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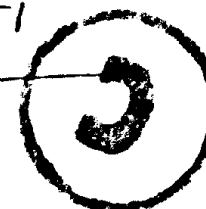
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CHINGLEPUT S. I.

VOL
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NO
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HIGH SCHOOL STUDENTS.

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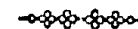
T. E. V. SARMA
EDITOR

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THE STUDENT

The only English Monthly devoted exclusively to the interests of HIGH SCHOOL STUDENTS



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THE STUDENT

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

Vol VI

APRIL 1951.

No. 8

THE END CROWNS ALL.



Our highest joys succeed our griefs,
And peace is born of pain ;
Smiles follow bitter, blinding tears,
As sunshine follows rain.

We gain our rest through weariness,
From bitter draw the sweet ;
Strength comes from weakness, hope from fear
And victory from defeat.

We reap where we have sown the seed,
Gain is the fruit of loss ;
Life springs from death, and at the end,
The Crown succeeds the Cross.

(Sent by a Subscriber)

DIVINE LIFE FOR CHILDREN

BY HIS HOLINESS SRI SWAMI SIVANANDAJI MAHARAJ:

RISHIKESH.

Stick to mottoes

Early to bed, early to rise, makes a man healthy, wealthy and wise. Be slow to promise, but quick to perform. A stitch in time saves nine. Don't cry over spilt milk. Unity is strength.

A laughter a day keeps the doctor away. Don't count the teeth of a gift-horse. Things are not as they seem to be. Pride goeth on horse-back and cometh on foot. It is easier to preach than to practise.

Prevention is better than cure. Whatever that exists is God only. All that glitters is not gold. No pains, no gains. Trust in God and do the right. Time is most precious.

Rise early

My beloved Radha! Get up early in the morning. As soon as you get up from your bed sing "Hare Rama Hare Rama Rama Hare Hare-Hare Krishna Hare Krishna Krishna Krishna Hare Hare." Do prostrations to your father, mother and all elderly persons.

When you meet your friends or master in the school, say "Jaya Ramjiki, or Jaya Krishnajiki, or Om Namō Narayanaya, or Jaya Sita Ram or Jaya Radhe Shyam."

Pray before you start reading your books.

Time is most Precious

Time is money. Time is more precious than money. Money can be earned again if it is lost. But if time is lost it cannot be regained. A moment once gone cannot be called back.

Life is but a collection of small moments. Every moment should be well-utilised in study of Gita, Kirtan, Japa,

Prayer, Meditation, service of the poor and Mahatmas, study of class lessons, and honest earning of money. The 'tick tick' of the clock reminds you that moments are passing away.

Do not waste your time in playing chess and cards, seeing cinemas and reading novels. Realise the value of time. You will repent in old age if you misuse it. Do not kill time in gossiping and chit-chatting idle-chatting. You will become a great man if you use your time in a useful manner. Have your daily routine and stick to it. You will be crowned with success.

Fast for health

O Sankar! If you get pain in the stomach, do not take any food. Fast. Take a doze of castor oil. Drink a tumbler full of hot water. Fasting will do you immense good.

Do not stuff yourself with medicine always. Lead a natural life. Take a sun-bath in the early morning and evening. Take regular exercise. Take fruits and tomato-juice. You will possess wonderful health.

Become your own doctor. Do not go to doctors. Pure air, pure water, sunlight wholesome food, are the best medicines. Be natural always.

Always be neat and clean

CLEANLINESS is next to Godliness.

Cleanliness makes you smart and active. If you are clean you will be healthy. Take a bath in cold water daily. Clean your teeth well. Put on a clean dress. Wash your clothes daily. Be clean in thought, word and action also.

Keep your room very clean. Remove all rubbish, dust and waste paper. Sweep it daily. Many diseases will disappear.

If you are clean your teachers will like you. All will like you. You will have a charming personality. Everybody hates a dirty boy.

Keep your note-books clean. If you write your answers neatly, the examiners will be pleased with you. They will give you credit marks also.

Sunlight improves eyesight

Sun is the presiding God for the eyes. He bestows health, vigour and vitality. Sit in the sun in the early morning and evening with your eyes closed. Slowly move your head from side to side. Allow the sun to shine directly on your closed eye-lids, for five or ten minutes.

Now come in the shade, cover the eyes with your palms for five minutes. Avoid any pressure on the eye-balls.

Your eyesight will improve. There will be no necessity for wearing glasses. Practise this for one or two weeks. You can continue this for a month also.

Learn First Aid

Become a scout. Learn first aid. You can serve people when they are in distress. Learn bandaging. Stop bleeding by means of pressure with a pad of cloth or cotton and put on a bandage. If there is a cut wash it with pure water. Then use iodine or tincture benzoine.

Use cots for a stretcher. Put ice on the bridge of the nose and back of neck if there is nose-bleeding. If there is a shock, keep the body warm by covering him with a blanket.

Use alum solution to stop bleeding. Prepare this solution of alum and water, dip a piece of cotton or clean cloth in the solution and apply it to the bleeding part and put on bandage. Feel that you are serving the Lord in others.

