

THE STUDENT

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The Student

(Started 1927)

CHINGLEPUT · S. I.

VOL
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NO.
12

THE ONLY MONTHLY FOR
HIGH SCHOOL STUDENTS.

15th SEPTEMBER :

1951.

T. E. V. SARMA
EDITOR

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.

AS LONG AS I LIVE, SO LONG I LEARN : : : SRI RAMAKRISHNA.

Vol. VI

SEPTEMBER 1951.

No. 12

PRAYER



O Lord! With my palms folded
together in all humility, and my
voice rising high up in an unbroken
stream of plaintive notes, I beseech
thee, O Ocean of Mercy, to bless
me but once with the touch of the
grace beaming from Thy glance.

Sri Krishna Karnamrita.

TRIUMPH OF FAILURE.

BY SRI K. N. PASUPATHI, HEAD MASTER, HIGH SCHOOL, KURNOOL.

It seems to be the lot of most people in life to feel once or twice—sometimes often—that they are complete failures in their work. Our experience of failure has generally the immediate effect of damping our enthusiasm and discouraging our efforts. But it renews our courage to know that many of the world's great men and women of the past as well as the present, have risen again to do, and have indeed done, great deeds after some flattening experiences of failure.

A few instances will make this fact obvious. The most classical example in history is that of Robert Bruce of Scotland whose ambition to make his country an independent nation and establish his rule by freeing it from English yoke, was checked again and again not once or twice, but half a dozen times by his successive defeat in battle at the hands of the warlike King Edward I of England. Yet at the end, when he rose from his chastening experience of failure and made his seventh attempt, it proved a triumph for him, and in the decisive battle of Bannockburn, he won a glorious victory, and realised his great dream. And the story goes that Bruce, while in a dejected mood and in drooping spirits, caught inspiration for his seventh effort from the example of a spider in a barn.

History is full of eminent instances such as the one of Robert Bruce to inspire us in our efforts. When Disraeli, the famous Prime Minister of England, entered Parliament and made his maiden speech in the House of Commons, he was laughed at from beginning to end. Yet in a short time, he made his mark as one of the most polished and persuasive speakers of England. In the same way, Richard Cobden, another famous Englishman of the nineteenth century, was a total failure at first but soon became one of the foremost of English orators.

Lord Lytton's novel "Last days of Pompeii" and other literary works have gained him an honoured name, failed with his first book, and with his second also. Ericsson wasted money and failed in one of his inventive efforts. But the people have now commemorated his successful work as the inventor of the screw propeller, and put up a great statue for him. So also, Young Telford was ridiculed when he tried to be a soldier in the army. But a few years later, every bookshop was proclaiming his wonderful military work in Arabia and Palestine.

Our greatest national leader Gandhiji failed when he first appeared in the Bombay High Court as he felt too shy and nervous to speak. But by his persistent efforts he became one of the world's clearest and greatest speakers. In South Africa he made a mark as an eminent barrister.

So, it is easily seen that though failures have often been the lot of many men at first, success came to them soon on failure's heels on account of their perseverance. Hence it becomes the duty of every one who has failed to pitch in again with new faith and strength of will, taking inspiration from the great men who, in the face of initial failure, bravely worked on to success.

The failures we experience in any undertaking at first, must be regarded as the stepping stones to future success. They have a valuable lesson to teach us. We learn from them how to avoid pitfalls and wrongs and pursue the right path leading to the goal. Perseverance, in the midst of failures, is a necessary virtue to be cultivated by all, particularly young students. When in their school or college life, in studies or the games and sports field, students meet with failures, they must not relax their efforts but steadily pursue their work, and success shall crown their efforts at the end. The poet rightly says,

144937.

When things go wrong as they sometimes will,
 When the road you are trudging seems all uphill,
 When the funds are low and the debts are high,
 And you want to smile—but you have to sigh;
 When care is pressing you down a bit,
 Rest if you must, but don't you quit.

LIFE OF PATTINATHU PILLAI

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

(Continued from the August issue: p. 298.)

V

Tiruvenkadar returned to Pukar. He married a rich girl, Sivakalai. She was the daughter of another merchant-prince. For many years, they led a life of happiness and virtue.

Sivakalai longed to have a child. She told her husband so. He replied, "God knows best. Pray to Him."

She prayed to God.

God heard her prayer. One day, an aged man and his wife came to the door of Tiruvenkadar's palace. The latter carried a young babe in her arms. They said to the rich couple. "We belong to Tiruvadammarudur. We are *baktas* of Siva. Our wealth was all spent in feeding the poor and the holy. And we prayed to God Siva to give us wealth to do our holy work.

