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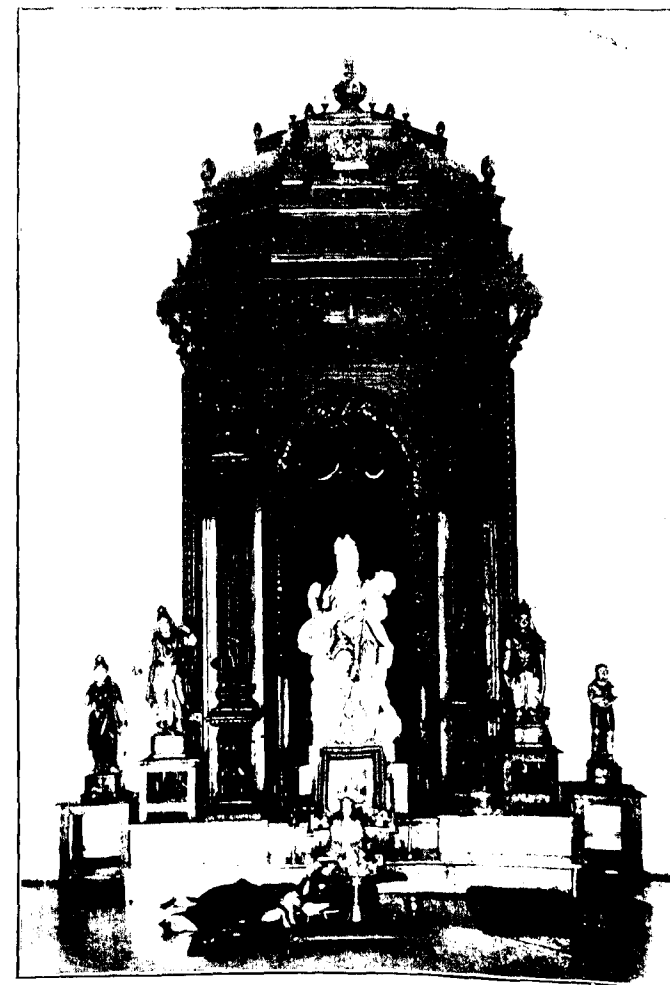
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Our Home Magazine

JULY 1931



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

OUR HOME MAGAZINE

‘Come unto Me, all Ye, Children of Immortal Bliss’

—Sri Ramakrishna

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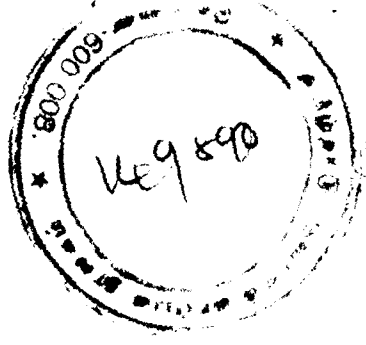
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PRAYER

ॐ नमो भगवते वासुदेवाय

आत्मा त्वं गिरिजा मतिस्सहचराः प्राणाः शरीरम् गृहं

पूजाते विषयोप भोग रचना निद्रा समाधि स्थितिः ।

संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वांगिरो

यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥

करचरणकृतं वाक्कायजं कर्मजं वा

श्रवण नयनजं वा मानसं वाऽपराधम् ।

विहितं मविहितं वा सर्वमेतत्समस्व

जयजय करुणाब्धे श्री महादेव शंभो ॥

THOU art my life, my soul, my being ; I am naught else beside.

My body is Thy temple, my intelligence is Thy consort and my life forces are Thy constant companions.

My awakened senses stand ever at Thy door attending to Thy wishes and sleep is but a state of silent communion with Thee.

My walks are Thy *Pradakshina*, my talk Thy adoration and all that I do is Thy worship ; for now I have seen Thee in the inmost shrine of my heart and Thy tender thought ever floats round me.

Deliver me, O Lord, from the ravages of the little self, and save me from thoughts and acts of evil ;

Forgive me my many faults of commission and omission, be they through hand or foot, by hearing or seeing, by word or deed.

Bless me, O Thou ocean of Mercy, that all my life may gather together its diverse currents and flow onward, unswerving, in a single silent stream unto Thy mighty bosom.

Victory unto Thee ! O Mahadev ! The mightiest of the mighty Gods !

அம்மை துதி.

ஸ்ரீமான் ர. ஐயாசுவாமி பாடியது.

- க. அம்மையே ! சரண்போற்றி ! மால்வரை அணிந்துவேண் திரைக்கடலுத்தேனை. செம்மைசேர் புகழ்ச்செல்வி ! போற்றி ! நற் சிந்து, கங்கை, காவேரி பூண்டனை. எம்மையாளுடை இறைவி ! எண்ணுவார் எண்ண மின்புறத்தின்மை நல்குவாய். கொம்மைவான்முகில் என்ன நின்றருள் கோதில் பாரதத்தேவி ! போற்றியே !
- உ. ஆசில் மாதவர், வீரர் ஆயிரர், அருள்விளங்கு மன்னவர்கள் ஆயிரர், தேசலாவு பாவலர்களாயிரர், திருவையோத்த மங்கையர் களாயிரர், பேசு நற்புகழ்த் தொண்ட ராயிரர் பெற்றேத்தேனை ! போற்றி ! போற்றி ! உன் தேசமுற்றிலும் செப்பவாகுமோ ? தேய்வில் பாரதத்தேவி ! போற்றியே !
- ஈ. தேவியே ! சரண்போற்றி ! நிற்பணி செய்வெம்மை யாளாக்குவாய், செழும் பாவிலுல்புகழ் பாடி ஏத்துவோம் பழமையான நான்மறைகள் ஈன்றனை ! பூவிலே உனக்குவமை யாவரே ? பொங்கு மங்களக்கன்னி ! போற்றி ! எம் ஆவியே ! நிறைவீர நங்கையே ! ஆதி பாரதத்தேவி ! போற்றியே !
- ஈ. நாவிலேகவி, தோளிலேவலி, நன்மை நெஞ்சிலே தோற்றுவிப்பது தேவி ! உன் முலைப்பாலின் வன்மையே ! செறுநருக்கும் நல்லன்பு காட்டுவாய் ! கோவில்சேர்ந்து கண்முடி மந்திரம் கூறினாற்பயன் என்னை ? அன்னையுன் சேவைசெய்திடாராகில் வாழ்வுவீண். செய்ய பாரதத்தேவி ! போற்றியே !
- ஊ. ஏகநாயகி ! “எம்மை ஆண்டருள்,” என்று மேவுவார் யாவராயினும் சோகநீக்குவாய் ! கொள்கைவேறிவர் சோந்தநாடு வேறென்று நீக்கிடாய் ! யோகலித்தகி ! வாய்மை கற்பருள் உறுதி, புண்ணியம், சாந்தி, மெய்க்கலை ஆக ஏழ்கதிர் வீசலிணைமணி ! அம்மை பாரதத்தேவி ! போற்றியே !

Reminiscences

BY RAO SAHIB C. RAMASWAMI AIYANGAR

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

BEGGING : ITS METHODS AND ETHICS

BBROADLY speaking, charitable institutions are of two kinds; those that have a permanent income and those that depend on sporadic help. Our readers are aware that the Home belongs to the latter class, and every pie needed for its maintenance has had to be got by begging. So, before I continue my reminiscences of the further history of the Home, I think it would be worthwhile giving my thoughts on 'Begging, its methods and ethics.'

There are those to-day, and they are a growing number, who hold that begging is a public nuisance and is altogether bad, be it individual or organised. But this is not in accord with the Hindu view of the problem of poverty or for the matter of that, the view of any religion. Religious teachers have taught that the poor should be served with love and sympathy. Says Swami Vivekananda, "Where should you go and seek for God? Are not all the poor, the miserable, and the weak, Gods? Why not worship them first?" Charity is the solution for poverty offered by all religions alike, and wherever and whenever this spirit has prevailed, be it after Krishna or Buddha, Christ or Muhammad, not only have orphanages and asylums, hospitals and dispensaries, homes and schools come into existence, to which individuals in trouble could readily turn for succour, but every house is open to the poor and every man

extends a helping hand to his suffering brethren. In those countries where under the stress of an eminently materialistic civilisation, this spirit is dying out, there is little sympathy felt between man and man, the poor are denied even a morsel of food and they dare not beg for fear of the prison; with the result, that many of them become thieves and criminals. Of course, there are workhouses organised by the State, but somehow or other the poor who are forced to it would seem to prefer the prison to the workhouse.

