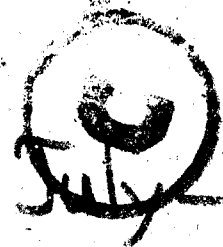


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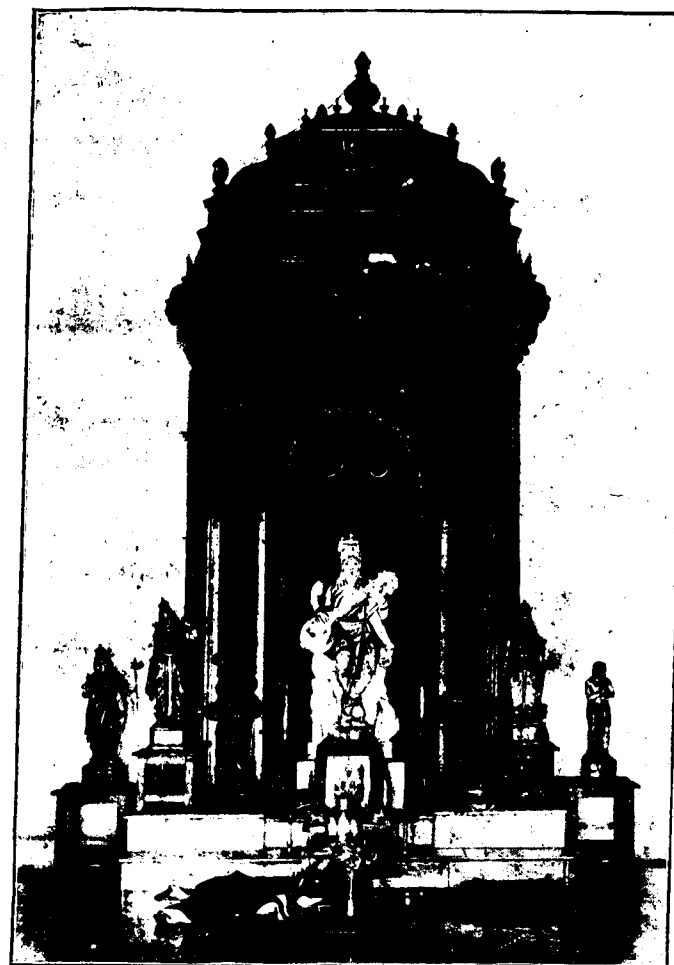
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Our Home Magazine

JULY 1930

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SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

OUR HOME MAGAZINE

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

—Sri Ramakrishna

Editor:—N. R. KEDARI RAO, M.A., L.T.

Joint Editor:—N. SUBRAMANIAN, B.A., L.T.

Associates:—K. SUBRAMANIAM, M.A.; V. CHINNADURAI, B.A.;
M. A. TIRUMALAI IYENGAR, M.A.

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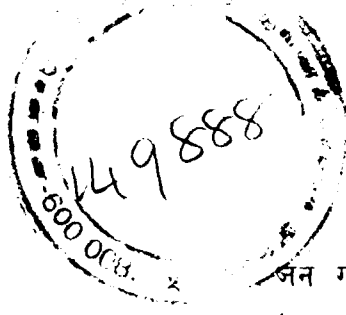
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PRAYER

भारत भाग्य विधाता.

जन गण मन अधिनायक जयहे भारत भाग्य विधाता
पंजाब सिंध गुजरात मराठा द्राविड उत्कल बंग
विंध्य हिमाचल यमुना गंगा उच्छल जलधितरंग
तव शुभ नामे जागे तव शुभ आशिष मागे
गाहे तवजय गाथा ।

जन गण मंगलदायक जयहे भारत भाग्य विधाता
जयहे जयहे जयहे जय जय जय जय हे ॥

॥ १ ॥

अहरह तव आद्वान प्रचारित शुनि तव उदारवाणी
हिंदु बौद्ध सिख जैन पारसिक मुसलमान क्रिस्तानि ।
पूरव पश्चिम आसि तव सिंहासन पासि
प्रेमहार हय गाथा ॥

जन गण ऐक्य विधायक जय हे भारत भाग्य विधाता
जयहे जयहे जयहे जय जय जय जय हे ॥

॥ २ ॥

घोर तिमिर घन निबिड निशीथे पीडित मूर्छित देशे
जाग्रत छिलतव अविचल मंगल नत नयने अनिमेषे
दुस्वप्ने आतंके रक्षाकरिले अंके
स्नेहमयी तুমि माता ॥

जन गण दुःख त्रायक जयहे भारत भाग्य विधाता
जयहे जयहे जयहे जय जय जय जय हे ॥

॥ ३ ॥

रात्रि प्रभातिल उदिल रवि छवि पूर्व उदयगिरि भाले
गाहे विहंगम पुण्य समीरण नव जीवन रस ढाले
तव करुणारुण रागे निद्रि भारत जागे
तवचरणे नतमाथा ॥

जय जय जयहे जय राजेश्वर भारत भाग्य विधाता
जयहे जयहे जयहे जय जय जय जयहे ॥

॥ ४ ॥

रवीन्द्रनाथ ठाकुर.

My Motherland

(Freely rendered into English from the Bengali of
Dr. Rabindranath Tagore)

3-SEP-1930

1. **L**IFE of my country's life, the Oversoul of my people, Victory to Thee!
From Thee flows all prosperity and plenty to this land of Bharata.
Over Punjab or Sindh, Gujarat or Maharashtra, Dravida, Orissa or Bengal,
wherever one goes, one hears Thy sons singing Thy beautiful
names and Thy glorious achievements.
From the Vindhya and the Himalaya, from the Yamuna and the Ganga,
from the murmuring waters of the sea and from all nature, wells up
the sweet concord of Thy benedictions.
O Thou, the giver of all glory to my country, Victory unto Thee!
2. Day in and day out, Thou keepest calling and gathering into Thy bosom
the scattered children of the earth from far and near.
Hindus and Buddhists and Sikhs, Parsees and Muhammadans and
Christians, from the East and from the West, approach Thy throne
in response to Thy clarion call, singing Thy praise and bringing to
Thee garlands of love unfading.
O Thou, the creator of peace and goodwill among men, the giver of all
glory to my country, Victory unto Thee!
3. All through the dark and dreary night, when the country has been under
the spell of sleep, almost like a dull dead thing, Thou hast kept a
silent vigil,
Warding off the fear of bad dreams and troubles and drawing Thy
children closer and closer to Thine own bosom;
Thou art the very incarnation of love and only in Thy sweet embrace is
all misery allayed.
O Thou, the guardian angel of my people and the giver of all glory and
success to my country, Victory unto Thee!
4. And now there is a new light peeping over the Eastern Hill and the sky
is all aglow;
Birds have come out of their nests and in a thousand twitters are calling
to us to awake;
Sweet blows the morning breeze smelling ambrosia, the fragrance of a
new life;
Touched by the far-reaching rays of Thy love ineffable, let my country
awake and let us in adoration gather at Thy feet.
O Thou, the giver of all glory and success to my country, Victory unto
Thee!

Reminiscences

BY RAO SAHIB C. RAMASWAMI AIYANGAR

(Secretary, Ramakrishna Mission Students' Home, Mylapore, Madras.)

A PALACE FOR THE POOR—(contd.)

UNDER this heading I have described in a previous number the spirit in which the new building of the Home was conceived as a "temple of learning", the initial steps that were taken towards its realisation and the actual starting of the construction in June 1918, exactly a year after the laying of the foundation-stone by Swami Brahmananda. I shall now relate our experiences in the course of its completion.

It was arranged that the work should be entrusted to a contractor (by name T. Appavu Mudaliar) but not exactly carried out according to the usual practices of the contract system; for we wanted to have personal control and supervision at every stage and make payments, not solely according to the quantity of work, assessed at rates previously agreed upon, but after checking the expenditure from a knowledge of the actual number of labourers employed. It was to be seen that there was no disparity between the actual cost of labour and the amount drawn by the contractor; in the absence of such a check, the contract system proves in many cases unreliable and deceptive, as the contractor has his eye more on his profits than on the soundness of the work. Of course, the contractor was entitled to a just and decent remuneration in the end. We wanted only to ensure that we got the best return for the money invested, every pie of which was

earned by begging. As the contractor had his *maistry* to supervise the work, we had also our own man, Mr. T. N. Govindaswami Rao, a retired foreman of the Engineering College, to see that it was done according to our instructions and there was no dissembling.

With regard to the building materials, bricks, lime, cement, etc., we got at two or three big dealers in each case, to obtain the supply at competitive rates, wherever possible, without any lowering of quality. Every cart-load that arrived on the work spot was checked before acceptance by an experienced *maistry* assisted by one or more of the Home boys and receipts were issued. Boys from the Home were deputed for the purpose to be on the site by shifts from 6 to 9 in the morning and 5 to 7 in the evening. Of those boys who did substantial work in this direction and in the supervision of labour, mention should be made of T. S. Krishna Rao, B.A., now Assistant Accountant in the Madras Central Urban Bank, who still is in main charge of all building operations in the Home; S. Muthuswami, B.A., B.M.E., Lecturer, College of Engineering, Bangalore; C. V. Natesan, Engineering Subordinate, Ipoh, F.M.S.; Dr. T. R. Seshadri who has just returned to us after completion of his Chemical studies in Europe; P. A. Parthasarathi, M.A., L.T., Lecturer, Madrasa-i-Azam, Madras; K. Ramakrishnan, B.A., Reporter to the Madras Legislative

Council; and M. S. V. L. Narasimha Rao, now no more. I used also to visit the works morning and evening and spend as much time as I could spare from my other occupations, being anxious that when the building was completed, there should appear not the least flaw in it. Before any one item of work was finished and another was taken up, several friends of the Engineering Department were requested to inspect the work in progress and give us their suggestions and advice. The deep interest that Dewan Bahadur A. V. Ramalinga Iyer took in the undertaking secured for us the voluntary services of several of his friends also. Mr. Vaidyanatha Aiyar who was employed in the P. W. D. assisted us in the preparation of plans and estimates. The help rendered by Mr. T. S. Krishnaswami Aiyengar, then a supervisor in Madras (alas! now no more) in supervising the work and in preparing plans and estimates and the periodical bills to be sent to the Government, deserves very special mention. Reference should also be made to the services of Mr. R. Krishnaswami Aiyangar, now Local Fund Assistant Engineer, South Arcot District, Mr. Gopalaswami Naicker of the Consulting Architect's Office, Mr. A. R. Subbuswami Iyer, now Officiating Executive Engineer, Tinnevely, and Mr. P. Subramaniam, Assistant Engineer, M. & S. M. Ry.

As for the workmen, they were treated with great kindness, which made them very faithful and reliable. In the hot season, about Rs. 20 was set apart every month for distributing cakes and butter-milk as a cooling drink to the

workmen. Occasionally, they were also clothed and sumptuously fed. Most of the labourers initially employed, continued unchanged till the completion of the building and even to-day in our annual repairs, the same men like to come to us for work.

A. Lokanatha Mudali, a young man, who was originally employed by the contractor as a *maistry*, proved very faithful to his charge and learnt his work so thoroughly that he soon took the place of the contractor himself and came to be known as an expert in his line. The method of work was such that it helped to draw out the best even from the workmen. Several friends who know the Home and its workmen entrust their private works to these men and Lokanatha Mudali is well known in these circles.

Then there is Chengalroyan, an employee as *maistry* in the Corporation Sewage Department, who has been greatly serviceable to the Home all these years. Originally, when the construction of the building was started, his father who lived in a hut opposite our site was made the watchman. Then Chengalroyan was entrusted with the sinking and building of wells, watering the foundations, and numerous other minor works and, as I look back, I am filled with a deep satisfaction in his all-round skill, neat execution and willing service.

By the beginning of 1919, the work came up to the basement level and by January 1920, the ground floor was complete. Arrangements were made for flooring with Cuddappah slabs, laying of pipes, painting, electric installation and

other works. For the execution of the prayer hall doors and canopy, the services of a wood carver from the Madras School of Arts were requisitioned; a metal worker was employed for making brass handles, bolts, hinges, etc.; and a capable artist was secured for stained glass work. An order was placed with Mr. Nagappa for an image of Saraswati in pure white marble.

