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Our Home magazine

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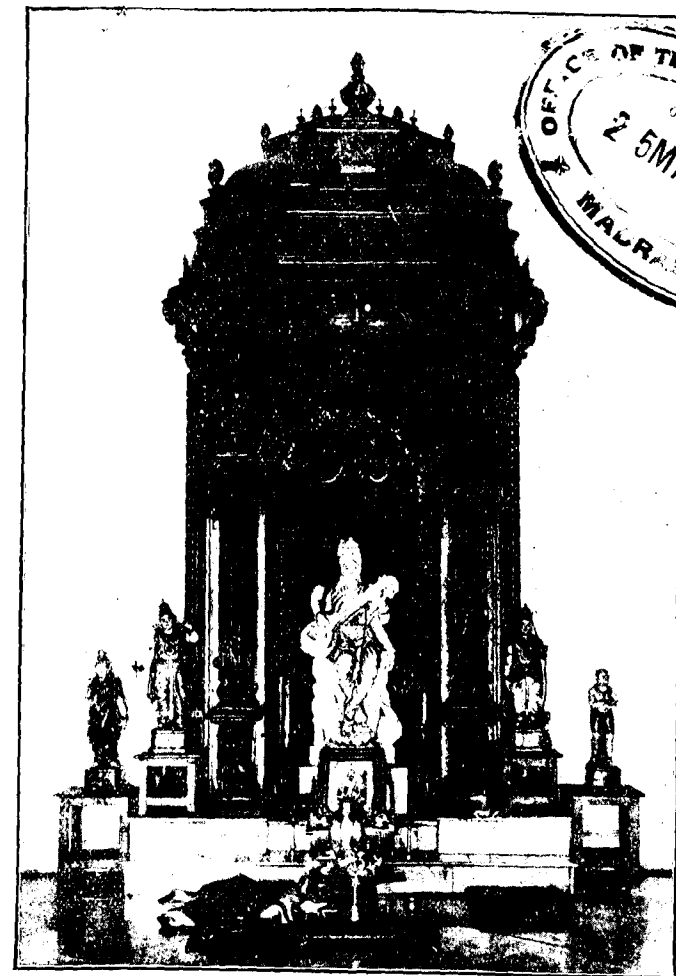
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Our Home Magazine

Day Celebration Number
APRIL 1929

164



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

OUR HOME MAGAZINE

'Come unto Me, all Ye, Children of Immortal Bliss'

—Sri Ramakrishna

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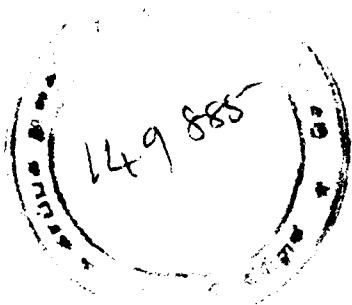
Vol. II

APRIL 1929

No. 1

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PRAYER

ध्रुवकृत विष्णुस्तुतिः

योऽन्तः प्रविश्य मम वाचमिमां प्रसुताम्
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरण श्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यं ॥

एकस्त्वमेव भगवन्निदमात्मशक्त्या
मायाख्ययोरुगुणया महदाद्यशेषं ।
मृष्टानुविश्य पुरुषस्तदसद्गुणेषु
नानेव दारुषु विभावमुवद्विभासि ॥

नूनं विमृष्टमतयस्तव मायया ते
ये त्वामवाप्यय विमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोपभोग्यं
इच्छन्ति यत्स्पर्शजं नरकोपि नृणां ॥

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
भूयादनन्त महताममलाशयानां ।
येनाञ्जसोल्बण मुरुव्यसनं भवाब्धिम्
नेप्ये भवद्गुणकथामृतपानमत्तः ॥

ते नस्मरन्त्यतितरां प्रियमीश मर्त्यं
येचानुगास्मुतमहद्ब्रह्मवित्तदाराः ।
येत्वञ्जनाम भवदीयपदारविन्द
सौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः ॥

तिर्यङ्मूर्तिरत्रिसरीमृपदेवदैत्य
मर्त्यादिभिः परित्तितं मदमद्विशेषं ।
रूपं स्थविष्टमजते महदाद्यनीकं
नातः परं परम वेद्वि नयत्र वादः

यस्मिन्विरुद्धगतयोऽप्यनिशं पतन्ति
बुद्ध्यादयो विविधशक्तय आनुपूर्व्यान् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्यं
आनन्दमात्रमाविकारमहं प्रपद्ये ॥

सत्याशिषो हि भगवंस्तव पादपद्मं
आशीस्तथानु भजतः पुरुषार्थमूर्तेः ।
अप्येवमार्य भगवान् परिपाति दीना
नुस्तेव वत्सकमनुग्रहकातरोऽस्मान् ॥

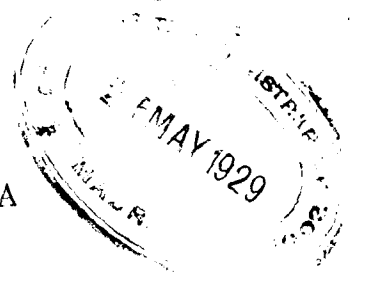
—Srimad Bhagavatam.

PRAYER

A HYMN TO VISHNU BY DHRUVA

(Freely rendered into English)

- ENTERING my heart, all unawares, Thou hast awakened my sleeping powers.
My tongue speaks now, because Thou art behind me the inner ruler.
I cannot move or work, see or hear, if Thou didst not impart a new life to all my organs every moment.
Thou art the source of all energy, and Thou art the very breath of my breath.
I see Thee now before me, whom I saw enshrined in this temple of my body, and to Thee I offer my salutations.
- Thou art One, without beginning and without end.
By Thy energy, known as Maya, Thou hast woven this web of Creation.
And what play is it of Thine to appear as caught in Thy own web?
Thou hast glorified everything with Thy light, which shines in all forms, like the fire appearing under various shapes.
- Alas! Deluded are they and deprived of their powers of reason, who pray to Thee for worldly pleasures.
No doubt they get what they want, for Thou art the *Kalpaka* tree that grants all boons for the mere asking.
But are not these pleasures transitory and can they not be had even in the lowest hell?
So, my Lord! this is my prayer to Thee, let my mind turn away from them for ever and ever.
- Give me that pure love which leaves behind all trifles and which knows no bargaining.
Give me the company of those pure Ones, from whose hearts love is always flowing to Thy feet.
I shall drink deep of that nectar and forget my little self.
I shall then be able to cross easily this ocean of endless sorrow and know no more misery.
- Those who are devoted to Thy devotees can never set their mind on the paltry things of the world.
They breathe the fragrance that comes from Thy lotus feet and live and move and have their being in Thee.
They know not even that they have a body.
How then can they think of women or wealth, friends or relations, houses or lands? For, all these are as nothing to them.



6. My Lord ! Thou hast opened mine eyes to the vision of Thy infinite forms.
I see in Thee the whole created world of animate and inanimate life ; Devas
and men ; plants and animals.
But what is beyond ?
Reveal Thou to me that aspect of Thine which transcends all things and
defies expression.
7. By Thy Grace I shall realise Thy transcendental form which is pure
Anandam, eternal and unchanging.
From Thee has come forth this manifold universe with countless forms,
and forces, changing without end.
Knowing Thee thus, I take refuge at Thy feet.
8. Those who are devoted to Thy feet attain a bliss unequalled by any
on earth.
And even though people do not think of Thee, Thy love is waiting for them,
like the overflowing love of a cow to its calf.
So flows Thy Grace and so shall all be saved.



Poems

BY LELAND J. BERRY

GOD'S GIFT

God gave me laughter
Light as the breeze,
God gave me sunlight,
Flowers, and trees,
God gave me meadows
Fragrant with hay,
A cottage, and homethoughts,
To gladden my day.
God gave me song-birds,
Light-winged and true,
But best of all the world
God gave me you !

DREAMING

Dreaming in the sunshine
On a Summer day,
Whilst the happy sun-beams
Round about me play ;
The surging crystal waters
As they gently flow,
Bear away my sorrows
With them as they go ;
I could sit for hours
Building life from clay,
Dreaming in the sunshine
On a Summer day.

Reminiscences

BY RAO SAHIB C. RAMASWAMI AIYANGAR,
Secretary, Sri Ramakrishna Mission Students' Home, Madras

The Home in the Years of Its Childhood

AFTER narrating the story of the Home in the first six years of its life, I passed on to notice briefly the Madras Poor Boys' Fund that was then started. Now I shall try to resume the narrative and describe some of the incidents connected with the development of the Home from 1911 to 1915.

Several gentlemen who realised the great advantages that the Home offered for the education of the young on right lines and for character building, desired that its benefits should be extended also to well-to-do boys. At first we hesitated. Before we had built up a strong tradition, the introduction of a novel feature, we were afraid, might prove detrimental to the work. The institution might probably lose its individuality and become an ordinary boarding house. The idea might gain ground that the inmates paid and so the Home did not stand in need of public support, which would be ruinous. Again people, when they pay, naturally wish to dictate and unless we have gathered strength enough to pursue our own methods, we should find ourselves in an awkward position. The paying boys might bring luxurious ways of living that might not be in consonance with our ideals of simplicity and might disturb the moral tone of the place by leading to distinctions between

the rich and the poor boys. All these and other difficulties had to be considered.

But the demand to take in paying boys became rather insistent. There was in Mylapore a devotee who had met Swami Vivekananda and who was greatly attached to the *Math*. He was a lawyer and



Swami Sharvananda
(President of the Home from 1912 to 1926)

he was just then raised to the Bench of the Travancore High Court. His two sons, he wanted to admit into the Home. He would take no refusal. There were other cases of a similar nature. Most of the students were elderly ; some were reading for law ; and a few were married too.

It was decided at last to have them as an experimental measure, accommodated in a separate place

under our direct supervision. A house was engaged next door to the *Math* and about 30 boys were admitted. A committee was constituted with Swamiji as President, the other members being Messrs. C. Ramanujachariar, P. N. Srinivasachariar and P. S. Krishnaswami Aiyar; and I was chosen as Secretary to look after its management. Mr. V. Sama Rao of the P. S. High School was made the Superintendent. It was to be like other hostels in the city, paying its way, but with this difference that the boys would receive greater attention in the matter of their religious life, would live in contact with men imbued with the ideals of service and sacrifice, and would be led to realise the dignity of labour and self-help.

For some time everything went off well. Afterwards the boys showed signs of fretting. They would not stoop to do their own work like the poor boys; they wanted servants. They seemed to think that because they paid, they had a right to get what they wanted. Many of the parents too, being indulgent, were disposed to agree with their boys. Swamiji was altogether displeased with the affair very soon. One evening the boys were due at a religion class and they did not turn up; they had gone to the beach. Swamiji decided that this should not be allowed to continue. He said, "If this is what the boys and their parents want, they might go elsewhere. When they come here, they must be prepared for a life of stern discipline. When that is not realised, there is no use in wasting our efforts." So this institution was closed after the brief space of a little over a year.

