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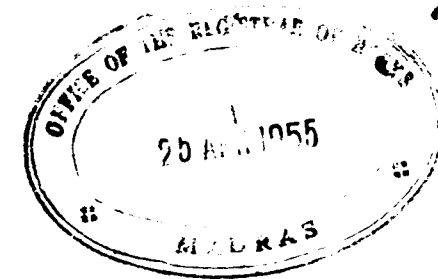
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APRIL—MAY 1955

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(Vide pages 446-452)

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

VOL X | **APIRL-MAY 1955** | **No. 10**

Universal Prayer.

O Father of the Universe !

We love to carry Thy tidings of universal peace and joy through the length and breadth of this world.

We know, without Thee, life is vain and empty.

Thou fillest this world with the light of Thy Sun, the Moon, and the Stars ; and with the life-giving air which we breathe, and by which we live to serve Thee and Thy children who need our help.

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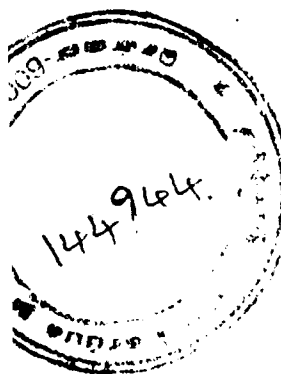
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NEHRU WROTE FOR THE YOUNG:

By Sri K. P. Karunakara Menon, M. A., Professor of English,
Dr. Alagappa Chettiar College, Karaikudi.

One of the wisest sayings of Goldsmith was that if Dr. Johnson were to make little fishes talk they would talk like whales. Goldsmith meant that a writer like Johnson who is master of a pompous style, who has a distinct preference for a long and



out of the way words cannot come down to the level of children and write in the simple language which they understand. To talk like children and for children is not easy for a grown-up man and many who could do the "big bow-vow strain" quite easily find the language of artless simplicity beyond their reach.

But mastery of a simple style alone does not make a writer for the young. He must himself have the heart of a child and enter into its hopes and aspirations and understand its interests, likes and dislikes.

In Jawaharlal Nehru we have one who fulfils these qualifications necessary for a successful writer for the young. Love of children is one of the most beautiful features of this great man's character. He feels quite at home in their company, and they feel equally at home in his. Whenever he could, he snatches a few moments from his busy official life to spend them with them. There is no relaxation for him more enjoyable than to be in their midst. He becomes himself a child among children, he plays with them and shares their enthusiasm and interests. Even in this love of children Nehru is truly international, for he is equally at home among foreign as among Indian boys and girls. He endeared himself to American, Japanese and Turkish children by his presents of elephants. His capacity to attract children is illustrated by a typical incident. Among a crowd of happy and playful American children Nehru found a solitary sulky youngster. All his efforts to draw him out of his ill-humour failed. Then as a last chance he took a comb and combed his bald head! The morose boy could no longer maintain his gravity and he burst out laughing.

Nehru's love of young people is not the merely sentimental affection of an old woman for her grand children. He loves the children of India not only because they represent human innocence and simplicity at their best, but also because they are the future citizens of this great country and upon them depend what our country is to become in the years ahead. He therefore wants them to grow into worthy sons of Mother India to serve her devotedly and efficiently. All the speeches and writings of Nehru addressed to young people are an appeal to them to be proud of their country, and to prepare themselves for her service.

At the same time it is for no narrow nationalistic patriotism that he appeals. To him children represent the true feeling of universal brotherhood that transcends all barriers of race, country and community. He wants them to grow up without losing this feeling of brotherhood. They are wiser than their elders whose blunders have landed the world in two great wars. He hopes that the children of to-day would not repeat the mistakes of their elders.

One way of avoiding the danger of narrow nationalism is by the study of history as it ought to be studied. Says Nehru, "I dislike very much boys and girls learning the history of just one country and that, too, very often through learning by heart some dates and a few facts. But history

is one connected whole and you cannot understand even the history of any one country if you do not know what has happened in other parts of the world. I hope you will not learn history in this narrow way, confining it to one or two countries, but will survey the whole world. Remember always that there is not so very much difference between various people as we seem to imagine. Maps and atlases show us countries in different colours. Undoubtedly people do differ from one another, but they resemble each other also a great deal, and it is well to keep this in mind and not be misled by the colours on the map or by national boundaries".

I quote these words addressed to his daughter from Nehru's *'Glimpses of World History'* which is the main theme of my talk. The quotation gives you one important reason why he wrote it. It was intended to educate his growing daughter Indira. In 1928 when she was about ten years old, Nehru wrote a number of letters to her containing a brief and simple account of the early days of the world before the beginning of history, a period about which our knowledge is vague and indefinite. These letters were later published under the title *'Letters from a father to a daughter'*, and had a generous reception. The idea of continuing them occupied his mind, but it did not take shape for long as Nehru was too busy making contemporary history to write a history! But the opportunity came to him in

1930 when he found himself in prison and he seized the opportunity.

And thus began the series of letters which grew into such dimensions as it far exceeded his own intentions. Prison life has its own advantages for a writer; it gives leisure and a certain measure of detachment, the ability to see things in an impartial and impersonal way. That is one of the merits of Nehru's history. But prison has its obvious disadvantages. There are no books or libraries at the command of the prisoner, and history cannot be written under these conditions. But Nehru was in the habit of taking notes from all the books he read and these note books came to his rescue. Considering the handicaps under which Nehru wrote the history, the vastness of its scope and its accuracy are admirable and even wonderful.

There are two types of history. One deals with large expanses of time and space, i. e., it surveys the events happening in many countries over several countries. The second presents "close-ups" of single people and single scenes, that is, it concentrates attention on a small region and a short period. For the first type of history extensive knowledge and the ability to present events in the right perspective are necessary; for the second a thorough and minute study of a small subject. A world history belongs to the former type. The very vastness of the field it has to cover would make it more in the nature of a

general survey, a kind of bird's eye-view. Only one who has got a thorough and imaginative grasp of his subject can hope to succeed in writing a world history. Nehru's mastery and control of his vast material and his sense of proportion in assigning to each great event its proper place in the evolution of the world make his work a masterpiece of its kind. I shall give one instance in which his thorough knowledge and his grip over his material are well seen. The post script, the last chapter of his book is a most admirable analysis and interpretation of the international situation on the eve of the second world war. It was written in November 1938 before the outbreak of the war. But as we read his masterly analysis, we feel as though it was written with a knowledge of the future history of the world for at least the next ten or fifteen years. We are struck with wonder at the wisdom and insight which the historian shows in his estimate of the world situation.

For Nehru's history is not a mere narrative of events, it is also interpretative. It contains not only facts but also views. It is in this way that the book is a reflection of the author's personality. In fact, as Nehru himself admits, he has often expressed his opinions "rather aggressively". But his opinions are based upon facts and reasons. He is not blindly prejudiced or ignorantly critical.

The personality of the author appears in a more intimate way also in the history. The work is not a formal book of history but a series of letters written to his beloved daughter. The letters naturally have many intimate touches in them which were meant only for her.

The letters were no doubt written for his daughter who was in her early teens. They are simple and direct, but the treatment of the matter is never superficial. There is no over simplification of fact or interpretation. The writer himself admits as much. "Perhaps", he tells her in the last letter, "occasionally you may find my letters difficult to follow; skip those parts, do not mind them. The grown-up in me got the better of me sometimes, and I wrote as I should not have done".

Thus the history, though it was written for a child, is not a children's book only. It is a book for the grown-up as well. Nehru repeatedly expresses his dislike for "sermonizing and doling out good advice"; he says that there is no danger of his "bursting with too much wisdom" like the man in Hiuen Tsang's story who wore copper-plates round his waist to prevent it from bursting with the excess of his wisdom. But despite these modest denials, the history is full of wisdom and excellent advice.

One of these wise sayings of Nehru is this: "History is not a magic show, but there is plenty of magic in it for those who have eyes to see".