"One night, he appeared to us in a dream. He bade us go next morning to the *Bilva* tree in the temple garden. He promised us a child there. He wanted us to sell you the child, take gold from you, and continue our good work."

Tiruvenkadar and Sivakalai were over-joyed. They took the babe in their arms, and kissed it again and again.

They welcomed the old man and his wife into their home, and feasted them. They gave them silver and gold, as much as they wanted. They desired the newcomers to

stay with them for ever. The latter were, at first, willing to do so; for they loved the child, and wanted to be near him. But their life-work lay in Tiruvadammarudur. So in a few days they had to leave. Tiruvenkadar's chariot carried them back.

On an auspicious day, the child was named *Marudavanar*¹ after the God of Tiruvadammarudur.

VI

The child grew in beauty and strength. He loved open air and often went out with his companions to play on the sea-shore.

One day the little ones got into a boat and played at rowing. The boat drifted on to the deep water. The blue sky above and the blue water below filled their minds with joy. They whistled and sang, and cracked many a joke.

Suddenly the splash of water was heard from behind. They all turned to see its cause. A huge fish was seen to raise its head towards the boat. The next instant, the fish opened its jaws and a young lad was dragged down its throat. The other lads fainted in fear and fell down on the boat.

Marudavanar saw all this and smiled. He gave the animal a kick with his right foot. Lo! the fish's body burst and out of it arose a beautiful form of a *Gandharva*². He fell at the feet of the lad and said "My Saviour, I am Manigriva, the Gandharva. Ages back, a great sage cursed me into a fish, for I had played a trick on him. The touch of Thy holy foot has washed me of my sin, and I am my old self again." The Gandharva at once disappeared.

Marudavanar sprinkled some water on the lads in the boat and they all woke up. The lad who was in the fish's

¹ Literally, one who dwells in the Maruda tree. Each shrine has a sacred tree in which the Lord is said to dwell.

² Musician of Heaven.

belly also came out safe. He carried in his hands costly precious stones from the fish's body. Marudavanar divided them among all. He told them the story of the fish. They wondered at it, and loved him all the more.

The boat was rowed back to the land. The children returned home and told their parents the story of their escape. All the people said, "Marudavanar is no ordinary child!"

VII

In his seventh year, the boy was sent to a school in Pukar. He was clever at his books and quick at figures. He was obedient to his masters, and kind to his class-mates. All called him the best boy in the school.

One day, a pearl-merchant from a far-off country came to Pukar, and offered for sale a pearl of great value. Many rich merchants of Pukar wanted to buy it; but they could not fix the correct price. So they went to Tiruvenkadar, who was an expert in pearl trade. He examined it with great care, called it a fine one, and priced it at ten-thousand gold Mohurs.

At that time Marudavanar returned from school. As usual, he ran up to his father. Seeing a pearl in his father's hand, he begged him for it. The father handed it to his son. The boy examined it for a short time, and then said, "Respected elders of Pukar, pray, don't buy this pearl. It would bring ill-luck to its possessor and ruin him. It contains water within it. A pearl with water in it, is a sign of ill-omen. Even to see it, is a sin. It should not exist on earth".

So saying, he pressed the pearls with his fingers. It snapped and lo, a drop of water fell down from it!

They were all surprised. Marudavanar continued, "Let not the merchant from afar, feel sad. He shall get his ten-thousand gold mohurs." He took out a palm-leaf and wrote on it with a style a few lines. Handing it to the merchant he

said. "Go to *Kapadapuram* " Give this letter to one Gna-nandam living there. He will pay you the money."

The merchant bowed low and departed. News soon arrived that the merchant got his money. The fame of the boy spread far and near.

(To be continued)



THE SARCASTIC TONGUE

BY "KRIER."

Do you know what the word 'Sarcasm' means? Perhaps not. Here then is its meaning, as given in the Concise Oxford Dictionary: 'Bitter or wounding remark, especially one ironically worded'. Now you know 'Sarcastic' is the adjective form of that noun. Many a time, in the class-room such remarks—cutting or wounding—are made by the teachers. Often they know not the mischief they cause by such thoughtless expressions they give vent to. But no teacher should use this weapon. It is not possible to know what kind of men some of the youngsters of the class would later on turn out to be. Even some of those boys who appear to be dull, sleepy, inactive and uninteresting in our class-room may later on become men of distinction and fame. Their dull appearance may be due to some cause unknown to us at that time; or by diligence or hard work, they may rise high in life. Here is the story of one such dull boy. It should serve as a warning to the teacher who finds it hard to resist the temptation of being sarcastic in the class-room; at the same time, it should serve as a source of inspiration to those boys who do not seem to be very promising in their lower classes.

