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## THE LIFE OF JESUS, THE CHRIST

REV. CANON H. J. EDMONDS

*Archdeacon of Madras.*

*(Continued from the Previous issue)*

**B**ut He came not only to live Him to death, as if He had  
for us, but also to die for us. rebelled against the emperor.

And after He had spent about three years teaching the people, He told His disciples that the time was getting near when He would be put to death. Jesus knew all this before it happened, and He went up to Jerusalem because He knew that the time was come for Him to be crucified there.

Soon afterwards the Jewish priests got very angry with Him, because they saw that God was sending Him to put an end to the Jewish religion, and they could not bear that anyone should teach better things than they taught. The night before He died, He sat at supper with His disciples and taught them many things. He washed their feet to show them how ready they should be to serve one another. And then He took bread and wine, and blessed them, and gave them to the disciples, saying, "This is My Body" and "This is My Blood," and He told them always to do the same in remembrance of Him: thus He gave them the way to eat His flesh and to drink His blood for the feeding of their souls.

They pretended that Jesus wanted to be King of the Jewish nation, because He spoke of the spiritual kingdom of His Church.

And they bribed one of His twelve disciples (Judas Iscariot) to betray Him.

They persuaded Pontius Pilate, who ruled the country, to put After supper He took His

disciples out to a garden called Gethsemane, and He went a little way from them and prayed about His death, saying "Father, not My will, but Thine be done." He was in great agony for the sins of the world, and His sweat rolled down in great drops of blood.

Soon Judas Iscariot came with some soldiers to take Him, and He would not let His disciples defend Him, because it was His will to die for us.

The soldiers took Him to the high priest, who said He ought to die, and then they persuaded Pontius Pilate to sentence Him to be crucified.

While the soldiers were crucifying Him, He said, "Father forgive them." Just as He was dying, He said, "Father, into Thy hands I commend My spirit."

His soul went to Paradise and His body was laid in the tomb. This was on Good Friday.

On Easter Sunday morning His soul returned to His body, and He rose from the tomb and appeared to some of His friends.

That evening He appeared to the Apostles and said, "Peace be unto you; as My Father hath sent Me even so I send you." Then He gave them authority to remit sins in His name.

For forty days He remained on earth, teaching the Apostles about His kingdom, the Church. He told them that they were to go everywhere and baptize people into the Church, and teach them all things that He had commanded.

Then He ascended into heaven, and after ten days the Holy Ghost came down in the form of fire upon the Apostles, and made them into the living Church of God, which has continued in the world ever since, and to which all baptized people belong.

## VICEROY'S ADVICE TO YOUNGER GENERATION

"Children, I speak to you as your King Emperor's Viceroy and as your friend. Remember that when you grow up, it will be with you that the honour of your country will rest."



*of all learn to govern and subdue his own nature."*

"That is never easy, but take heart of grace and believe me that if you try hard and long to be good, you will in the end suc-

*"Remember that no man or woman can be a good citizen, and a true patriot, who does not first* *ceed. I shall very often think of you. Fear God, honour the King Emperor, obey your parents."*

## DESTRUCTIVE FORCE OF FACTORIES GANDHIJI'S WARNING

A factory employs a few hundreds and renders thousands unemployed. I may produce tons of oil from an oil-mill, but I also drive thousands of oil-men out of employment. I call this destructive energy, whereas production by the



labour of millions of hands is constructive and conducive to the common good. Mass production through power-driven machi-

nery, even when State-owned, will be of no avail.

But why not, it is asked, save the labour of millions, and give them more leisure for intellectual pursuits? Leisure is good and necessary upto a point only. God created man to eat his bread in the sweat

of his brow, and I dread the prospect of our being able to produce all that we want, including our foodstuff, out of a conjurer's hat.

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## THE AVERTED CORONATION

OR

### THE INSTALLATION OF THE SANDALS.

T. S. VEERARAGHAVACHARIAR, M.A., L.T.,

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#### CHAPTER II

##### *Preparations for Coronation.*

On reaching his apartments Dasaratha sent for the royal astrologers. When they came, the king bade them appoint an auspicious day for Rama's Coronation. The experts speedily made their calculations, and announced to the king, "Sire, to-morrow is suited for Rama's installation!" The king dismissed the astrologers with rich presents. Then he bade Sumuntra bring Rama to his presence. The trusty minister speedily drove in a golden car to Rama's mansions.

