

**THE
MADURA COLLEGE MAGAZINE**

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ON THE TEMPLE TOWER

The President and Secretaries of the Madura District Inter Secondary Schools Athletic Association deserve to be congratulated on the excellent manner in which they conducted the Grigg Memorial Sports this year. The function itself took place in the spacious grounds of the American College and the organisers did well in getting down the Honourable Mr. P. T. Rajan to preside over the proceedings. As many as eighteen schools entered into the competition the total number of students that competed exceeding two hundred. The items were at once interesting, numerous and varied. The boys exhibited a rare type of enthusiasm and capacity for team work. Among the high schools that competed the largest and the most popular were the Setupati and the A. R. High Schools. Though having a strength equivalent to at least half a dozen of the moffussil high schools, it was unfortunate that they did not come in for any share in the trophies. It is hoped that in years to come, the authorities responsible for the sports activities in these high schools would strive hard to make their achievements worthy of the strength and traditions of these institutions. We are of course, aware of the prizes won by two of the students of the A. R. High School and our hearty congratulations go to them. Yet one cannot but observe that the achievements of our students could have been more spectacular if proper encouragement had been given.

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Sir Josia Stamp did well in making a forceful plea for the study of the social science in his presidential address at the annual meeting of the British Association which was held at Blackpool. He pointed out that the grievous maladjustments from which the world suffered to-day were largely due to failure in the past to study the impact of Science on Society. "We have spent much and long upon the science of matter and the greater our success, the greater must be our failure unless

we turn also at long last to an equal advance in the Science of man." He rightly castigated the scientific snobbery that looks down upon the newer border line sciences of Genetics, Eugenics, Human Heredity, Psychology, Education and Sociology. The fact that these happen to be the happy hunting ground of viewey cranks and faddists should not blind us to their intrinsic importance. Sir Josia Stamp urged that unless this enormous leeway was rapidly made up, the daily advance in natural sciences could only have the effect of throwing up progressively more problems than society was able to solve. In fact, in most of the universities in India the expenditure on natural sciences is at least ten to fifteen times the expenditure on social sciences. Our own University has not yet recognised the need for a separate department for sociology. It is hoped that the advice of Sir Josia Stamp would be given the attention it deserves and Sociology given a place worthy of its importance.

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It has become a fashionable pastime among some to attack the present type of University education and we do not like to swell that rank by adding our own quota of criticism. But we do feel that no university can feel indifferent to the future prospects of its alumni untill now it has been customary to think of the Universities as institutions where the torch of learning is kept burning irrespective of its practical utility. Really speaking, however, there need be no fundamental antagonism between the cultural and the utilitarian ideal of education. The essence of culture does not lie in its uselessness. The universities at present are not doing all they could to solve the problem of unemployment among the men turned out by its colleges. On the other hand they are intensifying the situation by throwing out into the world the same type of men neglecting to realise that there are still several occupations without proper men to look after. In short, the anomaly at present, is, that there are trained men without suitable occupations and occupations without suitable men. There are several professions at present which

are in the hands of men with little or no professional qualifications. Mention may be made of occupations like Office Organisation, Salesmanship, Journalism, Printing, Advertising and publicity, Directing and editing of films, Scenerio writing, Theatre management and Boarding Organizations. Almost every day we are painfully realising the consequences of having untrained men in these very important occupations. Would it not be better, we ask, to the students if the universities, instead of carrying every one to a long drawn out degree of doubtful utility, were to introduce short diploma courses in every one of these subjects. It would, at once satisfy the public and the students by giving to the former useful men and to the latter new avenues of employment.

The Calendar of the University of London shows hundreds of diploma courses while the degree courses are far and few between. It is mentioned that there are twelve colleges in London for women coaching them for what is called a 'Perfect wife diploma.' It is time that our universities realise the importance of having a practical outlook. The idea that universities should keep aloof from the practical affairs of men is mediaeval in its origin. It was quite good in those days when the majority of scholars were monks who had deliberately cut themselves off from the world.

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It is indeed unfortunate that silent reading should have become fashionable among our students. Words have a double virtue—that which resides in the sense and that which resides in the sound. It is needless to point out that we would miss much of the charm if the eye were made to do the duty for the ear. The words bereft of their vocal force are but half alive on the printed page. The tendency is becoming common even among children. If this is not checked, there will be a greater lack of understanding and bad pronunciation. No doubt silent reading might save time and it might be good for adults; but

teachers should make it clear to the students that silent reading is but a means to an end. "It would be" says Ruskin, "a pity, if in our haste to get to our destination, we have lost the desire to linger by the wayside to gather a flower." The human voice is considered to be more melodious than the most melodious tunes of the Veena.

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The Karnataka Teacher's Journal publishes an interesting article on the class-room manners of teachers. In the course of the article the writer observes "The present day ideal for a teacher is that he should be all smiles and all kindness, easily accessible to the pupils, ever active and ready to help them whenever necessary, that he should be more moving among the pupils than sitting in his chair, that he should encourage the boys to talk and ask questions and that he should freely mix with them in their several activities". Unfortunately, we have a tendency to ride any theory to death and just as in bygone days we went to one extreme of making the pupils too cheap for the teacher, we are now apt to go to the other extreme of making the teacher too cheap for the pupils. No doubt the teacher must identify himself, with the interests of the pupils, but in his behaviour with them, he should see that the work in the class never dwindles down into childish play. His behaviour should be such that the pupils should realise that he loves them and has their well-being at heart; but should never feel encouraged to take too much of liberty with him. Familiarity with the teacher should never be allowed to breed contempt for him in the pupils. To sum up, a cheerful, inviting, encouraging and yet dignified attitude towards the pupils, alertness, activity and readiness to help them where necessary, patience with them and a frequent introspection within oneself to ensure that one is on the right path, neatness, tidiness and cleanliness in dress and appearance, clarity and decency in speech and above all, the avoidance of anything suggestive of laziness, lassitude or slovenliness in dress, appearance and behaviour should be the main features of a teacher's manner in the class room.

THE THEOSOPHICAL COLLEGE, MADANAPALLE

(IMPRESSIONS OF A VISIT)

By the Principal

To many people, Madanapalle is probably better known as the head-quarters of a sanatorium conducted by the co-operative efforts of a number of Christian missions than as the seat of a First grade college engaged in the truly national work of building for the future through the young men of the present. Long before the missionaries, Ernest Wood of the Theosophical Society was attracted by the natural advantages of the place, and planted a little colony there, devoted to the study and practice of the higher life. Almost all the present buildings of the college were either planned or built by him. These include a magnificent hall for general congregational purposes, now enriched by the addition of selected pieces of Indian statuary—the work of Dr. Cousins (the selection, I mean) Lecture classes, labs, residential quarters for the Principal, and some members of the staff, and a *Chitralaya*. This last is the most distinctive contribution of Dr. Cousins himself to the intellectual and artistic amenities of the college, and is a rare collection of paintings by modern Indian artists, and exquisite specimens of Eastern Art in general. There are decent play-grounds, and the whole is so planned that it looks, and is, a self-contained colony.

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The town itself stands on a rising section of the Western Ghats, and commands a picturesque view of the surrounding country-side. The atmosphere is cool and bracing, and though it is 'dry', Nature has a delicate beauty in the fugitive undulations of its contour suggesting the shy grace of a bashful maiden. A good bit of journey lies past 'Reserve Forests', through roads which are perfectly metalled. Though the bus has invaded the country-side, it has not yet succeeded in despoiling it of its virgin charm.

There is no charm in the hills — charm is outside

The first-comer to Madanapalle thus arrives in a mood of exhilaration. At least I did, when I made my recent trip at the invitation of Dr. Cousins.

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Readers of this magazine may remember the visit of Dr. Cousins to our college, and the hurried (and almost perfunctory) welcome which we gave him. (As if to show to me, how much better they do these things in Madanapalle, I was overwhelmed by the warmth of the welcome which greeted me on arrival, and during my stay. A number of functions, both grave and gay, were arranged, and I was made the chief guest at most of them.

The presiding genius of the place is, of course, Dr. Cousins, who has secured for himself an honoured place in the world of Indian Education. He came to his task at an age when others think of retiring from it, either through exhaustion or disillusionment; and has transfigured its hum-drum tasks by force of a personality in which poetic sensibility and warm humanity are nicely blended. He is, what many students may not know, a poet and art-critic of international fame. His works form together a small but choice library for the pilgrim in quest of Beauty. The life of the little community which he guides as 'Acharya' is a daily consecration of the spirit to a conception of the good life in which no part of the individual is ignored or sacrificed. Though I was treated with extraordinary kindness, I never escaped a feeling of diffidence, born partly of the novelty of my surroundings, and partly out of a sense of my own short-comings.

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The hours of work are from 8 A. M. to 11 A. M. and 2 P. M. to 4 P. M. The daily routine of the college commences with the general assembly of staff and students in the Besant Hall for devotional exercises. These are non-denominational, yet universal in appeal. Music forms an integral part of these

exercises, which conclude with recitations from Hindu, Islamic and Christian scriptures, and the singing in chorus of Tagore's National Anthem.

When the students disperse for the day's work, they are naturally buoyed up by these inspiring exercises, and are made to approach their daily tasks with a degree of animation which transforms duty into a pleasure.

The college section is not very numerous. Though this is unfortunate from one point of view, it provides almost ideal conditions for the practice of a habit of intimate personal contact between the teacher and the taught, which is so vital to true education.

Another interesting feature of the college life is the organisation of all its activities in an informal yet efficient manner. Some of the lecturers reside in the college compound, and are thus in a position to maintain unbroken contact with the students both 'off' and 'on'. This is particularly noticeable in the High School section of the college which is more fully residential than the college. There are 'houses', house-masters, dormitories, for boys and girls separately, the whole so nicely organised that it functions with wonderful smoothness. Mrs. Cousins is directly in charge of the girl-pupils, and has succeeded in making them self-reliant, neat, and artistic by offering them, both by example and by precept, incentives to develop their abilities and natures in truly feminine and Indian ways.

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There is one common mess for all the inmates of the hostel numbering about 200, boys and girls of from 10 years of age to young men hoping to take their degrees at the next convocation. It is a heartening sight to see this large number of tolerant, good-humoured, clean, healthy young folk all dining together, and conforming to one type of food suggested by

rational, proved principles of dietetics. There is no pampering of the plate, nor is there any stinting of the legitimate needs of growing youth. I am told that the high school, only recently started, is fast becoming popular, and has already expanded beyond the limits originally provided for. I don't wonder at this, since the work of moulding the youth who go there is in such excellent hands.

In addition to Dr. and Mrs. Cousins, there is Mr. Duncan Greenlees, who is the Head Master of the high school. He is an Oxonian who has shown an unaccountable preference for a life of voluntary poverty and service. A slight, ascetic figure, dressed in the coarsest khaddar, cut in the most unconventional style, he has a striking fore-head, and a pair of smouldering eyes. He lives, moves and has his being in the school.

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I saw the students at play as I saw them at work. A cricket match was arranged between "town and gown;" and I watched with satisfaction the town-team, composed among others, of a Forest officer and a Police officer, being beaten by the college team! There was a Fancy-dress entertainment in the night which gave an opportunity to the young men to disport a wealth of miscellaneous talent which had all the marks of youthful exuberance, immaturity and vitality.

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And so, I returned after a round of engagements which enabled me to come nearer in spirit to a band of workers engaged in an endeavour similar to ours. Incidentally, I made my first public speech in Tamil at Madanapalle. Since I have survived the ordeal, I am wondering why I should not repeat the experiment more frequently, if not for the edification, at least for the amusement of the public!

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I recall that I made a farewell speech on the day of my departure in the course of which I said that though I had gone there as a stranger, I felt that I was parting from old friends and comrades. That impression still remains.

EXAMINATIONS

BY

K. P. S.

Among the many misunderstood benefactors of society may be reckoned vaccinators, tax-collectors, missionaries and examiners. All these personages have two characteristics in common—they are inevitable and they are unpopular. In fact some of them compete in unpopularity with the very evils they fight against, namely, small-pox, poverty, infidelity and ignorance. The fact that society cannot do without them is indeed an additional reason for detesting them. At best the general attitude towards them is one of sullen acquiescence; at worst, open disdain. It is said that in Oxford a student of theology was asked by his examiner to prove his proficiency in the Bible by quoting a verse from it. 'Judas went and hanged himself'. quoted the student. "Quote another" said the Tutor. "Go and do thou likewise" came the answer.

This story, more apt than authentic illustrates the attitude of students towards examinations especially in India. Examination has been defined as a preposterous attempt to fathom the depths of human ignorance. In India it becomes a tug-of-war between examiners and examinees. But the contest is uneven. Failure to pass an examination often means a blasted career, a ruined household and broken matrimony. This, however, does not prevent examiners from investing examinations with all the attributes of mystery and terror. Directness and simplicity are ruled out of examination papers, and questions are couched in high-sounding, highly erudite and often ambiguous language. The examiner is not content with asking the student to discuss the policy of Mahomed Ibn. Toglak: he would rather ask, "The policy of Mahomed Toglak is a tragedy of high intentions self-defeated." Criticize. About Aurungazeb, the question would run, "He had pitted his conscience against the world, and the world triumphed over it." Discuss Or, of Henry VIII the

student would be asked to consider whether there was any truth in the proposition that "his reign was but a patch of blood and grease on English history." Such questions complete the confusion of the examinee. The poor bewildered student reads them with perturbation and proceeds to answer them in the following strain: "Henry VIII" wrote a student quoted by Lord Curzon in 'A Viceroy's Note-book', "was a good-looking man, he had a red beard, he was very well proportioned, but he had a hot temper. He was very religious and he pulled down a great deal of churches and monasteries, he built colleges with them and schools with them too, the school he called Blue-coat school and a college called Oxford College. He turned the monks out who were rich once but had to go into the work-house afterwards, he married Catherine of Arrogant for 20 years. He got to know Anne Boleyn; she waited on Catherine, that is how he got to know her. Anne became a queen and Catherine was sent away. She became religious and became a monk. Henry got to hear things about Anne and she had her head cut off, though these things were not true for she had but a little neck. Henry was left a widow, but he soon got married again—this time it was to Jane Seymour. He liked Jane Seymour, she had a son a few days after she died. So Henry was a widow again, and he married another Anne—this time Anne Cleves. This Anne he did not like, for she was a floundering mare, and not pretty. So he sent her away again and gave her some gold to live upon without him, while he got married to another Catherine Howard. She was not a very good wife, So Henry got to hear things as he did before—so she had her head cut off, and he married Katherine Parr who looked after his bad legs".

