

THE MADURA COLLEGE MAGAZINE.

(Published every Month)

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- (3) Mr. H. Natraj, IV. U. C.

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- (1) V. R. IV. U. C.
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நயம் நீலகிரி காப்பித் தினுசுகள்



முதல் நம்பர் டிள் ஒ & பீரி சாப்பியும் கோய முத்தூர் மெஸர்ஸ் T. ஸ்டேன்ஸ் & Co.,ல் இருந்து வர வழைத்து மொத்த வியாபாரத்திற்கும், சில்லரைக்கும் விற்பனைக்காகத்தயாராய் வைத்திருக்கிறோம். மற்ற போலி பிளாண்டீஷன் சரக்குகளை வாங்கி ஏமாறாதீர்கள்.

ஷெ. கம்பெனியில் மிஷினில் வருத்து தூள் செய்த (Red Ensign) கலப்பில்லாத முதல்தரமான காப்பி பவுடரும், வருத்த பீரி காப்பிக்கோட்டைகளும், பியூர் காப்பி பவுடரும், குதிரை மார்க்கு காப்பி பவுடரும், பேலி & தர்பார் தேயிலை வகையறுக்களும், மொத்தமாகவும் சில்லரையாகவும் சகாயமான விலைக்கு விற்கக்கூடும்.

மதுரை & ராமநாதபுரம் ஜில்லாக்களுக்கு

ஏஜண்டு:-  Y. குப்புசாமி அய்யர்,
48, விட்டவாசல், மதுரை.

ON THE TEMPLE TOWER

The announcement of the appointment of the Marquis of Linlithgow as the next Viceroy of India will be generally welcomed in this country. He has at once the advantage of youth and experience. As Chairman of the Royal Commission on Agriculture, he had ample opportunities to come into close contact with the people of India. Again, as Chairman of the Joint Select Committee on Indian Constitutional Reforms, His Lordship must have gained an intimate knowledge of the details of the administrative machinery in this country and the significance of the new constitution. A Viceroy with the calibre of Lord Linlithgow and with the undoubted sympathy he has already evinced for the people of India may be confidently expected to work the new constitution successfully.

Signor Mussolini's ambition in Abyssinia is the live issue of the day. With eager eyes the world is looking to the League of Nations to solve the Italo- Abyssinian Tangle. The past history of the League, however, does not justify any such expectation. Although the 'League' implies a binding association, the originator of the League did not pursue this implication. President Wilson was not punctiliously disposed to fit it into ancient and traditional formula. In short, the League of Nations from its birth onwards was dedicated to national sovereignty and it was staffed largely by the members of the diplomatic profession. Instead of making the world safe for democracy, it has

made it safe for diplomacy. The League has not yet recovered from this initial inoculation 'with the virus of Nationalism.' The only hope from this impending catastrophe consists in a union of the other nations with a view to force Italy to come down from its Olympic ambitions. Italy cannot certainly resist the united conscience of the world (if there is any).

Dr. Hogg's address at the Convocation of our University is a type in itself. His exhortation to the new graduates to realise the full implications of their pledges had the ring of personal conviction which alone can lift such periodical homilies above the plane of formality. It was really a heart-to-heart talk with the students. At a time like this when disinterested and intelligent work is urgently required to liquidate the illiteracy and poverty of the villagers of our land, no advice can be more timely than that of Dr. Hogg that University men could hardly devote themselves to a greater and nobler task than that of rural uplift in its several aspects. According to Dr. Hogg, the key to the philosophy of life should be 'to uphold and advance social order and well-being of one's fellow-men.'

We wish to draw the attention of our readers to the institution of the 'Court of Honour' in the Beasant Memorial School in Adyar. "Sooner or later," said Dr. Arundale, inaugurating the school, "there must be self-government for all. We must

be able to mould our lives beautifully with our own laws, according to our own wisdom, our own purpose. The object of this Court is to set the feet of our young brethren here on that way which leads to self-government, so that in course of time, the school may entirely govern itself with of course the help and advice of elders." It is needless to emphasise the need for the introduction of such a 'Court of Honour' in the institutions under the management of the Madura College Board.

We are so accustomed to a Money Economy that we have almost forgotten the virtues of Barter. To speak the truth, Barter certainly would not have betrayed us as Money has done to-day. To deny the obvious truth that monetary policy is a major factor in bringing about the present Economic Cataclysm is to insult the intelligence of an exasperated public by what is bound to look like obscurantist fanaticism in support of the Gold Standard. The evils of Barter Economy compared to the evils of Money Economy are nothing.

Ever since the substitution of Money to Barter, the world has been experiencing a complication unheard of before. This measuring rod of the Economist has never measured anything accurately. Gold and Silver which have rightly or wrongly become the autocrats of the Currency realm are demanded both for monetary and Non-monetary purposes. They have never been able to provide

an invariable measure of value, in the way for example a yard or a gallon or a pound avoirdupois provides in its own sphere.

The world of Barter was free from this serious defect. In fact such a phenomenon was impossible. There could be no fluctuation in general prices. Relative prices were of course subject to variations. A cow was worth a larger or smaller quantity of paddy or a plough a larger or smaller quantity of wheat. But the vagaries of money are too numerous to mention. The fact that the index number of prices in Great Britain has varied from 100 in 1913 up to 307.3 in 1920, down again to 158.8 in 1922 and then gradually down to 136.5 in 1929 and finally with a precipitate fall to 99.2 in September 1931 shows how miserably unstable money has been. As a consequence, social and political equilibrium has been dangerously impaired and has resulted in an artificial redistribution.