In India, the treatment accorded to the poor has been very different. Every householder considers it his sacred duty to give to the beggar at his door what little he could and he would never turn him out empty-handed or point to the workhouse or think of handing him over to the law: with the result, that the poor in our country are far better than those in the West. Here the beggar takes the name of God, becomes a wandering minstrel, travelling from place to place, content with the alms that chance brings him.

Again in ancient India, the real object of every enlightened man being required to perform *Yagnas* or sacrifices was to secure a free flow of wealth from the rich to the poor. When a man had no wealth of his own with which to perform these sacrifices, he begged for it from those

who possessed it, and it was scrupulously set apart for distribution to the needy. Though to-day these formal sacrifices are slowly disappearing from the land, the spirit of *Yagna* is preserved, wherever charitable institutions are conducted in the proper manner. Where such institutions are not richly endowed, begging has to be resorted to. Considered in this light, begging is a social necessity and the rich are to regard themselves merely as trustees of their possessions to give to deserving individuals and to worthy causes. Otherwise, their hoardings are of little or no use to the world.

II

If begging is thus not only permissible but necessary, what are the methods to be used, especially when one takes to it on behalf of a good cause? It is not every method that would appear to bring success that is to be recommended. As much attention should be paid to the means as to the end, for the end *cannot* justify the means. Even though the money is for a noble cause, one must not take it through the unclean hands of greed. One must learn to accept only what is offered with love. For as the poet says, "Thy desire at once puts out the lamp it touches with its breath. It is unholy."

Let us take, for example, the earning of money for charitable purposes by lottery. Many well-meaning friends have suggested this method of obtaining funds for the Home, but it has never commended itself to us. Here is a typical appeal by the lottery method for a hospital. "Behold the sick. He that giveth to the poor lends to

God. Then why not help our poor by taking a rupee at this drawing? It is a comely way of exercising charity." Speaking of this, Mahatma Gandhi says: "The system of lottery is a crude extension of the gambling spirit. Surely, it is bad enough to want to be rich, without deserving, but it is positively wrong to connect charity with a gamble. Those who throw away rupees in lotteries must not think that they gain merit even whilst they are hoping to satisfy an unlawful ambition. We may not hope to serve God and mammon at the same time. . . . And why do conductors of charities degrade religion by exploiting the evil tendency in human nature? Do they imagine that they please God by attempting to support a hospital by making lakhs of people morally diseased? What will it profit them to heal a few bodies, if at the same time they would ruin a thousand times more souls?"

III

The methods on which we have chiefly relied in connection with the work of the Home are oral appeals, written appeals and private letters. Appeals through the Press or Hundi collections are side-tracks which have been found effective in times of public calamities such as fire, flood, famine, etc. The help received by this means is of a temporary nature like the need which it is intended to meet and cannot therefore be steady, as is required for the running of a permanent institution. So we have availed ourselves of the latter methods only to meet certain contingencies.

For the Home, the helpers have had to be secured slowly one by one by steady persuasion. We have gone round in the city and in the mofussil day after day for several years, calling upon now one individual and now another, explaining the objects of the Home and soliciting help. In cases where we understood that introduction or notes of recommendation from some influential friend would be valuable, we have obtained and utilised them. It is not in every case or even in the majority of cases that success was achieved, but we were satisfied if we had done our best to secure the love and sympathy of as many as possible to the cause. Of course, there were not wanting those who readily responded.

And of those who were interviewed, and who did not immediately help, there have been many, who after months or years have enquired about the cause again or come round to see it and volunteer help. And we have invited them to see the Home, whenever an opportunity presented itself and have renewed the appeal for aid. Subscribers secured in this manner are the mainstay of the institution. Those who began with one or two rupees per annum have in course of time increased their annual contributions to hundreds or created endowments, or assigned their insurance policies or remembered the Home in their wills.

To keep in constant touch with this large circle of helpers and to inform them of the progress of the work, we have relied mainly on private letters. The printed appeal or report seldom counts. Even when we have to send printed litera-

ture, we make it a point to write an intimate covering letter. Without such a letter the printed matter might lose the chance of being perused and might glide into the waste-paper basket. The aim is not merely to get people to help the Home, but to find an abiding corner in their heart for the poor in the Home.

This expectation has been amply realised. For, friends of the Home remember the inmates of the institution during marriages or other festive occasions in their own houses; they arrange for dinner or send some presents in kind or make a substantial donation. The helpers would appear in fact to form a happy family together with the staff and *alumni* of the Home.

IV

It is not my purpose here to describe the various qualities necessary for successful begging. I would only say that a sweet temper, which is unruffled by success or failure and a great deal of patience and perseverance are among the most essential equipments of a beggar for a public cause.

Above all, he must build up a reputation for honesty and sincerity of purpose and business principles. He should keep a clear account of everything in his charge and never apply the funds collected for one thing to any other use whatsoever. This is '*business integrity*'.

He must be as quick in paying off what is due from him to others as he should be in realising what is due to him, remembering, "He gives double who gives quick."

In this matter, the examples of men to whom I owe my early training, have ever guided me. I remember how my cousin Sir V. C. Desikachari used to pay off his bills then and there as a matter of religious duty and how he would get angry with men who did not arrange to take prompt payment. And every public cause to which he subscribed had a particular day in his diary and he needed no reminder for sending his help. This has impressed itself deeply on my memory.

And it was the great Swami Ramakrishnananda, who first initiated me in this art of serving the poor and needy. I had to collect subscriptions for the Mutt and for the feeding of the poor on the birthdays of Sri Ramakrishna and Vivekananda. Appeals used also to be sent round to several offices in the city for voluntary contributions to feed the poor, and I had to arrange for obtaining the collections and the lists with the least possible delay. When I did not quite realise it, the Swamiji used to point out that carelessness or delay would lead to misuse of the money or wrong accounting which would undermine public confidence. I have therefore been extremely cautious and as a rule never entrusted the collection of funds for the Home to strangers even when they volunteered their services.

Another thing to note is that the audit of accounts and the publication of reports should be regular like clockwork. No pains have been spared to secure this in the Home. Mr. Vidya Sagar Pandya,

Secretary, Bank of Hindustan, wrote to us in 1930.

"Yours is probably the only charitable institution in the Madras Presidency which maintains the accounts so carefully and publishes them promptly. Even several Joint Stock Companies which are required by law to file their accounts, delay for one or two years. Let me congratulate you on the regularity, punctuality, correctness and clearness of your accounts."

This reputation should be jealously guarded. It is a most valuable asset of the institution, for it makes those who give once give again in good cheer and with the fullest confidence.

V

Remembering what the Home was in 1905, if one walks round it to-day, one can judge for oneself what a quarter of a century of judicious begging has done. The credit is due to all those who have helped in innumerable ways. And it is my dream that it shall be the same kind of begging, persistent and devoted, that shall be the means of the further expansion and growth of the institution. The begging bowl is the magic *Akshaya-patram* that gives anything for the asking; only the hand that bears it should not itch.

The poet says:

"Thy infinite gifts come to me only on these very small hands of mine."

Ages pass and still thou pourest, and still there is room to fill."

Lord Buddha*

BY SWAMI NIKHILANANDA

THIS thrice-blessed day is observed all over the world by more than one-third of humanity. People celebrate it in Japan, in China, Asia Minor, Siberia, Nepal, Ceylon, Burma and even in Sweden. Millions of devotees are fervently praying to-day taking refuge in the Buddha Dharma and Sangha.

About 2,500 years ago on a full-moon day of the month of Vaisak, Buddha, the *Light of Asia*, was born. On another such sacred day he had his illumination under the Bodhi tree. Again on this sacred day Buddha gave up his mortal coil after ministering to the spiritual need of his country which necessitated his incarnation. Buddha came into the world at a psychological period in our national history, when people had forgotten the immortal teachings of the Upanishads and devoted their whole attention to the Karma Kanda or the sacrificial parts of the Vedas. That was a time when the priests and the Brahmans monopolised all religious sentiments, ideals and convictions and professed to hold the passport to the Kingdom of Heaven. Sacrifices were held as of supreme importance in the religious life of the people. At such a time the Lord Buddha was born for the preservation of the virtuous and the chastisement of the vicious.