Occasionally, however, the student gets the better of the examiner. When an Oxford undergraduate was asked: "If Alfred the Great were living at the present day, what would he have thought of our modern social and political problems?", Like a pistol shot came the reply: "If Alfred the Great were

living at the present day, he would have been too old to take any interest in politics ”?

The Indian student however cannot afford to engage in a similar contest of wits with his examiner. The consequences are far too terrible. In the educational world of India examinations are

The one far-off divine event

To which the whole creation moves :

they are the ultimate goal of examiners, the “open sesame” to public service, the final consummation of parental dreams. It is this fateful, sacrosanct, character of Indian examinations that vitiates our whole educational system. It was different in our ancient Universities of Oxford and Cambridge. Leacock a Professor as well as a humourist, remarks that all that a University Degree at Oxford means is that a man has lived at Oxford for 3 years and managed to keep out of jail. But it is that *life* at Oxford that counts—that magnificent, many-sided life with its respect for traditions blended with its freedom from conventions, its love of scholarship combined with a splendid indifference towards examinations. Examinations indeed, exist, but are not the sole avenues to employment. Successful students at Oxford and Cambridge—and it is difficult not to be successful—are arranged in four classes. The famous art-critic, Clutton-Brock, defined them thus: “The First Class”, he said, “is excessive ostentation, the second is pretentious mediocrity, the fourth is obvious failure, while the third (which is what he himself got) is the golden mean.” And if one is diffident of obtaining even a Fourth Class, all one has to do is to fall ill on the day previous to the examinations, and obtain a degree known as the “Aegrotat”.

The quality of these examinations, however, stands on a plane altogether different from those in India. They are a test not merely of memory but of intelligence. The student is allowed a wide choice of questions: he is required to answer not more than five or six questions—out of twenty-five or thirty; and instances are not wanting in which students have secured

alphas by a brilliant answer to a single question. My Tutor used to tell me that the best way of getting a First Class in the Honour School of Modern History was to show that one had a knowledge of every other school: and the questions on history bordered on several other branches of learning—socio-ogy, literature and even science. Even the character of the Civil Service Examination has changed. In the old days it was the most tremendous feat of memory: success in it was as often a tribute to Wren's coaching institution as to a student's native intelligence. Since 1921, however, the examination has been brought more into line with the Schools at Oxford or the Tripos at Cambridge; and in order to correct the deficiencies of a purely written examination the viva voce test has been introduced. This viva voce test meant to test "the intelligence, alertness and general intellectual outlook" of students, is carried out by the simple device of a conversation between students and examiners on general subjects. My own viva turned on Irish Home Rule, the Indian States and the English Theatre.

The most remarkable of all examinations, however, is the one that admits you into that great fraternity of learning. All Souls, All Souls' College, with its twin towers dating from the middle ages, is the exclusive abode of post-graduate scholars. A Fellowship at All Souls' is reckoned the consummation of scholarship. But in order to obtain this Fellowship one has to prove his proficiency not merely in History and the Classics but in table-manners. The young aspirant is invited to a dinner at which are ranged all the greybeards at All Souls', observantly watching the table-manners of the novice. It is a frequent trick to serve cherry-tart in order to test the candidate in the difficult art of disposing of its nuts. The examination is thus not merely a test of memory and intelligence, but of social demeanour. Our Dean of Christ Church, himself a Fellow of All Souls', was renowned for his proficiency in three allied subjects theology, music and claret. When an American visitor, struck with the magnitude of the library at All Souls' asked the College Porter whether the Fellows at All Souls, had read all those weighty volumes, the Porter replied quietly: "Sir, they don't need to read them; they are gentlemen." This naive compliment is the final tribute to true scholarship.

ANCIENT MADURA

BY

K. S. SRIKANTAN

To the traveller Bombay is India and Delhi India's representative city. The historian prefers to paint the Mauryas to the Pandyas and Pataliputra to Madura. Benares has eclipsed Rameswaram and the glorious Ganges has over shadowed the sacred Kaveri. It is indeed unfortunate that South India should still be the Cinderalla of Indian History. Yet who has not heard of the glories of South India? Who has not been fascinated by the beauties of Malabar, the temple towers of Madura and the ever-flowing and bubbling rivers of the south? In fact the soul of India is in the South. Thanks to the pick-axe and the shovel, the history of South India has been carried back to centuries beyond one's memory. In the opinion of Sir John Marshall, the civilisation revealed in the finds at Harappa and Mohenjo Daro is itself an echo of South Indian Culture.

The oldest city in South India is undoubtedly the beautiful city of Madura better known to European scholars as the Athens of South India. The citizens of Madura can with pride claim to belong to a city which has a hoary antiquity. Of course, there were several other cities in Ancient India. Among them were Ayodhya, Kausambi, Vidisa, Sialkot and Kannauj. But they are no longer to be seen. Time has laid its icy hands on all of them. They have become the hunting grounds of the Archaeologists. It is the peculiar glory of our city to have survived the ravages of time. While Buddha might feel as a stranger in modern Patna, Tiruvalluvar might still find familiar customs in Madura. She is still as proud of her ancient beauty as she was in centuries gone by. The towers of her magnificent temple proudly look and gaze at the blue sky marking the movements of the heavenly bodies. The immensity of the temple over-powers our imagination and takes

us to a land of dreams, "where wordly taint could never reach". The spacious halls of the temple where our ancestors unravelled the mysteries of the universe can still be seen in an atmosphere of purity, solemnity, peace, harmony and bliss. It is to-day as important as it was in the days of Agastya. That Madura was famous even in centuries before Christ is evident from the numerous references to it in the early records. Megasthenes, the ambassador of Seleukos in the court of Chandragupta Maurya records that the Pandyan territory was ruled by a princess. She enjoyed the revenue of 365 villages. He was informed that Herakles begat a daughter in India whom he called Pandaea. To her he assigned that portion of India which lies to the Southward and extends to the sea, while she distributed the people subject to her rule into 365 villages, giving orders that one village on each day should bring to the treasury the royal tribute so that the queen might have always the assistance of those whose turn it was to pay, to coerce those who for the time being were defaulters in their payment. She had an army of 500 elephants, 4,000 cavalry, and 13,000 infantry. The city was thus well known to the Greeks and Romans of ancient days. It is mentioned in Ptolemy's Tables as the seat of the Pandian Kingdom in the South. Pliny refers to 'Modoura' as the Mediterranean Emporium of the South. The earliest of the datable records in which allusions to the city seem to be traceable are the old Brahmi inscriptions in the caverns in the Siddhar Malai and the Alagarmalai Hills situated near Madura. Palaeographically studied these inscriptions cannot be placed later than third century B. C. References to Madura in the Sangam works are plenty. Perumparra Puliyur Nambi while giving the history of his Thiruvilaiyadal Puranam observes that when Parasara, Viswamitra, Narada, Durvasa and a number of other distinguished Rishis including Agastya had once gathered at Benares in the presence of the Lord Viswanatha, Agastya was requested by his companions to narrate to them the sports of Siva on the banks of the river Veghavati (Vaihai). In one section Agastya

eulogises the greatness and glory of the city of Madura. The first section of the Kudal Puranam purports to treat of the events of the Krita Age. It is said that Vyasa was questioned by ascetics about Madura and that the former expatiating on the sanctity of Madura spoke about the Ashtanga Vimana Temple built by Viswakarma.

Thus Literary sources and Archaeological remains combine in carrying the history of our city to very early times. The city itself seems to have had different names at different times. To mention a few—*Halasyam, Madura, Samsashti, Vidyanagari, Bhulokasivalokam, Jivan Muktipuram, Kanyakapuram, Kadambavanam, Duadasantam, Sathushkudam*, and *Tiruvalavaye*. It is said that while to die in Kasi is to attain Salvation, to live in Madura is to become a *Jivanmukta* and hence the city itself is called a *Jivanmuktapura*.

The Sthalapurana gives interesting stories about the origin of the city. Though apparently mythological, the stories seem to be based on historical facts. Before the city was founded, the Pandyan ruler seems to have had his capital at Manavur which lay to the east of the Kadamba forests...§

கின்னரம் பயில் கடம்பமா வனத்தினின் கீழ்சார்த்
தென்னர் சேகர னெனுங்குல சேகரனாலக
மன்னர் சேகர னரச்செய்திருப்பது மணவூர்.

Proceeding, the Purana observes that while the Pandyan ruler was ruling his kingdom with Manavur as his capital, a certain rich merchant of the city went westwards to trade. After a successful tour, he returned laden with riches. On his way back, he came upon an extensive primeval forest consisting mostly of the lordly Kadamba trees. As it was dark, he stayed in the forest that night. We gather from the Puranas that during that night, he bathed in a tank in that forest. He was, however, surprised to find an emblem of Siva in a beautiful

§ A study of the Kadamba history. I am sure would throw a flood of light on the origin of Madura,

spot on the bund of the tank. And when day dawned, he was captivated by the beauty of the tank with blossoming lotus flowers bathed in the golden rays of the rising sun. Soon after returning to Manavur, he narrated his experience in detail to the King. Immediately, the King proceeded to the spot with his ministers and the merchant. He was so struck with the beauty of the locality that he decided to construct a city round the tank, keeping at the same time the temple in tact. The forests were cleared, thousands of labourers were employed and for some time, the people heard no sound but that of the woodman's axe.

பாய வேலையினுர்த்தனர்வழிக்கொடுபடர்ந்தார்
சேயகாடெறிந்த தணிநகர் செய்தொழின்மாக்கள்

When the forests were cleared, the King deliberated with his ministers about the plan of the city. No city was built in ancient days without proper planning. The recent excavations in Harappa and Mohenjo Daro reveal the existence of definite principles of Town planning even in the Chalcolithic period.* That there existed a pre-arranged scheme is particularly clear from the remains of Mohenjo Daro. Here the streets run in straight lines and are crossed by others at right angles. "It is of course, impossible to say whether a civic body or a single official supervised the building activities, but they were evidently in very competent hands and it is interesting to note that the Indus-valley cities are the earliest sites yet discovered where a scheme of town planning existed." There is no evidence of such a scheme at Ur as late as 2,000 B. C. though there are traces of one at Babylon and one at Egypt. Building regulations seem to have been strictly enforced in Mohenjo Daro for many years and the greatest care appears to have been taken to prevent any structure from encroaching upon the streets. One street appears to have been 33 feet wide. It must have accommodated several lines of wheeled traffic. The walls of the principal street that now stands is 18 feet high.

* The Indus civilisation by Earnest Mackay.

The Manasara speaks of 40 different types of towns—each with a plan of its own. The smallest village unit extended to 4000 sq. feet and the extent of the largest city was about 30 sq. miles*. Of this 1/3 was devoted to buildings. In the description of Ayodhya in the Ramayana, the proportion between its breadth and length is said to be 1 to 4. The starting point in constructing this city appears to have been the temple. The king is said to have constructed in order a Padmamantapam, where the Vedas would be chanted, Ardhmantapam where festivals might be held, Nrittamantapam and several other mantaps. The King then built the several sky kissing Towers over the main gateways of the temple. The temple was surrounded on all the four sides by streets specially meant for worshippers and devotees. "The main streets were long and broad as rivers and the buildings on either side of the main streets were lofty mansions, with upper stories furnished with many windows" This was followed by the bazaar streets and the car streets. When the streets round the temple (மாடப் பெருந்தெரு) and the chief procession streets (விழாவரு வீதி) were constructed, attention was then focussed on the many minor streets in accordance with the principles laid down in the Silpa Sastras.

கம்மியநூல் தெல்லைவரம் பெல்லை கண்டமைத்தான்

Trees were planted and platforms for public speeches were erected. The city was named Madurai as it was agreeable and healthy to the people. Numerous gardens, tanks and orchards added to the beauty of the town. The king had his palace constructed in the North Eastern portion of the newly planned city;— மாளிகை தனக்கம்மாநகர் வடகுண பாற்கண்டு,

In fact, even to day Madura is one of the best planned of the cities of India. Commenting upon town planning in Ancient India, Mr. E. B. Havell rightly observes: "The experience of many generations had proved that these plans were the best for purpose of defence and gave the most healthy, pleasant and

* E. B. Havell: Indo—Aryan Civilisation.

practical lay out for the Indian Village and Town. The easterly axis of the plan ensured that the principal streets of the town were purified by the rays of the Sun sweeping through them from morning till evening, while the intersection of the main streets by shorter ones running north and south provided a perfect circulation of air and the utmost benefit of the cool breezes. It will probably be a revelation to modern architects to know how scientifically the problems of town planning are treated in these ancient Indian architectural treatises. Beneath a great deal of mysticism which may be scoffed as 'pure superstition, there is a foundation of sound common sense and scientific knowledge. The most advanced science of Europe has not improved upon the principles of the planning of the garden cities of India based upon the Indian village plan as a unit. The Indo-Aryan village took the lay out of the garden plot as a basis of its organisation'.

Tradition however points out that the old city of Madura was consumed by heavy floods. The temple and the surrounding spots alone survived as they were situated on a higher level. In fact according to tradition, one of the objects of constructing a temple on a massive scale was to make it serve as a refuge to the people of the locality in times of famine and flood. The temple and the surrounding parts which survived came to be called *Naduvur* or the central place in memory of what was left of the old city after the floods.

ஒன்றிய பெருவெள்ளத்து நடுச்சிதையாமலோங்கி
நன்றிய லுலகுக் கெல்லாம் படிமமா நலஞ்சேர் வெள்ளி
மன்றுடன் விளங்கலாலே மண்மிசைநகர்க்கு நாம
மன்று முன்னடு ஐரென்று விளங்கிய தமார் மெச்ச

As years rolled on this Naduvur prospered. Population grew apace and the king was compelled to reconstruct the city. According to Paranjothi Munivar's *Thiruvilayadal Puranam*, the city was reconstructed on the lines of the old city with the temple as the starting point. The structure was so designed as to admit of a growing population.

