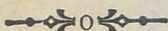


THE
MADURA COLLEGE MAGAZINE.

(Published every Month)

CONTENTS FOR JULY 1935.



	Page
A Message	i.
By Mr. M. S. Ramaswami Aiyer, B.A., M.R.A.S.	
Ourselves	1.
The Meaning and Value of Prayer ...	11.
By 1. Mr. K. S. Ganapathy, II U. C. 2. „ A. S. Rao „ 3. „ T. V. Swaminathan „	
Ancient Hindu Universities—Nalanda ...	16.
By Mr. A. Rangaswami Aiyer, B.A.B.L.,	
The Secretary that convened a single Meeting ...	21.
By Mr. K. R. Chandrasekharan, M.A.L.T.	
The Uses of Libraries	31.
By Mr. K. Gurusamy, VI Form.	

A MESSAGE.

Mr. Srikantan, the Editor of the College Magazine suggests that I should send a message and I gladly accept the suggestion, for three score years sweep over me. No doubt there are men and men but India wants men to set her on the pedestal once again and her call is to you. My friends! you are young. Remember that youth is like hot-iron: just as you make yourselves now, you will be all your life through. This is the time for you to train yourselves. Three requisites are essential to make you Men. Develop your body well eschewing every evil habit. For a man without health or strength is like a house without foundation. Further imbibe learning, but train more your mind by thinking long, thinking broad and thinking deep and get culture. For a man without learning or culture is like a house without light. Now the thing that makes for structure in a house is its roof. Health or strength and learning or culture alone are not sufficient. For a man without character is like a house without roof. So above all develop character to the fullest extent, since it is character alone that makes any man a Man. As an Indian there is yet another thing which I would like to impress on your minds strongly. Says a foreign theological writer "The People of India are essentially a people with a spiritual outlook upon the Universe, a people to whom the things which are seen are recognised as temporal and temporary, while the things which are unseen are alone eternal and permanent. To keep this view prominently before the minds of men; to insist upon it in the face of all opposition; to live in the light of it,

inspite of the absorption of other peoples in lesser aims; this is the mission of India to the world, a mission for which she has been specially endowed and specially called of God". The message of India that has rung on world's ears through the ages is the message of inward peace. It is this that differentiates an Indian from the people of other lands. Remember India wants Men. Be Men—Men with inward peace.

M. S. RAMASWAMI AIYER.

OURSELVES.

Our Donor

Mr. A. Rangaswami Iyer, B. A., B. L., F. T. S., our worthy President needs no introduction to the readers of our Magazine. His numerous speeches on various platforms and thought-provoking articles in several leading journals of South India have won for him a prominent place among the South Indian worthies. To those who knew the intellectual attainments and enthusiasm of Mr. A. Rangaswami Iyer, his munificent contribution of Rs. 50,000 towards the Endowment Fund of the College was no surprise. His connection with the College dates back to the early years of the century. Throughout he has been known for his extraordinary interest in the welfare of the institution. It is his desire, so the rumour goes, to revive the ancient glory of Madura - to make it a stronghold of all that is best in Hinduism. Ere long, he hopes to see Madura the seat of a University like Benares. That Madura deserves to be so honoured admits of no doubt, for who can forget that the city of Madura was once upon a time to South India what Athens was to Greece or Paris to Medieval Europe. Rich in every sense of the term, it will be no wonder if our President very soon succeeds in bridging the gulf between his aspiration and achievement. It is our earnest prayer that God should spare him for us for many, many years. His timely and magnanimous contribution has won for him a place among that select band of enlightened South Indian philanthropists like the late V. Krishnaswami Iyer, Sir P. S. Sivaswami Iyer and others.

Every man is the architect of his own fortune,

Glory of Madura

Madura is an ancient seat of learning, leaving out of account for the moment its political importance from quite ancient times. Its reputation as a city of academic renown is well-nigh twenty centuries old and has been continuous. It boasts of connection with the traditional three great Tamil Sangams, or Colleges of Pandits and the great Tamil classics which belong to their respective periods. The records of the Jesuit missionaries who flocked to Madura to carry on a vigorous propaganda for their own faith are replete with accounts of Madura as a seat of culture.

Madura is today the second largest city in Madras Presidency having several educational Institutions, Hindu and Christian.

Madura College and the two High Schools, called the Setupati High School and the College High School, and the various branches and feeders belonging to them belong to the Hindu. The year 1935 in their history would be deemed a marked one in coming years. For, in this year their character as seminaries of Liberal Hindu Culture, fulfilling their responsibility to the Hindus- a responsibility which is sought to be discharged towards their respective communities by the Roman Catholics and Protestant Educational Missions- in addition to imparting them secular learning as required by modern educational curricula of Universities and public schools, was duly recognised explicitly, as it has been implicitly understood all along from their

Ignorance is not innocence, but sin,

foundation. We hope and pray that they would have many, many years of beneficent work amongst the youths of this part of South India helping in the building of good, capable and patriotic citizens who would be required in increasing numbers in the building of this ancient Indian Nation, as one of the great nations of the modern world.

