

Our Home Magazine

NAVARATHRI NUMBER
OCTOBER 1929



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

OUR HOME MAGAZINE

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

—Sri Ramakrishna

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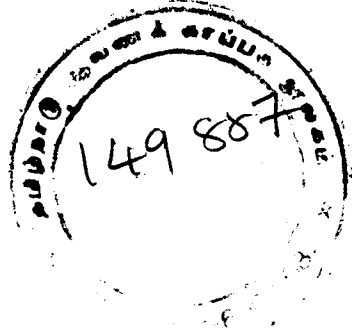
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PRAYER

न व म णि मा ला .

वाणीं जितशुक्वाणी मळिकुलवेणीं भवाम्बुधि द्रोणीम् ।	शरणागत जनभरणां करुणा वरुणालयां नवावरणाम् ।
वीणाशुकिशिशुपाणीं नतगीर्वाणीं नमामि शर्वाणीम् ॥ १ ॥	मणिमय दिव्याभरणां चरणाम्बोजात सेवकोद्धरणाम् ॥ ६ ॥
कुवलयदल नीलाङ्गीं कुवलय रक्षैक दीक्षिता पाङ्गीम् ।	तुङ्गस्तन जितकुम्भां कृतपरिरम्भां शिवेनगुहडिम्बाम् ।
लोचन विजित कुरङ्गीं मातङ्गीं नौमि शङ्करार्धाङ्गीम् ॥ २ ॥	दारितशुम्भ निशुम्भां नर्तितरम्भां पुरोविगतदम्भाम् ॥ ७ ॥
कमला कमलजकान्ता करसारसदत्त कान्त करकमलाम् ।	नतजन रक्षणदीक्षां दक्षां प्रत्यक्ष देवताध्यक्षाम् ।
करयुगल विधृत कमलां विमलां कमलांकचूड सकलकलाम् ॥ ३ ॥	बाहीकृतहर्षक्षां क्षपितविपक्षां सुरेषु कृतारक्षाम् ॥ ८ ॥
सुन्दर हिमकरवदनां कुन्दभुरदनां मुकुन्द निधिसदनाम् ।	धन्यां सुरवरमान्यां हिमगिरिकन्यां त्रिलोक मूर्धन्याम् ।
करुणोजीवितमदनां सुरकुशलाया- सुरेषुकृतकदनाम् ॥ ४ ॥	विहृत सुरद्रुमवन्यां वेदि विनात्वां न देवतास्वन्याम् ॥ ९ ॥
अरुणाधर जितविम्बां जगदम्बाङ्गमन विजित कादम्बाम् ।	एतां नवमणिमालां पठन्ति भक्त्येह ये पराशक्त्याः ।
पालित मुजन कदम्बां मृथुलनितम्बां भजे सहेरम्बाम् ॥ ५ ॥	तेषां वदने सद्ने नृत्यति वाणी रमाचपरममुदा ॥ १० ॥

Navamani Mala

A HYMN TO PARA SAKTI

(Paraphrased into English)

1. IN the tumultuous waters of life, seeking for a raft to float me across, I have caught a glimpse of Thee, O Consort of Siva !
But my obeisance cannot reach to where Thy hallowed feet rest among the heads of angels.
I hear Thy sweet and melodious voice rising and falling with the music of Thy *vina* and the parrot perched on Thy arm tries to catch the tune.
The plaited hair at Thy back seems like a train of black bees gathering silently behind to steal the honey from the lotus of Thy face.
2. Thou art inseparable from Siva and ever at one with Him !
Thy form is dark-blue as of the colour of the *Kuvulaya* flower ;
Thy name is the Giver-of-all-good ;
And Thy over-flowing grace floods all the world.
3. Lakshmi and Saraswati wait on either side of Thee to pay their homage with offerings of fresh blown lotuses ;
They shine dim before Thy effulgence for Thou art the origin of their glory ;
And then Thou holdest in Thy upraised hands the lotuses offered to Thee in loving worship,
As if to indicate that in Thee do wealth and learning find their meaning and fulfilment.
4. The beauty of Thy face radiates joy all around ;
By Thy grace was Kama brought to life when he was burnt to ashes by Siva's anger ;
Thou art greater than the great Gods ; and even Vishnu rules the worlds by Thy command ;
Thou art the friend of the *Devas*, the foe of the *Asuras* and the Prime mover.
5. Thou hast given us Ganesa, the very utterance of whose name is enough to dispel all gloom and avert all troubles ;
Thou art the refuge of the good ;
I meditate on Thy wondrous form from head to foot,
On the melody from Thy beauteous ruddy lips and on Thy gait resembling that of a swan.

6. Thou takest on Thyself the burdens of those that come to Thee weary and heavy-laden;
And Thou art verily an ocean of mercy.
In Thy leela, Thou hast assumed nine different forms and so art Thou worshipped as Nava-Durga.
Thine image fills all the worlds, the stars and planets forming the brilliants in the ornaments on Thy person.
7. And now in this aspect, Thou art terrible to behold and I turn away in fear;
Thy Lord and husband Siva hast embraced Thee and sent Thee forth to war against the forces of evil;
Thou hast taken Thy son Guha as the leader of Thy armies;
Sumbha and Nisumbha the incarnations of evil, Thou hast gored to death and all the pride of Their kin has been humbled before Thee.
8. Thou hast chosen a terrible lion for Thy *vahana*;
Indeed it is the turbulent *rajasio* nature of this world come to shape through Thy will;
So do Thou control my restless mind which chafes like a lion, and use its strength in Thy service.
All glory to Thee, O Mother!
9. I know no refuge but in Thee.
Thou art at the head of all the world, O Daughter of Himavan!
Thou art Supreme amongst the Gods, as the Himalayas amongst the mountains.
Be pleased to accept my adoration.
10. Those who chant this Navamani Mala of Para Sakti with devotion.
Their house doth Lakshmi make her permanent abode,
Their speech doth Saraswati gladly inspire,
And all good attends their path.



Reminiscences

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

A PALACE FOR THE POOR

*I was an hungry and ye gave me meat ;
I was thirsty and ye gave me drink ;
I was a stranger and ye took me in ; naked and ye clothed me ;
I was in prison and ye came unto me.
Verily I say unto you, 'In as much as ye did it
unto one of these my brethren, even these least,
Ye did it unto me.'*

—JESUS CHRIST.

I HAVE related in the previous number the noteworthy gift by Mr. S. G. Srinivasachariar of the plot of land needed for the erection of a suitable building for the Home and the way in which this gift encouraged us to make an appeal to



Mr. S. G. Srinivasachariar
(now Sub-Judge, Madura)

the public for a lakh of rupees. I shall now trace in brief the spirit in which the new undertaking was approached and the results achieved during the first year after the appeal was issued.

The new building was conceived of as a Temple of Learning and not as a charity asylum. It was not sought to put up a place for merely sheltering the poor, but to enshrine the Goddess of Wisdom and to serve the young votaries at her altar in a spirit of loving worship. Were it not for this motive behind the work, the results might have been altogether different. For there were not critics wanting even at the outset, who condemned the building scheme as too ambitious. In their opinion, a few thatched sheds would have been enough. That would teach the inmates simplicity, whereas the proposed building when finished, would be more a palace providing a luxurious living, placing young men at a disadvantage when they went into life, unable to command the same convenience. When the buildings were in the course of construction, a well-meaning friend of mine seriously suggested that I should hand it over to him for accommodating well-to-do students and think of putting up something humbler and more fitting as a residence for the poor for whom it was intended. The saving thereby

effected would certainly go a long way to establish a permanent endowment fund for the recurring expenditure.

The argument in favour of simplicity was all too true to be set aside easily. But our idea was in the first place to give permanence to the institution by putting up a solid *pukkah* building that would stand the ravages of time. Was it not this spirit that led our ancestors to build their temples in rock and inscribe their teachings on stone?

Again the thought that it was for the *poor* was the least important. For, is not the Hindu enjoined to worship the poorest guest, washing his feet with his own hands, feeding him sumptuously and then partaking of the remainder as a sacrament? It is not like throwing away to the poor what you cannot digest. We are to remember that it is the Lord who comes to us in the form of the poor. So let us have the heart to give away our all. As Swami Vivekananda says, "*Blessed are we that we are given the privilege of worshipping Him in so many forms. Cut out the word help from your mind. You worship. Stand in this reverent attitude to the whole Universe.*" The Lord grant that we may never forget this truth.

II

This being the spirit that inspired the workers, though the scheme was a large one and though there was very little on hand to start with, they were not prepared to yield to the critics or to cut down the estimates. It was a time of great financial stringency too, owing to the Great European War, but that was no reason why the workers

should lose faith or slacken their efforts to bring the scheme to its fruition. They wanted to push on vigorously through thick and thin till the object was achieved. If the cause was really deserving, help was bound to come from somewhere.

The first attempts proved fairly successful, for within a brief space of three months after the actual starting of collections, promises were secured from several sympathisers to the extent of nearly Rs. 50,000.

The first to extend their help and encouragement were those friends who had already come to take an abiding interest in the institution. Prominent among them were the following who undertook to pay Rs. 2,000 each towards the cost of a room in the proposed buildings:—

- Dewan Bahadur C. Arunachala Mudaliar, Zamindar of Chunampet, in the name of his brother, C. Vedachala Mudaliar;
- Sir C. P. Ramaswami Aiyar, in the name of his father, C. R. Pattabhiramaiyar;
- Alladi Krishnaswami Aiyar, in the name of his father, Ekambra Sastri;
- Dewan Bahadur S. Rm. M. Ramaswami Chettiar, in the name of his father, Muthiah Chettiar of Kanadukathan;
- R. M. M. S. T. Vairavan Chettiar, in the name of his brother, R. M. M. S. T. Chidambaram Chettiar of Devakottah;
- T. M. Krishnaswami Aiyar, in memory of his son, Venkataraman;
- Dewan Bahadur A. V. Ramalinga Aiyar, in memory of his father, Vengu Aiyar;
- V. C. Seshachariar, in memory of his father, V. Rajagopalacharulu.

