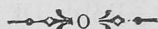


THE MADURA COLLEGE MAGAZINE.

(Published every Month)

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THE LORD'S PRAYER.

O Lord! we pray unto thee: grant us spiritual elevation, courage and strength. Thou knowest everything and art the First Cause of all. Thou hast in Thy joy created this mysterious universe, the vaulted heavens, the low earth, the twinkling stars, the sun and the moon, and countless orbs of light; and hast filled them all with Thy living breath. Thou hast provided enough food for all your children, even to the beasts in the jungle and to the birds of the air. Thy spirit pervadeth all, Thy radiance illumines the universe and our souls. Let us in Thy presence sink our differences if any, forget our sorrows and sufferings and learn to use them to glorify Thee.

O Lord! we pray that our hearts be cleansed and be filled with a new joy and a new spirit. Teach us to love our brethren even as ourselves, to serve and help them in their needs, to assist them in their on-ward path through evolution. Learn us to find Thee in them.

O Lord! we bow to Thee in reverence and meekly submit to Thy Law which happily is the same for all—not one for the wolf and another for the lamb. Forgive us, if we in our ignorance, folly or arrogance make any trespasses. We commit ourselves to Thy loving care: deliver us from bondage—the unending chain of births and deaths: give us peace and eternal joy: grant us wisdom to know Thee and love Thee. Bless us all, this institution, the management, the Principal and staff, the students, past and present. Bless all Humanity; bless all living things, animate and inanimate, mute and expressive. May our lives be one long prayer!

A. S. MENON.

LAUGHTER FOR A SHIELD

God give me laughter for a buckler
Lest to the blows of Life I yield;
When my head is bowed to press of foeman,
Lord give me laughter for a shield.

Grant me will to fight if not to conquer,
Strength to keep my spirit from eclipse;
And let me hold at midnight and at noonday
The shield of laughter on unshaking lips.

There is none so strong can overcome it:
Black rage, red scorn, or serpent guile.
Magic lives in weakest defences:
Even in a little twisted smile.

In the dusk and in the murk of conflict,
Fighting on against the driving spears,
More flags will rally round to laughter
Than ever owned the sovereignty of tears.

Though I have no armour that is trusty,
And nothing but a wooden sword to wield.
I shall go down fighting and not craven
If Thou, Lord, give me laughter for a shield.

GREAT DAYS IN AUGUST

Date

1. Columbus landed in America, 1502.
2. Col. Olcott, born 1832.
4. War declared between Britain and Germany, 1914.
6. Alfred, Lord Tennyson, poet, born 1809.
7. Sundara Murti Nayanar, born.
9. Ernest. H. Haeckel, zoologist, died 1919.
11. Cardinal Newman died, 1890.
Madame H. P. Blavatsky born, 1831.
12. William Blake, poet and painter, died 1827.
Robert Southey, poet, born 1774.
William Makepeace Thackeray, novelist born 1811.
James Russell Lowell, Man of Letters, died 1891.
13. Florence Nightingale, Crimean Army nurse, died 1910.
15. Napoleon Buonaparte, Emperor, born 1769.
Sir Walter Scott, novelist, born 1771.
Thomas De Quincey, writer, born 1785.
Arabindo Ghose, Yogi, born 1872.
Joseph Joachim, violinist, died 1907.
17. Malayalam New Year.
18. Guido Reni, painter, died 1642.
John Dryden made Poet Laureate 1670.
19. James Watt, improver of the steam engine, died 1819.
20. Adolphe Bouguereau, painter, died 1905.
21. Princess Margaret Rose, born 1930.
22. Sri Jayanti (Birth of Shri Krishna),

Date.

23. Baron Cuvier, paleontologist, born 1769.
25. David Hume, philosopher, died 1776.
Cagliostro, occultist, died 1795.
28. New Moon.
Peace Palace opened at the Hague, 1913.
St. Augustine, Father of the Church,
died 430.A. D.
29. Mohammad, Born 570 A. D.
Oliver Wendell Holmes, Man of Letters,
born 1809.
31. Official end of the Great War, 1921.
John Bunyan, author, died 1688.

EDITORIAL

Dr. Sir S. Subramania Aiyar was a brilliant 'Old Boy' of the Madura Zilla School of which our Madura College is a later incarnation. The life of Dr. Sir S. Subramania Aiyar, as a distinguished Jurist and lawyer, as a learned and upright Judge, as an ardent worker in the field of Hindu Religion, Philosophy, Culture, as a public-spirited citizen, and as a great patriot and politician is an inspiring example to the younger generation now studying in our Schools and Colleges.

* * *

Therefore the unveiling of the Statue in the premises of the Senate House of the University of Madras by the just retired officiating Chief Justice Sir Vepa Ramesam has a special significance for the City of Madura and its citizens. This gifted and versatile son of Madura has brought honor and credit to his native city and district by his manysided activities and achievements during a long and distinguished public career.

* * *

It would occupy too much of the space at our disposal if we dwell upon the various events and incidents in the life of this great man who would always remain as a source of never-failing inspiration, and would never cease to serve as a lofty and stimulating ideal to future generations. In short he stood for all that is best in Hindu Religion, Tradition, Culture, and Civilization. Therefore this memorial raised in his honor, though belated, redounds to the credit of the citizens of Madras amongst whom

* * *

he shone as a distinguished beacon in the ripe years of his manhood and old age.

But we cannot help observing that this belated honor brings one sad reflection in our minds about a serious national weakness which we should eradicate from our nature before we can rise to the full manhood of our national life and hold our own amongst the comity of nations. Dr Sir S. Subramania Aiyar retired from his place on the Bench in 1907. The Committee to commemorate his services to his country and nation was formed in 1908 and he passed away in December 1924. The Statue was ready in 1927. Between 1927 and 1935 the committee had to struggle hard to find a suitable place to locate the statue. In spite of such obstacles it is a matter of satisfaction that it secured an abiding place in the University premises appropriate to an enthusiastic man of deep erudition and culture who never ceased to accumulate knowledge, a noble citizen, and a devoted son of the Motherland. 'Better late than never'.