The following extracts from a Memorandum in which the Madura College Board has set forth the aims and objects, the ideals and functions, which the College and the several Institutions under its control and management are intended to fulfil, indicate the extent and comprehensiveness of the work lying before it:—

“It is now recognised even in divergent quarters that the system of imparting mere intellectual instruction to youths without the association of Religious, Ethical, and Emotional Culture, is a lopsided one which will not alone help in the building of a strong and noble character in the young who are the future citizens of the MOTHERLAND. Hence the appeal to Hindu youths to whatever is noble and enduring in the past history of the Hindu race and a knowledge in the essentials of the Religious and Cultural ideals as conceived from a liberal and rationalistic standpoint and imparted to them while their minds are plastic and specially susceptible to noble emotions and altruistic service will help to mould their lives on lines of dedicated benevolence and self-sacrificing activity. Therefore the College and the other aforesaid institutions should represent positive ideals of culture—Hindu,

Honest labour bears a lovely face.

National, Liberal and Progressive and possessing a continuity with India's past. As is consistent with the genius of Hindu Religion, the College and the other aforesaid institutions should regard with sympathy similar progressive ideals in the other great religions of the world whose followers are found living side by side with the Hindus and who also constitute important elements of the Indian Nation. Therefore, in the College and the said institutions religious instruction should be given to its Hindu pupils provided the management is placed in possession of needed endowments for giving such instruction. As the College and the said institutions are open to all pupils irrespective of caste, creed, race or colour for admission into their classes, similar religious instruction may be given to pupils studying therein who are votaries of other great religions when similar facilities in the shape of endowments are forthcoming and on the fundamental basis that these religions are harmonious in their essential truths and are recognised to be different aspects of the one Truth and are presented accordingly. Therefore, it should be the function of the College and the other aforesaid institutions that while standing for the true ideals of Hindu Religion, Culture and Civilisation and while recognising that the education imparted therein should be fourfold in its character, namely, Physical, Emotional (including Moral), Mental and Spiritual, they should also stand for the broader National ideals of harmoniously co-ordinating all the several religious and cultural movements in

Tell me what you eat, and I will tell you what you are.

India in the building of the Indian Nation and enriching it by their mutual interaction. This is rendered easy by the fact that Hinduism has always proclaimed the Brotherhood of the Great Religions of the world whose recognition is so much necessary for the religious and communal harmony in India and has regarded that these religions illustrate in their true nature only different paths for reaching the Divine".

"An Appeal".

To fulfil the above aims and objects, a capital outlay of not less than 5 lakhs of rupees will be required. It is no doubt a heavy task which the Madura College Board has undertaken. But great tasks undertaken with a due sense of responsibility, pursued with single-minded zeal, and devotion and worked with unflagging energy and perseverance have never lacked help, support and sympathy. Therefore this appeal is made with confidence to all generous-minded members of the public to contribute liberally to the above fund. Such contribution may be made to the general fund which is being raised. Or, they may be given specifically for the purpose of erecting buildings which may be named according to the desire of the Donors. Endowments may be founded for the maintenance of Chairs or the award of scholarships. Prizes may be instituted. Hostels and laboratories may form the subjects of such benefactions. There are innumerable ways in which an academic institution with such broad aims and objects can be benefited. It is provided in

Morality was made for man, and not man for morality.

the Memorandum and Articles of Association of the Madura College Board which is a company registered under the Indian Companies Act that Donors of Rs. 25,000 and above will be invited to become patrons of the College with right of membership to the College Board and its Governing Body. All gifts, whatever be their magnitude, and whatever the form they may take, as long as they subserve the purposes of the College, and made in full abundance of heart, are equally welcome and will be thankfully accepted. The Madura College Board hopes to carry out the scheme ere long with the support and co-operation of the public spirited citizens of these districts whose help has always been forthcoming in the past towards all movements inaugurated for the promotion of the public weal.

University Education

University Education in India leaves much to be desired. The various developments in methods of teaching have not in any way affected the University teachers. The professors are still doing their work in old-fashioned ways. It has yet to be realised that "at School and College facile cramming is no substitute for a laborious training of the intellect and the acquisition of real knowledge which is the purpose of these institutions. The University still remains merely a glorified high school". Though the University as a community came into existence with a view to the enrichment of the mind with the search of knowledge, it has nowhere been realised. Our actual practice is that instead of

It is a good divine that follows his own instructions,

having a joint effort of professors and students in search of knowledge, we have the mere purveying of facts for examination purposes. No systematic attempt at original work is encouraged. In the words of Dr. L. C. Burman of Allahabad, "What the college or the University lecturer in many cases does is to summarise some book other than the text and to repeat his epitome without any attempt at personal investigation and independent valuation; and without even caring to correlate and correct the old and the new sources." Whether we agree entirely with Dr. Burman or not there is no doubt the teaching methods followed in the colleges are far from satisfactory. It has still to be realised that we are handling the students at a critical stage—a stage when there is in them at once a physical, intellectual and emotional transition. A large percentage, it has to be admitted, of undergraduate failures is due to slovenly intellectual habits like undue respect to printed words, want of comparative judgment and incapacity to view from all angles. Students in the colleges to day seldom read text-books. They stultify themselves with cheap notes and made-easies. It is therefore necessary that the lecturers in the colleges should do their very best to promote intellectual vigilance and freshness of outlook. * The members on the staff of most of the colleges are still holding an attitude of aloofness towards the students. They are in short pursuing a "Laissez Faire" policy. The only possible cure for this defective system of our University education lies in an effective tutorial system on the