Nehru has the eyes to see this magic, and he also opens our eyes to this magic. His book is full of pictures from the gallery of history—"Egypt—Babylon - Ninevah - the old Indian civilizations - the coming of Aryans into India and their spreading out over Europe and Asia - the wonderful record of Chinese culture-Kuossos and Greece-Imperial Rome and Byzantium - the triumphant march of the Arabs across the two continents - the renaissance of Indian culture and its decay - the little-known Maya and Aztec civilizations of America - the vast conquests of the Mongols - the Middle Ages in Europe with their wonderful Gothic cathedrals - the coming of Islam to India and the Moghul Empire - the renaissance of Art and learning in western Europe - the discovery of America and the sea routes to the East - the beginnings of Western aggression in the East - the coming of the big machine and the development of capitalism - the spread of industrialism and European domination and imperialism - and the wonders of Science in the modern world".

And there are innumerable portraits of historical personalities, the Buddha, Alexander, Ashoka, Jesus, Mohamed, Chengiz Khan, Akbar, Napoleon, Goethe, Karl Marx, Mustafa Kemal, Gandhiji, Lenin, Hitler.

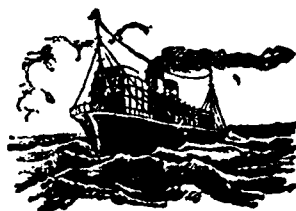
Nehru repeatedly deprecates himself and his work. He says again and again that he is not a historian and that what he has written is not

a history. The letters, he protests, are only "superficial sketches joined together by a thin thread". When he reaches the end of his series of letters, a feeling of diffidence over the quality of his work - a feeling which he shares with many great writers - overcomes him. "What a mountain of letters I have written. And what a lot of good *swadeshi* ink I have spread out on *swadeshi* paper. Was it worth while, I wonder? Will all this paper and ink convey any idea of any message to you that will interest you?" But whether the letters interest her or not they had served a useful purpose for the author himself. They had helped him to get through the solitude and dreariness of his prison days.

But Nehru's diffidence is quite groundless. His 'Glimpses of World History' is a book for the young and the old, and it is a book for all time.

— (Broadcast for High School Students on 9—3—1953).

(By courtesy A.I.R. Tiruchi.)



LET NO MAN DESPISE THY YOUTH.

(By Sri E. S. Christudoss, B.A., B.T., LTh.,
Nellikuppam.)

This was a golden advice given by St. Paul, one of the disciples and an apostle of Jesus Christ. I feel that this advice contains all advices that are required for a youth in a nutshell.

What makes others to despise a youth? The things that make others to despise youth can be divided into three kinds. The first is a natural one. For example a youth may be by birth lame or ugly or hunch-backed but he is not responsible for this and those that despise such a youth are only despising or insulting his creator. It may be that such a youth will have some thing great in him which we do not know and that would make us wonder if we are able to find it out. Once I saw an ugly blind young man. I despised his presence but later I heard him singing. His voice was so sweet and his songs elevating which made me feel sad for my first opinion of him.

Secondly others may despise a youth however elegant he may be, if he is dirty and untidy. Some youths do not take care of their cleanliness and mode of dress or other things regarding their personal appearance. Such a youth will be disliked and disregarded by all. Some

students are very good in their studies but they are very careless about their dress and other things. Every youth should take care of his appearance and dress. In this connection I wish to stress that youth must take care of their bodily health and form. Good exercise and good play in open air gives good physical culture and develops the body into a smart form. However clever and beautiful a youth may be if he does not have a strong body and well framed appearance he will be ignored by the onlookers. So to be respected and to be honoured, a youth must have good form and good health.

There are certain other things which make others to despise a youth. It is his conduct and character. What is conduct? Conduct is our movement with others. What is character? Character is the outcome of our inner thinking and inner life. Many youths are not liked by elders. It is because they do not respect them and sometimes they disobey their parents and fight with them. Such youths when they are in school are hated by their teachers, when they enter in life they are disliked and they will find their life unhappy. So a youth's movement with elders must be respectful and obedient and with his equals it must be tolerant and sharing and with his younger ones and weaklings it must be loving and helpful. Such a youth will not be despised. He will be the brightest of stars that adorn the world of darkness and unhappiness. I said

character also makes youths to get honour and respect. Character is the outcome of thinking and inner life. If a youth is not pure in his thought and private life he cannot have all the bloom and sweetness of youth in his outward form and appearance. This is the most important thing in a youth's life. He can get all the glory and honour of a youth only if he lives a pure life. Nobody knows how he is and what he is, when he is alone. But God looks on him from above. If he is bad he cannot cheat himself and others. For a man reaps what he sows. These are the words of Jesus Christ. Bad thought or bad action cannot produce good deed or good effect. So the real character will be known sometime or other and the youth will be considered as a rogue and good for nothing person and hypocrite. So youths should be careful about their thinking and inner life. If they are not what they should be in thinking and private life, they cannot be what they want to be in their future life.

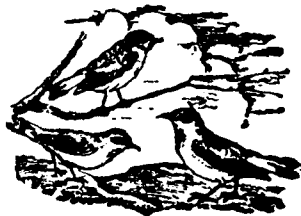
Youth is the best part of life. Youth is the best time for great action. Youth is the most enviable thing in the whole creation. When youth is past it cannot come back. It will be for us and with us once only. We grow to be youths and if we do not grow to be proper youths then our life will fail for ever. So we must see that our youth is not despised by any body in the world by our appearance and health or by our conduct and character.

This we can attain only by being God minded. That is why every youth is advised to remember his creator in his youth. Youth of this day shall be a treasure and a pillar for his country in his manhood. So youths be youths in its true sense. "LET NO MAN DESPISE THY YOUTH".

OUR STEADY SUBSCRIBER.

How dear to our life is the steady subscriber
Who pays in advance at the birth of each year:
Who lays down the money and does it right gladly
And casts around the office a halo of cheer.
Who never says, "Stop it; I cannot afford it
I'm getting more papers than now I can read,"
But always says, "Send it; and our people all like it—
In fact, we all think it a help and a need."
How welcome his cheque when it reaches our sanctum,
How it makes our pulse throb and the mind to dance
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

(Selected).



DISCIPLINE IN SCHOOLS

*Sri S. Kumaresan, B.A., B. Ed.,
Board High School, Rajamadam, Tanjore Dt.*

DISCIPLINE is a word that finds its meaning as "training" or "mode of life in accordance with rules". Discipline develops character, customs and manners of the young ones. It is indispensable especially among students. Education is nothing but learning discipline.

In a school the teachers as well as the pupils are responsible to keep discipline. Strictly speaking, it is for the teachers to see that discipline is maintained properly in the school. It is needless to stress that discipline alone can ensure for the promotion of good qualities among pupils.

A school is beyond control when discipline is not maintained in proper manner. In as much as the staff of a school are the sole responsible persons for good discipline, they should be aware of their responsibilities of maintaining the same among students.

It may be added that the teachers should also be charged as disciplinarians where it is found necessary. By enforcing a strict discipline one can advance the welfare of the school. A discipliner, it is no doubt, brings a sound administration for a school.

The slogan, "Discipline first, studies next" must be adopted and followed in all the educational

Institutions. The educational institutions must enforce discipline first and then only they should take care of studies. The main aim of educational institutions should be the maintaining of discipline among pupils and this can automatically equip the pupils with a sound education. It may therefore be claimed that disciplined students alone, will create a desire among themselves to perform the duties and responsibilities of citizenship. A good maintenance of discipline in school, helps to make pupils good citizens of our country in future.

To sum up, the well being of a country depends in no small measure, on the ability of its younger generation who are brought and trained under strict discipline. The students are thus to be trained in accordance with the laws and rules of Nature, so that they may lead a prosperous life in future. For this purpose, discipline is helpful to a large extent.

The world can get on well only by observing discipline and the failure of the same will eventually lead to chaos.



'Gems' from The Great.



1. Everyman should follow his own religion. A Christian should follow Christianity, and a Mohammedan, Mohammedanism. For the Hindu the ancient path, the path of the Rishis is the best.

2. If you add a cipher to the number 1 it becomes 10; and if you add another cipher it becomes 100; and so on. God is number 1 while your name, fame and possessions are so many ciphers. If you seek God first, the things of the world will gain in value tenfold and hundredfold, but if you forget God and seek the things of the world, they are as nought.

3. As one can ascend to the top of a house by means of a ladder, a bamboo, a staircase or a rope, so also diverse are the ways of approaching God, and every religion in the world shows one of the ways.

