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The Student -
V. XVI
NO. 7-10.
June: 1951
July. 1957.



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NS1.6.9-15.
144934.

THE STUDENT: JUNE 1951.

VOLUME VI: NO. 9.

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We resume publication of the monthly in the English language for the following among other reasons:—

(1) English has come to stay and the tendency for acquiring a knowledge of that language among those who desire it should be encouraged. Besides, it is a compulsory second language to be studied in the Secondary Schools of South India.

(2) Quite a good number of desirable periodicals in the various regional languages are available for High School Students.

(3) The number of hours allotted for English teaching in High Schools has greatly been reduced of late and students have no opportunity to improve their English knowledge as in the past. The STUDENT will supply this need.

(4) As it is our desire that students at the High School stage, should be benefited by our journal we can think of no other language in which we could publish the periodical at present, thus serving a larger number in a wider area.

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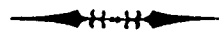
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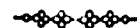


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THE STUDENT

SRI T. E. V. SARMA:—Managing Editor.

Vol. V

JUNE 1951.

No. 9

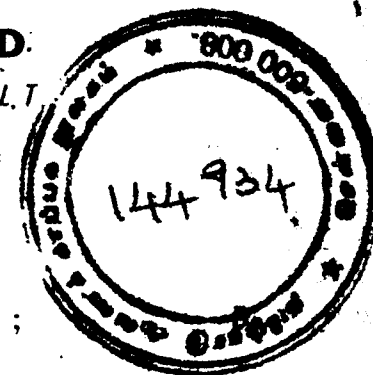
THE GRACE OF GOD.

BY MR. V. VEMBU SASTRI, B.A., L.T.

The Grace of God on earth descends
In varied forms and shapes indeed;
On minds of Yogis true it turns;
In hearts of pious saints it lives;
And repenting hearts it tries to peep;
Again in tongues of truthful men
And lips of earnest prayer great
And smiling faces of children sweet
And eyes of men on penance bent
In arms of men that fight for right
And in legs of pilgrims old, it dwells;
And a resting place it also finds
In the body pure of a maiden true;
And in varied forms it also lives
In many a phase of Nature great;
In forms of awe and love it lives;
And in forces great and systems fine.
And in arts of beauty great as well;
A splendid life it seems to live.

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WANTED MORE INTENSIVE STUDY.

BY SRI. K. SUBRAMANIA IYER M. A., L. T.

One of the most noteworthy defects of present-day high school education seems to me to be its lack of emphasis on intensive study. This is evident to any one looking at the variety of subjects the students are made to go through while at school, and also at the paucity of knowledge of even their fundamentals displayed by some at leaving school. This large waste can be due to no other reason than the want of thorough and intensive study. In my opinion we can show far better results if the syllabuses are not so ambitious and if we insist on more thorough knowledge on the part of the pupils to fit them for a pass.

Genius has been well defined to be the capacity for taking infinite pains. That such a capacity is scarcely developed these days when the market is dumped by text-examiners, made-easies and summaries none will deny. It can never be developed if all study is superficial. And what is at the root of this love of the superficial? Intensive study is possible only with intense interest in it. When the mind does not attach itself with interest to any object of study for any length of time, there can be no true mastery of the subject. Superficial study of a number of subjects in which the student has only indifferent interest can only lead to what Tolstoy calls 'educational indigestion'. The student may have stored a large amount of information on a number of topics, but his appetite for study is already spoiled, and he is not in a position to digest what he takes in future. And school life would fail to accomplish one of its most important aims if the student at leaving school were to lose all taste for further study. The remedy for this loss of appetite seems to be only the golden rule of hygiene: 'never to eat what we have no appetite for, and never more than we can digest.' The Dalton plan, to my

mind, conforms excellently to this rule and the habit of intensive study which this plan fosters will be found indispensable to the student for the mastery of any subject.

Intensive study alone develops in the pupil the habit of self-reliance and accuracy, the lack of which is keenly felt to-day. It aids him to acquire alertness of mind and get rid of all slovenliness in his thoughts and actions. Accurate thinking leading to quick decisions is the secret of success and this is developed as a result of intensive study.

Taking the study of languages we find that the difference between the non-detailed and detailed texts is not well recognized. Students have developed the knack of writing summaries on most of the lessons even of the detailed text and then getting them by heart. Few realise the literary beauties of the pieces set, and few try to understand the setting of the pieces in the originals from which they have been extracted. Non-detailed texts too are studied in much the same fashion. Students content themselves with writing summaries, and do not care to understand even the important words and phrases occurring in them. They have only hazy notions of their meanings and so use them incorrectly in their compositions. Would it not be better therefore for our boys to make a thorough study of one of the classical books such as 'Evenings at Home', 'Tom Brown's School Days', 'Sandford and Merton', than to read superficially a good number of story books?

It is true of course, that extensive reading also has its use. It develops the capacity for understanding the contents of a book by a hasty reading of it, and the capacity for self-expression too widens. Our boys now express themselves more freely than before. But how many do so more exactly and definitely? Self-expression by itself is good, but is a bane when not marked by definiteness and accuracy. Extensive

reading, therefore, while fostering self-expression, fritters away the energy when divorced from intensive study.

Superficial study is thus the bane of all intellectual education, and the student is therefore to be exhorted with all the force at our command to go deep into any study that he undertakes, and never leave it unless satisfied that he has really mastered it.

CITIZENSHIP TRAINING

BY SRI. T. K. VENKITESWARAN, B.A., L.T.

Citizenship is not a new subject. It is only the old dame in new clothes, that is, the old ideals in new form. Our Vedas and the Bible and the Quoran teach us our duties to society and how to be good citizens. The greatest of our kings—Asoka—taught his subjects how to be good citizens. For our inspiration and guidance he carved his teachings on rocks and pillars. The movements like the Scouts and Guides, Social Service Leagues, the Red Cross etc. all teach us about some of our responsibilities and what we should do for the welfare of society. Citizenship as it is understood now in the schools is an epitome of all these in a more interesting and practical form.

Good Order, Good Health and Good Government are the three key words of Good Citizenship. No man liveth unto himself. We are living in close contact with the members of our family, of our village, of our town, and of our country. Our relationships extend to the larger communities—to the world. All our words and deeds will have their effect on other people directly or indirectly and vice-versa. It is our duty to see that our words and deeds lead to good order, good health and good Government for it is the individual who is ultimately responsible for the well being of the community.

Every one has certain privileges. But one should not forget that one has certain duties also towards Society. We are apt to forget our duties and claim only our privileges. But we cannot have one without the other. Unless we do our duty to the community we cannot get any privileges from the community. Hence it is quite essential that the youth should be given proper training to develop a proper social sense such as would enable them in later life to be of direct use and helpfulness to Society. A good citizen not only makes his life comfortable and enjoyable but makes others with whom he comes into contact also lead an enjoyable life.

Our words and deeds affect people in two ways. Many people lack initiative and look to others for a lead. If one throws rubbish into the street others at once follow his example. On the other hand if one keeps his surroundings clean his neighbours also do likewise—at least they will not make the place dirtier. Thus our words or deeds affect others by example. The physical effects of our actions are still worse. If we spit all over the floors, not only others follow suit, but we help the disease germs to spread. Thus our words and deeds can either help to increase the happiness of our country or we can mar the whole environment in which we live.

The first lessons of citizenship are learnt in the family. Hence the responsibility of the parents is very high. The parents have to give every opportunity to their children to become useful members of the family and good citizens of the State. Hence the parents also should be good citizens. They should be healthy and children should grow up in a healthy environment. A good citizen will himself be clean. Even though we might not have big and beautiful houses or rich clothes, it is possible for every one of us to keep our houses clean and pleasant and airy and comfortable. A good citizen will himself be an example for personal cleanliness. He will

instil into the children the lesson "A clean body and clean apparel generally mean sound, robust health." One should remember "Prevention is Better than Cure".

A healthy body is necessary. A trained mind is essential. All the sources of our words and deeds are in character. The well being of a community depends on the character of its members. The character of an individual is formed in childhood and is very little affected afterwards. Hence the principles of morality, self-control and self-esteem should be instilled into the minds of the children and it is the most important of the duties of the parents. Good citizenship on the part of the parents produces a happy, healthy and prosperous community.