* The Hindu Educational Supplement.

lines of the Oxford and Cambridge Universities. Until the staff is added to, to enable the teachers to come into close contact with groups of students, University Teaching methods are bound to be a huge failure. The Madras University, we are glad to note, has just now started collecting information about the tutorial work. In this connection, it has to be pointed out that so far as colleges in India are concerned, experiments in the tutorial system have been a failure. A successful tutorial system has to grow spontaneously and must not be an infliction from above.

"Whither Secondary Education" still remains a riddle. Opinions about the objects of High School Education are so varied that every savant of education gets lost in the labyrinth of discussion. Should our high schools prepare the students for college or for life is perhaps the most outstanding question which requires solution immediately. Not having a definite object, our high schools are to-day turning out a set of young men, many of whom are neither fit for college nor for life. It would be useful if our high schools keep up to the recommendations of the National Educational Association of America. According to them, the main objectives of high school education should be, health, command of fundamental processes as worthy Home Membership, *vocation*, citizenship, worthy use of leisure, and ethical character. Among these, particular emphasis has to be laid on vocational guidance. It is almost a truism to say that the happiness and prosperity of the individual as well as our

Religion is not a dogma nor an emotion but a service.

national wealth and greatness depend upon the vocational efficiency of our citizens. It is imperative, therefore, that our high schools relate their subject matter at least in a general way to the training of our youths in qualities fitting them for a good beginning in vocational life and potentiality for a good vocational career. The pupil in the high school should be trained to explore his own capacity and aptitudes and select his vocation wisely.

School and College Magazines *

Every school and college must have a magazine. It is the business of Principals and Headmasters, to formulate a policy and a procedure for the proper conducting of this fascinating activity. In fact, so obvious are the advantages of encouraging student interest in school publications that it is surprising that they are so infrequently secured. The Magazine unifies the school, and contributes to the fostering of *esprit de corps*. It serves as a medium for the expression of the conviction of students. It also helps to mould school public opinion. Authentic information regarding the school is made available to parents, patrons, past and present students and to other schools. It develops qualities of accuracy, responsibility, initiative, leadership and co-operation. As a record of the history of the school, its value is clear; it expresses the life, the joy, the idealism and the enthusiasm of the institutions; it also provides opportunities

* Dr. G. S. Krishnaya: School & Citizenship.

Example is a lesson that all men can read,

to capitalise the attainments of the school and of its individual members for the benefit of all those, in and out of the school, who may be interested. Further, as a stimulus to thought, scholarship and creative work among the scholars — whose productions, when of distinct worth, should be preserved and exhibited, it has not rivals. Getting an article into the school journal may well be held out as an honour much to be coveted. Besides, parents take pride in seeing what their children are achieving, and so, the magazine conveys an important message to the home. With a journal containing a variety of items, the number of educational opportunities for students possessing different talents is greatly multiplied. To guarantee these desirable benefits, however, special care has to be taken to see that it is a publication of the whole school, and not merely of the staff. It must secure variety, and omit materials certain to be uninteresting to the students. No particular student group should be allowed to monopolize its pages.

* Dr. G. S. Krishnaswamy: School & Citizenship.

Voluntary poverty is heroism.

THE MEANING AND VALUE OF PRAYER. *

I

“More things are wrought by prayer
Than this world dreams of.”

“I believe in the hour of meditation and I set aside fifteen minutes in the morning and fifteen minutes in the evening for that purpose. I insist on this period of meditation, not however, expecting boys to be hypocrites and to make believe they are meditating. But I do insist that they remain quiet, that they exert the power of self-control, even though instead of contemplating on God, they may be watching the squirrels running up the tree.”

(Tagore.)

Thanks to the enthusiasm of our new President, prayer has become a part of our daily routine. We are glad it is so. In my opinion the few minutes we spend in prayer are bound to be of abiding value in our lives.

In the words of Dr. S. Radhakrishnan, “The greatness of a civilisation is not to be judged by the efficiency of its railway system, or the number of battleships or the extent to which machine-made goods have replaced handicrafts within its boundaries or reserves of gold or system of ballot-no-it has its own proper excellence—Man is not a mere physical body with certain natural propensities, not a mere intellectual being ever busy devising ways

* Subject given for an essay in the class.

and means for satisfying the natural propensities, but is a soul, a conscious manifestation of the universal self, a spiritual being." Viewed in this light our education is far from satisfactory. 'Our aim in life has come to be, to learn and earn, and spend and end and nothing more'. It is time that we should refine our educational efforts with a sprinkling of spiritual values and religious sense.