By the middle of 1920 we began to feel keenly the difficulty of getting the necessary materials for the work. Owing to the Great War there was a scarcity of materials, paints, cement, etc., and whatever was available sold high. The estimate had to be revised twice and it rose from Rs. 1,08,000 to nearly 2 lakhs. Originally, it was arranged to use steel beams for girders and the Madras Engineering Works had undertaken the supply. But when half the work was finished, the supply failed altogether and we had

to go in for Teakwood beams from Burma, Travancore and Malabar. Mr. V. Subramania Iyer who was the Conservator of Forests in Travancore and Mr. N. Parameswaran Pillai, Executive Engineer, helped us in getting the best material. The help rendered by Messrs. Lakshmiratans by selling to us flooring and roofing tiles and cement of the best quality at concession rates also deserves special mention. Early in 1921 the work was almost complete together with the kitchen block and outhouses. It was decided to open the buildings before the beginning of the academic year in June 1921. The succeeding few months were spent in embellishing the buildings, levelling and clearing the compound and preparing a lay out for the garden. A present of nearly 600 pots of plants and a cow from a kind friend in Kilpauk came in very opportune.

A Progressive School of Education in Germany*

BY MRS. VON KELLER

IN education, methods are called *progressive* in the measure in which they succeed in arousing the children's voluntary activity and interest and *reactionary* in so far as they appeal merely to memory and call for mechanical responses. I shall give you a brief account of a progressive school in Germany with which I have been connected for the past twenty years.

The first distinctive feature of our school is that we have put it away from all the damaging influences of a modern European town life. In the town there is for every leisure hour a cinema or a gramophone, a thrilling book or a sensational news-paper, something to keep one always in tension. It is necessary that this constant excitement and consequent dissipation

* The substance of a talk given in our Home, by Mrs. Von Keller, a visitor from a Progressive School in Germany.

should be avoided if children are to grow up aright. The nearest town is six miles away from our school and there reigns an atmosphere of peace and quiet.

The second feature of the school is the practice of Co-education. If it is realized how in Europe all vocational work is for man and woman together, in the learned professions of law, medicine or teaching, in laboratories and in workshops, in fact in almost all walks of life, the need for co-education will be understood. When men and women have perforce to live and move together after the age of eighteen, which would be the wiser course, to prepare them for it through education or to allow them to face the situation altogether unprepared? America has co-education, more on economic grounds, but we advocate it as a pedagogic necessity.

We have men and women together on the staff, in the kitchen and throughout the whole school. Our object is to enable the young to eliminate as much as possible the sex consciousness. When our boys and girls go out, their training helps them to feel a human responsibility towards others without sex attraction, and place the respect for manhood and womanhood higher and stronger than sex feeling.

To train 180 children, we have 11 family groups living in separate cottages. Every young person over 11 or 12 chooses his guide and lives very near that guide, man or woman. Some have 4, some 5 or 6 pupils under their charge and none over 15. The adult has the full responsibility for the development of the young and they live in

friendly companionship and in spiritual nearness. We have no rewards and no punishments. Thus we think we can manage to bring the young to a right understanding of human responsibility and a purity of sex relationship.

At the time I left for India, I had 15 children with me. The responsibility rests, not like the burden of an office on a grown-up person, but each one takes up as much as he or she can manage.

The third feature of the school is the spirit of freedom which it breathes. The self-governing body of the whole school is what we call the School Community. It is divided for convenience into Junior, Middle and Senior groups. There are some subjects which children do not understand and then the middle and senior groups alone are called. The suggestions, for example, for a change of curriculum or times of work; for such details of daily life as the observing of quiet at meals or our attitude towards guests and strangers; these are put forth for discussion. Laws are not given by the teachers but they are made by the Community. This, we believe, is a valuable contribution to political education. If the young have seen in everyday life the difficulties of organising and carrying on the work of the Community, they would understand the evolution of social laws better when they grow up and would be able to make them aright under given conditions.

There is the same freedom in the method of instruction too. We have given up short periods and have only 2 or 3 subjects on which to concentrate the attention during

a month. Daily, in the morning there are two periods of $1\frac{1}{2}$ hours and one period of 1 hour devoted to serious study, the afternoon being given to manual occupations. There are no class rooms but only laboratories and libraries. We have no examinations, no certificates, no inducements, nothing but the work and the helping adult.

In the subsequent talk, the following questions were asked and answered:—

Q.—Will you please give us an idea of the daily life in the school?

A.—The children get up at 5-45 a.m. and go out, the girls and boys separately for a quarter of an hour's air bath. Unlike your dress, ours is so cumbersome and tight fitting generally that the skin gets very little air and light and becomes pale and unhealthy. Only the face looks alright. So air bath is a necessity. Healthy boys and girls take a brisk run, but delicate children go for a light walk or have gymnastics in-doors under an instructor or a senior boy or girl in separate groups.

Then follows a shower bath in cold and warm water in the houses and breakfast with light porridge meal, two slices of bread and marmalade.

The first working period is for $1\frac{1}{2}$ hours, after which the students go for 25 minutes to tidy up their rooms. We have no dormitories. Seniors have single rooms and juniors are accommodated two in each room. As for dress, we insist on no uniforms. Each dresses according to his or her taste.

After a second period of $1\frac{1}{2}$ hours' work, and a 3rd period of one hour with an apple or a glass of milk in between, there is lunch. Then we have an hour's quiet,—sleep or move about or rest. Nobody comes to see you; nobody knocks at your door. That is very necessary.

In the afternoon we have games but we have abolished rude games like foot-ball. We have only hand-balls, basket-balls, hurdle race, etc., for boys alone mostly, and girls alone. Garden work is obligatory for all, clearing pathways, forests, growing vegetables and so on. Workshop is also obligatory, where they do iron work, carpentry or book-binding. A craft once begun can be changed after 6 weeks but then for about 2 years the pupil must stick to it. Then there are musical activities. Each child has $1\frac{1}{2}$ hours to itself to do whatever it likes. The teachers have their daily conference. At 6.30, all come together for supper. The serving is supervised by two young people who are responsible for order. There is quiet talk and eating in an orderly manner. We have about 20 guests daily. After meal there is a general meeting in the open and music twice a week. Then the evenings are free again. There may be family meetings, literary meetings, etc. The eldest is in bed at 9-30, the youngest at 7-30.

Q.—Do all your students belong to your own country?

A.—No. Ours is an international School. One quarter of the children come from foreign countries and we have some 14 countries represented. We have now a Chinese boy 4 years old. We

encourage no sectarian or narrow nationalistic spirit. On the other hand, we do every thing to destroy it.

Q.—Do you give religious instruction?

A.—Yes. But not in any particular religion. We are not Protestants, we are not Catholics. Our religious atmosphere is such that it antagonises no religion. We have silence before every meal and some short recitation, from poets or the great scriptures. We have Sunday meetings when we talk to the students of various peoples, their great men and their religion. We have read and spoken to them of Tolstoy, Plato, Ramakrishna, Buddha, Christ. Every child observes Christmas and we have a shrine in the woods. We have seven Great National heroes, Schiller, Pestalozzi, Humboldt, Goethe, Herder, Fichte, Plato, whose birthdays we celebrate. We have a theatre in the woods where the young people have staged *Sakuntala*, *Shakespeare*, *Christian* passion plays, *Greek dramas*, etc., chosen for their great cultural beauty or spiritual truths. The members of our staff are an aspiring type and they easily lead the spiritual education of the young committed to their care by the example of their own life.

Q.—Do you not believe in the value of regular lessons in the Christian Scriptures?

A.—The War has discredited official Christianity. Youth will have no compromise. It seeks to enrich itself from the best thought of the world, not confined to one book or one people and to learn to love all, not antagonising any one. As Swami Vivekananda says in the

introduction to *Raja Yoga*, "Man is potentially divine. . . . Bring it out through study, devotion, work or philosophy or all of these".

Q.—Do you not give your boys and girls such education as will fit them for a vocation?

A.—We do not fit them for this or that job in particular. We want to make each entrusted child responsible for himself and his country. We are not trying to make good civil servants, we are just making free individuals, who will lead right and pure lives, placed in any walk of life. At the entrance of one of our halls is written the saying of the Greek Philosopher Pindar: "Be what Thou art". That is our aim.

Q.—Don't you have difficulties in the matter of co-education?

A.—Once we impose absolute trust in innocent young people, their response is very encouraging. You have to be very careful, of course, not in suspecting and supervising but in trying to emanate from you good thought and influence.

Now, when I am talking to you, I do not think I am a woman and you are a man. Look on man as a soul, as a friend, and all becomes natural and pure.

Boys and girls can certainly be trained to live, full of beautiful responsibility toward one another in the proper atmosphere. In some schools they have only a few girls amidst a large number of boys; the boys and girls live and work separately; the girls blush when the boys come. That is not co-education. With us, the girls are two-fifths and the boys three-fifths and the relationship has been quite satis-

factory. We admit children up to the age of 14 or 15.

Q.—Do the students remain under the same guides all through?

A.—Not necessarily. We change as often as desirable.

Q.—What is the financial condition of the school?

A.—About three-fourths of the students pay, some pay full, some half, a few nothing. The school is now self-supporting. We have rejected State aid as that will bind our hands. There is no such thing as public help. There are, however, a few friends who have helped us considerably in times of need.

Q.—Have you vacations? Do the students then go away?

A.—Yes. We have about 3 months' vacation a year when the students are allowed to go home.

Q.—Are the students fit to enter the University at the completion of their course in your school?

A.—Yes. They take an examination at the end of their course if they desire to proceed to the University and the standard is nearly equivalent to your B. A., for in the University they do only research work.

Q.—What are the subjects offered for the examination?

- A.—(1) German
(2) German History and the History of Europe in the last century.
(3) Geography.
(4) Mathematics
(5) Biology.

(6) Chemistry or Physics.

(7) English and French.

(8) Latin and Greek.

(If modern languages are chosen more Science is studied; if classics, more of History).

Q.—What portion of the time is given to instruction and what to individual work by the students? How do you cover the syllabus?

A.—We do not discriminate between individual work and teaching.

For example in History, let us say the 16th Century is the subject of one month's teaching. One part of the group takes up the cultural aspect, another the economic, a third the agricultural and so on. Each group works independently with the reference books and prepares an essay or a lecture. Then under their teacher they all meet together and discuss and get a thorough grasp of the complete history of the century. We have no school books in our library. We keep only biographies, letters, manifestos of the times, etc., or what are called the source books. The students make their own school books by combined effort.

For every senior student again, we give one month's training in newspaper reading. We get conservative, liberal and radical papers and ask the students to compare the different presentations of the same events. Through these we get them out of the party spirit and lead them to see how history is made.

Sandhya-Vandanam—(Contd.)

BY KAUNDINYA

THE *Gayatri Devi* was originally seen in the outside space in the solar orb and then you imagined the goddess reflected in the mirror of your heart and during the *Dhyānam*, your attention was confined to the space within your heart (*chidambaram*). Now again look out and see the *Devi* seated in the solar orb and that will complete the cycle of your thought. This last is *Upasthanam*. The text used is *Uttame sikhare devi*, which means: O *Devi*, having showered thy grace on earth, on those pure souls devoted to *Brahman* return thou to thy resplendent abode on the gold-tipped peak of the *Mahameru* mountain.

Then you retrace your steps from the heart of things to the outer manifestations. From the many to the one, and from the one back to the many is the process. We adore once again as at the beginning, the sun and the elements and all things to our right and to our left, above and below and in all directions and bow before everything in reverence. To the man who sees God immanent in nature, there is nothing which is not an object of worship. 'He, who dwelling in the earth is within the earth, whom the earth does not know, whose body is the earth, who from within rules the earth is thy soul, the inner ruler immortal.'