Long ago a little boy was admitted to a famous Public School in England (Harrow School). He was put into a class

3 A town famous in Tamil Literature as the seat of the Second (or middle) Tamil Sangam (in Tinnevely District.)

beyond his years. All his class-mates had had the advantage of previous instruction denied to him. His master chid him for his dullness and all his efforts to come up to the level of his class-mates were of no use. But, nothing daunted, he procured the grammars and other text-books which his companions had studied and systematically went through them. He devoted the hours of play and a few hours of sleep too in mastering their study. Gradually he improved. Before long he shot ahead of all his companions and became not only the leader of his section, but the pride of Harrow. His statue is said to adorn St. Paul's Cathedral. You know that great men of England are buried either in Westminster Abbey or in St. Paul's Cathedral. To have a statue in that famous Cathedral is therefore no mean honour. Do you know who that dull boy was? It was Sir William Jones, the greatest oriental scholar of Europe. Many an important work in our beautiful Sanskrit language has been translated into English by this scholar.

Boys, do not be discouraged, even if you don't get very high marks in the lower classes. Work steadily. Have before you the example of this great man.

Fellow teachers, restrain the temptation to be sarcastic in the class-room. The potentialities of the faces before you, you do not know. Your cutting remark may have a harmful influence and that too permanently.

* * * * *

"Be reserved, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light; rather be sweet-tempered than familiar; familiar, rather than intimate; and intimate with very few, and with those few upon good grounds".

P E N N

* * *

THE RAMAYANA IN VERSE

BY SRI B. BATTABHI RAMAIA M.A., L.T.,
Vidyabhushan, Sahityasaraswati.

Canto I — Rama's Early Life.

King Dasaratha, of the Solar line,
Once ruled Ayodhya's empire fine.
His subjects lived in wealth and ease;
No foes were known the land to tease.
The King most just and peaceful reigned;
His racial fame he well sustained.

But want of children grieved him sore.
Three wives he had; no sons they bore.
At last, by holy men's advice,
He held therefor a sacrifice.
Then, lo! from out the sacred flame
A godly being sprang and came.
He held a bowl of drink in hand.
He gave the King to understand
The draught was for his wives to share;
And then four sons the three would bear.
And so the queens the liquid drank;
Full soon had cause the god to thank
For Kausalya, the Senior Queen,
Than whom none fairer e'er was seen,
Rama, eldest prince, begot
And Queen Kaikiyi Bharata got.
The Queen Sumitra drank and bore
Satrugna, Lakshmana, three and four.
These princes, born of godly boon,
Grew tall and strong and fair as the moon.
Very wise preceptors taught these four,

appropriate way. The school assembly combines elements of a theatre, concert or lecture; whatever the programme, children should take their places quietly. If you are late, you seat yourself inconspicuously without disturbing others. When you have once entered the hall, you act interested and refrain from wiggling. When you applaud, do it graciously. You leave the School Assembly Hall quietly and orderly.

In the class room, courtesy and good manners may be shown in the way you behave towards the teachers and your class mates. You stand up to show respect to your teacher. Children who have good manners do not talk to each other when the teacher is talking. Passing chits while the teacher is talking to the whole group and whispering to each other, cause disturbance. Consideration must be shown to fellow classmates, by waiting for one's turn, and sharing equipment when there is need.

On the play ground, where the restraints of class room do not exist, pupils have to be careful that their behaviour may be characterised by consideration for others and good manners. Promptness in obeying bells or signals calling pupils to the play-ground, obedience to the teacher or leader on the games' field, these are demanded of every boy and girl in the school. When the restraints of the school room are removed, it is necessary that children should show natural kindness and consideration.

Children in the hostel, must be trained to get up at the right time, wait for their turn, refrain from shouting out loudly when they may just as well make themselves heard by using a modulated tone of voice. Early in life, they should learn to use such polite terms as "Please", "Thank you" etc. When talking to elders, abrupt answering of questions must be avoided and the use of the name of the person at the end of the sentence would indicate courtesy and children should be encouraged to say so. Children must show good manners

of speaking, accepting or rejecting of favours, entering and leaving rooms politely. When once these habits are established it becomes natural for a boy to be gentlemanly or a girl to be ladylike.

Gentleness and courtesy are not the monopoly of the weak and inefficient. Only the strong can be really gentle. Violence and rough dealing are a sign of weakness, ignorance and inexperience. Efficiency demands firm and consistent but gentle and sympathetic treatment.

Good manners arise from a degree of consideration and thought for others. These are necessary for the proper adjustment of the individual to society. Each child in the school instead of thinking of his or her own needs, thinks out and finds various ways of helping others, sharing things with others and considering the comforts and happiness of others. Those altruistic feelings which enable a man to think of others arise from influences in the family, through religious and moral instruction and the example of parents, brothers and sisters.