India has ever been the nursery of many world-religions. Her message to the world is essentially spiritual. Any education without proper recognition of spiritual value is foreign to India's genius and tradition. It is certainly beyond the ability of the writer to suggest the methods by which the present system of education could be elevated spiritually; but he does feel that the introduction of prayer would go a long way in improving the system of education.

Prayer is not mere begging, although in several quarters it has come to mean that. Miss Alice. A. Bailey gives us an interesting description of prayer as it is understood and practised to-day. The masses of the people, says she, ask for various things when they think of God. They long to possess certain virtues and character; they petition to the Deity to alleviate their own sufferings and grant them material benefits; often they intercede for those who are near and dear to them. Whatever it is, there is a demand for what is wanted and there is the anticipation of the eventual

It is a sad thing when men have neither the wit to speak well nor the judgment to hold their tongues.

acquisition of something, should the faith be sufficiently strong. But prayer in its real sense ought to be the expression of our gratefulness to God, the great Creator and Governor of this Universe. Thus we should purify our world-crusted souls by 'raising ourselves above ourselves.' We are happy to find that the prayer we are having satisfies the opinion of Miss Alice Bailey.

K. S. GANAPATHY, II U. C.

II

I have still to hear a prayer which is without some request or other. I am afraid the value of prayer is often lost in the demands that are made. If one prays to God that one should secure prosperity and fame, it is no prayer. It can, rather, be called begging.

To pray to God is to be lost in wonder in the glory of God, to admire His faculties, at His infinite power and at this wonderful but unexplained Universe of His creation. When you pray, you praise Him, shed tears in the joy of your having realised a part of His magnificent achievements. You see all round. You find the wide wide oceans and the creatures that are in them, you find this land and the beast and the man that inhabit it. You see this globe of ours, that crescent moon, that sun, bright in his glory and glorious in his brightness, those planets, those twinkling stars, this expanding Universe. You are stupefied. You realise, how insignificant is this man and the midge of planets that is

No man lives happily alone. The wisest and the best is wiser and better for the friends he has.

his habitation. You say, "How far beyond our 'vision' and how infinite lie the mysteries of this Universe and its Eternal Protector!" You are then lost in despair at your own weakness and at the mighty power of God.

You then recognise him as an embodiment of all virtues which take possession of the elements of this Universe. You recognise Him as Omnipresent when you realise that He is not an occupant of the elements, but is the energy that constitutes them. You recognise him as Omniscient when you realise that the "Finite",- that is, the very existence of God-enclose the "Infinite"-that is, this inscrutable "chaos" and mystery. Thus you think of Him, you adore Him and you are lost *in* Him.

Let it then be asserted that the mere begging of favours, the mean exultation in the hope of having convinced this all-knowing God, that the sin is repented for and the sure, but vain, hope of a glorious prosperity, are all futile. Let it also be maintained that such a request does not deserve to be called a prayer.

When you forget yourself, when you are dissolved in the splendour and glory of God and when nothing else appears to be even of slight importance, you are said to PRAY to God.

A. S. RAO, II. U. C.

Temples of stones will pass away, but that which will endure for ever is worship in spirit and in truth.

HINDU III

Prayer is essentially the communion of the soul with the Infinite. Men who pray knowing that God is love and that by prayer alone they can save their souls are truly great.

A child separated from its mother forgets her soon. So also one who does not pray to God forgets God. Forgetting God "the eternal child playing an eternal game in an eternal garden", we become cynical and worldly. At a time like the present one when the whole world is literally in a furnace, the elevating effect of prayer cannot easily be exaggerated. In spite of plenty, we are having poverty of unprecedented type. My own impression is this paradox is due to our forgetting the sway of that Supreme ruler of the Universe.

"The foolish disregard me when clad in human semblance ignorant of my supreme nature" observes Krishna in the Gita. There is no need for us to fix a time or to pray in a fixed place because he is the All Pervading. We must pray with immeasurable faith although our hopes might have been defeated a number of times. If we want to have peace, perfect tranquillity, salvation or guidance, let us pray to the Eternal

"Thinking on That, merged in That
Established in That, solely devoted to That
They go whence there is no return
Their sins dispelled by wisdom".

(Besant's translation of the Gita).

T. V. SWAMINATHAN, II U. C.

Religion without morality is an empty shell;
Morality without religion is shorn of its fairest grace.

ANCIENT HINDU UNIVERSITIES*

I. NALANDA.

BY

A. Rangaswami Aiyar

Come with me, readers mine, to times, now more than fifteen hundred years ago, when a new blossoming was witnessed in the tree of Hindu Culture, which has often taken place to give renewed youth and vigour to that age-old Racial Culture. Its beginnings and origin are laid in some immeasurably remote past which history has not yet delved in; and when it seems to fall into torpor and sleep as if approaching death would enwrap it within its folds, a new life appears to well forth from some inexhaustible fount within, bearing it aloft to greater heights of worth, vigour and renown. Nearly seven centuries previous, the great Macedonian Conqueror had swept over the land of Five Rivers with his legions. But scarcely his back was turned, when the great Chandragupta founded his Mauryan Empire in ancient Maghada, whose might drove back Alexander's successor, Seleucus, west of the Punjab. His grandson, Asoka, spread his message of peace and mercy and kindness to the remotest limits of Asia, even as far west as Egypt and Greece.

