

THE
MADURA COLLEGE MAGAZINE

(REGISTERED)

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“ MORNING SONG OF INDIA ”

BY

Rabindranath Tagore.

I

Janagana mana adhinayaka jaya he,
Bharata bhagya vidhata;
Panjaba, Sindha, Gujarata, Maratha,
Dravida, Utkala, Banga;
Vindhya, Himachala, Yamuna, Ganga,
Utchhala Jaladhi taranga.
Tava shubha name, jage,
Tava shubha ashisa mage,
Gave tava yasha gatha,
Janagana mangala dayaka jaya he,
Bharata bhagya vidhata;
Jaya he, jaya he, jaya he, jaya jaya jaya jaya he.*

II

Aharaha tava ahvana pracharita,
Suni tava udara vani
Hindu, Bauddha, Sikha, Jaina, Parasika,
Musalmana, Khristani;
Purava paschima ase,
Tava sinhasana pase,
Prema hara haya gatha.
Janagana aikya vidhayaka jaya he.
Bharata bhagya vidhata;
Jaya he, jaya he, jaya he, jaya jaya jaya jaya he.

Translation

I

Thou art the ruler of the minds of all peoples, thou
Dispenser of India's destiny.

Thy name rouses the hearts of the Panjab, Sindh,
Gujarat and Maratha, of Dravid and Orissa and
Bengal.

It echoes in the hills of the Vindhya and Himalayas,
mingles in the music of the Jumna and Ganges,
and is chanted by the waves of the Indian Sea.

They pray for Thy blessing and sing Thy praise.
They saving of all peoples waits in Thy hand,
Thou Dispenser of India's destiny.

Victory, victory, victory to Thee!

II

Day and night Thy voice goes out from land to land
calling Hindus, Buddhists, Sikhs and Jains
round Thy throne, and Parsis, Mussalmans and
Christians.

Thou bringest the hearts of all peoples into the
harmony of one life, Thou Dispenser of India's
destiny.

Victory, victory, victory to Thee!

ON THE TEMPLE TOWER

With this issue the magazine completes its fifth year of existence. We take this opportunity to thank our readers for their very kind co-operation throughout the year. To the Senior students who are soon to join the rank of our 'Old Boys' we have a special request to make. We want them to remember their '*Alma Mater*' and all that '*She*' has done to them. It is needless for us to point out that an institution like ours which is on the threshold of a newer and more vigorous life depends to a larger extent than any other institution upon the sympathetic co-operation and generous support of its Old Boys who are soon to be the builders of future India. Knowing as we do the numerous difficulties in their way, we do not ask them to help us with money. More important than finance are students. We therefore, appeal to every one of our out-going students with all the force at our command to do their very best to persuade parents and guardians to send their boys to our institution. We wish them all happy and prosperous careers. To those who are coming back to us after the vacation, we wish a pleasant summer.



'Music of Life' formed the subject of a brilliant address delivered by Mrs. Margaret Cousins in the Hall of Theosophy. 'Music is life' would have been an equally appropriate title to her inspiring address. It is in the atmosphere of music that the wings of the spirit can soar aloft. Music is the language of languages, the expression of the gods. We speak in music only when we desire to express all that is highest, most harmonious, beyond all conflict. Music, she said, was an art capable of a power that probably no one yet clearly realised and that would only be revealed as man's faculties evolved and his range of vision and knowledge increased. The wind in the trees, the water in the torrents and the oceans—the movement of all that is—all is music—only 'the muddy vesture of decay' in which we are clothed has shut it out from our hearing. The influence of

music on the life of a Hindu, she said, was particularly great. It began even when the child was in the embryo and continued right up to the grave. In short, it was at once coeval and co-extensive with life. Let us then recognise the might of music and believe with Byron that

“There is music in all things if men had ears,
Their earth is but an echo of the spheres”.



Our education has enabled us to think rightly but not to *feel* rightly. This is due to our indifference to study and train rightly the emotions of our boys. The emotional nature is the Cinderella of the Psychie which does the most work and receives the least care and consideration, which is infinitely exploited and completely neglected. Dr. G. S. Arundale in his fascinating book ‘Gods in the becoming’ considers that feelings and emotions rule individuals far more than the mind. They rule relationship, rule opinions, beliefs, friendships, antipathies..... diplomacy, arts and the whole world. Modern education has almost forgotten the place of the science of emotions in the curriculum of its studies. The training of the emotions is as important a factor in human progress as the training of the mind. The present day crisis is more due to the complete inadequacy of emotional development in all classes of the community than to over-population or underproduction. That we are face to face with a paradox of poverty amidst plenty is too well known to require any mention here. The best brains have not been able to bring about a proper distribution. Why? “Because the way cannot be found by thought alone and the average level of generous and outward turned human emotion is too low, its driving power too feeble to exert a constructive influence on the situation” The present need therefore is an education for co-operation, not for competition, an education which awakens courage, truth, enthusiasm and tolerance. Education of the emotions will help us to send to sleep in subconscious, all the

destructive and repelling desires, not by fighting but by intensifying wisdom and understanding.*

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Whither women's movement has become a question of paramount importance today. The recent resolutions of the women's conferences cannot but create some anxiety in the minds of those interested in the beauties of Indian Culture. The talk of the modern woman is birth-control, public services, franchise and the right to claim divorce. Few women of today realise that the dress is intended to conceal rather than to reveal the wearer's figure. It is really amusing to see our girls denationalising themselves in dress at a time when the women of Poland and Paris have taken with admiration to the traditional dress of our women-folk. The hand that rocked the cradle lights the cigarette. The modern woman hunts, shoots and drinks as does the man. In fact the man is not copied but is being usurped. At a time when our women are moving towards this doubtful goal, it would be of interest to our readers to know that in Ancient India the girl grew as a flower grew in beauty amidst natural environments. She learnt her lessons in the school of nature. She played and frolicked with no care of the examination. She helped her mother in household duties. In short she lived for a high purpose—to rule the immense world the home was and to remain a constant friend of her husband. The authors of the present women's movement in India should realise that the functions of women are not competitive but complementary to those of men. If this tendency on the part of our women to compete with men persists, we are sure to witness the inevitable death of that ancient virtue of chivalry.

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* The Theosophist

There is a growing tendency among our students to read silently. Silent reading though good to advanced students is bad for youngsters. Every attempt should be made to encourage the practice of reading aloud.—Words have a double virtue that which resides in the sense and that which resides in the sound. We would certainly miss much of the charm if the eye is made to do duty for the ear. The words bereft of their vocal force are but half alive on the printed page. Silent reading is but a means to an end. Bad pronunciation which is too common among our boys today is largely due to this habit of reading silently. The human voice is “more melodious than even the most melodious tunes of the best musical instruments” and it is really unfortunate that no attention is given to this important aspect by our educational authorities.

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By the death of Mr. Govind Krishna Chettur, Principal of the Government College, Mangalore, the Madras Educational Service has lost one of its most useful and valuable members. He maintained all departments of the college at a high level of efficiency and considerably increased the popularity of the institution. There was hardly any students' activity in which he was not interested. The Government College was looked upon throughout his service as a model by other institutions for extra-mural activities. He was the very life of his College Magazine well-known to our readers as 'A Government College Miscellany' which easily occupies the foremost place amongst such magazines today. Besides the College Magazine he also edited the "College Times" a weekly which echoed the voice of the students. His literary works drew the attention of scholars from all parts of the world. We join those who deeply mourn his loss.

IF I WERE AN EDITOR

What would I do if I were an Editor is a very difficult question to answer. If by some miracle I were turned an Editor, I will purchase a huge waste-paper basket and a good pair of scissors. About other things I am not definite. Privileged as I am to read several College Magazines, I am however tempted to make the following observations. No editor of any college magazine seems to have understood the scope of it. There are magazines where the students' names never appear, again, those where there are more reports than articles; those again where the members of the staff and outsiders monopolise the pages. In short though the college magazine is theoretically expected to be the students magazine, it is not really so. I am not unaware of the fact that some editors are considerate enough to publish some articles from students. But even here one can easily observe the invisible hand of the editor in every line. If I were an editor I would reduce to a minimum contributions from teachers and outsiders.