A good citizen is tolerant. He realises that others have the same rights as himself to exist, and to attend to their spiritual and material needs. Hence if all the citizens of a State are good there would be no communal tension. A good citizen uses his voting power intelligently. He realises that he influences the Government by his vote. He will willingly and helpfully carry out the orders of the Government as expressed by its officials: He will assist the officials by every means in his power to perform their normal functions. Thus a good citizen loves his family, country and humanity.

Citizenship is a matter of attitude to life and one can be made a good citizen by proper training. The boys and girls of today are the citizens of to-morrow and many will have to hold important positions as citizens. It is absolutely necessary that proper training in citizenship should be given at schools.

The chief aims of citizenship training as adopted in schools are (1) to train the boys and girls in the principles of Self Government (2) to train in leadership (3) to build in them character traits to enable them to live as useful members of society, (4) to help them to come into close contact with and appreciate and enjoy nature and nature's ways and

(5) to develop in them a taste for hobbies enabling them to make use of their leisure times usefully. The boys and girls should be helped to love the land—its hills and streams, its useful animals and plants, its villages and cities, its temples and holy places. They should take pride in the story of India from the early days to the present. In the daily work in school, home, field or workshop useful labour can be done and every man and woman should do things worth doing.

Thus a good citizen does his duty to God and community and is trustworthy and self-disciplined. He is quite unselfish and is very resourceful and this makes him comfortable anywhere. He is energetic and intelligent. He is self-reliant and cheerful. He enjoys life himself and makes life enjoyable to others with whom he comes into contact.

"Do unto others as thou wouldst have others do unto you".

(With acknowledgments to the Zamorin's High School Magazine.)



"There are nine whom it is not good to make enemies; an armed man, an accomplice, a king, a man without principle, a rich man, a physician, a panegyrist, a poet and any person of special ability."

Tulasidas.

BROWSING

BY "CRIER"

Many of you have not come across this word. Please, do not confuse it with the name of the well-known English poet Browning. The verb 'browse' according to 'the concise Oxford English Dictionary' means 'to feed on leaves, twigs, scanty vegetation', figuratively, 'to read for enjoyment'. It is about this art—reading for enjoyment—that I wish to say a few words in this.

Many of us—I am not excluding myself—often spend our time in gossip; it is nothing but idle talks. Even the time we spend in talking about petty, trivial things is to be regarded as time wasted. We in this country have not yet realised the value of time. Time is money. Moments are more precious than gems and pearls. Among the many good lessons we have to learn from the westerners this is one. A westerner never wastes his time. We, on the other hand, seldom use our time profitably. Nothing is so common for us as *killing* time. It is because we do not realise the value of time, we never keep up our engagements. We are never punctual. A meeting that is announced to begin at 5 p. m. very often begins at 5-10 or even 6 p. m. It is high time we realise the value of time. Instead of wasting our time in idle pursuits or useless occupations, it will be a good thing, if we cultivate, from our early days, the habit of spending it usefully. One of the useful ways of spending our time is by browsing—reading for our enjoyment. The pleasure of browsing continues to grow as you continue the habit; after a few days you find it impossible to spend your time in any other way than in browsing.

While thus reading for pleasure, you are sure to come across many a gem of thought. Some of them may strike you for their way of expression; others, you may relish,

because of the nobility of the idea. Whenever you come across such gems, copy them down. They will be of great use to you some time later. You can ruminate (look up the meaning of this word in your dictionary) over them. Here is one such gem I noted in my 'Notebook' years ago. I propose to give you such gems now and then; and I am sure, many of you too, will give through the pages of this dear monthly of yours, such precious gems, so that it may not be a case of one way traffic. You understand what I mean. New ideas, beautiful extracts, select quotations, need not be the monopoly of any one. Just as any one can pick up the bright, attractive shells that interest him or her from the seashore, every one of you can fill his or her note book with some good extract or other. Mind you, collecting the extracts is not so easy; and as you grow older, you may have to discard many of them as unsuitable for the changed period. That does not matter. Continue the habit.

Coming to my promised gem, here it is:—

"you know if I had to put all my advice into a single word, it would be 'browse'. In any library you will find awaiting you the best that has been thought and felt and said in all the ages. Taste it, sample it, peep into many books, read a bit here and there, range widely. Then take home and read the books that speak to you, that are suited to your interests."

—Wilmer T. Stone who gave his pupils the greatest gift a teacher can bestow—an awakening of a passion for learning.

Here are some more such "twigs and leaves"—, feed on them.

"What we attain by our sorrowful struggles even if it be erroneous and imperfect, avails us more than truths and perfection freely given to us. The vessel of gold that drops into our hands from the skies cannot be so dear to us as the poor vessel of clay which we have wrought with much loving

and patient toil, that it may fitly hold and image forth our heart's most intimate secret". Does this not teach you the value of selfhelp or self reliance, "standing on your own legs?"

* * *

"Progress has not come from the acts of those who have been merely dutiful and obedient, but from the superfluous deeds, the loving over labour, of men who, out of the abundance of their hearts, and with an inspired energy in their lives, have done what no man ever asked them to do, because no man foreknew that it could be done. It was thus that all great art, literature, and music and all revolutionising ideas and inventions came into the world. They who conceived these things suffered the pains of great travail; but they rested not till the things they had dreamed were fully delivered and done."

* * *

"In itself money has never made any man happy or healthy or holy.....Riches are like a rose in a man's hand; if he holds it gently it will preserve its beauty of shape and fragrance of smell, but if he handles it tightly he will crush and destroy it.....Riches are like thorns—touch them tenderly and lightly and they are harmless; rest on them and they will cut and rend and pierce you".

* * *

"Punctuality, concentration of effort, ceaseless energy and many other qualifications, will help a man forward; but possessing all these, he may yet be a miserable failure if he has not a good name. Character stands a good deal, even in these days of fraud and deceit. Lose your character, and men will drop you with stinging promptitude, and you will sink into the lowest depths of insignificance".

* * *

CULTIVATION OF THE READING HABIT

In SCHOOLS and COLLEGES

BY PASUPATHY CHANDRASEKAR, STUDENT, KURNOOL.

Education is not merely passing examinations and studying for examinations. It is for life's equipment and examinations are only means to this end. To be well equipped for life in the modern day, it is not enough that students study merely to secure success in examinations. They should carry forward the habit of study, the habit of reading throughout their lives. In the complex world of to-day we cannot play a proper part unless we are well informed on several subjects. And none can hope to be well informed without constant reading and study.

Hence the importance of cultivating the reading habit. The habit cannot be acquired any day, but should be sedulously cultivated while one is at school or college. The habit grows and endures throughout one's life bringing him its rich reward in the shape of constant instruction, recreation and pleasure.

The reading habit contributes to the joy of life at all stages of a person's life. A student, while at school or college who is given to this habit is sure to be well up in his standard of knowledge, and may be expected to pass his examinations creditably. During a man's active period of life, the habit stands him in good stead as it gives him relief from the daily routine and drudgery of toil. In one's retired life or old age, nothing so fills one's enforced leisure worthily and pleasantly as reading.

Here by reading I mean reading books, magazines, newspapers etc., and books include fiction, geography, history, science etc. They include books for knowledge, books for light reading as well as books for serious thought and reflection.

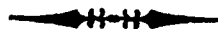
Books are our comforters in sorrow; our nurses in sickness; our companions in solitude; they are the same in wealth and in poverty, in glory and in obscurity. They are our never failing friends as Poet Southey puts it and with them we may take delight in weal and seek relief in woe. They are an unfailing source of pleasure and recreation.

Reading is one of the most important ways of acquiring knowledge. After reading a story book or a novel or some other book other than school or college text-book we will surely find ourselves richer as regards information and knowledge.

Reading is a means of increasing our vocabulary, or power of expression. It is very essential for us to have a wide range in the use of words and the only way to acquire this is through general reading.

Constant reading gives the mind the power of judgment and the power of criticism. It fosters an independent line of thinking in the reader. It contributes most to the development of general intelligence.

Books are the chief means of obtaining information and knowledge and once the habit of reading is acquired while one is young educational process will proceed throughout life. The extent and character of a person's reading determine the extent and character of his education. A love of reading becomes a powerful lens to intellectual advancement.



"When a man is in distress, good people do not reckon up his merits and demerits."

Tulasidas.

LATIFF AND HIS BICYCLE -- A SHORT STORY

BY SRI S KANDASAMY, STUDENT.