Treatment for shock

Pray for the patient's rapid recovery. Do Kirtan near him. Place him flat on his back on a bed. Loosen the clothing at the neck, chest and waist to make the breathing free.

Cover the patient with warm blanket. Keep hot water bottles to the sides and feet. Cover the bottles with a cloth. Let them not affect the skin.

Give hot coffee or tea if the patient is able to swallow. Rub gently turpentine liniment to his feet, hands, and chest. Do not allow him to get up to prevent heartfailure. Then contact the nearest doctor.

(From *Divine Life*)



THIAGARAJA - SAINT & MUSICIAN.

BY SRI V. SRINIVASAN, B.A., L.T.

(Concluded from Page 193)



VIII. Last Days And End.

In his 88th year on the 27th December 1845, he became a *Sanyasi*. In his last song—'Swansong'—he refers to a vision he saw in his *Yoga*. The vision was this; Sri Rama appeared with Sita in a boat on the waters of the Sarayu river, and promised to free the saint after 10 days from the bonds of birth and death.

The following story is also told. One day Sri Rama appeared to him in a dream and told him that his end on earth would come after 10 months and that he would be born again. Thiagaraja did not like to be reborn. So he prayed day and night to Sri Rama to free him from the bonds of earthly existence. Sri Rama pleased with him appeared before him again and promised to grant him the prayer.

10 days later, on 6th January 1847, Thiagaraja died. He was buried with all honours due to a Sanyasi.

Conclusion

Barely a century has elapsed since Thiagaraja died. Yet a large number of legends have grown up round him. A number of songs have also been palmed off as his.

Thiagaraja was a great scholar in both English and Sanskrit. He was well-versed in all the different versions of the *Ramayana*. Some of the scenes mentioned by him are not found in the usually well-known versions like Valmiki's Kamban's and Adyathma.

He was a cosmopolitan in outlook, and sang in honour of all the Gods. He was a great social reformer, and condemned animal sacrifices. He was always calm, and never cared for others' insults.

He was a strict disciplinarian and a hard task-master; but he loved his *Chelas* deeply. He was perfect in his domestic life.

Thiagaraja's greatest claim to honour is his musical compositions. But he was no mere composer; he was the greatest teacher of morals in South India, through devotional songs. His teachings have been called "Tyaga Brahma Upanishads". He re-iterated the oriental ideal of music as a means for the realisation of the Eternal.

Blessed be Thiagaraja's name! May such souls be born again and again in our land! May his life inspire us to serve God!

* * * *

THE TWO ROGUES.

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

Once there came to Ujjaini two rogues, Siva and Madhava, from Ratnapuri. Siva posed as a hermit, and chose a spot on the banks of the Sipra for his hermitage. In a short time, innocent folk flocked to him, and his reputation as a holy sage spread through the whole town. Madhava went to the house of a Brahmana, Sankaradatta by name, and introduced himself as a banished prince. The Brahmana happened to be the Purohit of the King. He sympathised with the stranger and promised to have him introduced to the King.

Gradually the relationship of Madhava and Sankaradatta ripened into intimacy. One day Madhava pretended to be ill. Doctors were sent for, but they could not find out the nature of the illness. But Madhava was preparing himself for death, as he made his friend Sankaradatta believe. He gave out that he wished to make a gift of all his valuables to a pious man, so that he might be freed of all his sins in the world. Many a holy man was sent for to receive the gift but Madhava would not approve of any of them. Poor Sankaradatta was in a fix; he desired to carry out the last wish of his dying friend, but there appeared no easy way for it. At last he thought of one individual—the holy sage on the banks of the Sipra—whom, he hoped, his friend would recognise as really worthy of the gift. But to his disappointment the holy hermit sternly refused. "No," said he, "a gift is not for one like me who is not a GRIHASTA. What shall I do with rich treasures?"

Sankaradatta suggested a way out of the difficulty. He offered him the hand of his daughter, and he would thus be a GRIHASTA worthy of the gift. The sage was stubborn, and would not yield. After many a persuasive argument,

he was finally brought round to accept the gift of the girl and of the precious treasure. With the making of the gift, Madhava showed signs of improvement, and finally recovered.

Soon after his marriage, Siva proposed to dispose of the gift of Madhava, in the bazaars of Ujjayin. But the father-in-law apprehended that it might be given away for an absurdly low price. He therefore, suggested that he would take it himself, in exchange for his whole property. The necessary deeds were drawn accordingly, and the transactions were finished.

As time went on, Sankaradatta found it necessary to dispose of the precious treasure. When it was taken to the shroffs, they examined it well and found it to be spurious. Sankaradatta complained to his son-in-law that he was deceived, but the latter maintained that he was only honest. At last, the case went up to the King: but the King himself declared that the complainant stood condemned by his own hand. He found the transactions were strictly according to law; and he, therefore, decreed that he could not interfere, and dismissed the complainant's petition.

Finally, Sankaradatta had the only consolation that his daughter's husband had after all inherited his property.

* * * *

HINTS ON READING

BY SRI A. MADHAVA RAO, STUDENT.