The three striking things in Buddhism are, the life and character of the founder, his teachings and the great organisation or *Sangha* which he founded to spread his teachings. Regarding his life, there are many stories. It is said that his mother had immaculate conception and that the Divinity entered her womb in the form of a white elephant and that

after the child was born, he walked a few steps and in those footsteps blossomed lotuses. The mother passed away after his birth and his aunt took charge of him. A soothsayer said that *if he remained in the world* he would be an emperor of emperors and *if he renounced the world* he would found a new religion. The soothsayer also said that if the boy happened to witness the sufferings of old age, sickness or death, nothing in the world could then hold him to mundane affairs. So from his boyhood Siddhartha was kept imprisoned in the palace, so that he might not go out and see the sorrows and miseries of the world. He was surrounded by all sorts of pleasures, but they could not make him happy. His father got him married to a beautiful girl, by name Yasodhara, and wanted to divert his mind by keeping it fixed on worldly things. All that failed. Sometime after, he went out of the palace and saw cases of old age, illness and death, which affected him deeply. Then he witnessed the serene figure of a monk which decided his future career. He went home and learnt that a son was born to him, which, he considered, only added a fresh link to the chain of *Samsara* which bound him. He then left his wife and son in the palace and went to Rajagiri, a famous seat of learning. There he studied Hindu philosophy and underwent various spiritual practices, but his mind was not satisfied. Then he went into the forest of Gaya and spent six years of his life in severe austerities and penance on the banks of the Niranjuna. He was tempted several times by the evil spirit called "Mara," but he withstood all the temptations. Then he had his illumination under the Bodhi tree. He

next went to Benares and there several disciples gathered round him.

He preached four great truths :— There is misery ; there is a cause of misery ; there is cessation of misery ; and there is a way for the cessation of misery. He did not bother himself about the existence of God or the various philosophical theories of the time. He initiated his disciples into what he called the eightfold path : right thinking, right endeavour, right meditation, right life and so on, and asked them to go to different places and preach to the people, irrespective of caste and creed, the noble religion. During this period of ministration, innumerable men and women of all classes who had been unhappy were made happy by his teachings. At his father's earnest request he went to Kapilavasthu. There his son Rahula came to him and claimed his legitimate inheritance. Buddha accepted him into his monastic order.

Buddha passed away at the ripe old age of 80 and his last words were : "Everything that is seen in this world must decompose ; seek your deliverance with your own effort."

The question is often asked whether Buddha was a Hindu. The answer is, Buddha reached a stage beyond all caste and creed. Just as the various rivers lose their individuality when they merge themselves into the ocean, so also when human beings get illumi-

nation, they lose all distinction of race or creed. Buddha was born a Hindu, remained a Hindu and died a Hindu in the broad sense of the word. He did not say anything which was not contained in the Upanishads. He emphasised the negative aspect of truth, whereas Sankara emphasised its positive aspect. He maintained a studied silence about God, because he did not wish to make confusion worse confounded by adding a new theory and definition of God. Any one following the eightfold path outlined by Him ultimately reaches the same goal as has been spoken of in the Vedas. Buddha preached against caste and meaningless ceremonies.

He established the *Sangha* or an organisation for the spread of his teachings. He was the first spiritual leader in the recorded history of the world to understand the value of organisation. On his death-bed Buddha said to his weeping disciples that after his death they should look upon the *Sangha* as his visible representation. He taught that hatred must be conquered by love.

His teachings have been of great value to this distracted world seeking for peace through various ways. He was the prince of compassion and gave us great strength and hope. Let us all endeavour to follow his teachings for the benefit of others and for our own liberation.



* A Lecture delivered in the Home on the Birthday of Lord Buddha.

The Liquidation of Illiteracy

BY PROF. K. S. SRIKANTAN, M.A.

"THE Liquidation of Illiteracy," said Lenin, "is not a political problem, it is a condition without which it is impossible to speak of Politics." For, if the masses are steeped in ignorance and superstition, all attempts at social or political reconstruction are bound to fail. Agitation may win us Swaraj, but education is necessary to maintain it. If, to-day, we find public roads dirtied, co-operative societies misused and sensible legislation opposed, it is because the masses are unable to appreciate the principles underlying these ideas. At present, India is like a machine in which only the smaller wheels rotate. It will take the masses a long time to see eye to eye with the classes. The immediate need of India therefore is the co-operation between the classes and the masses; and if attempts are not made to achieve this end in the near future, she will present the anomalous spectacle of an Engine running away without the carriages. Mass education need no longer be advocated on mere philanthropic grounds. It is advocated on the settled conviction that knowledge is one of the most powerful weapons in the political and economic reconstruction of India.

In this connection it may be useful for us to remember that "mass ignorance" is not our heritage. In ancient India, people were sufficiently educated. Knowledge was carried to their homes by Sramanas, Bikshus, Parivrajakas, and the wandering students. In the inscriptions of Asoka we read of arrange-

ments made for visual instruction. If, to-day, Mass Education has become a problem of such great proportions, it is because such organisations are fast disappearing.

Some people believe that the passing of Free and Compulsory Primary Education Acts by the various provincial legislatures will solve the problem. This cannot be; for, Mass Education is not the education of future citizens, it is the education of present citizens, which can only be done by the educated among us—particularly the students.

All the world over, students have become a dynamic force for social and political reconstruction. The rehabilitation of China and Russia has been entirely the result of students' efforts. Chinese students are seen in every street-corner, lecturing to the masses, and the present enlightenment in that country is mainly due to the work of students. In Japan, students are prepared even to pull rickshaws at night in order to utilise the amount so gained for mass education. Russian students are responsible for the creation of a large number of Societies, like the Political Enlightenment Society, the People's University and Faculty Schools for the spread of mass education. "The workers seek knowledge," said Lenin, "because they need it in their campaign of conquest. You must remember that an illiterate, uncultured people cannot conquer."

If Russia and China—countries which were like India till very recently—have gone so far, why

should we not follow suit? Yes—if only students here are also trained for social service. In Russia there are 118 institutions where 3,100 students are trained as social workers. It is unfortunate that Universities in India have been callously indifferent to the welfare of the masses behind them. At Oxford and Cambridge, as early as the Seventies of the last century, a programme of popular enlightenment was launched. As early as 1859 Russia opened her Sunday Schools for adults. There are many Russians who live in America and other places, intensely interested in the evolution of their mother-country. They live cheaply, save money and send it to Russia for propaganda work.

It was Mr. S. V. Ramamurti who made use of the significant expression, "Intellectual conscription" with reference to this problem. His idea is that all graduates of the University should be called upon to spend a small portion of their time in educating the masses. "Let each young man," says he, "let every graduate pass a period of probation for a definite term. Let him wander in a prescribed area of villages telling people the substance of what he has learnt. . . . At the end of the period, he should report to the University what he has learnt."

The word *conscription* need not threaten us. Conscription of a sort exists everywhere. If Western countries, having military conscrip-

tion, call upon the strong and healthy to fight for the Nation; if wealthy people are compelled to pay a portion of their wealth to the Nation in the form of taxes; what harm is there in the University insisting on every graduate and under-graduate to do his mite in fighting against illiteracy? If conscription is justified in a destructive service, does it not apply with even more force in a constructive service like education? For, as is rightly observed, "Education, like mercy, blesseth him that gives and him that takes."

If only the under-graduates during their holidays, the graduates during the period of their unemployment, and the teachers of schools and colleges in their vacations direct their attention towards this problem, one need not despair about 'Mass Education.' It is needless to point out that an Economics graduate would be rendering more real service to society if he speaks in Tamil to the villagers on the subject of "marketing rice" than if he lectures on the same topic to an indifferent audience in a town hall.

To the students of the Ramakrishna Home, the message is clear. The Home stands for Social Service. If, therefore, its alumni try their best to carry the torch of learning to every dark corner of India and thus become a model for others, they would have amply justified their stay in this Institution.