But the long delay which for one reason or other took place before the successful establishment of his Statue in its present habitation is somewhat a poor commentary upon the spirit in which we honour our Great Departed and is an eloquent proof showing how the feebleness of that spirit can serve as a fertile field where obstacle after obstacle can raise its ugly head to prevent the fulfilling of that object. A nation before it becomes great must know how to recognise and appreciate and cherish the memory of its great men and women.

CALL IT WHAT YOU WILL

BY

Emmessgee.

To a college student, nothing is a source of greater pride and honour than to have appeared in the College Mag. Words fail to describe how eagerly I looked for the day when the College Mag. would be out, with the proud prospect of my name and my article shining among the contents of the Magazine. To speak candidly, the other articles would not matter to me until I have read mine half a dozen times.*

Few, however, stop to consider the numerous difficulties the Editor has to experience before giving the article a shape worthy of the magazine. The capacity to write, I am afraid, varies in inverse ratio to the desire for publicity. Students who make the greatest noise are the least seen on the pages of the Magazine. The Editor has often to assume the role of the 'Insurance Agent' to canvass articles. In my opinion, in a College Magazine, the Editor is everything. We can never forget the way in which our Editor roused our enthusiasm to write articles. Whether in the College or in the Tennis Court, almost the first question he would ask any student was whether he had anything to give to the Magazine if not, why not.

* [Since writing this article, I have found that this is a weakness of all authors].

Let thy attyre bee comely, but not costly.

In fact, I have written what I have hitherto written entirely due to the very excellent manner in which our Editor frequently gave opportunities for the exertion of this faculty. Whenever I had an occasion to meet him, he would invariably emphasise the need for such journals, and what is perhaps more essential, the importance of the cultivation of the art of public writing. It is commonly known that the students (exception always proving the rule) are distracted by the thousand engagements that dissipate their time, thought and feeling in a huge metropolis; and the virtues of procrastination, idle gossip and critical appreciation of the lecturers' foibles and merits, have found in the students a home-snug as a bug in a rug. Add to this, there are the lessons to be skipped through at least, to avoid any catastrophical blunder being committed in the class-room (which is not infrequent), which would land the poor students in a 'parlous' plight indeed!

I have, however, one complaint to make. Where are our old articles! Shut up, or rather bunched up, I am afraid, in some corner of the Library; unseen and unappreciated they are, being suffered to languish in obscurity.

What a plague do they mean by keeping several of us shut up like so many beauties in a harem, merely to be looked at now and then thanks to the fortuitous visits of antiquarians! We were written for the diligent dispensation of pleasure. Instead of remaining grateful for this rich heritage

Young men think old men are fools; but old men know that young men are fools.

of "whole treasures of wisdom, bright gems of thought, and golden veins of language," we are clasped up in dark and dingy nooks to fall an easy prey to the worms that know not our worth. Rightly has Gray said:

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

But, if not immortal fame in the years to come, it brings at least a sense of present pleasure in which there is enough food for further years, a satisfaction of having said something to the world at large.

Excess of wealth is cause of covetousness.

MY EXPERIENCE.

A darksome night it was, with sky serene.

When a quiet calm pervaded the scene.

Sweet little birds, welcome songsters of the night;
Sent for the rich melody with all their might.

The twinkling stars in the azure sky shone
With dim light that was celestial born.

There's a mystic air that did awe inspire
In the soul that glows 'midst the divine fire.

Cosmic thoughts flashed forth a heavenly light
In the mind that frightened up with delight,
New-born, mysterious, evanescent.

Yet so lovely, so divine; bliss silent
That with the Infinite the soul connects
And the fleshly body the man forgets.

S. KRISHNASWAMY. IV U. C.

The miserable have no other medicine
But only hope.

AN UP-TO-DATE DICTIONARY FOR INDIA.*

BY

G. L. M.

Acid—Adjective applied to test of sincerity, usually Governments.

Authority—Anyone who takes for granted the ignorance of another in the same branch of knowledge.

Axe—Retrenchment of one durwan, one bearer and one sweeper by the head of a Department.

Bankrupt—Term applied to British Statesmanship only at present.

Beautiful—Adjective now applicable to dancers and colour-girls in Cinema films.

Brilliant—Slightly above the mediocre.

Cheers—Ovation given voluntarily to boring speakers at conclusion of their speeches or compulsorily to collections by school-children.

Critical—Permanent epithet applied to the moment when one finds oneself on a public platform.

Cultured—Any rich man who can quote (or even mis-quote) a verse or mention the name of a writer is called "Cultured".

Disarmament—Negotiations about re-armament:

Distinguished audience—Those who happen to be present at the function.

* Indian Finance.

They never taste who always drink

They always talk who never think.

Enterprising—One who can gain at the expense of another.

Gesture—Indication of a promise of a "Change of Heart" by Government.

Home—Institution for the aged, the infirm and sailors.

Honest—Archaic. Used of a person, who had not the capacity to be successful.

Honours—Certain cards in Bridge Titles.

(To be continued.)

Glories, like glowworms, afar off shine bright,
But looked too near have neither heat nor light.

க ல் வி

BY

M. S. Balasubramanian, VI Form B.,

A. Rangaswami Iyer's High School.

இவ்வுலகின் கண் மானிடராகப் பிறந்தோர் தேடற் பாலன கல்விப்பொருள், செல்வப்பொருள் இவ்விரண்டாம். இவ்விரண்டுள் கல்விப்பொருளே உண்மையான ஆனந்தத் தைக் கொடுக்கவல்லது. செல்வப்பொருளைப் போலன்றி கல்விப் பொருள் அழிவற்றது. செல்வம் பிறருக்குக் கொடுக்கக் கொடுக்கக் குறையும். கல்விப்பொருளோ கொடுக்கக் கொடுக்கவிருத்தியாகும். மற்றும்,

“வைப்புழிக் கோட்படா வாய்த்தியற் கேடில்லை

மிக்க சிறப்பினரசர் செறின்வவ்வா

ரெச்சமென வொருவன் மக்கட்குச்செய்வன

விச்சை மற்றில்லைபிற”

என்றபடி, ஒரு தகப்பன் தன் பிள்ளைகளுக்குச் செய்யும் உபகாரங்களுள் கல்வியே முக்கியமானது. வெண்சக்கரக் குடையின் கீழ் சிங்காதனத்தில் அமர்ந்து ஆட்சிபுரியும் அரசனைவிடக் கற்றவரே மேம்பாடுடையார் என்பதை,

“மன்னனும் மாசறக் கற்றோனும் சீர்தூக்கின்

மன்னனிற் கற்றோன் சிறப்புடையன்-மன்னனுக்குத்

தன்றேய மல்லார் சிறப்பில்லை, கற்றோர்க்குச்

சென்றவிட மெல்லாம் சிறப்பு”

என்னும் பாட்டினால் உணரலாம்.