As an editor I would open a separate page called the 'Political Page'. There I would, for the benefit of the students summarise the outstanding political events. It is true that the dailies like the Hindu and the Madras Mail supply the readers with detailed and up-to-date information. But many students have not the time to go through all the details. I would also publish a short story every month by holding a competition. A new section called the 'Old Boys Section' can be opened with advantage to give a biographical sketch of the outstanding old boys.

I know students are always interested in college politics. I would make this a permanent feature. I would also open a section called 'Every body's corner' where the articles would be of conversational nature. I would do every thing that is possible to make the magazine light. Articles on Asoka's religion or the Permanent Settlement of Lord Cornwallis would be tabooed. A section on our staff would be of great interest to students. But I doubt whether it would be appreciated by the members of the staff themselves.

K. S. GANAPATHY, II U. C.

To be an Editor is a good thing in these days of unemployment. As a boy of twelve I started a tamil manuscript magazine called 'Balan.' and a generous hearted man put an end to the same by saying that it was really childish. Again undaunted by this failure, I started another magazine calling it 'The Youth'. I published several puzzles in the magazine promising fabulous rewards in the hope that I would get many subscribers. Unfortunately while the puzzles were solved and letters poured in for the promised rewards, no correspondence was visible from subscribers. I have realised now that it is not easy to be an editor. If however I were made an editor of a college magazine I would first be sympathetic to the students' contributions. An editor cannot realise the mental suffering he causes by rejecting the articles from students, and I would also try my level best to make the students articles appear as they are without introducing any change.

T. V. SWAMINATHAN, II U. C.

If I were an editor I would avoid all English articles. One single obstacle that stands in the way of students writing to magazines is their incapacity to express themselves properly in English. As it is, college magazines have become the field for displaying ability in English composition. That a magazine published in this city where flourished the Ancient Sangams should be mainly in English passes one's understanding. I will not accept cartoons, short stories and such other lighter articles which are only of ephemeral interest. I would make the magazine a link between the college and the public on whose support an institution like ours stands, making the medium Tamil.

S. THIRUVENGADAM, I. U. C.

The above contributors seem to think that the Editor has a cart-load of articles from students and that he is deliberately avoiding giving publicity to them. Unfortunately the Editor is not in that enviable position. On the other hand the percentage of students who take interest in magazine work is not even 5. The Editor would only be too glad if these contributors would persuade more of their friends to send articles (Ed)

THE IDEALIST'S WIFE.

BY

B. S. Dandapani, M. A.,

She is a progressive and always calls her husband by his name.

"Must you go, Kantha? Not a day but you are out on some work or other—Night schools and Day Schools, settlement of disputes by arbitration—Is life never to be enjoyed but always to be endured?"

Her voice became husky and tears filled her dark eyes.

"Dearest—" he began but could not proceed further. Her obvious sorrow choked his words.

The tears had begun to flow and she sobbed out.

"Consider what it means to me. Loneliness all the day long—in this miserable hut—in this godforsaken village—".

Kantha stroked her stresses gently, the only way to calm her in her bursts of emotion which were not infrequent. The young wife stood, her bosom heaving with sobs.

"Dearest, I reckoned on your helping me in this great work of mine. Don't you know I realise your suffering, you who are accustomed to luxury all these days. Time and again you've called me a fool for resigning my lectureship and taking on this life of voluntary poverty and service. Time and again I've answered that I am happy here working for a real useful cause. The glittering life of cities, I hate like poison. My work there was unsubstantial and went to fill vain heads with vainer stuff. Here in these villages, in God's own college, bringing the torch of education to the millions suffering under gross superstition, illiteracy.—"

She interrupted: "Don't go on like that, I beg of you. I am most afraid when you stand like this, talking to the moon with a wild light in your eyes."

She stopped for a moment as if hypnotised by that light and then went on.

"You seem to be made for doing better things than this, Kantha. Your face looks as if it were cut in gold in this evening light." Her cheeks grew red as the vermilion mark on her forehead. "How can I help loving you, my husband? How can I but follow you as Sita followed Sri Ram in his *Vanavas*,"

Kantha lifted the light figure in his arms.

"Do you know how YOU look, dear. The moon doesn't fill my soul with half as much delight as your face, your eyes, your tresses—."

She nestled closer to his broad chest and murmured sweetly.

"All the same I wish you would give up this folly and go back to your lecturership at the college. This work is for the educated unemployed as the politicians say."

Gently he lowered her to the ground and with his fingers turned her face up to his own. And his voice was solemn as the temple bells at night.

"You don't understand. It wrings my heart to see, that what I feel to be my life mission, only pains you. The glittering toys of a tinsel civilisation and artificial comforts are your chiefest attractions. "

"Kantha, don't speak untruth. You know you are my chiefest attraction. Else I wouldn't be here. You remember your mother and others pressed me to stay with them, saying you would be cured of your madness, which you call idealism, in no time when you begin to work it actually. I would live in Hell with you rather than in Heaven without you—."

"Don't I know that dear." Then after a pause "Come now, let me go. This is a very urgent matter. In the pally, three miles off, there is raging a feud. The cause is a silly trifle as usual. But it may mean murder any time or torture thro' black magic. If you only know how many horrors among these folk can be averted by a little of the right sort of education you will be more sympathetic to my work. Let me go, Dear."

She looked at him with full enquiring eyes. The Hindu wife will never ask her husband the time of his return. It is inauspicious. But he understood her look.

"I will try to be back before it is too late in the night, my dove. I leave you in God's keeping until then." As he turned to go, he called out over his shoulder: "Don't go into the back of the house. There is a cobra there."

She stood at the entrance to the hut and watched his stalwart figure go with steady strides. The poise of his figure breathed resolution.

When she could no longer see him she turned into the cottage, secured the door and retired for the night.

But sleep she could not. Anxiety for the absent husband's safety kept her pulse beating rapid and gave unity to her otherwise disconnected thoughts. She spoke to herself.

"Kantha, why would you thus suffer voluntarily? Fortune smiles on you and you run away from it——Five months have we lived in this hut. Your fair skin has been browned by the sun and I.....what matter I? The wife's place is ever at her husband's feet.....'knowledge of a sort that brings in wisdom rather than affluence, is the cure for half the ills of humanity.'" How clear I remember your quoting those words when you spoke at the Y. M. C. A. But isn't it common sense that education tends to social ambition? How then are your rustics going to be any the better for their education. There is a cruel flaw in your idealism which I can't argue out, but feel all the same to be there....."

She fell into a troubled sleep and the beautiful mouth was partly open. The saree rustled and nestled closer to her limbs to the tune of gentle winds. On a sudden she was breathing hard and the dark pupils were moving under the lids. Clearly she was having a powerful dream.

A lovely heath lit brightly by the moon; The air full of the sounds of the winged and moving creatures of the night. Then, the prospect which seemed bounded only by the horizon changed to a Banyan tree and a small temple underneath. The temple of **Ganesh**, powerful and potent, and the terror of the rustics. Padma knew of it from the women folk of the villages and recognised it.

Then humanity broke in on the scene. Six black men with knotted sticks rushed into the temple and stood dead halt before the sanctum.

Within, there were moans as of a dying man and his painful writhings on the stone pavement were audible. The six men started as if to go in and again stopped short of the steps to the sanctum. The dark figure of **Ganesh** seemed to stare at them in anger that they, **Panchamas** should think of entering his shrine.

Suddenly a stalwart figure came on the scene, rushed past them into the shrine and came out with something in his arms. It was a body writhing and moaning and splitting blood from a wound in the neck.

As he came and stood before them with the fearful burden in his arms, it gave forth a louder moan, half sat up in his arms in a last wriggle and then lay limp. The stalwart's voice rang out as bells in the midnight air.

"Look ye, the fruit of your superstition. Ye let him die. Ye dare not enter the shrine even to minister to his wounds. His blood is on your heads as much as on that of him who did the dark deed."

The familiar voice startled the tender dreamer. Padma's pulse beat furiously until it almost choked her and thus jerked her out of sleep..... if she could be said to have slept at all.