It all happened on that first night when "The Prabath Talkies" screened Gemini's "Chandraleka". Latiff, as usual set out from his house with his bicycle to pay his first day visit. There was a large crowd around the theatre. With great difficulty, he bought a nine annas ticket for twelve annas.

He entered the theatre, put the cycle in the cycle-stand and then went to his seat. The picture began to unroll itself on the screen. It was very interesting. Latiff liked the picture very much. At last, the show was over. Latiff got out of the theatre thinking about the best scenes of the picture. He would have forgot to take the cycle with him but fortunately his eyes fell on a man riding on a cycle and ringing the bell loudly. At once he recalled to himself his own bicycle. He hurried post-haste to the cycle-stand. But he could not find it there.

He became extremely sorry. He began to weep. His face turned pale. He was so much agitated that he could not utter even a single word. At first he thought that he should lodge a complaint with the theatre manager. But, as the bell rang for the next show, he could not do it.

He came out of the theatre. Poor lad! he felt very miserable, and tears rolled down his cheeks. Every bicycle that came along the road seemed to be his own. He would approach it hoping that it might be his own. But the very next minute, the light of hope would vanish from his face, as the rider pedalled past him.

At last, he came near "Mani's Cafe". The hotel radio was wailing out a sorrowful tune as if it sympathised with him. There he saw a bicycle which stood outside the hotel. Oh, Latiff's face brightened up with joy as he recognised his machine. He concluded that some one might have stolen his

bicycle before the film screened "The End" and that the man who did it should be there in the hotel at his table. Yes, his conclusions proved correct.

Just then, as luck would have it, he saw a police man going along the road. He went to him and told him what had happened. The Constable became extremely glad. As the thief came out of the hotel, he was arrested and taken to the police station.

Then, he was produced before Sri Ganapathy Rao, who was then acting as the Sub-Inspector of police for the town area. He asked the wretched fellow many questions but he said nothing. He did not admit his guilt. Then, the Inspector gave orders to flog him severely and yet the fellow did nothing but smile. Sri Ganapathy Rao had not yet taken his supper and he was not an exception to the general rule. "A hungry man is always an angry man". Is it not? He beat him severely but not a single word escaped from the lips of the accused.

Then, he took an album which contained a number of photos of the prisoners and examined each of them very closely. At last Mr. Rao found out who that wretched fellow was. He was none other than Samudi Thevan, the notorious thief, who had made an end of many people.

He had been sentenced to five years of rigorous imprisonment but had escaped from prison. The police were on the look out for him. There was a slight change now between him and his photo. In his photo, there was beard on his face but now he was clean shaven so that none might recognise him. Then he was flung into prison.

Mr. Rao was pleased with Latiff and the constable. He gave promotion to the constable and rewarded Latiff with five hundred rupees. Latiff returned home with his bicycle and a cheque for five hundred rupees.

His father became extremely joyous on hearing his own son's cleverness.

LESSONS FROM ANIMALS

BY SRI NARASIMHA NAYAK, STUDENT.

Every one of us, every student, must first realise the great importance of student life. We, the students of today, become the citizens of tomorrow. Very few men are great without being students. Student life is the period during which we are to prepare ourselves for the harder struggles of life. It is the seed time when we must sow seeds that will bear fruit in future. As we sow, so must we reap. So our future depends entirely upon the kind of seed that we sow now. Student life is the first stage of life when our minds are very plastic and can be moulded to any shape. What cannot be done, can hardly be done. So let us sow seeds, when the field is arable, and bend the plant when it is young; for afterwards repentance will come too late. We are the architects of our own fortune. Therefore the period of student life must be usefully utilized for an all round improvement—of the brain, of the heart and of the body. Big and massive walls require strong and resistless foundations. So also let us form sublime ideals and base them on sound and solid foundations during our student career only. Delay is dangerous and time and tide wait for nobody.

In order to achieve our ideals we must learn, from our parents, teachers, living ideal personages, co-students and many other sources, good qualities that ensure success and greatness in life. We can also learn noble qualities from many of the lower animals, birds and insects.

The lesson taught by the ant, the tiniest and most insignificant creature is proverbial and Biblical. "Go to the ant, thou sluggard! consider her ways and be wise!" is Christ's saying. Whenever and wherever we see an ant, we see it struggling hard with a grain of rice or some such food, many times bigger than itself. By and by it puts forth its

little might, pushes the food from the back, and drags it from the front in order to carry it to its hole. Similarly it is not enough if we have great ideals set before us. We must make hearty, sincere and strenuous efforts from their achievement.

Then while dragging the food many little boys take fancy to separate it from its food, and insurmountable obstructions barricade its ways. Yet without losing heart, it redoubles its vigorous efforts till it reaches its very hole. Similarly in our endeavours to achieve our ideals, when we meet with discouraging difficulties and obstacles we should not lose courage at all, but with redoubled strength and courage, and with firm patience and endurance we must face them and brave them with a fearless heart till we reach the very threshold of success.

Again in case the ant fails to drag the piece of food with its utmost struggle, it does not give up altogether. It calls in some others of its brotherhood and all of them together put forth their united strength and co-operative efforts upon the resisting piece of food and finally succeed in carrying it. This practically proves to us the truth of the proverb "union is strength" and amply teaches us the benefits and principles of co-operation. In harvest seasons, it stores much food in its hole to provide for a rainy day. This lesson of doing things precautionously and with a discreet consideration of the future we must surely learn from the ant.

Thus, in short, we learn from the ant, the value of industry, of patience, of union and co-operation, of determination, and of self-help and self-dependence. Most of all, we must bear in mind that industry is the key to all success. Real greatness, success, eminence, name and fame are the happy fruits of long, untiring patient labour.

"The heights by great men reached and kept
Are not attained by sudden flight,
But, they, while their companions slept
Were toiling upward in the night."

Then the white-ants, the next tiniest creatures, are able to build ant-hills which are bigger than they by an unthinkable and unimaginable proportion, only by dint of their untiring and persevering labour based upon harmonious co-operation. Hence we must learn that there is scarcely any task totally impossible to a brave and persevering worker. Always we must take up a task and work on with firm resolution, with the strength of union and co-operation, with undaunted perseverance and with never-failing industry. The apparent difficulties and hindrances of all sorts will vanish away, leaving us a free and sure passage to our desired goal.

"The distant hills that uprear
Their solid bastions to the skies
Are crossed by path-ways, that appear
As we to higher levels rise."

The bee which gathers honey with immense labour is suddenly deprived of its hard-earned treasures by men. Nevertheless it sets to work again and fills the honey-comb without thinking for a time that it would be again plundered. Thus it teaches us the fact that work must be done for the sake of work, and not with an ardent expectation for the rewards or consequences thereof. Verily the poet says:—

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing
Learn to labour and to wait."

The lesson from the spider is historical and popular. The story of Bruce and the spider tells us that the practical example of continued patience and perseverance displayed by a spider

brought re-awakening, inspiration and new hope to the often-defeated and hopeless Bruce, and ultimately brought back his lost kingdom, thereby teaching us:—

"Perseverance gains its meed
Patience wins the race."

Going to the birds, let us begin with the crow, the most common bird. As if the messenger of morning, it rises up from its sleep regularly and punctually long before sunrise, and flies from house to house with its usual "caw, caw," which wakes us up from our sleep. Thus the crow, as well as the cock, teaches us the habits of early-rising and punctuality the practice of these being incalculably beneficial to us.

Common observation tells us how the female pigeon invariably remains a constant companion to her mate, helping it in difficulty and partaking in its pleasure, thus preserving perfect harmony and agreement between them. Young girls must learn this ideal of womanhood besides imbibing the spirit of love and care towards children from the hen.

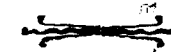
Let us give a cup of milk mixed with some water to a swan and the swan will artfully sip the quantity of pure milk from the cup and leave water which is useless to it, thus avoiding what is not worth having. All of us should observe this great lesson when choosing our friends. Friends have much influence over our character and knowledge, and as such we must take care to select a few good and worthy friends from among a number of class-mates or school-fellows.

If we happen to go by the side of a water-pool or river we never fail to see a stork lying in wait for a little fish or an aquatic insect motionlessly, noiselessly, and with all the attention at its command. Even a sign of sure injury from behind does not disturb its attention. Thus unbroken and keen must our attention be towards the pursuit of our study.