இவ்விதப் பெருமை வாய்ந்த கல்வியை “சற்குரு மூலமாகவும், பெரியோர்கள் கிருபையாலும், கிரந்த ஆரா

Man's inhumanity to man

Makes countless thousands mourn.

ய்ச்சி மூலமாகவும் அற்பப்பொருளையும் நன்கு கவனிப்பதாலும்” நாம் அடையலாம். குரு முகத்தாலே கற்கும் கல்வியே மிக்கப்பெருமை வாய்ந்தது. நமது நாடு ஆதி காலந்தொட்டுக் குருபக்தியில் மிக்கப் பெயர் வாய்ந்தது. பண்டைய இந்தியாவில் கல்வியில் தேர்ச்சி பெற்றவர்கள் எல்லாரும் ஒரு சற்குருவை அடைந்து அவர் சொற்படி நடந்து, காலாஸிட்ட வேலையை சிரமேற்கொண்டு செய்து அவர் நன்மதியைக் கேட்டு நடந்து வந்தவர்களே. இவ் விதக் குருபக்தியில் மற்ற எல்லா நாடுகளிலும் நமது நாடே முன்னணியில் நிற்கிறது என்பது பிரசித்தம்.

தற்சமயம் நமக்குப் பெரும்பாலும் கல்வி புகட்டு பவை கிரந்தங்களே. புஸ்தகங்களால் நமக்கு உண்டாகும் நன்மைகள் ரஸ்கின் என்னும் ஆங்கிலப்பெரியார் எழுதியிருக்கும், ‘ஸிலேம்’ என்னும் வியாசத்தால் நன்கு விளங்கும். தற்பயிற்சியால் அறிவை விருத்தி செய்து கொள்வதற்கு, நூல்களைப்போன்ற வேறு சாதனங்கள் கிடையா.

ஒவ்வொரு பொருளையும் ஊர்ந்து கவனித்து அதனால் அறிவைப்பெருக்கிக்கொண்ட பெரியார் பலரு ளர். “இயற்கைப்பொருளே பெரும் புத்தகமாம்” என்று ஒரு அறிஞர் வரைந்துளார். நியூட்டனும், ஜேம்ஸ் வாட் சனும் பெருமையடைந்தது அற்பவிஷயங்களையும் நன்கு கவனித்ததாலன்றோ?

நாம் கல்வியையுயம், திரிபு அறக்கற்றலே முறையாம். நாடோறும் சோர்விலாது சிறிதளவேனும் கற்றுவந்தா

Things sweet to taste prove in digestion sour.

லொழிய நாம் கல்யியறிவில் தேர்ச்சி பெறுதலியலாது.
அதனாலேயே

“தொட்டனைத் தூறு மணர்க்கேணி மாந்தர்க்குக்
கற்றனைத் தூறு மறிவு”

என்று திருவள்ளுவர் கூறியிருக்கிறார்.

கடைசியாக, இவ்வுலகின்கண் நாம் கற்கவேண்டிய
வை அநேகம். “கல்வி கரையில் கற்பவர் நாள்சில, மெல்ல
நினைக்கிற் பிணிபல.” ஆதலின் “தெள்ளிதின், ஆராய்ந்து
அமைவுடைய கற்பவே நீரொழியப்பாலுண் குருகிற்
றெரிந்து” என்ற பாடலின் உண்மை உணர்ந்து நற்
போதனை புகட்டும் புஸ்தகங்களை மட்டும் படிப்பதே
சிலாக்கியம்.

O, it is excellent to have a giant's strength;
But it is tyrannous to use it like a giant.

SCIENCE CORNER.

BY

S. Venkataraman B. A.

BROADCASTING IN FUTURE.

The future developments of the wireless seem to be highly interesting. At present we are able to see and hear from a distance. The Radio has grown so popular that we sometimes feel it to be an infliction than a pastime; and the Television is in the stages of development. In both the above the broadcasting station sets up electric waves in the ether which at the Receiving station produce more or less a duplicate of the sound or vision exciting. Dr. Alfred N. Goldsmith, Consulting Engineer of the RCA manufacturing company has suggested the possibility of transmission of taste and smell by Radio. He bases his suggestion on the present possibility of transmitting replicas (which can even be felt by hand) of three dimensional bodies by wireless. This is called Teletactile Broadcasting.

Telegustatory Broadcasting is the transmission of taste, and if only Dr. Goldsmith's suggestion proves true, we might taste from our quiet homes the finest brand of coffee grown anywhere in the World.

According to the same scientist, Teleolefactory—transmission of smell—is easier perhaps than the previous one in as much as it needs only spray into the air a duplicate of the odour transmitted.

THE NEW FIRELESS COOKER.

Doctor Charles G. Abbot makes mention of his Fireless Cooker in the Chapter 'Utilising Solar Energy' in his book entitled "The Sun". The Sun is, undoubtedly, the greatest and commonest source of heat energy and the new Cooker absorbs the required heat energy from the Sun itself. It originally consisted of a long Aluminium sheet bent into the form of a parabola at whose focus was an oil tank, which got heated. The hot oil was circulated through the cooker when breads were baked.

But in the improved form now prevailing twelve mirrors hinged together in the form of a parabola are used. At the centre of focus of the parabola of mirrors is a glass vessel containing a quantity of black oil. Black oil is used because it absorbs more heat than clear oil. The oil vessel is surrounded by another glass sheath, with vacuum intervening between the two glass covers of the oil, exactly in the form of a thermosflask. This arrangement transmits the heat from the mirrors to the oil but prevents loss of heat from the oil due to conduction or convection. This heated oil is circulated through the cooker. This improved cooker is more efficient and handy than the form originally proposed.