4. Let a man be a Christian in the matter of mercy, a Moslem in the matter of strict observance of external forms, and a Hindu in the matter of universal charity towards all living creatures.

— Sri Ramakrishna.

1. One should not hurt others even by words. One must not speak even an unpleasant truth unnecessarily. By indulging in rude words one's nature becomes rude. One's sensibility is lost if one has not control over one's speech. Sri Ramakrishna used to say, 'One should not ask a lame person how he became lame.'

2. Whenever you go from a place to another observe the things around you, and also keep yourself well-informed about what happens in the place where you live. But keep your lips shut.

3. Be careful about these three things: first, a house 'situated on the bank of a river; at any time the river may destroy your house and sweep it away in its current. Second, a snake; you must be careful when you





4. I HAVE made the frankest admission of my many sins. But I do not carry their burden on my shoulders. If I am journeying Godward, as I feel I am, it is safe with me. For I feel the warmth of the sunshine of His presence. My austerities, fastings and prayers are, I know, of no value, if I rely upon them for reforming me. But they have an inestimable value, if they represent, as I hope they do,

the yearnings of a soul striving to lay his weary head in the lap of his Maker.

5. CONFESSION of error is like a broom that sweeps away dirt and leaves the surface cleaner than before.

6. A CLEAN CONFESSION, combined with a promise never to commit the sin again, when offered before one who has the right to receive it, is the purest type of repentance.

7. A MAN who has broken with his past feels a different man. He will not feel it a shame to confess his past wrongs, for the simple reason that these wrongs do not touch him at all.

8. SLANDER and misrepresentation have always been the lot of public men. The way to overcome the opponent is by non-resistance. . . . My advice, therefore, generally speaking, is that one should take no notice of baseless and malicious imputations but pity the calumniator and always hope and pray for his ultimate conversion.



Nehruji's Words of Wisdom.

BHARAT MATA.

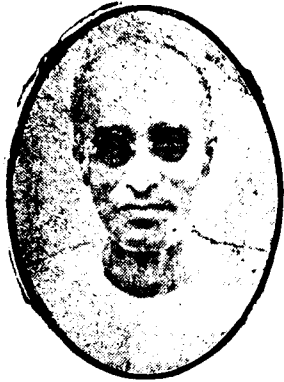
"Now what is India? Well, you can look at the map of this great big country with a large number of States and Province, call them what you will. There is the State of Madras in the south and if you go up there is Bombay, there is Hyderabad, there is Mysore, there is Travancore, there is Madhya Pradesh, Madhya Bharat, Rajasthan, Sowerashtra, Uttar Pradesh, Bengal, Punjab, Bihar and



Assam and a number of other smaller ones. But it is India. But again what is India? I shall tell you a story. I was once travelling about and it grew dark and I arrived at a village. It was somewhere in Punjab and a large number of peasants came to welcome me. They are very stout peasants—Jhats, most of them. These Jhat peasants, you may know



many of them, go into our army. They came and welcomed me and started shouting 'Bharat Mata-ki-jai'. Well and good. I sat down with them. I asked them, 'Who is this Bharat Mata about whom you are talking and crying out jai?' These big stout peasants were rather confused. They looked at each other. They cannot make out what this question meant. Then one man said it was Bharathi. Bharathi, you know, means earth. They were peasants. To them mother was mother Earth. It is Bharati. Bharati. I said, at what place? Is it your place, your village or district or your province? That again confused them. I went on questioning them and getting



to life's ruin. It is on this account that our ancient scriptures declare "Do not let in evil thought into the mind; this will ruin all."

* * *

It is one who fasts, that eats with relish; even so, it is he who suffers that will like enjoyments.

* * *

Going about complaining of other's defects will not produce any result; but much result can be expected by radiating joy and love.

* * *

We should not be inquisitive about others' conduct. We should make a search into our own conduct. Evidences are necessary for a search into others' affairs. But if it is matters within ourselves evidences are not wanted.

* * *

If one realises his defects and conducts himself fittingly, defects will vanish and good results will surely accrue. There need be no doubt about this.

* * *

Only if we undergo sufferings, we can then realise the preciousness of joys and deport ourselves properly.

* * *

It is wrong to think that, by a select few getting into posts and positions, society itself stands to gain. By it, they only gain; others gain little.

—Extracts from Rajaji's *Manimozhigal*.



STUDENT HO!

By Sri K. Vaidyanathan, M.A., Tirupathi.

Reading, thinking, talking, ho !

We spent one full year.

Teaching, learning, acting, ho !

We liv'd our lives here.

Singing, drinking, eating, ho !

We pray'd for your health.

Sitting, standing, walking, ho !

We pray'd for your wealth.

Seeking, getting, storing, ho !

Fruits of minds profound ;

Stitching, packing, sending, ho !

The 'Student' we sent round.

Forgive our sins and bless our parts,

O Readers, kind and rare !

May God rain grace and fill your hearts

With feelings nice and fair !



SOME QUALITIES—GOOD & BAD.

By Sri Swami Sivanandaji Maharaj, Rishikesh.

INITIATIVE.

Initiative is the power or right of commencing. It is an introductory step or action. It is making a beginning. It is the performance of the first act. It is a first move, beginning or start.

We say: "Rama took the initiative in that noble work".

Initiative is the power to originate or start. It is the aptitude to develop or undertake new enterprises. It is the first active procedure in any enterprise.

It is the power of commencing. It is the power of taking the lead or of originating.

Many people lack the initiative as they are timid, shy, lazy and indolent, as they are lacking in pluck, tact, pushing nature, strength of will, vigilance, diligence, perseverance, and courage. Therefore, they are not successful in life.

Be bold. Be cheerful. Be tactful. Be skilful. Be vigilant. Be persevering. Be patient. The initiative will come and you will attain sanguine success in all your undertakings.

MANLINESS.

Manliness is bravery.

Manliness is not merely courage. It is the quality of soul which frankly accepts all conditions in human life and makes it a point of honour not to be dismayed or wearied by them.

Dignity is manliness. Nobility is manliness.

Manliness is freedom from childishness, boyishness or womanishness.

A manly man possesses characteristics of a true man as bravery, resoluteness, etc.

Every virtue or the higher phase of manly character begins in this — in truth and modesty before the face of all maidens; in truth and pity, or truth and reverence to all womanhood.

'Manliness' refers to all the qualities and traits worthy of a man.

We speak of manly decision, manly gentleness or tenderness, such as firmness, bravery, undaunted spirit, dignified nature, nobility and stateliness.

SELFISHNESS

Selfishness is that evil quality of wholly regarding one's own self without regard to others.

Selfishness is undue regard for one's own interests, happiness, gratification, advantage or the like, regardless of others and exhibited as disposition, character or conduct.

Selfishness is an undue or exclusive care for one's own comfort or pleasure regardless of the happiness and often of the rights of others. It limits endeavour to a narrow circle of intensely personal aims, destroys all tender sympathies and is ultimately fatal not only to the welfare but to the happiness of him who cherishes it.

Selfishness is a detestable vice. It is the basis of all the worldly troubles and wars. It is at the root and source of all national and moral evils.

Destroy selfishness, the bane of happiness, through the practice of cosmic love, disinterestedness and selflessness.

○ Man! Fear the atom bomb far less than selfishness.

Selfishness destroys your spiritual nature.

A selfish man lives only to benefit himself.

Selfishness is the root of all sins.

Selfishness is leprosy. Selfishness is cancer.

WORRY

Worry is uneasiness in mind by reason of cares or solicitude. It is a state of perplexing care, anxiety or annoyance. It is distracting or disturbing care or occasion for anxiety. It is vexation, fret.

Worry is harassing turmoil as the worry of business, the worry of politics, the worry of a householder. We generally say: "The cares and worries of life here are formidable."

Worry kills a man. It destroys his joys of life. It is a canker or cancer that slowly eats away a man. It wears you out.

Do not worry over what is past. Forget it. No one has yet been able to claim any good thing through worry.

Do not worry about things which are likely to happen, so often they don't. Sufficient for the day is the evil thereof.

The surest antidote or penicilin injection for worry is to keep busy. Do always something useful.

Do your best and leave the rest to God. Do not worry. You are indeed blessed now.

