

THE MADURA COLLEGE MAGAZINE

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ON THE TEMPLE TOWER

"No time, Sir," is the commonest answer that is given by almost every student when he is faced with the question why he did not answer carefully & neatly in the examination. It is indeed unforunate that advice regarding the method of answering examination papers should be treated by students with as much indifference as grandmother's advice to rise in the early hours of the morning. In short, this has become one of the oft-repeated but the least-listened-to ^{written} of advices. The plea of want of time falls to the ground the moment we observe that these are the very students who leave the examination hall half an hour before the final bell. In the case of those students, however, whose plea might not be unfounded we may observe that three questions well answered are far better than six questions badly dealt with. Words cannot describe the bad impression that a student creates in the mind of the examiner by bad writing, careless arrangement and meaningless paragraphing. We would, therefore, urge every one of our students to go through the article on 'succes in an examination' published in this issue carefully and show that he has profitted by it, in the ensuing examination.

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Eighteen Convocation Addresses are delivered in India yearly. That fact alone indicates the grave difficulty which those invited to speak at these annual functions experience in choosing a subject and in saying anything original. To Sir Phiroze C. Sethna goes the credit of delivering an address at once informing and humourous. Many who address graduates in convocations regard the occasion as one when speeches should be moulded in language of unmitigated severity; they forget that the most successful adviser is he who can season wisdom with humour. Rightly did he (Mr. Sethna) observe, "Education is the one subject for which no people ever yet paid too much. Indeed, the more they pay, the richer they become". He regards Physical Education on a well thought

out plan as the first requisite for the attainment of social discipline. It is not an exaggeration of the value of the physical education and as he pointed out, the Annamalai University is in a peculiar position to organise, Superintend and control a compulsory system of physical education. He summed up the duties of an educated young man in the following inspiring words." "Decide to devote a part of your daily programme to the cause of the nation in recreating environment in our villages and towns, in removing illiteracy in providing recreation to the needy, in providing a desire for better life in our less fortunate fellow being and in like creative activities". More than once we have pointed out in these pages that hereafter there can be no justification for our educated men to neglect their rural brethren. The village is at once India' past, present and future.

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A year or two ago a British businessman started a discussion on the place of University graduate in business. The discussion was not conclusive, for each protagonist was able to produce examples to justify his contentions. Nevertheless, the discussion served to acquaint the Universities with the views of experienced businessmen and to tell the graduates desirous of entering business what qualifications he would require. We were reminded of this discussion by a recent remark of Dr. D. P. Khaitan, President of the Federation of Indian Chambers of Commerce. He said, "University training unfortunately spoilt the brain of a boy for mercantile life. It kept him separate from lesser folk and made him feel ashamed to carry a bundle on his shoulder. To succeed in trade he should be prepared to do the work of a cooly in the beginning. The University graduate started a middle sized industry and appointed cashier, an accountant and a clerk under the strain of which the industry would inevitably break. On the other hand, he should himself be the proprietor, the accountant, clerk, cashier and the cooly". The picture is not overdrawn,

Though prolonged unemployment causes many graduates to shed whatever snobbish inhibitions they may cherish, there still remain many of whom Mr. Khaitan's picture is a faithful portrait. We would however, like to observe that the University is alone not to blame. Society which puts an inflated value on the graduate in the marriage and social markets is largely responsible.

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The air is rent with cries of Rural Reconstruction. There is hardly any one who feels himself incompetent to speak on this problem of National importance. One's life time is not enough to cover the existing literature on the subject. Yet it has to be admitted that a programme of Rural Reconstruction calculated to accomplish the end in view-preservation of the individuality of the village as a cultural unit has yet to be devised. The narrow outlook that characterises the schemes scarcely seem adequate to regain the lost individuality of the village as a unit in the regeneration of India. We do not underestimate the importance of rural sanitation, agricultural improvement, consolidation of holdings and Debt reconciliation bills. But more important than all these is the attempt to combat the changes which the excrescences of modern civilisation are producing over rural life. "Until efforts are directed to control the deleterious effect of an exotic civilisation creeping, by slow marches, on to the stem of rural India, the result of the present attempts at Reformation, will be to hasten the process of disintegration and disruption of the essential rural character of the villages." So long as the study of Sociology and Anthropology are neglected by our young men, the problem of rural reconstruction on right lines is bound to remain a baffling one.

Capital Play x of the part.

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We are grateful indeed to our President for giving us a series of talks on the fundamental principles of Sanatana Dharma. An institution like ours has no justification to exist

if its aim is only to add to the number of graduates produced by the University. There are enough institutions to do that kind of work. We should send forth from this institution a band of young men every year 'with the body of an athlete and the soul of a sage' who would hold aloft the banner of Hindu culture and civilisation". Therefore the college and its sister institutions should represent positive, ideals of culture—Hindu, National, Liberal and progressive and possessing a continuity with the past". To train young men in such noble lines without prejudice to their academic activities is at once a privilege and a responsibility. For one thing it expects every teacher to be thorough with the elements of Hindu religion and thought. Brought up as most of us have been in denationalised or Semi-National institutions we cannot hope to discharge this responsibility unless properly put in the way. A request was therefore made to the President to give us a short discourse on the rationale of the Samskaras and other fundamentals of Hindu Culture. We now know a good deal. We have yet to learn as much from his lectures as from his own example. If activity is a sign of youth, our President is perhaps the youngest citizen of Madura !! May god bless him with long life.

IN MEMORIAM

BY

(Late P. R. Ramachandran, II U. C.)

Hark! busy soul anon thy tread might slip!
 The calm hath set on thy soul, Ram'chandran!
 In youth, duty, thy books all in thine grip,
 All in studentship, death hath seen thy run.
 Ah death! cruel, heartless—inevit'ble.
 Shocking sorrows of thy Blood share we too.
 God's will, but surely not so early hew
 A tender flou'ry vine whose feast of fruits yet are due.

(Inserted by his friends.)

SUCCESS IN AN EXAMINATION.

Success in an examination does not depend entirely on what a man knows; his ability to bring out what he knows, to arrange it properly, to give what is asked for and no more, have a great deal to do with determining the place he shall take. Besides these, the power of withdrawing his attention from every thing but his own work, fixing it on one thing at a time, of economizing time, of exercising his judgment in selecting the questions to be answered; all this must be within the power of a candidate who is to do full justice to himself. A good deal of preliminary training is of course necessary to anything like perfection in these points, and no amount of advice on them can be of very much good to one who hears it for the first time, or stands much in need of it. At the same time a few remarks on each may not be entirely useless.

The ability to concentrate one's attention on the work in hand is of great value in all circumstances; to a person undergoing an Examination, who has a fixed portion of work to get through, or at least, make the best of, within a limited time, it may be said that nothing is so valuable. One of the first things therefore that a man who goes into an Examination room to be examined, should do, on getting his question paper, is, just rigidly to fix himself on it, taking no more notice of what the other people in the room are doing than if they were a hundred miles away and he alone. A person at all experienced in conducting examinations can tell almost at a glance which are the well trained men and which the loose inaccurate badly-trained ones. The latter are generally eager to get their papers, but in this they are not peculiar; then, having got the questions, instead of steadily settling down to answer them, they seem to get intensely interested in the movements of the person who is giving out the papers, carefully watching him serve the others; that completed, they again look at their questions; only for a moment however, the proceedings of their fellows begin to assume great importance in their eyes, and they

keep looking from side to side to see what is going on. At last, when they begin to think of making a start they find no pen ready, or no paper, and literally at the end of half an hour they have not written a line, when a sixth or a fourth of the available time has gone.

We would urge every one, as a prime condition of success in an examination, to begin at once. Never mind other people; if they do good papers you will gain nothing by looking at them; if they do bad ones that will be no help to you. The examiner is no respecter of persons, and every one of whom he has to judge must stand on his own bottom.

The advantage of a good start is enormous. The confidence and freedom from anxiety which is felt by a man who has got through, perhaps, half or two-thirds of his work when half the allotted time has expired, doubles his powers for the remainder of the time. Feeling safe, and that he has nothing to fear, he is cool and collected, with every faculty available. The dawdler, on the other hand, who finds at the end of half the time that he has hardly begun, gets flurried and confused; he goes sprawling on at random, writing anything that comes uppermost, thinking that he must at least make a show of something, which something turns out to be nothing but flummery when weighed in the inexorable scales of the examiner, who demands answers to his questions, casting pages of what is not asked for to the waste paper basket.

This beginning at once is one way of economizing time: another lies in judiciously choosing the question to be tackled. We have known many instances of good men standing absurdly low from not attending to this. Such men, seeing some difficult question in a paper, which they think surely they can gain credit by answering, attack it at once; but, though it may be by no means beyond their ability, the flurry of examination, and, after a little while, the nervousness attendant on feeling that they are not doing much, confuses and stupifies

them, and when the papers are called for, they, perhaps, have not done a single question; or, if they have done one or two, nothing like what they ought to have done, and would have done, had they exercised a little judgment in choosing their questions.

No man can choose the most difficult question, to start with without great risk. Indeed the risk is too great for any man to incur. It is like a man who has but a thousand pound in the world, betting his thousand pounds to a shilling: if the bet is won the gain is insignificant, while, if it is lost, the loss is irreparable. Supposing a difficult problem is solved, it will not probably carry more than, if as many as twice the number of marks assigned to two easier questions, while, yet, it may be, half a dozen of these easier questions could be answered in less time than the difficult solution takes, always remembering too that the chances are against the solution being arrived at within the limited time allowed. We would therefore offer the following as a simple and safe guide to any one undergoing examination. On receiving the question paper, read it through carefully, twice if necessary. Next, mark all the questions which you are quite sure you can answer; then set to answer these. If this is done before the time is expired, read over carefully the remaining questions, and select such as you know something of, making the best you can out of them. Then, lastly, try any of those left. Proceeding so, a man sets himself on safe ground. Supposing him at all well prepared for the examination then his answers to the questions first selected make him sure of a pass; next, the something he can make out of the others raises him to a fair position; and, lastly, the difficult one or two, which, feeling perfectly easy, he is likely to handle, will place him in a first rate position; and if he cannot manage these, he has still done enough to be satisfied with: while, had he begun with the difficult problems, he would probably have failed; and then, finding his attempts useless and turning back to the easy and otherwise safe questions, he would blunder over them and end by doing little or nothing.

Another important point is never to let your thoughts wander to other questions than the one you are answering. These you should have nothing whatever to do with. While answering one question out of a paper you should act exactly as if that was the only question in the paper. For the time, you have no more to do with the others than if they had never been set. If you are thinking about another question which is easy you are tempted to skip the answer you are writing in order to get to it; and, if the coming one is difficult (and you are somewhat doubtful about,) that engages your thoughts, half of the attention which should be all concentrated on the work in hand to ensure its being well done, is wandering off to the next question, and what you could do well is badly done, because you are thinking of what you know you cannot do well and which will, after all, be done badly. In examinations, however, as in most things else, one thing thoroughly well done, tells much more than half a dozen incomplete or badly finished attempts.

Sticking to the question and giving what is asked for and no more are also important points in which very many fail. Every candidate may depend upon it however that a short answer to the point gets more marks than even the same amount of matter mixed up with a good deal which is irrelevant. There are several reasons why a wordy rambling answer should not be valued very highly. First it shows that the mind of the writer has not been properly trained to discriminate between what is connected with the question and what is not. Next it gives the impression that the writer, conscious of his inability to give the answer required, is trying to hide his ignorance, and, if possible, throws dust in the eyes of the examiner. And, lastly, an examiner dislikes to wade through two or three pages to find what the writer actually has to say, and is not unlikely to give rather less credit than is really due for the knowledge possessed on account of the confused way in which it is expressed. And the examiner is right. Any moderately advanced examination is meant to test

a youth's general education, and these indications of a bad loose education ought to weigh in his eyes against those he is examining.

This recommendation, to answer the question in hand accurately and tersely, with no wordiness or dragging in of extraneous matters, we would reiterate, and urge careful attention to. The more so that some young men doubt the wisdom of acting on it. Only a few days ago we had a conversation with a young man about to enter the University B. A. Degree examination next month, and giving, according to our wont, a few hints for his guidance; among others the one now under discussion. When to our surprise, while agreeing that our advice was sound he yet thought that it would not do for candidates to act on it, as, said he, "Mr.——likes long answers and gives very few marks for short ones even though they may be correct." We have a slight acquaintance with the gentleman named and have no doubt whatever that those who have formed this opinion of his liking are utterly mistaken. The opinion expressed by our young friend has however suggested to us one caution. A mere negative or affirmative is not a sufficient answer; because an examiner cannot tell whether such an answer is guess or based on a reason, the process by which the conclusion is arrived at must therefore be given in such a case.