But, even during its short career, it had not failed to impress some at least of the inmates with higher ideals to live for. One of them Mr. S. Anantakrishnan, B.A. who was employed in the Office of the Accountant-General, Madras, as Superintendent (who is now no more) remembered the institution with gratitude while he lived and created an endowment of Rs. 2,000 in 1923, to give stipends to poor medical students.

After the closing of this boarding house, we were persuaded to take one or two of the paying boys in the original Home itself. One thing was made clear, that no preferential treatment would be accorded to the paying boys; they must share in the household work just like the poor boys; and they must forget that they paid at all. This was the ancient Gurukula ideal, when in some remote forest colony gathered the sons of princes and peasants alike for education. Because this ideal allured us, we departed from the previous practice, in spite of the difficulties which the change involved, as already pointed out. And to-day we have limited the number of paying boys to 25 per cent of the total strength at the most, and they not only pay their own charges but at least Rs. 10 per mensem in addition, towards the maintenance of the poor. The spirit of self-help and dignity of labour has become an integral part of the life in the institution, so that without any great difficulty even the rich boys accustomed to luxuries are brought round easily and they get on very well appreciating the benefits they derive from self-denial and discipline.

The best part of a liberal education is the facility it provides for a free commingling of men of different modes of life with a view to harmonise the differences of outlook and find out the silken thread of unity that runs through their seemingly variant ideals and aspirations. So the bringing together of the rich and the poor without making a distinction was after all a step in the right direction. This atmosphere where no relation existed between payment and privileges was peculiar to the Home, as it was absent from any other hostel. A Professor of the Presidency College who visited the institution, remarked, "It was good to watch young students enjoy a real communal life and one felt a great sense of peace and rest. Those who come for a few minutes would fain linger on, for one sees here a splendid fellowship." Mahatma Gandhi said in 1915, "I am exceedingly glad at being able to see this institution. There is no lack of enthusiasm displayed by those managing the institution and experience will show the many ways in which the students may reap benefits."

II

The end of the great Swami Ramakrishnananda came in 1911, when we least expected it. Diabetes took hold of him and consumption followed. He was taken to Calcutta for Kaviraj treatment. But this was of no use and he passed away in August the same year. In his last days, I went to Calcutta to spend some time with him. He was very kind and tender to me and his parting words were:—"Devote yourself whole-heartedly to the cause you have undertaken and success will be yours by His grace. You

will have to deal with men in various walks of life and seek their help and co-operation; in all your dealings my advice to you is *Be sweet*." These words are still ringing in my ears. As the years passed by, I realised the force of his message more and more fully, and constantly reflected how he had practised it himself.

He wanted nothing; he was a prince of *Sannyasins*. At the same time, he was a prince of beggars too.



Car View

For he was ever ready to take the begging bowl and go into the street, if need there was, for the sake of others and in a good cause. He used to go from door to door to raise funds for building the monastery, and later on, year after year before the birthdays of Sri Ramakrishna and Vivekananda, to collect rice and money for feeding the poor; and he took me frequently with him during these sojourns.

Once I remember we went to a very wealthy gentleman of the city for help for the monastery. He

promised to do something and in expectation of its fulfilment, we visited him on several occasions afterwards. Every time he put us off with some excuse, and I used to get annoyed. But the Swamiji was always unruffled and would quietly say, "We have done our duty". During our last visit to the gentleman, he curtly said, "Swamiji you need not come here any more. If it is possible for me to do anything, I shall do it myself". I was visibly perturbed at what I considered an insult to the Swamiji. But Swamiji laid his hands on my shoulders as we quietly withdrew and said, "Even silently if we should bear any ill-will towards him, it may recoil on him and do him harm. You ought not to think the less of him because of his not having helped us." This is how he breathed a spirit of true humility and blessedness wherever he went.

In this connection I am also reminded of my cousin the late Sir V. C. Desikachariar from whom I had many valuable lessons to learn. As Treasurer of the Indian National Congress, he entrusted to me the work of *Hundi* collections and taught me to look upon that kind of service with peculiar pride and pleasure. His promptness in rendering accounts and the care with which he handled public funds, his punctuality, and his methodical way of keeping engagements impressed me greatly. His example it was mainly that induced us in the first instance to issue the annual report of the Home immediately the year ended; and a few years after the beginning, it became possible to place it in the hands of every subscriber and sympathiser of the

institution on the New Year Day. As several friends have remarked to me, this makes a profound moral impression and has been a great asset in building up the credit of the institution.

It is from Sir V. C. Desikachariar again who, it will be remembered, organised the Madras Central Urban Bank, that I learnt the system of passing all the money we got by way of subscriptions, etc., automatically into the Bank and making all important payments by cheques. We had then no clerk. Mr. Vasudevachariar was the Treasurer and maintained the accounts himself with the help of one of the boys. The boy in charge was given small advances for the daily and weekly purchases. The purchases were always made in the Co-operative stores or in other appointed places and proper vouchers obtained for audit. These were submitted every evening to the Treasurer. As subscriptions and donations came in day after day, I was anxious to guard against any possible error in accounting and felt the money like a heavy weight on my mind till it was deposited in the bank. While printing the reports, it was suggested to us that subscriptions of a few annas need not be separately mentioned but that they might be shown in a lump as "collections below one rupee." We felt however that even the subscriber who gave two annas ought to get his formal receipt and that his name should be printed and the annual report sent to him. The amount did not matter. For every contribution, however small, was a token of the love in which the institution was held and the desire to help it to the best of one's capacity.

Thanks to these lessons learnt betimes, our auditors have always been pleased with the way in which our accounts have been maintained, and there has so far been no instance in which any item of our receipt or expenditure has been missed or left unaccounted for.

III

The period we are now considering was one of steady progress in all directions. The annual subscriptions rose from about Rs. 2,000 to Rs. 6,000 and the number of board-

terest to perpetuate the charity. Among the first who thought of helping us in this way was Mr. A. S. Balasubramania Aiyar, District Judge of Trichinopoly, who continued his help as long as he lived. But alas! he could not make it permanent owing to his premature demise. Then came Mr. (now Dewan Bahadur) C. Arunachala Mudaliar, Zamindar of Chunampet who undertook the maintenance of a boy in the name of his uncle the late Mr. C. Muthukumaraswami Mudaliar. The "Ramachandran Scholarship" founded by Justice



Chamundi Vilhar

ers from 16 to 25. The subscribers increased from 40 to 240. But it was unfortunate that the Home lost very early some of its best patrons: among whom were Messrs. V. Krishnaswami Aiyar and P. R. Sundara Aiyar. The Home was still living from hand to mouth and there was little to fall back upon.

We began to feel the need for a permanent fund to make the institution stable and slowly the response came. A few friends undertook the maintenance of one boarder each, and while making their annual contributions for the purpose, looked forward to endow the amount which would fetch the necessary in-

P. R. Sundara Aiyar supported one of the boys. The very first actual contribution, however, to form an endowment came from Mathosri Komalathammal, wife of the late Mr. R. Chakravarthy Iyengar, my own teacher in the Presidency College. What was significant in this was the overflowing kindness with which the gift was made. She wrote, "Herewith I am sending you the sum of Rs. 1,000, receipt of which please acknowledge. It is my desire that you should invest it in proper securities and utilise the interest derived therefrom for maintaining in my husband's name a boy in your Home."

The two next to add to the endowments were Indians living away from the motherland. It gave the management no little satisfaction in those early days to know that their humble work had been appreciated in lands far away and help came unsolicited from unexpected quarters.

The secretary of the Temple Club, Port Blair, wrote: "It has been resolved by the Temple Club, Port Blair, to start a fund called, 'The Port Blair Temple Club Gokhale Fund' for helping indigent boys in their studies, the fund to be administered by you for the benefit of the students of your Home.

"The Fund will start with the sum of Rs. 125 which will be added to periodically. The investment of the fund is left to your discretion. The student selected shall be a Non-Brahmin, for the simple reason that this class of people are backward and are in need of pushing up. We are sure you will approve of this, as we understand you are yourself working towards this end."

The third contribution was from a friend in British North Borneo who had read of the institution in Indian newspapers. He wanted to remain anonymous and called himself 'An Indian in a foreign country.' When he came later on in 1922 to see our Home for the first time, he said to me, "Do you know how the inspiration to serve this cause came to me? One day I was reading the Epistles of Swami Vivekananda, when I came across the following sentence: 'So long as the millions live in hunger and ignorance, I hold every man a traitor, who having

been educated at their expense, pays not the least heed to them.' This impressed me deeply. Just then I had come to know of this Home and at once I made up my mind to contribute my mite."

Besides these windfalls, regular help continued to come in cash or kind. One printed our annual report free; another undertook the expenses of a feast like the Pongal; a third offered to clothe the boys during the Dipavali; and eminent medical men treated our boys *gratis* when they needed aid. The authorities of the local schools and colleges granted scholarships to many of the boarders. The regard in which the institution was held will be seen from what the Principal of one of the Colleges wrote: "Such is the atmosphere of the place that to have lived in it must mean that a student is made a man and has by the very fact of his residence here special credentials." I must here make particular mention of the management of the Wesley College; for they showed the greatest consideration to our boys in the matter of awarding them scholarships. And so on the work progressed.

IV

During these years the Home changed its residence twice; first in the Summer of 1913 to "Car View" in the Kapaliswarar East Mada Street and then in November 1914 to "Chamundi Vihar," No. 25, Kutcheri Road, Mylapore. The latter was Dr. M. C. Nanjunda Rao's house and it was continued to be occupied till 1921 when the Home came to have its own buildings.

With regard to the life of the boys, things went on smoothly. The

management began to look out for opportunities to supplement in the Home the secular instruction which the boys received in the schools and colleges by technical instruction. In this matter a beginning was made with shorthand and typewriting. Mr. (now Sir) C. P. Ramaswami Aiyar and Mr. Y. Narayan presented each a good typewriter. The conductor of a shorthand school in the neighbourhood, Mr. M. R. Sundaram Aiyangar, offered to come to the Home and give

them is Rao Saheb M. N. Venkataraman, Official Reporter to the Legislative Assembly; another owes his position in the Imperial Secretariat mainly to his knowledge of shorthand; a third is a Reporter to the local Legislative Council; and some others are in Madras, Bombay, Calcutta and other places earning decent salaries as stenographers.

