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

—Sri Ramakrishna

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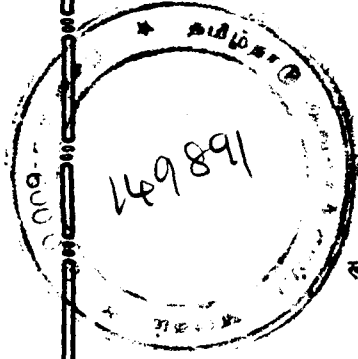
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PRAYER

निरासकस्याऽपि न तावदुत्सहे
महेश हातुं तव पादपंकजं ।
रूपा निरस्तोऽपि शिशुः स्तनंधयो
न जातु मातुश्चरणौ जिहासति ॥

तवामृतस्यंदिनि पादपंकजे
निवेशितात्मा कथमन्यदिच्छति ।
स्थितोऽराविंदे मकरदीनभेरे
मधुवतो नेक्षुरकं हि वीक्षते ॥

WHEN I come to You, my Lord, with my prayers and petitions,
if You reprove me and put me off, where else can I turn for help?

A sucking child still holds to its mother's feet, when the worried
mother sometimes spurns the petulant child ;

So I have no other refuge and shall only come to You ever
and anon ;

And my cry shall be : ' I want You, only You.'

A honey-sucking bee that has sought the full-blown lotus will
never turn to a thorny wayside flower devoid of taste and smell.

I have sought Your lotus feet, the abode of immortal bliss.

How then can I now turn to anything else ?

My unceasing cry shall be : ' I want You, only You.'

From The Stotra-Ratnam
of Sri Yamunacharya

கண்ணன் மாலைப்பாட்டு

ரா. ஐயாஸ்வாமி பாடியது

க. ஆதவனும் மேற்றிசையில் மறைந்துவிட்டான்
அருள் நெறியின் கல்வியிலார் சிந்தை என்னப்
பூதலமுங் காரிருள்வாய் விழுந்ததாலோ
பூவிதழ்கள் பொலிவிழந்து குவிந்த தெங்கும்
நாதமிழைத் துலவியுள் ளினங்க ளெல்லாம்
நாயகனே ! ஒளித்தன நான் தனிமையாகக்
காதலினால் உனது புகழ் பாடவேண்டும்
கருமுகிலே ! விரைவினில் வந் தருளுவாயே !

உ. உலகத்தை முடிய இவ்விருள் வந்தெந்தன்
உள்ளத்தை விழுங்கா முன், ஊறிலானே !
கலகத்தை விளைவித்துக் கொடிய காமக்
கள்வன் உனதடியினிலே காதல் என்னும்
விலையற்ற மணியை யபகரியா முன்னர்
வேதமுத னாயகனே நீக்க மின்றி
நிலையற்ற தனிப் பொருளே வேண்டுகின்றேன்
நிருமலனே ! விரைவினில் வந் தருளுவாயே !

ந. அழிவாத உனதருளால் விசயன் அந்நான்
“அனைத்துமவன் செயல்—பயனைக் கொஞ்சமேனும்
விழையாது வினைபுரிதல் கடமை” என்னும்
மெய்யறிவைப் பெற்றனன்; அவ்விதமே இன்று
பழிபாவ நெறிநீக்கி அன்பு தோற்றிப்
பணிபுரிந்து பிறர் நலத்தை நாடிவாழும்
வழிகாட்டி எனையுமுனக் கடிமை யாக்க
மாதவனே ! விரைவினில் வந் தருளு வாயே !

- சு. அரசவையில் துரோபதை உன் நாமங்கூறி
அன்றுவரு மிடர்களைந்தான் என்பர் மேலோர்
பரசிவமே! உனது பெயர் அறியமாட்டேன்
பகர்வதற்கு வகையுணரேன் எனிலு மிங்கே
துரிசற என்பனத்திருந்து மாயை நீக்குந்
தொழிலுனதே; அன்றி எவர் புரியவல்லார்?
விரிசகமும் உயிர்க்குலமும் விருப்பினுட்டும்
மெய்ப்பொருளே! விரைவினில் வந்தருளுவாயே!
- ரு. ஊர் நாடிவந்துனது கருணை பெற்றான்
உயர்வடைந்தான் குசேலன் எனப்புகல்வர் மேலோர்
பார்காடு முழுமுதலே, உனது செல்வப்
பதினதுவோ? வழிதனதுவோ? அறிகிலென் வீண்
சீர் நாடி வெளிவேடப் பேதையாகிச்
சிதையாதே இனிதெனையுங் காத்தல் வேண்டும்
ஏர் நாடி எழுதுவதற் கரியமூர்த்தி!
இறையவனே! விரைவினில் வந்தருளுவாயே!
- சு. பாதை எது வருவது நீ பகரொணுதோ?
பாதவொலி கேட்க மனமகிழ்ச்சி பொங்கச்
சீதமலர் பெய்து நறந் தூபமிட்டித்
திருமாலே! தேவரெலாம் போற்றுந் தேவே!
சீதைமழை பொழிந்த அருள்முகிலே! உந்தன்
கீர்த்தி யிசைத்தினிது வரவேற்க நிற்பேன்
மாதவனே! பரஞ்சுடரே! வாழ்த்துகின்றேன்
மாயவனே! விரைவினில் வந்தருளுவாயே!
- எ. திண்மைதரு தூலறிவு திகழ்தல் வேண்டும்
திமை, கொலை, போர், பகைமை சிதறவேண்டும்
உண்மை ஒளி உலகனைத்தும் உயரவேண்டும்
உன்னடியே உறுதிஎனும் உணர்வு வேண்டும்
வண்மை அருள் சமாச நன்னிலைமை ஒங்கி
வாழ்க்கை மகிழ்வளித்து நனிசிறக்க வேண்டும்
தன்மை அருட்பெருங்கடலே! போற்றி செய்தேன்
தற்பரனே! விரைவினில் வந்தருளுவாயே.

An Early Attempt at the Elevation of the Depressed Classes

(A TRIBUTE TO THE MEMORY OF THE LATE
MR. C. RAMASWAMI AIYANGAR)

BY K. S. RAMASWAMI SASTRI

I

One of the main thrusts of the new *elan vital*, surging through India to-day, is against the concept and custom of untouchability. The time is gone when passion and prejudice were prepared to attribute to priestcraft or tyranny what was only a historical accident and an ancient legacy. The quickened social conscience of the people, the new passion for social equality and social justice, the desire to find the greatest common measure of agreement and harmony among the various groups and communities inhabiting this historic land, a new sense of all-India unity, all these have been at the bottom of the systematic efforts which are now being made in the direction of the elevation of the depressed classes.

It is not a mere spirit of unctuous charity or of willingness to part with superfluities for the needy. It is much loftier and purer than that. Mahatma Gandhi has made it one of the pivots of his work of national regeneration. Its very innermost soul is expressed in the

following lines from Tagore's Gitanjali.

"Here is thy foot-stool and there rest thy feet where live the poorest and lowliest and lost.

"When I try to bow to Thee, my obeisance cannot reach down to the depth where Thy feet rest among the poorest and lowliest and lost.

"Pride can never approach to where Thou walkest in the clothes of the humble, among the poorest and lowliest and lost.

"My heart can never find its way to where Thou keepest company with the companionless among the poorest, the lowliest and the lost."

My aim here is not to write a thesis on social service in general or reprimand modern campaigns against untouchability. I wish only to draw pointed attention to a humble and early effort made by the late Rao Sahib C. Ramaswami Aiyangar and some of his friends and workers long ago, in the nineties of the last century. No one who has known intimately the happy combination of fearlessness and love in Mr. Rama-

swami Aiyangar's nature can feel surprised at his having done so much social service during his self-less career, and his having been the life and soul of the Ramakrishna Students' Home, which has been a staff of life to the poor, and a bold and original educational experiment. He and his friend Rao Saheb C. V. Krishnaswami Iyer (now District and Sessions Judge, retired) and a few others, along with myself bringing up the rear, began a school at Mylapore, for the boys belonging to the depressed classes in the year 1897. We were novices with limitless longing and aspiration but little experience and insight. We had as our motto the immortal words of Swami Vivekananda which sounded like a trumpet-call.

"Thou bold one, be proud that thou art an Indian, and proudly proclaim, 'I am an Indian; every Indian is my brother. The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian, is my brother.' Be clad in torn rags and say, in pride, at the top of your voice, 'The Indians are my brothers, the Indians are my life, India's Gods and Goddesses are my God. India's society is the cradle of my childhood, the pleasure garden of my youth, the sacred seclusion of my old age.' Say brother, 'The Soil of India is my highest heaven, the good of India is my highest good' and pray day and night, 'Thou Lord, Thou Mother of the Universe, vouchsafe manliness to me. Thou Mother of Strength!

take away my unmanliness and make me a man.' "

Swami Ramakrishnananda, who was deputed by Swami Vivekananda to take charge of the Mission at Madras, and who was a man of infinite patience and perfect sweetness and spirituality, looked kindly on our efforts and gave us wise counsel and suggestions.

I was the lame duck of the party of workers. It was Ramu's indomitable energy that kept the team in hand and the work going successfully and well. Mylapore was not then very much inclined to look indulgently on those whom it considered as scapegraces and freaks, and fantastic visionaries. Die-hardism was even more in evidence than now. The school was conducted in an unpretentious upstairs room in the East Mada Street, Mylapore. Below was a petty shop and upstairs was Ramu's bit of national service. His work was not only upstairs work but uphill work. We assembled some blackboards somehow and kidnapped some urchins and got them to submit to hygienic life and tried to pump some knowledge into them. Not that we knew much. A Tamil proverb says that the babblers are far superior to a man afflicted with dumbness. Not only the three R's, but also the three S's, *simplicity, strength and spirituality* were taught in the institution. The institution was a pioneer effort and languished after a few years and is no longer worth mention because, since then, thousands of similar and better institutions

have sprung up everywhere. But its memory and the hours of our co-operative humanitarian effort can never depart from our minds.

"All heads must come
To the cold tomb,
Only the actions of the just
Smell sweet and blossom in
the dust."

Reminiscences of Rao Sahib C. Ramaswami Aiyangar*



C. Ramaswami Aiyangar in 1899.

Early in 1897 Swami Vivekananda visited Madras. Sometime later arrived Dharmapala who had also been to the Parliament of Religions held in Chicago, as a representative of Buddhism. In his famous lectures, the Swami drew pointed attention

to the gross negligence of the Caste-Hindus, in regard to the Panchamas, who were therefore prepared to become converts to Christianity or Buddhism. Those of us who were present at these lectures said to ourselves: "True, we have forgotten our

* A pathetic interest attaches to this article, as it is the last from his pen. It was pieced out from notes dictated a month before his passing away.—Ed.

duty by the masses; but it is not a change of religion that is wanted. Religion is not at fault. Hinduism emphasises the value of service to the poor as much as any other religion, if not more. We ought to bestir ourselves therefore and carry food to hungry mouths and the light of knowledge to lives lived in ignorance."