Wealth From Waste

BY DR. T. R. SESHADRI

THE title of this Essay may appear to be a contradiction in terms, but a little thought will show us that untold wealth is always lying at our feet in the form of waste, waiting only to be utilised in the proper manner. There are many examples to show how from the so-called 'waste' of the world, men have made millions.

The poverty of the Indian ryot has become proverbial. Hundreds of minds have been busy devising means to ameliorate his condition. As his wealth depends on the fertility of his land, any attempt to make the soil yield more is a help to him.

The aim of agricultural science has, therefore, been to enable the production of the maximum yield of crop from the minimum of labour and cost.

When a plant grows, it absorbs most of the materials required for its growth from the soil. The yield of a crop, therefore, will depend upon the quality and quantity of plant food which the soil contains in a form easily available to the crop. When in course of time the soil gets exhausted, it will be unable to bear any further crop unless what has been taken from the land is returned to it. This explains in brief the rationale of the ancient practice of manuring. The value of the different manures depends upon the extent to which they supply the demands of the crops. They may be organic or

inorganic, and may be classed as follows:—(1) natural farm-yard manure consisting of the refuse of cattle, (2) composts prepared from rubbish, (3) green manure, specially grown in the field for manurial purposes, and (4) artificial inorganic fertilisers, such as sulphate of ammonia, calcium cyanide, etc. Though modern scientific development has made artificial fertilisers available to the farmer at a very low cost, one cannot altogether avoid natural organic manures. These have a vital influence in supplying the physical deficiencies of the soil and these are essential to the maintenance of the life of the numerous small organisms that render plant food in the soil easily available. Further, results of recent investigations seem to emphasise their importance in another direction. Just like vitamins for animals, plants seem to require some vigorous active principles to maintain their growth and reproductive capacity. These active principles have been called auximones and they have been shown to be present in farm-yard manure composts and similar ones. In the procuring and utilising of natural organic manures which are so very valuable to the crop, the Indian ryot has got enormous facilities which he has been very slow in appreciating.

The problem of the night-soil has been engaging the attention of the sanitary authorities whose main aim is to find means for its safe disposal. On the other hand, the

agriculturist should be interested in enquiring how best it could be utilised, because it is a very rich source of plant food. It has received little attention from the Indian ryot, partly due to prejudice and partly due to ignorance. The Chinese seem to have had quite a different attitude; they have killed two birds at one stroke. Rural China not only disposes of its night-soil in a sanitary way, but also utilises it most effectively. An ordinary house lavatory in a Chinese village is a long, narrow and fairly deep pit in which the night-soil is immediately covered with a layer of garden soil. Thus in course of time, as the pit gets filled up with layers of night-soil interspersed with garden soil, it is finally covered with a thick layer of earth and a new pit parallel to the old one is opened out. Inside the pit the night-soil undergoes a very rapid transformation. Any one who has observed the fate of cowdung or night-soil in badly kept rural areas would have noticed how in a few days the whole of the rubbish is converted into a mass looking like loose earth. This is the result of the action of bacteria present in the cow-dung. So also, when the night-soil pit is opened after a few months, the whole mass is found to be free from any offensive smell and to be quite valuable as manure.

No crop can be grown on land heavily manured with raw human excreta. If a crop is sown immediately after such manuring, it may make a good start, but it will soon turn yellow and die. It is, therefore, not safe to use the crude night-soil without a preparatory treatment. There are several methods by which

it could be converted into manure usually called poudrette. But the method best suited to single families and villages is the one mentioned above. In small towns the collection of night-soil may be carted to some fields containing trenches into which it is deposited and covered with layers of loose earth. Where earth is not easily available, town sweepings will serve equally well, provided enough of it is added.

A disadvantage in the above method is that it takes nearly six months for the manure to be ready and fit to be used. A quicker method is what is called the sun-drying process. It consists in covering night-soil with ashes in shallow beds and exposing it to the sun to dry. When properly dried, it is heaped away and sold to the cultivators as manure. The night-soil collected may be in a semi-liquid state as it gets mixed with water used by the people for washing. The ashes are obtained by burning the street sweepings collected from dust-bins in the town. Ashes are the basis of success in removing all objectionable odour and turning out the best poudrette. This may also render the manure richer in potash.

Chemical analysis of poudrette has revealed that its manurial value is exceptionally high and the older it is the better. Besides the immediate good result, a single application of night-soil manure will leave a residual effect which is more marked than that of farm-yard manure and may continue to increase the yields of crops up to a period of ten years or more.

As will be evident from the above, night-soil is indeed a very valuable

source of wealth which is worth preserving. Recent research indicates that it has certain properties which make it more useful than cowdung for the preparation of composts. The micro-organisms present in it are very efficient in bringing about rapid decomposition

of fallen leaves, straw, paper and similar rubbish and convert them into useful manure.

Thus, what is thrown away as filth or waste, when treated in the right manner, becomes a source of great wealth to the country at large.

The Punjab

BY AN OLD BOY

THE Punjab, as its name indicates, is the land through which the five tributaries of the Indus flow. The Province is nearly as big as Madras, but has only a little less than half its population. The perennial rivers fed from the snow-capped peaks of the Himalayas supply a wonderful system of canals and make the country very rich and fertile. It is the wheat granary of India and exports large quantities of wheat to other provinces and foreign lands. It is essentially a province of peasant proprietors called "Zamindars". One often hears of the "poor, ignorant Zamindar" in the Punjab, because the term "Zamindar" does not denote a rich landlord as in the south, but an humble peasant who tills his square of land over which he has complete proprietary rights. As the province is predominantly rural, the zamindar has a very powerful voice in its government and has some special laws to protect him from the money-lenders and others who might take advantage of his ignorance and thriftlessness and deprive him of his little piece of land. The Englishman has a great solicitude for the zamindar because, more than half of the whole Indian Army is recruited from that class. Even in the worst days, the Punjabi peasant does not suffer like his brother in the vast, dry, non-deltaic areas of our Province. While

thousands of Andhra and Tamil peasants emigrate to the tea gardens of Assam or the plantations of Burma, the Strait Settlements and even distant Africa, in search of coolie labour, the Punjabi peasant does not go outside his province in search of a livelihood. He either goes to the newly formed "canal colonies" or enlists in the Army.

The Punjab is situated in the northern latitudes, beyond the tropic of cancer. Bounded on the north by the great Himalayan Range and on the south by the desert of Rajputana, the Province suffers from the extremes of climate. The biting cold of the winter in January with the temperature going down to 30 degrees is as unbearable as the scorching heat of the summer in June with the temperature going up to 120 degrees in many places. It has no sea coast to act as a moderating influence. In this respect it is a striking contrast to our Province which, as somebody put it, is 'nine months hot and three months hotter'.

If the Indus brings plenty and prosperity to the land, it is sad to think that its very prosperity has stood in the way of the people enjoying undisturbed peace for any length of time. From the dawn of history till recent times, wave after wave of fierce

invaders from the bleak and inhospitable mountains of the North-West have poured through the Khyber Pass, easily laid low the population of the plains, plundered their wealth and returned to their mountain fastnesses. The Punjab has borne the brunt of these attacks and every inch of it is a battle field. Occasionally some of these invaders settled on the rich plains, ruled over the people and created large empires, thereby giving rise to a number of thorny social, religious and political problems of the present day. To-day the Punjab is the eastern end of that great Islamic world which extends from Constantinople to India. More than half the people of this Province belong to the Islamic faith and are mostly the descendants of the various invaders of former times. Then come the Hindus who are about half as many as the former. Lastly, between the "iconoclastic" Mussalman and the "idolatrous" Hindu, stands the protestant Sikh. Sikhism was founded by Guru Nanak as a protestant faith of Hinduism. It does not believe in caste, image-worship and pilgrimage. Its thrilling history shows that "it remained a pacific cult for a long time till the political tyranny of the Mussalmans and the social tyranny of the Hindus converted it into a military creed." The "Kirpan" is one of its five emblems. At the present time while the Hindus and the Sikhs intermarry, and have almost forgotten their old family quarrels, the case is different with the Muhammadans. Differences of race, differences in personal laws and absence of intermarriage between the Hindus and the Muhammadans are the causes of a bitter antagonism between them which shows itself in every walk of life—social, economic, religious and political. Open a newspaper or go to a public meeting and you will see this spirit at once. Passions and prejudices die hard, and fanaticism finds a congenial soil here. Due to historical

causes, suspicion, fear and hatred have got a firm hold on the minds of large masses of people and developed their primary instinct of self-preservation to such a great extent, that while in the body politic of the Province there are many separate offensive and defensive communal organisations, there are hardly any which cut across the old communal barriers and work for the common weal. Indian "nationalism" based as it is on mutual understanding, toleration and co-operation for the common good, has made little headway among the people here. In this cock-pit of contending races and cultures, peace is preserved by the presence of a strong third party. In the words of the poet, the Punjab has for centuries been the "battle field of animosity"; will it ever be the "flower garden of humanity"?