In a few minutes Rama stood in the presence of his father, and bowed at his feet. Drawing the prince towards him, the king folded him in a fond embrace. Then bidding Rama take a seat near him, Dasaratha said, "Born of my senior queen, O Rama, you are ever dear to me. You are the idol of the people. All the world loves you, my son.

"I have something very important to communicate to you. Listen, O Raghava. I am old, and have attained a great age. I have gratified the Gods by performing hundreds of sacrifices. I have bestowed large gifts of all

kinds upon the deserving. I have enjoyed life to satiety.

"I have recently had inauspicious dreams. I have seen portents which presage an impending calamity. The astrologers say that the star of my life is invaded by terrible planets such as Mars and Rahu. I feel my end is drawing near. I have hardly time to prepare for my death.

"I should therefore like to install you in the throne. This day my subjects have, in a body expressed their eagerness to have you for their sovereign. The astrologers have appointed to-morrow's morn as the auspicious hour for the installation. You and Sita must therefore observe the prescribed vows to-night. You should fast to-night and lie down on a bed of Kusa grass. I shall send Vasishta to your mansion to put you on your vows. Go, my son, may God bless you."

Rama took leave of his father and departed to his residence. On his way he entered the mansion of his mother to tell her of the glad tidings. Kausalya was engaged in worship in the temple of Vishnu, set up in a prominent part of her dwelling. Rama saluting Kausalya, said, "O

mother, the king has appointed me to the task of governing the people. My installation will take place to-morrow. To-night Sita will fast with me. Vasishta will go to my apartments presently. It behoves you therefore to make necessary preparations." Kausalya embraced her son with an overflowing heart and invoked divine blessings on his head. "My child," said she, "I shall be ready before Vasishta arrives. Take Sita to your apartments. She came here at my bidding. Lakshmana, my son, go with Rama."

Turning to Lakshmana, Rama said, "Brother, rule the earth with me. You are my second half. My life and this kingdom I covet for your sake."

Scarcely had Rama returned to his mansion when Vasishta arrived. Rama received the sage with due honours, and offered him a fitting seat. "O Raghava," said the sage, "the king has decided to install you in the kingdom. With your profound knowledge of the science of government and your royal virtues, you will make an ideal king, I doubt not. But there are one or two things, I should like to tell you. Always revere the sages, who are superior to the Gods by reason of their ascetic merit. Do their bidding and earn their blessing. Gambling is a terrible vice. You are not addicted to it, I know. But remember it is the fruitful source of many an evil. Have your senses under control. Be merciful

towards all creatures. Do not act against the counsel of your ministers. Mete out equal justice to all."

Having thus advised Rama, the sage asked him to have a purifying bath. Sita too bathed and joined Rama in the chamber of the Sacred fire. Vasishta then performed the preliminary rites in accordance with the scriptures. Spreading the sacred kusa grass on the bare ground the sage said, "You and Sita should fast to-night. Pass the night lying on the bed of kusa grass. At dawn I shall come again and take you to the hall where the ceremony of installation will take place."

In the meantime the news of Rama's installation on the morrow spread through the city. The delighted citizens proceeded to decorate their dwellings with festoons and buntings. They hoisted tall flags over the tops of their mansions. Large flags waved gracefully over the ramparts and towers. The streets were cleaned, watered and strewn with flowers. Triumphal arches were erected along the royal road. The spacious highways and busy thoroughfares were filled with an excited throng of men and women. The whole city resounded with the blare of trumpets and the roar of kettle-drums.

In short, the city of Ayodhya looked as gay and beautiful as the capital of Indra, the Lord of the Gods.

*(To be continued).*

## MOHAMED THE PROPHET

S. M. FOSSIL

When the world goes wrong, God sends His messengers to set things right. These messengers are called prophets.

In the sixth century A. D. the condition of the world was indescribably bad. Of all parts of the world Arabia was the worst. The Arabs of that time were barbarous and blood thirsty. They took as much delight in murder as we take today in music. Besides, they were illiterate, idolatrous and superstitious. The famous historian Gibbon describes the Pre-Islamic Arabs as "human-brutes."

Amidst such people appeared a man by name Mohamed. He belonged to the most respectable and influential family of Qureish. Mohamed became an orphan while in the prime of his infancy. He was denied the fostering care of his father and the loving caresses of his mother; yet even as a child he conducted himself in such a manner that those who watched this child marked him out as the Man of Destiny.

The age in which Mohamed lived was a profligate one and his countrymen were vile and wild.