I was then a student of the B.A. class in the Presidency College. I talked this matter over with a few friends and we resolved to do something tangible by starting a free school for the children of the depressed classes.

There was vacant site in the lane next to the Mylapore Hindu Permanent Fund, belonging to a goldsmith who had mortgaged it to the Fund. I obtained the permission of Sir V. C. Desikachari, the President of the Fund, for constructing a temporary shed on that site to locate the proposed school. The shed was soon got ready with the help and co-operation of my friend Mr. K. S. Ramaswami Sastri—then a student of the Law College, and now a District Judge—and a few others. Both of us became honorary teachers in the school, for we had no funds to appoint paid ones.

As we proceeded, there were protests from several quarters against the location of the school in 'orthodox' quarters, especially near the Kapaleeswarar Temple. The owner of the site was set up against us. When we stood firm, he took to threatening the children who came to the school and driving them away.

Finally we were obliged to quit that place. The school was removed to the top floor of a house in East Mada Street abutting the Pitchu Pillai street, the owner sympathising with our efforts. It was a great convenience that the staircase was located outside, and the rent was only Rs. 5, per month.

The boys were taught Tamil, Arithmetic and English and, by way of teaching skilled manual work, tailoring was introduced; and I used to canvass orders for pillow covers, jackets etc., to keep the latter department going.

The strength was nearly 40. To clothe these boys neatly, we used to beg for old clothes, which were washed and supplied to the pupils. We insisted on their bathing daily. If the parents came to take away their children for work, we would give them an anna each to leave the children at school. And we arranged to feed them sumptuously now and then. Whenever there was a wedding or some festival in a friend's house, I managed to get sweets and fruits for these boys. And so everything went on well.

But after sometime, our neighbours tried to oust us from here also. An Assistant Superintendent of Police was persuaded to threaten us. But we held to our ground and refused to shift, as we had entered into an agreement with the owner for the occupation of the house for two years.

In 1899 I passed my B. A. Degree Examination and the next year, I got employed in the

old Railway Secretariat of the P.W.D. Other friends who were working with me in the school had also to leave it owing to their own pursuits. I had to go during the summer vacation to Ootacamund with the Government. Just then a friend and classmate of mine had returned from Port Blair on leave. He agreed to take charge of the school till my return from the hills. A paid teacher was appointed on Rs. 40 per mensem and also a paid tailor. During the succeeding seasons, whenever I was away, I was able to make some satisfactory arrangement for the supervision of the school. A small Government

grant was also received. A few distinguished men visited the school and extended help to it; among them being Mr. C. Vijayaraghavachariar of Salem and Mr. Bilagiri Iyengar. There were several other helpers too.

Thus the school was run for seven years, but in the end it had to be closed owing to various reasons. It filled me with regret, but I consoled myself that I could take up similar work again later on. So far, my ambition has not been realised; but I hope it may yet be possible for me to do something for their education and uplift. It all depends upon His Grace!

C. Ramaswami Aiyangar

*Where should you go to seek for God?
Are not all the poor, the miserable,
the weak, gods? Why not worship them first?
Why go to dig a well on the shores of the
Ganges? Let these people be your God
think of them, work for them incessantly
the Lord will show you the way.*

Swami Vivekananda.

The Application of Science to Agriculture

BY DR. T. R. SESHADRI, M.A. Ph. D.

There exist fundamental differences between what are known as ancient arts and crafts, and the important modern industries. Owing to the thousands of years of human experience in actual practice, the arts of medicine and agriculture, and crafts like, carpentry, pottery and weaving have come to a very high state of perfection, at the present day; but they are characterised by a good deal of empiricism and we are unable to see the why and wherefore of many details connected with them. This is because the scientific basis of these arts is not yet well developed and it will take several more years of intensive work for science to come up to the level of practice. As a consequence of this, progress in these arts is rather slow; no cases of rapid and spectacular advance could be found. On the other hand the history of electrical, locomotive, automobile, and other modern industries is full of thrills and surprises. Here science has preceded and still precedes practice. The laboratory is much ahead of the workshop and actually controls it. Every minute detail of the

products is based upon fundamental discoveries in science, and consequently improvements are very rapid.

Agriculture is the art of growing crops useful for men and domestic animals, in sufficient quantity and quality, to meet their requirements. It aims at growing as much as possible with the minimum of space, time and expense. At the same time the soil should also be kept in the best condition for sustaining crops by special methods of cultivation, manuring and irrigation. The practice of agriculture is indeed a very ancient one in countries like India, China and Egypt and yet the scientific side of this industry is only in its infancy. The innumerable varieties of soil and climate have given rise to diverse agricultural practices in different localities and the complexity of the problems to be studied is so great that the efforts of science in explaining and improving local traditional methods are yielding results only slowly.

Though the hereditary ryot is by nature shrewd and has centuries of agricultural experience handed down to him, yet he

THE APPLICATION OF SCIENCE TO AGRICULTURE 11

stands to gain a great deal by invoking the aid of science—nay, in certain circumstances, the aid of science becomes absolutely indispensable. Agricultural science is a congregation of all known sciences, all of them being required for the study of problems relating to the soil, and plant and animal life. Chemistry, Physics, Bacteriology, Botany, Zoology and Mathematics have each its specific problems to solve in agriculture.

There are few arts and industries in the world which do not depend upon Chemistry as their mainstay, and agriculture is particularly indebted to this science for much of its advance. The chemist analyses the soil and the plant, finds out what the requirements of the plant are and how far the particular soil can supply these. If it should be deficient in any of the essential plant food elements, he makes up the deficit by the addition of manures. Nitrogen, phosphoric acid and potash, in proper quantities, are indispensable to any crop and small amounts of iron, magnesium and calcium are found to be beneficial. He is able to say which form of manure is best for a particular crop—fruit, cereal or vegetable—under given soil and climatic conditions and how it is being utilised. He can trace the movement of these food materials in the plant all through its developments. Chemical analysis reveals also the composition of most of our crop plants, showing how far the various agricultural products are useful for human

beings and animals. The difference in quality of different varieties of possible food materials and their suitability for people in normal health, or for children and invalids, could also be established by this means. Chemical science has further revealed convenient methods of storing the produce without loss, and of manufacturing more serviceable and easily available articles of consumption from them. The manufacture of pure sugar from the cane or beet and of malt from barley and cholam are two very striking examples of chemical achievements in this field.

The suitability of a soil for growing crops depends not only on its chemical composition but also, to a large degree, on its physical structure. We are now enabled, thanks to scientific progress, to separate the different sized particles in the soil and thereby compare them for their physical nature. The right physical condition is indeed important for proper cultivation and preservation of moisture. A loose sandy soil consists of comparatively large sized particles. It does not retain water, since every drop gets lost through rapid percolation and few plants will thrive in it. On the other hand clayey soils are equally bad. They consist mostly of very tiny colloidal particles; they are too sticky and hard to till, and they are so impervious that all the rain water runs off and very little of it soaks into the ground. A suitable mixture of clay, sand and silt makes a good soil suitable for cultivation, as it absorbs water and makes it

available for crop growth along with the necessary mineral matter. The physicist studies also the effect of different cultural operations, manures, irrigation and climatic conditions on the important physical properties of the soil, such as its power of retaining moisture, its capacity to swell or shrink its porosity, etc.

Few people probably realise that a normal soil is full of life. Pure sand or clay does not constitute a soil fit for growing crops. Besides the necessary mineral and organic matter, it has multitudes of small organisms which bring about enormous changes in the soil. They are called bacteria and fungi, and they render most of the plant food materials in the soil easily available to the crop. There are some bacteria which get into the roots of the so called leguminous plants. There they form nodules, multiply in plenty and in the course of their life-process absorb large quantities of nitrogen from the atmosphere, convert it into useful compounds and as such leave it in the roots. When the crop is harvested, the roots are left behind to enrich the soil. The ryot usually grows some of these leguminous plants such as peas and beans when his land requires manuring and ploughs them into the soil before raising the succeeding crop. Further the decay of most of the organic plant and animal refuse is caused by these micro-organisms and they have been utilised largely for preparing good manure out of cane trash, cotton stalks and town sweepings. The

study of bacteria and fungi constitutes a big branch of science, called bacteriology.

Since agriculture has to deal with the growing of crop-plants, it should be obvious that Botany is one of the essentials of sound agricultural development. Besides studying the form and life history of different crops, the chief work of the agricultural botanist is to breed varieties which are suited to different conditions of soil and climate, which are resistant to disease and which give better yields. Through careful selection and breeding, the yield of crops has been increased enormously. Varieties of wheat have now been produced which mature in a shorter time than others, and because of this, wheat can now be grown further and further north into the arctic circle where the summer is very short. There are available varieties of sugar cane which are resistant to disease; there are varieties of cotton which stand draught easily and there are varieties of paddy which do not shed in the field and yield better crops. There seems to be practically no limit to the achievements of the plant breeder in this direction. He has already produced varieties to suit almost any condition present in the world.

There is another important branch of Botany which deals with the diseases of plants and their cure. It is called Plant Pathology and Micology. Every agriculturist knows how much is lost every year through diseases arising from fungi, bac-

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teria or viruses affecting the plants in the same harmful way as human beings and animals. Thrips in chillies, spike in sandal and mosaic in sugar-cane are some of the well-known and serious plant diseases of South India.

Besides diseases, another serious danger affects the crops in the field. This is due to insect pests which eat away the leaves and flowers before they could mature. Everybody would have heard about the locusts which come in swarms of millions and subject districts and provinces to wholesale famine conditions. We in South India have not experienced this difficulty very much, owing to our favourable situation away from deserts. But we have an equally serious pest in the hairy caterpillar which attacks rain-fed crops such as cumbu, groundnut, cholam, pulses and cotton. It appears in enormous numbers all of a sudden at a time when the crops are young and it is capable of dealing wholesale destruction. There are also caterpillars which attack coconuts, worms which destroy cotton bolls and numerous mealy bugs and scale insects which cause considerable havoc. The entomologist studies the form,

nature and life history of these pests, and after getting detailed knowledge regarding them, he is able to suggest means for their destruction in some stage or other of their life cycle. He either uses poisons to kill them, or catches them and destroys them, or he has another ingenious method of bringing about their destruction. He grows and lets loose other insects which are their natural enemies living on them but which do not attack crops.

Besides the abovementioned sciences, we owe to Mathematics the correlation and explanation of the results of agricultural field experiments, using different manures and cultivation methods, and of the effect of weather conditions and diseases on crops. The subject is now known as Agricultural Statistics.