Turning our attention to the quadrupeds, let us start with the dog. It has the instinct of getting up from a most sound sleep at the distant and the slightest footstep of a thief. From this animal we have to learn watchfulness and vigilance against dangers and diseases, unconscious evils and baneful attractions of the world.

How heavily do men overburden the donkey! Yet it moves on and on wherever it is led, thereby showing its capacity for ungrudging endurance and patience in face of difficulty. Let us not think it a disgrace to learn these useful qualities from the donkey.

Friends, we have come to the end of the essay. There are certain other animals from whom much more has to be learnt than I have described. But time and space do not permit further mention of them. Let us learn the best qualities from any source whatever.



THE BLUE GOD ON THE WHITE EAGLE.

BY SRI B. PATTABIRAMAYYA, M.A., LT., KAKINADA.

The simple peasant and crafty priest:—

A crafty Brahmin once was priest
To a simple peasant youth;
And whatsoever the Brahmin said
To the boy was gospel truth.

The Brahmin's desire to see Vishnu:—

The priest he had a strong desire,
The god Vishnu to see;
But crafty soul to the god, he knew,
Would never welcome be.

He tries to work through the peasant — his advice. —

And so he sought a trick to play,
His cherished end to gain;
He planned a way to see the god
By trial through the swain.

He called the lad and said to him,
'Do call and make appeal
To the Sky blue One on the eagle white,
To share thy millet meal.

The boy then stood and called and called
To the Bule One said to roam
On the eagle white as the priest had told,
To him as guest to come.

A good long time he waited thus,
Nor tasted food nor drink,
The cup of porridge in his hand
Did rot and give out stink.

Vishnu appears to the peasant:—

Now Vishnu, mighty pleased was he
With his devotion pure,
He came to the earth on the eagle white,
To bless the lad for sure.

The Brahmin bids the boy follow Vishnu:—

The wily Brahmin told the lad,
If next the god should come,
To do his best to follow Him
To His celestial home.

Again the lad called loud for Him,
And He right soon was seen,
But said He could not take him home;
Long distance lay between.

The lad clings to one foot of the eagle, and the Brahmin to the other.

The eagle spread his spacious wings,
His Master to convey.

The simple lad then tightly clung,
To the right foot straightaway.

The Brahmin who had hidden and watched,
From out a bush had sprung,
And, grasping quick the other leg,
Full tightly he also clung.

The priest is thrown down;—

On sleeping wings, the eagle white
Rose high above to soar;
With a jerk of leg he dropped the priest;
The boy to Heaven he bore.

MORAL:—

Let no one seek by wily ways
The grace of God to gain,
Unshaken faith and prayer pure
Alone will bliss obtain.



NEWS & NOTES

The Editor's Wish.

The Editor fervently hopes that one and all of the readers of this Monthly who had appeared for the S. S. L. C. Public Examination or the Matriculation Examination have passed the examination creditably. He also hopes that these readers will write to him individually about the success giving details about the marks obtained by each in the various subjects of the examination. The names of such of the readers who have secured creditable marks (65% and over in each subject) will be published in our next issue.

S. S. L. C. Examination

The total number of candidates who registered for the examination in the whole State, was, it is learnt, 71,500. Although the exact number passed has not yet been compiled, it is gathered it will be about 60 per cent.

Shower of pearls from sky!

A tropical tree-frog which fell from the skies during a rainstorm on to the deck of a liner at Buenos Aires has been sent to the London Zoo.

A sudden shower of what at first seemed to be pearls astonished the people of a Spanish village some years ago. But the "pearls" proved to be the eggs of reptiles. Japan actually experienced a real pearl shower. The pearls had been carried inland by a strong wind from an oyster bed, where the shells containing the pearls had been opened an hour earlier.

One of the strangest living things ever to drop from the sky in a hailstorm was an ice-encased turtle, eight inches long and six inches wide. It plunged from the clouds at Bovina, Mississippi. Weather-scientists decided that the turtle must have been borne aloft by a tornado.

Job for ex-King of Yugoslavia,

Exiled former King Peter II of Yugoslavia and his wife, Queen Alexandra, have been employed by the public relations firm of Roy de Groot, of New York city. The royal couple would be available for 'consultant services and public appearances for a limited number of prestige clients.'

Roy de Groot, head of the firm, added that the couple had decided to take jobs because their fortunes are held up in Yugoslavia. The King, he said, would assist in the introduction of a new sports' automobile, and the Queen would design dresses.

Officer gets offers of marriage!

A comedy of errors has brought a bundle of matrimonial letters to the Director of Publicity, Government of West Bengal, writes a correspondent in HINDUSTAN STANDARD.

The letters offer eligible 'brides—brides who are pleaded to be 'graduates', 'handsome', 'healthy', 'adept in household work' and 'College Professors.'

It happened like this. Some time ago, the Government of West Bengal advertised under a Box Number in a Delhi Newspaper inviting tenders for some earth removing machines for the Irrigation Department

for the State Government. Somehow or other, the Delhi paper had misplaced and mixed up the box number with that of a matrimonial advertisement in the same issue.

Meanwhile, it is presumed that some prospective bridegrooms or their guardians had received sealed quotations for earth-removing machines!

Hotel for cats.

An enterprising woman has opened a hotel for cats in Hollywood. Film stars, who bring their pet cats for a rest cure pay fourteen shillings a day for the service. And what service! The pets even get rides on model horses with padded seats!

The Princess Royal must sell antiques.

H. R. H. the Princess Royal, sister of King George VI. must sell some of her furniture to help to pay death duties for her husband.

For years after the death of the 6th Earl of Harewood, whose marriage to her in 1922 was one of the most glittering events of the twenties the 54-year old Princess will see some of the oldest treasured possessions go under the auctioneer's hammer this month.

The Earl was estimated to have left almost Rs 1.3 crores when he died. His son, the 7th Earl, said three-quarters of the furniture would go in death duties. Already one of the family homes, and 14000 acres of land have been sold.

Now the antiques are coming out from Harewood House itself, the big Leeds mansion, in which the Harewood family has kept house for generations. Furniture, porcelain, silver, and paintings are on their way to the sales.

Lady Abala Bose dead.

Lady Abala Bose, wife of the great Scientist late Jagadish Chandra Bose, died on 25-4-51 at Calcutta. She was 87, Lady Bose was the cousin of Deshbandhu Chittaranjan Das. She studied for some time in the Madras Medical College.

Avoid heat-stroke with salt.

How to prevent heat-stroke? Calcutta Police authorities have prescribed a remedy for the members of the City Police Force which is to replace the salt lost through perspiration by increasing the normal salt intake by three times at least. Accordingly, the Police authorities have arranged for the supply of quarter ounce of salt daily to each member of the force, which he must take with food and drinking water.

Sons accused of trespass.

A 108-year-old Muslim entered the witness box in a Presidency Magistrate Court at Calcutta to accuse his two sons and a daughter-in-law of trespass into his house. He alleged that his sons and daughter-in-law broke into his house and tampered with his 80-year-old business in condiments.

The accused gave a completely different and fascinating story. They said that in his 108 years, the father had married 14 times. Three of these wives were living and the old man lived with the youngest, aged 16.

Because they had objected to the father's wish to transfer all property to this favourite wife, a false suit had been brought against them, the sons alleged. The story seemed to have upset all arrangements for arguing the case. Advocates of both sides wanted time to settle the dispute between the parties.

100,000 miles on foot by Jamaican-Indian.

Jamaican-born 40-year old Kumar Reddi claims he has covered over 100,000 miles on foot in twenty five years. Born of South Indian parents, Mr. Reddi has probed into some of the most inaccessible regions of the earth. In his long and interesting journey he has survived shots from the gun of a Boudoin in North Africa and a spear attack by Cannibals in the African jungle. Beginning his tour of the world on foot in 1925, he has covered regions from the depths of Tibet and China to the bubbling South Sea and the arid plains of North America. A graduate in journalism from an American University, he has often found his way across the continents as a professional boxer, a baritone singer, a circus hand and a lecturer on his experiences. He was a tenor before the Cannibals attacked his throat.

Mother & son appear for S. S. L. C!

To induce her lazy son to take interest in his studies, a 40-year old mother in Ahmedabad decided to appear for the S. S. L. C. examination and compelled the boy to study with her. Both mother and son have passed.