The hymns that follow the *Upasthanam* may be freely rendered thus:—(For the morning *Mitrasya* etc.) O Sun! Thy wonderful glory do we adore. It is thy power that

gives men strength to act and thou leadest them on as it were, watching them with unblinking eyes. Thou fillest this world and the sky with thy effulgence. I worship thee day after day through the fire with ghee offerings; for to him who adores thee, all actseasily fructify. Protected by thee he will be free from disease and shielded from foes; and sin can never approach him nor show itself before him even at a distance.

For the noon, the *mantram* is *Asatyena* etc.: The sun goes round the world in his golden car, ceaselessly shedding his glory all round and speeding *Devas* and men to activity and being a witness unto them. The myriad rays of the sun come to us as messengers of light from a region which is beyond all darkness and which is the abode of the highest good and may we who see thee, attain to that blessed abode. There dwells the god of gods, *Mitra*, *Varuna* and *Agni* and they see only through his eye. He is the soul of all things, i. e., those with life and without life. He pervades the earth and heavens. May we live a hundred years to witness day after day his glorious rise in the east. In happiness and plenty, well established in *dharma*, hearing good and speaking good, untouched by aught of evil, may we live the full span of human life. The sun is born fresh, as it were, every day out of the womb of the vast ocean and shines in crimson red. May he, the giver of good and the overlord, protect us.

For the evening, *Imam me varuna* etc., is used. Though apparently this address is to Varuna, its *devata* is the sun and this also like the other hymns sings the glory of the sun. Please lend ear to this prayer of mine and accepting my supplication, make me happy. I seek refuge in thee, singing thy glory in vedic metre. For the same reason, do men perform sacrifices and offer oblations in the fire. Grant me long life. Whatever offences we have committed against thee or the other *devatas* wittingly or unwittingly, forgive those offences. Do not visit us with troubles for having destroyed thy *dharma*, either in playful mood like innocent children, or like hypocrites. Destroy all our sins and make us worthy of thy acceptance in love.

After the above hymns, we have the salutations '*Sandhyayai namah*' etc. Salutations to Sandhya, Gayatri, Savitri, Saraswathi and to all the gods.

Then salutations to the East, West, North and South, above and below, to the sky and the earth and to Vishnu, who fills all space and finally salutations to Death. Say 'All my life is one long sacrifice to thee, O Death!, and when I meet thee I shall worship thee with folded hands and with flowers'. As Swami Vivekananda says, 'See here, we shall all die. Bear this in mind always and then the spirit within will wake up. Then only meanness will vanish from you and practicality in work will come'. None lives, for ever, brother, and nothing lasts for long. Keep that in mind and rejoice.'

After meditation on death, comes salutation to *Viral* in the words '*Ritam satyam*'. Who is all pervasive, unchanging, *parabrahman* the *purusha* of dark yellow colour possessing the highest virya, of penetrating eye, him I salute.

Then think of the glory of the Lord not only as immanent in the universe but also coming down on earth as a man amongst men taking upon himself all human limitations. His is the energy in the sun, creating, maintaining and dissolving this world. It is he the formless that took form and played the cowherd as the child Krishna and then wearing a crown and armour, *Sankha* and *Chakra* and *Gadha*, ruled in Dwaraka as its king. Just as the rain water falling in various places reaches the sea ultimately through a variety of paths, so all salutations to the various gods ultimately go to Him. Finally, let me never forget that I am descended of the glorious line of *rishis* and let me ever strive to rise equal to that heritage and to my learning of the Vedas inherited through them. This is the significance of *Abhivadaye*. Then comes the Dedication. The lord says in the Gita, 'Whatever thou doest, whatever thou eatest, whatever sacrifice or *danam* or *lapas* thou doest, all of them offer thou to me'. So in whatever we do, we make this *arpanam* in the end saying 'Not I but thou.' *Kayena vacha* etc., is the text used here. It means, whatever I do by means of the body or mind, in word or deed, by reasoning or by instinct, all these I offer to Narayana in the highest.

Lastly we have the closing prayer '*Adyano deva Savitah*.' 'Oh!

God, my father, remove the world of sins far away from me. Let it not come before me even in my dreams. Give me what is good; not what I consider good but what thou knowest to be good for me.' We ought to realise what this means. 'Give me what is good, in whatever form it pleases Thee, in joy or victory, in praise or sorrow, in loss, insult or bereavement. I shall be glad to receive it, for I know it comes from Thee.'—(Concluded).

'Prayer brings peace, a strength and consolation that nothing else can give. When it is offered from the heart, it has power to melt mountains of misery. As food is necessary for the body, prayer is necessary for the soul. A man may be able to do without food for a number of days, but believing in God, man cannot, should not live a moment without prayer. You will say that we all see lots of people living without prayer. I dare say they do, but it is the existence of

the brute which, for man, is worse than death. I have not the shadow of a doubt that the strife and quarrels with which our atmosphere is so full to-day, are due to the absence of true prayer.'

MAHATMA GANDHI.

'Day after day, Oh! Lord of my life, shall I stand before thee face to face? With folded hands, Oh! Lord of all worlds, shall I stand before thee face to face?

Under thy great sky in solitude and silence, with humble heart shall I stand before thee face to face?

In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds shall I stand before thee face to face?

And when my work shall be done in this world, Oh! King of kings, alone and speechless shall I stand before thee face to face?'

RABINDRANATH TAGORE.

The Nalanda University*

BY SWAMI NIKHILANANDA

NOWADAYS religion is regarded as a drawback on modern civilisation and a check on the progress of nations. There is also a widespread notion that men of religious instincts and impulses are impractical. But history shows that many important movements which have changed the face of the world have been inspired by religion. For instance, though Christianity as a religion teaches about the other world and the kingdom of heaven, it has been a wonderful civilising factor in the Western World. Side by side with the spread of Christianity there was a great artistic and literary revival and an increase of material prosperity. Again a handful of reli-

* Summary of a talk given by Swami Nikhilananda at the Home on the eve of the Buddha Jayanti (11th May, 1930).

gious fanatics were the founders of the modern American Nation.

Similarly, in India in the wake of Buddha, Sankara and Chaitanya followed great revivals of art and progress in the civilisation of the Hindus. The modern Renaissance in India is inspired by the two great personalities, Sri Ramakrishna and his disciple Swami Vivekananda who are religious men.

What is the secret behind this strange phenomenon that religious men who simply preach about the other world and the renunciation of material things are responsible for tremendous changes? These religious men help to set free the energy that lies dormant in every human being and thus make him realize the inherent nobility and the infinite capacity of his inner being. And this realisation by the individual of his inborn strength enables him to manifest his power in various directions—art, science and so on. That is why any movement that produces a far-reaching effect is always inspired by men of religion.

The Nalanda University owed its origin and growth to the inspiration of Lord Buddha. It is the efflorescence of Buddhist culture. Tradition says that Buddha in one of his previous incarnations was the King of the province in which the University was located. He was known all round for his compassion for human beings and there was no intermission in his charity. It is said that the name Nalanda (Na-Alam-Da) meaning "Charity without Intermission" was given to the University to perpetuate the sweet memory of Buddha. Some others say that a snake named Nalanda

lived in a pond and when they excavated the pond the snake was struck and it bled profusely. One of the monks then said: this is an auspicious sign and the name and fame of the University will spread far and wide. According to this, this University was called Nalanda after the snake. However, these are stories given in Buddhist letters about the origin of the name of the University.

When was this University established? Fahian, the Chinese traveller, who came to India in 430 A.D. has left an account of his visit to India. He does not mention anything about the Nalanda University, though he speaks about the village of Nala near Rajgir. It is clear that the University was not then in existence. But another Chinese traveller Hiuen Tsang who came to this country in 630 A.D. speaks highly of this University. By that time the name of Nalanda had spread far and wide. He came to India crossing the frontier near Kabul and joined the University as one of its *alumni*.

It is said that Buddha also in his life-time visited Nalanda and lived in a house called Ambravatika, which belonged to a rich man by name Ambra. Subsequently, about 500 followers of Buddha purchased that plot of land for 1,00,000 gold pieces and presented it to Lord Buddha. After the death of Buddha, a king named Baladitya established a monastery and four successive kings built four more monasteries. The fifth king, a ruler of Central India, completed the structure by putting up a compound wall round the whole University. During the days of its prosperity the name of Nalanda spread far and wide, and

attracted students from far off countries like Asia Minor, China, Persia and so on. The diplomas of the University showed that the students had achieved a high standard of learning and culture. The story goes that the gate-keeper of the University was so learned that the students of other Universities when they wanted to seek admission in Nalanda were first examined by him. The four Vedas, and all schools of philosophy were taught there. Hindu culture and Buddhist culture received attention side by side without any distinction. It must have been a very wonderful thing, this University of Nalanda. I made a pilgrimage twice to that place. The buildings show the wonderful level of artistic development reached in India 1,300 years ago. At present only one monastery has been excavated out of the six. The dragon-shaped pillars, the emerald-coloured doorways, the tiles which reflect the light in a thousand ways—all these things give us a glimpse of its glorious past. There are 30 two-seated rooms in one storey. Hiuen Tsang tells us that 10,000 students lived in that University and 200 villages were set apart as rent free land for supporting its students. The University was situated seven miles from Rajgir, the capital of Magadha. It had an excellent library containing thousands of books on religious and philosophical subjects. One of the buildings was nine storeys high and it was said that the turret of that building was lost in the morning cloud, and that from the window of that building one could see the wonderful play of cloud and wind. There were beautiful

ponds filled with blue lotuses; all that is now left of those ponds is a gloomy marsh. The high level of artistic genius exhibited in these buildings show they were 'planned by Titans and finished by jewellers'.

Hiuen Tsang gives us a description of the life of the students in the University. Cordial relations existed between the teachers and the students. There was a religious atmosphere pervading the whole institution. The students who got their diploma at the end of their course used to be addressed, when the Chinese traveller resided there, by Silabadhra, who emphasised that they should carry out in their lives the precepts of Lord Buddha; that violence and passion had to be conquered by non-violence and forgiveness, and vice by the practice and display of virtue. The students bore the distinctive trace of the training they had had at the University. Although professedly Buddhist, other philosophies and cultures also found their place in its curriculum. Such was the universal training received by the students there. Another Chinese traveller, named I-tsing, visited this University in 600 A.D. He studied there for ten years. The king of Tibet in 750 A.D. sent for Kamala Seela, one of the students of Nalanda, so that he might spread the true religion of Buddha there and confound the heretics.

The University trained many learned scholars and was the centre of learning and culture for 500 years. The first signs of decadence set in about the middle of the ninth century. The Brahmanical culture was revived under the Gupta

Dynasty and Nalanda lost the royal patronage that it had been receiving all along. The royal patronage was transferred to the University of Vikramaseela started for the spread of Brahmanical culture. As a consequence, the Buddhist monks could not get the necessary help to maintain their establishment. Then came the Mussalman invaders who swept away everything before them in their iconoclastic fury. Even that damage was repaired in course of time, but the last blow came from the Jains. The story goes that one day some Jain monks asked for alms from the students there, and the students instead of giving alms insulted them. The monks became very infuriated and went away. It is believed that they performed a sacrifice for 12 years and at its completion set fire to the University buildings with the sacrificial fire. This may be a story but it shows the opposition of the Jains to Buddhism. Thus came to an end this glorious institution.

Even now it attracts thousands of visitors from all over the world. There are some Dharmasalas both at Nalanda and Rajgir to accommodate the visitors. More than the magnificent building, the culture and learning which the University championed has immortalized its name. Long before the advent of modern civilisation in the west, when education was just beginning in the European countries 1,300 years ago, Nalanda exhibited a remarkable level of intellect and culture showing the high degree of civilisation that had been attained in India.

As Nalanda was inspired by Lord Buddha, this Students' Home is inspired by the teachings of Sri Ramakrishna. Let us hope and pray that this institution will help you to realize the innermost potentialities that lie within yourselves and the nobility and the greatness of your souls, so that the name and fame of this institution will also spread far and wide in the fulness of time.

My Visit to the Cultural Centres of Austria

BY T. R. SESHADRI, M.A., PH.D.