Yet the world is clinging to Money like a leech. It is time the Economist opens his eyes and puts an end to this Economic anomaly. Every honest attempt to solve the present Economic riddle is frustrated by a change in the value of money. Barter was never given a fair trial. Why not go back to Barter until a substitute for money is found?

As a chronicle of the daily activities of the High School, 'The Madanapal' (a copy of which

has been kindly sent to us) is unsurpassed. Every page of this official record reveals the extraordinary enthusiasm of the staff and students alike. Among several note-worthy features is the following. "Each month the form with the highest percentage of actual attendances in games and class will be allowed to hang a Shield with the school colours on its class-room wall. The shields will be in constant circulation among the forms until the end of the year when the name of the form with the best attendance during the whole year and its score will be painted on the shield for ever. Next year they will again go into monthly circulation." Will our High Schools follow this example ?

A YOUNG MAN'S PRAYER.

God make me a man—
 Give me strength to stand for right
 When other folks have left the fight.
 Give me the courage of the man
 Who knows that if he wills he can.
 Teach me to see in every face
 The good, the kind, and not the base.
 Make me sincere in word and deed,
 Blot out from me all sham and greed.
 Help me to guard my troubled soul
 By constant, active, self-control.
 Clean up my thoughts, my speech, my play.

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“A. E.”

(IN MEMORIAM).

[George William Russell, the Irish poet, mystic and patriot, known to the world as “A. E.” was born in Lurgan, county Armagh, on April 19, 1837. Early in his life he showed a gift for painting. He was sent to the School of Art. Here he gained the friendship of W. B. Yeats the Nobel Prizeman, a leader of the Irish Literary Revival and one of the greatest poets of the world. Afterwards he joined the House of Pims, the famous drapers of South George’s St. Then he came under the influence of Madame Blavatsky. The Hermetic Society was formed. “A. E.” contributed his first songs and mystical drawings to the “Irish Theosophist.” In 1894 John Lane published a collection of his poems under the title, “Homeward: Songs by the Way”. In 1897, a further collection of his poems was published under the title, ‘The Earth Breath’. “A. E.” was now recognised as a leader of the Irish Literary Revival. The Irish Literary Theatre was formed. In 1894 Horace Plunkett founded the Irish Agricultural Society, and “A. E.” became the organiser of co-operative societies. Now he evolved the doctrine of Co-operative Commonwealth. Then he became the Editor of the “Irish Homestead.”

Wisdom lies

In masterful administration of the unforeseen,

“A. E.” published his famous books “Co-operation and Nationality,” and “The National Being”. When in 1917 Mr. Asquith established the Irish Convention, he invited “A. E.” to take part in its deliberations. In the words of the Irish Poet, Dr. James H. Cousins, “Yeats and ‘A. E.’ have taken their places as poets whose work will remain until humanity has outlived its significance, and that will be a long time..... Their work is based on the permanent things in humanity and no failure of age on the part of their mental or emotional instrument can cancel the record of their prime. Their vision is ahead of evolution. They are the true futurists.”]

With eyes aglow with Vision clear,
 With heart aflame with lyric fire,
 A master of the magic lyre,
 A poet, patriot, sage and seer;

Self-poised on wings of Poesy,
 From near the gates of Heav'n above,
 He poured his heart in songs of Love,
 Freedom and Hope, in Ecstasy.

Born of a Dedicated Life,
 All sound in mind and pure at heart,
 With love of Nature and of Art,
 Untainted by the worldly strife.

Mere study without thought is useless, but thought without study is dangerous.

With cult of Culture broad and deep,
 With songs filled with the holy dew,
 With large a heart and broad a view,
 A golden harvest he did reap.

With eyes fixed on the Beauty's face,
 Transcending Cause and Space and Time,
 The Colour, Caste and Creed and Clime,
 He gladly hailed the Coming Race.

And in his daily life and tasks,
 A Hero in Life's glorious game,
 Crowned with the holy living flame,
 He saw One God amid His masks.

With thoughts fixed on Ideal Goal,
 He lived a Life of Sacrifice,
 With songs of Peace of Paradise,
 Of Love and freedom of the Soul.

A Hero of Humanity:
 With bleeding feet and aching brow,
 With Holy Light of Truth and Love,
 With joyous songs of Unity,

Of Freedom, Faith, Fraternity;
 Self-poised on wings that high did soar,
 With halo of the Mystic Love,
 With splendour of Eternity;

We triumph without glory when we conquer without danger.

A Herald of the Dawn Divine:
 With noble Thought and Word and Deed,
 He lived with his melodious reed,
 And led the World to Freedom's Shrine.

Drunk deep at the fount of Spiritual Force,
 He tuned his lyre to higher Laws;
 His Life refined, without the dross,
 Did upward mount to God its source

Sarma salutes Thee, Sovran Soul!
 Thy great Message of Unity;
 Thy songs of Love and Liberty;
 Inspire and lead Man to his Goal.

Free from all danger, foul disease,
 Pain, greed and lust of worldly strife:
 Awakened from the dream of Life:
 His Soul now rests in Heavenly Peace.

