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THE STUDENT

Vol XI

NO 5.

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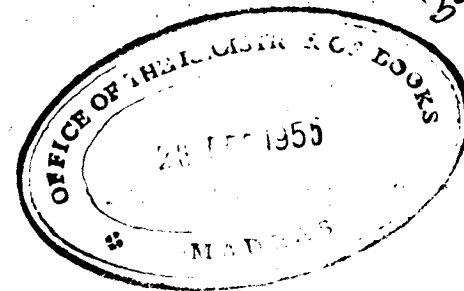
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SRI T. E. V. SARMA IN 1927.



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OPINIONS OF HEADMASTERS & HEADMISTRESSES

Many Headmasters have not returned the Business Reply Cards sent to them with our March issue. They are requested to kindly record their opinions in the cards and post them at an early date. No Postage stamp need be affixed to the cards. Opinions received hereafter will be published in our subsequent issues.

Since the Publication of the last Issue of this Magazine, the following Directors of Public Instruction have approved the Journal for High Schools & Inter. College, Libraries etc.,

1. MADHYA BHARAT.

2. HIMACHAL PRADESH.

3. KUTCH.

No. 12799 of 1955.

Office of
The Director of Education,
Bhuj, Dt. the 8th Nov. '55.

To

THE HEADS OF ALL HIGH SCHOOLS IN KUTCH,
(Govt. as well as recognised).

"The Student" (monthly) edited by Shri T. E. V. Sarma, now Headmaster of the Ramakrishna Mission High School, Chingleput has been very highly spoken of by eminent persons connected in one way or the other with Education. In these days when the problem of indiscipline amongst students is engaging the serious attention of educationists and teachers it is very gratifying to find that the several articles printed from time to time in the different issues of "The Student" seek to inculcate in the young ideals of service and sacrifice and a sense of discipline so very essential in the young citizens of Free India. The Student is written in simple effective English and would therefore be of great use to students of higher classes who besides improving their knowledge of English would also enlighten themselves in other ways.

Moreover, "The Student" is symbolic of the creative service a Headmaster and educationists can render in the direction of raising the level of the teaching profession. It is therefore earnestly suggested Headmasters Headmistresses and assistant teachers of all High Schools in Kutch would in the very near future emulate the example of Shri T. E. V. Sarma and do similar creative work which alone will make substantial contribution by way of bringing a renaissance amongst teachers in Kutch.

This magazine is approved and recommended. Further details may be obtained by directly contacting Shri T. E. V. Sarma, Managing Editor, "The Student" Chingleput.

Director of Education, Kutch.

Copy with best Compliments forwarded to the Chief Secretary to the Govt. of Kutch for information.

Copy with compliments to Shri T. E. V. Sarma, Managing Editor, "The Student", Chingleput.

THE STUDENT

Editor-in-Chief: Sri T. E. V. Sarma.

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

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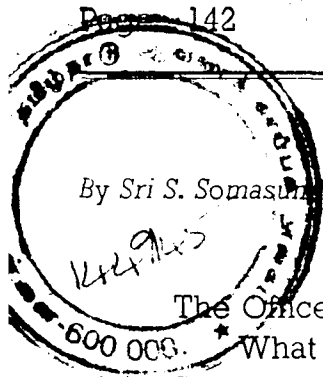
No. 5

PRAYER FOR STUDENTS

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

Om, Peace, Peace, Peace.

Taittiriya Upanishad II-1.



UPON MY WAY

By Sri S. Somasundaram B.A. L.T., Headmaster, Sippiparai.

The Office clock is chiming seven,
 What if I lose the lecture now-
 Some music, flowing from the heaven,
 I stand and gaze above.

Lo! there, half-hid and cradl'd in
 The leaves and branches of the tree,
 The minstrel tunes his music mind,
 In tones, mellowing, free.

Sing on! ye child of Nature, sing-
 A snowy spray you seem to be,
 Above the billows, rolling in
 A sea of harmony.

Sing on! and as I toil here,
 Mov'd to and fro by cruel storm,
 My heart may bleed, my people sneer,
 Your song is all the balm.

Sing on! and steep my senses in
 Thy rising waves of ecstasy
 When lo! I see the form divine
 In mountain, land and sea.



GAMES & PASTIMES IN ANCIENT INDIA

By Prof. K. S. Tripathi.

People in ancient India were sports-minded and games-loving. The conception we have of the life then as a rigid division into four watertight Ashramas is one-sided. We generally believe that the people of this land were a sullen sort devoted exclusively to scholastic pursuits and severe penance. But the genius of India has always manifested itself in variegated channels and if our ancestors have excelled in the domain of scholarship their achievements in the field of merry-making have by no means been less marked. People attached as great importance to physical fitness and proficiency in games and sports as to the study of ethics, theology or metaphysics. The guiding principle of life was a sound mind in a sound body.

The Oldest

Of all the games; hunting is perhaps the oldest. Ever since man made his appearance on earth he took to hunting both as an amusement and a source of livelihood. Hunting and also fishing were the only occupations of the people in the prehistoric days when they led a nomad's life, wandering from place to place in quest of games, food and pastures for their flocks. They were, however, more of an occupation than games in those days.

Later when people settled in small communities and learnt the art of agriculture they treated hunting as a pastime and a protective measure against the inroads of the beasts.

The earliest evidence of hunting practices in India is furnished by the excavations carried out in Mohenjodaro and Harappa which represent a civilizaion as old as 3,000 B. C. A number of amulet seals have been discovered which depict men shooting wild goats and antelopes with bows and arrows. The remains of large antlers of deers and stags indicate that hunting was very popular among the people of the Indus Valley some five thousand years ago. Bull-fighting was probably another pastime with them. There are indications to show that birds were kept as pets, and also for fighting. A certain amount of trapping was also carried on and fishing was a regular occupation. Later when the Aryans came and settled in this land hunting received a great impetus.

Best Amusement.

Aryans were great hunters and meat-eaters. They practised hunting mainly with a view to supplementing their diet with meat. But it also afforded them good recreation. They used long bows and arrows in hunting. It became a fashion with the princes and kings. Gupta emperors were great hunters. Their coins bear eloquent testimony to the patronage given by the Gupta kings to this game. In one of his coins Samudragupta is shown

hunting a tiger. Chandragupta Vikramaditya and Kumargupta are also represented in some of their coins as chasing lions. Hunting received great impetus by royal patronage. It was taken up with great enthusiasm by the gentry and the knights. Kalidas has declared hunting as the best amusement. Both Abhijyana-Shakuntala and Raghuvamsa abound in hunting scenes.

Masters of Archery

Hunting developed later into the science of archery. Indians had acquired great mastery over this science. We get elaborate references to the excellence attained in archery from the epics. People could shoot a target at a distant place with astonishing accuracy and what is more surprising, they could shoot an object without seeing it. There is an interesting story told in the epic about king Dasaratha's killing Shravan Kumar with his arrow. It is said that Shravan Kumar had gone to fetch water from the river for his blind parents. The sound of filling the earthen pot led the king to conclude that it was an elephant. The king had not seen actually as to what it was but the sound alone was a sufficient guide to him. He put an arrow on his bow and shot it with terrible impetuosity. The arrow pierced the heart of Shravan Kumar and killed him.

Great Archers

Dronacharya and his pupil Arjuna were great archers. There are numerous stories describing

their proficiency in this field. Once Arjuna and other princes were going through a jungle with their great teacher Drona. Arjuna's dog was ahead of them. After a while the dog came back to them with seven arrows fixed in his mouth. The dog was not at all hurt but it could not bark. Arjuna, who considered himself the best archer after his teacher, was taken aback at the mastery of the man who had covered the mouth of the dog with arrows with such skill. The party went ahead in great amazement to search for the man. Even Drona felt belittled.

Anxiety Relieved

They soon discovered the lowborn Ekalaya whom Drona years ago had refused to teach archery in consequence of his humble birth. Ekalaya related to them as to how undaunted by the teacher's refusal he had practised this great science of his own accord. He, however, admitted that he still considered Drona as his teacher. Drona found his favourite pupil Arjuna's face downcast. His high ambitions to become the best archer of the country were foiled by the mastery of Ekalaya. Drona, however, relieved him of his anxiety by demanding the right thumb from Ekalaya as Gurudakshina and thus shrewdly deprived him of his enviable skill.

Killed Ghor ?

Greek historians have also acknowledged the mastery of the Indians in archery. Describing the

equipment of the Indian forces in the army of the Persian king Zerxes (486-463 B. C.), Herodotus says: "The Indians clad in garments made of cotton, carried bows and cane and arrows of cane, the latter tipped in iron." The Indian archers might have humbled the pride of Alexander had not the rain-sodden soil failed them. Archery continued to be practised in India with the same efficiency till quite late centuries. Prithviraj the Rajput hero was the last great archer of India. A legend of the Rajputs, mentioned also by a Muslim historian, would have us believe that Prithviraj, who had not been slain at the second battle of Tarain but was blinded and remained a captive, killed Muhammad of Ghor with his arrow despite his blindness.

Bullock-Cart Racing

Although remains of bullock-carts and prototypes of the present day ekka, with a canopy for protection from the sun and rain, have been discovered in the course of excavations at Mohenjodaro, there is no tangible evidence to warrant the prevalence of racing among the people of the Indus Valley. The existence of horse amongst them is also doubtful. From the high state of civilization and variety of evidences for amusement, it can be concluded that the inhabitants of these regions probably practised racing also. Most probably bullocks and bullock-carts were used for the purposes of races and it must have been a source of great amusement.

Horse Racing Too!