A child brought up in a large family learns early in life, to share his play equipment and sweets with others. He is able therefore to make the necessary adjustment for training in good manners. Good manners in school may be noticed by the way in which a child shows self control in times of provocation. It is difficult for many children to receive any kind of correction without malice or resentment. A child who has good manners shows how well brought up he is by his ability to show control of himself in times of excitements and provocation. Heated arguments in the class room may lead to lasting resentment unless children are trained to crush this tendency and develop a certain degree of good will.

Teachers and parents should praise children who show good manners so that they may receive the necessary encouragement to grow in grace! A child may degenerate or

almost become like a brute if he is not trained in good manners. There is a strong tendency in children to ask for and appropriate the best for themselves. Christ gave expression to the highest thoughts in good manners when he said. "Love thy neighbour as thyself, in it you have the fulfilment of the Law and the Prophets". No man is able to love his neighbour better than himself, because he loves himself the best, but the greatest maxim of Christ is "Love thy neighbour as thyself".

There should be no such distinctions as good manners for the school, good manners for the home etc. Children should be encouraged to develop one way of acting at all times, one well bred manner of speech for everyone, obscure or famous, at school or at home. Good manners are almost entirely passed on kindness. Audible indignation over real or fancied insults, bickering over seats or other advantages in class room or elsewhere, stamps the battler at once as beyond the pale of polite society. The charm of control even under the most difficult situations shows one to be a person of good character. Every child in school should be taught to make a deliberate attempt to make his days bring some accomplishment in self-expression in friendships, in service and in appreciation of others. A young boy at school is loved or appreciated because he stimulates, amuses, elevates and appreciates people. Efficiency and charm must go together.

Children should be trained to stand straight, look up into the face of the person they are speaking to, and talk in a pleasing voice. They must not bring unpleasantness to other people. It is our widened interest and our energy that make us delightful to others.

In School we must teach children, the value of relaxation. Just as we teach children to groom their bodies and look smart before appearing in public, so we must encourage them

to groom their minds, to relax before they appear in public. Children should feel rested and refreshed and feel an insurge of energy because excess vitality is a step in being agreeable to people. A free inquiring mind and a joyously relaxed body are both great assets. Children should be slow to take offence and quick to make reparation.

The words of St. Francis of Assissi are a fitting conclusion to this talk on good manners. St. Francis said, "Dear brother, courtesy is one of the qualities of God Himself; who of his courtesy giveth His sun and His rain to the just and unjust and courtesy is the sister of charity which quencheth hate and keepeth love alive".

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

 *In our next Issue:- Good Manners on the Play-ground*

THE FAITHFUL FRIEND-A STORY.

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

In the ancient city of Pushkaravati, there was once a Prince, named Gudhasena. Among his friends, there was a son of a rich merchant. The youngman loved the Prince with all his heart, and people thought that he was almost the second self of Gudhasena.

A neighbouring king offered the hand of his daughter to Gudhasena, and the wedding was arranged to take place at the palace of the bride's parent. Accompanied by his friends Gudhasena started for the place of his marriage, with all the royal honours. It was a journey of several days, and the party arranged for places of rest on their way.

At the end of the first day's journey, they halted at the way-side inn. After finishing a hearty supper, they retired to their bed. But Gudhasena could not get sleep, in the very

happy-thoughts of his own marriage. So he called his foster-mother and requested her to sit by his bed, promising to tell her a very nice story.

Just then a few invisible goddesses were passing by that way. The promise of a nice story by Gudhasena attracted their attention, and they all gathered in his room to hear it. But the weariness of the journey was overpowering, and Gudhasena closed his eyes in sleep without fulfilling the promise. The goddesses were put out at the sad disappointment and cursed him.

"Without realising the value of his word," they said, "this Prince sleeps over his promise; he will pick up a string of pearls lying on the side of the road, and will put it round his neck; it shall be the fatal cord that shall suffocate him to death. But if he escapes it, he shall pluck a mango fruit and put it into his mouth; it shall be the dose of poison to drive him to the world of the shades. If he should escape even this, a roof shall fall over his head, and break it into pieces. If he should again escape death, he shall hear a mysterious voice uttering a hundred words of ill-omen, and if the words be left uncontradicted, he shall perish the next moment. And he, who helps him in these difficulties warning him of the coming dangers, shall himself suffer in the end."

All were asleep, except the son of the merchant, when these curses were uttered by the invisible goddesses. The youngman heard the words, and vowed that as long as he lived, no harm should come to the Prince.