The Punjabi like the Mahratta, the Pathan and the Gurkha, is by nature a soldier. Containing only about 7 per cent of the population of the whole of India, the Province supplies more than 60 per cent of the Indian Army. How far it is due to racial, historic and strategic reasons, we need not pause to enquire. During the Great War, for instance, while Bengal supplied 7,000 combatants and Madras 50,000 the Punjab was able to send as many as 3,50,000 combatants. Incidentally this is one of the reasons for the contentment of the Punjabi peasant: if he has not his own bit of land to cultivate, he has an opening ready for him in the army.

Besides the Indian Army, large bodies of British troops are kept here, which makes the Punjab the most military Province in India. Here the British are primarily soldiers and only secondarily administrators, traders, engineers, or doctors. There is a close affinity as it were, between the Punjabi and the Englishman, with the result that they have an almost affectionate regard for each

other, because they are comrades-in-arms. The Englishman does not forget that it was the strong arm of the sturdy Punjabi that saved him from the Turks and the "Huns".

The social customs of the Punjab are in many respects a contrast to those prevailing in the south among both Hindus and Mohammadans and are strongly reminiscent of the troublous times through which it has gone. Nowhere in India have the Hindus and their religion had such a sore trial as in this land of the Vedas. This struggle for existence has wrought so many changes in their habits, customs and institutions that in many respects they are different from the Hindus of the south. It would be interesting to speculate, for instance, what rapid changes would come about in the social customs and institutions of the orthodox Nambudiri of Malabar if he were to live for half a century near Peshawar. In travelling from Cape Comorin to the Himalayas, one is struck by the remarkable way in which our customs and manners are modified by the changes in our environment—both social and political. The essentials of Hinduism are the same throughout the land, but its outward trappings have to vary with the varying circumstances.

For instance, when the people have been living "in the midst of alarms" for centuries, their women cannot breathe the pure air of freedom; hence the institution of *Purdah* which is of Mussalman origin and rigidly enforced here. Its injurious effects on the physical and mental development of the *purdanashins* are well known. And the feeling against it is fast increasing with the rapid spread of women's education, so much so, during the last Civil Disobedience Movement many women who had

spent all their lives behind the *purdah* came out in the service of their country. Further, distinctions of superiority and inferiority of caste will be suicidal in a community whose daily existence depends upon presenting a united front to a common enemy. The Muhammadans and the Sikhs do not recognise differences of caste, and the Hindus who have to struggle for existence in the midst of such virile communities do not, therefore, observe caste differences to any marked extent. The "Brahman", for instance, presents no social or political problem here; nor are the "depressed classes" suffering from such disabilities as they have to undergo in the South. In fact, there is a remarkable homogeneity among the Hindus, and the caste barriers are not so impassable as to create the sort of vexed political and social problems that afflict us in the South. There is also a homogeneity of language—all people speaking Punjabi which is almost the same as the Urdu of the Mussalmans or the Hindi of the Hindus and the Gurmukhi of the Sikhs. In this respect also it is a contrast to our Province which has at least four well-known vernaculars. Incidentally we may remark, that the Punjabi, perhaps because of his military associations, expresses himself directly and plainly if not bluntly and is impatient of "mental reservations". The 'buts' and 'ifs' have not much use for him!

The Punjab is typical in most respects, of North India; and unless we understand it at first hand, we cannot appreciate the magnitude, and the complexity of the various problems that face us to-day in all walks of life, on a happy solution of which depends the future, which, let us hope, will be many times more prosperous and glorious than our great past.

Sir C. V. Raman : His Life and Work

BY M. S. DESIKAN, VI FORM

Among the great men of India living today who have rapidly raised our Motherland in the estimation of the world at large, Sir C. V. Raman occupies no mean place. He is the Nobel Laureate for Physics for the year

—known as Mangudi—in the district of Tanjore, which is the intellectual centre of the whole of South India. His father Mr. Chandrasekhara Iyer was a Lecturer in the Mrs. A. V. N. College, Vizag, and it is probable that



C. V. Raman

1930, and it is but fitting that every journal interested in the education of the young should devote some space for a consideration of his life and work.

Venkata Raman (as he was called in his teens) was born in a small village

even in his early life he was drawn to a deep study of Mathematics and Physics. His parents were very orthodox in their outlook on life and so the boy became interested in religious questions as well. This helped him later on, to get a prize in the B. A.

class for an essay on the "Indian Epics".

Passing from Vizag, he came to Madras and got a seat in the Presidency College, which had already made its name as a famous temple of learning. Here he soon won the love of his professors who were struck by the fact that young Raman was already bent not on the mere passing of examinations but on a real acquisition of knowledge. He did not confine his attention to Text-books only; on the other hand, he was busy reading scientific books and journals of an advanced nature and was making his own experiments.

Taking an easy first class in the B. A. (in Physics) he was the recipient of the Arni Gold Medal and he continued his further studies for the M. A. Degree Examination in the same subject. It was then that he began to write to the Philosophical Magazine an account of his research-work which at once received wide recognition from the Savants in Europe and America. His Professor advised him to go to Europe, but ill-health prevented him from doing so.

He then appeared for the Financial Civil Service (the highest Competitive Examination at that time in India) and after passing it, was posted as an Assistant Accountant-General. On account of his extreme youth, he was then generally known as a "boy officer".

In March 1910 he came to Madras (to perform the obsequies of his father) from Rangoon where his official duties had carried him. He had taken six months' leave and all this period he spent in the Presidency College Laboratory which is undoubtedly the best equipped one in South India. He had thus won a vague celebrity as a disinterested student of Science and when the next year he was transferred to Calcutta, his services were utilised by Sir Asutosh Mookerjee as the University Professor of Physics in the foremost University of India. For young Raman the

change meant the giving up of a lucrative job for the pursuit of knowledge for its own sake. But he did not flinch. He bore it up bravely and subsequent events have shown that he was not wrong in the choice he made.

In one of his lectures he asks the question, "What is research?" and answers, "It is only the search after truth". In this respect, he forms an ideal for all of us to follow.

With the passing of years his fame also grew and in 1924 he was made fellow of the Royal Society and when he proceeded to London he was afforded every facility to work in Faraday's laboratory. There he tested one of his new theories in X-ray scattering and as the result came up to his expectations, he delivered several lectures on the subject, which were listened to with rapt attention by the most distinguished scientists of the day.



Prof. R. W. Wood demonstrating the Raman Effect.

Thence he went to Canada to attend the meeting of the British Association for the advancement of Science. At the request of various learned societies, he spoke on 'the Molecular Scattering of Light.' At the close of the lecture he was introduced to Prof. Millikan who urged on him the desirability of

his attending the International Congress of Mathematicians, as the President of the section on 'Mathematical Physics'.

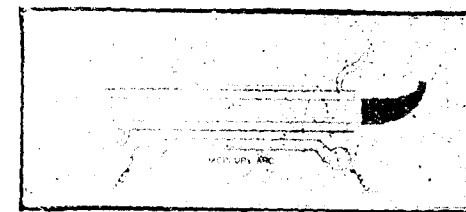
He then proceeded to Russia and spoke several times to the academies in that country. Besides these he has gone to France, Germany and the United States of America, delivering lectures on his favourite subjects in Thermo-Dynamics and the Scattering of light.

It is not possible for laymen to understand the intricacies of his research-work and the following account is merely meant to be a popular exposition of a complex topic.