Races were very popular among the Aryans. The Vedic age was the heyday of racing. There were various forms of racing, chariot-racing and horse-racing being more popular. How deeply racing, especially chariot-racing, had entered into popular scheme of entertainment is seen from its ritual transformation into a ceremony which, by sympathetic magic, secures the success of the sacrificer. The essential part of the Vajapeya ceremony is a chariot-race, in which the sacrificer is made victorious. Mention of horse racing is found in the Atharva Veda. A female race is also a feature of the Rajasuya ritual. The epics abound in references to perfection attained by Indians in chariot driving. Lord Krishna was a great chariot driver. Chariots had become so popular that most of the important Gods in the Hindu pantheon are believed to possess chariots as the chief means of their conveyance. The swiftness of sun's chariot is proverbial.

Wrestling

Boxing and wrestling have been practised in India from very early times. We know from the Mahabharat the stories of Bhim's greatness as boxer and wrestler. Nobody in the whole land could match him. He was the undisputed champion of the whole India. He was equally proficient at club-brandishing. Inscriptions of Mauryan period refer frequently to 'utsava' and 'samaja' festivities

and merry gatherings. A prominent feature of some of these assemblies was a feat of arms in which wrestlers from distant regions took part. Fights between men and between elephants and other animals are mentioned by Aelian, who also describes chariot races with teams of oxen and horses as practised in the imperial city of Pataliputra. The combats of men and animals often led to shedding of blood, and this was perhaps the reason why Asoka issued an edict forbidding certain types of 'samaja' while admitting that there were other festival meetings which were excellent. We hear of tournaments in amphitheatres surrounded by platforms for spectators. Buddhist texts also refer to acrobatic feats and combats of men and animals.

Dices

Dicing is another game which can claim a venerable antiquity. It was a very popular game among the people of Mohenjodaro and Harappa some five thousand years ago. The popularity of the game in the Indus Valley in those days is evidenced by the large number of dice unearthed. Both cubical and tabular specimens are found, the latter being the commoner.

Dicing frequently entailed considerable loss to the gamester whose pathetic laments are often alluded to in the text of the period. In consequence of its baneful effects dicing was strictly prohibited among children.

Buddhist writers refer to games on boards with eight or ten rows of squares from which chess play ultimately evolved. The Jain Strakritanga makes explicit mention of chess (ashtapada), a game that must have become very popular by the time of Bana's "Harsha-Charita" and Ratnakar's "Harvijaya." There is a vivid and interesting description of gambling in the well-known play "Mrichhekatika." One of the characters in the play observes in ecstasy, "Gambling for people is like getting a kingdom without the throne." Kalidas has also referred to chess in Raghuvamsha (VI-XVIII). Epics also contain references to gambling. We know the famous story as to how Yudishtira lost his entire kingdom including his wife in gambling.

Women's Pets

The most popular game for the women was the ball. We get numerous references in our literature to the Kandukakrida. The inner court of the palace contained playgrounds with flowers and fountains where women amused themselves. Little princesses had their dolls, panchalika. They also played with a ball, while the boys sported with a ball or hockey (vita), which they rolled or tossed about. Women were very fond of playing with deers. The dramas of Kalidas depict beautiful scenes of close intimacy with deers and birds. Cuckoos, parrots and peacocks were great favourites of women. Other favourite pastimes

for women were swimming in the palace tanks and gardening. The usual recreations of women, however, were singing, dancing and music.

Music

The Kaushitaki Brahmana mentions a three-fold shilpa, which are music, both vocal and instrumental and tal. The Sama Veda is a standing monument to the wonderful skill and originality of our ancients in the science of vocal music. Several professional musicians were known, and the variety of instrumental music in vogue can be inferred from the types of musicians enumerated such as flute-players, conch-blowers, drummers, etc. Among the musical instruments known are the Aghati (cymbal) to accompany dancing (R.V. & A. V.), drums, flutes, and lutes of various types and the harp or lyre with a hundred strings (vina).

Dancing

Dancing, singing and instrumental music formed an important part of life in Ancient India. Remarkable progress was made in all the three branches. The popularity of music can be gauged by the pronouncement of Bhartrihari who declared that persons devoid of literary, musical and artistic tastes are animals without tails!

Besides literary references to dancing we get archaeological evidences in abundance which tend to prove that dancing was very popular in Ancient India. Statues of dancing girls have been discovered from Mohenjodaro and Harappa.

Paintings in the Bagh caves in Gwalior give a beautiful representation of Gupta-dance. One of the paintings in this cave shows two dancing parties. In one a dancer is shown surrounded by a group of seven women playing on different instruments, in the other a group of six women surround the dancer. Lyre (vina) was a very popular musical instrument.

Thus in spite of the stream of asceticism running through the entire ancient literature, common people always wanted the enjoyment of the good things in life. The sculptures of the period show the vivacious side of life, full of bustle and activity and marked by a sense of humor. Literature also reflects this lighter side of life. Apart from singing, dancing, music and dramatic performances, entertainments were provided by buffoons, mimic players, rope-dancers, jugglers, and wandering bards or herald (chrana).

Gardening

Gardening and the making of garlands by various combinations of flowers provided amusement to many. Various kinds of games, both indoor and outdoor, were played. The former included dice, trapball, guessing other people's thoughts, etc. Among the latter were, as we have seen above, hunting, chariot-races, archery matches, wrestling, boxing, shooting, and ploughing with mimic ploughs. Festive assemblies known as utsava, samaja and Vihara provided not only entertainment but also dainty dishes and the kings often arranged celebrations for the amusement of the people. — "Vigil"

THE DEEPAVALI—THE DIVINE FESTIVAL OF LIGHTS

By Sri D. Krishnayya, Teacher, Hindupur.

And God said, 'Let there be Light: and there was light', as per Genesis in the Bible. The Christmas is the period of light for the Christians and the season is enjoyed most by the Christians all the World over. In the same way, the Deepavali the festival of Divine Lights is the period of mirth, joy, cheer, hope and enjoyment to the Hindus all over the globe. Sri B. G. Kher celebrated the Deepavali last year at London in the most orthodox style and this was enjoyed most by a rich circle of friends and relatives.

This is a period of lights and is enjoyed by all be they rich or poor. All over our country this festival is observed with very great devotion and to the Marwarees this marks the beginning of a new year and this is a holiday for one and all. As the season of plenty, Lakshmi Puja is done and sweets are freely distributed to the poor. Alms in plenty are given to redress the poor. 'Be at Bombay to enjoy the festival', says the tourist.

A puranic story goes to show that the cruel demon Naraka was killed by Sathyabama the dear spouse of Lord Krishna and in a thick fight. This allegorically shows that there ever is a fight between darkness and light, and light it is that succeeds. This is a period of pleasure to children

as they can light any number of crackers of different types and sizes and also enjoy the rich contents of a festive dinner. The triumph of light over darkness is fully represented here and let us celebrate every Deepavali Day by lighting the lights of patience, Sacrifice, Truth, Ahimsa, Love, Service, Hope, Joy, Peace, plenty cheer, Justice and the like and keep the country lovely and lively for the second five-year plan.

IS CINEMA AN EVIL?

By Sri R. Rajhakrishnaiya, Teacher, Venkatagiri Town.

"In the Aryan Culture music is lamentation and dancing is sheer madness" says Lord Buddha in his advice to his Chelas. Culture aims at the harmonious development of the body, mind and soul. Music as such is not an evil. Dancing as such is not unholy. If they are divinised and spiritualised they are the best of arts and they form the most effective means to the practice of the ancient, holy Culture. Then Music and Dancing shine as cultural agents. If they are not properly harnessed they really become lamentation and madness. The same is the case with the Kinematograph. At the present moment Cinema is the readily obtainable most popular form of amusement which can be had at moderate expenditure. No other form of entertainment can impress upon the people's hearts and minds, scenes and incidents

so much and so well as the Cinema does. People attend Pictures and forget their cares, worries and anxieties! Why deny them this pleasure.

The Cinematograph is nothing but "Drama" presented through the medium of Celluloid Films. The Message of the Rishis of yore can be disseminated amongst the people by producing 'Social Stories' to the tastes and temperaments of the modern society. By producing sense exciting pictures which cause the itching of the nerves positive harm is done to humanity. There is no harm in producing educational, religious and spiritual pictures.

It is not good to indulge in any thing in excess. Extremes are always harmful. Over-indulgence in Cinema is highly (deleterious) to health and it spoils the power of sight. It paves way to evil contacts. Movies move us to paradise, when indulged in inordinately, to the Infernal Hell.

Some condemn Cinemas downright. Modern science is using the movies in the best possible useful manner. There will come a day when the black board will be displaced by the silver screen. Unlike the man of the medieval age the man of the modern age has known the utility of movies. Literates and illiterates can have the great benefits from the educational pictures. Schools, Colleges and Adult Education Centres can make the best use of the movies. Cinema is a curse as well as a Cure. Care and alertness are required, otherwise the Celluloid burns us all. Sublimation is essential.

" THE STUDENT "

By Sri R.R.N. George, B.A., B.T., Chinnalapatti, Madurai Dt.

1. Those days of bliss, of childish play
Were days in which I w's mud and clay:
Worked and shaped by teachers' will.
I became a good pupil.
2. In May of life, with college-mates.
Like a bee that enters gates
Of Lily's house : I searched and found
The knowledge-chest, as keen student.
3. Well qualified, a job I got.
Student life no more I thought.
Laughed and laughed a teacher, old.
Found it was Experience, bold.
4. "Student dear ! sure till your death
I'll be your teacher, worth.
In School of Nature no preference,
To rich or poor" said Experience.
5. Thousand things We have to learn.
The beasts and birds, the trees and corn,
The hills and dales, do teach us all
And purify our minds and souls.
6. From mother's womb to earthly tomb.
We learn and earn much knowledge fame:
And Death we meet as Students all,
In after-life.....! who knows that all "

LITERARY ASSOCIATIONS AND THEIR USES.

*By Sri P. B. Raghavendra Rao, VI Form Student,
V. R. C. High School, Nellore.*

The Literary Association pertains to Literature. There is a great advantage in improving our knowledge. The members elect their own leaders. This is a non-political organisation. Every student can take advantage of this Association.