G. C. SARMA, B. A.
 (Old Boy)

That low man seeks a little thing to do,
 Sees it, and does it;
 That high man, with a great thing to pursue,
 Dies ere he knows it.

He who forgives readily only invites offences,

ANCIENT INDIAN UNIVERSITIES

2. VIKRAMASILA

BY

A. Rangaswami Aiyar

About four centuries have passed since Nalanda rose and grew and throve under the royal patronage of the Imperial Guptas, and of the great Harsha, King of Kanauj, and its fame spread far and wide as far as distant China, Korea and Japan. Now the Palas ruled in Maghada. Not far from the scene of work of Nalanda University, by the side of the Ganges rose the Vihara built on a rock overhanging that sacred river which later became the University of Vikramasila. King Dharmapala founded the University, "endowed it with rich grants, fixing regular allowances for the maintenance of priests and students." There was also provision for temporary scholars. Other Pala kings like Nayapala showed keen interest in the work of the University. During Nayapala's reign the famous Dipamkara Srijnana or Atisa accepted the post of High Priest at Vikramasila.

Dipamkara was born in A. D. 980 in the royal family of Gaur at Vikramasilapur lying to the east of Gaya. Under the sage Jetari he studied the minor sciences as a preliminary to the study of philosophy and religion. "He acquired proficiency,

A liar is always lavish of oaths.

in the three 'pitakas' of the four classes of Hinayana, in the Vaiseshika philosophy, in the three 'pitakas' of the Doctrine, in the high metaphysics of the Madhyamika and Yogachara schools and in the four classes of Tantras." He acquired the reputation of being a great Pandit in the Hindu Sastras which he studied till his 25th year. He went to Swarnadvipa and studied there for 12 years. On his return to Magadha he was unanimously declared the Chief by the Buddhists and awarded the title of Dharmapala and as mentioned before was made the High Priest of Vikramasila by king Nayapala. He was repeatedly invited to Tibet by King Lha Lama of Tibet to purify and reform the debased form of Buddhism which was prevalent in that country. Though he refused to go at first, he at last yielded to the entreaties of the Tibetan ambassador in 1038 A. D., and persuaded by Sthavira Ratnakara, he visited Tibet. He revived the practice of pure Mahayana Doctrine there, and died at Nethang near Lhasa at the age of 73 in 1053 A. D. So Vikramasila has contributed a great deal to the religious reformation of Tibet.

Vikramasila, though it taught diverse subjects, yet gave prominence to the study of the Tantras. Atisa himself wrote a great number of books on Tantra. Tantra, perhaps, tends itself more easily

Errors like straws, upon the surface flow;
 He that would search for pearls must dive below. —Dryden.

than other sciences and arts to corruption creeping in, which must have had its own reaction on the progress of the University.

Unlike Nalanda whose head was called Panditha, in Vikramasila, Panditha was a degree that was conferred on its successful candidates by the king himself.

The student before he entered the University had studied much more than the ordinary school-boy. His knowledge compared favourably with our modern University Graduate. He was tested and enrolled in the University by the gate-keepers of whom there were six, presided over by six eminent pandits. Ratna Vajra. Acharya Jetari, and Ratna Kirthi were some of the most distinguished of them. But over them all towered the fame of Dipamkara Srijnana known more familiarly as Atisa which spread all over India from Ceylon to Tibet. Learned expounders of Theology were called the "pillars" of the University. Besides the six gate-keepers, the professional staff consisted of 108 professors. "There was a board of eminent professors whose main function was to supervise and issue instructions to the various professors. There was a central hall called the House of Science. It had six gates which opened on its six Colleges. And the dimensions of each college (i. e., Samghrama) could be gauged

Genius at first, is little more than a great capacity for receiving discipline.

from the fact that each college could contain 108 professors. And these various buildings were encircled by a wall". On its front portion, to the right of the principal entrance was the likeness of Nagarjuna and on the left the portrait of Atisa.

The University of Vikramasila had a reputation for centuries second only to that of Nalanda until we come to the 12th century. A. D. Abhyakara Gupta was its great Pandit flourishing towards the end of the 11th century and the beginning of the 12th century A. D. The University of Vikramasila along with Nalanda and others less known to fame was razed to the ground, monks slain, and the vast and gigantic libraries burnt by the Moslems. Yet the influence of these Universities, though their corporeal forms have disappeared and should be numbered amongst the dead vestiges of the past, remains green and fresh to inspire their representatives in the present and to a greater extent their representatives in the future to hold aloft the name of India as the repository of a Unique Culture coming from a long past and having a special value for humanity right through the ages even into the distant future.

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune — Shakespear

IN DEFENCE OF WALKING

BY

G. S., II U. C.

The place of walking among several forms of recreation is beyond all doubt pre-eminent. It is perhaps the only diversion which is at once primitive, innocent, and simple. It brings us into close contact with mother Nature. Requiring no elaborate apparatus or extraneous excitement, it is worthy of practice by all classes of people. In fact it constituted the chief form of recreation to the people of ancient times. Scholars like Fa-Hian, Hieun Tsang and sages like Viswamitra and Agastya are said to have walked thousands of miles. Unfortunately however, walking has ceased to attract the young men of to-day. They seem to take absorbing delight in exercises of a more artificial nature like tennis, hockey and foot-ball at once costly and risky. To a certain extent, the latest developments in the means of transport are responsible for the present decline in walking. But I am unable to understand why our young men should avoid walking even as a recreation. The only walks that our students have are from their homes to the College in the morning and

It is a good thing to be well-descended, but the glory belongs to our ancestors —Plutarch,

return in the evening. Thanks to the introduction of prayer, there is a little more exercise to the legs on account of our students getting up and down the stairs.

