

# Tamil Arasu

SEPTEMBER 1984 75 p.

Thiruvalluvar Year - 2015

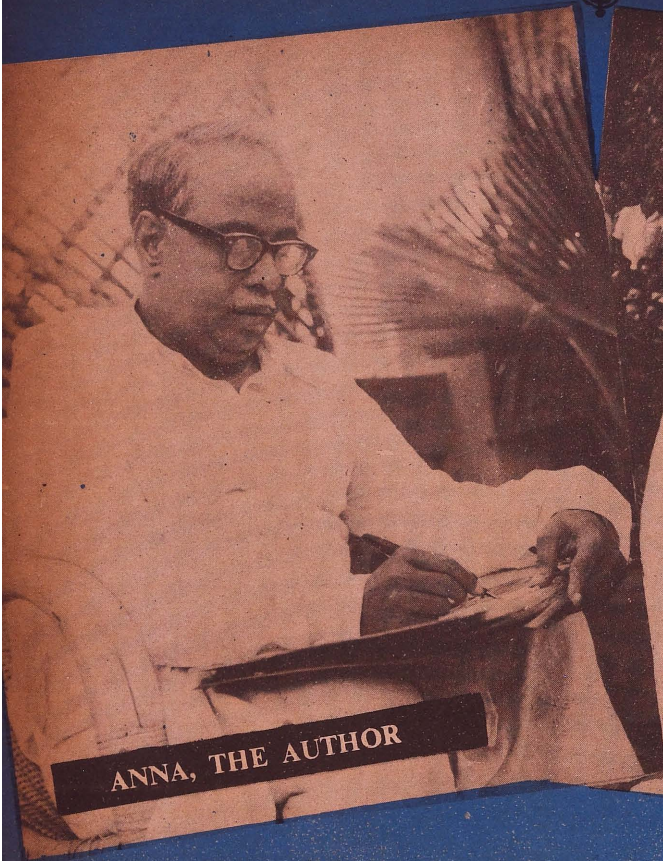
Rakthatchi - Aavani - Purattasi

YALE

a personal history by Reuben A. Holden  
Secretary of the University

ANNA  
PLATINUM  
JUBILEE  
SPECIAL  
NUMBER

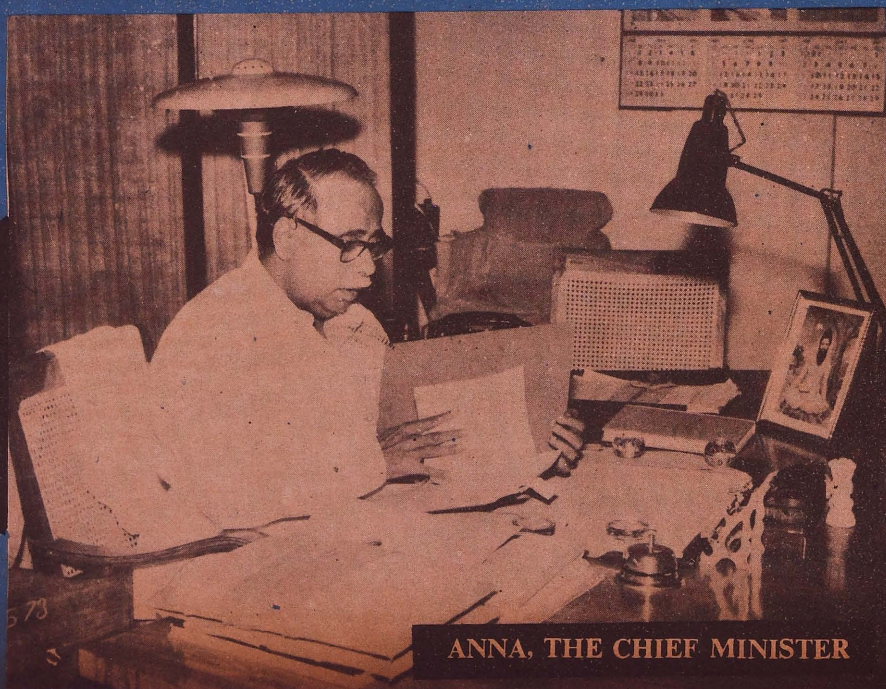




**ANNA, THE AUTHOR**

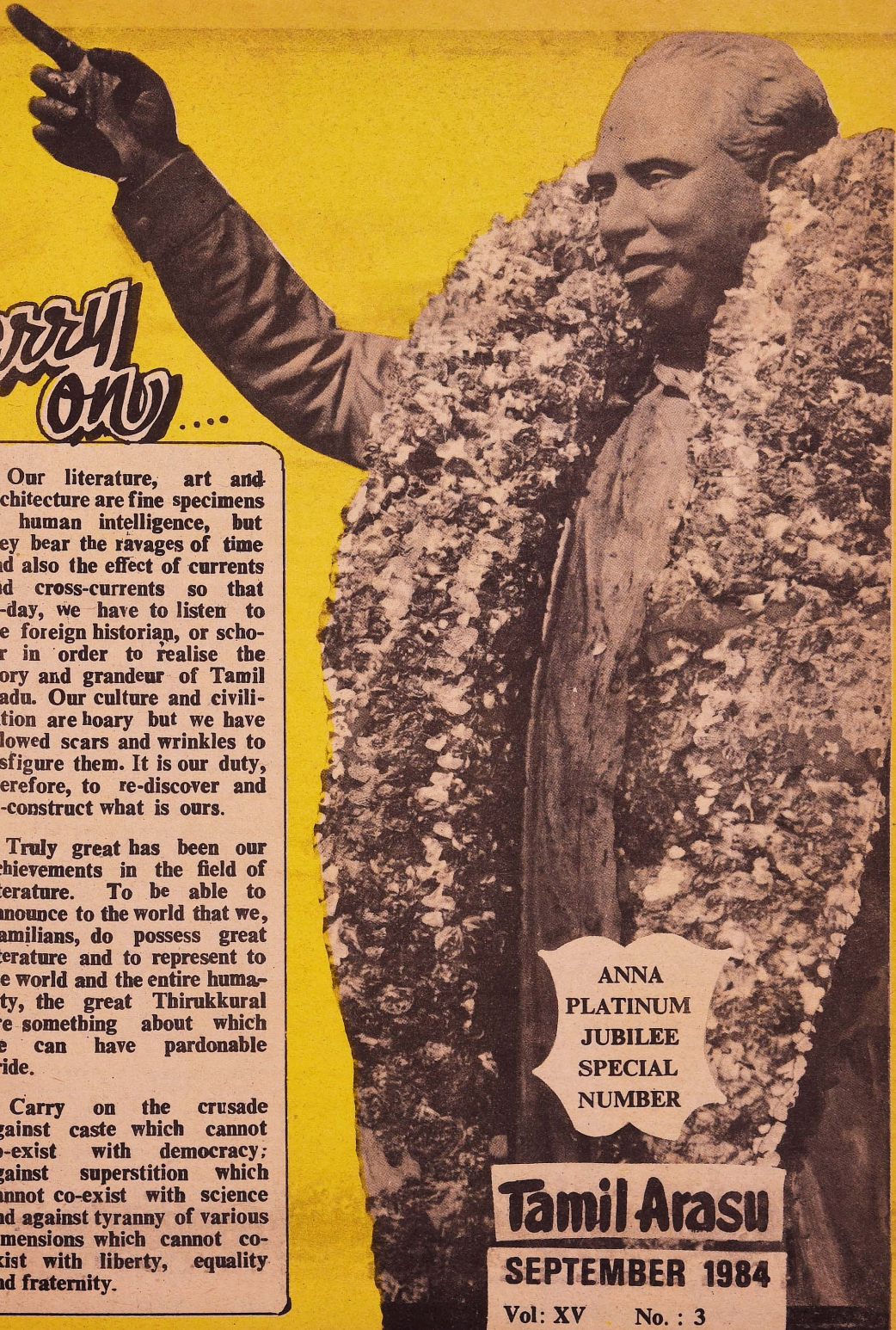


**ANNA, THE ORATOR**



**ANNA, THE CHIEF MINISTER**





**Carry On** ....

Our literature, art and architecture are fine specimens of human intelligence, but they bear the ravages of time and also the effect of currents and cross-currents so that to-day, we have to listen to the foreign historian, or scholar in order to realise the glory and grandeur of Tamil Nadu. Our culture and civilisation are hoary but we have allowed scars and wrinkles to disfigure them. It is our duty, therefore, to re-discover and re-construct what is ours.

Truly great has been our achievements in the field of literature. To be able to announce to the world that we, Tamilians, do possess great literature and to represent to the world and the entire humanity, the great Thirukkural are something about which we can have pardonable pride.

Carry on the crusade against caste which cannot co-exist with democracy; against superstition which cannot co-exist with science and against tyranny of various dimensions which cannot co-exist with liberty, equality and fraternity.

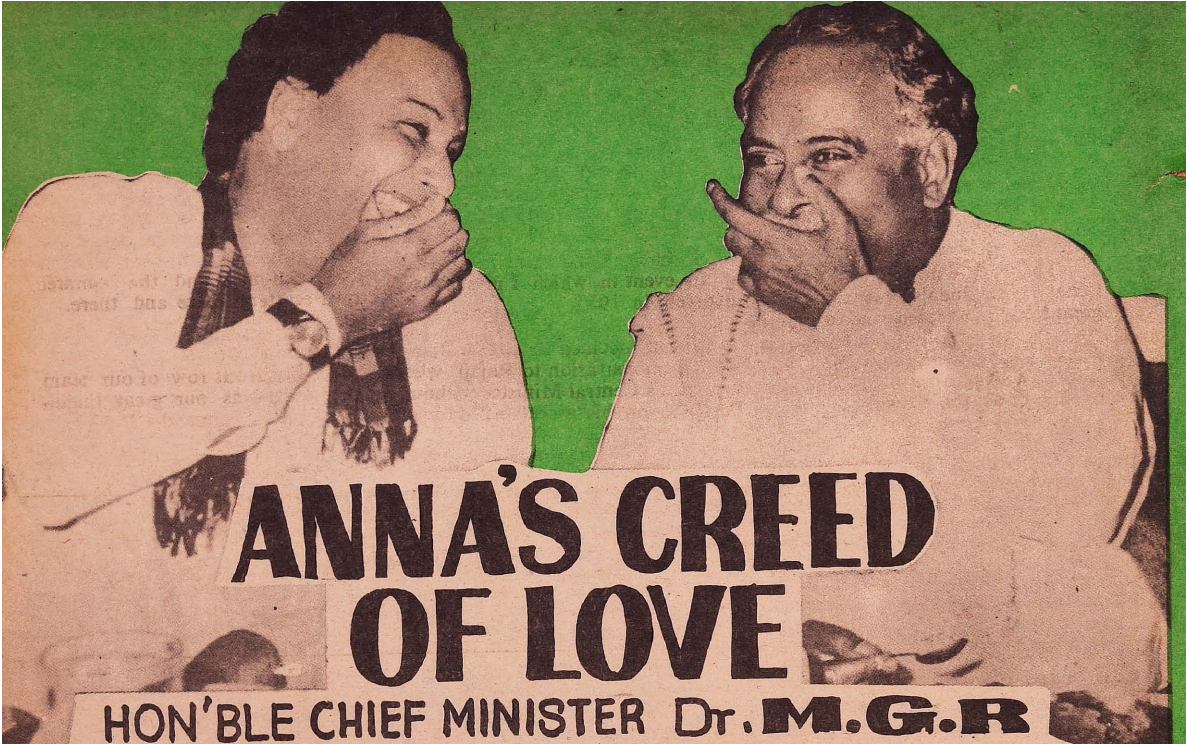
ANNA  
PLATINUM  
JUBILEE  
SPECIAL  
NUMBER

**Tamil Arasu**

**SEPTEMBER 1984**

Vol: XV No. : 3





# ANNA'S CREED OF LOVE

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

Anna practised what he preached and he was himself exemplary.

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

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

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

Anna said that we should think that all the facilities and benefits provided by the social, economic and modern developments belong to all the people and not to any particular individual. Nobody should think that

"These are all for me and me alone", said Anna. It is this philosophy of his that attracted me.

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

The affluent person possessing all the luxuries should at least think for a moment why and how he has become so rich and the others remain so poor. The rich need not shed tears of blood for the poor. But they must, at least, think of the plight of the poor.

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

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

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

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



**“THE** mischievous mentality that ‘pains to others, pleasures to me,’ will affect affection, root out righteousness and destroy all that is constructive”, said Poet Bharathi Dasan.

This is true not only of insignificant individuals but also of a great leader accepted and admired by millions of followers. Mahatma Gandhi and Perarignar Anna were leaders who regarded the sufferings of others as their own.

People are not unaware of the anarchical atrocities unleashed by them in the name of Satyagrahas and righteous struggles. We cannot find even a trace of such tendency in Anna to strengthen his leadership by sacrificing his followers.

I have to make mention of an event in which I myself was involved in 1950.

It was decided to stage a Black Flag Demonstration to Rajaji who was then a Central Minister without Portfolio on his arrival at Madras.

It was at about 9.00 A. M. on 24th October 1950. I was one among the thousands of the demonstrators. It was half-an hour before the arrival of Rajaji. The situation was tense. The Police started lathi-charging to disperse the crowd and indulged in mad lathi-charge. There was a pell-mell and the agitated crowd scattered here and there.

In the front row of our team of agitators was our great linguistic genius Panmozhi Pulavar



All the agitations launched by Mahatma Gandhi were non-violent and righteous one. In all the agitations and Satyagrahas for the Independence, the Mahatma inflicted pains on his own self, subjected his own self to all sufferings but he never made, never intended to make, others suffer or sacrifice for him. Never did he drive benefits from the sacrifices made by others.

Our late Revered Anna is the leader who followed Mahatma Gandhi in leading the movement. It is his ideology and methodology that is known as Annaism. And our Hon'ble Chief Minister Puratchi Thalaiver Dr. M.G.R. is the leader who actualises the ideals of Annaism.

We see to-day persons who stand on the shoulders of others and enjoy seeing festival festivities.

Hon'ble Minister for  
Information  
and Religious Endowments  
**Thiru RM. VEERAPPAN**



# The GANDHI of the SOUTH

Appaduraiyar. He was madly beaten up by the Police to such an extent that he could not even stand and he fell down on the ground. Even after all this, we demonstrated and hundreds of us were arrested. Appaduraiyar who was badly wounded and bleeding was taken to the party office, and was laid down there.

When Anna saw Appaduraiyar in that condition, he was shocked and stunned. With tears in his eyes, Anna asked Appaduraiyar, "Why did you go there? Am I to lead the Kazhagam (movement) in such a way as to subject people like you to such a beating and suffering?"

If I happen to remember the reaction of that great leader's humanist and righteous heart, it is a hair-raising experience to me even at this moment.

Mahatma Gandhi as well as Anna made a humanitarian approach to





all issues both political and otherwise, and resorted to righteous means. Anna never thought of sacrificing others for reaping any benefits. This is the fundamental principle on which is based the Annaism of Dr. M. G. R.

Though we, demonstrators, were attacked by the Police, we did not indulge in any violence. That is what Anna has taught us.

Anna never liked such acts as indulging in violence, stoning the buses, killing the passengers

in the name of strikes, Satyagrahas and demonstrations to gain political benefits. Anna never thought that his head should be crowned at cost of the head of another man.