Hard work with a peaceful, harmonious mind will never kill any one. It builds up the system and prolongs life, but worry kills a man. It shortens life.



STRANGE APPETITES

(By Ralph Middleton)

During the last war a young man who had been conscripted into the British Army suddenly became very ill. He was taken to hospital where an X-ray revealed that he had swallowed a collection of small keys, nuts and bolts.

When he was accused of swallowing these objects in order to evade his duty, he asked for a glass of water. It was given to him, but instead of drinking the water, he took a bite out of the glass and swallowed the pieces.

The miscellaneous collection of hardware, ironmongery and glass was ultimately recovered and the human ostrich was packed off to pit his wits against the enemy.

Prisoners are also great eaters of strange objects. Recently, a Scotsman by the name of James Macdonald in an Edinburgh prison was quickly removed to the prison hospital because he had swallowed pieces of glass from an electric light bulb and eaten part of the wiring.

After these objects had been removed he went back to his cell and immediately swallowed the screws from his bed and a buckle from his belt.

Arnold Houston, an inmate in an American prison, suffered a somewhat similar fate. He was first taken to hospital for swallowing wood and rubber and a few pieces of metal.

When these were removed he started eating bricks and mortar from his cell walls.

A curiosity in a British medical museum is the stomach of a farm girl who had swallowed all her own hair—some six pounds of it! The hair remained in her stomach for many years—in fact, until she died.

The girl was reputed to have had a remarkably beautiful head of hair until for some strange pretext or other she had decided to eat it all. After she had eaten it she became permanently bald.

The feat of a human ostrich was revealed after a post-mortem on a London man who died towards the end of the last century.

In his stomach, doctors recovered 40 pieces of cork, nine pennies, several pipe stems, about two dozen pieces of tinfoil, a leather strap, cotton and some old newspapers.

Children, of course, are the greatest victims of strange appetites. One little South African boy was quickly rushed to hospital when he told his mother that he had swallowed 36 marbles because some bigger boys had tried to steal them from him.

Some people try to imitate sword swallowers, and the results can be fatal. Some years ago, for example, a Canadian from Toronto died shortly after swallowing a knife, fork and spoon.

He'd forgotten—or perhaps he never really knew—that sword swallowers don't swallow swords.

but merely place them down their gullets and remove them again.

Then there was the unfortunate bet made by a man from Lancashire, England. He made a wager that he could put a billiard ball into his mouth.

He succeeded, but he couldn't get it out again, and before a doctor could be called he had half-swallowed it. The results were fatal.

Women, when they take to swallowing strange things, not unnaturally consume softer objects.

There was a Welsh woman, for example, who was taken to hospital where the remains of a shirt, several garters, two bootlaces, a face cloth and a length of elastic were removed from her stomach.

If one has an odd sense of humour, one can laugh at the Londoner, who while watching the Lord Mayor's Show some years ago, cheered so loudly that he swallowed his dental plate.

He was ill for many months and swore that he would never cheer for anyone or anything again. An understandable sentiment!

Chance and half-forgotten swallowings are another category that bring strange results in later life.

There was the case of a young girl who always found that she laddered her left stocking in the same place.

This went on for years until one day she went to her doctor complaining of pains around

the spot on her leg where her nylons always laddered.

He examined her, had her x-rayed, and later told her that the trouble was a needle which she must have swallowed as a child!

This case bears some relation to that of an American woman from Chicago who swallowed nearly 100 needles, which afterwards came out in various parts of her body turning her into a human pincushion.

Then there was the little boy who swallowed a toy trumpet and was able to amuse himself for a while by emitting trumpet blasts every time he breathed deeply.

— *The Sunday Standard*. 27-2'-55.



LAL PARI OR THE FAIRY IN PURPLE

By Prof. N. C. Mittal, B.Sc., F.C.S., F.G.S., M.R.A.S., Jammu.

There was a Raja named Bikram who had seven sons. It was his desire to marry them to the daughters of a Raja, but for a long time he could find no Raja with seven daughters. He sent out a Pandit to find suitable matches, and this Pandit, to his own great surprise met another pandit on his way who was searching for seven princes to marry them to a Raja's seven daughters. The two Pandits discussed the question of marriage, and then returned to their masters to tell them that their quest had been successful.

The question now arose as to how the princes and princesses should be paired off. At length the two Rajas decided that each of the seven boys should take his bow and shoot an arrow at the roof of the houses of the seven girls. This the boys did, and the arrows, to the astonishment of all, fell in regular succession, the arrow of the eldest prince on the house of the eldest princess and so on until that of the youngest prince fell on the house of the youngest princess. Each of the princes was given the hand of the princess who had fallen to his lot. All were satisfied except the youngest, for his wife, who was named Lal Pari, had the appearance of a monkey.

One day Bikram ordered his sons to bring him silk handkerchiefs made by their wives. All

agreed to the proposal; but the youngest, Bir, was sad. His elder brothers went to the city where they bought fine silk cloth, gold lace, and other things required for the making of handkerchiefs; but poor Bir could not help sighing and returned to his house with a heavy heart.

When his wife saw him in that state, she asked him why he was so gloomy. On this Bir lost his temper and told her the cause. She promised to provide him with a handkerchief of unique beauty. He was surprised to hear her say so. She got him to eat his dinner which he quietly did. After dinner he asked for the promised handkerchief. She requested him to go to the right bank of the stream Pearl, find a certain *pipal* tree, and take his stand under it on horseback in the afternoon. There he was to shout out three times "*Faryad*" (request). Upon this someone would ask "*Kis ki faryad.*" (Whose request?) and he should say "*Lal Pari ki faryad*" (Lal Pari's request). Thereupon an almond would fall to the ground which he must bring home.

Bir laughed contemptuously at all this, but nevertheless obeyed. To his great astonishment everything occurred as his wife said. He brought the almond home; but being tired and ignorant of the almond's real value, he threw it at his wife in a fit of rage, and it would have struck her on the forehead had she not jumped out of the way.

She, picked it up and asked him to shut his eyes for two minutes. As soon as he did so, she

broke the almond in half. What did he see on opening his eyes? A silken handkerchief of unrivalled beauty, the like of which he had never seen before. He could not adequately express his joy. His wife folded the handkerchief in the shell of the almond and gave it to him to show to his father, the Raja.

On the appointed day the sons of Raja Bikram went to show him their wives' handkerchiefs. First of all the eldest son showed his handkerchief, next the second son, and so on; and last of all came the youngest son with the almond in hand. After showing proper respect and courtesy to his father, he spread out the handkerchief on the piece of cloth upon which he was sitting.

The Raja was delighted with it, and remarked that he liked the work of his youngest daughter-in-law best and thought it well worth a ruby (*Lal*). He then gave the youngest son some gold, with words of encouragement; the rest of the day was passed in merriment.

Now, the Raja with the object of discovering his daughter-in-law's competence in cooking, asked his sons to have food prepared for him under the supervision of their wives. All agreed and returned to their houses to inform their wives of their beloved father's wish, and the servants were busy in all corners of the kitchens prepared. Even the princes themselves bought several things for the occasion.

No one can imagine the unhappy state of Bir—he was praying to God for speedy death. What could he do? He did not want to commit suicide, life was too dear to him. He went home with a heavy heart. When he entered the house, his wife inquired how he was. He replied that the Raja wanted to dine at his house to see what sort of food was prepared under her supervision. Thereupon she told him not to be anxious, for to do it would be an easy thing for her. She asked him to rest and dine, and then go to the same place as before, this time with an ass, and utter the same words that he had uttered on the first occasion. This time he would get a brick instead of an almond, which he should bring home on the ass.

He went, though unwillingly, and to his surprise received a brick from Heaven. When he got home, he threw it at his wife, but she dodged it. He took her for nothing but a monkey and had no confidence in her. Again, however, she asked him to shut his eyes and wait for the effect of her magic.

She hit the brick and broke it in two. A palace came out with good kitchens in which all kinds of delicacies were being cooked. There were drawing-rooms, sitting-rooms, and dining-rooms, all furnished in the best of taste.

She remarked, "Look, all this is being done under my supervision according to the wish of

your dear father. Invite him here and request him to do full justice to all these dishes. "

Accordingly the Raja came and dined at his youngest son's house. He was very pleased and remarked that the dinner was better than any of those prepared by his other sons' wives.