From what has been described above, it will be evident that agriculture, the mainstay of India, requires the services of all the sciences of modern days for its proper functioning. Though the application of science to agriculture is of recent origin, it has already effected such vast improvements that the future of agriculture is indeed very promising.

Culture*

BY S. SATYAMURTI, B.A., B.L.

What is Culture? It is defined as the 'improvement by mental or physical training or intellectual development.' That does not take you very far. Perhaps the difficulty is, culture is indefinable. It is something more than good manners; it is something more than sound education or general knowledge of all things; it is something more than capacity for service or unselfishness. We all wish to be cultured and to be known as cultured men and cultured women. In what, then, does this culture lie?

Let me take a very common example, *the art of conversation*. Now, if you talk to an individual, you can judge if he is cultured or not, by his capacity to listen to what you are saying. Try, next time, if you have not tried it. It is very rarely that you have got the patience, and the self-control, to listen to a friend's views—which are perhaps radically different from yours—and try to meet his arguments. I can assure you it is very difficult to do so, but it is a *sine qua non* of real 'Culture.' Secondly, I consider the capacity to speak slowly and distinctly, and without raising one's voice beyond the needs of the moment, is also a sign of culture. Especially, when you feel strongly, you are able to

shout, imagining perhaps that when you differ from your friend, he has become suddenly deaf. Instead of that, you must be able to encourage the man who talks to you to feel at home. It is not enough to listen; it is not enough to speak slowly and distinctly; but you must, by your way of carrying on the conversation, make your friend feel that he is talking to an understanding mind. That can be done only if we avoid snobbery of every kind; of all kinds of snobbery, intellectual snobbery is the worst. And the man who imagines that he knows all that is to be known in the world, is not likely to get the best out of life. After all, there are more things than you imagine you know and, sometimes we get wisdom from the most unpromising quarters. If you rack your memory, you will find that from ill-clad people, the so-called uneducated people, you have had many things which you never dreamt of learning from them. You can do it, if only you avoid snobbery.

Let me, for a moment, refer to *the sartorial art*. I think it is necessary to be neat and clean: but costly dress is not necessarily neat and clean. Fairly cheap dress, using that word merely in the sense of cost, can be perfectly neat and clean.

May I also add, that to be *swadeshi* in your dress is a distinct mark of culture. I think we can well judge of a man's culture and his self-respect by the manner in which he dresses. After all, we dress more for others than for ourselves, and in this tropical country the minimum of dress consistent with decency is what is most convenient. As dress is the outward expression of a man's inward being, you must attempt to express your culture in it.

As regards *intellectual culture*, the first thing to note is the capacity for judgment, or what is called '*Vivekam*' in Sanskrit, i.e., the capacity to judge right from wrong. In democratic countries, the capacity for calm judgment is a very difficult thing to acquire. We must look to cultured men and women to lead us in all matters, to give us correct judgments. The sign of an intellectually cultured man is to be charitable in his judgments. We have, of late, developed a capacity to believe rumours of the worst kind about others, without any attempt at trying to sift the truth behind them, and a readiness to attribute motives to those who differ from us. More than that, if we find a person unfriendly, or unsympathetic to us, we at once jump to the conclusion that the whole community or caste to which he belongs is of that persuasion, and therefore must be hated. I want you, young friends, to realise that there are good men, bad men and indifferent men in all communities, in all religions, in all races and in

all countries. Goodness and badness are not the monopoly of any community, religion or race. I would ask you, therefore, not to jump at conclusions, but to be patient and show your culture by being humble and recognising that if a single man errs, there are others in his community who are quite as good as yourself, if not better. I want to bring home the first point to your minds. For, we are bound to have political parties in this country which, I hope, will take the place of the now existing communal parties. And so, we ought to train our young men and women to be cultured enough to imagine that when they differ from their friends, they themselves might sometimes be mistaken and that they should not attribute motives. It was Oliver Cromwell who walked into the rump parliament and said: "Gentlemen, it is just possible we are mistaken." So, while we may be positive about our convictions, it is just possible we are mistaken, and therefore, we should avoid the temptation of attributing motives to others. A man's honour is most easily attacked but it is most difficult to defend. Rumour has the rare capacity of never facing the light. It travels about in the dark by means more subtle than wireless telegraphy. It is impossible to meet it unless our people become cultured enough not to believe rumours.

Another part of intellectual culture is that while you are firm in your convictions you must not be obstinate, because a

* Address delivered on the occasion of the Home Day Celebration on 19—2—33.

cultured man must keep his mind open and be prepared to listen to the other side.

Next, we should cultivate *the capacity for team-work*, which means that we must subordinate ourselves to our side; that we must re-joice in the victories of our *side* and not be anxious to show *ourselves* off. It is a very difficult thing to achieve, but, as I say, it is worth achieving.

Culture I said is something more than good manners. Culture is undoubtedly *good manners*. It is a sign of culture; it is not everything; but you will all agree that one of the best ways of judging a cultured man is to find out the way in which he moves in society.

For instance, take *our behaviour towards our ladies*. I know our innate respect for ladies is very great, but I wish it was not so innate always and sometimes expressed itself as it ought to, in public places—in trains and trams, in fairs and festivals. How often have we seen old women and children and young women hustled about here and there by sturdy fellows forgetting what is due to the weaker sex? In his outward behaviour towards the fair sex, the Westerner scores over us triumphantly all the time. I would suggest that we do cultivate that as part of our culture.

In our *treatment of servants* also, I think we do not show we are cultured gentlemen. They are of course paid to do the work. Unfortunately they have not yet learned to be self-respecting enough. But that does not mean we should be discour-

teous towards them. Just as honesty is the best policy, kind treatment of our servants is not merely what is due to them, but is also the best policy: you will get much more out of them by kind treatment than by treating them as slaves.

Another aspect of a man's intellectual culture is shown in his behaviour *towards his superiors and inferiors*. Not unoften, a man who treats his inferiors with contempt waits 'with bated breath and whispering humbleness' before a superior of his. That is not a very uncommon combination. I have seen it. I think we ought to avoid, if we claim to be cultured, either being patronising to the one or being subservient to the other.

On one other aspect of culture I should like to say a word. In these days of reforms in every direction, we feel our country is politically fluid and economically unsound. Therefore everybody wants to take a hand and shape the world according to his own desires. But I plead for conformity as a great virtue. Every country must reform itself, but to suggest that India is the only country in the world which is full of all the evils of which humanity is capable and every other country is in advance of it, and that we have got to reform all our institutions—our religion, our temples, our society, our marriage and everything else—and until then nothing will happen to us, shows a mentality which portends a great danger to the country. Gentlemen, what is it you want

to produce in this country? Do you want pale imitations of Europeans and Americans? Or do you want a manly race of Indians for whose making Hindu, Moslem and Christian culture have made their contribution for centuries? I think it will be unworthy of the past, and unwise for the future, if we try to uproot all our traditions and substitute in their place new ideas of which we have no first hand knowledge, but which we have learnt only from books or from persons who have seen only one side of the picture. I therefore feel that while we all should try to examine our institutions from the point of view of reason, we must also recognise that in great social institutions there are limits to the play of reason. For example, if we apply the test of reason alone to the Church of England, it cannot stand three hours' examination. If we apply reason to the monarchy of England, it cannot stand one hour's examination. If we apply reason to the institution of the Pope at the Vatican, it cannot stand a minute's examination. But all these institutions must be respected and their agents here in India must be respected and their privileges remain unaffected, but when it comes to the question of India and Indian institutions we must make a meticulous examination of them and see whether they satisfy the latest theories! I do not think it is a right attitude. Again, to suggest that in democratic countries, majorities can decide everything and therefore mino-

rities can have no right whatever is driving democracy to an undesirable extent. There are well-defined limits to the power of the majority. The only sanction for majority rule in democratic countries is the full right of minorities to live their own lives and have opportunities to convert themselves into majorities. I suggest, not as the final word in the matter, but as a mere tentative conclusion of mine that for a cultured Indian the poise should be neither obscurantist nor revolutionary. While always keeping his mind open to fresh ideas, he should remember that the bed-rock is his own country and his own society; and that his country which has withstood invasion after invasion and has on the whole maintained its culture as a race has something to be said for it. Of course, I may be told: 'You must attempt a synthesis of occidental and oriental cultures.' But I will not do it, because I know how difficult it is to attempt it!

Of all kinds of culture, the *culture of the emotions* is the greatest thing. If we develop the capacity to feel for others as we feel for ourselves, we shall have learnt to become cultured men. The greatest happiness in a man's life comes to him when he feels he has done something for others, however inadequate or trivial that something may be. Unselfish service, on however modest a scale it may be, brings its own happiness. This service of others must not be limited to the cheris, the slums and the hospitals. It

must first be done in the *home* itself. You must first serve your mother, your sisters and your brothers. The idea that boys should not help their mothers in cooking and cleaning the kitchen is notoriously an uncultured idea. Boys should be taught to consider service in their own homes as one aspect of culture. It is only then that social service will become part of the being of the students. Believe me, my young friends, unless we, the so-called educated classes, learn to acclimatize ourselves in our homes and their surroundings, there is a danger of a new and worse caste coming into existence, namely the caste of the educated classes.

Patriotism is a sign of real culture. Because it seems to me that if a man keeps his heart and his intellect alert, he cannot help coming to the conclusion that his country must have all the good things which other countries have. And if I may say one word to justify my statement that patriotism is a mark of real culture, I will say this. The desire for Swaraj, on the part of the people working for it, is not so much a desire for the mere transference of the symbols of power from white to brown or black hands, as a consuming passion for an opportunity to do something to remove the appalling illiteracy, the grinding poverty and the diseases of this country and make it once more a smiling land where men and women can live their full lives as self-respecting Indians. That is why I say that a cultured man must have that

desire, which, when translated into ordinary English, means patriotism.

I was glad that you were able to distribute some prizes in *music*. I should refuse to recognise anybody as cultured unless he can appreciate music. I do not know music myself, but I claim to know good music when I hear it. Not merely music, but *the fine arts* generally must be taken care of. I hope our University will soon extend its patronage to the other fine arts such as Sculpture, Architecture and Painting.

Gentlemen, in this country we have not developed *the capacity to be happy*. I notice that the one topic of conversation wherever three people meet is the present depression, the fall in price, increased taxes and so on. After all, life is so short, let us be happy and try to make others happy. That is surely a sign of culture. Believe me, my friends, even a poor man can lead a happy life. He can do it provided he has sufficient individual and national self-respect and pride of race.

Lastly, I should say that the *thirst for knowledge* is a sure sign of culture. You have had education. But your education will be wasted on you unless you have acquired the capacity and desire to learn more.