Tastes are best formed while man is yet a schoolboy and is in that stage when his mind and body are ready to be moulded by wise caretakers. The student must particularly remember at every stage of his life the common saying that a sound mind in a sound body is the practical ideal. Mind as well as body requires nurture, exercise and discipline. The mind must be free from care, and clear and strong. Further

it must be enriched by study, observation and reflection. Among the many sources of human knowledge, books are not the least. They are the best repositories of knowledge. They give up to willing and competent minds the treasures, which wise men have left to posterity. The only condition is that we should be willing and competent. What shall we read? The answer is this. Read such books as feed your imagination or widen your knowledge or please your fancy in a noble way. Whatever delights and instructs is surely worth reading. Tales, essays, books of travel and adventure, poetry, biography, history and science, all these at different times may profitably be perused by the earnest student remembering Dr. Johnson's exhortation that one stores up knowledge while yet he is in the vigour of youth, so that it may serve him in his later days "when leaves fall and cold winds come." Do not be frightened at the vast field of learning you have to traverse. Whatever is well begun is half done. The power which you gain in the first effort will carry you far afield in your next. The ultimate conquest is not to be measured by the success of our first attempt.

While reading, do not strain either the eye or the mind to an unnecessary extent. Concentration may be needed in many cases but not long. Keep bright your memory and reason and you will feel the pleasure of reading. Do not repeat by rote. You are thereby cheating yourself. Make the fruits of your reading part and parcel of your being. Observation and study must go together. The world of books loses half its charm and meaning if we are not fully alive to the world in which we live and move. That is why we said at the beginning that books are profitably read only by willing and competent minds.

Mathew Arnold, the English critic and poet divides literature into two classes. One of these he calls the literature of knowledge and the other the literature of power.

Under the former category come scientific treatises and other books which have as their sole aim the imparting of knowledge. Such books ought to be read in silence and concentrated attention. The other class of books constituting the literature of power, consists of poetical works, prose passages of classical authors and also generally novels, essays and belles letters. These should be read audibly and with due regard to the inner and outer harmony which are inseparable from a fine art or fine writing. You cannot read the writings of Goldsmith or Macaulay or De Quincey without feeling their power and without exhibiting your enthusiasm by voice and gesture as you read on. It is thus that the dead speak to the living and the past is made serviceable to the present time.



USAGE & IDIOM—4. IDIOMATIC USAGE.

BY REV. FR. HESSION, S. J.

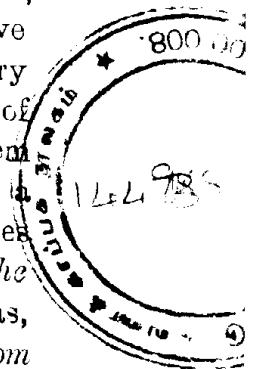
[English is a language which all our High School students have to learn. They learn it by reading English books and by writing short pieces themselves. In the brief space of time devoted to this study in schools, it is very hard to gain a knowledge of the correct use of the words and phrases of this 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 three talks were published in our December, January and February issues.

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

Every language has its idioms, expressions which are peculiar to it and which are not found in other languages;

thus, English Idiom is different from French, or German, or Italian idiom. For instance, we greet one another by saying "How are you?"; the French say "How do you carry yourself?" It is important therefore, if you want to know a language well to master its idioms. If a Frenchman did not know that the corresponding English Idiom to his *Comment-vous portez-vous* was "How are you?" he would cause some amusement if he said, in English "How do you carry yourself?". And an Englishman, not well up in French idiom who went to France and said in French "It is raining cats and dogs" might cause some alarm, for the French do not use the expression; they say "It is raining pikes", or, "It is raining halberds". This is one form of idiom, figurative expressions, of which there are, in English, as in every language, hundreds of examples. They are the very core of the language, and to be able to use them and use them correctly shows a real acquaintance with the language and a mastery of it. English is a language rich in idiomatic phrases and expressions, taken from every aspect of life; *from the weather*: as, it rains cats and dogs; *from the sea and ships*: as, to keep an even keel, to steer clear of, to tide over; *from military life*: as, to pass muster, to be on the alert, to steal a march on; *from games and sport*: as, staright from the shoulder, to throw up the sponge, to show one's hand, to follow suit, not cricket; *from dogs and horses*: as, to help a lame dog over a stile, his bark is worse than his bite, to take the bit between one's teeth, to look a gift horse in the mouth; and so on; the list is endless.

But besides this kind of idiom there is another kind, perhaps more difficult to learn but which can be got by plenty of readings; that is turns of sentence which are idiomatic and which are not always in agreement with grammar. If a stranger, for instance, came up to you and said "Could you please put me in the correct direction towards the hotel



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which is the nearest?" you would know what he meant; but you would conclude that his acquaintance with English Idiom was not much better than his acquaintance with local hotels or he would have asked you to show him to the nearest hotel, wouldn't he? Similarly, if two friends went into a London cafe and asked for two cups of tea the waitress would think them odd although they were two of them and wonder perhaps why they didn't say 'Tea for two, please' which is English Idiom.