I have mentioned these facts only to show what demand there is for men possessing some special qualifi-



Shorthand class—First Batch

our boys instruction freely. He worked on for several years with enthusiasm and we are glad that his efforts bore rich fruit. A number of students during their college career were enabled to get this valuable additional accomplishment, without detriment to their studies and with no great difficulty. And several passed the advanced grade examinations. It is specially gratifying to note that they found this training of immense benefit later on in procuring employment and bettering their prospects. One of

cation, no matter what it is. Especially to-day, when a mere school, or university-education without some applied knowledge or training is of little worth, the value of the latter will be easily realised. I have therefore never regretted the pains I took to persuade the students to invest some portion of their valuable time in such subjects.

Religious training also received the same attention as hitherto. Though for a short period there was a break in the weekly classes

after the passing away of Swami Ramakrishnananda, Swami Sharvananda the new President of the Madras *Math* continued the classes and exercised a close supervision over the conduct of the boys. Brahmasri Krishnamurti Sastrigal, Sanskrit Pandit of the P. S. High School was also appointed to conduct additional classes in morals and religion and to teach chanting of hymns. In order to create an intelligent interest in these studies, occasionally some competitions were arranged and prizes offered.

These were the years again when the management had the pleasure of seeing the first products of the Home well started in life. While most of the young men settled down in the ordinary walks as teachers, lawyers, doctors or Government servants, there were not wanting those who were fired with higher ideals. It is not for me to judge how far they succeeded in their attempts to realise their ideals. But this much can be said that the Home training had not failed to give some little impetus to awaken the religious consciousness and help in the struggle for a better life.

The instance of a boy who lived with us during this period comes to my mind now, whose determination to seek religion led him to forsake his secular studies and take to a celibate's life of poverty and meditation. He was reading at the time in the Intermediate class and was a good Tamil scholar. And he was the Librarian of the Home. I can never forget the exemplary way in which he attended to any piece of work entrusted to him. I gathered that

he wanted to give up his studies and when I knew the reason, I tried to persuade him to stick on, telling him that he could work out his plans more easily with better intellectual equipment and that the University training would do him good. He said nothing to me, but I found that later on he shut himself up in solitude frequently and spent days and nights in uttering the name of the Lord or in meditation.

One evening he disappeared without telling any one. I found a note in the letter-box signed by him: "I am going in search of a better life. I am sorry I could not take leave of you in person, lest my resolution should give way. Please do not be anxious about me and do not search for me". Nevertheless I grew exceedingly anxious and had a vigorous search set up and managed to get at him in his retreat at Tiruvannamalai where he had gone to meet a holy man. I had him brought back to the Home. He stayed on quietly for some days. Then his relatives came and took him with them. I heard after a short interval that he had left his village and gone out again. On enquiry, I understood that he was living on the banks of the Cauvery, studying the Vedas, living a stern life of *Brahmacharya*, begging his food, wearing only the loin cloth and sleeping on the bare floor. Later on, after he left that place, I have not been able to trace him. I have no doubt however that the vision of his youth still leads him on as the pole-star does the mariner on the wide ocean.

Such are some of the memories of those days.

The Library Work of Our High School Pupils

BY A. APPADURAI, M.A., L.T.

THERE is no gainsaying the fact that Library Work counts for a great deal in the mental equipment of school-boys and that therefore every facility should be given them to read as many books as possible in the ordinary course. The advantage which a pupil derives from the school library will usually depend on three factors: (i) the stock of books available in the library; (ii) facilities for their use and the time at the disposal of

in the vernacular suitable to the standard. In fact this leads us to the general remark that one kind of service which the English-educated men can do is to write books in the vernacular on the model of such popular series as the "A. L. Bright Story Readers," "Popular Books on Science," "English Men of Letters," "English Men of Action," "Twelve Great Statesmen," etc.

Apart from this, considering the strength of our school (which is less



Individual work in the English Library

the student for extra-reading; and (iii) the kind of guidance he gets from his teachers. Let us now consider how our Residential High School fares in these respects.

The School Library contains nearly 3,000 volumes; about one-half of the number are devoted to English; the rest is fairly distributed among the various subjects—such as History, Geography, Science and Mathematics. The number of books in Tamil is rather poor, amounting to less than 200; but that is partly because of the paucity of useful books

than 100), our Library may be said to be satisfactorily equipped. Not merely this; the principle of devoting separate rooms for separate subjects has resulted in a good deal of help to the students. For instance, English and Tamil books are to be found in one room where there is a competent teacher to guide the boys in the choice of books. Similar to this is the case in the rooms devoted to History and Geography, Mathematics and Science. This is also in consonance with the system of individual work adopted in the

school, according to which the whole afternoon is devoted to individual reading by boys under the guidance of teachers.

Books again are available to pupils on all the days of the week. This is a factor of great importance in making the books popular; for it has been found in practice that any restriction in the time allowed for taking books tends to their being applied for less frequently.

One more point is noteworthy. A few books are kept on the table for constant reference. Under this head we have the 12 parts of the 'Book of Knowledge' and the 7 volumes of the 'Peoples of all Nations.' These are the most popular books in the school. Of course it may be said that they would get quickly soiled; it is better then they are spoilt by use than be kept safe under lock and key untouched by hand.

As regards guidance by teachers, opinion differs as to the wisdom of our making out lists of suitable books for every form. Our experience is rather discouraging. At first, we made such lists and hung them up in a prominent place in the Library. But we found that the boys observed rather the letter of the law than its spirit. The books mentioned were no doubt taken by the boys, but they derived precious little benefit from them. And so, after some time we gave up the experiment.

What we now do is to give occasional talks to boys about the relative merits of the various books. For instance, we say, "We have just got a number of good books on plant and animal life, which are both interesting and instructive." Or we say, "We have newly purchased some very

good books like *Some Curious Plants* and *Wonders of Animal Life*. Why don't you try to read them? I daresay you will have a delightful time of it with them." And so on. And we have invariably found that these talks have been productive of good results.

Again, pupils have a habit of taking the opinions of their classmates in their choice of books. If, for some reason, a volume has proved unpopular with its first few readers, then it is not likely to be taken out for the rest of the year.

As regards the use of the library, we find that on an average the sixth form boy read 14 books, the fifth form boy 13 books and the fourth form boy 19 books during the year. And this, without taking into consideration the work done by the pupil in his individual study period, which usually takes the form of reading a chapter or two in the Jack Historical Readers, ten or twelve pages in the Popular Science Series, or two or three stories in the common story books.

Those boys who take the largest number of books for study are also found to be good in their composition and to be getting high marks in their English papers. Similarly those who find it difficult to read extra books and so do not make a good use of the library are backward in English and their composition exercises are generally found to be poor.

It may be interesting to find out what kind of books is most attractive to the pupils. Says Mr. Watkins,* "The Indian boy is of a more serious turn of mind than

* Mr. Watkins: Libraries in Indian High Schools.

the English boy of the same age. He is prepared to read books of a serious nature at a time when the English boy will not go beyond fiction except for the purposes of his work."

Now, this does not seem to be exactly true. Our boys turn to books of a serious nature only when they seek information for an essay to be read before their literary society or for a contribution to their manuscript magazine or for the solution of some problem which is actively engaging their attention,

they seldom turn to serious books. The books in popular demand are mainly fairy stories; next come travel; next popular science readers. Even the 'Moral Tales' of Maria Edgeworth were not so popular. A boy frankly told me, "We like stories first, travel next, and everything else next."

It happens sometimes that titles attract readers. It was amusing to note that the word 'gold' or 'golden' was a sure passport for a book to become popular;—e.g.



The General Library of the Home.

In such cases, they go to the librarian for help and they ransack the references suggested by him. Recently the boys of the fifth form were trying to solve the 'Flag Puzzle' which appeared in the Children's Newspaper. The attempt led them to refer to a number of atlases and maps, the volumes of the Encyclopædia Britannica, the back numbers of My Magazine and several books of history; not being satisfied with these, they asked me to obtain for them some books on the subject from the University Library.

Except under such circumstances when they are out hunting for infor-

'Golden Deeds of All Times,' 'King of the Golden River,' etc. Other attractive titles were: 'The Princess on the Glass Hill,' 'The Mysterious Document,' 'The Invisible Prince,' 'The Child Who Will Never Grow Old,' etc.

The popular science readers issued by Humphrey Milford, London are very well read. They are all written in simple English, well-illustrated, and besides are interesting from the pupil's point of view.

Needless to say, illustrated books are in great demand. Pupils like to look at pictures in travel books like those of 'Peeps at Many Lands' series. Picture reading gives them

a familiarity with people and places that is invaluable to them.

Again the pupils, as a rule, appear to have a fancy for small books. A small book like 'Birdland' of 96 pages was better liked than 'Westward Ho.' The smaller edition of Gulliver's Travels was in greater demand than the bigger one. A short book is more easily read through and consequently allows for variety in reading matter.

I wanted to ascertain with regard to story books, if the pupils preferred those with an Indian background or environment to others. Those whom I asked, told me "It does not matter if the story is English or Indian or that of any other country, provided it is interesting." I found that a book like the 'Tales from the Mahabharata' was not often in demand, probably because the story was already familiar to the pupils. Novelty of the story, whether Indian or foreign appears to be what they are guided by.

Among the books which find a place in the ledger are a few classics like 'Eothen,' and 'Addison's Essays.' On a careful perusal, I found that these were taken out by the sixth form students. Evidently they had been recommended by the English teacher, as collateral reading to help them in understanding the selections in the prescribed texts. Such supplementary reading was done by pupils also in History and Geography and books like the New History Readers, Home and Abroad Readers, Lands beyond the Channel, etc., provided excellent reading material. Such readers in Indian History and Geography if prepared will form a valuable asset to the High School library.

Lastly we come to the method of reading adopted by pupils. Mr. Watkins in his valuable monograph referred to already, says, "The advice which the present writer gives to a boy is, "Read the book as rapidly as you can, without the dictionary and if you cannot understand it or it fails to interest you, return it to the library at once."

Observation tells us that this is the method actually followed by pupils when they are left to themselves. Occasionally no doubt, they refer to the dictionary to find out the meaning of a new word, but in general the meanings of individual words are acquired in the natural way by constantly seeing them repeated in various combinations until the brain grasps their force without effort and often without consciousness.

Each pupil gets out of a book, just what he can translate into his own emotions, feelings and experiences. And each additional book read enlarges the field of his experiences and increases his ability to judge his further reading more critically.

But ordinarily, pupils who like reading take to it because it answers the need for satisfying their intellectual curiosity and helps to express what they feel and cannot express themselves. As has been well said, "Reading can satisfy every mind. It can be gay or grave; it can overcome space, distance and time." Generally speaking, the pupil of adolescent age, if left to himself, reads any thing that he enjoys reading, no matter what the literary value of the book is. The pupil does not tell himself, "Now, I must acquire the means of self-expression; I must form the reading

habit which will be valuable to me in after life" and so on.