இத்தனை மாக்களு மிருக்கத்தக்கதாப்
பத்தனங்காண விப்பதிக்கண்

“Beginning with the right side of the temple, the boundary line was formed along the natural contour, and as the measurement was completed on the left side, it enclosed a large space with the temple in the centre. Hence it was known as Alavay, that is a circular plane as a serpent would make if it should bring its head and tail together round an object.

வாவினைச் சுந்தரோசன் வலத்திருமங்குவைத்துக்
கோலமாருடனே நீள நிமிர்த்தெல்லே குன்றுவாறு
சாலமுன்வலமதாகத்தன்னுடைய செலவினஞ்சுழந்
தாலவாய் வைத்துக் காராடிற்றிடத்திருமருங்கினுக்கு

The area of the new city was nine by nine miles. The city grew towards the South while the northern limit was fixed by River Vaigai. On the southern side there appears to have been a huge gate as wide as the mouth of a river which was practically the entrance gate to the City while the exit was provided by a small gate on the north. As most of the invasions were from the north, it is no wonder our Ancients took considerable care to guard the northern frontier. The fort walls were built with considerable care on the other three sides not protected by the river. As the city grew up in population rapidly, the fort walls could not be constructed on any definite plan. The city of Madura which was thus encircled by walls which did not answer to mathematical exactness came to be called Thirumudangal or the beautiful city with zig-zag walls.

மதிற்றிருக்காற் பின்னரும் பதியை நல்லோர் பெயர்
திருமுடங்கலென்றார்.

The temple was situated in the centre and thus shed a halo of sanctity all around. The streets were not cut out with mathematical exactness. Some of the Streets were as broad as

a river and houses grew on either side of the street as trees on either banks of the rivers. Houses were built only on elevated ground.

According to Madurai Kanchi, the city of Madura was a busy centre of trade. Elderly women with tempting dainties and sweet smelling flowers, go from door to door, offering the articles for sale to the inmates of each house. There were two markets in Madura one known as the day market and the other known as the night market. In the day market which was located in one of the biggest streets the business was done in stalls. There was a moveable screen in front of the stalls strong enough to serve as door to the stalls. Small traders, artisans and others exhibited their wares in other streets, round the temple and the King's palace as well. Palanquins, carts, wheels, axles, conical tops of car, materials for chariots, coats of arms, the ornamental elephant's goad, curved bludgeons were all made in the workshop located in these places.

வையமும் பாண்டிலும் மணித்தேர்க்கொடிஞ்சியும்
மெய்ப்புகு கவசமும் வீல்மணித் தோட்டியும்
அதன்புனையரணமு மரியா யோகமும்
வளைதரு குழியமும் வால் வெண் கவரியும்
செம்பிற் செய்நவும் கஞ்சத் தொழிலவும்
வம்பின் முடிநவு மாலையிற் புனைநவும்
வேதினத்துப்பவும் கோடுகடை தொழிலவும்.

'Over each liquor shop floats a merry steamer'. Each trader's ware house was distinguished by a special banner. So many, and of such divers shapes and colours are these flags that the city looks as if it has been decorated for a grand festival. On a spacious lawn enclosed by a wall stands the palace of the Pandyas. The gate way is so high as to allow elephants to enter with banners erect on their backs. "The tower over the gate way", says a poet, "is like a hill and the passage underneath like a tunnel bored through the hill." The folding gates are strongly rivetted with iron and provided with massive bolts

and bars. They are painted with Vermillion and on the door posts are carved images of the guardian deities.

The palace was surrounded by the houses of the ministers, judges and other officers of the king. These streets were provided with dust receivers. * These dust receptacles were built of bricks plastered over with white lime, and were well-maintained at either end of each street. A deep ditch was then dug round the walls of the fort and into this ditch was received all the drainage water of the city. The ditch and the walls assured safety to the citizens. From a distance the city of Madura must have looked most beautiful and fascinating with its lofty towers, smiling Vimanas and ever green groves. Says the Silapathikaram,

புறஞ்சிறைப்பொழிலும் பிறங்கு நீர்ப்பண்ணையும்
இறங்கு கதிர்கழனியும் புள்ளெழுந்தார்ப்ப

on the eastern side of this city there was another gate and a little further from this eastern gate of this city and outside the walls of the fort there was a spacious garden which was at the entire disposal of saints and others engaged in meditation.

அறம்புரிமாந்தரன்றிச் சேராப் புறஞ்சிறைமுதூர்

Surrounding the city were forests which also served as a defence. The forests, however, were beyond the ditch which surrounded the city. This was crossed near the southern gate by a bridge constructed of heavy stones of sufficient length and thickness in order that it might not give way when a troop of elephants passed over it. The gate was also wide enough to admit a number of elephants entering abreast at a time.

பெருங்கையானையின் நிரைபெயரும் சுருங்கை வீதி

The city in these days had two divisions as Akanagar and Puranagar—the interior city and the exterior city. The

* The adequate provision of such receptacles must have been of great use to the public—will the Madura Municipality copy the example today?

dividing line appears to have been the fort wall. Women of questionable morality generally lived in Puranagar in separate streets of their own. They were not allowed to move freely in the main streets, but they had their own baths, parks and gardens. Women who fell in public estimation were publicly disgraced by being taken round the city with a load of seven bricks over their head and banished away to the outskirts of the city. *

சுடுமனேற்றி யாங்குஞ் சுழ்போகி

வடுவொடு வாழுமடந்தையர்

(Manimekhalai)

Industry was localised; and so was the market. Goldsmiths concentrated in one particular street while dealers in precious stone in another. The traders appear to have been provided with ample convenience. The paddy stalls appear to have been the largest in number and according to one authority there appear to have been 17 varieties of paddy. The food grains were exposed in the open spaces in front of stalls in order that they may not deteriorate in quality by being kept in ill-ventilated dark rooms.

Putting all that we have said above together, it is clear that Madura was one of the best planned cities of Ancient India. It was the seat of several Colleges and monasteries. The houses were constructed according to the strict principles of the Silapa Sastras. The city enjoyed an excellent system of drainage. The sewage appears to have been used for purposes of gardening. In short, the citizens of Madura do not appear to have stood in need of any amenities in ancient days. We are compelled to envy our forefathers so far as Civic amenities are concerned.

* Town Planning in Ancient Dekkhan. C. P. Venakatarama Aiyer.

CINEMA

BY

B. K. Veerاناتhevan, II U. C.

Cinema has come to play a very important part in modern civilisation. Till recently even in this city there were as many as six houses and I do not think there was any house which lacked response from the public. It is, therefore, clear that such houses have come to stay in our midst and it would be foolish to think of getting rid of them. Cinema is otherwise known as Bioscope or living picture. It is a series of instantaneous photographs of moving objects that are taken on a transparent celluloid film so rapidly that they merge into each other and produce a moving picture when they are thrown on the screen.

Although at present we are only realising the bitter fruits of the film, I think a discriminate selection of films will go a great way in liquidating mass illiteracy in India. It is wrong to look upon cinema as a mere source of amusement. So long as such an impression persists, film industry will have no future and film patrons will be looked upon with contempt by the public. To me it is a mirror of Nature. A film like 'Africa speaks' gives us an insatiable joy. We are practically in Africa while witnessing the film while our physical body alone exists within the four walls of the opera house. Every lesson in geography, I think, should be preceded by a relevant film exhibiting the features of the land about which the teacher is going to speak. It is unfortunate that enough use should not have been made of the films in the educational reconstruction of our land. Whatever may be the nature of the film, it is needless to observe that the students are the best customers. I wonder why the Municipal authorities should not insist upon some films at least being of cultural value in every theatre. In this connection, I might observe with appreciation the gesture shown by the proprietors of the New Cinema by admitting the students at concession rates. It is hoped that the authorities concerned of the other opera houses will take a lesson from them and show similar concessions. The present age can aptly be called the age of the motion pictures.

SRIMAD APPAYYA DIKSHITA

BY

Y. Mahalinga Sastri, M. A., B. L.

I propose to give here a mere outline of the life of Srīmad Appayya Dikshita as reconstructed by me and dealt with in two articles in the Oriental Research Journal of Madras some years back.

The Dikshita was born in 1520 A. D. at Adayapalam, the original home of his family or Virinchipuram, the home of his uncle, when Krishnadeva Raya was Emperor of Vijayanagar. The Dikshita's grand-father, generally known as Acharya Dikshita, was one of the prominent ornaments of the court of Krishnadeva Raya. An interesting anecdote is preserved of his intimate relationship with the Emperor. Once, Krishnadeva Raya and his queen visited the Temple of Varadaraja at Kanchipuram along with Acharya Dikshita. The Emperor asked the Dikshita to account for the image of Varadaraja appearing to be stooping a little down towards the chest. The Dikshita replied with skilful witticism,

काञ्चित्काञ्चनगौराङ्गीं वीक्ष्य साक्षादिव श्रियम् ।

वरदः संशयापन्नो वक्षःस्थलमवेक्षते ॥

"Varada, upon seeing a beautiful woman of golden complexion resembling Lakshmi herself (i. e. the queen) in front of Him, fell into a doubt and is looking at his chest (to see if Lakshmi is there)". After this incident the Dikshita came to be known as *Vakshasthala Acharya*—an appellation reminiscent of the clever stanza in which he answered the Emperor's question.

The Emperor was very much devoted to the Dikshita and it was possible for the latter to build eight temples, construct eight tanks and to perform eight sacrifices. *and build eight Agraharas*

Another interesting anecdote is given about the great Acharya having married as his second wife a Vaishnava girl.

And to her was born the famous Rangaraja Dikshita, the father of Srimad Appayya Dikshita. Four hundred years back, inter-marriage between Advaitins and Visishtadvaitins was not perhaps a flagrant breach of social conventions. Acharya Dikshita passed away about the year 1528 A. D. For, the Sanskrit biographer (Sivanandayati) of Appayya Dikshita states with creditable historical accuracy—

पट्शतत्रिंशदुत्तंसचतुस्साहस्रके कलौ ।

स्वर्गतं गुरुमन्वेष्टुमिव राज्ञि दिवं गते ॥

("When) the Emperor died in Kali 4630 (1528 A. D.) as if eager to seek out his guru who had predeceased him."

Of the eight sons of Acharya Dikshita, Rangaraja Dikshita was the fifth. We need only mention that he was the author of two celebrated works on Advaita philosophy and that Appayya Dikshita himself learnt all the Sastras under him, to give the reader an idea of his greatness as a scholar, writer and teacher. Rangaraja Dikshita, it is said by the biographer, was also honoured in the Vijayanagar court. But the empire was falling on bad days. Politically disintegration was to overtake it very soon. And in the matter of religion, the hold which Karnataka Rama Raya, the son-in-law of Krishnadeva Raya, was beginning to have as protector of the young imbecile Sadasiva in the forties and fifties of the century, introduced deplorable sectarianism of a Vaishnavite type in the court. When Appayya Dikshita emerged in the forties as a full-fledged scholar, his activities had first to be directed towards the mitigation of sectarian inequities, the reconversion of the victims of Vaishnavite proselytism with secret state support and to campaigns of counter propaganda and ~~to~~ the production and popularisation of literature for controverting baneful theories in the field of Religion and worship. In the meantime, the Vijayanagar Empire had broken up and the Vellore Naik Chinna Bomma by name, owned no suzerain above himself. He consolidated his power and possessions and rose to much political

importance in the South. Appayya Dikshita was backed up by him with great zest and devotion in all the sacred mission he was carrying on for re-claiming society from chaotic sectarianism. And Chinna Bomma was a Siva worshipper. All the great work of Appayya Dikshita was possible only because of Chinna Bomma's unfailing and earnest co operation for several decades. The Dikshita had often to risk his life in the fight in which he had so fervently thrown himself.

But his innermost heart was not there. He regretted that he had to spend so much of his precious life in controversial matters. But he had a duty to discharge by the Siva-worshipping cult. He says:

विष्णुर्वा शङ्करो वा श्रुतिशिवरगिरामस्तु तात्पर्यभूमिः
नास्माकं तत्र वादः प्रसरति किमपि स्पष्टमद्वैतभाजाम् ।
किंत्वीशद्वेषगाढानलकलितहृदां दुर्मतीनां दुस्वक्तीः
भङ्ग्यं यतो ममायं न हि भवतु ततो विष्णुविद्वेषशङ्का ॥

"Let Vishnu or Sankara be the deity preeminently spoken of by the *Srutis*. Advaitins as we are, we have not the least inclination to enter into dispute on that question. But this endeavour of mine is directed only towards nullifying the effects of the foul words of the wicked men whose hearts are consumed by the blazing fire of hatred of Siva. Do not mistake me for a Vishnu-hater."

The antagonists had so rapidly operated the engines of proselytism that they hoped within a short time to wipe out the Siva-cult from the face of the Earth. The Dikshita refers to Tatacharya who was the soul of the movement of aggressive Vaishnavism—in these words—

सङ्कल्प्य स्थाणुशास्त्रप्रचरणविहतिः स्वेन कार्या भुवीति ।
श्मश्रूणि स्वैरमश्रूयपि दृशि महतां स्पर्धया वर्धयन्तम् ॥

"The one, who having taken up the determination that he should bring about the annihilation on earth of the Siva-cult,

grows his beard out of spite and causes profuse tears to flow from the eyes of venerable persons."

Appayya Dikshita stemmed that advancing tide and whittled away its force considerably.

But the mightier achievement of his *Avatar* was in the field of philosophy. He is computed as one in the Trio (Sankara, Vidyananda and Appayya Dikshita—the builders of Advaitism.) The Dikshita wrote 104 works. There is no subject on which he has not written; and he wrote nothing which he did not make glorious on account of his invigorating touch, depth of learning, originality, clarity and breadth of outlook. He is the standard author not only for Advaitins, but also for Visishtadvaitins and Dvaitins too. If there is one Advaitin Saiva Scholar, teacher and saint, to whom even the Vaishnava and the Dvaitin bow in reverence, he is Appayya Dikshita. The Saiva non-brahmins even to-day hold him as their guru. Great indeed was that soul which had in its comprehension and sympathies attained universality!

The Dikshita spent his last days in Chidambaram and freed himself from the mortal coils in his 73rd year, that is, in 1593 A. D.

