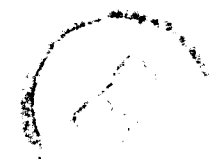


THE Student

VOL ÷ VI

NO ÷ 11

15 Aug
1951



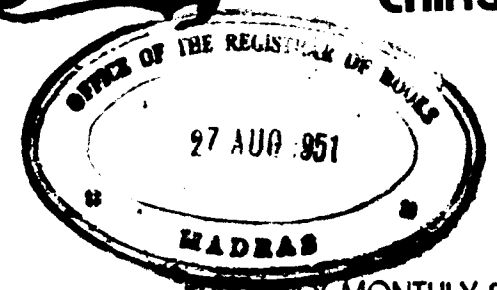
JL
T2 m 2112, N213T.
N51-E-11
144936.

582

582
3. 57

The Student

(Started 1927)
CHINGLEPUT S.I.



VOL
VI

NO.
11

THE ONLY MONTHLY FOR
HIGH SCHOOL STUDENTS.

15th AUGUST :

1951.

T. E. V. SARMA
EDITOR

THE STUDENT

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



BUSINESS NOTICE.

All literary contributions, books for review, Newspapers or Magazines, sent in exchange etc., should be addressed to *The Editor, The STUDENT, Chingleput, S. I. Ry.* Articles and communications intended for publication in any issue should, as far as possible, reach the Editor not later than the 20th of the previous month. The Editor solicits contributions on all subjects of interest to High School Students. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss. *We regret it is not possible for us to make payment for accepted contributions as the work we do is "a labour of love."*

ANNUAL SUBSCRIPTION RATES : PAYABLE IN ADVANCE.

Inland Rs 4 : Single copy 6 as : Foreign 8 Sh.

ADVERTISEMENT RATES. PAYABLE IN ADVANCE

SPACE	PER ISSUE	12 ISSUES
Full page	Rs. 10	Rs. 85
Half "	" 6	" 50
Quarter "	" 3½	" 30

20 & 25% Extra for Cover Pages 3 & 4.

- 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. Back Numbers will be sent to new subscribers on enrolment.

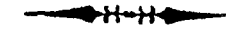
For other Particulars please apply to:—

The Managing Editor, The STUDENT, Chingleput

THE STUDENT : AUGUST 1951.

VOLUME VI: NO. II

CONTENTS



	<i>Page.</i>
1. Prayer for Students.	291
2. Some Qualities.	
<i>By H. H. Sri Swami Sivanandaji.</i>	292
3. Life of Pattinathu Pillai.	
<i>By Sri V. Srinivasan B.A., L.T.</i>	295
4. The Sathu (a poem).	
<i>By Sri V. Vembu Sastri B.A., L.T.</i>	299
5. Good Manners at Home	
<i>By Srimathi Kuruviella Jacob.</i>	301
6. The necessity for studying English	
<i>By Sri C. Subbiah, Student, Sirkali.</i>	307
7. The Happy family atmosphere of our School	
<i>By Sri D. Krishnayya, Hindupur</i>	308
8. Model Questions & Answers in English	
<i>By Sri R. C. Mudaliar, B.A., L.T.</i>	310
9. Laugh awhile.	312
10. News & Notes of Interest.	315

Fairy tale cures—Right to offer English as medium—Pepper earns Rs. 20 crores—The world in 2051—An old cinema fan—Beggar's contribution to University—Petition to hang councillors—Two way television—Sri Aurobindo's relics—White tiger for sale by Maharaja of Rewa—Talking doll gives clue to missing ring—Monkey electrocutes itself—Films for children—Fasting for rain—perfume from cow-dung—Petty quarrel leads to murder—Pandit Nehru surprises foreign students—Man walks on water—Swiss mountaineers in the Himalayas.



WHY DO WE PUBLISH THE STUDENT IN ENGLISH?

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 Secondary Schools.

(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 read extra books in English 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.

BOOKS BY SRI M. S. SUBRAMANIAN' TEACHER, KALLADAIAKURICHI.

1. General Science Series in Tamil.

- I Form 1-0-0*
- II Form 1-0-0*
- III Form 1-4 0.

* Approved by the Text Book Committee.

The Hindu writes:— * * * The subject matter is well chosen; the presentation is interesting, concise and elegant; the language is simple and suited to the standards for which they are intended. They form a useful addition to the list of good Text-Books on General Science in Tamil language.

2. Tolstoy's Short Stories in Tamil:

[An adaptation of some of the stories written by Tolstoy]

Approved by the Text Committee for class-use.

Highly praised by Eminent Tamil Scholars, Educationists and the Press etc.

Sri P. S. Sivaswami Ayyar:— You have done well in adapting the stories for Tamil Children by giving a local colour and back-ground.

The Madras Mail:— * * * It will prove very useful in the inculcation of noble ideals in children.

Prabhuddha Bharata:— It is not a mere translation, for the book draws original material from Tamil life and gives apt quotations from Tamil Poets.

தமிழ் நாடு:—மொழி பெயர்ப்பில் இது ஒரு புதிய பாணி. குஷ்யப் பேரறிஞர் டால்ஸ்டாயே தமிழருக்காக, தமிழில் எழுதிய மாதிரி அமைந்திருக்கிறது மொழி பெயர்ப்பு.