In the present situation it will be very useful. The Literary Association is most important in every College and High School. Some boys show their interest in games and some in studies and some in literary pursuits. In these days general knowledge is very necessary. Students are lacking in general knowledge about their own country. In other countries students learn a good deal about their own country and are highly cultured.

These Associations are started and will be very useful in promoting general knowledge. Students should participate in these debates (which are held every week) and should try to improve their knowledge. Students should not feel shy to take a lively interest in the Association and must make bold and come forward to give out their ideas to the benefit of others. They should practise first the power of speech.

Some students fear to come to the plat-form to speak. We must make them cultivate the habit of

speaking in the meetings on any subject of their own choice.

There should be good choice of subjects for lectures which should teach good morals.

Students should go to villages in batches and educate the uneducated villagers and infuse in them knowledge. There are plenty of villagers who are not educated in India. Students should go about to select centres and do propaganda about the benefits of learning.

Students should acquire General knowledge by cultivating good habits and try to become worthy citizens and politicians. Then only our India will get good name and will stand as a good country all over the world.

"The Christians, the Brahmos, the Hindus, the Mussalmans, all say, 'My religion alone is true'. But if a man prays to God with a yearning heart, he can reach Him by any path".

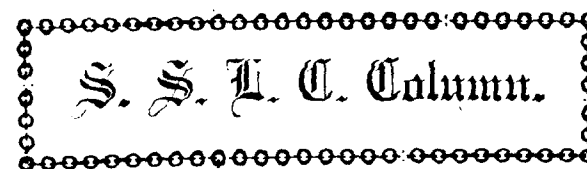
"One may have single-minded devotion to one's own religion, but one should not on that account hate other faiths. On the contrary, one should have a friendly attitude towards them".

— Sri Ramakrishna

"We want a religion which will give us faith in ourselves, a national self-respect, and the power to feed and educate the poor and relieve the misery around us. If you want to find God, serve man".

"So long as even a dog of my country remains without food, to feed and take care of him is my religion and anything else is either non-religion or false religion".

— Swami Vivekananda



(A) ENGLISH QUESTIONS & ANSWERS.

1. By Sri S. Kumaresan, B.A., B. Ed.,
B.H. School, Keelaperumpallam (Tanjore Dt)

"The adventures of a shilling"

Qn: 1. Explain the paradox put forth by Addison's friend?

Ans: The paradox advanced by the friend of Addison, was that it required much greater talents to lead a life of retirement than to live an active business life. The so-called active life is nothing but doing a series of trifling and insignificant actions. No great talents are necessary for these actions. But on the other hand, to fill up oneself suitably in retired life is far more difficult and so this requires more ability and resourcefulness.

Qn: 2. How did the shilling escape from wearing a monstrous pair of breeches?

Ans: The shilling was squirred away in anger by the spendthrift who was disinherited by his deceased father. It happened to fall in an unfrequented place under a dead wall where it remained undiscovered and useless during the rule of Oliver Cromwell. If it had been in circulation then, it would have been melted and reminted with the stamp of the Commonwealth Government. The coins of the Commonwealth Government were minted with the image of two shields which resembled the breeches.

Qn: 3. How was the shilling used by the gambler?

Ans: The shilling was rather a medal than an ordinary coin in the hands of the gambler. He used the shilling as a counter in gambling. It led a melancholy life in his possession being very active at those hours when the current coins were at rest. The value of the shilling was according to the fortune of its master. Finally the gambler was ruined in the game, and the shilling was once again set free to wander about the world.

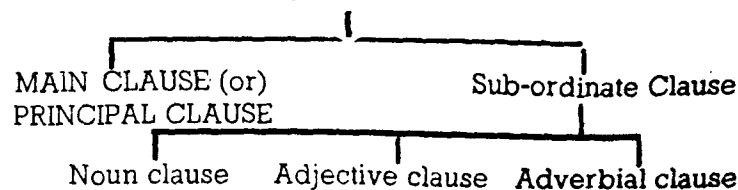
Qn: 4. Mention the two adventures of the shilling after it was reminted?

Ans: The first adventure of the shilling was that it fell into the hands of a poet who was attracted by its brightness and novelty, and gave an opportunity to the poet to write a burlesque poem, named, "The splendid shilling".

The other extraordinary adventure was that the shilling was thrown away into a hat of a blind beggar who begged for alms, mistaken for a farthing.

II. ANALYSIS OF COMPLEX SENTENCES

*By Sri R. M. Shanmugam, B. A., B. T., Assistant,
Board High School, Jalarpet.*

Complex Sentence

Sentences can be arranged and brought under three groups.

1. A sentence which has got only one Main Clause is known as a Simple Sentence.
2. A sentence which possesses only two Main Clauses is called as a Double Sentence.
3. A sentence which contains only one Main Clause and one or more Sub-ordinate Clauses is called as a Complex Sentence.

It should be clearly understood that neither a simple sentence nor a double sentence can have sub-ordinate clauses. There will be as many clauses as there are finite verbs in any sentence.

In analysing a Complex sentence, the first step is to pick out the Main Clause. The next step is to seek out the subordinate clause or clauses finding out the relation which each clause has on the Main Clause. The last step is to analyse each sub-ordinate clause. Each sub-ordinate clause can be arranged under three clauses namely Noun Clause, Adjectival Clause, and Adverbial Clause.

Study the following examples

1. Ramu is an intelligent boy in the class.
2. Ramu is a boy who is intelligent in the class.

In sentence No. 1, there is only one verb and so there should be only one clause with complete sense and that clause is Main clause. Hence this sentence is known as a Simple sentence.

In sentence No. 2, "Ramu is a boy" makes complete sense. It is called the Main clause in this sentence. But "who is intelligent in the class" does not give complete sense and hence it is a sub-ordinate clause. "Who is intelligent in the class" is an Adjectival clause qualifying the noun "boy". Since this sentence contains a sub-ordinate clause in addition to the Main clause, it is called a Complex sentence.

Transformation of Simple sentences to Complex.

A Simple sentence can be converted into a Complex sentence by increasing a word or phrase into a subordinate clause and this clause can be a Noun, Adjectival or Adverbial Clause.

1. SIMPLE. He saw an old man.
COMPLEX. He saw a man who was old.
2. SIMPLE. Being poor he is not able to lead a happy life.
COMPLEX. As he is poor, he is not able to lead a happy life.
3. SIMPLE. In spite of my advice he has wasted his money extravagantly.
COMPLEX. Though I have advised him, he has wasted his money extravagantly.
4. SIMPLE. He was too poor to help others.
COMPLEX. He was too poor that he could not help others.

Transformation of Complex sentences into Simple.

A Complex sentence can be turned into a Simple sentence by converting the clause into a phrase or a word.

1. COMPLEX. Ramu is a man who is wealthy.
SIMPLE. Ramu is a wealthy man.
2. COMPLEX. When I understood his poverty, I began to help him.
SIMPLE. Understanding his poverty I began to help him.
3. COMPLEX. We went to see a hut where the poor man lived.
SIMPLE. We went to see the poor man's hut.
4. COMPLEX. A person who has come forward by his exertions will achieve good name.
SIMPLE. Self-made person will achieve good name.

(B) GENERAL SCIENCE.

*By Sri V. Narayana B.Sc., B.T., Science Asst.
S. K. P. High School, Dhone.*

Qn: (1) Write about the physiology of nutrition.

Ans: The food that is taken is not absorbed by the blood in the same state. It has to undergo many changes.

The food is crushed well with the help of the teeth in the mouth and the chewed food is moistened with saliva. The saliva is slightly alkaline and the ptyalin the enzyme in it converts starch into sugar. The well masticated food is forced back into the entrance of the pharynx and thence along the oesophagus into the stomach by peristaltic movement. When the food reaches stomach, it comes into contact with the gastric juice secreted by the gastric glands in the stomach. The juice is acidic in nature and it contains two enzymes Pepsin and Rennin. They convert proteins into peptones and churn the milk. The food is converted into chyme. After the completion of gastric digestion the sphincter relaxes and the food passes into duodenum. The pancreatic juice from pancreas, the bile from liver and the intestinal juice from the intestinal glands in the small intestine come into contact with the food in the intestine. The bile being alkaline neutralizes the acid chyme and prepares it for the action of the pancreatic juice. Further it has an antiseptic property. The three enzymes trypsin, amylase and lipase, and lipase present in the pancreatic juice converts proteins into peptones, starch into sugar and fat into fatty acids respectively. Intestinal juice changes sugar into easily soluble glucose. By the time it reaches the large intestine digestion is completed and the digested food is absorbed. In the large intestine the water is absorbed so that the undigested food is turned into a solid matter which is thrown out.

Qn: (2) Describe briefly the construction of a thermometer.

Ans: A thick walled glass tube of narrow uniform bore is taken and is cleansed by washing it with nitric acid first and then with water. One end of the tube is now heated and then is blown into a bulb. To the other end is attached a funnel by means of an India rubber tubing. Pure dry mercury is then poured into the funnel. The mercury does not go down as it has a narrow way and as there is air inside the tube. The bulb is heated so that the air in it expands and some of it escapes by bubbling through the mercury. The bulb is now cooled. The air contracts and a small quantity of mercury enters the bulb. This process is continued until it is half filled. The part of the tube below the funnel is drawn into a constriction and sealed. Then using a hypsometer the upper fixed point is marked. This indicates the temperature of the boiling water. Then it is placed in pure and dry ice. The mercury level falls down and is marked. This indicates the lower fixed point and the temperature denotes that of the melting ice. Then it is graduated as required.

Qn: (3) How is chlorine prepared in the laboratory? What is the action of chlorine on alkalis?

Ans: A round bottomed flask is taken and fitted with two holed rubber stopper. A dropping funnel goes through one hole and a delivery tube through the other. A mixture of sodium chloride and manganese dioxide is taken into the flask. Concentrated sulphuric acid is run down through the dropping funnel. The flask is gently heated. Then evolves a light green coloured gas with irritating odour and is collected by downward displacement.