Legends have gathered round his celebrated name and the Sanskrit biographer notices many of them with a pious conviction of their historical veracity. I will take another opportunity to give an account of some of them, along with some other well known historical incidents of the Dikshita's life.



Hope, like the stars of the Evening
shines the sweetest and the brightest
when life seems the gloomiest and the darkest. (Winslow)

IT IS ALL FOR THE BEST

BY

G. Balasubramanian, VI form A. A. R. H. S. Madura.

Once a merchant from a fair
 Carrying a bag of golden share,
 Did return home on his mare
 Wearing such a raiment rare.

A thicket dense he had to cross
 With great fear of his share's loss
 That some wicked robbers thereby might cause
 When through the wood did he pass.

As he was on his way—
 Ah! it was a drearish day—
 Then it rained heavily such
 That the merchant was wetted much.

In vain he grumbled thus at God:
 "You have got no mercy, my Lord!
 You are not helpful to me
 Who has put his trust in Thee.

He rode on and on through a wood
 When there a robber suddenly stood
 He had a gun in his hand —
 Whence he got it, I don't understand —

At a glance he spied the sack;
 At him he drew the trigger back.

He would have been certainly shot
 At that moment on the spot
 But the gun was soaked by rain
 And so the robber shot in vain.

At once the merchant spurred his mare
 And it flew away like a little hare—
 That's chased by a huge hound—
 And thus he reached home safe and sound.

I tell you that, my dear friends,
 To those who fear, aid He sends;
 It's no doubt, you need not test,
 Whatever He does is for our best.

QUESTIONS AND ANSWERS

(Questions are invited from students specially on topics of interest and practical value. They would be particularly welcomed if they relate to the application of the principle of Ancient Indian Culture to modern Indian problems as the answers thereto would stimulate inquiry and reflection in the minds of our students who are the citizens of tomorrow. It is unnecessary to add that no answer in these columns should be deemed in any manner authoritative or binding).

Question:—What is the difference between Communalism and Communism?

Answer:—There is little or no connection between these two. The similarity of sound evidently led the student to ask this question. Communalism is no type of organisation. It is merely a clannish grouping of people based on religious considerations. It is a disease of the political body. Communism, on the other hand, is the system of Government that obtains in Russia today. The communists do not believe in the institution of private property. They plead for state control of production and distribution. Their motto is "Equality"—political, economic and social. In brief, communism is only a type of socialism.

(L. R. J. III U. C.)



Dr. Sir C. V. Raman said that Scientists alone were best fitted to rule over the world. Do you agree?

Answer:—No, certainly not. Dr. C. V. Raman himself in my own opinion was not very serious when he made that remark. There are numerous instances in History, of great scholars who have failed most miserably as practical administrators. The motive behind Dr. Sir C. V. Raman's observation was that scientists were engaged in the pursuit of truth and nothing but truth. Administration today was so honey-combed with corruption that it needed men who were straight-forward and scientists alone on account of their profession could lay

claim to that noble virtue. Nobody can dispute the importance of that virtue and the claim of the scientists to that. But in actual administration, discretion becomes more important than a strict adherence to truth. Two and two is not always four in political arithmetic; for after all administration is not a science but a policy. In the history of India we have several instances of Kings losing their heads and kingdoms because of their tactlessness. Great empires have been built upon diplomacy and not upon veracity. Even Manu declared that if by speaking the truth there was a possibility of endangering the life of an individual or society, silence was always better. Thiruvalluvar said:—Truth is that which is not unpleasant. வாய்மை யென்பது யாதெனில் யாதொன்றும் தீமையிலாத சொல்லு. No doubt there are millions who know and speak about the virtues of Truth, but the number that practises it can be counted in fingers. To an administrator, common sense is more important than scholarship.

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By desiring little a poor man
makes himself rich.

(Democritus)

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Nothing is superficial to a deep
observer. It is in trifles that the mind betrays itself.
The Truly wise man should have no keeper of his secrets
but himself.

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No man knows how far his
powers go till he has tried them.

(Goethe)

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There is one piece of advice in a life of study which I
think no one will object to and that is every now and then to
be completely idle or to do nothing at all. (Sidney Smith)

WHAT MADE MOVIES TALKIES ?

BY

L. Venkatachalam, S. H. S.

Like all other sciences, the science of electronics also has had its humble beginnings. About 50 years ago, while working on the famous incandescent lamp, Thomas A. Edison recorded an observation which seemed quite unimportant at the time. He found that metals heated to white heats inside of a closed vessel, emitted electric charges. For a good many years, this explanation remained strange and novel. But as the observation was made by no less a man than Thomas A. Edison, they wanted to explore its nature.

It was established by later researches that the electric charges given out by the hot bodies, consisted of tiny particles of negative electrons, and that the combination of a cold metal with a hot metal in the same closed vessel made the current obtained thereby flow through tubes. These vessels are named as electron tubes and the particles as electrons. The development of these tubes were too rapid, because they found so many applications. It is to these tubes that we owe radios, long distance telephoning, international communications, talking pictures, and many other wonders of the modern age. In the short space of this article, however, I shall describe briefly how audible motion pictures are made possible by the advent of the electron tubes.

During the early days, the motion picture industry felt that the silent drama was seriously handicapped by its very silence. Number of attempts were made to enliven the images, but all failed. Among the early attempts to make the motion pictures audible was the device of using the photograph record to produce the necessary sound. These records were made to synchronise with a photographic camera, and played back in synchronism with a projection apparatus. This

was a fair and simple solution which worked quite satisfactorily: But the sound reproduction could not be made loud enough to fill a theatre. Another difficulty was that the reproduced tone did not sound natural enough to give a realistic setting. The vacuum tube instruments have now been built; they can amplify an almost inaudible whisper to a sound that can be heard for miles.

Before describing the process of production and exhibition of audible pictures, it may be well to give an elementary description of the nature of sound. It is common knowledge that if a disturbance is created on the surface of water, it travels outwards forming concentric circles. A similar wave is created in the air when one talks, sings, or plays upon musical instruments. The frequency or the pitch of the sound-wave is determined by the number of times a given air-particle moves in a second, to and fro. Intensity of sound is related to the distance a given air particle moves from its natural equilibrium position. These air pressure variations can be made to move to and fro with the air particles. Diaphragms of various descriptions are used in numerous forms of electric acoustic instruments. The so-called microphone or transmitter, the vibrations of such membrane are translated into electrical vibrations, or an alternating current of the same nature as the sound waves. The function of a loud speaker or a receiver is to convert alternating electric current back into sound-waves. This is accomplished by setting a membrane or some other stiff surface into vibration by means of alternating current. This vibration surface sets the air-particles in its vicinity into motion and thus sound is created. The record of speech and music following the action is being photographed and then this reproduced recorded speech and music are synchronised with the picture.

The present day sound pictures may be divided into several groups. Among them one is the picture with sound recorded on photographic disc and the other is the picture with

sound recorded on the film itself. The second group is further divided into two classes according to the recording method. One is called 'Variable Density' and the other is called 'Variable Area'.

The fundamental principles of these systems of recording are the transformation of sound pressure variations into light and photograph simultaneously on the films. The picture and the record of sound are then printed on a single film, side by side. Then these are amplified and fed to the loud speaker, so that people might hear with interest.

There is no doubt that the motion-picture industry has moved a step further by the introduction of speech and music. The main draw-back, however, is the heavy expense involved in the production of such pictures. Though much money is spent over their production, only some films meet with success. In India both the movies and the Talkies are yet in their infancy.

S. T. R. BISCUIT COMPANY,

**TOWN HALL ROAD,
MADURA.**

Nice bread, Roast bread, Miskrone biscuits, Lemon biscuits, Ginger biscuits, Suspari biscuits, Bakkavada biscuits, Nice & Mary biscuits, Jem biscuits.

Cakes:- Palam cakes, Punch cakes.

EYE BRAND ROSE WATER, MADRAS SNUFF.

“MY PROVERBIAL DICTIONARY”

BY

R. Ramasubbu, II U. C.

- 1 Almighty is the help of the destitute.
 - 2 Better is a harsh word than one smooth and feigned.
 - 3 Chastity lost for cash will not be recovered by crore.
 - 4 Deferential respect is agreeable to everyone.
 - 5 Excessive sharpness is perfect bluntness.
 - 6 Frauds and tricks will destroy reputation.
 - 7 Gambling and boasting end in sorrow. ✓
 - 8 Hard dealing ends in loss.
 - 9 Ill habits gather by unseen degrees. ✓
 - 10 Jungles inhabited by fierce tigers are better than countries ruled by
cruel tyrants. ✓
 - 11 Kicking against thorns will cause pain. ✓
 - 12 Learning acquired in youth is an inscription in stone.
 - 13 Modesty is the ornament of woman.
 - 14 Nothing is too great for a true ascetic (sanyasi).
 - 15 One man's meat is another man's poison.
 - 16 Popular agitation leads to justice.
 - 17 Quietness is worth thousands of gold coins.
 - 18 Reproachful words lead to enmity.
 - 19 Speech is silvern, but silence is golden.
 - 20 To err is human, to forgive is divine.
 - 21 Untiring service is reliable help.
 - 22 Virtue ennobles, but vice degrades.
 - 23 Wealth without learning is like beauty without chastity.
 - 24 Xenophon was to Macaulay what Aeneas was to Dido.
 - 25 Youth is gay.
-

ஸ்ரீ

சுப்பிரமணிய பாரதியார்

BY

Pandit T. Ramanujam Iyengar.

“பெற்ற தாயும் பிறந்த பொன்னுடும்

நற்றவ வானிலும் நனிசிறந் தனவே” —பாரதியார்.

தற்காலத் தமிழ் நாட்டில், காலஞ் சென்ற கவிச்சக்கரவர்த்தி ஸ்ரீமான். சுப்பிரமணிய பாரதியாரைப் பற்றி அறியாதார் ஒருவரும் இரார். இருப்பின், அன்னோர் தமிழரோ என்பதே ஐயுறவிற்கு இடனாம். காவிய உலகில் கவிச்சக்கரவர்த்தி என்னும் பட்டம் தரித்துத் தன் பெயர் நிறுவிய கம்ப நாட்டாழ்வாருக்குப் பின், அப்பட்டம் மீட்டும் பெற்றுப் புலமையால் வீறி விளங்கிப் புவி புகழ் பெருமைகொண்ட அருமருந்தன்ன புலவர் பெருந்தகை நம் பாரதியாரே ஆவர்.

இவ்வுலகம், தோன்றிய படைப்பு நாள் தொட்டு இன்றுவரை என்றும் ஒரு நிலையுடையதாய் இருந்தது இல்லை. காலவலையுள் பட்டு உலகியல் சுழன்று சுழன்று வருகிறது. “உலகம் காலம் தோறும் மாறி இயல்வதே, இயற்கை நெறி எனவும், இவ்வுலகச் சுழற்சியை எவல்யூஷன், (Evolution) எனவும் மேனுட்டுப் புலத்துறை போகியோர் கூறுவர். இன்று இவர்கள் அறிந்த இவ்வுலகியலை, தான் பிறந்த தகவால் தமிழ் நாட்டிற்கும் பெரும் பெயர் படைத்துச் சென்றிட்ட புலவர், தெய்வப்புலமைத் திருவள்ளுவனாரும், “சுழன்றும் ஏர்ப்பின்னது உலகம்” என்னும் ஓர் அருமைத் திருக்குறள் வாயிலாக வெளியிட்டுச் சென்றனர்.

இச் சுழற்சி வயத்தில் ஈடுபட்டு, உலகில் ஒரு காலம் வீறி விளங்கிய அறம் மடிவுறவும் மடிவுற்ற அறம் பிறிதொரு காலத் தலையெடுக்கவும் கூடும் என்பது நாம் பல்லாற்றாறும் அறிந்தது ஒன்று. இவ்வாறு அறம் மடிந்து மறம் ஒங்கியகாலத்து, உலகத்து உயிர்கள் அடையும் இழிதகவிற்கு இரங்கிப் படைத்தியக்கும் கடவுளர் மனிதவுருத் தாங்கிப் புவியிடை வந்து நன்னிலை நிறுவர் என்பதும் புராணங்கள் மூலம் கேட்டறிவதுண்டு. இவர்களை எல்

லாம் கடவுளரின் ஒரு கூறுகவே கொண்டு வழிபாடு இயற்றி வருவதுவும் நம்மிடைத் தொன்று தொட்டுத் தோன்றிய தொருமுறை. உலகமே இத்தகைய மாறுதலை ஏற்று நிற்கும் காலத்து, அதன் இடத்துள்ள எவ்வகைப் பொருள்களும் மாறுதலை அடையப்பெறுமென்பது கூறவேண்டியது இன்று.

இது நிற்க, இலக்கிய உலகில் நிகழ்ந்து வரும் பல நிகழ்ச்சிகளை ஊன்றி நோக்கும் சாலத்து, அவ்வநாட்டு இலக்கியங்களும் கால மாறுதல்களுக்கு இடம் கொடுத்து, உயர்நிலையும் இழிநிலையும் மாறி மாறி அடைந்து வந்திருக்கின்றன என்பது விளங்காமல் இரா. மக்கள் அக வாழ்க்கையையும் மன நிலையையும் மலையிலக் கெனத் துலக்கவைக்கும் உண்மை இலக்கியங்கள் குன்றி, சுவை அற்ற போலி இலக்கியங்கள் பல மல்கி, மக்கள் அறிவையும் ஆண்மையையும் அடியுடன் மடியச்செய்வதே இலக்கிய உலகில் ஏற்படும் சூழற்சி எனல் ஆகும். இத்தகைய இடர்ப்பாடு மிக்க நிலையில் தான் புலவருலகினும், தெய்வக்கூறு வாய்ந்த கவிஞர் பலரும் தோன்றி இலக்கிய மறு மலர்ச்சியை நாட்டி, நாட்டினை நலம்பெற அமைப்பர் என்பது சரித பூர்வமாக யாம் மெய்யாக் கண்டவற்றுள் ஒன்று. இப்புலவர் பெருமக்களை, தெய்வப்புலவர்-கவிச்சக்கரவர்த்தி-வரகவி-கவிசார்வபௌமர்-என ஒவ்வொரு தேயத்தினரும் வியந்து பல பல பாராட்டித் தெய்வம் எனப் பேணி வணங்கி வருதலும் கண்கூடு. உருது மொழிக்கு 'இக்பால்' என்பவரும், வங்காள மொழிக்குத் 'தாகூரும்' மலையாள மொழிக்கு 'வல்லத்தோல்' என்பவரும் இவ்வாறு அவ்வக் காலத்து அவதரித்து இலக்கிய மறு மலர்ச்சியை உண்டாக்கிய தெய்வப்புலவர்கள் என்பதை, அவ்வவ் விலக்கிய சரிதப் பிறப்பு வளர்ச்சியை ஒரு சிறிது தெரிந்தோறும் அறிகுவர்.