The following extracts from what they wrote will reveal the spirit with which the help was offered:—

One wrote: "I agree to build one room I can think of no better national investment than the building of an institution like this. Patriotism is high and I hope sacrifice will not yield to it. May God help me to build more."

Another wrote: "I agree to build one room in the name of my revered father. This agreement is without prejudice to my undertaking to complete the library which I have started. May the institution so prosper that it will be in a position ere long to place at the service of the country Gokhales and Gandhis."

III

The appeal was signed by Swami Brahmananda on the 20th June 1917. The collections were started only in October. I took leave for two months from my office and

the Party and Rao Bahadur V. Sekhara Menon, the Secretary. The help that they promised was intended to cover the cost of a single room; but they have since abundantly increased it and contributed a hundred-fold. The story of their achievement, I must reserve for another number. Suffice it now to say that the Home owes not a little of its success to the unostentatious and unselfish labours of the Party and their one-pointed efforts.



The late Dewan Bahadur S. Rm. M. Ct. Pethachi Chettiar

intended to utilise the time in enlisting the aid of friends in Madras and the mofussil.

After obtaining the first signatures in the City on the 2nd of October, I went to Ooty on the 5th, where I met the members of the Madras Secretariat Party. Dewan Bahadur V. T. Krishnamachariar (now Dewan of Baroda) was then the President of

From Ooty I moved on to Kumbakonam at the instance of Mr. A. V. Ramalinga Aiyar who was then touring in that part. He introduced me to the head of the Tiruppandal Mutt who subscribed Rs. 2,000. My friend Mr. C. V. Viswanatha Sastri, who was then Sub-Judge in Kumbakonam, also contributed for a room.

From there I went to Trichinopoly and with the help of Messrs. A. S. Balasubramania Aiyar and R. A. Krishnaswami Aiyar, two staunch friends of the cause, promises of contribution for three rooms were secured. On the evening of the 23rd October, before leaving Trichinopoly, the last person I waited upon was Mr. Pethachi Chettiar. He was a man of exceedingly generous impulses and without many words, he chose for himself the unique privilege as he put it, of contributing Rs.13,200, the estimated cost of the Prayer Hall block. He had also some suggestions to make. The Warden's room and offices occupied the foreground in the original plan and he pointed out that it would be better to shift them behind the Reading Room and Prayer Hall. This suggestion was adopted. He also desired that the Prayer Hall, should be made very attractive as a work of art and he expressed his willingness to bear any additional expenditure that might be considered necessary as the work progressed. In fact he paid Rs. 15,000 and the hall fittingly hands down his name to posterity.

IV

The next morning, I was in Madras and now attention was turned to approach the Government for aid. The letter addressed to the Director of Public Instruction concluded: "As the result of an appeal made to the public for aid towards the scheme, the management has been so far able to secure promise of subscriptions of nearly half the cost, and there seems to be no ground to doubt that the amounts promised will not be realised in time for being spent on the work, as soon as it is started. For the

balance the Home cannot but look to the Government for aid."

The report accompanying the estimate stated: "The building will face east and be in the form of the letter E turned sideways and will for the present consist of two storeys. The centre portion will provide for the Library Hall and Warden's office in the ground floor and Prayer Hall and Warden's room in the upper floor. The two end wings and the connecting links will form a suite of 36 rooms, (each measuring 16 ft. by 12 ft.) to accommodate 108 students in all. The rooms will be separated by brick-nogged partitions.

"In the rear of the building and just in the centre, removed 50 feet away from it, will be located the kitchen block which will consist of a kitchen and a store-room in the middle with dining-halls measuring 45 ft. by 16 ft. one on each side of the kitchen."

The Chief Engineer to the Government after scrutinising the plans, suggested several minor alterations, and one was that instead of brick-nogged partitions to separate the rooms, brick-walls might be constructed. But we wanted to keep to the original proposal to obtain a freer percolation of air in the rooms. The light partitions proved beneficial in another way later on, for when the High School was started, which had not been originally contemplated, dormitories were required for younger boys and these were easily secured by pulling down some of the partitions.

The Director raised another point in his letter. "It is observed," he said, "that the hostel is open to Hindus of all castes and creeds,

It is therefore for consideration whether a single kitchen will suffice."

We wrote back, "The Home, since its commencement 13 years ago, has managed with a common kitchen for all castes of Hindus, though for dining purposes separate accommodation is being provided for Brahmins and Non-Brahmins.

found to be impossible of continuance, the question of an additional kitchen may be taken up." Subsequent experience has proved the wisdom of the decision.

V

In the up-bringing of hundreds of children of different communities under the same roof, there are very many practical problems which



Prayer Hall

The Home authorities are glad to say that this arrangement has conduced to the cultivation of better feeling and mutual sympathy among the boarders. It is therefore proposed to continue the same arrangement in the new building also. This explains the reason for the provision of a single kitchen and two dining rooms, one for Brahmins and the other for Non-Brahmins. If later on, this arrangement is require the most careful handling, and boarding arrangements are not the least of them.

I should not fail in this connection to clarify certain points in our own outlook, though these are questions where there is bound to be difference of opinion. The object of the organisers of the Home, whilst attempting to do their best to promote a genuine feeling of brotherhood between various com-

munities, was at no time to make the institution a place for experimenting in social reform however desirable it might be.

In accordance with the general tenet of the Ramakrishna Mission, all controversial social questions had to be eschewed. Swami Ramakrishnananda had frequently pointed out the dangers of embarking on social experiments in educational work of the kind we had undertaken, and insisted upon the safeguarding of those traditional conventions which are regarded by

dren are not proselytised nor made into little churchmen but they continue in the good old way of their fathers. This is as it should be, absolutely fair to all alike."

The management of the Home therefore was never to contemplate the enforcement of any principle which would hurt the feelings of the boys or their parents and the traditions in which they had been brought up; because they were poor and stood in need of your help, you were not to take advantage of the situation to force your own



The Kitchen and Dining Halls

others as more important than we ourselves might be disposed to regard them.

To compare notes with a similar but much larger undertaking, viz., Dr. Barnardo's Homes in England, it has been said of them: "They respect the conscientious convictions of all their poor clients. A Churchman's children are brought up as their father would have brought them up, had he lived and done his duty. A Non-conformist's chil-

views on them. Great caution was necessary in the matter, while steps were of course taken to instill those common principles which rise above all denominational differences and lie at the basis of noble character.

That this method has so far proved successful, and satisfied all fair-minded critics and allayed anxieties which otherwise might have interfered with the prosperity of the work, will be seen from the following testimonies regarding the Home,

which might, if there were space, be multiplied indefinitely:

His Excellency Lord Willingdon: "There were many things which struck me, amongst others the fact that here at all events the communal spirit is entirely absent, for I find both subscribers and students belong to many different castes and creeds."

Rao Bahadur K. G. Srinivasa Mudaliar: "In these days when communal feelings are not as they ought to be, in the development of a Home of this nature, India's problems, especially those of Madras, are in my opinion to be successfully solved."

S. Ellappa Chetti of Salem: "I am glad that I am able to tell those that are under the impression that Brahmin boys are preferred to Non-Brahmin, that they are wrong."

The Rajah of Panagal: "Its management is excellent. The growth of this unique institution illustrates in what useful directions our activities can find employment."

Sir P. C. Ray: "Here the students enjoy a happy atmosphere of brotherhood unadulterated with even a trace of communalism."

The Maharajah of Burdwan: "May the good work and the spirit of universal brotherhood which it fosters spread its branches like the banyan tree."

VI

Now to resume the narrative. After forwarding to the Government the application for aid, I proceeded to Madura. During the first week after my arrival there, I interviewed a number of people trying to enlist their sympathy, but little help was secured. Everywhere I met with a refusal. This disheartened me somewhat, though I was not new to such treatment. In my walks, whenever I passed by the shrine of Sri Minakshi, I used to halt for a while and pray to Her for success in the undertaking. Tears would trickle down my cheeks and I would say, "Mother! Thou hast brought me to Thine own place. If I do not begin well here, with

what heart shall I seek help elsewhere?" Slowly the tide turned. The next week, promises were secured for about Rs. 1,300 and I returned to Trichy, where about fifty persons contributed sums ranging from Rs. 3 to Rs. 300, totalling over Rs. 2,000.

Then I visited Tanjore but with little success. Barring Rs. 20 that I received from Mr. Naganatha Sastri, an old teacher of mine, who had latterly taken to the legal profession, I got no help just then.

Towards the end of November, I accompanied my friend Mr. Alladi Krishnaswami Iyer to Nellore where



Mr. Alladi Krishnaswami Aiyar
(Now Advocate-General, Madras)

he commended the cause to a number of his well-to-do friends and clients. In this matter and in others too numerous to mention, he has rendered very substantial help, the latest worthy of mention being his endowment of Rs. 10,000 for the Industrial School attached to the Home; and he intends to do much more. I remember several years ago when he was a junior Vakil under the late Mr. V. Krishnaswami

Iyer, the latter having mentioned to me that Mr. Alladi Krishnaswami Iyer would one day rise to a high position and would prove of considerable help to the institution. This prophecy has been abundantly fulfilled. Mr. Alladi Krishnaswami Iyer spoke recently in the Home: "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 be always near and dear to me".

Early in 1918, I requested my friend Mr. V. Srinivasa Iyengar,

(alas! now no more) Treasurer of the Madras Secretariat Party, who went on leave, to proceed to Madura and complete the collection which I had started there. He readily consented and did much uphill work; for it is comparatively easier to secure promises than to realise them.

The order of the Government sanctioning a half grant of Rs. 53,500 was received on the 17th May and the work of construction was started on the 26th June 1918, exactly a year after the issuing of the appeal.