Young woman that she was, the bloody dream in the lonely night filled her with terror next only to her anxiety for absent Kantha's safety. Involuntarily she lifted her joined palms in Adoration :

" I have none but Thee in this hour of need."

Trembling she caught her errant saree in one hand, groped her way to the door, went past the kitchen door to the backyard where was the shrine of **Thulasi** the soul of every Hindu home.

Reverently she stood before the sacred weed and marked her forehead with vermilion, the symbol of wifehood. Then she knelt down and bowed to it until her head touched the ground, with a prayer on her lips.

" Grant me, Mother, my **Mangilya** to the end of my life."

Still trembling, she slowly reentered the house and passed the kitchen door, when something cool and hard struck against her foot. She jumped aside in fear and excitement. She felt a sharp pain in the leg. In a flash came the thought of the cobra which Kantha had warned her of. She screamed and fell down unconscious.

The first streaks of dawn were lazily filtering through the foliage when Kantha was hastening home, his face full of a serenity that follows duty well done. Coming within view of the cottage he saw tall dark figures moving about excitedly but going particularly nowhere like the water in a whirlpool.

They saw and ran to him and several spoke to him at once.

" **Aiyab, Ammani** is bitten by a snake. We heard her scream in pain. What can we do....."

Kantha didn't hear the rest. In a trice he had cleared the wall, entered the house and was by her side.

Furiously he searched her limbs for the mouth of the wound. He dared not stop lest action over, emotion should overwhelm him. But he found no wound. He lifted the body to the bed, bathed her face in cold water, adjusted her saree and waited.

He saw light at last. She could only have fainted in fear. Fool he was to mention the cobra to her when he left her.

"I left you alone, my tender girl. That and your anxiety alone would have made even a straw look like a dragon to you," said he to himself.

"It did, dearest." She was now looking at him. The scent of wild flowers came on the morning breeze; or was it only her breath?

"Who are those outside, Kantha? Have they come to take you again from me?"

"No precious, I will not be in a hurry to leave you again."

"Kantha. I am ashamed that I am only a bundle of emotion, anxiety and fear and least worthy of an idealist like you."

"And a bundle of love, such as rarely falls to the lot of any husband." His voice became solemn and as usual to him at such times, metallic. His gaze was on the red morning light. "Love such as yours has given me new strength in my mission."

A rough voice came from the door and jerked Kantha back to the actual. "Sami, is Ammani alright; or I can cure her by incantation."

"Where were you until now?"

"Even here Sami. We could not enter Sami's house. Aren't we only Panchamas?"

Kantha bent over Padma.

"Padma, dearest, what a price I was about to pay for the superstition of these men. Have I turned teacher too soon?"

"You are always right, dear."

MEER THAKHI MEER.

By

Mohamed Khan, IV U. C.

“Even the lamentations of an ant are heard and considered in the Durbar of Allah; so do not hurt it” said Meer Tha Khi Meer about whom this article is written. Meer is to Urdu literature what Shakespeare is to English or Kalidasa to Sanskrit. Born in Akbarabad in 1724 Meer became at once the object of admiration and worship very early in his life. People from far and wide looked upon him almost as a divine poet and sat at his feet whenever they had opportunities. His verses were at once sacred and popular. As they were sacred they were treasured by old men and as they were popular they were sung by small boys. Though it is more than a hundred years since he wrote, some of his poems are of great value to us in solving our own political and religious problems.

His was a philosophy of non-violence. “If a man abuses you,” he said, “pray for him” “If he slaps you on the right cheek, show him the left also.” Like Kabeer Das, he never believed in externals. Offering prayers and going to the mosque were not as important in a man’s life as building of character. He wanted every one to do something before the bird of life flew away from him, that would be worthy of being remembered by posterity. To him the world was a camp—nay—it was a glass house where every one should walk cautiously. Indifference would not only break the glasses but would end in injury to the body by the piercing of the glass—pieces. In his philosophy he never forgot the fact that man had to live in society. He took considerable pains to advise men through the medium of his captivating verses to behave properly towards their neighbours. It is no exaggeration therefore to say that the influence of Meer Thakhi Meer will be upon us as long as the Sun rises in the East. The philosophy of Meer Thakhi Meer can well be summarised in the following words of Abul Fazl.

"O God, in every temple I see people that seek Thee. And in every language I hear spoken, people praise thee. Polytheism and Islam feel after thee.

Each religion says "Thou art one, without equal". If it be a mosque, people murmur the holy prayer, And if it be a christian church, people ring the bell from love to thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque,

But it is thou whom I search from temple to temple. Thy elect have no dealings with either heresy or orthodoxy, for neither of them stands behind the screen of thy truth.

Heresy to the heretic and religion to the orthodox; but the dust of the rose petal belongs to the heart of the perfume seller."

"A statesman is a person who desires to do something for his country; a politician is one who desires his country to do something for him"



The soul is dyed the colour of its leisure thoughts.



Despair is the stricken child of ignorance.



The driver of an old car asked the bystander, "Can you tell me the quickest way to the Railway Station."

After a critical glance at the car, the bystander replied, "Yes, take the next bus."

SOME PROBLEMS OF HINDU SOCIETY REQUIRING SPEEDY SOLUTION

BY

M. S. Ramaswamy Aiyar, B. A., M. R. A. S.

Our country is in a critical stage now. Forces are at work moulding us into a nation. The travail of a new birth is visible everywhere. The time is come for us to decide what are the essentials of our religion and culture that should be conserved to be passed on to future generations and what are the nonessentials that may be allowed to wither away. Apart from the political, many social and religious problems of our society await solution. Below, I mention only a few to provoke thought, to make my fellow countrymen, especially the younger generation (in whose hands the future destiny of our country lies) to ponder over and find a solution for them, for Time and Tide wait for no man or nation.*

(1) Whether the relation of God and Universe is Dwaitam (Dualism), Visishtadwaitam (Qualified Monism) or Adwaitam (Absolute Monism) is an intellectual (i. e. philosophical) and not a religious problem. Different individuals according to their temperaments and intellectual capacity are bound to hold different views on the subject. Do you think division of the people (Hindus) according to these intellectual opinions with prohibition against interdining and intermarriage is sound and conducive to solidarity of the people (Hindus).

(2) Matams existing now are founded upon such intellectual differences. Do you think they should be continued in the future also on such differences? If not what suggestions would you make for their alteration? *Expropriation?*

(3) Do Matams and Matathipathis (as they exist now) serve a useful purpose in influencing the classes and masses to lead a healthy religious life? If not what suggestions would you make for their improvement so that Matams and Matathipathis may become centres of real spiritual forces?

* The editor will be glad to consider replies for these questions.

(4) Priests are necessary to minister to the religious needs of the people. It looks as though the priestly class (among the Hindus) will soon die out owing to its taking intensely to secular avocations. What suggestions would you make for imparting theological instruction and to whom all with a view to maintain efficient priests among the Hindus?

(5) Do you think religious instruction should be given to Hindu boys and girls in our schools and colleges. If so on what lines—whether on existing sectarian or non-sectarian lines?

(6) Do you think owing to the changed conditions of modern times, our ceremonies (like marriage, funeral, Sraddam etc.) require modification or simplification? If so, what suggestions would you make on the matter? — *Legislation on the part of Govt. is most urgently needed for Sec. the economic was call for statistics, immediate*

(7) Many thoughtful and discerning members among Hindus think that mantrams like "Yenmeymatha pralulobha charathyananuvrutha thanmeyrethah pitha virunktham mabhuranyoavayapadyatam" uttered in Sraddam which are revolting to our modern conscience should be expunged and others substituted in their place. There is a great force in the objection, for no mother's son would care to repeat the mantram mentioned above and no son's mother would care to listen to it. What suggestions would you make for revising mantrams in general to make them suitable to present day conditions?

(8) Since a minor is thought to be of immature mind, law gives him protection in many matters. Would you recommend legislation against conversion of minors from one religion to another? — *Is there no protection now? — Any — how we are going to land them in a new religion*

(9) The dowry system prevailing in Hindu society now reduces marriage to an auction sale of bridegrooms to the highest bidder. While encouraging avarice in one party, the system impoverishes the other. What remedies (legislative or otherwise) would you suggest to put an end to the evil?