To test further the cleverness of his youngest son's wife, he invited all his daughters-in-law to dinner. All left home in response to the invitation in gay dresses, except for the wife of the youngest prince who set out in simple attire. Before she entered the palace she left her monkey skin in the palanquin and then appeared before the king in a gorgeous dress.

She was a fairy of medium stature, dressed in a well fitting dress of purple silk ornamented with designs of the most exquisite taste. Her dark hair was dressed in a plait, and decorated with pearls of the first water. Her features were regular, her nose straight, the curve of her upper lip carefully drawn, expressing modesty, and her chin well-shaped. Her hands were especially beautiful. She had a ring on one finger which increased her beauty tenfold. Above all her eyes were big and attractive, she was the model of perfect earthly beauty.

When her husband saw her as she really was he wanted to burn her skin to live happily with her as his wife. But the ways of God are inscrutable. Man's desire is never completely satisfied. Bir burnt the skin. She smelt the odour of the

burning skin and fled from the house to her palanquin, telling the carriers to walk on. Before they had gone far she slipped out unperceived.

Bir was very happy at what he thought was the success of his venture ; but when he lifted the curtain of the palanquin to look at his transformed wife, he found she was not there. At this, he fell into a swoon. When he came to his senses he found that he was helpless and without a companion. He wanted his wife, and could not endure her absence even for a short time, thinking that life without her was not worth living.

He thought the bearers might have stolen her away and had them beaten and whipped, but to no purpose. When he could not find her, he set out bare-foot for the jungle in search of her. After several days' journey he reached a place where a Sadhu lived and this Sadhu he served for some days. One day the Sadhu asked him his object. He related the whole story, at the end asking the Sadhu where his wife was and how he could find her again. The Sadhu told him that his wife was at that time in a place from which it would be difficult, almost impossible, to get her back without the Sadhu's help. Bir begged him for help, which the Sadhu after many entreaties promised.

The Sadhu told Bir that his wife was far away in the land of the fairies. If Bir got there, he would find his wife lying on a Persian carpet with her head and feet supported by two bricks. He

should first lift her and reverse her position so that her head would be on the brick that had been under her feet and her feet on the brick that had been under her head. Then she would be restored to her previous state and would immediately recognize him. After this he should mount his horse with her and make his way as rapidly as possible to the hermit's hut, first putting a little cotton in both his ears, so as not to hear the sweet enchanting melodies of the fairies. The fairies would follow him to pull him to pieces, but, when they drew near, he should throw behind him the contents of one of the packets of powder the Sadhu would give him. The effect would be that it would rain heavily for a time and the fairies would be held up. During this he should keep his horse at full gallop. When the fairies approached again he should throw the second packet of powder which would raise a great sandstorm and darken the air. One by one he should throw the remaining five packets, which would cause molesting heat and fire.

With these instructions he proceeded to the land of the fairies, where he found his wife lying on the Persian carpet as the Sadhu had said. He returned with her, pursued by the fairies but was saved by the powders. When he reached the Sadhu again, he thanked him for his help; and the saint in return told him to go home with his wife and live happily. This they did, and after some years God blessed them with a son.

BEWARE OF HIRANYAKASIPUS !

By Sri V. S. Kalyanasundaram M.A.B.T., assistant,
Board High School, Ariyalur.

Present-day students must beware and be aware of certain fissiparous tendencies in our social life. Indeed I would go to the extent of saying that even grown-up people should be on their guard against these tendencies. I need not beat about the bush in explaining them. Everybody knows that there is to-day a strong group in Tamil Nad which is bent upon instilling atheism into the minds of our young boys and girls. This coterie of unscrupulous people employ several methods to propagate their views and indoctrinate our young people. They have the press, the stage and the film at their employ for this nefarious purpose. Students, especially those at the high school stage, should not fall a victim to this vicious propaganda and profanation of divine personalities. I deeply regret to say that many of the pupils whom I have come across have already fallen a prey to this dreadful disease of atheism and do not hesitate to speak ill of our sacred books and divine personalities. Let me tell those students and those responsible for their degeneration that they must bestir themselves to purge themselves of this tendency before retribution comes to them. They are not unaware of the story of the immortal Prahlada. I wish

students to read this story again, even though they know it, and understand its implications.

What is the story of Prahlada? It is a tale of woe and pain undergone by a very young boy, in his unshakable devotion to the Lord. Hiranyakasipu, the father of Prahlada, denied the existence of God. He commanded everyone, on pain of death, to utter only his name and worship him alone. Indeed everybody in his august dominions knowing fully well his capability for cruelty and crime, obeyed his behest. Even in schools, young boys were made to salute Hiranya, in the place of the omnipotent Narayana. The time came when young Prahlada was inducted into the school. The pedagogue in his usual way, asked the young prince to say 'Hiranyaya Namaha!'. But the young boy saluted Narayana. He did not stop with this. He asked his class-mates to repeat the name of the Lord. The school, which is after all a miniature world, resounded with the name of the Lord. The poor teacher was terrorised beyond words. He feared for his life. He at once ran to the king and collected all his courage to tell his liege of the crime of the prince. Hiranya flew into a rage. He summoned the prince and commanded him not to utter the name of his inveterate enemy. But the young boy refused to be bullied by his father. He was prepared to face the consequences of his refusal. Then came the atrocities which we cannot conceive of. The young boy was thrown into a blazing fire, allowed to be trampled

by the divine elephant Iravatham, which at the last moment desisted from doing so, and thrown down from the top of a hill. But Prahlada came out of these ordeals completely unscathed. The young boy simply placed his faith in the omnipotent Narayana and did not quail before the violence of his mighty father. Our modern rationalists may cavil at these incidents and call them simple cock and bull stories. I am not bothered with their attitude, because I know they do not have any fixity of principles and conduct. Be that as it may, let us come to our story. Hiranyakasipu found that his little son was still rooted in his faith. He said that he would kill his son with his own hands and thus put an end to him. But before he tried to kill his son, he asked him whither was that Hari whom he had searched in all the nooks and corners of the world. The wise boy said that Narayana was universally existent and he might be found in stone and sand and pillar and paltry things. Hiranyakasipu, in his pride, kicked a pillar opposite to him, asking Prahlada whether his Narayana was there. Lo! to his infinite wonder, the pillar cleft open, disclosing the terrible form of a person who was half-lion and half-human in shape. Hiranyakasipu was stunned. He now realised that his inveterate foe was hiding in his own house. To his chagrin, the terrible form was laughing loud.

The lion had been bearded in his own den. Hiranyakasipu declared that he would first kill

his enemy and then dispose of his son. Fool as he was, he first made his obeisance to his sword and then rushed at the Lord. Before Hiranyakasipu could do anything, the terrible form multiplied thousand-fold, nay countless-fold. Hiranyakasipu was simply taken by the mighty hands of the Lord. His body which was as strong as 'Vajra' was torn to pieces, at a time and place, which the foolish demon did not conceive of.

I have given above a short summary of the story, simply to show that Nemesis invariably comes to those who defy and deny the Almighty. The question may be asked whether the Almighty is not vindictive. I deny the very premises of this question. God, who is the very incarnation of grace and mercy, gives plenty of opportunities to all evil-doers, to mend themselves. The latter come to grief, only when they fail to utilise these opportunities. I wish every young student to remember this story and tread the path of virtue and not become a prey to the vicious propaganda of the athiests. Young boys and girls have impressionable minds and our modern Hiranyakasipus want to ensnare them. My advice to the former is that they should beware of these Hiranyakasipus.



TOPS.

By Sri D. Krishnayya, Teacher : Hindupur.

Like this wonderful earth which moves round and round on its axis, the top turns round and round on its nail.

From time immemorial tops have come to be played by children dear in this glorious land of ours. You have played with tops and I have done so and as a matter of fact all of us have played with tops and even like to play with them so as to regain our childhood. Certainly all our great national leaders have played with tops. It is said that even Bala Krishna,—the celestial child played with tops. Just before marching on into the battle front, Bala Chandra, so goes the history, was playing with tops in the company of his delightful comrades. The history of tops-playing is quite long and interesting and the delight it affords is really superb.