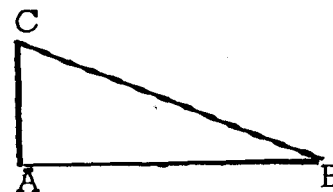
Chlorine acts on dilute cold alkalis and gives hypochlorite and chloride. With hot concentrated alkalis it gives chlorate and chloride.

(C) Composite Mathematics.

By Sri D. Poornanandam, B.A., B.Ed., M. H. School, Tenali.

Converse of Pythagoras' Theorem.

If a triangle is such that the square on one side is equal to the sum of the squares on the other two sides, then the angle contained by these two sides is a right angle.



Given: $\triangle ABC$ is such that $BC^2 = AB^2 + AC^2$

To prove that: $\angle A$ is a right angle.

Proof: Either (i) $\angle A > \text{a rt angle}$,

or (ii) $\angle A < \text{a rt angle}$.

or (iii) $\angle A = \text{a rt angle}$,

If, as in (i), $\angle A > \text{a rt angle}$

$BC^2 > AB^2 + AC^2$, which is a contradiction according to the hypothesis.

If, as in (ii), $\angle A < \text{a rt angle}$ then,

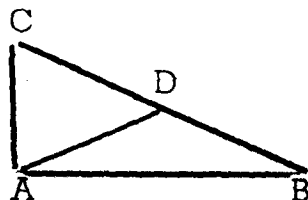
$BC^2 < AB^2 + AC^2$, which again is a contradiction according to the hypothesis.

Among the three mutually exclusive cases, two are impossible.

$\therefore$ (iii) must be true

i.e. $\angle A = \text{a rt. angle}$.

Alternative proof:



Given: $\triangle ABC$ is such that $BC^2 = AB^2 + AC^2$

To prove that: $\angle A$ is a right angle

Construction: Let D be the mid. point of BC.

Join AD.

Proof: By Apollonius' Theorem

$$AB^2 + AC^2 = 2(AD^2 + BD^2)$$

But by hypothesis $AB^2 + AC^2 = BC^2$

$$\begin{aligned}\therefore BC^2 &= 2(AD^2 + BD^2) \\ &= 2\left(AD^2 + \frac{1}{4}BC^2\right) \quad \because BD = \frac{1}{2}BC. \\ &= 2AD^2 + \frac{1}{2}BC^2\end{aligned}$$

$$\therefore \frac{1}{2}BC^2 = 2AD^2$$

$$\text{or } BC^2 = 4AD^2$$

$$\therefore BC = 2AD$$

$$\text{i.e., } AD = \frac{1}{2}BC$$

$$\therefore \angle DAB = \angle DBA \text{ and } \angle DAC = \angle DCA.$$

$$\text{But } \angle DBA + \angle DAB + \angle DCA = 2 \text{ rt. angles.}$$

$$\therefore 2(\angle DAB + \angle DAC) = 2 \text{ rt. angles.}$$

$$\therefore \angle DAB + \angle DAC = 1 \text{ rt. angle.}$$

$$\text{i.e., } \angle A = \text{a rt. angle.}$$

(Here, we can also deduce that $\angle A$ = a rt. angle by using the property of the semicircle.)

(Note: The above proofs are based on the supposition, that the extensions of Pythagoras' Theorem and Apollonius Theorem have been learnt at first, before the converse of Pythagoras' Theorem has been taken up.)

(D) Questions & Answers on Social Studies.

By Sri V. Viraraghavan, M.A., C.T., Teacher,
Social Studies, Chingleput.

Qn: Write an essay on:— Irrigation Systems in India.

Ans: *Irrigation Systems in India:* We cannot raise crops for our food without a sufficient supply of water at required times. Luckily there are two Monsoon winds, the South-West and the North-East, blowing during certain months in the year, and bringing us rain in ample measure. But in some years they fail us. Further they do not bring rain to all parts of India. Rain-shadow Regions like the Deccan and dry tracts like the North-West Provinces do not get sufficient rain. Of course, there are perennial rivers. *Anicuts*, or dams, have been built across them for storing water. The West Coast, Assam and Bengal can depend on rains but the Indus Valley, the United Provinces, the Deccan and the Southern Districts of South India, have to depend largely on irrigation systems for supply of water for raising crops.

The oldest irrigation method is that of baling out water from wells with the help of pumping-up devices. One-third the total area under cultivation in India depends on wells for water-supply. This system is found in all parts of India.

Large lakes also are constructed. Across a large sloping field a serpentine bund is put up right in the centre and a catchment area is provided with channels for catching rain-water when rain falls. The remaining slope area is pieced out into farm yards. This is a novel device no doubt; but it has done us excellent service for many thousands of years, particularly in Tamilnad and Andhra-desa.

There are good springs on the dry beds of rivers like the Palar. Channels are dug to take this spring water to the crop-fields. In this way, thousands of villages along the course of even non-perennial rivers are assured a good supply of water for raising crops.

Big rivers are often connected by canals and a net-work of channels spreads river water over vast areas for raising crops. The Indo-Gangetic Plain and the lower Godavari-Krishna region have such a splendid system. The waters of the Periyar river which have been going as waste into the Arabian Sea are diverted into the Vaigai river for the benefit of Madurai and Ramanathapuram Districts.

Great dams, like those at Sukkur and Metur, have been constructed for both agricultural and industrial purposes. They yield regular supply of water and electric power for the fields and the factories respectively. Many more dams are under construction, the most noteworthy being the Bakra-Nangal dams, which, it is expected will turn the whole of Rajputana into a garden region.

PART II.

Fill in the blanks with the head-letter for the correct answer:—

- I. The name of the Russian Premier who has been on a friendly visit to India is:—
- (a) Leo Tolstoy ; (b) Lenin ; (c) Stalin ;
(d) Bulganin ; (e) Kruchshev. [Ans: d]

[Editor's Note:—Students answering the non-language subjects in their mother tongue will do well to write out the above answers in that language by way of preparation.]

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. Avittam Thirunal High/Training School, Mankompu.

The Alleppey District Youths & Labour service Organisers Training under the supervision and guidance of Sri V. Lakshminarayana Iyer B.A., L.T., District Educational Officer, Alleppey was conducted in the A. T. High School, Monkompu for 15 days from 17th to 31st October 1955. The Camp consisted of 50 graduate teachers from various high schools in the Alleppey District. There were social manual labour for 4 hours in the morning, speeches of distinguished persons such as Messrs. V. S. Thanu Iyer, M.A., L.T., (Alleppey) P. R. Krishna Iyer M.A., (Professor S. B. College, Changanacherry) V. Ramanathan M.A., L.T., (Principal, S. D. College Alleppey), Fr. St. Theodosius T. O. C. D. Principal, St. Thomas College, Palai, Rev. Fr. Chulaparampil, K. P. Amrithanatha Iyer etc, etc and various entertainments at night on all days. The trainees conducted a Survey of the locality.

Sri N. Subramonia Iyer, M. Sc., B. L., Manager, P. R. Venkitachalam, Panchayat President, the Headmasters and teachers of High & Training schools extended all kinds of cooperation and the Youths and labour service training Camp at Monkompu Centre proved a great success.

2. S. R. B. High School, Anaparti. East Godavari Dt.

On October 1st the flag was hoisted by Sri. Mulukutla Satyanarayana at 8-0 a.m., and the meeting was presided over by our revered Headmaster Sri. Bhagavati Gournadham. The evening function was presided over by Sri. Karri Dorayyareddi and 'Sri Kasturi Ramalingaswami Memorial Medal' was awarded to Chy. D. L. N. Somayajulu who scored highest number of marks in the S. S. L. C. Examination '55. There were dances by girls and enactments of Telugu Naticas by boys and girls separately.

On October 2nd the Gandhi Jayanti was celebrated in our School. The flag was hoisted by Sri. Dwarampudi Radha Krishnareddi, President Panchayat Board, Anaparti.

3. R. B. C. C. Hindu High School, Trivellore.

Under the joint auspices of the Teachers' Associations of the Goudie High School and Rao Bahadur Calavala Cunnan Chetty's Hindu High School, 'Trivellore, the Education Week was celebrated at the latter school on Friday the 5th Nov. '55 by Sri A. S. Johnson, M.A., L.T., Headmaster & Correspondent, St. Columba's High School, Chingleput & President of the Chingleput District Teachers' Guild and Sri T. E. Santhanam, B.A., B.T., Headmaster, Ramakrishna High School, Chingleput & Secretary of the Chingleput District Teachers' Guild, delivered a lecture on "Education and Second Five Year Plan".

The function commenced with prayer by Miss N. Sakuntala Devi, Music Mistress Sri D. J. Arulanandam, B.A., L.T., Headmaster, Goudie High School, Trivellore, welcomed the guests. The President in his speech explained the aim and purpose of the Education Week and also the salient features of the Second Five Year Plan. He pointed out that education has been given the least importance in the Second Five Year Plan, as a sum of Rs. 800/- crores has been set apart for education out of Rs. 4900/- set apart for the

various schemes during the Plan Period. He said that the reorganised scheme of education is nothing but reorientation of education.

Later Sri T. E. Santhanam, B.A., B.T., delivered his speech pointing out the 8 objectives of the second five year plan. He said that by promoting the growth of the national economy by increasing the scope and importance of the public sector, developing basic heavy industries for the manufacture of producer goods to strengthen the foundations of economic independence, by increasing the production of consumer goods as much as possible through the household or hand industries, developing factory production of consumer goods in a way not competitive with hand industries, increasing productivity in agriculture and speeding up agrarian reforms with an equitable distribution of land to peasant cultivators, providing better housing, more health services and greater opportunities for education especially for the poorer sections of the population, liquidating unemployment as quickly as possible and increasing national income, the country would attain economic independence and prosper. He quoted some of the sayings of Huxley and Sister Nivedita in this connection.