The thoughtful reader will naturally ask, "Can the pupil be allowed to go through any literature that he likes?" Certainly not. In the formative period of his life, some amount of guidance is absolutely necessary so that the books read may have a fair degree of literary worth and may contain useful knowledge. These points may well

be kept in mind in the choice of books purchased for the library and in the casual talks on books which the teachers have with pupils. Let the book be easily understood by the pupil, let it appeal to his sense of joy and curiosity; then he begins to read widely, and in adult life, this reading taste will stand him in good stead, enabling him to continue to gather knowledge for himself.

The Home Day Celebrations, 1929

THE DAY'S PROCEEDINGS

MANY happy returns of the 'day' is the usual form of congratulation accorded to people on their birthdays. But the birthday of an institution deserves this rejuvenation to it, with every access of its claims to antiquity. And when the institution is such a one as our Home, which is a temple of eternal youth, it is not to be won-



Fancy Dress Competition.

wish with far greater appropriateness, since, while a man's birthdays have a tendency to become less and less happy, and finally to become a positive burden on his back, the birthday of an institution brings

dered at, that its birthday rises in fresher and fresher beauty every year.

The next year's day will be the Silver Jubilee of the Home, which would have seen by that time a

quarter of a century of 'crowded hours of glorious life.' And, according to Scott's computation, this is worth 'a myriad ages without a name.' This year's day can therefore be proud of its position as the humble precursor of the Silver Jubilee, to whom has been accorded the privilege of clearing the way and strewing it with roses for its noble successor.

This peculiar feature increased the already abundant zest shown by the various committees organised for the celebrations, who proceeded to work with an enthusiasm which only youth could evince, combined with a silent activity so uncommon to youth. We give here a list of the heads of the committees:—

1. *Social*:—
K. V. Pattabhiraman
2. *Literary*:—
A. V. Subramanian
3. *Decoration*:—
T. M. P. Mahadevan
4. *Variety Entertainment*:—
C. Krishnamurthi
5. *Sports*:—
V. Pasupathy.

The day commenced with a feeding of the poor, contributed and arranged for in our premises by the proprietors of the "Hindu." Nearly 400 people were fed and in serving them several old boys joined.

Nothing particular happened afterwards until the arrival of the hour for business meeting. But there was a lot of 'Bustle and Bonhie'—boys and old boys, coming and going, laughing and talking incessantly.

The business meeting commenced at 2 P.M. with Mr. N. Subramania Iyer in the chair. After the usual prayer, Mr. A. E. Ramamoorthi spoke a few words of welcome to the gathering. Then the Chairman read out extracts from the various letters received from those old boys and friends who were unable to be present for the meeting. This was followed by the passing of resolutions of condolence on the death of Lala Lajpat Rai and of two of our beloved brothers A.K. Subramanian and V. Kumaraswami. The Annual Report was read by Mr. M. A. Thirumalai Iyengar which was unanimously adopted.

Then there was a lively discussion on several suggestions brought forward by the members towards a better realisation of our objects and ideals. Among those who took a leading part in the discussion were Messrs. T. R. Krishnaswami, G. Narasimhulu, S. R. Sethunarayanan and K. S. Gopalachari. And the following resolutions were adopted:—

1. That, measures should be concerted to bring the old boys together more frequently than hitherto, the details being left to be worked out by the committee.

2. That, as a body the *alumni* of the Home should strive in their humble way to help the national cause by using only khaddar dress and with regard to other things go in for *swadeshi* goods in all possible cases.

3. That, with a view to increase the funds of 'Our Home Magazine,' (i) the annual subscription should be raised from Re. 1-8-0 to Rs. 2-0-0, and (ii) that advertisements of a respectable nature may be accepted for publication.

Then came in the election of office-bearers for the next year with the following results:—

President:—

N. Subramanyan, B.A., L.T.

Secretaries:—

P. S. Sundaresan, B.A.

G. Narasimhulu.

Members of the Committee:—

V. Pasupathy.

C. Krishnamurthi.

N. Chengal Rao.

K. G. Narayanaswami.

The meeting came to a close at 3-30 P.M., yielding place to lunch on the open grounds near the School. This was followed by the Staff race, the Old Boys' race and Fancy dress competition; the last item contributing a good deal of fun and merriment.

The President and the Lecturer of the day, Sir C. P. Ramaswami Aiyar and Dewan Bahadur R. N. Arokyaswami Mudaliar arrived at about 5 o'clock, and were kind enough to sit in the group photo of the Home inmates and Old Boys, that was taken immediately after.

All of us adjourned then to the High School hall where the meeting was held. The hall looked superb with the decorations. The audience was large and distinguished, including as it did, many notable well-wishers of the Home.

The meeting commenced with prayer and music. Then followed that long and pleasant function of prize distribution, which was noted alike for the large number of claimants, and the variety of the awards.

After the Chairman's introductory remarks, the Lecturer delivered a spirited address on the "Training and Ideals of Students." In his concluding speech the Chairman supplemented his remarks by a few forceful observations of his own. [Extracts from these addresses are published elsewhere in this issue.]

The meeting dispersed at about 7 P.M. when we went to attend the evening Puja, which was followed by dinner. A large number of boys, old and new, and distinguished visitors besides, sat down to enjoy the culinary masterpieces. Even this delight was but secondary in our thoughts, which looked forward eagerly to the arrival of the hour for the staging of the Drama.

Owing mainly to the enthusiasm of one of the old boys C. Krishnamurthi and the kindness of some of the members of the Madras Secretariat Party, the arrangements for the Drama had been made with the greatest efficiency. The entertainment consisted of select scenes from 'Nandanar' and 'Kabir Das,' which were staged with such histrionic skill that the vast audience were thrilled and delighted. The Drama came to a close at about 11 P.M.

So ends what I have to say of the way in which the Home Day was celebrated. I shall now proceed to the no less pleasant duty of thanksgiving to the various gentlemen who presented us with books etc., for the award of prizes, such as Messrs. Ganesh & Co., Vavilla Ramaswami Sastrulu & Co., G. A. Natesan & Co., B. G. Paul & Co., to the members of the Secretariat Party for their kind presence

and valuable assistance in staging the Drama; to the distinguished Chairman and the Lecturer of the Day who acceded graciously to our invitations; to the various notabilities who graced the function with their presence; to the various Committees who made the Day a success by their exertions; to the

old boys and present boys who by their liberal contributions and genial enthusiasm, bore no less a part in that success; and lastly to all those, who have had patience enough to read me to the end of this account in the Magazine.

P. S. SUNDARESAN.

Dewan Bahadur R. N. Arokyaswami Mudaliar's Address

MR. CHAIRMAN, GENTLEMEN AND MY YOUNG FRIENDS,

I DEEM it a privilege to have been called upon to address you this evening, on an occasion which must be to you and to all of us here, a day of real rejoicing; for to-day we look back with pride and pleasure upon the past achievements of this institution and look with hope to the future, confident that as it has wrought for the well-being and advancement of youth in the years gone by, it will hold on in the same course, going forward from success to success. This institution is almost unique among educational institutions in Madras and in the Presidency. It aims not merely at imparting education in the ordinary sense of the term, but it places a high value on other and more important ideals, taking its inspiration from the great man whose name it bears. It values not so much the immediate and material success of its *alumni* as those nobler impulses which make life worth living.

I propose to speak to-day on the "Training and Ideals of Students."

Education may be considered under a three-fold aspect:—education as leading to the acquisition of knowledge and culture; education as leading to the acquisition of wealth; and education as a training in duties and ideals.

The ideals of education in our country have been moulded more with a view to providing recruits for services than for the development of the higher qualities in man. It has been often remarked, and justly too, that the men coming out of our Universities have been lacking in originality, and that the knowledge and culture which they receive in their college courses have not led to the creation of those life-giving streams of thought and action which are so essential for the advancement of our country. It has been perhaps successful from a purely academic standpoint, but, in the production of leaders of men, captains of industries and inventors, men who would contribute to the material advancement of the people, it has been extremely disappointing. In a country like India

where the problem of poverty is so staggering, those who are responsible for the educational policy should lose no time in finding out the best method of developing our material resources. For, comparing India with the countries in the West, the first thing that strikes one is the contrast between the prosperity of Western countries and the grinding poverty of our people. Therefore it is imperative that we think out such a scheme of education as will help to meet the wants of the people and add to their wealth and happiness.

In India where agriculture is the mainstay of the majority of the people, obviously education ought to lay great stress on this subject. But if we compare agricultural achievement in this country with that of the advanced nations of the West, we find that production here is very low. While a farmer in the West is able not merely to live in fair comfort but is also able to lay by something, here the farmer is in a state of chronic indebtedness. Apart from the question of the smallness of holdings, the produce of land itself is about a third of the produce of the same extent of land in the West. One of our objects ought to be the indication of the methods by which crop production can be increased and the condition of our farmers substantially improved. If a proper training in the use of manures, in the utilisation of water, in the avoidance of pests and so forth could be imparted to young men in our schools, the dissemination of this knowledge when they go forward in the country must result in a largely increased production and a higher level of prosperity.

It has been estimated that in this country, out of a population of about three hundred millions, the population unemployed for a period of four to six months in the year is a hundred millions. Those who have considered the problem of providing these people with some kind of employment during the off season have put forward the solution of hand spinning and hand weaving. Mahatma Gandhi has made himself the apostle of khaddar; but there are some professed political economists who say that this is no real solution of the difficulty. I do not call myself a political economist, but I must say that I have taken some trouble in studying this problem. The problem is not one of creating a *new* industry, but one of finding an industry, that will suit the particular conditions under which our people labour. It is not a question of providing continuous employment for people throughout the year, but of providing some work to which the people can devote their attention *in their homes, and during their leisure hours*. The agriculturists cannot be taken away from their lands and villages; and so the founding of more cotton mills is no solution. The real solution is to be sought in the provision of cottage industries, of which the production of hand woven yarn and khaddar is perhaps the most important. I refer to this because, it has come to be recognised to some extent that it is useful to teach students in schools hand spinning and hand weaving; and in this institution weaving is being taught among other trades. And if as part of the training of our young boys in schools, hand spinning and hand weaving come to be

recognised as generally a useful subject, it must result in a great deal of good in the matter of relieving the unemployment of the people.

Another evil in the educational system of the present day is *centralisation*. What we require largely, not only in the matter of education but in many other things, is in my opinion *decentralisation*. If India is ever to solve many of its problems, educational and otherwise, it is necessary that we should make the villages once more the centre of those activities that existed in the past. The creation and development of village *panchayats* and entrusting them with larger and larger powers must certainly be the solution of many of the evils of our present unsatisfactory system of education.