Young and old, men and women, high and low indulged in all sorts of hannalities and immoralities, for vice by common consent had come to be regarded as virtue. Mohamed even as a boy avoided the company of the wicked and completely refrained himself from the follies and frivolities of his times. He was scrupulously honest, truthful, sincere, just, and loving. The Arabs were so profoundly impressed with the unsullied character, high ideals, and noble virtues of Mohamed that they conferred upon him the title of Al-amin. It is related that public and private quarrels were referred to him for arbitration and the parties had such unshakable confidence in his sense of Justice that they implicitly accepted his decisions.

Every one in Arabia talked about this young man who stood as the only oasis in the desert of vice and wickedness. There lived at that time a lady of fortune by name Khadijah who when she came to know about this remarkable youth employed him as her commercial agent. It is recorded that that year she got the largest

profit and she was so much impressed with the intellectual and moral qualities of Mohamed that she married him. Khadijah was a widow who was much older than Mohamed and in spite of this disparity in age, their marriage was the ideal conjugal alliance ever known to humanity.

Though a devoted husband and an excellent householder, Mohamed did not want to spend his days in the ordinary humdrum way. He was destined to achieve great things. He would frequently repair to a cave where he would pray to God and seek His guidance to reform humanity. At last the call came and he responded with all his heart and soul.

Mohamed was charged with the divine mission of reclaiming mankind. He had naturally to begin with his own people who were the most abominable creatures. His task was by no means an easy one; but he never quailed before it; for he derived his power and authority not from man but from Almighty God.

Prophet Mohamed preached two simple truths which constitute the bed-rock of Islam and which are now of universal acceptance—"Believe in one God and do good deeds."

The polytheistic Arabs refused to accept the rigid and uncompromising monotheism preached by prophet Mohamed. They wanted to win him over first by cajolery and when this method failed they resorted to coercion. Those who accepted the Faith of Prophet Mohamed were subjected to great hardships and humiliations. A batch of converts headed by one Jaffar, to avoid persecution, migrated to Abyssinia where the Emperor of those days treated them kindly and refused to hand them over to their persecutors. The letter which prophet Mohamed wrote to the Abyssinian Emperor has been preserved as a prizeless possession in the Royal archives.

The message of the Prophet had gone so deep into the hearts of his followers that they preferred death to renouncing Islam. The early Muslims were put to excruciating tortures and they bore the pain and suffering cheerfully because in Islam they had found that inner peace which overcame all physical suffering. But when persecution became unbearable, Prophet Mohamed migrated to Medina. This migration (the Arabic word for it is Hijrat) marks the beginning of the Islamic era.

An interesting incident took place in the course of the Prophet's Journey from Mecca to Medina. The Prophet who was accompanied by his faithful disciple Abu Bakar who later on became the first Khaliph of Islam, took shelter in a cave. From the cave the Prophet and his companion heard the footfall of the Pagan Arabs who were pursuing them and even the stout heart of Abu Bakar trembled and in a tremulous voice he said to his Master, "O Prophet of God, what shall we do, we are only two." "No" said the Prophet we are not two, we are three, God is with us." It was this consciousness of the fact that God was ever with him, protecting, helping and guiding him that was responsible for the success of the Prophet's Mission.

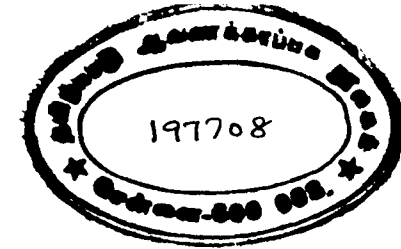
The people of Madina were devoutly attached to the Prophet. They welcomed him and his other followers who had migrated from Mecca with open arms. But the Pagan Arabs would not allow the Prophet to live even there peacefully. They attacked the city several times; but they were repulsed.

By this time the message of the Prophet had penetrated into various parts of the Arabian Peninsula. Mecca which the

Prophet had to abandon welcomed him back. The tribal chiefs surrendered. Mohamed forgave his former enemies and persecutors. The triumphal entry of Prophet Mohamed into Mecca is unparalleled in world's history; for not a drop of blood was spilled, no person was injured or molested, no property was destroyed. The Prophet devoted the rest of his life in preaching Islam. People from far and near came to him to learn his message and receive his blessings.

Mohamed as a prophet is unique in several respects. Though he was both the religious and temporal head of a big Empire, he was very abstemious, swept his own room and mended his own cloths.