Tops are generally made of wood and they are spiral in shape and are beautifully coloured to give the artistic taste and skill and joy and delight to the players and the lookers on. Tops seem to be in a trance and appear to be writing something delightfully in the sand and as studiously as diligent students. What they write and wherefrom they have learnt this admirable art of writing who can say! Sometimes they assume trance as great Yogis do, and in which generation

they have had their penance for this trance, who can say. Then, the tops hove Divine Music and a message for all. In the company of children alone, we can hear this Divine music as delightful as the music of the spheres.

Though playing with tops is a simple thing and almost costs nothing, the delight thereof is really great. Hours roll on and on like minutes and hunger and thirst fade into nothingness while children are seen playing with tops.

A number of children can enjoy this game and in little delightful groups. The eye of concentration is developed by this game as the players try to hit at the top placed in the centre of a circle. Agility is practised as the fellow who takes up the top quickly into his hands in the process of spinning is considered a success, while the one who cannot do this easily and at once is a failure and has to place his top in the centre of the ring to be hit by one and all of the players.

As this is a simple national game costing very little, though yielding very great mirth, delight, joy and laughter, this has come to be handed over from generation to generation.

Oh! tops-playing, let you live *long*. Let your delightful players live *longer* and our glorious Indian Republic the *longest* to grant Peace to all the Nations of the World!

Jai Hind!

CHITTORGARH AND THE STORY OF RAJPUT HEROISM

Prime Minister Nehru led over 4,000 Gadia Lohars into the Chittor Fort on the 6th April. When the fort fell into the hands of Moghuls 400 years ago. Gadia Lohars took a five-fold vow—not to rest until the fort is recaptured, not to live under a roof, not to draw water from wells with ropes, not to lit any lamp and not to sleep on a cot.

Led by Prime Minister Nehru, the Gadia Lohars walked up in a procession amidst a fanfare of trumpets and beating of drums to the massive main gate of the Fort sanctified by the heroism of their Rajput ancestors.

Over two lakhs of people lined the two mile route from the Gambhiri river bridge to the main gate of Chittor Fort, through which the procession passed amidst wild scenes of enthusiasm.

Earlier, the Gadia Lohars, who came in their bullock carts decked with national flags and their own flags, waited at one end of the bridge for Mr. Nehru to arrive. Several Lohars carried lances. With their beards parted in Rajput style, the Lohars chanted slogans like 'Victory to the brave land of Chittor.' "Chittor is now free and Gadia Lohars are free also" and "Pandit Nehru Zindabad."

The Lohars' procession was led by 40-year-old Malu who carried a model of a Lohar cart containing a cot. Life-size portraits of Rana Pratap, their hero who fought Akbar to the end of his life in a bid to recapture Chittor, formed part of the procession.

Mr. Nehru shook hands with the Lohar leader who presented him with the cart model.

Standing in the jeep, Mr. Nehru told the Lohars: "Our country is free now, and I invite you to come with me, cross this river and enter the Fort of Chittor."

Cries of 'Chittor Azad' and 'Nehru Zindabad' rent the air as with a wave of his hand the Prime Minister asked the procession to follow him to the Fort.

Pledge of Lohars

The pledge was taken by the Gadia Lohars four centuries ago in February 1563. When the Chittor Fort fell to the Moghuls, Lohars, who made arms for the Rajputs and the Ranas, left Chittor along with the Rajput defenders taking a vow not to return until the fort was liberated. With Rana Pratap, who refused to bend the knee to the mighty Akbar, they resolved never to rest or seek a life of ease and pleasure till the honour of Chittor and all it stood for was vindicated.

The annals of Chittor throw up from history the story of man when he either lived by the sword or died by it, when kings and princes,

soldiers and generals defied death for love for freedom and the glory of conquest.

Pappa Rawul, according to history, took Chittor some time in the 5th century and from then till the middle of the 16th century 59 princes, his lineal descendants, ruled over it. Twice the fort was stormed and ransacked. The first attack was in the 13th century. Allauddin Khilji, history reveals ordered massacre of men and destruction of property for a woman he could not get. He wanted to possess Padmini, a celebrated beauty of the time and the wife of Rana Bhimsingh, ruler of Chittor.

When the marauding troops of the Khilji were about to take the fort, the defenders preferred death to dishonour and slavery. Women folk, led by Rani Padmini, whose reported beauty had incensed Allauddin Khilji, entered the funeral pyre set alight in the subterranean retreat within the fort. In chambers impervious to the light of day the Rajput women were sealed off allowing them to be devoured by fire rather than be dishonoured by aliens.

No human eye has peeped into the dark cavern so far and legend has it that a serpent probably multi-hooded, keeps watch over the place warding off intruders.

Shortly after however, Rajputs re-took the fort and ruled over it till Akbar reached his commanding hand into the interior of Rajasthan. Udai-Singh, the last of the Rajputs to rule from Chittor,

fled the fort when it fell to the Moghuls in 1568. With a handful of followers and Prince Pratap, he scoured the jungles chased by Akbar's soldiers and agents. Four years later, Pratap became the Rana and took the vow to be a nomad until Rajput glory was revived at Chittor. He shunned all earthly pleasures and died without fulfilling the pledge.

The faithful Rajputs and Lohars, who had followed their monarch, too, were bound by the pledge and for generations it has remained. Their descendants have been roaming about the plains and plateaux of India living in carts, abstaining from comforts.

Another legend says when the Moghul troops took Chittor, thousands of Brahmin priests—whose safety was the first duty of the Rajput king—were done to death by the invaders. The slaughter was so great that the weight of the sacred threads of Brahmins, who fell to the sword was estimated at 600 lb. Rage and remorse caught the Lohars, the legend records, and they pledged not to rest until the sacrilege was avenged.

The Lohars claim descent from Viswakarma—the architect whom according to mythology, gods chose to build the universe.

— Sunday Times 10-4-'55.



REVIEW

**The Sacred Heart High School Magazine, 1953-'54
Ponmalaipatti (Tiruchirapalli.)**

We are in receipt of the annual issue of the above magazine. "The Annual Issue Committee" introduce the issue to the readers as a justborn child, with handfuls of essays, stories, and lyrics.

This introduction is followed by short and telling poems in Tamil and a few essays, of much interest to a High School Student. An English chronicle sets forth the progress of the school from its inception as a pial school in 1918 to its full growth as a High School in 1954. This "Chronicle" is followed by two or three contributions by students of the school about the school itself.

The Journal is interspersed with attractive illustrations of the school and the personages connected with its founding and development.

We heartily congratulate the organisers of the issue on the beautiful and successful printing and attractive get-up of the Journal, befitting the contents.

We are sure that this Annual will do much splendid subsidiary service to the South Indian High School student world as a supplementary to the work that we are ourselves carrying on with such recognised success for the past three decades.

News from High Schools.

NOTE:—Heads of High Schools and Assistants are requested to send us for publication, brief reports of functions in their institutions. These should reach the Editor on or before the 20th of every month for publication in the issue of the Succeeding month.

News from Schools intended for publication, should be typed on one page of the paper only in double spacing.

1. M. R. K. Board High School, Veeravasaram.

On 9—3—55 Dr. D. S. Reddi, Director of Public Instruction (Andhra) paid a visit to M. R. K. Board High School. On arrival the Director of Public Instruction was received by S. Ramamoorthy B. A., B. Ed., and V. Veeraghavan, the President of the Building Committee. The Director inspected the present building improvement work taken up with the aid of National Planning commission grant worth nearly twenty thousand.

2. Board High School, Amarapur

The fifth anniversary of the literary Association was celebrated with great enthusiasm on 20—3—1955. With Sri K. Venkataramappa M. A., Asst. Prof. Central College Bangalore, in the Chair. He also distributed the prizes to the winners in the literary competitions.

The Sports-meet was inaugurated by Sri K. Venkataramappa M. A. on 21—3—55. He also declared the exhibition open.

On 22—3—55, The Fifth School day was celebrated with Sri M. N. Chennareddy B. A., personal Assistant to the Special Officer, District Board, Anantapur in the chair. Sri K. Krishnarao, B. A., B. Ed., President District Teachers'

Guild, hoisted the National Flag. Sri P. Raghavendra Char B.A., L.T., District Scout Commissioner gave away the prizes to the winners of games and sports competitions.