In the morning, the party of friends were again on the road. They did not pass many yards, before they saw a beautiful string of pearls lying neglected on the side of the road. Every one who saw it declared that it was fit for the Prince. He picked it up, and could not be easily persuaded to throw it out. It was only when the merchant youth implored him with tears in his eyes not to wear it, he could throw it down.

That day the sun was unusually hot. The party felt much tired and were awfully thirsty. About midday, they saw a spring of crystal water. Just over-hanging the spring, there was a shady mango tree, which literally bent under the weight of its fruits. After quenching their thirst at the spring, the young men plucked a few of the fruits and offered them to the prince. But once again the merchant youth stood in the way. Gudhasena could not understand the behaviour of his friend. He was even inclined to be angry. He thought that his friend was perhaps on the verge of insanity. Anyhow, in deference to his pleadings he did not taste the fruit.

On the last day of the journey, the party got down in a spacious building. As usual, they went to sleep, after finishing their supper. But the young merchant had no sleep. He was afraid that the third curse might happen at any moment. Just when he was thinking of the very curse, there was a thundering noise in the very apartment where the prince slept. Without a moment lost, the merchant youth lifted up the prince with his cot and placed him in the open air. The roof collapsed but with no danger to the Prince.

Without further incidents, the party reached the destination. The wedding ceremony went off with the usual grandeur. Presents and counter presents were freely given. Every one felt happy, and the Prince most of all; but there was one heart which could not completely partake of the festivities. And it was the young merchant's. There was yet one other curse that must be guarded against. At night when the people of either party retired for rest, the young man stole into the harem and laid himself down not far from where Gudhasena and his lovely bride were lying. At midnight he heard the mysterious words of ill-omen, and at once dispelled their ill effect by uttering the words in contradiction, "Let the Prince live long."

Early in the morning, he crept out of the harem but not without being seen by Gudhasena. The young prince could not believe his eyes. His suspicions were roused, and he doubted that the young merchant was perhaps guilty of a crime committed against the harem. He sent for his father-in-law, and gave out his suspicions. He caused orders to be issued to cut off the head of the young merchant.

When he was about to be taken to the place of execution, the youngman prayed for permission to speak a few words to his friend, the Prince. In the interview, he told him of the mysterious curses, and of the ways in which he had been trying to counteract them. On hearing the story, Gudhasena fell at his feet and implored him to forgive and forget his rash behaviour towards such a valuable friend. Needless to say that the young man readily forgave, and they were united together, never to part.

[From Sanskrit Sources.]

BOW ! WOW !! WOW !!!

(The autobiography of a dog)

BY SRI D. KRISHNAYYA, TEACHER : HIGH SCHOOL, HINDUPUR.

From Russel market, Bangalore, I have come to 9/246 Satyanarayanapeta, Hindupur and I am much pleased with my new house. My master, who is a teacher is very kind to me and gives me all the care that he gives to his pupils—my grand children—grandfather as he is of four kiddies.

I am license No. 3 in the Municipal list and so I am free from the horrors of any stray dog. My badge is nice enough and I am even proud of it as it is an ornament to my collar. I have my personal kit as any soldier in Free India. To be brief, my bed is quite nice. I have a little tin plate to take

my food and a little bowl to drink water, milk and coffee. At the very entrance of the house, I have my stand as I occupy an important role in keeping a watch over my master's house. I have my usual walks up and down the streets along with my master whenever he has the leisure for the same. My two little sisters—Prasanna and Seetha are very kind to me and love me very much, and I have my morning coffee along with them. My master being very fond of coffee gives me an additional dose whenever he has his sip. By morning 9 I have my meal and I am ready to march along with my sisters to their school as they get themselves ready and almost leave them in their class-rooms as Mary and the lamb. The teachers in the School know me well and love me as I do not like to disturb the normal school work. When my sisters are in the assembly class attending to the prayer, with an eager look I look at them over and again and with a fare-well note of wagging my tail I come home as my grand mother—a good old pious lady over sixty years of age by name Chayamma will be eagerly awaiting me. With a sharp little bow-vow I greet her and she greets me by giving me little bits of sugar-candy.

Now, my hours of duty begin—from 10 a.m. to 5 p.m. By 5-30 my Master returns from his High School. When I fondly wag my tail, he lovingly takes me up in his arms as Christ the lamb. I have my evening walks in the company of my master and his colleagues. I am sorry I am unable to join my master in his conversation as he has not taught me that art so far. Even when he addresses any public meetings as a disciplined soldier I stand by his side without ever disturbing the gathering. I may say that my master is a good speaker as they say.