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THE COLOUR OF THE SKY.

The present satisfactory explanation of the blue colour of the sky is due to Professor Tyndall. Before that Newton had suggested that it was due

to the interference of light reflected by the small particles suspended in the air. It was later found that blue colour was produced when light passed through thin transparent sheets but that the tint was different from that of the sky. Tyndall has proved that it is due to the scattering of light by water drops in the upper air. Light is propagated by ethereal waves. These ethereal waves have a tendency to set up the material particles such as dirt or a drop of water, on which they impinge, in a state of vibration. These particles, then, vibrating as they do, create secondary waves (which are the result of the superimposition of the waves created by the vibration of the particle over the waves incident upon the particle) from the primary waves. These waves are known as the scattered. The amplitude of the scattered waves is inversely proportional to the square of the primary wave-length.

Another point that can be mentioned is that the scattered light is polarised. That means that the ethereal particles in the scattered light (or polarised light generally) are taking place only in one particular direction, whereas in the ordinary light the particles are constantly describing ellipses. A motion in a circle (which is the simplest form of an ellipse) can be resolved into two Simple Harmonic Motions taking place in two directions at right angles to each other. When an ordinary beam of light undergoes polarisation, it is being split, to be simple, into its component parts. Without entering into further details, it might be mentioned, that a polarised light will be visible, only when looked at

from one particular direction and not from all directions. It was Brewer who found that this was the nature of the light emanating from the sky.

Since the intensity of the scattered wave varies inversely as the fourth power of the wave length, the scattered light is either blue or violet.

But it is often observed that at sunset and sunrise the clouds are either yellow or red. That is because at those times the sunlight travels a greater distance through the atmosphere. Now it should be noted that the energy of the scattered light is derived from the primary wave and so when the primary wave travels a long distance, it is extinguished by the phenomenon of scattering. So we do not get the blue or violet light which is derived from scattering. When these two colours are removed from white light, we get the golden tinge of the evening of the dawning sky.

QUESTIONS AND ANSWERS.

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

(1) *A magistrate sentences a prisoner to death for murder. Jail officials carry out the order. Is any Karmic liability incurred by any ?*

Mr. A. R. The Law of 'Karma,' in its widest sense is the Law of Cause and Effect. This is a Universal Law which from its very nature must operate in all worlds of the manifested universe from the subtlest to the grossest. But the 'Karmic Liability' as we understand by the term means the Individual Karmic Liability.

A magistrate in sentencing a prisoner *impersonally*, only with the object of carrying out the law of the country, without indulging in any personal feeling for or against the prisoner, cannot incur any Karmic Liability for himself. His case is analogous to the Gods who carry out the decrees of the Lords of Karma. But if a magistrate is careless or indolent, and does not sift the case to the best of his capacity, even though good-intentioned, he must incur the Karma of carelessness.

The case of the Jail officials in carrying out the order of the magistrate will be judged by the same considerations.

The magistrate, the Jail Superintendent, the Jail medical officer, the Jail warder, and the hangman cannot all react in the same manner, in their physical, etheric, astral, and lower mental bodies, to their respective functions. Taking the last, although the hangman may not incur Karmic Liability by his impersonal action, he, unless he be an extraordinary man, cannot but have these bodies of his coarsened by the performance of his frequent death dealing duties. Such coarsening would act as an handicap for him. Therefore one should beware of the choice of a vocation even on the department of human Justice.

(2) *Lord Buddha deserted his wife to seek Nirvana and caused her intense suffering. An ordinary man does the same. Discuss the Karma of each.*

Mr. A. R. "The ways of Karma are mysterious." Who can decide that when "Lord Buddha deserted his wife to seek Nirvana and caused her intense suffering" he did not initiate any new act offering pain to another, which he should balance by later suffering pain himself in the same or later incarnation, just as with ordinary people, or that Princess Yasodhara did not expiate by that suffering some Karma of hers in her own past whether near or remote, and therefore had no karmic debt against her Lord, or that Lord Buddha did not repay in full abundant measure, for the suffering he caused her by deserting her, by giving her

the Light and the Wisdom he brought to her when he came back to Kapilavastu as the Enlightened. But for the ordinary man, it is meet that he should act on the footing that he should not 'desert his wife and cause her intense suffering.' Even amongst ordinary men instances are not unknown where individuals have challenged Karma by leaving home in pursuit of wisdom, daring to pay 'the uttermost farthing' of their debt, but yet desiring to get the greater wealth they bargained for, even at the cost of the suffering they caused.

(3) *Hindu books say that on realising Brahman all Karma ends. Is this so? Buddha suffered when dying and before, though he had attained Nirvana.*

Mr. A. R: "On realizing Brahman, all Karma ends." The meaning of this sentence may be far deeper than it appears. Even if one attains Liberation in one life it may mean only that he would not generate binding Karma thereafter. It does not mean that all the effects of his past Karma have been exhausted fully by the time he attained full enlightenment, and may not continue right upto the end of that life. Therefore if Buddha suffered after attaining Nirvana, it is explicable. Even after attaining Liberation, the physical body must be subject to the laws of the physical world, the law of cause and effect, the law of decay and death, the law of hunger, thirst, heat, cold, &c. It would not be difficult for us to conceive that when one has realised Brahman and therefore has become one with the world around him, all the physical sufferings, to which his body is subjected till death while it is the play of the phenomenal world in

which it is living, may have a new meaning for him which deprives it of the feeling of personal suffering. It may be that by this new enlightenment he may be able to transmute this suffering to the Greater Glory of the Whole into which he has consciously entered. It may be that for him, this suffering loses the poignancy it may have for us, and gain an exaltation far beyond our conception.