There is hardly one exercise to-day which has the sole motive of physical strength. Spirit of emulation and the hope of getting a reward have become the guiding motives, and to that extent, I am afraid, these exercises cease to be recreational. "Now it is the one merit of walking that its real devotees are little exposed to such temptations." The true walker is one to whom the pursuit in itself is delightful. Walking, requiring as it does little physical prowess gives spontaneous rise to musings and imaginings in the mind of the person. Therefore, so far from distracting his mind, it is favourable to the equable and abundant flow of tranquil and half-conscious meditation.

Almost all great men of letters have been very enthusiastic walkers. Shakespeare observed to the end his maxim 'Jog on, jog on, the foot-path way.' Ben Jonson, it is said, walked from London to Scotland. A study of Wordsworth's life clearly shows how every stage in his early mental development was associated with some walk in the Lake Districts. Turning to our own country we know how the Pandavas in the Mahabaratha and Rama and

Though we travel the world over to find the beautiful,
we must carry it with us, or we find it not —Emerson.

Lakshmana in the Ramayana spent the best portion of their lives in walking. Walking again gave peculiar delight to the prince of the Sakyas—Gautama Buddha—and also to Vardhamana Mahavira, the founder of modern Jainism. Never was a more noteworthy journey made than that of Gautama from his home to the distant forest and every step of his life has since then been marked by costly and artistic monuments which successive generations of pilgrims have smothered in flowers.

The places chosen for walking differ according to the tastes of different persons. Some take great pleasure in ascending hills and peaks, It was such a climb on the Alpine peaks that gave Ruskin the stimulus to praise Mont Blanc and the Matterhorn. But to several, walking amidst the most common place scenery gives a charm. "Another set of walks" may, perhaps appeal to more general sympathy. It is the shore of the sea, which is always alive and at work. It thus offers a contrast "to the solitude of the frozen peaks that suggests tombstones and death" When walking along the seashore, even the dullest mind gets a vague glimpse of distant lands like America or Australia.

The writer would feel himself amply rewarded if this article succeeds in creating a 'walking bias' in the minds of the students.

The education of the will is the object of our existence.

—Emerson.

“ HISTORY ” FROM AN ORIENTAL PERSPECTIVE *

BY

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

The present cannot ignore the past. Man is an encyclopaedia of all facts of history up to the time of his life. A study of history is prompted by curiosity. It is also desired as a guide to the solving of the mystery of the future, for while past is a twilight, future is an abysmal darkness. More-over, history has a humanistic side which gives it a charm for the reader. Man's experience is the same in all the ages. He enjoys reading his own experiences in the lives of ancients and applying their experiences to his own life. And again, past is connected with the present as cause and effect. All the present institutions, religious, political or social, have had a growth through the ages, and nothing present can be accounted for, nor even fully comprehended, without reference to its past. Lastly there are lessons to be learnt by humanity from a study of its past, with a view to its higher evolution; for there is unity beneath the surface of varieties and all facts of history can be made to yield up *Sanatana* principles.

* Extracts from the inaugural address delivered at the
Historical Association.

Genius, that power which dazzles mortal eyes,
Is of but Perseverance in disguise,

There are three schools of historians. The aim of the first school is to inform; it attaches importance to the recording of facts with scrupulous accuracy. Historians of this class are the apostles of the bare, undressed truth. The second school aims at entertainment. It desires to make the pages of history vivid and picturesque with interesting anecdotes, personal details and forcible rhetoric. There is the third school which does not scruple to sacrifice anatomical details in order to lay bare the soul of history. Those of this class are annoyed by the accumulations of facts and extract the essence from them refusing to be wallowing in dull details. Their purpose is to instruct.

There can be no doubt that our ancients come under this third class of historians. In fact all thinkers and philosophers must needs belong to this class. Facts tyrannise over men of routine but men with higher instincts remain fast by the soul and see the principles. Their process is synthesis and idealisation. As a result of this conception of history, our ancients have given us the *Artha*, *Kama*, and *Dharma* Sastras and the *Puranas*. In them facts of human life noted and analysed during a gross of millenniums have been made to yield crystallised maxims and sterling episodes for the guidance of posterity.

The king is the man who can —Carlyle.

Our Puranas have been much ridiculed by the neo-scholars for their grotesquely exaggerated pictures of life and their blatant ignorance of astronomical and geological facts. I wish to submit the following points in extenuation of their crime and ignorance and leave you to ponder over their validity. Politically India was never one nation in the past. It was a country of 54 kingdoms. Its past lay not through ages of recent memories as in the case of England and other countries but in the hoary millenniums before Christ. The history of India is one of thought and religion and not of politics.

Further we must take into consideration what is called the Time-spirit. The obsession in favour of historical veracity is of recent birth. Our ancients had spiritual and moral obsessions. The Time-spirit of today is the stir of the masses to a consciousness of their rights and privileges. This was necessitated by the fact of foreign domination over India. Until recently we never cared whether Rama ruled or Ravana ruled; for according to the ideal, both of them were bound by the same *Dharma*, the supreme legislation of the gods and the sages for humanity for all time to come. With the coming of the non-believers in this *Dharma* came the awakening of the masses, for the *Dharma* could no more protect them and they had to protect themselves.