For copies apply to

The Author: Varahapuram Street, Kalladaikurichi,
Tinnevely District.

INTERMEDIATE STUDENTS

WHO STUDIED **SCIENCE** THROUGH THE MEDIUM OF
THEIR MOTHER TONGUE IN THE HIGH SCHOOL STAGE

NEED NOT NOW DESPAIR:

A limited number of shop-soiled copies of

SARMA'S PHYSICS in ENGLISH

is now available for Sale.

The book consists of 3 parts & contains

- (1) 90 Experiments in Hydrostatics, Mechanics, Heat & Light—described in detail.
- (2) Several Important Theoretical Chapters.
- (3) 100 Problems, worked step by step.
- (4) Model questions answered.



A set will be sent by registered post on
receipt of Rs. 2-4-0 only by M. O.

No V. P. P. Will be sent

For Copies apply to the Author:—

SRI T. E. V. SARMA,
Editor, The **STUDENT**
CHINGLEPUT, S. I.

THE STUDENT

SRI T. E. V. SARMA:—Managing Editor.

AS LONG AS I LIVE, SO LONG I LEARN

||| SRI RAMAKRISHNA

Vol. VI

AUGUST 1951.

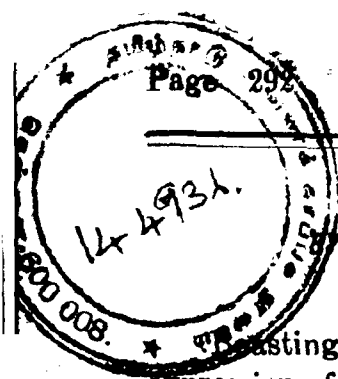
No. 11

PRAYER FOR STUDENTS

Om, May the Lord protect us
both, the Teacher and the
Disciple. May He nourish us both.
May we work together with great
energy. May our study be vigor-
ous and fruitful. May we not
hate each other.

Om, Peace, Peace. Peace.

Taittiriya Upanishad II—1.

**SOME QUALITIES.**

SRI SWAMI SIVANANDAJI, RISHIKESH.

1. Boasting.

Boasting is ostentatious display or bragging. It is an expression of pride.

To boast is to talk vaingloriously, to speak proudly, to magnify or exalt one's own self.

Boast not of what you can or would do. Actions speak louder than words. Doing is the only practical achievement.

Humility is natural to wisdom. Boasting is natural to ignorance.

The boaster may know a great deal, but it is certain that he does not know as much as he thinks he knows.

The sun has no need to boast of his brilliance, nor the moon of her effulgence. Honest and courageous people have very little to say about their honesty or their courage.

An empty vessel alone makes much sound. So is a boaster. He talks loudly of himself. His neighbours do not like this. They know his real worth. They laugh at him.

Where boasting ends, then dignity begins.

Usually the greatest boasters are the smallest workers. The deep rivers pay a large tribute to the ocean than shallow brooks and yet empty themselves with less noise.

He is only a beggar who can count his worth.

A braggart should fear this; he will be found an ass soon.

You wound your modesty and make foul the clearness of your deservings when you yourself publish and advertise them.

2. Pluck.

Pluck is courage. Pluck is spirit. Pluck is confidence and spirit in the face of difficulties. Pluck is undismayed energy and resolution.

Pluck is endurance. Pluck is resolution in the face of difficulties.

A man of pluck can achieve great results.

When your luck is out, put a 'P' before it. You can start a fresh life now and attain anything you want!

President Chadbourne put pluck in place of his lost lung and worked thirty-five years after his funeral had been arranged.

3. Cheerfulness.

Cheerfulness is joyful frame of mind.

A cheerful man is full of good spirits. He is lively. He radiates joy everywhere.

Cheerfulness is a potent mental tonic.

A cheerful mind strengthens the head and makes one steadfast in good conduct.

Be cheerful always. Cultivate cheerfulness. Wear a cheerful smile with a cheerful face.

A cheerful man is a public benefactor. He makes others happy and cheerful. There is no friend like cheer.

Cheer is contagious. It has a marvellous effect on others. It transforms darkness into light, depression into brightness and sickness into health.

The cheerful live a long life. They are healthy, radiant and vibrant.

Cheerfulness is the health of the soul. It is the offshoot of goodness. It is a beautifier.

A cheerful man is like a sunny day. He radiates brightness on all around.

Be cheerful, sweet and happy and smiling. You will become very healthy and you will radiate health in all directions.

Cheerfulness is a certain index of a happy mind and a pure heart.

Cheerfulness is your passport and recommendation in society. A cheerful man creates friends quickly. He is attracted by all.

What sunshine is to flowers, cheerful, happy smiles are to humanity.

Cheerfulness is a solace in solitude and distress. It lightens sickness, poverty and affliction.

Wonderful is the strength of cheerfulness. Cheerfulness is a power. A cheerful man has great power of endurance. He will do more in the same time, will do it better, will persevere in it longer, than a cheerless man.

Cheerfulness is health; cheerlessness is disease.

A man whose heart is full of kindness, benevolence and sympathy will always be cheerful.

Mirth is an act. Cheerfulness is a habit of the mind. Mirth is short and transient. Mirth is like a flash of lightning. Cheerfulness is fixed and permanent.

