics (ii-a)	.. ..	T. Venkatakrishnan
	Economics (iv-b)	.. ..	N. Ramamurthi
		.. ..	K. Ramakrishna

JUNIOR INTERMEDIATE

English (The Krishna Iyer Medal)	V. Chandramouli
Tamil	V. Chandramouli
Telugu	K. Doraisamy Naidu
Malayalam	F. V. George
Sanskrit	S. Rajagopalan
French	E. Divien
Hindi	N. G. Dhansukh
Mathematics (The Hansraj Jeevandas Medal)	S. Rajagopalan
Natural Science (The Ramasubbier Medal)	M. R. Jayasanker
History (B-1)	P. S. Ramamurthy
History (B-2) (The Ganesa Iyer and Swaminatha Iyer Medal)	V. Chandramouli
Commerce	V. V. Nagarajan

CATHECHISM

Senior	.. ..	J. A. Samuels
Junior	.. ..	W. C. Peters

SCRIPTURE

P. A. Sundararajan

ETHICS

Honours Classes	.. ..	N. Rajagopalan
Degree Classes	.. ..	S. Viswanathan
Intermediate	.. ..	P. Gopalakrishna
..	.. ..	C. Meenakshisundaram

UNIVERSITY EXAMINATION RESULTS, MARCH 1954

M.A. DEGREE

BRANCH I MATHEMATICS

Rank Third Class

- 6 Rammohana Rao, T.
7 Thomas P. Mathai

BRANCH IV ECONOMICS

Rank Second Class

- 9 Monterio, A. D.
15 George Mathew

B.A. (Honours): FINAL

BRANCH I MATHEMATICS

Rank First Class

- 15 R. Swaminathan
23 S. Ganesan

Rank Second Class

- 2 P. S. Ramachandran
7 L. Janakiraman
11 K. Thiagarajan
17 P. Gopalakrishnan
20 C. S. Sankaran
20 N. Venkatasubrahman-
yan

Rank Third Class

- 5 P. S. Raman
8 P. S. Parasuraman
19 K. Krishnaswami

BRANCH IV ECONOMICS

Rank First Class

- 1 A. Madhavan
2 Govindankutti, M
4 Ramadorai, B.

Rank Second Class

- 2 Sankaranarayanan, M.
2 Santhi, S.
4 Viswanathan, N.
6 Ramakrishna, R.
12 Santiago, S.
18 Nagarajan, S.

Rank Second Class—Contd.

- 19 Murari Rau, P.
20 Vijayasekharan, T. U.
22 Arulappa, S.
24 Chandramouli, K.
25 Irudayam, Y.
34 Sundaramurthi, V.
55 McIntyre, K. P.
69 Ramakrishnan, P. V.
75 Venkataramana
Sharma, K.
88 Narayanan, M. K.
95 Antony Kuriala, K. J.

Rank Third Class

- 95 Thirumalai, S.
8 Sridharan, A. R.
13 Alexander, M. A.
35 Sundararajan, M.
71 Subrahmanyam, M. K.
83 Sivakumaran, S.
84 Anantha Rao, G.

B.A. (Honours): PRELIMINARY

- Alexandersamy, A.
Annamalai, A.
Augustine, T. A.
Balan, S.
Balasubrahmanyam, V.
Belliappa, P. M.
Desikan, V. K.
Gopalan, M. R.
Guruswami, M. S.
Krishnan, S.
Krishnan, V.

- Mohan Hegde, K.
Nagesam, N. V.
Narasimham, R.
Narayanan, R.
Natarajan, G.
Pakkiam, C.
Papoo, M. V.
Ramachandran, P. N.
Ramasubrahmanyam, K.
Sambamurthi, S.
Sankaran, N.
Sankaranarayanan, R.
Saranyan, K.
Seshadri, C. A.
Somasundaram, T.
Srinivasan, R.
Srinivasa Rao, A.
Thangavelu, R.
Thirthagiri, V.
Thomas V. At'akadvil
Vaidyanathan, K.
Venkataraman, T. V.
Venkataramani, S.

B.Sc. (Honours) : FINAL**Chemistry Main**

Rank	First Class	Rank	Second Class	Rank	Second Class—Contd.
1	Gnanapragasam, N. S.	1	Vaz, A. W. B.	13	Nagarajan, K.
4	Rajappa, S.	5	Nagarajan, V.	14	Krishnamurthi, S.
8	Balakrishnan, C. N.	6	Lakshmanasankar, T.	15	Srinivasan, A.
		8	Subrahmanyam, S.		
		9	Rajagopalan, T. S.	Rank	Third Class
		10	Vaz, S. F. J.		
		11	Pushparaj, S.	2	Francis Joseph, S.

B.Sc. (Honours) : SUBSIDIARY

Albuquerque, R. E. G.	Krishnaswami, V.	Subramanyan, L. G.
Jacob, A. B.	Monteiro, H. A.	Subramanyan, S. V.
Kasinathan, C. S.	Sankaran, V.	Viswanathan, N.

B.Sc. (Honours)**PART I—ENGLISH**

Balasubrahmanyam, K.	Jayaraman, H.	Srinivasan, N. T.
Desikan, P.	Kirubhakaran, R.	Srinivasan, V. S.
Ganesan, A. V.	Pattabhiraman, T. R.	Venkatakrishnan, S.
Jeyachandran, P.	Saldanha, F. E.	Venkatarayan, S. A.

B.Com. (Honours) : FINAL

Rank	First Class	Rank	Second Class	Rank	Second Class—Contd.
1	Rajagopalan, S.	1	Mathew, P. J.	11	Arokiaswami, S.
2	Sankaran, S. R.	3	Rangaswami, K. A.	17	Waddington, B. S.
4	Bhawarlal, A.	5	Balakumar, S.	18	Vasudevan, M. P.
5	Vasudeva Nayak, P.	6	Valasubrahmanyam, M.		
6	Krishnan, C. E.	7	Venkataraman, K.	Rank	Third Class
7	Krishnamurthi, A. V.	8	Rangarajan, A. V.		
		9	Snell, I. C.	3	Natarajan, E.

B.Com. (Honours) : PART I

Chandrasekaran, K.	Margabanthu, K.	Subramanyan, P.
George, S.	Mohamed Abubacker	Suresh Rao, G.
Gopalakrishnan, K.	Moorthi, S. S.	Swaminathan, S.
Govindan, V.	Rajagopalan, N.	Vagulabaranan, N.
Jagadish Chandra, G. K.	Rajamani, R.	Vasudevan, S. V.
Kitto, K. F.	Sankaranarayanan, S.	

B.Com. (Pass) : PART I

Achutharayan, R.	Deenadayalu, M.	Narayanan, D.
Adil Vadoliwala, S.	Easwar Rao, A. K.	Narayanan, S.
Alfred Jeyaraj, G.	Hastimal, K.	Narayanan, S. L.
Amritlal, T.	Jacob John, K.	Natarajan, R.
Azeem, S. A.	John Robin, C. J.	Natarajan, R.
Balamithran, A.	Krishnaswami, R.	Natarajan, S.
Chandrasekhar, B.	Kumarakrishnan, K. S.	Parthasarathi, T. R.
Changalal Jain, M.	Madhavan, K.	Rajagopal Rao, V. N.
Dasarathan, V.	Md. Ismail Sait, S.	Ramachandran, R.

B.Com. (Pass) : PART I—(Contd.)

Raman, S. V.	Sivaramakrishnan, H.	Vaidyanathan, K. S.
Ramanatha Rao, T. D.	Srinivasamurthi, M.	Vaithyanathan, S.
Ramarathnam, N. C.	Srinivasan, K. A.	Venkatakrishnan, G.
Ramesh Rao, K. P.	Sundararaj, A. M.	Venkataraman, C. V.
Ranganathan, J.	Sundaresan, R.	Venkat Rao, U. K.
Raphael Reddi, K.	Suresh Rao, U.	Visweswara Naidu, I.
Seshadri, S.	Thiagarajan, V. M.	Xavier, S.
Seshadri Narasimhan, K. R.	Udayachala Rao, K.	

B.Com. (Pass) : PART II

Tamil

Balasubrahmanyam, M. V.
Felix Ryan, A.
Parthasarathy, R.
Pattabhiraman, R.
Ramanathan, N.
Santhanam, P. B.
Sriraman, K. V.
Naganatha Subramaniam
Veeraraghavan, V.
Venkataraghavan, R.

Telugu

Narayan Ayyangar, K.
Samuel Iswariah

Hindi

Balasubrahmanyam, C.
Giri, R. V.
Gopalakrishnan, K.
Gopalan, K.
Jeevarathnam, K. V.
Krishnaswami, R.
Narasimhan, E. S.
Padmanabhan, P. S.
Prabhakara Rao, M.
Rajagopalan, A.
Ramachandra Rao, B.
Rangaswami, C.
Sadasivam, T. A.
Sadasivan, V.
Subashchandran, R.

Subbu, S. V.
Subrahmanyam, N.
Subrahmanyam, V. E.
Venkataraman, M. S.

French

Ahmed Sait
Anthonyswami, M. C. A.
Jagannath, K.
Krishnaswami, R.
Mohamed Musa Sait
Sadasivam, M.

German

De Rebello, M. P.

B.Com. (Pass) : PART III

Rank	Second Class	Rank	Third Class—Contd.	Rank	Third Class—Contd.
4	Parthasarathi, R.	86	Balasubrahmanyam, M. V.	228	Subaschandran, R.
6	Narayan Ayyangar, K.	86	Ramachandra Rao, B.	237	Padmanabhan, P. S.
		90	Ramanathan, N.	237	Sadasivam, M.
		93	Sadasivan, V.	285	Subbu, S. V.
		110	Venkataraman, M. S.	301	Giri, R. V.
		126	Krishnaswami, R.	312	Vasudevan, M. A.
		138	Rangaswami, C.	312	Anthonyswami, M. C. A.
		G.153	Sadasivam, T. A.	321	Sriraman, K. V.
		168	Jagannath, K.	321	Mohamed Musa Sait
		187	Venkataraghavan, R.	355	Veeraraghavan, V.
		203	Gopalakrishnan, K.	355	Krishnan, T. V.
		223	Balasubrahmanyam, C.	394	Jeevarathnam, K. V.
		228	Gopalan, K.	402	Krishnamurthi, G.
				402	Felix Ryan, A.

B.Sc. DEGREE : PART I—ENGLISH

Ananthachari, T.	Barrado, C. H.	Gopalan Nayar, V. S.
Arjunan, B.	Byrne, H.	Gopalasami, V.
Arul, F. S.	Connor, D. A.	Gopal, M.
Ayyana Raja, A.	Dhanushkoti, G. V.	Gowrishankar, C. D.
Balasingam, K.	Fernandez, W. J.	Harihara Shastri, T.
Balasubrahmanyam, N. G.	George, K.	Javanteeswaran, T. S.
Balasundaram, D.	George, K. M.	Joseph Thomas



Final Honours Economics

B.Sc. DEGREE: PART I—ENGLISH—(Contd.)

Kaniyalal Talakchand Shah	Prasada Rao, B. V. S.	Sebastian, M. C.
Kothandaraman, C.	Purvez, A. I.	Sebastian, T. J.
Krishnamurthi, R.	Raja, K.	Selvaraj, R.
Krishnan, S.	Rajagopalan, K. A.	Shankar Bhat, B.
Kulasekharan, S.	Ramachandran, S.	Sitaramayya, T.
Lakshmanan, A. V.	Ramakrishnan, P. S.	Sivaramakrishna Ayyar, S.
Lakshmanan, C. M.	Ramalingeswara Sarma, C.	Sriramakrishna, M.
Lewis, E. J.	Raman, B.	Subrahmanian, A. R.
Mahadeva Sarma, V.	Raman, V.	Subrahmanyam, G.
Mammen, K. E.	Ramanathan, R.	Subramania Ayyar, P.
Mani, A.	Rama Raja Bushanam, P.	Sundaram, K. S.
Manicka Chetty, D.	Ramasami, K.	Surendran, G.
Margabandhu, V. V.	Ramasivan, V.	Thyagarajan, N.
Nagarajan, J.	Ramaswarup, C.	Uthappa, K. P.
Narayana Ayyar, K. S.	Ranganathan, R.	Vanchalingam, K.
Narayanan, T. K.	Rangarajan, R.	Venkatachalam, S.
Narayanaswami, T. R.	Rangasami C. Perumal	Venkatachalam, V.
Natarajan, K.	Sadasivam, K. S.	Venkataraman, S.
Nihar Ziauddin	Samuel, J. A.	Venkateswara Rao, E.
Padmanaban, K.	Sankaran, L. K.	Verghese, K. V.
Palaniappan, A. V.	Santhanam, J.	Verghese Joseph
Parankusan, C. P.	Santhanam, P. S.	Vijayakumar, P.
Parthasarathi, E. K.	Santhanam, R.	Viswanathan, S.
Parthasarathi, S.	Sarangarajan, S. N.	Viswanathan, T. S.
Prabhakar Rao, K.	Satischandra Nayak, N.	Yuvaraj, R. J.

B.Sc. PART II—PHYSICS

Rank	First Class	Rank	First Class—Cont'd.	Rank	Second Class—Cont'd.
22	Gurumurthi, K.	105	Gopalakrishnan, V.	32	Veeranjaneyaswami, A.
24	Santhanagopalan, S. G.	112	Jayarama, C. R.	49	Benjamin, P.
35	Subrahmanyam, K.	124	Nissar Ahamad, N.	59	Sitharaman, M. R.
39	Gopalan, V.	133	Sampathkumar, S.	64	Kothandaraman, V. C.
41	Raman, P. L.	138	George, T. J.	71	Kumaraswami, T.
48	Venkataraman, A.	154	Rangan, C. S.	90	Ivan Charles Perera
56	Subbiah, L.	154	Prahlad, V. N.	92	Jamburatnam, M. R.
60	Purushothaman, C.	154	Sankaran, K.	117	Gopalakrishnan, D.
60	Srinivasan, T. R.			118	Kalyanaraman, C.
75	Venkitachalam, K.				
89	Ramanujam, V.				
103	Md. Mukarurairam Ali	Rank	Second Class		Third Class
105	Ajit Nanda Kumar	11	Ramamohan Mankikar		Nanjappa, C. B
		11	Ravi, P.		

B.Sc. PART II—CHEMISTRY

Rank	First Class	Rank	Second Class	Rank	Third Class
16	Rajagopalan, V.	2	Sunder Rao, P. N.		Krishnamurthi, V. R.
50	Sampath Kumar, S.	2	Venkateswara Rao, N.		Ramanathan, T. M.
52	Krishnamurthi, P.	16	Rangarajan, N.		Xavier, R. J. F.
71	Subrahmanyam, T. N.	47	Varadarajan, S.		Jose Francis Pa'athinkal
75	Srinivasan, R.	62	Subrahmanyam, V.		
		73	Tirupatirayudu, K.		
		82	Mamamurthi, R.		
		133	Parthasarathi, R.		
		143	Raman, K.		

B.Sc. PART II—BOTANY

Rank	First Class	Third Class	Third Class— <i>Contd.</i>
1	Padmanabhan, D.	Chandrasekharan, T. S.	Kalirajan, R.
		Gabriel Miranda, S.	Lakshminarayanan, P. N.
Rank	Second Class	Ganapathi, B. M.	Sachindran, N.
		Gnanam, A.	Sundararajan, V.
25	Radhakrishnan, R.	Govinda Menon, U.	Venkatanarasimhulu Chetti, T.
43	Ramji, M. V.	John, N. G.	Venkataraya Pai, K.
		Kabali, V. M.	

B.A. DEGREE EXAMINATION

PART I—ENGLISH LANGUAGE AND LITERATURE

Rank	Second Class	Third Class— <i>Contd.</i>	Third Class— <i>Contd.</i>
12	Rajagopalan, K. V.	Raman, S. T.	Narayanaswami, V.
		Rodrigo, S. V.	Padmanabhan, K. P.
	Third Class	Sadasivam, B.	Ramadoss, R.
Janakiraman, S.		Sambandam, M.	Santhanam, T.
Krishnamurthi, R.		Srinivasan, V.	Subrahmanyam, A.
Muthusubrahmanyam, M. V.		Sundaram, K. R.	Vaidyanathan, T.
Narayanan, G.		Sundararajan, N.	Crasto, F. T.
Rajagopal, B.		Theodore, B.	Fernandez, C. G.
Krishnamurti, S.		Thiagarajan, U.	George, K. P.
Janakiraman, S.		Thomas, D. V.	Marie Joseph Noel Antony
Srinivasan, K.		Venugopal, S.	Xavier
Sundaeswaran, K.		Vinayakam, D.	Mounissami, D.
Jagadishchandra, P. S.		Viswanathan, N. R.	Narasimhan, S.
Michael Ignatius, G.		Balakrishnados, G.	Prabhakar, N.
Narasimhan, S. R.		Joji Reddi, K.	Ramanujam, S.
Kuttaya, K. M.		Krishnamurthi, P.	Ramasubrahmanyam, T. A.
Srinivasan, R.		Narasimhan, G. V.	Santhanam, K. V.
Srinivasan, S. R.		Narasimha Rao, N. L.	Santhappa Shenai, K.
Venkateswaran, M.		Ramakrishna Reddi, T.	Thomas Mathew, C.
Abdul Karim, A.		Abraham, P. J.	Bernard, K. F.
Amalanathan, L.		Joseph, N. T.	Paul, L. A. P.
Chandramouli, M. V.		Kerala Varma, D.	Belliappa, M. B.
Devakumar, A.		Bhanu, V. M.	Narayanan, G.
George Ignatius		Nandan Trasy	Sankaralingam, V. K.
Guha Prasad, R.		Narayanan, S.	Nagendran, M. S.
Jayaraman, T. N.		Rajendran, R.	Papiah, M. K.
Joseph Ignatius		Ravindranathan, N. G.	Jacob, V. T.
Parthasarathi, R.		Syed Muneer Ahmed	Raj Inder Lal
Ramachandran, S.		Venkata Rao, K.	
		Krishnamurthi, S.	

PART II—LANGUAGE

Tamil

Rank	Second Class	Rank	Second Class	Third Class— <i>Contd.</i>
6	Venugopal, S.	122	Shanmugasundaram, N.	Narayanan, G.
63	Somasundaram, V. R.	122	Subrahmanyam, S.	Pandurangan, R.
102	Raman, S. T.			Parthasarathi, R.
122	Krishnamurthi, R.		Third Class	Ramachandran, S.
122	Muthusubrahmanyam, M. V.		Janakiraman, S.	Ramu, N.
			Lakshmipathi, N. R.	Rangaswami, S.

PART II—TAMIL—THIRD CLASS—(Contd.)

Rodrigo, S. V.	Padmanabhan, K.	John Antony Tilak Devotta
Sadasivam, B.	Abdul Karim, A.	Joseph Ignatius
Sambandam, M.	Amalanathan, L.	Kandaswami, M.
Sastha, N.	Srinivasan, V.	Kannan, A. N.
Sethunarayanan, K.	Subbiah, K. G.	Kannan, R.
Rajagopal, B.	Sundaram, K. R.	Mathew, G.
Rajaram, P.	Sundaram, V. R.	Moses Swamidoss, G.
Ramanathan, T. B.	Sundararajam, N.	Muthuswami, R. C.
Ram Mohan, V. N.	Theodore, B.	Natarajan, S.
Samiguruappan, A.	Thiagarajan, U.	Vinayakam, D.
Jagadishchandra, P. S.	Thomas, D. V.	Viswanathan, N. R.
Kasinathan, P. R.	Chandramouli, M. V.	Karuppan, K. C.
Michael Ignatius, G.	Christopher David, K.	Natarajan, C. S.
Narasimhan, S. R.	Devakumar, A.	Selvaraj, G.
Radhakrishnan, A. R.	Guha Prasad, R.	Nagendran, M. S.
Ramakoti, K. V.	Jayaraj, D.	Nayana Chetti, N.
Appa Rao, K.	Jayaraman, T. N.	Papiah, M. K.

Telugu

Rank	Second Class	Third Class	Third Class—Contd.
10	Narasimhan, G. V.	Krishnamurti, S.	Krishnamurthi, P.
17	Lakshmana, C.	Gangadhara Reddi, G.	Narasimha Rao, N. L.
		Joji Reddy, K.	Zahlam, P.
		Krishnamurthi, D. C. V.	

Malayalam

Rank	Second Class	Third Class	Third Class—Contd.
36	Kurian, K. C.	Abraham, P. J.	Ramakrishnan, K.
		Abraham Koshy	Antony, M. V.
		George, C. J.	David, T. J.
		Joseph, N. T.	Jacob, V. T.
		Kurian, P. V.	Pauravan Nayar, M. P.

Hindi

Rank	Second Class	Third Class	Third Class—Contd.
7	Deepchand, G.	Kuttaya, K. M.	Syed Muneer Ahmed
		Bhanu, V. M.	Venkata Rao, K.
		Dungerman, B.	Raj Inder Lal
		Rajendran, R.	

Sanskrit

Rank	First Class	Third Class	Third Class—Contd.
6	Janakiraman, S.	Srinivasan, K.	Krishnamurthi, S.
		Srinivasan, M. N.	Narayanawami, V.
		Sundareswaran, K.	Padmanabhan, K. P.
		Srinivasan, S. R.	Ramadoss, R.
		Venkateswaran, M.	Subrahmanyam, A.
		Bharathi, J.	Venkatachar, K.
Rank	Second Class		
6	Santhanam, T.		
32	Srinivasan, R.		

French

Rank	First Class	Rank	Second Class	Third Class
5	Marie Joseph Noel	2	Munuswami, D.	Crasto, F. T.
	Antony Xavier	6	Narasimhan, S.	Ramanujam, S.
11	Thomas Mathew, C.	11	George, K. P.	Ramasubrahmanyam, T. A.
		12	Prabhakar, N.	Santhappa Shenai, K.

B.A. DEGREE EXAMINATION

Part III—Optional Groups

Group (i-b)—Mathematics

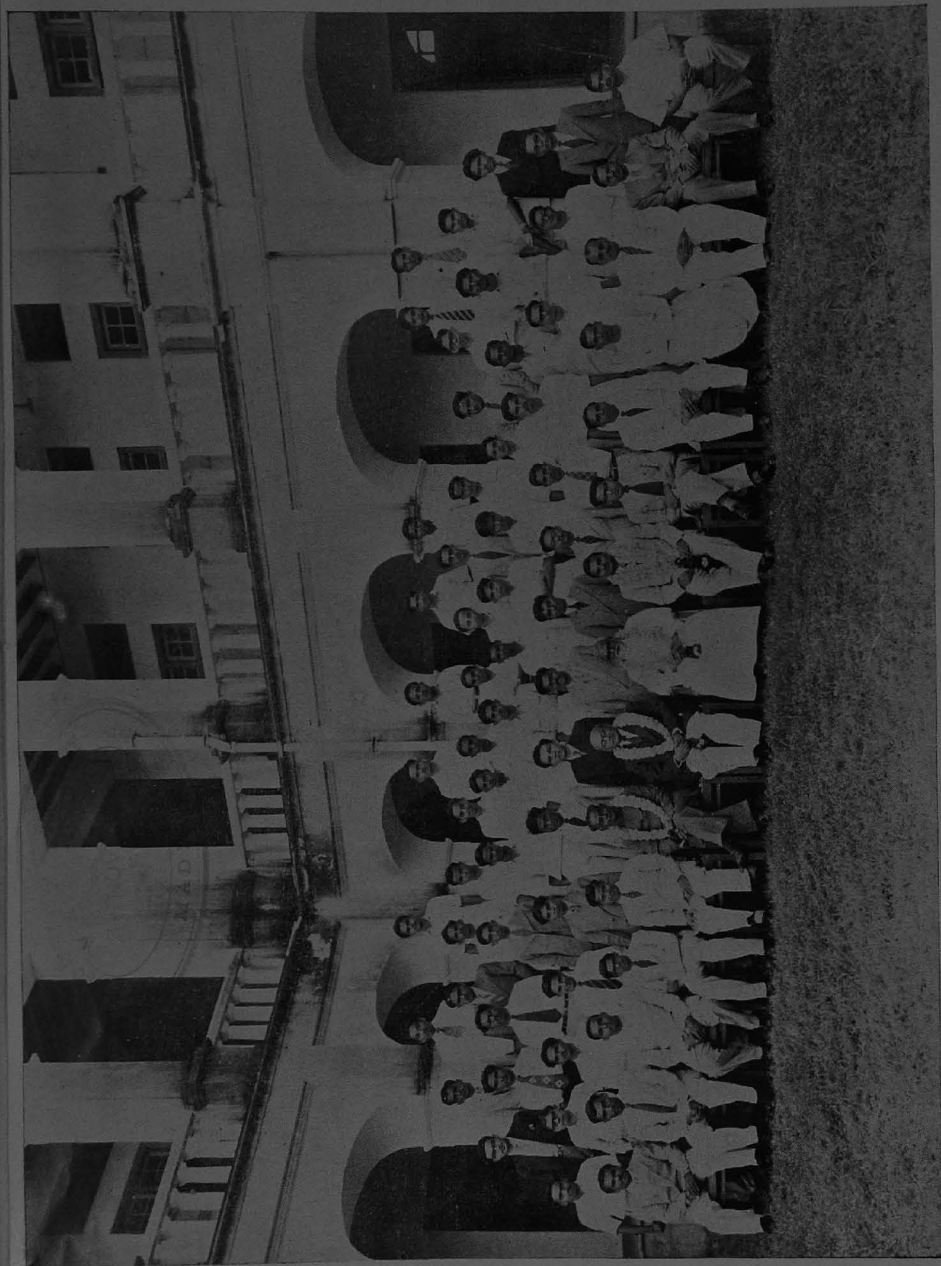
Rank	First Class	Rank	Second Class	Third Class
20	Krishnamurthi, R.	11	Srinivasan, K.	Narayanan, G.
41	Janakiraman, S.	21	Krishnamurti, S.	Pandurangan, R.
65	Muthusubrahmanyam, M. V.	59	Rajagopal, B.	Ram Mohan, V. N.
78	Ramanathan, T. B.	100	Lakshminpathi, N. R.	Samiguruappan, A.
78	Janakiraman, S.	116	Rajaram, P.	Venkatarakan, G.
				Srinivasan, M. N.

Group (ii-a) Mathematics

Rank	First Class	Rank	Second Class	Third Class
3	Jagadishchandra, P. S.	1	Venkataraman, S.	Kasinathan, P. R.
17	Venkateswaran, M.	4	Varkey, P. D.	Michael Ignatius, G.
		8	Appa Rao, K.	Radhakrishnan, A. R.
		13	Narasimhan, S. R.	Kuttaya, K. M.
		15	Srinivasan, R.	Srinivasan, S. R.
		16	Narayanaswami, D.	

Group (iv-b)--Economics

Rank	Second Class	Third Class—Contd.	Third Class—Contd.
18	Ravindranathan, N. G.	Natarajan, V.	Theodore, B.
31	Devakumar, A.	Parthasarathi, R.	Thiagarajan, U.
89	Jayaraman, T. N.	Ramachandran, S.	Thomas, D. V.
		Raman, S. T.	Venugopal, S.
		Ramu, N.	Vinayakam, D.
	Third Class	Rangaswami, S.	Viswanathan, N. R.
	Abdul Karim, A.	Rodrigo, S. V.	Balakrishnadass, G.
	Amalanathan, L.	Sadasivam, B.	Dorairaj, D. V.
	Chandramouli, M. V.	Sambhandom, M.	Joji Reddi, K.
	Christopher David, K.	Sethunarayanan, K.	Krishnamurthi, D. C. V.
	George Ignatius	Shanmugasundaram, N.	Krishnamurthi, P.
	Guha Prasad, R.	Somasundaram, V. R.	Lakshmananna, C.
	Jayaraj, D.	Srinivasan, V.	Narasimhan, G. V.
	John Antony Tilak Devotia	Subbian, K. G.	Narasimha Rao, N. L.
	Joseph Ignatius	Subrahmanyam, S.	Ramakrishna Reddi, T.
	Kandaswami, M.	Sundaram, K. R.	Sreerami Reddi, A.
	Kannan, R.	Sundaram, V. R.	Zahlan, P.
	Mathew, G.	Sundararajan, N.	Abraham, P. J.
	Muthuswami, R. C.		



B. Com. (Pass)

Group (iv-b)—Economics—Third Class—(Contd.)

Joseph, N. T.	Bharathi, J.	George, K. P.
Joseph, V. T.	Krishnamurthi, S.	Marie Joseph Noel Antony
Kerala Varma, D.	Narayanawami, V.	Xavier
Bhanu, V. M.	Padmanabhan, K. P.	Narasimhan, S.
Dungermal, B.	Ramadoss, R.	Prabhakar, N.
Nandan Trasy	Santhanam, T.	Ramanujam, S.
Narayanan, S.	Subrahmanyam, A.	Ramasubrahmanyam, T. A.
Rajendran, R.	Vaidyanathan, T.	Thomas Mathew, C.
Syed Muneer Ahmed	Crasto, F. T.	Bernard, K. F.
Venkata Rao, K.	Fernandez, C. G.	Paul, L. A. P.

Results and Statistics

Class	Total sent	I	II	III	Total Pass	Percentage
Hons. Maths.	11	2	6	3	11	100
" Econ.	29	3	18	6	27	93
M.A. Maths.	2	—	—	2	2	100
" Econ.	3	—	2	1	3	100
B.Com. Hons.	17	6	10	1	17	100
B.Sc. Hons. II Part	15	3	10	1	14	93.3
" Subs.	9	—	—	—	9	100
B.A. Hons. Prelim.	50	—	—	—	34	68
B.Com. Hons. English	18	—	—	—	17	94.4
B.Sc. Hons. English	12	—	—	—	12	100
B.Sc. Part I	114	—	—	—	99	86.9
B.Com. Part I	66	—	—	—	50	75.8
" II	48	—	—	—	38	79.2
" III	48	—	2	36	38	79.2
B.Sc. Part II Phys.	44	21	11	1	33	75
" II Chem.	33	5	9	4	18	54.5
" II Bot	20	1	2	13	16	80
B.A. Part I	137	—	1	83	84	61.3
" II	143	3	16	101	120	83.8
" III i-b	17	5	5	6	16	94.1
" ii-a	17	2	5	5	12	70.6
" iv-b	106	—	3	86	89	83.9
Intermediate A-1	229	92	72	36	200	87.3
A-2	66	12	25	13	50	75.7
B-1	80	—	11	44	55	68.7
B-2	81	—	4	43	47	58.1

UBIQUITOUS PLASTICS

A Radio Talk by Father L. M. Yeddapanalli S. J., Printed by kind permission of A.I.R.

Plastics are ubiquitous in the sense that you meet them everywhere from the moment you get up from your bed in the morning, right through the day, until you retire to rest at night.

In fact, the morning ablutions find you removing the plastic cap from the tooth paste tube and taking up the tooth brush with a plastic handle. The soap-box is a moulded dark-coloured opaque or light-coloured transparent plastic, and so is your comb. As for ladies, their cosmetics and jewellery containers, broaches, trinkets, and handbags, are all made of plastics. The shirt and coat buttons are plastic-made, and the belt is a tough, transparent plastic.

On the breakfast table, you find plastic cups, saucers, spoons and knife handles, and laminated plastic plates and trays. And while reaching for the daily paper or the office files, you put on plastic frame glasses.

As you drive in your car, or ride in the city bus to office in the morning, you find that the smooth, glossy enamel paint on the vehicle, its instruments panel, electrical fittings, are all of plastic origin. The wind-screen is a non-shattering plastic bonded triplex glass or a shatter-proof transparent plastic sheet. To pay the bus fare you pull out of your pocket a plastic purse.

On your office table, the fountain pen and other writing materials, the pen and ink stand, are made of plastics. So is the telephone receiver-set. The type-writer keys are of a plastic material, and its roller is of plastic reinforced rubber. The upholstering of the furniture is done with appropriately coloured plastic fabric, and the wall panels

are plastic bonded and tastefully lacquered plywood.

If you happen to drop into a restaurant at lunch-time for a snack or a cup of coffee, you meet once more with all the plastic items seen at home and in the office, but in greater abundance and variety. The cinema films which entertain the rich and the poor alike are made of non-inflammable plastics. The radio-set at home or in the public park is largely made of plastic materials.

Are plastics then good only for non-essential luxury articles, or are they utilised also for more serious purposes? Yes, they are. A large amount of plastic material is consumed as hot-sprayed or baked enamel varnishes and lacquers, to protect wood and metal surfaces, for insulation of electric wires and cables, and for various types of adhesives and bonding material for metal, wood and glass surfaces. Plastics are also used for laminating wood, cotton and fibre-glass, and for plain and corrugated sheets for construction and decorative purposes. Plastic films find extensive use in the packing industry. In the textile industry, plastic finishes impart to cotton and woollen fabrics crease-resistance, shrink- and fire-proofing, and mildew-resistance. In foundry plastic-sand moulds are becoming more and more popular, being dry and porous, and permitting quick elimination of gases. Of late plastics are being used as soil-conditioners against erosion in agricultural land, and as soil-reinforcing agents for construction material.

In war time, plastics are needed for so many items in planes, tanks, rockets, and radar that it is impossible even to mention all of them here.

In all industrially advanced countries the plastics industry now occupies a vital and basic position, giving added importance to chemical and metal industries on which it depends for its raw materials.

Now you may be wanting to ask me: But what are all these plastics? How are they made? Are there many kinds of plastics, or are they just modifications of a basic material called plastic, just as steels are varieties of iron? Are plastics made in India?

To answer these questions, let me start by telling you that the essential ingredient of a plastic material is the resin, similar to the natural resin, lac or copal, in appearance, fusibility or plasticity and comparative brittleness, but rather different in chemical composition and man-made. Now the resin can be prepared from a variety of simple chemical substances, obtainable ultimately as the expression goes, from coal, air and water. Since a large number of chemicals are available for the purpose, the resins prepared from them are also many and varied.

In spite of their great variety, however, all the known resins can be divided into two broad classes, depending on how they respond to heat treatment. The resins of the first class soften on heating for the first time, and harden on cooling; but on heating once more they will not soften again, and so are called thermosetting resins, and the plastics made from them, thermosetting plastics. The second class of resins, on the other hand, also soften on heating and harden on cooling, but the process can be repeated indefinitely, as in the case of bees-wax, and they are called thermoplastic resins, and the plastics from them, thermoplastics. The reason for this difference in behaviour is that the thermosetting resins undergo on heating a real chemical change, and develop a close-set, honey-comb-like structure, which on further heating cannot soften; whereas the thermoplastic resins, consisting as they do of long linear chain molecules without any lateral

chemical links between them, simply suffer a physical change on heating, and solidify on cooling, ready to repeat the process again and again.

To give you some typical examples: phenol and formaldehyde or formalin can be made to react under appropriate conditions, to give a resinous material which is then mixed with wood flour, plasticiser and suitable dye, and ground to a powder. This powder on being heated in a mould under pressure, melts and undergoes at the same time a chemical change and fills up the mould; on cooling and releasing the pressure, we get the moulded object. In this way are made a number of articles such as bottle caps, soap boxes, containers, electrical switches, fan-regulator cases, radio cabinets, telephone receiver sets, and even electrical fittings of complicated shapes with metal inserts. Similarly urea or melamine can react with formalin to give a light coloured resin, which compounded with cellulose plasticiser and dye, can be used for moulding cups, saucers, cream-coloured telephone receiver sets, and so on. Further the above chemical reactions can so be controlled as to yield resins for making enamel varnishes of high gloss and hardness, and for laminating wood, paper, canvas and fibre-glass. Several other thermosetting plastics are produced in a similar manner.

Polystyrene is an example of a thermoplastic material; it is made by heating with a suitable catalyst styrene obtainable from benzene and ethylene gas, and is widely used for transparent plastic objects, sheets, films and even optical lenses. Another thermoplastic is the crystal clear lucite or plexiglass, which is made from a simple chemical obtainable from acetone. Further examples are nylon, polyethylene, one of the lightest and most inert of plastics, and various cellulose esters.

There is at present a greater demand for thermoplastics than for the other type of plastics; they are easy to shape, and can be

extruded as tubes and rods, or rolled into sheets and films; their transparency and ability to take on bright shades of colours are added advantages.

As a result of the fundamental research carried out during the past 20 years or so, we now have a better idea of the relationship between the chemical structure of plastics and their physical properties such as tensile strength, resistance to mechanical abrasion and corrosive chemicals, optical and electrical performance, and so we can now make plastics almost to order, to required specifications, and impart to some extent even to a thermosetting plastic some of the properties of thermoplastics.

In the light of this new knowledge attempts are being made to discover new starting materials, or monomers as they are called, for new plastics, to improve the quality of known ones, and to extend their field of application.

As for the plastic industry in India, it must be admitted that very few industrial concerns are producing the basic resinous materials for plastics. The bulk of the industry consists in fabricating imported ready-made resins into finished articles, not a very satisfactory situation. For this industry to stand on its own feet and compete with imported goods, the basic resins must be produced in the country, at least the more common ones, such as phenolics, ureas, melamines, alkyds, and styrene, acrylic and cellulose ester, plastics for which raw materials can be obtained in India.

With this object in view, the Plastics Research Committee of the Council of Scientific

and Industrial Research, Government of India, has recently published a "Survey of Research Problems in Plastics with special reference to the Development of the Plastics Industry in India," which, having due regard to our available raw materials, outlines the type of fundamental, applied and developmental research problems that can be tackled, in a concerted manner, by University, National and Industrial Research Laboratories, so as to procure for our plastics industry an independent and self-sufficient existence.

Further, we are fortunate in having certain raw materials such as lac, cashewnut shell and bhillawan shell liquids, which can directly be converted into useful plastics and varnishes. The Lac Research Institute has developed processes for preparing moulding powders from lac. The laboratories of CSIR worked out formulas during the war for making moulding powders from bhillawan and cashewnut shell liquids. One large industrial company is using cashew-shell liquid for making valuable coating and insulation varnishes.

Because of the extraordinary properties and technical importance of cashewnut shell liquid, we have been trying in our laboratory, and have only recently succeeded in unravelling completely the chemical structure of this liquid, in order to be able to put it to better and newer uses. We are also currently engaged in developing thermoplastic resins from Indian turpentine oil.

Under these favourable conditions it should not be long before the ubiquitous plastics, of which I have been speaking to you, are produced entirely in our country itself.



ON NOTHING

When I went to my friend's house yesterday evening, I found him standing near a bed of flowers looking intently at a particularly fine bloom. I waited behind his back not being willing to break in upon his reverie. But time passed, and he continued his floral scrutiny. I had to break in upon it, so I said : "Hullo ! what are you doing ?" With a jerk he swung round, and beaming on me, "Oh, nothing ! Come in," he said. For a good half a hour he had been gazing at his flowers, and had actually lost himself in a brown study. Yet he said without hesitation that he had been doing "nothing." That was something striking. Returning home I threw myself upon my bed that night with *nothing* floating in my mind.

"Nothing" is not simply nothing. Many of us go to meet our friends ; and when asked what is the object of our visit, we invariably reply: "Nothing, I have come just to see you," and then we let our tongues wag for hours on end. So much thought and talk merging and blended into one meaningless "nothing !". Persons who help others with exuberant vitality when warmly thanked, instantly rap out, "Oh, it's nothing." Their magnanimity can find no other words to express itself in than "nothing." How often have great scholars been heard to say that what they know is just "nothing." This is merely an expression of their modesty. The remarkable fact about "nothing" is that it can stand for anything and everything as well as for nothing.

"Nothing" explains trivial matters as well as great. This is how a quarrel arose : one of three men in an inn sneezed, another asked him why he did so, and the sneezer wanted to know why he should not. The third man took sides, and a great quarrel arose. When questioned they flared up and said the quarrel was about "nothing." Indeed when one is not in a mood to answer, "nothing" is a

handy formula. There is an anecdote which tells how a small boy went with his mother to see the statue of Lincoln. Upon seeing it, the boy jumped with joy and tripped merrily towards it. His mother asked him what made him do so, and he replied without hesitation "nothing, mamma !" Soon she found him busily engaged in trying to climb up the statue, and led him forcibly away. The boy cast a sorrowful glance at the statue and said in low voice, "But he is alone !" That was the feeling which had moved him. But in a moment of conflicting emotions of joy and pity, the boy had not been able to say exactly what he meant, and out came "nothing" in a flash. The fact is that this paradoxical "nothing" has now degenerated into a mannerism, and signifies nothing.

God, it is said, created the world out of nothing. Music, the divineness of which has been extolled by so many poets, comes out of nothing inside the pipe and out of the void inside the drum. The scientists may say that there is air in them ; the common man smiles and contends that there is nothing.

Shakespeare has honoured "nothing" by giving it proverbial prominence in a title of one of his famous plays. Further he has shown a high conception of nothingness in relation to human life ; thus he has philosophically laid it down, that man

"With nothing shall be pleased till
he be eased

With being nothing."

It may be observed that as more and more is said and written about nothing, the less shall we have to say or write about "nothing." Nobody says, 'when I say "Nothing," I mean something that I do not want to disclose.' Such things are not said. Perhaps by now the reader will have made the startling discovery that all the thoughts in this elucubration come out of a vacuum and lead to nothing.

A. RAMJI, III (Hons.)

INTO SPACE

Though now no longer a fantastic dream, the idea of space travel is far from realization. We can say without fear of contradiction that the development of space travel is inevitable, and that there is a distant possibility that man will be able, within the next century, to leave his home planet and break away into boundless space. Moreover, on the basis of present day knowledge, a determined effort and an adequate supply of money are all that is required to send a ship rocketing into space. Dr. Wernher von Braun, the greatest authority on rocket mechanics, is highly optimistic about the building and launching of a space ship. Tentative and feverish experiments are under way in the United States, in a bid to forestall the Russians in the launching of a space vehicle.