We have our supper by nine in the night and from ten till early in the morning I keep a vigilant night.

The sciences, arts and Vedic lore.
In archery and arts of war,
All others they excelled by far.

When Rama barely was sixteen,
At the royal court one day was seen
The hermit, Viswamitra named,
For holiness he far was famed.
The King went forth the sage to meet
And him with honour due to greet.
"A boon", said he, "of thee, I seek".
"Tis granted", the king was heard to speak.
Thus, soon as the holy man his wish did speak
He got the boon he'd come to seek
"I bless thee, King", the hermit said.
"For, with thy word my fears have fled.
A sacrifice I undertake.
But vicious demons havoc make.
So, let the Prince Rama come,
The demons all to overcome.
For then the rites will well be done.
My long-sought end I shall have won."

The king in speechless pain remained
But soon his mental calm regained.
"Pray, pardon me, O sage," he cried,
"Gainst demons my son hath ne'er been tried.
In age he barely is sixteen,
A tender stripling young and green.
Myself will all the demons slay;
Thy fears thus will I allay."
Said Viswamitra, waxing wrath,
"Is this a prince's plighted troth?
Dost thou thine honour so degrade
As now to grudge the promise made?"

Believe me, from the demons all
No harm to Rama will befall.
For *he*, divine, can alone prevail.
In this *thy* strength will not avail."
The royal priest, Vasishta bade
The King to send the eldest lad.
Then Rama went, with Lakshmana too;
With tears the King bade them adieu.

—(To be continued)

GOOD MANNERS AT SCHOOL

BY MISS M. MATHEW, M. A., L. T.,

Principal, St. Christopher's Training College, Madras.

Many children are apt to think that good manners are of little importance and that so long as what they do is right, the way in which they act does not matter. Also if their words are wise and good it is of no concern how they are spoken. To think thus, is wrong. Our words will carry more weight and have far greater effect if said in a kind, gentle and winning manner than if uttered harshly or rudely and our actions are more likely to have a good lasting influence when performed in a kindly and considerate manner. Rudeness is hurtful to the feelings of all right thinking people. Courtesy and good manners spring from kindly feeling. True politeness is the art of doing the kindest things in the kindest way and at the right time and it is best shown by our thoughtful consideration for others. Brave and noble men are always courteous.

Children when entering the school should greet other children, teachers and superiors. They should always on meeting others, recognise them and greet them in the

MODEL QUESTIONS & ANSWERS IN ENGLISH

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

1. Enumerate the points with which Joad tries to explain what civilization is (250 words).

Decent dress, motor-rides, stylish living and plenty of money do not and cannot make anyone being civilized. So also is the case with the modern civilized things, such as, machines, wireless, and cinemas. But one, who wishes to pass for a civilized person, ought to have done something creditable and something to be proud of. For instance, Shakespeare, Raphael and Beethoven have contributed towards the advancement of civilization through their respective dramas, paintings and music, that is, the fine arts.

But on the other hand, the Caliphs of the Arabian Nights, are not so, in spite of their having wealth, luxury and unlimited power. For, they have not made beautiful things nor invented new things. Anyway, they must have become tired of their lives just like children, like Lucy and John, getting fed up with too many treacle-toffees and catapults.

Thus civilization depends upon the things of beauty that live eternally and the spirit of inventing new things. Hence the services of Watt and Newton have remarkably promoted civilization. Besides, it requires free thinking also. Many are unable to do it due to the preaching of priests, fear of gods and public criticism. Again, leisure, security and society are lacking also. Yet civilization steadily grows.

Another necessary thing is that of being good and keeping the rules. If not there will be rows and confusion. Therefore all should try to be moral. Thus Joad sums up that arts, philosophy and science, political justice and ethics play a decisive part in shaping individual as well as nations to be civilized.

(2) Short Questions—(Paragraph answers.)

(a) How and why does Thomas Hood compare his present life with that of the early days?

Thomas Hood became sickened with his present lot in life. He believed that he was farther away from Heaven than when he was a boy. Life had grown heavy, worried and sinful for him in old age. At once he recollected the rosy picture of his childhood days. He was carefree and jovial. He enjoyed the beauties of Nature—those of sunrise, flowers, birds and trees etc. Then he was ignorant and also innocent. He was even foolish to think that the fir trees touched the sky. But in his grown up age in spite of his knowledge and enlightenment, he felt uneasy and unhappy.

(b) How is, according to Tagore, a boy of fourteen a nuisance?