In Mathematical processes again we hold an exhibition of the full work, of every step, to be indispensable; and as a hint which may be useful to some, we would say be accurate in the use of symbols.

Lastly, the careful arrangement of an answer is an important minor point. A candidate should always remember that an examiner is better pleased with a well written neatly arranged paper than he can be with a slovenly blotted scrawl; and he will be so predisposed in favour of the former that, in any cases where he hesitates a short time before determining the exact number of marks to be given, the good arrangement of the matter will plead in favour of the higher number. This telling in every question and every paper will make a considerable difference in the total of marks awarded.

(Reprinted.)

WHAT IS ANTHROPOLOGY? ∘ ∘

WHAT IS ITS PRACTICAL VALUE? *

BY

Dewan Bahadur L. K. Ananthakrishna Aiyer, Calcutta University.

It was at one time thought that Anthropology was a collection of wild stories about the peculiar appearance of savages and their strange customs and beliefs. It was regarded "as an entertaining diversion without any bearing upon the conduct of life of the civilized communities." It can be proved that a clear comprehension of the principles of anthropology throws much light on the physical and social condition of Man as also his contribution to civilization.

It is a truism that a proper study of mankind is Man. "Anthropology is the whole history of man as fired and pervaded by the idea of evolution. Man in evolution is the subject in its full reach. It is the child of Darwin, and Darwinism makes it possible." The anthropologist must have a knowledge of anatomy, physiology, history, economics and linguistics. Anatomy refers to the bodily structure, physiology and psychology to the function of the body and mind. There is then no justification for the Anthropologist to claim that he can add to the fund of knowledge.

"There is, however, difference between the work of the anthropologist, and that of the anatomist, physiologist and psychologist. The latter deal primarily with a 'typical form and function of the human body and mind.' Minor differences that may be found in any series of individuals are either disregarded or considered as peculiarities without any significance for the type. The interest always centres in the individual as a type, and in the significance of his appearance and functions from a morphological, physiological and psychological points of view."

*Summary of his address delivered before the Historical Association of our college.

To the anthropologist, on the other hand, the individual appears important only as a member of a racial or a social group. The distribution and range of differences between individuals and the characteristics as determined by the group to which each individual belongs, are the phenomena for his investigation. The distributions of anatomical features, of physiological functions and of mental reactions are the subject matter of anthropological studies. Further, anthropology is not a special science, because it presupposes a knowledge of individual anatomy, physiology and psychology, and he applies this knowledge to human groups. Every one of these sciences may be and is being studied from an anthropological point of view.

The group and not the individual is the primary concern of the anthropologist. The individual interests him only as a member of the group. "The physiologist may study the effect of strenuous exercise upon the functions of the heart. The anthropologist will investigate the inter-relation between social conditions that make for strenuous exercise in a group and the physiological behaviour of its members. The psychologist may study the intellectual or emotional behaviour of the individual. The anthropologist will investigate the racial, and social conditions that determine the behaviour as distributed in the group."

The individual develops and acts as a member of a racial or social group. His bodily structure is determined by his ancestry and environment. The functions of the body, while controlled by bodily build, depend upon social conditions. People who live exclusively on meat diet will differ in their bodily functions from those of other groups of the same build that live on vegetable diet. Different racial groups that are nourished in the same way, may show a certain parallelism in physiological behaviour. The psychologist may try to investigate the mental process of artistic creation.

It is the business of the economist who tries to unravel the economic processes to operate with the social group, and

not with individuals. For the anthropologist this is the starting point for a consideration of the dynamic effects of such an organisation as manifested both in the light of the individual and of the group.

The linguist may study the structure of language and the linguistic expression at a given time, as also the mechanical processes that give rise to political changes. The anthropologist is more deeply interested in the social aspects of the linguistic phenomenon, in language as a means of communication in the mutual relation between language and culture. The source of development of a group of children depends upon their racial descent, the economic condition of their parents and their general well-being.

The study of the savage society forms a part of the science of man or Social Anthropology. This new science is hardly 150 years old. Though young in years, the science has advanced too rapidly possible for any one man to embrace the whole of it. The principle of the division of labour which is essential to economic progress, is no less applicable in this than in other departments of science.

In this new science there are two broad and sharp divisions, one which refers to the study of man's body, and the other to that of his mind. It deals also with the influence of environment on physique, human heredity and genetics. The former is known as physical anthropology, and the latter, cultural or social anthropology. The scope of the former is already mentioned. The mind of man has been studied under the various names of psychology, logic, metaphysics and ethics, all of which have made notable contributions to the science of man. They leave behind a grand omission in the study of the mind of the savage society. In this connection it must be said that the birth of anthropology followed immediately the promulgation of the Evolution theory by Darwin and Wallace in 1859. The foundations of anthropological societies followed thereafter at

short intervals everywhere in Europe and America. The theory of the gradual evolution of man from a long series of inferior forms of animal life is generally accepted in spite of the prevalence of the diversity of opinion as to the precise mode in which the evolution supplies a basis for the modern science of anthropology.

Anthropology is not a new science. Aristotle is credited with having been the father of the subject. Hypocritus, Vesalius, Spigel and Tyson were the early pioneers.

Turning now to the mental side of the man's nature it may be said that the evolution theory has similarly opened up a new field for enquiry which has been left unnoticed by the older philosophers. It never occurred to him to apply for information to the mind of a savage, still less, of a baboon or of a chimpanzee. Yet it is highly probable that the mind of the philosopher is indissolubly connected with the minds of these barbarous peoples and strange animals. If we fully understand it, we must not disdain to investigate the intelligence of our humble relations.

Simultaneously with the evolution of the man's body out of the bodies of the lower animals, his own mind has undergone an evolution slowly improving from the bare sensation to the comparatively high level of intelligence to which the civilized races have at present attained. In the evolution of the bodily form we know that many species of lower orders have survived side by side with the higher to our own day. Like wise in the evolution of the mind we may infer that many existing races of mankind have lagged behind us. Their various degrees of mental development represent various degrees of retardation in the evolutionary process, and various stages in the upward march of humanity. The progress appears to have been assisted in certain rainfall in the mountainous regions near the coast, with its natural consequence of a greater abundance of food as contrasted with the draught and sterility of the desert interior.

Having answered what anthropology is, I now answer what its practical value is in various ways. It may be safely urged that part of the business of anthropology is to provide data which can be utilized by the practical politician. Very possibly at no very distant period this fact will be clearly recognized by those who aspire a career in affairs as well as by the faculties of these institutions where men are trained for public life. But the actual application of anthropological data to current state-crafts is not the province of the anthropologist.

To the aspirant for honours, for diplomatic service, anthropology offers an admirable training. He learns the significance of the racial factor in the national welfare, the measures and conditions of progress, the principles of ethnologic jurisprudence, as also the characteristics of the particular people among whom his duties lead him. Anthropology prepares the law-maker, and the jurist for the task of coping with the crime. Criminal anthropology has explained the character, and cause of criminality, as also degeneracy. It has also led to evolutionary changes in the methods of crime prevention.

The study of Man is a fascinating subject. It includes two main divisions—the one which deals with the natural man; the other with the social man. It is slowly becoming a scientific discipline. There are various departments which have been studied separately, but it is being realized that there is a functional nexus that embraces all that man makes, does, and feels, and that it is unscientific to isolate certain activities and to study them as distinct unrelated entities. Being the study of man, it naturally has many points of contact with other departments of knowledge, and it is often difficult to say where one ends and the other begins, but this is more annoying to the librarian than it is to the biologist.

BURIED ALIVE *

BY

K. S. Srikantan

Unlimited indeed is the field of the archaeologist in South India. It is really unfortunate that South India should still remain the cinderella of Indian History. The time however is not far when scholars will be compelled to look to South India for the very origins of civilisation. For a mere scratching of the surface, the excavator is sure to be rewarded with rare and wonderful finds. Just a few days back I was in Annuppanadi, a village two miles South east of Madura with a population of 5000. To my surprise I found buried in a piece of waste ground to the east of the village a large number of Pyriform earthen ware tombs consisting of jars with detachable lids. The jars themselves vary in size. Some have a diameter of $2\frac{1}{2}$ feet and a depth of 5 feet; others are of $1\frac{1}{2} \times 3$ feet. Jars with a diameter of $2\frac{1}{2}$ feet are found to have smaller jars within. In one particular case I found two jars placed inside one big jar. Some of them are made of a coarse red earthen ware and others of thin glazed ware.

That the jars were used for burial purposes is clear from the bones and peculiar kinds of vessels generally found in them. The vessels are glazed in a peculiar way "being neither hard nor brittle and rather resembling a polish than a true glaze. On these kinds of tombs, the Madura District Gazetteer observes," Similar tombs exist in some numbers near Kula-Sekharan Kottai in Nilakottai Taluq and at Paravai, 5 miles north west of Madura near the Vaigai. In some of those at the latter place which were opened by Mr. Rea a quantity of peculiar beads were found. Some of these were of a reddish, semi-transparent material, marked with milky streaks; others were greenish in hue; others of white crystal; and most of them bore designs in white inlay lines having been chased on them and filled in with white enamel.

* My thanks are due to Mr. J. P. Lasrado I. C. S, for helping me in excavating a portion.

Historians and Archaeologists are not yet definite about the purpose of these earthen ware jars. If they were meant to serve merely as repositories of dead bodies, then the question arises why the jars should be so big and why should there be so many vessels, beads and other materials. Again archaeologists know that this was not the only kind of burial in ancient days. We have several instances of fractional burials. On enquiry in the village I understand that these jars were used to bury not the dead but the living. The villagers refer to these jars as *MuduMakkatali* (முதுமக்கட்டாழி). In olden days, they say, people used to live for a very long time. When they were too old they were unable to speak, to move and even to eat. Yet they lived on. Such men and women were placed in these jars and they were provided with the necessary vessels and small lights. The jars were covered with lids and carried to the burial ground for being buried. This is the story given to us universally and the Tamil Pandit of the college tells me that there are references to these Mudu Makkatalis in ancient Tamil literature. Says the Mani Mekhalai

சடுவோ ரிடுவோர் தொடுகுழிப் படுப்போர்
தாழ்வயி னடைப்போர் தாழியிற் கனிப்போர்

These jars appear to have been used by the Jain monks for purposes of meditation.

The following verses are significant:—

ஆரு கதரிலே ஆசீவகர் பெருமிடாக்களிற்
புக்குத்தவஞ் செய்வர்

Again

பதுமக்கடவுள் படைப்படையக் காத்த
முதுமக்கட் சாடி முதலோன் (Kullottunga Sola Nula)

Again

சித்தமகிழ்ந் தீனமறச் செங்கோ னடத்த நம
னுத்தமனென் றந்நாளுயிர் கொடுபோ காமையினான்
மொய்த்த முதியோர்க்கு முதுமக்கட் சாடிபவ
வைத்தகுல தீபகனே மன்னுவோ

(Tiruvēkat Puranam.)

RABINDRANATH TAGORE

BY

R. Ramasubbu, II U. C.

Who's he, happy and gay
In India? I'll boldly say—
It's he, happy and gay,
Rabindranath Tagore by name;
Far and wide 'as spread his fame;
In the year of 1861 he was born,
'A worthy son of India' sworn;
An able philosopher, an eminent poet,
Tagore's really a story writer of repute.

Who's he, whose works liked best
In India? I'll say with zest—
Tagore's works 're liked best;
Written in style simple and elegant,
Of poems and stories very excellent,
His works 're extoll'd to the Skies;
To estimate 's impossible with mortal eyes;
At a time when I went thro' his Gitanjali,
How striking! Ah! that I can't tell wholly.

Who 's he, honour'd most
In India? I can very well boast—
It 's Rabindranath honour'd most;
Doctor and Sir titles adorn him with gore
But merited still he deserves more,
As an eminent leader in Literature
Endow'd with a tender equitable nature;
He leads a sober life, the life right to Soul
Which he means to be his destined goal.

Who 's he, with the highest ideal
In India? I now can say a good deal—
It 's Tagore with the highest ideal
Which he enjoys with unmitigated zest;
"The Morning Song of India" (by him) best
Swings on the lips of every man, woman
And child of Bharatha Matha Divine;
Him to the highest pitch all do praise,
No wonder such a man got the Nobel Prize!

THE CLUB FOR SCANDAL

BY

K. S. Venkatraman, II U. C.

There are many clubs in our college both athletic and literary but none offers as much humour and happiness as the club for scandal. This, however finds no place in the College Calendar although I know this is the busiest of clubs. Though the author cannot boast of an Addison's pen, yet the club as a whole presents such an interesting study that even the Spectator's Club sinks into the shade. Being a great lover of the club the author has dipped his pen in affection to raise a monument of words for this club whose end is fast approaching. A small coterie of intellectuals join together and thrash out every question of conceivable importance with brilliantly lit arguments and draw conclusions with utmost zeal and enthusiasm. The members of this club are the more rich, more varied, more cultivated, more tolerant and more sporting than most who grovel in intolerance and ignorance. They have topics ranging from the weather to Whitehall, from cricket to country, from play to politics, from Venkatraman to the Viceroy of India. Their interests are so diversified that no two members of the club can talk on a common subject.