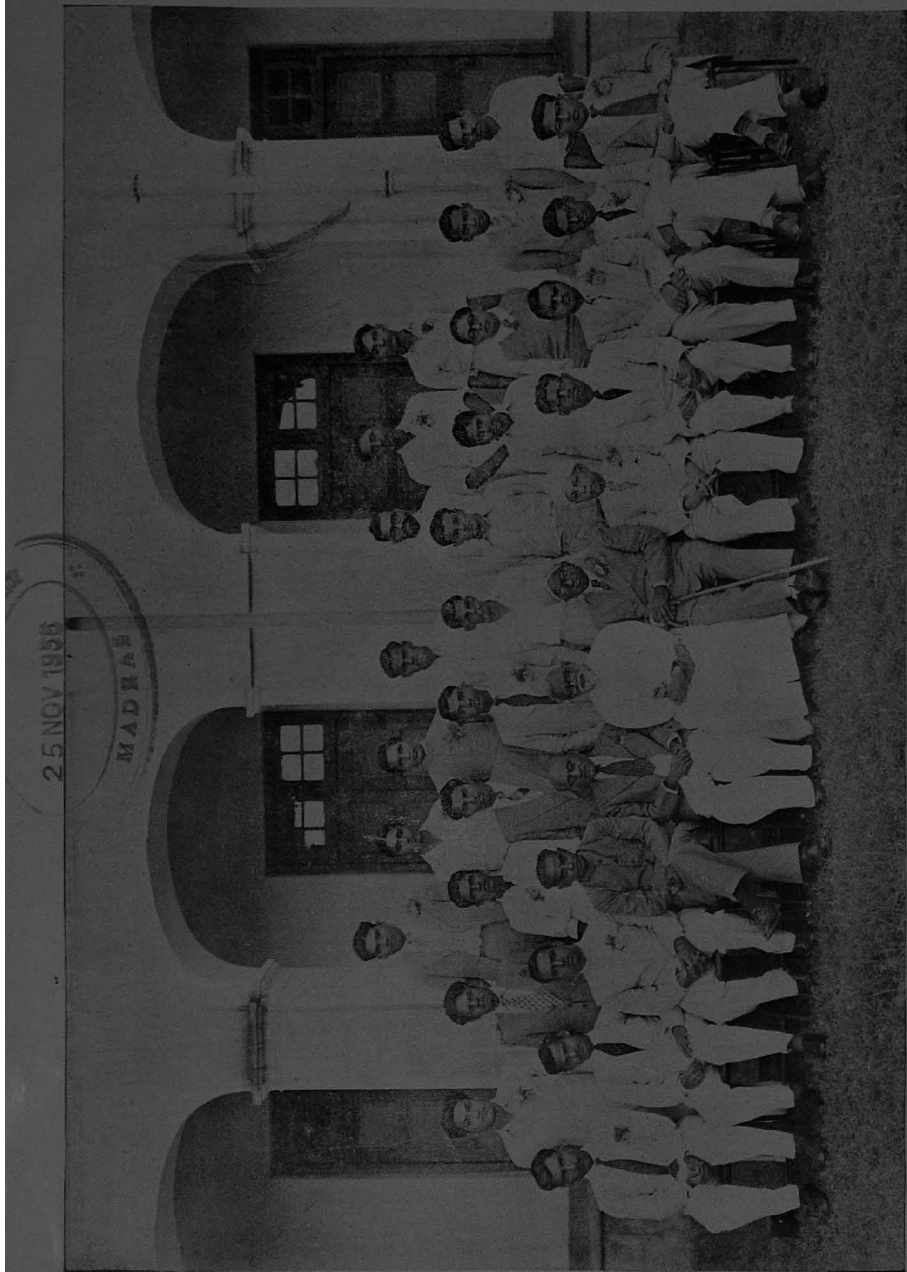
Let us probe into the actual difficulties and hazards which man is expected to encounter in carrying out the project. Granted that an adequate amount of money streams in—the project will cost about four billion dollars (U.S.A. billion is 1,000 million)—the primary necessity of prospective space men will obviously be a space ship. Built of a hard, resistant, and comparatively light alloy, the ship will probably be propelled by a mixture of nitric acid and hydrazine. The velocity of the hot gases issuing from the rear will impart a forward velocity to the ship; this is the only type of motive force that can be used in vacuous outer space. The next problem is posed by Mother Earth. To escape the gravitational pull of the earth, a speed of seven miles per second (25,200 miles per hour) will have to be attained. This can be accomplished only by a rocket yielding its power in three distinct spurts.

Let us consider a tentative flight into space, and the difficulties that will have to be surmounted in that alien element. Formid-

able barriers will inevitably impede the progress, but nevertheless they cannot be described as insurmountable, and will no doubt succumb before the ingenuity of man. The first man ever to step into space will take off in a monster machine weighing nearly 7,000 tons and about as high as a 24 storeyed sky-scraper. The rocket will consist of three parts. The foremost portion, in which the men are, and the second and third compartment storing fuel. These compartments are technically known as auxiliary boosters, and are jettisoned after the fuel in them is exhausted. Contrary to popular belief the ship will not travel vertically up, but will tilt over after a vertical take off and then keep along the curvature of the earth. This first stage of the rocket's flight will consume 5,000 tons of propellant in the incredibly short time of 84 seconds, and will thus eliminate 75% of the total weight. The empty container will be automatically jettisoned, and the second auxiliary booster will then start functioning. During this phase of its flight the rocket will use up 800 tons of fuel in 124 seconds, and impart a velocity of 14,500 miles per hour to the space ship. Finally the last portion of the nose end of the ship, in which the men are lodged, and scientifically known as the personnel space, will continue the journey.

By the time the ship has coasted half-way round the earth it reaches the two hour orbit.* The resistance of the atmosphere is eliminated at the height of 114 miles. An extraordinary fact is that the whole voyage to the two hour orbit will take only 56 minutes, of which the duration of powered flight will be only five minutes. Since there are no opposing forces in space no more fuel will be necessary.

*At the height of 1,076 miles from the earth's surface, the gravitational pull of the earth is compensated for by the speed of the ship. A neat balance is obtained, and the rocket will revolve completely round the earth once in two hours.



Final B.Com. Honours

Now that the space passengers are in outer space, they are bound to experience some strange hazards and inconveniences. One source of incessant worry will be caused by meteoric particles, which may at any moment puncture the wall of the ship and cause a fatal leakage of the air inside into space, which is a vacuum. It has been calculated that these fast moving and extra-terrestrial pieces of iron or nickel will hit the ship at an average of at least two a month. These punctures will have to be promptly and efficiently attended to, if the men inside are to escape fatal consequences. This hazard can by no means be considered trivial. Again highly penetrative and lethal cosmic and X-ray radiations, which are abundantly scattered in space, will be an ever-present menace. Since they can be shut out only by a prohibitively heavy coating of lead, we can only hope that by the time the space ship is ready, effective methods to counteract the toxic effects of these radiations will have been discovered.

Thus far, however, we have been ignoring the weakest and yet the most relevant link in the whole chain. The great question is ; "can man endure a space trip?" Controversy rages round the subject. The possible effects of a space trip on a normal human being are ample matter for speculation. Man is the only part of a space ship that cannot be scrapped and remodelled at the slightest hint of a flaw. Undoubtedly the men destined for the trip will be hand-picked, and will undergo a rigorous course of training, so as to adapt them to the varying and severe conditions which are sure to be met with in the course of the voyage.

Though *velocity* however great may not have the least effect on men, the *change of velocity* or acceleration does have definite and uncomfortable effects on them. The regulation of the ship's acceleration so as never to exceed six gravities*—that is a force equal to six times the earth's gravity—which is the

limit of man's endurance, will eliminate the hazard of an unbearable gravitational pull. The next problem is an adequate supply of oxygen, and the efficient removal of all waste matter, which may in course of time become highly noxious. Another embarrassing and annoying effect is the feeling of weightlessness. Imagine yourself floating about your room, quite possibly upside down, with the loose objects in the room keeping you company. This state is bound to bring into action man's instinctive fear of falling, and one never knows how one will react to such a condition, especially if it is prolonged for a considerable period of time. Unfortunately weightlessness is a condition that cannot be duplicated in a modern laboratory. Fortunately man's organs and vital functions are independent of gravity, and hence no ill effects upon them will be experienced. Centrifugal force has been suggested as a substitute for gravity. But the men of medicine have grave doubts as to how the body cells will react to such extraneous conditions. Moreover the monotony, cramped quarters, and the ever present fear of unexpected dangers, are said to contribute towards the breaking up of man's personality.

From these arguments it is obvious that unless radical changes are brought about in the scheme, space travel is still a premature conception. Though the advantages of such a scheme are innumerable, man is not yet ready to leave his home planet for outer space and the dangers it has in store for him. Until he has sorted out each of the stygian terrors that lie beyond the protective blanket of the earth's atmosphere, and learned to counter every danger of such alien conditions, he will still be too young to venture into boundless space.

GEORGE J. MATHEWS I U.C.

*A motorist gets an inkling of this force, when he steps on his accelerator and is pressed gently back against his seat. In the rocket this force is magnified hundreds of times.

OLD FORGOTTEN FAR-OFF THINGS

A. MADRAS 170 YEARS AGO

A certain Mr. Hickey on his way home from Calcutta, in 1779, landed at Madras, and was there hospitably entertained by Mr. Plummer, a Government Contractor. "We often went," he writes, "to the Red Hills, distant fourteen miles from Madras, where Mr. Plummer had a comfortable house upon the border of a noble lake, on which he had a sailing boat. The first night I slept at this house I was awaked by something, as I imagined, running over the bed, which alarmed me a good deal from an apprehension of tigers, jackals, snakes, and other noxious and ferocious animals and reptiles. After remaining more than one hour under considerable anxiety, I dropped asleep, from which I was again disturbed by I know not what. Instantly starting up I felt happy at finding light appearing. Having completely opened the windows, I saw not less than a dozen prodigious Bandecoot rats performing their antics about the room. Upon taking a silk net I always wore over my hair when in bed, I found several holes gnawed by these animals, attracted by the powder and pomatum, of which, according to the then fashion, I wore a large quantity. Upon mentioning the circumstance at breakfast, I was told I had escaped marvellously in not losing the whole of my hair."

MEMOIRS OF WILLIAM HICKEY, 1775-1782

Note. The Red Hills are still known as the Red Hills; the noble lake is now the main water reservoir of Madras City; and the prodigious "bandecoots" continue to flourish, though they no longer find wigs rendered palatable by powder and pomatum to feed on. Fashions change. Tied head to tail two or three of these prodigious bandicoots make an acceptable meal for a hungry python. (Ed.)

SNAKES, TIGERS, SHARKS & FRIGATES

In 1868, W. S. Seton Karr and H. D. Sandaman published four volumes of *Selections from Calcutta Gazettes* covering the years 1798-1815. Those gazettes contained items taken from The Madras Gazette, The Bombay Gazette, and The Bombay Courier. Here are a few things, rescued from oblivion, that will, it is thought, interest the modern reader. (Ed.)

B. FROM THE BOMBAY GAZETTE

12th September 1798

"On Thursday last a *sepo*y belonging to the garrison at Tannah was *bitten by a snake*; he was immediately carried to Captain Lambert's quarters, when about thirty drops of Eau de Luce in a glass of water were administered internally, whilst the wound was rubbed with the Eau de Luce. Doctor Durham was immediately called in to his assistance, which might be almost five or six minutes after the incident happened; the patient was then foaming at the mouth, and his jaws almost locked. Dr. Durham hardly entertained any hopes of his recovery, but finding Eau de Luce had been administered, he continued to give a tea spoonful every ten minutes, for three doses, continuing at the same time to bathe the wound; the fourth dose was administered at the distance of a quarter of an hour, when the patient began retching, and the wound discharged a thin serum; he then began to recover, and after giving him a glass of brandy, he was soon sufficiently recovered to be sent to the hospital, but a numbness continued in his leg for some time; by the application of a blister the numbness was removed, and on Sunday the man was discharged from the hospital perfectly recovered."

Note. Eau de Luce, a medicinal preparation of alcohol, ammonia and oil of amber, used in India as an antidote to snake-bites (Oxford Dictionary).

C. FROM THE BOMBAY COURIER

31st August 1799

"A letter from Amboyna received within these few days, gives the following account of an enormous snake, which made its appearance at a place called Golontala, on the island Celebes. A Malay prow making for that port and finding she could not enter it before dark, came to anchor close in shore for the night. One of the crew went on shore in quest of beetlenut in the woods; and on his return, lay down, as is supposed, to sleep on the beach, a common custom with people of that description. In the course of the night his comrades on the boat heard his cries, and went immediately to his assistance, but too late to save his life, an immense snake having crushed him to death.

"These people, knowing that this kind of snake never diverts its attention from the prey which it has once seized until it is devoured, went boldly up to the monster and cut its head off, carrying it and the body of the deceased on board their boat.

"The gentleman to whom we are indebted for this account, saw both the next morning; and found, on examining the latter, that the snake had seized the unhappy man by the right wrist, where the marks of the animal's fangs were very distinct; and the mangled corpse bore evident signs of having been crushed by the snake twisting itself round the head, neck, breast, and thigh. Our correspondent extended the jaws of the snake, stiff as they were, wide enough to admit a body the size of a man's head; and the whole length of the animal was described to be from about 28 to 30 feet, and equal in circumference to a moderate sized man. By the account of the survivors this kind of snake swallows men and bullocks, after having crushed them, as in this instance;

which our friend, judging from the capacity of the jaws in the state in which he saw them, found no difficulty in believing; and this furnishes a proof that similar facts, stated by certain naturalists, to which many have refused their belief, are entitled to more deference than they generally meet with."

Note. This 30 foot snake is not a traveller's tale. The gentleman who measured the Python used his own eyes and not the imagination of his neighbour. There are 30 foot Pythons. Pythons are of two species: the Indian with which we are familiar, and a larger species known as the Regal or Reticulate Python, which ranges from Burma to the Philippines. The Indian attains a maximum length of perhaps 25 feet, the Regal 30 feet. There used to be a Regal 27 feet long in the Colombo Zoo. (Ed.)

D. FROM THE MADRAS GAZETTE

20th February 1802

"A detachment of the First Battalion of the 15th Regiment lay encamped at a village near Pollevaram (Pallavaram) Hills. On the night of the 29th of December, a royal tiger came into the village and seized a bullock. After gorging on his prey, he retired to a house on the banks of the river, where he took up his quarters. Lieutenant Stuart being informed of it, went at daylight with a Naig's guard to the place, where they saw the monster stretched in the cottage. They mounted on the roof of the adjoining hut, and by removing the thatch of that where he lay, disturbed him and he went out. After a few turns, he sprang at the party and settled on the roof close to them, but an instantaneous discharge of two or three firelocks wounded him and he fell to the ground, but immediately got up and made a second attempt, when finding his efforts ineffectual, he made off under a pandal adjoining the house he first entered and could not for some time be found.

"The bank of the river was very abrupt at this place, about 20 feet perpendicular. On the edges grew small bushes and long grass: a narrow path led along it that would

admit but one person at a time. Mr. Stuart took this road, and as he examined the bushes the savage sprung at him from his concealment; he received him on his bayonet, which entered the tiger's breast, but the shock was so strong as to throw the gentleman backward over the precipice; but fortunately without injury, and the tiger was too much hurt to follow.

"Mr. Stuart soon recovered, and returning with the Sepoys to the attack, the monster was killed. Nothing but his uncommon firmness in opposing the attack of the animal so intrepidly, and his fall over the precipice, could possibly have saved him from a terrible death."

Note. Ambitious N. C. Cs wishing to impale royal tigers on their bayonets, would do well to meet the beast on top of a 20 foot precipice over which they can fall and save themselves, when 400 lbs. of infuriated tiger leap on them. (Ed.)

E. FROM THE BOMBAY COURIER

17th March 1803

"We are favoured with the following account of a most alarming *accident to a boy* on board the *Ganges*, on her passage to China.

"During our detention at Angar point on the coast of Java of the 5th day of May last, John Walker, boat'swain's boy of the *Ganges*, aged 13, swimming alongside of the ship, when at anchor, and at a few yards distance from our boat with three seamen in it, was discovered by a shark, who immediately approached him, and independent of the exertions of the boat's crew to intimidate the hungry monster, he laid hold of the unfortunate boy by including in his mouth the whole of the right leg and more than half the thigh, pulling him beneath the water close alongside the ship, when upwards of one hundred men were spectators of the scene; and kept him below for near two minutes, in which time he had torn off the leg and thigh to the extent above mentioned. The

boy once more made his appearance on the surface of the water, and the shark upon his back, with his jaws once more extended to make a finish of his prey, when a lad from the boat struck him with the boat hook, and by the same instrument laid hold of the boy and brought him on board. The boy had lost a vast deal of blood, the stump was dreadfully lacerated, and the bone splintered near one and a half inch, which required an amputation of the thigh close to the hip joint. Under all these untoward circumstances, the boy had recovered quite well within three months from the date of the operation: the fleet, as it was an extraordinary case, have subscribed upwards of £280 for him."

Note. The only anaesthetic administered in those rough days was a can of rum and a good hard clout on the head.

£280 would be at least £23,000 in modern money. A lucky bite all considered. Shock and loss of blood as causes of death don't seem to have been known in those far-off days.

F. FROM THE BOMBAY COURIER

28th March 1803

"The second *frigate* for His Majesty's service *built at this port*, was completed last Tuesday, having been constructed in the upper dock within a period of ten months. As soon as the ship floated, she was in the usual form named the *Salsette*, by Captain Christopher Cole, who immediately put her in commission. Three hearty cheers from a large concourse of spectators followed the ceremony, and as the ship moved from the dock, a Royal Salute from the battery announced her progress into the harbour. The customary offerings of shawls to the builders were made by the hand of Captain Cole, who highly complimented Jamsetjee Bomanjee upon the talents he had displayed in the construction of the *Salsette*; the justice of which compliment was acknowledged by all who had an opportunity of admiring the beauty of the *frigate*.



Prize Photo by Sunkavally V. K. Parattalu, III B.Sc., Loyola College, Madras

"The ceremony concluded with the usual distribution of beetle, sweetmeats, and rose water.

"The rapid progress which the new dock is making towards a completion, authorizes us to hope that the skill and experience of Jamsetjee Bomanjee, who for nearly thirty years has been successfully exerting his talents in marine architecture, will, in a few months more, crown his labours in this line with the production of a British seventy-four built of the "ever-during" Teak of India."

FROM THE BOMBAY GAZETTE

20th June 1810

"Yesterday at Noon, the *seventy-four gun ship*, which had been built in the New Dock for His Majesty's Navy, was hauled out and warped to her moorings in the stream.

"The Honourable Governor, with Mr. Money, the Superintendent of Marine, were present for the purpose of naming her, and as she first moved from her original station, she received, with the usual ceremony, the appellation of *The Minden*.

"A vast concourse.....were witnesses of this most gratifying spectacle, and all

parties seemed to derive considerable satisfaction from the complete success which has thus attended the first attempt to build *Line of Battle Ships* in India.

"The *Minden* is one of the handsomest vessels we have ever seen, and we have no doubt that she will do ample credit to all who have been concerned in her construction.

"The New Dock, whose gates were opened for the first time on this occasion, is fully worthy of being recorded in the same page; and as we have never seen a better finished ship than the *Minden*, so we cannot imagine a finer piece of workmanship than the Duncan Dock."

Note. We have often read and heard that fine ships of war were built in India in olden days. This contemporary eye-witness's account of the building of such ships should dispel any doubts that may still linger in the minds of sceptics.

A Ship of the Line, or a Line-of-Battle Ship was a ship of 74 guns or more. Battleship is the modern word.

A Frigate was a fast sailing ship usually with three masts, and from 28 to 60 guns. (Ed.)

REMEDIES FOR SNAKE-BITE

I. *The Antivenene or Serum Remedy*

The one scientifically prepared and infallible remedy for snake-bite is Antivenene or Serum.

Many years ago, when I was Curator of St. Joseph's College Museum, Trichinopoly, there came to see the museum an elderly European gentleman, resident in the suburb. As I showed him round he told me of a striking experience which he had undergone. He went to his library one dark rainy morning to fetch a book. As he laid his forefinger on the back of the book, he was stung by a scorpion. The sting was painful. The

following morning he went for another book, and was stung again on the same finger. The pain, though bad enough, was not nearly so bad as the previous day. A third morning, incredible as it may seem, drawing out another book from the same shelf, he was stung for the third time on the same finger. And this time he felt no pain at all.

The story is not told to illustrate the length to which human simplicity or folly can go; it is told for a different purpose; it illustrates in advance a principle on which is based the preparation of the Antevenene or Serum remedy for snake-bite.

The principle is this: venom injected into the blood stream of an animal in quantities gradually increased in strength over a sufficiently long period of time, confers on that animal immunity against the kind of venom injected. The deadlier the venom, the more minute must be the quantity injected, and the longer the period during which the venom must be injected. By the time my man was about to receive his third sting from the scorpion, he had become immune to scorpion venom. Some change had taken place in his blood, an element had been introduced and assimilated, some property or quality had been acquired, under the repeated action of the venom, which would neutralise the third dose of venom about to be injected into him.

Any man can verify for himself the accuracy of this conclusion. There is no scarcity of scorpions and they generally don't need coaxing in order to sting. He may need more than two good stings to effect the desired change in his system; but infallibly he will become immune if he perseveres long enough. This conclusion is established by an experience with which some bee-keepers are familiar; a first sting from an enraged bee gives them a swollen cheek; after a few more stings the person's cheek stays normal, and bee's venom produces little if any, effect upon him.

Now if repeated doses of scorpion venom produce immunity, why should not cobra venom and viper venom administered in suitable doses produce a like immunity? Of course these venoms, being far more terrible in their action than scorpion venom, which is rarely if ever fatal to a normal grown-up person, should be handled in any form or in any quantity however minute by none except the medical expert.

Make an experiment on a rabbit with cobra venom. Give the rabbit a very minute dose of venom, much smaller than the known lethal dose. When the rabbit has recovered

and becomes normal again, give it another dose. Then go on, increasing the strength and the frequency of the doses. The time will come when the rabbit, if it does not die in the meantime, will be able to bear a dose of venom sufficient to kill scores of fresh rabbits. The rabbit has become immune, and it will mind a full cobra bite no more than my friend minded the third sting of his scorpion. Its blood has acquired, by repeated injections of ever stronger doses of venom, a certain property which enables it to withstand doses many times lethal of the venom with which it has been inoculated. That is the first stage.

Now arises the all-important question: will blood thus modified by the action of the venom, drawn from the rabbit which has been made immune, injected into a fresh rabbit, confer immunity on this fresh rabbit? Will this blood injected into a rabbit that has been bitten, counteract and neutralise the venom?

Experimenters to decide this question were begun sixty years ago. In 1894 researches carried on in Paris established this secondary fact, that an animal inoculated with the blood (serum) of an immunised animal, became insensible or immune to the kind of venom used in the immunization process.

Extensive research work on venoms was being conducted at the same time, and independently, by Dr. Fraser of Edinburgh and Dr. Calmette of Lille. In 1895 Dr. Fraser succeeded in producing a rabbit that could stand one concentrated dose of cobra venom large enough to kill fifty fresh rabbits. In the process of rendering it immune, he had inoculated the rabbit with venom sufficient to kill three hundred and seventy fresh rabbits of equal weight. To test the value of his antivenene, (the name which he gave to the serum of the animal immunized), he performed the following experiments:

(1) He inoculated an animal with a mixture of venom and antivenene; the animal

felt no ill effect from the inoculation. The antivenene had destroyed or neutralized the venom.

(2) He inoculated an animal with antivenene, and then injected into it a lethal dose of venom. Again the animal experienced no harm from the venom. The antivenene had acted as a preventive.

(3) He inoculated an animal with a lethal dose of venom; and when the symptoms of poisoning appeared, he administered antivenene. The poisoning was checked, and the animal quickly recovered. The antivenene acted as an antidote.

The conclusion was clear: the blood (serum) of an animal rendered immune to large doses of venom, when injected into another animal in suitable quantity, counteracts venom previously or subsequently injected into that other animal. In other words the remedy for snake-bite had been discovered in principle. All that remained to be done was to apply the principle, and produce antivenene or serum in quantities large enough to be available for general use in such snake-infested lands as India, Indo-China, and Brazil.

Calmette was the man who perfected the method for producing serum on this large scale. He succeeded in inoculating a horse with a dose of two grammes of dry venom dissolved in hypochlorite of lime, a quantity sufficient to kill seventy or eighty horses, or a couple of hundreds of men. He tells us (*Les Venins* p. 257) that it took about eighteen months of treatment to enable the horse to stand this staggering amount of venom. The horse was then bled: twelve days after the last injection eight litres of blood were drawn from it; five days later six more litres, and five days after that another six litres. The serum was then tested and put into sealed glass tubes ready for use.

Serum is now prepared in India.

Each serum is specific. Each kind of venom produces different effects: cobra venom acts chiefly on the nerve centres, viper venom chiefly on the blood. It follows that the serum prepared with cobra venom can be used only against cobra bites, and serum from viper venom only against viper bites; just as inoculation against cholera does not confer immunity against smallpox or plague. So here was a difficulty; suppose a patient does not know which kind of snake has bitten him, which serum shall be given to him? There was required a serum which could be used for either cobra or viper bite. The difficulty was overcome by the production of a polyvalent serum, that is a serum which would counteract either cobra or viper venom, or both. Accordingly the horse immunized against cobra venom, was then immunized by the same process against viper venom; and its blood acquired the property of neutralizing both cobra and viper venom. In case of doubt which kind of snake has bitten him, the patient is given the polyvalent serum.

* * *

The following note on Antivenene or Serum appeared in the Press on the 16th January 1945, under the heading *New Snake-bite Serum*. "A new serum, effective against the venoms of the four common poisonous snakes of India, i.e., the Cobra, the Russell's Viper, the Common Krait and the Saw-scaled Viper, has been prepared in the Haffekine Institute (Bombay), by Colonel Sokhey, Director of the Institute.

"The serum, which can stand climatic changes, is said to keep fresh for as long as ten years, outside a refrigerator. This is important in view of the lack of cold storage facilities in villages and jungles, where people are most likely to come across poisonous snakes. Before Colonel Sokhey discovered how to preserve sera by drying them in the frozen state, they had to be kept at a low temperature, and even then they deteriorated rapidly.

"The old anti-snake serum is effective against the Cobra and the Russell's Viper only, and is comparatively perishable."

II. Other Remedies

Antivenene or Serum is a sure remedy for snake-bite if administered under the right conditions. But it is not what one call a handy remedy. It is costly to produce; bulky to carry with the apparatus for injecting it; and fragile in its thin sealed glass tube; it deteriorates and loses part of its efficacy after some years* and a medical man or at least a trained man is needed for administering it. Practically none but the larger hospitals in town areas, where it is seldom needed, can keep a supply of it. But villagers live far from such hospitals, and the venom will have done its deadly work in most cases long before they can be brought within reach of medical aid.

What is wanted is some remedy available for instant use by a villager tramping the dusty roads at night, or working afield by day, which he can carry in a fold of his loin cloth; compact in form, resisting for an indefinite period the action of climate; and which he can administer to himself without the elaborate apparatus of a hypodermic syringe.

The Pondicherry Snake-Bite Medicine is supposed to supply just such a want. Not being a medical man, and never having had any experience in this matter, I should not venture to dogmatize on the claims of this remedy. Medical men sniff at it; experts, I believe, have analysed it, and declared it to be of no more scientific value than half a score of similar remedies which have appeared from time to time in the market. On the other hand all the Catholic Missionaries in South India, and many in other parts of India too, always have a supply of it with them; and from them I have heard of many

cases of what they considered to be indubitable cures effected by the timely administering of this remedy.

Certainty in this matter is hard to get at, as several factors, not easily verifiable, are usually involved in a case of snake-bite. Such factors are: was the snake really poisonous? Was the person really bitten or merely scratched? Chiefly, was the amount of venom discharged by the bite a full lethal dose? Factors two and especially three are not easily ascertainable. So the matter must remain doubtful for the scientist, whom nothing will satisfy short of a real physical demonstration carried out under such laboratory conditions as shall eliminate every possibility of error.

The Pondicherry Remedy goes by the Tamil name of *Visha Marundu*, meaning Poison Remedy. It is prepared by the French Missionaries of Pondicherry, and sold for a trifling sum, in small porcelain jars which hold about one cubic inch of the stuff. It is a thick paste, which looks and smells like blacking. It is administered to the patient both externally and internally. The fang punctures are scarified, and the amount of a pepper-corn of the stuff is rubbed into the cuts. An equal amount is swallowed. The remedy taken internally produces a violent action on the bowels. Should the first dose fail to produce this effect, a second dose is given.

The Pondicherry remedy is a very old remedy; it has been in use among Catholic Missionaries for at least two and a half centuries. That it should have stood the test of such a long period is testimony, if not to its efficacy, at least to the trust which those place in it who have had occasion to use it and opportunities for noting its value.

Here is an extract from a letter written about 1700 by a certain Father Martin, a French Missionary in the Tanjore and Trichinopoly Districts. I translate from the French, as it is found in the *Lettres Edi-*

Note.—Ten years, it is said, when prepared according to the latest method.

fantas et Curieuses Vol. II, published at Paris in 1877. "The specific remedy for the bite of those snakes (cobras) and a multitude of other venomous creatures which are found in India, is called *Visha Marundu*, that is to say remedy against venom. It is more in use among the Christians than among the Gentiles (Hindus). Among them this holds the first place. It is said that the secret (of its preparation) was given to one of our first Missionaries by a Yogi out of gratitude for a service which he had received from the Father."

There is a quaint but very little known remedy called the Fowl remedy. I have been told of it by respectable jugglers, but my informers have never seen or heard of its being used. This is what you do. Take a fowl, shave off the feathers and skin from its side, and apply the live bleeding flesh to the part bitten by the snake. As the venom is drawn out or absorbed, the fowl dies. Take another fowl and another, and continue the process till at last a fowl survives; by that time all the venom will have been drawn out of the patient. The remedy, requiring for its success a crate of barn-door chickens,* is somewhat cumbersome.

Jugglers generally have a couple of Snake Stones tucked away in a fold of their loin cloth for emergencies, which they apply when bitten or rather when pretending to be bitten. (This pretence is a regular item in a every really good complete snake-catching performance.) These stones are not stones at all; they are probably charred stag-horn. They are rough-shaped, about an inch long, half an inch wide, and a quarter of an inch thick. They adhere to the fang punctures till all the venom is drawn out of them; when they fall off. They are then washed in milk and in water, and under this treatment yield up the

venom which they have absorbed, in the form of small globules which float on the surface of the liquid.

My expert snake-catchers never used them, in fact never possessed them, and chuckled incredulously when mention was made of them. When they were bitten by a Cobra or Russell's Viper, they just curled themselves up, and resigned themselves to the fate which they knew could be averted neither by charms and incantations nor by the Stones. I know of three who in the course of our fifteen years' dealings died of snake-bite. One was bitten on the heel at night by a Russell's Viper; another, a mere lad and quite a promising snake-catcher, was bitten by a small three foot cobra; the third, the lad's uncle, was bitten by a full grown cobra.

There is another Snake Stone, called the Belgian Snake Stone, which is known to very few persons and possessed by still fewer.

It is (or was now some years ago) prepared by two old spinsters according to a formula made up by their brother, a Missionary in Trinidad, who died experimenting on snake venoms and remedies. In appearance it resembles the Indian Snake Stone.

This is how it was first brought to my notice. In 1933 an engineer employed on construction work on the South Indian Railway* brought me two *Belgian* Snake Stones, as he called them, and related to me an experience which he had recently had, in which the stones had played a part. One of his workmen was stung by a scorpion. As there was a convent of *Belgian* nuns in the neighbourhood, he had the workman taken there for treatment. The Reverend Mother, a *Belgian*, produced two black stones—like bits of ebony,—which she called *Belgian* snake stones, and applied one to the limb of the sufferer. Relief was instantaneous; the man

Note.—Calmette in *Les Venins*, p. 350 refers to a case in which nineteen luckless fowls died before the venom was drawn out of a man bitten by a cobra.

Note.—The Chord Line Virudunagar—Srivilliputtur—Tenkasi.

picked himself up and went back to work. The Reverend Mother made the engineer a present of the stones, and explained to him how to cleanse them, by washing them in milk, and in water.

Some days later another workman was stung. The engineer now confident, in the possession of a certain cure, of his ability to deal with any number of scorpion stings, applied a stone to the puncture; and to his consternation saw the man promptly go into a state of collapse. The application of the stone was like the infliction of a second sting. What was wrong? On reflection, it

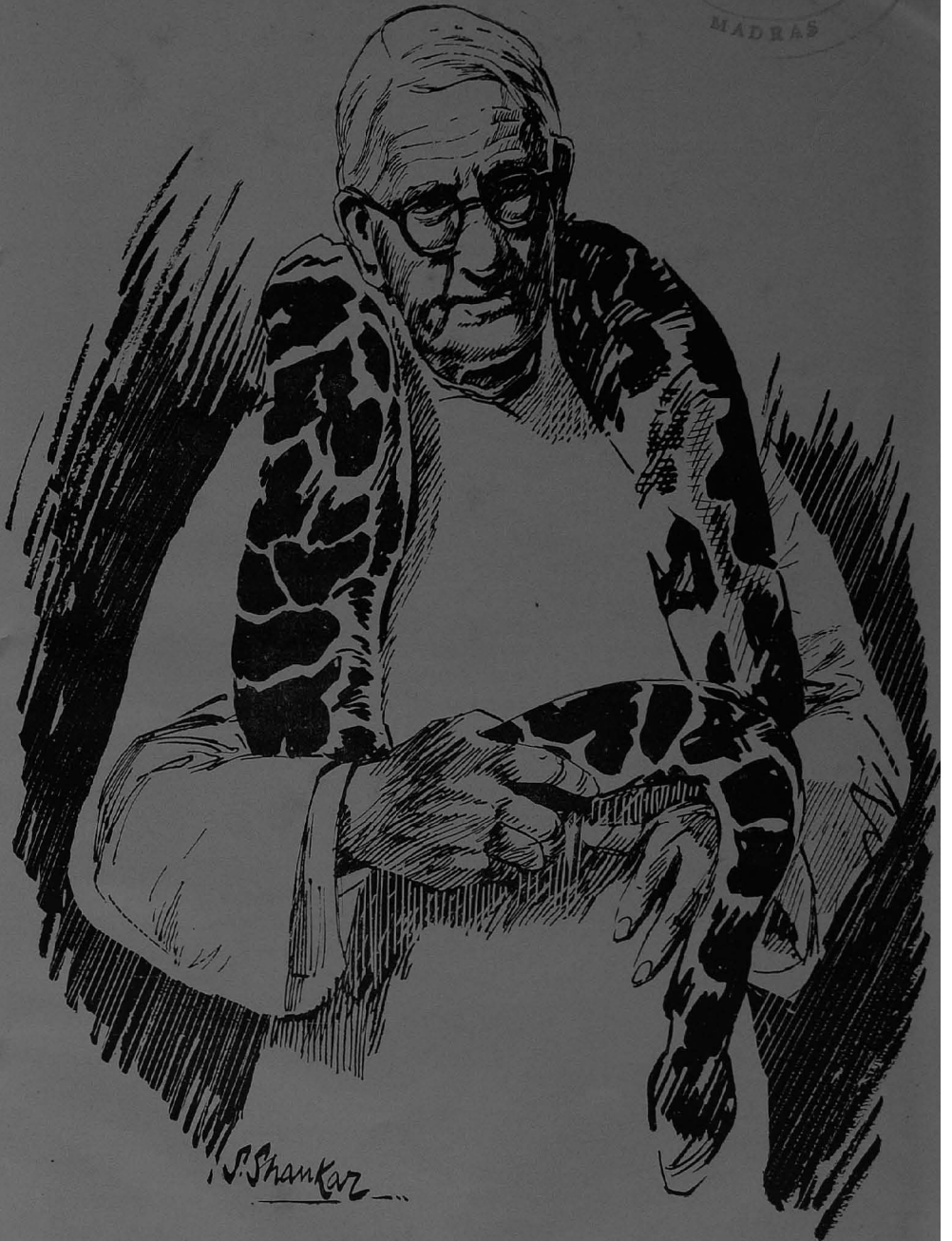
dawned on the engineer that he had omitted to cleanse the stone after its former use. The stone had therefore retained the venom extracted from the first sting; and its application to the second victim, instead of relieving him had transferred to him the venom drawn from the first. The double dose of venom proved well nigh fatal.

From the scientist's point of view the accident was fortunate. The efficacy of the *Belgian* stone had been established twice over.

C. LEIGH, S.J.



25 NOV 1957
MADRAS



S. Shanker, III Hons. (Economics)

AN ALPHABET OF WISDOM

This collection of wise sayings and proverbs current in various countries of the world, has been compiled and arranged in an attractive manner in order to show that at least one proverb for each letter in the English Alphabet can be found in them. We, of this generation, are fortunate enough to have the wisdom of the world handed down to us in the shape of these wise sayings ; but it is to be realised that it is neither easy nor advisable to act up to all of them ; for is it not said that "He is bad that will not take any advice", and also "He is a thousand times worse who takes everybody's advice" ? While some of them are indicative of a high philosophical trend of thought, most others are practical to a high degree. I can assure you, reader, that you will find at least two among these proverbs to your own taste, or reflecting your own pattern of thought ; and I am sure you will feel the richer for having spent a few minutes studying them.

A friend to everybody is a friend to nobody
Be always as merry as ever you can, for no one delights in a sorrowful man
Cunning proceeds from want of capacity
Doubt others—But never doubt yourself
Envy is a thorn on the flower of Admiration
Forgive and forget, and you will never regret
Great pain and little gain makes a man weary
He who refuses nothing will soon have nothing to refuse
Intelligence is like a river—the deeper it is the less noise it makes
Jest with an ass, and he will flap you in the face with his tail
Kindness is a key that unlocks hearts
Liars should have good memories
Many dogs have plenty of friends, because they wag their tails instead
of their tongues
No termination without determination
One fool makes many
People are lonely because they build walls instead of bridges
Quarrelsome man has no good neighbours
Rumour is like a pebble thrown into a pond—it makes a spreading circle
Speech is silver, silence is golden
Think twice before you insult a person—And then let it remain just a
thought
Ugly women finely dressed are the uglier
Vows made in storms are forgotten in calms
We easily forget our faults when they are known only to ourselves
'Xtreme justice is often extreme injustice
You cannot walk in two directions at the same time
Zeal is fit only for wise men, but is found mostly in fools.

C. MAHADEVAN,
Senior Inter. Commerce.

THE MISANTHROPE

Nobody knew why Doctor Prabhakar should have become a misanthrope within the short period of one month. It was hardly a year since he had taken his M.B.B.S. degree, and begun to practise as a doctor. Intelligent and industrious, Dr. Prabhakar was admired and encouraged by his professors and envied by his fellow students, while he was studying in the Medical College; and he came out of his final examination with flying colours, securing several prizes, to the delight of his professors, and to the ill-concealed annoyance of his fellow students. But, alas! Misfortune was about to dog his steps. Soon after he had secured his M.B.B.S. he lost his dear mother, to whom he was the apple of her eye, and who desired very much to see him making a name and a fortune as a doctor. The doctor broke down under the blow of this unexpected calamity. However, urged by his father, the doctor made up his mind to begin practising, although he was not in a mood then to undertake any serious task.

His first six or seven patients died one after another in a few days, either because they did not want to live longer in this world, or because the doctor's treatment merely put the finishing touch to the process which was sending them to the other world. After this everybody shunned our young doctor, lest his very look should have some strange effect on them. Moreover a rumour had spread through the city that the doctor had gone mad after his mother's demise, and that he was a dangerous man to go to for treatment. In a very short time he became an object of dread and contempt. To add to these misfortunes a beautiful rich girl, who had been madly in love with him while

he was studying in the Medical College, and had vowed to marry him when he would have become famous, now turned against him without even returning his presents.

The doctor's grief grew intense. He cursed society. He cursed himself; he thought that animals were better than men in their devotion to afflicted persons. The ridicule and reproach around only hardened him. Finally he came to a resolution: he went to his father, who was amazed at the excitement and appearance of his son. For a minute or two both stood still. Then summoning up all his courage the son began to speak. "Father, I have come to say good-bye." The father in a rush of emotion cried out: "What, Prabhakar? Why good-bye? Where are you going all of a sudden?" "Father, I am going; where—I do not know. I cannot dwell in this miserable place. I loathe people." "What, loathe people? You have to live with them. What can the people do for your mother's loss? In your distress, you have been neglectful of your patients. No wonder people spoke ill of you. But, dear son, you should not lose heart. After all it is society." "Father, enough of it. What society? Society offers no help to a man in his need, gives him no encouragement in the time of his misfortune, it merely afflicts him with penalties and humbles him to the dust. I have seen enough of society. I cannot bear it any longer; father, let me go, let me go to some unknown place far from men." "Prabhakar, you are an educated man. You need no exhortation; do what seems to you just and proper; a change from this place may perhaps cure your mental anguish; but Prabhakar, do return after some time; you are my only hope; do not

disappoint your old father; ah! if your mother were alive at this time she would never endure such a sight....." The old man broke down here and words failed him.

So the young doctor went his way. He wandered on and on from the city into unknown wilds and mountainous regions, where he enjoyed the sunrise and sunset. He who hitherto had been buried in books, now opened his eyes wide and appreciated mother nature. He stood gazing at the lofty mountains. He looked for hours together at the flowing rivers. He marvelled at the magnificence of nature, and wondered how he could so long have done without these picturesque things. New blood began to flow in his veins. He wandered and wandered listening to the noise of the flowing stream, and the music of the birds, which sang in praise of the Creator with their melodious voices.