நம் தாய் நாட்டில் ஆழ்வார்கள், நாயன்மார்கள், சங்கப்புலவர்கள், இளங்கோவடிகள், கம்பர், வள்ளுவர் என்ற கவியரசுகள் தோன்றி மறைந்த காலத்திற்கு இப்புறம் ஐம்பது ஆண்டுகட்கு முன்னர் உள்ள காலம்வரை, தமிழ் இலக்கியம் மிகவும் கேவலமான தாழ்ந்த நிலையிலேயே இருந்து வந்தது. உண்மைப் புலவர்கள் எங்கும் இல்லை; இருந்த இரண்டொரு புலவரையும், மன எழுச்சியும் உற்சாகமும் அழிந்தொழியும்படி வறுமையும் துன்பமும் குடி

கொண்டன. அருமை அறிந்து அவர்களை ஆதரிக்கும் அரசர் பரம் பரையும் ஒளிமுன் இருள் என்னலாயின. நரதுதியினைச் செய்தும் பசிதீர்ப்பது என்ற ஒன்றே புலமைக்கு உரிய ஊதியமாகக் கருதப் பட்டு வந்தது. அன்றியும் தேசமக்களின் அகவாழ்வு முற்றிலும் கெட்டு, பாஷாபிமானம் குலைந்து, சுதந்தர தாகம் வற்றி, அடிமை மோகம் பூண்டு, நாடு எங்கும் ஒளி இழந்து இருந்தது. இம் மட்டுமோ! நம்மவரும் தாய்மொழிப் பெருமையினை உணராதது அவமதிக்கத் தலைப்பட்டனர். மேனாட்டுக் கலையுணர்வினைச் சித் தரித்துக் காட்டும் திறமையும் தமிழ் மொழிக்கில்லை எனக் குறை கூறப்பட்டது. இந்நிலை யிலுள்ள புலவர்களும், கலம்பகம், அந்தாதி உலா, பிள்ளைத்தமிழ், பரணி, முதலிய ஆற்றல் தூல்களை இயற்றி அதன் வல்லபம் கண்டு மகிழ்ந்தனரே அன்றி, தேசமக்களின் அக வாழ்வு, நாட்டுநிலை, நாகரீகம், பழக்க வழக்கம் முதலிய இன்னோ ரன்னவற்றை உயர்த்துதற் கமைந்த உண்மை இலக்கியங்களை இயற்றி முன்னேற்ற மனங்கொண்டார்கள் இல்லை. இதுபற்றி அவர்களைச் சுட்டுமாறு உள்ள குறை ஒரு சிறிதும் உளவாகாது. சுதந்திர தேவியின் இன்னருளைப் பெறாத தேய் நலம் இதுவே அன்றோ? சுதந்திர உணர்ச்சி கானல் நீராய், வறுமையும் தன் பழம் வாட்டி, பசி பசி என்றே பரிதவிக்கும் நிலையில் வசித்த புலவர் மனதில் யாங்ஙனம் உண்மை இலக்கியம் உதித்தல் கூடும்? இவ்வாறு நம் தமிழன்னை, முன்னைய நலன் அழிந்துவாடிய தன் இலக்கிய நங்கையைச் சீர்திருத்திச் செப்பணிடுதற்கென்றே, ஒரு தெய்வப் புலவனை-கவிச்சக்கரவர்த்தியை-சுதந்திர நாதனை எதிர் நோக்கி நோக்கி அகம் குழைந்து நின்றனர். இது கண்டு இரங்கிய கலை மடந்தையும், தமிழ் அன்னைக்கு ஆக்கம் புரிய நினைந்து, 'பெண் பிறவி இழிந்தது' எனக்கருதும் மடமை நாட்டிடை ஆண் உருத் தாங்கிப் பாரதிப்பெயர் கொண்டுவந்து அவதரித்தனர். அவள் காட்டிய ஆண் உருத்தோற்றமே நம் வரகவி-சுப்பிரமணிய பாரதி யாராவர்.

இந்நிலை உலகில் பலவேறு சிற்றரசர்களைத் தன்னுள் அடக்கி, தான் எவர்க்கும் தாழாது, பொருள், போகம், அதிகாரம் என்னும் இவற்றான் தன்னின் ஒப்பாரும் மிக்காரும் இன்றி விளங் கும் ஒருவரைப் புவிச்சக்கரவர்த்தி என்னுமாறு போல, காவிய உலகில் பலவேறு புலவரையும் தன்னுள் அடக்கி, தான் ஒருவருள்

ளும் அடங்காது காவிய அமைதி, கற்பனைத்திறன், சொல்வன்மை, முதலிய பல நலத்தான் தன்னேர் ஒப்பார் ஒருவரும் இன்மை கொண்டு விளங்கும் ஒருவரைக் கவிச்சக்கரவர்த்தி என மேலோர் கூறுப. புவியரசினும் சிறந்த கவியரசினைக் கருவிலே திருவுற்ற தொரு தெய்வப் பிறப்பென்னத் தட்டில்லை; எனவே கருவிலே திருவுடையராய் நாவீறு கொண்டு நலம் சிறக்கத் தமிழகத்தில் அவதரித்த நம் தம் பாரதியாரும் தெய்வக்கூறு வாய்ந்தவரே என்பது ஒருவராலும் மறுத்தற்கு இயலாத உண்மையாகும்.

இவர், கேவலம் புலவர் மெச்சும் வெறும் புலமைபான் மட்டும் உயர்ந்தவராகக் கருதப்படுபவர் அல்லர். தாய்நாட்டிடத்தும் தாய் மொழியிடத்தும் அளவிற்ற அன்பு பூண்டு, அவற்றின் நிலைகளை உயர்த்தத் தன் உடல் பொருள் ஆவி என்ற மூன்றனாலும் உழைத்த பேருபகாரி. அன்றியும், சிறந்த தாய்மொழிப் பற்று, இணையற்ற தேசபக்தி, மறந்தும் பிறர் தீங்கு எண்ணத்தூய தரும சிந்தனை, பிறர்க்கு அறம் முயலும் பேருழைப்பு, தனக்கென வாழாததன்மை, ஆகிய பலவும் அவர் பெருமை எய்துவதற்கு உடன் நின்று ஒத்து உதவி புரிந்தன. எனவே தேசபக்தியும் தாய் மொழிப்பற்றும் நிறைகவிப் புலமையும் தன்னல மறதியும் ஆகிய பற்பல அரும்பெருங் குணங்கள் யாவும் ஒருங்கமைந்து, தமிழன் னையைக் காலநிலைக் கேற்பக் கவின் உறுத்தித் தந்திட்ட இந் நல்லிசைப் புலவர் புகழ், தமிழர் மறப்பினும் தமிழ் மறவாத் தன் மையால் எப்பொழுதும் எவ்வுலகினும் ஒருதன்மைத்தாய் நின்று நிலவுவதாகும்.

புதிய புதிய கருத்துக்களையும் உவமைகளையும் கொண்டு கால நடைக்கு ஏற்பக் கவிபுனைந்த ஆற்றல் யாம் இவரிடம் மட்டும் கண்டதோர் சிறப்புரிமை. தமிழகத்தில், படிப்போருக்கு உள் ளடங்கிக் கிடந்த உணர்ச்சி எழும்பாடும் பாவன்மையில் இவருக்குத் தக்கவரும் மிக்கவரும் ஒருபோதும் இலரவர். இனி ஒரு வேளை, தமிழன்னை புத்தழகு எய்திப் பொலிவொடு வருங்காலத் தமிழகத் தில் தனியாசனத்துத் தலை நிமிர்ந்து வீற்றிருப்பன் என்றால், அந் நிலைக்கு நம் பாரதியாரின் தொண்டே நடுகல் எனல் ஒரு சிறிதும் மிகையாகாது. தமிழருமையை உலகு அறியச் செய்த உத்தமப் புலவர் இவரே. உண்மையில், பாரதிநூல்களைப் படிப்போருக்கு

இருக்கும் உருக்கமும் இன்பமும் தற்காலத்தில் கம்பனைப் படிப்பவருக்கும் இருத்தற்கு இயலாது.

நிற்க, உண்மை அறிவாளிகளை அது கொண்டு இவ்வுலகு அறிவதில்லை. அன்றியும் அவர்களை உருவு கண்டும் ஏனைய பிற கொண்டும் மதிப்பிடுவதாகிய இழிநிலை நம் நாட்டிடை வெகு காலம் முன்னர்க்கொண்டே வந்து அடைந்து விட்டது. இம்முறையில், இவரிடம் இருந்த நற்குணங்கட்கு இயைந்த வண்ணம், இவரைத் தமிழகம் போதிய அன்பு காட்டிப் பாராட்டவில்லை. பாராட்டாதது அவர்க்குக் குறை ஒன்றினையும் பயந்துவிடமாட்டாது. உலகில் உண்மை அழிவதில்லை, என்ற இயற்கைநெறியின்படி அவரது அருமை பெருமைகளையே அறிந்து சிலாக்கிக் வேண்டிய காலம் நெருங்கிவிட்டது. பண்டொரு காலத்தில் வெறுத்து ஒதுக்கிய பண்டிதர்கள் முதல் பாமரர்கள் இறுதியாக இதுபொழுது இவரைப் பாராட்டாதார் அரிது. ‘தமிழறிந்தும் பாரதியாரைப் பாராட்டாத நா பயனில்’ என்னும் தத்துவ வுணர்ச்சி, தமிழ் நாட்டில் தலையெடுத்து ஒங்கும் காலமும் நம்மை எதிர்ப்படப் போகின்றது. அந்நாளேத் தமிழ்மக்களாகிய நாம் மிக்க மகிழ்ச்சியோடும் வரவேற்று நல்வரவு அளிப்போமாக.

தம்பியாண்டார் நம்பியடிகள்

BY

Srinivasan, (Old boy) A. R. H. S. Madura.

நீர்வளம், நிலவளம் ஆகிய இவை ஒருங்கே அமையப் பெற்றது சோனாடு. அப்பேர்ப்பட்ட சோனாட்டிலே, திருநாரையூரிலே, ஆதிசைவ அந்தணர் குலத்திலே அவதரித்தவர். இவர்தாம் பிறந்த அந்தணர் குலத்திற்கேற்ப, தமது ஏழாவது வயதில் உபநயனம் செய்விக்கப் பெற்றார். இவர் சிறு வயதினரானபோதிலும், தமது குலத்திற்கேற்றவாறு நான்மறைகளையும், ஆகமங்களையும் ஐயந்திரிபறக் கற்று வல்லவரானார்.

இப்படியிருக்கையில், அவரது தந்தையார் வேற்றாருக்குச் செல்லும்படி நேரிட்டது. ஆகையால் நம்பி தமது பிதாவின் ஆக்கனைக்குட்பட்டு நாரையூர்ப் பொல்லாப் பிள்ளையாரைப் பூசை

செய்து, நிவேதனையைப் பிள்ளையார் முன்பு வைத்தார். பிள்ளையார் நிவேதனையைப் புகிக்கவில்லை. அதைக் கண்ட நம்பி, பிள்ளையாரைப் பார்த்து, சுவாமி! “அடியேனது திருவமுதைத் தேவரீர் ஏற்றுக்கொள்ளவேண்டும்” என்று கூறினர். பிள்ளையார் மௌனம் சாதித்தார். இதைக் கண்ணுற்ற நம்பி மனவமைதி கெட்டுத் தமது தலையைப் பக்கத்திலிருந்த கல்லில் மோதி உடைத்துக் கொள்ளப் போகும் தருணத்தில், கரிமுகத்தையும் வெள்ளைக்கொம்பையு முடைய வராகிய விராயகர், “நம்பி பொறு, பொறு” என்று நம்பியைச் சமாதானப்படுத்தி, நம்பியருளிய திருவமுதையுட் கொண்டார்.

ஒருநாள் அவரது தகப்பனார் வெளியூரிலிருந்து வந்ததும் நம்பியைக் கூப்பிட்டுப் பிரசாதம் கேட்டார். நம்பி விராயகர் உட் கொண்டார் என்று தன் தந்தையினிடம் கூறினர். இதைக் கேட்ட தந்தை அவர் சொன்னதை நம்பாமல் கோபித்து அவரை நையப் புடைத்துவிட்டார். மறுநாளும் நம்பியையே பூஜை செய்து வரும் படி ஏவினர்.

மறுநாள் பொழுது புலர்ந்ததும், நம்பி கோவிலுக்குச் சென்றார். அவரது தகப்பனாரும் அவருக்குத் தெரியாமல் அங்கு நடக்கும் விஷயங்களைக் கவனிக்கும் பொருட்டு ஒரு மரத்தடியில் சென்று ஒளிந்து கொண்டிருந்தார். பூஜை முடிந்தது. நம்பி பிள்ளையாரை அமுதையுட் கொள்ளும்படி வேண்டி பிள்ளையாரும் அவற்றை யேற்றருளினர். பிறகு நம்பி விராயகக் கடவுளே நோக்கி, சுவாமி! இன்று வெகுநேரமாய் விட்டதே பள்ளிக்குச் சென்றால் உபாத்தியாயர் அடிப்பாரே என்செய்வேன்” என்று வருத்தத்துடன் கூறினர். உடனே கடவுளே அவருக்கு வேதம் முதலியவற்றைக் கற்றுக்கொடுத்தார். இதைக் கண்ணுற்ற தகப்பனார் நம்பியைத் தோள்களிலெடுத்துக் கொண்டு ஊராரிடம் நடந்த வற்றைத் தெரிவித்தார். அன்று முதல் நம்பிக்கு நம்பியாண்டார் நம்பி என்ற பெயர் ஏற்பட்டது.