The first and foremost member of the club is Mr. Jax with a big body and a stout intellect. He descends from a family of sportsmen and is himself a good cricketeer. He has led his team triumphantly through many encounters and has the distinction of having captained the Runners-up in a tournament which had only two entries. His topics always range about cricket and he can talk nothing but the Manchester test or the Amarnath episode. He has such a great knowledge of the game that he will bore you to the core by describing how Merchant scored a century in the last test match or how Nissar routed the opponents in the last test-match. He has a remarkable memory inferior only to that of Lord Macaulay. He will

quote from his memory all the centuries that Jack Hobbs has so far bagged with exact minuteness and detail or will give you a catalogue of incidents that took place during the Indian Cricket tour in England. He has not the tendency to go astray from these topics and if ever he deviates he will dwell at length about a silly incident that took place in the mathematics class.

Next in esteem and authority among us is Mr. Raw, a fairly big fellow presenting a more uncouth figure than Dr. Johnson himself. Due to his austere simplicity and good nature he commands the general respect and admiration of his contemporaries. He has an illformed opinion about his intellect and person which proceeds from his not knowing what compliment is true and what is ironical. In a word he is the most self-conceited of all the fellows. A passionate lover of friends and is next only to Antonio in showering all his means, his purse, and person on one whom he deems as his friend. He knows no sport though talks and walks a lot in the field. In order to get on with the members of the club, whose standing dish of topic is sport, our friend used to put in a word or two which kept his friends under the impression that he is a well versed theoretical sportsman. On one occasion when the members were seriously talking about the Anglo-Australian test-prospects our esteemed member inquired "How many goals had Australia bucked in?" The members taking his ignorance of sport for a joke remarked that Don Bradman alone had bucked up a brilliant double century. On hearing this Mr. Raw with all the seriousness of a lover of that game remarked that "England will surely win the *Davis Cup*" Such is his knowledge of sport which he had so long concealed under his silent tongue, but unfortunately the cat came out of the bag at the wrong moment.

The third member of this queer club is a follower of Will Honeycomb. A great lover of beauty and a critic of cut and colour. He has a colour inferior only to that of the Prince of Morocco, a face cut as mis-shapen as that of Lincoln, a tongue

as white as that of Launcelot Gobbo. His knowledge of the female world is vast though destitute of all the power and personality to charm them. He has the requisite cargo of smiles, sighs and whispers (which are prohibited till a man arrives the warm latitude of twenty) which often fade and decay due to his abominable personality.

The last member of the club is a great intellect though he is rather too bookish. Politics, sport, theatres and all other thousand good things have no charm for him. He is well known for his astounding ignorance of politics in general and Congress in particular. When the whole city was alive with the arrival of Pandit Jawaharlal Nehru, our friend was found to enquire who that Jawahar was? When the whole of Madura was gathered there to greet the Dynamic personality our friend was seen by the candlestick plodding through the weary pages of a physics book.

These are my ordinary companions.

N. B. The names used here are fictitious.

YOU

BY

V. Sribashyam, II U. C.

Do you know who is the most important person in the whole world? Not the King, or the Pope, or the President; not any person who holds power or position or wealth which the multitude envy and almost worship. It is you, just You.

Perhaps you think it would be conceit to have such an opinion of yourself? But it is right, and it is true, and it is incontestable. It is one of those startling truths of life which are not recognised because the application is universal. Nobody will ever think so much of you as you think of yourself. There is nobody quite so much interested, and it is not right that they should be. Each has his own object for admiration in himself.

Whatever you desire you can have; for in the development of your ability your desires will frame themselves within measurable size. And with a correct understanding of your desires will come a realisation of your power to secure them.

Honours and riches and power might come to you by accident, unearned and uninvited, but they will not serve you, and you will lose them again unless you are prepared to receive them and to use them aright.

The whole of a man's power lies within himself, and a man's first duty is to himself. In carrying out that duty faithfully, you cannot fail to leave your impress on the society in which you move, you cannot fail to raise the standard of your environment, and to dignify all your surroundings.

You may be only one of hundreds or thousands all working in a great business house. Your immediate duties may seem monotonous and trivial. There is no apparent incentive for

enthusiasm or personal pride. Be yourself and show yourself. Your job will always be what you want it to be. It will always be what you deserve. It is not your job, it is not your pay or your conditions, or your prospects. It is *You*.

Whatever you are called upon to do should receive your whole hearted attention and interest—your maximum ability. Do it in such a way that those above you will take notice. You can compel them to notice if only your actions have enough vigour and common sense. It all depends upon YOU.

To become despondent about your lot in life is but to belittle yourself without helping yourself. To be determined on better things, and ready and anxious to work for better things, will surely bring its reward.

There is no necessity to wait for other people to die before you get promoted. You can wait if you wish, but there is no need for it. You are just wearying and wearying yourself in the waiting. You alone are responsible. No firm would have an institution of promotion by seniority if every man or woman, boy or girl, exerted themselves more, had a bigger opinion of themselves, and worked according to that opinion. In gauging your own importance, do not allow yourself to float in a sea of superlative egotism. Do not let your head swell. A proper estimate of one's self must include credit for retaining control.

When you realise your importance you will keep control of it, so that you may apply your power in a sensible and cool way. You are bigger than you think you are. Act up to this! Do your present better than anybody at your age or experience has ever done it before. Thus show yourself fit for still higher duties. These higher duties will come, and as you tackle them in the same forward spirit, a further advancement will be inevitable. And so you will go on, and on. Everything lies with yourself. Nothing can keep you down if only you decide that you will move up.

Many of the truly great men started in a small way lower down the scale than you, whatever your present position may be. But they found themselves; they knew themselves, they recognised the power of the man who says "I will". Opportunities will not come to you unless you have an opinion of yourself big enough to grasp them.

You were not born to remain always in your present station. There is room for you higher up if you are ready to climb to it. There is pleasure in the climbing, too. Work is a pleasure if we make it so. Drudgery has no meaning for the boy or man who has an aim in life. A better job than the one you are doing now is waiting for you. You cannot get it by asking for it, and no matter how or when you get it, you must fill it well, and so prepare for another. The world is calling for persons who think well of themselves by doing each task efficiently and with a result for pride. There is a better position waiting for you, but you must show yourself worthy of it by filling your present job so full that your ability shows itself to be running over. Somebody will see it, and use it.

Whatever is worth having is worth working for. Do not fume or fret at the success of some other person. Use your time for your own ends; apply it to your immediate task, and do not pay too much attention to the result. It will come. It is inevitable. It is the law.

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“பழத்தமிழிலக்கியம்”

BY

Pandit T. Ramanujam Iyengar.

நம் தாய் தமிழரசி நீடுழி வாழ்க. இது காறும் சூழ்ந்திருந்த நீரிரவு கழிந்து, பொழுது புலர்ந்தது. எனினும் தமிழகம் மட்டும் இன்னும் விழித்தெழவில்லை; அன்னை, சுற்றும் முற்றும் நாற்புறமும் நோக்கி, தான் சீரோடு செல்வமாய்ப் பெற்று வளர்த்த கம்பனையும் வள்ளுவனையும் ஏனைய சேய்களையும் பரிவோடு அழைக்கின்றான். ஆயின், மழலையின் குழலோசையோ கேட்டபாடிಲ್ಲ. சேய்களாம் அவர்கள் சென்ற இடமும் அறிய இயலாமையால் தடுமாடுகின்றனர். அம்மை படும் சோகம் மிகப் பெரிது. எனினும், திடம் எய்தி “நான் என்ன மலடா? இன்னும் அத்தகைய மகவு பல பெறவுள்ளேன்” எனும் வீரவுணர்ச்சி கொண்டு, பல அருட் புலவர்களைப் படைக்கத் தொடங்கி விட்டாள். இது இன்றைய நிலை.

தென் கடல் 250 லட்சம் சதுரமைல் பரப்பு உள்ளது. இதில் ஏழாயிரம் மைல்களுக்கு மேல் விரிந்த ஒரு நிலப் பகுதி இருந்தது. அதுவே குமரி நாடு. அது கிழக்கே சாந்தா தீவுகளினின்று மேற்கே மடகாஸ்க்கர் தீவு வரை விரிந்திருந்தது. ஸ்காட் எலியட் என்னும் ஆங்கிலத் துரை மகனார் இதனையே மறைந்த லெமூரியா என ஆராய்ந்தார். இதுவே பண்டைத் தமிழர் நிலம். மனிதர்களே உலகில் முதல் முதல் தோன்றிய இடமும் இதுவே யாகும் எனச் சில காரணங்கண்டு நிறுவும் ஆராய்ச்சியாளர்களும் உண்டு. கல் (மலை) தோன்றி, மண்தோன்றா (மிகப்பழய) காலத்தே, முன் தோன்றி முத்தகுடி வாழ்க்கையர் நம் தமிழ் மக்கள். அற்றேல் அந் நிலம் இன்று யாண்டுச் சென்றது? பண்டு ஒரு கால் கடல் விழுங்கியது. அத்துடன் பல அறிய பெரிய தமிழ் நூல்களும் இறந்தொழிந்தன. இந்தக் கடல் தம் தமிழ் நூல்களையுண்ட செற்றம் பற்றியே போலும் தமிழ் முனி அகத்தியனும் கடலை உண்டான்!

இது போழ்துள்ள, தெலுங்கு, கன்னடம், மலையாளம், துளுவர், ஆசிய தமிழ் வழி வந்த மொழி நிலங்கள் எல்லாம் அன்று தமிழரசியின் ஆட்சியுள் அடக்கம்.

இன்று நாம் காணத் தலை கிமிர்ந்து ஒப்பார் இனி ஒருவரும் ஈங்கில்லை என ஒய்யாரமாகத் தருக்கித்திரியும் ஆங்கில அரசி பிறக்கு முன்னமேயே, அவள் போன்ற பல அரசிகளுக்கு அரசியாய் விளங்கியவள் நம் தமிழன்னை. மேனாட்டினரை விட ஆயிரம் பங்கு திறமை விஞ்சிய பல பெரும் புலவர்களை ஈன்றவளும் அவளே! சரித்திர ஆராய்ச்சிக்கு முன்னேயே தமிழ் ஆராய்ச்சிதழைத் தோங்கியது. இது கருதியே கவிச் சக்கரவர்த்தி பாரதியாரும்,

“தொன்று நிகழ்ந்த தனைத்தும் உணர்ந்திடும்

சூல்கலை வாணர்களும்—இவள்

என்று பிறந்தவள் என்றுணராத இயல்

பிள்ளாம் எங்கள் தாய்” என்று கூறிப் போந்தார்.

தமிழ் இலக்கியங்கள் பல தோன்றிய பிறகே அகத்தியர் இலக்கியம் கண்டதற்கு இலக்கணம் இயம்பினார். தமிழ் கடவுளை ஒத்தது. ஒருவரால் தோற்றுவிக்கப் பட்டதன்று. “என்று முள தென்றமிழ்” எனவே கம்ப நாடரும் கூறிச்சென்றார். முதலும் இறுதியும் அற்றது. கடலால் விழுங்கப்பட்டும், நெருப்பால் எறிக் கப்பட்டும் ஆற்றில் ஆழ்த்தப்பட்டம்கூட, வழங்கொழியாது நின்று நிலவுதலுன்னே “கன்னித் தமிழ்” என்று பல்காலும் பாராட்டப்பெறுவது?

இவ்வரும் தமிழ் முதற்சங்க காலத்தில், அகத்தியனாரும், முருகவேளும், சிவபெருமானும், முடிநாகராயரும், நிதியின் சிழவரும் என்றித் தொடக்கத்தன 549 பேர்களால், 4440 ஆண்டுகள் அருமையாகப் பேணி வளர்க்கப் பெற்று, காய்ச்சின வழுதி முதல் கடுங்கோன் ஈறாக, என்பத்தொன்பது மன்னர்கள் பேராதரவு கொண்டு, பரிபாடல், முதுநாரை, முதுகுருகு, களரியாவிரை முதலிய சிறந்த செய்யுள்கள் பல ஈன்று பொலியும் காலத்துக் கடலால் விழுங்கப்பட்டது.