RABINDRANATH TAGORE

BY

V. Srinivasan, VI Form, A. R. H. S.

India has ever been recognised as a great country not because of its vast area, nor because of its population, but because of the great men; it has been producing from time to time. Among such worthies who are responsible for the glory of modern India, Rabindranath Tagore is one. He was born in Calcutta in 1861. He was the son of Maharshi Devendranath. He lost his mother when he was still a child. This loss meant a great deal to him. It threw him back upon the consolations to be had in the boyish communion with Nature. The poet in an account of these years given to a friend, says: "I was very lonely—that was the chief feature of my childhood. Kept in charge of the servants after my mother died, I used to sit day after day in front of the window and picture to myself what was going on in this outside world. From the very first time I can remember I was passionately fond of Nature Nature was a kind of loving companion always with me always revealing to me some fresh beauty."

As for the school-days that followed, he tells us how cruelly one of his masters used to treat him, ordering him to stand for hours in the heat of the burning sun if his lessons had not been perfectly learnt. When his father came to know of

this harsh discipline, the boy was put under the care of private tutors.

While still a boy, he began to write rhymes, songs, stories—anything that could express his joy of life. At first he studied and imitated the Vaishnava poets of Bengal. But his original works made their appearance at about the age of eighteen. They were the *Pravata Sangita* and *Sandhya Sangita*. (Songs of Sunrise and Songs of Sunset.)

He was married at the age of twenty-three. He was sent by his father to look after the family estate. This career as estate-manager proved of direct service to him in the way of human experience. There he wrote some of his greater plays, among them "Chitvargada," "Visayan," and "Rajao-Rani". His familiar surroundings in this place are also reflected in the pages of the "Gardener." After this period, he wrote *Gitanjali* which won for its author his audience throughout the Western world. Even the translation of it in English is full of music and rhythm. One famous English critic says half humorously: "I have met several people, not easily impressed, who could not read that book without tears. As for me, I read a few pages and then put it down feeling it to be too good for me. The rest of it I mean to read in the next world....." But the finest works of the poet are his short stories. Only a few of them have been translated into English. These short stories are a mine of philosophy. It is no wonder that such a great poet and philosopher got the Nobel Prize.

NEW VALUES IN INDIAN EDUCATION

BY

K. S. Ramaswami Sastri, B. A., B. L.

Lord Haldane said once that "It is in Universities that the soul of a people mirrors itself". It is therefore clear that if a University is true to itself it must be true to the National spirit. It is easy enough to multiply Universities as we have done. But it is a really extraordinarily difficult task to found and conduct a model Indian University.

A real University must conserve values and also perfect values. It must not only please the wishes of the people, but also lead and improve the people. It must again excel in critical activity, productive activity and creative activity. It must not be a mere centre of diffusion and advancement of book-learning as it has been here-to-fore. A true University must excel in the beauties and the beautitudes.

In America, an effort is being made to break away from the tyranny of word worship and to fit men and women for new and modern social and professional values. But it has been said well America places a naive trust in education; but its lack of comprehension is indicated by the miscellaneous character of curricula, by its aversion to discipline, by its over emphasis on social activity as against intellectual effort. A University should not merely prepare for mere knowledge but should

also prepare for a better life. Indian Schools and Colleges and Universities have not been setting this aim before themselves with clarity and resoluteness and fervour. They have been working for diffusion of Knowledge to some extent and in some directions but have not visioned and voiced and worked for a richer and fuller life as yet.

An equally important aspect is the maintenance of the national character of the culture imparted in Universities. This will never be realised unless the Gurukula spirit is caught and applied to education, unless education is imparted in the vernaculars, unless Sanskrit is made compulsory, unless Indian literature and art are given a prominent place, unless the living Indian Sciences like medicine are given an honored place and unless the Indian scheme of life is understood and practised alike by the Teachers and the Taught. Why should our mastery of western science and politics and economics be regarded as in any way inconsistent with the above said objectives in education ?

Education must therefore be regarded as a preparation for a model Indian life. What we find to-day is a large number of schools and colleges preparing men and women for the modern life and a few educational institutions starving and neglected preparing a few men for the Indian life, but not for any livelihood. We want Schools and Colleges fitting us to earn our livelihood, to understand modern life, to appreciate and improve the Indian life and to live and realise the superlife.

What, after all, is of permanent importance is the outlook on life as the result of Knowledge and discipline in the educational institutions. It is the national philosophy of life intensified and perfected from age to age and applied with greater and greater fruitfulness and better and better results that is really the acid test of the education imparted in our educational institutions.

We hardly realise that life itself is a fine art-nay-the finest of all fine arts. Man's creativeness has not got as much scope in the world of matter as in the world of mind, because matter is more dull and less ductile than the mind. But matter is amenable to his creative power in some measure. The fine art of life, therefore, includes Creative achievement not only in the fine arts but also in the practical aspects of life. We must think artistically, speak artistically, write artistically, and act artistically. Nay, there should be creativeness in morals and religion. Mysticism is Creativeness in religion and Compassion, Creativeness in morals. It is only when we are full of tenderness in our relations towards the life around us and really full of devotion in our relations towards God, that our learning fulfils itself. Law is the fulfilment of life, but Love is the fulfilment of law.

BLUE-PENCIL SOLDIERS

BY

N. Narasimhan (Old Boy).

Among the persons I hate are the vaccinators, insurance agents and examiners. Vaccinators and insurance agents at least sometimes evoke our pity. The examiners, on the other hand, are so hard-hearted that they appear to me to be the devils of the KaliYuga. How can I forget the number of families they have ruined; the number of suicides to which they have been responsible! They are not only responsible for the unemployed, but also for the unemployables. If the curses of honest young men be of any value, I do not think the examiners will ever get a place in Heaven.

I wonder why an examiner is tolerated in these days of democracy. In fact democratic government is bound to be a failure so long as this autocrat of autocrats is allowed his unbridled sway. History has no record of such a despot. The examiner carries on his nefarious trade of slaughtering the innocents in such a secret that the constitutional safeguards like checks and balances are to him like water flowing on a duck's back.