The teachings of Prophet Mohamed are embodied in that famous book called the 'Quran.' Its style is inimitable and its message is at once sublime and beautiful. I want the young and the old, no matter what their religion, to read this book with open minds as it has influenced the lives of millions of men and women and has brought about that great political, social, economic, intellectual, moral and spiritual upheaval, which the world has never witnessed before.



## HISTORY

### THE PERSIANS.

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THE Indo-European invaders of Iran form the ancestors of the Persians. Under a leader called Cyrus, the Persians rose to power, and became dominant in Western Asia in the 6th century B. C. Cambyses, the son of Cyrus, conquered Egypt. Darius, the successor of Cambyses, advanced the frontier on the east to the Indus, thus conquering N. W. India. On the West, he occupied certain parts of Northern Greece like Thrace. But, the attempts of Darius and his successor, Xerxes, to conquer the whole of Greece failed, owing to the brave resistance of the Greeks. From now, the Persian Empire ceased to expand. But, it still extended over a very wide area.

The empire was divided into great provinces called Satrapies, each of which was ruled by a Governor called the Satrap. An excellent system of roads connected the capital, Susa, with all the areas of the empire. There was a well organised postal system for carrying royal mails.

The empire was also wealthy and prosperous. Persia was the first great state in the world to have coinage of gold. We hear that, when the King travelled, he carried with him costly furniture, gold and silver dishes. An elaborate retinue attended him.

The religion of the Persians was largely due to a prophet of the 7th century. B. C. called Zoraster. Zoraster taught the existence of one Supreme God. This God was the God of Good, and the eternal enemy of all Evil, and his sacred symbol was the Fire which, therefore, became an object of adoration. Zoroastrianism marks, therefore, an advance towards Monotheism and a pure morality. When the Muslims conquered Persia, this faith was destroyed. But, some refugees carried it over to India, and the descendents of these refugees, the Parsees, keep up this faith in the present day.

The Persians borrowed their alphabet from the Chaldaeans, and their arts and architecture from

their subjects. They, however, independently developed a religious literature in their sacred book called the Zend Anesta.

In course of time, luxury and wealth weakened the once-hardy Persians, and the empire was easily conquered by Alexander the Great who came from Greece.

From now, the history of the Persians is commonplace, till the 3rd century A. D. when, under a dynasty of Kings called the Sassanian, there was a revival of Persian power and glory. Fine buildings, though influenced by

Greek art, were erected in the capital of this empire, Ctasiphon. There developed dainty miniature painting, intricate work in marble screens, and manufacture of fine rugs. The Muslim Arabs overthrew this empire in the 7th century, and, from now, Persia became a Muslim country, Zoroastrianism being displaced. But, the Muslim conquerors adopted the existing culture, and were able to develop it still further. Persian art and literature, fostered under Muslim influence, took on a new life of glory, and influenced all the surrounding countries.

## ORIGIN OF PROPERTY

SIR WILLIAM BLACKSTONE

*Commentary on the right of Property.*

In the beginning of the world, we are informed by holy writ, the all-bountiful Creator gave to man "dominion over all the earth, and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This is the only true and solid foundation of man's dominion over external

things, whatever airy metaphysical notions may have been started by fanciful writers upon this subject. And while the earth continued bare of inhabitants, it is reasonable to suppose that all was in common among them, and that every one took from the public stock to his own use such things as his immediate necessities required.

## Science

### THE MYSTERY OF MATTER

L. K. CHETTY, M.A.

I am sure you know what is matter. On the earth, we have three states of matter, viz., the solid state, the liquid state and the gaseous state. A stone is a solid, water is a liquid and air is a gas. Supposing you take a piece of chalk and crush it. What happens? It is reduced into a powder consisting of small particles. On powdering it further the particles become smaller and smaller in size. You may call them conveniently as molecules to serve our purpose. The gases do also contain such molecules. In the solids they are packed close together. In the liquids they are loosely packed and therefore there will be greater space between the molecules. It is much more prominent in the case of gases. In the latter two states of matter, they have a better freedom of movement. That is the reason why liquids and gases occupy and spread any amount of space, unlike the solids. Therefore, it is the packing of the molecules that creates the difference between the three states of matter.