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(10) Whatever force the idea of Gotra and Pravara Might have had in olden days, owing to the changed circumstances of the present times they have no meaning now. With a heavy dowry—extracting system prevailing, prohibition of marriage of people having the same Gotra and Pravara unnecessarily restricts the choice of brides and bridegrooms to a very narrow circle. Is it necessary to continue the practice? If not, what suggestions would you make (through permissive legislation) to abolish the prohibition? *need of law*

(11) Hindu law allows polygamy but does not permit divorce. In ladies' conferences held of late, women are advocating divorce and legislation against polygamy. Divorce and remarriage of divorced women were permitted in Ancient India and Kautilya's (Prime Minister of Emperor Chandragupta, contemporary of Alexander the Great) Artha Sastra shows that "Moksha" (ie. release) was the technical Sanskrit term for divorce. (Vide Narada Smṛithi Chap. XII, 97—101. Sacred Books of the East series Vol. XXXIII and R. Shama Sastris' translation of Kautilya's Arthasasthra, Book III, Chap. III, Mysore Government's Bibliotheca Sanskrita Series No. 37 Part II). Kautilya in the same work (Book III, Chap. II) further informs us that a man marrying again without adequate cause during the life—time of his first wife was an offence for which he had to pay compensation not only to his first wife but also a fine of 24 panas to the Government. The state in ancient times thus did interfere with an institution like marriage in India. Would you recommend the re-introduction of divorce among Hindus and would you recommend legislation against polygamy in Hindu Society? *is life*

(12) Does the caste system serve a useful purpose or is it harmful now for national progress? If latter what suggestions would you make for its gradual abolition? *Burn down the scaffolding of the same*

(13) In the coming Reforms votes go according to religious or other well—marked cleavages. So each community will try to strengthen itself, so as to hold an advantageous

position in the body politic. Christianity and Mohammadanism are proselytising religions. The Harijans have begun to chafe against their inferior social and religious status in the Hindu fold. They are likely to get converted to other religions to improve their status and thereby weaken the position of the Hindu community in the coming Reforms. What remedies would you suggest to prevent such a catastrophe?

by the matter.
(14) The strength of a religion is seen not only from the truth of it but also by the numbers behind it. A study of Ancient Colonial Indian History (of countries like Burmah, Siam, Cambodia, Anam, Malay Archipelago etc) shows that Hinduism in ancient days was a proselytising religion. What suggestions would you give for making Hinduism a proselytising religion again to spread it in the world?

Errors, like straws upon the surface flow,
He who would search for pearls must dive below".



"We cannot live in a patch work of patriotic sovereign states any more; We have to live as world citizens or we are going to perish."

H. G. WELLS.



Fly in the air, and you are but a fly;
Swim'neath the waters, you are but a fish.
Control your selfish heart—then are you Man'.

THE HISTORICAL VALUE OF THE PURANAS

By Sargee, III U. C.

(The following ideas suggested themselves to me when the valedictory address of the Historical Association was delivered.)

Indian History is still in a melting pot. In spite of recent researches, I am afraid our history is still a string of uncertainties upto 320 B. C. To the credit of Indian scholars, it should be said that they no longer look upon the Puranas as mere store-house of cock and bull stories. Yet I could not agree with the Lecturer when he said that the Puranas were, start to finish, historical. Exaggerations are the most conspicuous feature in the Puranas. Dasaratha is said to have reigned for 60000 years while a king called Rishabha is said to have reached a fabulous height of two miles. Again, there are Puranas contradicting themselves. No attempt to classify the Puranas chronologically has succeeded so far. The Lecturer himself admitted that the Puranas go back to a 'beginningless time'. The words, "beginningless" and "endless" however appropriate in Religion and Philosophy, have no place in History. My impression is, as much disservice is done to Indian History by neglecting the Puranas as by over-estimating them.

"Do you make any reduction to a person in the same line of business?" asked the customer in the jeweller's shop. "Yes, we do." "Splendid" said the would-be purchaser. "I'm a thief, too, you see."



"There is a peculiar smell about this post office", said the customer. "Yes" replied the counter-clerk; it is the dead letters."

THE PLACE OF BIOGRAPHY IN THE TEACHING OF SCIENCE

BY

S. Ramakrishnan, B. A., L. T.,

The aim of teaching Science in Schools and Colleges is more than the mere imparting of a knowledge of Scientific facts and principles. The science course should also equip the students with the scientific spirit besides other things. Briefly we can define this attitude of mind as the spirit of inquiry into the accuracy of beliefs, the spirit that demands close connection between a result and its accredited cause, the spirit that keeps close to facts—in short the spirit that makes for sanity of thought and action. The present age is pre-eminently an age of Science and the scientific spirit has permeated all the walks of human life. The results are that rapid progress is being made in every branch of knowledge. Thus it is only too important that the school should help the students that pass through its portals to imbibe the scientific spirit and get a knowledge of the Scientific Methods.

Any practical teacher will realise the difficulties that lie in the way of achieving this aim in the schools with the limitations imposed by the curriculum and other factors. Mr. Ryburn M. A., of the Christian High School, Kharas in his valuable article entitled 'The scientific spirit' in No. 2 of Vol. VIII of "Teaching" has pointed out how this aim can be achieved in teaching the various school subjects. In this article it is proposed to point out how the study of the life of a Great Man of Science can go a long way in inculcating the scientific spirit in the student.

"Example is better than precept". The life—work of a Scientist is but the exemplification of the spirit of science with which the scientist is imbued. The study should be such that it enables the student to see the scientist at his work, doing experiments, interpreting their results and proposing and verifying hypotheses. The student cannot but be impressed

by the impartial attitude of the scientist who in his search after truth is guided at every step only by his experiments and observations. Also one will be impressed much by the extreme patience that the Scientist shows in drawing conclusions. The biographical treatment has also other advantages. Students are enabled to get a glimpse of the human aspect of science. They see the scientist at his work and at home. Laws and principles which almost seem to us to be axiomatic were mysteries to them and required their life-work to formulate them. A student verifies Boyle's Law or Charles' Law or the Law of Multiple Proportions in a couple of hours in the Laboratory and is very often never alive to the laborious work that had been done by the Pioneers (whose work has been responsible for the rapid development of science during recent days). Also arriving at a hasty conclusion in experiments is opposed to the spirit of science. Before coming to a definite conclusion the experiment should be repeated under all possible conditions and every care must be taken to weigh the results of different experiments. Students seldom think of this. It is only such a spirit that has been responsible for further advancement of science. The error noticed by Lord Rayleigh in the value for the density of atmospheric Nitrogen gave rise to the discovery of new elements (inert gases), and the discrepancies noted in Boyle's Law gave rise to the development of a theory by Claussius and others. As such extreme care should be taken in the weighing and interpreting of results. Students should be trained not to ignore wrong results; on the other hand they should be able to account for them.

It is often said "that all children are not potential Faradays, Newtons and Darwins". True—what is exactly the difference between them and all children or all others? We find the great men also were men like us. We notice two things about them. Firstly they had a burning desire to probe into the realm of the unknown and understand the mysteries underlying the physical phenomena. Secondly they utilised high imaginative powers to offer a tentative solution to the mysteries—the so

called "Hypothesis" and employed the Scientific Method to acquire Knowledge. This method consists in starting from observed first-hand experiences. Then possible solutions are suggested and they are tested out deductively. Their imagination was the keynote of their greatness. Tyndall in his essay on the Scientific use of imagination has to say this: "With accurate experiment and observation to work upon, Imagination becomes the architect of physical theory. Newton's passage from a falling apple to a falling moon was an act of the prepared imagination.....out of the facts of chemistry the constructive imagination of Dalton formed the Atomic Theory. Davy was richly endowed with the imaginative faculty while with Faraday its exercise was incessant, preceding, accompanying and guiding his experiments..... Without the exercise of this power, our Knowledge of Nature would be a mere tabulation of co-existences and sequences."