In spite of all that has been said in the press against examiners, their number is on the increase in all parts of the world. But the examiners in the West, I understand, are not so hateful as their brethren in the East and particularly in India. While in the West the examiners think that they are appointed as such to *pass* the students, their

Colleagues in India think that the starting point and the end of their profession is to fail the students. He who fails the largest number of students passes off in India as a fair examiner and often-times rises in the estimation of the University. I know certain teachers who do not give more than 35 or 45% even to the best students simply because they think it an indication of their fairness. The shrewd students know how foolish the teachers have been in thinking so. The Indian examiner sits in his rickety easy chair with a hexagonal blue pencil and goes through the paper very cautiously with his thick spectacles standing loosely on his nose not to find out the merits but to underline and deduct marks for the mistakes. In fact, in his anxiety to find out the mistakes, I am afraid, the worthier portions of the paper very rarely appeal to him. He never errs on the side of the student. Though now and then he goes wrong in adding, it has always been to the disadvantage of the students. This only shows how biassed the examiners are.

What to do with these necessary evils is a great problem that students alone can solve. My own impression is that very soon students should join together and agitate for a "Students' Charter" in which they should first claim a release from these 'blue pencil-soldiers.

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Great minds run in the same channel.
Fools think alike.

PHOTOGRAPHY—A HOBBY

BY

S. Meenakshi Sundaram, I U. C.

It is a wellknown fact that however busy with his books a student may be, there comes a time when he finds it physically impossible to be occupied with his books alone, when the mind requires something in the form of a relaxation, and this kind of relaxation he is sure to get if he engages himself in some hobby. There are numerous hobbies; some of them not only serve as a recreation but are also of some practical utility to the student. It may well be said that one hobby that is sure to have an abiding interest for every one, not only because of its intrinsic merit, but also because of its utility is photography. It has a fascination of its own that no other hobby possesses.

In youth, we come across many great men. We remember many others because of their distinction in academic qualifications or at sports. We always cherish grateful memories of our professors and the very buildings under whose roofs we spent our early years become dear to us. It is only natural that we should think of these in later years and our pleasures in reviving old memories will certainly be enhanced if we get a sight of them again. After all the reverses that one meets with in the course of a life time, the pictures that revive pleasing memories of olden times bring balm to a wounded soul and pleasure to a happy being.

For a student, especially for a science student, a camera is an essential factor in his outfit atleast when out on his tours. He has only to bring his camera into use and he gets a hundred pictures in less time than it would take him to draw one. Lantern slides are also employed by the professors to illustrate their lectures and a real interest is created in the mind of the students. Photography is very useful for engineers also. The difficult task of building dams, bridging rivers, cutting tunnels, etc., is made easy by photography.

Many people think that the cameras are costly, while others have an impression that only costly cameras give good results. I am quite sure that sometimes a cheap camera gives better pictures than a costly one. If one understands the real limitations of his own camera, he is sure to obtain good results that will certainly astonish others. Some people think they will have to master a good deal of literature on the subject before they proceed to use the camera. If one follows intelligently those instructions that are found in the pamphlet, he cannot easily fail.

Its fascination and its general interest are sure to attract people of all climes and times. During its early existence the photographers were numbered by tens and hundreds. But, at present, the camera counts its votaries in thousands and I believe that in a short time it will become as necessary for a man as his pocket hand-kerchief or watch.

NOTES.

MADURA COLLEGE.

Staff.

We have great pleasure in welcoming to our midst Messrs. P. V. Ramachandra Iyer, M. A., L. T., B. S. Dandapani Iyer, M. A., V. Sundaresa Iyer, B. A., L. T., and Mohamud Hussain, B. A. They have already gained a reputation for enthusiastic work among the students,

We congratulate Mr. S. Venkataraman, B. A., Demonstrator in physics, on his new appointment at Calcutta as Wireless Operator. He has been a very familiar figure throughout the College. It is our earnest hope that though Mr. S. Venkataraman is stepping out of our company, he will carry with him grateful memories about our institution.

Examination Results.

We offer our hearty congratulations to our successful candidates in the Intermediate and B. A., examinations of last March,—particularly to Messrs. K. R. Subramanyan and T. S. Rajagopalan who passed the Intermediate Examination in I class and to Mr. M. Sankaranarayanan who passed the B. A., examination with a high II class in part III.

College Union.

Our Union had the privilege of securing the services of our public spirited countryman Mr. S. Satyamurthi, B. A., B. L., M. L. A., to deliver the inaugural address. The address was given

on 12th July, with Mr. V. Subbusesha Iyer, M. A., L. T., in the chair. Mr. Satyamurthi observed that when life had many tragedies and disappointments, we had to proceed with a youthful optimism. In spite of all difficulties, human life was most entrancing.

He urged the students to cultivate the art of public expression, the art of listening to what others had to say. The students should not make up their minds on any question without examining it from all sides. The art of public speaking, he said, needed sincerity of thought and expression. The country was sure to get a Democratic Government, and Democracy was a Government by discussion. The art of listening to others was not so easy as it appeared, *for everybody had a habit of talking while others were talking.*

He would like not only social and economic matters but also political matters relating to the country's politics taken up during debates. He hoped that the teachers would not object to such procedure.

Continuing Mr. Satyamurthi appealed to the students to improve their health and be strong. He would like them, he added, to cultivate fine arts not only for their own pleasure but also for the delectation of others. He appealed to them to take more to the learning of Tamil and stated that it was capable of being the vehicle for all modern thoughts.

In conclusion, he appealed to the audience to cultivate discipline and team work.

The meeting terminated with a vote of thanks proposed by the Chairman.

Address of Dr. Karel Hujer.

On Monday 15th July, Dr. Karel Hujer, Ph.D., F.R.A.S., of the Prague University, Czechoslovakia addressed the students under the auspices of the College Union with the Principal in the chair. In the Course of his address, Dr. Hujer gave the audience a fine exposition of the *'high living and plain thinking'* of the Americans. He was himself a labourer in the Western Electrics on 31 dollars per week. He found 11 dollars ample for his requirements and saved the rest. After work, he went to the Chicago University to learn 'astronomy' in which he was greatly interested. Wages, the automobile and sport were the only three things that dominated the minds of the Americans. In the matter of religion, they had to learn more from the East. India, he said, was bound to be the spiritual leader to the rest of the world, because of her principles of kindness, tolerance and simplicity.

Mr. M. S. Gopalakrishnan, IV U. C., Secretary of the Union proposed a vote of thanks to the distinguished visitor.

Sports.