The law of the soul is eternal endeavour,
That bears the man onward and upward forever,

Then again we should recognise that we have lost many valuable materials for our history, for instance, works like *Sudraka katha* and *Kuntaswara Dautya*. Much of our ancient manuscript treasures have been subjected to the outrages of vandalism and plunder and for the rest the modern scholar inebriated with his neo-culture, has a supreme contempt for all Sanskrit heritages. No solicitude is evinced for the collection and publication of manuscripts. The published works scarcely commend themselves to the attention of readers on account of the latter's ignorance of Sanskrit. Thus we have been unfortunate in many respects.

The Puranas were of popular origin. In them, facts and truths were diluted in order that they may be within the reach of the illiterate masses. We can explain most of the grotesque accounts in the Puranas as allegories or picturesque presentations through an idealised imaginative visualisation of facts. Vyasa was a seat, not a person. The Suta was a people's lecturer. Both were institutions of the past for the uplift of the masses. Through the former popular traditions got themselves set down in orderly narrative [works and through the latter light was carried to the doors of the humble and ignorant.

On this occasion I would emphasise on the fact that our own later centuries were not barren of

A man can be too confiding in others, but never too confident in himself.

historical writings and there is a vast field for the earnest investigator. Students of history can no more neglect the study of Sanskrit. Apart from the Historical literature, the Sanskrit Kavya literature is capable of throwing profuse light on contemporary history.

If you love the work there is plenty of work for you. The dates of Kalidasa and Sankara are yet in the realm of controversy. The western scholars opine that Sudraka was a mythical character. The priority of Bhamaha to Dandin is disputed by them. There are doubts cast on the genuineness of the Trivandrum plays and the Arthasastra. Again literary history after the 13th century A. D. is yet unwritten. So is South Indian history, though the uncodified material is vastly accumulated in periodicals and publications with narrow historical scopes.

No real work is possible in the future if the study of Sanskrit is not made a hand-maid to it. Your kind invitation to me to deliver your inaugural address conclusively proves your earnestness for seeking the alliance of Sanskrit for the illumination of the pages of Indian history. May you have the enthusiasm for the work which lies before you as students of Indian history.

We rise by the things that are under our feet
By what we have mastered of good or gain.

UMAR BIN ABDUL AZEEZ THE GOOD

BY

S. Mohamed Shah, VI A.. (A. R. High School.)

The history of the world is still incomplete. The unknown kings far out-number the known. In fact a reading of the original Persian texts reveals that several great kings are little known to historians. One such is Umar-bin Abdul Azeez of Arabia. He was a philanthropist among Kings and a king among philanthropists. Pious, just and kind, he was the object of love and veneration. He reminded his subjects of Umar the second Caliph of Islam. His love of justice was so great that the moment he ascended the throne, he returned all the lands which had been confiscated by his predecessors. To him the mosque was a place for the people to ventilate their grievances.

The one out-standing merit of Abdul Azeez was his sense of responsibility. He never looked upon his position as one of privilege. To him the royal treasury was a sacred trust. He did not spend even one pie from the royal treasury on himself. He would often say that he had no money. Naturally he did not save anything. At the time of his death, we are told, he left only seventeen rupees.

Many are the stories told about the simple life and extraordinary honesty of Umar Abdul

He only earns his freedom and existence
who daily conquers them —Goethe,

Azeez (May peace be on him !). His only son, so goes the story, appeared in the streets in rags. Mocked at by others, the boy approached his mother and implored before her to intercede on his behalf and procure for him a dress worthy of his rank in life. When the queen approached her royal husband, he said, " You are mistaken, my dear; having no money which he can call his own, the king is the poorest of all." The moral of the story is clear. A good deal of economy could be effected if men in high positions recognise the difference between public purse and private purse as this noble king did.

To spend too much time in studies is sloth; to use it too much for ornament is affectation; to make judgement wholly by their rules is the honour of a scholar. Crafty men condemn studies; simple men admire them; wise men use them.....Reading maketh a full man; conference a ready man; and writing an exact man.

*

*

*

Virtue has not a heart of stone, but is gentle and compassionate, rejoicing with the joyful and weeping with those who mourn. True virtue is never unsocial, never haughty.

A fault once denied is twice committed.

DIAMOND

BY

V. Sundaresan, B. A., L. T.

When you are given a tiny diamond, you thank profusely the person who gives it, but when on the other hand, you are given a piece of charcoal you beat him, little knowing that both diamond and charcoal are after all composed of one and the same substance—Carbon. But there are indeed many properties possessed by diamond which make it the most precious of all stones. The name ‘diamond’ itself, derived as it is from the Greek word *adamas* indicates its extreme hardness. In fact it is the hardest substance known and it resists scratching by other hard substances. It can stand much rough wear. The property which makes diamond an ornament of great value is its high reflecting and refracting power. A ray of light falling on the face of a diamond passes into it and is reflected from the interior surface of the facets and the reflected light is then refracted into a wonderful play of “lightning flashes and sparkling scintillations” as it passes into the air.