Sri N. Appalaraju, B.A., B.Ed., Headmaster, R.B.C.C.C. Hindu High School, Trivellore, proposed a vote of thanks and with the singing of the National Anthem the function came to a close.

4. A. M. High School, Chaliyam

United Nations posters and publications were displayed in the School buildings well a week in advance.

Competitions in the form of Malayalam versification, essay and speeches were conducted and prizes given to the pupils.

Special meeting of pupils and staff were held at Chaliyam on 24-10-'55, though it was a holiday for the

school, presided over by the Headmaster. The president in his introductory speech dealt with in detail, the formation, growth and the present day functioning of the U. N. organisation and its service in the cause of promoting world peace and international Co-operation and solidarity among the various countries with conflicting ideologies and the necessity to strengthen and broaden the U. N. O. and its activities. He then read out the 'United Nations Day to the anniversary message for youth' issued by the secretary general.

Songs on U. N. Day were then sung by boys and girl pupils. M. Saidalikutty, P. Lakshmanan, C. Mohamad-Abdurahiman, and C. K. Abdul Kader, from among the pupils, spoke on the U. N. Day and Messrs. K. K. Kuttisankaran Nair and A. V. Chandrashekharan (teachers) also spoke on the significance and the roll played by the U.N.O for peace prizes to the winners in the Elocution essay and versifications contests were distributed by the president. In his concluding speech he appealed the student youths to strengthen the work for peace. The meeting terminated with the singing of National Anthem.

5. Board High School. Parvatipuram

The In-augural function of the literary association Board High School, Parvatipuram was celebrated on the 1st and 2nd of this month. The elite of the town attended the function. On 1—10—55, Dr. D.A.A.S. Narayana Rao Ph. D lecturer in Physics Andhra University delivered an address on "The Life in Australia" with N. Patanjali Sastri B.A., B.L., Advocate Presiding. Sri U. Narayana Murthy B.A. vakil read some verses from his poetical works. The function came to a close with the staging of a Social Drama "Eka Deeksha" by the members of the staff directed by Sri A. V. L. Narasimham M. A. B. Ed. first assistant of the High School.

On 2—10—'55 S. V. Joga Rao M. A. Research Scholar Andhra University spoke on "Students and Telugu Literature" with Sri S. Ramamurthy B.A., B.Ed., Head Master presiding. Sahitya Kovida Krovvidi Ramam spoke on "Mahabhatta and Narayana Bhotthu" The function came to a close with a dance performance by Kumari Ambatipudi Lakshmi.

6. Sri Ramakrishna Mission Schools, Chingleput.

Mr. N. Gopala Menon, Speaker of Madras Legislative Assembly, visited the Sree Ramakrishna Vidyalaya, Chingleput, on Dec. 2. He was received by Messrs. N. Ramana Iyer, T. E. V. Sarma and the resident Swami and profusely garlanded. The School A. C. C. presented a guard of honour. He was then taken to the Girls' School.

Complimenting Mr. T. E. V. Sarma for his good work, Mr. Menon said that having been a correspondent of a school he knew of the difficulties of the management. He was very much impressed with the discipline of the boys and girls of the institution.

Mr. T. E. V. Sarma entertained the Speaker to tea.

The twentyfifth Education Week was celebrated under the auspices of the Chingleput District Teacher' Guild in the Sri Ramakrishna Mission Vidyalaya, Chingleput, on Friday 11th November.

An exhibition of various teaching aids in Science, Social Studies and Handicrafts was a special feature of the celebration.

In the evening, a public meeting was held when Mr. K. Rajagopalan, District Magistrate, Chingleput, presided.

Mr. A. S. Johnson, President of the Teachers' Guild, welcomed the gathering.

Mr. T. P. Srinivasavaradhan, Headmaster, Hindu High School, Triplicane, speaking on the occasion, said that after the States were reorganised on a linguistic basis, educational interest of the children of linguistic minorities must be safeguarded.

Mr. T. E. Santhanam, Secretary of the Guild, proposed a vote of thanks.

NEWS & NOTES OF INTEREST

66 Nehrus

Sixty-six school boys, dressed like Mr. Nehru, floated balloons in the air to celebrate the 66th birthday of the Prime Minister in the City High School grounds in Patiala on Nov-14. Two-thousand children gathered there shouted "Chacha Nehru Zindabad".

The Chief Minister of PEPSU, floating the 67th balloon to mark the people's Prayer for many such, happy returns, said that India and the world owed a heavy debt of gratitude to Mr. Nehru for his great contribution in securing world peace.

Centre of India

India's exact centre has been located near Sihora. The point of the centre of India is about 8 miles towards the south of Dundi station of the Central Railway and about a mile and half away towards the north of the Shora-Dhimar Kheda Road.

The Government of India is understood to have been planning to decorate the point at a cost of about a crore of rupees. It is proposed to lay a beautiful garden round about the point and construct a rest house for the village public. It is also proposed to construct a pucca road to make it directly approachable from the railway station and other centres and to establish a Weather Observatory at the point. Land round about the place is covered by forest shrub and hillocks, presenting a beautiful environment.

Seeing the world on a motor-cycle

Raj Kumar, an Indian motor-cycle tourist, and his cousin, Miss Gurupsesh, arrived at Hongkong on Nov. 21, after visiting 73 countries. Miss Gurupsesh rides on the

Kumar said he started from Glasgow, where he has his home, in November, 1954, and intended to finish his tour in Scotland in 1958.

He has already visited all European countries and the Middle East, Australia, New Zealand and most of the Far East, including Japan.

After resting for a week here, he will leave for the United States via Japan.

Kumar said he hoped to ride through Russia in the last stage of his world tour.

He claimed he was the first man to cross the Sahara desert on a motor-cycle, taking 27 days from Morocco to Sudan.

A burglar's reluctance

A burglar, who stole a box containing silver articles valued about Rs. 700, for some unknown reason left the box with all the articles, except some tumblers, cups and plates, valued at Rs. 70, in tact. The box which was abandoned by him in a park in Gopalapuram, was found by a school watchman on Dec. 5. The burglary was committed in a house in Besant Road, Gopalapuram, on Dec. 4.

Jail, The Best Place For Study

The Jail is the best place for study and concentration according to Prime Minister Nehru.

Addressing students of the Aligarh Muslim University he said that he got ten per cent of his education in the university and ninety per cent outside it.

"I also got good opportunities to study and educate myself in jails. There is no better place for study and concentration than the jails," he added.

"By this, I do not mean to say that all of you should go to jails to complete your studies," the Prime Minister said, amidst laughter.

The dove that failed

Mr. Bulganin, and Mr. Khrushchev released two "doves of peace" at the Brabourne Stadium at Bombay together with 100 doves released by children at a rally on 24-11-'55.

Two of the doves flew for some time, and then came back to the stadium, where the Russian leaders were sitting. Mr. Bulganin and Mr. Khrushchev picked them up, fondled them for a while and came in front of the dais to release them.

While Mr. Bulganin's pigeon flew up the moment he signalled, the other dove stuck to Mr. Khrushchev's hand, and would not fly. It remained there for about five minutes till he pushed it into the air.

World's champion talker.

Kevin Sheehan, 30-year-old Irishman with the "gift of the gab," has become the world's champion talker after speaking for 133 hours without stopping.

Kevin set up the new world record for Eire, beating the old one—held by a Russian whose name he does not know—by two hours.

Hindu Temple in Malayan Town.

About 50 Tamils from S. India the majority Nattukottai Chettians—met recently under the presidentship of Mr. Somasundaram Chettiar, at the Petaling Jaya Club, 6½ miles from here, and decided to build a Hindu temple in the Petaling Jaya Town.

Petaling Jaya, founded by the former High Commissioner, Sir Gerald Templer, has a population of over 10,000. It is growing in size and population. It is also proposed to make the town, the seat of the Selangor State Government.

So far, no religious centre has been established, and the move by the South Indians is considered the forerunner of establishments of other faiths in the town.



Sri Ramakrishna Mission

RUNS THE FOLLOWING INSTITUTIONS AT CHINGLEPUT.

1. ELEMENTARY SCHOOLS:

Started: 1838

2. BOYS' RESIDENTIAL HOME:

Started: 1939

3. BOYS' HIGH SCHOOL:

Started: 1941

4. GIRLS' HIGH SCHOOL:

Started: 1950

5. SRI R. K. V. PRINTING PRESS:

Started: 1955.

OUR MOTTO:

For The Teacher: Service Before Self.

For The Taught: Discipline First, Studies Next.

Individual Attention; Development of a love for one's own Religion, Customs, Manners, Traditions & Culture.

ஸ்ரீ ராமகிருஷ்ண விஜயம்.

14 "விஜயத்தின்" வருஷாம்பம் தையில்: மாதந்தொறும் பிரதிகள் முதல்தேதியில் (ஆங்கிலம் 15—20க்குள்) வெளிவரக்கூறன.

வருடச்சந்தா ரூ 4/- (உள்ளூர், இலங்கை) ரூ 6/- (வெளி நாடு) தனிப்பிரதி அனு 8/- மாதிரிப்பிரதி அனு 4/-

சந்தாவை முன்பணமாக மணியாட்டர் மூலம் அனுப்பவேண்டும். போஸ்டல் ஆர்டர் அனுப்புதல் மிக மிக நல்லது. சந்தா தொடங்கும் மாதங்கள் தையும் ஆடியும் மட்டுமே. ஆனால் பிற மாதங்களில் சேருவார்க்கு முந்திய பிரதிகள் சேர்த்து அனுப்பப்படும்.

ஸ்ரீ ராமகிருஷ்ண மடம்

மயிலாப்பூர்

சென்னை-4.