In the world of human affairs there is no worse nuisance than a boy at the age of fourteen. He cannot be petted like a baby. If he tries to interfere and reply, he will be thought impertinent by elders. As he feels painfully self-conscious, he can be less useful to others. He will have his appearance and manners changed for good or for worse. His unavoidable lapses will not be tolerated by grown-ups. His anxiety to be honoured and loved will not meet with success. For, all will feel diffident to do it lest the boy should become unduly forward and ill-mannered. Further, he may turn wayward with too much chiding. He can be in his home alone which is his very paradise.

(c) How did Cassius try to poison the mind of Brutus against Cæsar?

Crafty Cassius had a grudge against overpowering Cæsar. He saw Brutus also fearing the undue might of Cæsar. So he tried to arouse Brutus' distrust of Cæsar by means of made up tales. But for Cassius' help, Cæsar would have been drowned in a swimming contest. Cæsar really lacked spirit and courage but he wished to set up a strong rule over Roman citizens as to enslave them. Cassius persuaded Brutus not to allow such an ambitious plan on the part of Cæsar. Further he sent many anonymous letters to Brutus to the effect that Rome could be delivered from the tyranny of Cæsar only by him and him alone. Cassius wanted to use Brutus for achieving his purpose only on account of Brutus' influence and sterling character.

(d) How were the children affected by the description of the Blenheim victory by old Kasper?

The inquisitive children, Peterkin and Wilhelmine, wished to know why there was war between the English and the French. Old Kasper simply told that he knew nothing about it. But the victory was a famous one. Yet there were destruction and desolation. Many lives of innocent people apart from soldiers were lost. The children were horrified to hear such a story and remarked that war was a wicked thing. Again they wanted the outcome of the war. Kasper was unable to reply anything definite except that it was a famous victory. Thus the children thought that it would be a blessing if war was avoided always.

NEWS & NOTES

Five-year old child prodigy

Lucknow, Aug. 25: A child prodigy, aged five, of Lucknow has surprised all those who have met him, from the Governor down to the common man by his talents.

Naresh Kumar, hailing from a lower middle class family of Aligarh, can read the 'Veda' and 'Gita' with correct pronunciation and accent and has thus become the envy of many an Acharya and Sastri. He can also read any English passage with equal ease.

It is certainly not possible for him to explain the meaning of what he reads but the capacity to read is by itself surprising.

The Governor has promised the boy's father that the State Government's Bureau of Psychology of Allahabad will find out the inherent talents of the boy and that Government will take the responsibility of his education in the light of the findings of the Bureau.

Man who ate blades and knives!

More than 30 articles have been removed from the stomach of a man of 20, reports NURSING MIRROR, London. The articles removed were.

Six oz. of hay, four pieces of metal, one razor blade, one piece of porcelain, one steel file, two stones, one pin, four pennies, one half-penny, one football coupon, three matchsticks, one hair grip, one key, two nails, one pair dividers, one pen-nib, one knife handle, one knife blade in two pieces. The patient recovered physically and was transferred to a psychiatric hospital.

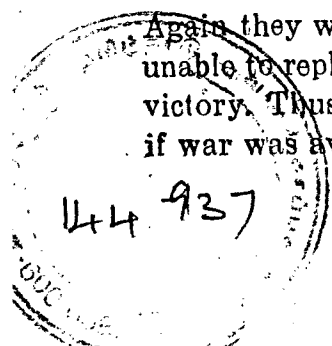
Political subsidy of 7 annas for a Kashmiri

A monthly allowance of annas seven is being paid as political subsidy by the State Government, Jammu, to Bakhtawar Bhoota, a resident of Gilgit, writes the TRIBUNE.

The family of Bakhtawar has been getting a political subsidy from the State since the time Gilgit became part of the State.

Umbrellas and raincoats

Italian umbrella makers met in Stresa recently to discuss ways and means of combating the menace of raincoat competition, which has hit umbrella industry seriously. Some one in the meeting took a count of each delegate carrying a rain coat. Almost every one carried a raincoat but not even one had an umbrella. The meeting dispersed without passing any resolution.



Dog which adds up figures

A 11-year old dog attracted a large number of spectators at Moga recently for his remarkable intelligence at figures, writes the Moga correspondent of TRIBUNE.

Write any sum on the blackboard, he says, and it will add, subtract, multiply and divide the sum to order, by picking up the figures of the answer, one by one, from a heap of number tickets.

The dog has been taught this "feat" by his master who is there with his pet.

His master says the dog is still in the "1st year class". He hopes it will become more clever when it passes its "4th year examination".

Many schoolmasters are feeling small at the comparative dullness of some of their students.

Why cat eats grass

The cat knows the value of grass for it feeds on grass to keep itself fit, writes a British weekly.