Twenty years had passed since the doctor had broken contact with society. Time had brought a change over his mind. He no longer appreciated his surroundings as he had done before; he had begun to loathe them. He cursed the blazing sun and the hard rocks. The birds' music became a noise to him. He no longer enjoyed the moon or the stars, but thought that they were doing their appointed work and needed no commendation. He longed and craved to see men and live in society. He argued that wild beasts never come to cities and mingle in society; why, then should he, a man, invade their forests and dwell with them?

One morning villagers who lived in a tiny village near a forest, found, to their great wonder, a man being carried away by the stream. They rescued him. And when he opened his eyes and saw his fellow beings

after twenty years, he was overcome by exaltation. He went with them, and settled down amidst them. It struck him then that men are not after all so harsh as he had anticipated. The old doctor in him now began his practice in the village in the midst of this new society. He achieved great success. Villagers, illiterate and ignorant as they were, thronged about their new doctor, who soon became an object of admiration and praise. He thanked God for having restored him to society. He made good use of his medical education in his new life, and soon became a man of wide repute.

One day, when doctor Prabhakar was attending his patients as usual, an old man with grey hair and a staff in his hand slowly approached and looked at him. The old man asked him: "How is it, doctor, that you never seem to be tired of attending patients? You seem to take pleasure in serving." The doctor replied: "Tired? Not at all; I have longed for this opportunity to serve you, poor people. I find pleasure in my service." The old man spoke again: "Doctor, you are one of the noblest of men. Your father must be fortunate in having such a virtuous son. Ah! I had a foolish son, who was also a doctor like you, and who deserted me twenty years ago. What a difference is there between him and you, doctor! He hated societybut you find pleasure in doing service to society. How can I compare you with him?" The doctor was wonder-struck. His eyes glistened. He recognised the old man for his father. He said: "Yes, father, what you say is quite true. How can you compare a man with himself? Father, can't you recognise me? Father, yes, I am, your 'foolish son' Prabhakar....."

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RETREAT FOR CATHOLICS

"Retreat : What is a Retreat?" asks the non-Catholic boy freshly come to Loyola, who looks in his College Calendar to see what holidays there are in August.

If he is inquisitive, (which he is sometimes not), he will open his dictionary, and there he will find the following definition of the word Retreat : "Act of retiring or withdrawing in the face of opposition, difficulty or danger; especially of an armed force after defeat, or to avoid an engagement."

So might on Honours candidate who is writing the University examination, seeing himself in danger, prudently break off the action, and beat a retreat to avoid further contact with hostile examiners; he runs away to fight with better hope another day a year later.

But that can't be the sort of Retreat which is made by his Catholic mates every August; first because they are not all Honours men, and second because the examination is not held in August. So he tries again, and finds another meaning of Retreat : "Ecclesiastical term. A period of seclusion or retirement from one's ordinary occupations, devoted to religious exercises."

The vital word is the qualifying adjective religious. Many years ago a Retreat in South Travancore was advertised in the papers. Among the topics listed "for discussion" were two, which struck me as curious. Bee-keeping and Poultry-farming. They would not come anywhere within the range of topics treated in a Catholic Retreat, except metaphorically; a retreatant, as he is called, might discover in the course of his reflexions, that he had a bee in his bonnet and must take steps not to keep it but to

rid himself of it; or confronted with the accumulated miseries of a lifetime he might feel like a worm which a fowl is gobbling. Truth is stranger than fiction; those two items were on the programme.

Now take this last definition : Retirement from one's ordinary occupations, devoted to religious exercises. That is a good definition of what a Jesuit Retreat is. It would be a fine thing if not only Jesuits but plain Catholics generally, or shall we say all men, were to withdraw periodically from their ordinary occupations and devoted a few days to the consideration of spiritual things. What a difference this would make in our muddled, aimless, contrarious modern world. All our ills would soon be remedied, social, political and economical. Suppose Uncle Clem, Chou En Lai, Molly Toff and Uncle Sam, devoted three entire days in solitude to the consideration of such simple, primary matters as Who made you? For what purpose did He make you? What a lovely world would be born of their new-found convictions! You and I would go to sleep without dreading to wake up next morning and find ourselves whether fissioned or fusioned, very dead indeed.

Last year's American papers announced to the world as a thing to be known of all mankind, that the President of U.S.A., the Lady President of U.N.O., and the Prime Minister of Pakistan, who was then in U.S.A., had entered a nursing home. To the ordinary man, a nursing home signifies some very special disease reserved to the gentry, or a serious operation, recovery from which will long hang doubtful in the balance. "No; there was nothing particularly wrong with

those august personages," said the papers; "they were just going for their annual routine check-up." Common mortals like you and me carry on till the doctor has to be hurriedly called in. Big Pots go to consult the doctor—a whole panelful of him and specialized—before anything is seriously wrong, or even when they are feeling A.I. And the experts get to work on the Big Man, check every part of his anatomy, head, heart, lungs, etc., to see if they are in good functioning condition; they study which rules of health he has neglected or defied; and they set him going with a clean bill of health, good for another spell, with a caution about what he should avoid in diet or exercise or other activity, if his body is to be kept fit, and he is to remain efficient in his work, whatever the work may be. Something similar is done with one's soul in Retreat. One expert, not a panel getting in each other's way, directs the investigation; but the patient himself, and he is a real patient with lots of things gone or going wrong, does most of the probing, he does the exercises.

Every year the *Queen Elizabeth* Atlantic liner, the biggest and finest thing afloat, goes into the dry dock—her nursing home—for her annual overhauling. No created thing could stand a year's Atlantic buffeting without being strained and weakened. Hull, engines and propellers, steering gear, radar and radio, electric fittings and the ten thousand odds and ends that make for maximum efficiency in a super-luxury liner of her size, are checked (or should I say check-upped?) and tested. Defects, if any, are repaired, and a certificate is given to the grand Old Lady that she is fit to resume her voyaging, and may confidently face the worst that the North Atlantic Ocean can do when in his stern mood—and that is quite a lot, with waves 100 feet high and gales blowing 120 miles an hour.

After every thousand miles' run a good car goes to the workshop for servicing. Every

part of it is looked into; repairs are made; worn out parts replaced; and an assurance is given to the owner that his car may be relied upon to do all that a car of that make is expected to do in mileage, petrol consumption, and comfort.

Every good firm has an annual stock-taking and audit of its accounts. Small defects or irregularities taken singly day by day as they occur do not startle; but accumulated and seen in a lump at the end of a twelve month, they may give pause, and the complacent manager who believed he was on his way to make a fortune, may suddenly realize with a shock that he is heading for bankruptcy.

In all things there is a standard of excellence or of serviceableness and efficiency accepted by the common sense of mankind, by which they are judged. There is such a standard for a man's body, for a ship, for a car. A body in normal sound health can do and bear so much; a ship or a car in perfect condition can and ought to do so much. And this applies to a man's soul. There is a standard or aim and attainment set for every man. That standard is to love God and one's neighbour with one's whole heart and mind and strength according to one's make-up, that is to say talents or abilities, and according to one's length of days and opportunities. So we go to our nursing home, into dry dock, into the repair yard, or into the audit office.

And we undergo, or rather put ourselves through as searching an examination as if life and death (which they literally do) depended on the outcome of it. An expert on soul matters presides, and directs our enquiry into the aims and purposes and fundamental principles which govern a good human life; we study how we have conformed to them or deviated from them; where we have gone wrong, what things are to be set right, how efficiency can be restored, and

life lived as it should be till the next Retreat comes round.

And that, in a general way, is what a Retreat is, what our Catholics are put through every year for three days. The retreatant is not passive like a car, or a ship, or a President—he is the car, the ship, the President; his own soul, that is to say himself is under investigation; he himself conducts the enquiry, for he alone, apart from his Maker, knows the state of his soul. The preacher of the Retreat suggests general lines of search, guides and directs, and is available for consultation.

There are rules of health for the body, general rules for all in general, and special rules for special occasions: things to be avoided and things to be done; and defiance of the first and neglect of the second both bring punishment in the form of disease.

And there are rules of health for the soul also, things that are to be done, and things that must not be done. Omission of the one group, and commission of the other, entail punishment, loss of strength, and of beauty and gladness in the soul. Thou shalt—virtue must be practised; thou shalt not—sin in all its shapes must be shunned.

There is a well defined standard of well-being for the body, and we are careful to maintain it. And there is a standard of

well-being for the soul; and we should see to that in the measure in which things of the spirit are more important than things of the body, the Unseen World more important than the world which we see. A *Retreat* ponders all that. The Pope* makes his annual Retreat; clergy and nuns make it, and such Catholics who can find leisure and opportunity. The ideal contemplated is maximum efficiency by priest or layman in God's service and the service of his neighbour.

It might be not a bad thing if others besides Catholics made a Retreat. They would get down to the roots of life, and search under expert guidance for an answer, each for himself, to the all-important questions:

Where do I come from, in last resort?

Whither am I going ultimately?

What relation has my present life to that ultimate, the journey's end, the undiscovered country from whose bourn no traveller returns?

C. LEIGH, S. J.

Note.—A message from Rome, dated 28th November, tells us that the Pope after blessing 10,000 bus and train workers "listened from his private apartment to the opening discourse of a week of Spiritual Exercises, in which all the Priests of the Vatican take part. These Exercises traditionally bring nearly all official Vatican business to a close."

(Madras Mail of 29th November 1954).





Prize Photo by Sunkavally V. K. Parratalu, III B.Sc. Loyola College, Madras

THE RIDDLE : CREATION OR EVOLUTION?

"Don't you believe in evolution?" asked one of my friends, as I was making a hurried move from the Library the other day.

"To deny evolution is almost unfashionable these days," I replied rather surprised at the unexpected, but not unusual question. "But," I went on, "to get the 'missing link' they had to create it; the Piltdown man is a fake."

"Nevertheless," he said, "there is an imposing array of arguments to prove the theory. There's no denying that." The next moment he was explaining to me how the article that he had just read and the pictures that he had just seen had almost convinced him of the animal origin of man.

Fashionable deceit! But he was mistaken, as many of us are. Evolution, the convenient hypothesis of the scientist, has nowadays become an established fact for the ignorant. Now and then even writers of repute, playing upon the credulity and ignorance of the masses, indulge in assertions without convincing proof, how a monkey lost its tail, began to straighten up, and think, and finally evolved into a man! No wonder the millions of today, who get their thinking done for them by others, are carried away by these sixpenny popularizations, in which facts are often overlooked and personal convictions unduly stressed. So Huxley remarked of his working men: "The next Friday evening they will all be convinced that they are monkeys." Even the so-called educated, in their hurry to put themselves abreast of the enlightened times, may lose sight of facts. But facts are to be faced, not overlooked, and they have to be examined. For facts are not mere labels on bottles. Any number of assertions without factual basis, do not prove a theory, whether it be evolution or anything else.

Nature Around Us

To the penetrating eyes, even the simplest blade of grass is a complex phenomenon. Wordsworth puts it this way:

"To me the meanest flower that blows
can give

Thoughts that do often lie too deep for
tears."

Gazing at the beauty and complexity of nature, one naturally asks oneself "Where did all this come from?" The poet has exclaimed, the scientist has proved, and the philosopher has reasoned, that it is the work of Infinite Power and Wisdom. Didn't Joyce Kilmer declare that

"Poems are made by fools like me,
But only God can make a bee?"

"But no", says the naturalist, who would like to obliterate this troublesome belief of the world in a Creator. All that we see around us is, according to him, nothing but the gradual development of matter, matter being "autodynamic" and "self-propelling". Conceding the statement for a moment without questioning its reasonableness, let us ask him where did that matter come from? He assumes that it is eternal or must have come by itself, an assumption which science does not countenance.

Science Speaks

That matter is not eternal is borne out by modern scientific investigation. The radioactive disintegration of naturally occurring elements like uranium or thorium, which follow an exponential law, and the absence of any natural process leading to their formation, indicate beyond all doubt that all of them must have come into existence at a definite time. The rate at which the thermodynamic reactions in the interior of the

stars transmute matter into radiational energy, has given the astronomers a fairly accurate idea of the duration of stellar life. Cosmogonists basing their calculations on the apparent velocity of the receding galaxies, have found that the universe began to expand at a particular time. The second law of thermodynamics, which remains as the only unshaken pillar of classical physics in the world of scientific progress, declares that nature moves just one way. Clausius words the law as follows: "The total amount of entropy in nature is increasing". That is to say, the amount of waste energy unavailable for mechanical work is constantly increasing in nature. The sun is slowly but surely burning out. Matter is being transmuted into energy, and energy is being dissipated into empty space. Scientific authorities are unanimous in their opinion that the universe is running down and progressing towards an end of all activity, or in scientific terms, a condition of maximum entropy. The annihilation of the universe inescapably points out to its inception at some time not infinitely remote. The useful energy that is constantly diminishing is finite, and must have had a beginning.

All by itself

By acquiescing in the idea, as some do, that the universe was pre-existent, in which the sun and stars were new-comers, and the physical laws were of subsequent origin, we only attempt to push the time of creation back into the infinite past. The universe cannot have originated out of itself, for a thing that does not exist cannot give itself existence, a principle that needs no elaboration. If a castle appears on a hill-top, it must have been built by somebody; if you get a knock on your head, it must have been given you by somebody. Every effect has a cause, and the universe cannot be an exception. "Modern scientific theory", proclaims J. Jeans, "compels us to think of the Creator as working outside space and time,

which are of his creation, just as the artist is outside his canvas."

Granting, as any reasonable person must, that the Universe is the consequence of a primordial act of the Creator, could its subsequent ordering be only a "formation" and not "creation" in the right sense of the word? Some wishful thinkers have said that the Creator after the single creative act retired and left the universe to develop by itself, just like the governor who inaugurates the football match by giving the first kick to the ball, and subsequently retires to the pavilion!

Matter and Life: Gap

We certainly cannot ignore the baffling phenomenon of life that is in the vegetal and animal world. Materialists tell us that life is only an outcome of a "chemical reaction" or of an "accidental collocation of atoms." The news of a kitten being precipitated by mixing two liquids is yet to come from a chemical laboratory. "True", says the naturalist, "we have so far not been able to produce life, but with the advance of science we may do so." Haeckel went a little further, and foretold the production of protoplasm for commercial purposes! So they tell us that the production of life is a possibility. But "what is the probability"? asks James Gray in his presidential address to the zoological section of the British Association meeting in 1933, "that any chance distribution of molecules should lead spontaneously to the dynamically active mechanism of the living organism?" The question remains unanswered.

The historic experiments of Pasteur have firmly established that life can only come from pre-existing life. The eminent botanist Reinke declares: "Under no circumstances whatever can chemical and mechanical forces produce a living being. Tyndall affirms that "no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of

antecedent life." The most eminent chemists have completely failed to comprehend the complex biochemical operation of photosynthesis that is taking place everyday in the vegetal world, where the sun's rays transform inorganic elements into organic matter. A plant can be analysed in a laboratory and reduced to its elements (carbon, nitrogen, etc.) in a retort; but no one has ever succeeded in putting those elements together in such a way that the transformation can take place. Evidently there is something that hides from the microscope and evades the test tube; and the scientist has to admit his total incompetency to find a mechanical explanation for life. Even Darwin foresaw this difficulty, and admitted that life was originally breathed by the Creator into a few forms or into one.

Darwin Speculates

In 1859, Charles Darwin, a keen and accurate observer, gave to the world his famous work *The Origin of Species*—a work replete with facts and unwarranted speculation, which imparted a scientific colour to the views on evolution then prevalent. But "we read his scheme of evolution", as Sir William Bateson of Cambridge once said, "as we would those of Lucretius or of Lamarck, delighting in their simplicity and their courage." Noting certain resemblances and differences among the various animals in the course of his long search and travel, he makes a bold assertion that all existing species have evolved from a few primordial types of life, in very slow and long processes by the working of natural laws. He maintains that "Natural Selection" is the orientating factor of evolution, and an alternative explanation of the existence of design in nature. It is presumed that the species vary, and these variations affect the individual's chances of survival. Those with favourable variations survive those that have unfavourable variations in

the existing environment, and transmit their peculiarities to future generations. The gradual accumulation of these minor variations produces, in the long run, a distinct species, and transforms one type of animal into another. The small variations in the species are "chance occurrences" and are "blindly selected by a mindless environment." Thus Darwin wants us to believe that the crow, the horse, the dog, and finally man himself have a common progenitor, all produced by blind chance. Incidentally it may be remarked that natural selection can weed out the unfit, and preserve variations, but how a new species can originate we are not told.

We want Proof

We have to admit, no doubt, the impossibility of having a seeing-is-believing kind of proof of evolution, as our span of life is too short to observe an ape evolving into man, even granting that it were possible. But a "clinching" proof is indispensable if we are to label it as a fact. Some scientific breeders claim that new species have been created from existing species. Even if man should succeed in producing new species, we must not forget that man, unlike nature, is a "conscious" agent, capable of selecting the means to attain his end.

If evolution has taken place, Palaeontology, Morphology and Embryology must bear evidence to it. Now no scrap of indisputable evidence can be adduced from those sciences in its favour. Here I may draw the reader's attention to an up-to-date book *Is Evolution Proved?* in which Messrs. Shelton and Dewar brilliantly argue for and against evolution, under the umpireship of Sir Arnold Lunn.

Do Fossils Bear Witness?

The history of evolution is imprinted, although incompletely, in the geological strata, in the form of petrified remains of plants and animals, which are known as fossils. As we ascend from the lower to the

higher strata, we see an upward progression of life from the simple to the complex, which seems to lend support to the theory. The various species found in different strata are distinct from one another. Did the simple forms give rise to the complex? Possibly! But mere succession in time is no proof of descent. If the marine mammals like turtles, whales and seals, are products of evolution from land mammals, we should find some of the transitional fossils; but they are lacking. Another serious difficulty, is that the Precambrian rocks so far known contain no fossils; but in the Cambrian rocks all of a sudden we find a great amount of highly organised plant and animal life, which can be classified into species, genera, families, orders, classes and phyla. Where did they come from? Unable to account for the sudden appearance of new species, some have suggested that there has been "Evolution by Leaps" or "Quantum Evolution"—which is not evolution at all in the right sense of the word.

The embryological similarities between fish and mammal which are pointed out by some are no longer considered to be of any value as argument for evolution. As the evolutionist J. A. Thomson says, "Each living creature is from the first stage of its development itself and no other."

Habits and Instincts

The various instincts and habits of the myriads of animals could not have been evolved gradually. The Indian weaver bird could not have acquired its nest-building habit by evolution, because the earlier nests before the finalised nest would not have fulfilled their purpose as nests. The mother whale gives birth to its young ones and suckles them under water, as a contrast to the land mammal from which it is supposed to have developed; which means that a special adaptation is necessary. The water spider, an air-breather, builds its dwelling under

water, and rears its young there. It has a special device through which it gets oxygenated air from the surface. An ordinary spider cannot live long under water, and hence a special adaptation is imperative. The evolutionists say that the animals are "pre-adapted" as a result of "random experimentalism"; which is no reasonable explanation at all.

Man—"The Unknown"

Passing beyond the animal kingdom one cannot fail to be struck by what Shakespeare styles "the beauty of the world, the paragon of animals"—man himself, of whom the scientist after a ceaseless investigation has returned the verdict "The Unknown". From his similarity to the lower animals as regards structure and constitution, especially in the embryonic development and retention of rudimentary organs, it has been deduced that he is an evolved animal. The clear-cut distinction between man and mere animal, however, should not escape our eye. Man is not a mere bundle of emotions and instincts but a rational animal. He has an intellect, whereas the animals have instinct; and this intellect is distinct from, and not an extension of, instinct. Instinct leads to fixity of behaviour or uniformity of action, whereas intellect leads to diversity. The mother wasp, for instance, has to paralyze without killing victims for her newly hatched young ones; and it does this with unerring accuracy. It would be impossible for such an accurate process to have been discovered by all the members of the family through independent reasoning. Man is progressive because he can reason. We are told of the inventive animals, how the untrained chimpanzee fitted one stick into the hollow of the other, in order to get a banana which it could not reach with its arm or with one of the sticks. But let us not forget that children, unable to reason, also do wonderful things. Huxley asserts that the inventive animals cannot reach the level of education to which deaf and dumb children can be brought.

Differs not in Degree, but in Kind

Man's intellect does not differ in *degree* but in *kind* from instinct. He sees grass and says "The grass is green". Greenness does not exist as such, it transcends space and time. The grass does not exist in space and time separated from its greenness. The judgement, as we see, excludes space and time. Likewise he understands the abstract terms "goodness", "beauty", and so on, even though he doesn't see them except in a 'good' man or a 'beautiful' thing. They cannot be mere sensible reproductions. Also he has ideas of morality and religion. Therefore man has definitely a spiritual element in him. Evolution, which is a transmutation of matter, cannot lead to annihilation of matter and creation of non-matter or spirit. The existence of a spiritual soul has to be attributed to a supernatural agency.

Only Suggest, do not Prove

Man's body conceivably might have evolved. It resembles the ape's, but resemblances only suggest descent but do not prove it. There are numerous differences too! If man is evolved from the ape, we should have the transitional creature. Anthropologists have supplied us with fossils of the Neanderthal Man, of the Java Man, of the Heidelberg Man and so on; but these at last turn out to be either perfect men or perfect apes. Some evolutionists, abandoning the ape descent of man theory, take refuge in the idea that man and ape have both descended from a common ancestor, the lemur "a dog-faced monkey, found in Madagascar." The evolutionary descent of man has also been argued from certain so-called rudimentary organs found in him, which he is supposed to have inherited from lower animals, in which they served a useful purpose. But as somebody humourously put it, "there is nothing rudimentary in the rudimentary organs except our knowledge of them." For want of careful observation we maintained some time

back that certain glands like the thyroid, and pineal, were useless; but now we know their use. Moreover man might have found use for certain organs now considered superfluous, under different environmental conditions.

Concluding remarks

Despite the claims of evolutionists we are constrained by the hesitations and uncertainties of science to hold evolution to be only "a poetical accumulation of probabilities without proof". The materialist has unfortunately made it an effective weapon to propagate his anti-religious views. But the truth remains: the origin of the universe has ultimately been traced back to a Creator; life is not a consequence of activity immanent in matter; the spiritual soul of man cannot evolve out of matter.

The Catholic Church is not against evolution; she is not interested in it, except in so far as it is applied to man's body. There she cautions against hasty unfounded assumptions. Men of science and learning are left free to investigate and speculate. She has nowhere said that God by a direct act created each species separately. In fact Doctors of the Church like St. Augustine and St. Thomas admitted the possibility of new species originating from existing ones.

Note.—A Message from Paris dated 14th November 1954, informed us that a live specimen of the Coelacanth, a fish supposed to have become extinct fifty million years ago, had been caught off Mozambique. This primitive fish "which has lived on unchanged from very early prehistoric times, is expected to start revelations of remarkable secrets of the pre-historic world. It may be the missing link between man and his ancestors of the sea."

(Madras Mail, 15th November 1954)

One of these remarkable secrets whose revelation will be eagerly expected, is how in this evolutionary world a living thing could have remained unchanged for fifty million years, and yet be the link between man and his marine ancestors.

FELIX E. SALDANHA, IV B.Sc. (Hons.)

RESEARCH IN OUR CHEMISTRY DEPARTMENT

Whenever there is talk of the research section of the Chemistry Department, I am reminded of the standing question of Father Leigh, "When are you going to give us something in a pot or pan, something we can see and handle, something useful?" and of my evasive answer, "No, not yet." May be my answer should be, "Not at all", for a College Research Laboratory is not meant to produce commercially useful articles, but to bring out new knowledge about material things, to provide an insight into their inner make-up, and to discover general laws about them.

However, I must confess that I am not quite satisfied with such a categorical answer and the reason for it. After all, science, any science like chemistry, is not only new knowledge, but in a way also useful and practical knowledge. If you do not want to utilise for practical ends new knowledge derived from your own researches, well, someone else will. Even the most abstract scientific discoveries, however devoid at first of practical applications, find sooner or later, through the ingenuity of some inventive mind, or by the force of circumstances, very valuable and useful applications. What more abstract and abstruse scientific knowledge can one think of than the space-time theory of Einstein? And yet, one of its corollaries, mass-energy relationship, is at the very basis of the current exploitation of atomic energy for the benefit of mankind. To argue therefore in a country like ours, which more than any other needs the full utilisation of science for the well-being of our people, that scientific research need not concern itself with useful knowledge, seems rather unrealistic.

It is the awareness of this fact on the one

hand, and on the other of the non-availability, in a laboratory starting research for the first time (1948), of facilities for work in the fields of my specialisation, that induced us to take up for study subjects which did not require any specialised equipment, but at the same time held out prospects of useful scientific knowledge. One such subject was the structural investigation of the main constituents of Indian cashew-nut shell liquid.

Commercial Cashew-nut Shell Liquid

Cashew-nut shell liquid (CNSL), the dark, viscous and vesicant liquid present in the pericarp or shell of cashew-nut, is a by-product of the cashew kernel industry extensively developed on the south-west, Malabar-Mangalore coast, and in northern coastal Andhra. Its availability is 15,000 tons per year; of which only about 5,000 tons are actually recovered; and most of this is exported to U.S.A., where it is converted into a variety of valuable products, such as high-class baking and electrical insulating varnishes, plastics, moulding powders, and so on. This is the commercial CNSL, known to contain mainly a monophenolic body (cardanol), a dihydric phenol (cardol), and a small amount of anacardic acid whose decarboxylated product is cardanol. The solvent extracted CNSL contains, on the other hand, mainly anacardic acid and cardol.

At the time (1948) that we got interested in CNSL, there was a good volume of published literature on the general chemical nature of its phenolic constituents. Cardanol was assigned the structure *m*-pentadecadienyl phenol, cardol, *m*-pentadecadienyl resorcinol, and anacardic acid, *o*-carboxy *m*-pentadecadienyl phenol.

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Final Honours B.Sc.

The problem, still to be solved, was the exact location of the two double bonds in the long alkenyl side chain of 15 carbon atoms. American workers (Dawson *et al.*, J. Amer. Chem. Soc., 1946, 68, 345; *ibid.*, 1948, 70, 3675, etc.) placed one of the two double bonds between 8, 9 carbon atoms, counting from the nucleus in cardanol, but expressed doubt as to the homogeneity of the olefinic nature of the side chain. Our own early findings (Current Science, 1950, 19, 209 and 281) showed definitely that in regard to the side chain unsaturation, cardanol was a heterogeneous mixture of mono-di-and poly-olefinic components, whose fortuitous mixture gave an average of two double bonds per mole, and furnished new experimental evidence for the double bond in the mono-olefin to be located at the 8, 9 C-atoms.

Systematic structural study of the other components of cardanol from commercial cashew-nut shell liquid, undertaken for an M.Sc. thesis (submitted to the Madras University in 1951) established the fact that cardanol contains only three olefinic components, *viz.*, the mono-olefin with the double bond at 8-9 atoms, the di-olefin at 8-9 and 11-12 C atoms, and the tri-olefin at 7-8, 8-9 and 11-12 or 7-8, 9-10 and 11-12 C atoms, the available evidence not permitting of a definite choice for the last component. The first two structures were later confirmed by American workers (Dawson *et al.*, J. Amer. Chem. Soc., 1953, 75, 4952) who, however assigned for the tri-olefin the correct structure with the double bonds at 8-9, 11-12 and 14-15C atoms, and detected also a saturated component, *m*-pentadecyl phenol.

Solvent-extracted CNSL

It was soon realised that, from a scientific view-point, CNSL extracted with organic solvents would be a better material for structural study than the commercial liquid obtained by heat-treatment, during which most of the anacardic acid gets decarboxylat-

ed. Anacardic acid, therefore, was first isolated from solvent-extracted SNSL and was, for the first time, separated by careful and exhaustive fractional crystallisation at low temperatures,—80 to 0°C., into fairly pure samples of a saturated component and mono-, di- and tri-olefins. The olefinic structure of each of these components, found to be similar to what was observed in the case of commercial cardanol, was deduced by the analysis of their mild oxidative degradation products and their derivatives. A brief account of these results was, for the sake of priority, published recently (Nature, 1954, 174, 604), and a complete account presented in the Ph.D. thesis submitted to the Madras University (August 1954). Further, the dihydric phenol, cardol, was, also for the first time, isolated in a fairly pure form in a molecular still (a gift from Mr. William F. Hoffmann, Jr., Vice-president, Irvington Varnish & Insulator Co., USA), and its di-olefinic structure completely elucidated. Here again, a short summary of the results was published for the sake of priority (Current Science, 1954, 23, 265), and the full details described in the Ph.D. thesis just referred to.

With the possession of the complete structural knowledge of the two main constituents of CNSL, it is now possible to devise ways and means of putting this valuable raw material to newer and better uses.

During the course of the above investigations, a new method was developed to estimate rapidly and accurately the olefinic unsaturation of commercial as well as solvent-extracted CNSL, (J. Sci. & Ind. Research, 1953, 12B, 524); also an improved type of apparatus was designed for quantitative hydrogenation of small amounts of unsaturated compounds; the apparatus will be published later.

Catalytic Cracking of Cardanol

A second piece of research on commercial CNSL, was the catalytic cracking of its

monophenol, cardanol, the results of which formed an M.Sc. thesis submitted to the Madras University in 1952. The general conclusions of this work could be adequately interpreted in terms of the structures of the various catalysts used and a carbonium-ion mechanism. It seems quite feasible on the basis of the results obtained to prepare a phenol with shorter side chain than cardanol itself, which will be a better starting material for plastics than the latter, and to get unsaturated hydrocarbon gases of industrial importance.

Autoxidation of CNSL

A third piece of research on commercial CNSL was the autoxidation of its monophenol in air and oxygen, with a view to elucidating the nature of its drying properties, for which it is used in varnish preparations. The results of this work were presented at the Baroda session of the Indian Science Congress January 1955, and will later be written up for publication.

Phenol-Formaldehyde Reaction Kinetics

Bakelite is one of the very first and most popular of plastics, and yet our knowledge of the complex reactions undergone by phenol and formaldehyde to yield the basic resin of this plastic material is very incomplete. In order to get some information on the primary reaction steps preceding the resinification stage, a preliminary study was made of the kinetics of the reaction between phenol and formaldehyde in dilute solutions and under various experimental conditions. The rather interesting results obtained in this study were presented for an M.Sc. thesis to the Madras University in 1953. A more exhaustive investigation of the same subject with new analytical technique has been taken up for a Ph.D. thesis. These results will be of use in the understanding of the chemical reactions involved in the making of resinous materials for commercial CNSL, whose main

constituents are, as we have seen, phenolic compounds.

3-Carene from Indian Turpentine Oil

Another of our natural products lending itself to fruitful research is turpentine oil, whose importance as an industrial raw material was reviewed by us some time ago, (Chemical Age, April 1952, pp. 103-107). Its main defect, compared to its European and American counterparts, is that it contains a large percentage (30 to 60) of a substance called 3-carene, which easily undergoes chemical change in contact with atmospheric oxygen, thus rendering Indian turpentine oil poor in keeping quality. Earlier work done in India on 3-carene consisted mainly in converting it by liquid and vapour-phase catalysis into para-cymene. A systematic investigation was conducted not only to obtain high yields of para-cymene from 3-carene, but also to elucidate the reaction mechanism in liquid and vapour phase catalytic processes. Several notes on the results obtained were published for the sake of priority (J. Sci. & Ind. Research, 1951, 10B, 100, 1952, 11B, 36; 1953, 12B, 121 and 122).

From the above work it has now been conclusively proved for the first time, that in liquid and vapour phase catalysis 3-carene first undergoes fission of its cyclopropane ring to give para- and meta-menthadienes, which along with appropriate shift of the double bonds get dehydrogenated into the corresponding para- and meta-cymines. Yields up to 95% of cymines were shown to be possible over active chromia-alumina catalysts of suitable composition, temperature and liquid hourly space velocity. Further, the relative proportion of para- and meta-cymines could be varied by proper choice of the catalyst and experimental conditions. A good deal of isomerisation work on 3-carene, particularly in liquid phase, with various catalysts has been completed, throwing light on the nature

of the several steps involved in the overall reaction.

The results of all this work have been incorporated in an M.Sc. thesis (submitted to the Madras University) and a Ph.D. thesis (to the East Panjab University) in August 1954. Also, in the course of this investigation, a modification and improvement was made of a semi-quantitative method of evaluating *p*-cymene previously available in published literature, and successfully applied to the estimation of both para- and meta-cyrenes (Current Science 1953, 22, 112). Because of the practical industrial importance of some of the results obtained in the above work, an Indian patent is being taken for the production of cyrenes from Indian turpentine oil.

Longifolene from Indian Turpentine Oil

The heavier fraction of Indian turpentine oil contains the sesquiterpene longifolene. An M.Sc. research scholar is studying the behaviour of this terpene over synthetic and commercial cracking catalysts, and has obtained some interesting results of scientific and industrial importance.

Terpineol

As part of the work on terpenes, aromatisation of terpeneol was studied. A preliminary report of the results obtained on the liquid phase aromatisation of terpeneol using sulphur and zinc chloride was published some-time ago (J. Sci. & Ind. Research, 1953, 12B, 505). This work and the major investigation of the vapour phase dehydration and dehydrogenation over various solid catalysts have been presented for an M.Sc. thesis to the Madras University, August 1954.

Gas Kinetics

Interest in gas kinetics, our first love, as it were, in chemical research could be manifested, until liquid air was available, only in the shape of a re-examination and reinterpretation

of other people's work, and a critical re-evaluation of the results already available on silicon and tin tetramethyls was published in 1950 (J. Indian Chem. Soc., 1950, 27, 509). As soon, however, as liquid oxygen became available from Indian Oxygen and Acetylene Company in Tondiarpet in 1951, experimental work in gas kinetics was started. Also fortunately for us, a research project on the kinetic study of the thermal decomposition of mercury dimethyl in the vapour phase was, about the same time, sanctioned and subsidised with generous financial aid by the Council of Scientific and Industrial Research, New Delhi. The results of this piece of research published recently (J. Sci. & Ind. Research, 1954, 13B, 232) furnished some interesting information regarding the kinetic order and mechanism of this reaction, and indirectly on the rather disputed question of the activation energy of the elementary reaction between methyl radical and molecular hydrogen.

Later, a similar study of the highly inflammable and not easily preparable zinc dimethyl, was taken up for an M.Sc. thesis. Unlike the metal alkyls previously examined, zinc dimethyl seems to involve a good percentage of heterogeneous decomposition, so that special methods have had to be used to evaluate separately the homogeneous and heterogeneous portions of the reaction. This work is still in progress.

This type of gas kinetics research requires that the student "blows his own glass and solves his own equations". The construction of an all-glass high vacuum apparatus, production of vacuum of the order of a millionth of a millimeter pressure, analysis of gas mixtures not more than a fraction of a cubic centimetre in volume, and the manipulative skill and long patient hours demanded by each experiment, are not only a test of the resourcefulness and theoretical knowledge of the student, but also an excellent training for fundamental work in the type of research

needed for the understanding of industrially important catalytic reactions in homogeneous and heterogeneous phases.

A research project on the polymerisation of 3-carene from Indian turpentine oil, subsidised by the Council of Scientific and Industrial Research, New Delhi, has recently been taken up, and is expected to yield results of technical importance.

Finally, it may not be out of place to point out that the practice in this laboratory from its very inception has been, in keeping with the best traditions of university laboratories in the West, to enable the student to construct, as far as possible, the apparatus needed for his particular research. Hence,

most of the glass apparatus used for the work reported in this brief account has been constructed by the students themselves under the supervision of the director—various types of gauges, distillation apparatus, even ground-glass joints, fractionating columns of high efficiency, gas analysis apparatus, catalytic units, high vacuum set-up, and so on.

In conclusion it may be added that with a view to widening the scope and variety of research in the Chemistry Department, the Director has gone on a study tour of university and industrial research laboratories in Europe, England and the United States of America.

L. M. YEDDANAPALLI, S.J.

KATHAKALI

Flanked by the verdant hills of the Western Ghats and watered by many cool, placid rivers, is Malabar. An infinite variety of landscape lies between the golden palm-fringed coast and the romantic Western Ghats: paddy fields, endless coconut groves, woods and wide horizons; an intricate system of waterways which still provide the pleasantest mode of travel; and towards the boundary of the Ghats, high waterfalls, turbulent streams and wild jungles. In this paradisaical atmosphere of beauty one of India's greatest art forms is found. The recognition and appreciation that Kathakali has received today at the hands of the dance connoisseurs of the world, is a tribute that this form of dancing richly deserves.

The origin of this art is often debated. Tradition ascribes it to an insult suffered by the Rajah of Kottarakara at the hands of the Zamorin of Calicut. The story goes that the former having asked for the loan of the Zamorin's troupe of *Krishnanattam* players to perform at his palace, was refused it on the ground that there were no scholars at Kottarakara who could appreciate it. The

chief retaliated by writing Ramanattam, a play describing the exploits of Rama. And gradually out of this emerged a successful dance drama, in which all the Indian legendary stories of gods and demons play an equal part; and that in short is Kathakali.

But the authenticity of this legend has now been questioned, and a study of internal evidence appears to give the Rama cycle priority of birth. It fortunately does not affect our appreciation of Kathakali today, whichever way the verdict goes, out of what rivalry it was begotten, or even when it was actually born.

When the silence of a Malabar village is broken by the piercing bursts of dozens of high-pitched drums, their nervous and insistent tattoo announces that a Kathakali is going to take place. Villagers begin to assemble in an open space, and a set of Kathakali actors in gorgeous costumes dance on an elevated stage before a thrilled audience.

Intense practice spread over five or six years can alone achieve the mastery of the limbs and more especially the movements of

the eyes, which are so important in this form of art. Eye control and eye movement, to the accompaniment of the drum beats, is one of the highlights of this art. The facial make-up of Kathakali actors is its most spectacular part and may perhaps appear to be fantastic; it takes nearly four hours from start to finish; and when the head-dress is finally set on the head, the ugliest of mortals are metamorphosed into the handsomest gods, or the most awe-inspiring demons.

In Kathakali actors are grouped according to their natures and qualities. Thus the hero of the play, princes and good men, and characters whose gentleness and virtue are their chief qualities, have their faces painted green. In this category are Krishna, Indra, Rama and his brothers, and the heroes of the Mahabharatha. Demons and kings with brave but evil minds are called *Kathi*. Ravana, the villain of the Ramayana, Duryodhana and Kichaka of the Mahabharatha, belong to this type. This type alone are allowed to make sounds during the performance—sudden, short, shrieks at moments of excitement, during the entrances, or at climacteric moments, as in battle scenes.

The most hideous of the personages are the Red Beards (*Chogunna Thadi*). Their faces are painted red, and over the red black lines are drawn. Two round, white knobs, like huge warts, are pasted on the forehead and on the nose to increase their awesomeness. Lines are made with rice paste along the cheek bones, and two layers of semicircular white paper, two inches wide, are stuck to the rice paste. The teeth are blackened, and two fangs are inserted at the sides of the mouth. A red beard is attached to the chin, and this adds to the grotesque appearance. Bali, Sugriva, Dussasena belong to this category.

Female roles are generally played by male actors, whose faces are painted yellow, with the eyes clearly outlined in thick black mascara. Such painting is a considerable help to

facial expression, the colours of the paint and projections having specific reference to the various traits which predominate in the various characters. It is always the strong passions that find expression in Kathakali, and the facial expression is made to suit them.

The items of the costumes are in keeping with the facial painting. The typical head dress worn by the leading characters consists of a crown with an attached halo. The size of the halo depends upon the character of the person. Red beards, whose magnificence is their enormous size, wear haloes almost three feet in diameter.

Thadi or bearded characters wear a circular hat with wide brim and conical crown. Hanuman wears a white hat, which has hundreds of bits of bright silver suspended from the brim, which sparkle as the actor performs his antics. Women roles are dressed exceedingly simply. The blouse and skirt are long and flowing, and usually the cloth has printed flower patterns. A cloth is also wrapped round the head. *Rishis* (Sages) wear only a white loin cloth, and the sacred thread of Brahmins strung diagonally across the chest and the shoulder.

The costume of Kathakali has been recently subjected to severe criticism. But this elaborate though stereotyped costume is quite in keeping with the Hindu ideas of symbolic representation. The very sight of the character reveals his inward nature and the innate motive of his actions. As Faubion Bowers remarks in his book *The Dance in India*, "Kathakali costuming is impressive and must serve as the basis of any improvement. To discard it entirely, as many suggest, would be tantamount to destroying one of the fundamentals of the art's atmosphere."

The orchestra, which stands in a semicircle immediately behind the actors, is composed of two musicians, one keeping time with a gong called *Chengala*, and the deputy with a pair of clashing cymbals called *Elathalam*, and a *Chenda* p'ayer and a *Maddalam*

player. *Chenda* is a cylindrical drum beaten with sticks, and *Maddalam* is a bigger variety of the *Mridangam*, which is found in South India.

Kathakali music is Carnatic music in its pristine purity. In addition, the tunes are in harmony with the feelings to be conveyed. *Mudras* or movements of the hand closely follow the complicated syntax of Kathakali's Sanskritized Malayalam. They are used as a substitute for the spoken language. As the musicians sing the words of the dialogue from behind the actors, the meaning of it is vividly translated by the actors

into the silent language of facial expressions, bodily attitudes and poses, and figuration of the hands.

Unsurpassed in the perfection of technique and unrivalled in the harmony arising out of a happy and mellifluous blending of *Nritta* (the rhythmic movements of the body), *Nritya* (facial expressions), *Sahitya* (literary merit), and *Sangeetha* (music), this indigenous art of Kathakali in Kerala is today an object of attraction and study for the art lovers of East and West.