Thus we find that Curiosity and Imagination are the important factors that make for a good scientist. They are instincts which are present in the child and the school should develop and make use of them in the proper way to achieve the aim. A study of the progress of science will show how scientific theories are not fixed but changing. The observed facts are there but our conception about them change according to the enlightenment of the age.

In the succeeding pages it is hoped to make a study of the life of Newton, the originator of the Modern Scientific method and point out how it bears out the Scientific Spirit.

TOUCHING THE UNTOUCHABLE

By

S. N. Venkataraman, V. Form A., Setupathi High School

Kumara and Kumari were the son and daughter of a big Zamindar. From very early years they developed peculiar hatred towards their unfortunate brothers and sisters. They ate sweets and fruits in the presence of poor children without giving anything to them. Once, during the Deepavali festival when a *Harijan* girl asked for an old cracker of Kumara, he threw a big stone on the head of the poor child saying, "Don't come near us, you dirty fellows". Such was the ill-treatment given to these that every member of the *Harijan* family shed tears unnoticed by the zamindar.

Once Kumara and Kumari rushed into a forest nearby while playing. On their way they met a number of these poor children who were once again abused by them. The children however, who anticipated some danger, followed them to the forest. As anticipated by these children, both the brother and sister were bitten by a venomous cobra. Forgetting the past, the children, though they were not even allowed to come within a distance of one furlong before, took them on their shoulders and carried them back to the Zamindar. By God's grace the children recovered and repented for their past misdeeds. They began to touch the untouchables ever afterwards.

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THE SPIDER GIRL

By

R. Pushpavanam, VI Form A., A. R. High School.

Several interesting things go unnoticed. It is unfortunate that our students have little or no curiosity. Yet on a knowledge of these wonders depends the progress of a country. Some months back, I saw an advertisement in this city in front of a house announcing "The Spider Girl, the World's Wonder." Attracted by this advertisement I purchased a ticket and went in. To my astonishment, I found that what I saw was in close agreement with the advertisement. I saw the head of a girl with eight big legs resembling those of a spider. Some questions were put to the girl by the owner and I was surprised to find very relevant answers. I wonder why no organised attempt has been so far made to study these mysteries. In fact, though the admission fee was only six pies I found very few people caring to know anything about this freak of nature. I hope the readers of this magazine will not dismiss such advertisements as bogus ones.

A question:—"What can we do if we want to keep our hands clean?"

Answer:—"Do nothing"

A Head-constable questioned a police:

"What's the best way of catching a thief if he runs away?"

Police:- "If he runs in one direction we must chase him in the opposite direction, because the earth is round.

G. BALASUBRAMANIAN,

V Form

A. R. H. S.

OUR TENNIS COURT MAGAZINE

By

P. R. Narayanan, B. A., (Old boy.)

(Of all the games that are conducted by our College, Tennis is the only game for which special subscription is collected every month. In spite of this the Editor of the College Magazine takes little notice of it; it is therefore proposed to start a Tennis Court magazine.)

General Rules.

Sec. 1. Contributions:—All contributions especially monetary ones must be sent to the editor only. Literary ones will be sent to the W. P. B.

Sec. 2. Articles:—All useful articles that are found in and about the tennis court must be sent to the Editor.

The Editor is not responsible for any thing including those mentioned in section 1 & 2.

The specimen Copy.

On the Temple Tower.

* * * * *

The authorities of the local temple have been approached for permission to go and search the temple tower. Mr. Bhima Rao of the 1st court executed a forehand drive and the new ball is missing.

Economic position of our court.

(By Dr. Fiscus, A. M. D. Ph.)

The long arm of the depression has not affected us. Thanks to the efficiency of our captain and the kind co-operation of the marker there are no depressions in the Court. "Tennis is looking up", say our members. With increased net play, lobbing is a craze. Every body is looking up. Therefore Tennis is nothing but looking up. Members are clamouring for further reduction in subscription because tennis is looking up.

The guest (A short story.)

By Marakam Esq.

Once there was a chronic guest who frequented a Tennis Court. Soon the members got disgusted with him and two resourceful members struck up a nice plan.

One day one member partnered the guest and two others opposed them. The guest was at the net and the partner member served one ball hot on the hind quarters of the guest. Next he served one so slow that the opponent returned in hot on the chest of the guest.

The guest was aged 30. May his soul rest in peace!

Seeta the First Woman player.

(By Sakshu Sastri of Oriental research academy)

In my last article I have clearly proved that Polo was played in the Mughal Court. In my opinion Tennis must have been played in India even as far back as the Epic Period. In Ramayana we read that Seeta was playing with a 'ball' and it got stuck up under Siva's bow. I am trying to convince you that the 'Ball' mentioned is nothing but a Tennis ball and in the absence of the Racket, a sieve was used. —(To be continued)

News and Notes.

We are glad to inform our readers that Dewan Sahib Gundothara Sastri has kindly promised to take his morning walks within the Tennis court area. You all know how the marker's attempt with the aid of stone roller to make the court hard often proves futile. We hope the kind co-operation of Gundothara Sastri will give the desired effect.

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When interviewed by our special correspondent our tennis court champion seems to have remarked that his Racket needs more head weight. Our readers may rest assured that our champion is amply provided with it.

Questions and Answers:—

(1) What is foot work? By A. B. C.

Ans.—It is the sort of work which you do involuntarily when you espy your creditor at a distance. If the creditor in spite of it catches you the work comes in an altogether different manner i. e. a kick. Ed

Q. 2. I represent my class in doubles. My partner is a beginner and he sends short balls that bounce high. I am good only at the net and my opponents are deadly with overhead strokes. What I am to do?

Ans.—Write your will, go to the tennis court and leave the rest to God. Ed.

Q. 3. I think skidding is quicker and more stylish for meeting a ball, than running. The question, is how to skid?

Ans.— Try a Banana skin, my dear sir. Ed.

Our tennis court dictionary will be published in the next issue.

BOOK REVIEWS

[*Kamala Lectures: Evolution of Hindu Moral Ideals by*

Sir P. S. Sivaswami Aiyar, K. C. S. I., C. I. E., L. L. D.

Published by the Calcutta University, 1935.]

These lectures by Sir P. S. Sivaswami Aiyar are a serious and thoughtful contribution to the study of Hindu moral ideals standing as the background for the Hindu social, religious and political institutions and juristic conceptions. Upto now European writers have practically monopolised the function of being students and critics of Hindu Culture and the basic ideals underlying it, sometimes striving to examine them in a detached or sympathetic frame of mind but often times with their minds warped by a deep-rooted conviction that they are behind the western or European ideals-moral and social which have reached a higher stage and that they are not standing in need of any help or light from Hindu experience. In his careful examination of the Hindu moral ideals the author has striven to maintain a balanced attitude without unduly appreciating his own ancient culture, or trying to appraise it as primitive as compared with the modern ideals of the West. His work is in a sense a pioneer attempt along with works of authors like Dr. Bhagvandas and others which must contribute their share to the correct evaluation of the moral, social and cultural ideals of India and their contribution to those of humanity. Rightly does the author observe 'it is the glory of Hinduism that it has never interfered with or discouraged freedom of thought, speculation or opinion'.

In Chapter II, the author traces the changes in ethico-legal conceptions underlying the social life of the Hindus, specially in regard to family and property, marriage, sonship, inheritance etc., etc. If these changes had taken place in the past and the writers of Smritis who have recognised and approved of these changes are regarded as authorities, the author asks 'why this recognition should not be continued to the present day'. One of the main reasons may be sought in the fact that after the

impact of the first aggressive foreign culture of Islam, rigidity and formalism set in Hindu Religion and Culture with great intensity, more in defence of preserving what it considered as its own than as a refusal to go forward willingly to adapt itself to changing times, which any free nation to maintain itself in ever new conditions cannot afford to do; in an old book on Hindu Polity there is provision for a minister in the cabinet to advise the king as to what usages have become obsolete and what modifications should be made therein. In Manu there is provision for the assembly of men learned in Dharma to advise what changes in rules and ordinances of Dharma may be necessary.