It is this righteousness of Anna that made him be hailed by the world as the Gandhi of the South.

The case of Appaduraiyar is one which testifies to the nobility of Anna.

In contrast to Anna's approach, some people are indulging in

atrocities in the name of politics. People have not failed to identify them.

At the time of the Platinum Jubilee Celebration of ANNA, so many incidents are visualised in my memory. Yet I have cited only instance.

Long live Anna's name and fame!

Long live the fame of Pura-tchi Thalaivar Dr. M. G. R. who adheres to Anna's ideology!



# Anna, the Miracle Maker

The dawn of the 6th March, 1967, found the people of Tamil Nadu and even the people of the entire Indian Nation agog with excitement for, this was a unique day in the political history of the country. It marked the end of a 20-year regime of the monolithic giant of a political party—The Indian National Congress—which held its sway over all the States of India from 1947. The tolling bells, started ringing for Congress first in Tamil-Nadu. This was a sea change of politics and no mere ripple. To say that the ruling Congress Party was routed in the General Elections of 1967 is to put it mildly. It fell like a house of cards. Out of 233 Assembly seats it fought for, it could win only 49, and out of 39 Lok Sabha seats, it could get only a meagre three. This was in spite of the fact, that it contested all seats both in the Assembly and the Lok Sabha. All but one Minister of the Congress Cabinet were defeated. Important Congress Ministers of the Union Cabinet and Deputy Ministers were also felled down. It was a holocaust for the titanic Congress Party which ruled at the Centre and all the States uninterruptedly for two decades.

*The David who slung the fatal shots on the Congress Goliath was a mild mannered, soft spoken short statured, grey-moustached gentle person in his late fifties. The political party started and nursed tenderly by him from 17-9-1949 had come of age, politically speaking, in just 18 years and now stood a victor on the battle of the ballots poised to enter the portals of power. It won all the 25 seats it contested for the Lok*

Sabha and 138 out of 173 seats for the Assembly. A historic feat for a babe-in-politics and yet its founding father, in the hour of glory, on that night of February 22, 1967, had the humility and the innate modesty to say to a correspondent of "The Link" that "it is victory for the people of Tamil Nadu, for their democratic spirit. It is not D.M.K.'s victory alone but the victory of the

**Hon'ble Minister for Health  
Dr. H. V. HANDE**



alliance, a tribute to their single minded determination and thoroughness in the task of ousting Congress from power." It is this magnanimous spirit of accommodation and goodwill which distinguished Conjeevaram Natarajan Annadurai or "ANNA" as called affectionately, by millions of his beloved Tamil brethren, from the innumerable ephemeral politicians who are prone to work only for short term gains.

There was no dearth of political pundits who, on recovering from their initial moments of daze, started analysing this extra-ordinary political turn of events. For some, it was flash in the pan, a momentary quirk of fortune favouring a dark horse. For some others, ANNA merely appeared to have mounted on the crest of an Anti-Congress wave sweeping over the country. There were predictions and pronouncements that this weaning way from Congress was only a temporary phenomenon.

Anna must have treated all



these comments with an amused smile. He alone knew this was not fortune's favour falling into the lap, but a fruit of patient endeavour for over forty years. An uphill task of educating the Tamils to relearn their hoary past and to be proud of their language and culture had paid off, and the political power was a natural corollary of this great task and culmination of ceaseless efforts in the direction. Anna belonged to that unique class of political leaders who could identify themselves totally with the common man, speak his language, think his thoughts and share his agonies and joys. In his book "The Big Change," Thiru K.S. Ramanujam, the well-known journalist, reproduced a letter written by one Mr. Girish Seshagiri, Perora, Illinois (USA) which appeared in the "Hindu" dated 20th March 1967, two weeks after Anna took over as Chief Minister of Tamil Nadu. After congratulating the then D.M.K. Party for winning the elections, this letter says "A second and more important reason for the D.M.K. success at the polls should be attributed to Anna. Like Gandhi, he has carried politics to the masses and awakened their political consciousness. As history points out repeatedly in times of disenchantment and frustration, the masses always look up on one man to champion their causes." How candid and true this assessment is, from a corner of the world far removed from Tamil Nadu. *How true this is, even in to-day's Tamil Nadu!*

Anna was a born leader; but this leadership was never imposed nor sought for. It was never a thorn to prick the skin but a rose to give a soothing touch. For him, the party workers were not pawns in a political game but brothers working for a common cause. Jealousy, the green-eyed monster, could never contaminate him by its touch and he was singularly unattached to position or office. His open invitation "THAMBI THALAMAI ERKA VAA" (Brother come! and head the Organisation) extended to Dr. Navalar Nedunchezian to assume the party presidentship after Anna relinquished it, bears ample testimony to this detachment. The genuine affection Anna had for every

party worker, no matter what his status was, endeared and enslaved millions of them. They were devoted to him for life. With malice towards none, he could always conciliate but not compromise in the case of an argument.

Anna's several traits won many friend for him who developed admiration and respect for him cutting across party barriers. One of his oft quoted remarks was "Maatran

Again in 1967 when I was contesting from Park Town Constituency, Anna launched my Campaign meeting with late Thiru N.V. Natarajan presiding, and told the gathering, "I heard that my Congress friends are throwing disparaging remarks about even the looks of their opponents. Look, what is wanting in Doctor's profile? If only I had come across him some years back, I would have even used him in films for his good looks". The jocular



Thottathu Malligaiyum Manakkum" (The jasmine of the other man's garden too is fragrant). I recall my first meeting with him in 1964 when I was just elected as a member of the Legislative Council from the Graduates' Constituency. When I was introduced to him by a common friend, the first reaction of Anna was that of surprise. As I was elected together with Sir A.L. Mudaliar, Anna obviously expected to meet an elderly person and was surprised to see a young person in his thirties

remark carried with it deep affection which I cherish to this day.

For quick witted replies and apt similes with telling effect, Anna was an unequalled reservoir. I still remember one occasion when Anna's Government had to face a no-confidence motion. The opposition leader Thiru P.G. Karuthiruman of Congress made a blistering attack against the ruling party. I also spoke pointing out some lapses of the Government at the same time



opposing the non-confidence motion as a Member of the Swatantra Party. When Anna rose to reply, he said: "We have heard two speeches now criticising this Government but with a vast difference. When Thiru Karuthiruman spoke, it was like a cat pouncing on a mouse. Whereas Dr. Hande's speech was like a cat holding its kitten." The simile brought forth a hearty laugh all around. Another simile of Anna which comes to my mind is regarding our beloved Chief Minister, Dr. M.G.R. Anna once said movingly in a public meeting "I fell in love with this Kani (fruit) long ago and was eagerly waiting for the moment it would fall on my lap, lush and ripe. The moment the fruit fell on my lap, I preserved it (meaning our beloved Chief Minister) in my heart."

*Can there be a greater testimony of love than this between a political mentor and his disciple ?*

Anna would never allow the lure of wealth or position to wean him away from his contact with the common man. A senior party leader once introduced to Anna after he became the Chief Minister, an industrialist as a good old friend. Obviously the new 'friend' wanted some favour from Anna. After politely sending him away, Anna called the party dignitary and asked him "How long do you know me ?" The surprised leader said "Why? It is forty years now! Anna said "Of course, I know. But all these years, you never introduced this new friend to me even once. You invariably brought a teashop man or a cart-puller and proudly claimed that they were your friends. Dear brother! Do not cut off your roots and seek for new 'friends' who come to us only when we are in power."

Anna was the foremost among politicians to recognise that the most affective and fruitful way of educating the common man was through his mother tongue. While Tamil Nadu could boast of several intellectual giants such as Rajaji, Srinivasa Sastri, R.K. Shanmugam Chetty, Sir C.P. Ramaswamy, Dr. A.L. Mudaliar and others, Anna was the first intellectual of Tamil Nadu to inculcate a special respect for Tamil

We should kindle a fervour which will rouse the society as a whole and evoke from every one his contribution towards the shaping of a new social order

Co-operation is between equals not as between barons and beggars.



in the minds of our intelligentsia. A facile speaker and writer in English, he drank deep from the fountain of Tamil literature and insisted on speaking and writing in Tamil on all occasions as far as possible. Words came to his command and danced to a tilting tune of alliteration. His was a party of many young graduates; but they were graduates with a difference. It was a point of honour for them to excel, as their beloved Anna did, in Tamil debates and writing. A few incidents fleet before my mind's eye while penning this.

The first scene is set in 1945. I attended a meeting in which several scholars and administrators such as Thiru R.K. Shanmugam, participated, and the proceedings were all in English. A Tamil scholar, not familiar with rendering a speech in English, rose and after *apologising* to the audience for the inconvenience started his talk in Tamil! Contrast this with the following scene. After 1967, I again attended a meeting addressed by the Chief Minister Anna among others. The doyen of educationists, Sir A.L. Mudaliar stood up and apologised to the audience for his inability to talk fluently in Tamil and then spoke in English! Would this metamorphosis be possible without the advent of ANNA ?

Any observer from outside, who imagined that the success of Anna was solely owing to an appeal to the masses on sectarian, linguistic and regional considerations was woefully wrong. Anna never lacked patriotism. In November, 1962 at the height of National calamity

caused by the Chinese aggression, he spoke in the Rajya Sabha thus; "We might march as one people, wedded to one principle, having one aim—that is to chuck out the Chinese and safeguard the country... I enter the name of the D.M.K. in the Roll Call of honour that is being now formulated for the safety, for the dignity and the future of this country ?

His astute understanding of international politics is evidenced in his prophetic utterance in the Rajya Sabha on February 1966. He said "If we want purposeful friendship with foreign countries, we should have developed by this time comradial contacts with the emergent African States. We should have created a sort of Commonwealth of South East Asian Nations. We should have taken into our confidence Japanese Industrialists and Japanese Economists." Did he perhaps foresee Asiads and Maruti-Suzuki collaborations even two decades ago ?

One cannot answer the question what this volcano of political ideas and vanguard of social justice would have done, if only the voice which thrilled forty odd million hearts in Tamil Nadu was not stilled on 3rd February 1969. Born on 15, September, 1909, Anna would have completed sixty years in six months time, but death prematurely backoned him. Attended by about fifteen million people in tears, his funeral service has passed into Guinness Book as a world record. For countless persons like me, Anna will ever live enthroned in our hearts.



# **NOTIFICATION FROM THE ACCOUNTANT-GENERAL (ACCOUNTS)**

**TAMIL NADU, MADRAS-600 018.**

## **ACCOUNT SLIPS FOR SUBSCRIBERS TO PROVIDENT FUND-1983-84**

The Accountant-General (Accounts), Tamil Nadu, has commenced the despatch of Account Slips for the year 1983-'84, in respect of all the subscribers of the Tamil Nadu Government. These Account Slips are being forwarded to the Heads of Offices in which the subscribers were working in March 1984.

Government servants are, therefore, requested to contact the concerned Heads of Offices and collect their statement of accounts. In case of non-receipt of Account Slips by 30.9.84 or any discrepancy in the accounts, the undermentioned Officer may be addressed, giving full particulars of recoveries (subscription or refunds) such as the month, gross and net amount of the concerned bill, head of account etc., as well as the Account Number of the subscriber. The letters may be sent through the concerned Heads of Offices.



**Shri S. Viswanathan,**  
Accounts Officer/F.M.I.  
Office of the Accountant-General (Accounts)  
261, Anna Salai,  
Madras-600 018.





# Moscow Mob Parade

Labour is the chief source of production of wealth. Without recognizing the fact, the Capitalist robs the labourers, forces him to live in slums, and dictates him to be content with a very small share—4d in a shilling according to Marx. 'Capitalists are human parasites—vultures who live upon the flesh of the labourers,' said Karl Marx in his piping voice. Accumulation of wealth and the subsequent utilisation of the same by rich Capitalists, are not an increase in the National Dividend, for the same could satisfy more intense wants of

C. N. Annadurai.

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

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

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

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

the labourer and thus could be better utilised. But the ratio of distribution is unjustly proportioned.

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

Bearded Bernard Shaw of 'Apple Cart' fame shattered the first argument. "Want you to praise the Capitalist? Say you that since he gives employment to the labourer he ought to be honoured? It is bunkum: A motor driver by killing a man gives ample opportunity to the departments of police and Judiciary not to mention his great service to 'sensation spreaders.' Why, then, should we not raise a marble statue in his honour? ques-



tions the dramatist. In fact Capitalists give employment, but never enjoyment to the labourers. They make life a bed of thorns.

The Socialists, as Dr. Marshall points out, were men who had felt intensely and who knew something about the hidden spring of human action of which the economist took no account. Buried among their wild rhapsodies, says the same author, there were shrewd observations and pregnant suggestions from which philosophers and economists had much to learn. In the Parliament, in the press and the pulpit, the spirit of humanity, of erring suffering humanity was to be found. Careful diagnosis will show that in the womb of our modern society, slumbers the awfully bad child of revolution, ready for its birth. When Karl Marx, the illustrious theorist of the proletariat, said the private property in Capital was both the result of past spoliation and a means of continuing the same upon the wider scale, he was only epitomising the cries of the oppressed Robert Owen, a century before Marx, who thundered forth that what the Capitalist calls 'Profits' and which economists try to defend was the fundamental cause for all kinds of economic and social ills. Justice demands, a fair consideration and adaptation of atleast some of these non aggressive and salient facts.

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

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

law' said Niebutin, and it became only too true.

So, the parade began—not a 'Love Parade' with 'Maurice', but a Mob Parade with Lenin. Just as Mr. Winston Churchill famed for his thundering oratory and thoughtless dictums tried, according to the cartoonist in the 'Current History' to keep the revolting elephant India, so also loyalists, capitalists, and apostles of peace, tried in vain to chain the labourer once more. Angered by hunger, oppressed by tyranny, the proletarian rose with irresistible force; down came capitalism, and the flag of the labourer was planted.

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

But the world brands the Russian as a savage; his methods are condemned and his policy is mocked at. Till recently America refused to take Russian timber on the ground that their produc-





tion involved forced labour. The leading capitalistic nations find an absence of Christian ethics in everything Russian. But why all this accusation? Socialists allow no illegal marriage, they recognize the right of divorce, give economic basis to every individual, and look to labour as a dignified method of living. Palaces and pleasure-seats of plutocrats are kept wide open for the enjoyment of the labourers. The educational side of socialism won the approval of no less a person than Dr. Tagore. Then what need is there, for accusing that system? Is it because the communists drove out idle lords and extravagant ladies? Is it because, they adopted certain cruel methods during the war with capitalism?

Time is the great healer and it would certainly modify things. Anarchy being a negation of all laws could not remain permanent, and since socialism stands today firmly, it is not anarchism as some suppose it to be. Paul Vinogradoff, a

moderate, assures us that "they (Russians) will throw the whole weight of their influence in the scale of international pacification and justice."

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

## New Ministers

**Thiru T. VEERASAMI**  
(Honourable Minister for Food)

Honourable Minister Thiru Thandavamurthy Veerasami belongs to Vallur village in Orathanadu Taluk in Thanjavur District. Born on 8th September 1938, Thiru Veerasami studied in the Board High School, Orathanadu, Raja Serfoji Government College, Thanjavur and Annamalai University, Chidambaram. He holds M.A. degree. He is an agriculturist. He is also in charge of Price-Control and census.