S. RAMAN, II U.C.

THE ASIAN SEMINAR FOR CATHOLIC UNIVERSITY STUDENTS

At least a few people in Madras sat up during the month of December to take notice of some special gatherings of students which were taking place at Loyola College between the 10th of December and the 2nd of January. There were eighty students, about sixty of whom came from foreign, mostly Asian countries: Chinese from Hong Kong, Japanese, Filipinos, Malays, Indonesians, Ceylonese, Australians, New Zealanders, Burmese. All of them were Catholic University students, belonging to a common international organisation called Pax Romana. This body came into existence soon after the first great World War. The aim of its founders, all University students, was to work for the establishment of a true Christian peace, not by political work but by fostering a sense of unity and friendship among University men and women all over the world, and helping to deepen their religious convictions by a more intellectual appreciation of their beliefs. Pax Romana has its headquarters at Fribourg in Switzerland. Its representative in India is the AICUF, the All India Catholic University Federation, which has its central office at

Loyola College, and makes itself known to the outside world through a monthly publication called 'The King's Rally'. It has been the desire for many years of those who have been the moving spirits of Pax Romana to bring Asian students together into closer unity, considering the fact that each of the Asian countries has had more contact with the West than with its Asian neighbours, and has been largely unaware of the problems common to its part of the world. The idea was of course not just to bring University men and women together for mere social contacts, but to help them to study questions of common interest, discuss answers to these, exchange information about University life in their respective countries, and also to learn to live together as in a family, eating and praying in common.

The word 'Seminar' intrigued quite a few people. The Concise Oxford Dictionary does not recognise its existence. But the word is current and found almost every day in the newspapers. A Seminar is a place where people study together in view of some future work, where the seeds of knowledge

and zeal are sown, that will bear fruit later on. The Asian Seminar was therefore meant for study, study through personal contacts, discussions, exchange of valuable information, some lectures and mutual entertainment. The editor of a Madras paper referred to the Seminar as 'an esoteric gathering' to which he 'had not the honour of being invited'. There was no disrespect meant to the Press, but the Seminar precisely was not a gathering eager for publicity. There were occasions open to the public, for the Press was invited to assist at and report the discourses addressed to the delegates by such eminent visitors as Cardinal Gracias, Bishop Raymond of Allahabad, Fr. J. D'Souza, and Mr. Ruthnaswamy. But its work was essentially quiet, and away from the footlights.

The main questions studied were the nature and function of the University in the present changing world of Asia, the extent to which Asian Universities conform to the ideal University, and the role of Catholics in the University. Facts were gathered covering the intellectual and religious life of Catholic students, their outlook, their special problems. Careful reports were drawn up after each series of discussions. These are for the use of the various national federations which had sent the members of the Seminar as their delegates.

There was one holiday during the three weeks' session, on which the delegates went on an excursion to Mahabalipuram, taking Tirukalikundram on the way. A very deep impression was made on them by the sight of the crowds of beggars at these places. Further acquaintance was made with the poor of India on Christmas Day, when they organised a public feeding of poor families in one of the cheris near Loyola. Of the general impressions gathered about India this of India's poverty seemed to many of them the most vivid. They saw something of our efforts to solve our problems during

a visit to one of the Community project centres near Chingleput. They declared that they had learnt much on this occasion and expressed a desire to see more in this line.

Very near the end of the three weeks' work the delegates paid a visit to the University, where they were received by the Vice-Chancellor Dr. Lakshmanaswami Mudaliar, who struck the right note when he said that the purpose of all such international gatherings was to help people to understand each other better and realise that the things that unite us are much more important than those which divide, and that the aim of the Seminar would be served if the participants in it would help to deepen in the world around them those moral convictions that inspired them and had brought them together. This little speech was greatly appreciated, for though many of the delegates themselves had not been quite clear in their own minds about the sense of a 'Seminar', their three weeks' life together had made them realise that they had been sowing the good seed which it was their job to spread in their respective countries; and that it was a question of more than 'moral' convictions.

The organisers and promoters of the Seminar, chief among whom was the general Secretariat of Pax Romana itself—the general Secretary Bernard Ducret, Assistant Jeremy Mitchel, and the Chaplain Fr. Kaelin, had come over personally to help—were conscious all the time of having taken a risk in trying to get so many different young people together from all over Asia and at so much expense to everybody concerned! But at the end every one was sure that the experiment had been well worth trying, for it brought a real yield in the shape of the creation of a true family consciousness among the delegates, a perceptible deepening of convictions, a purposiveness and determination for the future, along with a

fresh awareness of the problems of the Catholic intelligentsia. There was genuine human sorrow when the day came for departures, for a real family spirit had been built up ; but it was fully realised that the friend-

ship of Catholic University men and women in and for Christ outlasts all merely human contacts and acquaintanceship.

LAWRENCE SUNDARAM, S. J.

EDUCATIONAL REFORMS

SIR,

As a Professor of Political Economy, I should like to express my opinion on the forthcoming educational reforms. The second Peshwa Baji Rao is reputed to have said once, "Strike, strike, strike at the withered tree, and the branches will fall of themselves." Hence, Sir, educational reforms will have to be brought into force in Primary Institutions, and it is with reference to Nursery Rhymes that I type these words.

At a recent conference of the UPELU (Unemployed Political Economy Lecturers' Union) it was decided that Nursery Rhymes should have no place in the curriculum of Primary Institutions, by a vote of ten to one. The only opposer of the above motion being employed in the local college, his vote was treated as invalid. To give but one example of these uncouth rhapsodies, take the well known rhyme :

Little Jack Horner,
Sat in a corner,
Eating his Christmas pie.
He put in his thumb,
And pulled out a plum,
And said "What a good boy am I !".

Observe, Sir, the iniquity that lies in that apparently harmless couplet. Jack Horner is obviously a case for the psycho-analyst. We learn that the season is one of rejoicing. Christmas, for the normal being, is reminiscent of mistletoe, Santa Claus, and of stomach-aches too. In this scene of happiness and well-being the presence of Jack Horner, Sir, is a blot. Why this preference

for a corner ? Surely there are more cheerful places in a house. As such his no-cheer complex is bound to exercise a morbid influence on children of tender ages.

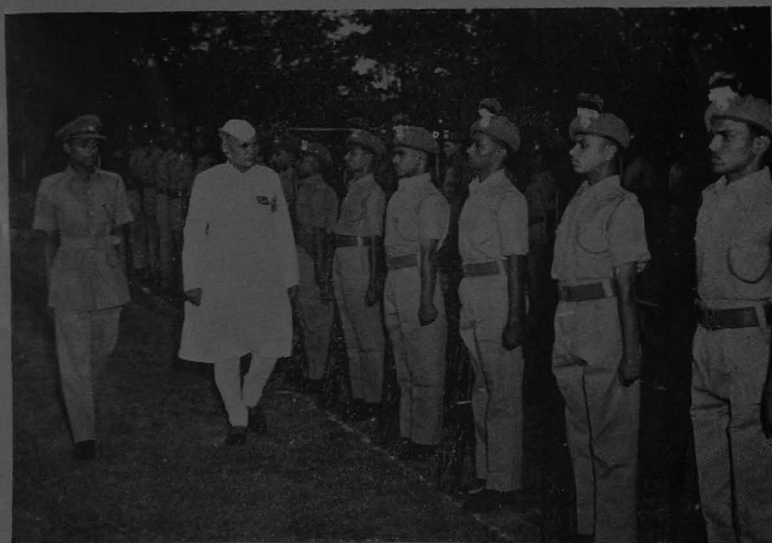
The very suggestion of Christmas pie is indicative of strongly developed bourgeois propensities towards luxury, with scarcely a thought for the millions of the starving proletariat; but I shall not dwell too long on this topic, lest I be branded a Communist.

The second part of this poem is no better than the first, and is to say the least unrealistic. "He put in his thumb"—a very normal action. Little boys' thumbs have been known to get into jam bottles, and between door jambs also, the latter by no means a comfortable position. But immediately afterwards comes the paradox : how could the afore-mentioned Jack Horner pull out a plum ?

We are led to the erroneous conclusion that his thumb acted as a sort of fork, and extricated a plum from the pie. How I ask is this possible ? The act transgresses all known physical laws. Perhaps a Cinquevalli, a Houdini, and possibly an Indian juggler, might have achieved this astounding feat. But as such it gives children at an impressionable age a misrepresentation of facts. And children have to grow up in this twentieth century world, a world of hard realities and not plum-juggling. To give them the notion that one has but to put one's thumb into pies and draw out plums, will be to show them the primrose path to perdition.



Loyola S.J. Novices



Sri K. Katju inspects the N.C.C.

The last line is full of latent danger. To explain that the above sequence of events is ethical is ridiculous. Oscar Wilde defined goodness as "being in harmony with oneself"; vice and disharmony are synonymous. Can the act of withdrawing a plum from a pie, slyly extricating it with the intention perhaps of not sharing it with his brothers and sisters, be termed virtuous? The reader is left to form his own opinion of the virtues of selfishness.

The UPELU has come to the sensible conclusion that Nursery Rhymes are injurious to the mental health of our progeny, who will soon be stepping into our glorious

heritage. They do not advocate that Political Economy be taught instead of Nursery Rhymes, since children at these tender ages will not be able to assimilate the most elementary principles of this subject; but they do hope that the authorities will include in the curriculum such useful subjects as Civics, Hygiene, and Philosophy.

I remain Sir,

Yours, etc.
Prof. W. Blanket

Copy sent to the Ministry of Education.

P. R. CHARI, III B.Sc.

Dr. KATJU'S ADVICE TO THE RISING GENERATION

On Saturday 22nd January Dr. K. N. Katju, Defence Minister, addressing a very large audience composed of the Madras College Students' Union and their friends and well-wishers, in our Bertram Hall, after speaking of the aims of Congress, then in session at Avadi, to establish within the four corners of the Constitution a socialistic pattern of society where the means of production would be either owned by the Nation or under Social Control, went on to give some practical advice to the rising generation of students; on them lies the responsibility of steering the socialistic experiment to a successful and happy conclusion.

(1) They should remember that a good mind needs a sound body for its proper functioning, and now is the time, not later, for making their bodies sound. Physical exercises, athletics, prowess on the Sports' fields, are good in their way; but there is one thing more fundamentally necessary to man, as experience shows, and that is Chastity; chastity of mind, of heart, of body.

(2) He was happy to hear that Madras students do not indulge in politics, but con-

centrate their attention on their studies. That is right. They must train themselves now to fill the posts that will be available to them in a few years' time. The time is coming when, with the expansion of our resources and the industrializing of the Country, there will be employment for all. But all must be employable. The unemployed usually fall into two categories, the employable and the unemployable. To be employable requires bodily fitness, technical knowledge and special aptitudes. Now is the time to acquire them.

Even now there is need for large numbers of technicians trained to promote national prosperity. Students must make up their minds now what they intend to become and do later, and prepare themselves accordingly.

(3) Students must show respect to their teachers, for teachers occupy a most responsible position in the training of young men. During his own school days in a Mission school at Lahore he spent only two months every year at home with his parents; for the other ten months his only contact with his father was by means of a weekly postcard.

(4) Many students among his audience are studying in Missionary Colleges; many belong to Loyola College. Loyola, they should know, was one of the greatest names in history. St. Ignatius of Loyola, whose name the College bears, was a wonderful man, who achieved marvels during his own life time, and founded an order to perpetuate his work. That Order, the Society of Jesus, is still doing magnificent work in the service of mankind in many parts of the world—in Europe, America, and our own motherland.

(5) Missionaries in India are doing signal service to our Country, especially by working among the tribes who live in mountainous regions and remote jungles, and who belong to the depressed classes. These Missionaries have come to our country, leaving kith and kin and the land where they were born, to live with our people, to live our lives, adopting the customs and habits of our people. They are moved to this relentless sacrifice of self, by a spirit of service which seeks no other end than that our people may become better people. They are consumed with an

unquenchable desire to spread a message which they hold dearer than life itself.

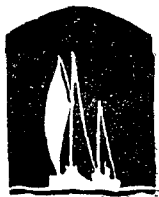
They receive the call to Service, not when they have grown old, but when they are still in the bloom of youth, in their early twenties, as the biographies of these men show.

(6) Dr. Katju urged his audience to cultivate something of the spirit of service with which those Missionaries come to our Country and spend their lives with the down-trodden among us. These people are our own people, flesh of our flesh and bone of our bone. Students should burn with the desire to show the light which they possess, to their less fortunate brethren.

(7) Finally he exhorted his audience to read the biographies of Missionaries, and to emulate them in their devotedness to the service of humanity.

All service, to be of real value, must be personal service. What our Country wants is, more even than money, young men animated with the Missionaries' spirit.

One of the Audience.



நந்தமிழ்த் தாய்!

இன்னொளி பரம்பும் ஈகையஞ் சிலம்பொடு
மின்னொளி விரியும் மேகலை அணியும்,
பத்துப் பாட்டும், எட்டுத் தொகையும்
நாலடி யொடுபிற சாலவே மாலையாய்
வட்ட வளையும் மணிக்குண் டலமும்
மட்டிலா ஒளிவிட, சிந்தா மணியும்
பட்ட மெனக்கதிர் விட்டெரி செய்ய,
நன்னெறி-நவின்று,
தீநெறி கடியுந் தீந்தமிழ்க் குறளே
முத்தும் மணியும் மிளிரும் முடியாய்,
எழிலும் முருகும் வேறுள வோவென
பொற்றூ மரைமேற் பொவியு மொருமகள்
அவளே,

“நந்தமிழ்த் தாயே”ன வந்ததே விண்ணொளி;
சிந்தையும் மொழியும் செய்கையு மொடுங்கி
“எந்தா யே”னவே இறும்பூ தெய்தி,
புனல் வழிப் புற்சாய்ந் தாங்கே,
அவள்வழிப் பட்டோ மம்ம! வாழியே!!

சு. முப்பாள்,
இரண்டாம் வகுப்பு.

அந்நாள் எந்நாளோ! அந்நாளே நன்னாள்!

தமிழ் என்றாலே ‘இனிமை’ என்றெல்லாம் புகழ்சாற்றிப் பெருமை கொண்ட
நாம் இன்று நம்மொழி பிறமொழியின் துணையல்லாமல் தனித்து இயங்காது என்று
எண்ணும் நிலைமையும் அடைந்து விட்டோம். உலகம் தோன்றியபோது உடன்
தோன்றியது தமிழ்மொழி. பிறமொழிகளை எல்லாம் வளர்த்து, கவினுருக் கொண்டு
களங்கமில்லாமல் விளங்குவது கன்னித் தமிழ்மொழி. இருந்தும் பிறமொழி
போற்றுதலை விடாமல் பற்றி நிற்பதன் பொருள் என்னவென்றே எண்ணவும்
இயலவில்லை.

“தமிழா விழித்தெழு! நின் தாய் மொழியின் தாய்மை கெடுவது கண்டும்
வாளாயிருப்பதன் காரணம் என்ன! நின்தாய் மொழியிலே பிறமொழிக் கலப்பு
ஏன்? அது நினக்குப் பெருமையா? என்ன நின் அறியாமை”, என்றெல்லாம்
இடித்துக் கூறவேண்டிய இந்நிலையில் அதைத் தவிர்த்து, பிறமொழியின் துணை
யின்றித் தனித்தியங்காது என்று எண்ணும் நிலையை நண்ணியது மன்றி, பேச்சிலும்,
எழுத்திலும், பிறமொழி நம்மையும் அறியாமல் புகுந்துவிடுகிறது. குற்றம்

யாருடையதோ? எப்போது செய்தார்களோ? வந்தவர்க்கெல்லாம் வாழ இடமளித்து, அவர்தம் மொழியைக் கற்றதோடு நில்லாது போற்றி வளர்த்தோமே—அக்குற்றமாக இருக்கலாம். அன்று தமிழ்த்தாய் வாழ்ந்த நிலையென்ன? வீழ்ந்த நிலையை எடுத்துக்காட்டி மொழியின் தன்னிகரில்லாத தனித்தன்மையை இழித்துக் கூறுவதா! தமிழர்களே அப்படிச் கூறுவதில், தன்னிகரில்லாத தனிப்பெருமையை மறுத்தால்—நாட்டைப்போல, நம்மைப்போல, மொழியும் சாகட்டும்!

தமிழிலே சொற்களா இல்லை! வெம்மை யுள்ளத்தையும் தணிக்கும் சொற்களும்—எண்ணுந்தோறும் எண்ணுந்தோறும் உள்ளத்தை உருக்கும் சொற்களும் இருக்கின்றன. இலக்கியமில்லையா? இலக்கணமில்லையா? நெஞ்சையள்ளும் சிலப்பதிகாரம் தூய மொழியில் தீட்டப்பட்டில்லையா? அறம் பயின்றால் ஆன்றோனாக ஆக்கும் அறங்களை அள்ளி அள்ளிக் கொடுக்கக் கொடுக்கக் குறையாத கருவூலமாய்த் திகழும் தீந்தமிழ்க் குறள் இல்லையா? அதை மறந்து வேண்டாத காய்களை எடுத்துக்காட்டி தமிழ்ச் சோலையின் தனிச்சுவையான கனிகளை மறந்து ஒதுக்குவதா?

தமிழுக்கென்றே தனிநடை ஒன்றுளது. அந்நடை எழில்வளம் கொண்ட “ஏறு போன்ற பீடு நடை”; அந்நடைக்குப் பிறமொழியின் துணை வேண்டாம். வடமொழிச் சொற்களையோ—அன்றி பிறமொழிச் சொற்களையோ சேர்த்து வரைதல் எற்றுக்கு? நம் நடைக்கிசைந்து ஒல்கும்—இனிக்கும் கனிகள் இருக்க—காய்களின் துணையேன். மணக்கும் மலர்களிருக்க—மணக்காத மலர்கள் ஏன்? நன்மையொளித்து இன்மையுன்னுவதன் இயல்பேன்? ஊற்று நிலத்தில், தள்ளாடித் தள்ளாடி நடக்கவில்லை நாம், அவர்தம் பிறமொழி ஊன்றுகோல் போல துணை புரிய. பிறமொழியினையும் பிணைத்து எழுதினால்தான் ஒப்பற்ற நடையாகத்திகழும் என்னும் கற்பனையா? ஒட்டுமரத்தின் கனிகள் மிகவும் இனிக்கும் என்று படித்த அறிவின் ஆட்சியா? அது வேறு, இது வேறு. இருந்தும் நல்ல மரத்துடன் வேண்டாத—பட்ட மரத்தைப் பிணைத்தால் இட்ட முதன் மரமும் கெட்டு நஞ்சாகும் என்பதையும் மறக்கக்கூடாது.

தமிழின் தனி நடைக்கென்று அமைக்க மணிபோன்ற தமிழ்ச் சொற்களே போதுமே. அதைவிட்டுப் புகல் சிப்பி முத்துக்கு நேராகப் பளிங்கினையா அந்நடையில் பெய்வது? வேண்டாம் இந்த இழிந்த நிலை! இதோ தமிழ்த்தாய் விளங்குகிறாள்? அம் மங்கை மாண்பு கொண்ட மாணெழில் உடையவள்! தனியழகு—இயற்கையழகு பொருந்தியவள்! முருகமைந்த முத்தமிழ் முதியோள்! முதுமையிலும் இளமையுடையாள்! அம் மான மங்கைக்குப் பிறமொழி அணிகள் வேண்டவே வேண்டாம். அவ்வணிகளை அணிவித்தால் அம்மங்கையின் எழில்வளம்—பொலிவின் திறன்—இனிமையின் கவின் இவைதாம் குன்றுமே தவிர, அம்மங்கையின் பெருமை வளராத குன்றிக்குன்றி அழியினும் அழியும்! மானம் மறைந்து, மாண்புதான் நீங்கும்! மாண்பும்—பண்பும், எளிமையும்—இனிமையும், சீர்மையும்—சிறப்பும் சிறகொடித்த பறவையின் நிலையைத்தான் அடையும்! அந்நிலை வேண்டாம்! என்று தமிழன் பிறமொழி அகற்றித் தூயமொழியில் பேச, எழுதக் கற்றுக் கொள்கின்றானோ அன்று தான்—தமிழன்னைக்கும் தமிழகத்துக்கும்—தமிழ் மகனுக்கும் ஏற்பட விருக்கும் புதுவாழ்வின்—இல்லை—அந்நாளைய நமது பழைய வாழ்வின்—தன்னிகரில்லாத தலை நிமிர்ந்த தனிவாழ்வின் திறவுகோலாக அமையும். அந்நாள் எந்நாளோ! அந்நாளே நன்னாள்!

அ. ப. பாலகுமார்,
இரண்டாம் வகுப்பு.

“ தனிமையின் இனிமை ”

1. கற்றேரின் ஆருயிரே ! கவியின் குன்றே !
கனவிதுவோ ! உன் நினைவின் களிப்பில் மூழ்கல்
குற்றமறு முன்முகத்தைக் காணல் வேண்டிக்
காத்திருந்த நாள்கோடி ; கண்டேன் இன்று.
உற்றரு முறவினரும் உணவும் வேண்டா ;
உன்னின்பத் தன்னுணர்வு ஒன்றே சாலும்.
குற்றமுறை சமுதாயக் கூட்டம் நீங்கிக்
குறையின்றித் தனியுலகில் இனிது வாழ்வோம் !
2. ஓயாதே உலகமதில் உன்னைத் தேடி
ஒளிர்மாடம் உயர்வீதி ஒவ்வோர் வீடும்,
வேயாத கூரையிரு விளக்குங் கொண்ட
விரியுலகில் விளங்குநகர் சிற்றூர் யாண்டும்
நாயாக நானலைந்தேன் உன்னை நாடி
நனவின்றிக் கனவாக நினைவு பொய்க்க ;
துயநெறி ஏடுகளில் ஆன்றோர் வாக்கில்
துணையாக உணக்கண்டேன் துறவா யென்னை !
3. வான்முகடு வளர்முகிலின் வண்ணச் சோலை
வளர்கின்ற வண்கையான் ‘ தனிமை ’ நல்லான்
நான்காண நவிகின்றேன் ; என்னைக் காக்க
நீள்மாடக் கூடங்கான் உயர்வீர் நீவீர் !
தேனருவிக் குற்றலத் தென்றற் காற்றே !
தினமென்னை அவளருகில் சுமந்து செல்லேன் !
காணாற்றங் கரைதனிலே அவளைக் காணக்
கவிபாடுங் கருங்குயிலே ! எனக்குஞ் சொல்லேன் !

இரா. இராமலிங்கம்,
நான்காம் கலை வகுப்பு.

அழகே — வாழி நீ !

வானத்தில் வளைந்தாடி வளஞ்சேர்க்கும் கார்முகிலில்,
மோனத்து நிலையினிலே மூழ்கிவிட்ட முழுமதியில்,
காலையிலும் மாலையிலும் சாணுகின்ற கதிரவனில்,
மாலையினும் தென்றலிலே மறைந்து வரும் குளிர்ச்சிதனில்,
காலமெனும் சிற்பியவன் கட்டிவிட்ட குன்றுகளில்,
நீலக்கடல் நிலலாமல் ஓலமிடும் கோலமதில்,
அழகே உன் பொலிவையெலாம் காணுகின்றேன் மெய்ம்மறந்து ;
விழியசைக்க விருப்பமில்லை—வீண்தானே அந்தநேரம் ?

வியப்பா நீ கொள்ளுகின்றாய்? விளம்பிடுவேன் இன்னும் கேள்—நீ
மயக்காத மானிடரும் மண்ணுலகில் வாழ்கின்றாரோ?
பச்சைப்பசுங் கழனியிலே பாங்காகப் படிந்து விட்டாய்!
கொச்சை மொழிக் குழைந்தைகளின் குழைவினிலே இழைந்து விட்டாய்!
மலரினத்தின் இதழ்களிலே மனமாரக் கலந்து விட்டாய்!
சலசலக்கும் கானாற்றின் சாயலிலே யொன்றி விட்டாய்!
சிற்பத்தின் மேனியிலே சிறப்பாக அமைந்து விட்டாய்!
பொற்புடைய மாதர்களின் நாணத்தில் பொருந்தி விட்டாய்!
அன்னவரின் பொன்னுடலில் மின்னிடையும் கொண்டு விட்டாய்!
கன்னலெனும் தமிழ்தனிலே அமுதமெனக் கனிந்து விட்டாய்!
சொன்னவுரை பொய்யில்லை—மெய்யெனவே நீயறிவாய்!
மண்ணுலகில் என்றென்றும் அழகே! நீ வாழி! வாழி!!

மெய்யன்பன்,
இரண்டாம் வகுப்பு.

உய்விக்கும் உயர்நெறி

உய்விக்கும் உயர்நெறி எனின், அது உயிரை ஒழும் உயிர்நெறியாய் இருத்தல் வேண்டும். ஒருயிரை மட்டுமின்றி இந்நாட்டினுயிரையே ஒழும் உயிர் நெறியாய் இருத்தலும் வேண்டும். அந்நெறி எந்நெறி? நன்னெறியில் மக்களை நிறுத்திப் புன்னெறிகளைப் போக்கிப் புதுநெறி காட்டும் அப்பொன்னெறி எந்நெறி? அடுத்து வாழ்பவரையும் அன்பராகக் கருதிக் கூடிவாழ வழிகாட்டும் அன்புநெறியே அந்நெறி. அந்நெறியின் பெருமையை வரலாறும் இயற்கையும் எடுத்துக்காட்ட, காட்டிய நெறியை நாம் காணவில்லை? உணரவில்லை.

நாவலருக்குக் கவரி இரட்டிய காவலனை வரலாறு காட்டுகிறது. பெரும்பாடு பட்டு பெற்ற அருநெல்லியை ஒளவைக்கீந்த அஞ்சியைக் காணுகின்றோம். வாழ வழியின்றி வள்ளலை வந்தடைந்த கவிஞனைக் கண்டு நெஞ்சருகித் தன்னுயிரையுங் கொடையாக அளிக்கத் தயங்காத குமணனைக் காணுகின்றோம். அண்ணல் களிறுபல எண்ணாமல் ஈந்து, காணும் மண்ணைக் கலங்காது தந்து பெருமிதம் பெற்று பெரு வாழ்வு வாழ்ந்த பெரியோர்களைக் காணுகின்றோம். ஊன்றி வளர ஊன்றுகோலின்றி வளைந்து தாழ்ந்து நின்ற முல்லைக்கொடியைக் கண்டு மனங்கலங்கி மணித்தேரைக் கொழு கொம்பாக்கிய பாரியையும், கானமயிலுக்கும் மானப்போர்வை இட்ட பேகனையுங் காணுகின்றோம். இவை யாவும் அன்பின் வழித்தோன்றிய ஆர்வம் உந்த அதனால் நிகழ்ந்த நிகழ்ச்சிகள்; கூடிவாழ வேண்டும் என்ற ஆர்வத்தைக் காட்டிய நிகழ்ச்சிகள். கூடிவாழவேண்டும் என்ற ஆர்வத்தையுந் தோற்றி அனைவரும் அன்பரெனக் கொண்டு வாழவேண்டும் என்ற நற்பண்பினையும், “உடுக்கை யிழந்தவன் கைபோல” சென்று பிறர் விழுமந் துடைக்க வேண்டும் என்ற மனநலத்தையும் ஒருங்கு தோற்றிய உணர்வு அன்பு உணர்வே. அந்த அன்பின் விளைவாய்த் தோன்றிய அத்தனை நிகழ்ச்சிகளைக் கண்டும், அவை கூறும் நெறி எது என்று அறிய நாம் முயலவில்லை.

நெடிய பரந்த மலையொன்றைச் சுற்றி அடர்ந்த அடவிகள் சூழ்ந்துள்ளன. யாவுங் கடந்து ஒரு சிறுபுனல் நீண்டு நெளிந்து உருண்டு புரண்டு பாய்ந்து வருகிறது. பதிந்து விட்ட பல மலைப்பொருள்களையும் அரித்து அரித்துத் தன் திரையெனும் மென்கைகளால் தாங்கிச் செல்கின்றது. அஞ்சியஞ்சி, அடங்கி யொடுங்கிச் சுற்றிச்

சுற்றித் தவழ்ந்து வரும் புனலை, “ நன்று வருக ” என்று பல நல்லுரை நவில்வான் போன்று, அப்பரவை தன் திண்ணிய வரிய அலையெனுங் கைகளைக் காட்டி வரவேற்க, தான் கொணர்ந்த மலைப்பொருள்களைப் புனல் கடலின் முடியில் ஓயாது மதியம் தோன்றுமட்டும் அணிவிக்கின்றது. தன் னெளியால் திங்கள் திரைகடலை வெள்ளிக் கடலாக்க, முடியில் மிளிரும் பொருள்கள் அவ்வெள்ளொளிபட்டு மேலும் ஒளிர, தன்னழகு கண்டு சிந்தை குளிர்ந்த அப்பரவை, உயர் விசும்பில் உலவுந் திங்களை உயர்ந்து நோக்குகிறது. தானணிந்துள்ள அணிகளை அழகுறுத்தித் தன்னை யும் வெள்ளிக் கடலாக்கிய திங்கள் கருமேகங்களிடைத் துன்பப்படுவதைக் கண்டு அம்மதியத்தைத் தன்னுடனே வாழவைக்க விழைந்தாற் போன்று நிலைகுன்றி நில்லாமல் நீண்ட கைகளை உயர்த்தி உயர்த்தி அப்பிறையைப் பற்றிக் காக்க முயல்கின்றது. இயலவில்லை. இல்லையாயினும் இன்னுந் தளராது ஓயாது முயல்கின்றது. இயற்கையிலேயே கடலுக்கும் மதியத்திற்கும் இடையே இந்த அன்புப் பிணைப்பைக் காணுகின்றோம். அதன் பயகை, ஆர்வத்தால் அலறித் துடிக்குங் கடலைக் காணுகின்றோம், கூடிவாழ எண்ணும் அக்கடலைக் கண்டும், அந்த அன்புப் பிணைப்பின் பெருமையை நாம் உணரவில்லை.

அன்பு ஆழப்பதிந்து ஆர்வத்தைத் தோற்ற, ஆர்வத்தால் உந்தப்பட்டு செயலாற்றி அதன் விளைவாய் நண்பெனும் நாடாச் சிறப்புப் பெற்று வாழ்ந்தவர் களை வரலாறு வளமாகக் காட்டுகின்றது. வாழத் துடிக்கும் கடலை இயற்கை காட்டு கின்றது. எனவே, வாழ்வின் சிறப்பிற்கே, பெருமைக்கே அடிப்படை அன்புதான் என்பது புலனாகின்றதன்றோ? அதனாற்றான் செந்தாப் புலவரும்,

“ அன்பினும் ஆர்வம் உடைமை அது ஈனும்
நண்பென்னும் நாடாச் சிறப்பு,”

என்று கூறி அன்பின் இன்றியமையாமையை எடுத்துரைத்தார். ஆர்வந் தோன்ற அன்பு வேண்டும்; நண்பெனும் பண்பு தோன்ற ஆர்வம் வேண்டும். எனவே, அன்பே மாண்பு தரும் பண்பு என்பதும், அன்பினின்றே மற்றச் சிறப்புகள் தோன்ற முடியும் என்பதும் நன்கு விளங்குகின்றதன்றோ?

நாட்டிற்கிடையே நல்ல பிணைப்பைத் தோற்றிக் கூடிவாழச் செயலாற்றுந் தூதுவர்க்குரிய சிறப்புக்களில் அன்புக்கே முதலிடந்தரப்பட்டுள்ளது.

“ அன்பறி வாராய்ந்த சொல்வன்மை தூதுரைப்பார்க்
கின்றி யமையாத மூன்று.”

எனவே, நாடுகள் நலமுற்றுத் திகழவும் அன்புநெறியே வழிகாட்டும் என்பதும் விளங்குகிறது.

பின்னர், மன்னர்க்குரிய அணிகளையும் பணிகளையும் பகரும் நேரத்திலும்,

“ கொடையளி செங்கோல் குடியோம்ப னான்கு
முடையானும் வேந்தர்க் கொளி”

என்று உரைத்து, “ அளி ” எனுஞ் சொல்லால் அன்பைக் குறித்தார். அன்பு ஆர்வத்தைத் தோற்ற அதன் வழித்தோன்றுவதுதானே “ கொடை ” என்பதும்! இவ்வாறு நற்பண்புகளுக்கெல்லாம் தலையாய பண்பாய் திகழும் அன்பே வாழ்வின் உயிர் என்னலும் தகும். அதனாற்றான் வள்ளுவரும் “ அன்பின் வழியது உயிர்நிலை ” என்று கூறிப் போந்தார்.

ஆர்வத்தைத் தோற்றி வாழ்வை எவ்வகையாலும் உய்விக்கும் நெறி அன்பு நெறியே ஆதலால், அந்நெறியே உய்விக்கும் உயர்நெறி. அந்நெறியே பொல் லோரையும் நல்லோராக்கும். நன்னெறி; தமிழகத்தின் உயர்நெறி.

சு. ஸ்ரீபாள்,
இரண்டாம் வகுப்பு.

துயர் யாவுந் தீர்ப்போமின்றே !

1. செல்வத்தில் பிறந்திட்ட செருக்கால் இந்தச் சீர்கெட்ட உலகினையே அடிமையாக்கிப் பல்வகையாம் துன்பத்தின் உள்ளும் மக்கள் பலப்பலவாய்த் தினந்தினமும் பதறும் வண்ணம் கொல்லுமுயிர் அரவென்ன நச்சுக் காற்றும் கொடுத்தொழிலால் ஏழையர்கள் குலத்தை மாய்க்கும் கல்நெஞ்சர் இவ்வுலகில் இன்னும் வாழக் கண்டமையும் மனிதருமே இருக்கின்றாரோ ?
2. “ தனிமனிதன் உணவின்றித் தவிப்பா னாயின் துடித் தெழுந்திவ் வுலகுதனை மாய்ப்பேன் ”, என்று மனிதகுலம் வாழ ஒரு வழியைச் சொன்ன மாவீரன் பாரதியும் பிறந்த நாட்டில், இனிவறுமைத் துன்பமுடன் நோயும் மற்றும் எண்ணில்லா இடர்ப்பாடும் இருப்பவென்னில் மனிதகுலம் கண்மூடி மயக்கங் கொண்டு மண்டியிட்டே அடிமைசெயும் மடமை யன்றோ !
3. இரந்து முயிர் வாழ்தல் எனும் இன்னல் தன்னை இருந்திடவே வைக்குமொரு இறைவன் தானும் பரந்துலக வாழ்வுதனில் திரிக, என்றே பகர்கின்ற வள்ளுவரும் பிறந்த நாட்டில், இரந்துண்டே உயிர்வைத்துப் பிழைக்க விங்கே எண்ணில்லா மானிடர்கள் இருப்பரென்னில், புரந் தரனுங் காணாது போய்விட்டானோ ? பொய்யடிமை வாழ்வாகும் இன்பம் தந்தே !
4. நெஞ்சமெலாம் புண்ணாகி நினைவும் மாற நீள்கடலாந் துயரத்தில் வாழ்வும் வீழ கொஞ்சமுமே மனம்தினில் அமைதியின்றிக் கோடான கோடியிங்கு கவலை கூட்டி அஞ்சியஞ்சி அகக்கண்ணீர் ஆறுப்பெய்து ‘ ஆமிதற்கு வழியிலையோ உலகில் ’ என்று நெஞ்சாதை எரிமலையின் நெருப்பரய்ச் செய்து நீடுலகில் துயர்யாவுந் தீர்ப்போ மின்றே !

ஜி. ஆர். கிருஷ்ணமூர்த்தி,
நான்காம் வகுப்பு.

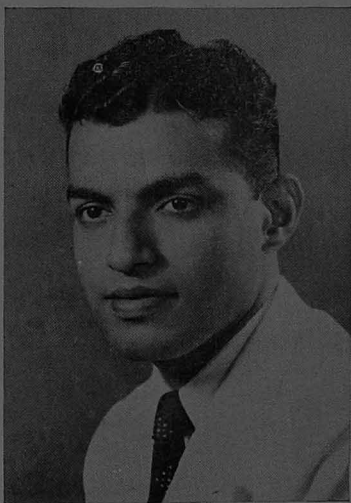
25 NOV 1956

MADRAS



BHARATHI DAY

The Chief Minister accompanied by Fr. Rector and The Principal



P. K. R. NAIR

Old Boy (1945-1948)

Selected as Cadet in the Nautical and Engineering College, Bombay in the Merchant Navy. Selected by the S. S. Navigation Coy and sent to U.K.

Passed the Ministry of Transport Examination of Second Mates Foreign going. On the way to Korea with the Indian Custodian Force rescued 9 ship wrecked Formosans. Selected for the Hoogly Pilot Service, Calcutta, August 1954.

வீர முழக்கம்

வீரபாண்டியக் கட்டபொம்மன் தூக்குமேடையில் தூக்கிவிடப்படுவதற்கு நிறுத்தப்பட்டிருக்கும்பொழுது, என்ன பேசியிருக்கலாம் என்று எண்ணி எழுதியதே பின்வரும் பகுதி :

‘ஆறிலும் சாவு நூறிலும் சாவு’ என்பது உலகறிந்த உண்மை. ஆகவே, நான் சாவதற்கு அஞ்சவில்லை. அரியணையேறி அரசுபுரிந்த நம் தமிழன்னை அயலவர்களால் அடக்கப்பெற்று அணிந்திருக்கும் அடிமை விலங்குகள் அகலவில்லையே என அஞ்சுகின்றேன்.

வீர வேந்தனது வேல் பிடித்த கைகள் விலங்கைத் தாங்கின என்பதைக் கேட்ட நீங்கள் வீரவெறி கொள்ளவில்லையா? உங்கள் உடம்பில் குருதி கொதித்து வழுவில்லையா?

புவியாண்ட மன்னன் புளியமரத்தில் தொங்கப் போகின்றானே எனப் புலம் பாதீர்கள்; இன்று நான் மடியலாம். நாளை தோன்றுவார்கள் ஆயிரம் கட்டபொம் மன்கள். எனது ஒவ்வொரு துடிதுடிக்கும் உறுப்புக்களிலிருந்தும் தோன்றுவார்கள் ஒவ்வோராயிரம் வீரபாண்டியன்கள்.

எனது உடல் சாகலாம். ஆனால் உணர்ச்சி சாகாது. குறுநில மன்னர்கள் எல்லாம் கும்பினியானுக்குக் கும்பிடுபோடினும் எனது குறிக்கோள் மடியாது. அரசர்கள் எல்லாம் ஆண்மை இழந்து ஆங்கிலேயனுக்கு அடிவருடினபோதும், எனது வெறி அழியாது.

பஞ்சத்தின் காரணமாக, கம்பளமும் கைத்தடியுமாகக் கன்னித் தமிழகத்தை நோக்கித் தஞ்சம் புகுந்த எனது மூதாதையரை, அன்று அடித்து விரட்டவில்லை தமிழர்கள்; விருந்தோம்பும் பண்பால் வரவேற்று வாழ்வளித்தனர். அதே தமிழர் இனம், அன்று வாழ வழி வகுத்துத்தந்த தமிழர் இனம், இன்று சாகவும் வழி வகுத்துத் தந்தது. இதற்கு வேந்தனும் விலக்கல்ல என்பதை நம்முள் ஒருவர் உண்மைப் படுத்திவிட்டார். வெள்ளிப் பணத்தைக் கண்டதும் கள்ளத்தனத்தைக் கையாண்டுவிட்டார்.

ஊருக்காக உரிமைப் போராடியவனுக்கு ஊசலாடும் கயிறு. ஊராளைப் பெருமையுடன் காட்டிக் கொடுத்தவனுக்கு உடைவாளும் பொற்பதக்கமும் பரிசு. என்ன விந்தையடா!

தமிழன்னையே! தமிழர் குலம் நலிந்து போவதை விரும்புகின்றனையோ! வையத்து நாட்டில் எல்லாம் வாழ்வு பெற்ற தமிழர் குலம் வறண்டு போவதைக் காண்கின்றனையே! தரணியாண்ட தமிழர்குலம் தவிடுபொடியாவதைக் காணப் பொறுக்கின்றதா உனக்கு!

தமிழன்னையே! பிளவுபட்ட தமிழர்களைப் பிணைத்துவிடு! இரண்டுப்பட்ட தமிழர்களை ஒன்றுக்கு! வறண்டு விட்ட தமிழர் வாழ்வை வளமாக்கு! சீரழிந்த தமிழர் குலத்தைச் சிறப்பாக்கு!

ஆண்மை இழந்தும் அரசர்கள் என்ற பெயரில் அழகுசெயும் பொம்மைகளாக அமர்ந்திருக்கும் அரண்மனையாளரே! மதியை இழந்தும் மன்னன் என்ற பெயரில் மணிமுடியை அணிந்திருக்கும் மாளிகையாளரே!

தமிழகக் காளைகளே ! வீரர்களே ! தமிழர்களே ! மறவாதீர்கள். மண்ணோடு மண்ணாய் மடிந்த போதிலும் கடமையைச் செய்ய மறவாதீர்கள். போரிட்டு இறவாமல் கயவர்கள் காட்டிக் கொடுக்க, வீணர்களின் பிடியிலே சிக்கிவிட்டோமே என்பது தான் என் வருத்தம்.

வீரர்களே ! காளைகளே ! தமிழர்களே ! களங்கத்தைக் களையுங்கள். அடிமை விலங்குகளை அகற்றுங்கள். கடமையைச் செய்யுங்கள் ; உரிமையைப் பெறுங்கள். வணக்கம் !”

பழ. லெட்சுமணன்,
இரண்டாம் வகுப்பு.

தாயும் சேயும் !