Cheerfulness is a friend to grace. It puts the heart in tune to praise God. A cheerful man can meditate for a long time.

There are some persons who are born cheerful. This is due to their previous good, spiritual Samskaras or impressions.

A cheering word spontaneously gives cheer to others.

A cheering word is more distinctly planned to cheer and encourage.

A cheerful person smiles; a merry person laughs; a sprightly person dances; a gay person takes his pleasure.

Cheerfulness is a habit of the mind. Gaiety is an occasional excitement of animal spirits. Mirth and merriment are noisy gaiety.

Gaiety, mirth, merriment, blithesomeness, gladness, jollity, liveliness, sprightliness, vivacity are synonymous terms.

(To be Continued)

LIFE OF PATTINATHU PILLAI

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

I

Many years ago, there was a great city at the mouth of the river Cauvery. Its name was Pukar. It was the chief port on the east coast of Madras. It was, for some time, the capital of a great kingdom. The Kings were called the Cholas.

The city was rich in trade. Traders came to it from all parts of the world. It had many big bazaars. Many rich merchants lived there like princes. They were called Merchant-Princes.

Sivanesar was a great merchant-prince. He owned hundreds of ships. He was the master of many acres of land. He was a 'Vysia' by caste. He was learned and pious. He was happy in his wife. She was also learned and pious. She helped her husband in all ways. They were a happy couple.

They had two children. Their first child was a girl. Long after, their second child was born; it was a boy. He was named 'Tiru-Venkadar'.

II

The child grew up in beauty and strength.

But, soon after his birth, Sivanesar died. His mother was in great sorrow. She did not like to live on earth, after her lord's death. She felt no joy in life. She lived on earth only for her son.

She taught the child to speak the truth and praise God. She told him stories from the 'Puranas'. She taught him to love all beings—man and beast.

When he was five years old, his mother sent him to a famous teacher. The teacher lived close to Pukar. Under him, the boy learned the three R's.¹ He also studied the 'Sastras'. His master taught him the Science of Commerce.

The teacher had many students under him. They were all clever. But Tiru-Venkadar was the cleverest.

1. Reading, (W)riting & (A)rithmetic.

Ten years, he studied under the master. One day, the master called him and said:

"Boy, I have nothing more to teach you. Return home and carry on the work of your father.

"Marry a virtuous girl and lead a life of virtue. Comfort your mother in her old age.

"Always speak the truth, and do the right. Use your wealth for the good of your country.

"I bless you. May Heaven's light be your guide!"

Tiru-Venkadar went round his master, and fell at his feet.

Once again the master blessed: "May you be a worthy son of Pukar! May you bring honour to the Tamil Land and Bharatavarsha" ²

Tiruvankadar departed home.

He was then sixteen years old. His school-fellows called him, 'The little boy of the city' ³. He is known to this day by that name.

He is also called Pattinathar, ⁴. The Great One of the city'.

III

Our hero's name spread far and wide. He proved a better merchant than even his father. His wealth increased day by day. With his wealth, his charity grew. He built rest houses and temples all over the country. He gave alms to the poor, and built hospitals for man and beast.

But his mind was not at peace. He longed to spend his time in prayer to God. He often thought, "Nothing in the world lives for ever. God alone has no beginning or end. To pray to Him is the true work of man."

Soon he lost all joy in life. He used to sit alone day and night in the prayer-room of his palace and think of God.

2. Sanskrit name for India.

3. Pattinathu-Pillai. பட்டினத்துப் பிள்ளை.

4. —ar is a Tamil suffix of respect.

One night, Lord Siva appeared to him in a dream and said in a gentle voice: "Tiruvankadar, I am pleased with your piety. Your prayer has been heard. But you are not yet fit to give up the world.

"Go tomorrow to the shrine of 'Tiru-venkadu' and there worship Me and My consort Uma. There a great teacher will come to you. He will teach you how to worship Me.

"Your wealth has been well-earned. Use it for the service of my 'baktas' (devotees)."

The son told the mother the dream. Both felt overjoyed.

IV

The next morning, both mother and son started for Tiru-venkadu. A large number of holy men went with them. They took with them a large sum of money.

Tiruvankadu is a shrine on the banks of the Cauvery. The party bathed in the holy river and went into the temple. There they worshipped the images of Siva and Parvati. Then they went to the outer court of the temple.

There, they were met by a stranger. His face shone with divine beauty. He wore 'Vibuti' (sacred ashes) on his forehead. 'Rudraksham' encircled his head and neck. He carried a roll of silk in his right hand. He asked, 'Where is Tiruvankadar of Pukar?'

"Here I am, Master", answered Tiruvankadar, and fell at his feet. Then he stood in front of the stranger with arms folded.

"God Siva appeared to me in a dream and sent me here to teach you how to worship Him." So saying, the stranger led the young man to the hall of the temple, and they took their seats facing the image of Siva.

The stranger ordered a seat to be brought. He unrolled the cloth in his hand, and took out of it a small metal box. He laid it on the seat.

Then he called out to the priests of the temple. "Learned priests, pray, open this box. It is Siva's gift to this young man."

One by one, they tried, but in vain. To other learned men, he said, "Pray, Open this." They too failed.