There is one other important point I should like to refer to, why education in this country—education in the real and highest sense—has not been as fruitful as it should have been. The reason is that we are at present a subject race. If you look at the training of the young boys in the countries of the West, you will find that from the earliest years they are taught to take a pride in the history of their own country. They are taught to look up to the great heroes of their nation and to emulate their example. But here, labouring as we do under artificial conditions, it is a matter of the greatest difficulty to give our boys that kind of training which the youths of Western countries get. Years ago, it used to be considered almost seditious to praise a hero like Sivaji; but we have now got past that stage. Still our teachers are labouring

under a great deal of hesitation and doubt as to the extent to which they can place before the minds of our boys, the life and work of the great men and heroes of India. Though things have improved to some extent now, most boys come out of schools and colleges absolutely ignorant of the greatness of the past of this country. Not that I wish to dwell too much on the past and to forget what we ought to do in the future; but since we can never build up a future except on the true foundations of the past, it is necessary that in the education of our young men the literature and the history of our country should form and take a high and important place.

And this leads me to make a few remarks about the question of students and politics. Students of late have received advice from very many quarters on this subject. And this advice has been coloured by the peculiar predilections of each speaker. One must expect differences of opinion in politics and it should be no matter for surprise if on this subject opinion was divided. Personally I should start with a cautious proposition, *viz.*, that ordinarily students should not take part in active politics. But it must be obvious to any one that considers all sides of this question that it will be impossible to pass any general rule. The question whether students should or should not take active part in politics depends upon the time and circumstances of each case. Take the case, for instance, of the students in England during the Great War. The universities exempted their students from attendance and sent them to the various theatres of war. Boys who

were too young to shoulder arms were encouraged and allowed to follow their university colours as ensigns and drummer boys, as buglers and so on. In a national crisis, when it is a question of life and death to the nation, the rule prohibiting the participation of students in active politics must be thrown to the winds. Is there a man who loves his country, who would dare say that the students should stick to their colleges and schools, when their parents were dying or even when their country's honour or life were at stake? So, ordinarily students must have nothing to do with active politics, but when the highest interests of their country demand it, the loss of a few years' education is a matter of no concern.

And now, I wish to deal with the ideals and duties of students. I have referred to the acquisition of knowledge and of wealth as part of the ideals of student life. But will you seek knowledge and acquire wealth merely for your personal benefit? Will you be like some of those plants that take the sustenance from the soil all around and produce nothing in return? The main ideal of student life ought to be to learn to live for others, to live so that we may help others and out of the stores of knowledge we have accumulated and the wealth we have acquired, we may give liberally to those around us. After all the highest aim of life is not to get but to give, to get so that we may give. Get knowledge, get wealth, so that you will be centres of illumination, centres from which the streams of charity and

help will flow, streams that will enrich your country and dispel the darkness and ignorance of the masses. The chief ideal in life—and that must be the main ideal of student life—should be service and sacrifice. Nothing of any value is achieved in this world except through pain and trouble and through sacrifice. Look at the travail of childbirth, where through pain the child is born into the world. To achieve pleasure, you must be prepared to go through pain. If you wish to take your part in the advance of your country as leaders and helpers in the movements for progress, you must be prepared to suffer and to serve.

There is in the great Bible, the story of the journey of the children of Israel from Egypt on to the Promised Land. Under the guidance of their leaders, preceded by the Pillar of Fire and the Pillar of Cloud, the children of Israel wandered for many years through trackless deserts, dwelling in waterless places and yet moving onward from day to day, overcoming enemies and fighting battles with the nations that beset their path, before they were allowed to reach the goal.

Keep before your mind's eye the call of your country. Remember that to achieve anything great and noble you must suffer; be not discouraged if in the pursuit of those high ideals you meet with disappointment and suffering. But looking forward and holding before your vision the highest ideals, move onwards in spite of troubles and tribulations; and, as sure as anything, in God's providence, you will in due time reach the Promised Land!

Sir C. P. Ramaswami Aiyar's Address

FRIENDS,

THE first of the matters with which I shall charge myself to-day is to emphasise the need that there is for the cultivation of a sense of reality. That to my mind, is the greatest service that has been rendered to the country by Mahatma Gandhi. Many have differed from him as to his particular and individual programmes. Differences of opinion have existed as to whether the remedies which he in his wisdom has propounded will solve the country's problems. But of this there is no question—that he has brought a sense of reality to bear upon the ideals and aspirations of the people.

And how did he bring it? First and foremost he realised, as all great political reformers and social workers before him realised, that it is only when men and women can live in adequate—let us say—at least meagre comfort,—that other problems will come to them for solution. A starving race, a race with no self-respect, a race with no outlook, can never effectively work physically, intellectually or politically. That truth was perceived by Swami Vivekananda when he adjured India to awake like a lion. The same truth has been uttered in another form by Gandhiji in the gospel of the *charka*. What Gandhiji wanted to preach by that gospel was that so long as the life of the Indian is a deeply prolonged misery between a crop and a crop, when he did not know what the morrow might bring to him, he cannot stand on his own feet even physically, and that therefore our first duty

is to help him to get his full meal every day; so that with physical sustenance may come physical courage, intellectual clarity and moral rectitude. And so, he wanted to supplement the labour of the agriculturist with what might bring to him a livelihood and a joy in life. Another great service of Gandhiji was to make us realise that in our individual and national career, acquisition, uprise and elevation consist not in getting but in giving up.

You will find in every stage of man's career that if the particular matter which engages his attention is everything to him, and he has no sense of perspective, no sense of realities, behind and beyond what is immediately engaging him, he is essentially a failure. That is the real secret of the failure of the Indian educational system. It has been a failure because it has been too deliberately educational. In a given time, in four or five or seven years, a certain amount of matter is injected hypodermically into you. This being a foreign substance, the body in its healthy activity, does what is generally done with injections. It strives to throw out the foreign matter. And your education has suffered because the injected modicum of learning has not been assimilated.

Then, on the question of students and politics to which reference has been made, I wish to dwell for a moment. The great danger today is not only in the world of grown-ups and young men but of grown-ups also, is of being second-hand, taking things too much for granted

and on trust. The aim of education should be to enable one to think for oneself and thus to get ideas at first-hand, and to jettison the second-hand. Go through the same path as your preceptors and teachers; test their conclusions step by step; do not accept the gospel of the oldest, because it has come from the oldest; but humbly and reverently, in all earnestness traverse the same path; and perhaps to you another gospel may come; another illumination may be yours. Young men therefore, whether in their politics or in their ideals, should not be guided solely by the ready-made opinions of others however great. They have every right to know politics and to take part in them, provided they know what they are doing. But the pity of it is that most of them do not and cannot fully realise this.

I know how this institution was started. To the Indian student, the responsibility of life comes far too early. To him, at a painfully early age, the burdens of family life become very real. He is the sustenance, the hope of his family.

His parents have staked their all on him; and he, full of that zeal for learning which is the glory and heritage of this country, goes from house to house trying to get help for his studies. To the rescue of such came the organisers of this institution. Those who call upon young men to make sacrifices should first of all dedicate themselves to their service. In Scotland, a small, poor, barren country, it has been rightly said that no young man who has got any real spirit of learning in him need stop until he earns the highest academical qualifications. The state and private philanthropy through their many agencies are willing to help him throughout his educational career from start to finish. I am glad that this institution is, to its own extent and in its own way, doing what certain men in Scotland have done for their country. But unless this institution is multiplied a hundredfold, it cannot bring about that liberation of the student from the sordid cares of life, which is the *sine que non* of his intellectual equipment and the growth of his moral stature.

How long?

BY K. V. D.

"HOW long have we stayed here!" said sweet little Rukku to her brother Kittu. "Yes, my dear, we have wandered far, far away from our dear home and have remained here long, forgetting our beloved parents and our service to them" replied Kittu.

"I am afraid, they will now be searching for us far and wide. Will these little birds of the air go

and tell them that we are here? Will the fast-moving clouds be our kind messengers?"

Rukku was in this reverie when she was interrupted by her brother. "Look here, dear sister, how beautiful this garden is! What a variety of plants and flowers! How pleasant is the gentle breeze! It comes to us richly laden with the fragrance of flowers." Rukku said, "Brother,

will this gentle breeze tell our mother that we are here? It is so fine here, I would like to stay a little longer."

"I too would remain here willingly," said Kittu, "but the long day, happy as it is, must have an end, giving place to darkness. Don't you see that the Sun is slowly setting in the West? Will not the dusk overtake us if we stop here long? The birds are going home to their nests as evening advances." "Dear brother, what do they say?" asked Rukku, clinging to his arms. And Kittu, replied, "They are calling out to the other birds which have not yet returned. What a multitude do we see here under yon Aswattha tree!"

Rukku again asked, "What does little birdie say, sitting here just near me?" "It says," replied Kittu, "Why stay here long, dear Rukku? Go and join your mother just as I have done. Boys and birds are all alike, though they seem different. Boys and girls and all of us are flowers in the garden of our Lord."

"Flowers! And that reminds me, didn't we come here to gather flowers for our Krishna?" said Rukku. "All day long we have been revelling in the joy of this garden.

Let us now at least gather flowers before the night comes on."

Then they quickly gathered flowers and made haste to return home. But they had not gone a few yards when they heard a shrill cry dearer to them than the most lovely music. "In the gathering darkness, where have you gone astray? This way, my children, come along. Get away from the flower-garden, sweet though it may be."

Soon they were in the arms of their mother whose joy was now boundless. And she led them home safely.

At home they saw their papa and said to him, "Father, we went out to the garden to get flowers; but we were so lost in its delights that we forgot our purpose. Late in the evening we thought of our task and made busy. But it soon became dusk and we would have lost our way but for our dear mother."

"Dear little children," said he, "it does not matter how long you stayed away. The pang of separation has been more than made up by the joy of your coming back to us. Let the Lord's *puja* be done and let there be peace and happiness everywhere."

The Secret of Work*

BY R. RAGHUNATHAN, II U.C.

SWAMI VIVEKANANDA has more than once explained that he did not attempt to preach any new theory, but was only giving a new shape to the ancient Vedantic philosophy. And no one can deny that the Bhagavad Gita is the very essence of that philosophy. Hence the most appropriate way to consider this problem will be to refer to the following pronouncement of the Blessed Lord, "Impelled by *Pra-*

* Senior Prize-Essay in the competition held in connection with the Home Day.

kriti or Nature, people work in the world and so long as one is in the material world he cannot but work." So, any attempt to remain without activity in this world will be quite futile. Since then 'work we must', it is up to us to learn what a great teacher like Swami Vivekananda has to say about the secret of doing work.

Work, declare the Upanishads, are the cords which bind the Soul to the rounds of birth and death. To be more explicit, work can be compared to a sharp edged sword, which, unless wielded with proper care, is sure to endanger the owner. The word *Karma* in Sanskrit is but meagrely translated by the term 'Work' in English. It can be fully translated only as 'The cause, the process and the effect of Work.'