Idiom and grammar don't always agree, 'It's me' for example, is good idiom though bad grammar and only a very precise person would insist on saying "It is I". There is the story of the little boy who was standing in front of a looking glass and was heard to say "Yes, that's me". His grandmother, who heard him, corrected him and said "You should say 'That is I'". The little boy reflected for a moment, and then said "It may be I, but it certainly looks like me". It is grammatical to say "We aim to prove it" but it is idiomatic to say "We aim at proving it". "A hardly won fight" is grammatical but "A hard won fight" is idiomatic. "He is regarded a good fellow" is grammatical but "He is regarded as a good fellow" is idiomatic. You won't remember perhaps all these expressions, there's no need to; I only give them to show you that usage in English is constantly changing and that often it is ahead of grammar which is fixed. By reading the best modern writers you will be able to keep abreast with modern usage. A good English dictionary is helpful, too; not the kind that just gives you the meaning of words, but one that will give you phrases and idioms besides. So the next time your rich uncle asks you what you would like for a birthday present, ask for a good dictionary.

This is perhaps the place to say a word about Slang which is a kind of idiom, only it is more suitable to conversation than to serious writing or speech. Expressions like, to pull

your socks up, do you want jam on it, mind your eye, might help to make conversation lively, but they would be quite inappropriate say, in a Convocation address to the University or in an essay read before some learned Society. Words and expressions are constantly being invented. Some times for mere fun, sometimes to give force to what we say. Some of them go out of fashion; when I was a boy at school we used to say we'd had "a ripping time"; now you say "super" or "super-duper" or "wizard". Some win a footing in the language, as bus, photo, zoo, mob, cab, taxi. You didn't know they were once slang, did you? We are living in an age of slang, and new words and phrases are being invented almost daily. The American language is full of it and through the cinema and thrillers people are picking up new words either because of their novelty or because it would appear only an American slang term seems to express what is in their mind.

Here is a sample of American slang. It is supposed to be a letter home by an American Airman stationed in England:

"I blew into this big smoke Thursday from-but I must clam up about where I left the tin bird. And here I am pen-pushing to you in a plush lobster palace, or so you'd think it from the out-of-sight prices. Yet all the dishjuggler chucked at me was a splash of red noise, a slab of crippled beef on a load of hay, and a place of wop-worms. This may call itself a dine-wine-dancery but I've eaten better at a quick and filthy in my time".

I don't suppose you will ever feel tempted to talk or write like that—whatever it means—but you may be at times puzzled whether such and such a word or expression in English is idiom or slang, and whether you could use it or not in writing. In such cases it is best not to use it if you are not sure, because it may be slang, and you must be very cautious in the use of slang, especially in writing.

WHATEVER GOD WISHES, HE CAN DO.*BY PROF. : N. C. MITTAL, B. SC., F. G. S, F. C. S, JAMMU.*

Once upon a time there lived two witty men. One of them was the follower of the maxim, "Whatever is done is done once for all, and it is not altered," but the other followed the maxim, "Whatever God wishes, He can do." They had a quarrel over this point, and they brought the case to the Raja's court for decision.

The Raja made up his mind to decide the case in favour of the man who said "Whatever is done, is done for ever." He came to this conclusion, by taking up his own example. He argued with himself that he was a monarch, and that he could not become a sweeper next day.

Next morning he went upstairs to ease himself. It so happened that when he was thinking of his decision all of a sudden a beautiful bird with a chain round its neck came there. He caught the chain, but the bird suddenly flew away and took him to a small island, far away from this place. The Raja was quite surprised to find himself there. He felt very miserable, because the island was uninhabited. He waded through the water with great difficulty. He became very dirty. He looked more or less like a wretched "sadhu". Now he came to know that it was wrong for him to think that whatever was done, was done once for all.

He came to a town. On seeing him, the children cut all sorts of jokes with him; they even went so far as throw dirt, pebbles etc. at him. It was not unusual for them. They always behaved in this manner to sadhus. It was a fun for them. The Raja felt very miserable. He found himself in a worse condition than a sweeper. Thus he was ashamed of his previous conviction. He reached a Sahukar's (rich man's) shop. He folded his hands before the Sahukar, and requested him to provide him with a job. He was employed as his

kitchen-servant with his daily meals as wages. He said his name was Briju. In a month or so the master found him to be a clever man. He now granted him five rupees per month with board and lodging free.

His duty now was to serve his master at his shop. The Sahukar was quite satisfied with his work. He sometimes rewarded him with a rupee. One day, by chance the Sahukar forgot to take his box of jewels to his house. He spent a restless night, and made up his mind to go to his shop at 5 a.m. Briju saw the jewelbox, opened it, counted the jewels, estimated their price on a piece of paper, placed it inside the box, closed it, and placed the box in a safe place near his bed.

Briju as usual went out for a walk in the morning at 4 o'clock. On reaching his shop, the Sahukar neither found his servant nor the jewel-box. He got very nervous, and took Briju for a thief. He at once proclaimed that whoever would seize and produce Briju, would get a reward of Rs. 1000. It was a big sum, people ran after him in all possible directions. One man who found him walking requested him to tell the Sahukar that he had found him out. He also promised to give a bribe of Rs. 500. Another who also found him made the same request and offered a larger bribe. But he turned a deaf ear to all. He came back to the shop, and told his master that he had been out for his usual morning walk. He at once handed over the box to him. The Sahukar was very glad to find him strictly honest. He increased his pay from Rs. 5 to Rs. 20 and appointed him his 'munshi' (clerk).