"Tiruvankadar, open the box."

He went up to the seat, and went round it thrice. Then he fell down on his face before it. Rising, he took it in his hand and prayed for God's Grace.

Then he placed his hand on the lid. And lo, the lid opened!

A flood of light came out of it. All saw in it a 'Siva-Lingam' (Emblem of Siva) and an image of Ganesa, Siva's son.

The cry, 'Hara, Hara, Mahadeva', rent the air.

"God's grace is yours. Today is an auspicious day. This day, Siva and Parvati go out in procession on Mount Kailas. Let me teach you the truths of religion."

The master led Tiruvankadar to the Holy of Holies. There he taught him the sacred five lettered word 'Na-ma-si-va-ya' and explained its meaning. He taught him, too, how to offer prayers to the two images in the metal-box.

Tiruvankadar spent his wealth in feeding the devotees of Siva.

The Master and disciple stayed together for fortyeight days. "My work is over. Siva ordered me to teach you for one 'Mandala' ⁵. I bid you go back to Pukar. Wed a girl after your mother's heart, and lead a family life."

"I desire no marriage, 'guru'. Pray permit me to become an ascetic," said Tiruvankadar.

"Obey me. In due time, you will become an ascetic", said the guru and departed. (To be Continued)

5. Period of 48 days.

THE SADHU.

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

- | | |
|--|--|
| 1. The Sadhu see ;
His wants are few ;
His cares but rare ;
His look is bright. | 2. He goes about
In rags thin clad;
His walk is slow
With thoughtful pace. |
| 3. The men in power
He rarely sees;
He minds his work
And leaves them lone. | 4. For men in wealth
He rarely cares;
His wealth is rare,
A secret wealth. |
| 5. Away from youth,
Away from snares,
In fear, he runs
With heart so pure. | 6. His words are sweet,
His voice is clear,
His tone is low,
His thought sublime. |
| 7. Away from crowds,
Away from shouts,
In stillness lives
His quiet Soul. | 8. He wanders far
To preach and teach
The words of God,
The life of faith. |
| 9. He loves his kind
In weal and woe,
Doth touch their souls
With quiet grace. | 10. His mind is pure,
And body clean,
In filth and dirt
He sees not God. |
| 11. His food is poor,
And scanty too ;
Yet hale and strong
He seems to be. | 12. The future great,
So dim to us,
With vision keen
He sees indeed. |
| 13. He knows his call
And does it well,
Not heeding what
The wicked do. | 14. He smiles at those
That injure him ;
Sometimes he feels
With zeal for them. |

- | | |
|---|---|
| 15. In angry mood
We find him not;
To passions all
He bade adieu. | 16. Serene is he
In weal and woe;
He knows these twins
As they were born. |
| 17. So deep unseen
His treasure lies,
That we unwise
Can scarce perceive. | 18. His actions, strange
To many may seem;
Yet men of wit,
Learn them a bit. |
| 19. But more than this,
They cannot learn;
In wisdom's sphere
No place they have | 20. Hurt not the saint,
He loves you well
And all his kind:
So whole is he. |
| 21. In chaos and doubt
To him appeal;
And well advised
You shall return. | 22. With passions 'dued,
To him you go,
And lessons great
You learn from him. |
| 23. Thoughts pure and rare
And ever new,
May dawn on you
At sight of him. | 24. By grace of God
Is he not born?
In millions great
Such one is born. |
| 25. The man-made rule
He never minds;
A great rule
Hath moved his mind. | 26. He prefers things
That nature gives,
And little cares
For man's poor shows. |
| 27. The saint sees not
The change of time,
He minds it not
But minds his aim. | 28. To him absorbed,
In thought and plan,
The course of time
But seems a dream. |
| 29. No time, no place
For happy work;
This truth you learn
From day to day. | 30. Sing, sing the praise
Of saints that shaped
The Human thought
From time to time. |

GOOD MANNERS AT HOME.

BY MRS. KURUVILLA JACOB, MADRAS.

This article concerns Good Manners at Home, as to how you should behave at home, to parents, brothers and sisters, visitors and servants in different situations.

Some codes of manners have existed even among primitive people. While outward expressions of behaviour may differ from age to age and society to society, the fundamental basis of good behaviour has been the same throughout and consists of qualities such as courtesy, respect, kindness, fairness and self control.

You will have heard the word "Etiquette" which means the observance of certain formal rules of behaviour in society—how to greet each other, how to sit, talk and so on. These are things which one can study and perform as a matter of rule and may often become artificial and insincere. Expressions such as "How nice", "O Lovely", may be repeated parrot-like without any meaning. Formal etiquette therefore tends to be insincere and unnatural.

In the house and outside be it in the family circle, in the company of guests, on the street, in public or anywhere it is natural good behaviour that should be regarded as good manners. Good manners is behaviour that enables people to get on happily together. I know a person who wanted to be modern and stylish and learned up innumerable rules of etiquette, such as when to smile, what exactly to say when you meet a person; but the person only appeared ridiculous and artificial causing amusement to others. Manners says a writer, is one of the principal graces of character and it makes the commonest offices beautiful by the way in which it performs them. It is a happy way of doing things and is the natural behaviour of a person in his dealings with others with the desire to be kind, gentle and good to them.