தையலாள் தமிழ்மொழியாள் தவித்துத் தடுமாறி
மையல் விழிகளிலே மல்கும் நீருடனே
நின்று தமிழனையே அழைத்து அறைந்திட்டாள் :
“ கன்று சென்றதைய ! காணவில்லையதை !
நன்றே இசைத்தகன்று ; நற்கவிகள் செய்தகன்று
நாடு புகழுங்கன்று ; தேடுகிறே னம்மணியை ;
பீடு பெற்ற கன்று ; பொன்னாடை பெற்ற கன்று ;
நாடு நலியகன்று, நம்மை விட்டகன்று
வீடு சென்ற கன்று ; விழுமம் வென்றகன்று !
ஐயகோ ”, வென்றே யலறி யழுதிட்ட
மையல் விழியாளேக் கண்டு கலக்கமுறப்
பையவே சென்றேன் ; பைந்தமிழ் ‘மலர்மாலை’
கையிலே கொண்டுவிந்து, காரிகை கவினடியில்
வைத்தே வணங்கினேன் வளம்பெருகு முள்ளத்துடன் !
விம்மும் மார்புடனே விளம்பிட்டா ளருமொழியாள் :
கம்மும் குரலுடன் கழறினாள் கவின்கொழியாள் :
“ அந்தமிழே அவனிதனை ஆண்டநாள் முதற்கொண்டு
செந்தமிழில் செங்கவிகள் செய்தபல சொற்செம்மல்
ஆயிரம் பேருண்டு ; ஆனாலும் அவருள்ளே
மாயினும் தம்மிசையை மாணிக்க ஒளிபோல
விட்டுச் சென்றாரோ மிகக்குறைவு ; அவருள்ளும்
மட்டில்லா ஒளிவைத்த மாணிக்கம் கவிமணியே !
கண்ணே ! கற்பகமே ! கண்ணிற் கருமணியே !
மண்ணில் உருவெடுத்த மாசற்ற மாமணியே !
பண்ணிலே பாட்டிசைத்துப் பார்தன்னை மகிழ்வித்த
தன்மை வடிவான தேசிகளே ! என்குழவி !
பலரும் என்னையே பிய்த்தெடுக்கும் காலத்து
‘மனரும் மாணியுமே’ போட்டென்னை மகிழ்வித்தாய் !
மகிழ்ச்சி மறைந்ததுவே ; மாநிலத்தார் மனமதுவும்
நெகிழ்ந்து நெருப்புதனில் நெய்யென்ன நெக்குருகி,
தனலில் இட்டிட்ட என்பில் உடலெனவே,

அனலிற் படுபொருள்போல் அசைந்தேதடுமாறி,
 அரற்றி யலக்கணுற் றழுது அகங்குழைந்து
 குரலெழுப்பிக் கூவியதோர் குயிலினைத் தேடிடவே
 அங்கிங்கும் அலைந்தோடி அழுது ஆர்ப்பரித்தார்
 எங்கெங்கும் காணாமல் இல்லந் தனையேகி
 புத்தகக் குவியலிலே ‘ஆசிய சோதி’ யினில்
 வித்தகரைக் கண்டுவிட்டார் ; வியனாலகு கண்டுவிட்டார்.
 கவிமணியைக் கண்முன்னே கடிதில் அவர் நூல்கள்
 கொண்டுவந்து தந்துவிடும் ; கொடுத்துயருந் தீர்ந்துவிடும்
 மொண்டுவரும் இன்பமவர் மொய்ப்புகள் பல கூறும். ’’

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தமிழா நீ கேட்பாய் ! தமிழ்மொழியா எருங்குரலை !
 தமிழா நீ கேட்பாய் ! கவிமணியின் கவின்குரலை !
 தமிழா நீ கேட்பாய் ! தவல்போக்க வருவாயே !

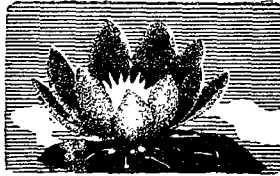
வெ. சந்திரமௌலி,
 இரண்டாம் இடைநிலை வகுப்பு.

எல்லாம் செய்திடவே !

1. வேற்றுமை நீங்க வண்டமிழோங்க
 வினையுமாற்றிடவே !
 ஆற்றலும்பெற்றே அறிவும் நிறைந்தே
 அருளுஞ்சுரந்திடவே !
2. விசும்பின் துளியும் விண்ணின்றிழிந்து
 வறுமையொழிந்திடவே !
 பசுமை வளத்தால் பல்தொழில் பெருகிப்
 பாகுஞ் செழித்திடவே !
3. ஒழுக்கந்தழுவி இழுக்கம் நீங்கி
 விழுப்பமுற்றிடவே !
 உழுதொழில் செழித்தே உள்ளங்குளிர்ந்து
 தோழமை துலங்கிடவே !
4. வாய்மை வளர்ந்து தாய்மை துலங்க
 வன்சொல்லொழித்திடவே !
 தாய்மையின் தகைமை தரணியில் நிலைக்க
 தாய்க்குலம் போற்றிடவே !
5. குறுநோக்கொழிந்து குவலயஞ்செழிக்கப்
 பெருநோக் குற்றிடவே !
 குறும்பர் குலைந்து கொடுமதி மறைந்து
 குடியுமுயர்ந்திடவே !

6. கொடுஞ்சினமழித்துக் குணமே காத்துக்
கொடையும் வழங்கிடவே !
கொடுவாளெடுத்தும் உரிமை காத்திட...க்
கடமையாற்றிடவே !
7. ஊழ்வினையென்றே உருக்குலையாது
உயர்வுற உழைத்திடவே !
தாழ்வினைப் போக்கத் தமிழகஞ்செழிக்கத்
தளர்வுறுதுழைத்திடவே !
8. நல்லவை காக்க நாடு செழிக்க
வல்லவை செய்திடவே !
அல்லவையழிக்க அரும்பசி போக்க
அறிவையாக்கிடவே !
9. ஈரெண் கோணமுமிருநாற் றிக்கும்
எந்தமிழொலித்திடவே !
எண்ணெண் கலையுமேற்றமே யுற்றிட
எல்லாஞ் செய்திடவே !

சே. நெ. அசீஸ்,
இரண்டாம் இடைநிலை வகுப்பு.



ചരിത്രം

ആവർത്തിക്കാതിരിക്കണമെങ്കിൽ

ഒന്നാം ലോകമഹായുദ്ധത്തിന്റെ കഷ്ടമായ അനുഭവങ്ങൾ അന്നത്തെ ലോകനേതാക്കന്മാരെ, ലോകത്തിനു സമാധാനം ഉറപ്പു നൽകുവാൻ കഴിയുന്ന ഒരു സംഘടനയ്ക്ക് രൂപം കൊടുക്കുവാൻ പ്രേരിപ്പിച്ചു. വിവേചനാശക്തിയുള്ള മനുഷ്യൻ പ്രശസ്തിക്കും ദുവുലാഭത്തിനും വേണ്ടി കാട്ടിക്കൂട്ടിയ മൃഗീയമായ വിനോദത്തിന്റെ വിനാശകരങ്ങളായ ഫലങ്ങൾ മനുഷ്യത്വമുള്ള എല്ലാവരുടേയും ചിന്തയ്ക്കു വിഷയീഭൂതമായി. ലോകത്തിലെ ഒരു നൂറ്റനൂറ്റാണ്ടിന്റെ അത്യുഗ്രഹത്തെ പ്രവൃത്തിമാറ്റത്തിലെത്തിക്കുവാനുള്ള ശ്രമത്തിൽ എത്ര ആയിരം ആത്മാക്കൾ ആഹുതി ചെയ്യപ്പെട്ടു. എത്രയെത്ര നിർദ്ദോഷികൾ വധിക്കപ്പെട്ടു. എത്ര പിഞ്ചു പൈതങ്ങൾ നിരാശ്രയരാക്കപ്പെട്ടു. എത്ര വനിതകൾ വിധവകളായിത്തീർന്നു. അതേ, ആയിരക്കണക്കിനുള്ള ആളുകളുടെ ജീവിതത്തെ ദുരിതപൂരിതമാക്കിത്തീർന്ന ആ സംഭവം—മനുഷ്യത്വത്തോടുതന്നെയുള്ള ഒരു വെല്ലുവിളിയായിരുന്ന ആ സംഭവം—മനുഷ്യസ്നേഹികളുടെയെല്ലാം ചിന്തയ്ക്കു പാത്രീഭൂതമായി. ലോകത്തിന്റെ വിവിധ ഭാഗങ്ങളിൽ എണ്ണമില്ലാത്ത രക്തപ്പഴകൾ ഉരുവിപ്പിച്ച ശേഷം ആ യുദ്ധം അവസാനിച്ചു.

ഒന്നാം ലോകമഹായുദ്ധത്തിൽ പങ്കെടുത്ത എല്ലാ രാഷ്ട്രങ്ങളുടെയും നേതാക്കന്മാർ സമാധാനസന്ധിക്കായി പാരീസിൽ കൂടി. ലോകത്തിന് സമാധാനം ഉറപ്പു നൽകുവാൻ പര്യാപ്തമായ ഒരു 'ലോകസംഘടന'യ്ക്ക് രൂപം കൊടുക്കണമെന്ന് അപ്പോൾ അവർ ആലോചിച്ചിരുന്നു. അന്നത്തെ അവരുടെ ആലോചന രൂപം കൊണ്ടതാണ് സർവ്വരാജ്യസഖ്യം. സർവ്വരാജ്യസഖ്യത്തിന്റെ ഉൽപ്പാദനം സമാധാനപ്രേമികളായ ജനങ്ങളിൽ അനേകമനേകം മധുര പ്രതീക്ഷകൾ സൃഷ്ടിച്ചു. അനേകം മധുരപ്രതീക്ഷകൾക്ക് ഇടം കൊടുത്തുകൊണ്ട് ഉയിരെടുത്ത സർവ്വരാജ്യസഖ്യം എല്ലാവരുടെയും ആശങ്കയെ അസ്ഥാനത്താക്കിക്കൊണ്ട് മൃഗീയതപത്തിന്റെ അട്ടഹാസങ്ങൾക്ക് വഴി മാറിക്കൊടുക്കുമെന്ന് അന്നാൽ ചിന്തിക്കുകപോലും ചെയ്തില്ല. അന്നു ടിച്ചയൻ ആ സമാധാനസൂത്രൻ ഇത്ര വേഗം ചക്രവാളപ്പുരപ്പിലേക്ക് നീങ്ങുമെന്നു ആരും പ്രതീക്ഷിച്ചില്ല. ഭൂരിപക്ഷത്തിന്റെ പ്രതീക്ഷകൾക്കെതിരായി, അകമഴിഞ്ഞ ആഗ്രഹങ്ങൾക്കെതിരായി, സമരോത്സുകരായ നൂറ്റനൂറ്റാണ്ടിന്റെ ആഗ്രഹങ്ങൾക്കും പ്രതീക്ഷകൾക്കും അന്നു സ്പർശമായി സർവ്വരാജ്യസഖ്യം പൊളിയുക തന്നെ ചെയ്തു. അനേകം ഹൃദയങ്ങളിൽ സമാധാനത്തിന്റെ കാഹളമുയർന്നു മുഴക്കിയ ആ സർവ്വരാജ്യസഖ്യം, അതിന്റെ വിജയത്തിൽ വിശ്വസിച്ചിരുന്ന ഏവരെയും നിരാശരാക്കിക്കൊണ്ട് കാലാവധികൾക്കുള്ളിൽ മറഞ്ഞു. ലോകത്തിൽ സമാധാനം സ്ഥാപിക്കുവാനുള്ള ആദ്യത്തെ ശ്രമം അങ്ങനെ കലാശിച്ചു.

സർവ്വരാജ്യസഖ്യത്തിന്റെ അന്ത്യം മറ്റൊരു ലോകമഹായുദ്ധത്തിന്റെ നാഴിയെ കുറിച്ചു. മനുഷ്യന്റെ മൃഗീയത വീണ്ടും ഉയർന്നുവന്നു. മുൻപിലത്തേതിൽ നിന്നും ഭയാനകമായ മറ്റൊരു ലോകമഹായുദ്ധം ലോകം ദർശിച്ചു. പഴയതിൽ നിന്നും കൂടുതൽ ഭീകരങ്ങളായ ആയുധങ്ങൾ പ്രയോഗിക്കപ്പെട്ടു. രണ്ടാം ലോകമഹായുദ്ധത്തിന്റെ കാരണങ്ങൾ

എതുതന്നെ ആയിരുന്നാലും മനുഷ്യവംശത്തിന് ഇത്രയേറെ നാശം വരുത്തിവെച്ച മറ്റൊരു സംഭവം ചരിത്രത്തിന്റെ ഏടുകളിൽ കാണുവാൻ സാധിക്കുകയില്ല. മനുഷ്യത്വത്തെ അങ്ങേ അററം കളങ്കപ്പെടുത്തിയ ഒരു ഭീകര സംഭവമായിരുന്നു അത്. ഒടുവിൽ അമേരിക്ക ഹിരോഷിമയിലും നാഗസാക്കിയിലും ഇട്ട രണ്ടു ബോംബുകൾ അനേകായിരം ജീവജാലങ്ങളെ ഹനിക്കുകയും തീരാദൂരിതത്തിലേക്കു തള്ളിയിടുകയും ചെയ്തെങ്കിൽ അവ അനേകം കോടി മനുഷ്യരുടെ ജീവനെ രക്ഷിച്ചു. യേവീഹാലരായിത്തീർന്ന അച്ചു തണ്ടു ശക്തികൾ അവരുടെ കൊടി താഴെയിറക്കി.

രണ്ടാം ലോകമഹായുദ്ധം ചിതീയഘട്ടത്തിലേക്കു നീങ്ങിയപ്പോൾ, 1942 ജനുവരി ഒന്നാം തീയതി സഖ്യരാഷ്ട്രങ്ങൾ നടത്തിയ “സഖ്യരാഷ്ട്രപ്രഖ്യാപനം” ആകസ്മികമായി ഐക്യരാഷ്ട്രസംഘടനയുടെ അസ്ഥിവാശമായിത്തീർന്നു. 1943 ഒക്ടോബർ മാസത്തിൽ റഷ്യ, ബ്രിട്ടൻ, അമേരിക്കൻ ഐക്യനാടുകൾ എന്നീ രാജ്യങ്ങളിലെ വിദേശകാര്യമന്ത്രിമാരുടെ ഒരു സമ്മേളനം നടന്നു. ലോകസമാധാനം പരിപാലിക്കുവാൻ അഖിലലോകവ്യാപകമായ ഒരു സംഘടനയുടെ ആവശ്യം അവർ അംഗീകരിച്ചു. അതിന്റെ ഫലമായി 1945 ജൂൺ മാസം ഇരുപത്തിയാറാം തീയതി “ഫ്രിസ്കോ” (San Francisco) യിൽ വച്ച് ഐക്യരാഷ്ട്ര പട്ടണം (U. N. Charter) അംഗീകരിക്കപ്പെട്ടു. വെറും 26 അംഗങ്ങളോടു കൂടിയതായിരുന്ന ആ സംഘടനയിൽ ഇന്ന് അറുപത്തിപ്പരം അംഗങ്ങൾ ഉണ്ടെന്നറിയുമ്പോൾ അത് ഒരഖില ലോകസംഘടനയായി ഉയർന്നു കഴിഞ്ഞു എന്നു നമുക്കു മനസ്സിലാക്കാം.

ഐക്യരാഷ്ട്രസംഘടനയുടെ ലക്ഷ്യങ്ങൾ ഉന്നതങ്ങളാണ്. സർവ്വരാജ്യവ്യാപകമായ സമാധാനവും സുരക്ഷിത തത്വബോധവും ഉളവാക്കുക, രാഷ്ട്രങ്ങൾ തമ്മിൽ സ്നേഹബന്ധങ്ങൾ സ്ഥാപിക്കുക, സാമ്പത്തികമായും, സാമൂഹ്യമായും, സാംസ്കാരികമായും ഉള്ള എല്ലാ പ്രശ്നങ്ങളേയും പരിഹരിക്കുവാൻ എല്ലാ രാഷ്ട്രങ്ങളെയും യോജിപ്പിക്കുക, അങ്ങിനെ എല്ലാക്കാര്യങ്ങളിലും ഒരു യോജിപ്പ് രാഷ്ട്രങ്ങളുടെയിടയിൽ സൃഷ്ടിക്കുക—ഇവയെല്ലാമാണ് ഐക്യരാഷ്ട്ര സംഘടനയുടെ മുഖ്യ ലക്ഷ്യങ്ങൾ. ഈ ലക്ഷ്യപ്രാപ്തിക്കു വേണ്ടി ഐക്യരാഷ്ട്രസംഘടന അതിന്റെ ഉപവിഭാഗങ്ങളിൽക്കൂടെ പ്രവർത്തിച്ചുകൊണ്ടിരിക്കുകയാണ്. ലോകാരോഗ്യ സംഘടന, (W.H.O.) ഐക്യരാഷ്ട്രവിദ്യാഭ്യാസപരവും, ശാസ്ത്രീയവും, സാംസ്കാരികവുമായ സംഘടന, (U.N.E.S.C.O.) ലോകബാങ്ക് (World Bank) അഖിലലോകതൊഴിലാളിസംഘടന (I.L.O.) മുതലായ ഉപവിഭാഗങ്ങളിലൂടെ ഐക്യരാഷ്ട്രസംഘടന നിറുത്തിക്കൊണ്ടിരിക്കുന്ന സേവനങ്ങൾ, പ്രത്യേകിച്ച് സാമ്പത്തികമായും വിദ്യാഭ്യാസപരമായും ചെയ്തുകൊണ്ടിരിക്കുന്ന ഉപകാരങ്ങൾ നിരവധിയാണ്.

ഇത്രയേറെ നല്ല വശങ്ങളുള്ള ഒരു സംഘടനയാണെങ്കിലും, പാകപ്പിഴകളും തെറ്റുകളും ഇല്ലാതില്ല. സമത്വത്തിനു വേണ്ടി നിലകൊള്ളുന്ന ഒരു സംഘടനയിൽ ചിലർക്കുമാത്രം കത്തകയായിട്ടുള്ള “വീറോ” അധികാരം അതിന്റെ പ്രാഥമികാദർശങ്ങളെപ്പോലും ബലി കഴിച്ചിട്ടില്ല എന്നു സംശയിക്കേണ്ടിയിരിക്കുന്നു. സ്ഥിരാംഗങ്ങളായ വലിയ രാജ്യങ്ങളിൽ നിക്ഷിപ്തമായിരിക്കുന്ന “വീറോ” അധികാരം ഇതേവരെ പല പ്രശ്നങ്ങളെക്കുറിച്ചുമുള്ള ഒത്തുതീർപ്പുകൾക്കുള്ള സാധ്യതകളെ മാത്രമേ കുറിച്ചിട്ടുള്ളൂ എങ്കിൽ, അത് ഭാവിയിൽ ഒരു ലോകമഹായുദ്ധത്തിനു തന്നെ വഴി തെളിക്കയില്ലെന്നുള്ള കണ്ടു. ജനകീയചൈതന്യം, ഇററലി, ജർമ്മനി, ജപ്പാൻ തുടങ്ങിയ എത്ര വൻകിട രാജ്യങ്ങൾക്ക് ഇന്ന് ഐക്യരാഷ്ട്രസംഘടനയിൽ പ്രവേശനം

നിഷേധിച്ചിട്ടുണ്ട്. പേരിനാലും ഒരു ഗവണ്മെന്റ് ഉള്ള കോമിൻറാങ്ങിന് ഐക്യരാഷ്ട്ര സംഘടനയിൽ, ഒരു സ്ഥിരാംഗത്തിന്റെ പദവിയും അധികാരവും ലഭിക്കുമ്പോൾ ചൈനയിലെ ഭൂരിഭാഗം ജനങ്ങളെയും പ്രതിനിധീകരിക്കുന്ന ജനകീയ ചൈനയ്ക്ക് ഒരു സാധാരണ അംഗമാകുവാൻ പോലും അർഹതയില്ലാതെ വരുമ്പോൾ ഒരു വിരോധാഭാസമല്ല. ലോകസമാധാനം സംരക്ഷിക്കുവാൻ വേണ്ടി നിലകൊള്ളുന്ന ഒരു സംഘടനയ്ക്ക് സൈനികശക്തി ഇല്ലാതിരുന്നാൽ എത്ര കണ്ട് സമാധാനം നിലനിൽപ്പുവാൻ സാധിക്കുമെന്നുള്ള ഭാവിയായാണ് നിശ്ചയിക്കേണ്ടത്. ഈ സംഘടനയുടെ ഏറ്റവും വലിയ ന്യൂനത അതിന്റെ അംഗങ്ങളുടെ മേൽ അതിന് പരമാധികാരം ഉള്ളെന്നുള്ളതാണ്. ഐക്യരാഷ്ട്രസംഘടനയിലെ അംഗരാഷ്ട്രങ്ങൾ തങ്ങളുടെ പരമാധികാരം ഐക്യരാഷ്ട്രസമിതിയിൽ അർപ്പിക്കാത്തതിനേക്കാൾ കാര്യം സർവ്വരാജ്യസഖ്യത്തിന്റെ ഗതി തന്നെ ആയിരിക്കുമോ ഇതിന്റേയും ഗതി എന്ന സംശയം ഉണ്ടായിരിക്കുന്നു.

ഐക്യരാഷ്ട്രസംഘടനയിലെ അംഗങ്ങൾ തങ്ങളുടെ സ്വാർത്ഥലാഷ്ടങ്ങൾ ഭൂരിപക്ഷത്തിന്റെ ഗുണത്തിനു വേണ്ടി ബലി കഴിക്കുവാൻ തയ്യാറല്ലെങ്കിൽ ചരിത്രം ആവർത്തിക്കപ്പെടുക തന്നെ ചെയ്യും. തെറ്റുകളെല്ലാം തിരുത്തി മുന്നോട്ടു പോകുവാൻ ഐക്യരാഷ്ട്രസംഘടന തയ്യാറല്ലെങ്കിൽ അന്തിമവിട്ടുതന്നെ ഭാവിയായിട്ട് ഐക്യരാഷ്ട്രസംഘടന ഒരു പക്ഷേമയായിത്തീരുക തന്നെ ചെയ്യും. അതിന്റെ ഉത്ഭവം മുതൽ ഇന്നുവരെ ഒരു മൂന്നാം ലോകമഹായുദ്ധത്തിനുള്ള സാധ്യതകളെ അതു കുറിച്ചിട്ടുണ്ടെങ്കിൽ നാളെ അത് സാധിച്ചിട്ടില്ലെന്നു വന്നേക്കാം. അങ്ങനെയുണ്ടായേക്കാവുന്ന ഒരു മൂന്നാം ലോകമഹായുദ്ധത്തെത്തടയണമെങ്കിൽ, മനുഷ്യരാശിയെ ഇനിയും ഒരു രക്തപ്പശുയിലാഴിക്കുവാൻ ഇടവരാതിരിക്കണമെങ്കിൽ, ഭീകരവും മൃഗീയവുമായ ചരിത്രസംഭവങ്ങൾ ആവർത്തിക്കപ്പെടാതിരിക്കണമെങ്കിൽ ഐക്യരാഷ്ട്രസംഘടനയെ അതിന്റെ ശരിയായ അർത്ഥത്തിൽ രൂപാന്തരപ്പെടുത്തുക തന്നെ വേണം.

JOSE T. KANAPPILLY.

ഒരു വിദ്യാർത്ഥിയുടെ അന്ത്യ നിമിഷങ്ങൾ

മഷി പോലെ കറുത്ത രാത്രി. സിനിമ കഴിഞ്ഞ് മെഴുണ്ട് റോഡിലെ ബസ്സ് സ്റ്റോപ്പിൽ ഒരു ബസ്സ് കാത്ത് മണിക്കൂറുകളായി ഞാൻ നില്ക്കുകയാണ്. മൂന്നു ബസ്സുകൾ എന്റെ മുന്നിലൂടെ ഉരുണ്ടു പോയിക്കഴിഞ്ഞു. അവയിലെല്ലാം ആളുകൾ തുങ്ങിപ്പിടിച്ചു നില്ക്കുകയായിരുന്നു. അതാ ! ഓരോ രണ്ടു വെളിച്ചം കാണാൻ ഉണ്ട്. എന്റെ അരികിലേക്ക് അതു പാഞ്ഞു വരികയാണ്. ഹാഡ് ! ഒരു ബസ്സ് തന്നെ. പക്ഷേ, അതിലും ഉണ്ട് ഭരണി കൈത്തെ കണ്ണിമാങ്ങകൾ പോലെ ഒരുതരം 'യാത്ര' ക്കാർ. 'ഇടമില്ലെ സാർ' ബസ്സിനകത്തു നിന്ന് ഒരശരീരി...ബസ്സിന്റെ യജമാനനാണ് എന്ന് സ്വയം തെറ്റിദ്ധരിച്ചിരിക്കുന്ന ആ കണ്ടക്ടർ വിളിച്ചു പറഞ്ഞു. കുറേക്കൂടി ആ ബസ്സിന്റെ ചക്രങ്ങളും വിളിച്ചു പറഞ്ഞു "ഇടമില്ലെ സാർ". റോഡരികിലെ കുറെ ചളിവെള്ളം എന്റെ മേൽ പ്രാക്ഷിച്ച ശേഷം ആ ബസ്സ് സ്വലം വിട്ടു. അടുത്തെങ്ങും ആരുമില്ല. രാത്രിക്ക് തണുപ്പു കൂടിക്കൂടി വരുന്നു.

വീശപ്പിൻറയും നിറയുടേയും വിളികൊണ്ടു ക്ഷീണിച്ച ഞാൻ ആ സ്റ്റോപ്പിൽത്തന്നെ തൂങ്ങി നില്ക്കുകയാണ്.

എന്റെ ജീവിതത്തിലെ ഒരു സുപ്രധാനമായ ദിനമാണ് ഇന്ന്. ഒരു വിദ്യാർത്ഥി എന്ന നിലയിൽ എന്റെ ജീവിതം ഇന്നുപ്രസാന്നിച്ഛിക്കുന്നു. ഹാ! പരീക്ഷ തീർന്നു! എന്താണു് ഒരു മാസമായി ഒന്നു ശരിക്കു് ഉറങ്ങിയിട്ടു്. ഇനി ഞാൻ ബിരുദധാരിയാണ്. തൊഴിലില്ലാത്തവരുടെ മുന്നണിയിലേക്കു് ഇതാ ഒരു പുതിയ ഭടൻ കൂടി ചേർക്കപ്പെട്ടിരിക്കുന്നു. ജീവിതത്തിന്റെ നാല്പതുവലകളിൽ, ഉദ്യോഗങ്ങളുടെയും, സ്ഥാനമാനങ്ങളുടെയും ബസ്സുകൾ കാത്തു നില്ക്കുമ്പോൾ ഈ 'ഇടമില്ലെ സാർ' ആയിരിക്കുമോ എന്നെ സ്വീകരിക്കുക? കുറേക്കൂടി മഴയും പൊടിയുന്നുണ്ടു്. ഈ ബിരുദധാരി ജീവിതയാത്രനകളിലേക്കു് പ്രവേശിക്കപ്പെടുകയാണ്—ഒരു ശോകപര്യവസായി ആയ നാടകത്തിന്റെ നാണിക്കരിക്കപ്പെട്ടിരിക്കുന്നു. പത്തു പതിനാറു കൊല്ലത്തെ വിദ്യാഭ്യാസത്തിനു ശേഷം ഒരു ബിരുദവും നേടിവരുന്ന എന്നെ ലോകം സ്വീകരിക്കുകയാണു്!

സർവ്വകലാശാല തരുന്ന ബിരുദം—നിരാശയിലേക്കും തൊഴിലില്ലായ്മയിലേക്കും പ്രവേശിക്കുവാനുള്ള ഒരു വീഴ്ച മാത്രമല്ലേ? എന്നെ സംബന്ധിച്ചിടത്തോളം കഴിഞ്ഞ പതിനാറു കൊല്ലങ്ങളായി ഞാൻ ഒരു വലിയ സംഘട്ടനത്തിലേപ്പെട്ടിരിക്കുകയായിരുന്നു—പ്രകൃതിസഹജമായ എന്റെ ചാപല്യങ്ങളും കഴിവുകളും, അവയെ നിയന്ത്രിക്കുവാൻ ഉററ ശ്രമിച്ചുകൊണ്ടിരുന്ന വിദ്യാഭ്യാസവും തമ്മിൽ—അന്നു് എനിക്കു ഉടുപ്പു വേണ്ട, പുസ്തകം വേണ്ട, പേന, കാതു് ഇതൊന്നും വേണ്ട. ഞാൻ പുരാതനഗ്രീസിലെയും, റോമിലെയും ചിന്തകനായ റസോറും വിശ്വസിച്ചുപോന്ന ആ സുവർണ്ണ യുഗത്തിൽ (Golden age) ആറാടുകയായിരുന്നു.. ഹാ! എന്തു സുഖം! ഒരിക്കൽ കൂടി എനിക്ക് അതു് സാധിച്ചിരുന്നു എങ്കിൽ അങ്ങനെ ഇരിക്കെ, ഞാൻ ഭാഷിക്കുന്നുണ്ടു്. ഒരു ദിവസം രാവിലെ, മുടിയെല്ലാം വെള്ളിക്കമ്പി പോലെ നരച്ചു് നെററിയിൽ ഒരു ചന്ദനക്കുറിയും തൊട്ട ഒരു വയസ്സൻ വീട്ടിൽ വന്നു. കൈയ്ക്കു് അല്പം വിറയലുമുണ്ടു്. കാരണവർ അദ്ദേഹത്തെ ആശ്രൻ എന്നാണ് വിളിച്ചതു്. ആശ്രൻ എന്നെ അടുത്തു വിളിച്ചിരുത്തി, മാത്രമല്ലാ, കുറെ മണ്ണിൽ എഴുതിക്കുകയും ചെയ്തു. ജന്മനാ എനിക്ക് ഏതോ ചിലതെല്ലാം വരയ്ക്കുവാൻ അറിയാം. പക്ഷേ ആശ്രന്റെ ഇഷ്ടം പോലെ എന്റെ വീരൻ വളഞ്ഞിരുന്നില്ല. അവിടെത്തുടങ്ങി ആദ്യത്തെ സംഘട്ടനം—പതിനാറു കൊല്ലം നീണ്ടു നിന്ന ആ സമരത്തിന്റെ സമാരംഭം. ആശ്രൻ മണ്ണു കൂട്ടി എന്നെ ഒന്നു പിടിച്ചു. ഒരിക്കലേങ്കിലും ഭംഗം തട്ടാത്ത എന്റെ വൃക്കുതലത്തിനു് അതു സഹിക്കുവാൻ കഴിഞ്ഞില്ല. എന്തിനധികം? അങ്ങോട്ടും കൊടുത്തു ഒന്നു ഞാൻ—പല വഴങ്ങാപ്പുള്ളികളെയും വഴക്കിയെടുത്ത, പല ബി. എ. കാരരുടേയും, എം. എ. കാരരുടേയും ജീവിതത്തിലെ ഒരു വാത്തെടുത്ത ആ ആശ്രൻ. പലപ്പോഴും ആശ്രൻ 'പോച്ചു'യടിച്ചിരുന്നു, അദ്ദേഹത്തിന്റെ വിദ്യാർത്ഥികൾ പലരും ഇന്നു് ജഡ്ജിമാരും, പോലീസ് ഇൻസ്പെക്ടർമാരും മറ്റുമെല്ലാമാണെന്നു്. കാലക്രമേണ കൂട്ടിനകത്തു പററിയ ആനയെപ്പോലെ ഞാനും ആശ്രന്റെ വഴിക്കു തന്നെ വഴങ്ങിക്കൊടുത്തു—വേറെ നിവൃത്തിയുമില്ല. ആശ്രൻ കൂടെക്കൂടെ പറഞ്ഞിരുന്നു—“അടിയോളം നന്നല്ലാ അണ്ണൻ തമ്പി;” അങ്ങനെ ഏതെങ്കിലുമൊന്നിന്തെ ഞാൻ ആശ്രന്റെ ഒരു ഉത്തമ ശിഷ്യനായി—കാക്കി യൂണിഫോറും തൊപ്പിയും എല്ലാം ധരിച്ചു് പോലീസ് ഇൻസ്പെക്ടറായി നടക്കുന്ന ഒരു ഭാവിസ്വപ്നം കണ്ടുകൊണ്ടു്അതായിരുന്നു അന്നെനിക്കുണ്ടായിരുന്ന ഏറ്റവും വലിയ ആഗ്രഹം—എന്നെക്കാണുമ്പോൾ എല്ലാ മീശക്കൊമ്പന്മാരും സലാം തരും.

താമസിയാതെ ഞാൻ അയൽവക്കത്തെ സുശീലച്ചേച്ചി പഠിക്കുന്ന കാല മേഞ്ഞ ഒരു സ്ത്രീയിൽ ചേർക്കപ്പെട്ടു. അവിടെ എണെപ്പോലെ പലരും ഉണ്ടു്. കാലക്രമേണ അവരെല്ലാവരും എന്റെ സ്നേഹിതരായി; ഞാൻ അവരുടെ നേതാവായി. പക്ഷേ കാലപ്പുരസ്ത്രീകളും വ്യക്തിത്വത്തിന്നു സ്ഥാനമില്ലായിരുന്നു. അവിടത്തെ ഏറ്റവും വലിയ അധികാരികൾ തുരുമ്പു തിന്നു തുടങ്ങിയ ഏകദേശം ആറിഞ്ചു നീളം വരുന്ന ഒരു തുരുമ്പുതുണ്ടവും, ഏതാണ്ടു് അതിന്റെ നാലിരട്ടി നീളം വരുന്ന ഒരു ചുരുൾ വടിയും ആയിരുന്നു. ഇവയുടെ ഭാരവാഹി ഫെഡ് മാസ്റ്റർ എന്നറിയപ്പെട്ടിരുന്നു. ഞങ്ങളുടെ പ്രകൃത്യം ഉള്ള സ്വഭാവം കൊണ്ടു് പലപ്പോഴും ഞങ്ങൾ റോഡിൽ സിനിമാ വണ്ടി പോകുന്നതോ, അല്ലെങ്കിൽ ഒരു കൈരേഖാശാസ്ത്രക്കാരന്റെ തത്ത്വമയക്കുണ്ടോ രസിച്ചു നിന്നു പോകും. അപ്പോൾ കേൾക്കാം ആ സ്ത്രീയിലെ 'മരണ' മണി—രസം കൊല്ലി! ഞങ്ങൾ എല്ലാം മറന്നു് കാടുകയായി. താഴോട്ടു വഴുതിയിറങ്ങുന്ന നിഷ്കരം വലിച്ചു കയറി പപ്പടക്കൊട്ടുപോലെയുള്ള പാറപുസ്തകങ്ങളും മുറുക്കിപ്പിടിച്ച്, പെൻസിൽ തെറിച്ചു പോകാതെ ഒരു കൈ കീശയിൽ തന്നെ മുറുക്കിപ്പിടിച്ച് എല്ലാവരും കാടുകയായി. നോക്കണം, തുരുമ്പുകുഴഞ്ഞതിന്റെ കളികൾ! ചില ധീരന്മാർ വയറിന്റെ ഘനം മൂലം കാടുകയീല്ല. വൈകിച്ചെല്ലുന്ന അവർക്കു് ക്ലാസ്സിൽ കയറുന്നതിന്നു മുമ്പു തന്നെ ഒന്നു രണ്ടു കിട്ടും. കുററമാണോ കൊച്ചുകുട്ടികൾ അദ്ധ്യാപകന്മാരെ ഭയപ്പെടുന്നതും, വിദ്യാലയ ജീവിതം വെറുക്കുന്നതും? ഞാൻ തന്നെ പലപ്പോഴും ശ്രമിച്ചിട്ടുണ്ടു്, വ്യക്തിത്വത്തിന്നു് സ്ഥാനമില്ലാത്ത ഇത്തരം ഒരു കൃത്രിമജീവിതം ഒഴിച്ചു മാറുവാൻ. സ്ത്രീകൾ പോകാതെ വഴിയിലെങ്ങാനും പരുങ്ങിയിരുന്നു, വയറുവേദനയാണു് എന്നു നടിച്ച് മററം. പക്ഷേ ഒരു ദിവസത്തെ ആ സുഖത്തിന്നു് ഞാൻ സ്ത്രീകൾ അടുത്ത ദിവസം ചെല്ലുമ്പോൾ രണ്ടാഴ്ചത്തെ ദുഃഖം അനുഭവിക്കണം. ഫെഡ് മാസ്റ്റർ സാറിന്റെ ചുരുൾ അതിന്റെ ഉദ്യോഗം എന്നിലാണു് അധികവും നിവഹിച്ചിരുന്നതു്.

അങ്ങിനെ നാലു ക്ലാസ്സു പാസ്സായി. കാരോ ക്ലാസ്സു ജയിക്കുന്നോരും സ്വതന്ത്രനായി എന്നിങ്ങനെ ഈശ്വരൻ തന്നിട്ടുള്ള പല ഗുണങ്ങളും മറയുകയായിരുന്നു. കൃത്രിമജീവിതം എന്നെ കൂടുതൽ കൂടുതൽ അടിമയാക്കി.

എന്നെ ഒരു ഇംഗ്ലീഷു് സ്ത്രീകൾ ചേർത്തു. നമ്മുടെ നാട്ടുഭാഷ പഠിച്ചാൽ പോരാ, സംസ്കാരം കിട്ടുവാൻ ഞാൻ സാമ്പ്ലിന്റെ ഭാഷ പഠിക്കണം പോലും! സ്ത്രീകൾ നാലു കൊല്ലം പഠിച്ചപ്പോഴേക്കും തന്നെ എന്നിൽ പലേ വ്യത്യാസങ്ങളും ഉണ്ടായി. ഇനി വിദേശഭാഷ പഠിച്ചാൽ ചോദിക്കണമോ? എന്റെ ജീവിതസമരത്തിലെ രണ്ടാമത്തെ ഘട്ടം തുടങ്ങുകയായി. ഉച്ചരിക്കുവാൻ വയ്യാത്ത പല വാക്കുകളും ഉള്ള സാമ്പ്ലിന്റെ ഭാഷ ശ്രദ്ധയായി പറയാത്തവരെല്ലാം നല്ല അടി.—അവിടെയും ചുരുൾപ്രയോഗം. സ്വന്തം എന്നിങ്ങനെ അഭിരുചിയുള്ള പല കാര്യങ്ങളും ബലി കഴിക്കാതെ നിവൃത്തിയില്ലാതായി. മരത്തിൽ കയറി മറിയുവാൻ സമയം ഇല്ല, വല്ല പടം വരുകാനോ, പാട്ടു പാടാനോ ഒന്നിന്നും സമയം ഇല്ല. എല്ലാത്തോഴും ഒന്നുകിൽ ആ സാമ്പ്ലിന്റെ 'വഴവഴ' ഭാഷ അല്ലെങ്കിൽ സംസ്കൃതം. ശ്രീ. കെ. എസ്. കെ. യുടെ "വാസുവിന്റെ ജോലിത്തിരക്കു്" എന്നെ സംബന്ധിച്ചിടത്തോളം വളരെ യഥാർത്ഥമായി കാണപ്പെട്ടു.

“നമ്മുടെ വാസുവിനോടു പഠിക്കുവാൻ
അമ്മ പറയുന്നതെന്തു കഷ്ടം!

കുട്ടിക്കു ചെയ്യുവാനെത്രയോ ജോലികൾ
 വീട്ടിലും മുറ്റത്തും കാണുന്നില്ലേ ?
 തെങ്ങിൻ മടലിനാൽ തീത്തോരക്കാളയെ
 തീർത്തുവാനായവൻ തന്നെ വേണ്ടേ ?
 മുറ്റത്തു കാണുന്ന മണ്ണുപൊക്കിയും
 വിറർ തീർക്കാത്തുപോ നഷ്ടമല്ലേ ?
 മാധവനാശാരി സമ്മാനിച്ചുള്ളോരാ
 മത്തഗജത്തെയെഴുന്നള്ളിച്ചു,
 ഉത്സവമൊന്നു കഴിക്കേണ്ട കാലമാ—
 യുത്സാഹിച്ചിടുവാനാരു പിന്നെ ?
 ഇങ്ങനെയെത്രയോ ജോലികൾ ചെയ്യുവാ—
 നിങ്ങു കിടപ്പുണ്ടതോത്തിടാതെ
 നമ്മുടെ വാസുചിനോടു പഠിക്കുവാ—
 നമ്മെ പറയുന്നതെന്തു കഷ്ടം ! ”

ചുരുക്കിപ്പറഞ്ഞാൽ വിദ്യാലയം എന്നെ തികച്ചും ഒരു പുസ്തകപ്പുഴവാക്കി.....

ചുരൽ തൻ താഡന ഭീതിയാലെപ്പൊഴും
 ഞാനും തല കാഞ്ഞു വായിക്കുന്നു.

കഷ്ടിച്ചു പത്തും പാസ്സായി. വിദ്യാലയസമരത്തിലെ മൂന്നാം ഘട്ടം നേരിടുവാൻ ഞാൻ ഒരുങ്ങുകയാണ്. സകലതും മറന്ന് ഇന്നു ഞാൻ കൃത്രിമവികാരങ്ങൾക്ക് വെറും ഒരു അടിമയാണ്. കോളേജ് വിദ്യാർത്ഥിയാകുവാൻ പോകുന്ന എനിക്ക് പുതിയതരം ഷട്ട് വേണം; തല മിനുക്കണം; മീശയുടെ വടിവ് ശരിയാക്കണം. പാൻറും മറും ധരിക്കണം.....ഞാൻ കോളേജ് വിദ്യാർത്ഥിയായി. പഠിന്ന നാട്ടിൽ നിന്നും നാനൂറു മൈലിൽ അധികം ദൂരെ ഒരു വലിയ കോളേജിൽ പ്രവേശനം ലഭിച്ചു. അവിടെ എന്റെ കാര്യം അല്പം കൂടി വിഷമമാകുകയാണ് ചെയ്തത്. നാട്ടുഭാഷ ആക്ഷം മനസ്സിലാക്കുകയില്ല. തമിഴേ അറിയു—ഇനി അതു പഠിക്കണം. ‘വാല്യു’ എന്നു കാരണവന്മാർ പറയുന്ന ആ സ്വാഭാവികതകൾക്ക് പുറത്തു വരുവാൻ സാധ്യത വളരെക്കുറച്ചേ ഉണ്ടായുള്ളൂ. ഒന്നരണ്ടുതവണ ആ ‘വാൽ’ അല്പം ഒന്നു നഞ്ചി നോക്കി—പക്ഷേ മുറിച്ചു കളയപ്പെട്ടു. അങ്ങിനെ വിദ്യാഭ്യാസവും വ്യക്തിത്വവും തമ്മിൽ പലതവണ ഉരസി; പതിനാറു കൊല്ലത്തെ തുടച്ചുയറയുള്ള സംഘട്ടനത്തിനുശേഷം ഇതാ ഞാൻ വിദ്യാഭ്യാസത്തിന് കീഴടക്കപ്പെട്ടിരിക്കുകയാണ്. ഇനി എന്റെ പേരിന്റെ പുറകിൽ ഒരു വച്ചുകെട്ടുകുടി കാണപ്പെടും—മഹനീയമായ ഒരു സർവ്വകലാശാലാബിരുദം, ഏറെ നാളായിക്കൊതിച്ചിരുന്ന ഒരു സ്വത്തു !