Now you know that all matter consists of molecules. A chemist, by name Dalton, went further and found that molecules could be divided or split up and he reached a limit in his process and the smallest division of a molecule so arrived at was called the atom. A molecule of chalk is different from a molecule of carbon. A molecule of a chemical compound is different from that of an element. The smallest divisible part of a molecule of an element is called the atom. Of course we do have some compounds made of one or more of the elements like the common salt. Dalton found that molecules of elements contain a specific number of atoms and his opinion was that atoms were indivisible, that is to say, they could not be split up further. This is called Dalton's Atomic Theory which was in belief for a considerable time. Till recently, as science was taking rapid strides in its development, it was suspected and finally proved that even atoms could be split up further. Strange isn't it? That's the way of science with its unfathomable mysteries!

The atoms were split up and they were found to consist after all of two different units of electrical energy called the electron and the proton. I hope you don't feel nervy because all on a sudden we are landing from the concrete to the abstract! We have till now been thinking that matter is something definite, sensible and perceptible. What is therefore the reason for the matter, on its further analysis, to get into the region of energy? An atom of a particular element has a system of electrons and protons in it. The electron is a unit of negative electric charge and the proton is a unit of positive electric charge. When every atom of matter in all its three states consists of these two charges in various proportion and numbers, we may conclude that all matter in reality is made up of energy. The curiosity of the scientist went further. There is a nucleus in the atom round which the electrons revolve in a systematic way like the planets revolving round the sun. The nucleus of an atom consists of an equal number of electrons and protons so that their mutual effects on each other are neutralised. The difference in the

nature of atoms lies in the number of electrons and protons contained in them. If it is possible to drive out or add in extra electrons from or to the atom we can change its constitution and thereby make it an atom of a different element altogether. This leads you to the idea of alchemy—the science of turning the baser metals into gold—a possibility of the Philosopher's Stone to come true and prove the touch of Midas!

From what you have read above, you may be confident at least now though not earlier, that alchemy is possible but you will be surprised to know that the game is not worth the candle because if you would like to prepare a half an ounce of gold you have got to spend hundreds of times the value of gold you wish to make. Whatever that may be, we all do now think from what has been observed that all material things in the world are nothing but different manifestations of an universal energy which can neither be destroyed nor created. A table and a dog, a stone and a piece of diamond, and in fact all kinds of matter appear to the Scientists, who are in the know of their constitution, to be made of the same stuff!

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### *Games & Sports*

## ATHLETICS IN ANCIENT TIMES

BY M. CALLONEOS

**T**HERE was a time when Greece was an immense playground—a place of continuous exercise in athletics and physical training. In ancient Greece athletics were a national institution.

The young men started their physical exercises when they were seven years old and continued them until they were twenty. They practiced throwing stones of different sizes, running on thick sand, throwing javelins, jumping over holes in the ground while holding heavy weights, throwing discs of stone or copper, and racing at the Stadium with heavy weapons in their hands. Later, at the time of the classical games, they learned boxing and wrestling.

The person who proclaimed and organized the famous Greek games and distributed the prizes to the winners was called "critic". Hercules was the first critic. Later on the judging of the games was the exclusive work of various primates who formed a jury. The leader of the gymnastics was called "gymnasiarch". His term was for one year and he

had among other duties that of offering the oil with which the athletes anointed their bodies. He had under his authority several collaborators in every gymnasium.

At the gymnasiums one met youths of splendid beauty, real models for artists, some of great strength like Hercules and others of lighter stature like Achilles. The first mentioned devoted themselves to boxing and wrestling, the others to running and jumping. They never drank wine and avoided all excesses.

At first the prizes of the winners were sums of money, later on tripods, urns, oxen and horses. Still later the reward for victory was a wreath. At the places where the four great Panhellenic meetings took place—Pythia, Nemea, Isthmia and Olympia, the wreaths were of laurel, wild olive, poplar and palm. The wreath of the Olympic games became a symbol of virtue and courage, the highest title of honour, and its value was unimaginable.

The athletes, before taking

part in the games, swore to Jupiter that they had been in training for ten months, that they would not cheat and that they would behave like honest citizens. The winners were raised on the shoulders of their comrades so that all could see them. The assembly cheered them and showered them with flowers. Statues and commemorative columns were raised in public places in their honour.