His discoveries regarding Soap-bubbles may thus be summarised. As a soap-bubble grows thinner and thinner, there appears a very small black spot. Many scientists had tried, with little or no effect, to investigate the nature of this black spot which is said to be $\frac{1}{500,000}$ inch in thickness. Prof. Raman showed that it became a crystal at this stage. When a soap-bubble is blown to such a thinness that it does not exhibit any colour, it becomes a black spot. Then it is placed between two polarising prisms of Iceland spar and examined under the intense illumination provided by a mercury-arc-lamp. When the two polarising prisms are suitably turned towards each other, two hyperbolic arcs of darkness appear on the bubble. At first the bubble looks dark, but after a time it becomes a liquid crystal. The edge of the black spot at the same time becomes intensely luminous.

Even more noteworthy than this is his discovery of what is known by his own name—as the *Raman Effect*. Physicists throughout the world are deeply interested in it and many papers have appeared about the new phenomenon in the foremost centres of research. The 'effect' itself is that when light falls upon molecules and is scattered by them, a remarkable

change takes place which can be observed by looking at the scattered



Apparatus for verifying the Raman Effect.

light through the spectroscope. As soon as the discovery was announced from Calcutta, it was verified by famous scientists all the world over and his explanation of the phenomenon was considered perfectly satisfactory.

Great as Raman has been as a scientist, he is also kind and considerate as a man and he forms a general host to all the Madrassite youths who flock to Calcutta to advance their knowledge. He looks after them with parental care and in this respect he is ably seconded by his wife who is an ideal housewife and frees her husband from all kinds of domestic worries. She easily adapts herself to the changing environments and has accompanied her husband in some of his continental tours.

The Government of India were at first slow to recognise his worth, but latterly they have made amends and have created him a Knight of the Realm.

But it is not for the power and pelf that he enjoys, nor even for the high post which he occupies as a university professor that he should be emulated by our youths. It is for his steady pursuit of truth for its own sake, thus enlarging the boundaries of human knowledge that he forms a beacon light for others to follow. Above all he has served to refute the cheap gibe that Indians are unfit to undertake research work in the fields of pure and applied Science and he has shown to the world at large

what an Indian can do under favourable circumstances. "Some are born great" says Shakespeare, "some achieve greatness and some have greatness thrust upon them". Raman is an eminent example of those who

have wrestled with 'birth's invidious bar' and overcome all the obstacles in their path of attaining the light of wisdom.

Long may he be spared for us for the glory of our Motherland.

The illustrations in this article are published by the kind permission of the Editor, 'Government College Magazine,' Kumbhakonam.

A Dream and Its Fulfilment

BY K. JANAKIRAMAN, VI FORM

THE first time I heard of the Home was two years ago, when I chanced to look at a photograph of its main buildings. There was then a discussion of the ideals and activities of the institution and the valuable aid it rendered to poor and intelligent boys. Then, I had a great desire to join the Home, but those around simply laughed at me. My ideal appeared to them a mere dream which could not be realised.

For the time being, the matter rested there, but my youthful imagination was always fondly dwelling on the spacious buildings of the Home, its beautiful lawns, its well-kept garden, its busy playground, and its regular hours for work and for rest. I was then in the Kaniyur Krishna Iyer's Free Boarding House at Trichinopoly. Though small in proportion, it thrives well under a splendid management and many a poor youth owes his education to the help he received therein.

Two years rolled on. I was to be promoted to the sixth form. That was my only chance of joining the Home; for, I was informed that grown-up students in college classes are not

usually admitted in the Home, as they are not able to derive the full benefit of their stay in an institution like this. So, without loss of time, I got an application form, filled it up and sent it along with a note of recommendation from my Headmaster.

I got a favourable reply, and my joy knew no bounds when I was called upon to join the Home. I now find I am perfectly happy in the fulfilment of my dream. My days pass pleasantly, and I feel that all the rules made by the authorities are for our benefit. No doubt, some of the newcomers complain about the strict discipline maintained here; but I do not. For, I feel that these rules and regulations are intended only for *our* guidance. Once we cultivate a wrong attitude towards such things, we are bound to feel miserable afterwards! To me, the Home is a miniature world and he who has lived well here is sure to lead a happy life anywhere later on—for nothing in life can baffle him, if he has attuned himself to the ideas and ideals pervading the atmosphere of this institution.

For the Old Boys

I. From our Diary

April 30th.—Kitchen Extension work begun by Mr. P. N. Venkata Rao, contractor.

May 2nd.—Chitra Purnami. Special puja and Moonlight dinner.

May 16, 17th.—Meeting of the Managing Committee to discuss the budget, policy of admissions, etc.

May 21st.—Annual repairs and white-washing begun.

May 23rd.—Industrial School closed for Summer.

May 31st.—Buddha Jayanti: Special feast. Professor K. S. Srikantha Aiyar, M. A. spoke on the life and teachings of Buddha.

June 4th.—A feast in connection with H. Nilakantan's (old boy) marriage.

June 5th.—Meeting of the Managing Committee to select candidates for admission.

June 7th.—Rao Sahab C. Ramaswami Aiyangar left for Bangalore for a change.

June 18th.—Residential High School reopened after the Summer vacation.

June 23rd.—Industrial School reopened.

II. Coming Events

N.B.—Old Boys are invited to the Home on the following days:—

August 6th.—The Madras University Convocation. There will be a meeting at 8.30 p.m. after dinner to welcome the graduates of the year.

August 12th.—Birthday of Swami Ramakrishnanandaji.

September 5th.—Sri Krishna Jayanti.

September 15th.—Vinayaka Chaturthi.

October 12th.—Navarathri begins. The full programme of religious discourses and variety entertainments for the season can be had just before the beginning of the festival.

October 19th.—Saraswati Puja.

October 20th.—Vijaya Dasami.

III. Old Boys' Addresses

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

(401) K. SIVAPRAKASAM, 32, Duplex Street, Pondicherry.

(403) C. V. NARAYANASWAMI, c/o M. R. Ry. G. M. Govindaswami Aiyar, Retired P. W. Inspector, Tahsil Srinivasapuram Extension, Tiruppur.

(405) N. CHENGAL RAO, Student, B.A. Class, Loyola College, Madras.

(407) R. SUNDARAVADIVELU, Teacher, Hindu Religious School, Walajabad.

(408) A. DEVANAYAKAM, Student, Senior Inter, St. Joseph's College, Trichinopoly.

(409) K. CHELLAPPAN, Vijaya Vilas, Mambalam.

(411) M. KALYANASUNDARAM, Apprentice, P. W. D. Workshops, Washermenpet.

(414) N. M. KUPPUSWAMI, 1/6, Venkatesa Maistri St., Sowcarpet.

(417) P. V. ARUNACHALAM, 21 Sami Pillai St., Choolai.

(418) M. SADASIVAN, c/o A. Murugesu Pillai, Vannarpalayam, Cuddalore, N. T.

(419) G. RAMANATHAN, Timber Merchant, Cuddalore, O. T.

(420) G. KRISHNASWAMI, Timber Merchant, Cuddalore, O. T.

(423) V. SRINIVASA GOPALAN, 9/2 Srinath Das Lane, Calcutta.

(424) K. S. MUNIRATNAM, 4, Ramaswami St., Mannadai, G. T.

(428) S. NARAYANAN, 2/160 Big Street, Triplicane.

(429) S. RAMACHANDRAN, 2/160, Big Street, Triplicane.

(432) V. NARAYANAN, 38, Nambulier Street, George Town.

(433) V. SUBRAMANIAN, Student, National College, Trichinopoly.

(434) C. T. GOPALAKRISHNAN, c/o M. R. Ry. C. T. Mudaliar, Pattukotai, Tanjore Dt.

(435) A. SUNDARARAJAN, c/o Revenue Inspector, Kil-Kotagiri, Nilgiris.