இவரது காலத்தில் சோனாட்டை ஆண்டவன் இராஜ ராஜ சோழன் என்று பெயர் பூண்டவன். அவன் சிவபக்தியிற் சிறந்தவன். அவன் நம்பியாண்டார் நம்பியின் புகழைக் கேள்வியுற்றான். அவன் ஒரு சமயம் ஏராளமான நிவேதனம் கொண்டுவந்து விராயகரை உண்பிக்கும்படி நம்பியாண்டார் நம்பியை வேண்ட, அவரும் அவனது அபிப்பிராயத்தைப் பூர்த்திசெய்தார்.

தன்றி மறவாமை

BY

S. Kadhar Shah, I. U. C.

“நன்றி மறப்பது நன்றன்று; நன்றல்ல
தன்றே மறப்பது நன்று”

என்னும் திருக்குறளில், தனக்கு ஒருவன் முன் செய்த நன்மையை மறந்துவிடுவது அறமன்று, அவன் செய்த தீமையை, செய்த பொழுதே மறந்துவிடுவது அறமாகுமென்று திருவள்ளுவ நாயனாரார் சொல்லப்பட்ட மையால், தாய், தந்தை, குரு, தெய்வம், அரசன், பெரியோர் ஆகிய இவர்கள் செய்த நன்றியை எந்நாளும் மறவாமற் சிந்தித்து ஒழுகல் வேண்டும்.

வைகறை யாமற் துயிலெழுந்து தான் செய்யும்
நல்லறமு மொண் பொருளுஞ் சிந்தித்து வாய்வதில்
தந்தையுந் தாயுந் தோழ தேழுக வென்பதே.
முந்தையோர் கண்ட முறை

என்றபடி தந்தையையும் தாயையும் கனப்படுத்தி அவர்களுக்கு வேண்டியவற்றைப் புரிவதே நமது கடமையெனக்கொள்ளவேண்டும்.

தாயானவள் பத்து மாதம் கற்பத்திற் சுமந்து வருந்திப் பெற்று கண் திறவாமல் இறகு முனையாமல் இருக்கிற சிறு குஞ்சுகளைப் பறவைகள் தமது சிறகின் கீழ்ச் சேர்த்து அணைப்பதுபோல் ஈ மொய்க்காமலும், எறும்பு கடியாமலும், குருவி பறவாமலும், வெயிற் படாமலும், காற்று வீசாமலும், பனி பெய்யாமலும், மார்பிலும், தோளிலும், வயிற்றிலும் வைத்தணைத்து, பாலாட்டி, மூக்குச் சிந்தி, நாசியூதி, செவியுருவி, நீராட்டி, நெற்றிக்கு நித்திலக் காப்பிட்டு விழிக்கு அஞ்சனம் தீட்டி, பல பணிகளும் பூட்டி, கன்னங்கிள்ளி, உச்சி மோந்து, கண்ணோடு கண், வாயோடு வாய், முகத்தோடு முகம் வைத்துக் கொஞ்சி முத்தாடி, அருந்தனம் போலப் பாவித்துப் பொற்றொட்டிலிட்டுத் தாலாட்டி, சீராட்டி நாடோறும் வாயது, கையது கொடுத்துப் போஷித்துத் தன் கன்றுக்கிரங்கும் கரவைபோல நெஞ்சிரங்கி நோயனுகாது மருந்தளித்துப் பத்தியமிருந்து கண்ணை இமை காப்பதுபோல்

அபாயம் வராமற் காத்து நாளொரு மேனியும் பொழுதொரு வண்ணமுமாக வளர்த்தவன்.

தந்தையானவன் பசியாமல் ஊனும உடையும் தந்து துஷ்ட சகவாசம்செய்யவாவது, ஒடியொளித்துத் தூர்த்தனாய் திரியவாவது, சூதாடிப் பொய் பேசிப் புறங்கூறவாவது, துர் வியாச்சியந் தொடுக்கவாவது தன்னிச்சையாய் விடாமல் அடக்கி;

“அள்ளிக்கொடுக்கின்ற செம்பொன்னு மாதையு மாதரவாக் கொள்ளிக்கும் பட்ட கடனுக்கு மென்னைக் குறித்ததல்லால் துள்ளித் திரிகின்ற காலத்திலே யென் துடுக்கடக்கிப் பள்ளிக்கு வைத்தில னேதந்தையாகிய பாதுகனே”

என்று நினைத்துப் பின்பு தான் விசனப்படுவதற்கு ஏதுவாகத்தன்னை மூடனாய்ப் போகவொட்டாமல், இதந் தெரிந்து ஐந்து வயதிலே கல்விக்கழகத்தில் விடுத்துப் பூரண பண்டிதனாகக் கல்வி பயிற்று வித்துச் சபையாரெல்லாம் பூஜ்யபத பண்ணத்தக்க யோக்கியனும் படி செய்பவன்.

“அன்னையும் பிதாவும் முன்னறி தெய்வம்” என்பதினாலும் “தந்தை தாய்ப் பேண்” என்பதினாலும் அவர்களை இகழாமல் தெய்வமாக எண்ணி வணங்கி அவர்களுக்குக் கீழமைந்து அவர்கள் குற்றங்களைப் பிறறறியாது மறைத்து, “தாய் சொற்றாற்ற்தொரு வாசகமில்லை” என்றும் “தந்தைசொன்மிக்க மந்திரமில்லை” என்றும் சொல்வதனால், அவர்கள் சொல்லேக் கடவாமல் சிரசா வகித்து மாதாரு பிதாரு வாக்கிய பரிபாலகராய், தாய் தந்தையர் தன்னை அன்ன வஸ்திராதிகளிற் குறைவில்லாமல் போஷித்தது போல ஒன்றுங் குறைவில்லாமல் அன்புடனே தானும் அவர்களைப் போஷிக்கவேண்டும். பெற்றவர்களுக்குப் புத்திர னன்றிப் போஷகன் வேறு யார்?

குழந்தைப் பருவத்தில் தான் இச்சைப்பட்டுக் கேட்ட பதார்த்தங்களை யெல்லாம் தனக்கு அவர்கள் பிரியத்துடன் வழங்கியதுபோலத் தானும் அவர்கள் ஆசைப்பட்ட பண்டங்களை யெல்லாம் தன்னைக் கேளாததற்கு முன்னமே குறிப்பறிந்து வழங்க வேண்டுமன்றோ! தன்மேல் ஈ பறவாமல் அவர்கள் தன்னைக் காத்ததுபோல் அவர்கள்மேல் தூச பறவாமல் தானும் பார்க்கவேண்டும்.

மாதூரு பிதுரு கைக்கரியம் தனக்கு லபிக்கவேண்டுமென்று தான் இறைவனைப் பிரார்த்தித்து, எதிர்பார்த்திருந்து அவர்கள் ஆண்டவன் பாதங்களை யடைந்தவுடனே அவர்களுக்குச் செய்ய வேண்டிய கருமங்களை யெல்லாம் லோபமில்லாமல் சிரத்தையுடனே நடத்தவேண்டும். சர்வ சங்க பரித்தியாகஞ்செய்த சந்நியாசிகளும் தாய்க் கடன் கழிப்பதற்குக் காத்திருக்கின்றார்களே! முற்றுந் துறந்த பட்டினத்தார் தாய் இறக்குமளவும் காத்திருந்து அவள் மரித்தபின்பு வாழை மரங்களைக் கட்டையாக அடுக்கி, அதன்மேல் அவளைக்கிடத்தி வாய்க்கரிசியிட்டு;

“முன்னை யிட்டதீ முப்புரத்திலே
பின்னை யிட்டதீ தென்னிலங்கையில்
அன்னை யிட்டதீ யடிவயிற்றிலே
யானு மிட்டதீ மூழ்க மூழ்கவே” - என்று சொல்லி

உத்தரகிரிகைகளையும் செய்துமுடித்துச் சென்றாரன்றோ!

தனது கல்வி, அறிவு, ஆண்மை, பொறுமை, உண்மை, ஒழுக்கங்களைப் பார்த்து, இந்த மஹானுபாவன் வித்தையில் அகத்தியனோ, அறிவில் ஆதிசேஷனோ, ஆண்மையில் விக்ரமாதிதனோ, சாந்தத்திலே தருமராஜனோ, வாய்மையில் அரிச்சந்திரனோ, நீதியில் மனுச்சக்கரவர்த்தியோ, என்று அதிசயித்து அம்மம்ம! இவனைப் பெறுவதற்கு இவன் பிதா என்ன தவத்தைச் செய்தானோ என்று எல்லோரும் சொல்லும்படி நல்ல கீர்த்தியைப் பிதாவுக்கு சம்பாதித்துக் கொடுக்கவேண்டும்.

“மகன் தந்தைக் காற்று முதவி யிவன் தந்தை
என்னோற்றான் கொல்லெனும் சொல்”

பெரும்பாலும் தாய்தந்தையர்களின் பெயரை விளக்குதற்குத் தானே பிள்ளை பிறந்திருக்கிறது.

மேலும் தன்னைப் பெற்றபொழுது அடைந்த மகிழ்ச்சியிலும் அதிக மகிழ்ச்சியைப் பெற்ற தாய் அடைய “உன் மகன் சகலகலை வல்லவன்; சாதாரிய குண சம்பன்னன்” என்று அறிவுடையோர் சொல்லும் சொல் அவன் செவியிற் கேள்விப்படும்படி செய்யவும் வேண்டும்.

“ ஈன்றபொழுதிற் பெரிதுவக்குந் தன் மகனைச்
சான்றோனெனக் கேட்ட தாய் ”

இவ்வாறன்றி, தாய் தந்தையர் தன்னைப் பெற்று வளர்த்த அருமை பெருமைகளை எள்ளளவும் நினையாமல் “ அவர்கள் என்னைப் பெறுகிறதற்கு இரவும் பகலும் ஊணுரக்கமின்றி உப வாசித்து உடம்பை யொறுத்து ஊசி முனையில் நின்று அருமையாகத் தவஞ்செய்தார்களே ” என்று வாய் கூசாமல் பிதற்றுகின்ற வம்பன் இவனென்றும்; உட்சவரிருக்க புறஞ்சுவர் பூசுவாள் போலத் தன்னைப்பெற்ற மாதா பிதா முதலானவர்கள் தங்கள் உதர போஷனைகளுக்கு ஓர் ஏதுவுமில்லாமல் கொழுமுகோம்பில்லாத கொடிபோல் அலைந்தகொண்டிருக்கையில் அவர்களை ஆதரியாமல் “ மாதா மனமெரிய வாழார் ஒருநாளும் ” என்பதையும் உணராமல் தனக்கு யாதொரு சம்பந்தமுமில்லாத அன்னியர்மேல் இரக்கங் கூர்ந்து அவர்களைச் சம்மட்சனைசெய்கின்ற டம்பன் இவனென்றும் தன் குற்றத்தைக் கண்ட பிறனொருவன் வெட்கப்பட்டு “ நீ இப்படி அக்கிரமமாய் நடக்கலாமோ? ” என்று தன்னைக் கேட்க தான் நாண மல் அட போ! நீ என்ன கண்டாய்! இஃது அவசியம் பிதூராசாரம் ” என்று சொல்லித் தன் பிதா முதலானவர்கள் செய்த குற்றத்தை வெளிப்படுத்திய பேதை இவனென்றும் கெட்டபெயரெடுக்க லாகாது. தாய் தகப்பன் பெயரையும் கெடுக்கலாகாது.

தமிழ்ப் பெருமையும் தமிழரும்

By

K. Ibramsa, VI Form, A. S. H. S.

வாழிய சேந்தமிழ் ! வாழ்கநற் றமிழர் !

வாழிய பாரத மணித்திரு நாடு !

நீரால் சூழ்ந்த இந் நிலவுலகின்கண் தொன்று தொட்டுக் கல் விச் செல்வம் பொருட் செல்வம் முதலியவற்றிற் சிறந்து, நாகரீகம் முதிர்ந்து விளங்கியது நம் இந்திய தேசம். இதில் வசித்து வரும் மக்கள் யாவரும் ஒரே இனத்தைச் சேர்ந்தவர் அன்று. ஒரே தெய்வத்தை வழிபடுபவர் அன்று. ஒரே பாஷையைப் பேசுபவரும் அன்று. பலவிதமான பாஷைகளைப் பேசும் அநேக சாதியார்கள் இருந்து வருகின்றார்கள் : எனவே, சமீபத்தில் சட்டமாக்கப் பட்ட இந்திய மசோதா ஒன்றில், “ இந்தியா பலவித பாஷைகளை அனுஷ்டிக்கும் ஒரு தேசம் ”! என்று குறிப்பிட்டது ஆச்சரியம் ஆகாது.

பாரத நாட்டில் வழங்கும் பலவித பாஷைகளையும்; பழந் தமிழர்கள் ஒரு வகையாகப் பதினெட்டு என்று கணக்கிட்டிருக்கிறார்கள். இவ்வுண்மையை ஐம்பெரும் சங்க காவியங்களில் ஒன்றான சீவக சிந்தாமணியில் ‘முட்டிலா மூவறு பாஷை மாக்கள்’ என்று குறிப்பிட்டதிலிருந்தும் கண்டு தெளிக.

அந்தப் பதினெட்டுப் பாஷைகளுள்ளே வட இந்தியாவிற்கு, சம்ஸ்கிருதமும் தென்னிந்தியாவிற்குத் தமிழும் சிறந்தனவாகும். (சம்ஸ்கிருதத்தை வடமொழி என்றும் ஆரியமொழி என்றும் வழங்குவர்). சம்ஸ்கிருதமோ உலக வழக்கினின்றும் அறவே ஒழிந்து போயிற்று. ஆயினும் அது நான் மொழியாக இருந்து, வேண்டுங்காலத்து உதவி புரிந்து வருகிறது. அமிழ்தினும் இனிதான தமிழ் மொழியோ சிறப்புற்று இருவகை வழக்கினுமிருந்து இயங்கிக் கொண்டு வருகிறது.