May I put in a word to the Hindu members of the audience? They ought to *study Sanskrit*. If the natives of Malabar now hold such a predominant position in the official life of this Presidency—as even to be the envy of others—it is because

their education is broad-based on the language and literature which embodies in itself all the culture of which the Hindu race is capable. Having said so much, may I also say—that we ought to *cultivate our mother tongue*. We really cannot be cultured, cannot be self-respecting, so

long as we exchange our thoughts in a foreign language. I'm afraid I have been discursive, but I think I have given you my idea of 'culture.' I only hope you will all become 'cultured' in course of time and be a source of pride to your Alma Mater.

Workshop Practice.*

BY PROFESSOR P. M. MIDHA



Mechanical Engineering Section in the Home.

The importance of workshop practice has been so fully recognised of late years that there is hardly any technical institution to-day which does not provide for a comprehensive course of instruction in a workshop. No sooner do the engineering students leave the University in England than they rush to the various workshops up and down the country for their practical training; while in India, things

are very different. Hardly one or two per cent of our engineering graduates get any chance for workshop practice, as against the 65 or 70 per cent in England. It is no wonder then that our country teems with what I may call half-qualified engineers, most of them fresh from the college without any kind of practical training worth the name. This is due largely to the Public Works Department, which

* Address delivered on the occasion of the opening of the Arts and Crafts Exhibition in the Home on 18—2—33.

absorbs a large number of engineering graduates, and pays them good emoluments in spite of their lack of practical training; so that there is no ambition in those young engineers to take any intensive workshop training.

To-day I will just speak of one aspect of workshop practice, an aspect with which I am somewhat acquainted and which might be beneficial to you namely, "structural steel work". I shall describe to you in a general way the various stages through which a steel work has got to pass before it is ready for transshipment at the site of erection.

Attached to every up-to-date structural workshop there are a number of engineering offices, the most important of them being the estimating office and the drawing and design office. The estimating office prepares tenders with a view to getting work for the workshop. Rough designs are worked out, on the basis of which estimates are made and tenders submitted. On the work of this office very largely depends whether the workshop would have a busy time or not, especially in these days of keen competition. When the estimating office has succeeded in getting a particular contract, the rough designs are turned over to the drawing and design office, where detailed working drawings are prepared and materials are tabulated for the purpose of ordering the necessary requirements for a particular structure. This is an important department and the

most qualified officers (including the chief engineer himself) are invariably associated with it. It is to this office the young engineering graduate after he leaves the university goes to have his comprehensive training. Though he may be a graduate of a university, he has got to work side by side with men much less qualified than himself. It often happens that the chief engineer becomes so fond of an intelligent young engineering graduate that he keeps him on in the design office for a long period, with the result that his training in other departments of the workshop becomes unduly delayed. Fortunately or unfortunately, I myself had that experience and many people like me have had it. To avoid such a contingency, before you enter the workshop, you get the whole programme of your training put into writing and approved by the chief engineer of the company.

As soon as the drawings prepared by the drawing and design office are approved by the chief engineer, they are sent to the template shop. The template shop prepares templates either from strips of wood or iron. In western countries they are generally prepared from strips of wood. But in India I have seen strips of sheet iron very largely used. The only piece of machinery that you see here is the wood boring machine which bores out holes half an inch in diameter through wooden strips at places where marks have been made by the template makers. There is also an open space in the template shop

where structures such as roof trusses and girders can be set out to full space for the purpose of finding out the correct length and other details of the several joints. This shop again is an important part of the firm, because on the accuracy of the templates depends the accuracy of the final structures. Although the work is entrusted to illiterate workmen, they have a great responsibility. Standardised steel tapes and foot rules are used and now-a-days we have automatic spacing devices to enable us to attain a very high degree of accuracy in marking.

During the time these templates are being prepared, the steel work which has been received from rolling mills is passed through a number of preliminary operations. During transport and handling, steel work is liable to be warped and knotted so that it has got to be straightened before it can be used. This straightening is ordinarily done by passing the steel plates through a set of rollers; hammering is objectionable; it makes matters worse. Angles and other sections are sometimes straightened by hammering and afterwards by annealing them; sometimes it is also done by rollers having suitable grooves in them.

Another important operation through which a steel work has got to pass is sawing or cutting. It is usual to order as few lengths as possible of the relevant materials and have all the cutting done in the structural shop itself, for the sake of ease and cheapness. The cutting is done

by special cutting machines and sawing of heavy girders is nowadays invariably done by a circular saw of which you have got a specimen in the P. W. D. and other workshops. The circular saw makes its presence felt by the deafening noise which it makes while in action. Another operation through which a structure has got to pass is bending or joggling to suit templates before they can be used on girder work or truss work. This again is done by a special department — i.e., the smithy. There is one very important machine here and that is the steam hammer. In its latest form, it is capable of a fine degree of adjustment, so that you can impart very heavy blows and very, very light blows, according to necessity.

The forging department prepares eye-bars for trusses. In the preparation of these eye-bars, the workmen will have to be very careful. The templates would be placed side by side and a common bolt passed through all the eyes at each end. It is necessary that they should be all of the correct length.

As soon as these operations are over, usually the templates are also ready. They are now sent out into the plates shop where the foreman takes charge of these templates. He marks his steel work with the help of these templates. It is a very simple process. The templates are placed on the steel work. A centre punch is passed through the holes and is struck on the top. This produces a small indentation on the steel works.

The exact places are marked with a piece of chalk or paint for readiness of spotting out when the steel work is going to be drilled.

Now the steel works are ready for being drilled or punched as the case may be. The drilling requires considerable ingenuity on behalf of the workmen to find out ways and means of saving time. If he has to drill a number of plates, he will clamp them together by a suitable clamp and then drill them, whereas angles and joints must be drilled separately. Flanges and eye bolts must be drilled in one operation, without any waste of time.

After drilling, the various parts have to be assembled. This is done in an assembling shop where there are a number of cranes. The most important crane in upto-date workshops is the overhead Jack travelling crane. This runs backwards and forwards along the length of the plate. There is a bogie on its frame which takes it backwards and forwards. The crane can move in all directions and thus it is possible to bring it to any point on the floor of the workshop. Besides, there are a number of Jib cranes, wall cranes, and so on. Great experience is needed in the assembling shop. The various parts have to be assembled in accordance with the drawings of the structure. Then they are bolted up firmly with the help of service bolts. The structure is then passed on to the riveting gang. The riveting gang have to be careful in the order in which they proceed

with the riveting, otherwise it is often the case that a steel work begins to warp after a few rivets have been put in. There will then be considerable difficulty in putting further rivets. The riveting man is the greatest authority in this direction and there are no definite rules prescribed for the purpose.

The steel work is despatched to the assembling yard or bridge yard. It is an open space where assembling on a large scale is done. The various parts, for example of a bridge will be assembled together to form a bridge. To see whether any defect has crept into the work, inspectors are busy inspecting the finished work. Then the steel work is dismantled and transhipped to the place of erection. Here again in most upto-date workshops we have got a huge crane having trestles at the end, which travel backwards and forwards. The crane can tackle very large trusses required for heavy bridge girders.

Apart from these operations you have in upto-date workshops a foundry, a welding shop, a painting shop, a hydraulic press, and so on. These are no less important and it pays one to spend a short time in each of these departments also.

Now I have described to you very briefly and in a very general way the various operations through which a steel work has got to pass before it is ready for transhipment to the site of erection.

I was wondering whether it might be possible for this school to develop that side of the work-

shop also, especially as there is very great need for such a shop in Madras. Madras is very backward and behind other Presidency towns in India in this direction. We have got some structural shops in the city, but there is room for many more.

I should be glad to see such a shop added to the Home workshop where you can make at least small roof trusses and girders. Such a shop, apart from giving additional training to the boys, will serve a very important necessity of the city.

The Practice of Religion

(THE "C. RAMANUJA CHARARI PRIZE" ESSAY)

BY M. A. NARAYANA AIYANGAR

(Senior Intermediate.)

True religion is Realisation. not mere intellectual apprehension. It does not mean only going to temples, putting caste-marks on the forehead, or dressing in a particular fashion; it is the opening of one's heart to God. Religion cannot be found in books, theories, or dogmas, and reasoning about doctrines of any kind. No amount of reading scriptures or arguing will make us religious. Therefore, the man who is truly religious will realise God in his soul and will be beyond all books, creeds or theories.

Religion is quite necessary for every person. The endeavour of every living being in this world is to be happy and free from the worries of life. Religion truly brings us happiness and rids us of all the worries of life. The growth of religion is always followed by development in every branch of life. The main strength of every race lies in its spirituality and the downfall of that race begins the moment its spirituality dis-

appears. Worldly enjoyments, though they make us seemingly happy for the moment, are unreal and transient like shadows. Religion gives the highest happiness. We can say, without fear of contradiction, that man, thinking man, cannot live without religion, even as he cannot live without food, clothing or sleep.

There are several religions in our country and often we may be baffled by the problem of which to follow. But there is no cause for despair. We must not forget that, just as there are a number of roads to a royal city, so also, these different religions with their scriptures give us different methods to attain the same goal. Just as we can reach the city by any one of these roads, so also, we can realise God by following any one of these religions. Every man is free to worship God in his own way and establish his relation with Him. But all the religions agree in certain points:—viz. the existence of an imperishable

soul and the existence of God. They differ only in rituals, in mythology and other minor details. Every religion has three aspects to it; philosophy, which is the essence of religion; mythology, which illustrates religion by means of the legendary lives of great men; and rituals, meaning ceremonials and forms. Provided we follow any one religion with good faith, having at the same time the determination to struggle and attain the highest at any cost, one religion is as good as another.

It is better for a religious aspirant to be a bachelor. But even a married man can follow religious practice, provided he is continent during the period of his practice; for Brahmacharya goes a great way to help the beginner. There are three stages in the practice of religion:—(1) Outward worship or rituals (2) Meditation and (3) Realisation.

For external worship, the aspirant has to choose an Ishta Devata or a particular deity which he likes most. Having thus chosen his "Ishta Devata," he must worship it every day without failure. He should carry on all the ceremonials, like bell-ringing, offering flowers and prasadam, burning camphor, singing hymns etc. But he should remember that these rituals are only aids to his spiritual growth and that they are not ends in themselves. After he has sufficiently advanced in his practice, these ceremonies fall off, of their own accord. The worship of an Ishta Devata helps men to

establish their own relations with the Lord. If a man thinks of God as the ruler and protector of the whole Universe, he can worship Maha Vishnu; if he thinks of God as the destroyer of the Universe, he can worship Siva; if he takes God to be a warrior and a conqueror, he can worship Sri Rama, and so on.