Sandhya-Vandanam

BY KAJUNDINYA

(Continued from page 57)

III

THE idea of purity is so oft repeated and so much emphasised in the foregoing ceremonial because without such purity, or *Yama* and *Niyama*, no progress is possible in spiritual life. As the *Kathopanishad* says, this Atman cannot be attained by one who has not turned away from wickedness nor one who is not calm and collected. What are called *Yama* and *Niyama* are the first steps in yoga. Non-injury, truthfulness, non-covetousness, chastity, not receiving anything from another through a desire to possess; these are *Yama*. Regulation of life by right habits and observances, by right food, right action and moderation in everything is *Niyama*. These two steps are aimed at in the foregoing and not mere sipping or

sprinkling of water and uttering of certain texts. It is therefore necessary to understand the meaning underlying these ceremonials to profit by their performance.

Before you begin the *japam* or meditation, you have to find for the body a restful and easy posture, conducive to mental equilibrium. This is technically called *Asanam* and the *Hatha* Yogi practises a great variety of *Asanams* with a view to bring the body under perfect control. It is sufficient for us here to understand that we should be seated in such a posture as to make us feel at perfect ease, though we continue in it for a long time. *Sthira Sukham Asanam* says the Sankhya. It is necessary to hold the channel of thought, the spinal column straight and free. So you

should sit erect holding the chest, head and neck in a straight line. You will easily see that you cannot think very high thoughts with the chest in, and the spine crooked. Remember also what the Lord says in the Gita. "Choose a pure place and a seat neither too raised nor too low, rendered comfortable if possible by a bed of *kusa* grass, spread over with a deer skin and a soft cloth. Sit on it with all your organs under control and with your eyes half closed and fixed on the tip of the nose and then meditate."

First send a current of sweet thought to all creation. Mentally repeat, "Let all beings be happy; let all beings be peaceful; let all beings be blissful". So to the East, South, West and North, Up and Down knowing that in the happiness of all beings lies your own happiness.

Then make a *sankalpam* or a determination as before that nothing shall disturb you during the *Japam*.

The *Japam* begins with *pranayamam* done with care for the proper control of the mind. The *mantram* 'Om Bhuh, etc.', the meaning of which has already been explained in brief, consists of four parts, first the *pranavam* or *Om*, then the seven *Vyahritis*, then the *Gayatri* and lastly the *Gayatri Siras* or head. Every *mantram* has a *Rishi* who discovered it. A *Rishi* is a Seer or *Mantra Drashta*, i.e., one who realised it for the first time and gave it out for the benefit of the world. Then it has a *chandam* or a particular metre in which it is composed and a *devata*. The metre is to be understood for the proper repetition of the *mantra*. The head

and the heart are touched with the utterance of the name of the *Rishi* and the *Devata*, to show that you should, in reverence to the sage, bear him on your head and enshrine the *devata* in your heart, while meditating on the *mantra*.

For *pranavam* or *Om*, Brahma the creator is the first seer. So we say '*pranavasya Brahma Rishi*'. His *tapas* is described symbolically in the following manner. He churned the ocean of knowledge and got the three *Vedas* as essence. Then he churned the three *Vedas* and got the *Gayatri* out of them with its three feet standing for the three *Vedas*. He churned the *Gayatri* and finally obtained the *pranavam*, the quintessence of everything. For *pranavam*, the *Devata* is *paramatma*, the Over Soul.

Bhuh, Bhuvah, Suvah, etc. are the seven worlds or the seven planes of consciousness; the lower planes are comprehended as this world, the sky and the starry regions or as *Agni, Vayu* and *Surya*; as the *Rig, Yajur* and *Sama*, etc.; while the higher planes are beyond our relative consciousness and can only be perceived by the *Yogis*. For these seven *Vyahritis*, there are seven *Rishis*, seven *Chandas* and seven *Devatas* given in the text; "*Bhuradi Saptavyahritinam* etc.," For the *Gayatri*, Viswamitra is the *Rishi* and *Savita* (the Sun) the *Devata*. For the *Gayatri-Siras*, Brahma is the *Rishi* and *Paramatma* the *Devata*.

While beginning the *pranayama*, you are advised to press the right nostril with the thumb and slowly draw in the breath through the left; then close both the nostrils with the thumb and forefinger and while you hold thus, imagine that you are

sending a current down the spine to strike its base; then take the thumb off and let the breath out through the right nostril. Next inhale slowly through the right nostril, keeping the other closed by the forefinger. Then close both as before. (The aid of the fingers may not be necessary after one has gained sufficient practice.) Ordinarily three *pranayamams* would do each of which is to last for that interval which is necessary to repeat mentally thrice over the *mantram* 'Om Bhuh.' That takes about a minute. That is to say, you draw in for 8 seconds, retain for 32 and throw out in 16 seconds; that is roughly the ratio. The inhalation and exhalation must be slow and you must take twice the time to throw out as you took to draw in. The duration may be increased only with caution and with practice. Any violence in the control will prove harmful. The young beginner is advised to commence his exercises with a much shorter duration than the one mentioned above. His *pranayamam* covers the time required for a single repetition of 'Om Bhuh' and it takes much less than a minute. To compensate for the shortness of duration he is to do ten such *pranayamams*.

IV

Then comes *Gayatri Avahanam* with the *mantram* 'Ayatu Varada Devi etc.' Vamadeva is the *Rishi*, *Gayatri* the *Devata*, and *Anushtup* is the metre.

Think of *Gayatri Devi* first in the solar orb and imagine that the sun shines by Her effulgence. Sing Her glory thus: "To those who adore Thee, Oh, Mother, Thou grant-

est all boons. Thou art the origin of the Vedas and of all the worlds. Be pleased to shine in my heart and accept my adoration. Thou art *Ojas* the intelligence; Thou art the power of endurance; Thou art strength; Thou art effulgence; Thou art the light of the *Devas*; Thou art in everything and beyond everything; bathe me in Thy light and purify me."

As you utter the prayer, know that the *Devi* who is in the sun is also in the inmost shrine of your heart. What is in the macrocosm is in the microcosm. Imagine an effulgent lotus in the region of your heart and see the *Devi* seated on it in miniature form, of the size of your thumb. The halo that surrounds Her in the *mahat akasam* or the wide space outside is the sun; and the halo that surrounds Her in the *chidakasam* or the region of your heart is your own soul.

Let the mind be then withdrawn from all other things and be made to think of this. When it is trained to do so, there comes to it the power of flowing in an unbroken current, as it were. This state is called *Dhyanam*. During *Dhyanam* the *mantram* which is the embodiment of the *Devata* should also be repeated, viz., the *Gayatri*. Not only should you repeat the *mantram* but you should meditate on its meaning. This will bring perfect repose to mind and body, every time it is practised; if it does not, there is something wrong. Disease, mental laziness, doubt, lack of enthusiasm, clinging to sense enjoyments, etc., are the usual distractions, but then one should not give up the practice. If we persevere, everything will come round alright.

The *Dhyanam* may last for such time as one finds easy and convenient, say from five minutes (with 108 repetitions) to about an hour (with 1,008 repetitions). *Gayatri* consists of 24 letters in three feet of eight letters each, preceded by *vyahritis* and *pranavam*. So in repeating it, five stops are observed.

V

A word of explanation about the significance of *mantras* in general. Every form (*Rupa*) has a corresponding word-symbol (name) which is inherent in its nature and forms part of the *thing-in-itself*. Most of our names are arbitrary, for this natural name is not comprehended and so our words are something like the Morse code; and hence is there no agreement in sound between one language and another. But in a case like the mewling of a cat, 'mew' is an approximate natural name for the act-signified and there all languages agree.

Every object in its ultimate part is in constant motion. Nothing is really at rest. Because all is in movement, the world is called *jagat* or that which moves. And students of science know that all movement or vibration is accompanied by sound, whether we comprehend it or not. Our organ of hearing is imperfect and perceives sounds only between certain grades of vibration. But the mind of man can be so trained that it can hear without the ear and see without the eye. The sages have heard these primordial sounds and transmitted them to us, however imperfectly it may be through the tongue, and these are the *mantras*. For example the *bija mantras* for the

elements earth, air, fire, etc. are *lam*, *yam ram* and so on. These have been discovered to be the approximate natural names or sounds produced by the elements by their constitutional stress or *spanda*. Just as the object produces sound, that particular sound in turn, if it is properly chanted in a continuous manner, produces the corresponding object. We are told that Sri Ramakrishna used to see a circle of fire round him whenever during *Japam* he waved his hand round himself with the repetition of *ram*, the *bija* mantra for fire. Ordinarily *lam*, *ram*, etc., appear as meaningless jabber. There are many things which we do not understand and so let us confess our ignorance and approach truth with reverence.

From what has been said above, it must be clear that a *mantra* is untranslatable and that it ceases to be a *mantra*, when translated. It is not a mere collocation of words. It is not the same thing as prayer. Prayer is conveyed in what words the worshipper chooses, but not so a *mantra*. The *mantra* itself is the embodiment in sound form of the idea and the corresponding visual form that evolves out of its repetition is the *devata*. The *mantra* and the *devata* are one. The repetition of the *mantra* is necessary not only to keep steady the mind, but to visualise the *devata* and to be absorbed fully into the consciousness of the supreme. It is something like magnetising a piece of iron by repeatedly rubbing with another magnet in one direction. In actual experience lies the proof of the efficacy of the method. This is science *par excellence* and nobody can criticise it who has not tried to test the truth himself. These are

methods discovered by men pure and unselfish, who had no motive but to do good to the world and they invite verification. The sages have asked us to take up the method and practise honestly, and they assure us that light will come. "I have found the way" says the Vedic

sage, "that leads beyond this darkness, where shines the supreme, the soul of the universe. By knowing Him alone one becomes immortal, even here and now. There is no other way. Come all ye! Children of Immortality! Realise this and be happy for ever more."