There was a demonstration of Physical, Scouting and citizenship activities in the afternoon. A Telugu drama "Pratikriya" was enacted by the pupils in the night.

3. Sri Muthumalaiamman Board High School, Siruthondanallur.

The annual Sports of Sri Muthumalaiamman Board High School, Siruthondanallur were held on 22—3—55 under the Presidentship of Sri Syed Kader, Retired District Registrar. Sri Sankaralingam, District Board member hoisted the national flag and Sri K. O. Nagoor Meeran distributed prizes. Sri Samuel Durairaj Moses, Headmaster proposed a vote of thanks.

1. J. J. Jeyaraj V form won the senior championship
2. D. Soosai Arokiam IV form won the Intermediate championship
3. L. Arjunan I Form Junior championship.

4. Avittam Thirunal High School, Mankompu.

The pupil Teachers of the A. T. Training School, Monkompku conducted a grand social on tuesday the 7th March 1955 in honour of Sri K. V. Ananthasiva Iyer, B.A.L.T Headmaster of the Training School who will be retiring by the end of the School year. On the occasion Sri K. P. Amrithanatha Iyer unveiled a portrait of Sri Ananthasiva Iyer arranged by the pupil teachers as a mark of their deep love and respect to him. Sri N. Subramania Iyer, B. A., M. Sc, B. L. Manager who presided over the function spoke in recognition of his valuable services to the institution. Sri A. P. Nilakanta Pillai, B.A., L.T., Headmaster, High School, Sri V. Venkiteswara Iyer and Sri P.K. Bhaskara Kurup Assistants in the Training school spoke on the merits and unique qualities of Sri Ananthasiva Iyer. After a

grand tea party a group photo of the staff and pupil teachers was taken.

5. Islamiah High School, Melvisharam.

The Twenty Second Anniversary of the Islamiah High School Literary Association, Melvisharam was celebrated on February 27th, under the Presidency of Mr. P. Kandaswami, Revenue Divisional Officer, Ranipet. The President was welcomed by Janab P. Abdur Rahman Sahib, Headmaster. There was then a varied programme of music, songs, scenes etc., which were much appreciated, by the audience. After the Presidential address, Mr. V. Subbuarathnam Iyer, proposed a vote of thanks and the function came to a close.

6. Corporation High School, Nungambakkam.

The Poets' Day was celebrated in the Corporation High School, Nungambakkam recently. Mr S. S. Ramaswami padayachi, Minister for Local Administration presided.

Mr P. G. Kuppuswamy Iyer, Headmaster, welcomed the Minister and others. Mr. Viswanathan, M.L.A., unveiled the portrait of Thiru Vi. Kalyanasundara Mudaliar.

Mr M. Rajakannar addressed the pupils on Kamban.

Vidwan A. Sambasiva Reddiar. M.L.A., dwelt at length on the views of poet Bharathi on liberty, fraternity and equality.

Mr N. Sanjivi of the University of Madras, spoke on the Kural.

The Minister advised the students to be pure in thought word and deed and prove worthy citizens of India.

Vidwan Chidambaram Pillai proposed a vote of thanks

7. Board High School, Rajamadam.

The students of the Board High School, Rajamadam, raised paddy crop on one acre by adopting the Japanese method of cultivation. The crop was harvested on Feb. 9.

8. Board High School, Punjaipuliampatti.

The Valedictory address of the Pupils' Literary Association was given by Sri S. Narasimhan B. A., L. T. Headmaster K. S. C. High School, Tiruppur on Friday 4—3—55. It was well attended by the public also and the gathering much appreciated the short and sweet address of the speaker. Sri Dr. K. R. Arunachalam presided over the function.

The School Annual sports was celebrated on 6-3-55 when Sri P. R. Ramakrishnan M. Sc. (E. E) M.B. A., M. I. T. Managing Editor, Nava India Tamil Daily, Coimbatore, presided and distributed the prizes for the winners and runners up in the sports activities. There was a huge gathering of pupils, men and woman of the locality and the surrounding villages. The activities commenced as per programme. The President for the Day's function was very much pleased to stay from start to finish. The innumerable prizes were distributed to the winners. The Day's function came to a close after proposing vote of thanks to the distinguished guest of the evening, the local Public, the several donors and the other officials and non-officials who took part in the celebration.

In the night there was a drama by the pupils which was well attended. All the school functions of the day were of great success due to the hearty cooperation of the members of the staff, the officers in the locality and the Public.

U. L. C. M. High School, Peddapuram.

The 65th Anniversary of the U. L. C. M. High School, Peddapuram was celebrated in the premises of the High School on Monday the 7th February 1955 at 4 p.m.

Dr. F. L. Coleman M. A., D. D., Correspondent of the High School presided over the function.

Sri A. Daniel M. A., L. T., Headmaster & Correspondent, U. L. C. M. High School, Bhimavaram, gave the message.

The Headmaster told that the public of the place were always generous towards the school. They were ever willing to cooperate with the school in correcting lapses in their children, and eager to accept his advice in respect of their children's education. Parents and the public were invited to the school functions to acquaint themselves with what was being done in the school.

Pupils of almost all the classes were taken on an excursion by the teachers to places like Vizag, Simhachalam Rajahmundry to give them an insight into the activities of the people of various interesting localities in Andhra Desa and enable them to extend their general knowledge at first hand.

D. P. V. D. Board High School, Kurupam.

The first anniversary of the complete high school came off on 2-4-55 with Sri V. Chandra Chudamani Dev M. L. A in the chair.

The meeting which was well attended commenced with a prayer song by Sri A. V. L. Narasimham M.A., B.Ed. After the reports of S. Sriramamurti, School pupil leader, Sri B. Panduranga Rao, Physical Education Teacher, Sri S.L. Narayanamurti B.A., B.Ed., Headmaster, Sri K. Raman B.A., B.L., B. Ed., spoke on Tikkana's poetic art. The pupils of the high school entertained the audience with fancy dresses and a Hindi playlet "Pujari" and a Telugu playlet "Adadi". The most pleasing entertainment was Chy. Kumari Lakshmi's dance. The audience were greatly impressed with the little girl's superb performance, and announcement of a gold medal and a silver cup were made.

The meeting then came to a close with a vote of thanks by the headmaster.

11. Kala Venkata Rao Board High School, Kandikuppa.

The Anniversary Day of this High School was celebrated on 3-4-55 with grand success. In the morning at 8 a.m. the National Flag was unfurled by Sri Akasam Chinna Sanyasi, President, High School committee. Presiding over the function he exhorted the students to cultivate good habits and to participate in sports and games. He distributed the Prizes to the winners and the runners.

In the evening at 3. p.m. the meeting was held under the Presidentship of Sri Allada Satyanarayana, Retired Deputy Collector. Sri B. Gunnayya, Headmaster read the annual report and requested the committee to construct the High School block, and the District Board for the good equipment. Sri K. Ramabhadra Rao, Headmaster, B.H. School Peruru explained the causes for the deterioration of the standard in the present day student world and gave suggestions for the betterment. Sri V. Suryanarayana Sastry, Telugu Pandit, S. R. B. R. College, Amalapuram gave a stirring lecture on the greatness of the great epic Mahabharata and our old literature.

Many others spoke on the occasion. The Headmaster proposed a vote of thanks to the President and the speakers. The night followed with the fancy dress and Entertainments. The Students and the Teachers enacted dramas in Telugu and Hindi. The function of that day came to a close at 10 p. m. with "Jana gana mana".



OPINIONS OF HEADS OF HIGH SCHOOLS ABOUT THE STUDENT

1. Sri B. Gourinadhan, Headmaster, S. R. B. High School, Anaparthi, E. G. Dt.

May The STUDENT continue to serve the student-world aright by creating ideals for it.

2. Sri T. Bhaskara Rao, Headmaster, N.S.P. Board High School, Komaragiripatnam.

I feel glad to note that the STUDENT is doing its bit for the cause for which it stands.

The S. S. L. C. Column and News from High Schools are very interesting and keenly read by the pupils of our school.

3. Sri N. Chandrasekharan, Headmaster, Board High School, Kotabommali, Srikakulam Dt.

Your magazine STUDENT is doing a great service to the students.