The home is just as important a place to behave as any other. It is the place where one acquires habits, copies the good example of parents and elders and practises them naturally; where one can be at one's best without appearing to be so. The home is the unit of society — small communities grow out of little households. One who knows to behave well at home will know to behave well outside. By superficial expressions of Etiquette a person may appear to be polished and cultured but when we come to know the person intimately, we shall find that he has no natural good manners unless he has natural good manners at home also. That is why it is important that we should learn and practise good behaviour in the home which is the training ground of society.

What are then the essential qualities that produce charm of manner. Respect is one of the chief forms of good behaviour, and how can this be practised in the home. Deference to older people whoever they may be is a form of courtesy. Rising to offer your father or mother or elders a seat, seeing that they are more comfortably placed than you are should be natural behaviour on your part. In Indian society it is natural for a young boy or girl, to stand before their elders and to greet them with bowed heads out of reverence for their age and wisdom. Some even kneel at the feet of their parents when they greet them in the morning. These are all gracious forms of behaviour that in many places have died out; they do not speak of subordination but of love and respect for age. Whether you kneel or bow or shake hands, whatever may be the form, reverence to elders is a form of good manners everyone should cultivate.

Consideration for others is another characteristic of Good Behaviour. In the home considerateness should be shown towards parents, elders, brothers and sisters. We shall see how in being considerate other qualities such as

kindness, gentleness, gratitude, humility and unselfishness are naturally involved. Out of respect grows consideration. A young boy or girl might guess it is the newspaper that father is keen on glancing through every day; do not leave the paper unnoticed on the doorstep but make it a point to get it for father. Helping mother with odds and ends, lightening her responsibilities, especially when there are guests at home — little acts like these will not take much of your time and these done out of consideration without being commanded — speak of courtesy.

Courtesy is also revealed through consideration in conversation. Never talk angrily or gruffly or indulge in rude emphatic retorts. Talk in a low, soft but distinct tone. Even if you disagree with the opinion of others that is no reason for you to be ill-mannered. Always remember that others also have a point of view, try to understand them and be a good listener, there is always a pleasant way of presenting the opposite point of view.

Another way of behaving properly is by showing regard for what other people are doing. Father and mother or even your younger brothers and sisters may be discussing something—never intrude bursting in and asserting your own importance. Your sister may be at her music practice—do not shout and make it impossible for her to concentrate on her lesson. Shouting is always very bad manners—we must remember that by shouting we are disregarding others who happen to live with us.

Show regard to your brothers and sisters—never harp upon their weaknesses especially in company. Your brother may be less clever than you are—sarcasm and cheap remarks indulged in for amusement's sake will only ruin him and make him bitter. Speak to him gently—encourage him—it is bad manners to make him feel small in your superior presence.

Consideration should be extended to relatives and visitors in the home. They are in a strange place, make them happy, see to their needs but never patronise and make a fuss about doing things. Let your conversation always be of interest to all. Two of you may be keen on sports, do not you two just go on discussing sports if the others present are not interested. You may be entertaining a guest who speaks a different language to yours; it is inconsiderate if you go on talking to someone else in your language leaving some of your guests out of the conversation.

We sometimes show bad manners in conversation by not allowing the other person to express himself and we interrupt his speech by our own. We may also through indifference and pre-occupation in other things not listen to some one talking to us. These are not right.

Consideration should also be shown to servants. Lack of education without the means for it, hard circumstances, throw these poor unfortunates at the mercy of the more fortunate employers and it is the duty of every member of the household especially the growing boys and girls to make their existence worth while. We often fail to remember that servants are human beings like ourselves and that they are not a lower class destined to slave for us. They have their feelings and emotions and value their independence just as we do ours. Never shout and rally at the servants and nag them to humiliation just as if they are beasts of burden. It is a great privilege and a luxury to employ servants—our duty is to treat them with courtesy and appreciate their services. Herein lies good manners. Correct and reproach them when necessary but let your tone be gentle, commanding respect. Your attitude and behaviour to servants at home are likely to find expression in your behaviour to persons placed under you outside.

Expression of gratitude is a very important quality in good behaviour. It lies in appreciating kindness shown to us in any form. We often grumble over wrongs and injuries we have to suffer, and take good actions for granted. For our own as well as for others it may be good if we make it a point to appreciate goodness and wherever possible to express our appreciation to all concerned.

For developing good manners you need to have self-control—control over yourself, control over your voice, over your emotions, movements, even your facial movements. It is not good manners to show your excitement or anger or anxiety before everyone. Sometimes you may feel depressed or worried but at the dining table or in company never let your appearance cast a gloom on others. Your aim must be to make others happy as far as possible.

One of the causes of ill-mannered behaviour is lack of self-confidence. There are people who are shy in the presence of others. They seldom speak, giving the impression of pride and inconsiderateness without meaning to be so. Out of nervousness awkward behaviour like fidgeting with the hands, giggling, saying foolish things, results. A feeling that you are always being watched and criticised makes you don an unpleasant face. This is all due to lack of self-confidence which is an enemy to Good Manners. Overcome this by forgetting yourself and taking more interest in others, think of what may interest them, trust them to be friendly, remember that most people are friendly especially at home.