Let us examine the difficulties which beset the path of one who desires to advance towards the One Reality by resorting to *Karma*. The modern philanthropists cannot help imagining that by building hospitals and asylums for the aged, by founding institutions and doing such other beneficent work, they are advancing the condition of this World. But a careful study of the scriptures will lead any one to repudiate such an idea. To use a strong expression, it will be nothing short of sheer blasphemy to suggest that by doing any amount of work, we, with our narrow views, and limited resources, can advance the condition of this world which has been created and is being maintained by the Supreme Being who is the one seat of all Knowledge and Power. The first advice Swami Vivekananda offers to the sincere worker is to scrupulously avoid this harmful and false idea of helping

others. People do not generally grasp the meaning of these words of his, and that is why we find so many on the wrong side of fifty blaming the world for its ungratefulness. The pity is that these people are disappointed idealists who commenced their youthful life with the benevolent but mistaken idea of doing good to others.

The remedy is to consider Work as a means by which we can improve ourselves. The world furnishes us with plenty of opportunities to improve ourselves and this is



Swami Vivekananda.

how we must view Work. The world does not stand in need of any help from us, and if we realise this, we are sure to progress along the path of Truth.

Another important secret of Work, according to the revered Swamiji, is to do sincerely what lies immediately before us. The cardinal point to be remembered is that one piece of work is not superior to another, and that the superiority or inferiority lies more in the attitude with which we

approach it. A scavenger in the street is as essential to society as the king on his throne, and neither can do the work of the other. Each is important in his own place and both are equally respectable in the eyes of God and His saints.

Another conclusion we can arrive at in the light of the above arguments is that a house-holder is as important as a *sannyasin*, provided he does his duties properly. Those who have read Swamiji's works will remember the nice little story of a family of birds which, consistent with their duty as house-holders, willingly fell into the fire to form some food for a few fatigued and helpless men who had taken shelter under the tree in which they lived. Another story that is alluded to is that contained in the *Vyadha Gita* where a woman who serves her husband ungrudgingly, and a hunter who devoutly looks after his aged parents are found fit to teach the highest truths to an adept in the art of meditation. This shows that meditation is not the *only* way to realisation; that work done in the proper spirit can give as excellent results as religious austerities; and to do the duty that lies immediately before us is the best way of doing work.

Last but not least in importance, comes the secret of doing work without attachment. Work is often compared to the jack fruit. If you want to cut it open and eat it, it is good to smear the hand with a little oil to avoid the unpleasantness of the juice sticking on to your fingers. In the same way, if you want to avoid the worries resulting from work, you must use the oil of non-attachment. We must not, according to Swami Vivekananda, so identify ourselves with the action we are doing, that in the event of its failure, our hearts break or at any rate we feel miserable. 'To work alone we have the right and not to the fruits thereof' declares Lord Krishna.

Work done without attachment will procure for us that calm state of mind where alone realisation is possible. The secret of work is therefore this. We must never do a piece of work, because it will lead us on to name and fame, but because God has placed that duty next to us; and we must not take upon us the responsibility for the action or its results but offer everything ungrudgingly to the Almighty, knowing that we are but tools in His hands.

"Our wills are ours, we know not how,
Our wills are ours, to make them Thine."

Lord Buddha*

BY M. K. RAMASWAMI, V Form.

NEARLY twenty five centuries ago there lived a king by name Suddhodhana. He held his peaceful sway over a prosperous kingdom on the slopes of the Himalayas near modern Nepal. His wife was Maya Devi. To that royal pair a son was born, whom the world yet remembers and worships, and will continue to do so as long

* Junior Prize-Essay in the Competition held in connection with the Home Day.

as civilisation lasts. The child was named Siddhartha.

Siddhartha lost his mother when he was seven years old. The fond father brought him up with great care and educated him in all the arts of kingship as soon as he

garden and arranged that nothing unpleasant should appear before Siddhartha's eyes. He ordered that no one, lame or blind, nor even a beggar should wander in the street, as Buddha set out for a walk or a drive. By this means, he



Buddha.

came of age. The old man eagerly looked forward to the day when his son would rule the kingdom in his stead.

As the prince advanced in age, he was often troubled with the sufferings of others and was sad. The father therefore built pleasure houses in the midst of a beautiful

thought that he could keep away sorrow from his son's mind and make him happy and cheerful.

Soon the Prince was married to a beautiful maiden by name Yasodhara and had a son. But still he did not seem quite happy. Something was hanging heavily on his mind. He would, for example,

take a brown leaf in his hand and say, "Oh! what has become of you, beautiful leaf? Yesterday I saw you green and nodding your head nicely in the gentle breeze. Is such the fate of things in this world?"

One day he went out into the city in his car desiring to see his people. The sight of old and diseased men and beggars filled his eyes with tears. He saw also a dead body and he understood that all living beings are subject to disease and death. He murmured to himself, "So shall it be with me and Yasodhara too?" And he drove back home in deep thought.

He was no longer content to remain in his palace of pleasure while there was so much suffering outside. If Yasodhara asked, "What ails my lord?" he would answer nothing. One night when she was sleeping, he made up his mind to renounce everything, saying:—

"O wonderful earth!
For thee and thine I lay aside my youth,
My throne, my joys, my golden days, my nights,
My happy palace—and thine arms, sweet Queen!"

* * * * *
Now am I fixed, and now I will depart,
Never to come again, till what I seek
Be found—if fervent search and strife avail."

He walked out silently, woke up his charioteer Channa and asked him to bring his horse. He obeyed. The Prince rode away followed by Channa. When the morning dawned, he sent him back with his horse, and all his royal robes and jewels. He cut with his sword his long locks of hair and became a *Sannyasin*. He was then thirty years of age.

He now made his home in the forest where he wandered all alone and meditated, begging his food from some neighbouring village when he was hungry. Thus the years passed by. At last the Truth came to him as he sat one night under the cool shade of an *Aswattha* tree. From that time he became *Buddha* or the Awakened One and the tree came to be known as *Bodhi Vriksha*. The place is marked out in Gaya though the tree has perished. But in Ceylon lives another great tree known to have been planted as a cutting from the original tree, 300 years after Buddha. Buddha's great discovery is that selfish desire is the cause of all suffering. He also found that the killing of that desire and the implanting of love in its stead is the way to perfect happiness or *Nirvana*.

He then went from country to country never caring for his own comforts, to preach to the ignorant and bring them to light. One day he saw a man driving hundreds of sheep into a city, and he learnt that they were being taken to the king of the city for a sacrifice. He took a tender lamb on his shoulder and walked to the king's presence. He pleaded in gentle tones: "What is the use of killing these dumb animals? What can you gain by such an act? Nothing. So let these innocent animals live. They love life as dearly as you and I love it. Love all and consider all life as sacred. That is the true path." The king was so impressed with his words that with all his people he bowed down at his feet and followed his teachings.

In the course of his wanderings he came to the city where his old

father still ruled. At first the father was angry to see his son dressed like a beggar. But in the end he became his disciple, for love conquers everything. Yasodhara also followed her lord. Buddha gathered men and women into his fold without distinction of caste, and made numerous monks. He lived to the ripe old age of 80, doing good, and when he passed away his disciples continued his work.

The new religion came to be called Buddhism. It spread slowly to all parts of the world. Its tenets were carved in stones and caves and there are innumerable Buddhist monuments to be seen to-day in India and other countries. In Ceylon

and Burma, Tibet and China, Japan and the Malay States many statues and memorials of the great teacher are found and many carvings are seen on the walls and pillars of the temples. They all show how the teachings of Buddha were spread by his disciples in all directions.

A reading of the life of Buddha fills us with the noblest thoughts and draws out our love to flow to all living beings.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time;—
Foot-prints, that perhaps another,
Sailing o'er life's solemn main
A forlorn and ship-wrecked brother,
Seeing, shall take heart again."

For the Old Boys

The list of addresses of old boys which used to be given on the third page of the cover is continued below:—

- (1) C. SITARAMASWAMI, L. F. Overseer, Chirala.
- (2) P. K. NARAYANA AIYANGAR, B.A., L.T., Asst., High School, Tiruttanni.
- (3) N. L. HARISWAMI, Minor Irrigation Overseer, Kulitalai.
- (4) S. RAGHAVA AIYANGAR, Asst. Cashier, United India Life Insurance Co., Ltd., Sembudoss St., Madras.
- (5) T. S. MUTHUSWAMY IYER, Typist, Fraser & Ross, Madras.
- (6) S. MUTHUSWAMY, Asst., Stores Dept., Imperial Sectt., Delhi.
- (7) R. NAMBI AIYANGAR, B.A., L.T., Hindu High School, Triplicane.
- (8) A. N. BALASUBRAMANIAN, B.A., Clerk, Collectorate, Cuddalore.
- (9) R. VENKATARAMAN, Asst. Farm Manager, Kallakurichi.
- (10) T. SWAMINATHAN, M. A., Telegraph Inspector, Kurnool.
- (11) K. RAJAGOPAL PILLAI, G. P. O., Madras.
- (12) T. S. KRISHNA RAO, B.A., Asst. Acct., Madras Central Urban Bank, and Asst. Secretary, R. S. Home, Madras.
- (13) M. K. PARTHASARATHY NAIDU, Health Inspector, Tirukoilur.
- (14) C. SANKAR SINGH, M.A., Asst. Professor in Geology, Presy. College, Madras.
- (15) G. GANAPATHI, P. W. D. Subordinate, Ramaswamikoil St., Palamcottah.
- (16) C. S. KRISHNASWAMY AIYANGAR, B.A., L.T., Asst., P. S. High School, Mylapore, Madras.
- (17) P. S. GOVINDARAJAN, Supervisor, P. W. D., Pudukotah, Tinnevely Dt.
- (18) S. RAMADAS, B.A., B.L., Advocate, Tinnevely.
- (19) T. V. RAMANIAH, Clerk, Postal Audit Office, Mount Road, Madras.
- (20) K. S. SUBRAMANIAM, Clerk, Military Stores, Madras.
- (21) R. VENKATARAMAN, Clerk, S. I. Ry., Golden Rock, Trichy.
- (22) N. KRISHNASWAMY B.A., L.T., Asst., Board High School, Hosur.
- (23) P. S. SUNDARESAN, B.A., Manager, Scientific Advance Co., Ltd., and Secretary, R. S. Home Association, Madras.
- (24) K. S. ARUNACHALAM, Intertype Operator, M. L. J. Press, Mylapore.