സർവ്വകലാശാലാബിരുദം—വളരെക്കുറച്ചു പുസ്തകങ്ങൾ, പ്രത്യേകിച്ചു ഗൈഡുകളും, മെയ്ഡു ഇന്റസി നോട്ടുകളും കരണ്ടു വല്ലതും എഴുതി 35 ശതമാനം വാങ്ങിയാൽ അവൻ ഒരു ബിരുദം കിട്ടും. ഈ ബിരുദത്തിനു വേണ്ടി മനുഷ്യൻ എത്രമാത്രം യാത്രികതയ്ക്കു വിധേയനാകുന്നു? ജനുവരി മുതൽ മാച്ച് വരെ ഒരു വിദ്യാർത്ഥിയുടെയെങ്കിലും മുഖത്തു സന്തോഷം കാണാൻ കഴിയുമോ? താടിയും വളർത്തി ശരിക്കു കളിക്കാതെ, ആഹാരവും കഴിക്കാതെ, ഉറക്കവും കളഞ്ഞുള്ള ഒരു ജീവിതം—ഒരു ബിരുദത്തിനു വേണ്ടി! ഉറങ്ങി സുഖിക്കേണ്ട എത്ര

25 Nov 1936



Senior Intermediate Commerce

രാത്രികൾ, ഉറക്കവും കളഞ്ഞു കടംചായയും, ബീഡികളുമായി കഴിച്ചു കൂട്ടുന്നു? സ്വന്തം സൗന്ദര്യവതികളായ എത്രയെത്ര യുവതികൾ വിദ്യാലയജീവിതത്തിന്റെ കടുപ്പം മൂലം ആരോഗ്യവും നശിച്ചു, സോഡാഗ്ലാസ്സ് കണ്ണാടികളും ധരിച്ചു, അവസാനം തൊഴിൽ ഒന്നും കിട്ടാതെ വിഷമിക്കുന്നു? എത്രയെത്ര ആയിരം ഉറപ്പിക വിദ്യാഭ്യാസത്തിനായി ചിലവാക്കുന്നു—എത്രയെത്ര റീം കടലാസുകൾ, എത്രയെത്ര ഗ്യാലൻ മഷി ഇതിനെല്ലാം പുറമേ വില മതിക്കാനാവാത്ത ആ വ്യക്തിത്വം, പ്രകൃതിയുടെ ആ സമ്മാനം, എല്ലാം ഒരു ബിരുദത്തിനായി ബലി കഴിക്കുന്നു. അവസാനം ലഭിക്കുന്ന ഫലം ഇതല്ലേ? വിദ്യാഭ്യാസം നിരാശയുടെ പടുകുഴിയിലേക്ക് തള്ളിവിടുന്ന ഒരു പാസ്സ് പോട്ട് മാത്രമല്ലേ? ഈ ബിരുദവും കൊണ്ടു പോകുന്ന സ്ഥലത്തെല്ലാം ഇനി ഞാൻ കേൾക്കുവാൻ പോകുന്നത് ഈ ‘ഇടമില്ലെല്ല സാർ’ ആണോ?

മണി പതിനൊന്നായി. അവസാനത്തെ ബസ്സും വന്നു. അത് ബീച്ചുവരെ മാത്രമേ പോകയുള്ളൂ. ഏതായാലും അതിൽത്തന്നെ കയറി. ഇന്നു ഞാൻ തന്നെ ടിക്കറ്റ് വാങ്ങണം. ചക്കാത്തടിക്കാൻ എന്റെ കൂടെ ആരുമില്ല. എന്റെ കഴിഞ്ഞ അഞ്ചു കൊല്ലത്തെ കാളേജ് ജീവിതം മുഴുവനും ചക്കാത്തുമായിരുന്നു. ഇനി ബസ്സിൽ കയറിയാൽ ടിക്കറ്റ് വാങ്ങണം, സിനിമ കാണാൻ ഞാൻ തന്നെ ടിക്കറ്റ് വാങ്ങണം, ഹോട്ടലിൽ കയറിയാലും പണം ഞാൻ തന്നെ കൊടുക്കണം. ഇനി എല്ലാം എന്റെ പണം

ബസ്സ് കടൽപ്പുറത്തെത്തി. എത്രയെത്ര സാധാരണക്കാരാണ് ഇവിടെ ചിത്രശലഭങ്ങളെപ്പോലെ, ജീവിതശ്ലേഷങ്ങളും യാതനകളും മറന്ന് ഞാൻ സ്നേഹിതന്മാരുമൊത്തു് ‘വട്ടം വാചക’വുമായി കഴിച്ചു കൂട്ടിയിട്ടുള്ളത്? മധുവിധു ആസ്വദിക്കുന്ന നവദമ്പതിമാർ, മധുരപ്പതിനേഴുകാരികളായ യുവതികൾ, കോളേജ് വിദ്യാർത്ഥിനികൾ, പലതരം യുവാക്കന്മാർ, അനവധി തലചങ്ങാനികൾ, വേദാന്തികൾ ഈ വകക്കാരടേയെല്ലാം ഒരു സമ്മേളനരംഗമാണ് മഴിരാശിയിലെ കടൽപ്പുറം.

കടൽപ്പുറം നീണ്ടുനിവർ ശാന്തമായി ഉറങ്ങുകയാണ്. ക്ഷോഭിച്ചു മറിയുന്ന ആ സാഗരം വെറുപ്പോടെ അതിനെ ഉരുക്കുകയാണ്. പ്രശാന്തമായ ആ മണൽത്തീട്ടയിൽ പല ദിവസവും മനുമാരുതൻ അനുഭവിച്ച് സുഖിച്ചു മറിഞ്ഞിരുന്ന എന്റെ ജീവിതനൗക ഇതാ സ്വപ്ന സമയത്തിനുള്ളിൽ രൗദ്രാകാരമായ ജീവിതസമുദ്രത്തിൽ അരങ്ങേറുവാൻ പോകുകയാണ്—അപ്പോഴും എന്റെ അകത്തുനിന്നൊരു ചെറുശബ്ദം “ഇനി ഞാൻ വിദ്യാർത്ഥിയല്ല.”

PARUR S. GANESH, V. HONS. (ECON.)



రాణమ్మ ఆశ్రమం

కొండకోన ప్రాంతమంతా కోయిల కోలాహలంతో నిండిపోయింది. ప్రొద్దు కొండ బండ కొన జేరకముందే కొండకోయిలంతా అడవిలో తమ పనులను ముగించుకొని పిన్నా పెద్దా 'రాణమ్మ ఆశ్రమం' మందు గుంపులు, గంపులుగా మూగారు. రాణమ్మ, ఆశ్రమంలోనుంచి బయటకువచ్చి సాష్టాంగ ప్రణామములు చేయుచున్న కోయిలను దీవించి, కోయవొర నాగాయని లేవనెత్తి ఆహ్వాన ప్రయత్నములన్నియు పూర్తిగావచ్చినవని విని ఆనందించి, 'మన నర్నాయి మంత్రి పదవిని పొందిన తరువాత ఎంతగా మారాడో చూడాలని తహతహగా ఉంది నాగాయి' అన్నది.

'ఆగుండమ్మా. ఈసరికి, అనుమొండేరు మొగదలకు వత్తుండాలి' అన్నాడు నాగాయ.

ఇంకా చీకటిపడలేదు. అడవి మృగాల ఆరుపులు కోయిలు చేయుచున్న సంబరం సందడిలో మేళవించి పోయాయి. కోయపడతులు నాట్యం చేస్తున్నారు. కొందరు కోయవాళ్ళు డప్పులు కొట్టుచు చిందులు త్రొక్కుచుంటే కొండకోన గ్రామమంతా పెద్ద అట్టహాసంగా ఉంది. తెలియనివారు, అది అమ్మవారి జాతరేమోనని భ్రమపడతారు. ఇంక, రాణమ్మ సంతోషానికి హద్దులులేవు. ఎలావుంటాయి! తన ఆశ్రమంలో పలువురితోపాటు తనవద్ద ఉన్నవకొని వృద్ధిలోకివచ్చి మంత్రిపదవిని పొందిన నర్నాయి, తమపల్లెకు తిరిగవస్తూంటే, అంతలో పోలీసువాడు ఆయుధహస్తమై కోసగ్రామం ప్రవేశించారు. కోయిలంతా బారులుగట్టి నిలబడి వింతగా చూస్తున్నారు. పోలీసువాగివెనుక నర్నాయిమంత్రి వచ్చి రాణమ్మ కాళ్ళపైడి నవస్కరించి 'ఇదంతా నీ చలవే తల్లీ' అన్నాడంతో నిగర్వంగా, నీవించి లేవనెత్తింది రాణమ్మ. వెంటనే నాగాయవచ్చి సంతోషంతో తన చిన్ననాటి ప్రేయమిత్రుని తన భుజాలపైకెత్తుకొని గెంతాడు పరవశత్వంతో. ఇదంతా చూస్తూ పోలీసుపరివారము విస్తుపోయింది వారి అన్యోన్యత సర్థం చేసికోలేక. ఆతరువాత పెద్ద మట్టికింద యేర్పాటుచేసిన ఉపన్యాసవేదికపై నెక్కి నర్నాయి తన ఉపన్యాసంలో కోయిల అభివృద్ధికి తగిన శ్రద్ధను ప్రభుత్వము తీసికొంటున్నదని, కొండకోనలో పాఠశాలాభవన నిర్మాణముకొరకు నలుబదివేల రూపాయలు విరాళమును ఇవ్వబోవుచున్నదని కరతాళధ్వనుల మధ్య చెల్లడించాడు. ఉపన్యాసం, అటుపిమ్మట భోజనాదులు ముగిసాయి.

రాణమ్మ, నర్నాయి, నాగాయ ఏకాంతంగా సమావేశమై వాగిని దైనికావసరాలో నెదుర్కొంటున్న సమస్యలను గూర్చి చర్చించారు. నర్నాయి నాగాయలు తమజాతి యభివృద్ధికి కారకురాలైన రాణమ్మకు కృతజ్ఞతాభివందనాలు చెప్పారు. వారికి రాణమ్మ ఎవరో ఈనాడైనా తెలిసికోవాలన్న కోరిక అలిశయించింది. ఇరువదినాల్గు సంవత్సరాలనుండి ఎందుకు తమమధ్యకువచ్చి తమకంతమేలు చేకూర్చిందో తెలిసికోవాలన్న తూతూహలం వారిలో కలిగింది. అసలు, ఆమెదేవురో తెలిసికోవాలని అడిగినప్పుడెప్పుడూ ఆవిషయాన్ని పెడకున్నెట్టి సందర్భమును మార్చి, ఆమె వివరములను రహస్యంగా దాచి ఉంచాల్సిన అవసరం వారికి బోధపడలా నేటికీన్నీ. నాగాయచే ప్రోత్సహితుడైన నర్నాయి ఆమె పుట్టుపూర్వోత్తరాలు చెప్పాలని గట్టిగా పట్టుబట్టాడు. రాణమ్మకు ఇంక చెప్పక తప్పిందికాదు. అసలు,

ఆమెకు కూడా తన గాథను తన ప్రియశిష్యులకు ఏనాడో ఒకనాడు వినిపించాలను కోర్కె కూడా యుండేది. ఆమె తన గాథను వివరించడం ప్రారంభించింది.

‘నేను రాంపురంలో ఒక శ్రీమంతుని గృహంలో పుట్టాను. పెండ్లిడు వచ్చేవరకు కుటుంబం తగువిధంగా నేర్పి నిశ్చింతగా పెరిగాను. మానాయనమ్మ, అమ్మమ్మల పట్టుదలలతో, మాతల్లిదండ్రులు నాకు వివాహం చేయాలనుకొన్నారు. వేగయ్య మధ్యవర్తిత్వంతో ఒక లక్ష్మీప్రసన్నుని కుమారుడు కొలదికాలములోనే భామ్యనగూడెంలో దొరికాడు. ఆ స్తిమహిమచే వరుని వక్రబుద్ధులు సక్రమంగా కనిపించాయికావు మాతల్లిదండ్రుల దృష్టికి. వరుడు కొంచెం కురూపియై నా పెండ్లిమందు నన్ను చూచి కొని వెళ్ళాడు. వారికి నేను నచ్చానో లేదోగాని, నాకు మాత్రం మావారు అసహ్యంగా కన్పించారు. మగ పెండ్లివారు కట్నానికి ఆశపడలేనేం, నేను నచ్చలేనేం పెండ్లికి ‘ఊ’ అన్నారు. నేను వద్దంటే వద్దన్నాను. కాని వివాహం వరకు? విన్నా పాటించేదెవరు? విన్న నాయనమ్మ తొస్తా మొఖం మూలి త్రిప్పుకొంటూ “అయ్యోరాత, ఇదేం విడ్డోరమే తల్లీ, మారోజుల్లో మానాన్న గారు మీ తాతగారు నాకు నచ్చారో లేదో అడిగే చేశారంటే?” ఇంతలో “అంతా కలియగలగాయే. అంతా ఆ వీరబ్రహ్మంగారు ఎప్పుడో వ్రాయనే వ్రాసేరు.” అంటూ, అమ్మమ్మ, అసలు వాళ్ళరోజుల్లో వరుడు వచ్చి వధువును చూచి వెళ్ళేవాడా? అయితేనేం, నాపక్షాన్ని వాదించేదెవరు? పెండ్లి జరిగిపోయింది. చిన్ననాటి స్నేహితుడు, ఏదో దూరబంధువునగు సుధాకరుడు మాత్రం నా బాధను గుర్తించగల్గాడు అనుకొన్నా, పెండ్లివాడు మొఖాన్ని వేలవేస్తే.

అత్తవారింటికి వెళ్లా. ‘తాళి’ మహిమ, ఏమో? అందరి స్త్రీలకువలెనే నేనూ గృహిణిగా మారి, మావారికి అపురవమైన పనులన్నీ సక్రమంగా నిర్వహించడం నేర్చుకొన్నా. నాభర్తగారు పెళ్లి జరిగిన తరువాత కొన్నిరోజులు మాత్రం తన ప్రేమనంతనూ నాపై తియ్యని పట్టులతో చిలికించి కులికించుతూండేవారు. కాని, వారిభావాలు మారటానికి అట్టే కాలంపట్టాలా. పెండ్లి న మూడు మాసాలకు, వారి classmate సుహాసిని మాయింటికి వచ్చింది. ఆమె నవ్వుతూంటే గరళం చిందేది. అది చివరకు హాసాలంగా వెలువడింది. మా సంసారాన్ని ధ్వంసంచేసింది. ఆక్కూ, ఆక్కూ అంటూ చివరకు నా సవతిగా మారి నా నూత్న వివాహ జీవితానికి లిలోదకాలర్పింపజేసి పుణ్యం కట్టుకొంది. ఒకనాడు, ఆ పలితలో కలసి మావారు పట్టణం వెళ్లారు. అంతే, తిరిగి వారు నామొఖంమూస్తే ఒట్టు. రెండోపెండ్లి చేసికొన్నట్లుగా మా అత్తగారికి ఉత్తరం వ్రాశారు. ఇంక మానసికో మా అత్తగారి నివాళ్లు. కోపంతో పరవళ్లు త్రొక్కింది. తనకొడుకు చెడిపోటానికి, రెండోపెండ్లి చేసికోటానికి, ఇల్లు వదలిపోటానికి నేనే కారణముట. నేనా ఇంట్లో ప్రవేశించటంతోనే శనిదేవత ఆయింట్లో తివ్వవేసి కొందట. పాతకం వారిని చుట్టుకొందట. ప్రతి ఉదయం తిట్లతోను ప్రతి ప్రాధ్నా తన్నులతోను, మొట్టి కాయలతోను గడచిపోయినాయి. ఇంట్లో పనంతా నేనే చెయ్యల్సి వచ్చింది. ఇంటి పనివనిపిని మన్నించినా మహాలక్ష్మి. అబ్బ ఆరోజులు తలుచుకొంటూంటే హృదయం తరుక్కుపోతుంది ఈ నాటికిన్నీ. ఏడుస్తూ పనిచేసికొంటూంటే ప్రక్కంటి మోహను విచారిస్తూ తన హృదయభారాన్ని మొఖంలో కన్పింపజేసేవాడు. యీ బాధలన్నీ మా తల్లిదండ్రులకు, మా అత్తగారు ఊరలేని సమయం చూసి ఉత్తరం వ్రాశా. కాని ఫలితం? శూన్యం. హిందూవనితకు పెండ్లియైన ఫిమ్మట తల్లిదండ్రుల ఇంటిపద్ధతాపురేదట. పుట్టినింట ఉంటే వారికి అపఖ్యాతట. లోకం వారిని అపహాసిస్తుందట. అత్తవారింట అత్త చెప్పచేతల్లో నడచుకొంటే లోకం మంచిగా చెప్పకొంటుందట. ఇది, వారిజవాబు.

లోకం, కారవం, అంతే వారికి కావల్సింది. భార్యనొదలి మరో స్త్రీలో కుక్క భర్తను లోకం విమర్శించలేదు. కూలిదానికంటే, అంతకుమించి బానిసకంటే హీనంగామాస్తూ తాటకిని మగపించి ప్రవర్తించే అత్తలను లోకం పట్టెత్తుమాటనలేదు. అనాథగా వదలబడి, పుట్టింటివద్ద శరణ్యం తీసికోవాలని ఆకించే అబలను లోకం సవాలు చేస్తుంది, సిగ్గులేకుండా. ఛీ.

అనాటినుండి తరణోపాయాలకు తల బ్రద్దలు చేసికొన్నా. చివరకు ఒక తీర్మానానికి వచ్చా. ఏం, అన్ని కథలు “అనాథోద్ధరణ”, “స్త్రీ సుఖం” అంటూ ప్రతికల్లో వ్రాస్తూంటాడే మా ప్రక్రింటి మోహన్, ప్రక్కనున్న అబల కష్టాలను కళ్ళారా చూస్తూ ఆమాత్రం నన్నుద్ధరించి పుణ్యంకట్టుకోలేదూ! అయినా అడిగిచూద్దాం అనుకొన్నా. ఒకనాడు, మా అత్తగారు మళ్ళీ ఆమె చిన్నతాతురుగారింటికి ‘camp’ వేశారు. అదే సమయం అనుకొన్నా. ఆసాయంకాలం మాయింటి ముందరిద్దాడో కూర్చున్నా. ఆ అబ్బాయి వారింట్లో కన్పించాడు. రమ్మని పైగచేశాను ధైర్యంచేసి. వచ్చాడు. కాని, ఎందుకో భయంకలిగింది. నానోటమాట పైకిరాలా. ఏం కావాలో చెప్పండి, చేస్తానికి సిద్ధంగా ఉన్నానన్నట్లు ఆతని సుఖంలో ఆదోలా కన్పించింది. అంతా ఆతనికి చెప్పేశా. పెళ్ళిచేసికొని సుఖంగా మరో ఊరు పోయి ఉందాం, అన్నా. అతనూ దానికోసమే సిద్ధమైనట్లు కన్పించాడు. వెంటనే ఒప్పుకొన్నాడు. అంతే, అనుకొన్నప్రకారం అమరునాడు అన్నీ సక్రమంగా జరిగిపోయాయి. హైదరాబాదు జేరికొన్నాం. Register marriage చేసికొన్నాం, మేం యిరువురం. ఆతని మిత్రునియింట్లో బసచేశాం. అమిత్రుడు మా కథంతా విని భేష్, అన్నాడు. ఉద్యోగానికి గట్టిప్రయత్నం చేశాం. వారికి ఒక ‘private company’ లో నెలకు 80 రూ.ల చొప్పున ఒక ఉద్యోగం కుదిరింది. నాకూ telephone exchange office లో మరో ఉద్యోగం దొరికింది. 120 రూ.లు జీతం. మా తల్లిదండ్రులు ఆదరించకపోయినా, వాళ్ళు చెప్పించిన చదువు ఆసమయంలో అక్కరకువచ్చింది. నెలకు 200/- రూ.లతో మాకాలం హాయిగా గడిచిపోయింది. మొదటిపెండ్లి తాలూకు కట్నం దావావేసి కోర్టుద్వారా మా అత్తవారివద్ద నుండి దక్కించుకొన్నాం. మా మాతన సంసారము చాలా ప్రోత్సాహకరంగా గడచింది.

కష్టకాలం గడిచిందనుకొన్నాం. కాని, మా ద్వితీయవివాహ జీవితం నిండా మాజేండ్లు నిండలా. ఇంతలో మావారిని కలరాదేవత బలిగొంది. వారి మృతితో నాహృదిలో కోలాహలం చెలరేగింది. మనస్సు విరిగిపోయింది. విరక్తి పొడనూపింది, ఏంచెయ్యాలో తోచక ఒకసంవత్సరం సంపాదించుకొన్నది తింటూ కాలం వెళ్ళబుచ్చా.

లోక సేవ చెయ్యాలనిపించింది. కాని పట్టణపరిసరాల్లో ఆ సేవకు అవకాశం శూన్యమనిపించింది. లోక సేవకులమంటూ సోమరులుగా తిరుగుచూ, వేదికలనానించి పేరుప్రతిష్టలకోసం ప్రావలూడేవాళ్ళను చూస్తే ‘ఛీ’ అనిపించింది. వారిమధ్యలో పనిచేయ మనస్కరించలా. మన్యప్రాంతాల్లో వెనుకబడి యున్న జాతుల నుద్ధరించాలని సంకల్పించా. ఇక్కడకువచ్చి మీగ్రామంలో పాఠశాల నేర్పరచి నా కట్నంతాలూకూ నిలవున్న ధగాన్ని వెచ్చించి, నాప్రయత్నాన్నింతవరకూ వెరవేర్చకల్లా, అతరువాత మీకు తెలియందిలేదు—అంటూ ముగించింది.

అబ్బ, ఒళ్ళు మరచిపోయాం. ఎన్నికష్టాలను భరించావుతల్లీ! నిజంగా నీవు మాపాలిటి దేవతవు. మా కోరికలకు నీవే యిలవేల్చువు. నీవే లేకపోలే యీనాటికి మాసంఘం వెనుకబడియుండేదే అమ్మో, అంటూ నాగాయి, సర్పాయిలు లేచారు.

రచయిత : కె. నాగలింగేశ్వరరావు.

దమయంతి వాఙ్మేళము

దమయంతి, సావిత్రి, అనన్తాయ, చంద్రమతి మున్నగు పురుషులు భారతదేశ నారీమణులు, పత్నివ్రతలు, ఆదర్శప్రాయలు. కవిచంద్రులు వారిని చాల జాగరూకతతో నభివర్ణించియున్నారు. శ్రీనాథుడు తన శృంగారనైషధమున దమయంతి పాత్రకు మిగుల వన్నెగూర్చినాడు. ఆతఁడామె చిత్రణములో నామె ప్రియభాషిణీత్వమును, తర్కనైపుణిని, శాస్త్రపరిజ్ఞానమును, వేదవిజ్ఞానమును బహు చిత్రముగా కనులకు గట్టినట్లు వర్ణించినాడు. ఆమెను “నానావిధ చిత్రవాక్యరచనాచణ” యనియు చెప్పినాడు. ఇదెంత సమంజసమో యించుక పరికింతము.

శ్రీనాథుడు హర్షప్రణీతమైన నైషధమును తెనిగించుచు నందుండు అనాచిత్యము పరిహరించియు, బౌచిత్యంబాదరించియు, రచించితినిని చెప్పుకొనియున్నాడు. ఉచితపాత్ర సంభాషణ యందు నలదూత్య ఘట్టము ముచ్చుముక్కు. ఈ ఘట్టమునందు శ్రీనాథుడు తన కవితా సామగ్రిసంతయు వెచ్చించినాడు. నలదూత్య ఘట్టమునందు దమయంతికి ‘విస్పష్టమధురాలాపయు, సర్వోక్తినిపుణయు, నింగితాకార చేష్టా వికారదయు, పుంవత్సృగల్భయు’నగు జంభారికారాపుశంభలితో వివాదము వచ్చి నది. అంతియకాదు. ‘గాఢమతిక నిగమాదులైన విద్యలు పదునాలుగింటికి’ ‘చతుర్దశత్వము’ వొనరించిన వీరసేన తనయునితో నామె సంభాషింపవలసివచ్చెను. ఇట్టి సంభాషణాచణులైన వారిని దమయంతి తన మృదుమధురనూక్తివై చిత్రించే నోడింపగలిగిన, నామె సంభాషణాచాతురి నేమనదగును?

నారదపరివ్రతులు దమయంతి సౌందర్యము ప్రస్తావించిన నాటనండి యామెపై మరులుగొనిన ‘పాకకానన పావక పరేతరాజ పాశపాణులు’ దమయంతి కడకు తమ గారాపు శంభకులను పంపిరి. అందు నిపుణమైన ఇంద్రదూతిక దమయంతికి ఇంద్రుని శ్రేష్ఠత్వమును విపులముగా విప్పి చెప్పినది.

“భువనములందు నెల్ల కడు పూజ్యము నాకము, నాకభూమిలో

దివిజాలు ప్రాభవాధికులు, దివ్యకదంబములోఁ బులోమ జా

ధవుఁడు వరోణ్యుఁ డానముచిదర్పహరుండు దృఢానురాగఁడై

యవిద! నిను స్వరింప మది నువ్వికులూరెడు, నెట్టిధన్యవో!”

మఱియు నామె ఇంద్రుని పెండ్లియాడిన మంచారకచ్ఛాయల విశ్రమించుటకు ననువుపడుననియు, మంచాకిని పొందు మహిత సైకతములందు క్రీడలాడవచ్చుననియు, పాల్కుడలిపట్టి తోడికోడలైయుండుననియు, ముద్దుమఱిది కుట్ట హరి మోగలగార్భభరంబు దీర్చుననియు ఇంద్రవరణలాభము నుగ్గడించెను. ఇట్టి చవులూరెడి వర్ణనను విన్న ఏకాంత యూరకుండును? కవియే యీవిషయమును బోటిక త్రియల తలంపుల యందు ప్రతిధ్వనించినాడు. కాని దమయంతి ఇంద్రదూతిక సందేశమును సుసాయాసముగ ఖండించి వైచినది.

వేదములు నాల్గు వేవేలవిధుల బాగడగా, మనకు శక్రస్తుతి శక్యమగునా? కాదు. శక్యము కానప్పుడు హరిగుణస్తుతి సాహాసిక్యమైండులకు? ఈక్రింది పద్యమునందు ఆమె ఇంద్రసంచారిణి సందేశమును సహేతుకముగా ఖండించినది.

“శ్రుతి నులింపగ నీవు నులియించెదే యింద్రు?

నతివ, యీసాహసిక్యంబు మౌన,
సకలాత్మసాక్షికి, శతమన్యనకు వేట
చెప్పంగవలయు నే చి త్రవృత్తి
హరియాజ్ఞ లక్షించి నాక్షిరోచ్చారపా
రువ్యభారమున కోరుచునె జిహ్వ?
సంక్రందనుని దివ్య సందేశవాక్యంబు
ధరియింతు హాళిబూదండ వోలె
రాజునాగ నిజాంశసంప్రభవుండైన
జిహ్వనకు నేను పరిచర్య సేయగలను,
మున్నె నలునకు నన్నిచ్చికోన్నదాన
నింక నొరులకు నెబ్బంగి నిత్తుఁ జెపుము?”

ఇందు దమయంతి తన సంభాషణాచాతురిని ప్రదర్శించినది. ఇంద్రుని వేదములు వేవేల విధులఁ బొగడుచున్నవి. అట్టి బిడౌజనుని ఒకదూతిక పొగడుట సాహసకార్యము. ఇంద్రుడు సకలాత్మ సాక్షి. అట్టివానికి తన యభివలనును వేటుగాఁ జెప్పవలసిన అవసరము లేదు. ఇంద్రాజ్ఞుడు ‘నాక్షిరోచ్చారణము’ తాను చేయనేరదు. ఆదూనితీ యామెకు శిరోధార్యము. అందు పూజ్యభావ మున్నది కాని పలిభావము నుం తైనను లేదు. నలుఁడుకూడ ‘దిక్పాల అంశావతీర్ణుడే’కదా. ‘అష్టభిర్లొక పాలానాంమాత్రాభిర్నిర్మిత్తో నృపః’ అనికదా మనువు. అందుచేసరిని వరించినను ఇంద్రాదుల వరించినట్లే యగును. అప్పుడు తాను ‘జిహ్వనకు’ (ఇంద్రునకు, జయించుకీలము గలఁడగు నలునకు) ‘భర్తృభక్తిగరిమతో శక్తిర్మృతీమీర నిర్మలధర్మాగమ మర్మ సర్మ సఖ సమ్యక్కర్మ కాండంబులతో’ పరిచర్య సేయగలుగును. మఱియు దమయంతి ధర్మమునుగూడ దలపించుచున్నది. ‘మున్నె నలునకు నన్నిచ్చికోన్నదాన’ అనగా సక్తయగు మానవిని మఱివ్వరు పెండ్లియాడరాదు. ఇది ధర్మశాస్త్రవాసన.

“సప్తపానర్భవాః కన్యాః వర్జనీయాః కులందయాః
 వాచాదత్తా, మనోదత్తా, కృతకాతుకమంగళా,
 ఉదకస్పర్శితాయాః, యాః పాణిగృహీతకా
 అగ్నింపరిగతాయాః, పునర్భూః ప్రసవాచయా”

కాన నింద్రుడు తన్ను వివాహము నేసికొనుటకు వచ్చుట ‘అయుక్తము’.

దేవదూతిక స్వర్గము మర్త్యభూమికన్న యుత్తమమని వచించె కదా. దానిని దమయంతి యీ విధంబున ఖండించినది :

“శర్మమే కాని యవ్యుబధ సదృశమునందు దలంచి చూడగా
 ధర్మము సేయలే, దిచట ధర్మము సేయగ నిర్విశంకతతో
 శర్మము నొందనుం గలదు, శర్మము ధర్మము గాంచుటొప్పనో
 ధర్మము గాంచుటొప్పనో విచారము సేయుము నెమ్మనంబునతో”

పుణ్యార్థము లయిపోయినపిదప స్వర్గ సౌఖ్యమును మానవుఁడు పొందజాలఁడు. మరల మానవలోకమున జన్మించుచున్నాఁడు. అందువలన నాసౌఖ్యములు 'అర్జుల' కింపవు. ఇట్లు దేవదూతిక యిచ్చిన వాదము లన్నిటిని సహేతుకముగా ఖండించి యాక్రింది పద్యముచే నామె నోరును మూయించినది :

“తనహృదయాధినాయకుని దక్కఁగఁ దక్కుదు సన్నుతింపగా
వినుట సతీవ్రతంబునకు విగ్రహ, మిట్టిది ధర్మశాస్త్రవా
సన, యటుగాన నో దివిజశంభలి! యింకిటబట్టి నీకు మీ
యనిమిషరాజు పాదములయాన సుమీ మతి యేమి పల్కినకా”

నలుఁడు దూతగా వచ్చినపుడు దమయంతి యంతకన్న నెక్కువగు తన మాటకారితనమును నెఱుకపఱచినది. నలుఁడు అంతఃపురంబు సొచ్చి, దమయంతినుండు ప్రత్యక్షమయినపుడు, చెలికత్తెలు ‘కేవల సాధ్వసంబున’ నూరకయుండగా నామె మనోనిగ్రహము కలిగి ప్రవర్తించినది. ఆతనికి అతిథి సత్కారంబులుసేసి, ఆతని నామధేయాదుల నామె యడిగినది. అందులకు నలుఁడు తనయూరుక్షేదలు నెప్పక తానింబ్రాదుల దూతయని వారి విప్రలంభమును కనులకు గట్టినట్లు, వినుకలి పుట్టించునట్లుగా వర్ణించెను. దానికి ప్రత్యుత్తరముగా నామె యిట్లు పలికెను :

“ప్రశ్న మొక్కటి, యొక్కటి ప్రతివచనము
యొక్క యనుకూలమై యుండ గుభయమునకు,
నేను నీవంశ నామంబు లెప్పియనిన
ఎవ్వరినొ ప్రస్తుతించితి వింత తడవు”

అందులకు నలుఁడు,

“పేరడుగండలంచెదవొ భీమతనూభవ! యావిచారముం
దూరము నేయు, మెవ్వరికి దోసము తాఁ దనపేరు నెప్పు టా
చారపరంపరాసితికి శాస్త్రము మూలము, శాస్త్రచోదితా
చార వివేకహీనుఁడగు జాల్మని మెత్తురె పండితోత్తమురా”

అందులకు దమయంతి యాతనికి వజ్రాయుధపుడెబ్బ తీసినది. అతడిచ్చిన వాదమునే తిరిగి యాతనిపై విసరివేసినది :

“అనఘ! మము నీవు వంచింప నభిలషించె
జేము నేరమె వంచింప నిపుడ నిన్ను
పేరునెప్పిన నీ క నాచారమేని
మాకు నాయంబె నీతోడ మాటలాడ.
తగవే కులకన్యలకును
మగవారలతోడ, రూపమహానీయులతో
మిగులంగ దడవు లోపలి
నగభులలో మాటలాడ నయతత్త్వనిధి.”

ఇందులకు నలుఁడు గరియైన జవాబీయలేదు. ఆతఁడామె ‘ప్రతిబంధరచ నాచాతుర్యమునకు మనంబున నభినందించుచు, నొండు జవాబు గాననేరక మొగంబునం దలంతి నవ్వు దొలంకొడ’ ‘ఎలుగు విను

వేడ్క కోయిల నెగచినట్లు' దమయంతిని మగుడఁ బలికింపదలఁచి దేవతల విరహభారంబు తీరిగి వర్ణించెను. ఆమె యతని యలంఠినవృత్తు జూచి జవాబిట్లు ఒసంగినది :

"అలఁతి నవ్వు ప్రగల్భతాహంకరణము
కాదు కాదంట వాచావిగర్హణంబు,
పలుకకుంట తిరస్కారకలనముద్ర
కాన బ్రత్యుత్తరం బిచ్చుదాన నీకు "

'అమరాంగ నాసంగమాభిశోభితుడైన హరికి' మానుషీ స్నేహము సమంజసముకాదు, అటువంటి తాను తగదు-తానువరాటి కాన, హరిణముణి హస్తీని గామించు టనుచితము. నలుఁడామె నంగీకరింపనిచో నామె తన ప్రాణమైన నిచ్చును, ఆ విషయమే ఇట్లు చెప్పినది :

వినుమీ నాదు ప్రతిజ్ఞ తత్పరత నుర్వీనాథ, యేనైష ధేం
స్రు నవశ్యంబు వరింతు, నాథరణి నాధుండాత్మ నన్నొల్లజే
ననుమానింపక యిత్తు నవ్విభునకుం బ్రాణంబు సద్భక్తిమై
సలలోద్బంధనవారిమజ్జనవిధా వ్యాపారపారీణితే

దానికి నలుఁడు నీ వెట్లు మరణించినను

'ఘట్టకుటికా ప్రభాతంబు క్రమమునంది
దమసహోదరి! నీకు నయ్యమరవరల
నొల్లననియును దుదిఁ బొందకుండరాదు
సమృత్తింపును నామాట చలముమాని' అనును. ఇంక నామెకు వాదించి యుప

యోగము లేకపోయినది.

"నీచరితంబు చూడ నలినీమృతమయ్యెడు, లోకపాలదు
ర్వాచిక నూచికొంతుర పరంపర దూర్చెడు మాటిమాటికి
నాచెవులందు, నీకు దగునా యిటునేయఁగఁ దప్పనంటి బా
ధాచరణంబు నైజముకదా తలపోయ కృతాంత దూతవత్ "

నలుఁడింతకు పూర్వము తాను 'రాజవంశకరీరుండ'నని చెప్పినాడు. రాజులకు కృపయేగద కర్తవ్యము. దానినే హంస నలునితో మున్ను చెప్పినది 'కృపదలంపగదయ్య యో నృపవరేణ్య.' కాని యిపుడాతడు దయాజూపుటలేదు. అందుచే నాతనికి 'లోకపాలదుర్వాచిక నూచికొంతుర పరంపరను' చెవులందు మాటిమాటికి దూర్చుట తగదు. కాని యామె తప్పుచెప్పినది. ఆతడు కృతాంతదూతయైనందుచే బాధాచరణము ఆతనికి సహజమే. బ్రతిమాలుకొనుటలో గూడ నామె తన నేర్పును కనబఱచినది. అందుచేతనే నలుఁడు ధీరుడయ్యా కడకు బయలుపడినాడు.

కాళహస్తి రామకృష్ణ, IV B.A.

“मेरी मुहब्बत”

शाम का वक्त था। सूर्य निशा की गोदी में विश्राम करने जा रहा था। पवन खुशबू से मतवाला हो रहा था। मेरे पाँव फुलवारी के अंदर की भूमि को नाप रहा था। उनकी दशा को मैं खुद नहीं जानता था। विकसित फूलों के बीच में, मैं अपने को भूल गया था। यकायक पुष्पित फूलों के बीच में, एक सौंदर्य रूप को देखा। गौर से देखा तो मालूम हुआ कि एक युवती सामने आ रही है। मन ललचाया।

मैं नौजवान था। आमदनी कम न थी। ज़रूर जवानी का नशा मुझ में भरा हुआ था। मेरे माँ-बाप की राय यह थी कि बच्चे की शीघ्र शादी कर देनी चाहिए। लेकिन मैं इस बात को माननेवाला नहीं था। मुहब्बत की पुतली बनना चाहता था। मेरा इरादा यह है कि मैं किसी से मुहब्बत करके, फिर ब्याह कर लूँ। भला कौन मुझ से प्यार करे! अजी मैं तो एक सुन्दरी को देखते ही अपने मन खो बैठता था। मैंने कई नारियों से इस तरह प्यार किया था। लेकिन किसी को मुझपर दया न आयी। फिर भी धीरज बंधा हुआ था।

मैं तो अपने पहले की बात भूल चुका हूँ। मन लभानेवाली सूरत देखकर, उससे प्यार करने लगा। लेकिन मुझे यह देखकर खेद हुआ कि उसकी नज़र क्षण भर को भी मुझपर न पड़ी। किसी तरह अपने को संभालकर, उसका पीछा करने का निश्चय किया। बाहर आकर देखा कि वह खुद मोटर चला सकती है। अकेली आयी थी। मैंने भी अपनी गाड़ी लेकर उसका पीछा किया। मेरा दिल पीछे लहराती उसकी लंबी चोटी में उलझकर, तीस मील की रफ़तार से, उसके साथ खिंचता हुआ हाथ से निकाल गया। एक बड़े होटल के सामने वह उतरी। मैं भी उतरा। भाग्यवश मैंने देखा कि वह मेरे निकट आ रही है। थोड़े ही क्षण में उसकी नरम आवाज़ मेरे कानों में पड़ी। ठहरने को उसको एक अच्छी जगह की ज़रूरत थी। मेरी सलाह लेने आयी थी। दोनों ने अंदर जाकर चाय पी। वह तो अच्छी तरह हँसती, बोलती थी। मैंने उसे एक अच्छा होटल दिखा दिया। चिराग जल चुके थे। उसने, मुझे अपनी शुक्रिया अदा कर दी और चली गयी। उसने और एक बात कही थी कि वह मुझसे मिलने का प्रयत्न करेगी।

मैं खुशी से फूला न समाया। आनन्द के मारे मेरा मन लवा लब था। मैं समझ रहा था कि मेरी इच्छा की पूर्ति हुई। मैं अगले दिन भी गॉडन में मौजूद था। मेरी आँखें उस युवती की तलाश में पड़ी हुई थीं। उस दिन मैं उसके साथ, उसके कमरे को गया। मैं उसका मन जानना चाहता था। मैं बोला—“आम तौर पर आप शादी के बारे में क्या समझती हैं?” उसने झट मुझे एक बार घूरकर, अपनी सुरीली आवाज़ से जवाब दिया—“जी, मैं शादी को एक पाक कार्य समझती हूँ। लेकिन, बाद पैदाहोनेवाले बच्चों को संभालना ही बहुत मुश्किल है। यह तो, मैं अपने अनुभव से बता रही हूँ”।

मैं ने तुरन्त पूछा—“क्या? आ...प की शादी हो चुकी है?”।

जवाब आया—“जी, पाँच साल के पहले ही मेरा ब्याह हो चुका है। तीन बच्चे भी हैं।”

इसे सुनकर मुझे मानों, घूँसा-सा लग गया। मैं अपने को संभाल न सका। थोड़ी देर सन्नटा छा रहा। बाद बिदा लेकर मैं बाहर आया।

मेरी मुहब्बत एक दिन को भी जारी न रही। पर मैं इस बात पर खुदा को बार बार धन्यवाद देता हूँ कि मैंने पहले ही उससे दया की भीख न माँगी। माँगा होगा तो, जूते खाने पड़ते!