Self-consciousness is sometimes closely allied to pride. There are some who will always talk about themselves, their achievements, merits, their pets and hobbies. People even at home get disgusted with such a person. At home and in company try to understand others and their interests and you will find yourself an agreeable companion. All this

means more of self-control and whether at home or outside self-control is essential to behave properly.

Another common cause of bad behaviour is anger. We are all apt to lose our temper and do things which a normal well-mannered person would hesitate to do. A good mannered person will try to control his temper. It is a good principle not to speak when you are angry.

Jealousy is another weakness that makes you behave improperly at home or outside. Your brother or sister may outdo you in games and you feel jealous and show it in your behaviour by your expressions. Learn to appreciate goodness in others and control jealousy.

Those who take interest in what is good and fill their minds with happy thoughts will always be pleasant and those who in their private life are dull, or always think of bitter and unclean things will be unpleasant. It is good to keep in mind the saying which tells you to think of whatsoever things that are true, pure, lovely and of good report.

The real foundation of Good Manners At Home is Love and one who has real love will behave well and naturally. Real Love is defined by a great Saint in the following words. "Love is very patient, very kind and knows no jealousy makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful, never glad when others go wrong, love is gladdened by goodness, is always slow to expose, always eager to believe the best and always hopeful." This surely is the foundation of Good Manners whether at Home or outside.

[By kind Courtesy of the Station Director, A. I. R., Madras.]

In our next Issue :— Good Manners at School.

LETTERS TO STUDENTS

I. THE NECESSITY FOR STUDYING ENGLISH

104, North Cal Street,
Sirkali.
31-7-51.

Dear Raghu,

I am reading well. How do you do? You will be glad to read this letter, I hope. Just now, my thoughts are directed towards understanding the values of the study of English. Hence, this letter.

Some leading men, no doubt, are of opinion that English can be taken out of our syllabus. That is due to their eagerness of introducing our national language very soon. Still there is ample scope for the learning of English.

As everybody knows, English is an international language. It is valuable for foreign correspondence either for trade and commerce or for cultural, political and social contacts with other nations. Besides, knowledge-giving subjects are found written only in that language. So none can forego such books.

Again we Indians have had close association with that language for a pretty long time. Hence it will take some more time to dispense with it. In addition our motherland is more of a subcontinent having different tongues in different parts. To come to an agreement for a common language it will take time. Therefore it is necessary to have English as our language for the time being at least.

However, I venture to say that English is indispensable for our higher studies and enlightenment and understanding world problems, rightly. In addition, in our own Colleges

and Universities we have English medium of instruction only. I can also advise you to note the aims of our magazine 'The Student' in editing it in English.

Hoping to meet you soon.

Yours sincerely,

C. SUBBIAH

(S S. L. C. class.)

II. A HAPPY FAMILY ATMOSPHERE

E. C. M. High School,
Hindupur,
28th July '51.

My Dear Mr. Srinivasan,

In your letter dated the 2nd instant addressed to the Editor, "The Student," Chingleput, you have asked us to give you an account of the **Happy Family Atmosphere** of our school.

My School, indeed is a happy family and needless to say that I love my School as dearly as I love my family. (You know that a family consists of a number of members who are linked to each other by service and love in the spirit of mutual co-operation. We all know quite well that we have to obey the head of the family for the very smooth running of the family and for creating that cheerful and delightful atmosphere.

Let me as in a bird's-eye view give you an account of my daily School life so that you may like to have and live in such an atmosphere. You know that in Free India, our schools should breathe in the spirit of freedom, service, love and loyalty to the mother country of which we are the proud citizens. On the stroke of the first bell by 10 a.m. sharp, each morning, we all meet in the grand open air assembly hall right in front of our majestic building situated in the middle

of a delightful garden. In the entire district they say that there is not a more delightful and beautiful school than ours with extensive playgrounds situated on the fringe of the town but quite far away from the bustle of busy town life. It is a delightful sight for the angels to witness our assembly class. Trim and lively it simply is. The tricolour flag simply cheers us all thro' the day as we are at work. After prayer and salute, we march to our respective classes in lines with the Class Pupil Leader as the pilot of each class. From 10 to 1 p.m., instruction on highly efficient lines we have from a highly qualified staff who work with a missionary zeal in life. By about 4 p.m. we have the Students' Parliament, Literary Association gatherings, Citizenship activities and the art-galleries and the like which we all enjoy most. I must not forget to tell you about our Social Studies Service circles and about our hobby groups which put in the cheer into our School life. Play-grounds invite us cheerfully all the time. How I wish that you are with us to enjoy all these! Test matches in foot-ball, hockey, cricket and volley-ball we occasionally have and you should simply enjoy our remodelled national games for all. To witness our Exhibition matches the entire town will be with us and just now, I have the call from my foot-ball captain and so let me conclude this for the present.

Yours sincerely,

D. KRISHNAYYA,

To

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

EDITOR'S NOTE:—The above two letters have been sent to us in response to the request of one of our intelligent Student readers. These are subject Nos. 4 and 15 in the list published on page 285 (July issue). The Editor hopes that other readers will send in their compositions with regard to the rest.

MODEL QUESTIONS AND ANSWERS IN ENGLISH.