The next process is meditation, i. e., the act of repeating the proper *mantra* given to the disciple by his Guru, with faith and devotion, and understanding its inner meaning. The same *mantra* may not be good even for the same person for all time; similarly the same *mantra* may not be suitable for two different men. The *mantra* may differ according to the character and temperament of the person, and should be given only by a person, who has already progressed in the path of realisation, and who can study and understand every mind. Such a person is called a "Guru" or Teacher. Every man has to choose his own Guru and get initiated by him first. After getting the initiation from the Guru, the aspirant has to find a convenient time for himself, and repeat the *mantra* a large number of times with great piety and sincerity, mere parrot-like repetition being of little or no avail. Before meditating on its significance, the mind has to be quite calm and still. It is proverbially unsteady, flitting from one object to another, every few seconds. So it is all the more necessary to steady it a little by concentrating our thought on the lovely form of a Sri Krishna or a Sri Rama.

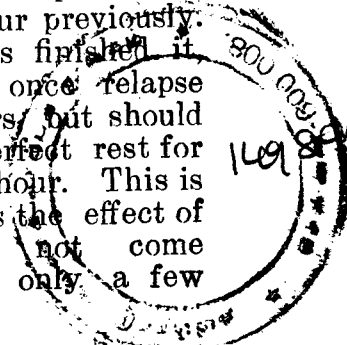
As our mind is generally controlled by the nature of the food we take, the daily routine that we follow and the surroundings in which we live, these have to be taken care of. A religious aspirant should avoid all intoxicating drinks and such food as has a tendency to excite the passions, like fish, flesh etc. As *satwic* food helps to keep the mind calm, preference should always be given to it. (Fruits, milk, etc., are examples in point). A good deal of the misery we suffer from is due to the food we take. It is good to recognise this principle, but no hard and fast rules can be laid down. A spiritual life is a life of strict discipline. We have to impose disciplinary measures over our mind, whenever it wants to get out of control. This discipline is necessary in the beginning, but after a little practice, it is not quite necessary. The point is that no man should be a slave to his own senses or mind.

There are two kinds of meditation; we can think of God with form and God without form. The easier and better one is to think of God with form, and this should be attempted by the beginner. The other is of a higher degree and may be thought of in the later stages. For meditation, the aspirant has to seat himself in a favourable posture from which he is sure not to be disturbed and in a holy place, such as a temple and then, fix his mind on his "Ishta Devata." The eyes may be either completely closed or half closed. The man should not

only fix his mind on the form of his favourite deity, but should also speak to himself the names and attributes of God either aloud or silently. It is not enough if he thinks of the form of his deity as seen in a portrait, but he should feel that he is talking and moving with the deity in person. Generally every one who sits for meditation should study some holy scriptures for about half an hour previously. And after he has finished it, he should not at once relapse into worldly affairs, but should give his mind perfect rest for another half an hour. This is because sometimes the effect of meditation may not come immediately but only a few minutes later.

The last stage in religious practice is known as "Samadhi." It is reached when the steady process of meditation is continued for a fairly long time and when the man loses all consciousness of the world around him. From this stage, he may be able to come back to the ordinary state, to tell his experiences to others, or his physical body may drop off without a return to the normal state. Such a man transcends the cycle of births and deaths, and for him nothing else remains except the Atman; for verily, he has become one with God.

Thus religion brings to man the freedom he has lost. The man who has realised God feels that He is the only entity remaining, and to him, even his body, as well as other bodies, even the sun and the moon,



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appear as mere specks moving about him. He feels that he is like a thread running through all beings. This is the goal of man and religion is the path to achieve it.

The place of Swami Vivekananda in the awakening of India

Senior Prize Essay

BY N. M. LINGAM (SENIOR B. A.)

Every nation has to play its own part, in order to secure the Grand Harmony of the Life of the Universe. For instance, the West has been thought of as the land of reason, while the East has been regarded as the land of faith. But the real progress of the world demands the advance, side by side, of both these aspects. So the materialistic progress of the West has to be supplemented by the spiritual progress of the Orient.

Typical of the eastern countries, is India with her hoary civilization and her ancient culture. She was not made to conquer lands and establish empires. But it was ordained that she should establish the kingdom of God on earth. Her question from the beginning was, Whence? Whither? and How? And she answered them in a most wonderful way. Her greatest generals and conquerors have been spiritual heroes, champions in the realm of the spirit. The national life of India is like a river that has its source in the mountains, and after flowing over a fertile region, has found its way into the infinite expanse of the ocean. This is the reason why she has been living through all the ages,

surviving the onslaughts of almost all the other nations of the world. She has perhaps become weak but she cannot be killed. This is the national life of India in contradistinction with the rest of the world, where empires of great opulence and glory at one age give place to those of a succeeding age, with no trace of their own existence being left.

Although in ancient days India ignored the rest of the world, her contribution to the well-being of the world has been unique. It has again and again quenched the thirst of the world by the deluges of its spiritual waters which go beyond all space and time. Like the gentle dew which is unseen but yet brings the fairest of roses into blossom, India has silently made her contributions to the world of ideas and ideals. She has been the beacon light of the world. "And lo! Light shall again come from the East." Thus India's message and service have been two-fold—one national and the other universal.

Such an India appeared lost in age long lethargy and inaction after the repeated onslaughts of foreign nations. All forms of religious, social and political

systems entered into her bosom. She tolerated them; nay, she accepted and assimilated them. But the tragic part of it was that she allowed her own life-current, the Sanctum Sanctorum on, with a complete resignation that proceeded from utter weakness. "As a result of the disintegration and confusion of thought that had set in, religion became but a matter of form.



Swami Vivekananda

of Her Being to be clouded, obscured and marred by these external influences, and lost her originality. It is no wonder that she forgot herself and in sweet forgetfulness, slept and allowed herself to be trampled

The violent impact of a foreign civilisation at a time when the national life-current had already been running at a low ebb, made the whole country reel and the new knowledge of the west disturbed what faith the people

had in their cultural heritage. The outlook became materialistic, and the recipients of English education thought that salvation lay in blind imitation of the manners, customs, culture and institutions of the West." In short the degeneration was complete.

This critical moment, the beginning of the nineteenth century has been the target for the arrows of all archers. Then, "fiery personalities throughout the country sprang up from her sacred earth, a veritable Ganges of people," beginning from Raja Ram Mohan Roy and followed by Devendranath Tagore, Keshab Chandra Sen and Dayananda Saraswati—the forerunners of a Messiah who was once more to found the Empire. These heroic souls prepared the ground for the Messiah and left the final decisive stroke to be dealt by him. On the whole their work may be summed up as the awakening of national conscience through God.

At last the Messiah came. It was left to the great Sri Ramakrishna Paramahansa through his illustrious disciple Swami Vivekananda to handle the situation and establish his Empire. The Swami knew clearly he was sent from above for a message to the world through India. He spoke with authority that every nation has a particular theme in its life, round which are centered all the other activities of the nation. This was the seminal principle, the core, the central note in the life of the nation. He discovered that in India the life-current is Religion—spiritu-

ality. "Political greatness or military power was never the mission of our race and, mark my words, it never will be"—so he proclaimed. This hidden truth lay before his penetrating intuition in all its nakedness. All his doubts melted away and he set to work at once. He wanted that the spiritual current should flow strong, vigorous and pure. He knew that this accomplished, material prosperity and everything else would follow as a matter of course.

For this Herculean task he had to go to America, first to raise India in the estimation of the world, to place her, on a footing of equality with other nations. He expounded, with new light, the religion of the Vedas and proved its universal character. By his frequent travel he opened the eyes of the world to the rising glory of the East. We should never forget that Vivekananda belonged to the transcendental realm and his mission was primarily in the spiritual sphere: once this was established, once this foundation was laid, the whole edifice of material prosperity and national greatness was bound to follow. Hence it is that Vivekananda's mission has been free from all political movements. And how did he raise India? From his historic landing in Ceylon after returning a conqueror from the West, "all along the way he scattered his seed to the winds in a series of brilliant speeches, the most beautiful and heroic India had

ever heard, sending a thrill through the land...." He looked face to face at India and cried aloud "My India, arise! Where is your vital force?..."

"This message of energy had a double meaning (as it has been always the case with India) one national and the other universal, and we see both being worked out to-day. The spiritual waves generated in India are dashing against the shores of the New World and reflecting back. All great religious upheavals are followed by political unity and strength. And the seeds which the Patriot-Saint sowed have become mighty trees and are producing diverse fruits. At his call this Great Mother has given birth to an army of heroes and heroines. Thus renaissance India takes its source at this effluence of wisdom. The ocean of spirituality brought by Vivekananda is being converted into living action in India. And that is what the great Swami wanted. His message to men was

'strength.' He wanted that India should assimilate western culture with the intense spirituality of her own. This would be the India—the Greater India that is to come. And his ambition was no less than the conquest of the whole world through India's Universal Religion. If Vivekananda was able to see the awakening a generation ago, much more must we be able to see it and say, "The longest night seems to be passing away, the sorest troubles seem to be coming to an end at last, the seeming corpse appears to be awakening and a voice is coming to us. Like a breeze from the Himalayas it is bringing life into the almost dead bones and muscles: the lethargy is passing away and only the blind cannot see or the perverted will not see that she is awakening, this Motherland of ours from her deep long sleep. None can resist her any more. Never is she going to sleep any more."

The Problem of Untouchability

Junior Prize Essay

BY S. SUBRAMANIAN, VI Form

The problem of untouchability has become the "Question of the hour." To say the least, it appears a weird custom—this of 'isolating a certain portion of the population into the category of untouchables and unapproachables' and deny them many of the comforts of life.

In the dim and distant past,

our ancestors excluded from the Hindu fold, a number of men, who were addicted to extremely vicious habits, and who failed to perform the religious ablutions. This custom has been in vogue for centuries together. The members of the 'Depressed classes' of to-day are the descendants of those outcasts. But

once they are prepared to change their customs and habits, there is no further reason for treating them as 'untouchables.' To do so is suicidal. It is an indelible blot on Hinduism to-day. The shastras do not declare that a man should be held responsible for the sins of his forefathers. And it does not stand to reason or common sense to treat them in an inhuman way.

Swami Vivekananda, who had a prophetic insight of the future, declared in 1896, "Fifty years afterwards, there should not be even a single untouchable in India." We earnestly wish his prophecy will be fulfilled. The object of every religion is to elevate and absorb into its fold every man, who agrees to abide by its laws. And a religion, which does not fulfil the purpose for which it stands, does not justify its own existence. To-day, some Panchamas of light and leading are ready to give up beef-eating and toddy drinking, if they are allowed the privileges given to the Caste Hindus.

Again, untouchability tends to undermine our national solidarity. When a representative of our country went to South Africa, and met the Indian coolies at work there, tears trickled down his face involuntarily. When he asked some prominent men there, why such a cruel treatment was meted out to his fellow men, they replied, "We have seen in India, that you keep them aloof and even think it derogatory to your dignity to allow them to walk in your streets. How can you expect a

better treatment at the hands of foreigners?" If this accusation thrown in our teeth by foreigners does not stir us to some remedial action, woe be to us. The honour and glory of a country can be upheld only, when all its population is welded into a strong nation by ties of love and brotherhood.