பின்பு இடைச்சங்கம் எழுந்தது. அகத்தியர், தொல்காப்பியர், இருந்தையூர்க் கருங்கோழி, வெள்ளூர்க் காப்பியன் சிறு பாண்டரங்கள், திரையன்மாரன், துவரைக்கோமன் கிரந்தையார் முதலிய 59 அறிஞர்கள் போற்ற 3700 பாவலர்கள் பாராட்ட 3700 யாண்டுகள் பொலிந்து, அகத்தியரும் தொல்காப்பியமும் ஒதி,

கலி, குருகு, வெண்டாளி, வியாழமாலையகவல், மாபுராணம், இசை நன்னுக்கம், பூதபுராணம் முதலிய பல நூல்களை ஈன்று மீண்டும் கல்புக்கு ஒளித்தது. இவ்வாறு எல்லாத் துறைகளிலும் விளங்கிய எண்ணிறந்தபல நூல்களாலும், பல புலவர் ளானும் பரந்து விரிந்து, கலைக்கடலென உலகம் புகழுமாறுள்ள இடைச்சங்கமும் கடலால் விழுங்கப்பட்டது.

கடைச்சங்கத்தில், சேந்தம்பூதனார், இளந்திருமாதன், சிறு மேதாவியர், அறுவுடைபானார், பெருங்குன்றூர்க் கிழார், நல்லந் துவனார், மருதனிளநாகனார், கணக்காயன் மகன் நக்கீரனார் முதலிய 49 புலவர்கள் சிறந்து விளங்கினர். 449 பேர் பாடினர். முடத்திரு மாறன் முதல் உக்கிரப் பெருவழுதி ஈறாக உள்ள 49 மன்னர் 1950 ஆண்டுபேணி வளர்த்தனர். நெடுந்தொகை 400 நற்றிணை 400, ஐங்குறு நூறு, பதிற்றுப்பத்து, கலி 150, பரிபாடல் 70 கூத்துவரி, பேரிசை, சிற்றிசை முதலிய பன்னூல்களைக் குவித்து அச்சங்கம் உத்தர மதுரையில் வீறி விளங்கிற்று. ஆகவே நம் தமிழ் மொழி, தலைச்சங்ககாலம் 4440, இடைச்சங்க காலம் 3700 கடைச்சங்ககாலம் 1850 என 10090 ஆண்டுக்கு முன்னதாகவே எண்ணெடும் எழுத்தொடும் நிலைபுற்றது எனல் மிகையாகாது.

இவ்வாறு ஆராய்வோமானால் நம் பைந்தமிழ்ச் சோலை ஓர் எல்லையற்ற விரிபொழில்லது. தன் நயத்துடன் “பிறர் என்னை ஓதத் தகுதியில்லை; உயர்ந்த வகுப்பினரே யோதவேண்டும்” எனும் இறுமாந்த செல்லற்று எவ்வினத்தவரும் கையாளுதற்குரியது. சைவப் பெரியார் தமிழுக்குரிய பண்ணில் தேவார திருவாசகங் களை முழக்குகின்றனர். வைணவ ஆழ்வார்கள் இப்பற்றிய திருவாய் மொழியினை அவ்வினத்தார் ஒதுகின்றனர். சமணர்சீவக சிந்தா மணியைப் பயில்கின்றனர். பௌத்தர் மணிமேகலையில் மகிழ் கின்றனர். கிருஸ்தவர் வீரமாமுனிவர் அருளிய தேம்பாவணியில் சிந்தை செலுத்தி நிற்கின்றனர். முகம்மதிய நண்பர் உமருப்புலவர் எழுதிய சீராப் புராணத்தை ஆராய்கின்றனர். வள்ளுவனின் தெய்வப்புலமையை வியவாதவரும் நயவாதவரும் இல்லை. எம் மதத்தவர்க்கும் இடம் கொடுத்துதளி அவாவரை வரவேற்றுக் தான்கொண்ட இன்பத்தை அவர்களுக்கும் அளித்து அகமகிழும் நம்மம் தெய்வத் தமிழ் மொழி முன்னைய நலனுடன் இன்றுள்ள பல்லோர் ஆதரவும்பெற்று நீடு நிலவுவதாக.

“வாழிய செந்தமிழ்! வாழ்க நற்றமிழர்!

வாழிய பாரத மணித்திரு நாடு!”

A MESSAGE

We have opened a new section in our magazine to serve the special purposes of the students of our High schools. In that new section would be welcomed eagerly deserving contributions from their pen, and articles would also appear which would specially appeal to them describing travels and adventures, and also stories of heroism, devotion and patriotism, of love and sacrifice, specially those which have enriched the age-long history of our country. They should no doubt study diligently with credit to themselves and to the school in which they are studying and take active part in games with fairness, courtesy and appreciation shown towards those who may be ranged against them on the sporting fields; but along with these which go to make up a large portion of the training they receive in our schools, to develop health and strength, to practise self-control in desires and emotions and to gain knowledge and become keen and alert in mind, it should be remembered that there are also other activities they should engage in, for example, in holding discussions in their literary and debating societies and in sending contributions to this, our magazine, by which they would enlarge their minds and acquire a broader outlook on life. Further, the magazine is the bond connecting the management, the teachers and the pupils studying in the college and the high school classes, binding them in loyalty to the Common Alma mater and enabling them to understand that there is a corporate life which is no less important than their individual lives and needs strength and recognition. In partaking of that corporate life they get additional strength and energy by working in co-operation with their fellows and become equipped to work later in harmony with their fellow-citizens in the larger world after leaving school for the promotion of the Public Weal. This is a period of preparation for entering that wider field. That preparation is sound during which the physical body is developed to grow healthy and strong; noble emotions of Love, Kindness, Sacrifice and Patriotism are cultivated and mind is enriched with useful knowledge and help to grow in wisdom, to understand and follow the Plan of God for the guidance of His world.

Let us hope and pray that our Institutions may do all these for them in full measure.

FROM THE HEADMASTER—S. H. S.

Since writing last, the Arts Sections have become a reality and this I announce with very great pleasure. The response from the students is very great, and the sections fully justify their birth. Handwriting competitions in Tamil, Sanskrit and English were held in the beginning of this month in the various forms of the High School and the results have been sent for publication elsewhere in this issue of the College Magazine. The morning and evening prayers are very solemnly recited and a halo of sanctity and piety pervades the Mango grove where all assemble twice a day. That these prayers have had their beneficial effects on the student-congregation and on its morals is obvious from the fact that a very large number of students have offered to sit for the Examination in Religion and Ethics proposed to be held in February of next year. In this connection I must not fail to express my feelings of thankfulness and I am sure my assistants also share them—to the President who has been kind enough to offer to guide us and put us in the way of driving home religious principles and moral codes to our students. Masters of this institution are quite enthusiastic in this matter and are offering their willing services in giving religious talks to their students and in otherwise helping them.

We are now in the middle of cold weather and in spite of gloom and uncertainty of the atmosphere we are cheerful and strive to do our bit. The shed in the Mango Grove has been rethatched and this ensures comfort to our little striplings housed there.

The Annual Departmental Inspection by the D. E. O. of our School will take place next week, and it is hoped it will pass off smoothly as usual. Close on the heels of Inspection comes the Selection Examination for the Supplementary students. This is a novel feature that is introduced this year and it is hoped it will be taken to kindly by the boys concerned for whose great benefit this has been instituted.

The School contemplates to send a strong Volley Ball Team to Pudukotah to participate in the Madras Presidency Volley Ball Tournament to be held there next week and we hope our students who have already built up a high tradition last year by winning for the school the Sandegren's Trophy, will come off in flying colours and bring credit to their *Alma Mater*.

The inspection is now over. The Headmaster and the Members on the staff left no stone unturned to leave a good impression on the D. E. O.

கவி ரபீந்திரநாத் தாகூர்

BY

K. Ibramsa VI. F. B. S. H. S.

“தோன்றிற் புகழோடு தோன்றுக; அஃதிலார்
தோன்றலிற் ரோன்றமை நன்று.”

இந்தியா நமது தாய் நாடு. உலகின்கண் சீரும் சிறப்பு முற்ற நாடுகள் பலவற்றுள்ளும் அது மிகச்சிறந்தது. அதை அங்ஙனம் கருதுவது, அது நமது நாடு என்னும் அபிமானத்தினு லல்ல. அது அகன்ற நிலப்பரப்பினைத் தன்னிடத்தே கொண்டிருக்கின்றது என்பதனாலல்ல. அஃதன்றி அது அதிக ஜனத் தொகையை உடைத்தாயிருக்கின்றது என்பதனாலுமல்ல. ஆனால் அவ் இந்தியாவின் பெருமைக்கு அவ்வப்போது அதனிடத்தே தோன்றியுள்ள பெரியாரின் வாழ்க்கையும் அவரது அரிய செயல் களுமே சிறந்த காரணம் என்று கூறலே அமைவுடைத்தாம்.

தற்காலம் இந் தியா முன்னேற்றமடையுமாறு செய்துள்ள பெரியார்கள் பலர். அவர்களில் இரபீந்திரநாத் தாகூர் என்பவரும் ஒருவர். அவர் 1861-ஆம் ஆண்டில் கல்கத்தாவில் மகரிஷி தேவேந் திரநாத் என்பவருக்குப் புதல்வராய்ப் பிறந்தார். அவர் குழந்தையா யிருக்கும் பொழுது அவருடைய அன்னையார் மரணமடைந்தனர். அவருடைய தந்தை அவரை மிக்க கவனத்தோடும் ஜாக்கிரதை யோடும் வளர்த்து வர, பள்ளிக்கூடத்திற்குப் போகும் பிராயம் வந்தவுடன் அவரை ஒரு பள்ளிக்குடத்திற்கு அனுப்பினார். முதலிலே அவர் படிப்பிலே அதிகமாகக் கவனஞ் செலுத்திப் படிக்கவில்லை. ஆதலால், அவரது ஆசிரியர்களின் ஒருவர் அவரை நெடு நேரம் கொடிய வெய்யிலில் நிற்க வைப்பது போன்ற தண்டனை கள் அவருக்கு அடிக்கடி அளிப்பதுண்டு. இது தாகூரின் தந்தை யாருக்குத் தெரிய வந்த பொழுது அவர் தம் புத்திரனைப் பள்ளிக் கனுப்புவதினின்றும் நிறுத்தி விட்டார். பின்னர் அவர் தம்புத்தி ரனுக்கு வீட்டிலேயே வந்து பாடஞ்சொல்லிக் கொடுக்குமாறு ஓர் ஆசிரியரை நியமிக்க அவரும் அவ்வாறே அவருக்கு வீட்டி லேயே வந்து கல்வி பயிற்றி வந்தார்.

தாகூர் ஒரு சமயம் தனது நண்பர் ஒருவருக்கு அவரது ஜீவிய வரலாற்றைப் பற்றிக் கடிதம் ஒன்று வரைந்திருந்தார். அக்கடிதத்தின் ஒரு பாகம் ஈண்டுக் குறிப்பிடத்தக்கதாகும். அது அடியில் வருமாறு காண்க:—

“நான் இளம் பருவத்தினனாக இருந்த நாளில் என் மனதில் குடி கொண்ட எண்ணங்களில் இன்னும் ஒன்று மறவாமலிருக்கின்றது. அல்தாவது, எனது அன்னை எனது குழந்தைப் பருவத்திலேயே இறந்து விட்டாள் என்பதாம். பின்னர் என்னைப் பிரீதியோடு வளர்த்து வந்தவர்கள் எனது தந்தையாரால் நியமிக்கப்பட்ட வேலைக்காரர்களாவர். நான் அடிக்கடி இல்லத்தில் ஜன்னலுக் கருகிலமர்ந்து உலகத்தின் புறத்தே நடக்கும் ஒவ்வொன்றையும் கவனித்து வருவது வழக்கம். ஆதிமுதற் கொண்டே எனக்கு இயற்கையினிடத்து ஏற்பட்ட அன்பு அளவிறந்ததாகும். அவ் இயற்கையே எனது ஆரிய தோழகைவுமிருந்து என் மீது இரக்கங்கொண்டு அன்பு காட்டியது அப்பொழுது எனக்கு மிகுந்த மகிழ்ச்சியைக் கொடுத்தது. மேலும் அதவே இறைவனின் ஒப்பற்ற செயல்களையும் எனக்கு எடுத்துரைத்தும் வந்தது.”

மேலோர் இயற்றிய கருவிகளைப் படிப்பதில் அவருக்கு அதிக இஷ்டம். அவர் சிறு பையனாய் இருக்கும் பொழுதே அவருக்குக் கவி எழுதும் வன்மையும் கதைகள் புனையும் திறமையும் ஏற்பட்டது. முதன் முதலில் அவர் வங்காளத்திலுள்ள வைஷ்ணவக் கவிகளைப் போலிருக்கப் பழகி வந்தார். அவரது பதினெட்டாவது பிராயத்தில் அவர் இயற்றியுள்ள இரண்டு சிறந்த பிரபந்தங்கள் வெளி வந்தன. அவர்கள் முறையே சூரிய உதயம், சூரிய அஸ்தமனம் இவற்றைக் குறிக்கும் பிரவாத ஸங்கீதா, ஸந்தியா ஸங்கீதா, என்னும் நூல்களாம். அவைகள் மிக்க சுவை வாய்ந்திருந்தன. பதினெட்டுப் பிராயமுள்ள ஒரு சிறுவன் அவ்வளவு நேர்த்தியான கீதங்கள் செய்ததைப் பார்க்க எல்லோரும் அதிசயம் அடைந்து அவரைப் புகழ்ந்தார்கள்.