**Thiru K.K.S.S.R. Ramachandran.**  
(Honourable Minister for Co-operation)

Honourable Minister Thiru K.K.S.S.R. Ramachandran, was born on 8th September 1949. He completed his High School education in Subbiah Nadar High School, Virudhunagar. He was arrested and imprisoned on three occasions for participation in political agitations. He was elected to the Tamil Nadu Assembly both in 1977 and 1980.

Thiru T. Veerasami from Orathanadu in Thanjavur District and Thiru K.K.S.S.R. Ramachandran representing Sathur in Kamarajar District were sworn in as Ministers of Tamil Nadu on 5th September 1984.



With the Best Compliments From

# SHOBHA

**52 GLORIOUS YEARS OF SERVICE  
IN TEXTILE BUSINESS**

**SHOBHA**—The Biggest Fashion Junction  
of the South Feeds the Entire  
Requirement of a Family in  
Textiles.

**SHOBHA**—The Textile Showroom with  
a wide range of Fabrics from  
all the Leading Mills in the  
Country.

**SHOBHA — CLOTH CENTRE  
SHARIEE CENTRE  
DRESS CENTRE**

Big Bazaar Street,  
COIMBATORE-641 001.  
Phone: 24364





# PERIYAR

## - THE FIRST PROFESSOR OF TAMILNADU

**M**ANY years ago I wrote an article for 'Dravidanadu' Annual Number. When I wrote about the poets and professors of various countries in that article, I referred to Periyar (E.V. Ramasami) as "the first professor of Tamil Nadu".

His services to society are indeed great. The people of the country have not attained intellectual fertility to such an extent as to accept his ideas and ideals.

The growth of a crop depends upon the fertility of the soil. Likewise people of good intellectual capacity only can grasp and foster his ideas and ideals.

After his fifty year social service, intellectual revolution has achieved success in Tamil Nadu. None can deny it. We know well how powerful and potent his rationalist propaganda is.

When he began his propaganda, certain classes of people were considered unfit for learning. Even those poor people believed it to be true.

When I wanted to take economics for my honours course, a certain lecturer in my college said to me, "Why do you aspire for economics? Can you become well versed in it? Why not you take some other subject?" In fact he wanted to damp my enthusiasm. But I took economics and got a creditable pass in it

### Fifty-year Service:

When I assumed charge of the Government after thirty six years, I realised how my study of economics was very useful to me. The backward community was suppressed by showing false reasons. Now people belonging to that community

occupy high positions and posts in all walks of life which should increase further. No doubt, this is due to the ceaseless services of Periyar for half-a century.

I am ready to propagate and implement the ideas and ideals of Periyar. The question is: "Shall I do some useful things assuming the charge of the Government or shall I do it at the social level with you?" I leave it to Periyar to decide. If he says? "Well, my disciple depart and do it", I am ever prepared for it. Still his ideas and ideals have not been completely put into practice. Of course, it will take many years to carry them out. But it will be implemented.

The service that Periyar has taken up is a laudable service. The country needs his most useful service. Periyar only has that rare ability to do it.

We must give him rest or we must carry on his duty. But both our fields are different. But each of them is as important as the other.

(Speech delivered by Anna on December 19, 1967 while declaring open the Periyar Ramasamy Educational building.)

"Every problem has several aspects. Opinions may differ; that is but natural in democracy. We should critically examine and analyse the different opinions and choose the best one for efficient implementation. This is the best way of solving problems."

—ANNA

# INDEPENDENCE DAY GIFTS

A package of gifts and concessions to various sections of the people especially to the weaker sections were announced by Hon'ble Chief Minister Dr. M.G.R. on the occasion of the 38th Independence Day.

The Chief Minister was speaking after unfurling the National tricolour from the ramparts of Fort Saint George on 15th August 1984, as part of the Independence Day Celebrations.

Most of these concessions and schemes will be implemented from September 15, the 75th birth anniversary of Perarignar Anna.

The concessions he announced in his address included the following :

- (1) All the rural poor who are below the poverty line would be given free agricultural lands for personal cultivation. The free agricultural lands would be distributed to those below the poverty line according to the present quota of reservations. About 18% of the lands would be reserved for SCs/STs. 50% for Backward Communities and 32% for those in the general list. Besides, house sites would also be given to these sections.
- (2) The maximum electricity rate to be paid by farmers in the State would be limited to Rs. 750 per annum. This would be the maximum levy even if the farmers consumed 5,000 or 6,000 units of power for their—agricultural operations.
- (3) Free electricity would be provided for all huts. The State had already ensured supply of free electricity to 5 lakh huts. Hitherto, an installation charge of Rs. 10 was being levied and over and above this a nominal rate of Rs. 2.50 was being levied for each bulb from the huts. This levy is being abolished and electricity supply is being made free to all huts.
- (4) The farmers who are below the poverty line will be given free electricity for farming purposes. Hitherto, a concess-



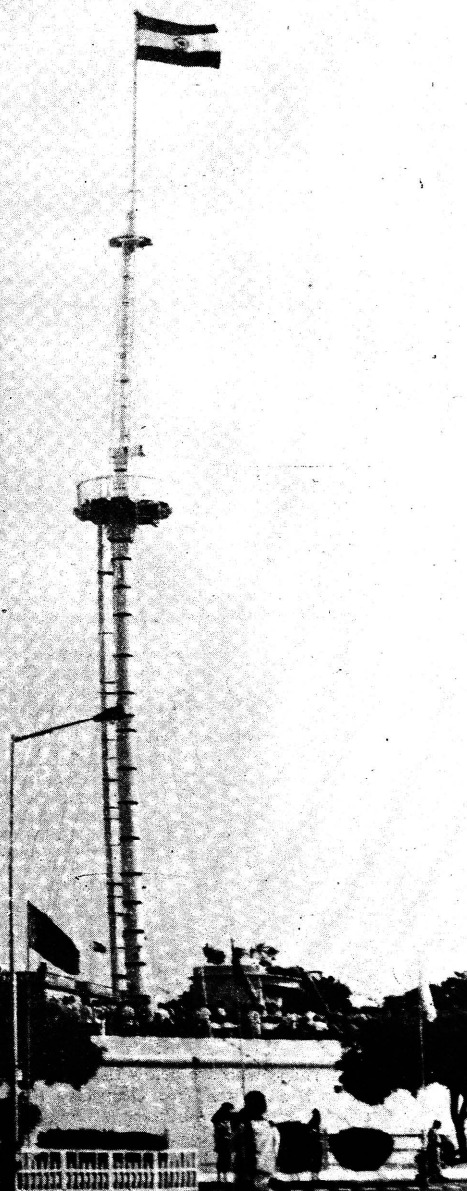
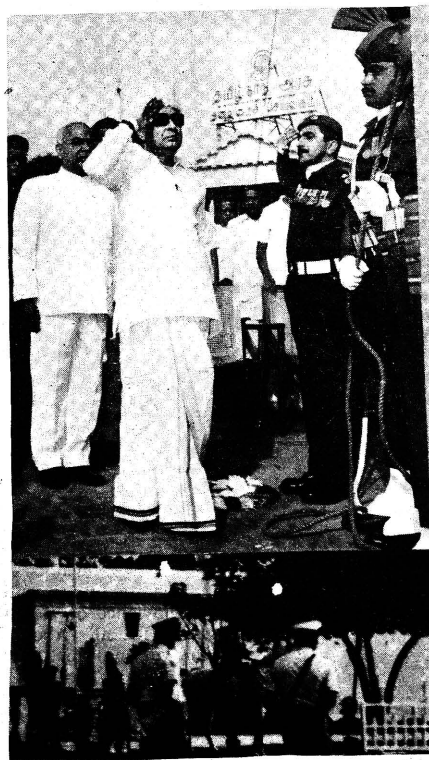
ional rate of 12 paise per unit was charged from them. Hereafter, this would not be charged and supply of power to the poor farmers would be completely free.

- (5) About 50,000 fresh pump-set connections would be given to the farmers in the State immediately.
- (6) From 15th September all family card-holders would be issued 20 kgs. of rice. The delay in the issue of this quantity of rice was due to preliminary arrangements required to move the rice stocks and build a safe buffer. It will be possible now to issue 20 kgs. of rice for every family card-holders. Along with the 20 kgs. of rice, 1 kg. of rice would be supplied free to all family card-holders.
- (7) Unemployed persons who pass out the S.S.L.C. stage of examination would be given unemployment allowance of Rs. 50 per month with immediate effect. Those unemployed persons who pass the +2 stage would be given Rs. 75 per month as unemployment cash benefit. Unemployment graduates will hereafter get an allowance of Rs. 100 per month as against Rs. 50. About 23,000 graduates are getting this unemployment cash benefit just now.



- (8) Orphanage centres would be started all over Tamil Nadu to protect and bring up disowned and orphaned children.
- (9) Elderly people who do not have any support would be given subsidy irrespective of their number. They would also be given free clothing every year.
- (10) Handcart-pullers would be given a death benefit gratuity of Rs. 10,000 if they died while being engaged in their work. A separate Corporation would be set up for the payment of this death gratuity.
- (11) Every village in Tamil Nadu would be provided with a T.V. set. An amount of Rs. 333 lakhs would be set apart for this and the scheme would be implemented from 15th September.
- (12) In the villages, at least there would be one fair price shop for every 1,000 persons. More ration shops would be started for this purpose.
- (13) A separate Corporation would be set up for development of Scheduled Castes and Scheduled Tribes. Three - year plans would be implemented through this corporation on a war-footing. An amount of Rs. 623 lakhs would be spent on the development schemes exclusively for SCs/STs. So far 1,58,000 houses had been built in the rural area for SCs/STs. The scheme will be extended to urban areas.

- (14) Likewise, a separate Corporation would be set up to improve the lot of handloom weavers.
- (15) A 3-year plan is being drawn up for rapid improvement of urban and rural areas. This crash programme will be implemented speedily.
- (16) An Adjudication Council will be set up for resolving disputes between the Bar and the Police. The Government was unhappy at the recent clashes between members of the Bar and the Police force. The Adjudication Council will resolve all disputes between the two sections.



# Nazareth Co-operative Bank Ltd.

**THE LEADING BANK IN TIRUNELVELI DIST.**

H.O. NAZARETH  
628617

B.O. ALWARTHIRUNAGARI  
628612

Estd: 1922 Phone: 22

Estd: 1981 Phone: 27

## **Our Bank Indeed Your Bank in need & deed**

For Your Every Bank Business 'U' are most welcome to our Bank Since.

We offer 12% interest on 5- year deposits

We offer 1% interest more & over the rates offered by commercial Banks & State Banks.

We accept drafts, cheques (foreign and inland) for quick, free & safe realisation.

We bring forth various novel schemes of deposits, such as Parimalam, Nalatham, Komedhaham, Porkizhi, Nithiya Kalyani Pension Deposits etc.,

No Bank can compete with our schemes.

Sow only a sum of Rs. 5203/- and you shall reap Rs. ONE LAKH after 300 months.

### **STRICTLY CONFIDENTIAL**

Please feel free to approach us at any time either in person or by post to get more details about these deposits so as to get your growing finger-print installed and laugh with us without ceasing.

Thank 'U'

Bank owning 2 crores of deposits and Loans !

**J. CHINNAPPA ISAAC,**  
Vice-President.

**S. J. PHILIP JEYASINGH,**  
General Manager/Secretary.





# MARCH ONWARDS

(Anna's Annamalai University Convocation Address delivered on 18.11.1967)

*Mr. Chancellor, Mr. Pro-Chancellor, Mr. Vice-Chancellor, Graduates of the Year and Friends!*

**T**hankful as I am for the unique honour conferred on me by this institution, it is not without hesitation and a good deal of trepidation that I stand before this august assembly to-day to deliver the Convocation address, for though it is a pleasure to be present on the happy occasion of greeting the graduates of the year and wishing them all a bright and prosperous future, it is not an easy task to place before them appropriate guidelines-conscious as I am of my own limitations and aware of the eminence of those who stood at this rostrum in the past and gave weighty and worthy advice to graduates. Stalwarts in various walks of life scholars of erudition and experience, administrators of rare abilities, have all been here to deliver instructive discourses, and I do not for a moment imagine that I have the capacity to add anything substantial to what has been already said by those who preceded me. I am convinced therefore that to be called upon to deliver this address is not so much an invitation but as a command to me to bestow the most careful and considered thought on the role of Universities in general and of the Annamalai University in particular.

The fact that I am conscious of my own limitations gives me a sense of relief, for attempt I shall not to offer original ideas or theories with a special stamp, but only reiterate some of the cardinal principles enunciated by those who offered their advice in past years, perhaps with annotations here and there, bringing to bear the lay-man's point of view to the findings of experts in various fields connected with education. This is the age of the common man-whatever the regrets some might have and it is his point of view that matters most and I do claim to represent him in all his ruggedness. Systems and schools of thought, whether it is philosophy or political, ethics or economics are certainly meant for him. Of course, the interpretation should come from scholars and experts and the art of translating them into every day activity is to be undertaken by the administrators. Universities as the repositories of knowledge and the nurishing ground for the emissaries of thought, wisdom and service, have got a prominent role to play - and the prominence is growing every day, as more and more individuals get themselves equipped for the task of bettering society in all its sectors and spheres. This is all the more so in this age when we have eschewed monarchy and autocracy and have inaugurated the era of democracy. During the monarchical or feudal days, Universities had to train scholars and poets to adorn the chambers of Royalty or the gilded mansions of

Lords and nobles and their wisdom was meant for the mansion, not for the marketplace. Those were days when numbers did not count, nor were eminent scholars asked to face the problems confronting the masses. They were content to work in secluded spheres, far from the din and noise of the common man, and weave the costly fabric of philosophy or poetry which in turn was to be converted into dazzling garments for the select and the privileged.

The role of the University today is not cloistered and confined as in the past. Its function has been enlarged not in its fundamentals but in its domain. It has to take into account the common man not to perpetuate his commonness, but to and train, guide and lead him, for he is called upon to-day to perform uncommon tasks. He is asked to do his duty as the citizen of a democracy-a task which kindles sweet hopes but which demands patience and perservance, faith and confidence, faith in himself and in others and confidence in his inherent ability to shoulder the responsibilities. The common man has become the Ruler of the land-he holds his destiny in his own hand. Unlike in a bygone age, when rulers were born either in palaces or in mansions, to-day, every hamlet and every hut has become the birth place of a potential ruler and the duty to-day, the responsibility to-day of the Universities is to fashion out of him an individual fitted and equipped for the task of making democracy fruitful and effective.

I said that the duties and responsibilities of Universities have grown in dimension and scope, but pointed out that the fundamantals remain unaltered and these fundamentals are of permanent value and of pevennial interest. The supreme task before the University is to give those who seek vision of knowledge in its true proportions and perspectives, to maintain the sovereignty of ideas and ideals in the world. A balanced mind, the

ability to discriminate between what is merely trivial and what is important, the capacity to look at a problem from all its angles without fear of favour, to be tolerant of the other man's point of view; these are fundamentals which are unalterable and it is only the Universities that can provide society with a continuous stream of men and women endowed with these qualities. While addressing the University of Brussels, Dr. S. Radhakrishnan, our former President made the following statements

"For its proper functioning, democracy requires more qualities than other forms of Government. It is in the Universities that we can develop the true spirit of democracy, appreciation of other points of view and adjustment of differences through discussions. It can be kept healthy and strong by the exercise of individual responsibility and judgment. In Universities, we have to re-call the struggles of the past and realise the perils and possibilities, the challenges and opportunities, of the present."