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EDITOR

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NOTE:—1. The Journal is published every 15th.
2. Subscriptions begin from JUNE and will run for 12 months. Subscriptions for less than a year are not accepted.

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THE STUDENT: JULY 1951.

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Readers I to V for Forms

I to V

ENGLISH.

Book	I For Form	I	1 0
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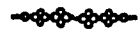
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SRI T. E. V. SARMA,

Editor, The **STUDENT**

CHINGLEPUT, S. I.

PROCEEDINGS OF THE DIRECTOR OF PUBLIC INSTRUCTION, MADRAS.



R. O. C. No. 274 N/50 dated 26-2-1951, & 25-4-1951.



SUBJECT:—Schools — Secondary — Inclusion of
The STUDENT in the list of Periodicals and Newspapers
approved for use in Secondary Schools—**SANCTIONED.**



Read: From the Managing Editor, **THE STUDENT**
Chingleput No. 6 dated 4-10-1950 & No. 51 dated
15-4-51.
Also Director's Proceedings R. O. C. No. 782-J/49
dated 20-1-1950.



ORDER

The Director sanctions the inclusion of the following
journal in the list of Periodicals and Newspapers appended to
the Proceedings read above.

1. **THE STUDENT**—English Monthly.
2. Editor & Publisher: Sri **T. E. V. SARMA**, Headmaster,
Sri Ramakrishna Mission
Vidyalaya High School,
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3. Annual Subscription: Rs. 4-0-0; Singly copy 6 as.
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N. C. SRINIVASAN, for Director of Public
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THE STUDENT

SRI T. E. V. SARMA :— managing Editor.

Vol. VI

JULY 1951.

No. 10

GOD'S BLESSING

God bless the river
That flows to the sea,
God bless the flower
That blooms on the tree.

God bless the roses
Crystal with dew,
But best of everything
God bless you!

God bless the dawn-hour
That comes after night,
God bless each golden day
That bears delight.

God bless our cottage home
From up above,
But best of all the world
God bless our love!

Leland J. Berry, Birmingham

OUR OUTDOOR GAMES.

BY SRI K. KRISHNAMACHAR, B. A., L. T.

It is rightly said that no Educational Institution can be considered well-equipped, unless it has an organisation to conduct a few at least of the several outdoor games for the benefit of its children. Many practical virtues are claimed on behalf of games, virtues that go a great way in making men of their votaries. A serious player is assured of a fine physique, which may well be an object of a pardonable pride; on the side of the intellect, he develops keen powers of observation, judgment, and action; in the moral plane, he has to his credit a dogged perseverance, a cheerful outlook even in most trying situations, and a balance that refuses to be upset by even the most brilliant of his successes. Whether he loses or wins, he extends always a friendly hand to his opponent. When the adversary succeeds, he congratulates him without any mental reserve; and when he loses, he readily attributes the reason to anything but his unskill. He is never tired of speaking of the many virtues in his opponent, but lightly passes over his own when questioned. He does not see his life divorced from his play; and he, therefore, naturally brings to bear on his life the very virtues acquired in the playground.

Now let us see if our Schools and Colleges which have been running several organisations to conduct various types of outdoor games, like the football, the cricket, the hockey, and so on, can help us in assessing the virtues so far acquired by their respective players. What materials are we to collect in order that our assessment may not be dismissed as prejudiced? And where should we turn to, for the materials? Fortunately there are Tournament Committees created every now and then to conduct District or Presidency Tournaments or in a humble sphere, Inter-school or Inter-collegiate Tournaments. The members of the Committees are generally men

of culture, and their proceedings are always public. Any one who has served on these Committees will testify, that it has now become a rare phenomenon that a tournament goes on smoothly from start to finish. Some team or other is accused of misbehaviours in the field, and has to take its trial at the hands of the Committee. Defence and counter-defence are put up, embellished by mis-statements and mis-representations of facts skilfully concealed. Truth is torn to shreds, and chivalry cast to the winds. Many a time, one team or other is to go 'scratched'.

What then is wrong with our outdoor games? If the virtues claimed on their behalf are their direct outcome, why do they not manifest themselves in every team? And why does some team or other generally range itself on the side of rowdiness? Are these manifestations too directly traceable to the influences of the games on the teams, or to some other extraneous causes underlying the atmosphere of the particular teams in question. Human life is complex, and the life in our century is particularly so. Various influences shape in the life of an individual, consciously and unconsciously. What may after all seem so innocent influence in the beginning, may land the individual in course of time in some dangerous moral quicksands. A love of prize may sometimes develop into a dangerous craze for lime-light. When once this craze sets in the team does not wait to see into the moral aspects of the methods to achieve the end. Though there is evident in every team what is called 'team-consciousness,' it is so circumscribed that it refuses to see beyond its own narrow limits. 'This team-consciousness' recognises a sort of union among its members, for good or for evil. We advisedly include 'for evil.' We have very rarely known a captain (or a member) of a team who is ready, to condone an error in a member of an opposing team, or to condemn one in a member of his own. The contrary spirit we have seen more often exhibited.

How often have we not seen a Referee's decree questioned in the field, or himself roughly handled? To this day we remember with a sense of pain the cases of nefarious conspiracies among players backed up by whole teams to bring down, by violence, if necessary, some unsuspecting player or players of brilliant achievements on the opposite side—a manifestation of a mere brazen-faced envy.

Our outdoor games have certainly been productive of healthy results on the physical side generally, and to a limited extent on the intellectual side. Out of nothing, they cannot create. They can only develop latent moral qualities already rooted in the players. And they are powerless against influences detrimental to moral consciousness. If the players are already under these influences before they take to games, they are left untouched by the moral virtues claimed for the games; but if they are free from them, the games leave their lasting impressions on them, which are recognised and respected everywhere. It is these that are collectively termed as the "Sportsman-spirit."



Men, men—these are wanted; everything else will be ready, but strong, vigorous, believing youngmen, sincere to the backbone are wanted. A hundred such and the world becomes revolutionised.

—SWAMI VIVEKANANDA

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DIAMOND

BY PROF N. C. MITTAL, B. SC., M. R. A. S., F. G. S., F. C. S. JAMMU.

The diamond is generally regarded as the premier gem of the world. Solitary in its chemical composition among precious stones, it is pure carbon, a primary fact that is not as commonly known as it should be and is supposed to be. It has acquired such a high position among gems on account of its adamantine lustre, high refractive index, reflection, and dispersion of light, hardness and development of some faces. By what process in Nature's workshop carbon was crystallised into the diamond is unknown, but scientists agree that the process was slow and a prime factor was a titanic pressure. Diamonds have a wide range of colour, most numerous are the whites, yellows and browns in a great variety of shades; then comes the greens, red stones of strong tints which are very rare, as are also blue which have been found almost exclusively in India.

The origin of the diamond's name is the Greek word *admas*, meaning unconquerable. Its origin, according to classical mythology, was its formation by Jupiter, who transformed into a stone a man, Diamond of Crete, for refusing to obey Jupiter after he had commanded all men to do so.

The diamond is found in alluvial deposits of gravel sand or clay, associated with quartz, platinum, etc., and other minerals appearing in granitic formations; also in quartose conglomerates, in prodotite veins in gneiss, and in eruptive pegmatite.

The ancient source of the world's supply of Diamonds was exclusively India; later Borneo produced some, but up to about the year 1700, India was the sole source, and from the anciently famous diamond district and market of Golconda, between Bombay and Madras, came the Kohinoor, the blue Hope Diamond, and other world famous gems. In 1788

diamonds were discovered in Brazil. They were found by gold miners in river sand, but they did not recognise what they were.