- (25) S. KRISHNAMOORTHY, M.A.,
Lecturer, Sir Mooneswami College,
Chidambaram.
- (26) S. NARAYANASWAMY, B.A., G.T.M.
Office, Burma Rys., Rangoon.
- (27) P. SUNDARAMURTHI, Military Arsenal,
Port Blair, Andamans.
- (28) C. R. KRISHNA IYER, M.A., Lab. Asst.,
Excise Department, Chempak,
Madras.
- (29) V. PONNAMBALAM, Clerk, Labom
Office, Ipoh, F.M.S.
- (30) R. C. RAMANATHAN, Teacher,
Periapet, Vankuthadi.

The following changes are to be noted
among the addresses of old boys:—

- (1) K. S. RAMASWAMI IYER, M.A., L.T.,
Principal, Vigneswara College,
Karaveddy, Jaffna, Ceylon.
- (2) A. VENKATARAMANA RAO, Teacher,
Hindu Theological High School,
Madras.
- (3) C. KASIVISWANATHAN, B.A., L.T.,
Asst., Board High School, Kollegal,
Coimbatore Dt.
- (4) S. RAJAM, Clerk, Executive Engineer's
Office, S. I. Ry., Vridachalam.
- (5) C. S. NARASIMHAMURTHI RAO, M.A.,
L.T., Deputy Inspector of Schools,
Cuddapah.

Newly employed:—

- (1) Dr. SANKAR IYER, B.A., L.M. & S.,
Asst. to Dr. S. Rangachariar,
Kensington Gardens, Egmore.
- (2) K. LAKSHMINARASIMHAM, Clerk,
S.I.Ry., Salem Town.
- (3) S. MUDALIANDAN, Clerk, Corpora-
tion of Madras.

SUBSCRIPTIONS AND DONATIONS FOR THE HOME DAY, 1929.

(Received up to 20th March 1929.)

Rs. A.	Rs. A.
K. Muthumalla (including Rs. 25 for Silver Jubilee) ...	26 0
P. S. Nanjappan ...	20 0
H. Nilakantan ...	15 0
V. Rajaraman ...	10 0
V. Chinnadurai ...	10 0
V. Subbiah ...	10 0
R. Sambasivan ...	8 0
C. R. Pattabhiraman ...	5 0
P. S. Kailasam ...	5 0
C. Krishnamoorthi ...	5 0
N. Subramanian ...	5 0
C. K. Viraswami Iyah ...	5 0
K. Krishna Menon ...	5 0
V. Narayanan ...	5 0
B. Arunachalam ...	5 0
V. Subramanian ...	5 0
M. S. Narayanaswami ...	5 0
G. Krishnaswami ...	5 0
K. Devaperumal ...	5 0
T. R. Bhimasena Rao ...	5 0
P. Krishnamoorthi ...	5 0

The scholarship of T. R. SESHADRI is extended by the Government of Madras for another year. He is now in the University College, London. After submitting his thesis for Ph.D. in June next, he intends to proceed to Austria to study micro-analysis.

G. R. PATTABHIRAMAN, son of Sir C. P. Ramaswamy Iyer, proceeded to England in February to study Law. His address is c/o Thomas Cook & Sons, Ltd., London.

M. A. TIRUMALAI AYYANGAR, who appeared for the B.A. Hons. Degree Examination in March, intends to go to England to compete for the I.C.S. Examination in August.

K. RAMAKRISHNAN, B.A. who has been away at Lahore as reporter to the Punjab Legislative Council on deputation from the Madras Government from February last, is expected back in Madras during the month of May.

S. NATARAYAN, employed as a stenographer in Bombay had to come back to his village, on long leave to recoup his health which was very unsatisfactory for many months last year. He is now better and has returned to Bombay.

Rs. A.	Rs. A.
R. Ranganathan Chetty ...	5 0
G. Rajagopal ...	5 0
T. S. Krishna Rao ...	5 0
M. A. Thirumalai Iyengar ...	4 8
C. Padmanabhan ...	3 0
S. Rangachari ...	3 0
K. Subramanian ...	3 0
C. Kasiviswanathan ...	3 0
S. Rajam ...	2 0
R. Venkataraman ...	2 0
P. S. Govindarajan ...	2 0
P. A. Parthasarathy ...	2 0
K. Adinarayana Rao ...	2 0
S. Muthuswami ...	2 0
M. Thiruvengadam ...	2 0
C. Ranga Iyengar ...	2 0
C. V. Ratnaswami Iyer ...	2 0
W. Duraiswami Iyengar ...	2 0
T. S. Ramaswami Iyer ...	2 0
V. Mahalinga Iyer ...	2 0
Y. Subramanian ...	2 0
K. Vedantadesikan ...	2 0
C. P. Anganna Chetty ...	2 0
C. K. Venkatanarasimhan ...	2 0
A. Appadorai ...	2 0
T. R. Krishnaswami ...	2 0
A. S. Ramachandra Punth ...	2 0
S. Varadachariar ...	2 0
M. S. Ramachandran ...	1 0
T. N. Bhima Rao ...	1 0
N. R. Kedari Rao ...	1 0
L. Narayanan ...	1 0
R. Sundararajan ...	1 0
G. Venkatesan ...	1 0
K. Krishnamoorthi ...	1 0
G. Sivarama Iyer ...	1 0
S. Raghava Iyengar ...	1 0
T. V. Ramaniah ...	1 0
T. S. Narayana Rao ...	1 0
A. Srinivasan ...	1 0
N. Ramaswami ...	1 0
S. R. Sethunarayana ...	1 0
P. S. Sailapathy ...	1 0
V. Pasupathy ...	1 0
R. Somasundaram ...	1 0
G. Narasimbalu ...	1 0
V. Thothadri ...	1 0
C. Ramaswami ...	1 0
R. Nagaraja Rao ...	1 0
C. S. Krishnaswami Iyengar ...	1 0
T. R. Venkatasundaram ...	0 8
P. V. Ramakrishnan ...	0 8
A. Balasubramanian ...	0 8
Total ...	264 8

THE RAMAKRISHNA MISSION STUDENTS' HOME ASSOCIATION, MADRAS

Abstract of receipts and disbursements for the year ending 20th March 1929

RECEIPTS	Amount	DISBURSEMENTS	Amount
	Rs. A. P.		Rs. A. P.
Subscriptions and donations	264 8 0	Deficit in the Association account as at 20th March 1928 ...	38 0 0
Interest on Pithapuram Sports Fund (received from the Home) ...	27 0 0	Sports and Prizes ...	48 5 3
Loan ...	140 0 0	Dinner and Lunch on the Home day ...	121 11 9
		Drama ...	8 12 0
		Decorations ...	5 9 7
		Fruits and flowers ...	7 12 0
		Servants (Cooks etc.) ...	10 0 0
		Postage and Stationery ...	18 2 6
		Miscellaneous ...	3 9 6
		Deficit in Magazine Account ...	137 11 0
		Balance ...	34 14 5
Total ...	431 8 0	Total ...	431 8 0

Audited and found correct.

MYLAPORE, MADRAS,
20th March 1929.

T. S. KRISHNA-RAO,
Asst. Acct., Madras Central Urban Bank, Ltd.

P. S. SUNDARESAN,
Secretary.

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PRIZE-WINNERS ON THE HOME DAY

Sports:—*Present Boys*.—Karunakaran, V. Sreenivasan, Vedalingam, Venkatachidapathi, M. Sadasivan, A. Santanarishnan, S. Narayanan, L. Balakrishnan, A. Gopalan, K. B. Chokkalingam, S. Seshadri, K. Venugopal, D. K. Madhava Rau, M. Jagannathan, V. A. Viswanathan, V. D. Alagiriswamy, C. T. Ramaswamy, A. Ramanathan, S. Parasuraman, A. Narayanaswamy, V. C. Krishnaswamy, and Y. R. Sreenivasa Rao.

Old Boys.—A. Subbiah, G. Narasimulu, S. Mudaliandan, and M. A. Tirumaku Aiyangar.

Staff.—G. Sivarama Iyer, S. Manu, A. Appadurai Iyer, and N. Subramaniam.

Cricket Eleven.—C. T. RAMASWAMY (Captain), N. Mahadevan, S. Sampath, S. Parasuraman, K. V. Pattabhiraman, A. Narayanaswamy, T. S. Muthuswamy, V. C. Krishnaswamy, O. Sreenivasamoorthy, and S. S. Jagannathan.

Hockey Eleven.—S. PARASURAMAN (Captain), V. C. Krishnaswamy, K. V. Pattabhiraman, C. T. Ramaswamy, A. Narayanaswamy, M. K. Sundararajan, O. Sreenivasamoorthy, C. Amaswamy, K. L. Subbiah, S. Jagannathan, and Y. R. Sreenivasa Rao.

Art, Religion and Literature:

English Essay.—M. K. Ramaswamy, V. R. Ramaswamy, K. Raghunathan, and S. Sampath.

Tamil Essay.—S. Tyagarajan, V. Ramanujam, A. V. Subramaniam, T. M. P. Mahadevan, N. Ramanathan, and P. Tirumavukarasu.

Oration and Recitation.—K. Sivaprakasam, S. Tyagarajan, V. Sreenivasaraghavan, K. S. Gopalachari, O. Sreenivasamoorthy, T. Sadasivan, K. Bhupati, and S. Narayanan.

Bhagavad Gita and Stotra.—S. Narayanan, K. Sreenivasan, B. S. Krishnamurthi, Radhakrishnan, Karunakaran, A. K. D. Rangaswamy, and T. S. Muthuswamy.

Vedam.—N. Mahadevan and M. S. Desikan.

Music.—V. S. Tirumavukarasu and T. S. Krishnaswamy.

Humour.—K. Sambasivan and C. T. Gopalakrishnan.

Fancy dress.—G. Naraiahulu, W. S. Saravanan, and S. Parasuraman.

Organisation.—A. P. Ramamurthy.

Decoration.—T. M. P. Mahadevan.

Lighting.—Y. R. Sreenivasa Rao.

COMING EVENTS

May 9th:—Solar Eclipse.

„ 11th:—Akshaya Tritiya—Staff Quarters to be opened.

„ 13th:—Birthday of Adi Sankara.

„ 23rd:—Buddha Jayanti.

June 24th:—Residential High School reopens after Summer Holidays.

AN APPEAL

The Silver Jubilee of the Home comes off in February, 1930. Suggestions are invited for celebrating it in a fitting manner. It is proposed to start the collection of subscriptions even from now, so that it might not be a strain at the last moment. Remittances may be sent in instalments to Mr. T. S. Krishna Rao, B.A., Ramakrishna Mission Students' Home, Mylapore, Madras.

Notes and News

The Permanent Endowment Fund of the Home was further increased by Rs. 7,900, being the proceeds of dramas enacted by the *Madras Secretarial Party* at Tanjore, Trichy and Madura in Christmas and Easter last.