Democracy is not form of a Government alone it is an invitation to a new life-an experiment in the art of shaping responsibilities and benefits-an attempt to generate and co-ordinate the inherent energy in each individual for the common task. Hence we cannot afford to waste a single talent impoverish a single man or woman or allow a single individual to be stunted in growth or held under tyranny and the Universities should, through the graduates, it sends forth year after year annihilate the forces that attempt at aggrandisement and tyranny, fight against cant and hypocrisy and enthrone human dignity.

Graduates of the year, I wish you all a prosperous future-for, after all, the immediate concern of every individual, graduate or no graduate, is to acquire the means for a decent living. That is the first motivation for all human activity and no one can ignore it, but that ought not to be the sole objective. Something higher and nobbler than mere individual material advancement is expected of you for remember that this University education is a privilege that you enjoy, for which you are deeply indebted to the community of which you are a member. Most of the money needed for maintaining institutions of higher education come from the revenues collected from the community through the State, and a good proportion of that revenue come from the tillers and the toilers, men who did not enjoy the privilege, men who willingly submit themselves to discomfort, so that they can enable the next generation to lead a better life. Graduates of the Annamalai University, may I ask you, how are you going to repay-what is to be your contribution to the social chest on which you have drawn so largely. Unless you replenish it richly, coming generations will find only an empty coffer. Your superior education increases your responsibility to society and therefore, apart from

The true treasure house of a Nation are the intrepid leaders who are driven by the soul force of idealism.

All ideals revolve round one fundamental ideal. It is that we should give the people a good, clean and fair life.







We, the Tamilians have been holding aloft this ideal for more than two thousand years and hence we find in Pura Nanuru this passage:

உண்டால் அம்ம இவ்வுலகம்

... ..

தமக்கென முயலா நோன்றாள்

பிறர்க்கென முயலுநர் உண்மையானே!

As inheritors of that rich legacy, you are best fitted to overcome even the environment and serve society to the best of your abilities

Anyone, who proposes to do good must not expert people to roll stones out of his way but must accept his lot calmly if they even roll a few more upon it. A strength which becomes clearer and stronger through its experience of such obstacles is the only strength that can conquer them says Albert Schweitzer.

Though the problems in various countries are of a similar nature, the peculiarity attached to the problems of our country is of a pronounced nature.

Ours is not a case of starting from scratch. Had that been the case the only thing needed would have been the intensity of effort to be put forth. Ours is a case of erosion of the mind—we are not in search of fields, but have to engage in the task of fertilising it, irrigating it. We are not in search of ideals, but are engaged in the more intricate task of classifying, codifying and verifying layers of ideals. We are not wanting in culture but have to cleanse it from the cob-web of time and de-adulterate it. In short, we have to re-discover ourselves, and re-construct our entire thought. Once we were the custodians of every thing noble but we have allowed the germs of decay to multiply and thrive. Our task to-day is to allow fresh air and sunshine and regain the original shape and stature—that which made us well-known in distant lands and climes.

Our literature, art and architecture are fine specimens of human intelligence - but they bear the ravages of time and also the effect of currents and cross currents so that to-day we have to listen to the foreign historian or scholar in order to realise the "Glorious and Grandeur" of our own country.

Age commands veneration - but unless it is recuperated, decay sets in. Our culture and civilisation are hoary, but we have allowed scars and wrinkles to disfigure them. It is our duty therefore to re-discover and reconstruct what is ours and enrich it by drawing liberally upon the achievements of other countries.

or along with your own individual advancement, society has got a right to expect an adequate return from you not so much in terms of money as in terms of service in toning up society, in bringing light into the dark alleys, sunshine into dingy places, solace unto the afflicted, hope unto the despondent and a new life unto every one.

That this is a welcome and worthy ideal none would dispute but not every one will come forward to translate that ideal into action- and yet our ancient as well as modern thinkers have all stated in unmistakable terms that wisdom is manifested in action.

Unless service is the outcome, the sermons become sweet nothing. As Jefferson stated, "We must dream of an aristocracy of achievements arising out of a democracy of opportunities".

And when I seek your help and cooperation in the supreme task of serving society, please do not wink and smile and say, it is all so easy to say. I am not unaware of the difficulties in the way, nor am I going to brush aside the influence of the environment on you. May be the world in which you are to begin the journey is one which will dim your hopes, disturb your determination. You may come face to face with the unpleasant sight of practices widely differing from the principles inculcated in you. You may find selfseekers enthroned and the patient worker, decried. Tyranny of all sorts may stare at you and every step you take will be a struggle. I admit that the environment is such that even people with robust optimism will be discouraged and forced to take to the path of ease and comfort.

But, we should also realise that a continuous stream of men and women endowed with the spirit of service have been carrying on the crusade successfully and have conferred rich benefit on humanity.

Our problem is not want of a system-in any branch of knowledge. We have fine specimen in all spheres. We claim also - and that rightly-immortality for our system, but we have not succeeded in keeping them fresh and young, effective and energetic, for we have allowed them to decay.

If a system has to endure, says Dr. Radhakrishnan, it must be perpetually young and ready to change. In other words, it must be capable of accepting new ideas, have the resilience of mind which the young have, have the openness, flexibility and spirit of adventure by which they accept what is given to them and transform it out of recognition.

Eos, a Goddess falling in love with a mortal, prayed to God to grant immortality to the lover. 'Yes' said God, and the mortal gained immortality. But he grew old, infirm, senile, decayed and what was a feast once to the eyes of Eos became a sight to shun and grieve over and he who gained immortality longed for death for what is life if it becomes a prey to decay? Then Eos sang and said, "I prayed for immortality for my lover, forgetting to pray for perpetual youth."

We, in this country, are facing some such situation and we are in charge of the task of re-juvenating our culture and civilisation-our entire thought. Instead of attempting that, we have been, for too long a period, doting upon the decayed forms attempting to defend them from critics and currents of new thought. And while other parts of the world, after persistent and patient search after truth, have arrived at new conclusions and are scaling new heights, we are content to sit near the shattered rampart and narrate past glory. Our religion has degenerated into rituals, our society which was once classless and caste-less has degenerated into water-tight compartments of caste and creed, and, all the while, we have kept either silent or have been supplying defence to superstition and orthodoxy by offering liberal interpretation in a scholarly way. Unwittingly we have been allowing this state of affairs to exist, despite condemnation and protest. And, more than that, whenever a doughty warrior comes forth to fight against the evils prevalent, we decry and denounce him as an annihilator of noble values and hoary systems. Periyar Ramasami represents and symbolises the fury and frustration in a sizable section of society at this state of affairs. To allow systems degenerate and at the same time denounce those who champion the cause of Rationalism is but to perpetuate superstition and orthodoxy and allow this society of ours to get decomposed.

Universities offer the proper forum for a free and full discussion of these intricate problems and graduates trained here are to go forth as emissaries of that social reconstruction which is long over due.

## TRUE INTEGRATION

Long before there was any talk of national integration, the late Dr. C.P. Ramasami adumbrated a scheme for linking North Indian rivers like the Ganges and the Yamuna with South Indian rivers and thereby he emphasised the integration of all Indian rivers. But his suggestion was not carried out. Had it been carried out, the floods in North Indian rivers could have been avoided.

Regional imbalances will retard national integration. Even in Puranic Age people talked of integration from Kasi to Kancheepuram. Integration to be real and lasting should be based on the financial position of the country, availability of raw materials and industrial know-how. Otherwise integration will be only a Text-book maxim.

—ANNA

The country looks to centres of learning like this University to enable the people to pursue the path of progress, braving difficulties and, if need be courting danger.

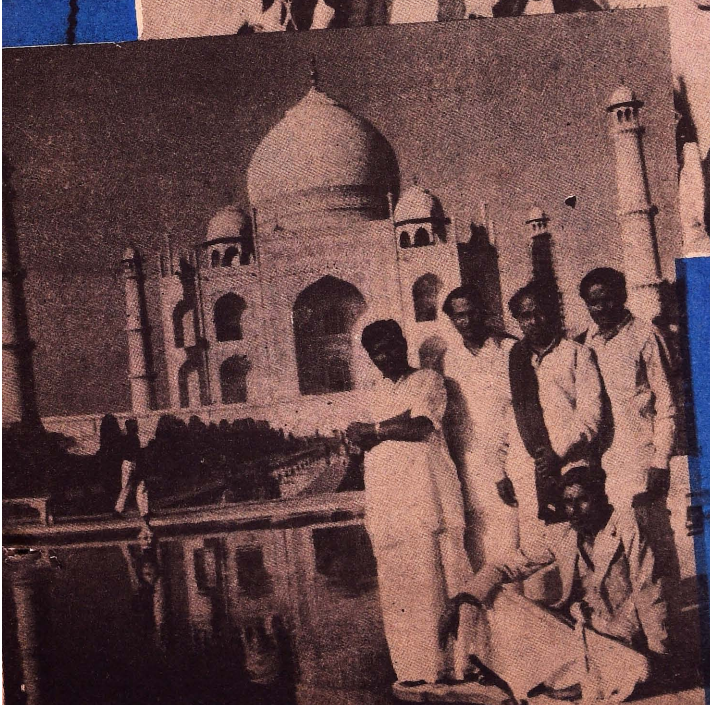
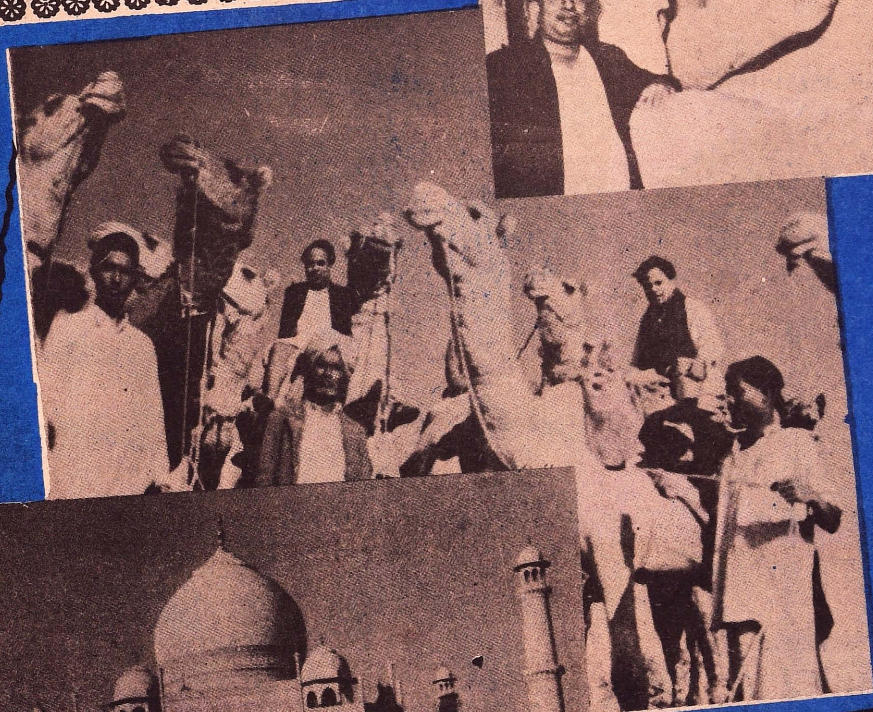
Graduates of the Annamalai University, let me call upon you to carry on the crusade against caste which cannot co-exist with democracy and against tyranny of various dimensions which cannot co-exist with liberty, equality and fraternity.

Pursuing vocations for you and your families' well-being, you have to perform your duty towards society. You are to become torch-bearers of Rationalism - and Rationalism does not mean repudiation of basic and fundamental truths and maxims, but the annihilation of dubious modes of thought and action. You have to work hard and with daring and dash, for we have to clear cob-webs which are centuries old and let reason reign supreme.

Another peculiar feature of our times is the fact that we are a nation in the making, and, if in their anxiety to forge integration, some confuse unity with uniformity, it is the duty of men trained here to clearly enunciate the principle and see to it that, in the name of unity, no part of the country is made to become the vassal of another part-knowingly or unknowingly. We cannot be a party to foul play, however worthy the goal. Just on the eve of Independence, Rajaji stated with an acumen all his own, "Our political experiment is really like melting iron and metals and pouring them into a crucible and making an alloy, an alloy which can stand wear and tear. It is not like the China where other people have turned out in their countries. Their democracies were easy to make like plastics.