It so happened that a powerful Raja of another kingdom sent three girl-toys, one of which was made of gold, another of silver, and the third of iron, to the Raja of the country where Sahukar was living. The former asked the latter (Raja) to determine and inform him of the price of each toy, failing which he would invade his kingdom. He was very

much afraid of the Raja. He was very anxious to know their price, but all efforts of his officers were in vain. A courtier suggested to the Raja that he could gain his object if he would order the "banayas" to solve this question under the threat of corporal punishment. It was done. The "banayas" tried their level best to solve the problem but they found it too stiff for them. They felt very miserable at their failure. The Sahukar was also no less dejected and anxious. Briju enquired about his master's anxiety. He told him about the Raja's orders. Briju consoled him, and requested him to kindly go to the Raja, and tell him that this problem was an ordinary one and that it could be solved easily even by his "munshi" and that he could deal easily with more difficult problems. On this the Raja was much pleased and asked him to show his "munshi" in. Briju put a needle into the mouth of the gold-toy, it vomited it. He put another needle into the mouth of the silver toy, part of it came out. He then tried the third one with another needle, it remained inside it. He declared that the iron-toy was of the greatest value, next to it was the silver one, and the gold-toy was of the least value. He told the Raja that his determination rested on the fact that a man who could keep a secret was the best and one who could keep part of it was inferior to the former, and one who could not keep anything secret, but disclosed it at once, was quite worthless. The solution was at once sent, and was approved by the Raja of the other country. On this brilliant success, the Raja enquired of the Sahukar about Briju's pay.

The Raja appointed him as the tutor of his own son, the Wazir's son and the sons of a number of other officers on a handsome pay. He served him well for sometime, but one day to his great misfortune the wazir's son thrust his knife into his throat, while he was cutting a mango. While Briju was taking it out the Wazir happened to pass by that side.

He took him for a murderer. The matter was reported to the Raja. The Raja ordered that he should be hanged. As it was no fault of his, he felt awfully miserable. He called to mind the strange events of his life—once he was a Raja, then he was worse than a sweeper, a kitchen-servant, then a clerk, a tutor and last of all a supposed murderer. He was convinced of the statement "Whatever God wants, He can do." The time was fast approaching to receive his punishment. He was asked if he should like to eat anything or to see anybody. He said "No". He asked the authorities, when there were still a few minutes left, to take off his hand-cuffs and allow him to pray. It was done promptly.

When he was praying that his life might be spared, and realising in his prayers that God was omnipotent, all-pervading and could do whatever He liked, all of a sudden the same bird with a chain round his neck appeared. He at once caught hold of the chain. The bird took him to his palace, and left him on its roof. His Rani was much pleased to see him.

Next day, he announced the judgment in favour of the man who was the follower of the maxim "Whatever God wishes He can do". He never forgot the difficulties at the cost of which he had to learn it.

COFFEE-DRINKING

Some Points to be Considered.

BY SRI. T. N. UMAPATHI AIYAR.

1. Coffee drinking is not adapted to our climate. Because our forefathers never drank.
2. Coffee drinking is in practice only in cold climates where people generally suffer from constipation.
3. Coffee drinking is only a harmful luxury which affects the health and brings about diabetes and other diseases in the long run.

4. The bad effects of coffee drinking are not noticeable, in the young men because of the greater vital reserve that enables them to transgress the laws of health with apparent impunity but of course only at the expense of the precious vital reserve the loss of which is felt in later years.

5. Children and boys who are accustomed to coffee drinking take only poor diet and thus they are not proportionately strong according to their age.

6. Coffee drinking consumes one sixth of every man's income even in small families. It forms not less than 25 per cent of the amount set apart for food expenses in marriages.

7. On account of this bad habit several middle class families have become poor and their liabilities are increasing year after year.

8. After the advent of coffee drinking the supply of ghee, butter, curd etc., is decreasing day after day. The price of ghee has risen to three times more than the pre-coffee drinking times.

9. As the ghee which is one of the necessities of life for all communities irrespective of caste or creed is not available in sufficient quantity and at reasonable rates the brain power is degenerating day after day among the present day population.

10. Toddy drinking and coffee drinking stand on the same par. By excess toddy drinking one is fined in criminal Courts. By excess coffee drinking one has to pay heavy medical bills.

11. Coffee drinking people get dyspepsia in the long run.

12. Coffee drinking gives unnecessary stimulant to the nerves and thus weakens the nervous system.

13. After the coffee drinking became a familiar drink among all communities, the milk sellers in towns out of greediness for money take away to the last drop of milk from

the udder of cows and thus the calves are deprived of the mothers' milk. Thus the cattle which are absolutely necessary for agricultural purposes are decreasing year after year.

I therefore earnestly appeal to every one to stop his bad practice which is draining away the hard earned money of several families without proportionate good in return and at the same time bringing them nervous debility, weakness, diabetes etc., in the long run and make people to lead a miserable and unhappy life in their old age.

* * * *

THE TEMPLE BELLS.