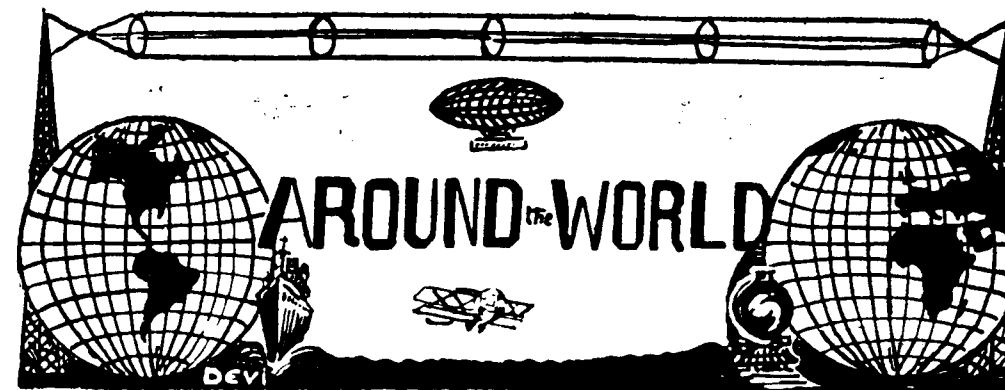
Among the records one finds stories of athletes with super-human strength. Polydamus, the Thessalian, killed a lion with his hands, caught a wild bull, and pushed a chariot which even the strongest horses could not move. The legends of the feats of Hercules and Theseus are undoubtedly well founded.

The women too distinguished themselves in various sports although at first the law did not allow them even to watch the

games. The first woman who won in games was the noble Spartan Kyniska. Later on Macedonia gave to the arena most of the women athletes. Women "critics" were named. Women had their own chariot races.

The object of games in ancient Greece was not only the physical development of those who took part, but the setting before the youth of Greece examples worthy to be followed. All the great philosophers of the time recognized the value of the games. The Greeks were great believers that a healthy mind can only be found in a healthy body. Plato stated that ignorance and the lack of physical training were the severest punishments of slavery.

Modern athletics are specialized and develop certain parts of the body at the expense of others. The system of the ancient Greeks sought the harmonious development of the entire body.



An interesting scheme for extending the scope of work of the British National Trust for the preservation of places of historic interest or national beauty is announced. It results from the arrangement reached between the Trust and Sir Charles Trevelyan, Lord Lieutenant of Northumberland and former President of the Board of Education. Wallington, a large estate near Morpeth with a house 250 years old, which has been associated with the Trevelyan family since 1777 and in which are books and other relics of Macaulay, will at the death of Sir Charles pass to the National Trust, which will ensure the preservation of the house and its valuable contents and beautiful grounds and provide for access to them by the general public, while at the same time maintaining the connection of the Trevelyan family, the living representatives of which will, so long as they wish, remain as tenants of the Trust.

With a view to checking the breeding of mosquitoes in barrow-pits, the Punjab Public Health Department has invented an oil mixture, for oiling water collections, which is believed to be useful as a mosquito larvicide. The formula is: crude oil one part, kerosene oil four parts and castor oil 0.1. The quantity of oil necessary to control mosquito breeding varies greatly according to the local conditions obtaining, i.e., climate conditions, presence or absence of vegetation kind of oil or mixture of oils employed, etc. As a general rule however, half an ounce of oil per square yard or about 5½ ounces per 100 square feet is usually an ample estimate. The exact amount of oil required in any particular case can only be determined by actual trial.

Rickshaws are classed as symbols of slavery by Mayor LaGuardia of New York. When asked to act as a starter in a rickshaw race from New York to a nearby seaside resort, he wrote an indignant refusal, "God Almighty gave man horses for transportation and brain to devise locomotives motors and aeroplanes. The very idea of one human being trudging along as a beast of burden, dragging another sitting under the shade and on a comfortable seat, is repulsive to me and contrary to everything that our country stands for." Rickshaws were almost unknown in America until 1933, when they were imported in large numbers for the Chicago Exhibition where University students dragged visitors round the grounds.

New York's claim to be a city of millionaires is upheld by the report of a group of writers employed on a Government project of unemployment among journalists—the compilation of a new guide to New York. They have discovered that 13,997 residents of the city are worth \$1,000,000 (£200,000) or more. There are 703 multi-millionaires—also in dollars.

In order to investigate the remains of the Napoleonic Fleet, sunk by Nelson at Aboukir a French expedition is going to Egypt shortly. The wrecks lie in shallow water in Aboukir Bay, some 30 miles east of Alexandria. The expedition will draw up a report on the effects of sea corrosion on the metal of the guns, cannons, etc., which have lain under water now for more than a century.