(An old boy of the Home)

AUSTRIA has been the centre of attraction for hundreds of years on account of its political and cultural greatness. Apart from its having been an important imperial country in Central Europe, it has been the nourishing ground of art, music and the sciences. This beautiful land is not only famous for winter sports and hill-climbing, but it continues to be the chief educational centre for the middle of Europe and the Balkan States. In addition to the hundreds of students from Greece, Roumania, Bulgaria, Hungary, Serbia, Egypt and Turkey who flock to the famous Universities of Vienna, Graz and Innsbruck.

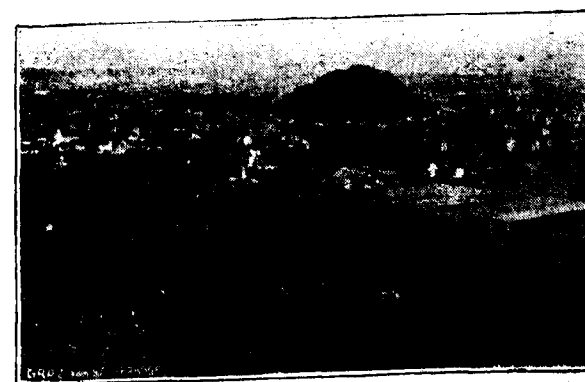
there are a good number of them coming from far-off India and Japan.

Vienna, though it has now been shorn of its imperial splendour, continues none the less to have its attraction for seekers after beauty and culture. It will be outside the scope of this article to describe the various beauty spots in this garden city and the various palaces and art galleries, nor will it be possible to give an account of the chief houses of music which are justly famous. Even a layman knows that Vienna has been and still is the Mecca for medical men. There are a large number of foreign youths who have come here to take regular courses in medicine, there are the

professors of the university to deliver special courses of instruction in English. Vienna is also the birth-place of the modern sciences of psycho-analysis and psycho-therapy which have revolutionised our ideas about mental diseases and their treatment and the renowned father of this science, Prof. Freud, still continues to enrich this science with his fresh discoveries. The chemical studies in this University are mainly medical and biological and Wegscheider and Späth are names to conjure with.

Second in importance as a centre of culture comes Graz, which is the capital of the province called Steirmark. This pretty little town is pleasantly situated amidst pictures-

que hills and when viewed from the air is entirely lost amidst the gardens. It offers enormous facilities for excursions and hence it is an attractive holiday centre for numbers of people from the surrounding countries. Besides the popular medical faculty, the chemistry department is of international reputation owing to the achievements of



A view of the City of Graz

enthusiastic post-graduates who are interested in research with a view to carry forward the banner of knowledge; and further, there are many elderly members of the profession who come to catch a little inspiration so as to make their life more useful. German being the language of the country, one should have a working knowledge of the language for getting the full benefit of his stay in Vienna. The American Medical Association, however, has arranged with the eminent

Profs. Prègl and Emichs and their students in the field of micro-chemical analysis.

Innsbruck, the famous capital of Tyrol, has got another important University. This town is situated amidst the Alps and is a very popular winter resort when winter sport is in full swing. In summer also hill-climbing is a very enjoyable pastime and there is a ropeway to the top of an important peak. This town also abounds in historical buildings, and monuments associated

with such great names as Goethe, Andreas Hofer and Frederic the Great and the royal church is worth a visit by all students of art.

Six Weeks with Professor Pregl.

As has been pointed out above, the Universities in Austria enjoy a longstanding name for medical studies. Since the chemical research in these Universities is mainly biological and physiological, it has been an important contributory cause to the advancement of medical knowledge. Most of the modern research in Biochemistry has to deal with the



Professor F. Pregl (Nobel Laureate, 1923).

isolation and study of highly powerful substances such as hormones (thyroxin, adrenalin, insulin, etc.) and vitamins which occur in extremely small quantities. A study of these requires quite special methods which are now embodied in the subject of Micro-chemistry. From three to five milligrams of any substance is all that is required for a quantitative analysis and not more than a thousandth part of this is

necessary for qualitative tests. Micro-chemistry as a regular branch of study has been developed almost exclusively in Austria and the importance of this contribution to the advancement of research cannot be overstated. The chief journal of this subject wherein the discoveries of new methods and the improvements of old ones are described monthly is *Mikrochemie* which is published in Vienna.

The greatest of all micro-chemists, past and present, is Prof. Fritz Pregl, M.D., D.Sc., Nobel Laureate, who is now Professor of Medical Chemistry in the University of Graz. Born in the year 1869 in Laibach in the south of Austria, he entered the University of Graz in 1887 to study medicine. After his studies he was appointed assistant to Prof. Alexander Rolett which post he held for fourteen years till 1904. He then proceeded to Tübingen to work in the physiological laboratories under G. V. Hufner, and subsequently worked for short periods with W. Ostwald in Leipzig and with Emil Fischer in Berlin. In 1910 he was appointed Professor of Medical Chemistry in the University of Innsbruck and after a few years came back to his old University of Graz as Professor. From these places he has made many important contributions concerning questions of interest in physiological chemistry.

During his researches on gallic acids he obtained products in very minute quantities which could not be analysed by the methods of organic chemistry then known. Inspired by the great example of Prof. F. Emichs of the University of Graz and his co-workers who

were then developing Inorganic Micro-chemistry, he started to work out micro-analytical methods for organic compounds and with characteristic ingenuity and skill brought them to a state of perfection in a remarkably short period. He has brought about a veritable revolution in analytical methods and thereby has rendered the progress of biological chemistry exceedingly rapid. For his classical researches in Micro-chemistry he was awarded the Nobel Prize in Chemistry for the year 1923.

Besides continuing his investigations, Prof. Pregl is keen to broadcast his methods so that the maximum number of scientific investigators might be benefited by their use. Numerous students of his are extending his work and his valuable book on Organic Micro-chemical Analysis has passed through several editions. Graz has become the place of pilgrimage for aspiring micro-chemists from all over the world who are eager to gain inspiration from the very source. Four times every year special courses of work are arranged for foreign students and about five or six chemists are allowed the privilege of working in his classical laboratories. During September and October of the year 1929 when the writer of this article had the opportunity of working in micro-chemistry in Graz, he found that he was amidst a truly international gathering, the members of which had come from such distant and different places as Russia, America and India with the common desire for knowledge and culture. The

course is so perfectly arranged and the Professor and his assistants are so kind that difficult and tricky processes which would elsewhere have taken years to learn are here mastered in a few weeks. The whole time spent in Graz passed away as an intellectual holiday. The methods have been so perfected to the minutest details and rendered so easy in these laboratories that one is apt to forget the extraordinary skill and patience that have been at the back of them.

Prof. Pregl completed the sixtieth year of his life in September 1929, and on the occasion of his birthday, messages of congratula-



A Group of Chemists in Graz (September, 1929) with the writer to the extreme right.

tions were received from numerous eminent chemists and associations and *Mikrochemie* published a special Pregl birthday issue. But he looks much younger. It is a well-known fact that the average life of chemists is phenomenally high. This may be due to their being engaged in work which is of perennial interest far from the drudgery of routine life, and their having the greatest ideal in life, the search for truth which gives them the will to live.

Prof. Pregl is a bachelor, being wedded only to his work and he is ever full of energy and humour. His hospitality is well known to all those who have had an

opportunity of enjoying at least one of his frequent parties in which, at the head of the table, sits the hero, a Man of Science and a Man of the World.

Tolerance in Religious Matters *

BY K. V. SANKARAN, III U. C.

RELIGION is absolutely a personal matter and as personalities change from man to man, so too religion changes from man to man. As Swami Vivekananda says, no two men have ever been known to have the same religion—religion, not in the sense of the creed which they profess, but in the sense of the actual ethical, moral and spiritual principles which they believe and which they adopt as their life-guidance. And this ought to be so; for no man's spiritual status is the same as another's and therefore the spiritual or religious food which each man wants to take differs from another's. There is harmony only in the ideal of every man, be he a Hindu, a Christian, a Muhammadan or a Buddhist. The paths are different for each individual and as such there is no room, in fact, for any intolerance in religious matters.

But it is man's invariable nature to think himself to be the most perfect of God's creations and what he believes to be the right and the only right idea in the world. This has been responsible for the innumerable martyrdoms we meet with in the past history of Europe and Asia. Nay, that immortal founder of Christianity, who gives solace to-day to almost the whole of Europe and America, and who is adored by

millions of people to-day as God incarnate on earth,—too good for man—He met with his sorrowful fate, because of the cursed intolerance of the Pharisees and the Sadducees. Muhammad too,—what an amount of hardship had he to encounter, because his countrymen could not grasp the higher and nobler ideas to which he gave expression!

But in India, we have a different story to tell. Systems after systems of philosophy reigned and perished. Each found its adherents without bloodshed and quarrel and many a school, as time went on, was absorbed and assimilated by others. There has been the Sankhya school—the oldest of its type, which is, so to say, the father of all the philosophic systems of India. It developed itself into the Vedanta philosophy, expounded in the Vyasa Sutras and the Bhagavad Gita. Then again Sankara, Ramanuja and Madhva evolved the three systems of Advaita, Visishtadvaita and Dvaita respectively as branches of the Vedanta. All this produced no bloodshed in India, though it cannot be denied that there have existed, to some extent, heart-burnings and petty quarrels among the respective sects.

* Prize Essay :—Senior Essay Competition, Silver Jubilee Celebrations.

And to-day, foreign nations, too, are imbibing the ideal of toleration from the Hindus. The "Parliament of Religions" held at Chicago in 1893 was the first of its kind and it bore testimony to this welcome fact. Its organisers, probably, aimed at the establishing of Christianity as the best religion of the world. But it was destined to be otherwise. For the illustrious Swami Vivekananda of blessed memory who went to the Parliament to represent Hinduism turned the tide and made the religious leaders understand that no one religion could claim superiority over another; every religion had its own importance and a

Hinduism comprised the truths of almost all the other religions without trying to stamp them out, it was fit to be the world-religion of the future. The result has been tremendous; for we do not hear nowadays very much of religious persecution and martyrdom.

The 'frogs in the well' are coming out and seeing the ocean. Men are beginning to recognize that there is something good in what belongs to others too. And the time will not be far off when on the banner of every religion will be written in bold characters "Harmony and peace and not dissension" as declared by Swami Vivekananda.

Silver Jubilee

COMMEMORATION ADDRESS BY SIR P. S. SIVASWAMI AYYAR

I CONSIDER it a privilege to be allowed to take part in these celebrations of the Silver Jubilee of the Ramakrishna Mission Students' Home, Mylapore. On this occasion of rejoicing at the completion of twenty-five years of its life, it is befitting that we should acknowledge with gratitude the philanthropic efforts of those to whom this institution owes its inception, maintenance and expansion. The germ of this institution was conceived in 1905 and few of those who were acquainted with its humble beginnings would have predicted its continued existence or the splendid development which it has had with the passing years.

The history of the Home has been depicted in the special report which has been prepared for this celebration. The report is fairly complete

except in one respect. But it is a defect which could not be avoided. As one who has known the institution from its infancy, I may be allowed to refer to the pioneer work of the organisers of this Home. Poor students used to flock to Madras in the beginning of this century, though not in such large numbers as now, and a great majority of them were unprovided with any resources for paying their fees or for maintaining themselves. They were obliged to go about begging from the well-to-do for their school fees and for their maintenance. The helping of poor students to obtain education has always been a recognised form of charity in this country. But, the help received by the students who went about begging was casual, precarious and often inadequate, and it involved

no little worry, anxiety and distraction from their studies. The sight of these young boys wandering about the streets and waiting upon the well-to-do residents moved the heart of my friend, Mr. C. Ramaswami Ayyangar, who resolved to organise help for poor and deserving students and relieve them from the necessity of begging for means of their education. Mr. C. Ramaswami Ayyangar undertook the task of collecting subscriptions and running a Home for providing free boarding and lodging for poor and deserving students and supervising their life and conduct. I well remember his frequent personal visits to me for subscriptions. In this labour of love which he undertook, he was helped, encouraged and inspired by the late Swami Ramakrishnananda who was the first President of the Ramakrishna Mutt in Mylapore. The Home was intended to provide not merely for the material wants of the students but also for their spiritual needs and moral and religious instruction. The Swami took charge of this department of the activities of the Home. Mr. Ramaswami Ayyangar had a large circle of friends and his disinterested efforts soon became well known and widely appreciated. The religious instruction and work carried on by Swami Ramakrishnananda in various parts of the city inspired a respect for him among the educated classes in general and helped to influence the life and conduct of the students of the Home. Swami Ramakrishnananda's successors in the Ramakrishna Mutt at Mylapore continued to take the same living interest in the Home and carry on the work in the

same spirit. How the institution has steadily grown from a free boarding house accommodating seven students to a Home for about 142 students, how it has undertaken new activities by starting first a Residential High School and then an Industrial School, how it has shifted its habitation from time to time and eventually succeeded in securing this fine pile of buildings with spacious playgrounds and gardens, how the list of subscribers and supporters has grown to over 600 and how it has secured a capital endowment of over two lakhs are all set forth in the Jubilee Report.