To keep a cat really fit it should always be able to get to grass, it adds. Grass is not a food for cats, but it is a natural medicine. The cat eats it, but does not digest it. As a rule, shortly after it has been swallowed, it all comes up again. Grass, in fact, acts as an emetic, and cats prefer to dose themselves regularly, just as some humans take a regular dose of salts.

Square pumpkins

Round pumpkins, thinks a Transvaal, S. Africa, farmer take up too much room in square packing-cases. So he is planning to grow square pumpkins by placing wooden boxes over them when small so that they will grow into a nice cube shape to fit the crates.

'Voice-less' vote

Mr. Nehru's speech delivered at Delhi on 27-7-51, was discussed at a meeting of dumb persons at Jammu on 30th July.

A dumb man, who had borne in mind the Prime Minister's speech from somebody, communicated it to others through signals of hands. The voice-less narrator gave all points of the speech, including the reference to the clenched fist and Asoka wheel and particularly to Kashmir to tongue-tied listeners. They shook their heads and applauded and the assembly buzzed with interest.

At the end of the meeting, they gesticulated that Kashmir would remain in India.

The dumb men usually meet to discuss the burning topics of the day and this was one such meeting.

"Yours treely"

Sri. K. M. Munshi, Central Food Minister, confessed at Coimbatore recently that he was a "tree faddist" and it had sometimes been suggested to him that he should write "Yours Treely" instead of "Yours truly." in letters.

Sent a substitute to take exam.

How a person sent a substitute to appear for him in an admission test and got a job as a junior clerk in the Delhi Municipal Committee has been brought to light nearly a year after the appointment, reports the HINDUSTAN TIMES.

Investigation into the case, the paper adds, was conducted following receipt of an anonymous letter. The answer books submitted on behalf of the employee were searched. A comparison of his handwriting with the writing in the answer books established that the papers in the test had been written by some other person.

Student lenders

Some boys sent to approved schools have so much money that one of them offered his headmaster a loan, it was stated at a conference in Lamington, Warwickshire, Britain. Many of the pupils had more money than the staff.

Doing a good turn

Stating in his will: "After all, I made my money from lunatics who spent time and cash on litigation." Dr Lindberg, a Malmo, Sweden, lawyer, left his estate to a mental home.

Tourist book on Mahabalipuram

A small pocket "Guide Book to Mahabalipuram or the Seven Pagodas" is to be published by the Government of India in furtherance of its scheme for encouraging tourism in India.

Publication of small books on places of historical and archaeological interest in South India, such as Dharasuram, Gangaikonda-cholapuram, is also contemplated by the Central Government.

It is also learnt that these guide books will be prepared by Mr. C. Sivaramamurthi, Curator of the Archaeological Section of the Indian Museum, Calcutta.

Brought down rain by music

An artist of the All India Radio Nagpur, claims to have influenced the clouds by his music.

The artist's name is Balwant Rao Kale. He and some friends had been singing the famous Megh-Malhar raga continuously for seven nights in a local temple. The Varuna Aradhana week was announced in the local papers and every day the puja was attended by a number of persons. At the end of seven days the Lord of Rain was much pleased evidently and it rained cats and dogs.

Giant diamonds

Several diamonds recently found in a mine in the Transvaal are believed to be parts of what was a single diamond of more than 500 carats.

This would by no means be the world's biggest diamond. The Cullinan, the largest ever found, weighed 3,025 carats. The Jonker diamond weighed 720 carats. The Victoria Diamond which was cut down from 457½ carats to 180 carats, was bought by the Nizam of Hyderabad for Rs. 53,00,000.

The safety song

"Sing-while-you-drive" cards are being distributed among motorists by a road safety organization in Texas. The card suggests "suitable songs" to be trilled by motorists while travelling at various speeds.

"At 45 m. p. h.," it reads, "sing 'Highways are happy ways.' At 55 m. p. h. sing 'I'm but a stranger here. Heaven is my home.'"

"At 65 m. p. h. sing 'Nearer my God to Thee.' At 75 m. p. h. sing 'When the roll is called up yonder I'll be there.'"

"At 85 m. p. h. sing 'Lord, I'm coming home.'"

A Lofty ambition fulfilled.

An elderly woman from Poona, Smt. Saraswati Jategaonkar had her one ambition fulfilled at Delhi on Aug. 2, before retiring to Hardwar to lead a life of religious seclusion.

Her ambition was to see Mr. Nehru and present him her entire fortune for some successful purpose.

She is going to Hardwar to keep the memory of her only son whom she lost in an air crash six years ago.

Her properties fetched her Rs. 42,000. Of this, keeping Rs. 2000 for her maintenance for the rest of her life, she has made over Rs. 40,000 to Mr. Nehru as her contribution to the Banaras Hindu University.

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