The author while presenting a comparative study of the evolution of Hindu Ethical ideas in various departments of human activity in the light of modern thought and intellectual canons of progress has rendered a significant service by showing to the adherents of 'Sanatana Dharma' (which is the ancient name for Hinduism) that there is no basis for claiming eternal validity for the injunctions of Hindu Dharma Sastras, that they have changed in the past and that their values and applications would have to be examined with reference to new conditions presented by changing times:

As a careful student of Smritis and Hindu traditions and ideals, the author has no doubt noted certain distinguished features characteristic of them. He says that the ethical rules laid down by the Hindu Scriptures are generally in accord with the notions of morality accepted in civilised communities: (V. 15.). In page 56 he gives a glowing description of the status of women in Vedic age and the high ideal of marriage as depicted in the vedic mantras. In page 66 he says rightly that unlike christianity, Hinduism never attached any notion of impurity to sex, and marriage was no bar to the attainment of the greatest holiness and wisdom, as nearly all the great Rishis were married men and their wives were regarded as exemplars of the highest virtue. In p. 224 he speaks of the high-

est ideals of Hindu womanhood being found 'adequate to the requirements of rational, wholesome and happy life even under modern conditions'. Rightly he ends his book with the following quotation from Washburn Hopkin's 'Ethics of India, and looks for guidance in the true spirit of Hindu Religion and Philosophy for the solution of modern problems. "What India needs is to realise itself, to broaden out her spiritual heritage until it meets the further requirements of this later age, not to rest upon the foundation already nobly erected by her own saints and scholars, but to continue to build along the same inspiring lines'.

Nevertheless, there is, amidst this sincere attempt to examine Hindu ethical ideals from a detached standpoint, an under-current of apologetic feeling running through the work as if the author was only desirous to maintain that, after all, these ideals are not as poor as they are thought to be by Christian missionaries and others, and do not suffer much in comparison with modern western ideals. The reason is not far to seek. The Author has not given sufficient appreciation to the basic principles of Hindu Religion and Ethics and has approached the subject from the standpoint of an agnostic rationalist of the 19th century who could not be expected to have faith in them, as they could not be proved by methods approved by modern rationalism, and therefore has not succeeded in dissociating them from the defects attending their application to social conditions of particular times and less advanced stages of general intellectual development which have some times led to poor compromises and even crudities in our Dharma Sastras. If he had done so he would have found that not only is India in need of applying them a new to her own modern conditions in order to enable her to continue to build her social and even her political institutions, while changing their external forms, on the same sure, stable and old foundations. But even the West, proud of her efficiency of material organisation and power of intellect, can seek itself relief in her present distraught condition-moral, social, economic and political by applying those basic principles to the solution of her own problems.

We can apply the Hindu basic principles of life to various questions arising in modern life to which the author refers in his book. The question of equal standard of morality for men and women is in the forefront in the West in as much as they are considered entitled to identical privileges and the tendency is to drag down the standard of feminine morality to the level of that of man. Western Education and civilization are making serious erosions on the pure Indian ideal of noble womanhood viewed apart from the later day corruption which has entered into that ideal. Hindu Smritis and epic literature always speak of the special purity of woman as compared with man. Woman by her special functions has greater responsibility for the right evolution of the race, and the Hindu ethical ideals would insist that the standard of masculine morality is raised to that of woman rather than the reverse and the extremely unequal treatment which the society accords to their respective lapses especially from the standpoint of sexual morality both in the East as well as in the West, is more due to the man's fancied sense of superiority than to those ideals. Similarly man in Hindu society has appropriated to himself an unqualified right to discard his wife which fortunately has not been often exercised. This needs to be balanced by introducing suitable limitations to his caprices and giving similar opportunities to woman as in ancient times. The question of birth control or the use of contraceptives to which the author refers in pp 216 will be approached differently from the standpoint of Hindu basic principles than from that of the West with its belief in only one life on earth, with an unknown past and future, and the logical sequel to make it both enjoyable and unburdensome. According to Hindu ideals, every desire or appetite of the body when disciplined is to give strength to the Individual within and to carry him further in his evolution.

The Hindu Smiriti, Epic and Puranic literature are immense and their contents relate to different epochs extending over extensive periods of time, and relate to history, philosophy spiritual truths, fiction, romance, practical counsel based on

wordly wisdom, folklore, local tradition and usage, tales of wonder, and even superstitious or fictitious beliefs. To classify and arrange the contents in suitable strata, and to give correct values to them from the modern critical and rational standpoint is a task at present only in its beginning. Any earnest attempt at that task as the present work before us aims to do is a valuable help rendered to us. A. R.

[*The Indian constitution to be*: The Evolution of the Indian constitution by Mr. K. V. Ramasubrahmanyam, B. A., B. L., Vakil, Madras, with a foreword by Mr. M. R. Jayakar, published by Raja & Co., Law Publishers and Book-sellers Madras, Page^s 440-Price Rs. 5.]

"It is a great step in advance," "it does not take us far enough" and 'oh' it is trivial nothing"—these are the words with which the new Reform Act has been received. To a politician, this Act may mean these and much or many more; but a student of constitutional history has to take a detached non-political out-look of the whole affair. It may be literally impossible, but it can be done with a certain amount of restraint, both in overpraising or undue under valuation. Mr. K. V. Ramasubrahmanyam's attempt is only in this direction. The fault, if any, has been in favour of the great framers of the Act. He has leaned in their favour but never against them.

One thing is certain. India and Indian constitution-making has had no precedent before nor can they have a parallel in the future. A constitution for such a country has to be at best 'a jumble' escaping all definitions and yet submitting in part to every kind of classification. Federation is there in that it is composed of Indian States and British administered India; it has a monarchy represented by the Maharajahs; it has an autocracy with Rulers with no representative institutions; why a Secretary of State for India amenable to no influence from India but ruling India in fundamentals, it has a Federal Executive with no direct control over army and navy. There are similar surprises in constitutional provisions and many more are likely to spring up in actual practice in working out the new constitution.

The introduction of the author is indeed very good; it gives a free recitation of the thoughts of the different schools regarding the Act and it closes with a fervent prayer that India would be one day addressed as one 'people'—not as 'peoples'. I beg to differ from the extraordinary ideal which the author extends to his reader. This is the result of our own obsession of the local situation. In the west, none refers to us by any other appellation except as an 'Indian'—not 'by the South Indian Brahmin' or the 'Bengalee Kayastha' or the "Guzarat Baniya". In that sense (author's sense), the British Isles or even Great Britain is a country of 'peoples'—to name only the Welsh or the Scotch. A constitutional thinker of the type of the author need hardly labour too much towards this ideal—as it is not an ideal at all, and this is impossible of achievement except in the realm of sentimentalism or momentary pulpit or platform oratory. In India we see Britishers making their own discrimination between a Scotchman, an Irishman or a Welsh. An incident happened which will show the character and independence of a Scotchman. He still feels that Scotch is an independent race. When introduced under a mistaken apprehension, that "A" came from England", the Officer 'A' politely retorted "Scotland, if you please, I am a Scotch, sir". I applaud the spirit. The Scotch national instinct need not be suppressed at the altar of an ideal of "A *people* of British Isles".

Again one might have naturally expected a lawyer-author to tackle the legal difficulties that are likely to crop up by the provision of "safeguards at every door" and how similar and far less severe safe guards have led to litigation if not to perpetual deadlock in other federal constitutions. Mr. Ramasubrahmanyam could have at least copiously extracted from the judgments—as he has done on other matters—and made the position clearer to lay readers. These apart, Mr. Ramasubrahmyam's book is a good and industrious compilation. The transparent sincerity of the author is revealed in every page. It shows great care in collecting discriminating views of great men on several problems. He has brought many

views together in a handy form. The book, though it cannot lay any claim to originality or vigorous thinking, has the merit of an original presentation in that within a brief space of a readable volume the Pros and Cons of the Act as understood by eminent men of the day are made available.