Now that we are convinced of the necessity of wiping out this untouchability, how best shall we proceed? We should not precipitate and push things fanatically to a stretch of extreme tension all at once, for each excess necessarily engenders its opposite. On the other hand, we have to be moderate and cautious in our actions. We have to adopt the golden maxim of 'hastening slowly.'

To sum up, untouchability is in every way detrimental to our interests. It is not in keeping with the times; it undermines our national and religious solidarity, and makes our voice feeble and our claims weak in foreign countries. Great men like Mahatma Gandhi and Swami Vivekananda, who have preached unto the world the sublime truths of our religion, insist that untouchability should not prevail in India. They are prepared to make any sacrifice for the cause they hold so near their heart. Therefore let us follow these tried and trusted leaders and try to reform society in our own humble way.

Is it too much to hope that this 'Touch-me-not-ism' will be stamped out of India, in the near future?

The C. Ramaswami Aiyangar Memorial

On the requisition of a large and influential section of the citizens of Madras, a public meeting was held on the 1st December, 1932 to take steps to commemorate in a suitable manner the services of Mr. C. Ramaswami Aiyangar to the cause of Education in South India.

Mr. T. R. Venkatarama Sastriar, in proposing Raja Sir Annamalai Chettiar to the chair said that they had gathered there to perpetuate the memory of Mr. C. Ramaswami Iyengar, whom most of them knew very intimately. His life work and the ideals which inspired him were embodied visibly in that great and unique institution, the Ramakrishna Mission Students' Home. Amidst many difficulties and discouragements, he laboured for the establishment of this institution with a single-hearted devotion, determined will and steadfastness of purpose which were as rare as they were unrivalled. With his fostering care, continued almost to the last days of his life, in spite of those five or six years when he was struck down with illness and his movements were impeded, this great institution had reached age, maturity and strength.

In this great work he had supporters, many and influential, and not the least among them was their illustrious and large-hearted countryman, Raja Sir Annamalai Chettiar of Chettinad.

He had therefore great pleasure in proposing him to the chair.

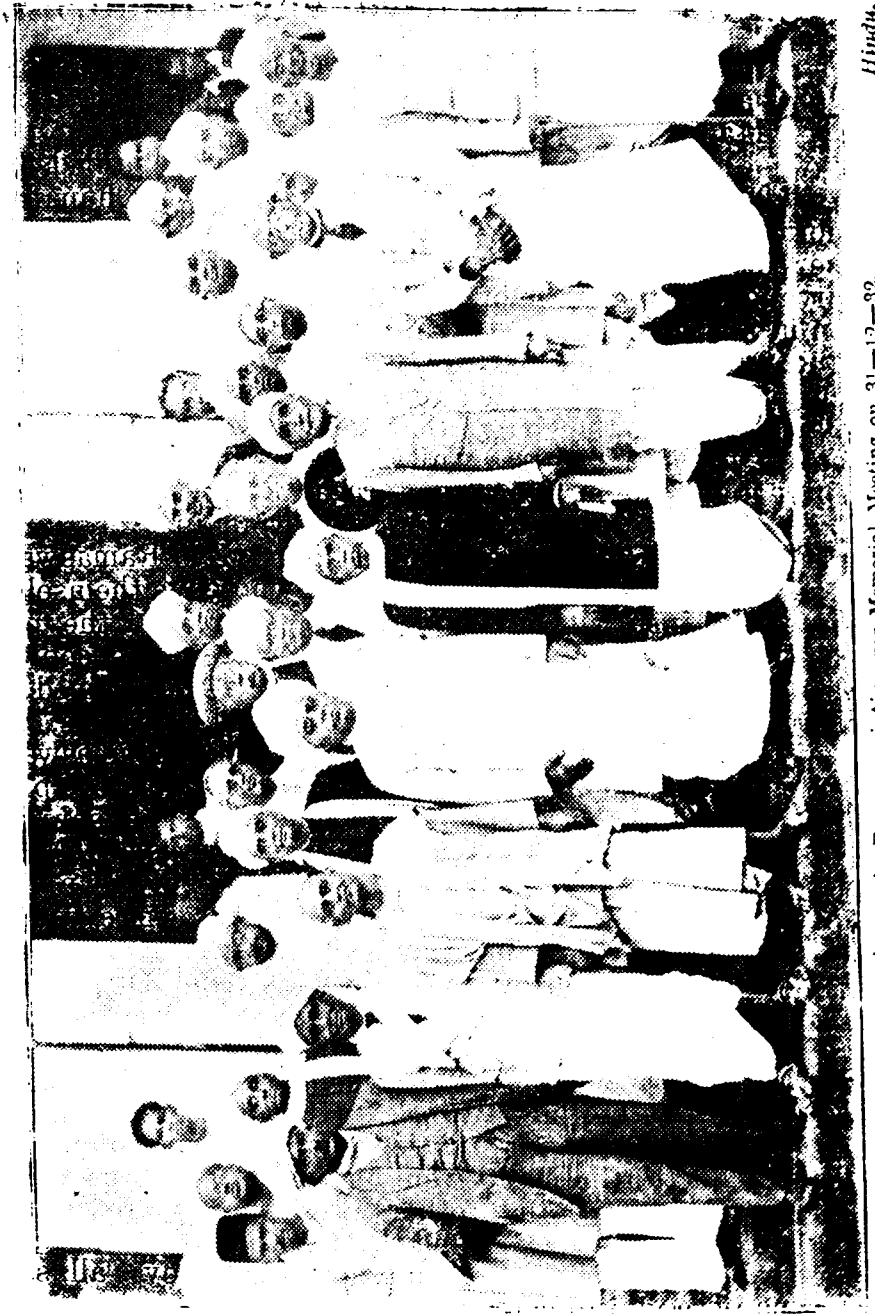
The motion was seconded by the Zamindar of Chunampet and supported by Mr. A. V. Ramalinga Aiyar and carried.

Raja Sir Annamalai Chettiar said that Mr. Ramaswami Aiyangar was one of his very good friends and he was glad that he was given an opportunity to pay his tribute of love and regard to one with whom work was worship.

Men like Mr. Ramaswami Aiyangar who gave themselves up to the service of the poor would die only in the conventional sense. They lived in their work. This Home, the fruition of Mr. Ramaswami Aiyangar's endeavours, spoke more eloquently of his achievement than any words could ever do. It was given only to a few to see with their own eyes the accomplishment of a good part of their work, and Mr. Ramaswami Aiyangar was one of those happy few.

He believed in doing solid work. His policy was consolidation before expansion. He went on with his work, while others were merely preaching; and the result was the magnificent structure they all saw now.

"This Home is unique of its kind in South India," said the Chairman in conclusion. "Service and self-help were Mr. Ramu's watch-words. His life is



Hindu.

Group taken at the Ramaswami Aiyangar Memorial Meeting on 31-12-32.

Courtesy.

full of lessons for those who go along the thorny path of service. Friends, if ever selfless service deserves a memorial, here is a fit case. Mr. Ramaswami Aiyangar's memorial is in the work he has done. But gratitude demands that something special should be done by us to perpetuate his memory."

Mr. Justice C. V. Ananthakrishna Aiyar moved next the following resolution:—

"That this public meeting of the citizens of Madras desires to place on record the deep sense of the loss sustained by the community in the death of Mr. C. Ramaswami Aiyangar, whose dedicated life in the cause of education in South India and in particular the development of the Ramakrishna Mission Students' Home as a national institution, for the education of poor boys and their training and upbringing in an atmosphere of practical culture, religious devotion, and social service has enshrined him in the grateful memory of his fellow countrymen."

The speaker felt that Mr. Ramaswami Aiyangar's work was not fully appreciated while he was alive. But his name would never die. His example of service would also never die. Honour shown to such men was honour properly given. His name would ever be a source of inspiration to people who would be doing selfless work.

Mr. R. N. Arogyaswami Mudaliar seconded the resolution. Mr. Ramaswami Aiyangar's

work and achievements, he said, were well known in Madras. It was very rare to see people who gave their all in the service of the country. So it was up to the public to devise a suitable memorial to Mr. Ramaswami Aiyangar, so that it would be an inspiration to young and old, reminding them of the noble work done by him for the sake of the country with a single-minded purpose.

Sir Alladi Krishnaswami Aiyar, in supporting the motion, first recalled his early acquaintance with the late Mr. Ramaswami Aiyangar, which was nearly twenty-five years ago. His acquaintance with Mr. Ramaswami Aiyangar stimulated him to serve the higher ideals of life. He knew the days when the institution was conducted in a rented house in Pelathope; he also knew how even then Mr. Ramaswami Aiyangar resolved to erect a pucca building. It was not given to every one connected with an institution to live and see that institute rising to magnificent dimensions. But Mr. Ramaswami Aiyangar had the satisfaction to witness such an achievement. He had no money with him. He had only zeal and enthusiasm for service. What was the secret of his personality which drew so many devotees to him? He had the rare characteristic of infecting other people with a bit of his own peculiar zeal and enthusiasm. There was not one now in Mylapore, young or old, who did not come under the spell of Mr. Ramaswami Aiyangar's influence. It was possible to resist a written com-

munication from him; but it was impossible to resist a personal appeal by Mr. Ramaswami Aiyangar. The secret of his personality was not in his power of argumenation or dialectic reasoning. It did not lie in the sacerdotal influence he wielded. But it was due to the fact that he dedicated himself to the cause he held sacred. His dedication to the cause was inspired by a lofty idealism. Religious devotion was the main spring of his life. He did not put on the sanyasin's garb, but he was a sanyasin in spirit. Religion to him was not a matter of mere ceremonial or convention, but the very law and existence of his being.

In his long acquaintance with him, Sir Alladi Krishnaswami Aiyar went on to say, Mr. Ramaswami Aiyangar never talked about himself or his family. He always talked of helping poor students. He had seen Mr. Ramaswami Aiyangar going from door to door begging for subscriptions to help the needy and the helpless. It was impossible for him, to resist the demands of a man in distress. He never did charity in a patronising spirit. He was a true friend of the Harijans. They must show their love and veneration to him not merely by showing their fidelity to the institution he had reared, but by erecting a statue for him. This institution would live and prosper. But if ever a man deserved a statue in this place, it was Mr. Ramaswami Aiyangar. It was a false utilitarianism to think that they should show

loyalty to their friend by helping this institute alone. Nothing less than a statue would answer the purpose adequately. His statue would gain in value and would be in excellent company with other statues in the city. The resolution was then put and carried unanimously.

Sir C. V. Kumaraswami Sastriar moved the following resolution:—

"This public meeting resolves that steps be taken to perpetuate the memory of the late **Mr. Ramaswami Aiyangar** in a form that will carry forward the noble educational work which he inaugurated and to which he devoted his entire life and energy."