Mr. C. K. Viraswami Iyah, Deputy Collector, has made over his shares of the face value of Rs. 1,000, in the Co-operative Central Bank

for the advancement of Industrial Education in the Home.

Out of the sum of Rs. 25,000 placed at the disposal of H. E. the Governor of Madras by H. E. H. the Nizam of Hyderabad for Charities in Madras, Rs. 1,500 was sanctioned to the Home.

On the Tamil New Year Day (13.4.1929) Mr. C. V. Venkata-

ramana Iyengar, B.A., B.L., M.L.C., Coimbatore, paid Rs. 500 to the Home as the first instalment towards an endowment of Rs. 1,000 promised by him.

Srijut Mothai Narayana Rao Garu, M.L.C., Zamindar of Ellore was kind enough to pay Rs. 500 to the Permanent Endowment Fund in March last.

On his becoming the Advocate-General to the Government of Madras, M.R.Ry. Alladi Krishnaswami Iyer Avl., was given an entertainment by M.R.Ry. T. M. Krishnaswami Iyer Avl., in the Home; the idea being that as one of the best supporters of the Home almost from its inception and as one interested in the cause of education in the Presidency, he should be honoured in an Institution which stands for the advance of the Education of the young in every way. In his feeling reply, the honoured guest said:—"I myself was poor: I know therefore what poverty is; and it will be my duty to help the cause of the poor in every possible way. And as the Home stands for these ideals, it will always be near and dear to me."

A farewell entertainment was given on Sunday the 3rd April to the acting Tamil Pandit Mr. C. N. Duraiswamy Iyer. During his stay of 9 months as a teacher and wardmaster, he had endeared himself to his colleagues and to his pupils alike, and his separation was keenly felt.

Mr. G. Seshadri Aiyar, the permanent Tamil Pandit joined duty

on the 4th April after his return from training at the Meenakshi Training College, Chidambaram.

Dr. C. Raghavachari, M.B. & B.S., the medical examiner of our Home for the last 3 years was transferred to Tiruvarur as Civil Assistant Surgeon in March 1929. His sweet temper, his exceeding kindness, and his loving services will be remembered for ever by all the members of the Home.

The Anniversary of the Industrial School was celebrated on Friday the 5th April. After a group photo, Mr. K. S. Setty, Superintendent, Chengalvaraya Naicker's Institute, delivered a lecture on Industrial Education in Japan, and Dewan Bahadur R. N. Arokyaswamy Mudaliar presided.

All the four students from our Industrial School who appeared for the Government Machine Drawing Examination held last December have come out successful.

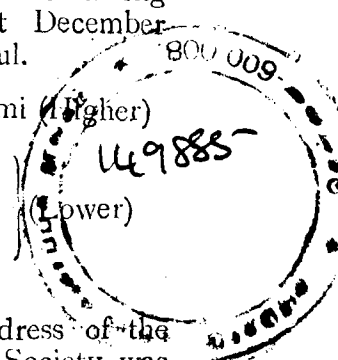
K. G. Narayanaswami (Higher)

V. C. Krishnaswami,

K. L. Subbiah, and

R. Krishnamurthi.

The valedictory address of the High School Literary Society was delivered by Mr. A. K. Krishnaswami Iyer, M.A., L.T., Headmaster, P. S. High School, Mylapore, on Sunday the 21st April. Mr. V. V. Srinivasa Iyengar, B.A., B.L., Advocate presided. On the occasion prizes were awarded for general proficiency to the pupils of the



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High School. The prize-winners were:—

S. K. Ranganathan	(VI Form).
P. K. Raman Nair	
M. K. Ramaswami	(V Form).
M. Jagannathan	
R. Varadachari	(IV Form).
S. Seshadri	
Y. Vijayaraghavan	(III Form).
N. Ramanathan	
K. S. Balakrishnan	(II Form).
R. Krishnamurthi	
R. Ramanujam	(I Form).
A. Krishnaswami	

Additional prizes instituted by Mr. V. K. S. Iyer of Borneo for Essay writing in English were given to the following students:—

K. S. Muniratnam I	III
C. T. Gopalakrishnan II	
M. K. Ramaswami	
S. Tyagarajan	
R. Venugopal	

On the night of the 23rd April, *Chitrapournami*, the staff of the Home arranged, as usual, for a moonlight party to the inmates and workers of the Institution. After supper, there was music and bhajana. Then the report of the Home Garden Association was read and prizes were distributed by M.R.Ry. Rao Bahadur S. Bhaskara Iyer Avl., to Messrs. C. Ranga Iyengar, B.A., L.T., and C. V. Ratnaswami Iyer for their successful working of the Department; and to the following boys:—

Kitchen-garden:—A. Sundararajan, N. Ramanathan and S. Seshadri.

Flower-garden:—S. K. Ranganathan, R. Varadachari and K. P. Ramaswami.

Report of the Home Garden Association:—During the period July 1928 to April 1929, the average produce was of the approximate value of Rs. 25 per month; and in certain months, we were able to meet the needs of the Home for three or four days in the week. The following were the actual quantities produced:—

Tomato		276	viss
Brinjals		172	"
Avarai		61	"
Vendai		14	"
Plantains	..	1131	;
Pudalai		1102	;
Pickle Oranges		799	;
Lime fruits		474	;
Surai		17	;
Pumpkin		7	;

Keerai was also grown in abundance.

The Residential High School was closed for the Summer Holidays on the 26th of April and will be reopened on the 24th of June.

Admissions to the Home, June 1929:—Applications will be received and registered from 1st May to 15th June. The following forms and pamphlets may be obtained from the Secretary, R. K. M. Students' Home, Mylapore, by sending stamps to cover their cost and postage one anna extra:—

1. *Impressions of a Visitor*—a detailed account of the working of the Home with 29 half-tone blocks 4 as.
2. *Prospectus* 1 "
3. *Rules of Daily life for Students* 1 "
4. *Form of application with rules of admission* 1 "

Books and Periodicals

The Gita and Spiritual Life.
By D. S. SARMA, M.A., Professor,
Presidency College, Madras.

For the past few years Mr. D. S. Sarma has been well-known to the public of Madras as an earnest student of the Gita; and therefore his recent volume on 'the Gita and Spiritual Life' will, we are sure, be welcomed as a clear exposition of his views on some of the eternal problems of life. His catholicity of outlook may be seen from the fact that he regards all religions as 'the different attempts made by man in different ages and countries to realise the Highest.' With penetrative insight he discusses the merits of Karma-Yoga and Karma-sannyasa and beautifully concludes: "Yoga is a hill with a serene life of contemplation at the top and an active life of service at the base."

With all his admiration for the Gita, he is bold enough to point out 'what it does not contain and examine how far it is representative of the movements of the Hindu religious spirit.'

He has rightly emphasised that religion is a matter of realisation and not blind belief. For its conclusions 'are as scientific and as much open to experiment and verification as those of science.' Among the Great Ones who have thus trodden the path to God, he has given us an illuminating account of Sri Ramakrishna Paramahansa—the latest name 'in the roll of the illustrious witnesses who have repeatedly borne testimony to the living truth of the Veda from age to age!'

Though primarily intended for college students, we have no doubt that many grown-ups also will be

benefited by going through the book.

We beg to acknowledge with thanks the free receipt of the following periodicals:—

1. Educational Review, Madras.
2. The Indian Educator, Madura.
3. The South Indian Teacher, Madras.
4. The Indian Review, Madras.
5. Rural India, Madras.
6. The Scholar, Palghat.
7. The Student, Chingleput.
8. The Orient, Chingleput.
9. Crossword Magazine, Chingleput.
10. Children's News, Delhi.
11. Peace, Santi Asram, Godavari Dt.
12. Satyadeepam, Ernakulam.
13. St. Andrews Colonial Homes Magazine, Kalimpong.
14. The Hindu College Magazine, Masulipatam.
15. Bharata Dharma, Adyar, Madras.
16. The Kumbakonam Government College Magazine.
17. St. Thomas College Magazine, Trichur.
18. Findlay College Magazine, Mannargudi.
19. Journal of the Madras Geographical Association.
20. The Magazine, St. Joseph's College, Trichy.
21. The Maharaja's College Magazine, Ernakulam.
22. The Women's College Magazine, Trivandrum.
23. St. Mary's High School Magazine, Bombay.
24. Carmela, Mangalore.
25. The School Folk, Tumkur.
26. Sri Ramakrishna, Adra, Mambam Dt., B.N.Ry.
27. The Doodle, Madras.
28. Navasakti, Madras.
29. Trilinga, Madras.
30. Hindu Nesan, Madras.
31. Wealth & Welfare, Lucknow.
32. Lokopakari, Madras.
33. The Voice of Labour, Jugsalai.
34. The Morning Star, Patna.
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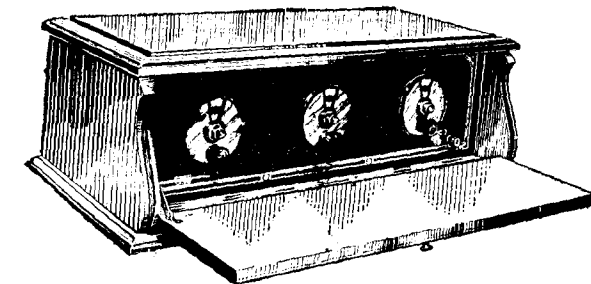
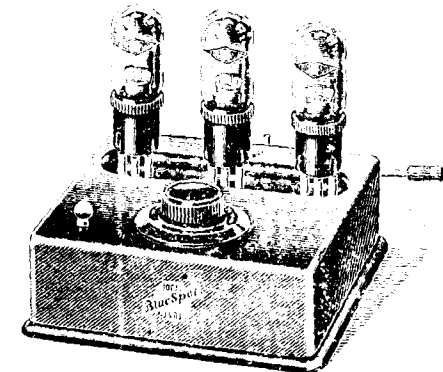
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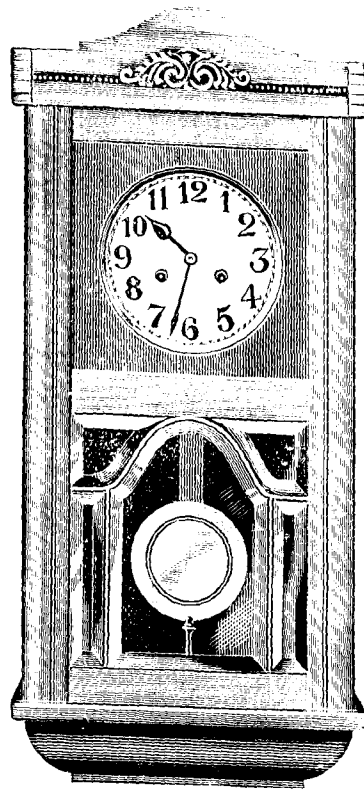
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