Thanks to the enthusiasm of our Physical Director and the Captains of the various games, the play-fields are already full and busy. Tennis, Volley Ball and Basket Ball are attracting a large number of Students both of junior and senior classes.

A. R. HIGH SCHOOL.

At the very kind suggestion of our President, we are now having prayers in Sanskrit, Tamil, and English both morning and evening. Students, we are glad to note, are very regular in their attendance.

The sports committee has been formed for the new year. Mr. R. Krishna Iyer, M. A., who has returned from the Teachers' College has resumed charge of the Secretaryship of the Games Committee. The ground behind the High School has once again become a scene of busy activity. Basket Ball, Volley Ball and Tennikoit are played in the High School grounds while Foot Ball and Cricket are played in the fields.

Thanks to Mr. K. N. Subramania Iyer, B. A., L. T., our library superintendent, who attended the library classes conducted by Professor K. S. Srikanthan, M. A., at the Y. M. C. A., Madura, we are now adopting the open access system in our library and boys are given full freedom to select books. A full-timed librarian has been appointed.

Literay Union.

The inaugural address of our union was delivered by Prof. T. N. Jagadisan, M. A., of the Madura College under the distinguished Presidency of Mr. A. Rengaswami Iyer B.A.B.L., F.T.S on Thursday 25—7—35.

Results.

The Names of the following boys who have obtained high marks in all the subjects at the

Public Examination deserve special mention. They are S. Ramachandran, S. Meenakshisundaram, and M. R. Rajagopalan.

It is gratifying to note that as a result of adopting the vernacular as the medium of instruction in A. History and Geography, our results in these subjects have improved beyond our expectations.

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SETHUPATHI HIGH SCHOOL.

Prayer.

We feel that it is a happy augury that the President has commenced his regime with the inauguration of general-prayer in all the three institutions, the efficacy of which is proved by the very wholesome influence it brings to bear on every person that attends it.

Regular work at school has commenced for the year and ways and means are devised to ensure better work and better results. Introduction of vernacular as the medium of instruction for one or two non-language subjects is one such and this is expected to facilitate students to learn those subjects with ease and thoroughness.

Sports.

Boys, this year, commenced their sports activities even on the reopening day and next to class rooms it is the sports ground that witnesses the school in full life. The popular games played by

our pupils are Basket Ball, Volley Ball, Ring Tennis and Badminton and arrangements are being made by the enthusiastic Sports Secretary Mr. S. Gurmurthi Iyer, B A., L T., and the energetic Assistant Sports Secretary Mr. S M. Sundaram Iyer B. A., L. T., to organise football and Hockey in the grounds of the Madura College.

Association.

Various associations representing the subjects of English, History, Science and Languages have been formed.

Since their inception (two years ago) these associations have been turning out very useful work and it is gratifying to find that the activities of each of these societies have served as a second course of intensive tuition in the subject which it represents. Their work will commence in full swing before another week will pass

Scouting.

Scouting is in the hands of two able Scout Masters, Messrs. S. Ramanatha Iyer and S. Subramaniya Iyer and Cubs are exclusively trained by the cubmaster Mr. K. R. Subramaniya Iyer. The Sivaji Troop, one of the oldest troops formed in Madura has been the recipient of many scout honours.

Library.

Library work is a special feature of the school and the same is largely due to the thoughtful suggestions of Mr. S.R. Ranganathan M.A., L T., F.L.A.,

University librarian and Professor Srikantan. The School Library consists of a varied collection of volumes satisfying the needs of pupils and masters. To instil interest in the minds of students, the graph of each pupil denoting the progress of his library work is maintained, as also comparative graphs of the various sections of a form and of the various forms in the High School Department. Besides, books used by pupils from each section of the library such as Literature, History, Science, Geography or Mathematics are indicated every quarter by means of a graph so that one may know which section of the library is popular with pupils.

Further last year our school gained a place in the selection of 3 or 4 schools for the whole presidency as being competent to send essays of for the Reading Habit Competition conducted by the Madras Library Association. The two boys that have won the 1st and 2nd prizes in our school in that test are S. Sundara Rao and E. Lakshminarayana of VI B.

From the commencement of this year the management of the Library is in the hands of Mr. S. Nagaraja Iyer B. A. (Hons) L. T., who has just returned after undergoing training in Librarianship in Madras. Mr. K. R. Chandra-sekara Iyer M. A., L. T., who has been till now in charge of the Library is now on the magazine committee representing the Sethupathi High School.

HOW THE MOVEMENT GOES.

With the proposed alteration in the Memorandum and Articles of Association of the Madura College Board, which would make the Madura College and the High Schools and the other institutions under the management of the Board truly and vigorously national in their work and outlook standing for the best and abiding elements in the ancient culture of this land, while at the same time serving as seminaries for the imparting of the knowledge in modern Literature, Science and Arts, a new era is dawning for their further progress and development. To fulfil their functions effectively, the alround development of the pupils entrusted to their charge will have to be attended to by both the management and the staff. These pupils are the future citizens of this Ancient Land and they must go equipped to discharge their duties as such citizens, bringing honor to themselves and glory to their Motherland by the cultivation of a noble idealism and an earnest desire to help and serve, by the development of a keen and ardent intellect devoted to the pursuit of truth and knowledge free from prejudices and narrowness of mind, and enriched by broad and liberal sympathies, by the building of a noble character strong and forcible yet gentle, and courteous and courageous in its convictions while at the same time tolerant to the views and opinions of others, and by the promotion of physical health and strength through purusit of manly games and sports, all helping to form a well disciplined and well-ordered life of physical activities, to which all the above-mentioned qualities would contribute a harmoniously blended richness. To achieve this

is our aim and purpose. How far we would succeed in our efforts depends on our loyalty to our ideals, and strenuous and increasing efforts to realize them in our daily work, and a well sustained earnestness and enthusiasm which should serve as a driving power behind those efforts.