India used to be almost the only diamond-producing country in the world. Now it has been displaced by the Kimberly mines in South Africa. The discovery of the diamond mines in South Africa

A friend's frown is better than a fool's smile.

is a romance. One day, in a South African village, the wife of a certain Dutch farmer, Mrs. Jacob by name, found a pretty pebble in the backyard of her house and gave it to her child as a plaything. Her neighbour, attracted by the brilliance of that piece of stone in the child's hands offered to buy it. Mrs. Jacob laughed at the notion of selling so common a pebble and gave it away to her neighbour who sent it to a mineralogist in London to ascertain its true nature. Of so little value was the stone thought to be that it was sent by ordinary post. The mineralogist after a careful examination pronounced it to be a Diamond and valued it at £ 200. The news spread throughout the village and everybody began to search his backgardens for diamonds with the result that the whole district turned out to be a mine of diamonds. In fact the largest diamond in the world was discovered in South Africa. It is the Cullinian. It was found in Johannesburg in 1905. Originally it weighed 3032 carats,* but when cut and weighed, only 800 carats. It was valued at £ 100,000. In 1909, the stone was presented to Edward VII by the people of Cape Colony.

* (N. B.) The term 'Carat' is derived from the 'Carob bean' formerly used as a small weight by the diamond merchants of India. It is now a measure of weight used for diamonds and is equivalent to .2054 grams or 3.17 grains troy.

A guilty conscience needs no accuser.

Among the diamonds of Indian origin, the Kohinoor is the most valuable. It is considered to be 4000 years old; but the earliest information we have of it is in the 14th century A. D. when it was in the hands of the Rajah of Malwa. The Emperor of Delhi conquered Malwa and appropriated it to himself. Then it fell into the hands of Mohammad Shah. When Nadir Shah attacked Mohammad and defeated him, the latter concealed the diamond in his turban. But Nadir Shah came to know of it. He arranged a banquet to which Mohammad was invited and cunningly snatched the diamond from him. When Nadir Shah saw it he exclaimed "Kohinoor" (Mountain of light) by which name it has been known ever since. On the annexation of the Punjab, the British came to possess the diamond and it was lodged in the Lahore treasury. It was then presented to Queen Victoria on the 3rd June 1850. The stone originally weighed 186 carats.

Diligence is the mother of success; and experience constantly verifies its truth. The active solicitor brings the doubtful suit to a happy issue: in military operations, expedition and dispatch anticipate the designs of the enemy and victory is secured before he is prepared for defence.

All death is sudden to the unprepared.

REFLECTIONS ON OUR OPENING-DAY

BY

K. S. Venkataraman, I U. C.

On the morning of the 20th June, when the tropical sun was burning over my head, I left my sweet abode intending to join the Madura College for my under-graduate course. There I stood under the ancient stones of the college portico noticing everything with great curiosity. There was a deep calm and silence occasionally broken by the cooing of birds in the aged banyan tree of the college. Inside the college it was sufficiently cool; the droll of the splashing water by the pipe and the mild wind that blew which forced the young saplings of the college gardens dance to its tunes were feasts to my eyes and ears. Everything was active—the animate as well as the inanimate—the birds, the beasts, and the insects,—why even the air that breathed around me. The very nature and atmosphere of the College drove me involuntarily to seek some relief in pleasant and engaging contemplation of my Alma Mater.

Batch after batch came students pouring in with quaint quixotic, and curious dresses. They were all chatting, greeting and shaking hands. Now at this stage of my observation there came a student with a curious caste-mark on his forehead.

A man is weal or woe as he thinks himself so.

On enquiry I came to know that he came from Malabar. On his forehead from the left to the right temple was a long line of sandal paste over which was a parallel line of red *kunkumum*. This was of course very curious to me, for in these parts people are accustomed only to *kunkumum* dot and not line. Many of his friends mocked at him but he with great conviction and genuine sincerity replied that he had been to temple and that he would not remove it even though they demanded it. I was proud to note his religious mentality which most of us lack.

Then came the professors, young and old, ancient and modern. There came on cycle a young, modern professor dressed in pure Khadhi. He had a massive forehead like Napoleon Bonaparte and a face ever smiling and cheerful. His arrival spread among the students like fire in a forest; there was only one word in their lips, namely "M. V. R.". As soon as he got down from his bike, every student as in duty bound rushed towards him to wish individually. After him came a short gentleman with brown cotton suit and an advocate's turban. He was wearing a pair of shoes which made such a hell of noise that I could never forget. Suddenly our ears were attracted by a shrill motor horn; and all the thousand heads were turned towards the gate, where stood the peon, like a sentinel of ancient Rome. Slowly came in a green car bearing the number 1935. It directly went to

An empty purse frights away friends,

its shed from where came an amber-coloured gentleman with a nice yellow silk suit and a coarse khadhi cap. All the students saluted him and he accepted them all with his characteristic smile. I learnt that he was the Principal of the College.

At ten o' clock the melodious college bell rang and I felt an electric thrill run through my body. All the students and the professors assembled in the Prayer Hall which reminded me of another Parliamentary House just before passing India Bill. The Principal came in with a broad smile in his face and there was dead silence in the hall. The students gracefully bowed to the Principal with all reverence and love. There was a prayer in Sanskrit which was followed by one in Tamil and another in English, after which all the students rushed to their respective classes.