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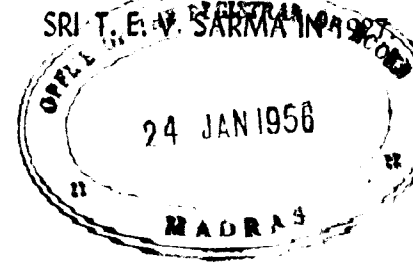
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THE STUDENT

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

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OPINIONS OF HEADMASTERS & HEADMISTRESSES

Many Headmasters have not returned the Business Reply Cards sent to them with our March issue. They are requested to kindly record their opinions in the cards and post them at an early date. No Postage stamp need be affixed to the cards. Opinions received hereafter will be published in our subsequent issues.

Since the Publication of the October Issue of this Magazine, the following Directors of Public Instruction have approved the Journal for High Schools & Inter. College, Libraries etc.,

1. MADHYA BHARAT.
2. HIMACHAL PRADESH.
3. KUTCH.

No. 12799 of 1955.

Office of
The Director of Education,
Bhuj, Dt. the 8th Nov. '55.

To

THE HEADS OF ALL HIGH SCHOOLS IN KUTCH,
(Govt. as well as recognised).

"The Student" (monthly) edited by Shri T. E. V. Sarma, now Headmaster of the Ramakrishna Mission High School, Chingleput has been very highly spoken of by eminent persons connected in one way or the other with Education. In these days when the problem of indiscipline amongst students is engaging the serious attention of educationists and teachers it is very gratifying to find that the several articles printed from time to time in the different issues of "The Student" seek to inculcate in the young ideals of service and sacrifice and a sense of discipline so very essential in the young citizens of Free India. The Student is written in simple effective English and would therefore be of great use to students of higher classes who besides improving their knowledge of English would also enlighten themselves in other ways.

Moreover, "The Student" is symbolic of the creative service a Headmaster and educationists can render in the direction of raising the level of the teaching profession. It is therefore earnestly suggested Headmasters/Headmistresses and assistant teachers of all High Schools in Kutch would in the very near future emulate the example of Shri T. E. V. Sarma and do similar creative work which alone will make substantial contribution by way of bringing a renaissance amongst teachers in Kutch.

This magazine is approved and recommended. Further details may be obtained by directly contacting Shri T. E. V. Sarma, Managing Editor, "The Student" Chingleput.

Director of Education, Kutch.

Copy with best Compliments forwarded to the Chief Secretary to the Govt. of Kutch for information.

Copy with compliments to Shri T. E. V. Sarma, Managing Editor, "The Student", Chingleput.

THE STUDENT

Editor-in-Chief: Sri T. E. V. Sarma.

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

VOL XI

JANUARY 1956

No. 6

A 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.

OUR INDIAN REPUBLIC

By Sri D. Krishnayya, Teacher, Hindupur.

This glorious Indian Republic of ours is like the great Indian Republic circus in which each one be he or she has his or her part to play to make this a great success. A number of children display their skill in feats of strength and skill. Some exhibit their feats of skill on bars of various kinds to the cheer and applause of all. Rope-dancing is a feat of skill in high class balancing. Here comes the clown with his huge cap to keep us in a ring of laughter. Trained horses point out the glory of discipline. By taming and training wild animals exhibit masterly feats to the awe and surprise of all. By constant practice and great masterly skill, one enters into the huge globe of death on his motor cycle and at a terrific speed and comes out in a trice to the triumphant glee of all.

Such or nearly such is this great Indian Republic of ours. The ring master directs the group and all eyes are on him. The success or failure of the circus depends upon the ring master as we all know. In our Republic all eyes are centred on the President whom we have so lovingly elected and we have to obey him fully and faithfully pledging ourselves to the creed of our national flag which waves majestically and cheerfully over the open air circus of ours. The

entire world are our spectators and ours is a free show for the benefit of all. Wild factors are tamed by love rather than by fear. Mighty brains are at work in this glorious Republic of ours to shape peace, plenty and prosperity to all. All means all for us All. Peace and Love, Truth and Ahimsa are our guiding stars. Our joy lies in our sharing our prosperity and pleasure with one and all and giving our country her rightful place in the nations of the world all over.

He who has faith has all, and he who lacks it lacks all.

Rainwater never stands on high ground, but runs down to the lowest level. So also the mercy of God remains in the hearts of the lowly, but drains off from those of the vain and the proud.

— Sri Ramakrishna.

I love my God, my religion, my Country, and above all—myself, a poor beggar—I love the poor, the ignorant, the downtrodden. I feel for them.

I will even go hell, if by doing so I can help my brothers. This unselfishness is the test of religion.

— Swami Vivekananda.

THE DAUGHTER-IN-LAW

By Prof. N. C. Mittal, B.Sc., F.C.S., F.G.S.,
Jammu, Kashmir.

There lived a *Shah* (Landlord) who spent his time in supervising his fields and in carrying on his banking business. He was respected by the people and had always fair dealings with them. He spent his leisure hours in the company of his wife who tried to give him comfort as far as possible. She cooked simple meals and served him with them. He always enjoyed them. The time passed on slowly and smoothly. He got a son whom he married afterwards. The youngman also helped his father in his business. They lived in a joint family. Unfortunately the *Shah* lost his wife when he was fifty five. Many of his friends advised him to marry again, but he did not like the idea. He wanted to give his daughter-in-law a chance of managing the household affairs of the family.

His daughter-in-law was much pleased inwardly at her mother-in-law's death because she expected to enjoy several privileges in the house which she was deprived of before. Now she wielded the supreme authority in all house-hold affairs. She was not satisfied with her mother-in-law's death. She wished earnestly that her father-in-law too should die as early as possible so that she with her husband might be able to enjoy independent life.

The *Shah* used to come to his house after hard work just before noon for taking his meals. His daughter-in-law would serve the food in a dish(*thal*) in a very indifferent manner. She would never care to enquire of him if he wanted more food, water, etc. The *Shah* also felt shy and would not ask for more food. He did not feel at home. The same procedure was repeated in the evening when he came to take his food. Sometime passed thus. He could not tolerate the indifferent behaviour of his daughter-in-law any longer. He told her one day that she should behave better. She should give food with love and affection. She should not neglect him any more. He expected this of her as she was his daughter-in-law. At this, she made a wry face and tried to neglect him still more.

One day a lady-relative of the *Shah* came to him when his daughter-in-law was also present there. The daughter-in-law asked the visitor loudly to tell the *Shah* that she was unable to do anything more for his comforts. He felt insulted. He felt it so much that he left his house immediately. He went out and ordered his servant to get his horse ready for a ride. He took with him one thousand rupees in currency notes and left his house for a neighbouring village.

He reached the village in the evening at about 9 p.m. He did not like to go to any one of his friends in the village because he did not like to give trouble at this time. He thought it advisable

to go to the *Dharamsala* and pass the night there. The keeper was a Sikh gentleman. The *Shah* asked him if he could provide him accomodation for the night, which was provided. The keeper did not recognise him and took him for a stranger. The *Shah* got a separate room for himself. The keeper asked him if he wanted food. He replied in the affirmative. Thereupon, he told him that he could dine with him in the kitchen to which he gladly agreed.

After half an hour the keeper took the *Shah* with him to his kitchen. He found the keeper's wife cooking *Chapaties* and his daughter served them with food. The *Shah* found that the girl was young and healthy. She was very beautiful. He guessed that she could not be more than 18 years. He was still more pleased to find that she had winsome manners. He enjoyed his food to his heart's content.

After finishing his meals, he came back to his room with the Sikh keeper. He had a pleasant chat with him on several topics. In the course of his conversation he asked him if he knew a young pretty girl who would like to marry him. At this the *Bhai* enquired about his caste. He found that they belonged to the same caste. He was happy at heart at this coincidence. The keeper told him that he was very old and nobody would like to give him his daughter unless he would pay a large sum of money. The *Shah* asked him how much

money would be necessary for the purpose. At this the *Bhai* kept silent and went on meditating for sometime. The *Shah* told him that he would be glad to pay fifteen hundred rupees. The *Bhai* was very pleased at this bargain which he considered very favourable to him because he never dreamt of getting this lump sum for his daughter. He agreed. He told him that he would marry his daughter to him. She was handsome and was well-versed in household affairs. He too agreed. He paid one thousand rupees at once and promised to pay the balance in the morning. In the morning he went to the village where he was known very well. He borrowed five hundred rupees from a friend of his and returned to the *Dharamsala*. He gave five hundred rupees to the *Bhai* and thus completed fifteen hundred rupees according to his promise. Now the *Bhai* came to know who the *Shah* was. He repented his action in not asking for more money last night as the *Shah* was really a very rich man. In spite of all this he did not like to break the contract. Now all the villagers came to know that the *Shah* was going to marry the only daughter of the *Bhai*. All congratulated him. Next day the marriage ceremony of the *Shah* was performed. It was a funny couple. The age of the bride-groom was 56 years and that of the bride 18. Next day the *Shah* on the horse back with his wife in the palanquin behind him and headed by an English band, proceeded to his village. He reached the village well which was about half a mile from

his house. He stopped there and sent for his relatives to receive him and his wife. In a short time all came there and congratulated him. After performing the preliminary ceremonies there they conducted them to their house. The young wife, the *Shahni* was taken into the *Zanana* where many women were introduced to her.