The temple bells are charming chiming ;
 Their dings and dongs arouse our longing ;
 Far and near and all around,
 Swells and falls their solemn sound.
 Ye blissful, bells !
 Ye beaming, beauteous bells !
 Ye baffling, breathing bells !
 Ye throbbing, thrilling bells !
 Ye seats of hallowed harmony !
 Ye springs of flowing symphony !
 Ye telling tintinnabulums,
 With dangling, dancing pendulums !
 How can we call you dumb and mute,
 When clear about that Absolute,
 That Omnipresent Lord you sing,
 With tinkling tongues that clang and cling ?
 I wish I were a temple bell,
 That I may always near Him dwell,
 To ring and sing His mystic hymns,
 That o'erflow all bounds and brims.

S. Rama Ayyar B.A.,

CAPTURE OF WILD ELEPHANTS IN TRAVANCORE

BY SRI K. P. PADMANABHAN THAMPI, B. A., TRIVANDRUM.

Travancore is especially rich in its forests. It is famous for its "exuberant natural beauties, its old-world simplicity and its arcadian charms". The beauty of the forests of Travancore is most picturesque and defies description. The rocky precipices, the fantastic mountains, the shady and pleasant valleys, the mighty rivers, the stately trees, the charming bowers of nature, the creepers which put forth a variety of blossoms, all these add to the appealing beauty and striking grandeur of the forests of Travancore. There are about a thousand varieties of trees in the forests. The forests are the natural homes of diverse kinds of animals and birds. Travancore being a tropical country, birds of every hue are seen, in its woods. The wild bison, the grizzly bear, the royal tiger, the lordly elephant, the cunning leopard, the gentle deer, the wily jackal, the terrible Hyena, the mischievous monkey, and ever so many mammals are found in abundance. There are about 350 species of birds, 67 varieties of snakes and innumerable insects.

Of all the animals of Travancore, the elephant seems to be the undisputed master of the forests. Elephants move about in large herds, along the cardamom hills of North Travancore; very seldom you see a single elephant. To come across a single elephant is considered and experienced to be a fatal and perilous affair. When in herds elephants are frightened easily and they scamper off at the least noise. A single elephant is often a rogue who is a great favourite of slaughter. Elephants do not remain in one spot for a long time. They move in herds from place to place in search of food and drink. During the month of January, they go in search of the cooler parts of the forest. In January, water begins to fail in the

higher regions. So they move to the lower regions, where there are rivers. These animals always move in the vicinity of rivers and other drinking places. With the advent of monsoon, they go to the higher regions. The summer resort of elephants is the higher regions and the winter, the lower regions. In the month of September, when grains ripen, the bigwigs of the forest descend to the low country to make raids upon the corn fields. The cultivators keep very vigilant watch. They sit and watch by the big fire. Big fires are lit and tomtoms beat, to scare away the black monsters of the forest. In November, the elephants which have come to the low regions, join their comrades.

The animals are captured in the hot weather, when they descend to the lower regions in search of water. In places, through which elephants are sure to pass, deep pits are dug. Pits of 15 feet depth and 15 ft. diameter are made. The pits are very carefully dug and the earth that is excavated is scattered at a distance, to avoid suspicion by the animals. Elephants are very wise and they avoid danger as far as possible. It is said that every herd has a leader who gropes the way, with a big log or tree trunk, so as to assure safety. The pits are carefully covered with dry sticks, leaves, small shrubs and the like, so much so that it would be almost impossible for man or beast to make out the pits. Watchers are appointed by the Government, to watch the pits and report whether any elephant has fallen.

When an elephant treads over the pit, the twigs and leaves give way and the animal goes down into the pit with a frightful yell. As soon as the elephant has fallen into the pit, the people (who are appointed for elephant capture) turn up. They cover the mouth of the pit with logs lest the animal might escape by breaking the sides. They then divide the pit into two chambers with the aid of logs of timber. The men descend into the unoccupied space and tie ropes round

the hindlegs and neck of the captive animal. Only people who have good experience are deputed for this.

A very striking feature in the capture of wild elephants, is that their own tame bretheren are employed, for the same. Tame elephants which have been specially taught to capture wild elephants are of immense use. As soon as the tame elephants come, the logs at the mouth of the pit are removed. Then, dry boughs, leaves, mud, earth and the like are thrown into the pit, till the pit is entirely covered up with them. In a short time the wild elephant appears at the top of the pit. The wild animal is placed between two tame ones. The ropes are held by men. In this way the wild elephant is taken captive. The training of the elephant takes place, in a cage specially constructed for that purpose. They can be trained in two to six months. This is the most popular and safest method of capturing wild elephants.

The following is another method adopted in capturing wild elephants. This is more risky. On the way through which elephants are noted to pass, big enclosures are made. Huge logs of timber are driven deep into the ground, close to one another, and a strong palisade is then constructed to enclose a large space. On either side of the palisade, small trees and bushes are grown, so much so that it would look like a part of the forest, thick with shrubs and bushes. At the entrance (which is kept open) sugar cane (which is a very delicious and tasty food of the elephant) is grown in clusters. Inside the palisade also, there would be grown sugar cane and other dainty foods of the elephant. The elephants while they move about are attracted by the sugar cane. They eat their way in to the enclosure. As soon as they are safe inside the enclosures, watchers appear and barricade the entrance with strong logs which would be kept ready. After a time tame elephants armed with heavy iron chains are taken into the enclosure. With the help of the tame elephants, the

mahouts and other people tie chains around the hind legs of the wild animals. Then the captives are taken home and trained.