The world's diamond markets to-day are almost entirely supplied by the digging in South Africa, where the discovery of diamonds was so recent as 1867. Children are accredited with the finding of the diamond in South Africa. A Boer farmer, Daniel Jacobs had a farm near the present town of Barkly West on the Vaal River. On the river strand were many glittering and coloured pebbles which were the only playthings the Jacob children could get; these pebbles included carnelian, agates and many varieties of quartz, semi-precious stones of some value if cut and marketed in far off Europe. Among the pebbles which a little son of the Boer farmer brought into the house was a small white stone which sparkled so much in the sun that the wife of the Boer farmer noticed it, although she did not care sufficiently to pick it up and only mentioned it to a neighbour Schalk Van Niekirk who asked to see it. The little white pebble had been thrown out but the children found it in the dust of the yard. Van Niekirk wiped the dust from the stone and it was so interesting that he offered to buy it, which occasioned some mirth and it was given to him. With a vague instinct that the stone was unusual and had some value Van Niekirk subsequently asked a travelling trader John Reilly to see if he could find out what it was and if anybody would give any value for it. Several merchants in Hope Town and in Galesberg who examined it said it was pretty and one thought it might be a topaz but none would give a penny for it. Reilly might have thrown it away but for a casual exhibition of the pebble to Lorenzo Boys and Civil Commissioner at Galesberg who experimenting found that the pebble would scratch glass and seriously said, that it was a Diamond. The stone was then sent for determination to the leading minerologist of the

Cape Colony Dr. W. Guybon Atherstone, at Grahmstown and it was so lightly valued that to save a higher postage rate it was mailed to Grahmstown in an unsealed envelope. The expert reported to Mr. Boyes "I congratulate you on the stone you have sent me. It is a veritable diamond weighing 21½ carats and is worth £ 500. It has spoilt all the jeweller's files in Grahmstown. Can I send it to Mr. Sonthey, Colonial Secretary?" Thus a child's find was destined to revolutionise the world's diamond trade, alter the history of South Africa and place the regulation of the diamond in the hand of the London Syndicate.

Amsterdam is the centre of the Diamond cutting and polishing industry.

The major event of gem history in the year 1908 was the cutting at Amsterdam of the great Cullinan diamond, destined to become the brightest jewel in the British Crown. In this connection it may be mentioned that the said Crown was already of great weight—thirty-nine ounces and five penny weights—a handicap that King Edward VII, probably did not relish. The Crown which—usually rests in the Tower of London, contained, prior to addition from the Cullinan Diamond two thousand-eight-hundred and eighteen diamonds and two hundred and ninety seven pearls, besides many other rare and exquisite jewels. Before its eclipse by the Cullinan Diamond, the chief gem ornamenting the crown was a ruby. The royal regalia are safely deposited in a chamber of the Wakefield Tower of London. The valuable addition resulting from the partitions of the Cullinan Diamond added nothing to the precautions against theft which previously existed. The crown jewels are thoroughly lighted and guarded by night and by day never for an instant being exempt from the scrutiny of armed and uniformed sentries. The jewels are kept in a glass case within a double cage of steel and cleaned semi annually under

the supervision of high-officers of the British realm. The Cullinan Diamonds were on November 1st 1908, delivered to their Majesties, King Edward and Queen Alexandra, at Windsor Castle by Mr. Joseph Asschar of the Amsterdam firm which successfully cut the famous stone. The stone was delivered to the Amsterdam firm in January 1908, where for nine months it was kept in the vault, of which the walls of concrete and steel are over two feet thick. On February 10th the stone was split by Mr. Joseph Asschar under the supervision of some persons by the application of the best scientific methods available. In its original state this diamond weighed 3253 English carats. It is divided into 11 parts. The two pieces being the largest in existence. One of them has 58 faces.

Until its sun was eclipsed by the revelation of the Cullinan Diamond the largest diamond which the earth has given to man was the Excelsior-Jubilee, which was discovered in the Jagersfontein mine in Orange River Colony by the Kaffir.



What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which a thunderbolt is made. Strength-Manhood-Kshatriya Virya plus Brahma Teja.

—SWAMI VIVEKANANDA

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MENTAL ALERTNESS

BY SRI D. KRISHNAYYA, TEACHER, HINDUPUR.

Mental alertness normally depends on physical fitness and so we have the common expression 'a sound mind in a sound body'.

Specially now, in this glorious Indian Republic of ours we want very good citizens and no citizen can be good unless he or she is sound both mentally and physically. So it is that physical education is slowly gaining its ground in our country now in a line with other countries all the world over.

No school is now considered complete without extensive play grounds and trained physical culture instructors. The play-way of education is now with us and the school children have now more opportunities than before to be in the open air and open-air classes have come to be advocated against many ills of school life. Vitamin D is contained in sunshine and open air exercises are advocated for youthful pep and energy.

Garden schools are on the increase and the nursery and Montessori schools are having their rightful importance. These give stress to the play-way method in Education. Many subjects of the class like citizenship, Social studies, Hobbies, crafts and the like have now come to be activities both for the brain and the body and the expression, 'learning is nothing but mirth' is coming to be realised.

Freedom lies in play and ours is the age of freedom and our Schools should be shaped to this angle of education in order to make our children the fit citizens of tomorrow. Let us keep ourselves active in all the ways and by all the methods we can as idleness of any sort is a crime in Free India punishable under any section in the words of Rajaji.

RAJA RAM MOHAN ROY

BY SAKI NAGANATH, V FORM, KOLAR.

In the list of the makers of Modern India, an important place should be given to Raja Ram Mohan Roy, the founder of Brahmo Samaj. This great patriot was born in the village of Radha Nager, in the fertile province of Bengal, in 1774. He came of a respectable family, his father being in the service of the Nawab of Murshidabad. Like the character of all great men, Ram Mohan Roy's character too was shaped by his mother, a religious lady of vast culture. It was from her that he learnt a burning love for our motherland, and our sacred books.

Even as a child, he showed a remarkable ability for the mastery of several languages. So, at the age of ten, he was sent to Patna, to study Persian and Arabic. Later, a few years' stay at Benares, made him a good Sanskrit Scholar as well. He next visited Tibet to make a first hand study of the great religion Buddhism.

His study of the Vedas and the Upanishads made him realise that the religion followed by a large number of his country men was not at all the religion taught by the ancient Rishis of this sacred land. He found Hinduism a corrupt religion, with a lot of superstition. He also came to the conclusion that there was no sanction for the worship of Idols in the Vedas. He, therefore, determined to purify and reform Hinduism by starting a new religion of his own called Bramho Samaj.

One barbarous practice of the Hindus that shocked him most was the practice of Sathi. Many an unwilling woman was forcibly dragged and thrust into the flames. He could not tolerate that cruel sight. It was chiefly with his help that the then Governor-General of India, Lord William Bentinck, was able to put a stop to this cruel custom in India.

Another important reform which Ram Mohan Roy was able to introduce in our land was creating a desire in the minds of our country-men to study English language and western science. He was largely responsible for introducing the English medium of instruction in our high schools and colleges.

He wanted that his countrymen should be given a greater share in the administration of their country and it was for pleading the cause of his country before the parliament that he went to England. There, he fell ill and died in the year 1833. His last remains are to be found to day in Bristol, in England.



Love shall win the victory. Do you love your fellow men?
Where should you go to seek for God—Are not all the Poor, the miserable,
the weak, Gods? Why not worship them first,

—SWAMI VIVEKANANDA

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KRISHNA AND KUCHELA

BY SRI B. PATTABHI RAMAIIYA, M. A., L. T.

*Vidya Bushan, Sahitya Saraswathi.**The poor Kuchela.*

Kuchela was a Brahmin poor,
A family large had he;
But how to feed the urchin brood
His good wife could not see.

Full oft the neighbours' timely help
Their dinner would provide,
In time this source of kindness too,
Like a failing fount, it dried.

At last the parents had to starve
Themselves and children too,
Till, spurred by dire and keenest need,
The wife importunate grew.

His wife's advice.

'Lord Krishna was your chum at school',
She told her husband dear,
'Why can'st thou not his bounty seek?
He'll help us. Never fear.'

'But Krishna' said Kuchela then,
'Is Vishnu incarnate.
I'd rather seek his grace divine.
An earthly boon I hate.'

Then said the wife, 'Lord Krishna's grace
Will sure our want abate.'
The Brahmin went to Dwaraka,
Where Krishna sate in state.

And there, at Krishna's palace gate,
In ragged clothes he stood.
But Krishna knew his friend of youth,
His purpose understood.

Krishna's hearty greeting.

So out he came and took him in;
Right hearty host was he.
On Krishna's throne Kuchela sat;
Which others laughed to see.

'What gift, Kuchela, hast thou brought
To me, thy friend of youth?'
The fumbling Brahmin then produced
A sorry gift forsooth!

Kuchela's gift.

A rag of cloth he then untied,
And therefrom did he take
A handful of fried paddy grains,
A gift of these to make.