Their departed friend was a youthful enthusiast in the work he undertook to accomplish. While others criticised the university and found fault with the Government, Mr. Ramaswami Aiyangar was impressed with the educational problems of the poor students and set to work in a practical manner. There were thousands of men who were rich and who would, he was sure, unloose their purse strings for raising a memorial for a man who lived such an unselfish life. It might be asked why there should be a memorial, his very work being a memorial for him? But they had to show their mark of respect and reverence for him who had lived a noble life. By so doing they would only be doing their duty, so that it might not be said that they were ungrateful to one who worked throughout his life for the good of others.

The Rev. Father Bertram, in seconding the resolution, associated himself with the sentiments expressed by the previous speakers. When he had an opportunity to visit this institution previously, he was struck how a single man was able to achieve so much. It was an institution which attracted many visitors to Madras. Mr Ramaswami Aiyangar possessed qualities which could not be well expressed in words, and he had no doubt that the public of Madras would express their token of admiration for him in a manner worthy of the great task he undertook to perform.

The Hon. Mr. P. T. Rajan, in paying his tribute to Mr. Ramaswami Aiyangar, said that the departed soul was a great friend of his family. This institution would be a living monument of the life work of Mr. Ramaswami Aiyangar. Men of that type would like no better monument than that his fellow citizens would follow in his footsteps and carry on the work they had begun. But they should express their admiration in a tangible manner. And he had no doubt that the erection of a statue would be an admirable thing.

Mr. G. A. Natesan spoke of the gentle and unostentatious ways of Mr. Ramaswami Aiyangar who, he said, never thought of himself or of his family, but always worked for the development of the Ramakrishna Mission Students' Home.

The Kumararaja of Venkatagiri said that Mr. Ramaswami Aiyangar was well-known for

his kindness and large-heartedness.

He would only consider it a privilege to add his quota of contribution to any memorial that might be started to perpetuate the memory of this great man.

The resolution was then carried with acclamation.

Dr. A. Lakshmanaswami Mudaliar moved that a Committee consisting of 20 members, with power to add to their number, be appointed for the purpose of carrying out the above resolution. The prominent members of the Committee are Sir Alladi Krishnaswami Aiyar (President), Dewan Bahadur Arunachala Mudaliar, the Kumararaja of Chettinad, the Kumararaja of Venkatagiri, Jamal Mahomed, Dr. S. Rangachari, Messrs. M. C. T. Chidambaram Chettiar, A. M. M. Murugappa Chettiar, C. S. Ratnasabhapathi Mudaliar, V. C. Vellingiri Goundar, C. V. Venkataramana Iyengar, S. Ellappa Chettiar, Ramanath Goenka, C. V. Krishnaswami Aiyar, C. V. Viswanatha Sastri, T. R. Venkatarama Sastri, M. Ramachandra Rao, V. Shanmuga Mudaliar, Patanjali Sastri and G. A. Natesan and M. Subbaraya Aiyar (Secretaries).

In moving this resolution, Dr. Lakshmanaswami Mudaliar said that the great work achieved by Mr. Ramaswami Aiyangar was due to the fact that he came early in life under the influence of the Ramakrishna Mission, and imbibed from those missionaries wisdom, culture and catholicity of views which were

very prominent in his life work. He was an embodiment of simplicity and reverence, and these characteristics were very well brought out by him in the awe-inspiring temple of learning he had built.

Mr. A. A. Hayles seconded the resolution. He said that he knew Mr. Ramaswami Aiyangar fairly intimately and was always struck by his simplicity and humility. His life work was proof of the saying—“Blessed are the meek, for they shall inherit the earth.” His work had now been transferred elsewhere; but they had a duty to discharge to him who had worked so much for their good. It would be a disgrace to Madras if his work here was allowed to stop. Whatever steps they might take to perpetuate his memory, the first thing to be attended to was to see to the permanent maintenance of his life work.

Mr. Ramanatha Goenka in supporting the motion, emphasised the point that the Students' Home was a unique institution which could be copied all over India, and **Mr. Ramaswami**

Aiyangar was mainly responsible for the establishment of such an institution.

After this resolution was passed, the Chairman announced that the Zamindar of Chunampet and Sir Alladi Krishnaswami Aiyar had given a donation of Rs 1,000 each, for the memorial fund, and he hoped that in course of time they would be able to get a long list of contributors with similar amounts.

Mr. A. Rangaswami Iyengar next proposed a vote of thanks to the Chairman and the various speakers for having participated in the meeting and making it a success. The organisers of the meeting, he said, appealed to the public to make the memorial a great success. He knew Mr. Ramaswami Iyengar for forty years and all these years he had toiled for the establishment of this great institution.

Rao Bahadur R. Krishna Rao Bhonsle seconded the motion, associating himself with the tributes paid to Mr. Ramaswami Aiyangar.

The meeting then terminated.

Home Day Celebrations, February 1933.

Saturday, the 18th February.

OPENING OF THE ARTS AND CRAFTS EXHIBITION.

Swami Yatisvarananda's Speech: On this most auspicious day let us first of all think of the Lord and offer our humble salutations to Him for having brought into existence

the great movement of which this Home is a tangible form. When I stand here now, an unspeakable sadness comes over me, for the master-builder and the guiding spirit of this institution is not with us, and this is the first Home Day Celebration that we perform without him. The Lord in his infinite mercy

has called him away to give him the much needed rest. We should not complain. The Lord has freed him from the trials and tribulations with which all earthly life is inseparably connected. It was a divine power that brought this institution into existence. That divine power is still working in our midst. I am sure we are nearing day by day the ideal that the great Swami Vivekananda placed before us, namely the ideal of an all round education, a man-making education that will build a man's character and make him self-reliant and strong both in body and mind. In our scheme of education, side by side with the spiritual and the moral ideals, we have also the economic ideal. Swamiji has said that a hungry nation cannot have religion. Therefore we must attempt in our educational scheme to solve the grim problem of the struggle for existence. We are making in this Home experiments in that direction. Although we cannot say we have yet been successful there is no doubt that the efforts of the band of consecrated workers in this institution will help to realise Swamiji's ideal of an all round education.

In a scheme of the nature I have just described, the workshop is quite as important as the worship room. For it is only then that we will be able to eliminate the parasites and exploiters of society. Unless the students who go out of this institution are self-reliant and work for themselves, they will surely not be able to work for

others. The results of the experiments that we are doing are demonstrated to some extent in the exhibition that we have organised. Though the exhibition does not show that we have achieved much, it clearly shows what we have yet to achieve and in what direction we are proceeding in the pursuit of the ideal set before us by the Swamiji. With these remarks, I declare the Exhibition open and invite you kindly to go round the stalls and have a look at the various exhibits.

The visitors went round and saw the exhibits in the various sections. Then they reassembled to listen to an address by Professor P. M. Midha on “Workshop Practice” (published elsewhere in this number).

In thanking the lecturer,

Mr. V. C. Rangaswamy Aiyangar said:—Prof. Midha has taken very great pains to go over here and give us the benefit of his experience. He rightly stressed upon the fact that the present day Engineering Education does not lay adequate emphasis on the practical side, namely, workshop training. Our educated young men must be taught to realise that there is a dignity in manual labour and that there is nothing wrong or demeaning in an Engineering graduate carrying girders on his shoulders or taking metal to the foundry for melting. In any Industrial enterprise, you must have at the top highly developed intellects with plenty of theoretical education, but you must also have a large number of ordinarily educated men with

plenty of practical experience, because on the accuracy and exactness with which they execute a given design depends the ultimate success of the workshop

Sunday, the 19th February.

BUSINESS MEETING OF THE HOME ASSOCIATION

The business meeting was held at 2-30 P. M. with M.R.Ry. N.R. Kedari Rao Avl., M.A., L.T. in the chair.

After prayer and the adoption of the annual report, the following resolutions were unanimously passed:

1. This annual meeting of the Home Association places on record its deep sense of sorrow at the irreparable loss in the passing away of Rao Saheb C. Ramaswami Aiyangar (From the chair.)

2. This meeting also places on record its sense of sorrow in the premature death of G. Radhakrishna Chetty, one of the old students of the Home (Moved by Mr N Subramaniam).

3. This meeting expresses its high appreciation of the work of the various district representatives and hopes, that the Association would enjoy their increasing support in the years to come. (Moved by Mr. A. E. Ramamurti)

Messages from old boys and well-wishers, who could not attend the function were then read. This was followed by

(i) the election of office-bearers;

(ii) an appeal for support to "The C. Ramaswami Aiyangar Memorial Fund."

(iii) and the function of introducing the old boys

With the chairman's concluding remarks, the meeting terminated. After lunch there were a few items of sports and a group photo of the staff and alumni of the Home with the distinguished guests was taken at 4-45 P. M.

PUBLIC MEETING.

After prayer and the Chairman's introductory remarks,

Mr. N. R. Kedari Rao said:— On behalf of the Ramakrishna Mission Students' Home Association, I request Sir Sivaswami Aiyar to unveil the portraits of the late Mr. C. Ramaswami Aiyangar. One of the portraits is the gift of Mr. H. Nilakantan an old boy of the Home, now employed as an Inspector of the Burma-Shell Company at Nagpur. The portrait was painted by Mr. S. N. Das an artist of Calcutta at a cost of Rs 450. Mr. Nilakantan hoped to be present here to-day, but at the last moment he has been obliged to accompany his chief on a business tour and he has wired to us his inability to be present here to-day. The other portrait is the work of a local artist Mr. V. S. Sarma, who occupies a high position in the artistic world. He has recently reconstructed the portrait of Saint Tyagaraja for the benefit of the Sir Annamalai Music College, Chidambaram. Copies are available for sale, the proceeds of which will go to the Home. Mr Sarma was a personal friend of Mr. Ramaswami Aiyangar for over 15 years and he has kindly given the portrait

to us free of cost. Mr. Das had not the advantage of seeing Mr. Ramaswami Aiyangar personally and painting his portrait from real life. He had only a photograph to help him in painting his portrait.

Next I wish to say a word or two about Sir Sivaswami Aiyar who has kindly consented to unveil the two portraits to-day. Those who heard his masterly address on the occasion of the Silver Jubilee Celebrations would remember the splendid analysis he made of the growth and development of the Home owing to the unique and single-minded efforts of Mr. Ramaswami Aiyangar. Sir Sivaswami Aiyar occupies a unique place in the educational world: he was the Vice-chancellor of two great universities—Madras and Benares—and he is the founder and proprietor of the Tirukattupalli High School which after its Silver jubilee celebrations recently has been renamed the Sir Sivaswami Aiyar High School. He is one of the greatest patrons of the Home from its inception, one who has given not merely his moral but also his financial support. The Committee could not have made a better choice than Sir Sivaswami Aiyar and I consider it a great privilege to request him to unveil the portraits.