Elephants are protected in Travancore. The wild elephants are the sole monopoly of the Government. The elephant is a royal animal. Ivory is the royalty of the state. Every state procession is led by an elephant, with a banner on its back. Travancore elephants can speak with pride that they excel their brethren in other parts of the world, in personal beauty and elegant appearance. They are honoured in Travancore.

* * * *

THE INDIAN LAD

WHAT I PERCEIVE HIM TO BE.

BY A YOUNG JOURNALIST.

The Indian lad, he is unfashionable, because he thinks fashion to be ruinous.

The Indian lad, he never sits idle, wishes to perform manual labour.

The Indian lad, he aspires for attaining perfect purity in life.

The Indian lad, he reverences women or girls. He thinks them to be the image of Shakti.

The Indian lad, he is brave to face all dangers.

The Indian lad, he keeps high morals.

The Indian lad, he is more religious.

The Indian lad, he tries to obey his elders without question, in all rational matters.

The Indian lad, he is mild in tone, courteous in behaviour and gentle in talk.

The Indian lad, he is grateful.

The Indian lad, he does what he says, he keeps his word.

The Indian lad, he is helpful to others.

The Indian lad, he is self-sacrificing.

The Indian lad, he is truthful, honest and faithful.

The Indian lad, he is always cheerful though serious in matters of seriousness.

The Indian lad, he is the follower of true ancient Indian culture.

The Indian lad, he is broadminded.

The Indian lad, he is a believer in universal brotherhood.

The Indian lad, he is a world's servant.

The Indian lad, he is a scholar.

The Indian lad, he hates none, even his enemy is his friend in time of his need.

The Indian lad, he prefers to search for God rather than material things.

The Indian lad, he lives in a quiet and peaceful atmosphere.

The Indian lad, he speaks less, acts more.

The Indian lad, he easily forgives others.

The Indian lad, he is very merciful.

The Indian lad, he is self-contented in every circumstance the Almighty may put him in.

The Indian lad, he is an example of human virtues.

The Indian lad, he is not expensive.

The Indian lad, he is an admirer of true beauty.

The Indian lad, he is resourceful, discriminate and hopeful.

The Indian lad, he never picks up quarrels for trifles.

The Indian lad, he is very clean inwardly and outwardly, both.

The Indian lad, he is loyal.

The Indian lad, he is a messenger to the rest of the world.

(The C. N.)

FUN & FROLIC

Teacher was trying to give her pupils some idea of the relative size of countries. "Cambodia is just as large as Siam", she informed the class. In a written quiz a few days later one of the questions was: "How large is Cambodia?"

Three of the papers came back with the answer:

"As large as *you are*, teacher."

* * * *

"Samy," said mother sadly to her disobedient son, "every time you act naughty you give mother another grey hair."

"Oh, mother!" cried Samy. "In that case, you must have been terrible! Just look at poor grand-ma's hair!"

* * * *

A millionaire was scolding his son for his indolence and lack of ambition: "Why, do you know," he said, "that when I was your age I worked ten hours a day carrying water on a construction job, and worked five hours at night washing dishes in a restaurant." "And I'm proud of you for it, father," approved the boy warmly. "Why, if it hadn't been for your pluck and perseverance, I might have to do something like that myself."

* * * *

Schoolmaster: "Now I want you to tell me which of the words are singular and which are plural. Ramu, you take the first, 'trousers'."

Ramu (after deliberation). "Singular at the top and plural lower down, Sir."

* * * *

Rangu was being sent to a boarding school. "Now," said his father, "when you write don't send me pages and pages describing all the pupils, where they come from, and what class they are in, because I really shan't have time to read it all."

A few weeks later his father received the following letter: "Dear father,—S. O. S., Rs. A. P., R. S. V. P. —RANGU."

NEWS & NOTES

Student-Examinees.

Since our last issue was published on 15th March, many of our young readers had to write various examinations. To all of them the Editor conveys his good wishes, and hopes that one and all of these youngsters will secure creditable passes in their respective examinations. The editor expects something more too. He hopes that all of them would write to him about their success in due course.

Traditional Indian Honesty.

An employee of the Delhi Laxminarayan and Buddha temple, Ranjit Mazumdar, recently found a purse containing Rs. 1,244 on the roadside and returned it to its owner, the Chief of the Japanese delegation to the Asian games.

The Japanese visitor had lost his purse while alighting from his car at night. In a letter of thanks to Mazumdar, he said: "This is highly becoming of the traditional Indian honesty."

U.N.O. Album of pictures for the illiterate.

Only four out of every ten people in the world can read, says the United Nations Educational, Scientific and Cultural Organisations. (UNESCO).

For the benefit of the other six, the organisation is publishing an album of 110 pictures, which outline the Declaration of Human Rights agreed by the United Nations. The first picture shows the footprint made in the clay floor of a cave by a man 20,000 years ago.