Blessings on him who first invented sleep! It covers a man all over, body and mind, like a cloak; and it is meat to the hungry, drink to the thirsty, heat to the cold, and cold to the heat: it is the coin that can purchase all things: the balance that makes the shepherd equal with the king, the fool with the wise-man.

A poor man wants something; a covetous man, all things.

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 tomorrow. It is unnecessary to add that no answer in these columns should be deemed in any manner authoritative or binding].

1. Ques. (S. S.) :—

Why is this city of ours called Madura?

Ans. (V. R. IV U. C.) :—

The name of every city in India has a long history behind. The city of Madura itself, according to its Sthalapurana, had several names as Booloka kailasam, Kudal, Halasyam and Thiruvallavai. Like the name 'Madura' every one of these has a historical back-ground. According to tradition, the site of the present town was once upon a time a thick forest called Kadambavanam. It contained the most holy Linga (Sundareswara) and the most holy water (Golden Lotus Tank). The existence of this Linga was by chance discovered by a merchant. Impressed with such a rare find he

A slip of the foot may be soon recovered, but a slip of the tongue perhaps never.

reported the matter to the then ruling Pandyan sovereign. On the same day, the Pandyan ruler himself, we are told, received Divine orders to clear the forests and build a town. Having completed the town, the king was thinking about the name to be given. At that time, in answer to his prayers, God Siva appeared before him and sprinkled over the new buildings drops of nectar. (Madhu.) From this, says the Sthalapurana, the city got the name of Madhurai.

According to another story, the people of this city were bitten by a serpent (at the instance of the Jains) and God Siva appeared and saved the entire population by sprinkling over them the divine nectar. The people in memory of this divine grace, called it Madhurai.

2. Ques. (V. S. Ramaswami, S. H. S.) :—

What is the point at issue between Italy and Abyssinia ?

Ans. (S. G.) :—

The relation between Italy and Abyssinia in the last century explains to an extent the present tangle between the two countries. In the nineties of the last century, Italy made an attempt to capture Abyssinia, but was badly beaten at the battle of Adowa. From that time Mussolini had

A wise man begins at the end; a fool ends at the beginning.

been thirsting for war to rewrite the battle of Adowa in a new way. The immediate cause for the present trouble is the Ual-Ual incident of November last. When an Anglo-Abyssinian Grazing Commission arrived at the Ual-Ual Oasis, it found the territory occupied by an Italian out-post which claimed that the territory belonged to Italy. On December 5, a clash occurred between the Italian and Abyssinian troops. Italy sent a note to Abyssinia demanding reparation and apology. Abyssinia replied that the dispute should be referred to an arbitration as laid down in the treaty of 1928. Italy stubbornly refused, whereupon Abyssinia sent a note of protest to the League on December 16. At the same time, Mussolini took over the post of Secretary for Colonies and began to mobilize troops for attacking Abyssinia. After much evading and hesitation, the Geneva Council was forced to consider the dispute and a Conciliation Commission was appointed to inquire into the Ual-Ual incident. It met at the Hague on June 25 but broke down on July 9 on the rock of Italian stubbornness. More and more troops were being sent by Mussolini. This alarmed the Abyssinian Emperor and he declared that Abyssinia would defend her independence to the last man.

Better go to bed hungry than rise up in debt,

3. Ques. (H. Nataraj, IV U. C.) :—

How is the map of the world drawn ?

Ans (K. Ramiah, B.A , L.T.) :—

We can easily understand how the map of a small area, say a class room or a field, is made. The surveyor takes measurements with the help of the tape, the chain, the plane table and Prismatic Compass. He then chooses a convenient scale and draws a plan with the measurements made.

In making the map of a country an instrument known as the Theodolite is used. It is only a telescope, so arranged that, when it is turned, the angle through which it has turned can be read with very great accuracy. (For a detailed account of the Theodolite, we may refer to any book on Practical Geography.) With the help of this instrument, distances between any two places considerably apart and the direction of one relative to the other are easily determined. A number of prominent places is chosen and the distance between every two of them is found out. The directions are also noted. With the data obtained the map of a large area can be drawn to scale. Several such maps are pieced together and the map of a country is made by reducing the scale to a convenient limit. In the same way the maps of different countries are pieced together taking care to represent the actual positions relative to one another correctly, and the map of the world is drawn.

Business may be troublesome, but idleness is pernicious.

NOTES

THE MADURA COLLEGE

The Madura College Union

Among the prominent visitors to the Union since the publication of the last issue of the Magazine, mention should be made of M. R. Ry., Rao Bahadur M. R. Ramaswami Sivan, and Professor T. M. Krishnamachari of Trivandrum Arts College. Mr. Sivan delivered a very interesting address to the members of the Union on 29th July 1935. The address was at once affectionate and thought-provoking. Professor T. M. Krishnamachari delivered a brilliant address on 'Evolution of Personality' on 29th August. The address was listened to with rapt attention.

The Madura College Economic Association

The inaugural address of the above association was delivered by Mr. A. S. Menon, B. A., M. Sc., A. I. I. Sc., on 'The Problem of Manure', on Friday 23rd August. Mr. K. S. Srikantan, M. A., presided.

Conceit may puff a man up: but never prop him up.