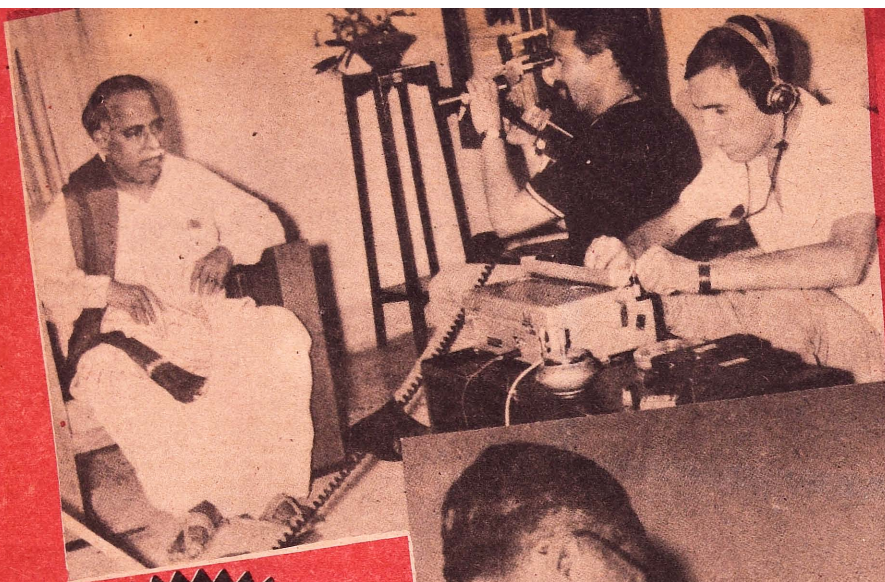
# ANNA IN PHOTOS



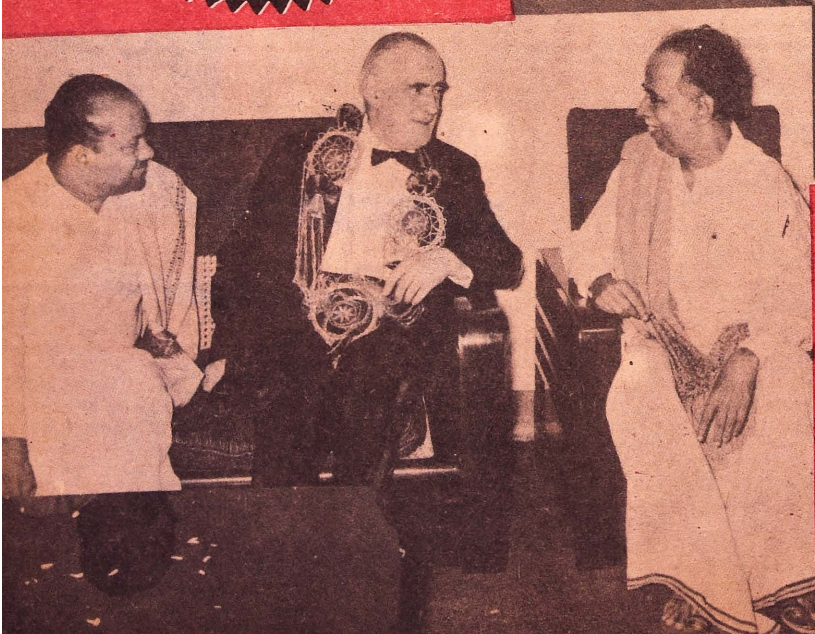
ANNA  
ON TOUR





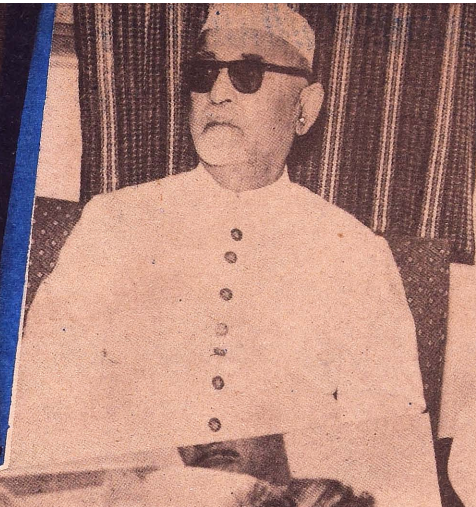
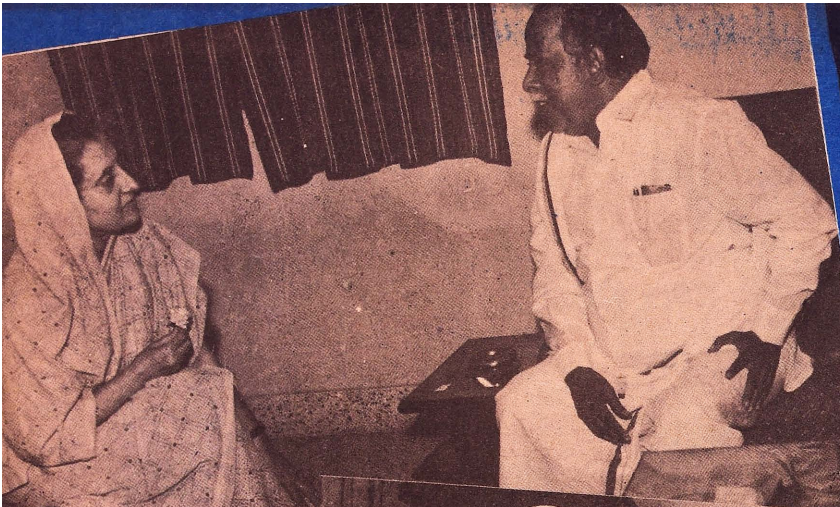


WITH  
FOREIGN  
DIGNITARIES





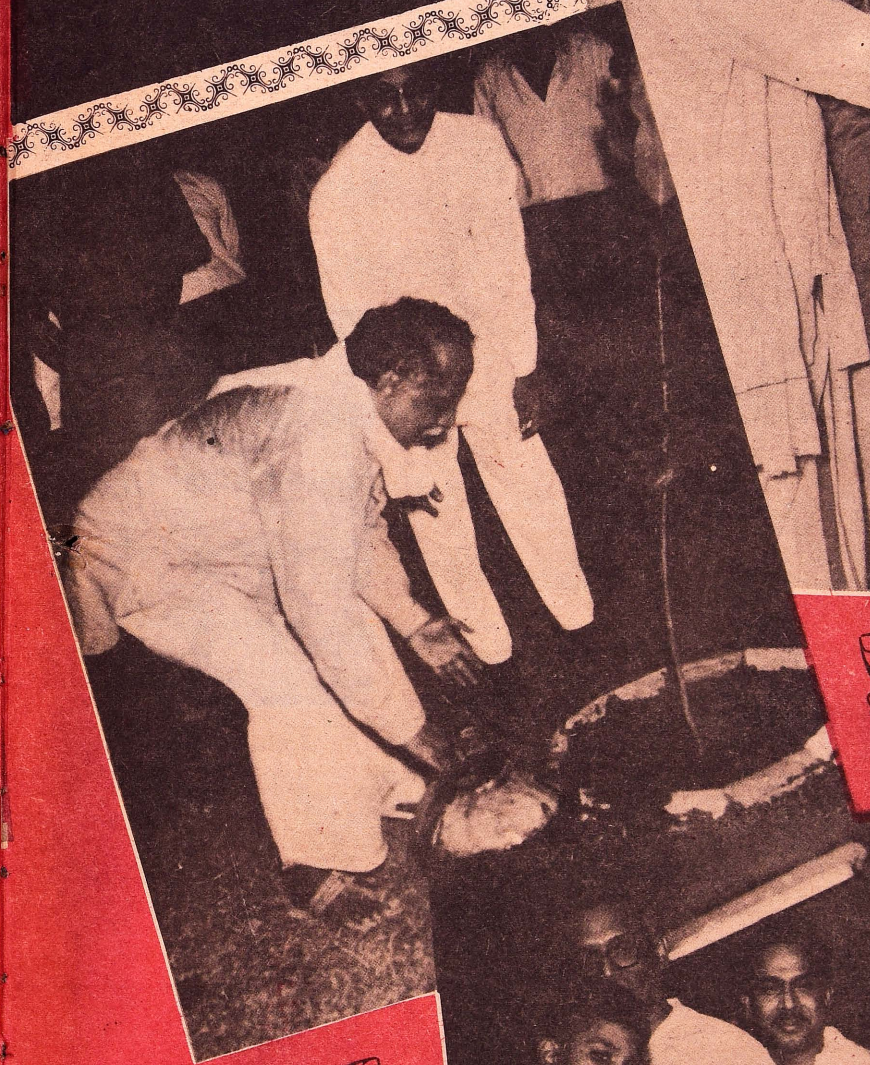
WITH  
LEADERS  
OF INDIA



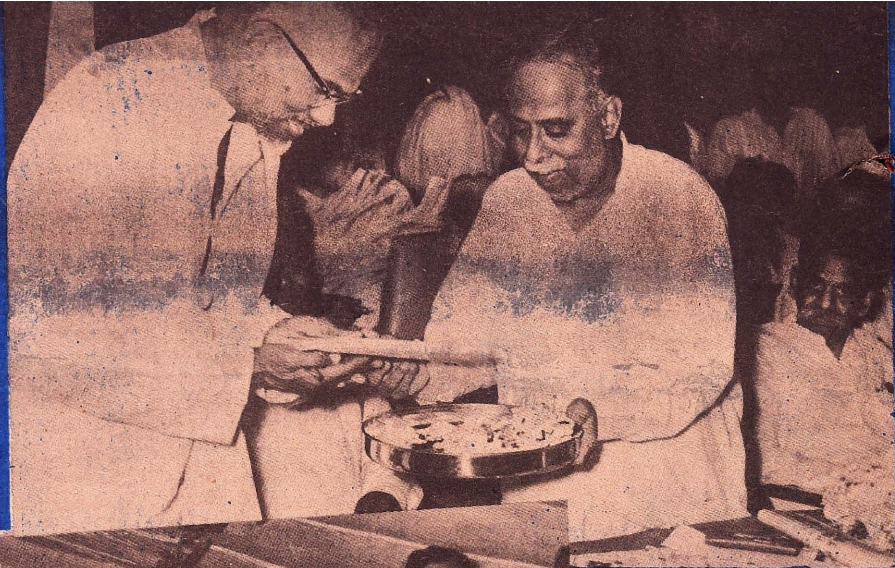




PIONEER OF  
PROJECTS  
FOR PROSPERITY









But we are dealing with metals". National integration is a goal, worthy and much-sought after, but neither in the field of language nor in the economic sphere, could we tolerate injustice and domination. That is exactly why this Government was brought into existence- it represents the determination of the people not to be coerced into accepting Hindi as the Official Language.

When we plead for the continuance of English as the link language, some people do misrepresent us and misinterpret our motive. They trot out untenable arguments and disputable statistics, bring in the bogey of disintegration and want to silence people by threats and troops. Problems were never solved by autocratic methods and this problem of language is intimately connected with our way of life, not for the present alone but for the future as well.

The Government of Tamil Nadu has stated in unmistakable terms that Tamil and English can serve all our purposes the former as the Official Language of this State and the latter as the link language. If it is accepted - and the most emphatic of Hindi protagonists do accept that - if it is accepted that English can serve admirably as a link between our State and the outside world, why plead for Hindi to be the link language here? What serves to link us with the outside world is certainly capable of rendering the same services inside India as well. To plead for two link languages is like boring a smaller hole in a wall for the kitten while there is a bigger one for the cat. What suits the cat will suit the kitten as well.

English is foreign, some argue, as if we were out to destroy or give up everything foreign. We bring foreign wheat in foreign ships. We seek foreign aid not only in the shape of money but also in the form of technical know-how and not a week passes without one or other leader undertaking a journey to the West or East to secure whatever aid is possible. And on top of all these things, we have given up so many systems peculiarly our own.

We are not content with Rural economy, we want Trombays and Ennores. And we are not conscious of their being foreign; only in the matter of language we pose as ultra-nationalists and dub the English language as foreign.

Shelley and Byron, Keats and Coleridge, Emerson and Bacon - they are not foreign to us in the strict sense of the term. Is Tiruvalluvar a mere Tamilian? They are all World Citizens - World Teachers. And the language enshrining their thoughts is not to be discarded just because it comes from another country. That we are not going to accord a higher status to English is borne out by the fact that we have accepted and are implementing with due caution the principles of making Tamil the medium of instruction in colleges progressively.

University education is an epitome of all that is best in thought cultivated in various countries, and from you should radiate universal thought and cosmopolitan ideas.

And if we are to get all these and more from out of the Graduates of the University we have to re-examine the methods in vogue in Universities, in teaching and in administration, and so perfect them that every student feels that he is a co-sharer of the pleasure and privilege of knowledge along with his Professors. I shall not dabble in methods of teaching or administration - experts in that field are the natural custodians - my plea is only as regards the necessity for a re-examination.

While the functions assigned to Universities are mostly of the same type, the Annamalai University, by its structure and spirit, has got a special function of its own. The great founder's nobility and generosity has made this institution gain the esteem of eminent men here and elsewhere. But if we analyse the thought and motive force of Rajah Sir Annamalai Chettiar, we will find that he wanted this place to be not only a seat of learning but also a centre of learning and research of Tamil Culture and Tamil polity. He had the foresight to realise that Tamilians were going to cultivate their special talents and that was exactly why he started and made a success of the Tamil Isai movement. Rajah Sir was never a man of tall talk - he believed in solid work; he knew the time was bound to come for us to delve deep into our annals and literature, culture and civilisation, and succeed in getting due and adequate recognition in the world forum.

**In any country of the World,  
society is reformed more by individual  
social reformers than by the  
people running the Government.**

—ANNA

Truly great has been our achievement in the field of literature. To be able to announce to the world that we, the Tamilians, do possess:

“நற்றிணை நல்ல குறுந்தொகை ஐங்குறுநா  
அருந்த பதிற்றுப் பத்தோங்கு பரிபாடல்  
கற்றறிந்தார் எத்தும் கலியோடகம் புறமென  
நித்திறந்த எட்டுத் தொகை”

and to present to the world the great Tirukkural which is a Code of Conduct for the entire humanity are something about which we can have pardonable pride and pleasure.

And yet, are we devoting enough attention to these Tamil Classics? Not till the last decade. Addressing the Convocation here in 1943, the late lamented Sir R. K. Shanmugham Chetty had the following to say:



"I graduated with a complete ignorance of Tamil Culture and history; in fact with a great deal of contempt for these. I attained a fair degree of proficiency in English Literature and the history of European culture. I acquired some knowledge of even Anglo-Saxon and Gothic. I read the translation of the Bible in the Gothic language by Bishop Ulfilas, but I had not read the Kural of Valluvar. I could understand Chaucer, but the name of Ilango was nothing but a name. Even after leaving College, I kept alive my interest in these studies and built up a Library in which there was not a single Tamil book.

"In my early youth when I lived in a World of my own with no sense of responsibility, all this made no difference to me and I was proud of my learning. Soon when manhood came with its cares and problems, I found myself a stranger in my own home. Gradually I began to realise the incongruity of my scheme of life and for some time now I have been endeavouring to rectify the balance. It was only a few years ago that I seriously attempted to study some of the Tamil Classics. I find that they are fit to rank among the immortal works of the World. I now bitterly regret my neglect of the treasures of my own land."

It was not an apologia, but the expression of a new determination and Sir R.K. Shanmugham lived to establish the truth that he had mastered not only the Tamil language but Tamil literature as well. Had he lived for some more years, he would have travelled many a land carrying the message of the Tamil Classics, which spoke at such a hoary past about.

"ஒன்றே குலமும் ஒருவனே தேவனும்"  
 "யாதும் ஊரே யாவரும் கேளிர்"  
 "வினையே ஆடவர்க்கு உயிரே"  
 "நல்லது செய்தல் ஆற்றிராயினும்  
 அல்லது செய்தல் ஒம்புமின்"  
 "எவ்வுழி நல்லவர் ஆடவர்  
 அவ்வுழி நல்லை வாழிய நிலனே"  
 "செல்வத்துப்பயனே ஈதல்"  
 "தீதும் நன்றும் பிறர்தர வாரா"  
 "பகுத்தண்டு பல்லுயிர் ஒம்புதல் நூலோர்  
 தொகுத்த வற்றுள் எல்லாம் தலை"

I have heard nobody has kept aloft the image of India so well, consistently and with such beatific splendour as Annamalai has done.

—Dr. A. L. MUDALIAR

thoughts now placed before the world as blossoms of the modern age.

You, graduates of the Annamalai University, have got to undertake the special task of carrying the message that our classics contain to the entire world and declare that what was the most ancient here is what is being introduced to-day as the most modern.

South India is the home of the most ancient culture. Though for a fairly long period there was the mist of ignorance, thick and widespread, it has now been acknowledged by all that Dravidian Civilisation of a highly developed character can be traced back to the second and third millennia before Christ. Many a foreign scholar has borne testimony to the perfection with which Tamil language has been developed into an instrument of precise and subtle thought and to the beauty and richness of the literature - which is contained in it. Dravidian literature, philosophy, art and architecture offer therefore a rich and fruitful field for exploration and critical investigation.

Not for mere glorification but for a just appreciation of all that is of real value and beauty in our past heritage, we need this research and investigation.

I do not propose to talk about your responsibility in the political arena. Suffice it to say that you should make democracy safe and sound, salubrious and fruitful.

Carry the message that this University has given to you wherever you go, whatever the station you find yourselves in and elevate the common man the average man who is the back-bone of this and other countries. Permit me to present before you a portrait of the Average Man.

"He seems incredible but represents two thirds of mankind. He lives in a hut. He cannot read or write. His energy is sapped by disease. He labours upto 15 hours a day. He works on land he does not own. He and his family are usually hungry. He will die young. But he still has hopes for his children, that they will be strong and healthy; will be able to read and write; will know individual freedom in a peaceful world. This is the world's Average Man."