She watched the situation attentively for some-time. She did not like to disturb the management of the house suddenly. Being very intelligent and shrewd she found out during this short time who was her and her husband's well-wisher and who was not. After due consideration she found that her daughter-in-law was very much against her though outwardly she did not show any sign of negligence. She told her husband that he should live with her in a separate house and he should kindly ask his daughter-in-law to live in another. He very well realised the situation. He sent for his son and told him that it was not possible to live with him in the same house any more. For this reason he gave him another house and asked him to live there and he himself occupied the same old house. The Shah's wife decorated two rooms tastefully with pictures and furniture. She set apart one as the drawing-room and the other as the dining-room. She kept the house neat and tidy. She cooked the food herself, and also looked after her husband's clothes. She did all that was possible to make him comfortable. In brief, she acted

as an ideal Hindu wife. She engaged a servant who should accompany her husband wherever he went. She also engaged a maid-servant to assist her in her house-hold duties. She framed the day's programme thus: She got up early in the morning, churned the curd and prepared *halwa* and a few *chapaties*. She gave him a cup of *Chhachh* (butter milk), a little butter two *chapaties* and a plate full of *halwa* in the morning before 7 a.m. when he was to go to his shop or to his fields. She cooked rich and delicious food for him. She sent his horse to him at 11 a.m. to bring him back home. She would receive him at the door of her house with great delight and serve him with food with great attention. She would chat with him afterwards. He would go to his business at 3 p.m. after taking tea and come back at 6 p.m. She would receive him with a smiling face at the door and give him rich food. He became stronger because he got nourishing food and there was nothing to worry him. She always kept him happy. His business also flourished by leaps and bounds.

God blessed the Shah with a son and a daughter. There were much rejoicings on these occasions. The Shah lived happily with his wife for more than fifteen years.

S. S. L. C. Column.

(a) By Sri T. Ramanujam. B.A. B.T., Devangar High School, Chinnalapatti.

1. The adventures of a shilling till the out-break of the civil wars as narrated by the shilling.

I was brought to England by Sir Francis Drake as ingot from Peru. I was then refined and minted into a shilling with the face of Queen Elizabeth on one side and the arms of the country on the other. I travelled far and wide for five years.

In my sixth year, I fell into the hands of a miser, who kept me a prisoner along with others. He used to take us out every morning and evening and count us. This gave us some relief.

When this old man fell sick, his son and heir broke open the chest and sent me to the apothecary's shop. From here I moved from place to place and from person to person—to the herb-woman, then to the butcher, then to a brewer, then to a non-conformist preacher. A Templar used me to pay off his dues for his meal or to carry him to Westminster Hall.

I fell into the hands of a superstitious old woman. She kept me confined in a greasy purse. She felt that it was good luck to keep a coin

with Queen Elizabeth's face. Later, I was changed for farthings. So I once again rolled on till I came into the hands of a sergeant.

2. The adventures of a shilling during and after the civil wars as narrated by the shilling.

The sergeant, into whose hands I fell, was a follower of Cromwell. So he made use of me to entice the common people to join the armies of the Parliament against the King. Thus I lead a shameful life. The sergeant made use of me to satisfy his base pleasures.

After many adventures, I was sent to a young spendthrift along with his deceased father's will. The youth was glad to see the will. But when he read the will and learned that his father had disinherited him, threw me away in great anger. I rolled off into a corner and stayed there till the Restoration. After the Restoration, I was once again in motion. I was now old and so I was valued as a medal. Most unfortunately, I fell into the hands of a gambler.

I was converted into counters. My value rose or fell as the fortunes of the gambler fluctuated. My master broke. So I was once again on my town.

This time I fell into the hands of an artist, who cut me off, punctured me, defiled and disfigured me. In the midst of this calamity, we all were put in a furnace and melted. New

coins with the face of the King were minted. So I changed sex.

Once I happened to be in the purse of a poet. He took a fancy for me and wrote the finest burlesque in English entitled, "The Splendid Shilling"

On another occasion a rich man carelessly threw me away in charity to a beggar in whose hat I got mixed up with a penny worth of farthings.

3. The Supreme Sacrifice of Sydney Carton.

Charles Darnay nephew of the Marquis of St. Evremonde, was arrested when he came over to France in response to a call for help from his tax-collector Gabelle. This time due to the good offices of Dr. Manette he was released.

This freedom was only short-lived. The same evening he was arrested again. No specific charges were framed against him. He was a nephew of the Marquis of St. Evremonde. This was the only charge. So he was "more sinned against than sinning"

He was condemned to death. He was to die within twenty-four hours from then. This was the verdict of the jury. When Lucie heard this, she swooned in the court.

Sydney carton, the 'Jackal' was also present in the court. He helped her out of the court. He took her to her house and laid her safely in bed. The piteous appeal of little Lucie moved sydney carton into activity. He decided to do every-

thing in his power to make her happy. He determined to save Darnay by means fair or foul.

He decided to go to the prison and set Darnay free. John Barsard, an officer under the Revolutionary government, agreed to help him. The past life of Barsard had been very bad. He had acted as a spy against the Republic. This fact was known to Carton. Barsard owed his life to Carton. So he was ready to do anything for Carton. Sydney Carton decided to play capital out of this.

Barsard was free to go to any prison. Carton's plan was to go to the cell of Darnay with the help of Barsard and there to exchange his dress with those of Darnay. Darnay was to escape in the dress of Sydney carton. He was prepared for the worst. He even decided to make Darnay unconscious so that Barsad and his friends could carry him easily.

Charles Darnay was expecting his hour of death. Suddenly he saw Carton before him. Carton forced him to change his clothes. He then ordered Darnay to sit down and write what he dictated.

Darnay was spell-bound. He did as he was ordered. Carton applied some strong drug to the nose of Darnay as he was writing. Soon Darnay became unconscious. The rest was easy for Carton.

He now put on the clothes which Darnay had laid aside and combed his hair like Darnay. He

then called out to Barsard and his men. They all felt that the visitor had swooned on seeing his friend. So they carried off the unconscious Darnay, little knowing that they were carrying the condemned criminal.

A coach was standing ready to take the unconscious man. Mr. Lorry had taken out passports to leave for England for all of them including Sydney Carton. The party easily reached London.

Poor Carton! He had to die on the guillotine for the sake of his dear Lucie. He died with a smile on his lips. No one was able to find him out except a fellow prisoner, whom he silenced by telling her the part he was playing.

We cannot think of a better sacrifice than this. His life which had been useless so far now found its true use.

(b) By Sri S.B. Padmanaban, M.A., B.Com., Madura.

How did Dr Manette exert his influence and save Darnay from La Force?

Mr Lorry was put up in the Tellson's at Paris. It was a huge building. One day there was terrible din in the streets of Paris. Even the bold Lorry got unnerved at it sometimes. Dr Manette and Lucie rushed into his room quite unexpectedly. Their confused and troubled faces indicated that some serious event had taken place. Lucie appea-

led for help of Lorry. He was taken aback to be told that Darnay had been confined in La Force prison. A wave of tumult rolled down below and a note had already gathered in the courtyard. Lucie was cautioned against looking out and showing her face to the mob. Dr Manette felt that his previous suffering in the Bastille was a factor in his favour and that he could easily sway the mob. Soon he placed himself in its midst. On seeing him the crowd lustily cheered him and cried aloud that Darnay should be set free.

Lorry would post Lucie with details off and on. He secured a safe place for Lucie in a quiet street. Manette was striving his best to save Darnay from the guillotine. Two days after he sent a chit for Lorry along with another for Lucie from Darnay. This had a pleasant effect on her. Lucie happened to see Madame Defarge downstairs. She was then knitting. Defarge's ferocious look chilled Lucie even at the first meeting. After an absence of a couple of days or more Dr. Manette returned to Lucie. He had wielded his great influence in high quarters and had taken care that no quick harm came to Darnay.

Fifteen months had rolled by. Still Darnay continued to be in his cell in La Force. Dr Manette had set up practice as a doctor in Paris. However Lucie was nursing a troubled mind even though her father gave the assurance that no untoward punishment would be meted out to Darnay with-

out his knowing. By an arrangement, Darnay was able to look at Lucie at a particular place at a particular hour. She braved all weather to be there everyday at the appointed hour.

At last Darnay was brought for trial before a tribunal of five judges. He was accused of being an emigrant nobleman and as such, an enemy of the Revolution. The mob that watched the open proceedings seemed quite unsympathetic to Darnay. Finally Dr Manette was examined as a witness. Manette's statements greatly favoured Darnay. The jury, by this time grew impatient to give their verdict. The President closed the proceedings and each Jury tendered his vote openly in favour of Darnay. At every such declaration the crowd lustily cheered in approval of the action. Darnay was set free. The crowd mobbed him in love and bringing a chair, carried him to his quarters through the streets of Paris. Thus Manette's efforts bore fruit.



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. P. S. M. B. H. School, Sitanagaram, E. Godavari Dt.,

Hon'ble Sri. Kala Venkatarao M. L. A., Minister for Planning and Development, Government of Andhra visited our place on 25th instant. A public meeting was arranged in the High School grounds at 3 p. m. On arrival, the Hon'ble Minister, Sri. B. Venkataratnam and Sri. K. Veeranna were garlanded by Sri G. Viswanatha Rao Headmaster, Sri B. V. L. Narasimhamurty and Sri P. V. V. Subrahmanyam, assistants, respectively. Prayer was sung by Kumaris D. S. Laxmi and B. V. J. Parimala. An address was presented by the Headmaster on behalf of the Teachers' Association and the pupils. The Scout Troop and the Red Cross Society formed in the High School were christened as Sri. Kala Venkata Rao Scout Troop and Late Sri N. V. Ramarao Red Cross Society in the meeting. A suitable reply was given by the Hon'ble Minister.

In this connection the hearty co-operation of the members of the staff and of the Volunteer corps under the able guidance of V. Gopalan the S. P. L. is praise worthy to bring success to the function.

2. Sri P. V. R. High School, Draksha Rama, E. Godavari Dt.,

Lt. col., P. L. N. Chowdari, Commander, 12 circle cadet corps, Andhra paid a visit to Sri P. V. R. High School, Draksha Rama, East Godavari District on 9.11.55, with captain, C. D. Ramamurty, Officer Commanding, Independent Company, N. C. C. Kakinada and captain, N. N. Prasad, Officer Commanding, 7th Andhra, Engineering Section, N. C. C. Kakinada.