The pictures are beautiful but simple and tell their story with remarkable lucidity.

Did Christ visit India?

Jesus Christ had come to India and learnt all the yogic processes by the help of which he could perform such acts as the raising of the dead. He had come to India during those years which he spent incognito, in solitude and retirement.—From conversations of Swami Vijnanananda published in the Prabuddha Bharata.

Damages for lost Tongue.

A 12-year-old boy, who had lost his tongue as a result of an accident on an Irish farm is to be paid Rs. 53,000 by an insurance company. There will also be payment of Rs. 4,200 special damages.

Surgeons in a London hospital have in a series of operations largely rebuilt the boy's tongue and restored speech to him. He has to undergo further operations.

Princess runs fashion shop in Paris.

A little shop in Paris, run by an Indian Princess is the centre of attraction for rich fashionable women, reports the London correspondent of the TRIBUNE. Here can be seen, he adds, hand-woven silks and brocades, collected from many places in India.

She uses these rich and rare materials to make fairy tale dresses for European women—pyjamas, dresses, etc. Her designs cost a lot. Some are priced at 800 pounds. But the rich pay willingly, for these are treasures rare in modern times. Some are indeed museum pieces.

Surgery by ants.

The medicine-men in Morocco use large red ants for closing skin-wounds instead of stitching them. They place a living ant on the wound, holding the two edges of the skin together; the ant instantly closes its powerful mandibles on the skin, and is then cut off with scissors, the mandibles remaining like clips.

The Lucky Hen.

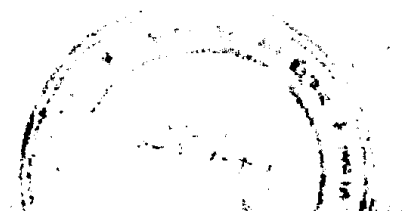
Ali Bin Hamisi, African caretaker of a European estate at Mtwapa, near Mombasa, was awakened from an afternoon nap by a hen squawking at his window. Running outside, he found a 6-ft snake had swallowed the twelve eggs on which the hen had been sitting. He killed the snake, cut it open, retrieved six unbroken eggs and put them back under the hen.—News Chronicle.

British Yogi and his bed of nails.

Mr. Albert Buxton, of Middleton Junction, Lancashire, who five years ago took up the study of yoga, now finds that his couch of 480 nails is "as comfortable as a feather bed."

"Yoga requires concentration," he says, "but it is a great help in life. It teaches you to forget the silly little worries."

Mr. Buxton finds equally soothing, walking on a ladder made of swords.



U.P. Govt. views on ice candies.

The U. P. Government have stopped supplying electricity to ice-candy factories as ice-candies are found to be unhygienic and injurious to health.

Man bites man.

A city food inspector of Calcutta recently had the unpleasant and painful experience of being bitten, not by a dog, but by a man. He was attacked and bitten by a ration cardholder, when he was detected with 14 ghost ration cards. The cardholder was, however, overpowered by others and put under arrest.

Morning office hours.

Because no water is available to sprinkle over Khas-khas tatties, Government offices in Nagpur will meet from 6-30 to 11-30 in the mornings to escape the summer heat.

A plucky boy.

A cool head enabled a 15-year-old boy of Western Ceylon to escape being squeezed to death by a snake. The boy wriggled to safety from the death-dealing coils of a 20-foot python after battling with it for nearly half an hour. He stumbled over the snake while working in the animal-breeding centre at Danduwawa. The enraged python caught his right hand in its jaws and started coiling round his legs. Keeping his presence of mind, the boy grabbed the snake by its neck with his left hand and squeezed it till it released its hold. Passers-by came to the boy's rescue and killed the python.

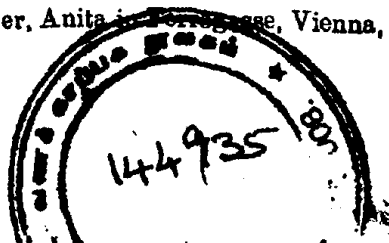
Netaji Bose.

Some Calcutta newspapers published recently stories about Netaji Subhas Bose's marriage with an Austrian lady, Emille Shenkl, when he was in Vienna in 1941 or 1942.

The Hindustan Standard published the facsimile of a letter written by Netaji to his elder brother Mr. Sarat Bose, on the eve of his departure for Japan from Berlin on February 8, 1943, breaking this news. The letter, written in Bengali, said. "I have married here and have a daughter by my wife. Please have some affection for my wife and child when I will be no more in this world—as you have had for me so long".

The letter was handed over to Mr. Sarat Bose by Mrs. Subhas Bose (Emille Shenkl) when Mr. Sarat Bose visited Switzerland in 1948.

These newspaper reports say that Mrs. Bose (42) is now living with her eight-year-old daughter, Anita, in Vienna, where the child is attending a school.



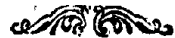


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(for local children only : Stds 1 to 5)
2. Sri Ramakrishna Mission Kumara Vidyalaya
(Boys' High School).
3. Sri Ramakrishna Mission Kumari Vidyalaya
(Girls' High School).
4. Sri Ramakrishna Mission Boys' Home
(Hostel for paying Boarders only).



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