தமிழ்மொழி வழங்கும் நிலம், வடக்கே திருப்பதி மலையும், தெற்கே கன்னியாகுமரியும், கிழக்கேயும் மேற்கேயும் முறையே வங்காள குடாக்கடலும், அராபிக்கடலும் ஆகிய இந் நான்கு எல்லைக்குட்பட்ட பிரதேசம் என்று தமிழ் நூல் வல்லார் கூறுகின்றார்கள்.

இந்த நான்கு எல்லைக்குட்பட்ட பிரதேசத்தில், பிறந்த நாள் தொட்டுத் தமிழையே பேசிவரும் மக்கள்தான் ‘தமிழர்’ எனப் படுவர். இம் மக்கள் தமிழ்நாட்டின் பூர்வ குடிகளே யென்றும் வேறு இடங்களிலிருந்து இங்கு வந்து குடியேறியவர் அல்லர் என்றும் சில சரித்திர ஆராய்ச்சிகளிலிருந்து தெரிய வருகிறது. இவர்கள் பண்டைக் காலத்திலேயே சகல கலைகளிலும் வல்லவராய் விளங்கினர்; வாணிபத் துறையிலும் அரசியல் முறையிலும் அபிவிருத்தி அடைந்திருந்தனர். இவர்கள் ‘திராவிடர்’ என்ற உயர்ந்த மக்கள் இனத்தைச் சேர்ந்தவராவர்.

இனி, அன்றாது வழியில் தோன்றிய நம்மவர்களுக்கும் தமிழுக்கும் உள்ள சம்பந்தத்தைச் சிறிது விளக்குவோம்.

தமிழராகிய நாம் நாடோறும் பேசிவருவது தமிழ் மொழியே யாகும். நாம் சிறு குழுவியாய் இருந்தபோது நம் அன்னையின்

தீம் பாலைப் பருசி, பசி தணிந்து அவளது மடியிற் கிடக்க, அவள் நம்மைக் கொஞ்சி முத்தமிட்டுத் தொட்டிலிட்டுத் தாலாட்டியது தமிழ் மொழியிலன்றோ? நாம், பின்னர்ச் சிறுவனாயிருந்த பொழுது கிண்கணித் தண்டையை அணிந்த சிறு அடிகளினால் (பாதங்களினால்) தளர் நடை நடந்து நமது பெற்றோரை மழலை மொழிகளினால் மகிழ்விக்கச் செய்ததும் நம தருமைத் தமிழ் மொழியிலன்றோ? சிறு குழந்தையாயிருந்த அந்தக் காலந்தொட்டு இவ்வுலகை விட்டு அகன்று போகும்வரையில் நாம் நம் தாய் தந்தையரோடும், உடன் பிறந்தவரோடும், உற்றாரோடும், மனைவி மக்களோடும், நம் நாட்டிலுள்ள மற்றெல்லாரோடும் உறவாடிப் பேசிவருவதும் நமது இனிய தமிழ் மொழியிலன்றோ? இங்ஙனம் நமது உயிரோடும் உடம்போடுங் கலந்து, நமது அறிவைத் தன் வண்ணம் ஆக்கி, அக இருளே அகற்றி, மனிதப்பிறப்பின் மாண்பை அடைதற்குச் சாதகமாய் அமைந்திருப்பது நமது தமிழ் மொழி ஒன்றுமே யாகையால், நடுவே நாம் கற்கும் ஆங்கிலம், ஆரியம் முதலான பிற மொழிகள் அது போல் நமக்கு எப்போதும் உற்ற துணையாயிருந்து உதவியளிக்க மாட்டாதென்பது ஒருதலை. சுருங்கச் சொல்லின், 'தமிழ்க் கல்வி இம்மையில் அறம், பொருள்' இன்பம் என்ற இம் மூன்று புருஷார்த்தங்களையும் பயப்பதன்றி மறுமையில் வீடும் பயக்கும்' என்பது திண்ணம் என்றுணர்க. இவ்வுண்மையை விளக்க வி. கோ. சூரிய நாராயண சாஸ்திரியாரின் உரையே போதிய சான்றாகும். அவர் தமது தனிப் பாசுரத் தொகையில் ஓரிடத்தின்கண் கல்வியின் இயல்பு இத்தகைத்து எனச் சிறப்பு முறையில் அறிவுறுத்தியிருக்கிறார்.

“கல்வியே மக்கடங் கண்ணே, புலவர்தஞ்
செல்வியே, மனத்தின் செவ்விய வுணவே,
நின்னோடு பயிறல் மன்னிய மாந்தர்
தமக்கும் பிறர்க்கும் தனிப்பேரின்பங்
கரும்பயி றற்குக் கைக்கூலி போலத்
தரும்பொருளே, உயர்தகை முத்தி வித்தே.”

என்று அப்புலவர் கூறியிருப்பதையும் காண்க. ‘ஆதலின், தமிழ் ராகிய நாம் உண்மையறிவைப் பிறப்பித்து இம்மை அம்மை வீடெனும் மும்மைப் பயங்களை அளிக்கவல்ல தண்டமிழ் நூல்களைப் பயின்றுவரவேண்டும் என்பது, ‘பசு மரத்தின்கண் பதித்த இரும்பாணிபோல’ நமது இதயத்தில் இலங்கவேண்டும்.

நமது வயிற்றுப் பிழைப்புக்காகவும் மற்றுஞ் சில காரணங் களுக்காகவும் ஆங்கிலம், ஆரியம் முதலான பிற மொழிகளை வருந்திக்கற்கவேண்டியதுகட்டாயமாகத்தோன்றினாலும் அவற்றின் பொருட்டு நமது அருமைச் செந்தமிழ் மொழியினை—தாய் மொழியினைக் கற்காமலிருப்பதுவும், கைவிட்டிருப்பதுவும், பெரும் பேதமையேயாகும். எத்தேயத்தவனாயிருப்பினும் ஒருவன்தான் கற்பவற்றை முதன்முதல் தாய் மொழிமூலமாகவே கற்றல்வேண்டும். தாய்மொழியில் நன்கு தேர்ச்சிபெற்றபின்னர் கூடுமாயின் பல பிற மொழிகளிலும் புலமைபெற முயலுதல் சாலவும் போற்றத் தகுந்த செயலேயாகும். ஒருவன் தான் கற்பவற்றைத் தனக்கு மிகவும் சுலபமான மொழியில் கற்பதைவிட்டு முற்றும் தெரியாத புது மொழியில் கற்பது பெரு நகைப்புக்கிடனும்.

ஒவ்வொருவரும் தமது குழந்தைப் பருவம் தொடங்கித் தாம் பேசிவரும் இயற்கை மொழியாகிய தாய் மொழியினையே மேலும் மேலும் கற்று அறிவை வளம்பெறச்செய்து முன்னேற்றம் அடை தல்வேண்டும். தமது இயற்கை மொழியினை விடுத்து முற்றும் புதியனவான—அன்னிய மொழிகளைப் பயில முயலுவோர் நீண்ட நாள் உயிர் வாழார். இதனாலன்றோ, தமிழைக் கைவிட்டு, ஆங்கிலம் ஆரியம் முதலான அன்னிய மொழிகளைப் பயின்றுவரும் நம் தமிழ் நாட்டார் பலர் நாற்பது அல்லது ஐம்பது ஆண்டுகள் நன்கு முடியு முன்னர் பல நோவாய்ப்பட்டு மாய்ந்து போகின்றனர்! தமிழ் உடன் பிற மொழிகளையும் கற்று வாழும் தமிழர் நீண்ட நாள் இன்புற்றிருத்தலையும், தமிழைவிட்டு அன்னிய மொழிகளைமட்டும் பயிலும் தமிழர் சொற்ப நாளில் துன்புற்றிருத்தலையும் அறியும் நண்பர் களுக்கு இவையெல்லாம் நன்கு புலனாகும். இயற்கையினொடு முரண்படுவோர் எவர்தான் இன்புறுவர்?

‘ஆதலின், தமிழ் அன்னையின் உதரத்தினின்று உதித்து அவளது வீரப்பாலைப் பருகி, வளர்ந்து, ‘தமிழன்’ என்று கூறிக் கொள்ளும் ஒவ்வொரு தமிழ் மகனும் அவனது இயற்கை மொழியாகிய செந்தமிழ் மொழியினை—தாய் மொழியினை—உண்மைக் கல்வியினைப் பழுதறப் பயின்று கலா வல்லவர்களாய்ச் சிறந்து நீண்ட நாள் இவ்வுலகில் இன்புற்றிருப்பார்களாக. எல்லாம் வல்ல இறைவன் உடன் நின்று உதவி புரிய யாம் வேண்டுகின்றோம்.’

உலகப் பெரியாரும் ஃ

ஃ உல்லாசப் பொழுது போக்கும்

By

S. Chellappa, VI Form, C. A. R. H. S.

விக்கோரியா மகாராணியார் காலத்திலிருந்த இங்கிலாந்து மந்திரி கிளாட்ஸ்டன் என்னும் பெரியார் தமது ஓய்வு நேரங்களில் மரம் வெட்டுவதும், கட்டை பிளப்பதும் வழக்கம். தமக்கு 70 வயது ஆனபிறகு ஓய்வு நேரத்தில் துருக்கி பாஷை கற்றுவந்தார்.

காலஞ்சென்ற ஜார்ஜ் மன்னர் தமது ஓய்வு நேரத்தில் அபூர்வமான தபால் பில்லைகளைச் சேர்த்து வந்திருக்கிறார்.

எர்ல்க்ரே என்ற பல்லடன் பிரபு அணிகளையும், குருவிகளையும் தமது ஓய்வு நேரத்தில் வளர்த்து வந்தார்.

வின்ஸ்டன் சர்ச்சில் செங்கற் சுவர் கட்டுவதை உல்லாசப் பொழுது போக்காகக் கொண்டார். அவர் ஒரு முதல்தரமான கொத்து வேலைக்காரராம்.

பிரான்ஸில் ஒரு சாதாரண தபால்காரர் தமது ஓய்வு நேரங்களை ஒரு கிழிஞ்சில் வீடு கட்டுவதில் உபயோகித்து, 30 வருஷ காலம் தொடர்ந்து வேலை செய்து, கடைசியில் அதை முடித்து, அதில் குடிபுகுந்து வாழ்ந்து வந்தார்.

கவி ரவீந்திரநாத தாகூர் தமது 70 வது வயதிற்குப் பிறகு சித்திரம் எழுதுவதை உல்லாசப்பொழுது போக்காகக்கொண்டார்.

இந்தியாவின் பிரபலமனிதவர்க்க சாஸ்திர நிபுணரான ராஞ்சித சரத்சந்திரராய் வக்கீல் தொழில் செய்துகொண்டு, தமது ஓய்வு நேரங்களில்தான் அந்த சாஸ்திர ஆராய்ச்சி நூல் எழுதி வெளியிட்டார்.

திலகர் பெருமான் தமது ஓய்வு நேரங்களை சம்ஸ்கிருத பாஷை கற்பதில் போக்கினார்.

காலஞ்சென்ற போபால் பீகம் வர்ணச்சித்திரம் வரைவதைத் தமது உல்லாசப் பொழுது போக்காகக் கொண்டிருந்தார். பரோடா கெயிக்வார் நவரத்தினங்களைச் சேர்ப்பதையும், ஆபரணதிகளைத் தேர்த்தெடுப்பதையும் தமது உல்லாசப் பொழுது போக்காகக் கொண்டிருந்தார்.

OTHER CONTRIBUTORS

[However anxious the Editor is to give publicity to the contributions of students, he always finds his scope limited by space. Yet some of the articles are so interesting that he cannot brush them aside without some notice.]

T. Ramaswami Ayyangar of the Chemistry Department of the A. Rangaswami Aiyar High School has sent an interesting contribution on the origin of Chemistry. We congratulate him on his enthusiasm and careful study of the subject. In his own words "Chemistry gives us a command over matter. The country that produces the best chemists will, in the long run, be the most powerful and the wealthiest; it will have the fewest waste, the hardest steels, the mightiest engines and the most powerful explosives. It will manufacture the best articles at the lowest cost and will be in the least dependent upon other lands."

X

X

X

X

G. Ramaswami, V Form A of the A. R. High School, has sent an interesting article on "How to improve one's memory". It has to be admitted that lack of memory is one of the most serious obstacles to the educational progress of our young men. G. Ramaswami has given us some practical suggestions, which we believe, are worth experimenting upon. Says he, "A day or two before your examination, take very light meals, practise deep breathing and drink plenty of water and some fruit juices. On the morning of your examination, don't study but take a walk of two or three miles and take a light meal before proceeding to the examination hall. Do always one thing at a time."

X

X

X

X

K. Krishnamurthi, VI Form A of the A. R. High School, has sent a topical article on 'Varadakshina'. He has graphically described the evil effects of the system and deplors the fact that the educated men, of all people, should be the worst

sinners in this respect. This short story, வாதாஜன் அல்லது வாதகிணையால் வந்த சேடு shows that the writer is a boy of varied talents. We would be glad to publish short stories from his pen.

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Education forms the subject of an article by S. Krishnaswami, V Form A of the A. R. High School. He begins his article with the interesting proverb :

மன்னருக்கு தந்தேயமல்லால் சிறப்பில்லை
கற்றோர்க்கு சென்றவிடமெல்லாம் சிறப்பு.

Though studying in the high school, the writer has got ideas far above his standard. To him, education must be co-extensive with culture and culture co-extensive with education. He cannot understand why there should be any obstacle thrown in the way of women's education in our country. He concludes (rather in an unpolished manner) by stating "to say that women are not fit to be educated is brutal".

x

x

x

x

S. Meenakshisundaram of the Second University Class writes on Ghazni Mohamed. His article emphasises the need for taking the time factor into consideration in discussing the character and policy of mediæval kings. He is of opinion that any king at that time when religion was the be-all and end-all of life could not but have been a fanatic. We agree with him entirely when he says that Ghazni Mohamed was far greater than historians would allow us to think.

x

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x

x

A trip to Musiri is the title of a short article by K. S. Venkataraman of II U. C. The description of the trip is exceedingly interesting and humourous. He shows in the description that he is capable of imitating some of the great prose writers of the 18th century. We welcome such descriptions from students.