On arrival, the colonel was duly received by Sri D. V. Seshagiri Rao, the Secretary of the Managing committee of the School, Dr. G. Kesava Rao L. M. P. the treasurer of the committee, Sri S. Satyanarayanamurthy a member of the committee, Sri N. Ramachandara Rao B. A., B. Ed., Headmaster of the school, Sri P. Sarabha Raju B. A., B. Ed., the A.C.C. group leader of the school and Sri N. Prahlada-Reddy the Physical Education leader of the school.

The A. C. C. cadets of the school displayed parade and mass drill before the colonel.

The colonel was pleased to address the members of the staff of the school encouraging them to take interest in the development of the A. C. C. and N. C. C. groups in the school. He selected four out of the teaching Staff and urged them to apply for seats in the ensuing selection of the A. C. C. group leaders.

3. Board High School, Budithi.

"If all the Villagers and people come forward and work for the good of the society, this District will develop very satisfactorily in a short period. Let all the people show some sacrifice either in cash, kind or manual labour in their spare time"—so exhorted Sri Kala Venkata Rao, the planning Minister of Andhra.

The New school building was very gaily decorated, a grand pandal was erected and high stage was arranged.

and profusely decorated. More than 8000 people gathered for the function of opening the New grand buildings of the High School constructed at a cost of 50,000 rupees, mostly by the contribution of the people only.

Sri D. V. S. Narayanamurty, Headmaster of the High School welcomed the gathering and the guests. The High School Committee gave the Welcome Address.

Sri Venkata Rao garu, praised the self effort of the villagers and their united effort for the good of the people to select either Health Centre or a Hospital—one of the two for their own choice and selection. He wanted that there should be encouragement of the cottage industries also. He was glad to note that there were large contributions and free labour in the village, and wanted the people to uphold the old indigenous industries. The Minister declared the buildings open.

4. Kasba Municipal High School, Vizianagaram.

Mr. Boddu Sitaramaswami in Vizianagaram opened on 7th January '56, the new block of the Kasba Municipal High School, built at a cost of Rs. 63,000. Mr. P. Appala-swami Reddi, Municipal Council Chairman, presided. Mr. A. Ranga Rao, Headmaster, welcomed the gathering, and read a report.

Mr. Boddu Sitaramaswami announced that a rolling silver cup worth Rs. 500 would be awarded to the High school in Vizianagaram, which produces the student securing the highest total number of marks among the successful candidates at the S.S.L.C. Examination.

Two individual gold Madals would also be awarded to the students, who stand first and second by securing the highest total number of marks at the Public Examination.

A silver shield would be awarded to the high school, which produces the maximum percentage of passes at the S.S.L.C. Examination.

There are four high schools in Vizianagaram.

NEWS & NOTES OF INTEREST

Cinema on Trains.

The first train carrying a cinema coach may be rolling in the next few weeks, Union Railway Minister Shastri told newsmen at Lucknow recently.

Mr. Shastri said arrangements were being completed for exhibiting documentary films aboard trunk trains and at important railway stations.

Sadhu dug out alive.

Husnanand, a 20-year old Sadhu, who sealed himself up in a five feet deep pit on the banks of Yamuna on Nov. 10, was dug out in a state of unconsciousness by the police on Nov. 20.

Clad in a dhoti and a kurta, the Sadhu entered the pit on Nov. 10 and had requested the police to dig him up after 10 days. The police opened the pit at 9 a.m. on 20-11-'55. A doctor attended on the Sadhu after he was taken out from the pit. After an hour, the Sadhu regained consciousness.

Nehru was never in hospital.

The Prime Minister, Mr. Nehru, said on 8-12-'55 at Hyderabad that in his lifetime, he had, never been in a hospital, or a nursing home, even for a single day.

He made this remark while inaugurating the Radium Institute and Cancer Hospital there.

Mr. Nehru said that he did not know much about the cancer disease. In fact his very connexion with hospitals was highly limited. If at all there was any connexion, it was laying the foundation-stones and the like he added.

Late on 165 out of 184 occasions.

The Grand Trunk Express train running between Madras and Delhi arrived at Delhi on 165 occasions out of

a total of 184 occasions during the period from May 1 to Oct. 31 this year. During the same period, the train reached Madras late on 134 occasions.

This was disclosed in the Lok Sabha by the Deputy Transport Minister, in reply to Mr. Veeraswamy.

The punctual running of the service "continues to receive the constant attention of the Railway Administration," said the Minister.

Hotel Training School: Centre Preparing Scheme.

It is learnt that a scheme for the establishment of a hotel training school in India is under preparation.

A foreign expert is to be invited some time next year to draw up a comprehensive programme of training.

At present, first class hotels, as also quite a large majority of second class hotels in India, employ managers and other members of staff such as receptionists, chiefs and service managers, mostly from foreign countries as there is a dearth of trained Indians in this line.

In samadhi for 14 days, Yogi is cheerful

Fortyfive-year-old Yogi Arunachala Adigal, with ashes smeared all over his body and wearing only a loin cloth, emerged from the seven-foot deep airtight pit in Coimbatore exactly at 10 a.m. on 10th January '56 after 336 hours in the samadhi.

The District Magistrate, the Municipal Commissioner, and leading citizens were present when the yogi was helped out of the pit by one of his disciples.

After removing the earth from the surface of the samadhi, the lid of the pit was slowly opened, and the yogi was found sitting in a "padma asana" pose. The yogi looked very cheerful despite his being locked up for 14 days. Immediately he drank three ounces of hot ragi malt, and broke his self-imposed fast.

The yogi, who was giving religious discourses to his devotees from the pit all these days through a microphone

kept in side the pit, took a three-day vow of silence immediately on emerging out of the samadi.

Yogi Arunachala Adigal had announced his intention of remaining inside the samadhi for 15 days, but on the night of 9th January while addressing his sadhaks, he said he would like to come out on the next day being the most auspicious day. Further, he added, he had completed the mission, for which he undertook this fast from inside an airtight pit.

The yogi was garlanded on behalf of various religious organisations on his emerging from the pit. Pujas were performed before he was helped out of the pit.

Yogi Arunachala Adigal, who belongs to Bhavani in Coimbatore, had travelled extensively in India and Nepal. He holds a certificate from the Nepal Government for undertaking a seven-day yogic feat near the famous Pashu-pathinath Temple.

The yogi who gave darshan at Sri Purandaradas Sangeetha Vidyalaya, Coimbatore, for three days. observed a vow of silence.

Bullock-Cart Reliable

The Governor of Madhya Pradesh, Dr Pattabhi Sitaramayya, called for the revival of the double bullock-cart as a recognised means of transport.

"It would be a most useful addition to our traffic facilities if the double bullock-carts could be revived" the Governor said while inaugurating the 20th annual session of the Indian Roads Congress in Nagpur.

The Governor recalled an incident in 1950 when Dr. Rajendra Prasad, who was then the Union Food and Agriculture Minister could not get moved a pump and engine even after an year and two months from Bombay to patna for purposes of lift Irrigation, as no railway wagon was available, in spite of the Railway Minister's assurance of an early arrangement.

To this Dr. Pattabhi had then told Dr. Prasad: "If you had loaded them in a double bullock-cart in May last year the pump and engine would have arrived in Patna in 45 days travelling at the rate of 20 miles a day".

Deadly weapons nursed in bosoms

Prime Minister Nehru said in Agra on 21st January that although the atom and hydrogen bombs constituted a great danger to the world, much more dangerous than these deadly weapons was the "kind of atom bombs that people nurse in their hearts and bosoms."

It was, therefore, highly important to deal first with the atom bomb "in our minds and hearts," he said.

Gandhiji, Mr. Nehru said, used to say that "if you have a sword in your heart, then be out with it and use it rather than nurse it in your heart and bosom. It spoils you and others and spreads hatred and ill-will if you go on nursing it in your mind."

Mr. Nehru was inaugurating the 43rd session of the Indian Science Congress.

Back To Stone Missiles

According to Prof. Einstein, the Fourth World War will be fought with stones.

This was stated by Mr. K. M. Munshi, Governor of U.P., while addressing the Indian Science Congress in Agra on 2nd January '56.

Mr. Munshi said Prof. Einstein had been asked what weapons would be used in the World War III. The scientist had replied, "I do not know what weapons will be used in any World War III. But I can predict what weapons will be used in World War IV—stones."

Conscientious prisoner

A "conscientious" prisoner confined in an unbolted Police lock-up while the guard was stealing a nap on a cold night, refused to take advantage of the favourable circumstances to escape.

The prisoner, who was arrested in connexion with a case of cheating the Punjab Government and a bank to the extent of Rs. 1,11,000 was lodged in the lock-up at Rupar.

After four hours' crossthoughts "to escape or not to escape," the prisoner shouted for the sentries, and requested them to properly chain the door of his cell and thus allow him to sleep "in peace."

Action is being taken by the Superintendent of Police, Ambala, against the "defaulting" Policemen.

They Played "Cricket"

Few people noticed an incident in the match on 7th January in Madras which proved this. When Roy played out the last ball of an over by Moir, Mankad was 97 and was to MacGibbon. Immediately Moir's over was completed, the drinks wagon started rolling into the ground. But the New Zealanders waved the wagon away and Mankad completed his century cutting the last ball of MacGibbon's over for a four. The New Zealanders applauded Mankad's performance and immediately called for drinks.

Had they taken the drinks at the end of Moir's over, Mankad's concentration might have been affected. It is such gestures that make a sportsman and we must take our hats off to the New Zealanders, who played "Cricket".

Responsible work for Students: Centre's suggestions.

It has been suggested by the Government of India that high school students should be increasingly associated in various programmes of schools and that they should be allowed to participate in some activities which are within the sphere of the managements of schools.

The Government of India have suggested the following among other things. (1) Formation of a Council of Monitors to function as a juvenile court of honour; (2) students being made responsible for maintenance of discipline; (3) students being placed in charge of school libraries, and development of a students' library as distinct from the school library and (4) students being made to participate in agricultural activity.



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சென்னை-4.