BY SRI R. C. MUDALIAR, B.A., L.T., SHIVALI

(1) *What type of girl was Lucy?*

Lucy was a simple, beautiful and innocent girl. She was with her parents alone in a humble cottage situated in a wild moor. She had no mates to play with save the fawn, the hare and the roe. Yet she was very lively and lovable. Even Wordsworth was attracted by her loneliness and simplicity. She was dutiful to her parents. But unfortunately she lost her way due to the breaking of a storm when she went to light her mother home. Hence, she met with tragic death by drowning in the stream.

(2) *What, according to Joad, are the things counted as being civilized?*

According to Joad, mere possession of worldly things does not indicate of people being civilized. For instance, the things like trains, telephones, wireless, gorgeous clothes, palatial buildings, costly jewellery, though helping to make all become civilized, do not advance civilization unless and until men do not misuse and abuse them for their own self-interest. On the other hand they must make beautiful things, invent new objects, think freely and be good so as to follow moral and civil laws just like famous ones. Shakespeare, Raphael, Beethoven, Mahatma Gandhi and Tagore. Thus development of art, science and philosophy, political justice and ethics play no mean part in making people being civilized.

(3) *What made the mother dislike her elder son Phatik and how far was she right?*

Phatik was disliked most by her mother for his nuisance. He was the ring leader of the bad elements of the village. Besides he was lazy, disobedient and wild. He always ill-treated his brother Makhan who was indeed a coward. Yet

Makhan looked gentle, obedient and kind to all. The contrast in conduct made the unsuspecting mother hate Phatik. Phatik's frank and open way of doing things, along with his mischief due to his age of fourteen, annoyed others. The hard beating of Makhan by Phatik in the presence of his mother irritated her much. But the truth was that Makhan had told lies. So the mother was not right in her prejudice against Phatik.

(4) *What ideas are pictured about sleep by Wordsworth?*

The sleeplessness of Wordsworth for about three nights induced him to think about the value of sleep. Without sleep life is dull for all. It alone gives rest for the tired body and mind. It is the blessed barrier between day and night. That is, it affords a night's rest after a day's work and gives freshness and energy to take up cheerfully the duty of the next morning. It is also the mother of fresh thoughts and joyous health. Sound sleep alone enables one to enjoy the beauties of Nature also, such as, the birds' melodies, the cuckoo's melancholy cry, the sound of rain, and the blue sky.

5. *Tell the pathetic story of Lucy Gray:*

In a wide moor there lived a solitary girl by name Lucy Gray. She was the sweetest thing that ever grew beside a human door. She was as lively as lovely. She had neither mates nor comrades. Yet, she was cheerful and innocent.

Such a lass could not but be gay, obedient and loving to her parents. On an evening under the orders of her father, she went to the town to bring her mother home with a light. It was feared that the storm would break early. Lucy with lantern in her hand set off gaily. She walked with wanton strokes. She even dispersed the powdery snow as she went by.

But unfortunately she was caught in the storm. She had to wander hither and thither. She missed her way and never reached the town. She never returned home. She slipped against a bridge and was drowned.

That news was not known to the parents. They waited for Lucy's return till late in the night. The mother also returned from the town. They became wretched. They searched for the girl far and wide but in vain. In their despair, they cried out that all could meet only in Heaven.

However, next morning they noticed the little footmarks of Lucy from the top of a hillock. They tracked them on and on till they came to the middle of a wooden bridge. Then they concluded that Lucy must have had a slip and found a watery grave. Their grief knew no bounds.

But some of the villagers, out of their affection and moved by the pathetic end of sweet Lucy Gray, would say that she had turned into a ghost, hovering about their locality and whistling her usual melody.

LAUGH AWHILE.

"Now, then, Ramesh," said his teacher, "if your father gave you seven annas and your mother gave you six and your uncle gave you four more, what would you have?"

Ramesh wrinkled up his forehead and went into silence for the space of several minutes.

"It ain't a simple problem at all," replied the boy. "I can't make up my mind whether I'd have an ice cream or go to the pictures"

A Poster that Professor John Stuart Blackie of Edinburgh had posted on the door of his lecture room indicated that he was indisposed.

"Professor Blackie will not meet his classes today," the note read.

One of the students couldn't resist the temptation of pasting a bit of matching paper over the "c" in "classes"

When the professor saw it he had still another letter obliterated, the "L"

"Can any one name an animal," asked a teacher, "with legs that cannot walk and eyes that cannot see, and that can jump as high as the Empire State Building?" After much guessing all gave up. "It's a wooden horse," explained the bright boy. "Its eyes don't see and its legs don't walk." "But it certainly can't jump as high as the Empire State Building," objected some one. "Of course it can," was the reply. "That building can't jump either"

An old farmer was once asked by a young man how it was he had become so rich.

"It is a long story," said the old man, "and while I am telling it we might as well save the candle." And he put it out.

"You need not tell the story," said the youth. "I understand."

A School-Teacher asked the pupils to write a short essay and to choose their own subjects.

A little girl sent in the following paper:—

"My subject is 'Ants'. Ants is of two kinds, insects and lady uncles.

"Sometimes they live in holes and sometimes they crawl into the sugar bowl, and sometimes they live with their married sisters.