And the world over, this average Man has become conscious of the injustice done to him and as a consequence we find agitations and marches, struggles and clashes. In many a country, measures to raise his level have been undertaken. Take a pledge, here and now, that we will not lag behind and leave our Average Man in the lurch. For if





"Periyar is the image of the great intellectual revolution. What the people of other countries could achieve in two hundred years, Periyar has done in twenty years. If we take up the continent of Europe, a chain of great thinkers as Voltaire and Rousseau had to strive hard for two or three centuries to create a great awakening against a government established in fifty years. To create a rationalistic outlook which dawned in two centuries there, Periyar boldly ventured to achieve in twenty years. He planned and acted accordingly. In other words, he put centuries in capsules. Even as a druggist packs a number of medicines in capsules, he consolidated 200 years of useful work in twenty years. He wanted to achieve everything in his lifetime. He did not mind who joins him or parts with him. He had his eyes on the quantum of achievement. He crusaded throughout his life with a good motive." —ANNA

the base is weak, the dome is doomed. Inheritors as you are of a noble heritage, you are eminently fitted for this noble task, and on its success depends the future of this nation as of others. Let us remember what Woodrow Wilson said,

"Nations are renewed from the bottom not from the top.... real wisdom of human life is compounded out of the experiences of ordinary men. The utility, the vitality, the fruitage of life comes like the natural growth of a great tree, from the soil, up through the trunk into the branches to the foliage and the fruit. The great struggling unknown masses of the men who are at the base of everything are the dynamic force that is lifting the level of society. A nation is as great and only as great as her rank and file."

May I submit my plea to you, youths blossoming forth from this institution be firm but not obstinate, let there be a blending of ideas, but never cheap imitation and injurious adulteration, beware

of mistaking obsessions for principles and fads for facts, strike at a synthesis and avoid subservience, fail not to protest against injustice but project not your own view as the final one, forget not the ancient saying.

"கற்றுது லைமண்ணை வு

கல்லாது லைகளை வு"

and falter not when you practice what you profess.

University education gives you the basic need<sup>s</sup> for this stupendous task, but that is not enough. Say along with Lafayettee.

I read, I study

I examine, I listen

I reflect, and out of

all this, I try to form

an idea in which I can put as much of commonsense

as I can.

And remember the longest journey is the journey inward, and since graduation is but the starting point of that journey, I wish you success - reach the goal yourselves - teach others to march towards the goal, and let that goal be:

a world without the  
beggar's out-streched  
palm, the miser's  
heartless stony stare,  
the piteous wail of  
want, the pallid face  
of crime, the  
livid lips of lies,  
the cruel eyes  
of scorn,  
a race without  
disease of flesh or  
brain, shapely and  
fair, the married

harmony of form and  
use - where  
life lengthens, fear  
dies, joy deepens,  
love intensifies, and  
Man regains his  
dignity.

And to get these things realised, let us one and all strive towards the ideal enunciated by Thiruvalluvar.

"உறுப்பியும் ஓவாப் பிணியும் செறுபகையும்  
சேரா தியல்வது காடு"

I am confident that you are being sent into the wide world by the Annamalai University with this objective - you are bound to win for you are adequately equipped with the spirit supplied by the great institution. May your life be a bright one, and may its lustre brighten the entire land! Accept my congratulations, and march onwards towards the land of smiles.





# ANNA, THE GREAT

**A**NNA is a many Splendoured leader.

I have been dragged to him from my boyhood when I was a High School boy. I have seen THANTHAI PERIYAR through Anna only. The only Leader I have ever seen, followed and who is worshipped by me is Anna—Only ANNA THE GREAT.

I have been in the habit of collecting goldensayings of world-renowned Scholars from my younger days, and I used to apply them to the Great personalities of our time.

We cannot forget the words of "Shakespeare" in HAMLET "My words fly up; my thoughts remain below: Words without thoughts, never to heaven go."

Anna the Great is one among the leaders of the world since he is bestowed with all the qualities of a LEADER in the truest and the noblest sense.

John Fitzgerald Kennedy said that Leadership and Learning are indispensable to each other.

Learning is a boon to mankind. But in Anna, we find this boon in full bloom and flow. He is the master of learning which he gained not merely from reading much but by seeing much, suffering much and studying the problems of the mankind much more as a whole since we cannot learn from books alone. Common saying is that it is easy to learn something about everything but difficult to learn everything about everything but because of his learning. ANNA was capable of speaking either in English or Tamil on any subject under the sun. He learnt everything about everything in this world.

I have been attracted to him first because of his learning and oratory and then because of his love and affection shown to everybody who came in contact with him in his life.

PASAM (Affection) in Tamil goes always with ANNA since we cannot find a political party with ANNA (elder brother) and THAM BIGAL (younger brothers) in the world unlike leaders and followers in other parties.

## THILLAI VILLALAN

Anna started his political career as a true leader because we find from the pages of History of World if anybody comes to serve the people and lead them, his acts responding to the promptings of his own conscience, will be misunderstood and viewed with fear and suspicion and opposed by majarity and resisted to the maximum. Anna followed Thanthai Periyar, the only leader he ever revered as leader. He formed a political party giving and making three gospels as the basis namely, DIGNITY (KANNIYAM) DUTY (KADAMAI) and DISCIPLINE (KATTUPADU).

He is the democrat among democrats. He said that he was only for the battle of ballots, not of bullets. Simple definition of Democracy he gave is this: discussed by nine and decided by one but the nine will be mingled in one like water in milk. By this democratic process he engineered a silent revolution without spilling blood. He is against violence in any form.

ANNA is always for UNITY along with all Tys. i.e. Equality, Liberty and Fraternity.

As a Lawyer, I had the opportunity of knowing the different versions of definitions of Law in my life.

Louis Dembitz Brandeis said "If we desire respect for the law, we must first make the law respectable." Laws should be like clothes. They should be made to fit the people. They are meant to serve. This is the view of Clearance Seward Darrow. We cannot forget the wellknown popular saying of Goldsmith that 'Laws grind the poor and rich men rule the law'. Tacitus, said that when the State is most corrupt then the laws are most multiplied. H.L.F. Black said that the business of the Court is not to write laws to fit the day but to interpret the law. But Anna said in a way which cannot find similarity from any of the legal luminaries of the world but of his own in his laudable way.

This is by way of his request to lawyers :

"My only request to the members of the Bar and also of the Bench is, that the time has come for them not to be satisfied with their role as mere interpreters of law. They should take active interest not in law as it is but in law as it should be."

I have been given a treasure of pleasure of being proud of saying that I had been with him as his shadow, inner tone and his own hands for more than four decades.

The cruel hands of Death snatched him away when he was needed most for the Tamilian population and it is unfortunate to miss him in the time of need.

As Valluvar Couplet says: The one who leads an ideal life upon this earth, should well be deemed indeed as one of heavenly gods of worth." Anna became godly Man (Kadavulana Manithar) and therefore we all call him and also revere and worship him as ANNA the GREAT.

ANNA THE GREAT, NOBODY  
WILL HATE  
ALL WILL BOW THEIR HEADS  
WITH REVERENCE AND  
AFFECTION  
NOT AS LEADER BUT AS THEIR  
OWN ELDER BROTHER.



# Revealing Reminiscences

**N. D. Sundaravadivelu**

*Former Vice-Chancellor,  
University of Madras.*



**T**ime is a great healer. It is also a great revealer. It is the challenge of time, that enables society to identify the man or woman of sterling character—the highly principled person—the incorruptible personality. Often the pressures of time, call out the genius from among the crowd.

Putli Bai was the last person to identify her son Mohandas Karamchand Gandhi, as the future Mahatma Gandhi. Years of prosaic existence had to roll by, before the challenge of apartheid revealed a great leader in the ordinary looking Mohandas.

The teachers, who taught C.N. Annadurai at the school level in Kancheepuram, did not realise that they were teaching a potential genius. He looked and was treated like any other student in the school.

It was given to Professor Rangachari of the Presidency College, Madras, who happened to value Annadurai's essay paper for the Final B.A. Hons. Examination of the Madras University, to spot out the budding genius of Anna. According to him, Anna's mastery over the English language and his deep and upto date knowledge of the subject matter were unparalleled. Prof. Rangachari regretted that the privilege of teaching Anna, was not given to him.

It was months later, that I, a contemporary of his, was privileged to be introduced to Arignar Anna, by my beloved friend Thiru Kanchi Kalyanasundaram.

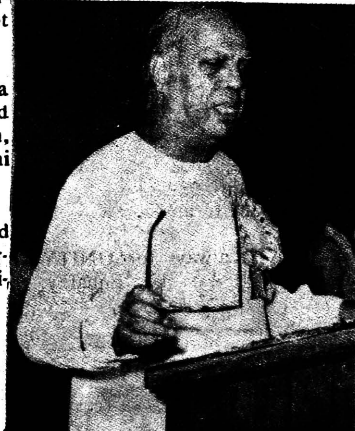
On that occasion, I mentioned to Anna about his top ranking performance in the University Examinations. Anna just smiled shyly.

Time without number, I had the pleasure of hearing from North Indian Collegues, words of praise of Anna, for his unquenchable thirst for scholarship. Rarely did any other member of Parliament spend so much time in the library, as Anna did during his membership of the Parliament, was the verdict of all. It was not surprising to me, as I had known Anna's weakness for learning.

It was with poignancy that I recall another revealing incident.

Cruel Cancer compelled the Chief Minister of Tamil Nadu, Hon'ble Thiru. C.N. Annadurai, to admit himself, into the private Cancer Institute at Adyar.

At the appointed hour every thing and everyone was ready at his residence, to take him to the above institute. Anna knew what he was suffering from. However, his concern for reading was greater than his concern for his health. He sought and obtained the permission of his medical experts, to delay his departure by some minutes, so as to enable him to go through the remaining few pages of a new book, he was then reading. Such concern for learning and calmness inspite of the most cruel illness are rarely to be witnessed.



In the year 1949, a Tirukkural Conference was organised in a city slum, now called Tiruvalluvarpuram, in Broadway, Madras. It was a full day's session. Arignar Anna was the main orator. I was physically present in the front row. As we were all only absorbed, there was a distraction by about noon time. It appeared in the form of distribution of 'Sweet Pongal' on new earthen plates. Was it served only to the bigwigs? No; every one in the audience got his return—substantial quantity indeed. How could the poor slum dwellers afford it? They could manage it; each family taking up the responsibility, for a specific number of plates of Pongal, according to their ability. They could give all of us, the Pongal.

Arignar Anna gave the green signal to all of us by himself eating the Pongal, cooked in the huts. There was none in the audience, who fought shy of eating food prepared by the Adi-Dravida Activists of that generation practised what they preached. Leaders like Periyar and Anna were in the vanguard, in this respect also.

There was another noble trait in Anna, to which I can bear witness from personal knowledge.

The post of the Education Officer of the Corporation fell vacant,



The Council had to select and appoint the officer.

The leading councillor of the Madras Corporation called on Anna and sought his guidance.

Anna told them that capability, integrity and devotion to work, should form the basis for selection of the Education Officers.

Hesitantly, Thiru Munuswami, the leader, mentioned that Tmt. T.S. Kunjitham, wife of Thiru Koothoosi Guruswami and the then Lady Superintendent of Corporation schools fulfilled all these requirements but how could they reward the wife of the arch critic of their party was their problem.

In a split second, Anna gave his verdict :

" People voted us to power in the Madras Corporation, to serve and to get due service from the officials in the interest of the public. We were not sent there to settle accounts with our rivals or enemies, either private or public. As we all know about the great efficiency, the sterling character and dedicated service of Tmt. Kunjitham, we should not allow ourselves to be prejudiced by the unfriendly attitude of Thiru Guruswami. Do we not know that Guruswami has no personal axe to grind and his attack on us, springs only from his loyalty to his leader ? As the ruling party, ensure that Kunjitham, the right person is appointed."

Kunjitham could not believe her eyes and ears when these leaders met her to greet her immediately appointing her, the first lady Edu-

cation Officer of the Corporation of Madras.

Was this a political strategy to win over Guruswami, was a question on the lips of many of his admirers. Twelfth October 1965, provided the answer. Fire brand Guruswami passed away the previous afternoon. Arignar Anna was amidst the large number of mourners. He sat in the court yard of Guruswami's house, trying to console himself, console Guruswami's children and the hundreds of mourners. Arignar Anna's capacity for forgetting and forgiving the evils others do, was so great, that he put himself to the trouble of going all the way with the funeral procession.

Within eighteen months Anna was bestowed with a golden opportunity to prove to the world that their unassuming but much aligned gentleman was as forgiving as Christ himself was.

When his party won the majority in the general elections, and Anna had to form a ministry, Anna rushed with a few colleagues all the way to Tiruchirapalli to seek the 'blessing' of his Guru Periyar Ramaswami. At that hour of glorious victory, Anna's noble heart overflowed not with haughtiness or vindictiveness but with humility and gratefulness to his preceptor, who inspired him in his struggle for equality and justice amongst human beings.

How did Periyar Ramaswami feel at the time of the return of the 'prodigal son'? To quote Periyar's own words, Periyar felt as shy, as old time brides did. Anna, the

magnanimous won over the affection, the regard and the support of his Guru. Anna did not rest on that oar. He announced in the State Assembly that his ministry itself was dedicated to Thanthai Periyar. It was not mere rhetoric. Anna meant what he said. Words are inadequate to express the deep sense of gratitude of the millions of of progressive Tamilians for Anna for putting on the Statute Book, Act called the 'Self Respect Marriage ges Validation Act.'

I was an eye-witness to another incident which revealed the simplicity and humility of our scholar statesman Arignar Anna.

In May 1968, Chief Minister Anna paid a short official visit to New Delhi. On one occasion, Anna was coming down the stair of the Tamil Nadu State Guest House, A North Indian gentleman attempted to walk up the stairs.

Anna spotted out the person, he asked him what he could do for him. The visitor not recognising the Chief Minister mentioned a guest's name and said, he had come in search of a guest.

With a broad smile, Anna mentioned a room number and showed the visitor, the way to reach it and then went on his way. After a minute or two the North Indian visitor found out from one of the followers, that his guide was the Chief Minister of Tamil Nadu. He rushed to the car to offer his greetings and gratitude to Chief Minister Anna, but alas the car had left. Was that symbolic of coming events?

Before all of us could realise fully how great that the short statured scholar was, how progressive his views were, and what a personification of nobility, magnanimity and humility our beloved Anna was, cruel nature, whisked him away from us.

May we prove worthy of being his admirers and followers by living and fighting for equality, egalitarianism, and rationalism so dear to the heart of Anna.

I believe only in the purity of my heart in order to make others accept my views. I shall not rely on my strength to fulfil it.

- ANNA





**I**N 1948, I went to Dharavi in Bombay to address meetings. Our comrades live there in stinking huts, with eagles circling overhead, stench of leather unbearable, slushy, muddy rampant with all maladies. There, in a hut, I came across a tattered volume of "Dravida Nadu". Dog-eared, some pages torn, letters fading yellow with dust, it was the proud possession of my poor Comrade from Tirunelveli. In a dim room, with a blinking kerosene light, I read, for the 30th time, Anna's denunciation of the Rasputins of our land.

That Comrade recited to me stirring pages of Anna with great gusto. When he lashed out, in Anna's words, against the cats, the foxes and the leeches of society. I was transported to Erode, the inspiration of Anna.