Long after the Mauryan Empire disappeared, and after it, its successors, India again

* This is the first of a series of articles on ancient Indian Universities.

Curiosity is one of the ^{un-susceptible} permanent and ^{vicious} certain characteristics of a vigorous intellect.

was overrun by the Sakas and the Kushanas from outside. While India, though overrun, was engaged in overpowering and absorbing them in her own subtle way, the Andhras became the symbol of her invincible spirit. After the Andhras passed away, the Guptas succeeded to the Imperial Sceptre, a few decades before the commencement of 4th century after Christ.

Rajagriha was the capital of Maghada. There was a suburb called Nalanda, about 7 miles from Rajagriha which was visited by Lord Buddha accompanied by his favourite disciple Ananda on many occasions. After he passed away, it became the seat of a Buddhist Vihara to which Buddhist monks resorted for meditation and other religious exercises during rainy season.

In course of time these monks cultivated secular learning to assist them in their philosophical discussions. After the 4th century A. D. when the Gupta Empire became strong and powerful, one of the Gupta Emperors, Sakraditya, (afterwards identified with Kumara Gupta I of the Imperial Guptas) built a Sangharama which became a residential University when further additions and improvements were made by his successors and other royal personages.

Harsha of Kanauj, a famous Hindu Emperor, who reigned in Kanauj in the first half of the 7th Century A. D., was a great patron of Nalanda

Give, if thou canst, an alms: if not afford,
Instead of that, a sweet and gentle word.

University. He built Viharas and Sangharamas and thus extended its name and fame.

The Pala Kings of Bengal extended their support to the University right up to the time of its destruction by the Pathans under Bakhtiyar Khilji about 1205 A. D.

Students flocked to the University from the several parts of India, Tibet, China, Korea, Japan and even as far west as Asia Minor. Its fame spread to the East Indian Archipelago and a king named Balaputra Deva, reigning over Svarnadvipa and Yavadvipa (as the islands of Sumatra and Java were called by the Hindus of those times) endowed 5 villages for the University in honour of Lord Buddha, and for the support of Bikkshus and the repair of the Monastery.

Hiuen Tsang, the famous Chinese pilgrim, visited the University in about 629 A. D. and learnt Yoga Sastra from the Pandits of Nalanda. Another famous Chinese pilgrim, I-Tsing visited it in 671 A. D. Hwin-Li, the biographer of Hiuen Tsang, says that Nalanda was represented by no less than 1000 Pandits in the grand assembly convened by Sri Harsha at Kanyakubya to investigate the treatise of the Master of the Law of China (Hiuen Tsang).

Although Nalanda was Buddhist in religious profession and especially devoted to the exposition of the Mahayana form of Buddhism, Hwin-Li, the biographer of Hiuen Tsang, says that the

There is no truer truth obtainable

By man, than comes of music.

*So both are
indefinable*

students studied the Vedas, Hetuvidya (Logic), Sabda-vidya (grammar), Cikitsa-vidya (medicine) and Samkya. Hiuen Tsang says "Learned men from different cities who desire quickly to acquire a renown in discussion, come here in multitudes to settle their doubts and the streams (of their wisdom) spread far and wide". The admission of students from outside was not easy and was done in a peculiar manner. The examiners were no other than Keepers of the Gate and were very learned men. Those who wanted to get admission into the University must pass the entrance examination by entering into discussion with the Gate Keepers who often times put to them very hard questions. Only if they succeeded in satisfying these examiners in these hard discussions, had they a chance of being admitted. But the recognition of the scholarship of a Pandit of the Nalanda University carried with it great honour and prestige.

The head of the University was called 'Pandita'. It is said that Asanga and Vasubandhu made the University famous by giving their services in the beginning of its career. Dignaga who was a native of Simha Vaktra, a suburb of Kanchi in the South was sent for by the Pandits of Nalanda and is said to have composed 100 sastras, and his name is famous in China and Japan. Next to Dignaga, Jayadeva had the distinction to occupy the 'Pandita' chair. Chandrakirithi succeeded Jayadeva and is called a great Master of Masters. Hiuen Tsang speaks of Sthiramati, as one, "the streams of whose superior knowledge spread abroad even now". Dharmapala, a native of Kanchipura in

Men of character are the conscience of the society to which they belong.

our Province, adorned the University as its head in the early years of the 7th Century and Silabadra who was the son of a king in East India succeeded him as its head. Santarakshita, another great pandit, was invited to Nalanda. The traditional discipline attached to the Brahmacharya stage of life governed the student life in this University. The education was free, and the student paid whatever he liked or could to his preceptor after the completion of his education.