1884 ஆம் ஆண்டிலே அதாவது தாகூர் தமது இருபத்தி மூன்றாவது வயதிலே விவாகம் பண்ணிக் கொண்டனர். பின்னர் தாகூர் அவரது தந்தையாரின் வேண்டு கோளின்படி அவருடைய நில புலங்

களையும் மற்றைய சொத்துக்களையும் மேற் பார்க்கும்படி அனுப்பப் பட்டார். நிலங்களை மேற் பார்க்கும் வேலையானது உலக அனுப வங்களைத் தெரிந்து கொள்வதற்கு மிகவும் சாதகமாயிருந்தது. அங்கே அவர், சித்வார் கதா, விஷாயன், இராஜா-ராணி என்னும் பல நூல்களை எழுதியுள்ளார். அவர் எழுதியுள்ள தோட்டக்காரன் என்னும் நூலில் அவர் வசித்து வந்த இடத்தைப் பற்றி அடிக்கடி குறிப்பிட்டிருக்கிறார். இதற்குப் பிறகு அவர் சொல் வன்மையும் பொருட் சுவையும் பொலிய விளங்கும் நூல் ஒன்றினை இயற்றி அதற்குக் கீதாஞ்ஜலி என்று பெயர் புனைந்திருக்கின்றனர். அதனை அன்னிய பாஷைகளில் மொழி பெயர்க்கச் செய்ததே அவரின் கவித்திறமையை விளக்கப் போதியசான்றாகும்.

ஆங்கிலக் கவிஞர் ஒருவர் மேற்கண்ட நூலினைப்பற்றிய தமத பிப்பிராயத்தை மிக நளின நடையில் கீழ்க்கண்டவாறு கூறியுள் ளார்.

“கன்னெஞ்சுடைய மனிதர்கள் பலரை நான் கண்டிருக் கிறேன். ஆயினும் அவர்கள் கீதாஞ்ஜலியை வாசிப்பார்களாயின் ஒருக்காலும் கண்ணீர் சிந்தாமல் அந்நூலை அவர்கள் வாசித்தல் இயலாது. நானே அந்நூலில் சில பாகங்களைப் படித்தவிட்டுக் கீழே வைத்து விட்டேன். அப்பொழுது எனக்கு அதினின்றும் எழுந்த உண்மை எழுச்சிகளும் அடைந்த பயன்களும் அளவு கடந்தனவாகும். நூலின் எஞ்சிய பாகத்தை மறு உலகத்திலே படிப்பதாக உத்தேசம்.”

இக்கவியினுடைய நூல்களைக் பொதுவாக உற்று நோக்கு மிடத்து அவைகள் யாவும் மிக்க இனிமையாயும் கற்பனை நயம் உள்ளவையாயும் காணப்படும். பூமியின் மலைவளம் நதி முதலிய வற்றின் வளப்பளம் புட்பவினோதங்கள் பசுமையான புற் பூண்டு முதலியவை, வயல்களிலுள்ள பலவகைப்பட்ட படர் கொடிப் புட் பங்கள் ஆகிய இயற்கையின் இன்பங்களைப்பற்றி எழுதுவதிலே அவருக்கு மிகுதியும் விருப்பமும் ஆனந்தமுமுண்டு.

அவருடைய வாழ்நாள் ஒரே விதமான இன்பநிலையுடைய தன்று ஆயினும் அவருக்குத் தன்பமும் இன்பமும் ஒன்றுதான். துன்பங்களை இன்பங்களாகவே பாவித்து அதற்குப் பொருத்தமாக

நடந்து கொள்வார்கள். இவர் எப்பொழுதும் மாறுபடாத சார்தமும் சந்தோஷமுள்ளவராய் எல்லாரிடத்தும் இனிமையாகவும் மரியாதையாகவும் பேசுவார். இவருடைய அரிய வேலைகள் இவரது சிரிய கதைகளே. மேல்நாட்டார் அவற்றிற் சிலவற்றை ஆங்கிலத்தில் மொழிபெயர்த்திருக்கின்றார்கள். அவருடைய சிரிய கதைகள் யாவும் வேதாந்த பொக்கிஷமாகக் காணப்படுகின்றனர்.

உலகம் போற்றும் உத்தமராயும் ஒப்பற்ற கவிவாணராயும் உள்ள தாகூருக்கு அரசியலார் 'நோபிஸ் பரிசு' அளித்தது ஆச்சரியம் ஆகுமோ? தாகூர் இந்திய மகா கவி என்று பிரசித்தி பெற்று விளங்குவதானது. இந்தியர்களுக்கு மிக்க கௌரவத்தை விளைப்பதாலேயே இந்தியர்கள் அவரைப்பற்றி எப்பொழுதும் புகழ்ந்து பேசி வருகின்றார்கள். இம்முறையில் தாகூரைத் தோற்றுவித்த பாரத நாடு தன் பழம் பெருமையை இன்றளவும் நிலை நாட்டி வருகின்றது என்பதில் வியப்பும் புதுமையும் உண்டோ?

புலவர் வறுமையும் பெருமையும்

BY

Govindarajan, VI B. S. H. S.

மாபெரும் கீர்த்தியுள்ள பாரத நாடாகிய இந்தியாவின்கண் உள்ள நாடுகள் பலவற்றினும், மிகவும் செழுமையுற்று, இருப்பதும் தென்னாடாகிய சேர சோழ, பாண்டிய நாடேயாகும். முற்காலத்தில், இந்நாடுகளில் வசித்து வந்தவர்களில் பெரும்பாலும் தமிழர் தமிழில் மிகவும் அறிவுற்றவர்களாகவே வாழ்ந்து வந்திருக்கிறார்கள். அவர்கள் அவ்வாறு தமிழில் ஞானவான்களாக வாழ்ந்து வந்ததற்கு, காரணங்கள் பல இருப்பினும், முக்கியமாய் அக்காலத்தில் எண்ணரிய புலவர் பெருமான்கள் வாழ்ந்து வந்ததே காரணமாகும். அக்காலங்களில் வாழ்ந்து வந்த புலவர்கள், தங்களது புகழை உலகம் அழியும் காலம்வரை, உயரிய முறையில் எவ்விதம் நட்டு வைத்தார்கள் என்றால் அவர்கள் இக்காலத்திய மக்கள் போன்று, பண்பு பேயின் வசப்பட்டு அலைந்து திரியாமல், 'கல்வி' கற்கவே வாழ்நாள் முழுதும் உழைத்து வந்தார்கள். அவர்கள் அவ்விதம் பெரும்

கஷ்டத்தடன் கற்க முயன்றாலும், 'வறுமை' என்னும் பேய் அவர்களை விடாது துன்பக்கடலில் ஆழ்த்திக்கொண்டே வந்தது.

இது நிற்க, 'உடமையும் வறுமையும் ஒருவழி நிலலா' என்ற ஆன்றோர் வாக்கின்படி, மானிடருக்கு, வறுமையும், செல்வமும் மாறி மாறி வருவதே வழக்கம். ஆயினும் இவ்வறுமை நோய், முக்கியமாகப் புலவர்களையே பற்றிக்கொண்டு வந்தது. ஏனெனில்,

“நாவின் கிழத்தியுறைதலாற் சேராளே
பூவின் கிழத்தி புலந்து”

என்பதே முக்கிய காரணமாகும்.

உதாரணமாக முன்னொருகால் ஓளவையார், ஒரு குக்கிராமத்தின் வழியாகச் செல்லுங்கால், பசிமேலிட, ஓர் வீட்டுத்திண்ணையின்மீது அமர்ந்தான். வீட்டிற்குரியோன் இளகிய நெஞ்சத்தினனே யாயினும், அவனது இல்லறத் துணைவி ஓர் நெஞ்சிரக்கமற்றவள் ஆகையால், வெருண்டு, தன் மனைவியிடம், அக்கிழவிக்கு அன்னம் இடவேண்டுமென்று உரைக்க, இல்லறத்துணைவி, அவனைக் கோபித்துப் புடைத்தாள். பின்பு அக்கிழவி, ஓளவையார் என்று அறிந்து கொண்டு அன்னமிட்டாள். ஆயினும் வேண்டா வெறுப்புடன் அன்னமிட்டதனால், ஓளவையார் உண்ணாது சென்றுவிட்டாள். என்னே! உலகம்போற்றும் கவி குஞ்சரத்திற்கு வறுமை! உண்ண உணவிற்குக் கூடவா வறுமை?

மற்றொரு புலவர், பலபக்கங்களில் அலைந்து திரிந்தும், வறுமைப் பிணிவிடாததைக் கண்டு, மனம் வெம்பிக்,

‘கல்லைத்தான் மண்ணைத்தான் காய்ச்சித்தான்
குடிக்கத்தான் கற்பித்தானா?
இல்லைத்தான் பொண்ணைத்தான் எனக்குத்தான்
கொடுத்துத்தான் ரட்சித்தானா?
அல்லைத்தான் சொல்லித்தான் யாரைத்தான்
நோவத்தான் ஐயோ! எக்கும்
பல்லைத்தான் திறக்கத்தான் பதுமத்தான்
புவியிற்குள் பண்ணினானே!

என்று தம் தலைவியை நொந்து வருந்தினார்.

மற்றொருவர், உடுக்க உடையின்றி, உண்ண உணவின்றி ஓர் மரத்தின் அடியிற் படுத்துக்கொண்டு, தன் மனைவியிடம் போய்ச் சொல் என்று நாரையினிடம் தூது சொல்வதுபோல் ஓர் செய்யுள் பாடினார். இதனைக் கேட்ட அரசன், அவரது செய்யுளை மெச்சிப் பரிசுகள் ஈந்து வழியனுப்பினான்.

மற்றொரு புலவர், வறுமையின்கடை எல்லையைக்கண்டு, வேறு வழியில்லாது அரசனது அரண்மனையில் கன்னமிட நினைத்து, முன்பே, அரசனது பள்ளியறையில் ஓர் இடத்தில் ஒளிந்து கொண்டார். அரசன் தான் சயனிக்கும்சமயம், சிவபிரான்மீது ஒரு செய்யுள் பாடிவிட்டுப்படுப்பது வழக்கமாதலால், அன்றும் ஓர் செய்யுள் பாடினார்.

ஆனால் 'தலையில் இரந்துண்பின், தன்னுடலிற் பாதி
மலைமகளுக்கீந்து மகிழ்வான்'—உலையில்

என்றதோடு, அநேக முறை முடிக்க முயன்றும் பயன் படாது நின்றுவிட்டது. பின்னும் அரசன் உலையில் உலையில் என்று சொல்லிக்கொண்டிருக்க, புலவர் மனம் துணிந்து, வெளியில்வந்து,

இருப்புவண மேனியனே என்றாலோ? ஆமாம்
திருப்புவண நாதன் திறம்! எனமுடித்தார்.

அரசனும் புலவர் வந்த உள்ளக்கருத்தை அறிந்துகொண்டு புலவருக்கு வேண்டியமட்டும் சன்மானம் செய்து அனுப்பினான். வறுமையின் கொடுமையானது புலவரைத் திருடவும் தூண்டிவிட்டது. எனில் வறுமையின் திறம் என்னென்றுரைப்பது.

பெருமை

பாலர்முதல் விருத்தர்வரை அறியும் கவியரசர் கம்பர் முன்னொருகால் சோழனோடு மனஸ்தாபமுற்றுச் சேரனிடம் அடைந்தார். அங்கு கவியரசர் தனது புலமையை வெளிப்படுத்தி அச்சேரனையே தனக்கு வெற்றிலை மடித்துக்கொடுக்கும்படியாகச் செய்தார். ஓர் பெரிய அரசனைத் தனக்கு அடைப்பைக்காரனாகச் செய்து கொண்ட, கம்பரையும், அவரது கல்வியின் பெருமையையும் என்னென்றுரைப்பது.

ஒரு சமயம் ஒட்டக்கூத்தர் என்று சொல்லும்படியான கவிச் சக்கரவர்த்தியின் பாதங்களைப் புவிச்சக்கரவர்த்தியாகிய குலோத்துங்கச்சோழன், தலையில் தாங்கிக்கொள்வேன் என்று பெருமையுடன் சொன்னார். என்னே! புலவர்களின் பெருமை!