மதுரைக் கல்லூரி அங்கயற் கண்ணி செந்தமிழ்ச் சங்கம்

இச்சங்கத்தின் சார்பாக முதலாவது கூட்டம் ஆங்கில முப்பத்தைந்தாமாண்டு ஜூலைத்திங்கள் முப்பத்தியொன்றாம் பகலில் பிர்ம்மபூர் ஏ. இரங்கசுவாமி ஐயர் பி. எ., பி. எல்., எப். டி. எஸ். அவர்களின் அவைத்தலைமையின் கீழும், இரண்டாவது கூட்டம் அதே ஆண்டு ஆகஸ்டுத்திங்கள் ஒன்பதாம் பகலில் கல்லூரி ஆங்கிலப் பேராசிரியர் உயர் திருவாளர் எம். வி. இராமச்சந்திரன் எம். எ. அவர்களின் அவைத்தலைமையின் கீழும் நிகழ்த்தேறின. அவ்வமயம் முறையே முதல் கூட்டத்தில் கல்லூரித் தமிழ்ப் பேராசிரியர் உயர் திருவாளர் ஏ. அரங்கராமானுஜம் பிள்ளையவர்கள் “கவியின்பம்” என்பதைப்பற்றியும், இரண்டாவது கூட்டத்தில் கல்லூரி மூன்றாம் வகுப்பு மாணவராம் திரு டி. ஆழ்வார் என்பார் “கம்பன்கவிநயம்” என்பதைப்பற்றியும் கவின்பெற அமிழ்தினுமினிய தமிழ் மொழியில் குழுமியிருந்தாரனைவரும் கேட்டானந்திக்குமாறு அரிய விரு சொற் பொழிவுக ளாற்றினார்கள்.

A. R. HIGH SCHOOL

During the last month sports activities occupied the attention of the students more than anything else. As in previous years, the High School participated in the Steele Memorial Basket Ball Tournament. The finals in this tournament was played on the 26th August between our High School and the Periakulam District Board High School in the American College Grounds. The High

Contentment is the philosopher's stone that turns all it touches into gold.

School put up a very tough fight, and lost by a narrow margin of one point. Our players exhibited wonderful skill and dexterity. The High School also participated in the Bishop Sandegreen's Inter-High School Volley Ball Tournament. The annual sports meet under the auspices of the Madura District Inter High School Athletic Association came on 27th and 28th August. Two of our students (K. Varadarajan-Shot-put, and Hafiz-Pole-Vault) succeeded in getting prizes.

SETHUPATHI HIGH SCHOOL

The month of August 1935 will ever be remembered in the history of the Sethupathi High School, for this month is marked by a signal victory of our students in the Inter School Volley Ball Tournament for the District of Madura conducted by the District Educational Officer. As a result of the victory, the High School is the recipient of a shield after a long spell of over fifteen years. Our players have to be congratulated on the remarkable skill and team-spirit exhibited by them during the semi-finals and finals.

Craft borders on knavery: wisdom never uses nor wants it.

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N. B.— All advertisements are subject to the approval of the President, Madura College Board and the Principal, Madura College, Madura.

For further particulars apply to:—

THE MANAGING EDITOR,
Madura College Magazine.

HOW THE MOVEMENT GOES

The President with Mr. M. V. Subrahmaniam Aiyer, B. A., B. L., Advocate, Madura, and some friends visited Dindigul, Palni, Neikarapatti, Ayakudi and Edayakottai on the 10th and 11th August 1935. The Zamindar of Edayakottai, an enlightened member of the landed aristocracy of our District and an 'Old Boy' of the College deeply sympathised with the ideals and aims and objects of the Institutions under the Madura College Board and generously subscribed Rs. 1000 to the funds of the College.

A committee was formed at Dindigul to promote the interests of the College with Mr. T. Amritalinga Aiyer, B. A., B. L. Advocate as President, and Mr. P. S. Subramaniam Aiyer B.A., B.L. Advocate, as Secretary. We have great hopes of getting liberal donations from Mr. Mounaguruswami Naicker of Neikarapatti and the Zamindar of Ayakudi.

Mr. S. Srinivasa Ayyangar, Advocate, and President of the Madras Bar Association whom we claim as a brilliant 'Alumnus' of the Madura College, sent us a generous contribution of Rs. 1000

THE CITY COLLEGE DAY.

The City College Day was celebrated on Saturday at the City College, Madras. Sir Mahomed Usman presided, and there was a large gathering of students and citizens. Miss R. Cowdrey (General Secretary of the Y. W. C. A. Madras) opened a women's section of the College. Mr. K. S. R. Acharya (Principal of the College) presented the annual report, which was a record of the useful work done by the institution. Mr. Acharya told the gathering the aims and ideals of the college. In opening the new section Miss Cowdrey wished the City College all success. She distributed medals to distinguished students of the college. Sir Mahomed Usman said that when, as a Home Member of the Madras Government, he had under his charge the portfolio of European education, he was sceptical about the need for colleges such as the City College, but the report of the useful work done by that institution had proved that there was a great need for such colleges. The City College, he said, was of great benefit to persons who, after they had left schools or colleges, wanted to add to their knowledge, acquire additional qualifications and improve their prospects in life. Sir Mahomed said he was glad to know that the institution was not run on a commercial basis and that the Principal was sincerely interested in the progress of his students. Mr. M. K. Krishnamachariar proposed a vote of thanks.

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மெஸர்ஸ். T. ஸ்டேன்ஸ் & Co., வில் இருந்து வரவழைத்து
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