As regards the number of students at the University at the time Hiuen Tsang visited it, a passage in his biographer's account says that "the priests belonging to it and strangers (residing therein) always reach to the number of 10,000". I-Tsing says "The number of the priests in the Nalanda monastery is immense and exceeds three thousand",

Unlike Takshasila and other Universities which specialised in medicine and other sciences, Nalanda imparted instruction in all heterogenous arts and sciences, philosophies and religions. So it became popular and kept its ascendancy for so many centuries in spite of vicissitudes in its career. When we, in modern times desire to raise the name of India as of old, as a great repository of learning and culture as suited to our times, the study of the Great Indian Universities of the past, and the work done therein will remain as perennial sources of enthusiasm and inspiration to enable us to emulate their examples in our day. For Hindu, Jain or Buddhist, they all belong to India, and enrich Indian Culture in its many aspects.

Truth often suffers more by the heat of its defenders than from the arguments of its opposers.

a hot defender is not in position of truth

THE SECRETARY THAT CONVENED A SINGLE MEETING.

BY

K. R. Chandrasekharan, M. A., L. T.

You may have heard of the Single Speech Hamilton, the Single Slay Hero, the Single-Piece author; you may not have heard of a Single Meeting Secretary.

My friend Mr. Dikshit, who was one of the type in question was an England-returned youth having an exaggerated notion of regularity, punctuality and conventions concerning public functions. He was a person of praise-worthy virtues. In short, he was all that Cardinal Newman defines a gentleman to be. His scholarliness in oriental learning, his comparative study of the occidental literatures, his versatility of views, the high sense of patriotism and the unmatched sincerity formed the common talk among high circles. Therefore for the new society of the 'Oriental Cult' none could be deemed fit, except our active Dikshit, to be its secretary. Being energetic and enterprising and bubbling up with hope and high instincts, characteristic of a noble-minded youth, Mr. Dikshit accepted the offer with much zeal and felt an added pleasure in doing so, because almost every one of the elite of the city was a member of that premier association.

God for His service needeth not proud work of
human skill;

But there was a small flaw in him which, though seemingly negligible, assumed huge dimensions whenever it spelled failure in any endeavour of his. It often left him to rue for the past. The flaw that led him thus often to distress was his unpracticality pervaded by an air of studied unconcern to his environs and circumstances, very common in scholars of bookish learning. To discover now how he got on as a secretary, Mr. Dikshit as soon as he accepted the office, wanted to distinguish himself, as any aspiring youth would. So even within a week he arranged for the grand Inaugural Meeting and made elaborate preparations for the successful conduct of the event.

But his ambitious programme fell through even at the start. Why? Was there anything foreboding in the day fixed for the meeting? Was it a 3rd, or an 8th, a 13th or an 18th or was it a Tuesday or a Sunday, considered by some inauspicious? No, it was an auspicious Thursday when, it is believed, the aspect of Brahaspati is powerful and complete on the human mortals down below.

Was then the disappointment caused by an uninspiring selection of persons to lecture and preside on the day? Decidedly not. The lecturer was a famous Doctor of Divinity of a foreign University, prevailed upon with much difficulty to address that evening on "The Place of Religion in Education", and the President was none other than the Minister of Education who not by virtue of his holding the office, but by his bent of mind, was

They please Him best who labour most in peace to do His will.

deeply interested in the cause of Education, Then wherein lay the defect?

Let it lie in whatever circumstance it might. We shall presently turn to see how our friend fared on the day of the meeting. The gathering was announced to be convened at 5-30 P.M. sharp in the premises of the Society. It was just 4-30 P.M. Mr. Dikshit was already in his trim suit of clothes. Seats were arranged in rows and extra chairs were secured and piled in a convenient corner in the auditorium to seat the overwhelming crowd which he expected would assemble at the hall presently. What were the other arrangements made? A velvety Kashmir shawl was spread on the table on the dais, and flower vases, electric lamps, paper, pen, ink and blotting pad were placed on it. Even the table-fan was switched on, lest, he feared, he should forget to set it in motion in the immediate succeeding moments of hurry and rush.

A sergeant next arrived on the scene with a score of the city police; for was not a Minister to preside over the meeting? He at once started the regulation of traffic inside and outside the premises of the society. He cried out to the constables, "All cars to the left, carriages to the right, and the pedestrians along the footpath in the centre." Every arrangement needed for the regulation of the crowd, was complete and all stood in eager expectation of the thumping audience.

~~To talk in Public, to think in Solitude, to read and to hear, to inquire and to answer inquiries, is the business of a scholar.~~ ✓

Speak when required
with an open mind
character

It was 5 P. M. No one turned up. The secretary thought that it was not yet time for the people to pour in, and so he proposed to attend to some small but essential details. For this purpose he went from the auditorium into the office-room, and from the office-room back into the auditorium and in this way many times that, according to a modest estimate, it was thought he would have covered at least 5 miles, distance enough for an evening walk for a healthy adult. Yet, in the moments of interval, he would stand before the mirror in his chamber and adjust his tie, his collar or the curls spread artfully over his broad forehead. Or he would stand in the middle of the wide doorway with both of his hands in the two pockets of his pants and expect the audience to arrive. Or sometimes, looking out through the window of his office-room he would imagine how in another 15 minutes people would rush in for seats and how he would request his committee to look to their seating, while he would wait outside to receive the distinguished guests of the evening.