“बदला”

यकायक टेलिफोन, आधीरात को, चिल्लाने लगी। मैंने अफ्रीमची के जैसे ‘रिसीवर’ को हाथ में लिया। वह ‘ट्रंक काल’ था। मेरे दिल में बिजली-सी चल पड़ी, “क्या, तू है, बेटा?”

“माँ, क्या हो गया?”

“कुछ नहीं”, वह छींक रही थी “आज तुम्हारा जन्म दिवस है।”

“ओह खुदा को धन्यवाद, मुझे यह कहने के लिये सवेरे तीन बजे ही जगा दिया कि ‘जन्म दिवस के लिये मेरी हुआँ।”

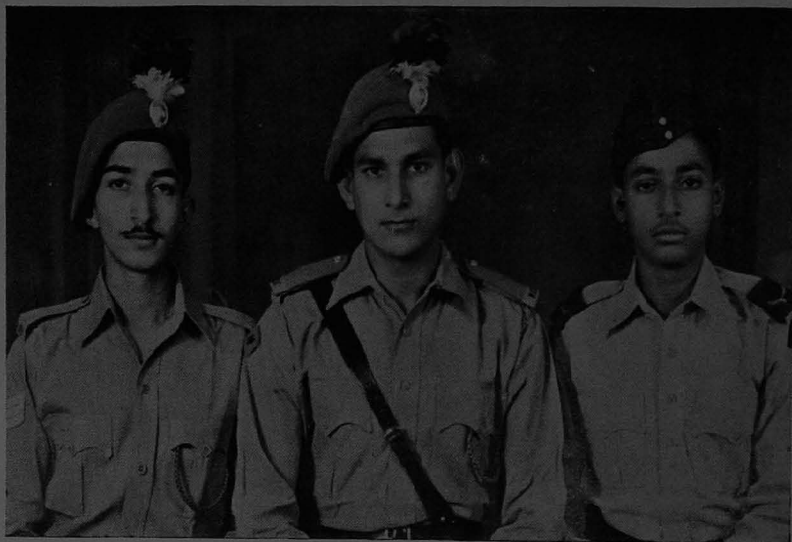
“अच्छा, तीन साल के पहले तूने मुझे तीन बजे जगा दिया। मैं तुमसे बहुत दिनों के बाद ही बदला लेती हूँ।”

SANTHANAGOPALAN, II U.C.



25 NOV 1956
MADRAS

SELECTED FOR THE REPUBLIC DAY PARADE, NEW DELHI



L. to R.

L/Sgt. P. M. Belliappa, S/U/O Roshan Ali Baig,
awarded the special cane for the best Cadet in India
and Flt./cdt S. Srinivasa Ratnam

GAMES REPORT

Read at the College Day Sports, 12th February 1955. Sri N. D. Sundaravadivelu (Director of Public Instruction, Madras) presided; and Srimathi Sundaravadivelu gave away the prizes.

The most outstanding feature for this year's Report is that there is nothing outstanding—a smart phrase which I have borrowed from a tail-ender in the Junior Inter. We have of course some very distinguished sportsmen; but when we need them, they are either wandering about Australia or North India, defeating the giants of tennis, or, like Kripal Singh, they are time-barred through having shot into fame too early, or like Ramakrishna they have been summarily called home by some apprehensive parent who has not realised the eternal importance of cricket. Nevertheless we have not been completely in the doldrums. For the first time since the inception of the Stanley and Erskine tournaments Loyola has been awarded both; and Loyola players were also runners-up in both tournaments. In the absence of Krishnan, who was in Australia, Khaleeli and Mammen won the Travancore Cup for the Tennis Doubles in the Inter-collegiate knock-out tournament. In the Singles finals we were defeated by Law College. Khaleeli and Mammen represented the University in the Inter-University tournament, Khaleeli captaining the team. Madras won the South Zone at Trivandrum, but were defeated in Allahabad by Delhi University, winners of the North Zone.

Cricket has been on a par with tennis. We have plenty of good material. Three of our team played for the University—Harihara Sastry, with 1,000 runs for the season to his credit, Bhide, a formidable bowler, and J. Ramakrishna, a veritable *pisasu* for skittling wickets. He has taken 38 wickets for

an average of 4.6 runs. When we were all set to bring back the Duncan trophy, a more malignant *pisasu* came from Pachaiyappa's and ruined us. We are however hoping to retain the Pennycuik trophy and the Chettinad Cup. Ramakrishna was selected to play for the State, and Harihara Sastry for the State junior team. Kripal Singh has completed what is known as the double, *i.e.* 1,000 runs and 100 wickets for the season. His best innings was when he scored 208 for Madras in the Ranji Trophy Tournament, playing against Travancore. This is the highest individual score in the Madras State. As he is in the final Economics Honours class, we hope that he will bowl out the examiners and carry his bat victoriously with a first class on the score board. As a tribute to his good sportsmanship and his distinction as a Test Cricketer, the Principal is awarding him a College blazer.

We have a very keen B team. I gather from the eulogistic report of their enthusiastic captain, T. S. Narayanan, that the team is only a little short of Test cricket standard. I fear there is some wizardry in this team. Apparently when Dhanushkodi (the bowler, not the station) advances to the attack, he swings the ball both ways; so that to escape disaster, the batsman must learn to squint, with one eye looking east and the other west. The same Dhanushkodi is our crack carrom player.

In hockey we have retrieved the Stokes Shield by winning the Inter-collegiate K. O. tournament. Loyola has built up such a redoubtable reputation for hockey, that when

We are defeated, it is matter for headlines in the local press. We have hit the headlines all right by losing the Panagal Cup. Augustine has been a very vigorous, skilful, and tactful captain. His class attendance has been equally tactful but not so vigorous. He, Ananda Rao, and 'Cuttack' D'Silva were chosen to play for the University, Augustine being named Vice-Captain of the University team. Madras won the South Zone finals of the Inter-University tournament, conducted by Utkal University at Cuttack. D'Silva got the title 'Cuttack', as the Padma Vibushan was given only to the Vice-Chancellor.

This year's hockey team is a curious combination of talent. Bhide is a sprinter who came first in the 100 metres in the Divisional Sports. Bhide and Ramaswaroop are also members of the cricket XI, Soosay condescends at need to play for the football XI, Cuttack D'Silva is something less than an Air-Marshall in the N.C.C. air wing. Francis leads a religious contemplative life on the field, and Fr. Sequeira with his stick is as running as the dictionary definition of a Jesuit. Gurudev on the field is concentrated silence; off the field he is oratory personified, if we are to judge by the number of cups won in Inter-Collegiate debates.

Volleyball had much the same fate as hockey. That is to say they won the knock-out Inter-collegiate tournament, but were themselves knocked out in the Inter-Divisional. This is one of the few cases where one can say truthfully that it was due to bad luck. We had a really good team. In fact three of our men, Lucas, Augustine and Uthupatchan, made up half the University team. Normally these three give the impression that they are incapable of hurting a fly; but when they go to spike a ball, all the inhibited viciousness of past years and ten thousand devils seem to be concentrated in their fury. The captain, Prem Lucas, has all the slender beauty of a match-stick, but when he spikes, the match-stick becomes a sledge hammer.

Of Athletics I need hardly speak since you have seen our athletes in action. Bhide I have already mentioned. Suryakumar came first in the javelin throw in both the Divisional and the Inter-Divisional Sports; Barrado came first in the 400 metres hurdles in the Divisional, and second in the Inter-Divisional Sports. Jayaraj, captain of our Athletic team, came second in the 110 metres hurdles both in the Divisional and Inter-Divisional. He and Barrado won their way into the University team for the two hurdles events.

Football leapt into the limelight last year when we won both the Lawley Cup and the Wilson Cup. Now in spite of the determination of Sirajuddin, our football captain, the team has unobtrusively returned the trophies and modestly retired into obscurity. Hussain alone was chosen for the University.

Basketball has likewise suffered eclipse, well nigh total. This is all the more surprising since one of the best teams in the city, the Ace Basketball Club team, runner-up for the State Championship, is practically all Loyola. It includes Sankararajan, our captain this year, the two Selvarajas, S. and R. J., and S. V. Ramaswamy. Venkataraman, our captain last year is captain of the A.B.C. The Old Boys in the team are Rajan and Jagadiswararaja. The A.B.C. won the floodlit tournament conducted by the Egmore Friends Union club. Sankararajan continued to be a member of the University team, which you may recall won the Inter-University trophy. He played for the State also and is chosen to play in the Madras Kabbadi team.

Ring tennis, badminton, both ball and shuttlecock badminton, have their keen votaries, but as these games are not conducted on an Inter-Collegiate basis it is not easy for me to say what our standard is. We have 12 courts for ring tennis and four for badminton, and they are seldom vacant. When we hold our open tournaments in September,

badminton always attracts a good crowd, who make up by noise what they lack in understanding.

Our September open tournaments are the occasion for very exciting competition in indoor games. The table tennis tournament has brought into prominence some very promising players, notably John K. John, who is now Number 5 of Madras State players. He won the Principal's Cup, and with Harihara Sastry as his partner, he won also the Krishnaswamy Iyer Cup for the doubles. In all our table-tennis tournaments Vecumsee, the two Albuquerque, Rex and Egbert, and R. Srinivasan have distinguished themselves, and are likely to make a name for themselves in non-professional tournaments. R. Srinivasan has in fact won the Non-Medallists Tournament conducted by the Mylapore Table-Tennis Association. There is a lot to be said for keeping professional players in a separate class. They give their whole time to the game; it is their profession; whereas the normal individual can only give an occasional spare hour or two in the course of a week.

Four of our players were chosen for special coaching by Victor Barna under the Amrit Kaur Coaching Scheme. John K. John and R. Srinivasan could not afford the time (3 hours every night) and so dropped out. Vecumsee and Mohan Mascarenhas have now concluded their coaching lessons.

I am glad to record that chess has come back into popularity. About 50 players are keen, and when early on in the second term we invited Mr. Venkataraman, the State Champion, he was good enough to accept our invitation and take on 12 tables at one go, and of course beat the lot, except Ben-

jamin who, by some magic, managed to beat the champion.

I am doubtful about including boxing among the sports. It seems to me more like manslaughter or one of the lesser crimes. I notice that the tendency in America is to exclude it from University games or sports. It requires a very hard heart and some diabolical malevolence to contemplate with joy, and prepare with intense labour, to knock the stuffing out of some otherwise friendly innocent, whose intention nevertheless it is to return murder with murder. The ceremonial embracing that goes on in the ring is merely the hypocrisy that puts a pleasant face on the primitive lust for blood. I can say this for our Loyola boxers: they are seven, and for sweetness of temper they rival the Poet's Seven. They spent one night practising. Three of them, Wilmott Archer and Kolandaiswamy, got into the University team—by some mistake! But none of them did any harm and none went to hospital.

The N.C.C. have their own celebrations. This Report therefore omits any reference to their activities. But I may voice the general rejoicing that, of the 20 cadets who were sent up from the Madras and Andhra States to take part in the Republic Day Celebrations in Delhi, three were chosen from the Loyola Company, namely Flt. Cadet Srinivasarathnam, Sergeant P. M. Belliappa, and Senior Under-officer Roshan Ali Baig. This contingent won the All India Championship Banner awarded to the best contingent, and S. U. O. Roshan Ali Baig was adjudged the best cadet in India. Repeat: the best cadet in India. *N.B.*—Roshan Ali Baig is now in the Law College.

L. MURPHY, S.J.

'D' COY ANNUAL REPORT 1954-55

College opened on the 23rd of June; and with the beginning of the Academic year 1954, about 60 trained men reported their arrival. Recruitment began almost immediately, and as usual the lads had to undergo stiff tests before enrolment. We are deeply indebted to Dr. Vaz, whose efficiency enabled us to finish the preliminaries quickly. On the 12th of July, the raw recruits gingerly had their first "feel" of the rifle, as they came on parade for the first time.

Before proceeding further, I should like to add something about what happened before College opened. Our boys had just returned from a tough social service camp. As usual, they enjoyed every bit of it. On the 16th April, 2/Lt. Micetich went to Dehra Dun, where he visited the National Defence Academy and the J. S. W. (Joint Service Wing). On returning on the 21st of the month he submitted his report of the N.D.A. (National Defence Academy).

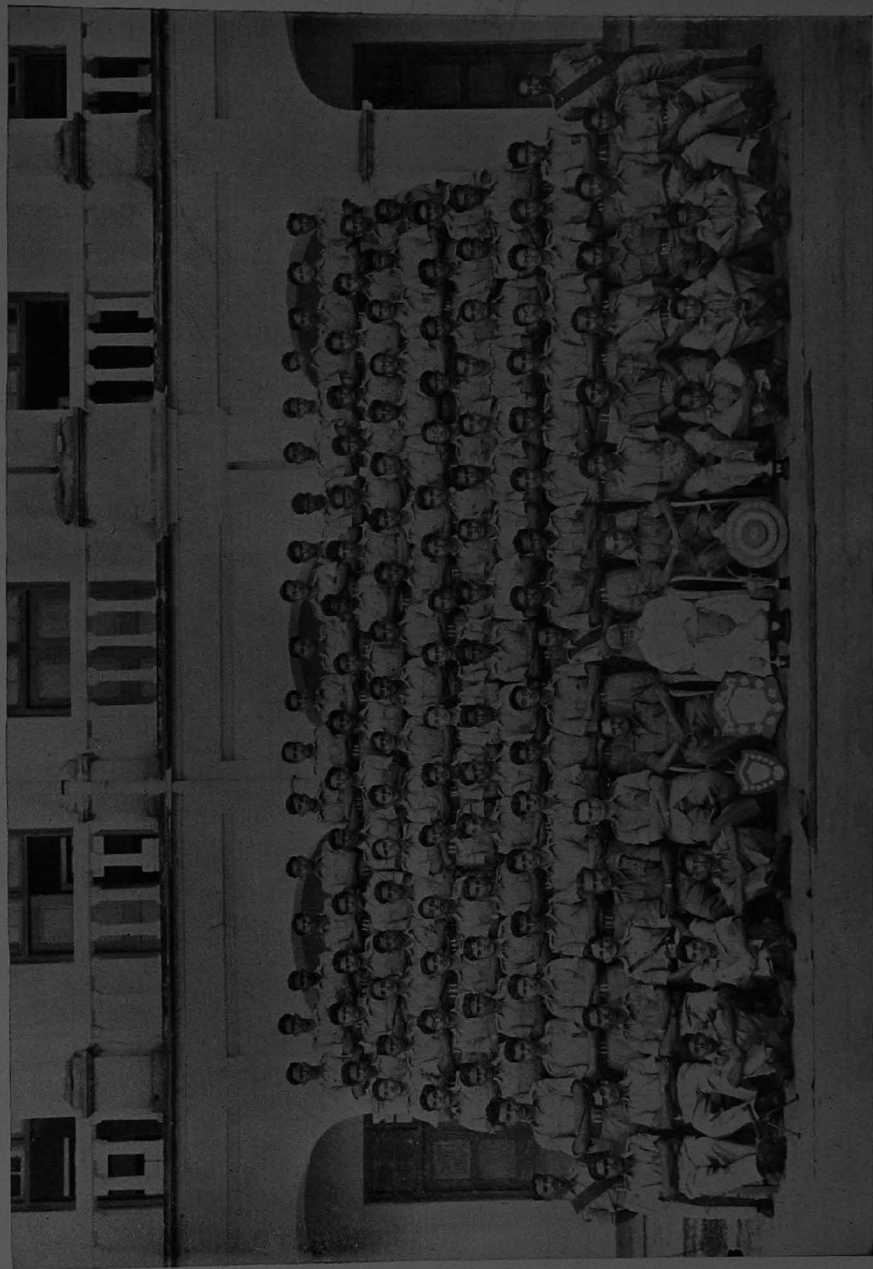
A day after 2/Lt. Micetich left for Dehra Dun, 2/Lt. Rossvan left for Nagpur to attend a Central N.C.C. Officers' W.T. (Weapon Training) Course at Kamptee.

Within a couple of weeks, our smart N.C.O.'s succeeded in polishing up the drill movements of the newly enrolled recruits, and on the 15th of August, Independence Day, 2/Lt. Rossvan with 30 men under him, presented arms as Shri C. Subramaniam hoisted the National Flag in front of Bertram Hall. Our men were praised for their smart turnout and drill. Three days later 25 of our men participated in the Convocation Guard of Honour presented to the Governor Shri Sri Prakasa at University Buildings. After this followed a tea at Pre-

sidency. They really enjoyed that Guard of Honour.

September saw about 70 carefully selected recruits attend our Coy Cadre Camp, which was held in our College Grounds. Unfortunately regular army N.C.O.'s who were so very instrumental in training some of our men in a previous cadre camp, were not available; as they had to attend a Junior Division Camp. As our C.O. Major Nair could not come, Capt. Perreira gave the opening address. In a brilliant speech, he warned our men how tough the camp was going to be. He spoke to them about the advantages of the N.C.C., advised them to be prepared for a thorough "skinning". The 70 men were divided into six squads. Each squad had a W. T. Instructor and a Drill Instructor. On the whole there were 10 Instructors, all Lance Corporals. The recruits acquitted themselves remarkably well. Capt. Perreira's statement that the "Intelligence quotient" of the men was very high, proved to be entirely true.

The camp was run roughly on these lines: the men reported at 6 a.m., were made to draw arms, and 'Fall in'. Attendance taken, they were inspected, and marks allotted for turnout. Then followed half an hour of really strenuous B.T.—Bayonet Training. They were given ten minutes' rest before classes began. The Instructors took classes strictly according to the theoretical rules, while the recruits took notes. Alternative classes in drill and W. T. (Weapon Training) took place, and they learnt the scientific method of taking a class properly. The discipline throughout was very strict. Each man was allotted a chest number, which was prominently displayed. Thus it was



'D' (Loyola) 1st Madras BN-NCC, 1954-'55

very easy to keep a tag on each man. Progress was carefully charted. The results of their progress, in the form of graphs, were shown to the men everyday, so that they got an idea exactly where they were. Parade ended at 1 p.m., when the Instructors reported to the Officers for further instructions. The camp ran on very smoothly. It lasted for 15 days. The last three days were allotted for examinations. The recruits were carefully examined in the rifle, sten and bren, in W. T., and special attention was given to the way in which they took class, both in W. T. and Drill. It was a very thorough test indeed, and the recruits emerged with flying colours. Special mention must be made of L/Cpls. V. Narayanan and Unnikrishnan, who proved to be really very good Instructors. They were promoted soon after, a rare occurrence, for both of them were 1st year cadets.

Certificates of merit were handed out at the end of the Camp. As our efficient Capt. Perreira had predicted, there were very few failures, and a great percentage of the boys had done very well indeed. I take this opportunity to congratulate the Instructors for the splendid manner in which they led their squads. Squads 1 and 2 did particularly well, and their Instructors, all four of them, are now Sergeants. I thank Capt. Perreira once again for the very great part he played in making the 2nd Loyola Cadre Camp an outstanding success.

Soon after, our Circle Commander, W/C. Satyanarayana, visited our College. Our company presented arms and marched past in platoons while the Wing Commander took the salute. We were congratulated for our turnout. After the parade there were demonstration classes in Drill and W. T. The recruits of the Cadre Camp, now trained men, took classes.

On the 16th of October, the first Indian Cardinal—Cardinal Gracias visited the College. Once again our men presented arms.

As it was past 6-30 p.m., the men had sleeves rolled down and they looked smart. The Cardinal gave a wonderful speech later in Bertram Hall.

The Annual Camp was the next important event. It was held in Arkonam. Our C.O., Major Nair, was in charge of the whole affair, and we had a glimpse of what real army efficiency was like. Our Battalion moved to Arkonam. Tents had already been pitched as the C.O. wanted to give the lads a real taste of army life. Unfortunately, it began to rain—really heavily. The grounds were sodden. In spite of the great precautions on the part of our Coy, the tents were flooded. So the boys were moved to the barracks, where they had wanted to go all the while. New promotions were made, and R. S. M. Roshan Ali Baig was made S/U.O., and Cadet Adjutant, L/Sgt. Suryakumar, was given a regimental rank—R.Q.M.S.

Then began the real struggle. The Inter-Coy competitions were to be held in a very few days' time, and our veterans stepped up the practice from six in the morning to three in the afternoon. The men were thoroughly 'skinned'; it was practice, practice and more practice. A squad of men under L/Sgt. Bushnam took over the polishing of equipment, and they did a really good job too. Cpl. Gopalswami was made Kote Corporal. Our Coy came 2nd in the Battalion in Arms Inspection, thanks to the pains taken by him.

Then came the competitions. Our Coy shared the Drill Competition cup with 'B' Coy. The boys put up a really fine show, ably led by our smart right marker, Sgt. Masilamani. We won the Guard Mounting Competition outright. The Guard Commander was Sgt. Masilamani, under guard 2/i.c. Chinnaswamy. We were represented by the smartest lads of the company. The judges for the Drill and Guard Mounting Competitions were Major Mackenzie and Captain Prabu. Our turnout was so perfect that Major Mackenzie remarked that he

could not find a single fault. Then followed a tough Route March, judged by Major Parthasarathy and Captain Prabu. The March ended with our cadets just as fresh as when they started. 'B' Coy won, and we were a close second. As usual we carried away the Musketry Cup. We were represented by Sgt. Chinnaswamy, L/Sgt. Upendra-krishnan, Cpl. Narendar and L/Cpl. Narayanan. Then followed a period of rigorous training for our 'B' certificate Examination. We were battling hard for the Interior Economy Cup which we had never won before. We kept up our reputation. We did not win again. On the last two days, the Inter Coy Sports Competitions took place. We won first place. The sports team consisted of S/U/O. Roshan Ali Baig, R. Q. M. S. Suryakumar, Cadets Ananda Rao, Jayaraj, S. John. Barrado and Thambi Raj distinguished themselves. As final result we shared the Willington Shield with 'B' Coy. The annual camp ended on the 21st of Dec. 54.

Parades began once again on the 12th January. The men for the Republic Day Guard of Honour were carefully selected and given vigorous practice. Meanwhile three men had been selected to represent 1st Madras Battalion of No. 2. Circle in the Republic Day Parade at Delhi. Out of the three, two were from our Coy.

Four days before Republic Day, Dr. K. N. Katju, our Defence Minister, visited Loyola College. Our C. O. took very great interest in the Guard of Honour we presented to Dr. Katju. An hour before the parade Major Nair arrived and carefully inspected each man. It was entirely due to him that the Guard of Honour was a success. Dr. Katju congratulated us on our "very smart turnout and drill". The Guard of Honour was commanded by 2/Lt. Rossvan.

On the 26th January 35 smartly turned out men reported at the Island Grounds for the Republic Day Parade. The N.C.C. Contingent was commanded by 2/Lt. Micetich.

The N.C.C. was given a tremendous ovation by the crowd.

C.Q.M.S. Krishnan, who attended our Cadre Camp, volunteered as an Instructor to the New College.

At Delhi our 2nd Circle contingent distinguished itself by winning the Banner for the best Circle in India. S/U/O. Roshan Ali Baig was adjudged the best Cadet in India, and was awarded a cane. Our College was also represented by L/Sgt. P. M. Bellappa and S. Srinivasa Rathnam of the Air Wing.

At the beginning of this year we heard that our ever popular Circle Commander-Wing Commander Satyanarayana's merits were recognised by his promotion to Group Captain. Though we are sorry to lose him, we rejoice at the good news that this distinguished son of Loyola is posted as Officer Commanding No. 2. G. T. S. Tambaram. His place has been taken by Wing Commander Ramakrishnan, who has just taken charge. We are sure that under his "Wings" the banner of No. 2. Circle will maintain its position at the top.

On the 29th and 30th January, 34 men of our Coy appeared for the 'B' Certificate Examination. The result has not yet been announced.

The Inter-Unit Circle sports rally was conducted by this Circle on the 5th, 6th and 7th February. H.E. the Governor of Madras presided over the function at Rajendrasinghji Stadium on the last day. U/O. Sukumaran and 25 of our men along with the 'B' Coy contingent took part in the Guard of Honour to H.E. the Governor. In the sports S/U/O. Roshan Ali Baig, R.Q.M.S. Suryakumar, Cadets John, Barrado, Ananda Rao and Jayaraj distinguished themselves. We are very proud to say that our battalion won the Champion shield, thanks to the very keen interest and trouble taken by our C.O. We take this opportunity to congratulate

Major Nair for the unique distinction. A special cup was also presented by the Circle to our S/U/O. Roshan Ali Baig, who distinguished himself at the Republic Day Parade at Delhi as the best Cadet in India.

The Inter-Platoon Competitions in Guard Mounting, Drill, Route March and Musketry for the Fr. Murphy Shield are being held this term. As usual they have created a lot of interest and enthusiasm among cadets. So far we have finished only the Guard Mounting, and 12th Platoon commanded by U/O. A. V. Sugumaran came first. C.Q.M.S. Krishnan's Platoon was a close second.

Looking back I think that 1954 has really been a very eventful year. Our Coy has won a great name, thanks to our efficient N.C.Os. and smart cadets. Many of them will be leaving. To them we say "AU REVOIR". We feel sure that you will all maintain the great traditions of 'D' Coy-Loyola. We have

kept up the great reputation of "DOG" Coy-Loyola.

I thank our C.O. (who has always been ready to help and advise) and Capt. Perreira once again for all they have done for us. Major Nair is leaving our Battalion this May. We assure him, that though he may be far away, we will remember him for all that he has done to increase the efficiency and discipline of 1st Madras Battalion. I thank also Rev. Fr. Arulsamy and Rev. Fr. Murphy, whose surprise visit to the Arkonam Camp cheered and infused plenty of spirit into our boys; and last but not least Rev. Br. Francis, who was responsible for filling the stomachs of our soldiers and keeping them going. Let us hope we shall do as well in succeeding years and keep the Banner of 'D' Coy-Loyola flying high.

2/Lt. R. G. Micetich,
O. C. 'D' Coy.



TENNIS

Tennis has always been the most popular sport in Loyola, and this year our performance has been outstanding. We were off to a glorious start when, for the first time in the history of the Stanley and Erskine Cup Tournaments, all the cups both for winners and runners-up were won. In the Stanley Cup Finals R. Krishnan, India's No. 1, beat A. Khaleeli. Earlier Krishnan eliminated P. K. Appachoo in the Quarter Finals, and S. V. Vaidyanathan of the Madras Medical in the Semi-Finals, while Khaleeli accounted for S. Sreenivasan of Madras Medical in the Quarter Finals, and K. E. Mammen in the Semi-Finals. In the Erskine Cup Finals R. Krishnan and K. E. Mammen combined to beat A. Khaleeli and P. K. Appachoo.

In the Inter-Collegiate League Loyola completely outclassed every other College. "A Fine Triumph", reported *The Hindu*.

At this stage R. Krishnan left for Australia on one of his many foreign trips; this time to be specially coached under the world-famous Coach, Harry Hopman.

The Inter-Collegiate Knock-out Tournament came up, and the Loyola pair K. E. Mammen and A. Khaleeli smashed and volleyed their way to the Finals, where they beat the Law College pair. In the Singles Mammen came up to the Finals, and lost to Achutan Nair of Law College.

A. Khaleeli and K. E. Mammen were selected to represent the University in the Inter-University Tournaments, Khaleeli being made captain. Madras won the South Zone Finals at Trivandrum, but lost the All-India Finals at Allahabad to the Delhi University, Khaleeli winning the only match for his side.

In the absence of our first and second string we were defeated in the Inter-divisional (Doubles) by St. Aloysius, Mangalore, who won the Tournament.

R. Krishnan lost to Arkinstall of Australia in the Finals of the National Championship at Calcutta. This may be accounted for by the fact that he had had to play two strenuous matches on the two previous days. He however avenged this defeat, when in the All-India Hard Court Championship at Bombay, and later again at Madras, he got the better of Arkinstall. Let me take this opportunity of wishing him, on behalf of everyone in the College, a glorious and successful tennis career.

I should like to make special mention of two of our very promising youngsters, V. Ram Rohan and A. T. Cariappa, who, I am sure, will keep Loyola's Colours in the forefront.

P. K. APPACHOO,
Captain

CRICKET

Trials were held for three days to select the team. As many as forty-eight players turned up. Kripal Singh assisted me in selecting the best fifteen. Among the new additions S. S. Bhide, R. Narayanan, and C. Lakshman Swaroop were prominent. These players had previously represented Madras Schools in the All-India Schools Tournament. Our team opened the season by winning all the six Inter-Collegiate League matches in our zone, and heading the table. But in the Duncan Knock-out Tournament we lost to Pachaiyappa's, our close rival. So we lost the Duncan and Inter-

divisional trophies, which we had held for two years.

We won the Inter-Collegiate Cricket League for the Pennyquick trophy by beating Law in the semi-finals, and Vivekananda in the finals.

In batting there were some good performances by the Captain T. Harihara Shastry and Test Cricketer A. G. Kripal Singh. There were some first rate bowling performances by Y. Ramakrishnan and A. G. Kripal Singh. Y. Ramakrishnan was selected to represent the State team, and T. Harihara Shastry the State Junior team.

Three of our players, T. Harihara Shastry, Y. Ramakrishnan, and S. S. Bhide were chosen to play for the University.

BATTING AVERAGES

Batting	Total Innings	Not out	Total Runs	Average
1. T. Harihara Shastry	8	2	245	40.8
2. A. G. Satwant Singh	4	3	34	34.0
3. R. Narayanan	8	2	165	27.5
4. Kripal Singh	3	-	59	19.6
5. K. Madhavan	6	3	49	16.3
6. J. Ramakrishnan	6	1	74	14.8

BOWLING AVERAGES

Bowling	Wickets	Runs	Average
1. J. Ramakrishnan	38	176	4.6
2. A. G. Kripal Singh	13	76	5.8
3. Lakshman Swaroop	12	79	6.6
4. S. S. Bhide	7	77	11.0
5. A. G. Kalwant Singh	6	92	15.3

Our B team has played four matches, all of which were drawn. The consistent batsmen are Vasudevan, S. Pai, and V. Narayanan. Satish Nayak is the Bailey of the team. Our outstanding bowler is Dhanushkodi the vice-captain. He swings the ball both ways; so it is no loss of credit to get bowled by him when he is in peak form. Muddappa, T. N. Subramanian and V. Narayanan are the other pace bowlers. We have fine spinners in S. Pai, Parthasarathi and Srinivasan. Vasudevan and G. Subramaniam are our best fielders. Ranganathan is excellent as a wicket keeper.

With practice our second, or B team, can look forward to success.

FOOTBALL

Our football team gave a good account of itself in all the matches which it played.

In the League matches we started with a brilliant victory over the M.I.T. (Madras Institute of Technology), winning by 4 goals to 2. This victory was followed by others over the Indian Medicals 2 to 1, Law College 3 to 1, and Engineering College 4 to 1. Then we had a series of reverses: We lost to Government Arts College 1 to 2, Madras Medical 1 to 3, and Veterinary 2 to 3. We drew with Meston College. So we finished third in the League.

In the Wilson Cup Tournament we drew with Pachaiyappa's, 1 to 1; but in the re-play we were beaten. In the May and Baker Tournament we defeated Stanley by 2 to 1, but we lost to Meston 0 to 2 in the quarter final round. The match was full of missed chances.

In the B.V.N. Naidu Cup Tournament we drew with Law College in the first round, and lost in the second.

A. SIRAJUDDIN
Captain

HOCKEY

This year we got back the Stokes shield; but we lost the Panagal Cup again in the Inter-divisional Tournament. In the Knock-out Tournament we beat Presidency College, the holders of the Stokes shield in the semi-finals, and secured the shield by defeating Christian College in the Finals, by 1 to 0. In the Inter-divisional for the Panagal Cup at Salem we beat the Municipal College, Salem, by 1 to 0 in the Semi-finals, but lost to St. John's Palamcottah in the Finals.

Y. Augustine, N. Ananda Rao and D'Silva were chosen for the University team. Y. Augustine was Vice-Captain of the University team.

We started the season with a victory over the

Indian Medicals by 5 goals to 0. This was followed by victories over Government Arts College 1 to 0, over Veterinary by 6 to 0, over Engineering by 2 to 1, and Law College by 2 to 1 in the Inter-Collegiate League Tournament.

During Michaelmas holidays we had our usual tour to Bangalore. We played five matches altogether there; out of these we won two, lost two, and drew one.

In all these matches our defence line played a very good game. In the Knock-out tournament for the Stokes shield particularly it excelled.

Y. AUGUSTINE
Captain.

BASKETBALL

The year opened on a funeral note: we lost to Pachaiyappa's by 25 to 36 in our very first match. We won the matches against Polytechnic, 15 to 14, and Indian Medicals, 38 to 20. But our fourth match, against Madras Medicals, ended in our opponents' favour.

In the Knock-out Tournament the Engineers defeated us in the quarter finals, the score being 36 to 30. Most of our players were new hands.

In the recent tournament for the State Championship the Ace Basketball Club was the runner up. This A.B.C. is made up mostly of past and present Loyola players. The

A. B. C. won the Egmore Friends Union Club flood-lit tournament. That the team has won so many laurels goes to the credit of the skilful leadership of our Captain, Venkataraman.

Sankar Raja from our College represented the University for two years in succession. He also represented the Madras State team, which took part in the National Championship's held in Calcutta. He has been selected to represent the Madras Kabbadi team. Sankar Raja is the Vice-Captain of the A. B. Club.

R. Y. Selvaraj and S. Selvaraj have been our outstanding players; the other members have talent, but they need much practice.

VOLLEYBALL

There has been much enthusiasm in volleyball this year, as could be seen in the matches played on our grounds. The College team has made a name for itself by winning most of the matches which it has played. For this success credit is mainly due to the powerful and spectacular spiking of Augustine, aided by the brilliant display of the set up men like Dorairaj and Uthupatchan. Joseph, Annaraj, Subramaniam and Jeyaraj, also contributed much to the strengthening of the team.

I am happy to say that Augustine, Uthupatchan and Prem Lucas, were selected for the University team.

The City Knock-out Tournament was fast and exciting, and our team came out winners of the year. By sheer bad luck we lost the Inter-divisional match.

In spite, however, of this unexpected reverse we were confident, without being unduly optimistic, that we should win the League trophy. Nor were we disappointed. The Madras Mail announced in its issue of 17th February that "Loyola has retained the Volleyball League Championship by beating Law by 15-13 and 15-13. In a closely contested match Loyola showed better finishing ability than Law. In the second game Law led by 10-4; but Loyola staged a grand rally, to win by 15-13."

We are now resting on our laurels, and hope that next year's team will maintain, if it does not enhance, the reputation of this year's team.

PREM LUCAS
Captain

TABLE-TENNIS

The competition for the Principal's Cup this year proved to be very interesting. In the semi-finals Vecumsee, one of Loyola's promising youngsters, made a wonderful show by extending Harihara Shastri to all five games. In the semi-finals John K. John, Loyola's No. 1, had to overcome stiff opposition from Narasimhaswamy of Law College. In the finals Harihara Shastri made a valiant effort to win the cup, but John K. John won the finals and the cup.

With John K. John and Vecumsee standing out, our youngsters had a chance to show their talents in the College Tournament. Harihara won the cup for the fourth year in succession, beating R. Srinivasan in the finals. The doubles finals turned out to be a close affair. Thrill followed thrill in a most exciting match, as Ram Rohan and Egbert Albuquerque, the youngsters representing the second year, fought their way towards what appeared to be certain victory. But they went down at last fighting to the end against the more experienced pair, Harihara Shastri and Rex Albuquerque.

Among our players John K. John deserves a special mention. He is no stranger to the thousands of Table-Tennis fans all over South India. Most remarkable among his achievements this year was his victory over Tirumalaiswami in the Triplicane Cosmopolitan Club Tournament.

Though Harihara's form is not what it used to be, he is still a force in South Indian Table-Tennis.

Among the youngsters Vecumsee, R. Srinivasan, T. S. Narayanan, Egbert Albuquerque and Jacob John, deserve special mention. Among them the last named player can be said to be the most stylish stroke player in Loyola today. His forehand is very strong, while his backhand flick is a treat to watch. With more practice and experience he will rise to great heights.

To crown the year's achievements John K. John, Vecumsee, R. Srinivasan, and Motran Mascarenhas were selected to be coached by Victor Barna, under the Rajkumari Amrit Kaur Coaching Scheme.

ANNUAL SPORTS DAY 12-2-1955

LIST OF PRIZE WINNERS

Tournaments

Tennis Singles Winner	..	A. Khaleeli
Runner up	..	K. E. Mammen
Doubles Winners	..	A. Khaleeli and Seetharaman
Runners up	..	K. E. Mammen and V. Krishnan
Table Tennis Singles Winner	..	J. Harihara Sastry
Runner up	..	R. Srinivasan
Doubles Winners	..	T. Harihara Sastry and Rex Albuquerque
Runners up	..	E. Albuquerque and Rammohan
Tenikoit Singles Winner	..	S. A. Sankararajah
Runner up	..	M. Santhanam
Doubles Winners	..	S. A. Sankararajah and M. Santhanam
Runners up	..	Augustine and Bhasker
Shuttlecock Singles Winner	..	P. R. Chari
Runner up	..	P. J. Cherian
Doubles Winners	..	Ravinder Lal and Vinod Sharma
Runners up	..	P. R. Chari and Ramachandra
Basketball Winners	..	Senior Inter. Capt. Sankaraja
Runners up	..	B.Sc. Class Capt. Joseph Thomas

Awards for Cricket

Best Batsman	..	T. Harihara Sastry
Best Bowler	..	J. Ramakrishnan

Athletics

Junior Inter. Long Jump	—	S. Bhide
Senior Inter. 800 Metres	—	P. Thambiraja
100 metres race (Previous record 11 secs. H. Rebello 1949)		
I	S. Bhide	Time 11.2 secs.
II	Alfred Jayaraj	
200 metres race (Previous record 23.2 secs. H. Rebello 1949)		
I	N. Ananda Rao	Time 24 secs.
II	S. Bhide	

400 metres race (Previous record 55.1 secs. J. Devairakkam 1953)

I C. H. Barrado Time 55 secs.—*New Record*

II N. Ananda Rao

800 metres race (Previous record 2 min. 6.6 secs. K. N. Rangaswami 1950)

I C. H. Barrado Time 2 min. 18 secs.

II P. V. Veeraraghava Rao

1500 metres race (Previous record 4 min. 26.6 secs. N. Subrahmanyam 1954)

I P. V. Veeraraghava Rao Time 5 min. 34.2 secs.

II John K. John

5000 metres race (Previous record 17 min. 18 secs. K. N. Rangaswami 1950)

I John K. John Time 20 min. 18 secs.

II Paul Joseph

III Solomon

110 metres Hurdles (Previous record 17.2 secs. K. C. David 1954)

I Alfred Jayaraj Time 16.8 secs.—*New Record*

II P. Thambiraja

400 metres Hurdles (Previous record 60 secs. D'Classe 1950)

I C. H. Barrado Time 65 secs.

II Alfred Jayaraj

Long Jump (Previous record 21 ft. 6½ in. H. Rebello 1951)

I C. H. Barrado Distance 20 ft. 1 in.

II Alfred Jayaraj

Hop Step and Jump (Previous record 46 ft. 1½ in. H. Rebello 1949)

I Alfred Jayaraj Distance 42 ft. 8 in.

II C. H. Barrado

High Jump (Previous record 5 ft. 10½ in. K. C. David 1954)

I Alfred Jayaraj Height 5 ft. 7½ in.

II P. Suryakumar

Pole Vault (Previous record 9 ft. 7 in. V. Ramanathan 1952)

I George Kurvilla Height 9 ft. 1½ in.

II K. T. Thomas

Shot Put (Previous record 34 ft. ½ in. R. Gaughan 1942)

I Lazaro Distance 30 ft. 7½ in.

II J. Willmott

Discus Throw (Previous record 102 ft. 6½ in. R. Gaughan 1940)

I Lazaro

Distance 86 ft. 5 in.

II D. Connor

Hammer Throw (Previous record 80 ft. 5 in. H. Shirazi 1950)

I D. Connor

Distance 61 ft. 8½ in.

II Varma

Javelin Throw (Previous record 145 ft. 1 in. Royappa Reddi 1953)

I P. Suryakumar

Distance 127 ft. 9 in.

II C. H. Barrado

Sack Race I T. Antoine

II N. Mahalingam

Sack fight I G. V. Devasahayam

II K. Raghunathan

Fast Cycle Race (1600 metres) (Previous record 3 min. 4.6 secs.)

V. J. Vijaya Kumar 1952)

I Chandrababu

Time 2 min. 58.4 secs.—*New Record.*

II S. David

Musical Chairs) I John Brian

on Cycles	II Chandrakumar
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Old Boys Race (200 metres) (Previous record 24.7 secs. J. A. Chakramakal 1947)

I S. Jayachandran

Time 25.4 secs.

II J. A. Chakramakal

Staff Race I Mr. Simon Loftus

II Mr. S. Natarajan

Inter-Class Relay Race (800 metres Medley) (Previous record 1 min. 44.4 secs. Junior Intermediate 1954)

Winners: Final Year Classes. Time 1 min. 47.7 secs.

Inter-Collegiate Relay Race (4 × 200 metres) (Previous record 1 min.
34.4 secs. Y.M.C.A. College of Physical Education 1954)

I Y.M.C.A. College

Time 1 min. 36.2 secs.

II Madras Christian College

Championship—Bertram Memorial Cup.

Won by C. H. Barrado 26 points.

Next in merit Alfred Jayaraj 24 points.

COLLEGE ASSOCIATIONS

THE SODALITY OF THE BLESSED VIRGIN MARY

The Sodality held its first meeting on 3rd July, 1954; at which the appointment of the office-bearers took place. Rev. Fr. Rayappan continued to be our spiritual director. Mr. H. Monteiro, V B.Sc. (Hons.) was appointed Prefect, and Mr. P. V. Mariaselvam, V B.Com. (Hons.), was appointed Secretary.