தமிழை வளர்ப்பதற்காகவே, நாம் இப்பூவுலகில் ஜனித்தோம் என்று நினைத்துத் தமிழை வளர்த்துவந்த சேரசோழபாண்டியன் காலத்திலேயே, வறுமை, புலவர்களை விடாது தொடர்ந்தது என்றால், ஆதரிப்பாரற்றுக் கிடக்கும் இக்காலத்தில் புலவர்களை ஏன் வருத்தாது வறுமை? நிச்சயமாக வருத்தும்.

வரதக்ஷணையின் கொடுமை

BY

D. Sivabagyam, IV D.

“அரிது அரிது மானிடராய்ப்பிறத்தலே அரிது” என்று ஆன்றோர்கள் கூறியுள்ளபடி மானிடராய்ப் பிறத்தலே அரிது. மேலும் இல்லறமல்லது நல்லறமன்று என்று ஒளவைப் பிராட்டியார் திருவாய் மலர்ந்தருளியுள்ளபடி மானிடராய்ப் பிறப்போர் ஒவ்வொருவரும் இல்லற தர்மத்தை ஏற்றுக்கொள்வது சாலவும் நன்று. ஒருவன் உலகத்தில் இம்மைப் பயனையடைவதும் மறுமைப்பயனை அடைவதும் இவ்வாழ்க்கைப் பயனாலேயாம். ஆதலின் கணவனும் மனைவியும் மனமொத்தவர்களாய் குலப்பெருமையை விளக்குவதே நம்முடைய சாஸ்திரங்களில் கூறப்பட்டுள்ள விதி.

நமது நாட்டில் பெரும்பாலராகிய குலத்தினர் வரதக்ஷணை என்கிற கொடிய வழக்கத்தை பின்பற்றி நடத்தி வருகின்றனர். பணப்பேய் பிடித்த மாப்பிள்ளை வீட்டார்கள் வரதக்ஷணையினால் குருபியான பெண்களைக் கடிமணஞ் செய்து சுகமே இன்னதென அறியாது மாய்கின்றனர். ஏழைமக்களாகிய சிலர் வரதக்ஷணை கொடுக்கமுடியாமல் தன் பெண்கள் மணப்பருவம் அடைந்தும் மணஞ்செய்யாது இருப்பதனால் முடிவில் அப்பெண்கள் கற்பென்னும் ஆபரணத்தை இழந்து தன் குலத்திற்கே இழிவை உண்டாக்

குகிராள். இன்னும் சிலர் சொற்ப வரதக்ஷணைக்குப் பெண்களைக் கிழவர்களுக்கும், நோயாளிகளுக்கும், அறிவீனனுக்கும் மணஞ் செய்து வைக்கிறார்கள்.

என்னே இச்சமூகத்தினரின் கொடுமை இதனால் பெண்கள் எத்தனை துன்பத்திற்கு ஆளாகின்றனர் என்பதை அறியுங்கள். வரதக்ஷணையென்பது மக்களின் இல்வாழ்வுக்கு ஒரு முட்டுக்கட்டையைப்போல் இருந்து வருகின்றது. இனிமேல் படிக்கும் மாணுக்கர்களாவது வரதக்ஷணை என்கிற கொடிய சட்டத்தை ஒழித்து தக்க வயதும் தக்க அறிவும் தக்க ஒழுக்கமும் உடைய மணமகளைப் பெற்றோர்களும் மணமகனும் ஒத்து மணவினை முடித்து இன்பமடைவீர்களென்று அதிகவணக்கத்துடன் கேட்டுக்கொள்ளுகிறேன். இதற்குச் சான்றாக ஓர்கதை கூறுதும்.

பாரோர் புகழும் பரதகண்டத்துப் பாண்டியநாட்டின் தலைநகரமானதும் வைகையாற்றின் தென்மருங்கிலுள்ளதும் முத்தி நகரங்களில் ஒன்றாகியதும் சென்னை ராஜதானியின் 2-வது பட்டணமாகியதுமான மதுரைமாநகரின் கண் ராமசாமி என்ற வைதீகப் பிராமண ரொருவர் வசித்துவந்தார். அவருக்கு ராஜம், சாஸ்வதி, கமலம் என்ற மூன்று பெண்குழந்தைகள் இருந்தனர். அவருக்கு ஜீவனத்திற்குப் போதுமான வருவாயுண்டு. அவர் மூத்த பெண்ணை ராஜத்தை, தஞ்சையில் கலெக்டர் ஆபீஸில் உத்தியோகஸ்தனாயிருக்கும் கோபாலன் என்னும் வாலிபனுக்கு விவாகம் செய்து கொடுத்தார். விவாக சமயத்தில் வரதக்ஷணை 1000 ரூபாயும் சாந்திகல்யாணத்திற்கு 1000 ரூபாயும் கொடுப்பதாகப்பேசி அது நாள்வரை ராமசாமி ஐயர் சம்பாதித்துச் சேகரித்து வைத்திருந்த 1000 ரூபாயும் திருமணத்திற்குக் கொடுத்துவிட்டார்.

ராஜம் ருதுவாகி ஆண்டுகள் மூன்று கழிந்தன. ருது சாந்தி நடத்துவதற்கு வழியொன்றும் காணோம். காரணம் பணமில்லாததுதான். கோபாலன் பி. ஏ. (B. A.) பட்டாதாரியானபடியால் பணமில்லாவிட்டாலும் நிஷேகமுகூர்த்தம் செய்து கொள்ளலாமென்று அபிப்பிராயப்பட்டான். ஆனால் அவனது இருமுதுகுரவர்கள் பணத்தாசைப் பிடித்தவர்களானபடியால் முன் பேசியபடி ஆயிரம் கொடுத்தாலொழிய ருதுசாந்தி செய்வதில்லையென்று பிடிவாதமாகியிருந்தனர். கோபாலன் படித்தவனாயிருந்தும் பெற்ற

றோர்களுக்கு ஏக புத்திரனாகையால் அவர்கள் மனம் நோகாமல் நடக்க எண்ணங்கொண்டு அவர்கள் சொல்லுக்கு கட்டுப்பட்டிருந்தான்.

மேலும் 2வருடங்களாயிற்று. மாப்பிள்ளை வீட்டார் வந்த பாடிலை. ராமசாமி ஐபர் கஷ்டப்பட்டு 500 ரூ. சேகரம் செய்தார். ஆனால் மாப்பிள்ளை வீட்டார் 1000 ரூபாயில் ஒரு தம்பிடி குறைவாக இருந்தபோதிலும் நிவேகமுகூர்த்தம் செய்கிறதில்லை என்று பிடிவாதம் செய்தனர். பெண்வீட்டார் வழியொன்று மில்லாது தவித்தனர். தனக்குப் பால்யத்தில் விவாகமாகிப்பின் பருவமடைந்து ஆண்டுகள் ஐந்தாகியும் தன் கணவருடன் இல்வாழ்க்கை நடத்துவதற்கு வழி இல்லாததைக் கண்ட அப்பெண் உயிரினும் பெரிதாகிய கற்பை யிழந்து தீயவழியில் பிரவேசித்து வீட்டாள். என்னே இவ்வரதக்ஷிணையின் கொடுமை! அந்தோ வரதக்ஷிணையின் கொடுமையால் குலத்திற்கே ஒரு இழிவான பெயர் உண்டாயிற்றல்லவா?

இரண்டாவது புத்திரி சரஸ்வதியை மாயவரத்தில் உபாத்தியாயர் வேலைபார்க்கும் கிருஷ்ணசாமி என்பவனுக்கு விவாக சமயத்தில் (மூத்த பெண்ணுடைய கல்யாணத்திற்கு கஷ்டப்பட்டு சேர்த்து வைத்திருந்த) 500 ரூபாயையும் கொடுத்து சோபன முகூர்த்தத்திற்கு 500 ரூ. கொடுப்பதாக ஒப்புக்கொண்டு விவாகம் செய்துகொடுத்தார். விவாகமாகிய சில மாதத்திற்குள் பெண் பருவமடைந்தாள். வேலையில்லாமல் திண்டாடும் இக்காலத்தில் ஐயருக்குப் பணம் கிடைப்பது லேசா? அதனால் அவர் தன் குமாரத்தி சோபன முகூர்த்தத்திற்கு 500 ரூ. சேகரம் செய்யமுடியவில்லை. ரூபாயில்லாமல் மாப்பிள்ளை வீட்டாரும் சோபனம் செய்ய மறுத்துவிட்டனர்.

இஃதைச் செவியுற்ற சரஸ்வதி தன் தமக்கை செய்த தீய காரியத்தை நினைத்து வருந்தி தன் இருமுதுகுரவர்கள் படும் கஷ்டத்தையும் சகியாது “மானமிழந்தபின் வாழாமை முன்னினிதே” என்றபடி உயிரினும் மானம் பெரிதென்றெண்ணி தன்னுடைய தியாகத்தினாலாவது இனிமேல் உலகமார்தர்கள் வரதக்ஷிணையென்னும் பிசாசை அறவே விரட்டிவிடுவார்களென்ற நோக்கத்துடன்

தற்கொலை செய்துகொண்டாள். அந்தோ பரிதாபம்! வரதக்ஷிணை என்னும் கொடிய பிசாசு அன்னவளைப் பிராணத்தியாகத்திற்கு ஆளாக்கியது.

இவ்வித கஷ்டங்களுக்கிடையில் அவரது மூன்றாவது புத்திரி கமலம் மணப் பருவம் அடைந்தாள். இது விஷயம் வெளியில் தெரிந்தாலோ ஜாதிப் பிரஷ்டம் செய்துவிடுவார்கள். என்செய்வார் பாவம். இவர் வரதக்ஷிணைகொடுக்க முடியாததால் ஒரு மணமகனும் முன் வரவில்லை. இந்நிலைமையில் பாலக்காட்டில் காப்பி ஹோட்டல் வைத்துப் பணம் சம்பாதித்து வைத்திருந்த 55 வயதுள்ள சுப்ரமண்ய ஐயர் என்பவர் மூன்றாந்தரமாக விவாகம் செய்வதற்கு எங்கும் பெண் கிடையாமல் நமது ராமசாமி ஐயர் குமாரத்தி கமலத்தை, வரதக்ஷிணை வாங்காமலும், அவர்களுக்கு மாப்பிள்ளை 2000 ரூ. கொடுத்தும் விவாகம் செய்துகொண்டார்.

வரதக்ஷிணையின் கொடுமையினால் முதல் 2 பெண்களுக்கு ஏற் பட்ட விதியாலும் அவர் தற்சமயம் பணக்கஷ்டத்தினாலும் தனது பெண்ணின் பின் வாழ்க்கையைக் கவனியாது வயது முதிர்ந்த கிழ வனுக்கு மணஞ்செய்து வைத்தார். என்னே! இச் சமூகத்தினரின் நேர்த்தி!

மேலே சொல்லிய கதையால் ஒரு குடும்பமே வரதக்ஷிணையின் கொடுமையால் சீர் குலைந்தது. வரதக்ஷிணை யென்னும் கொடிய பிசாசு அக்குடும்பத்தையே ஆட்டி வைத்ததுபோல் இன்னும் எத் தனை குடும்பத்தை இப்படி ஆட்டிவைக்கிறதென்பதை புஸ்தக வாயிலாகவும், பத்திரிகை வாயிலாகவும் அறிகிறோம். அப்படி அறிந்தும் வரதக்ஷிணை என்கின்ற கொடியபழக்கம் ஒழிந்தபாடிಲ್ಲ. இனிமேலாவது படிக்கும் மாணாக்கர்கள் கங்கணம் கட்டிக்கொண்டு முன்வந்து வரதக்ஷிணையை அறவே ஒழிக்கும்படி கோருகிறேன்.

மூக்குப் பொடியின் பிரபாவம்

BY

M. S. Visvanath, V F. A. S. H. S.

மூக்குப்பொடி என்பது எவ்வாறு யாரால், எப்பொழுது, கண்டு பிடிக்கப்பட்டது என்று, தெரியாதவர்கள் சிலர் இப்பூவுலகில் இருக்கலாம். அது சாதாரண மனிதனால் கண்டுபிடிக்கப்பட்டதல்ல. அது சாக்ஷாத் சிருஷ்டிகர்த்தாவாகிய பிரம்மாவின் கண்டு பிடிக்கப்பட்டது.