Another thirty minutes also elapsed and there was only a quarter of an hour more for the meeting to begin. Yet none was seen in the hall. So he mused within himself, "Why are not people thronging for the meeting even when a wide and discreet circulation of the handbills has been made? What an elastic principle of punctuality do our Indians have? When will our countrymen learn to keep appointments? When will they realise that keeping

Liberty will not descend to a people; a people must raise themselves to liberty. It is a blessing that must be earned before it can be enjoyed.

engagements in time is as important as paying their instalments to the banks on due dates? Which mortal can successfully inspire them with — but there! — whose car is it? Who is it that gets down?"

The lecturer of the evening got down from his car and his servant took in his hands some books for reading extracts from, pictorial and statistical charts, slides, a pointer and a magic lantern. Immediately Mr. Dikshit went down the steps, met the learned Doctor halfway, shook hands with him and led him on through the audience hall into his office-room.

But all this he did in a subconscious state. Why was it so? How did his senses get suddenly dazed? How did he lose his power of speech? Did he turn deaf all at once? Else, why would he not reply to the lecturer who looking at the auditory said something to him? But the fact was that when the guest was addressing those words it seemed to our secretary as if there was an inaudible buzz in his ears. He could make out no more. Yet, he led the guest in, seated him in his office-room and treated him to a cool drink which his servant in the white uniform just then fetched in.

All the while the great anxiety that troubled our poor secretary was how he could answer to the Doctor and to the president who would arrive in another ten minutes, for the thin audience and how he could obtain from them, if need be, excuse to scratch off the meeting. But the most menacing

Seek knowledge though it be in China,

circumstance was that the sergeant was giving elaborate instructions to the constables, stationed at the gate, to control the crowd which, as it was to transpire soon, would not attend the meeting. He found himself in a very awkward fix from which, he was at a loss to know, how to extricate himself.

Yet promising the impatient and vexed lecturer to look to the arrangements quickly and leaving into his hands the day's Hindu, he escaped from his presence to get some relief. He wended his footsteps listlessly to the doorway. He was in a great consternation. The shining drops (sweat) which adorned his forehead and upper lip, not long before, now turned into a cold sweat and ran down his cheeks and chin in a torrent. Just then seven or eight persons went in. But that was a poor consolation for him, for the time was up, and any moment the Minister who was erstwhile earnestly wished for by him, but now almost dreaded, might drop in.

As he was thus passing through a seething mental agony, his illiterate, aged father came in supported by his stick, to see how his England-returned son on whom all his patrimony had been wisely spent, as he thought, shone at the eventful meeting. No sooner did Mr. Dikshit see him than he hung his head down in utter shame. And as if his anguish should reach its high-water mark one of the audience that just then got in, asked him why there was no crowd yet and whether the meeting was likely to be convened that evening at all. A second admonished him in the capacity of a friend that he should have taken all precautions

The ink of the scholar is more holy than the blood of the martyr!

early enough to fill the house readily for the function. For instance the announcement of a Tea party he said, could have assured him a bumper house. At the same time the sergeant would peep in and wonder whether all his regulation of traffic would run to waste. The gentleman of the multi-honorary offices also would then interpose and like to know whether any one had been requested to propose the vote of thanks or whether he could do it. The poor Dikshit did not know what to say to these pestering queries. Care and distress were writ large on his face. His throat was parched. His limbs were benumbed. He was, as it were, on the rack.

Before five more minutes passed the Doctor wanted the secretary in. The Committee members, who were themselves late, fought shy to step into Mr. Dikshit's rescue. The Vice-President would have helped him, the president being for the most part an absentee office bearer; but a lucrative case took the lawyer that he was, away from the station. So the poor secretary was left to draw from his own resources. Now the lecturer who was in a rage—for it was past six-o'clock cried out to Mr. Dikshit, "Mr. Secretary, this is the most novel and painful experience that I have ever had during my South Indian tour. Did I not plead inability when you pressed me hard to accept your invitation, and did I not finally accede to your request, against my heavy programme, even to please you? Had I only known then that you would thus victimise me to your base joke, I would not have yielded to your vile inportunities. Never mind. I am, however,

He dieth not who seeketh knowledge.

obliged to you for this that you have taught me how to answer such requests from people of your stamp, in future.....Still the strangest happening to which I cannot in any way reconcile myself is that the president of the evening who is no less a person than the Minister of Education has not yet arrived, though it is one full hour past the notified time. Can any one concede that an officer of his status and responsibility will absent himself thus and not even send a note of excuse? What! you would keep mum! Yes I now see how the whole programme is a wanton imposition on me for an unknown grudge you bear me. All right. You shall see what a wide publicity I give to this evening's incident. Thank you for the very kind manner in which you have entertained me. Good bye to you." Next minute the Doctor was in his car, and with his puzzled servant in the back seat drove away fretting and fuming.

Close on the wake of his departure arrived a messenger with stains of blood on his clothes and carrying a belated note from the president of the day. The minister had sent it through him at 4-30 P. M. but being caught in a car accident the servant could deliver it only now. The letter read that due to an urgent call from the Governor to be present next morning at Ootacamund he had to disappoint much against his wish the enthusiastic secretary.