In 1964, in Andamans, after a visit to the Cellular Jail where Veer Savarkar was imprisoned, I was taken to a comrade's house where neatly bound volumes of 'Dravida Nadu' greeted me. Anna was touched when I related to him these incidents.

In huts, in humble dwellings, Anna lives.

In 1949, when I went to Colombo to spread Periyar's teachings, I met a very simple comrade, bursting with enthusiasm for Anna. With tears brimming, with gratitude for Anna's concern for the wretched of the earth, he beseeched me to tell Anna how much respect he had for the Lincoln whom he had not met. Anna's eyes moistened when I told this.

Along with Anna, in 1937 and 1938, I had been to several places where there was a great Tamil upsurge. The gatherings were not big, but the fervour was real.

In the Madras Jail, Anna described to me the conditions in the dungeons of Rome, the Bastille in Paris and the Siberian wastes. He had a supreme contempt for our saw-dust Caesars who betrayed great ideals.

In the early forties, we faced stiff opposition. In many places,

we had to be content with very coarse meals. We faced stones, Cat-calls, nasty yellings and naked rowdyism. Anna trained me to take these things as the price to be given for spreading our ideas.

Humble volunteers, pledging their vessels and jewels, would arrange our meetings. When the time came to see us if with trepidation, the poor secretary would give cover to Anna, saying, "Anna, we could not afford more."

On one occasion Anna took the cover (containing 15, 20 rupees) shyly,



## Anna's Thambis

— A. P. JANARTHANAM



and after some distance, said, 'Janarthanam, this poor volunteer is the real prop of our movement. His heart is gold. I know his sufferings. I do not know how we will bring solace to our people who have been ground to dust for thousands of years by human jackals and foxes. Periyar has roused us.'

To the last, Anna had the tenderest of feelings for his very simple, very humble Thambis. He had contempt for those who paraded in ill-gotten wealth and became pocket-size Hitlers.

In Anna's footsteps, we should be frank, plain, sincere, simple.

Anna had a withering contempt for those who gave a false picture of their comrades and localities. He refused to talk to them. He preferred our simple company to that of tycoons and aristocrats. He petted and patted simple, plain, humble, comrades, his real Thambis.

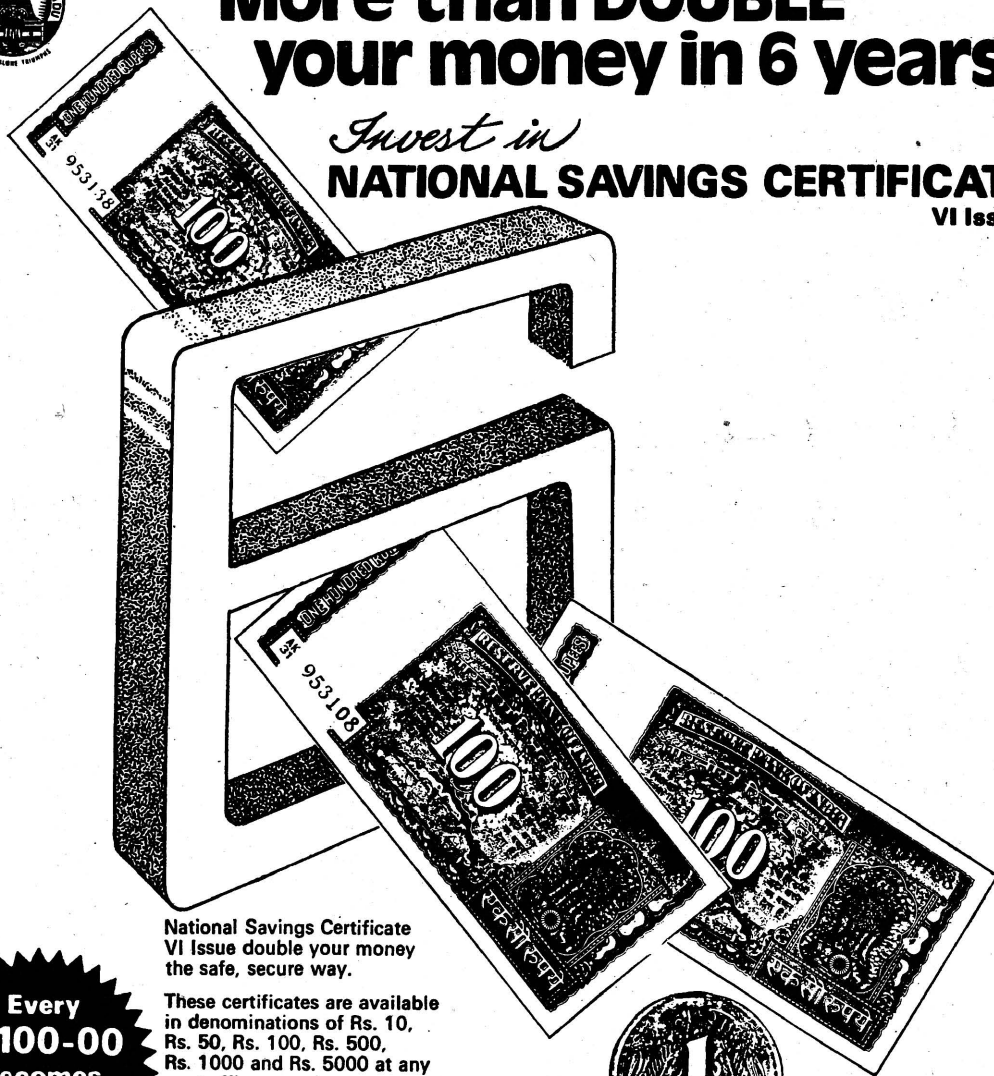
Long live Anna!





# More than DOUBLE your money in 6 years.

*Invest in*  
**NATIONAL SAVINGS CERTIFICATE**  
VI Issue



Every  
**Rs. 100-00**  
Becomes  
**Rs. 201-50**

National Savings Certificate  
VI Issue double your money  
the safe, secure way.

These certificates are available  
in denominations of Rs. 10,  
Rs. 50, Rs. 100, Rs. 500,  
Rs. 1000 and Rs. 5000 at any  
post office.

Deposits and interest earned in  
this scheme are exempt from  
Income Tax. (Under Sec. 80C & 80L)

Non-resident Indians can get  
13% interest.

**Quite a package, isn't it?**

Please contact :

**THE DIRECTOR OF SMALL SAVINGS**  
143, Anna Salai Madras 600 002

**OR YOUR NEAREST POST OFFICE**



**E**ver since Anna entered public life he never thought of soliciting the rich man's money for any of his ventures.

It is his pen and tongue which were gold mines to him. With these two he conquered everything.

Rs. 30,000 from the people and presented a purse to the poet Barathi Dasan.

When the fiery propagandist Pattukottai Azhagirisamy was let down by all others, he conceived a novel idea to help him. He consented to address meetings only when the organisers remitted by Money Order one hundred rupees to Com. Azhagiri, who had become a prey to an incurable variety of T.B.

Similarly he addressed a number of meetings on specific subjects to collect funds to help a good cause. I do not think anyone else had the honour of speaking before an audience who had purchased tickets earlier for admission.

ed by cyclones or floods or any natural calamity he geared up the party machinery to collect donations, food articles and clothings to be distributed to the affected people.

Though not an actor by profession he wrote social plays with reformist ideals and enacted them along with his friends and workers. Now my wife, was once the widowed mother of Anna in the play 'Chandro dhayam.' In those days no one thought of monetary benefits.

Having studied under inafflu ent circumstances, he felt it a national duty to raise funds for the Sir P. Theagaraya College. He staged as Ravana in the play 'Neethithevan Mayakkam' and fetched the 'record collection of Rs.14,000 in those days. Once a poor student became the builder of a college!

To my knowledge I believe, he has no parallel in our present political history and I wonder whether we had one like him in the past.

Anna did not spring up as a surprise in Indian politics.

## Anna's

# Gold Mines

Under poor pecuniary circumstances he started a Tamil Weekly of his own with the title "Dravida Nadu" in the year 1942. There was no well furnished room for the editor. He usually sat on a mat spread on the floor and wrote thought-provoking articles every week. Very soon it became the widely read and largely circulated weekly. Packing the printed copies, affixing the stamps and name slips were undertaken by his friends and admirers. With his mere 'pen' as capital he diffused knowledge to all for over twenty years.

In the year 1944 he achieved the objective of revitalising the Justice Party. He faced the rich Zamindars, Mirasdars and Capitalists and changed the name as Dravidar Kazhagam. It is his 'tongue' that won the race.

He became an adept in making miracles as a pauper. He raised

Our beloved Anna is perhaps the only person who laid the foundation for a strong powerful force even without a party office or Daily or Van or Press or Phone. He was then a mere third class passenger or an ordinary traveller in buses. He slept even on railway platforms. He was unaccustomed to comforts and facilities. Yet as a humanist he never hesitated to help the have-nots and the poor down-trodden sections.

---

**A.S. VENU**

---

In the year 1951, he himself carried the handloom goods on his shoulders and made all his brothers do the same throughout the streets of Tamil Nadu to promote the sales of accumulated handloom goods. What a novel idea from a popular leader!

Everytime the people were affect-

Years of hard work coupled with ideals elevated him to the highest status. He had always been to the outside world a modest man. He always kept pace with the march of time.

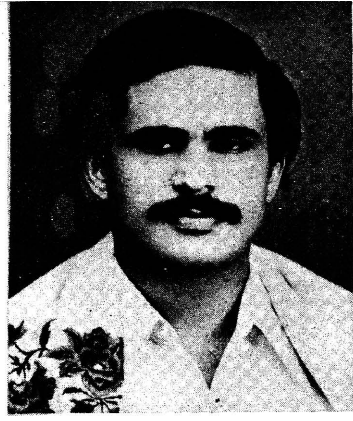
It is his brilliancy of conversation, his picturesque phraseology, his gleaming flashes of wit, his originality of thought and word and his deep underlying current of human fascination to the point of hypnosis that made him always an acceptable, charismatic leader.

Many things could be said of him. As one who was associated with him for more than three decades, through thick and thin, day and night, I feel that his writings and speeches should be passed on to the coming generations.

"Tamil Arasu" does a great service in this respect.

Long live our beloved brother Arignar Anna.





## **ANNA CO-OPERATIVE SPINNING MILLS LTD,**

**ANDIPATTY-626 512,  
MADURAI DISTRICT.**

*Inaugurated by Hon'ble Chief Minister of Tamil Nadu*

**Dr. M.G.R**

*on 18.7.1984*

The First Co-operative Spinning Mill established for the benefit of the Cotton Growers in Tamil Nadu on a Project cost of Rs. 714 lakhs.

The First Major Industry in Andipatty Area to up-lift this socially, economically and Industrially backward area.

Cotton Growers are requested to enrol themselves as Members of this Mill by taking Shares and to pave a New way for Cotton cultivation and Marketing.

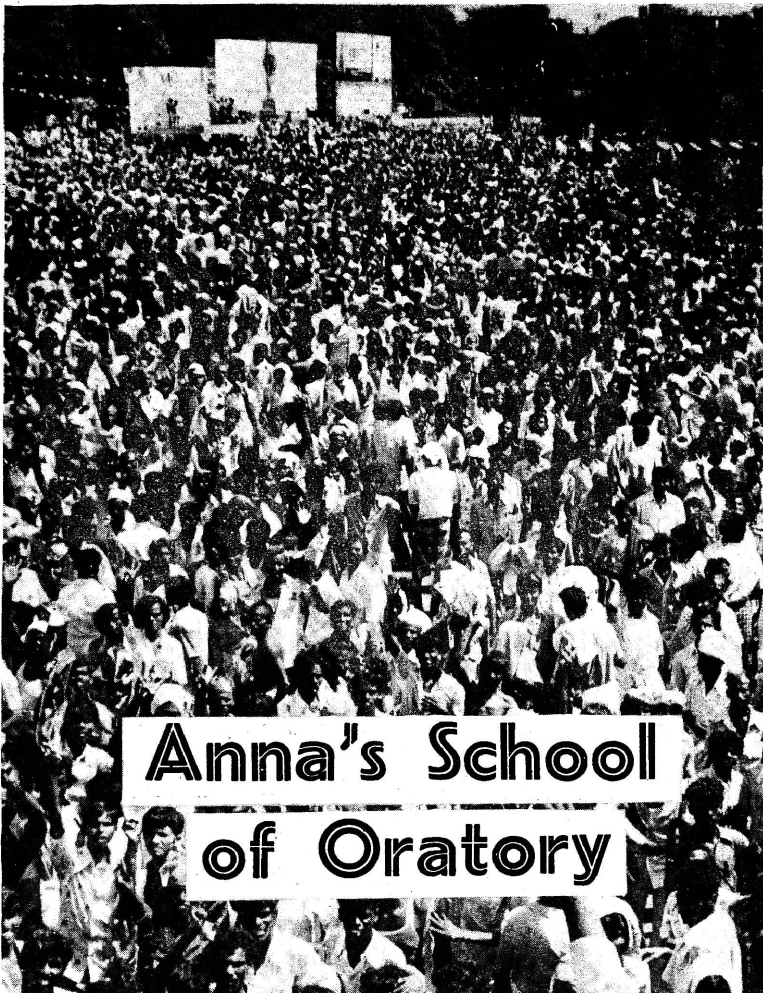
**Manufacturer of Best quality yarn**

**40<sup>s</sup> Hank and cone yarn.**

**K. RAJAMANICKAM, M.A.,**  
District Revenue Officer/Managing Director

**V. CHANDRALEKHA, I.A.S.,**  
District Collector/Chairman.





# Anna's School of Oratory



**T. CHENGALVARAYAN**



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

Anna's exuberance of speech was based upon a wide range of scholarship. His study and understanding of political classics, literary pieces, economic systems, and social science

gave him the broad basis for the sway of his speeches. His great grasp of Tamil Literature afforded him the material for his fine speeches. His scholarship was not pedantic but philosophic. His speeches were neither a diarrhoea of words, nor they suffered from constipation of thoughts. His speeches were marked and measured in both matter and manner.

In order to be an effective speaker one should have firm conviction in his ideas and message. In order to convince the audience, the speaker must have conviction in what he had to say. Anna had a firm faith in his chosen ideology and the correctness of the path. But the greatness lies in his liberalism to change where events warrant such a change. I found that he was a crusader for



Dravidisthan, but when the nation was threatened by Chinese invasion, he discarded the goal of separatism and took up the broad and high national stand.

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

Anna had developed a particular style of speaking and had made it a fine art. In mixture of words, in texture of phrases, in structure of sentences, Anna had evolved a unique pattern. His speeches had a rare felicity of diction, a neatness of arrangement, marshalling of ideas, and an appeal. He knew how to begin and more than that he knew when to end. He was not torrential like a turbulent river. He was rippling like a bubbling

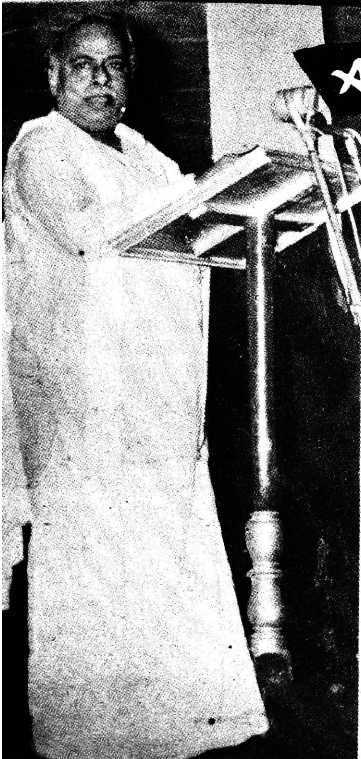
brook, with softness and steady flow. His speeches will not drench the audience, but will only wet them so that what he spoke could linger long.