- (436) L. P. GOVINDAN, Student, B.A. Class, Presidency College, Madras.
- (438) A. S. ARUNACHALAM, 321, Thambai Chetty St., G. T.
- (439) P. SUBRAMANIAN, 12, Pandunangalam Agraharam, Woraiyur, Trichinopoly.
- (442) R. R. SAMBASIVAN, 10, Nagappier St., Triplicane.
- (443) K. NAGARAJAN, B.A., Nungambakam, Madras.
- (444) O. SRINIVASAMURTI, Student, College of Engineering, Guindy, Saidapet.
- (449) K. RADHAKRISHNAMURTI, Student, College of Engineering, Guindy, Saidapet.
- (450) S. SAMPATH, c/o M. R. Ry. S. G. Srinivasachariar, Subj. Judge, Madras.
- (452) S. S. JAGANNATHAN, Student, Presidency College, Madras.
- (453) S. K. RANGANATHAN, Student, The Madras Christian College, Madras.
- (454) V. JANARDANAM, c/o M. R. Ry. R. Venkatachala Mudaliar, Trivandrum.
- (455) G. RAMANATHAN, c/o M. R. Ry. Ganapathi Aiyar, Estate Engineer, Venkatagiri Town.
- (456) R. SANKARAN NAIR, c/o Dr. K. Raman Thampi, Chief Surgeon, Trivandrum.
- (457) M. P. VITTAL, c/o M. R. Ry. M. Ponnuswami Aiyar Avl., Tambavana Agraharam, Conjeevaram.
- (460) A. S. MUTHUNARAYANA REDDI, c/o A. V. Sundara Reddiar, Kaspala Alampudi, Via Porto Novo.
- (464) A. S. MUTHUKRISHNA REDDI, Kaspala Alampudi, Via Porto Novo.
- (465) A. S. MUTHURAMA REDDI, Kaspala Alampudi, Via Porto Novo.
- (475) V. RAJAGOPALAN, Govt. Textile Institute, Madras.
- (479) A. KRISHNASWAMI, c/o Amavaratha Gounder, Chinnabasamudram, Kandamangalam P. O., Villupuram Taluk.
- (481) C. N. VENKATACHALAPATI, c/o C. K. Nagalinga Mudaliar, Contractor, Wellington Market, Nilgiris.
- (483) M. S. PARTHAGARATHI, c/o M. K. Acharya, 46, Linga Chetty Street, Madras.
- (488) K. R. THANGA PANDYAN, c/o Zamindar, Annamavaiyakkur, Madras District.
- (493) S. K. SUBBARATNAM, Senior B.A., St. Joseph's College, Trichinopoly.
- (494) S. V. VARMA, c/o N. Swaminatha Gounder A. C. E., Nattarampalli, Via Jalurpet.
- (499) K. A. CHENNIAPPAN, c/o M. R. Ry. Arunachala Mudaliar, Anupparpalyam Bank, Jail Road, Coimbatore.
- (500) R. MADHAVA RAO, c/o C. V. Rama Rao, Salt Assistant Inspector, Jayanayakpur, Coconada.

Fresh Addresses and Changes to be noted:—

K. N. RAJAN (U. K. Natarajan), Secretary to the Manager, Messrs. Grindlay & Co., Ltd., Bankers, Calcutta.

B. S. VENKATARAMA AIYAR, National Press, Clerkspeet, Bangalore.

D. SRINIVASAN, B. A., Office of the District Inspector of Local Fund Accounts, Ootacamund.

T. SESHACHALAM PILLAI, Line Inspector, Tumkur Power and Lighting, Tumkur.

S. VENKATESWARAN, B. A., Office of D. A. D. S. and T., Sind (I) Brigade Area, Karachi.

S. S. SUBRAMANIAN, B. A., Clerk, Office of the District Inspector of L. F. Accounts, Trichinopoly.

S. A. KRISHNAMACHARI, c/o Roneo Co., 14, Romesh Mitter Road, Bhawanipore, Calcutta.

C. T. RAMASWAMI, Student, Government Veterinary College, Vepery, Madras.

R. SOMASUNDARAM, Student, College of Engineering, Guindy, Saidapet.

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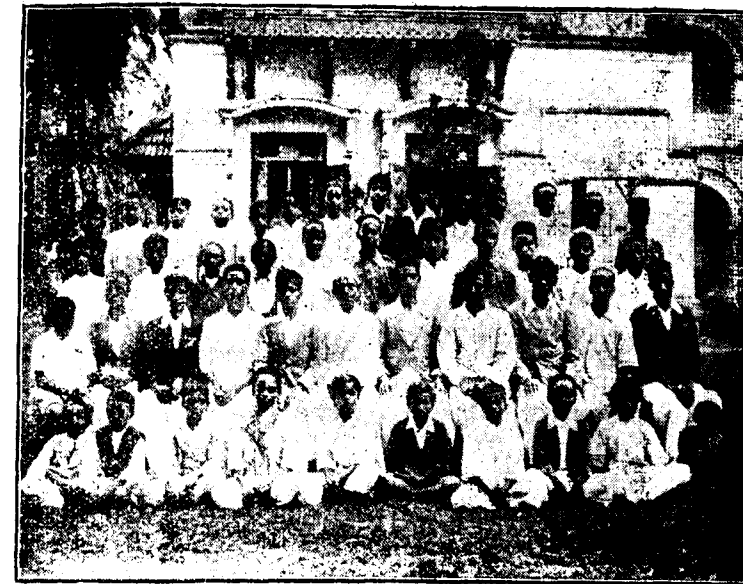
Notes and News

I. New Admissions

THE strength of the Home was 126 at the end of April last. 33 withdrew and 48 were newly admitted leaving the strength at 141 by the

end of July. It was distributed as below:—

Lower Secondary 41; High School 65; College 14; Industrial and Technical 21.



New Admissions, June-July, 1931

From the top:—I Row.—K. P. Subramanian (3); E. V. Viswanathan (2); T. S. Vittal (3); R. Krishnamurti (3); C. D. Hariharan (2); M. V. Gopalswami (3); K. Janakiraman (6); N. Krishnamurti (M.E.); Sivaramasundaram (3); P. R. Subramanian (4); B. V. Ramamurti (4); K. Lakshmanan (4); B. S. Rangaswami (4); P. V. Krishnamachari (4).

II Row.—P. S. Kantimati (4); M. Thathayya (1); S. Arjuna Raju (3); P. Swaminathan (3); A. Adimulam (4); P. R. Viswanathan (5); S. K. Subramanian (4); K. V. Guruswami (5); S. Pandurangam (4); S. K. Nallaperumal (4); P. R. Subramanian (5).

III Row.—M. K. Venkataraman (6); N. Vembu (M.E.); D. Anantagopalakrishnan (M.E.); R. A. Subramanian (M.E.); D. Sambasiva Rao (I.U.C.); V. Arumugam (M.E.); M. A. Narayana Aiyangar (I.U.C.); G. Radhakrishna Chetty (V Hons.); S. Rajagopala Rao (III Hons.); P. R. Vaidyanathan (5); K. R. Meenakshisundaram (M.E.).

IV Row.—R. Venkatachalam (1); D. Natarajan (1); S. Sankaran (2); A. Ramanathan (1); M. Ambalavanan (1); S. Ponnambalam (1); S. Krishnamurti (1); C. L. Sundararajan (1); N. Jagadisan (1); M. R. Venkataraman (1).

N.B.—The numbers in the brackets indicate the classes.

II. Withdrawals

The following students withdrew after the completion of their course or owing to other reasons:—

College Classes.—R. Srinivasan, O. Srinivasamurti, T. S. Muthuswami, C. Annaswami, K. Nagarajan, A. Narasinga Rao, S. Jagannathan, S. K. Ranganathan. (8)

High School.—V. Ramachandran, M. P. Vittal, R. Venugopal, C. V. Vaideeswaran, M. Ranganathan, R. Srinivasan, V. Ramanujam, V. Janardanam, K. B. Chockalingam, S. Desikan, J. Subramanian, G. V. Ranganathan, P. Nagarajan. (13)

Lower Secondary.—K. R. Thanga Pandyan, S. Thulasidas, N. Singaravelu, A. V. Krishnamurti, G. Chockappa, S. Aravamudan, M. S. Visvanathan, M. S. Venkataraman, B. Sivatha Pandyan, K. G. Parthasarathi, R. Jayaraman. (11)

Industrial School.—V. D. Sugandhalingam.

III. Examination Results

Successful Candidates.—

M. B. & B. S.—R. Srinivasan: Passed III in the Presidency obtaining 1st Honours certificate in Physics and Midwifery, 2nd Honours certificate in Organic Chemistry and qualifying for the Maitland Memorial Prize (for Clinical Surgery), Savalai Sethuram Gold Medal (for Diseases of Children) and Dr. Nair Gold Medal (for 1st rank in Surgery).