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According to our new Articles of Association the Executive Committee should elect an Honorary Officer called the Rector of the College, who would be a distinguished person in the world of Literature, Art, or Science, or the public life of the country. The choice of the Committee has fallen upon Rao Sahib C. V. Krishnaswami Ayyar, B. A. B. L., Retired District and Sessions Judge, Madras, who has kindly expressed his willingness to accept the office. A better selection could not have been made. He has a record of distinguished public work in our midst taking a prominent part in all liberal and cultural movements of the land and retired after a distinguished judicial career. The Rector literally would make straight and rectify all deviations from the path assigned for us and the aims and ideals set before us and we are looking forward eagerly to the address which he would deliver in his rectorial capacity. The date would be announced in due course.

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Mr. C. S. Rangaswami, B. A., Managing Editor of Indian Finance, Calcutta, has been good enough to undertake to give to the students of the Madura College and the public of Madura a course

of Readership lectures, the subject being, 'The Background of World and Indian Finance'. It is only a few years since he started 'The Indian Finance'. He has made it a leading organ in the world of Finance and its views and opinions on financial questions deservedly carry great weight. The lectures of such a great authority like Mr. C. S. Rangaswami on a subject which he has made specially his own will be of great value to our students of economy and finance. They are expected to be delivered in October next.

The Front page of this Magazine shows the Coat of Arms of the College, and is a pictorial way of representing its aims and ideals. As a flag is a symbol personating an army which sees in it all that it stands for and should be cherished, guarded and preserved, even at the cost of the lives of the units of which that army is composed, so the coat of arms represents all that the College is expected to stand for and achieve. At the base of the shield is the Sanskrit Motto which means that "Learning shines by Righteousness". Hindu culture, as the first of its four Purusharthas or objects of life indicates, recognises that the basis of all pursuits in life is Dharma which may be translated generally as Righteousness, although the Sanskrit word means much more than this. Therefore learning should be associated with righteous conduct. The object of the College is not merely to impart learning to its alumni but to help to build up a noble and strong character in them along with that learning. The shaded bottom of the shield indicates our earth, the material world in which our work lies which

would according to its quality either exalt us or bring us down. The lion symbolises physical strength and energy. In Hindu symbology lion is the vehicle on which Sakti rode when she attacked and slew the power of Darkness symbolised by the Buffalo-headed monster: Physical vigour and strength is necessary for achieving our high ideals. But as the Elephant's 'head' at the top shows, it should be disciplined and not merely manifested as brute strength and utilised in service, as elephants are utilised in timber yards of Malabar and Moulmien to do service for men. Elephant stands for wisdom, as the symbol of Elephant-headed Ganesa placed in high ways and crossways indicates and His aid is sought to avert obstacles to the accomplishment of all great undertakings. The lotuses on either side are familiar *motifs* along with Elephant in Hindu art, one red and the other white. They symbolise the the rise of the human spirit from the muddy bottom of lower nature with its selfish greed and ambition, its grasping desire to possess for itself even at the cost of pain and suffering to others. Purged of its dross during its passage through the intermediate stage represented by water and air, it blossoms forth to meet the radiance of the morning sun and symbolises the human spirit triumphant. The Pranava which spreads its effulgent rays over every part of the Shield is the age-old Aryan symbol representing all-pervading Divine Life bereft of which nothing moving or unmoving can exist. It is the sacred symbol which stands for auspiciousness by uttering which all great achievements are started in their beginnings and borne on their way to consummation.

The College Colours are white, blue and yellow. White stands for strength and purity. Saraswati, the Goddess of Learning is clad in white. Blue symbolises love and devotion without which all human achievements turn into ashes in the mouth. Sri Krishna is pictured as blue in complexion. 'Yellow' stands for high intellect. It is the colour which in Hindu symbolism represents sacrifice and renunciation. The Ochre coloured robe of the Sanyasi illustrates it. These three colours represent the varied elements of Hindu culture which the institution is expected to nurture among its students for the lack of one or other of which India is correspondingly poor today but with the full supply of which it must rise strong and great in coming times

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The opening and the closing of the College and the High Schools are distinguished by the recitation of prayers in Sanskrit, Tamil and English every day, since these institutions commenced their present term after the summer recess. The Sanskrit recitation is mainly from the Ancient Aryan prayer of the Purusha sukta, sanctified by the utterances of great sages and rishies and prophets of this great land and millions of lesser men for untold centuries. The Second recitation is from the Tamil lyrics of Saiva and Vaishnava Saints of Medieval times and the third the English portion... represents the out-pouring of the heart and the aspiration of the soul as expressive of Modern times and their special requirements. It is proposed to give every student a printed programme of both these morning and evening functions.

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These are valuable as contributing to a spirit of dedication of the day's work and activity at the altar of the Divine-the premordial Purusha portrayed in the Vedas and they contribute to give a tone and discipline to the academic work in the college and the schools.

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In addition to the contribution by Mr. A. Rangaswami Ayyar, the Life President of the College Board of Rs 25000 to the erection of the new College buildings in the plot of about 40 acres acquired for the College. and Rs. 25000 to the permanent endowments of the institution, a promise of Rs. 1000 has been made by Mr. M. R. Ganapathi Ayyar, Treasury Deputy Collector, Madura, to the permanent endowments of the college in memory of his departed wife.

The new College buildings have been taken in hand from the stage at which they were left some years ago. The contractors hope to hand over the completed buildings to the College management before 31st January, 1936.

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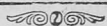
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முத்தூர் மெஸர்ஸ் T. ஸ்டேன்ஸ் & Co.,ல் இருந்து வர
வழைத்து மொத்த வியாபாரத்திற்கும், சில்லரைக்கும்
விற்பனைக்காக தயாராய் வைத்திருக்கிறோம். மற்ற போலி
பிளாண்ட்டஷன் சரக்குகளை வாங்கி ஏமாறுதீர்கள்.

ஷை கம்பெனியில் மிஷினில் வருத்து தூள் செய்த
(Red Ensign) கலப்பில்லாத முதல்தரமான காப்பி பவுட
ரும், வருத்த பீபரி காப்பிக்கோட்டைகளும், பியூர் காப்பி
பவுடரும், குதிரை மார்க்கு காப்பி பவுடரும், பேபி &
தர்பார் தேயிலை வகையறாக்களும், மொத்தமாகவும் சில்லரை
யாகவும் சகாயமான விலைக்கு விற்கக்கூடும்.

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