NOTES

The Madura College Union:

Since the publication of the last issue, the Union has been having a busy time. Mr. A. Rangaswamy Aiyar delivered an interesting lecture on Parliamentary Practice on 7th August.

The Staff and the Students of the College had the pleasure of meeting Dr. Cousins who was pleased to visit the College on 17—8—36. At the request of the Principal, Dr. Cousins addressed the members of the Union for a short time. He congratulated the students on their prospect of moving to the New Buildings and said that a new building to a college was what a new suit of clothes was to an individual; but, said Dr. Cousins, one should not forget the fact that the soul was more important than the body and he hoped that those who were responsible for shaping the destinies of the College would give as much attention to the soul as to the body. He then impressed upon the students the influence of beautiful walls, bright rooms and varied colours on the plastic minds of youths. A dark room, said he, created a dark mind.

Late in the evening, Dr. James H. Cousins, delivered another lecture in the Victoria Edward Hall under the auspices of the Madura College Union. In the course of a thought-provoking address on 'Art and Education', he observed that art itself was only religion turned outwards, and Religion, art turned inwards. He then said that anything to be artistic must be good, true and beautiful. Art itself, he added, was the doing of the best thing in the finest way possible. The basis of art was orderliness, and anything ugly was inartistic. Lack of artistic sense, observed Dr. Cousins, was responsible for the several unpleasant problems of the world. While stressing the need of art in education, he made it clear that his aim was not to make everybody a specialist, for numerous were the pitfalls of specialisation. His object was to make everyone realise that an artistic sense was as important as the very air he

breathed. Mr. A. Rangaswami Aiyar presided over the lecture and thanked the lecturer for his kindness in accepting to deliver such an interesting lecture at such a short notice.

The members of the Union conducted several parliamentary debates among which several subjects of topical interest were discussed. Propositions like 'Our fore-fathers were wiser than ourselves,' 'Capital punishment must be abolished,' provoked much discussion among the members of the Union.

The Munaar Excursion.

A party of students consisting of A. G. Sahib Jan V. Ganesan and A. Pattabiraman of II U.C. and R. Janardhanam of I U. C. accompanied by Mr. Jaganathan of the Mathematics department left for Munaar on Monday 14th Sep. and returned on Friday 18th Sep. The excursion was thoroughly enjoyable and educative. The party proceeded to Bodinayakkanur by train. From there they took the bus to the Bottom Station and the Top Station (a distance of seven miles) was made up by walk. Again a bus carried the party to Munaar. They returned to Madura via Udamalpet and Palni. Messrs. Khajana Laksmana Rao, Treasurer of our College Board and Rao Bahadur A. S. Alagannan Chettiar of Bodinayakkanur rendered considerable help to the party *

Sanskrit Association.

The Inaugural Address of the Sanskrit Association was delivered by Mr. R. A. Sankaranarayana Iyer, M. A., L. T., Head Master, A. R. High School. The subject of the address was 'the concept of Atman.' The lecturer explained the concept in a singularly simple manner. Mr. Y. Mahalinga Sastry, Vice-President of the Sanskrit Association, who presided, remarked that the exposition of the concept of Atman was a fitting subject for the Inaugural Address of the College Sanskrit Association, for the reason that all writings in Sanskrit

* A detailed account will appear in the next issue.

whether philosophical or literary or Scientific tended towards the same goal—that of conducing to the realisation of the Self. It has been persistently held by our ancient men of learning that the ultimate teaching by implication, by contrast, by persuasion and such other subtle methods of all literature, is identical with the teaching of the Upanishads through the direct dictatorial methods. So to the members of the Sanskrit Association, who were engaged in the study of literary works, a subject of that kind was particularly appropriate.



S. H. S. Notes.

School Associations, Library & Scouting.

All these three limbs of the school are functioning well and their fresh vigour and enthusiasm denote unmistakably their healthy condition. The School societies for instance, commenced their work for the year with a public lecture by M. R. Ry. Rao Bahadur R. Narasimha Aiyangar Avl., on “Activity is the Breath of Life”, and quite in consonance with the sentiment contained in the subject, the activities of the Associations are in full swing.

School Sports.

The play-grounds of the school, as they ought to be, are teeming with life, and several are the successful matches played by our students against the teams of other schools, such as the Volley Ball Match with the St. Mary's High School, Madura, the Tenekoit Match with A. R. High School and the Badminton Match with the Tirumangalam High School. Indeed it is regrettable that our students could not win any prize in the Inter-School Sports, but they are, none the less, very hopeful of retaining the trophy which they won last year for Volley Ball. Further they are striving hard to secure the first place in Badminton as well as Tenekoit in the Inter-School Tournament to be held shortly. In this connection it is a matter for congratulation that the old boys of the institution are, as usual, giving the present students sound training in the respective games.

The Teachers' Association, Setupati High School.

In the Annals of the School the present year is a noteworthy one for the formation of the Teachers' Association, an achievement, hard of realisation, for over 15 years. The success in this endeavour is to be ascribed mostly to M. R. Ry. P. S. Sankara Aiyar Avl., whose exemplary zeal and energy helped his labours to bear certain fruit. The association, though only an infant of a few weeks, is already busy with its varied activities, and it is now contemplating how best it can celebrate the Education Week, instituted by the South Indian Teachers' Union to be celebrated all over the presidency.

Retirement & fresh appointment.

Another important event in this month was the retirement of M. R. Ry., P. S. Sankara Aiyar Avl., Head Master, S. H. S. tending to the appointment of M. R. Ry. V. Yegnanarayana Aiyar Avl., a member from among the Staff of the School, as the Headmaster, in his place. We congratulate Mr. V. Yegnanarayana Aiyar on his new appointment.

A Farewell Function.

A Farewell Function was arranged in honour of M. R. Ry., P. S. Sankara Aiyar Avl., on the eve of his retirement, on the 13th September, in the Main Hall, Setupati High School, and M. R. Ry., R. Venkatachalam Aiyar Avl., B. A., B. L., Retired Subordinate Judge and Member of the Executive Committee, the Madura College Board, presided. The main events of the evening were Social, Music, Photo and words of praise & love by the members of the Staff. It was a touching scene. Heartfelt and candid were the feelings expressed by the staff on the occasion and moving and grateful was the reply of the guest. The president of the day in winding up the function made reference to his personal contact with M. R. Ry. P. S. Sankara Aiyar Avl., even from his boyhood, and spoke eulogistically of the guest's bright career through a long period of 30 years, rendered illustrious by the high esteem of the authorities, which he could always win on his side.

A. R. H. S. Notes.

Under the auspices of Literary and Debating Societies, A. R. H. S., Mr. V. C. Sekharam, of the Saraswati Amateurs, Nellore, gave a few humorous recitals on 15—8—36 at 4 P. M.



The Inaugural address of the Bala Bhamati Sanskrit Association was delivered by M. R. Ry. R. A. Sankaranarayana Ayyar, Avl, M.A., L.T., Headmaster, A. R. H. School on 31-8-36 at 5—30 P. M. The subject of the lecture was 'Ancient Gurukula Vasam'. The lecture was both interesting and instructive.

The Inaugural address of the A. R. H. School Tamil Association was delivered by M. R. Ry. Kanagasundaram Pillai Avl, Editor, Tamil Tondan. The subject was 'The Greatness of Tamil' M. R. Ry. K. V. Ranga Ayyangar Avl, B. A., B. L, Advocate, Madura presided on the occasion.

THE INSTITUTE OF COMMERCE

The Old Technical classes, located in the premises of the Madura College, have developed into the present "*Institute of Commerce*". The scope of our activities and usefulness has increased manifold.

We have applied for Govt. recognition and hope to get it before the end of this month.

Besides Shorthand and Typewriting, the "twin arts", we now offer Book-keeping, Theory & Practice of Commerce, Banking and Commercial Geography. The Institute coaches up candidates for the Madras Government Technical Examinations and also for the London Chamber of Commerce Examinations. Coaching is given by very highly qualified experts. Admissions into various sections are very encouraging and fully justify opening of new sections.

We are also coaching up some employees of a few local banks for Part I of the Examination of the Indian Institute of Bankers, Bombay. The superintendent feels highly thankful to

Mr. R. A. Narayana Iyer, M. A., B. L., for his very valuable suggestions and advice in this regard.

Our strength, as on 15—9—36, according to subjects, is as follows:—

			Lower	Higher
Shorthand	...	...	14	1
Typewriting	...	...	30	4
Book-keeping	...	...	10	—
Theory & Practice of Commerce			5	—
Banking	...	...	7	—
Com. Geography	...	...	4	—
Indian Institute of Bankers' course			4	—

Of these, six are students of our College, and the number of outsiders is 41.

Our Typewriting section is immensely popular, and is now full. The necessity for getting a few more new typewriters is being felt, and ere long, we shall be adding to our present stock.

The two candidates, S. Ramachandran and M. Muthu-subramanian, who appeared through our Institute for the Typewriting lower grade examination held in July last, have come out successful.

That the President of our College Board takes a very great interest in our Institute and in its *alumni* is evident from the fact that Mr. S. Ramachandran has been appointed as a clerk of the college. This policy of recruiting from our Institute is bound to attract more and more students to us.

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HOW THE MOVEMENT GOES

Two Convocations were celebrated; one of the Andhra University at Waltair on 23rd August and the other of the Madras University at Madras on 29th August. Dewan Bahadur S. Kumaraswami Reddiar, Minister for Education delivered the address on the former occasion and Mahamahopadyaya Kuppaswami Sastrigal at the latter. Mr. Kumaraswami Reddiar pleaded for a blend of the best in eastern and western education to produce which, he said, that the first condition was "the continued virility of the indigenous culture". Mr. Kuppaswami Sastrigal also stressed the need for correlating wisely India's present and future with India's past and quoted in support Dean Inge as observing that the only promise of a better future for one's country was to be looked for from those to whom her past was dear.

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These remarks show how the idea of national education is widely spread and its value recognised in diverse quarters. Yet it cannot be said that we have made substantial progress in achieving it in practical working; or that there is a clear comprehension of it in the public mind. In the midst of our appreciation of our past, we cannot afford to lose all the valuable lessons which the west can offer to us and which we are lacking at present, the knowledge of the practical and the objective sciences and arts which the West after its shaking of the thralldom of the middle ages has developed for the common benefit of Humanity as a whole, the application of this knowledge to the improvement of our physical conditions and environments and the promotion of our earthly happiness and the need which arises for India speedily taking her legitimate place amongst the great nations of this world in all those spheres of activity which are reckoned as indicative of progress in modern times.

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This is especially true at the present juncture of events. The Viceroy in his address to the members of both the Central Legislatures on the 21st September spoke of the coming Constitutional changes as involving "nothing less than the discarding of the old ideas of Imperialism for the new ideals of partnership and co-operation and said that when the task of building the structure of the new Government is completed and meets the gaze of a watching world, it would present a spectacle whose dignity and grandeur will be not unworthy of this great and famous country. He assured for himself that it was his intention to interpret his duty "with a liberal and sympathetic mind". Coming nearer home, the Tamil Scientific Terms Conference began its sessions on the 20th September when Sir C. P. Ramaswami Ayyar referred in his opening address to the responsiveness of India to ideas from outside and giving forth her own ideas to other nations and countries. He said 'Look at the colonising activities and missionary zeal of our ancestors. Look at the way in which, crossing the seas, they implanted the gifts and seeds of Tamil culture in distant Sumatra, Java and Bali. Look at the traces of Dravidian culture—this is authentically proved—in far off western countries. Sanskrit culture and Tamil culture pervaded the west'.

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It is worthwhile understanding what India's present day problems strike a sympathetic observer like Mr. J. F. Hofmeyr, the leader of the South African Delegation who have arrived in India on the invitation of the Government of India. He referred to the great burden resting on India and said that it was the burden of poverty, social distress, political strife and communal disunity. He maintained that the problems of India would have to be solved in a more increasing extent by Indians themselves. He said "We come to India to find the country a sub-continent with far greater diversities than anything we have in our own country and yet one reads in the Simon Commission Report that there is essential unity in diversity in the

Indian Nation and one learns that you are approximating towards finding that compelling unity of Spirit. India, in its essence, is not a politico-ridden land but rather a spiritually minded land. She is the motherland of all religions. She has certainly a message for South Africa and this world of our Sun".

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In this College and its allied institutions our aim is to train the future citizens of this land who should be equipped to solve the different problems envisaged from different stand-points by the several speakers and observers mentioned above. The first essential is that the teachers and others who are set in authority over our several institutions should understand the distinctive characteristics of the equipments which should be imparted by our national institutions to our younger generation passing through their portals into wider world of citizenship. They can be stated as categorical propositions for the sake of brevity and clearness.

(1) India had a great past with certain unique spiritual and cultural features and its present and future can be built soundly only on the basis of that past and not by blind borrowing from outside.

(2) It is not possible to build up that past in all its details although it is necessary to retain its essential principles. India cannot afford to discard valuable contributions to progress from outside.

(3) India's essential quality lies in harmonising the spiritual with the material, avoiding the dreamy feebleness which often marks superficial spirituality and the aggressive violence which marks the narrowness of vulgar materialism.

(4) India's mission lies in synthesising different aspects of Truth as manifested in different religions, diverse cultures and forms of thought, conflicting modes of action while recognising

and discarding their errors and sensing to some extent the One Truth represented by these multifarious aspects.

(5) To build a vigorous and healthy nationalism without hatred of other nations duly recognising the Solidarity of Humanity on which Internationalism rests.

(6) Remembering in our classes, in our lectures, in our recreations and games, in our studies and in our various activities that all our thoughts and emotions and energies have to be trained and disciplined to subserve those ends and purposes besides helping us to lead ordered and purposive lives in harmony and co-operation with our fellow-men.

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The New College buildings are approaching completion. The request of the management has been made to His Excellency Lord Erskine to open them during his ensuing tour in the South.

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The Deepavali festival is approaching. Every year we are taking advantage of this great national festive occasion to appeal for funds for our college. This year also we are arranging to make collections in different ways. Committees are being arranged and workers would begin their operations to appeal to the zeal and self-sacrifice of our fellow-citizens so that their generosity may flow in abundant measure to the strengthening of our educational Institutions. We have generosity, ample and abundant. But they should be organised and coordinated to be effective. Let us organize, organize, organize! !! !!!