One should not forget the analytical studies which the author has made. In fact this categorical method of splitting the new Act 'section and subject-war' shows the clarity in presentation and we are deeply grateful to him. It is a good text book for understanding essentials but it can not lay claim to the position of an authoritative treatise on the constitution to be. It deals with limbs and bones, it does not conceive the personality and it does not characterise the personality. A political historian or a constitutional authority would have conceived a dead-lock over safe guards and made that picture move before the reader and show the utter nakedness of the reforms. A political philosopher would have reared a picture of a constituent state fighting for its internal rights against the Federal residuary powers and portrayed the utter impossibility of working out the Reforms with "too many safety screws and danger valves". The author's ambition has been only modest—that is only 'a historical and analytical treatise' and as far as it goes none can gainsay the fact that the author has done his task well. We heartily congratulate the author on his able and industrious production.

(X. Y. Z.)

NOTES.

MADURA COLLEGE,

Prominent among the visitors to the College during this term were Miss. Wanda Dynowska of Poland, Miss. Pascaline Mallett of France and Mrs. Margaret Cousins. Miss Dynowska of Poland addressed the members of the Union on Thursday 27th February. She spoke at length about the political condition of Poland and the vicissitudes in her constitutional progress. She then explained the system of education in Poland and the part played by the Youth Movement in the political and economic emancipation of Poland. Some questions were asked by Messrs C. A. Krishnamoorthi Rao, K. Seshadri, A. S. Menon and others. She gave suitable answers to them. The meeting terminated with a vote of thanks proposed by the principal.

The Historical Association. The valedictory address of the Historical Association was delivered by Mr. V. Subrahmanya Iyer, Principal, Rameswaram Devasthanam Patasala Madura. Mr. A. Rangaswami Aiyer avl, B. A., B. L., presided.

In the course of his thought provoking address, Mr. Subrahmanya Aiyer emphasised the need for studying Sanskrit Literature to understand aright the ancient history of India. Mr. Y. Mahalinga Sastri agreed with the lecturer and stressed the need for a proper historical study of Sanskrit Literature. Mr. K. S. Srikantan, Vice-President, after some remarks, proposed a hearty vote of thanks to the learned lecturer of the evening.

அங்கயற்கண்ணி செந்தமிழ்ச் சங்கம்.

The anniversary of the above Association was celebrated on Saturday 22nd February under the presidency of M. R. Ry. R. Rangaswami Iyengar Avl, B- A , B. L., Additional Sessions Judge, Ramnad. Messrs. M. S. Ramaswami Iyer B. A , M. R. A. S., and C. A. Krishnamoorti Rao M. A., spoke on the occasion.

The Madura College Athletic Association.

The anniversary of the above Association was celebrated on Friday 6th March at 5 P. M. under the presidency of Mrs. Lakshmi Devi Ziauddin B. A. After group photo and prayer, Mr. M.V. Ramachandran, M.A., Director of Physical Education read the annual report. The report was a record of several useful activities during the year. After the reading of the report, prizes were distributed to the winners in the several tournaments.* The function terminated with a vote of thanks proposed by the principal.

Tennis Club day. This was celebrated on Sunday 8th March under the presidency of Mrs. George Joseph. After group photo and tea, exhibition games were played by Mrs. George Joseph, Mrs. Mahadevan, Messrs. K. Ramaswami Iyer, P. Mahadevan, Rajan, Krishna Iyer, M. V. Ramachandran and others. The report for the year was read by Mr. George Philips IV. U. C. Captain. In the course of the report he said:

"The Tennis Club with its twenty members forms a small constitution by itself with its own king, ministers and subjects. But true to modern constitutions the king is entirely constitutional. But no obstacle is placed in the way of his despotism if it is a question of giving up his sets or giving parties. The members of the club have been having a very pleasant life in the field. Although we primarily come for playing Tennis no topic of interest escapes our notice. We have our own MENZELS, METAXAS and PALLADAS. We are developing a dictionary of our own which we hope to publish next year.

We have always been fortunate in getting a number of guests to play with us often. Although we do not want too many guests on ordinary days, I should admit that they have contributed considerably to the improvement of the game. Another factor that has also helped both the players and the marker is the Colour matches. In fact the colour matches have become almost a daily occurrence and one or two have always been privileged to play the host.

* See Appendix 'A' for the names of the winners and runners-up.

In the Inter-class tournament six teams entered in doubles of which one was from the staff and there were fifteen entries for singles. The Intermediate students monopolised all the titles.

In the Clubday tournament only doubles was conducted and there were ten teams. The opening match of the tournament was on the first March when Mr. M. V. Ramachandran and partner met Mr. Balasubramanyan and partner. There was a very keen contest but the match was unfinished owing to the failure of light. It was played afresh the next day, when the latter were defeated in two straights sets. The match between the Principal and partner and Krishna Aiyar and partner was very interesting. But the Principal lost the match owing to lack of support from his partner. The final match of the tournament was played on 7th March, in which Mr. Krishna Aiyar and partner defeated Mr. M. V. Ramachandran and partner.

There are still some unsolved problems in our Tennis club. Our equipment is still bad. The nets are old and the balls are renewed sometimes at unusual intervals. Players who have no chance to play have no facility for any other game. I hope the Principal will kindly permit the removal of the Carrom board from the College to the Tennis Club and I also take this opportunity to request the Principal to visit the Tennis Court often.

The success of the club is due to the sympathetic support given by the Principal, Mr. M. V. Ramachandran, the Physical Director and Mr. K. S. Srikantan."

Cups and medals were then distributed to Messrs Krishna Iyer and Sadagopan, and M. V. Ramachandran and Kathalingam; (winners and runners-up respectively) by the President.

A. R. High School

Under the auspices of the A. R. High School Teachers' Association a very interesting lecture on "Education in Poland" was delivered by Miss Wanda Dynowska of Poland on Friday 28 February under the Presidency of Mr. R. A. Narayana Iyer, M. A., B. L.,

Equally interesting was the lecture delivered by Mrs. Margaret Cousins on "The responsibility of Teachers" on Friday, 6th March, 1936. Mr. G. Gura Rao, B. A., Retired Deputy Collector, presided on the occasion. In the course of her brilliant address Mrs. Margaret Cousins laid great stress upon the need for imparting education in mother-tongue, particularly to children. She emphasised the value of cleanliness and the need for up-lifting Indian Women.

A. R. High School Cricket Club.

Our school played the first match against the Boys' XI in the Madura College grounds on the 10th September 1935. Our High School scored 88 runs for 8 wickets. N. Balakrishnan 18, V. Padmanabhan 18. G. P. Neelakantan took 2 wickets for 6 runs, and Renganathan 2 for 13.

The Boy's XI were all out for a poor total of 36 runs. M. Neelakantan secured 5 wickets for 7 runs and K. Chelliah 1 for 3.

The next match was played between our boys and Boy's Minerva Cricket Club in the Madura College grounds on 12th January 1936, resulting in a great victory for the former. A. R. H. S.—T. Renganathan 16, A. V. R. Rao 13. Andrews 2 wickets for 18 runs, R. S. Mani 1 for 24 and Christmas 1 for 13.

Boys' Minerva Cricket Club scored only 33 runs. Andrews 18. V. K. Subramanian 4 for 15, and S. Venkatesan 6 for 10.

A. R. H. S. played the Boys XI for the second time in the Madura College grounds on the 15th of June 1936. Boys XI were all out for 74 runs. V. Subramanyam 21, M. M. Sundaram 5 for 10. V. Subramanyan 1 for 12. A. R. H. S. was easily dismissed for a poor total of 48 runs. Unfortunately the pitch was wet on that day owing to inclement weather, and our players were very much handicapped. V. Padmanabhan 17. T; Renganathen 2 for 8, Venkatesan 4 for 13. Thus the match ended in a victory for the Boys' XI

A two days' match, the last for the season was played against the Union Christian High School in the Madura College grounds on the 21st and 22nd of Feb. '36. A. R. H. S. won the toss and elected to field. Our bowlers, V. K. Subrahmanyam and S. Venkatesan were deadly with the ball and bagged four and three wickets for 4 and 2 runs respectively. V. Subrahmanyam our wicket keeper, did his business excellently well and accounted for three run-outs in the first innings. U. C. High School players were skittled out for a meagre total of 8 runs. A. R. H. S., taking to batting easily piled up 69 runs for 7 wickets and declared. A. V. R. Rao, the opening bat, played all round the wicket and remained unbeaten with 25 runs. S. M. Kumar secured 5 wickets for 3 runs and K. S. Mani 2 for 19. In the second inning the U. C. High School scored 26 runs. A. V. Venkataraman 3 for 2. Thus our school won the match by an inning and 35 runs.