The giggling mock of the maids about
Struck dumb the humble man.
He closed his eyes; and in his mind,
This silent prayer ran:—

'O, Lord, Thou knowest I have not
A decent gift to make.
But in Thy mercy condescend
These paltry grains to take.

'No worldly boon I crave of Thee;
Thy grace alone I seek.'
Lord Krishna smiled; for He had read
The thoughts of the Brahmin meek.

Krishna's grace.

Right pleased He ate the paddy grains.
 'How tasteful this!' he said.
 The man forgot his poverty,
 Felt heavenly bliss instead.
 And finally, with Krishna's leave,
 He started homeward bound.
 His wife's request he had not made!
 He feared a rating sound.

Peace and Plenty.

But when, at last he reached his home,
 What joy was his to find
 A palace grand before him stand!
 He entered in high glee.
 His smiling wife then welcomed him,
 When the inner court he gained,
 Right glad was he that in his home
 Both peace and plenty reigned.

Moral.

No line doth God Almighty draw
 Between the high and low.
 On the humblest one that trusts in Him,
 His grace He doth bestow.



The ideal of all education, all training should be man-making.

—SWAMI VIVEKANANDA

USAGE & IDIOM-5. SOME COMMON PITFALLS.

BY REV. FR. HESSION, S. J.

[English is a language which all our High School students have to learn. They learn it by reading English books and by writing short pieces themselves. In the brief space of time devoted to this study in schools, it is very hard to gain a knowledge of the correct use of the words and phrases of this difficult language. Idiom means etymologically 'Peculiarity'. There is no doubt that English is a very peculiar language. Frequent hearing of good English helps one to understand the idiom of the English language. Students will grasp more easily the niceties of English if they are given special lessons on English usage. A series of the following five talks on English Usage and Idiom broadcast by A. I. R., Trichy, in the programmes for High School Students is being published by us serially by courtesy of the All India Radio, Tiruchirapalli. The first four talks were published in our December, January February, and April issues. (Vol. VI. Nos. 4, 5, 6, and 8).

1. Choice of Words. 2. Spoken English. 3. Usage in Writing 4. Idiomatic Usage. 5. Some Common Pitfalls]

A pitfall, is, as you know, a pit that is concealed from view into which people fall who do not know it is there; here it means those mistakes you can make in writing without knowing that you are making a mistake. The chief mistake of this kind is called ambiguity: that is, when you write a sentence and instead of having just one meaning, as you intended, it has two. You write, for instance, '*His has passed the examination which pleased his friends*'. You mean that the passing of the examination caused the friends pleasure; but grammatically the sentence means that the person referred to passed some particular examination which his friends liked. Of course, I am not considering here cases where people deliberately write ambiguous sentences and when a man who had received a rather dull book from an author friend with a request to read it and send him his opinion of it, wrote back and said '*I will lose no time in reading your book*'. That sentence, as you will see, has two meanings: it means either

that he will read the book at once or that he won't read it at all. It left the author friend a bit puzzled. No, I am considering cases where the ambiguity is the result of faulty writing. It has been said that it is often very difficult to compose an English sentence that cannot possibly be misunderstood. The disastrous Charge of the Light Brigade at Balaclava in the Crimean War is said to have been caused by a carelessly written order '*to charge the guns*' meaning that some British guns which were in an exposed position would be hauled out of the reach of the enemy, not that the Russian batteries should be charged. A certain Municipal Council somewhere in England has decided to put up a notice at the entrance to a public Park. The notice ran as follows: '*No dogs must be brought to this Park except on a lead*'. It led to a heated discussion in the Council chamber. One member said the notice said nothing about keeping dogs on a lead once they were in the Park and it was really that they wanted to forbid. The notice was altered to '*Dogs are not allowed in this Park without leads*'. This was objected to because the notice was addressed to the dogs, whereas it should be addressed to their owners. Again it was altered, this time to '*Owners of dogs are not allowed in this Park unless they keep them on leads*'. Then someone said this would mean that owners would not be allowed into the Park unless they had their dogs with them. After three more changes the notice was finally worded '*All dogs in this Park must be kept on the lead*'. To give you numerous examples of ambiguous sentences, taken even from the writings of famous authors, would only, I am afraid, discourage you and make you think that writing English is very difficult, if not impossible. It is not, and with a little care and clear thinking and especially by always reading over what you have written, you will succeed in avoiding this pitfall. Take particular care that you put relative clauses, clauses beginning with '*who*' or '*which*' or '*that*' as close as possible to

the word or words they refer to. You will see what I mean from this story: Coming out of a London Club a man was asked by a stranger '*Do you know a member of this club with one eye, called Jones?*'. 'No' replied the man thoughtfully, 'What is his other eye called?'

Many a pitfall is provided by English prepositions. Prepositions are tricky things. We jump *to* a conclusion, but we jump *at* an offer and we jump *for* joy. We rejoice *with* a person, but we rejoice *at* the news; and I have sympathy *for* the foreign gentleman who was travelling by train in England and was told to 'look out' when the train was approaching a tunnel; and I agree *with* him when he said, as he rubbed his head 'You English men 'look in' when you say 'look out'. I wonder what he would have made of such a sentence as the following: 'You mark my words, he won't take things lying down now he's sitting on the Standing Committee!'

Certain words are always followed by certain prepositions. It is a matter of usage rather than the meaning: thus, "ill with typhoid", "ill from typhoid", "ill on account of typhoid", "ill through typhoid", "ill owing to typhoid", all mean the same thing, but the first form of expression is the one more generally in use: "ill with typhoid". A common error is to drop the preposition after the verb 'to operate' and say, for example, 'He was operated for appendicitis'; it should be 'He was operated on for appendicitis'.

Some words are followed by different prepositions according as a different meaning is intended: so, for example, 'to differ' is followed by 'from' or 'with' according to the meaning. If it means 'to be not the same as' *from* must be used as in 'Milk differs from water'. But if it means 'to have a difference of opinion, to dispute' then it is normally followed by 'with': as, 'On this point, I must differ *with* you'. The adjective 'different' is followed by 'from', not, as is sometimes

wrongly done, by 'than'. The noun 'difference' may be also followed by 'between': as in 'There is all the difference in the world as between chalk and cheese'.

The word 'since' is often misused for 'for'. The following sentence is wrong: 'I am attending this School since five years'. It should be 'I have been attending this School for five years'. You see, 'since' refers to a point of time in the past, e.g., since last Saturday, since yesterday. It doesn't refer to duration of time. 'For' denotes duration of time, as in the example just given 'I have been attending this School for five years'.

Other pitfalls are the expressions which you hear over and over again but which are not English: expressions like 'Who all were there?' for 'Who were there?'; 'Will you kindly do the needful?' for 'Will you please do what is necessary?'; 'What to do?' for 'What's to be done?'; 'He is sick' for 'He is ill or he is unwell'; 'Sick' means 'to vomit'; but we may say 'a sick man', 'a sick child' and 'the sick'. 'Sick' also means to be tired of; as if, for example, you were all to say now 'oh, we are sick of listening to all this'.

Well, the list could be longer but I don't wish to weary you. Instead of giving you a list of 'don'ts' I'll end with a bit of advice. You can speak and write good English if you read attentively; if you study the style of good writers and note the phrases they use and their choice of words.

And now, shall I say I shall take leave? No, that isn't English. It is better to say, when parting, something like 'well, I'm afraid I must be going'; or 'Good-bye'; or, 'I must be going now'; or something to that effect. It depends on whom you are speaking to. Of course, between friends we sometimes use the French expression '*Au revoir*' which means that we hope to meet again. Well, you and I are friends, aren't we; unseen friends, perhaps, but not the less friendly for all that? And I hope we shall meet again; so, *Au revoir*.

From

Erode: 2-7-51

K. R. Srinivasan, Student,
S.S.L.C. Class, Erode.

Dear Sir,

Subject:—LETTER-WRITING.

I am a subscriber to your "*Student*" magazine and am a student of the S.S.L.C. Class. I request that you may be kind enough to publish letters in your valuable monthly on the following topics which will be useful to S.S.L.C. Students. As only half an hour is spared for letter-writing in the Public Examination, it may be of about 40 lines of ordinary hand-writing.