"That is all I know about ants"

A Young boy, undergoing an examination for a job, came across the question: "What is the distance of the earth from the sun?" He wrote his answer as follows:

"I am unable to state accurately, but I don't believe the sun is near enough to interfere with the proper performance of my duties if I get this clerkship."

He got the job!

* * *

An American suggested to his lawyer that a nice pair of ducks sent to the judge who was to try his case might help in obtaining a favourable verdict. The indignant solicitor threatened to give up the case, and added that the only effect would be to prejudice the judge against the giver.

The case came before the court, and the American won. The vakil was pluming himself on the way he had managed it when his client interrupted: "Say, it was the ducks that did it."

"What!" cried the horrified lawyer, "you mean to say you dared to send them after all."

"Sure," was the reply, but, after what you said, I put the defendant's name on them."

* * *

Professor: "Can you tell me anything about the great chemists of the 17th century."

Student: "They are all dead, sir."

* * *

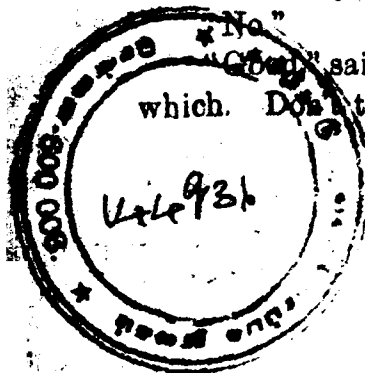
The electrician was puzzled.

"Hey", he called his assistant: "put your hand on one of those wires." The assistant did as he was told.

"Feel anything?"

"No," said the electrician. "I wasn't sure which was which. Don't touch the other or you'll drop dead."

[Selected from various newspapers.]



NEWS & NOTES OF INTEREST.

Fairy tale cures

Doctors at Bristol Children's Hospital say that the recovery of children there is being aided by a young man who once a week walks into the ward and tells stories.

He makes up the stories himself, and as he talks nurses and doctors tiptoe about or talk in whispers, so that the intent little patients shall not lose a single word.

The hospital staff know very little about the story teller. He wrote and asked permission to tell his stories, which was given.

A doctor declared: "I think his part in making the children well again is probably bigger than we might care to admit."

Right to offer English as medium

Kamlakar Ragunath Joshi, a student of Hislop College, Nagpur has filed a petition in the Nagpur High Court under Article 226 of the Constitution against the rule of Nagpur University, prohibiting him from offering English medium at the Intermediate examination, reports the Nagpur correspondent of the HINDUSTAN TIMES.

According to the present rules of the University, only those students whose mother-tongue is neither Hindi nor Marathi and who had offered neither Hindi nor Marathi as their medium for the High School Certificate examination are permitted to offer English medium at the Intermediate examination. Others have compulsorily to offer either Hindi or Marathi.

Pepper earns Rs. 20 crores

Pepper's spectacular rise in India's export trade shows that in the last three years its earnings have increased nearly eight fold. During 1950-51 pepper earned Rs. 20 crores abroad in contrast to only Rs. 2.67 crores in 1948-49. In 1949-50 pepper earned for the country Rs. 14.5 crores.

Pepper now occupies the sixth place in the list of the most important items of foreign trade in contrast to its eighth place in 1949-50.

The spice is also growing in importance as the country's dollar earner. Out of the Rs. 20 crores, nearly Rs. 14 crores came from its sale in the U. S., its chief buyer. This was double the previous year's sale of Indian pepper in the U. S. which totalled Rs. 7 crores.

JL
[2m 242, N2]

Petty quarrel leads to murder

A dispute over the interpretation of two lines of a song led to a village quarrel in Alipore resulting in the death of one and injuries to several others.

Sudhir and his two brothers and their servant Sailabar were winnowing paddy in their courtyard. Sailabar was singing a song when the accused Surjya, their neighbour, walked in and asked Sailabar the meaning of the first two lines of the song. Refusing to accept the interpretation, Surjya returned some time later with a spear. A quarrel took place between the two parties resulting in the death of the servant of Sailabar.

Pandit Nehru surprises U. S. Students

The group of American students touring the world received what they described as "the pleasantest surprise of their trip in Delhi on 26th July." It was at the front gates of the Government House where they were stopped by a sentry to make way for an important personality.

"We are students and have come all the way from America to see this place," they explained but the sentry would have none of it.

As the students were still pleading, a passing car stopped and out stepped a smiling figure. "I will take you there," he said and shook hands with each of them.

It was not until they got into conversation that the students knew that the hand they shook was none other than Prime Minister Nehru's.

Man walks on water.

A new method of travelling through water has been demonstrated on the Thames by Mr. Joe Simms, of Southampton. He calls his system "hydro-ambulation," and it consists of going through the water in practically a standing position with only the head above the surface.

Wearing a white straw hat decked with the British and the U.S. flags and holding a girl in his arms, he "walked" across the Thames without getting his hat or his flags wet.

Swiss mountaineers in the Himalayas

Two Swiss mountaineers returned to Nainital on 21st July after climbing Narayan Parvat, about one day's journey from the famous Hindu shrine of Badrinath. The mountaineers, who had planned to explore higher peaks, gave up the attempt when they found the weather bad after 14,000 feet.

The mountaineers, during their three-months trek in the Himalayas, did not engage any porter to carry their equipment.