Light Talks on Co-operative Societies

BY Y. SUBRAHMANYAM, M.A.,

Assistant Comptroller, Bangalore

DURING the years 1916 to 1921 when the Home was located in Dr. Nanjunda Rao's house in the Cutchery Road, I used to go frequently to the Mylapore branch of the Triplicane Urban Co-operative Society which was near by. There were always several sundry articles to be purchased. Not that we had a piecemeal system of purchase, neither do I mean any discredit to my friend Mr. S. Muthuswamy (now Asst. Lecturer, Engineering College, Bangalore) who was the store-keeper of the Home then. But you see these household articles have got a nasty habit of not being available just when they are urgently required. And urgently we had to go to the society after taking the necessary cash from Mr. Krishna Rao.

And speaking of cash, you will pardon my digressions, as, you see, when a man gets older, his speech, or for the matter of that, even his writing becomes more and more digressive; and speaking of cash, you have doubtless seen the picture of "I sold for cash" man with his happy, fat face and big belly and

it is difficult to think how a man with such a big belly could be really happy and "I sold for credit" man with a downcast, gloomy, lean appearance with one hand on his forehead and another on the knees. Well, this picture is as true for the purchaser as for the seller. The credit purchaser is likely to become as lean, as gloomy and morose as the "I sold for credit" man. At that time I had no definite or even indefinite ideas about all this. I now see why Mr. Krishna Rao used to give us cash to make the purchases.

Coming to the society or rather going to the society as perforce we had to, to get the articles, the first thing you would see was the man behind the iron-bars sitting at the counter who would write down the list of articles wanted, take our money and give back a *chellan* and change. This gentleman was a placid looking fatty sort of man who would do justice to the chair he sat in. I do not remember now exactly whether he had a chair to sit in or only a stool to sit on. But anyway he had evidently been given living

quarters in the premises, as some children would now and then emerge from inside, get behind the bars and much to our chagrin, distract his attention and delay us in getting the *chellan* or the change. Well, this *chellan*,—you may if you like, call it a bill or even a receipt,—this *chellan*, as I was saying, used to be given in duplicate. With it and the basket or vessels we had brought, we had to enter behind the iron-bars at another place where the distributor of the articles sat or sometimes stood with his assistants. I do not think these people appeared to us to be particularly impressive and we used to go back with the things we wanted.

I am trying to depict my impressions faithfully: the man behind the iron bars who appeared to us funny, his children boring and the whole thing tedious though one that had to be done—well, these were all that we noticed. Once however, they were cleaning the free reading room attached to the society. By the bye, I had forgotten all about this reading room, this funny reading room or rather reading room in which several funny things used to happen, but I reserve the reading room for another occasion. On the particular occasion about which I was just writing, they said they had to clean the room, as a meeting of the local share-holders had to be held there that very day. We used to be very much interested in meetings in those days, beach-meetings specially, but somehow this meeting did not

seem to interest me much. The little interest that was aroused did not carry me further than my knowing that the Home also was a share-holder.

You would have all read about "eyes and no eyes." Well, it was mostly a case of "no eyes" with many of us. And then we were in the colleges, supposed to be fairly educated. It is little wonder that people much greater than myself, have condemned the present system of education as one which teaches us nothing about the things around us, as one in fact which cannot open our "eyes" or at least teach us to do so. Here was a co-operative society at our very doors or at least within 50 yards from there, and we knew nothing as to why it should be called a 'co-operative society', what it meant to be a shareholder in it (or in any other joint stock company), where the money came from to purchase all the articles the society was selling, how the activities of the various branches all over the city were co-ordinated, how in fact the man behind the iron-bars could not make use of the money for his private purposes and the vendors of the articles do the same thing in respect of the articles.

I dare say some of you, my readers, do not know these things even now. But all the same you must already be feeling tired of going through this article. And so am I in writing it. Let us therefore reserve for the next article the consideration of these points.

The Poetry of Patriotism

BY N. R. KEDARI RAO, M.A., L.T.,

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ONE of the most inspiring themes of the poet is Patriotism or love of the motherland. English Poetry is especially rich in Patriotic poetry and it would amply repay our study to go through a few representative verses chosen from various periods in English Literature.

As a starting point, we cannot do better than begin with John of Gaunt's famous speech in Shakespeare's Richard II. The lines are well-known and yet they bear repetition. Shakespeare praises England as:—

"This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress built by Nature for herself
Against infection and the hand of war;
This happy breed of men, this little world;
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Feared by their breed and famous by their birth,

This land of such dear souls, this dear, dear land,
Dear for her reputation through the world."

It is enough to make any Englishman love his motherland deeply and to revere the land of his fathers. The position of England is unique—it is a precious stone set in the silver sea; Nature has been specially kind to her in this regard. Her people are happy and contented; her kings are heroic and so, the poet says, 'Let us love this dear, dear land, and spread her reputation throughout the world.'

Next to Shakespeare, we have Scott whose lines on the sacred quality of Patriotism have become proverbial. As his very name implies, Scott was a Scotsman (and not an Englishman) by birth; so he could not very well sing of the glories of England in the way in which Shakespeare celebrated them. He is therefore more general, and says:—

"Breathes there the man with soul so dead
Who never to himself has said,
'This is my own, my native land'?"

He continues the thought and asserts that whatever else a man possesses, if he is not a lover of his native land he deserves to die 'unwept, unhonoured and unsung.'

But the noble duty of patriotism is a lesson which cannot be emphasized too often. It assumes different forms with different poets. For example, with Wordsworth it was identical with his love for the grand scenery of his favourite Cumberland and Westmoreland mountains; but on some rare occasions, he seems to have felt the glory of London also. In a sonnet, which is justly famous, occur the lines:—

"This City now doth, like a garment, wear
The beauty of the morning; silent, bare,
Ships, towers, domes, theatres, and temples lie
Open unto the fields, and to the sky,
All bright and glittering in the smokeless air.
Never did sun more beautifully steep
In his first splendour, valley, rock or hill;
Never saw I, never felt, a calm so deep!"

We are apt to believe that because Wordsworth has been regarded as "the High Priest of Nature," he had no feeling for the wonders of city-life. But this sonnet shows

how much he loved London. He exclaims in passionate joy:—

"Dear God! the very houses seem asleep;
And all that mighty heart is lying still."

Robert Browning's love of England is but rarely expressed; but where it *does* find expression, the tone is perfectly clear. He is one of the most widely-travelled of English poets and he is supposed to have been in love with Italy especially. But it is when he was spending a summer in Italy that he wrote the poem, *Home Thoughts from Abroad*:—

"Oh, to be in England now that April is there!
And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The butter-cups, the little children's dower
—Far brighter than this gaudy Melon flower!"

In the last line we see how deep-rooted his love of England has been. He likes English butter-cups far better than the gaudy melon-flowers of Italy. Once more, as he was voyaging near Cadiz Bay, pointing to the scenes of Trafalgar and Gibraltar—names ever dear to the heart of an Englishman—he exclaims,

"Here and here did England help me; how can I help England—say!"

We see then that love of the motherland is a virtue which is inborn with the English people, as a race.

Robert Browning's wife—herself a poet of some fame—speaks rapturously about the beauty of England.

"I learnt to love that England. Very oft

I threw my hunters off and plung'd myself
Among the deep hills, as a hunted stag
Will take the waters. And when at last

I dared to rest, or wander, in a rest
Made sweeter for the step upon the grass,
And view the ground's most gentle dimple-
ment,

(As if God's finger touched, but did not press
In making England) such an up and down
Of verdure,—nothing too much up or down,
A ripple of land; such little hills, the sky
Can stoop so tenderly and the wheatfields
climb;
Such nooks of valleys lined with orchises,

And open pastures where you scarcely tell
White daisies from white dew,—at intervals
The mythic oaks and elm-trees standing out
Self-poised upon their prodigy of shade,—
*I thought my father's land was worthy too
Of being my Shakespeare's.*"

She is in love with every nook and corner of the country—with its hills and dales, mountains and valleys, flowers and birds, trees and plants; while the climax of the whole thing occurs in the last two lines:—

"I thought *my father's land* was worthy too
Of being *my Shakespeare's*."

The reader may exclaim, 'what then about the people inhabiting the land? Nature may be rich and lavish in her dowers, but if the inhabitants of a country do not turn these advantages to good account, how will it become famous?' As if in answer to such a possible question, Sydney Dobell says that the strength of England consists in her sons and daughters rather than in any extraneous benefit conferred on her by means of her gifts of fauna and flora.

"This dear English land!" says he,
"This happy England, loud with brooks and birds

Shining with harvests, cool with dewy trees
And bloomed from hill to dell; but whose best
flowers
Are daughters;

whose noblest floods
The pulsing torrent of a nation's heart;
Whose forests stronger than her native oaks
Are living men;

Whose rocks are rights, consolidate of old
Through unremembered years, around whose
base

The ever-surgings peoples roll and roar
Perpetual, as around her cliffs the seas
That only wash them whiter; and whose moun-
tains,

Souls that from this mere footing of the earth
Lift their great virtues thro' all clouds of Fate
Up to the very heavens, and make them rise,
To keep the gods above us !

But more than any one else, it is Tennyson that deserves to be called the Patriot-poet of England. For, he tackles the moot-question as to what is meant by patriotism. Is it merely love of the land and a desire to stick to everything as it was in the past? Or, is it the desire to reform everything without any reverence to the past? The bard gives us the sanest advice and guidance on this point.

" Love thou thy land, with love far-brought
From out the Storied Past, and used
Within the Present, but transfused
Thro' future time by power of thought."

Let our love be the result of a wise understanding of the Past—an understanding which helps us to live well in the Present and thus to lay strong the foundation-stone for the Future that is to be.

" Watch what main-currents draw the years :
Cut Prejudice against the grain
But gentle words are always gain :
Regard the weakness of thy peers."

In other words, the poet says that we should not fall a prey to any catchword, whether it glorifies the Past or the Present.

" Not clinging to some ancient saw ;
Not mastered by some modern term ;
Not swift nor slow to change, but firm ;
And in its season bring the law."