V. PADMANABAN,
Captain.

APPENDIX A

The Madura College Athletic Association Inter-Class Tournament, 1935—1936.

LIST OF WINNERS

Badminton Fives. B. A. Class

Messrs

1. S. Varadarajan IV Class.
2. R. Ramaswamy "
3. N. Somanathan "
4. J. Paul Packianathan "
5. P. Somasubramanian III cl.

Badminton Doubles. B. A. Class

1. S. Varadarajan IV class.
2. P. Somasubramanian III ,

Basket Ball. I Class

1. F. Kader Batcha
2. A. G. Sahib Jan.
3. A. Sirdar Pasha.
4. G. Meenakshisundaram
5. R. Eddie Paul.

Volley Ball. I Class

1. G. Meenakshisundaram
2. A. G. Sahib Jan
3. F. Kader Batcha
4. K. Velusawmy
5. P. K. Sundaresan
6. V. Sri Bashyam
7. B. K. Veeranan
8. R. Eddie Paul
9. A. Sirdar Pasha

Cricket. Intermediate & Staff combined

Messrs

1. S. K. Ramanathan Staff
2. M. V. Ramachandran "
3. V.N. Krishnamoorthy IICl.
4. K. S. Venkatraman I Class
5. H. Rajaram II Class
6. V. G. Srinivasan "
7. S. Venkataraman "
8. M. S. Ramachandran "
9. N. Ramachadran "
10. A. G. Sahib Jan I Class
11. C.V. Govinda Menon II Cl.

Foot Ball IV Class

1. S. Ramanathan
2. V. Balakrishnan
3. N. Somanathan
4. J. Paul Pakianathhan
5. P. Chelliah
6. S.Venkateswaran

Tennis 'A' Court Singles. II Class

1. C. V. Govinda Menon

Tennis 'A' Court Doubles, II Class

1. C. V. Govinda Menon
2. M. Balasubramanian

Tennis 'B' Court Singles. II Class

1. M. S. Venkatasubamanyan

Special Prize

P. Chelliah, IV Class, has been presented a cup for services rendered as General Captain and Assistant General Captain for four years.

APPENDIX A. CONTD.

RUNNERS UP.

Badminton Fives. II Class**Messrs**

1. C. V. Govinda Menon
2. V. Venkatasubramanian
3. V. S. Krishnamoorthy
4. S. Appaji Krishnaswamy
5. M. Balasubramanian

Badminton Doubles. III Class

1. S. Hariharan
2. P. S. Ramasamy

Basket Ball. II Class

4. I. Mahaboob Khan
5. K. Hari Hara Rama Subramanian

1. P. Subramanian

2. Veeranan

3. R. Sankaran

Tennis 'A' Court Doubles. B. A. Class

1. George Philips IV Class

2. P. S. Ramaswamy III "

Tennis 'A' Court Singles. II Class

1. N. Balakrishnan

Tennis 'B' Court Singles. III Class

1. S. Nagarathnam

P. Chelliah,
General Captain.

APPENDIX B.

A list showing the most regular students of our institutions

Madura College

Messrs

V. Balakrishnan	IV Class
S. Hariharan	III "
R. Sankaran	II "
A. Ganapathy	I "
K. Raman	"
S. Doraimanickam	"
K. Nagasubramanian	"

A. R. High School

Messrs

1. V. Krishan	VI Form
2. R. Seshagiri Rao	"
3. G. Kalyanasundaram	"
4. M. Anantapadmanabhan	"
5. S. Krishnamoorti	"
6. N. S. Balasubramanian	"
7. K. Rajakameswaran	"
1. N. Raghavan	V Form
2. T. S. Sundaram	"
3. P. V. Ranganathan	"
4. Munurudin Ibrahim	"
5. N. Subramanian	"
6. Veeramani	"
1. S. Sadasivan	IV Form
2. T. C. Natarajan	"
3. C. Kumaraswamy	"
4. N. Subiah	"

Sethupathi High School

1. V. Jayaraman	VI Form
2. L. S. Lakshmanan	"
3. T. Seshadri	"

4. P. S. Sivaraman	VI Form
1. S. Anantaraman	V Form
2. S. Krishnamoorti	"
3. R. Lakshmiyaradhan	"
4. V. V. Sitaramiah	"
5. N. Srinivasan	"
6. K. S. Subramanian	"
7. K. Sundararajan	"
8. V. Sundararajan	"
9. N. Ramachandran	"
10. K. V. Sadagopan	"
11. A. Santhanagopalakrishnan	"
12. R. Seshasayee	"
13. K. Srinivasan	"
14. M. K. Venkatesan	"
1. V. Arasappan	IV Form
2. D. Jewell Jothinayagam	"
3. J. Krishnamoorti	"
4. S. Muthuswami	"
5. V. Narayanaswami	"
6. V. Rajagopalan	"
7. R. Seshadri	"
8. B. Venkataraman	"
9. K. R. Balasubramanian	"
10. G. Jaganathan	"
11. C. Lakshmanakantan	"
12. P. Sankarasubramanian	"
13. V. Alagappan	"
14. M. V. Balaraman	"
15. M. Raman	"
16. V. Sundaresan	"
17. J. Thirumalaiswami	"

HOW THE MOVEMENT GOES.

As we are approaching the end of the current official year, we have to take stock of the work hitherto done and the steps to be taken for forging ahead in the direction of the achievement of our aims, objects and ideals.

The main building which is being erected in the new college grounds is expected to be completed in the course of a month. After the summer recess it is hoped that the college classes would be removed to the new buildings. The High School which was formerly known as Madura College High School and which is now known as A. R. High School will find a more spacious habitation in the present college buildings and it is likely that there will be an increase in its strength owing to greater accommodation being available. Owing to the restricted space in the present premises of the College Hostel buildings in which the High School is at present located, its expansion and development are much fettered. The A. R. High School will have the further advantage of being nearer to the new college grounds and of utilising its extensive play fields if no nearer play grounds are available. The present college hostel building being distant from the new college building, we will have to make temporary arrangements for starting a hostel in close proximity to the new college building.

Steps are being taken to repair and alter the building known as "College House" close to the public road in the premises of the new college buildings so that it may serve as a residential house for the Principal. This is quite essential, if we have to realize the ideals of the ancient Gurukula in our college so far as, modern conditions will permit. Very large improvements in the form of erecting a spacious hall and verandah over the main hall and verandah of the Sethupathi High School, another hall over the Sethupathi High School Hostel and improvements to the detached building known as 'Botany Buildings' in the Sethupathi High School compound are being planned and would be taken on hand after Government grant is applied for and sanctioned.

While the external form of our educational institutions are being suitably improved and take concrete shapes, we have to take up the far more important task of bringing our educational work to a high standard of efficiency so that the four-fold needs of the rising generation in our land represented by our pupils may be properly attended to viz., physical, emotional, mental and spiritual. Greater attention will have to be paid to the individual needs of the student. His tastes, aptitudes, powers and capacities and his defects and limitations will have to be studied by those who are entrusted with their education, training and guidance and such steps taken as will strengthen and develop his excellences and rectify his defects. Our educational institutions are not merely intended to impress their hall mark of intellectual culture and mental outfit on their *alumni* but to build their character as well.

Our motto is 'Learning shines by Righteousness' Every human element in the executive and the administrative machine, and every organized element working for the College are expected to co-operate to bring down this motto from the region of ideas to our world of actual facts.

The strength of our finances has not grown *pari passu* with the greater realization of our needs and deficiencies. Every one of us is expected to work hard in the coming year and devise means by which we can divert the never failing charitable sentiments of our people to come to our aid, and place our finances on a safe and sound basis.