B. L.—H. S. Narasayya.

B. E. (Mechanical).—T. S. Narayana Rao.

B. A. Hons.—S. Sampath (Old Boy): Passed from the Presidency College, first class, first in the Presidency.

V. Muthuswami (Old Boy): Passed from the Loyola College.

B. A.—O. Srinivasamurti: First in the Presidency in Mathematics; joined the College of Engineering, Guindy.

K. Nagarajan.

K. S. Gopalachari (Old Boy.)

A. Ramakrishnan (Old Boy.)

A. E. Ramamurti (Old Boy.)

C. Varadarajan (Old Boy.)

V. Kannabiran (Old Boy.)

Intermediate.—

S. K. Ranganathan (I Class)—Joined B. Sc., Madras Christian College.

N. M. Lingam—Joined B.A., Madras Christian College.

S. Munian—Joined B.A., Pachayappa's College.

A. Chongal Rao (Old Boy)—Joined B. A., Loyola College.

R. Somasundaram (Old Boy)—Joined College of Engineering.

R. Subramanian (Old Boy)—Joined B. A., Presidency College.

K. Muthumalla (Old Boy)—Settled in his village.

S.S.L.C.—

S. Tyagarajan, R. Varadachari, M. Ranganathan, V. Janardanam, V. Srinivasaraghavan, V. Ramachandran, R. Srinivasan, C. V. Vaideeswaran. The first six are continuing their studies at college.

IV. Obituary

We regret very much to have to record the sad and untimely death of P. K. Mahadevan, M. A., old boy at the age of 29. He left the Home in 1923 and was employed just before his death in the Annamalai University as Assistant Lecturer in Economics. He went to his native village Parakulam in Malabar for the last Summer vacation, where he was bitten by a snake on 2-6-31 which proved fatal. We convey to the members of the bereaved family our sympathies.

V. Workers

The permanent Sanskrit Pandit Sriman M. S. Seshadri Acharya went on leave for one month from the 10th June, owing to ill-health. Sriman N. Seshadri Ayangar, Vyakarana Siromani was appointed to act in his place.

VI. Visitors

(1) The Maharajah of Jeypore visited the Home on the 1st August accompanied by V. Ramakrishna Esq., I. C. S. and Dewan Bahadur Alladi Krishnaswami Aiyar, Advocate-General. The Maharajah stayed in the Home for nearly two hours observing everything in detail including the religion classes and evening prayers. He recorded in the Visitors' Book:—

I am very much pleased with the work of the Ramakrishna Mission Students' Home. It is a model institution for training students according to the principles of the Hindu religion. Our country wants many such Homes.

(2) Mr. P. Appu Nair, Bar-at-Law, Under Secretary to the Government, paid a visit on the 31st July. He observed:—

I am grateful to my friend Rao Bahadur C. Ramanujachariar for kindly showing me round the Ramakrishna Students' Home. I was greatly impressed by what I saw. It is a wonderful institution combining as it does the organisation of the west with all that is best and noblest in our indigenous system of education of youth. I was struck by the excellence of everything I saw especially the attention paid to the building of character. It is really an inspiration to be in such a place. May the Most High grant that this noble institution continue to flourish.

VII. Presents in Kind

(From May to July 1931)

Books.—V. Balarama Aiyar, B.A., B.L., Mambalam. Rao Saheb T. Rajagopalacharyar (24 volumes of the Historian's History of the World).

Fruits and Vegetables.—C. Ranga Aiyangar (Mangoes); Sriman Akhanda Chaitanya, Trichur (Bananas and Pine apples).

Yarn (1 bale of 32 bundles for weaving action): Messrs. A. & F. Harvey, Madras Mills, Madras.

Don and Cal) and a Vessel.—Dewan Bahadur Alladi Krishnaswami Aiyar, Madras.

Her Articles.—Rama Varma Rajah, Madras (Two Stapled Deer horns).

VIII. Endowments

Madras Secretariat Party added the months of May, June and further sum of Rs. 2,501 to endowment Fund.

was received from Dr. T. R. (old boy) to form the nucleus of Rs. 500 proposed by him.

IX. Exchanges and Free Supplies of Journals

The Hindu (Daily and Illustrated Weekly)
Swadesa Mitran
Chettinadu
Trilinga
Hindu Nesan
Navasakthi
The Morning Star
Wealth and Welfare
Lokopikari
Indian Review
Educational Review
South Indian Teacher
Rural India
Vedanta Kesari
Ramakrishna Vijayam
Prabuddha Bharata
Message of the East
Peace
Bharata Dharma
Treasure Chest
My Magazine (Madras)
The Quarterly Journal of the Madura College
The O. S. S. Review
Dayabagh Herald
Vidyananda
Vedanta Darpana
The Maharaja's College Magazine, Ernakulam
St. Mary's High School Magazine, Bombay
Carmela, Mangalore
The School Folk, Tumkur
The Doodle, Madras
The Zamorin's College Magazine, Calicut
A Government College Miscellany, Mangalore
Our Magazine, Tanjore
Prabuddha Kerala, Tiruvalla
Brahmacharya, Kengeri, Bangalore
The Katha Chandrika, Ernakulam
The Madras Medical College Magazine
The Indian Educator, Madras
The Scholar, Palghat
Peace, Santi Ashram, Godavari District
Satyadeepam, Ernakulam
St. Andrew's Colonial Homes Magazine
The Kumbakonam Government College Magazine
St. Thomas' College Magazine, Trichur
Pindlay College Magazine, Mannargudi
Journal of the Madras Geographical Association
The Magazine, St. Joseph's College, Trichy
The Leader, Union Noble College
Business World
The Hindu Theological High School Magazine, Madras
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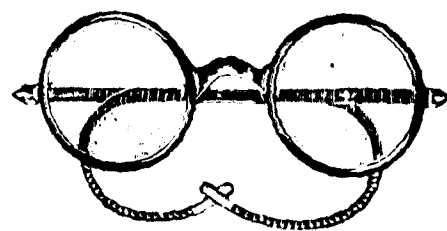
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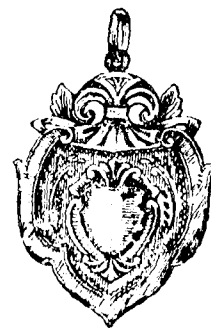
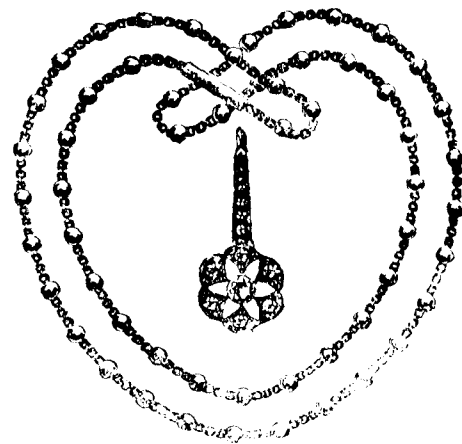
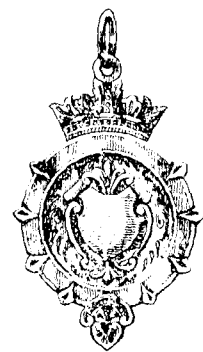
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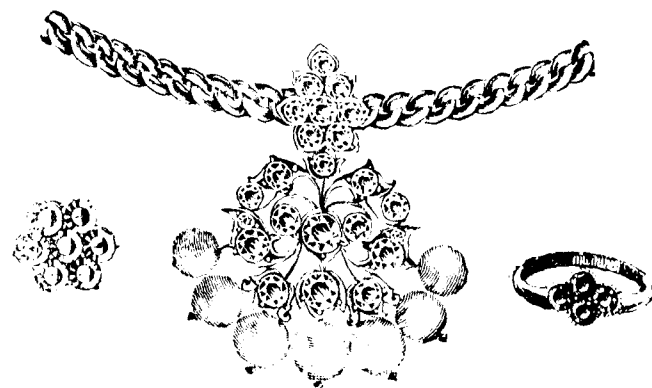


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