For an institution dependent so largely upon charity, its growth must be regarded as phenomenal. Among the many causes which have led to its wide appreciation must be mentioned the unique character which it has developed among the educational institutions of this Province. Ordinarily a day school comes into existence before a hostel is provided for its students. In this case the reverse has been the order of development. It began as a home for the lodging and boarding of students and the school followed. This peculiar feature of its development has exercised a special influence upon its character. While the school has been developed to meet the standards and demands of the modern educationist, it has not lost its original character. On the other hand, it continues first and last to be a Home.

The demands of the educationist in modern times are many and varied. The school is expected to provide not merely intellectual instruction but also physical and moral training, to build up character and to cultivate the spirit of

social service and citizenship. It is also expected to create a taste for art and to develop latent faculties. In every one of these directions the organisers of the school have endeavoured to provide opportunities and facilities for evoking the interests and developing the aptitudes of their students. Some years ago, I asked a friend of mine on the Nilgiris what fruits he grew in his orchard and in reply he told me that I would find there whatever I could think of. He grew every species of fruit trees, that could grow on the hills. Similarly, an up-to-date educationist will find that an attempt has been made in this institution to meet every demand that he may make in the interests of a complete scheme of education in accordance with the latest theories. If he thinks that the size of the classes should be limited to a maximum of 25, he will find that the maximum prescribed here is 15; if he desires tutorial instruction, reduction of teaching and giving the boys more time to learn for themselves, the experiment has been made here; if he desires attention to be paid to the health of the students, he will find that besides providing for medical inspection (which is often perfunctorily conducted and followed by no further attention in other institutions), the Home has an infirmary of its own for the treatment of students; if he considers it necessary that the eyes and hands of the students should be trained, he will find that manual training is compulsory here for all students; if he thinks it necessary to create a love of beauty and a capacity for enjoyment, he will find provision made for the teaching of

music and for the cultivation of a knowledge of gardening; if it is desirable to train the students in ways of humility, he will find the students hawking the products of their industry for sales on holidays; and if it is essential that the boys should be taught not to despise manual labour or household drudgery and not to become mere book-worms, unacquainted with social and economic conditions, he will observe that the whole plan of life of the students in the Home has been so arranged as to avoid the usual defects of school education and to avoid any spirit of aloofness from other classes. Opportunities are provided for the exercise of every form of activity, physical, intellectual, literary, social and religious. The school has organised its own societies, is conducting its own magazines, tournaments and excursions.

Controversies have sometimes arisen in this country as to whether the ideals to be aimed at by educational institutions should be eastern or western. The ideals set by the Ramakrishna Mission Home are a happy blend of the best elements in the culture of the east and of the west. It has been remarked that the tendency of Hinduism, looking as it does upon *Sannyasa* as the highest order in life, is towards quietism and that its ideal is merely the 'white flower of a blameless life.' Whether this observation is well-founded or otherwise and whether it does justice to the true spirit of Hinduism or not, is a matter which I do not propose to enter into. Suffice it for me to say that the ideal of the Ramakrishna Mission has been one of spirituality and self-renunciation,

coupled with social service. The philanthropic activities of the numerous branches of the Ramakrishna Mission in different centres bear ample witness to the strength of this ideal. The success which has attended the efforts of the organisers of the Students' Home is largely due to the influence of this ideal. The Home seeks to combine the ideal of the Gurukula with that of the English public school without the defects of either. While it seeks to promote *Brahmacharya*, it does not segregate its students from the rest of the world as used to be done in the Gurukula at Hrishikesh, depriving them of opportunities for close contact with the outside world. It is not intended to create a feeling of aristocratic superiority nor do its walls raise a barrier of moneyed privilege against the admission of poor students. It does not promote the habit of excessive and unbalanced addiction to athletics, but it seeks to promote corporate life in all occupations, amusements and activities and to form the character of its students. It has been remarked by a distinguished English Headmaster that the basis of corporate life is that so far as possible the boys shall be responsible for the good order of their life in and out of the school. The formation of character has to be attended to in the most plastic period of life and it has to be based upon the training of the emotions, habits of discipline and self-control and wholesome company and association. Right conduct and right spirit are sooner acquired by the influence of living examples than by mere intellectual training. It depends, if I may say so, more upon the moral tone and religious

atmosphere of the institution or the Home than upon express teaching. Contact with those who are pure in conduct and in spirit and those who lead disinterested lives has an elevating influence which leaves a lasting impression upon character.

One fact which I have often noticed in educational institutions in this country is the lack of sustained enthusiasm among the staff and the management. In this respect institutions managed by missionary bodies, whether foreign or indigenous, bear favourable comparison with those conducted by Government. If I may say so, without offence and in no carping spirit, the matter of salaries and personal prospects in non-missionary institutions is of at least as much importance to the teaching staff as the welfare and progress of the institution. Nothing sustains enthusiasm for noble causes with the same strength as that of the spirit of religious fervour. Modern economic conditions and the modern system of education have not been favourable to the development of missionary zeal among the educated classes. The great need of India at the present moment is the supply of highly educated men prepared to dedicate their lives to the cause of education and other forms of valuable service to the country. The life and example of the missionaries of the Ramakrishna cult are bound to exercise a beneficial influence upon the new generation. If any proof were wanted of the truth of this remark, I should only refer to the history of this institution which owes its existence and development to the unselfish work of Mr. C. Ramaswami Iyengar.

As a young man, his heart was touched by the quickening influence of the life and teachings of Ramakrishna Paramahansa, his illustrious disciple Swami Vivekananda, and the worthy first President of the Mutt at Mylapore, Swami Ramakrishnananda. The singleness of purpose, self-denial, faith and perseverance with which Mr. Ramaswami Iyengar has devoted himself to the cause of the Home have been inspired by the spiritual influence of the Ramakrishna Mission. It is a matter of great regret to the friends of Mr. Ramaswami Iyengar that his health has broken down under the strain of his disinterested labours. His ill-health worries him not so much on account of the personal suffering it has caused him as on account of the fact that it has disabled him from serving the institution with his wonted energy.

There are many benefactors to whom this institution will owe an undying debt of gratitude and it

would be invidious to single out names, but I cannot refrain from alluding to the services of Rao Bahadur C. Ramanujachariar who has been one of the moving spirits of this institution, and who has helped to build up its financial foundations. I have no doubt that the success of the Home and the steady growth and expansion of its activities are considered by them as the most agreeable reward of their services. That the Home may continue to expand and flourish without losing its special characteristics and that it may leave an indelible impression upon the character of its boys must be the wish of all who have watched its growth. If I may adopt the language of Dr. Cyril Norwood, I hope the Home will stand in the consciousness of its old boy for his better self and will remain a tie through life which he will not lightly dishonour. This is, perhaps, the best memorial that can be wished for the organisers and helpers of the Home.

Silver Jubilee Celebrations, 1930

A SUMMARY OF THE PROCEEDINGS

THE announcement of our intention to celebrate the Silver Jubilee of the Home was received with great joy by all our friends, well-wishers and old boys, and numerous were the suggestions and offers of help, messages and greetings that poured in as the day drew near.

The activities relating to the occasion began in right earnest, early in January and the various committees that had been formed were busy corresponding, holding meetings, collecting subscriptions, conducting sports and tournaments, organising literary contests, arranging for an

exhibition and preparing for the printing of a special Jubilee number of the "Home Magazine" and the issue of invitations. The Home was busy like a beehive, much more so than ever before.

The day chosen for the celebration was Sunday the 16th February, and the business meeting of the Home Association and the opening of the Jubilee Exhibition were arranged for the afternoon of the previous day. The business meeting commenced at 2 p.m. on the 15th. After prayer and the reading of the letters and telegrams that had been received from old boys

who were unable to be present, the meeting placed on record its deep sense of loss and regret in the untimely death of B. Srinivasan and K. L. Subbiah. Then the Secretary made a statement of the year's work and this was followed by the election of office-bearers for 1930-31.

President.—

N. Subramanian,

Joint Secretaries.—

P. S. Sundaresan,
G. Narasimhulu,

Members of the Committee.—

V. Pasupati,
C. Krishnamurti,
P. S. Nanjappan,
A. E. Ramamurti.

A Sub-Committee was also appointed with Sriman A. Appadurai Aiyar as convener to examine the existing bye-laws of the Association and revise them so as to ensure a better working.

At 4 p.m. there was a meeting of the Headmasters and staff of the several

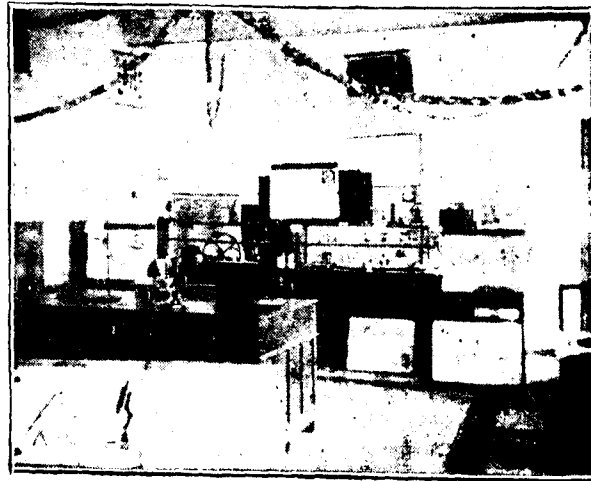


History and Geography Exhibition

High Schools in the City, together with friends and old boys of the Home, in connection with the opening of the Jubilee Exhibition. After tea, Sriman

K. Vedanta Desikachariar, our Headmaster, read a paper on Vocational Training and Sriman G. Nagarathnam Aiyar, Principal, College of Engineering, opened the Exhibition.

It was visited by several hundreds



Science Exhibition

of ladies and gentlemen from the 15th to the 17th and the last was specially the Ladies' day.

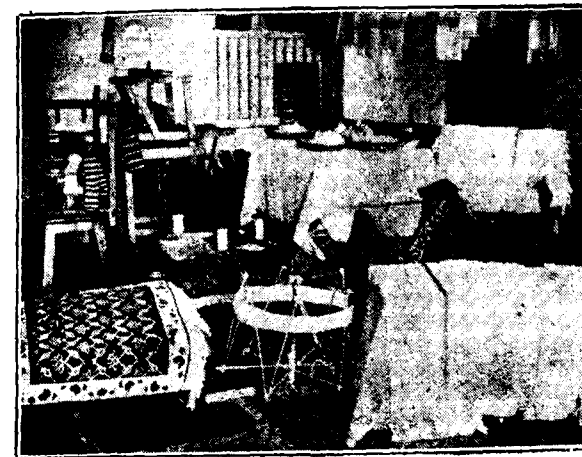
Sunday morning began with special puja initiated by Swami Yatiswarananda. A new *saree* was offered to Devi Saraswati. There was chanting of the Upanishads, various Suktams, Sahasranamam, the Bhagavad Gita and Devi Mahatmyam in different halls and the whole place resounded with the chants. For nearly four hours there was also a special *Veda Parayanam* by twelve pandits chosen for the purpose, who were presented in the end, each with a pair of cloths and a rupee. *Abhishekams* and offerings were also arranged in the Temples at Triplicane and Mylapore.