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

In all his speeches, Anna had maintained a high tone. He was very often critical but not condemnatory. He would expose the other side, but not hurl vilification. He would employ strong words, but they never had any verbal venom. On the occasions when he shared the platform with others—I had many such occasion—Anna had always a high tone of respect and regard. On one occasion—we had been invited to debate on very important subject, by a college union. Anna took up one side and I had to take up the opposite side. On such occasions, Anna always would ask me to open the debate. I never hesitated. At the end of my speech, I concluded by saying “We are now going to hear Demosthenes.

I said it in sincere appreciation of Anna's speeches. Any other person, at best, would gracefully accept the compliment with thanks and proceed to speak. But Anna did not follow that conventional way. He began his speeches by saying “we have all heard Cicero's oratory” How nicely he returned the compliment to me and that was Anna's art and heart.

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



## ANNA'S REFLECTIONS

Adulteration of economic principles is a crime for which the present and future generations have to pay.

Democracy believes in human dignity.

The habit of drinking spoils not only ways of life but also the principles of life.

Buying books is different from borrowing books.

Either wealth or fertility should be consumed by people.

Duty, Dignity and Discipline.

No language can equal one's mother tongue.

Accumulation of wealth should not be the sole aim of man.

Our literature, art and architecture are fine specimens of human intelligence.



# ANNA, the Humanist

**Prof. S. V. CHITTIBABU**

Vice-Chancellor, Annamalai  
University

Broadly speaking, humanism is an attitude which attempts to exalt the human element or emphasize the importance of human interests, as opposed to the supernatural and the divine and the baser animal instincts of man.

"The proper study of Man is Man", said Alexander Pope. And humanism does just that, and a humanist can thus be defined as a student of human affairs.

Humanism, as a Western concept, was born in the wake of the Renaissance in Europe. It tried to reform religion and society through reason and education.

Humanism in the 17th and 18th

centuries was both a literary and social influence which introduced the rule of law.

The late 19th century saw a revival of humanism as a reaction against earlier Romanticism, and the 20th Century also began to experience a new form of humanism which declined to accept a formal theology and attempted to test the value of intuition by the intellect.

We cannot describe humanism as altogether a western ideal. We in India have been conscious and practising it in life and culture in our own way.

Perhaps, in politics, humanism is rarely practised. But the one person who indeed exemplified it was Dr C. N. Annadurai, affectionately known as Anna, to the teeming millions in Tamil Nadu. He was a unique phenomenon in Indian politics in general and Tamil Nadu politics in particular.

Rising from the ranks, Anna rose to be the Chief Minister of Tamil Nadu, by virtue of his deeply humanistic qualities and characteristics.

Though brought up by his parents on traditional and didactic lines, Anna had his moorings in the natural and the rational environ-



**With Best Compliments From**



**MALLISSERI  
BEEDI WORKS**

60, Sullivan Street,  
COIMBATORE.

ment. Thus he had a questioning and eclectic intellect which would not let him accept anything because it came from an influential source or an authoritative voice,

Tradition has it that he introduced himself to much realistic and rational literature right early in life. He so developed himself that humanism was the be-all and end-all of his vision. The humanistic basis of his outlook began to reflect itself first of all in his speeches and writings.

With an unswerving loyalty to truth and rationalism, he waged a crusade against blind faith and superstition, against meaningless rituals and ceremonies. He had a pen that was mightier than the sword and a tongue that was much more persuasive and influential than any of his contemporaries. His humanistic zeal not only cried for social and political change and reform, but also ushered in a new dimension in Tamil speech and writing which was characterized by sanity and poise, discipline and decorum, clarity and simplicity. Such a manner of speaking and writing in Tamil was unknown, as litterateurs until his day were cultural highbrows who made a fetish of pedantic expression, from their ivory towers. As a commoner

and humanist he brought down Tamil literature from its high pedestal of cultural and linguistic insularism and made it available to the man in the street, by his compulsive style of studied elegance. He may be described the Maugham of Tamil prose.

In politics, Anna was a liberal humanist, "with malice towards none and charity for all" in the true tradition of Lincoln. Imbibing a philosophy of 'live and let live', he constantly put to test values of tolerance, amity, fraternal understanding and compassionate fellow-feeling in politics. The 18th Century English culture, particularly the morality of commonsense and the sway of reason and order which that age exemplified, had a profound influence on his mind and character. As writer, speaker, scholar, social reformer, parliamentarian, politician and statesman his vision was a remarkable and instinctive coalescence of the best in Tamil culture and English social values of the Age of Reason, namely the 18th century. He reflected the finest synthesis of the natural humanism of the Tamil mind and ethos and the studied humanism of the West.

Anna's humanism, though full of understanding and accommo-

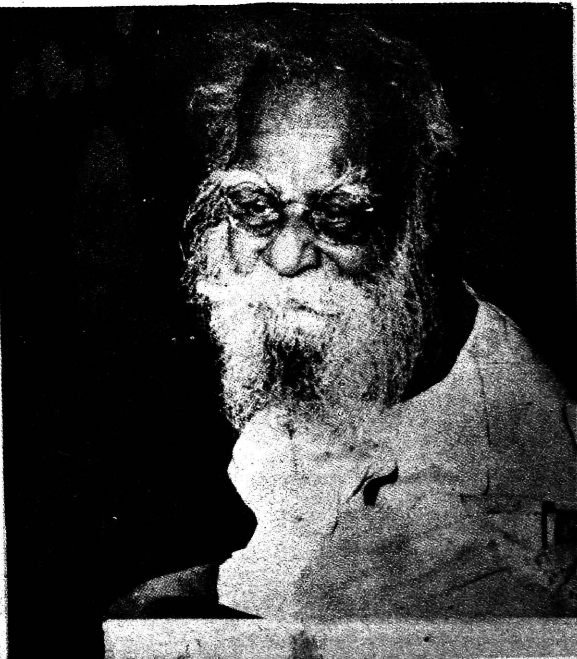
dation, was not an effete one. It was tempered with a rare personal courage which when challenged did not hesitate to call a spade a spade. His break with Periyar, his political guru, owing to his controversial marriage, was an instance of devotion to his rational principles based on humanism. His 'battle' against the imposition of Hindi on the South, and his encouragement of the love of the mother-tongue reveal Anna the avowed humanist in the cause of Tamil Language and culture.

By all accounts, Anna was a dependable friend and companion whose emotional equipoise, affability and agreeableness were based on a humanistic understanding. He was generous to his political adversaries, even as he was always compassionate to the poor and the weak. Balance, detachment, harmony, peace, love and friendship were experiences he set great store by, both as man and as political leader. The watch-word he gave to Tamil Nadu politics - 'Duty, Dignity and Discipline' - set him out as a distinctly humanist politician statesman of a very rare kind, and as one who brought moral courage and respectability to bear on politics and who transformed it into bold statesmanship and state craft. In fine, Anna humanized politics.

## AFFECTIONATE ANNA

We called ANNA by the name 'Arignar Anna' (Genius Anna) because of his being an unequalled intellectual giant. During his regime, he did not ignore the rights of even a single Tamilian, and, therefore, Anna had won over the love of the Tamil Society, the love deeper and more intense than that gained by any other leader.

Anna was affectionate towards the members of all political parties and towards all people. He was very magnanimous and he never used harsh words while speaking of others. He was very sympathetic and he would hesitate to say "no" to anybody approaching him for help, even if he could not do it.





# THE LARGEST

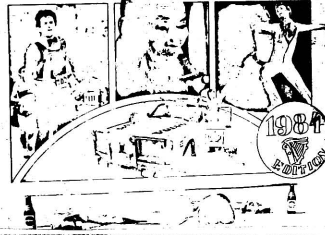
Lakhs and lakhs of grief-stricken men and women from all over the state made a pilgrimage to the Government Estate to pay their last respects to Anna. It was a vast surging humanity jampacking all the approach roads to the Government Estate demonstrating the fact that the charismatic leader of Tamil Nadu held sway over the hearts of millions and millions.

The burial ceremony was preceded by a state funeral procession watched by mammoth crowds which jammed the seven mile route from Rajaji Hall to Marina.

Never before had such a mammoth crowd been seen, paying homage to a departed leader.

The Guinness Book 1984 has recorded that Anna's funeral was the largest in history with an attendance of 15 million and the extract from that book is given here.

## GUINNESS BOOK OF RECORDS



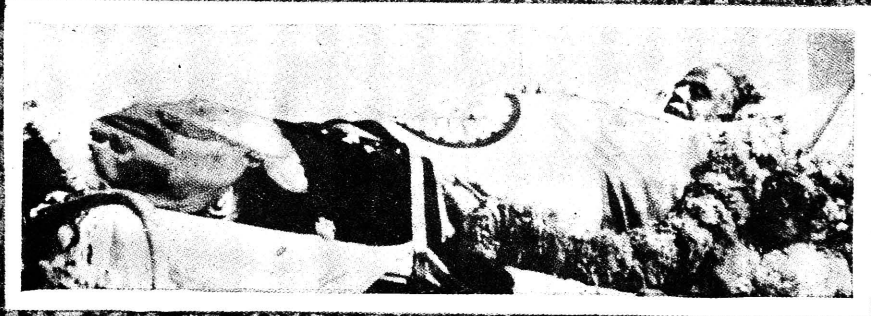
# FUNERAL *in* HISTORY

## Largest funerals

The funeral of C. N. Annadurai (died 3 Feb 1969) Madras Chief Minister was, according to some press reports, attended by 15 million. The longest funeral in Britain was probably that of Vice Admiral Viscount Nelson on 9 Jan 1806. Ticket-holders were seated in St Paul's Cathedral by 8.30 a.m. Many were unable to leave until after 9 p.m.

## Biggest demonstrations

A figure of 2.7 million was published from China for the demonstration against the USSR in Shanghai on 3-4 Apr 1969 following the border clashes, and one of 10 million for the celebrations of 1963 in Peking.



# The Versatility of Anna

Dr. E. ASHER

*University of Edinburgh, Scotland.*

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

The same is true of the first book one reads in a language other than one's own. It is this which provides a number of reasons why I am pleased to

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

It is not easy in a discussion of modern Tamil writing to draw a clear line between theatre and cinema. Indeed a somewhat different version of Ore Iravu (One Night) made by no means un-

Anna Teaching Thirukkural to Research Scholars in America.



be invited to join in this volume of tributes to Arignar Anna, the distinguished Chief Minister of Madras. For it happens that the first book I ever read in Tamil apart from such things as school readers, which fall into quite a different category—was his drama 'Ore Iravu.'

Before this, I had quite naturally heard much about the glories of ancient Tamil literature and had read such of the classics as were available in translation—notably the three major translations of Dr. G. U. Pope. But a good part of the appeal of Tamillies in the fact that it is one of the few languages with a literary tradition of two thousand years or more that has continued right up to the present day. From the start, therefore, I was eager to know whether contemporary literature had anything worthwhile to offer. C. N. A's Ore Iravu (one Night) was enough to suggest that it had. I see no reason to revise my initial impression that this is a good play.

successful film. Because of the "box office" demands in India that the action of a film should be regularly interrupted by song-and-dance routines, few Indian films (with the notable exceptions of the work of Satyajit Ray) are found entirely satisfying aesthetically by foreign audiences. This, however, should not be allowed to blind us to the literary merits of certain scripts when written by a master of dialogue. Such a case is the script of 'Velaikkari' (Servant Maid) which, with the songs conveniently relegated to an appendix, reads as a straight play with many of the qualities of Ore Iravu. Indeed on one point, namely the realism of its dialogue, it might be held to be superior.

Velaikkari (Servant Maid) is, of course, a film play with a message; and indeed Mr. Annadurai has the reputation of always using his considerable literary talents for the purpose of making political or social "propaganda". The controversy about the nature of literature—with one side claiming that



it must have a social content and the other arguing the case for "art for art's sake"—is both an old one and one that will always be with us. Without taking a stand on this, one can note that Mr. Annadurai's literary creations are of two sorts though with no clear line-drawable between them. Some of his stories, for instance, make good reading because of the way in which they present fascinating characters or situations, and not by virtue of an important "message". An example of this is *Nadodi*. This has a lot in common with the author's theatre-and-film plays, in that it is almost entirely made up of dialogue—dialogue moreover, of a very colloquial style. But as a good short story must, it depicts the personality of the few involved in the action of the story by short, telling phrases.

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

It is inevitable, with narrative having an importance in a novel that it clearly does not have in a play or even in a short story, that the language of this book should be more formal than that of the other writings so far mentioned in this essay. Stylistically it stands mid-way between the colloquial Tamil of the plays and stories, and the language of Mr. Annadurai's non-fictional compositions. And, however much one may like and admire his work in the field of prose-fiction and drama, there can be no doubt that his main claim to have made a significant contribution to the development of Tamil prose style lies in his powerful oratory. There is no need to stress his originality in this—and the importance of his public speaking as a model for others is clear from the large number of admiring imitators. But it is interesting to note that this eloquence that has given him so many followers is to be seen in Mr. Annadurai's novels also—even in conversations like authentic conversations. There is an example in the first chapter of *Rangoon Radha*. Though not undeserving of the word "eloquent", this passage is nevertheless a good way from the magnificent, complex and intricately constructed sentences that are the hall-mark of an Annadurai speech. To hear him speak in public is an essential part of the education of anyone who is interested in understanding something about modern Tamil and in learning what the Tamil language is capable of. It is impossible to have any acquaintance with Tamil and Tamil Nadu for long without being aware of this.

But what many of us who had been taught

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

One aspect of his supposed "extremism" that one occasionally hears of is the way in which reputedly he never uses a borrowed word when writing or when speaking in public in Tamil. Any page of his works of fiction or drama will show this to be untrue: for C.N.A. is no pedant. Thus one frequently finds such words and phrases. The essential feature of C.N.A.'s Tamil style, in fact, is his use of words and constructions that are appropriate for the context and for the occasion. If dialogue is to be realistic, it must contain grammatical forms and vocabulary items (whatever their source) that are actually used by speakers of Tamil in normal every day conversation. Moreover, certain words might be acceptable in the narrative parts of a work of fiction that can have no place in the fully formal style appropriate to a public address. Anyone with a sense of occasion must accept that nowadays a formal speech before an audience demands the use of what, for want of a better description, one must call "pure" Tamil. It is part of the greatness of C.N.A. as a creative user of Tamil that he has appreciated this, whilst at the same time acknowledging that there are contexts where this form style would be entirely inappropriate.

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





**"May your life be a bright  
one, and may its lustre  
brighten the entire land.  
Accept my congratulations,  
and march onwards, towards  
the land of smiles"**





# YOUR SEARCH FOR COLORFUL PRINTS

ENDS AT

Co-optex  
Bright and  
beautiful  
of colour

*Co-optex*

prints. Rich variety enchanting  
fresh in a wealth of colours  
and designs.



*Co-optex*  
HANDLOOMS