அதன் காரணம் பின்வருமாறு. ஒரு சமயம் சம்ஹார கர்த்தாவாகிய பரமசிவன் தன் தலையில் எப்பொழுதும் கங்கையை வைத்துக் கொண்டிருந்ததால் அதிக ஜலதோஷம் கண்டு, அதனால் மிகவும் வருந்தி, அதற்கு எம்மருந்து போடுவதென்று தெரியாதவராகி பிரம்மாவிடம் சென்று தன்னுடைய கஷ்டத்தை எடுத்துரைத்து, அதற்கு என்ன உபாயம் செய்யலாம் என்று கேட்டார். உடனே பிரம்மா வயிறு குலுங்கச்சிரித்து தன் பக்கத்திலுள்ள பிரம்ம பத்திரம் அல்லது புகையிலையை எடுத்து, ஒரு துண்டு கிள்ளி உள்ளங்கையில் போட்டு ஒரு கசக்குக் கசக்கி பொடியாக்கி சிவனிடம் கொடுத்து உருஞ்சம்படி சொன்னார். அவரும் அவ்வாறே உருஞ்சினார். எப்படி ஆதவனைக்கண்ட பனி விலகுமோ அதைப்போல் பொடியைக்கண்ட ஜலதோஷமானது அவரை விட்டு விலகிற்று. உடனே பரமசிவன் மிகவும் சந்தோஷித்து அதை உலகத்தாருக்குப் பயன்படும்படியாக செய்ததோடு அதற்கு ஒரு பெருமையையும் கொடுக்க எண்ணி ஒரு ஸ்லோகத்தையும் பாடியருளினார்.

जपतः जपमध्ये जपान्तेषु पुनः पुनः ।

नाशिका शूणमश्च कोठियज्ञं पलम् लभेत् ॥

அதன் கருத்து என்னவென்றால் ஜபம் ஆரம்பிக்கும்பொழுதும் ஜபம் பண்ணிக் கொண்டிருக்கும் பொழுதும், ஜபம் முடியும்பொழுதும் மூக்குப்பொடியைப் போட்டால் கோடி யாகம் செய்த பலனுக்குச் சமானம் ஆகும். அதுமுதல்கொண்டு உலகத்தில் உள்ள ஜனங்கள் எல்லோரும் மூக்குப்பொடியை உபயோகிக்க ஆரம்பித்தார்கள்.

இந்த மூக்குப்பொடியை உபயோகிப்பதில் பலர் பலவிதமான அபிப்பிராயப்படுகிறார்கள். சிலர் உபயோகிப்பது மிகவும் நலம் என்று சொல்லுகிறார்கள். ஆனால் வைத்தியர்கள் இதை உபயோகித்தால் அது மூளையைத்தின்றுவிடும் என்று சொல்லுகிறார்கள். ஆகையால் இதை உபயோகிப்பதில் இன்னும் நல்ல தீவிரமான அபிப்பிராயம் தெரியவில்லை. ஆனால் இதை உபயோகிக்காமல் இருப்பவர்கள் நூற்றுக்குப் பத்துபேர்கள் தான். பள்ளிக்கூடத்தில் படிக்கும் பிள்ளைகளில் பெரும்பாலருக்கு எது இல்லாதிருந்தாலும் மூக்குப்பொடியில்லாமல் இருக்க முடியாது. அது இல்லாவிட்டால் படிப்பு சரியாய்மண்டையில் ஏறுவதில்லை. பரீட்சை எழுதுவதற்கு முன் ஒரு ஜிம்டாபொடி போட்டால்தான் சுருசுருப்பு உண்டாகிறது.

இப்பொழுது எத்தனையோ விதமான பொடி செய்யப்பட்டு வருகிறது. உதாரணமாக ஆபீஸர்ஸ் பொடி, N. V. ஷண்முகம் பட்டணம் பொடி என்ற இந்த இரண்டும் முதன்மை பெற்றதாயிருக்கின்றன. இவ்விரண்டையுமே எல்லோரும் உபயோகிப்படுத்துகிறார்கள். இதைத்தவிர நாட்டுப்பொடி என்று உள்ளூரிலேயே செய்யப்பட்டு வருவது அவ்வளவு சுகமில்லை யென்று எல்லோருடைய அபிப்பிராயம்.

இச்சிறு வியாசத்தை எழுதிய நானும் பொடியை உபயோகிக்கக்கூடும் என்ற தப்பெண்ணங் கொள்ளாதிருக்குமாறு இதை வாசிப்பவர்களை அடி பணிந்து கேட்டுக்கொள்ளுகிறேன்.

S. H. S. NOTES

School Associations :

1. Last month the *Senior Literary and Debating Society* arranged for a lively debate on "which is more advantageous.—The study of History or The Study of Science?" M. R. Ry. V. Subbushesha Aiyar Avl., M. A., L. T., Professor of History, Madura College, presided. The debaters tackled ably the main issues of both the sides of the question, and each was eager to drive home forcefully his own view point. The president, in consonance with the position he held, dwelt on the interdependence of both the subjects and on their individual and combined uses. He therefore exhorted the students to study both, with much profit to themselves; however the sense of the house was discovered to be in favour of giving the first place to *The Study of Science*.

The meeting was well attended and some of the School staff also were present. The general impression left at the end of the day's proceedings was that discussions of this kind did more lasting good to students than ordinary lectures or the conscious reading of papers.

2. Under the auspices of the *History Association*. S. Dandapani of VIF. B. read a well prepared paper on 'Harsha'. M. R. Ry., P. R. Aiyaswami Aiyar Avl., B. A., L. T. presided. The lecturer dealt with the subject with great care and thought and the president added his own rare observations. M. R. Ry., S. Ramanatha Aiyar Avl., B. A., L. T., one of the Vice-presidents of the Association, while proposing a vote of thanks, congratulated the students on their excellent performance and expressed his view how instructive and useful it would be if the students of A Group Histories also made use of such good opportunities.

Sports :

The senior Volley Ball team of our school played, last month, a friendly match with that of the Madura College and our players won the day in two straight games.

The Semifinal and final matches of the District Inter School Tournament are to be played very shortly and it is fervently hoped that our players will come off, as in last year, with flying colours.

The other activities of the School also, receive equal attention from our students and the same is testified by the enthusiasm that our pupils evince in regard to each one of them.

Notes :

As notified in the last issue of this magazine, the lists of successful competitors in Arts and Hand writing Tests are published hereunder.

Form:	Rank	English	Rank	Tamil
VI A	I	Rajagopalan S.	I	Ramaswami V.
	II	Ramaswami V. S.	II	Murugesan D.
B	I	Srinivasan S.	I	Muthuswami S.
	II	Ramaswami R.	II	Govindarajan A.
C	I	Nallasivan S.	I	Nallasivan S.
	II	{ Ganapatisubraman- yan Y. Venkataraman S.N.	II	Seshan K. R.
V A	I	Rajamannar M. J.	I	Rajamannar M. J.
	II	Kalyanaraman S.	II	Ramaswami A. M.
B	I	Seshadri R.	I	Chidambaram M.
	II	Rajagopalan V.	II	Venkatachalapathi A.
C	I	Thirumalaiswami J.	I	Ponnuswami A. R.
	II	Sundaresan V.	II	Lakshimikantan C.
IV A	I	Krishnan S.	I	Rengaswami A. R.
	II	Venkateswaran P. V.	II	Thangiah A. S.
B	I	Veluswami V. M.	I	Muthuramalingam P.
	II	Ramasethu V. Suryanarayanan S.	II	Srinivasa Rao J.
C	I	Ramaswami A.	I	Ramaswami A.
	II	Satyanathsing R.	II	Satyanathsingh R.

Form: Rank	English	Rank	Tamil
D I	Kalam G.	I	Lakshmi S.
II	Sivabakiam D. Meenakshi K. Gopalan N.	II	Meenakshi K. Sivabakiam D.
III A I	Krishnan S.	I	Krishnan S.
II	Krishnamurthi D.	II	Kalyanaraman M.
B I	Ramaswami J.	I	Krishnan S.
II	Alkondan P.	II	Pitchai P.
C I	Ramamurthi V.	I	Ramadoss R.
II	Gopalakrishnan	II	Paramasivan P.
II A I	Sundararajan K.	I	Durai raj
II	Krishnamurthi T. S.	II	Kalyanaraman S.
B I	Krishnamurthi S.	I	Sonachalam D.
II	Srinivasan N. S.	II	Venkatasami K. G.
C I	Subrahmanyam P. S.	I	Avadaiappan U.
	Periaswami S.	II	Sethuraman S.
II	Sivarajan R.		
	Subrahmanyam R.		
I A I	Narasimhan S.	I	Narayanan S.
II	Gandhi S.	II	Narasimhan S.
B I	Thiagarajan R.	I	Thiagarajan R.
II	Sundararajan R.	II	Kuppu Rao T. E.
C I	Krishnamurthi H.	I	Shenmughanathan
II	Thiruvengadam N.	II	Thiruvengadam
D I	Rajaram C.	I	Rajaram C.
II	Agnimadan I.	II	Sundareshan W. C.

Sanskrit

I Class.	II Class.
VI A Rajagopalan N.	VI B Guruswami
V B Rajagopalan N.	V B Sankaran S. N.
IV Krishnan N. S.	IV Rajagopalan K. S.
Kalam G.	Abhirami R.
Lakshmi S.	Sita R.
III A Srinivasan T.	III A Krishnan S.
II A Sundaram A. R.	II A Ramaseshiah S.

The following students of the Sethupathy High School top the list in the Fine Arts competition held for the first quarter of the current year.

Names	Form	Rank
K. Ibramsa	VI Form B	I
V. Bakthavathsalam	Do.	II
C. Narayanan	V Form C	I
P. Sankarasubramaniam	V Form B	II
A. Ramaswamy	IV Form C	I
R. Sathyanatha Sing	Do.	II
S. Lakshmi	IV Form D	I
D. Sivabaghyam	Do.	II
D. Krishnamurthi	III Form A	I
P. M. Venkatakrishnan	III Form B	II
K. G. Venkataswamy	II Form B	I
T. Ramanujam	II Form A	II
S. Rajagopalan	I Form C	I
A. Madhawa Rao	I Form A	II

HONOUR

BY

A. Muneerudeen Ibrahim, VI Form A. A. R. H. S.

There is an ideal for which true men live, and for which if need were, they would die. Not to its profit do they look or to any material gain that it can give. Its power over them comes not from pleasure, nor is ambition the secret mainspring of its strength. Without it wealth has no worth, pleasure no charm, fame no fascination, success no crown. Without it prosperity crumbles to the value of dust, and all the finer flowers of human life wither beneath the breath of bitter just contempt. With its misfortune may be come noble, suffering worshipful, disaster magnificent. It can give to trifles a preciousness greater than gold can buy; it can transform hardship into happiness, and round the worst failure it can throw the glory of a true triumph. For, ideal though it be, it has a strange practical power. It is the one test which inexorably unmasks the liar, the knave or animal amongst men, and which faithfully revels the true, the good and the noble. Honour is not the mere absence of what is false, unfair or foul nor it is only the presence of perfect accuracy in truth, of perfect balance in justice and of perfect becomingness in conduct. Thus honour has a triple aspect, as it regards truth, right and conduct. But again, under each of these aspects, it means much more than what is true, good and worthy. It means what, under each of these aspects, is excellent, refined, and noble. It means the highest reverence for truth, the deepest devoteness to right and the brightest chivalry in conduct.

PAPER NELLY

BY

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

Paper Nelley! What an odd name! It is not Nelly's real name, of course; it is my pet name for her.

Every morning at eight o'clock I hear a rat-tat on my door, and I know that Nelly is there.

She is only nine years old, but every morning she brings me a newspaper. I can almost tell the time by Nelly.

She is a happy girl, with fresh rosy cheeks and bright blue eyes. Summer and winter she is always the same.

After drinking a mug of milk, she starts with her papers, and runs from house to house. She gives a little rat-tat at each door, and lays the folded paper on the mat. Then she trots off to school.

One frosty morning, Nelly did not come. There was no rat-tat at eight o'clock, and I had no paper to read.

After breakfast I went to the shop in the village, to ask what had become of Nelly. Her mother did not know. Nelly had started at the proper time.

We went out to look for her. It was a very dark winter morning, and few persons were to be seen. By and by we came to a lane leading from one part of the village to another.

There, on the ground, we saw little Nelly. She had been running along, when she slipped on a slide made in the dark lane, and hurt her foot so much that she could not stand.

We took her home, and for a few days she lay in bed. But she did not grumble, and her foot was soon well again.

I was very glad to hear the rat-tat again at my door, and to see the rosy face of Paper Nelly as she ran along the roads.

THE PILGRIM

BY

T. B. Ananthanarayanan, VI Form B, A. R. H. S.

Once there lived a rich knight in a magnificent castle no longer in existence. He spent a great deal of money on it but gave very little to the poor.

One day a poor pilgrim came craving for hospitality for one night. The knight refused haughtily saying that his castle was not an inn.

"Then pray, permit me to ask you three questions" there-upon said the pilgrim, "And I will go on my way"

"Allright, speak them," said the knight.

"Who lived before you in this castle?"

"My father"

"Before who made this his home?"

"My grand sire"

"And after you who will come here to live?"