He is always for gradual changes ; he believes in *evolution*, never in *revolution* :—

" Meet is it changes should control
Our being, lest we rust in ease.
We all are changed by still degrees,
All but the basis of the soul."

In another poem Tennyson gives us his reasons for loving England.

" It is the land that freemen till,
That sober-suited Freedom chose,

The land, where girt with friends or foes
A man may speak the thing he will.

A land of settled government,
A land of just and old renown,
Where Freedom slowly broadens down
From precedent to precedent."

This idea that England is the one true seed of freedom, he develops further in the ode on the death of the Duke of Wellington. There he says,

" We have a voice, with which to pay the debt
Of boundless love and reverence and regret
To those great men who fought, and kept it
(England) ours.

And keep it ours, O God, from brute control ;
O Statesmen, guard us, guard the eye, the soul
Of Europe, keep our noble England whole,
And save the one true seed of freedom sown
Betwixt a people and their ancient throne."

If, however, we want lyric sweetness in the expression of the idea, we have to turn to Swinburne who has a music all his own :—

" England, queen of the waves, whose green
inviolable girdle enrings thee round,
Mother fair as the morning !
We that love thee, behold above thee
the witness written of life in light.

Love, born wise, with exultant eyes adores
thy glory, beholds and glows.
Truth is in thee, and none may win thee to
lie, forsaking the face of truth :
Freedom lives by the grace she gives thee,
born again from thy deathless youth.
Faith should fail, and the world turn pale,
wert thou the prey of the serpent's tooth."

He heaps on her all the love of
a child towards the mother.

" Mother, mother beloved, none other could
claim in place of thee England's place :
Earth bears none that beholds the sun so pure
of record, so clothed with grace :
Dear our mother, nor son nor brother is
thine, as strong or as fair of face !"

In an ecstatic vein he writes,

" England, maiden immortal, laden with charge
of life and with hopes divine !
Earth shall wither, when eyes turned thither
behold not light in her darkness shine."

Of contemporary poets, Sir Henry Newbolt and Lawrence Binyon have distinguished themselves for the patriotic strain ; but it is unnecessary to quote from them, as we have had enough of extracts from the others.

So far as India is concerned, the song of Rabindranath Tagore is justly popular, but we should certainly like to have many more of that type. It is the general

impression that if our vernacular literatures, which are at present rather poor in patriotic poems, are enriched and enlarged, it would be a great strength to the dawning sense of Nationalism in India. Rightly studied, English Literature has many lessons to teach us and not the least important is the impetus it gives (or rather it ought to give) for the production of patriotic poetry in the various Indian languages.

The Privilege of Youth

I MEAN speaking to you to day of the great joys of youth, of its proud privileges, and of its splendid opportunities ; and to impress upon you, if I can, the idea that the years spent by us at schools and in colleges are for most of us, if not for all, the happiest and most precious periods of our lives.

You are perhaps aware that some writers of eminence have been rather uncharitable to young men and described the period of youth in not very complimentary terms. Is it not Chesterfield that said, " Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough" ?

I think it is Chapman that observed, " Young men *think* that old men are fools ; but old men *know* that young men are fools."

Another writer made himself responsible for the remark, " Youth is too tumultuous for felicity ; old age too insecure for happiness. The period most favourable to enjoyment, in a vigorous, fortunate and

generous life, is that between forty and sixty."

And Disraeli in his characteristic fashion says, " Youth is a blunder ; manhood a struggle ; old age, a regret."

These pictures and opinions, however, need not dishearten us, for we can quote authorities of equal weight on the other side. Euripides proclaims, " Youth holds no society with grief". What greater tribute can there be to youth than Ruskin's words, " Youth never lost its modesty where age had not lost its honour ; nor did childhood ever refuse its reverence except where age had forgotten correction."

In a single, short sentence, " Youth, when thought is speech and speech is truth"—Scott has laid all the youths of the world under eternal gratitude to himself.

Amidst this conflict of opinion and testimony, it is, therefore, permissible for us to have our own views and ideals of youth and express our conception of what a

* Substance of a lecture given by Mr. N. Chandrasekhara Iyer, District Judge.

ideal. A robust cheery optimism that is not daunted by difficulties and refuses to be overcome by obstacles and failures is generally associated with the buoyancy of youth and not with the caution of old age. Lord Avebury, after combating the correctness of Tennyson's dictum, "the many fail; the one succeeds:" proceeds to observe, "All succeed who deserve, though not perhaps as they hoped. An honourable defeat is better than a mean victory, and no one is really the worse for being beaten, unless he loses heart. Though we may not be able to attain, that is no reason why we should not aspire."

The period of our youth affords golden opportunities for service—service to elders, service to fellow-men, service to creation in general. Health, enthusiasm, and nobility of outlook and impulse are the seeds of the spirit of service and youth is the most congenial soil for their growth and development. Is it not a cherished privilege to nurture and nourish this ideal of service—ennobling, uplifting and self sacrificing? And who are those who can serve their fellowmen and their country better than the youth of the nation?

I will conclude with what I conceive to be another great privilege of youth. It comes last but it is by no means the least. In a scientific and very materialistic age like the present, it is impossible for most of us not to reason why, and how, and what for, about the things around us. But there are a few matters relating to the region of religion, which lie beyond all reason and where abundance of faith is needed. The existence of God, and the essential justice of the dispensations of

Providence—these are topics that cannot be dealt with lightly or reasoned out satisfactorily with logical precision.

The master minds of all ages and regions have grappled with these perennial problems of life, and the general conclusions reached are that they are beyond the ken of ordinary mortals and take us into regions where our diminutive reasons have little sway or scope. It is essential therefore that while we are students and young men, we develop a staunch faith in God and in the ultimate justice of His rule. Events may happen in later life that may tend to uproot our faith and dim our vision. But the convictions of youth in this respect will stand us in good stead and will enable us to toss away vain doubts and vascillations of the mind. A firm belief in the existence and goodness of Providence is a solace and a joy to life; and this conviction must grow with us from our childhood and be at its fullest vigour when we are youths. Here is a beautiful and charming picture of the Grace of God:—

"Just as a mother, with sweet, pious face
Yearns towards her little children from her seat,
Gives one a kiss, another an embrace,
Takes this upon her knees, that on her feet;
And while from actions, looks, complaints, pretences,
She learns their feelings and their various will,
To this a look, to that a word dispenses,
And, whether stern, or smiling, loves them still;
So Providence for us, high, infinite,
Makes our necessities its watchful task,
Hearkens to all our prayers, helps all our wants,
And e'en if it denies what seems our right,
Either denies because 'twould have us ask,
Or seems but to deny, and in denying grants."

Let us then always remember the grace of God and try to make our lives fruitful in His service!

Navarathri Celebrations



Saraswati in the Prayer Hall
(with the new prabhui)

The special feature of the year was the installation of an *Omkara Prabhai* in fine ornamental silver work enshrining the figure of Devi Saraswati in the prayer hall. We owe this to the devotion of Mr. Cunniyah of Krishna Vinodha Sabha.

During the Puja there was chanting of *Devi Mahatmyam*, *Lalita Sahasranamam*, *Srimad Ramayanam*, *Bhagavad Gita*, *Vishnu Sahasranamam* and *Upanishads*.

Several friends and old boys vied with one another in bringing fruits and flower garlands for the Puja and sarees for the Devi on different days of the festival.

As usual there was also a rich and varied programme of entertainments

and religious discourses both morning and evening in which several hundreds of men, women and children from all parts of the city participated daily.

We place on record our grateful thanks to all those who helped to make the celebrations a success, especially to the eminent musicians who gave the entertainments free.

The detailed programme of events was as shown below:—

Morning Puja and Parayanam	5.30 to 7.30 A.M.
Religious discourses	8 to 9 A.M.
Sports	4.30 to 6 P.M.
Evening Puja and Devotional Music	6.30 to 7.30 P.M.
Music and Variety Entertainment	8.30 to 10 P.M.

Date.	Religious discourses.	Entertainments.
October 3rd	... <i>Devi Mahatmyam and the origin of Navarathri.</i> By Prasangavara Somadeva Sarma.	<i>Vocal Music.</i> —By Tiger Varadachariar. <i>Violin.</i> —Thirupparkadal Srinivas Iyengar. <i>Mridangam.</i> —Sankara Menon
" 4th	... <i>Ramayana Saram.</i> —By Vidya-ratnakara Kodavasal Narasimhachariar.	<i>Vcena.</i> —By Desamangalamma Iyer. <i>Mridangam.</i> —Jagannathan.
" 5th	... <i>Sri Ramalinga Swamigal and Saivism.</i> By S. Vaiyapuri Pillai, B.A.	<i>Magic.</i> —By Professor Angappa Asariar.
" 6th	... <i>Gita Saram.</i> —By Upanyasaratnam Thirumazhisai Srinivasachariar.	<i>Vatsalakalyanam.</i> —By Murti Rao of Saidapet.
" 7th	... <i>Gopika Prema.</i> —By Kadalangudi Vidwan Natesa Sastrigal.	<i>Vocal music.</i> —By Musiri Subramania Iyer. <i>Violin.</i> —Balakrishna Iyer. <i>Mridangam.</i> —Dhakshina Murti
" 8th	... <i>Thiruppanalwar Vaibhavam.</i> —By Srirangam Vidwan, Satagopachariar.	<i>Flute.</i> —By Kumbakonam Raja Rao. <i>Violin.</i> —Madura Subramania Iyer. <i>Mridangam.</i> —Venu Naickar.
" 9th	... <i>Manikkavachakar and Thiruvachakam.</i> By S. Somasundara Desikar.	<i>Vikatan.</i> —By Sirukulathur S. A. Natesa Iyer of the Madras Christian College School.
" 10th	... <i>Thirumula Nayanar and Thirumantram.</i> —By Thirukkural K. Kuppuswamy Mudaliar.	<i>Padukapattabhishekam.</i> —By Srirangam Satagopachariar.
" 11th	... <i>Brahmacharya.</i> —By Karungulam S. Krishna Sastrigal.	<i>Vocal Music.</i> —By Ariyakudi Ramanuja Aiyangar. <i>Violin.</i> —Madura Subramania Aiyar. <i>Mridangam.</i> —Venu Naickar.
" 12th	... Saraswathi Puja.	...
" 13th	... Vijaya Dasami.	<i>Gote Vadyam.</i> —By Budalore Krishnamurti Sastrigal. <i>Mridangam.</i> —Sankara Menon.