At 8-30 a.m. the spot chosen for laying the foundation-stone for the Jubilee workshop was consecrated. The picture of Sri Ramakrishna was carried to the place in procession with *Nagaswaram* and Swami Yatiswarananda

led the invocation of the blessings of the Lord on the undertaking.

Then rice was distributed to about a thousand poor people, each receiv-

The items that followed were the Commemoration address by Sir P. S. Sivaswami Aiyar and the presentation of a memento to the Madras Secre-



Weaving Exhibits

ing a quarter of a measure and half an anna.

The afternoon programme commenced at 3 o'clock with a Group photo of the *alumni* and the staff of the

Secretariat Party. The memento presented to the Secretariat Party was a fine work of art in silver in the form of the monogram of the R. K. Mission executed and presented by Messrs.



Garden Produce.

Home with their Excellencies. About 800 prominent visitors were at the public meeting. Swami Yatiswarananda cordially welcomed the assembled guests and presented the report on the working of the Home during the last twenty-five years.

Surajmal Lallubhai. The names of the members of the party were beautifully inscribed in the rays of the rising sun in the monogram.

There were speeches by Sir C. P. Ramaswami Aiyar, the Kumararajah of Vankatagiri and Dewan Bahadur

Alladi Krishnaswami Aiyar and finally the laying of the foundation-stone

and His Excellency's speech. A staunch friend of the Home who preferred to remain anonymous, announced an endowment of Rs. 5,000 for the institution to be associated with the name of His Excellency the Governor.



H. E. The Governor laying the Foundation-stone for the Silver Jubilee Workshop.

The gubernatorial party departed at 4-30 p.m. amidst loud cheers and then there were several items of sports and physical demonstration. Sir A. P. Patro distributed the prizes to successful competitors. At 7 p.m. there was congregational worship and at 8-30 dinner which was attended by about 700 guests; the whole function came to a happy close with vocal music by Vidwan Musiri Subramania Aiyar, which continued till almost midnight.

Our heartfelt thanks are due to all those who contributed to the great success of the celebrations.

Prize-Winners

Sports:—*Present boys.*—C. T. Ramaswami (champion), C. Annaswami, V. C. Krishnaswami, S. Parasuraman, S. Munian, M. Narasimhachari, Y. R. Srinivasa Rao, P. Jayaraman, M. Jagannathan, K. B. Chockalingam, G. N. Subramanian, A. Krishnaswami, C. T. Gopalakrishnan, S. S. Jaganathan, N. Mahadevan, A. Santanakrishnan, S. Subramanian, S. Vijayam, C. N. Venkatachalapati, V. Srinivasaraghavan, K. N. Ramadas, V. Rajagopalan, L. Balakrishnan, B. Sivathapandyan, V. Srinivasa Rao, N. S. Raman, R. Krishnamurti, K. R. Somasundaram, J. Delhi Batcha, Natwar Lal, P. Shanmuga Nainar.

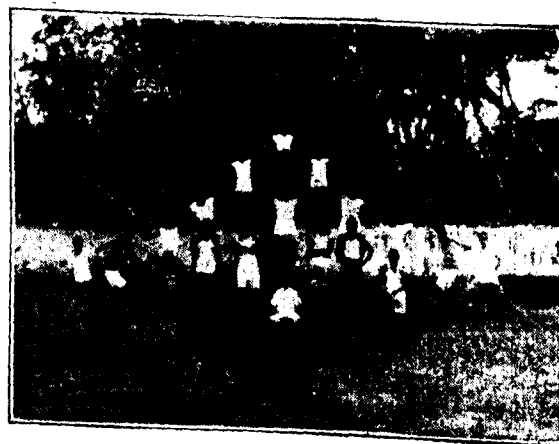
Old Boys.—S. Mudalyandan, P. M. Chockalingam, P. C. Vijayaraghavan, T. A. Ramakrishnan.

Staff.—A. Appadurai Aiyar, G. Sivarama Aiyar, K. Annaswami, B. S. Setumadhavan.

Tournaments:—*Hockey.*—**Seniors.**—A. Narayanaswami (Captain), K. G. Narayanaswami, C. T. Ramaswami, K. R. Mahadevan, A. Sundararajan, K. L. Subbiah, T. V. Viraraghavan, M. K. Sundararajan, A. Gopalan.

Juniors.—T. R. Ambikapathi (Captain), L. Balakrishnan, R. Varadachari, V. Srinivasaraghavan, V. Devarajan, K. Venugopal, J. Delhi Batcha, K. S. Balakrishnan, K. P. Ramaswami.

Badminton.—**Seniors.**—S. Parasuraman, K. N. Ramadoss, K. G. Narayanaswami, D. N. Madhava Rao.



Physical Demonstration—Pyramid building

Juniors.—K. R. Thanga Pandyan (Captain), P. Shanmuga Nainar, P. N. Karunakaran, M. Ranganathan, M. P. Vittal.

Foot-Ball.—K. Duraiswami (Captain), D. N. Madhava Rao, K. A. Chenniappan, K. P. Ramaswami, T. R. Ambikapathi, P. N. Karunakaran, P. Tirunavukkarasu, B. R. Narasinga Rao, V. Devarajan.

Industrial Arts:—*Mechanical Engineering.*—R. Vasudevan, Natwar Lal, P. Jayaraman, and K. G. Narayanaswami.

Wood Work.—Y. Vijayaraghavan, A. Sundararajan.

Weaving.—G. N. Subramanian, K. Bhupati, C. N. Venkatachalapati, Y. S. Pattabhiraman, M. K. Ramaswami.

Rattan Work.—N. Ramanathan, R. Ambikapathi, S. R. Ramamujam, J. Delhi Batcha.

Literary and General:—*General Knowledge.*—R. Aiyaswami, T. V. Viraraghavan, K. S. Balakrishnan, R. Krishnamurti.

Tamil Essay.—K. Subbaroyan, R. Aiyaswami, V. Srinivasaraghavan, R. Krishnamurti, P. Shanmuga Nainar.

Tamil Elocution (open to all High Schools in the City).—R. Aiyaswami (Home), Lucy Mary and Vinayakalakshmi (Lady Willingdon Training School), V. S. Devasundaram (Muthialpet High School).

English Recitation (open to all High Schools in the City).—R. Vilasini Devi, Lakshmi Bai and A. Ambujam (Lady Willingdon School), B. Subramanian and P. S. Narayanaswami (Hindu Theological High School), A. N. Viraraghavan (Pachaiyappa's), G. Venkata Sastri (Muthialpet High School), S. Subramanian, P. Shanmugam, K. R. Mahadevan, K. Subbaroyan, V. V. Radhakrishnan, B. S. Krishnamurthi (Home: special prizes instituted by Rao Bahadur R. Krishna Rao Bhonsle).

English Essay.—K. V. Sankara Wariar, A. Ramanathan, R. Aiyaswami, C. T. Gopalakrishnan.

Bhagavad Gita.—T. S. Muthuswami, M. Jagannathan, and A. K. D. Rangaswami Raju.

Vedam.—R. Raghupati, M. K. Ramaswami.

Vikramam.—V. Devarajan, C. T. Gopalakrishnan.

Painting.—Y. R. Srinivasa Rao.

Drawing.—A. Santanakrishnan, L. Balakrishnan.

Fancy Dress.—K. V. Pattabhiraman, C. T. Gopalakrishnan, O. Srinivasamurti.

Music.—A. K. D. Rangaswami Raju, A. Minakshisundaram, S. Subramanian, Y. Vijayaraghavan.

For the Old Boys

From our Diary:

March 2.—Birthday of Sri Ramakrishna. Several of the old boys in the City attended the morning *puja* at the Home and *Bhajana* at the Mutt and partook of *prasadam*.

The Secretariat Party enacted 'Rama the Ideal Son' in Vellore, in aid of the Home.

March 9.—Public Celebration of Sri Ramakrishna's Birthday. Nearly 3,000 poor people were fed in the Home compound. A number of old boys were present to help in the serving.

R. Aiyaswami of VI Form was awarded a prize instituted by Sriman C. K. Viraswami Iyah for the 'spirit of service'.

April 3.—Anniversary of the High School Literary Society. Sriman K. Rangaswami Aiyangar, Headmaster of the Hindu Theological High School delivered the valedictory address. Khan Bahadur Abdur Rahim, D. E. O., presided.

April 7.—Sri Ramanavami. A feast was given by Dr. S. Ramakrishna Aiyar. Brahmasri Venkatarama Sastriar of Adyar gave a discourse on Sri Rama Jananam.

April 11.—A party of five boys,—P. N. Damodaran, N. M. Lingam, A. Ramanathan, O. Srinivasamurti and S. Parasuraman started on a pilgrimage to Benares and Dakshineswar (Calcutta).

April 12.—Lantern lecture for the inmates and the poor people of the neighbourhood.

April 26.—Annual Staff Dinner to the boys. Anniversary of the Home Garden Association. G. R. Hilson, Esq., Director of Agriculture, presided over the meeting. Photographs of Sri Ramakrishna were presented as prizes to 25 boys for their devotion to garden work. Two additional prizes instituted by Sriman C. K. Viraswami Aiyah were given to R. Aiyaswami and R. Srinivasan.

The yield from the Kitchen garden for the year was valued at 198-13-0. During the year 1,300 plantains and 50 coconuts were planted.

May 1.—Akshaya Tritiya, the day on which the new buildings were opened. Special *puja*, *Bhajana* and feast.

May 3.—Birthday of Adi Sankara and Sri Ramanuja. In the morning Sriman

K. Balasubramania Aiyar spoke on the life of Sankara. In the evening Rao Bahadur S. Varadachariar gave a discourse in Tamil on Sri Ramanuja.

May 5.—The party of boys who went on a pilgrimage to Benares returned.

May 12.—Birthday of Buddha. Swami Nikhilananda delivered a very interesting lecture on the life and teachings of Buddha. Dewan Bahadur Alladi Krishnaswami Aiyar presided.

May 22.—Meeting of the Home Committee to consider the applications for admission.

May 28.—Nine boys started on a pilgrimage to Tirupati accompanied by Sriman C. Ranga Aiyangar and Swami Anantananda.

June 1.—The party returned from Tirupati. The first batch of the newly selected candidates joined the Home.

June 12.—T. R. Seshadri, M.A., Ph. D., arrived from England after a short stay in Bombay. A party from the Home received him at the Central Station.

June 20.—Letter from M. Sundaram, old boy, Operating Engineer, Bombay Telephone Co., Ltd., promising to construct and present to the Home a wireless set.

June 23.—The Residential High School and the Industrial School reopened after the summer vacation.

July 6.—Our Secretary, Rao Sahib C. Ramaswamy Ayyangar went to Tirupati accompanied by Sriman T. S. Krishna Rao. (Returned on the 9th).

Farewell entertainment to Sriman A. Appadurai Aiyar, M.A., L.T., who joined the staff of the Loyola College at the beginning of this term as Lecturer in Politics.

July 24.—Birthday of Swami Ramakrishnananda.

The programme for the day was as follows:—

Special Puja and Parayanam	6—8 a.m.
Distribution of rice to about 1,000 poor people	8.30—10 "
Meeting of the staff and students of the Home with the members of the Mutt and other friends	5 p.m.

Swami Yatiswarananda presided and Sriman S. Raghavachariar, V. C. Ranga-swami Aiyangar and P. Manickaswami Mudaliar spoke of their reminiscences about Swami Ramakrishnananda. Then there was music in the Prayer Hall by Vidwan Tiger Varadachariar and Ramanama Bhajana, followed by distribution of prasadam and dinner. Several friends and old boys participated.

Coming Events:

August 9.—Rig-vajur Upakarmam.

August 18.—Sri Krishna Jayanti.

August 26.—Samaka Upakarmam.

August 27.—Vinayaka Chaturthi.