"My son, if God wills"

"Well," said the pilgrim, "if each person only inhabits this castle for a certain length of time you are only a host and the castle an inn. Therefore do not waste your wealth in enriching so magnificiently, that, which you will possess only for a short time. Be charitable to the poor and you will acquire abode in Heaven"

The Knight took these words in heart, and gave the pilgrim, the hospitality he asked for, and ever after was more kindly and charitable.

THE REASON : (An old story in verse).

BY

R. P. Sundararaman, VI Form A. A. R. H. S.

A simple yeoman once was chased
By a robber: the two then raced
As never horses did; winged with fear
Fled the peasant; and the rear
The thief brought up as best he could.
Swift he was, but try as he would,
'Twas too much for him. And at last
When he returned, not too fast,
His friends they laughed full in his face:
"Why, comrade, what is the case?"
Calmly the worthy gave reply:
"He FLED for life, for sport RAN I"

RAJAM'S BAD LUCK

BY

R. Sowmianarayanan. VI Form C. A. R. H. S.

She sat on the thres-hold of her quiet, little villa, her chin resting on her hand, deep in thought. The sunlight penetrated through the leaves of the house and threw a checked pattern on her, so that she presented a charming study in light and shade. A bouquet of olender decked her head, and a streak of light falling on her face revealed a tear slowly moving down her cheek of rosy velvet.

What Misfortune! Poor Creature!

If only she had n't worn it that day: If she had n't gone to "Soiree" at Kandha's Villa—What foolish thoughts! Who could have foreseen it?—that on one of her happiest occasions in life she would come to lose it. But such is life, such is fate.

She gently lifted her hand, and sadly looked at the finger, the bare finger. How lovely it had looked yesterday, with the ring on.

It was, indeed, a very charming ring that had been irreparably lost to her. How was she going to return it to her friend Pankaja? Could she buy another one like that? My God! What would it cost, one like it, of sparkling diamonds! She wept.

"Rajam! Rajam!" Her father was calling from within.

A shudder ran through her that exhibited itself in an almost imperceptible ruffle over her silk saree. How was she going to break the sad news to her father? She must, any way.

She wiped her eyes quickly, and ran in, leaving behind two petals of olender to drift slowly down to the floor.

"Where is my fountain? Ah! What is the matter, child? You seem to have been weeping, come nearer. Let me see." So saying he approached her, and gently patted her back and cajoled her. With a sad countenance Rajam narrated her tale of woe.

Her father embraced Rajam softly, and consoled her in comforting words. "Why do you grieve? What must happen must needs happen. It was bad luck for you to lose the jewel. Let us buy another at Bombay Mart and have it returned to your friend."

That evening they went to the celebrated firm of "Bombay Mart: Jewellers and Dealers in Diamond wares." Rajam was amazed by the wealth of charming diamond jewels daintily arranged in glass cases. She discovered an exact replica of the ring she had lost. As she held it between her fingers the select diamonds winked under the sheen of the electric lamps.

"What is the price of this?" asked her father.

"Four hundred and fifty. Blue Jaegar stones Superior quality," said the salesman.

"What?"

"Sir! No haggling here. You know Bombay Mart and I presume you know our motto." Rajam's father counted out 450 Rs. and returned with the ring.

The next day Rajam returned the ring to Pankaja. 450 Rs. gone in the twinkling of an eye—and for nothing! 'What must happen must needs happen' the word struck in her mind.

She had not walked ten steps when Pankaja called her back. "This ring is different and much finer than the other. I did not notice it at first. But the maker's name is engraved on the velvet here in small gold letters. Mine had nothing of its kind."

Then Rajam told her the whole story and of the stroke of bad luck she has had.

Pankaja burst into laughter, "What a story. The ring you had from me was a trifle, made of artificial stones and worth only fifteen rupees!"

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.]

We are thankful to Messrs K. R. Chandrasekara Aiyar and D. Rama Rao of Setupati High School for having sent interesting contributions for publication in the college journal. They will find publication in the new year number. We are compelled to hold them over for some time.

M. Karupiah of II U. C. has sent an interesting article on "Requirements of a good citizen." He observes that a major portion of humanity's misery today is due to its love of pomp and pleasure. The happiness of a man varies in inverse ratio to his wants. He, therefore, pleads for plain living and high thinking.

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"A day with my uncle" is the subject of a short and humorous article by L. R. Jayaraman of III U. C. The uncle of this story happens to be an orthodox Brahmin who could not sympathise with the latest developments in our civilisation. His orthodoxy, however, did not prevent him from filling his mouth with betels and tobacco. The writer rightly objects to this habit among the so called orthodox people.

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"Social Service" is the topic on which K. Ramalingam of I U. C. has sent us an article. We agree with him entirely when he says that what matters in life is not throwing away of a few coins to a beggar in the name of charity or social service; but trying to find out the real reason for the poverty and cut it at its very root.

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Quoting profusely from Tamil works M. S. Balasubrahmanyan of I U. C. has discussed in an useful way the "Evils of slander" in Tamil. He points out that several calamities in the history of a nation were largely due to this nefarious habit among people.

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S. Muthuswami of I U. C. writes on the military genius and martial vigour of Indian women. It is an eye-opener to those who look upon Indian women as a set of passive, inactive and conservative type of humanity.

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'Literary Societies and their Values' form the subject matter of interesting articles sent by K. Chelliah, V Form A, of the A. R. High School and Janakiraman, VI Form B, of the same high school. To them a debating society is a miniature democracy and now that India is on the eve of a democracy the importance of such societies cannot easily be exaggerated.

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Influence of music (இசையின்பம்) has been well-understood by L. Krishnamurthi, VI Form B, of the A. R. High School who has sent an articles on the same subject for publication. He shows how even the uncontrollable elephant becomes a slave to the harmony of Veena.

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T. Ramaswami Ayyangar of the Department of Chemistry of the A. R. High School and Kasim Ali, VI Form A, and P. Pichai have also sent articles which for want of space have not been included.

COLLEGE NOTES

Mathurollosani Sanskrit Sabha.

7—10—36. "Sanskrit literature as a mirror of Indian History" formed the subject matter of an interesting lecture delivered by Mr. S. Meenakshisundaram, II U. C. According to him literature is a mirror of life and what ever is a mirror of life is also History. He concluded that the history of ancient India is largely made out by an intense study of Sanskrit literature with a historical eye.

20—10—36. Under the distinguished presidency of Mr. Y. Mahalinga Sastry, M. A., B. L., Mr. R. Pushpavanam, I U. C. delivered an interesting lecture on "The Geography of India as portrayed in Kalidasa's Raghuvamsa". The lecturer remarked that geography of any country formed the sheet anchor for description of nature by a poet and that Kalidasa's vivid topographical account accords with actuality.

27—10—36. Mr. Y. Mahalinga Sastry M. A., B. L., delivered an exceedingly interesting and instructive lecture on "Transliteration." At the outset he defined the term "Transliteration" and remarked that the difficulty of the Europeans in reading Sanskrit books gave an impetus to the to the study of this science. According to him the English language is not systematical and no English alphabet has got any permanent sound. He quoted the letter '£' as an instance in point with reference to its employment in "price," "precious" and "cricket". Since this unsettled nature of the English manner of pronunciation was inconsistent with that of the Sanskrit mode, the Europeans found vent in adopting this peculiar code of writing. Then the lecturer dwelt with the technical details of the subject by means of black board demonstrations and in the end exhorted the students to devote their attention to the study of this modern science also.

HOW THE MOVEMENT GOES

We are now and then chronicling in these pages the various steps taken and the several efforts made here in Madura and elsewhere towards bringing in concrete forms our ideals of Hindu National education and in shaping such ideals in a form adapted to the present day conditions. The literary education with which we have been familiar during so many decades past, both in connection with University and higher secondary education, has to be materially altered in the presence of the extensive middle class un-employment which faces us on every side. There are many graduates in Arts, Engineering, Law, Medicine and other branches of learning who find difficulties in the way of securing employment and find themselves over—whelmed by a spirit almost bordering on hopelessness and despair. The very education which has equipped them with modern knowledge, has not equally equipped them with the faith and strength, enterprise and courage requisite for enabling them to adapt themselves to new conditions.



Nevertheless, we have not yet awakened to the responsibilities of finding out practical measures to meet the present situation except a vague and indefinite feeling that there are difficulties to be faced. In Southern India there are not national educational institutions worth the name working in a systematic, organised and steady manner which have planned to work with vigour and understanding for meeting the present day requirements and give a practical turn to the education now being imparted. Many are crying that higher education is a failure and would sit with folded hands not taking part in the work of adapting it to the present conditions. The remedy does not lie merely in crying down the present system without trying to create a new one on the basis of the present to take its place in due time. No relief can come merely by the weakening or disappearance of the present without

something definite in its place. Such a negative remedy is worse than the disease which is protested against. Such a change can only be effected by indigenous educational institutions planning for meeting the new needs and not so well by other agencies in the educational field. It should be recognised that there is much to be done by the State with its huge resources and organisation to prepare the conditions, industrial and vocational, to make such a change fruitful and effective.



In contrast to the lack of efforts in the direction of the spread of national education in Southern India, it is a relief to find that in the Punjab, the Arya Samaj is working vigorously forging its way ahead. It celebrated the Jubilee of the Dayanand Anglo—Vedic College, Lahore, which was founded on 1st of June 1886. In its educational institutions there are at present 5000 students in Lahore City and 50000 students outside in which there are some 3000 teachers employed. The annual estimate of expenditure for 1936—37 for the maintenance of the College at Lahore and the associated institutions comes to more than 4 lakhs of rupees. The schools the gurukulas and other institutions maintained elsewhere cost some 15 lakhs of rupees annually. The lands and buildings at Lahore have cost the Dayanand College Society about 12 lakhs of rupees. The present value of the total properties including the funded capital of the several institutions of the Arya Samaj comes nearly to one crore of rupees. All the office bearers of the Samaj are honorary workers often spending money out of their pockets in discharge of their official duties. The buildings for these institutions have been planned, designed and executed by honorary engineers. The Samaj is maintainig a college and a collegiate school teaching up to M. A., and M. Sc. standard, an Ayurvedic School for the study of Indian medicine, an industrial school, a School of Divinity and a Research and Publication Department besides other institutions outsides Lahore. These facts form an eloquent

testimony to the enthusiasm and steady work of the Arya Samaj for the past 50 years in an important sphere of public service-National Education.



There are two other institutions in Northern India which have shown these remarkable qualities. The Benares Hindu University under the enthusiastic leadership of Pandit Madan Mohan Malaya maintains an Arts College, Science Laboratories, Engineering College, Power House and workshops, Agricultural research institute, University Library, Women's College, Dissection Hall, Shivaji Hall of Physical Culture, Stadium, Armoury, Hospital, 107 houses for staff and employees, and seven large hostels for nearly 2000 students. It has 32 departments of instructions:- Literary, Scientific, Technical, including mechanical and electrical engineering, Geology, Mining, Metallurgy, Industrial Chemistry including ceramics, enamelling, oils, soaps, fats, pharmaceutical chemistry, agricultural Botany, Ayurveda including Ayurvedic medicine and modern surgery, oriental learning and theology, teacher's training college, Law College and Women's college. It has collected up-to-date 151 lakhs, of which 130 lakhs have come from Indian states and Indian people, for site, buildings, equipment, laboratories, endowment etc. It owns 1300 acres of land and 21 miles of road. From these figures one can understand the extent of the achievement made under Pandit Malavya's inspiring leadership.



We can point to a third indigenous work achieved in the cause of education, technology and industry under the auspices of Radhasaomi Sat Sangh whose headquarters is at Dayal Bagh near Agra. It will occupy too much space to go into details concerning it. The several exhibitions held under its auspices show the varied industrial products which are the result of its educational and spiritual work.



Southern India is not inferior to the north so far as the intellectual capacities of its people are concerned. But we cannot point to any indigenous institution in the field of well organised education or industries which can in any manner bear comparison to these movements in the north. It is a matter which has seriously to be reflected upon, by us all here. Unless we work and create similar institutions here we would considerably fall short of what we should do by our people, by our country.



It is with very great regret that His Excellency Lord Erskine, Governor of Madras, intimated to us his inability to open the new Madura College Buildings during his recent tour in the South. We are making arrangements for the early opening of the buildings which had to be postponed in consequence.



It is significant that in a discussion recently held in a Debating Society of the Mussalman University of Alighar there was an overwhelming majority in favour of a resolution condemning communalism and favouring a broad nationalism irrespective of religions, castes, creeds or communities. Hindu students remained neutral without voting. The Mussalman student members alone voted. This shows that the new generation now in our schools and colleges irrespective of the community to which they belong, would entirely differ from the communalists of the older generation who are now holding the field much to the detriment of the true interests of the Country as a whole.