For the Old Boys

N.B.—Admission numbers are given in brackets:—

I. OLD BOYS' ADDRESSES—(cont.)

- (193) D. SRINIVASAN, Clerk, Office of the Dt. Inspector of Local Fund Accounts, 11 Chinnappa Mudali Street, Cuddalore.
- (194) K. VENKATANARASIMHAM, B.A. (Hons.), Student, Law College, Madras.
- (196) P. S. SAILAPATHI, Clerk, Office of the Sanitary Engineer to Government, Chepauk, Madras.
- (197) A. E. RAMAMURTHI, Student, Senior B.A. Class, Loyola College, Madras.
- (198) A. RAMAKRISHNAN, Student, Senior B.A. Class, Pachaiyappa's College, Madras.
- (199) R. S. MANI, Clerk, Military Accounts Office, Poona.
- (200) S. V. KANAKASABHAI (Brahma Chaitanya), Sri Ramakrishna Mutt, Mylapore.
- (201) K. V. SAMBANDAM, Kaddalore, Vepancheri Post, Chinglepet District.
- (202) L. NARAYANAN, Student, Senior B.A. Class, St. Joseph's College, Trichinopoly.
- (203) C. R. PATTABHIRAMAN, c/o Thomas Cook & Sons, London.
- (204) V. VELAYUDAM, Clerk, Waterworks, Red Hills, Perambur P.O., Madras.
- (206) A. RAMAKRISHNA COWSIK, c/o V. R. COWSIK Esq., Engineer, Kankenhalli.
- (207) R. VEDANTAM, Clerk, 50 Godown Street, Madras.
- (209) V. TOTADRI, Student, Intermediate Class, Wesley College, Madras.
- (210) V. P. TIRUVADI, Student, Hindu High School, Triplicane, Madras.

- (211) O. M. KANDASWAMI, Ozhalur, Ponvilaindakalathur P. O., Chinglepet District.
- (214) N. ARUNACHALAM, Loco Shed, Rajahmundry.
- (217) I. K. DEVIAM, 24 Fourth Cross Road, Basavangudi, Bangalore, City.
- (219) G. NARASIMHALU, Electric Department, Corporation of Madras, 11 Kandappa Chetty Street, George Town.
- (223) P. VENKATACHARI, Cloth Merchant, Conjeevaram.
- (224) C. VARADARAJAN, (Student, Senior B.A. Class, Presidency College), 28 East Mada Street, Mylapore.
- (225) C. GOPALAN, (Apprentice, Diocesan Press), 28 East Mada Street, Mylapore.

CHANGE OF ADDRESSES

- (1) K. RAMAKRISHNAN, B.A., Reporter, Royal Commission on Labour, New Delhi.
- (2) M. SUNDARAM, B.A., (of the Bombay Telephone Co.), c/o The British Post Office, London.
- (3) M. K. VENUGOPAL NAIDU, Manager, Executive Engineer's Office, Cuddalore.
- (4) H. S. NARASIAH, B.A., Student, Law College, Madras.
- (5) G. KRISHNAMACHARI, Hindu Religious School, Walajabad.
- (6) Y. SUBRAHMANYAN, M.A., Asst. Comptroller of Mysore on training, Mysore Modern Hindu Hotel, Rundall's Road, Vepery.
- (7) P. S. GOVINDARAJAN, Supervisor, P.W.D., Valmad, Tinnevely.
- (8) T. K. SUBRAMANIAN, M.A., Assistant, Board High School, Mannarghat, Malabar.

OBITUARY

B. SRINIVASAN, came to the Home in 1923 as a pupil of the fourth form and left after his School Final Examination in 1926. He married last year and was employed in the Office of the Accountant-General. After a protracted illness, he breathed his last in September, 1929. We place on record our sense of deep sorrow at his premature death.

EVENTS OF THE LAST TERM

August 15th. Birthday of Swami Ramakrishnananda.—The day was celebrated in a fitting manner with special puja and bhajana in the morning and a meeting in the evening of the past and present inmates of the Home and those friends who had had the rare privilege of coming in contact with the Swamiji.

Professor P. N. Srinivasachariar addressed the gathering and in the course of his speech alluded to very many incidents in the life of the Swamiji showing the depth of his devotion, his burning renunciation and also summarised his teachings. The reference to the occasions when the Swamiji sweated and sobbed in the shrine of Dakshinamurti at Tiruvannamur and in other places, the leading part he took in pulling the Mylapore car and how when he was once trampled under the feet of men, he said "it was a great privilege and fulfilment of devotion"—these and similar reminiscences gave to the hearers a glimpse of the great soul.

The lesson of his life was that every man should follow his own path to God, as different radii go to the same centre and that ultimately sectarianism and communalism must go, though sects and communities will be.

Mr. C. Ramanujachariar then spoke in Tamil and Mr. G. Venkataranga Rao, the President concluded with an advice to students as to what they had to learn in particular from the life of the Swamiji.

August 15. The Madras University Convocation.—There was an enjoyable programme arranged to felicitate the new graduates of the year. After dinner, a meeting was held at 8-30 P.M. when Mr. C. Ramanujachariar presided. Messrs. K. Vedanta Desikan, N. Subramanian and A. E. Ramamurti welcomed the graduates and congratulated them to which they made

suitable replies referring to their indebtedness to the Home and how the ideal of life placed before them here would serve as a beaconlight for ever.

The following doggerel was read on the occasion by K. Subbarayan :—

1. Welcome, all ye dear friends to Home,
With laurel crowns and happy hearts,
Like soldiers brave of ancient Rome!
There *Samba* comes and soon imparts,
Genial warmth and jovial mirth
Though latest in his date of birth.
2. Reverend Bishop! Hail to thee!
Dear *Muthanna*, post-graduate,
May your wedding blessed be.
Babu would be Mirasdar great!
Brother, from your bridal sweet,
Glad are we to all of you meet.
3. Ah, where is *Dorai*, the charming one?
Perhaps he is gone for I.C.S.
The Civil Service—not the cooking one?
Religious *Chokku*, our dear L.M.S.
Not only runner trophies got
But also by youngsters lovingly sought.
4. *Krishnaswamy*, welcome now,
Bachelor in law, though not in life!
For mark ye, friends, he has now
Got for himself a charming wife.
This budding lawyer we may trust,
To all our cases and arguments just.

October 2. Sixtieth Birthday of Mahatma Gandhi.—The picture of Gandhiji was decorated in the School Prayer Hall and Mr. S. S. Krishnaswami Aiyar spoke to those assembled on the life and doings of the Mahatma. Mr. C. Ranga Aiyangar presided. On behalf of the City Celebration Committee, the inmates of the Home undertook the distribution of rice to the poor in Mylapore area. One thousand poor people received a quarter measure of rice and half an anna each.

ATHLETIC ACTIVITIES

Superintendent of Games.—V. Mahalinga Aiyar, B.A., L.T.

Team Captains

Hockey.—V. C. Krishnaswami, (Senior).
L. Balakrishnan, (Junior).

Cricket.—R. Sundaravadivelu.

Badminton.—M. Jothi Gowder, (Senior).
K. R. Thanga Pandyan, (Junior).

Football.—K. Duraiswami, (Junior).
P. Nagarajan, (Sub-Junior).

Volleyball.—R. Aiyaswami.

Chadu-gudu.—R. Srinivasan, (Junior).

Following are the Names of Winners in the Dasara Tournaments :—

Badminton

Seniors	Juniors
K. G. Narayanaswami	K. R. Thangapandian
G. N. Subramanian	K. V. Krishnamurthi
T. V. Veeraraghavan	P. Shanmuga Nair
T. K. Doraiswami	L. Balakrishnan
A. S. Ramalingam	A. Gopalan

Hockey

Seniors	Juniors
S. Parasuraman	A. Dwarakanathan
T. S. Muthuswami	K. V. Krishnamurthi
K. G. Narayanaswami	M. Sadasivan
K. L. Subbiah	K. Bhupathi
K. Mylvahanam	V. Srinivasaraghavan
Y. Vijayaraghavan	P. R. Vedalingam
A. Gopalan	S. Vijayan.
S. Jagannathan	K. R. Thangapandian
K. R. Mahadevan	A. Deivanayagam

Chadu-gudu

Seniors	Juniors
A. Narayanaswami	P. Subramanian.
M. Natwarlal	P. S. Thangavelu
C. T. Ramaswami	K. M. Parthasarathi
G. N. Subramanian	K. S. Balakrishnan
R. Sundaravadivelu	R. Krishnamurthi
V. K. Ramaswami	M. S. Desikan
M. K. Sundararajan	
A. Sundararajan	
V. N. Gopalan	

Football Juniors

A. Santhanakrishnan	K. Ramadas
K. Venugopalan	N. Ramamurthi
K. V. Krishnamurthi	S. Aravamudan

Cricket Seniors

N. Mahadevan	L. Balakrishnan
M. Jagannathan	R. Madhava Rao
S. S. Jagannathan	D. K. Madhava Rao
S. Vijayan	B. R. Narasinga Rao
T. V. Veeraraghavan	

Excursions

The places of educational interest in the City and the neighbourhood visited by different batches of boys during the quarter were the People's Park and the Menagerie; The Corporation Water Works at the Red Hills; the Pumping Station at Kilpauk; Tiruvottiyur; Pallawaram; St. Thomas' Mount and Adayar.

Literary Society

The High School and Lower Secondary sections of the Society continued to do good work while the College branch was enjoying a siesta.