September 20.—Residential High School closes for Navarathri.

September 23.—Navarathri Celebrations begin. The full programme of religious discourses and variety entertainments for the season can be had just before the beginning of the festival.

September 30.—Saraswati Puja.

October 1.—Vijaya Dasami—the High School reopens after Navarathri.

October 20.—Dipavali.

OLD Boys' Addresses—(cont.)

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

(226) N. VIJAYARAGHAVAN, c/o S. VASUDEVA-CHARIAR, Kotnis Gardens, Mambalam, Madras.

(227) T. S. NARAYANA RAO, E1 class, College of Engineering, Guindy, Madras.

(229) K. S. GOPALACHARI, c/o K.R. Srinivasachariar, Double Street, Kattumannar Koil.

(233) P. RAJAGOPALAN, c/o S. Purushothama Aiyar, Ubhayavedantapuram, Kollaparam P. O., Tanjore District.

(234) V. R. SUNDARAJAN, c/o V. Raju Mudaliar, Vakil, Cuddalore.

(235) M. N. NATARAJAN, Mamandur, Chinglepet District.

(236) T. M. P. MAHADEVAN, Student, B.A. Hons. (Philosophy), Pachaiyappa's College, Madras.

(237) N. RAMASWAMI, E2 class, College of Engineering, Guindy, Madras.

(238) N. GANAPATI, Apprentice, Diocesan Press, Vepery, Madras.

(239) N. MAHADEVAN, Clerk, Madras Central Urban Bank, Mylapore.

(240) V. SIVASWAMI, Mamandur, Chinglepet District.

(241) M. SIVASWAMI, Mamandur, Chinglepet District.

(245) A. SIVASWAMI, Big Vennmoney, Cheyyur P.O., Chinglepet District.

(246) P. SUBRAMANIAM, Student, B.A. class, Loyola College, Madras.

(248) T. K. SRIRANJACHARI, 9, Peyalwar Koil Street, Triplicane, Madras.

(249) S. GANESAN, B.A., Revenue Inspector, Manalmedu, Via Mayavaram, Tanjore District.

(250) S. R. SETUNARAYANAN, Big Street, Triplicane.

(251) C. RAMASWAMI, Student, E4 class, College of Engineering, Guindy.

(252) P. R. RAMALINGAM, c/o A. V. Em. Co., Madras.

(253) V. K. RAMASWAMI, Student, Junior Inter., Loyola College, Madras.

(254) V. GANAPATI, c/o Viraswami Chettiar, Postman, Mannargudi.

(255) V. RAMACHANDRAN, Venkatesa Nivas, Mambalam.

(256) V. BALASUBRAMANIAN, Venkatesa Nivas, Mambalam.

(257) K. V. RANGANATHAN, c/o The Organising Director, The P. I. T. E. & Co., Ltd., Gresham Building, 1 Floor, Fort, Bombay.

(259) O. SIVASANKARAN, Student, E3 class, College of Engineering, Guindy.

(260) A. V. SUBRAMANIAN, c/o A. Somasundara Aiyar, Supervisor, P. W. D., Puthur, S. Cauara.

(261) R. NAGARAJA RAO, c/o Dr. T. V. Ranganatha Rao, Car Street, Triplicane, Madras.

(262) R. GOPINATHA RAO, Car Street, Triplicane, Madras.

(263) C. K. SWAMINATHAN, Senior B.A., Bishop Heber College, Trichinopoly.

(264) K. MUTHUMALLA, Kayapakam, (Via Polambakam, Acharapakam, (Chinglepet District.)

(265) M. S. NARASIMHAN, c/o M. S. Ramaswami Aiyar, M.A., A.V. High School, A. Road, Maymyo, (Burma)

(269) M. K. SUBRAMANIAN, Clerk, Taluk Office, Vriddachalam, (S. Arcot Dt.)

(270) R. RAMAMURTI, c/o Rajarama Sastri, Indian Industrials Ltd., Esplanade, Madras.

The Editor will feel thankful to receive the correct addresses of the following old boys:—

R. Sundaram Aiyar, Pannalla Venkataratnam, A. Venkatappiah, V. L. Narasimhan, K. K. Natesan, S. Venkatesan, Ch. Hanu-

mantha Rao, T. R. Krishnaswami Aiyar, G. Krishnan, P. R. Doraiswami, P. S. Subramania Aiyar, N. Ramachandra Rao, A. Venkatesan, S. Subramania Aiyar, R. Srinivasa Aiyar, S. Kalyanasundaram, P. S. Ramaswami, P. S. Sivaraman, V. Mahalingam, V. Anantaraman, M. A. Narasimhachari, E. Pasupati, S. Panchapakesan, R. Srinivasaraghavan, A. Rajagopla Aiyangar, S. Vaidyanatha Aiyar, M.A. Amrita Sarma, S. Srinivasachari, Govinda Naidu, C. Palani-velu, Ratnanarayanacharulu, N. Swaminathan, A. Venugopal Pillai, M. B. Kandaswami, T. V. Sesbachalam, S. Lakshminarasayya, K. R. Venkatesan, N. Jayaram Naidu, S. Sitarama Reddi, T. S. Vasudeva Raju, T. K. Karunakara Menon, A. V. Muthuswami, P. Vadivelu Pillai, S. Ramakrishnan, A. S. Ramachandrayya, C. Chelappa, M. Srinivasachari, Y. Nageswara Rao, D. Narayanaswami, M. Krishnayya, V. Lakshmanaperumal, I. K. Deviah, S. A. Krishnamachari, M. K. Balasubramanian, M. K. Natarajan, M. V. Raman, S. Sitaraman.

Changes in the addresses of old boys since we last published them.

(1) K. S. RAMASWAMI AIYAR, M.A., L.T., Education Office, Colombo.

(2) K. SUBRAMANIAM, M.A., Asst. Registrar of Co-operative Societies, Vizagapatam.

(3) A. APPADURAI AIYAR, M.A., L.T., Lecturer in Politics, Loyola College, Madras.

(4) S. NARASIMHA AIYAR, Teacher, Board Elementary School, Arumbakam, via Arcot, N. Arcot Dt.

(5) P. SUNDARAMURTI, Chief Commissioner's Office, Port Blair, (Andaman Islands)

(6) T. A. RADHAKRISHNAN, A.M.O., Gunderdehi, Drug Dt. (C. P.).

(7) R. VENKATARAMAN, Agricultural Demonstrator, Pennadam.

(8) T. SWAMINATHAN, M.A., E. T. I., Pakala, M. S. M. Ry.

(9) K. SRIRAMAMURTI, L.M.P., Ry. Dispensary, Udamalpet.

(10) A. SRINIVASAN, Office of the Controller of Military Accounts, Southern Command, Poona.

(11) V. S. SWAMINATHAN, M.A., Research Student, Climatology Department, University College, London.

(12) C. PADMANABHAN, M. A., Manoranjita Villa, Gangadhareswar Koil Agraharam, Purasawalkam, Vepery P. O., Madras.

(13) R. VENKATARAMAN, B.A., Revenue Inspector, Kapilamalai, Venkarai, Salem District.

The Ramakrishna Mission Students' Home Association, Madras

List of Subscribers for the period 21st March 1929 to 31 July 1930

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C. Ramaswami ... 5 0 0	R. Vedantam ... 2 0 0
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C. Sitaramaswami ... 5 0 0	S. Rangachari ... 2 0 0
P. S. Govindarajan ... 5 0 0	S. Sampath ... 1 8 0
A. S. Ramachandra Panth ... 5 0 0	G. Sivarama Iyer ... 1 0 0
K. Adinarayana Rao ... 5 0 0	A. Ramakrishnan ... 1 0 0
S. Rajam ... 5 0 0	A. Venkataramana Rao ... 1 0 0
C. Padmanabhan ... 5 0 0	V. D. Alagriswami ... 1 0 0
T. R. Bhimasena Rao ... 5 0 0	R. Annaswami ... 1 0 0
G. Narasimhulu ... 5 0 0	P. Atmaraman ... 1 0 0
C. R. Ramachandran ... 5 0 0	M. Thiruvengadam ... 1 0 0
T. A. Ramakrishnan ... 5 0 0	V. Muthuswami ... 1 0 0
S. S. Swaminathan ... 4 0 0	M. N. Natarajan ... 1 0 0
G. Rajagopal ... 4 0 0	O. M. Kandaswami ... 1 0 0
N. Ganapati ... 3 0 0	T. M. P. Mahadevan ... 1 0 0
K. S. Arunachalam ... 3 0 0	N. Ramaswami ... 1 0 0
G. Ganapati ... 3 0 0	N. B. Hanumanthan ... 1 0 0
S. Srinivasa Rao ... 3 0 0	D. Ramachandran ... 1 0 0
C. Gopalan ... 3 0 0	M. Theetharappan ... 1 0 0
K. Subramaniam ... 3 0 0	V. Totadri ... 1 0 0
N. R. Kedari Rao ... 3 0 0	S. Doraiswami ... 1 0 0
C. V. Ratnaswami Iyer ... 3 0 0	
	Total 353 0 0

HOME ASSOCIATION ACCOUNT

Abstract of Receipts and Disbursements for the period 21st March, 1929 to 31st July, 1930

Receipts.	Amount.	Disbursements.	Amount.
Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Opening Balance:--		Silver Jubilee expenses:--	
With the Home ... 20 9 6		Puja and Parayanam. 108 4 3	
Cash ... 11 4 11	31 11 5	Feast ... 361 6 8	
		Pandal Decorations flowers, lights } 192 6 0	
		Poor feeding ... 90 12 0	
Silver Jubilee receipts:--		Foundation-stone laying ... 84 15 0	
Special Contribution from the Madras Secretariat Party. 1,515 0 0		Stamps, Stationery, Printing ... 174 3 3	
		Magazine: Special Number ... 491 13 6	
Amount met from the Home Funds .. 432 1 4	1,947 1 4	Clothing ... 238 13 0	
		Prizes ... 211 7 8	1,947 1 4
Subscriptions and donations (as per list above) ... 353 0 0		Contribution to 'Our Home Magazine' a/c ... 122 9 6	
Interest from Pithapuram Sports Fund (received from the Home). 27 0 0		Stamps ... 5 12 6	
		Transferred to Home Donations a/c ... 51 0 0	
		Loan Repaid ... 140 0 0	
		Balance with the Home Rs. 81 3 6	
		Cash ... 14 4 11	95 8 5
Total ... 2,361 15 9		Total ... 2,361 15 9	

MYLAPORE, MADRAS,
23rd July, 1930.

Audited and found correct.

T. S. Ramaswami,
Accountant, R. S. Home, Mylapore.

T. S. KRISHNA RAO,
Treasurer, Home Assn.

Notes and News

I. New Admissions

The number on the rolls of the Home was 137 towards the end of the last term. 40 withdrew and 39 were admitted leaving the strength at 136 by the end of July. It was distributed as below:—Lower Secondary 45; High School 52; College 17; Industrial and Technical 22.

For new admissions, applications were received up to the 15th May and

the provisional selection was made by the committee on the 22nd. The selected candidates were required to join the Home two or three weeks prior to the opening of the school, to be under observation before the admissions were confirmed. Those who were found unfit on personal examination had to leave but they were very few.



New Admissions, 1930

From the top:—I Row.—V. Vijayaraghavan (5), N. Sivaramayya (III U. C.), P. L. Ramachandran (5), A. Narasinga Rao (IV Hons), T. R. Srinivasan (4).
 II Row.—K. G. Kannappan (5), N. B. Arjunan (2), K. A. Ganesan (5), K. S. Lakshmipathi (4), V. Kameswarin (5), S. Somasundaram (3), B. M. Machayya (Ind), V. Nagasubbu (2), C. R. Gopalan (3).
 III Row.—M. R. Balaganapathi (4), S. Kamakshiappan (1), R. Sundaresan (4), T. S. Ganapati (5), N. Srikanth (4), S. Tulasi Das (3), R. Tyagarajan (4), K. R. Gopalakrishnan (2), G. V. Ranganathan (4), C. V. Nagalingam (1).
 IV Row.—S. Ramalingam (1), R. Venkataramanujam (1), P. N. Mohan Das (1), T. Govrinathan (3), V. Ekambaram (3), S. Rajagopalan (2), P. T. Krishnaswami (3), P. N. Gopalakrishnan (3), S. Panchapakesan (2), P. N. Krishna Das (1), K. G. Parthasarathi (1).
 N.B.—The numbers in the brackets indicate the classes.