The major part of our activities consisted of weekly meetings, at which Fr. Rayappan gave short instructions. His talks centered around our devotion to Our Lady. He exhorted us to make her our model, to imitate her virtues, and thus be a source of inspiration and edification to our neighbours.

This year we introduced two novel features into the activities of the Sodality. One is the running of a book-stall every Sunday near the College Church, with a view of disseminating Catholic literature among Catholic students, and if possible even among non-Catholic students. This scheme has proved a great success. All

credit to H. Monteiro, the prefect, who was responsible for the scheme.

The other novel feature is the weekly contribution of "sacrifice" money. The sodalists forgo some little pleasure, and contribute the amount thus saved to the sodality fund.

On the 8th September, the feast of the Nativity of Our Lady, the Sodality in collaboration with the C.S.U., went on pilgrimage to the votive shrine of Our Lady of Fatima, at Kilpauk.

Nine aspirants were received into the Sodality on Sunday, the 21st November. The Sodality continued its catechism classes every Sunday for the children of Choolaimedu. Messrs. Anthony-swamy and Devadas are responsible for this fine work. Over seventy children receive instruction, and, we hope, are benefited by our zealous endeavours.

P. V. MARIASELVAM,
Secretary.

CATHOLIC STUDENTS' UNION

The activities of the Union started with the election of the following office-bearers:—President George V. Fernandez, II U.C.; Secretary Alphonse Rajaratnam, III B.Com.; and Joint Secretary Eric Fernandez, IV B.A.

We were happy to play the host to the visiting delegates from other Colleges for the Annual Central Committee Meeting on the 17th and 18th July in Madras, whither the headquarters of the Federation had, for reasons of convenience, been recently shifted. The transfer was unanimously approved, as opportune, by the delegates.

The inaugural address of the Union was given by Miss P. Seethammal, M.A. (Oxon.), on the 18th July. In her own simple and forceful way she made it clear that before doing good to others one must be good oneself.

As usual the Union was divided into four groups for its fortnightly study circles, each with its own elected secretary and spiritual director. In this connexion we have to thank Fr. Rayappa, Fr. Basenach, and Fr. Ceyrac for the interest they took in the members who came under their charge.

For the smoother functioning of the unit a day-scholar group, with its own Committee members, was formed.

The Union conducted an Inter C.S.U. debate on a topic of current importance, viz., "Should the students work with the masses or with the intelligentsia in propagating the faith?" The debate evoked much enthusiasm among the members and was voted a success. The main function of the year was a Dramatic Entertainment staged by the Catholic students of the city, in aid of the Prime Minister's Flood Relief Fund. We were able to send Rs. 900 to our Prime Minister, as our contribution to the relief of our suffering brethren.

The highlight of the Unions' activities was the organising of the First All-Asia Seminar for Catholic students from 10th December 1954 to 2nd January 1955. Twelve Asian countries, if we count New Zealand and Australia, were represented. The organising was a formidable task, but we are happy to be able to say that our efforts were crowned with success. An International Student Community was formed, and this was one of the principal purposes for which the Seminar was held. The delegates from the College were: S. Arokiaswamy, Bibian Selvadurai, Caesar Antony, Stanley Coelho, and Alphonse Rajaratnam.

ALPHONSE RAJARATNAM,
Secretary.

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Secretaries of College Associations

SOCIAL SERVICE LEAGUE

"Students are the spear-head of any movement, the sheet-anchor of any organization. It would be an extremely pleasant state of affairs if the student population spent a part of their leisure in constructive works. In this connexion they should follow the selfless path shown by Mahatma Gandhi", so said Sri R. Munuswami Pillay, the then Mayor of Madras, inaugurating the Social Service League this year.

The rush of the students to enrol themselves as members of the League shattered all previous records. This may be due to the fact that the Selection Committees for public appointments and professional colleges show much regard for extra-curricular activities. Whatever the reason might be, the strength has increased from two hundred and fifty to three hundred and ten in an easy, unaffected manner. This year the day scholars have formed a separate unit, and are conducting their activities in the Chetput slums.

The Adult Education Section, comprising more than one third of the total members of the League, has earned a good name by its untiring work. Sometimes the number of teachers exceeds the number of students! Night classes are held regularly on six days of the week at Namachivayapuram and on two days at Chetpat. Moreover two wings of this section are concentrated inside the College—one in charge of school-going children, and the other of the College workers. Terminal examinations are conducted, and prizes distributed to talented students.

Under the auspices of the Community Welfare Section games are conducted regularly for the children. As a chronicler observed once, the intelligent slum-dwellers have learned new tactics; they don't clean their places any more, for they know that students will go and clean the places for them! A new road, laid down by the members of this section, won popular appreciation. In addition to these activities, they collect old clothes from the students

of this College to be distributed among the poor. Sweets and gruel are distributed on important days to hundreds of persons.

The Health and Relief Section is one of the most popular sections of the League. No one can forget the smiling faces of young children gleefully running about as the cart carrying the milk approaches the slum. About three hundred cups of milk are distributed on six days of the week by this Section.

The Medical Section has cured or rather attempted to cure nearly two hundred patients every week in three centres. The perfect harmony and mutual understanding exhibited by the members of this section is worthy of emulation by all the members of the League. The League is extremely grateful to Dr. Miss Stephens, Dr. I. Natarajan, M.B., B.S., Dr. K. Madhavankutty, M.B., B.S., and Dr. U. Basakaran, M.B., B.S., for their voluntary services. Unfortunately the Medical Unit has to restrict its activities owing to financial circumstances. In the words of a former Secretary of the League "Philanthropy does not reduce the high cost of medicine".

The League has affiliated itself with only two major organizations namely, The Indian Conference of Social Work and the Guild of Service.

A benefit performance in aid of the League was conducted on 3rd November 1954. Mr. Melvin B. Jaschke, Vice-consul of the United States, was the chief guest. Nearly three thousand rupees were collected on that occasion. The League is greatly indebted to Kumari Susila for her excellent dance performance on that day.

Rev. Fr. A. RAPINAT, S.J.,
President

K. GANGADHARAN, III (Hons.)
B. JOGHEE, IV B.A.
G. SANTHASELVAM, IV B.A.
Secretaries

COLLEGE UNION

The Report does not announce itself with a flourish; it is a humble statement recording the activities of the Union. It does not set a claim to big achievements, but it is a record of work which maintains the fair and great reputation of the Union.

The Report must begin with the election of the office-bearers. In one of the most keenly contested elections, with both parties displaying a considerable amount of dignity, Messrs. C. V. Gopalakrishnan and T. Ganesh were elected to the offices of President and Secretary respectively. Mr. C. J. John Robin was co-opted as Asst. Secretary. At the end of the first term Mr. Ganesh left the College, and with the con-

sent of the Principal Mr. John Robin took over charge as Secretary, while Mr. Sundaram was appointed Asst. Secretary.

An official start was given to the Union's activities by its formal inauguration on 20th July. Mr. C. Rajagopalachari, former Prime Minister, was pleased to deliver the inaugural address. He exhorted the students to strive and work for the betterment of the country. In the course of his speech Rajaji mooted the idea that students should contribute their mite towards the Gandhi Memorial Fund, as a token of love and affection for the memory of one who remains immortal in our minds.

The suggestion was very much appreciated, and the Union conceived the idea of following it up by securing the film, "Voice of India." Accordingly the picture was screened in the Bertram Hall on 2nd September. The Hall was open to the public. Needless to say that for so many of us who had been denied the golden opportunity of seeing dear Bapuji in the flesh, this was a unique occasion to watch this immortal patriot walking in the midst or poverty and dirt, armed with the sole weapon of 'Ahimsa,' and ever striving to achieve the freedom and betterment of the masses. The film, which starts with a splendid song, has a continuous religious fervour, which heightens as the picture draws to its close. The greatness of the man and the powers of his spirit gripped the audience, and it would be hard to believe that the audience did not go away quietly with a laden heart. We are proud to say that we collected Rs. 1177 for the Gandhi Smarak Nidhi. This amount was gratefully accepted and acknowledged by the Governor, by Rajaji, and Mr. Devadas Gandhi.

The following letters were received from them.

Madras
14th September 1954

To
The President,
The Students' Union,
Loyola College.

Dear Sir,

I am grateful for the donation to the Gandhi Memorial Fund which you sent through Sri K. S. Ramanujam, on behalf of Sri Devadas Gandhi, Rs. 660.

Yours Sincerely,
(C. Rajagopalachari)

GANDHI FILMS COMMITTEE

Camp: Raj Bhavan,
Guindy,
15th September 1954

To
Father Arulswami,
Principal,
Loyola College.

Dear Sir,

On behalf of the Gandhi Smarak Nidhi, I offer to you our grateful thanks for the collection of Rs. 1,177 made by your students Union for the Smarak Nidhi, through the show of the 'Voice of India' on 2nd September 1954.

It was indeed very good of Mr. John Robin, Father Varin, and the Student President Mr. Gopalakrishnan, to have co-operated so much to make the show the grand success it was.

With kind regards,

Yours sincerely,
(Devadas Gandhi)
Vice-Chairman,
Gandhi Smarak Nidhi.

RAJ BHAVAN
Guindy, Madras 22
17th September 1954

To
The President,
Loyola College Students' Union,
Madras.

Dear friend,

I acknowledge with grateful thanks your donation of Rs. 660 for the Mahatma Gandhi Memorial Fund. I greatly appreciate your response to my appeal; your contribution is most welcome.

With renewed thanks.

Yours sincerely,
(Sri Prakasa)

In the second week of August 1954, the Union, together with the Social Service League and the Catholic Students' Union, sold flags in connexion with the Provincial Welfare Fund. Our efforts realised the sum of Rs. 540.

On 10th August the Union invited Mr. Carl Rowan, an American Negro journalist, who addressed the students on "Racialism in the United States."

Loyola College Union decided to remain in the Madras College Students' Council. Mr. C. V. Gopalakrishnan was elected Secretary of the same.

Independence Day was celebrated with the main feature of flag-hoisting by the Madras Finance and Education Minister, Mr. C. Subramaniam.

Mr. K. C. Sivaramakrishnan was appointed Secretary of the Fine Arts Section of the College Union. The inaugural address of the Fine Arts Section was delivered by Mrs. Mona Hensman M.P., under the Presidentship of Rev. Fr. Basenach. Four American students from California were present on the occasion. The section staged Sheridan's "Scheming Lieutenant" in the College Day celebrations, on 16th October, in the distinguished presence of His Eminence Cardinal Gracias. As His Eminence observed the next day in the A.I.C.U.F. meeting, "what was done was done well." Credit for the success of the play to a very large extent was due to the efforts of Prof. A. L. Krishnan and Mr. S. R. Govindarajan, members of the staff. The Fine Arts Section took part in the Inter-collegiate Dramatic Competition conducted by the Engineering College, The Tamil Drama, by name Minnuvatheum, evoked the appreciation of the audience, and Mr. C. V. Gopalakrishnan was awarded a special cup for his meritorious performance. The Arts Section owes a good deal to Shri Valavan Pandyanar for staging this drama. Mr. P. C. Cherian won the prize as the best actor, for his performance in the farce put up during the cultural festival celebrations of the Madras College Students' Council. Shri Chandrasekaran and Shri Ranganathan won the Pennathu Visalakshini Cup awarded by Christian College, and the Krishnamurthi

Rolling Cup awarded by Pachaiyappa's College, in Carnatic music competitions.

On 23rd August came the great day of the selection debate. Loyola College till now has maintained a very high standard of debating, and this responsibility of keeping up our reputation devolved upon the new members of the team. It must be said to their credit that they have by no means lowered Loyola's standard, as will be seen from the list of trophies won shown below. The following were chosen in the order of merit : Messrs S. Gurudev; Herbert Monteiro; Bomi J. Heerjee; Stanley Coelho; and V. Krishnaswami.

Shortly after the commencement of the second term, College Day was held on 15th October. The occasion was graced by the presence of his Eminence Cardinal Gracias. In a masterly speech he called upon the students to train themselves for leadership and service. A variety entertainment was held, which was appreciated by the Cardinal and the audience.

The Union held the Fourth Mock Session of the U.N.O. in the Bertram Hall on 17th November 1954. There was a break in the normal procedure, when we had the chief guest to address us at the start of the Session, instead of an observer to pass his remarks at the end of it. Mr. T. Chengalvaroyan was the chief guest. The Session proved a very good ground for unearthing speaking talent.

Some time before this the Union conducted a Prize Debate for Intermediate Students. The response was good and the standard high. The debate was unique in that it was judged by out own student debaters. Messrs N. Wilson and A. P. Balakrishnan were adjudged first and second respectively.

In this term four English students from Oxford visited the College, and mixed on very friendly terms with our Hostel inmates.

In the third term during the period of the Avadi Congress, on 22nd January 1955,

Dr. Kailasnath Katju, Defence Minister, addressed the Madras College Students at Loyola College. The College Union spared no pains to make the function a success.

The Union has conducted regular Quiz programmes in alternate weeks, and the College team has won almost all the Radio Quiz Programmes. Our team were runners-up in the final of the Inter-Collegiate Quiz Competition conducted by the United States Information Service, Madras.

Before the Report concludes, we have the pleasure to salute the various winners in Inter-Collegiate debates. Messrs Gurudev and Monteiro won the Principal's Cup at Loyola, the former winning the first prize. Mr. Gurudev also secured the Gordon Mathew Rolling Cup with the first prize. Messrs Heerjee and Coelho retained, for the third time in succession, the Y.M.C.A. Toastmasters' Rolling Shield, and won the first and second prizes respectively. At the Y.M.I.A., Messrs Gurudev and Coelho received the first and fourth prizes respectively. Messrs Monteiro and Heerjee won the newly instituted Dr. Prasad Rao Rolling Shield at the Madras Medical College, the former also won the first prize. Mr. Coelho was adjudged the best speaker at the Madhavapuram Young Men's Association. At the Vivekananda College Mr. Heerjee was awarded the Second Prize.

In conclusion, the office bearers wish to express their thanks to the Principal for all the help rendered to make the Union's endeavours a success. Our thanks are due also to the members of the Staff and students who have co-operated with us, and who have always and rightly cherished the Union as their own. For all this and more we are grateful. We also wish to record our gratitude for the great honour done to us, the office-bearers, in allowing us to serve the Union in a humble way.

C. J. JOHN ROBIN
Secretary

ANDHRA VANGMAYA SAMITHI

President :

Sri C. Satyanarayana, B.A. (Hons.).

Vice-President :

Sri A. Suryanarayanamurthy, M.A.

The activities of our Association began with the election of the Secretary and the Assistant Secretary on the 21st July 1954. Sri Y. Venkataramana and Sri D. Pullaiah were elected.

On the 7th August the inaugural function was held. Rev. Father Yeddapanalli presided, Sri S. B. P. Pattabi Rama Rao garu delivered the address. His Excellency Sri C. M. Trivedi, Governor of Andhra sent us the following encouraging message :—

"I am glad to learn that the Andhra Vangmaya Samithi is celebrating the first

anniversary of the formation of the Andhra State on the 27th October 1954. The students of to-day are the potential leaders of tomorrow, and on them will rest the burden of responsibility in several walks of life. It is but right that there should be rejoicings at the proposed celebrations. It is equally important, however, to cast our eyes forward and assess the tasks in front of us all in Andhra. The students of to-day can best fulfil their role by devoting themselves whole-heartedly to preparing themselves

for good citizenship, which implies, among other things, discipline, broad-mindedness, and greater regard for obligations rather than for rights. I wish the celebrations all success."

We conducted a debate on the 20th August. Sri A. Suryanarayanamurthi, the Vice-President, took the chair. Three members spoke for and seven against the proposition "The Past is Better than the Future."

In the second term on the 27th October we celebrated the Andhra State Formation Day. Sri S. Govindarajulu Naidu garu, the Vice-Chancellor of Venkateswara University, presided. Sri Moturi Satyanarayana garu M.P., President of the Dakshina Bharath Hindi Prachara Sabha, was the chief speaker. The function was brought to a successful close with music by Kumari Rani and Madhava Reddi Satyam. On the 11th November a debate was held with the following subject for discussion: "The scrapping of Prohibition is essential for the development of the newly born Andhra State." Four spoke for and six against the motion. Sri C. Satyanarayana, President of our Samithi, presided.

A debate was conducted to select candidates to represent our College in the Inter-collegiate debates. The subject for discussion was: "It

can be said that the U.N.O. has failed to establish peace in the World."

Sri G. Ramanatha Rao, IV U.C. who came first, and Sri Y. Siva Reddi who came second, were selected.

Sri P. V. Veeraraghava Rao III U.C. came first in the Music Competition held by Pachaiappa's College, and second in the competition held by the Andhra Vidyarthi Vignana Samithi, Chennapuri.

We conducted an Inter-collegiate debate on the 28th January 1955. Sri G. Satyanarayana garu, editor of Padi-Pantalu, and Sri M. V. Chalapathi Rao, assistant-headmaster, Corporation High School, Nungambakkam, acted as judges. The rolling trophy was won by the team from Stella Maris College. First and second prize cups were awarded to Gurunatha Rao of Christian College, and G. Ramanatha Rao of Loyola College. A special cup was given to Kumari Meenakshi of Stella Maris. Our thanks are due to the judges.

We are going to have an Essay Competition and an Oratorical Competition, in which cups will be awarded to the winners.

My thanks are due to the students for their co-operation, and to the President and Vice-President for their advice and assistance.

D. PULLAIAH, II U.C.
Secretary.

HINDI ASSOCIATION

The activities of our Association began on the 11th of August 1954. Sri Shanker Raja Naidu, (Head of the Department of Hindi, University of Madras) delivered the Inaugural Address. An executive Committee was elected, consisting of representatives of each class. Messrs Yeshwant Lal, Dhanasukh Gulecha, J. J. Rana, Ramanatha Rao, P. V. Subramanian, and Dina Dayalu were the members.

To compete in the Zonal Inter-collegiate Debate in Hindi held by the University, our College sent a team which consisted of Dhanasukh Gulecha and Dina Dayalu.

We determined to hold an Inter-collegiate debate in Hindi in our College. A beautiful rolling cup was instituted by the Students themselves. About eight City Colleges, including the host College, participated. The subject was: "The Right of Inheritance of Women will Destroy Hindu Society." The superiority of woman's tongue was evident in the debate. The cup was won by the Women's Christian College, and the first prize by Kumari Dolly Lal (W.C.C.). The Jain College also put up a good show. Masood (III U.C.) and Dina Dayalu (IV B.Com.) represented the host College.

We sent a team to compete in the Y.M.I.A. debate for the Kamala Pandalai rolling cup. Dhanasukh and Venkataramana (both from II U.C.) represented our College.

Our greatest achievement in the year was the institution of the Loyola rolling cup. No other Language Association in Loyola College was able to conduct an Inter-collegiate debate, and to institute a rolling cup.

The activities of the III Term are yet to take place. We intend holding an Inter-collegiate Essay Competition, and some more meetings where students may get opportunities to display their talents.

One more word brings this report to a conclusion. We feel extremely grateful to the students of all Hindi Classes in general, and II U.C. in particular, for the hearty co-operation which they extended to us. Above all this, the co-operation and timely advice which we received at the hands of our Hindi Staff are beyond all praise.

Last, but not least, we thank all those executive Committee members who helped us in carrying out our work easily and efficiently.

We wish, on behalf of our Association, and our own, the best of luck to the outgoing Hindi students.

Jai Hind!

K. MADHUSOODANAN, III U.C.
R. KRISHNAKUMAR, II U.C.
Secretaries

THE KERALA SAMAJ

The unanimous choice of Shri Jose Thomas Kanappilly and Shri Thomas Mathew, M. as secretaries, marked the auspicious beginning of a year of good activity. The Samaj formally began its activities with an inaugural meeting with Shri A. L. Krishnan, M.A., in the chair. Shri O. M. Anujan, M.A., Asst. Professor of Malayalam, Presidency College, delivered the inaugural address, which was an interesting and scholarly estimate of the present educational and literary trends.

The remarkable part played by the Samaj in the Onam day celebrations deserves special mention. The Samaj went out of its way, so to speak, to organize a very successful tournament, and the fact that over twenty silver cups along with a number of other prizes were awarded to the winners in the various events, is a rich tribute to the unstinted co-operation and generosity of the members of the Samaj. We thank Rev. Fr. L. D. Murphy, S.J., who gave us every encouragement and help. The other notable feature of the Onam day was the grand tea party and meeting with Dr. Balakrishnan Nair, Principal of the Presidency College, as the chief guest. We proudly record the fact that we succeeded in organizing the first Malayalam film show in the "Loho" Talkies, and gratefully recall the invaluable assistance

rendered by Rev. Fr. Pallithanam, S.J. and Rev. Fr. Varin, S.J., in that connexion.

The Samaj continued its activities with unabated vigour throughout the second and third terms. An interesting and useful debate was held on 12th November 1954, in which Shri K. K. Francis moved the proposition: "This House fully approves the Land Reform Bills initiated by the P.S.P. Government in T.C. State." The opposition was ably led by Shri V. P. Philip. The proposition was carried.

The annual elocution contest was held on 27th January 1955, and Shri Philip Eapen and Shri K. K. Francis won the first and second prizes respectively. The winners also represented the College in the Inter-collegiate Malayalam debate held in the Law College. The Samaj concluded its activities for the year with a valedictory meeting.

This year's activities were characterised by unprecedented harmony and co-operation among the members of the Samaj, which we trust, will be fully maintained in the years to come. We take this opportunity to thank the staff and all the members of the Samaj, most sincerely.

GOSE THOMAS KANAPPILLY
THOMAS MATTHEW, M.
Secretaries

SANSKRIT ASSOCIATION

The Association put itself on a vigorous line of action right from the month of July. "Sanskrit is a huge elephant which never cares to look back to see whether it is followed or not. None need to say Sanskrit is great, since it is unfathomably great by itself," observed Mr. Justice A.S.P. Ayyar inaugurating the Sanskrit Association. He stressed the importance of Sanskrit and the need for its preservation, with Sri K. V. Subramania Sastri, M.A., in the President's chair.

In the month of August an Executive Committee, consisting of four members, was formed to assist the Secretaries, and strive to make colourful the activities of the Association. N. Rajagopal (IV U.C.), K.L. Ramalingam (III U.C.), M. Visweswara Rao (II U.C.) and B. Srinivas (I U.C.) were the nominated members of the Committee. Though the Secretaries rarely made use of the Committee Members' service, yet they feel thankful for their whole-hearted co-operation in conducting various activities of the Association. Especially to N. Rajagopal, the Committee member from the Senior B.A., the Secretaries owe much of their thanks.

During the first term the secretaries conducted Sanskrit Quiz Programmes on all Fridays, in order to improve the knowledge of Sanskrit.

In the second term, the 'Study Circle' Programme, a novel feature unheard of so far in any College, was introduced. The programme provided opportunities for Sanskrit students to speak on certain topics relating to the Sanskrit Language and Literature. The aim of the programme was to provide a training platform for amateur speakers on Sanskrit subjects. In the five study circle programmes that took place during the second and third terms, the chief participants were M. Srinivasan (IV U.C.), S. S. Viswanathan (IV U.C.), S. Kannan (III U.C.) and K. Santhanam (II U.C.). M. Srinivasan and S. Kannan distinguished themselves in their lectures on "Uttara-rama-Charita as a comedy of sentiments" and "Bharavi's poetic diction" respectively. Thanks are due to the enthusiasm of other students who delivered speeches on a variety of subjects, under the auspices of this programme. The programmes were grand successes, since many students vigorously competed to take part in them, and they were attended by students in large numbers.

From the second term onward the Quiz and 'Study Circle' programmes were conducted on alternate Fridays. P. S. Ramamurti (II U.C.), M. Srinivasan (IV U.C.) and K. Santhanam (II U.C.), who scored the first three maximum

number of points, were awarded prizes. P. S. Ramamurthi of the II U.C. won the first prize in the competition for the rolling cup for debate on a Sanskrit subject, conducted by Pachaiyappa's College on 28-1-1955. Congratulations.

On the 28th of October Sri R. N. Padmanabha Sastri, M.A., Lecturer in Sanskrit, Government Arts College, an ardent scholar and an able teacher of Sanskrit, delivered a lecture on "Education in Ancient India." His lecture, dealing in a scholarly manner with the condition of education in ancient India, and in modern times, was greatly appreciated. Sri V. Varadachariar, M.A., Lecturer in Sanskrit, Loyola College, presided.

After ten long years, students of Sanskrit had an opportunity to hear a lecture in Tamil on the subject of Sanskrit. In the middle of November, Sri R. Mahadevan, B.A., (best known as

Devan and Executive Editor of Ananda Vikatan), a versatile scholar of Sanskrit and an outstanding humorous writer in Tamil, gladdened an audience of 300 members by his lecture on "The position of Sanskrit and the Influence of Indian Culture in the Far East." A subtle humour, the characteristic trait of his writings and speeches, and an abundance of valuable matter, made his lecture throughout interesting and instructive.

The Secretaries desire to thank the lecturers who kindly consented to deliver lectures for the Association. M. Mahalingam and M. Srinivasan, the two unique Quiz masters of our Association, also deserve our thanks.

The valedictory address is to be delivered in the last week of February 1955.

G. JAYACHANDRAN
M. S. KRISHNAN
Secretaries.

TAMIL ASSOCIATION

The activities of the Sangam began with the election of the office-bearers held in the last week of July 1954. Messrs S.N.A. Aziz of II U.C. and L. R. Ramalingam of IV B.A. were unanimously elected as secretaries. Vidwan Pulavar Valavan Pandiyanar, M.A., the head of the Tamil Department, is the President of the Association.

The Tamil Association was launched on a very successful year by Prof. T. P. Meenakshisundaranar, M.A., B.L., M.O.L., of the Presidency College, who delivered the inaugural address on 29th July, 1954. The address was packed with sparkling and thought-provoking humour. Mr R. Sarangapani Iyengar, M.A., B.O.L., was in the chair, and advised the students to cultivate discipline and a love of character.

On 22nd August, a debate was held. As many as twelve students participated in it. The subject of the debate was "தருகாட்டுக்கு மிகவும் இன்றியமையாதவன் புலவனா? அரசியலவாதியா?" Vidwan Valavan Pandiyanar, who presided on the occasion, congratulated the students on their good performance, and exhorted them to keep an open mind for better things.

9th September was an important day in the annals of our Association. It celebrated Poet Bharathi Day in our grand spacious Bertram Hall. The Hon'ble Chief Minister, Sri K. Kamaraj, inaugurated the function after a welcome speech by our Principal, Rev. Fr. Arulswamy, S.J. Prof. Rajakkannanar, M.A. of the Government Arts College, in the course of an inspiring address, appealed to the students to follow the noble precepts of Bharathi.

The Association took an active part in the Tamilian Festival organised by the Tamil Students of the hostel. Mr N. D. Sundara-

vadivelu, Director of Public Instruction, presided on the occasion. Rev. Fr. Gordon, the Provincial was present.

On 2nd November a special condolence meeting was held on the death of Kavimani Thesiga Vinayagam Pillai. Mr Sundararajan, M.A., was in the chair. A number of students spoke in appreciation of the valuable services rendered by the Poet to Tamil culture and literature.

On 4th November a debate was held. The subject was "தமிழ் மொழியிலே பிறமொழிக் கலப்பு இன்றியமையாததென்பதா?"

The Association celebrated Pongal Day on the 1st February 1955. The Raja of Ramnad, Minister for Public Works, presided. Mr V. Kunchitapatham Pillai spoke on the significance of the Pongal Festival, and pleaded that higher and technical education in the State should be imparted in the Tamil language.

The Raja of Ramnad said that the Pongal Festival was celebrated every year to remind them of their duties to the agriculturists. He assured the agriculturists of a better deal from the Government. He appealed to students to co-operate with the Government in the steps taken by them for the cause of Tamil art, language and culture.

A special meeting was held on the 3rd February 1955. Mr. Vidwan Valavan Pandiyanar, M.A., presided, and Mr. R. P. Sethu Pillai, B.A., B.L., Head of the Tamil Research Department of the Madras University, addressed us on the subject "Our City". He referred to the glorious past of the city of Madras, and described in detail its association with poets and men of letters. Mr Valavan Pandiyanar referred to a number of Tamil terms which are found in the

Far East countries, and appealed to the students to be research-minded.

The Association was represented in many Tamil oratorical contests conducted by Associations of the City Colleges and "Independent Associations". Mr S. Sripal of II U.C., won the individual cup of the Presidency College. Mr M. S. Ramanathan of I U.C., won the individual cup of the Engineering College. Mr K.

Chandrasekaran won the trophy as well as the individual cup for music held in Pachaiyappa's College.

Our Association conducted an Inter-collegiate debate for the Raja Sir Muthaiyan Chettiar's rolling cup. Mr. L. R. Ramalingam of our College won the second prize.

RAMALINGAM & AZIZ
Secretaries

CHEMISTRY ASSOCIATION

The Chemistry Association commenced its activities with the inaugural address delivered by Dr. S. Swaminathan, Ph.D. (Illinois), A.I.I.Sc., on 4th August 1954. Dr. Swaminathan spoke on "The Chemootherapy of Tuberculosis," discussed the composition of the latest drugs used in the treatment of tuberculosis, and outlined the mechanism of cure.

On 25-8-'54, A. J. Benjamin IV B.Sc. (Hons.) delivered a lecture on "Modern Science and the Universe," putting forth in simple terms the fundamental postulates of the theory of Relativity. His second lecture on "The Fundamental Particles of Material Structure" was a fair attempt to outline the beginnings of Atomic Physics, and probably furnished an advanced audience with an overdose of fundamentals. These lectures of general interest were followed by lectures on more advanced topics by students who made a special study of them. H. Monteiro's discussion of the work of Richard Kuhn must have been of particular use and interest to the V Hons. students, who have got

to read in detail the contributions of Richard Kuhn to the chemistry of Carotenoids and Vitamins. Mr Lakshmanshankar's speech on "Soap Solutions" was certainly more serious and scientific than its simple title would have led one to infer, for the lecture was in fact a masterly analysis of certain essential properties of colloidal electrolytes.

Among several other useful lectures delivered was that of L. G. Subramanyam on "Homogeneous Catalysis in the Liquid Phase," in which the most important examples coming under the heading of "acid-base catalysis" received particular explanation. N. Viswanathan delivered a lecture on "The Contribution of Otto Hahn to Inorganic Chemistry." R. Kirubhakaran delivered a lecture on "The Birth of Quantum Statistics," and also outlined the principles underlying the wave-mechanical concept of Valence.

R. KIRUBHAKARAN, IV B.Sc. (Hons.)
Secretary

COMMERCE ASSOCIATION

Messrs Gopalakrishnan and Venkata Rao were unanimously elected secretaries of the Association for the current year.

The inaugural address was delivered on 7th August 1954 by Sri V. V. Giri, the then Labour Minister of the Government of India. The Principal presided.

Sri D. C. Kothari, the present Sheriff of Madras, spoke to us on "Industrial Finance" on 20th October. Mr V. Seshan, B.Com. (Hons.) presided.

And these are the only two meetings which we have held. This is decidedly a poor innings. We have scored two runs so far; we hope to add one more run, and must then wind up the innings.

The public will no doubt be lost in profound admiration at the activities of our noble

Association. To start with a bang is our custom; it would also seem to be our custom to sink next into the oblivion of utter silence.

The Statesmen of our times who never tire of emphasizing the need of multi-purpose activities, will be pleased to see how we have followed their advice, by making our second (first ordinary) meeting fulfil the function of valedictory meeting also.

As I write this note I wonder to whom the credit should go for those two meetings, which flared up so brilliantly and died out so suddenly?

K. GOPALAKRISHNAN
V. K. VENKATA RAO
Secretaries

ECONOMICS ASSOCIATION

The Economics Association has had a fairly good year; we shall attempt to trace its career.

There was a break with tradition this year; in order that the students of the B.A. classes might take more active interest in the Association, a B.A. student was elected to be one of the Secretaries of the Association.

We settled down to business immediately. Mr. J. M. Lobo Prabhu, I.C.S., inaugurated the Association with an excellent lecture on "Insurance for Full Employment." He was emphatic that the standard of our rural people should be improved if India was to progress. He showed himself in no way troubled at the prospect of inflation, and advocated deficit financing on a large scale.

The next event on our programme was the Inter-collegiate Debate for the Dr. Alagappa Chettiar Shield. After cycling not a few miles, and sporting a pretty tan (it was still summer), we succeeded in inducing about ten Colleges to participate in the contest. Many ladies and gentlemen spoke on the subject: "Is Planning Feasible in a Democracy?" A few spoke rather well. The Madras Christian College carried away all the prizes, but our team of Heerjee and Coelho was not far behind.

Dr. Louis Smith, an American professor, and Mr. S. J. Coelho, a student, were other speakers before the Association during the first term. The former spoke on the "Real Revolution of the Times"; and Mr. Coelho depicted the sad plight of under-developed countries, without venturing to make any suggestions as to the possible remedies. As we have reason to believe that he may become a lecturer next year, we are inclined to think that he will continue where he left off, after taking his degree, and increase his store of knowledge.

The most important duty that fell to us in the second term was to assist Pachiappa's College to organise the Fourth Madras Economics Convention. We had not the honour of having a session of that Convention in our College, because we had had our turn last year. Later in the term, Dr. A. Krishnaswami, M.P., addressed our Association on: "Planning and Industrial Policy." Dr. Krishnaswami was most eloquent and vehement in his criticism of the Government and the Planning Commission, and condemned what he called "the dangerous bureaucratic propensities of the Civil Service in Delhi." He advocated a programme of regional development.

This last term, we saw a number of Congress leaders, and thought we had "bagged" one—Mr. S. N. Agarwal. But the honourable gentleman thought otherwise, and accepted to address

the Presidency College Economics Association on the same day as he had agreed to speak here. When we saw him at Avadi, he astounded us by confirming what we dreaded, but were averse to believe. We took quite some time to recover from the shock.

Dr. B. V. Narayanswamy Naidu, Chairman Forward Markets Commission, gave an interesting talk on: "All India Rural Credit Survey," only the other day. At the outset he pointed out how the rural folk are the back-bone of the country; and how sorely they need credit facilities. He dismissed the Co-operative Societies, declaring that they had touched only the fringe of the problem. He outlined the steps recommended by the Committee on Rural Credit, which have been taken by the Government.

We have come to the end of our story. The account given above is very matter-of-fact and dry. But we assure you that the year has been far from dull as far as we are concerned. Thanks to our fellow students who elected us, we have had a splendid time of it. We seized every opportunity to meet celebrities, and have ever so short a chat with them. We have had the privilege of talking to people like Pandit Pant, T. T. Krishnamachari, Bengal Rama Rao, and many more people who have distinguished themselves in the service of the country. We are not hero-worshippers, and we dare say that most people would be grateful to have had the chance which we had. The experience has been most instructive, and when we come down to earth next year, we believe that we shall be better men.

We thank the Principal who has been very good to us. Rev. Fr. Basenach, we had been told, was to be feared, but we discovered that his rough exterior cloaked a fine gentleman. When he did preside over a meeting, that fact alone was sufficient to draw an audience, for he combined profundity of thought with delightful humour. As for Mr. Rajendran, our Vice-President, we can only say that he was our friend, philosopher and guide. He was invaluable.

We must not omit to mention that our debaters, B. J. Heerjee and S. J. Coelho have been awarded prizes in Pachiappa's College. They retained the Pachiappa's College Sitaramiah Cup in History for Loyola. Heerjee secured the individual cup. The Pachiappa Krishnamurthi Cup in Economics also fell to Loyola, Coelho this time taking pride of place among the competitors.

May we conclude by expressing the hope that the Economics Association may do extremely well next year.

V. KRISHNAN, (IV Hons.)
T. KARTHIKEYA REDDY, (IV B.A.)
Secretaries

PHYSICS ASSOCIATION

The year started with the election of S. Venkataraman of IV B.Sc., and V. K. Sreedhar of III B.Sc., as Secretary and Joint-secretary respectively.

There have been four meetings of the Association so far, and the Valedictory address has been fixed for the 28th February. The Inaugural address was given on the 5th August 1954, when Sri S. S. Lal of the Nungambakkam Observatory spoke on "Climate and Man." The next meeting was on the 3rd November. The speaker was Sri V. R. Acharya, a former Lecturer of this College in Physics; the subject of the talk was "Disintegration of Atoms." The speaker explained in everyday language the basic principles of the use of atomic energy for peaceful and destructive purposes.

"Experiment and Knowledge" was the subject of the next talk by Sri I. R. Rao of the M.I.T. (Madras Institute of Technology). He stressed the importance of a few basic and simple experiments upon which are built up the

whole concept of the various branches of Physics, and their relation to one another.

The importance of the cathode ray oscillograph in industrial and scientific research, and the basic construction of the instrument, were explained in a talk entitled "Modern Applications of Cathode Ray Oscillography." The speaker was Mr. Krishnamurthy of the Andhra State Broadcasting Department and an Old Boy of this College. The talk was followed by a few demonstrations of modern applications of the Cathode Ray Oscillograph.

A heartening feature of these meetings was the large attendance present; and it is to be hoped that this trend will continue in the future as well. Before concluding, I must thank all the students and the members of the Physics staff, without whose co-operation these meetings would not have been the successes they were.

S. VENKATARAMAN, IV B.Sc.
Secretary

HOSTEL DAY

In a big hostel like ours it is very rare to get all the inmates assembled together. Even the roar of the M.G.M. Lion at the Friday night picture does not attract more than eighty per cent of our population. But there is one day in the year on which all of us do assemble, and on that day we are more of a family than on any other day. That is our Hostel Day; which this year fell on 19th February.

Although paper flags of various colours and sizes were rustling over the College lawn all day long, and although Br. Francis and his team of Mess Delegates had borne on their heads all the heat and sweat of the day, organizing sports and arranging seats, yet it was not till four in the afternoon that we really felt the elation of Hostel Day. For now it was time for high tea.

By 4-30 the lawn was musical with the clink and clatter of some two thousand spoons and plates. Most of the students had come with "family and friends." Mr. D. C. Kothari, the sheriff of Madras, and Mrs. Kothari, were the chief guests. Other guests included the Burmese Consul, the Rector, the Principal, and other members of the College staff. When we were half way through our tea, "Fancy Dress" competitors diverted our attention. Mr. Gandhimuthu of II U.C. was deservedly awarded the prize. It did, however, seem strange to me that University students should develop a fancy for the forms of repulsive beggars and demons. The hot sun was all the while cruelly staring in our faces: but fortunately the fruit salad and sweets were cooling enough.

Soon we rose, and moved on to arrange ourselves in rows in front of an improvised stage. The chief guests and Fr. Rapinat the warden, took their seats on the dais. Some one stepped up to the mike to "invite" the guests—meaning I suppose "to welcome" them. Mr. K. V. Varghese then read the Annual Report.

Then followed the distribution of prizes. The list of winners was long by itself, and the process was rendered longer by our slow moving champions, who seemed to be very reluctant to expose themselves to public applause! But as though to relieve the tedium of it all, there followed a humorously worded toast by Mr. Cherian. Mentioning many of the outgoing students by name, he complimented them, and bade them a reluctant farewell. The reply of Mr. Heerjee—which was worthy of the previous speech—was made in the serious tone characteristic of seniors conscious of their years.

Mr. Kothari now rose to speak amidst well marked acclamations. He confessed, at the outset, that when he accepted the invitation, he had thought only of the nice tea which he was to get, and not at all of the speech which he was to make. He congratulated the students on their brilliant record on the sports' field, and observed that sports and games were as much a part of education as letters. He also pointed out that discipline was indispensable for character formation. Mr. Kothari concluded thanking the hostel authorities for having invited him to preside. Fr. Warden wound up the meeting with a short talk. He said he was

satisfied with the discipline of the hostel. But he sounded a note of warning to the "gentlemen at large" of the I.U.C., who seemed not to know what to do with themselves. In conclusion he wished all success to the out-going students. Mr. Varghese Joseph proposed the vote of thanks.

The meeting over, a programme of variety entertainments commenced. All the leading languages spoken in our hostel were represented on the stage. The entertainments were of good variety too. We had plenty of music—instrumental and vocal, solo and choir, English and vernacular—to feast the ears; spectacular shadow plays to give a treat to the eyes; and witty dialogues to humour the intellectuals. And we enjoyed all this like good brothers—"booing" performers off the stage when we didn't like them, and applauding them vociferously when we did.

If I had to single out one item as the best, I should probably name the piano hit of Mr. Gabriel. His rendering of the "Dilse milke dilse pyar, pyar kijiye....." was exquisite. The shadow play of the Malayalees was well-conceived, and but for some technical imperfections, was a success. So was the Tamil drama—the sparkling wit of its dialogues more than compensating for the rather pessimistic tone of the plot.

I must mention here the Art Exhibition, at which were displayed all the painting and

"snapping" talents of the Loyolians. Mr. Chandrashekharan is rightly esteemed our master-cartoonist. His humorous drawing represented our two Wardens running into the glare of each other's torch lights during one of their nocturnal patrols, and exclaiming to each other "oh! its you!" The cartoon entitled "love at first sight" struck me as being too pessimistic a view of life. But whatever be the individual merits of the performances, the very fact that we attempted them shows that the jazz music and camera tricks of the radio and cine-screen have had little cramping effect on the powers of artistic expression and aesthetic taste of the Loyolians.

The entertainments ended with the Jana Gana Mana;.... and I made the fastest 200 yards dash of my life for the Mess Hall. But others had run faster, and poor me had to wait till the second table to enjoy the feast day dinner. The dinner of course was worth both the running and the waiting, for it was got up in grand style.

The day however did not end here. We soon swarmed into the Bertram Hall where Tedd Quimby and others entertained us on the silver screen. The picture was the "Strange Door" of the Universal International Productions. It was 10-30 p.m. when exhausted and hilarious I laid myself on my bed. So ended a perfect day.

CAESAR ANOTONY