The High School section held six meetings during the term and the Lower Secondary four meetings. The subjects discussed included Kaddar vs. Mill Cloth, the life of Ramanuja, Friendship, History vs. Mathematics, the place of faith in religion, etc.

The Manuscript Magazines of the Society in English, Tamil and Arts respectively were also duly published.

The Office-bearers for the year are the following :—

President :

K. Vedantadesikachariar, B.A., L.T.

Vice-President :

V. Mahalinga Aiyar, B.A., L.T.

Secretaries :

S. Tyagarajan, (High School section)
K. S. Balakrishnan, (Lower Secondary)

Treasurer :

A. K. D. Rangaswami Raju.

Editors of Manuscript Magazines :

R. Varadachari, (English).
V. Ramanujam, (Tamil).
A. Santhanakrishnan, (Arts).

Lantern lectures in the School Prayer Hall, for the poor people of the neighbourhood were continued. Mr. C. Annaswami was in charge of the arrangements. There were seven lectures during the last term on the Ramayana, Tiruvilayadal Puranam and Life of Sri Ramakrishna. On each occasion there was also distribution of *prasadam*.

The exhibits prepared by the following students of the High School and the Industrial School won awards at the *Madras Boys' Exhibition* held in Y.M.C.A. in the August 1929:—

R. Aiyaswami	...	Award of Merit for English Essay.
M. K. Ramaswami	...	I class Honours for Carpet weaving.
T. R. Ambikapathi	...	II " " " Rattan work.
A. Santhanakrishnan	...	I " " " Freehand Drawing.
K. L. Subbiah	...	I " " " Machine Drawing.
K. G. Narayanaswami	...	II " " " " "
V. C. Krishnaswami	...	Award of Merit " " "
M. K. Papiiah	...	" " " " "

The following is the list of Scholarship holders for the year:—

I. Government Scholarships:—

P. N. Damodaran	...	(Sen. B.A.)
N. M. Lingam	...	(Jun. Inter.)
K. Doraiswami	...	(VI Form)
T. V. Veeraraghavan	...	(V Form)
S. Tyagarajan	...	(V Form)
V. Srinivasataghavan	...	(V Form)
N. Ramanathan	...	(IV Form)
M. S. Desikachari	...	(IV Form)
P. Tirunavukkarasu	...	(III Form)
M. Sadasivan	...	(III Form)
S. R. Ramanujam	...	(II Form)
P. Vedantaramam	...	(I Form)
V. S. Ponrangam	...	(I Form)

II. College and School Scholarships:—

R. Srinivasan	...	(M.B. & B.S.)
K. S. Gopalachari	...	(B.A. Hons.)
K. V. Pattabhiraman	...	(Sen. B.A.)
A. Ramanathan	...	(Jun. B.A.)
R. Raghunathan	...	(Jun. B.A.)
O. Srinivasamurthi	...	(Jun. B.A.)
C. Annaswami	...	(Jun. B.A.)
S. Jagannathan	...	(Jun. B.A.)
K. N. Rajan	...	(Jun. B.A.)
K. Subbaroyan	...	(Sen. Inter.)
C. T. Ramaswami	...	(Sen. Inter.)
T. Sadasivan	...	(Sen. Inter.)
N. Mahadevan	...	(Sen. Inter.)
S. Munian	...	(Jun. Inter.)
K. S. Muniratnam	...	(Jun. Inter.)
A. Sundararajan	...	(VI Form)
M. Jagannathan	...	(VI Form)
R. Sundaravadivelu	...	(VI Form)
K. Chellappan	...	(VI Form)
R. Varadachari	...	(V Form)
V. Ramanujam	...	(V Form)
G. N. Subramanian	...	(V Form)
C. V. Vaideeswaran	...	(V Form)
A. Gopalan	...	(IV Form)
K. Bhupati	...	(IV Form)
S. Sundararajan	...	(IV Form)
T. S. Veeraraghavan	...	(IV Form)
Y. Vijayaraghavan	...	(IV Form)

K. S. Balakrishnan	...	(III Form)
K. Doraiswami	...	(II Form)
P. N. Karunakaran	...	(II Form)
T. N. Sivaswami	...	(II Form)
N. Ramamurti	...	(I Form)

III. Bhavani Raghavendra Rao Scholarship:—

S. Narasimhachari	...	(VI Form)
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IV. Annapurni Ammal Scholarship:—

M. K. Ramaswami	...	(VI Form)
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V. Sri Venkateswara Students' Hostel Scholarships:—

K. G. Narayanaswami	...	(Industrial School)
M. Kalyanasundaram	...	(Industrial School)
M. V. Krishnamurti	...	(Industrial School)
P. Jayaraman	...	(Industrial School)
S. Parasuraman	...	(Industrial School)

Coming Events

December 22	...	Birthday of Holy Mother.
December 24	...	Christmas Eve.
January 1, 1930.	...	New Year Day. Issue of the Annual Report of the Home for 1929.
January 11	...	Vaikunta Ekadasi (Gita Day).
January 14	...	Pongal (Makara Sankranti).
January 21	...	Birthday of Swami Vivekananda.
February 17.	...	Home Day: Silver Jubilee.
February 26	...	Maha Sivaratri.
March 2	...	Birthday of Sri Ramakrishna.
March 9	...	Public Celebration of do.
March 31	...	Telugu New Year Day.
April 7	...	Sri Rama Navami.
April 13	...	Tamil New Year Day.

Silver Jubilee Celebrations

At a meeting of the members of the Home Association held on Saturday the 12th inst. the following were elected as members of the various committees to be in charge of arrangements to be made for the Jubilee Celebrations of our Home.

FINANCE COMMITTEE

Mr. V. C. Rangaswamy Aiyengar.
" T. S. Krishna Rao.
" N. Subramaniam.
" V. Pasupathy, (Convener).

LITERARY COMMITTEE

Mr. K. Vedantadesikachariar.
" C. Ranga Aiyengar.
" A. Appadurai, (Convener).
" S. S. Jagannadan.
" C. Annasamy.

SPORTS COMMITTEE

Mr. B. Indrakumar, (Convener)
" S. Parasuraman.
" C. T. Ramaswamy.
" K. G. Narayanaswamy.
" S. Mudaliyandun.

DECORATION COMMITTEE

Mr. C. V. Ratnasamy Aiyar, (Convener).
" S. R. Sethunaryanan.
" T. M. P. Mahadeven.
" K. G. Narayanaswamy.
" V. C. Krishnaswamy.

SOCIAL COMMITTEE

Mr. S. S. Krishnaswamy Aiyar.
" M. S. Seshadri Acharya, (Convener).
" K. Muthu Malla.
" R. Annasamy.
" G. N. Subramaniam.

RECEPTION COMMITTEE

Mr. A. Ramakrishnan, (Convener)
" S. R. Sethunaryanan.
" R. Somasundaram.
" C. Ranga Aiyengar.
" S. K. Ranganathan.

A central committee was also formed consisting of the office-bearers of the association, and the conveners of the various committees and this committee was given the power to co-opt members if and when the need arises.

It is earnestly hoped that every one of the members of the Home (past and present), the members of the staff, and sympathisers of the Home will co-operate with the committees and the Management to make the JUBILEE CELEBRATIONS a great success.

Notes and News

The following is an extract from an appeal for funds issued in August last on behalf of the Industrial School attached to the Home:—

"With the current year the first batch of students will complete the four years' course in the Industrial School. Arrangements have to be made before the beginning of the next school year for imparting an all-round practical training to the boys. It is intended that the practical instruction on the mechanical side should be combined with a specialization in motor mechanism and repairs, properly trained hands in it being a pressing need of the day.

The existing small machine-shed in the Home erected at a cost of about Rs. 10,000 contains only the machinery (2 lathes, 2 drilling machines and a milling machine) just sufficient for instructional purposes during the first four years' course. A new and fully equipped workshop and additional machinery are absolutely and immediately necessary for providing practical training. Detailed plans and estimates have been prepared and submitted to the Department

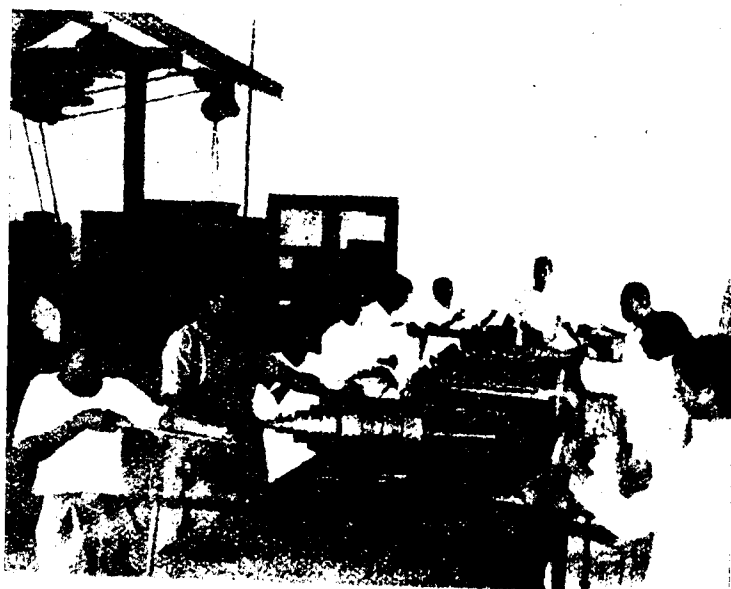
of Industries for approval. The estimated cost of this extension inclusive of the cost of site is Rs. 52,000. Additional machinery and accessories will cost another Rs. 47,000. The running cost which now amounts to about Rs. 8,000 per annum will rise to Rs. 15,000. The strength of the section has now increased to 31 and is likely to increase.

The development contemplated entails a non-recurring expenditure of about a lakh of rupees, besides recurring expenses. The public have been uniformly kind and good to the Home; and encouraged by this the authorities appeal to them for further help towards the development of the Industrial Section referred to above. The management are confident that this appeal will not fail to receive ready and sympathetic response."