II. Withdrawals

List of students who left after the completion of their course or owing to other reasons:—

Industrial School—K. G. Narayanaswami, V. C. Krishnaswami. (2).

College Classes—S. Jagannathan, K. Subbaroyan, T. Sadasivan, C. T. Ramaswami, N. Mahadevan, K. S. Muniratnam. (6).

High School.—R. Sundaravadivelu, P. Subramaniam, V. K. Ramaswami, M. K. Ramaswami, R. Ramachandran, S. Narasimhachari, D. N. Madhava Rao, M. Jagannathan, C. T. Gopalakrishnan, A. Devanayakam, K. Duraiswami, T. V. Viraraghavan, G. N. Subramanian, A. K. D. Rangaswami Raju, R. Madhava Rao, Y. Vijaya-

raghavan, N. P. Rajagopalan, T. R. Ambikapati. (18).

Lower Secondary.—S. V. Varma, M. Sadasivan, K. M. Parthasarathy, K. A. Chenniappan, C. N. Vekatachalapati, K. Srinivasan, M. S. Parthasarathi, T. S. Natarajan, A. Krishnaswami, V. S. Srinivasan, V. Desikan, E. S. Ramanathan (12).

III. Examination Results

Successful Candidates—

B. A.—P. N. Damodaram: Joined the Pachaiyappa's College for the post-graduate course in Economics.

L. Narayanan (old boy): passed from the St. Joseph's College, Trichy.

P. Rajagopalan (old boy): passed from the Loyola College, Madras.

T. S. Krishnaswami (old boy): private study.

K. Srinivasavaradan, Pachaiyappa's. B. A. Hons.—C. R. Ramachandran, (old boy).

Intermediate—

S. S. Jagannathan (1 class)—Joined B. A. Hons (Physics), Presidency College.

T. Sadasivan—Joined B. A., Loyola. N. A. Rangaswami—Joined Medical College.

C. Ramaswami (old boy)—Joined the College of Engineering.

A. V. Subramaniam (old boy)—Joined B. A., The Madras Christian College.

S. K. Subbaratnam (old boy)—Joined B. A., St. Joseph's College, Trichy.

P. Subramaniam (old boy)—Joined B. A., Loyola College, Madras.

T. M. P. Mahadevan (old boy)—Joined B. A. Hons., Philosophy, Pachaiyappa's College.

T. A. Ramakrishna and L. P. Govindan—Joined Presidency College.

S.S.L.C.—

R. Aiyaswami, K. Duraiswami, A. Devanayakam, M. Jagannathan, D. N. Madhava Rao, R. Ramachandran, M. K. Ramaswami, V. K. Ramaswami, P. Subramanian, R. Sundaravadivelu, S. Narasimhachari, A. Sundararajan.

12 were declared eligible out of 13 who appeared for the Examination from our school. The first nine in the above list are continuing their studies at college. Also P. S. Kailasam and K. Chellappan (old boys) are among those who passed. The former has joined the Presidency College.

Industrial—

Five students completed their final year's course at our Industrial school, of whom two, (K. G. Narayanaswami and V. C. Krishnaswami) have been taken as paid apprentices in Massey & Co., Madras.

IV. Obituary

We regret very much to have to record the sad death of N. P. Rajagopalan, an intelligent boy of the Fifth Form, on Sunday, the 6th July. He came to the Home 3 years ago as a pupil of the Second Form. During

the last Summer Vacation he did not go home but stayed on with us and accompanied a party of staff and students that went on a pilgrimage to Tirupati. On his return from the Hills, an accession of moral and



N. P. Rajagopalan

spiritual fervour was noticeable in him. He took a vow to confess his weaknesses and to speak the truth always; he began to conduct the service in the Prayer Hall and there was coming a sudden change over his life. Was it all for quitting this world so soon after?

He was taken ill with cold and fever on Friday, the 4th; on the 5th he was found to have developed pneumonia. On the 6th morning he was removed to the General Hospital under Doctor's advice, where further complications set in owing to internal haemorrhage and the same night at 10 p.m. he passed away. His body was cremated the next day in Purasawalkam by his uncle, Mr. N. S. Narayana Aiyangar. We convey to the members of the bereaved family our sympathies, and pray that the boy's soul may rest in peace.

V. Changes in the Staff

Mr. A. K. Venkatarama Iyer, Asst. Superintendent of our workshops, resigned in April last and Mr. S. Narasimha Aiyangar was appointed instead. Sriman M. S. Seshadri Acharya went to the Oriental Training College, Chi-

dambaram, for training and Sriman V. S. Venkataraghavan was appointed to act in his place as Samskrit pandit. Both Messrs. S. Narasimha Aiyangar and V. S. Venkataraghavan are staying in the Home as wardmasters. We extend to them a hearty welcome.

VI. Presents in Kind

(1) *Vegetables, fruits, nuts, flowers, scented sticks, etc., for the Jubilee celebrations and other occasions*:—M. R. Ry. Dewan Bahadur C. Arunachala Mudaliar, Rao Bahadur K. Sitarama Reddiar, Abboy Naidu, R. M. S., The Zamindar of Ammayanaikkanur, N. Govindaraja Aiyangar, Executive Engineer, A. R. Lakshminarasimha Aiyangar of Tanjore, Rao Bahadur S. Bhaskara Aiyar, W. T. Masilamani Mudaliar of Walajabad, K. Krishnamurthi (old boy), M. Thiruvengadam (old boy), A. Srinivasan (old boy), Captain D. K. Narayana Rao, M. Srinivasachari of Bangalore, P. Venkatarama Razu, C. S. Narasimhan, Dr. T. Sitapati Aiyar, R. V. Lakshmiratan.

(2) *Books for Prizes and for the Library*:—Messrs. Ganesh and Co., B. G. Paul and Co., Current Thought Press, V. Ramaswami Sastri and Sons, G. A. Natesan and Co., Sri Ramakrishna Math, Dr. Annie Besant, Rao Bahadur R. Krishna Rao Bhonsle, The Hindu Theological High School Masters' Association, Kumaran Press, P. Veeraraghava Aiyar, G. Sivarama Aiyar, Sir P. S. Sivaswami Aiyar, V. K. S. Iyer, Sister Devamata, K. Bhashyam Aiyangar, V. Balaraman, Advocate, the Pandara Sannidhi of Dharmapuram, Dr. F. H. Gravely (Picturesque India), Rao Saheb T. Rajagopalachariar (24 volumes of the Historians' History of the World.)

(3) *Monogram of the Ramakrishna Mission in silver for presentation to the Secretariat Party* (estimated at Rs. 800); S. J. Jathalal Manickji, Proprietor, Surajmal Lalubhai and Co., Madras.

(4) *Bromide enlargements*: Gokhale by A. Ratna & Co; *The lit. Hon'ble V. S. Srinivasa Sastri* by his brother V. S. Ramaswami Sastri; *Sir P. S. Sivaswami Aiyar*; H. H. the Maharajah of Mysore by the Dewan of Mysore.

(5) *Other articles*.—3 brass vessels worth about Rs. 50, and 5 bags of jaggery by Janakirama Aiyar of Chowdapalle; One 'Napier' motor car and tennis and badminton nets by Sir P. S. Sivaswami Aiyar; one silk sarree for Devi Saraswati by the Zamindarini of Chunampet; 25 dhoties for boys by Dewan Bahadur A. V. Ramalinga Aiyar; Meccano No. 6 and Meccano book of instructions by V. K. Rangaswami (Baroda); 7 Gramophone records by Mr. A. A. Hayles; Plants by Mr. H. C. Juvarayya of Bangalore and Swami Shambhadananda of Poonampet, Coorg.

VII. Endowments

(1) A worker of the Home who prefers to remain anonymous has contributed Rs. 1,000 to form an endowment to be called the "Ekkadu Endowment."

(2) In February last, the Madras Central Urban Bank Ltd., made a generous sanction of Rs. 2,000 for capital expenditure in connection with the Industrial School.

(3) Rs. 1,000 was received in March from the estate of the last Vedala Subramania Aiyar, towards the Endowment Fund.

(4) Rao Bahadur C. V. Venkataramana Aiyangar paid on the Tamil New Year's Day a second instalment of Rs. 500 bringing up his total endowment amount to Rs. 1,000.

(5) Sriman M. Subbaraya Aiyar, Advocate, Mylapore, made a donation of Rs. 500, on the occasion of the marriage of his daughter and the upanayanam of his son on the 7th July.

(6) From the beginning of 1930, the Madras Secretariat Party have added to their endowments a sum of Rs. 8,320 being the proceeds of performances given in Columbo, Vellore and Salem, in aid of the Home. They also gave a special benefit performance in Madras and contributed Rs. 1,515 towards the Silver Jubilee expenses.

While thanking all our friends and well wishers, our prayer is that the institution should ever continue to deserve their sympathy and support.

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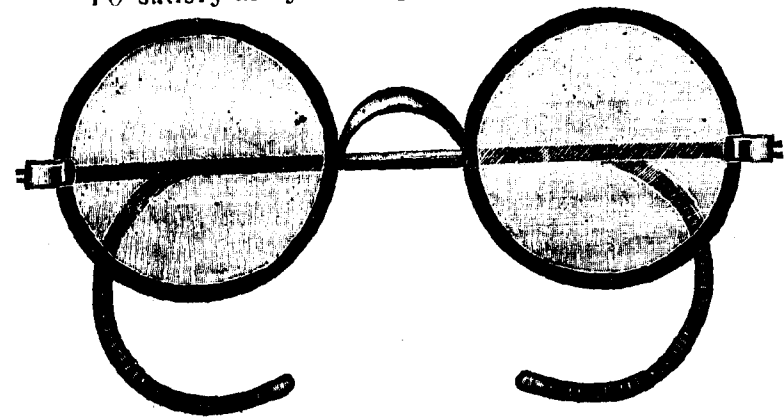
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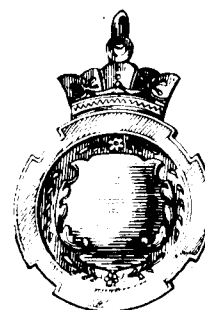
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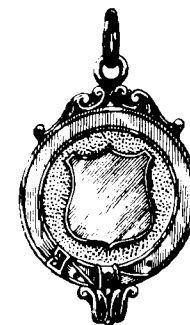
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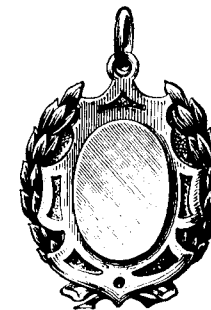
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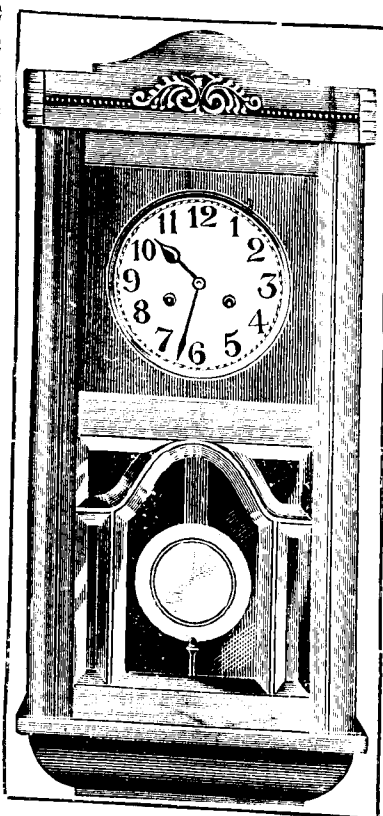
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