This news indeed gave Mr. Dikshit relief, but steeped in misery as he was, he did not feel it.

To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises.

Instead, there flashed through his mind the following train of thoughts: "Secretaryship is a needless worry for me and I have been very unwise in accepting it. Shortsighted that I am, I should have thought twice before I gave my consent to function as the secretary. However I am glad that to day's incident has taught me a lesson,— Tempting Secretaryship! adieu for ever I shall never more become your play thing. Declaring thus solemnly in his heart he rushed to the office room, took a sheet of paper, dashed off his resignation and darted off homeward leaving the keys and the paper in the hands of the peon. Never more would he be made a prey of a secretary. The sergeant who was in the dark regarding all these complications continued his duties for another half hour and seeing none turning up returned to the police station ruminating all his way back, over the deep mystery that hung over that evening's function.

Now, for our information, what was the reason for such a thin audience? What were the cruel stars ranged against him? Was any knavish scheme afoot? Was there any unholy conclave formed to outwit or humiliate him?

Nothing of that sort. As I have already told you, it was the impracticality of the secretary that was the cause for the poor audience. It was his indifference to the other arresting events on the same day and at the same hour that turned his maiden activities as a secretary to nought. Already a week back it had been announced that there would be a matinee performance on the same evening at the Karlekar's

He who leaveth his home in search of knowledge, walketh in the path of Allah.

with the side attractions of the thrilling feats of Jack Carson, Gun-boat-jack and the rubber-bodied Irish acrobat. At the same hour the Secretariat Party from Madras was staging in the Town Hall its master piece "Ekechpyala". Further the election of the Directors of the Peoples' Bank came off that evening; also the farewell party of a popular Judge. At least the Sanatanists, interested most in religion, would have attended; but they were in the middle of their all engrossing District Conference. The professors too, on their part, had to be at party for the members of the University Commission who had come on their periodical rounds. A selection of people yet were likely to be engaged. As if to appropriate them as well, there was an unexpected announcement made that afternoon that some famous Congress leaders of Northern India had arrived at the city that day and that they would address the public at 5:30 P. M. precisely—5:30 P. M. for them too—at the Gandhi Chauk. Thus the discomfiture of poor Mr. Dikshit was rendered complete.

Dear Readers, does it need telling now that the failure of the day's event was largely due to the unpracticality of Mr. Dikshit though the President's inevitable absence and the address of the Congress leaders were purely accidental.

Secretaries of Unions, take lesson, therefore, if you care from Mr. Dikshit and profit by it, not indeed to resign your post but to forewarn yourselves of such happenings and work up to success.

He who has learning, but knows not how to apply it to the conduct of life is "like a donkey carrying books."

THE USES OF LIBRARIES

BY

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The importance of libraries in India cannot easily be exaggerated. They are indispensable for the diffusion of culture and the promotion of general literacy. In such a country as ours, where almost the whole rural population is illiterate, library service will certainly rank first among several methods of rural uplift. Libraries are as inevitable for the townsmen as for the village people. While in the case of villagers, libraries lift them up from the depth of ignorance and create a thirst for knowledge, in the case of townspeople, they are necessary to preserve the habit of reading among the educated, and quench their eagerness for acquiring knowledge.

Libraries are also a valuable adjunct to school-education. Every school has to-day a library of its own. We can easily understand the importance of co-operation between school and library. One is complementary to the other. 'Each is capable of rising to its fulness of purpose only by close contact with the other.' In the class-room, the students are under many regulations and restraints. They have to follow the teacher. Their thinking process is much influenced by that of the teacher. Therefore it is only in the libraries that they can free themselves from the rigid system of the class-room. It is only in libraries that they can themselves develop their thinking. In the class-room pupils are treated as a whole. In the library, every student can select

Who goeth a borrowing, goeth a sorrowing.

books according to his own bent and read. Hence, knowledge is best attained by a school boy, by resorting to libraries everyday, at the same time attending to the class-work.

Public libraries in towns open to everybody, are also of immense value in imparting knowledge. Our education does not begin and end with the school. We should be studying and acquiring knowledge throughout our lives. For this purpose, public libraries are indispensable. They supply books freely. Everybody desirous of reading, may go there and choose his book. It is only very few people who can furnish themselves with the books they want at their own cost. All others are so poor that even if they are eager to read valuable books, they are not able to get them. For such persons, public libraries are a blessing. They bring knowledge and information to the door of everybody rich or poor.

India is notorious for its mass-illiteracy. Only the people living in towns enjoy the advantages of schools and colleges. Most of the villages have not even a primary school to their credit. Therefore in removing this illiteracy in our rural parts, libraries organised for that purpose will be of great service. There are in the west travelling libraries which supply books to the villagepeople. These libraries equip the villagers with more and more knowledge and up-to-date information. A thirst for knowledge of the outside world would be created among our villagers who are living in a secluded corner like 'frogs in a well.'

Passions are likened best to floods and streams:
The shallow murmur, but the deep are dumb.