SUBJECTS:

1. How to avert famine?
2. Rural uplift.
3. The National Language.
4. The necessity for studying English in India.
5. Adult Education.
6. Census.
7. Nationalisation.
8. Election.
9. Technical Education.
10. Co-operative Societies.
11. Major diseases such as tuberculosis and cancer.
12. Students and "Social Studies"
13. Students and "Citizenship Training"
14. Students and extra curricular activities.
15. "Happy Family" atmosphere of your school.

Thanking you,

Yours faithfully,
K. R. Srinivasan.

Note:—Readers, particularly High School students, are requested to write out the letters on the above subjects, get the same corrected and certified by their English teachers, and then send the same to us for publication — Editor.

FROM THE WATCH TOWER.

BY SRI. K. VAIDYANATHA AYYAR, M. A., VELLORE.

Dear Students,

Swami Vivekananda used to say, "Strength! Strength is what we want." It is Strength that we lack and that we most need. Strength of body, Strength of mind and Strength of soul, these three constitute a sterling character.

Napolean used to say, "Impossibility is a word that is found in the dictionary of fools". Himalayan difficulties can be overcome by concentrating upon the sacred word, Strength.

All Great Men were strong men, strong in the sense that they were able physically, mentally, and spiritually to cope with trying situations and successfully overcome them.

By Strength is not meant independence of character. It means a power to see the good in every-thing and to try to distill it out for the Good of Humanity even at the risk of one's own life.

Strength is Life Weakness is Death. Acquire strength by reading the lives of Great Men of all Countries and Nationalities. I am sure you will not fail to see in them how perseveringly they pursued the Vision of Truth, and finally conquered their object. Even if they failed they were undaunted, for they turned their defeat, by sheer force of strength, into Glorious Success.

Physical Strength.

Be strong, my young friends, that is my advice to you. You will be nearer to Heaven through foot-ball than through the study of the Gita. You will understand Gita better with your biceps, your muscles a little stronger. You will understand the mighty genius and the mighty strength of KRISHNA better, with a little strong blood in you. You will understand the Upanishands better, and the glory of the Atman, when your body stands firm on your feet and you feel yourselves as men.

— SWAMI VIVEKANANDA.

NEWS & NOTES

THE PRESIDENT OF THE RAMAKRISHNA MISSION.

It is with deep sorrow that we announce the passing away of His Holiness Srimat Swami Virajanandaji Maharaj the sixth President of the Ramakrishna Mission, on Wednesday, May 30, at 6-56 A. M., at the Headquarters of the Mission in Calcutta.

Born on June 10, 1873, the Swami joined the Mission in the year 1891, after renouncing the world at the early age of seventeen. He was initiated into Sannyasa by Swami Vivekananda in 1897. He was one of the first group of the young renunciators who received special training under the direct guidance of the Swamiji. He had also the unique privilege of serving the great Swami Vivekananda.

He was the President of the Advaita Asrama, Mayavati, Himalayas, from 1906 to 1913. He was also the editor of *The Prabuddha Bharata* during those years. To him the world owes not a little, for the compilation, editing and publication of the first five volumes of *The Complete Works of Swami Vivekananda* and the first edition of the four volumes of *The Life of the Swami Vivekananda* by his Eastern and Western Disciples.

A Great lover of the Himalayas, he founded an Asrama in Shyamalatal, in the Almora District, U. P., and named it Vivekananda Asrama. This was one of his cherished retreats, where he would often like to retire after ardent organisational work.

He became the secretary of the Mission in 1934 and its President in November 1938. Under his regime the organisation expanded its activity in fulfilment of the ideal which Swami Vivekananda had placed before the world. He was a great source of inspiration to all who sought to follow this ideal. The Ramakrishna Mission has now about a 150 branches all over the world. All over India as also abroad he leaves behind him thousands of disciples.

The Swami has been succeeded by the Vice-President of the Mission, Sri Swami Sankaranandaji Maharaj.

Well done! Students of M. H. School, Mayavaram.

From a scrutiny of the S. S. L. C. results published, the Editor was pleased to note that only 6 students failed to secure eligibility out of a total of 185 that appeared for the S. S. L. C. Public Examination from this School. There are no doubt other schools in the list that have secured even cent per cent results; but such schools sent up not even 25 candidates for the Examination. The students of Municipal High School, Mayavaram have brought credit to their school, their town, their parents, their teachers and to themselves. All honour to them. A pat on the back of each of these students from the Editor!

A Book In Pictures on Gandhiji.

What is claimed "the most authentic and exhaustive work on Gandhiji yet produced" will be undertaken by the publications division of the Government of India at a cost of Rs. 3 lakhs. The production will take the shape of a two-volume book on Mahatma Gandhi's life in pictures from birth to death with five colour dust cover.

NEARLY 600 pictures, collected from all parts of the world, some of which are rare and unpublished, and a 5,000-word narrative by Kaka Kalelkar, Gandhiji's lifelong associate, will go to make up these two volumes, which will unravel the tumultuous period of India's struggle for independence upto his last journey to eternal rest.

A special feature of the volume will be the inclusion of a photostat copy of the historic handwritten Dandi March declaration made by Mahatma Gandhi on 4th April 1930, which reads: "I want world sympathy in this battle of right against might." The original of this is untraceable and the same is being reproduced from an old copy of a Chinese newspaper.

To Play Gandhiji's Role

A sixty-four-year old employee of a British oil company in Delhi has offered himself to play the role of Mahatma Gandhi in a film to be produced by an American film company.

Laxmi Chand, as he is called, has a remarkable resemblance to Gandhiji.

"By playing the role of Gandhiji in the film," he says, "I would spread his gospel to the world."

"Yagnopavittham" Ceremony in U. K.

Two little Indian boys were ceremoniously initiated in London into the rites of the Hindu religion on 8-7-'51.

Seventyseven-year-old Dr. K. M. Pardhy, who officiated, does not recollect another 'yagnopavit' (sacred thread) ceremony in all the 52 years he has been in England. The child novitiates to take the vow of obedience to Guru and parents and the vows of celibacy and devotion to the sacred scriptures were Rao (7) and Krishnan (5), sons of Dr. R. N. Bhaskara, who has been practising in London for 17 years.

A congregation, very representative of the Indian community in London, and including the High Commissioner Sri V. K. Krishna Menon, watched the age-old ceremony performed before an open fire.

As there is no Hindu temple in London—it still remains a dream of the distant future, according to Dr. Pardhy, who is founder and former President of the Hindu Association—the ceremony took place at the Indian Students' Bureau.

Committee to Study U. P. Students' Lives.

A eight-man committee of eminent educationists of Uttar Pradesh has been appointed by the State Government to examine Dr. Haekarwal's report on 'Student life'.

The 400-page report is based on the replies of seven thousand Lucknow students to a 150-point questionnaire. It embraces all aspects of students' lives including their difficulties, and has made certain recommendations for the mental and physical improvement of the "future citizens".

The committee will study the difficulties of the students, their economic conditions and surroundings in the light of the recommendations made by Dr. Haekarwal and make its own recommendations to the Government.

Girl Only 27 inches Tall

Eight year old Jean Langley of Anerley, London, has not grown since her second birthday. She is only 27 inches tall. Despite her height, she goes to school, where she has a special small wooden desk just for her. She crosses the roads and catches the buses by herself from her house and cleans her own shoes with a tiny shoe brush.

At playtime Jean's friends carry her about like a big golden haired doll. The bus conductors invariably start looking for her Mummy when Jean tries to get on the bus on her way to school, because they don't really believe her even though she says ever so politely, "I am eight, and I'm going to school".

Shocking Answers from Students

Student applicants for admission this year to the Nagpur Medical College were asked by the Selection Committee what was the difference between a warm-blooded animal and a cold-blooded animal. Despite biology being one of their subjects, it seems only one student gave a satisfactory answer.

Their knowledge of current affairs was also tested. "Who is the Governor of Orissa?" was a query. Pat came the reply from a student "Mr Jagjivan Ram."

"Where is Teheran?" was another question asked. "Some-where in North India," said one student.

Colourful School

A school at Chislehurst, in Kent, has been painted in over 150 different colours, each picked by psychologists as proving the suitable background for various activities.

The canteen has awnings with brilliant stripes, while the entrances to the class rooms are in grey, a colour claimed to induce a serious frame of mind. The door leading to the playground is a cheerful bright blue.

**MODEL QUESTIONS
& ANSWERS IN
ENGLISH**

Will be
Published from the
NEXT ISSUE
(15TH AUGUST 1951)

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144934

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