The *Madras Mail* of the 23rd August wrote in a leaderette commending the above appeal:

"During the past twenty-four years the Ramakrishna Mission Students' Home has

developed from a small class in a somewhat dingy room to a well-organised institution, housing considerably more than one hundred students, which it prepares in a most thorough manner for the battle of life. There is no pampering, no crushing of initiative by a dull uniformity, nothing of the depressing influence of a barrack-life asylum. The children are taught the nobility of service, the wisdom of self-help, and the dignity of labour. The success of the Institution like that of its prototype in England, Dr. BARNARDO'S Homes, is due to the lofty spirit animating its founder and guiding influence. Its development has been wisely directed. It has not forgotten that man is many sided, that while



Mechanical Engineering Section

looking to his mental and spiritual welfare it is unwise to ignore his bodily needs. In pursuit of this last objective the Institution proposes to enlarge its industrial section to enable it to prepare its students for an industrial career. In order to achieve this enlargement an appeal is made for funds. This appeal will, we feel sure, be warmly responded to. Here is an Indian institution that has grown from small beginnings, that has vindicated the claim that Indians can deal in an eminently practical manner with the most difficult problems when called on to do so. The Ramakrishna Students' Home is a monument to public generosity, to well-directed effort, its work must grow as the needs of the times demand, and none can afford to let it suffer for the want of the small sum now asked for."

Two of the staunchest friends of the Home, Dewan Bahadur A. V. Ramalinga Aiyar and Rao Bahadur S. Bhaskara Aiyar responded in a practical manner to the appeal by taking upon themselves the difficult task of going about to collect the funds at great personal inconvenience. They toured in Guntur and Godavari Districts and were able to realise nearly Rs. 9,000.

The Madras Secretariat Party added a further sum of Rs. 2,345 to the Per-

manent Endowment Fund from the proceeds of a drama enacted by them in Bezvada in September, 1929. They propose to visit Pollachi in November, and Colombo during the Christmas with the same object.

On the occasion of the marriage of his daughter, the Zamindar of Chunampet made a liberal *sambhavana* of Rs. 500 to the Home in September last, and this is only an addition to the long list of his benefactions to the institution.

M.R.Ry. C. T. V. E. Vairavan Chettiar Avl. of Pudukkottai who has been contributing annually Rs. 200 for the maintenance of a scholar endowed on the 6th October, Rs. 2,000 in the form of 7 per cent. Mysore Government Bonds.

PRESENTS IN KIND

- | | | |
|--|-----|---|
| (i) One bale of yarn (32 bundles) | ... | Messrs. A. and F. Harvey, Managers, The Madura Mills Co., Ltd. |
| (ii) Six bags of rice | ... | V. K. Ramaswami Mudaliar, Zamindar of Cheyyur. |
| (iii) 3 Sarees for offering to Devi Saraswati during Navaratri. | ... | Srimati V. C. Soundarammal, Mrs. Alladi Krishnaswami Aiyar, Srimati Rajarajawari Ammal and Kolandai Ammal of Chunampet. |
| (iv) Rose garlands for Navarathri Puja | ... | Rao Bahadur S. A. S. R. M. Ramanathan Chettiar, Tanjore, K. Narayana Aiyangar, Madras, S. S. Subramaniam, K. Krishnamurti (old boys), Tanjore, and A. R. Lakshminarasimha Aiyangar, Vakil, Tanjore. |
| (v) Hill plantain fruits | ... | Zamindar of Ammaiyanackanur. |
| (vi) Shirts, coats and silk dhoties for boys | ... | Dr. T. Ekambaram of the Teachers' College, Saidapet. |
| (vii) Pictures:— | | |
| (a) Sir K. Seshadri Aiyar | ... | C. Srikanteswarayya. |
| (b) Dewan Rangachari | ... | M. Rangaswami Aiyangar of Bangalore. |
| (c) The four last Presidents of U.S.A. | ... | Swami Prabhavananda. |
| (viii) 200 Plantain seedlings. | ... | Kaddalore Vaidyanatha Mudaliar. |
| (ix) Books:— | | |
| (a) The ninth Edition of the Encyclopædia Britannica and 110 volumes of other books. | ... | Dewan Bahadur C. Arunachala Mudaliar, Zamindar of Chunampet. |
| (b) 900 volumes on various subjects | ... | W. Duraiswami Aiyangar of Messrs. Longmans, Green and Co., Madras. |
| (c) The Story of My Experiments with Truth by M. K. Gandhi, Vols. 1 & 2. | ... | K. Rangaswami Aiyangar, Headmaster, Hindu Theological High School, Madras (on the Sixtieth Birthday of Mahatma). |
| (d) Tilak Hari Katha and Jateeya Geetam: 2 copies each. | ... | D. V. Narasimha Rao (Author). |
| (e) 160 Copies of <i>Gopika Gectam</i> for presentation to the inmates. | ... | Rao Bahadur S. Bhaskara Aiyar. |

Visitors:—Prominent among the visitors to the Home during the last quarter were the staff and L. T. students of the Teachers' College, Saidapet, the B.T. students of Mysore University, Mr. Mirza M. Ismail, O.B.E., C.I.E., Dewan of Mysore, and Rao Bahadur A. Appadurai Pillai, Director of Industries.

Swami Anantanandaji who was in charge of the Home for three years after the opening of the new buildings in 1921 has again come to stay with

us from the beginning of November.

The accounts of the Home will be closed as usual on the 20th December, to facilitate the publication of the annual report on the 1st January. It is requested that those friends who have not already remitted their subscriptions will kindly do so early and in any case before the date of closing.

In particular the management of the institution expects every old boy to do his duty by the *alma mater*. Contributions, however small, will be received with the greatest pleasure.

Books and Periodicals

A Primer of Hinduism BY D. S. SARMA, M.A., Professor, Presidency College, Madras.

Mr. Sarma is well known as an earnest student of Hinduism; and in this little primer he has succeeded in presenting us with a very lucid idea of the most important principles of our sacred religion.

The book is divided into four parts. Part I gives us an account of the various "authorities" of the Hindu Religion—the Sruti, Smritis, Itihasas, Puranas, Agamas and Darsanas; and discusses their relative importance.

The other three Parts are devoted to a consideration of the three paths of Realisation—Karma Yoga, Bhakti Yoga and Gnana Yoga—or, as Mr. Sarma felicitously terms them, the three ascents of Work, Worship and Wisdom. From this arrangement the reader may easily infer that Work comes first, Worship next and Wisdom last of all.

The author's reflections on the Law of Karma and the cardinal virtues of Hinduism—namely, Purity, Self-control, Detachment, Truth and Non-violence—are very illuminating. Equally commendable are the sections where he dwells on the aids to Bhakti and the methods of overcoming the many obstacles in the way of a Bhakta. In the last chapter, where Mr. Sarma discusses the relative merits of the three systems of Vedantic doctrine preached by Samkara, Ramanuja and Madhva, he shows a clear, analytical and comprehensive knowledge of the subject.

Especially useful is the Appendix which contains the names of the Great Men of India through the Ages. A book on the subject from the pen of the same author will be most welcome.

An abstract subject like Religion is difficult to handle; but Mr. Sarma has managed to treat it in a style which is simple enough to be under-

stood by the average student in our schools and colleges and which at the same time maintains the dignity pertaining to the theme. The dialogue form, so happily chosen by the author imparts a certain liveliness to the book and keeps the reader interested throughout.

Though Mr. Sarma has primarily written this little volume for the benefit of the student-world, there is plenty of matter in it for the grown-ups also. We wish the book all success and trust it will be widely read and appreciated.

C. L. S. Supplementary Readers, Grade V.

Stories and Legends of Old India

BY A. J. APPASWAMY, M.A.

(92 pp., As. 6)

The Wise Boy Judge

BY A. C. CLAYTON. (50 pp., As. 4)

The two books contain several stories from Tamil folklore adapted and re-written by the authors to serve as suitable books for non-detailed study in English in the fourth and fifth forms. In the first book are included stories in which figure prominently Kambar, the distinguished Tamil poet, Prince Desing, the Legendary Hero, Kuchela, the Devotee and others of similar lofty character capable of evoking in the readers a spirit of independence, of wisdom, faith and nobility of heart. The second book retells in a simple and charming style the four stories of Mariyathai Rama. We commend the books to teachers of English in High Schools.

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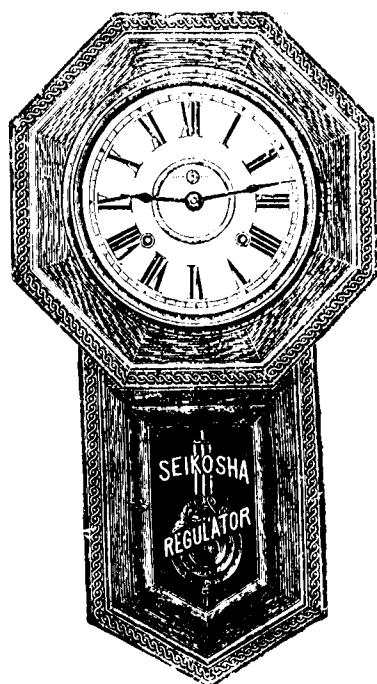
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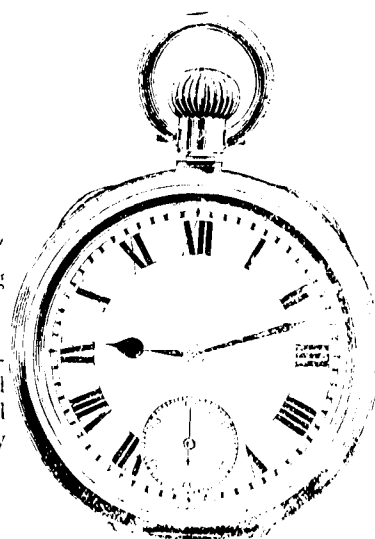
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