4. Sri K.V.V. Subrahmanyam, Headmaster, C.B.R. Board High School, Ganapavaram, W. G. Dt.

It is happy to note that The STUDENT has been imbued with the spirit of august personages such as Sri Rama-krishna Paramahansa and Swami Vivekananda. It largely helps to purge the mind of its baser propensities and goes a long way to mould the character of the young lads. May it continue to shed its lustre all over.

The interesting and novel news appended at the end makes it more charming and attractive.

5. Sri S. R. Narayanamurthi, Headmaster, Board High School, Kurupam, Srikakulam Dt.

It has been a matter of great pleasure to go through the several issues of STUDENT brought out during the

current school year. The articles really go a long way in inculcating godliness and duty-mindedness in the pupils of the present day, while the reports of activities of schools serve to foster healthy rivalry.

6. Sri V. Subba Rao, Headmaster, Board High School, Thullur.

Your monthly journal The STUDENT has been doing much service to the student population of the Secondary Schools. I highly congratulate you in your endeavour.

7. Sri C. V. Narayana, Headmaster, S.S.B.B. High School, Bukkapatnam.

The STUDENT magazine is doing great service to the High School students. In my opinion articles relating to English composition and religion may be included.

8. Sri B. Ramachandran, Headmaster, Board High School, Bukkarayasamudram.

No other magazine is so helpful and instructive as this magazine STUDENT to the High School pupils. I wish the magazine all success.

9. Sri O. V. Ramana, Headmaster, Board High School, Barua.

The Magazine contains topics of live interest. It aims at the improvement of the moral tone of the pupils and the teachers. The Arts' side and the technical side of Education should be separated even from the Ele. stage, (Vide Rajaji's scheme.) Knowledge of English is highly essential to keep pace with the nations.

10. Smt. K. Tirupurasundaramma, Headmistress, Board High School for Girls, Venkatagiri Town.

The STUDENT is certainly valuable and useful for High School pupils and especially to S. S. L. C. pupils. I think it will benefit them if short biographies or important

incidents from the lives of poets usually prescribed for Higher forms are published in this magazine.

11. Sri P. A. Narasimham, Headmaster, Board High School, Badangi.

Your STUDENT is indispensable to every school going pupil. It is a worthy companion to pupils appearing for the S. S. L. C. Public Examination.

12. Sri N. S. Narayana Raju, Headmaster, Board High School, Peddapurapadu E.G. Dt.

The STUDENT has captivated the S. S. L. C. pupils. It may do so the pupils of other forms.

13. Sri N. C. Narasappa, Headmaster, Board High School, Kothacheruvu.

The STUDENT is very useful for an average S. S. L. C. student. It is one of the modern best monthly journals which supply information about the schools to the modern students. I wish it success for ever.

14. Sri D. V. S. Narayanamurthi, Headmaster, Board High School, Budithi.

It is most interesting and very useful to the pupils.

15. Sri K. Suryanarayana, Headmaster, Board High School, Garbham (Srikakulam Dt.)

The STUDENT is doing great service to the pupils and teachers as well. The subscription is moderate, yet the fruit is the highest. We wish and pray that the STUDENT continues to do the good work that it has been doing for years to come.

16. Sri R. Satyanarayana, Headmaster, A. R. K. Board High School, Gollapalli.

Your journal is doing great service to student population. Thanks for your adventure.

17. Sri M. K. Hanumantha Rao, Headmaster, Board High School, Agali.

I am highly impressed with your magazine STUDENT.

The language used is simple and idiomatic. It contributes a great deal towards the improvement of the low standard of pupils in English. As it deals with intellectual, moral and physical aspects, it is really useful to every student. Your S. S. L. C. Column has been of immense help to the S. S. L. C. pupils of this school in their preparation for the public Examination of March 1955. I wish your endeavour every success.

18. Sri T. R. Tiruvenkatachari, Headmaster, Board High School, Sulur.

The STUDENT is warmly welcomed by pupils who depend upon notes. The stories and other interesting articles found in it really teach good lessons to the pupils and tone up their sense of morality. It deserves encouragement.

19. Sri D. V. Subba Rao, Headmaster, Board High School, Dachepalli.

It is doubtless that The STUDENT serves the purpose for which it was started as a very useful guide to the students.

20. Sri M. V. Subba Rao, Headmaster, Board High School, Mandapeta, E. G. Dt.

The STUDENT is being got for our school Reading Room for the last 3 years. I feel it extremely glad to note that it is very useful to the present day pupils especially to VI Form pupils on account of the S. S. L. C. Column where answers to important questions in English are given by experienced teachers in the field of education.

21. Sri S. Rudrappa, Headmaster, Board High School, Punjai Puliampatti.

The STUDENT, the monthly English magazine is one of the best of its kind in the field, very useful for the High School pupils. The S. S. L. C. class pupils will be much benefitted by reading the magazine continuously.

22. Sri H. V. Shenoy, Headmaster, Board High School, Panja (S. K. Dt.)

The book is much liked by the students of the S.S.L.C. class. It serves the purpose of a guide and does not serve the purpose of studying some vocabulary from the text book which the examiner expects.

23. Sri K. A. Raghava Menon, Headmaster, National High School, Engandiyur.

The STUDENT is proving to be very useful to the pupils of the Sixth Form of this school. They are competing with each other to get the school copy of the magazine.

24. Sri B. Guruvayya, Headmaster, K. V. Board High School, Kandikuppa (E. G. Dt.)

I feel great pleasure to inform you that The STUDENT, your monthly Magazine, proved very useful to the students of the S. S. L. C. class both in General and Textual matter. I am very much pleased about the Essays, Meanings and short paragraph questions drilled in your last monthly magazine and for your able guidance.

25. Sri M. S. Sri Ranga Rajan, Asst., V. M. High School, Bodinayakanur.

The STUDENT does a useful service to the school students.

26. The Headmaster, St. Mary's High School, Shirva, S. K.

A well get up magazine of more than ordinary interest.

27. Sri K. Sankappa Rai, Headmaster, Board High School, Sullia, S. K.

I am glad to say that your graded English monthly for High School students has been of great help to create literary taste among the pupils. In the STUDENT some of the S. S. L. C. questions have been answered in the

language of the pupils for easy assimilation of ideas. The STUDENT, I am sure, deserves to have a place in all High Schools.

28. Sri B. Appaji Reddiar, Headmaster, Board High School, Desur, N.A.Dt.

I congratulate the STUDENT for its record of service during this academic year 1954—55.

29. The Headmaster, Perambra High School, Perambra.

The STUDENT is popular among the students especially of the Sixth Form as the S. S. L. C. Column is the centre of attraction to them.

30. The Headmaster, Milagres High School, Mangalore. S. K.

The STUDENT is really a treasure for students of any school. The VI Form pupils benefit by it not a little. The stories and moral instructions that it contains are of immense help to form the character of the pupils.

31. Sri N. K. Sundaram, Headmaster, Zamindar's High School, Kattuputtur.

The STUDENT is really an excellent monthly in English for the pupils of the upper forms. The S. S. L. C. Column is very helpful and prepares the pupils for their final Examination. The short poems and letters are very desirable features.

32. Sri U. A. Sivaramakrishnan, Headmaster, S. K. M. J. High School, Kalpetta.

A good magazine for High School children.

33. Sri H. S. Subramania Pillai, Headmaster, Board High School, Vallioor.

The journal has been of much use to masters and pupils alike. The pages set apart for S. S. L. C. pupils are much

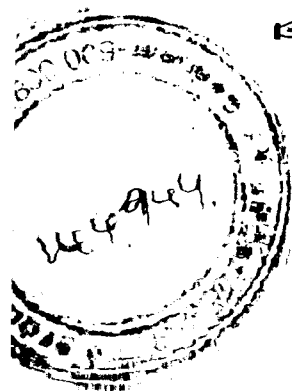
appreciated. Generally speaking the magazine should have a bright future.

34. Sri V. Rangarajan, Headmaster, S. V. V. High School, Vairichettipalayam.

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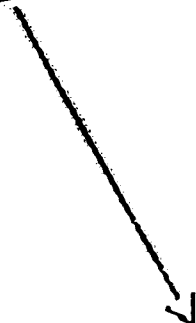
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