Sir P. S. Sivaswami Ayyar:— I have very great pleasure in performing the duty which has been assigned to me. Towards the end of last year a big memorial meeting was held to do honour to the memory of the late Mr. Ramaswami Aiyangar.

Unfortunately, I was prevented by ill-health from attending that meeting and paying my humble tribute to his work. But I am glad I am now given the opportunity of participating in this function and expressing my high appreciation of the life-work of the late Mr. Ramaswami Aiyangar. So many eloquent tributes were paid to him at the memorial meeting that it is unnecessary for me to go into the details of his life or into the history of this institution. Most of you are aware how this institution started from very humble beginnings. I knew it almost from its inception and I knew Mr. Ramaswami Aiyangar from the days when he was a student. He began with the idea of providing free boarding for poor students in Madras who were obliged to wander about from house to house for the collection of money out of which they could pay their school-fees. Starting with that humble idea, the aim and the activities of Mr. Ramaswami Aiyangar gradually expanded, till at last they were all embodied in this magnificent institution. His object was to make this a model institution and it has come to occupy a unique place among the Hindu Educational Institutions of this Presidency. His object was not merely to give a complete course of secondary education but also to provide moral, religious and physical training to promote the healthy development of body and mind, and to create conditions favourable to the cultivation of a spirit of self-reliance, of social

service and of citizenship. These were the objects he set before himself in developing this institution and I need hardly point out how splendidly he has succeeded in achieving the aims he set before himself. Mr. Ramaswami Aiyangar was blessed with a fine character and a most lovable disposition and he had a great capacity for friendship. It was fortunate that he came early under the influence of that magnetic personality, Swami Vivekananda, and the various exponents of the work of the Ramakrishna Mission, such as Swami Ramakrishnananda and other Swamis who have worthily taken his place in our midst. The love of social service which was latent in him began to develop and the idea which he first formed of a Students' Home gradually took larger and larger shape and he has developed it into this beautiful institution.

Mr. Ramaswami Aiyangar needs no worthier and better memorial than this institution. The many pupils who have passed through this institution and who have had the benefit of daily contact with the life of Mr. Ramaswami Aiyangar are all eloquent memorials of his high ideals and his noble and unselfish work. I really can conceive of no better memorial which he would have desired to leave behind, if indeed he had any ambition that way, than the acknowledgement and the appreciation by the public, of his services. It may perhaps be asked, why need we have any further memorial in canvas or

in marble to the late Mr. Ramaswami Aiyangar. But you all know that even the greatest of benefactors of the human race tend, after some time to become mere names and however much we may preserve the memory of their work and cherish it, their figure tends to be lost in the haze. People naturally feel a desire to know what sort of a man a great personality looked, what his lineaments were and what impression he produced upon his friends. Nothing can produce a more vivid impression of a personality than a faithful picture and I regard an oil painting is even more likely to convey an accurate presentation of his likeness and features than any memorial in marble. It is likely to produce a vivid impression on the minds of succeeding generations of students of the sort of man the founder of this institution was. I have no doubt that looking down from those pictures, Mr. Ramaswami Aiyangar's features will continue to shed a benign influence upon succeeding generations of students in this institution and will be an inspiration not merely to the students of this institution but also to others who may be induced to pay a visit to this magnificent Home of education, education in the most complete sense of the word, not merely in the sense of being enabled to go successfully through prescribed curricula of school course, but education of a far deeper and more pervasive character. I have no doubt that such unselfish and devoted work as Mr. Ramaswami Ai-

yangar gave in the service of this institution in which he lived, moved and had his being was sustained by the deepest religious instincts. Unselfish and devoted work is rare in any country, but it is still more rare here, not because of any innate incapacity in our people, but because of the present disturbed and unnatural conditions where the difficulties of our economic life, the unsettlement caused by our political conditions and the changes which are daily taking place and the struggle for existence which is so keen, all tend to make men more keen about the pursuit of things which will better themselves rather than things which are calculated to benefit the country at large. We want more men of the type of Mr. Ramaswami Aiyangar for the service of this country and let us hope that in the fulness of time there will be more and more men coming forward, imbued with the same high ideals and inspired by the example and story of his life. I have very great pleasure in unveiling the portraits.

After the unveiling of the portraits and the distribution of prizes, Mr. S. Satyamurti delivered an address on "Culture" (published elsewhere in this number). In conclusion Sir K. Ramunni Menon said:—

I must confess with very great regret that I have not yet taken the opportunity of making a detailed survey of this Home, but I know that it has laid the foundations of a very great tradition and that it enjoys a very well-deserved reputation in the

whole Presidency for its quality of work and for the high ideals which it has set before itself. I know that all this is very largely due to the selfless labours of Mr. Ramaswami Aiyangar whose portraits were unveiled to-day. To the eloquent tributes paid by Sir P. S. Sivaswami Aiyar and Mr. Satyamurti, I would like to add my own and I hope that the movement recently set on foot to perpetuate his memory in a suitable manner will meet with the success which it deserves.

To the Prize-winners who have received prizes to-day, I offer my cordial congratulations. You are all having the privilege of receiving a very high class training in this institution and I congratulate you on your neatness of appearance and your good manners. I shall not now attempt to comment on the eloquent address you have heard, but I should like to emphasise one aspect of culture which I have no doubt, Mr. Satyamurti also had in mind, though he did not lay that emphasis which I would lay upon it myself. I consider culture to be the product of the fullest development and the harmonious functioning of the intellectual, aesthetic and moral faculties of a man and I would lay very great stress on the last, because without the cultivation of moral qualities, there can be no true culture.

It is because I know that this institution is providing you with the foundations of such a true culture that I congratulate you on being the inhabitants of the

Home. I know it is very difficult to provide the elements of sound education and this institution is attempting to do that and in doing so, is setting a very good example to the whole educational world. As I read the annual report of this Home for the last year, I noticed to my very great satisfaction that the policy of the management of this institution is based on very sound lines; that is to say, the management is not anxious to encourage such people to go to the university as are not likely to be benefited by a university course, but they divert them into more practical and useful channels. I am very glad that policy is being steadily pursued by this institution, because I can see no opportunities for the bulk of our young men in the university. Not only will that education be to a large extent wasted upon them but they will find to their great dismay that it will not lead them anywhere afterwards. I am therefore particularly pleased to find this institution setting a very good ex-

ample in cultivating the practical side and vocational training. I know also that here in this Home, the formation of character is receiving very great attention. I hope when you leave this institution you will take away with you the high ideals of service and self-sacrifice and an appreciation of the dignity of labour which your own daily routine will have instilled into you, and by your example act as an inspiration and stimulus to those around you. In that way you can repay, far more than by payments of money, the great debt that you owe to this institution for its great benefactions in regard to yourselves.

With a vote of thanks proposed by Dr. A. Appadurai, the meeting came to a close.

During prayer time, devotional songs were sung by Srimati Saraswati Bai. Then there was dinner in which a number of guests and old boys participated. The last function was *Jelectrum* music arranged through the kindness of its inventor Mr. Pappu Subba Rao

PRIZE-WINNERS

I Form.

Seshappan, 100 yards dash, II prize (Juniors)

N. M. Nata Rajan, 80 yards dash I, Treasure Hunt II, (Specials)

R. Muthukrishnan, 80 yards dash II (Specials)

V. K. Kandaswami, Treasure Hunt II, (Specials)

N. S. Jagannathan, Music prize (Specials)

II Form.

R. Venkataramanujam, Musical Chair I, (Specials)

M. Ambalavanan, Musical Chair II, (Specials)

N. Jagadgesan, Treasure Hunt I (Specials)

Janaka, Cricket, Foot-ball (Sub-juniors)

S. Ponnambalam, Tamil Essay I (Lower Secondary)

P. M. Viraraghavan, Tamil Essay II, Carpentry II

M. R. Venkataraman, English Recitation I (Lower Secondary)

K. R. Subbiah, Drawing Prize

S. Srinivasan, Gita I

HOME DAY CELEBRATIONS

III Form.

P. Vinayakamurthy, Potato gathering I, Lime and Spoon race I (Sub-juniors)

S. Sankarasubramanyan, English Recitation II (Lower Secondary)

Srinivasagopalan, Gita II

IV Form.

V. S. Ponnurangam, Lime and Spoon race II (Sub-junior)

S. Rajagopalan, 220 yards race I (Sub-junior)

A. Mahadevan, 220 yards race II (Sub-junior)

P. Vedantharangam, Gita I

Delli Batcha, Rattan I

V Form.

P. N. Karunakaran, 440 yards race I, High jump II (jrs.), Hockey Rolling Cup Match (Captain), One Mile I

Y. S. Pattabhiraman, Sack race I (Juniors)

V. Ekambaram, High jump II (Juniors), Rattan II

P. T. Krishnaswamy, 80 yards race I (S. Junior), Vedam II

S. R. Ramanujam, 80 yards race II, Potato gathering II, Junior Foot-ball (Captain)

T. N. Sivaswamy, Weaving I

P. R. Subramanyam, Gita II

K. S. Lakshminpathy, Drawing I

VI Form.

B. R. Narasinga Rao, 100 yards I, 440 yards II, Long jump I (Juniors), Weaving II

T. P. Shanmuga Nainar, Sack race II, Long-jump II (Juniors), Carpentry I

S. Subramanyan, High Jump I (Juniors), Hockey (Captain), English Recitation open to all the City Schools III, English Essay (High School) I

K. N. Ramadasan, Senior Volley Ball (Captain), English Essay (High School) II, Tamil Essay (High School) II, Weaving II

P. Thirunavukkarasu, Junior Badminton (Captain)

N. Srikantan, Music I

M. R. Balaganapathy, Music II, Rattan II

P. R. Viswanathan, Vikatam II, Tamil Elocution open to all the City Schools II

R. Krishnamurthy, Tamil Essay I

College :

V. Chandrasekara Rao, Senior Badminton (Captain)

K. Janakiraman, English Essay (College) II, Vedam I

V. Srinivasaraghavan, Three legged Race (Seniors) I, Vikatam I, One Mile III

M. A. Narayana Aiyangar, The Rao Bahadur C. Ramanujachariar prize for Religion I

N. M. Lingam, 100 yards. (Seniors) I, 440 yards II, English Essay (College) I

S. Munian, High Jump I

C. Annaswamy, The C. Ramaswamy Aiyangar Popularity and Conduct Prize

Industrial :

A. Santhanakrishnan, 100 yards. (Seniors) II, Three legged Race I, 440 yards I

L. Balakrishnan, Three-legged Race II, ½ mile II, Senior Hockey (Captain)

K. R. Ramiah, Three-legged Race II, Long Jump (Seniors) II

M. Narasimhachari, ½ mile (Seniors) I, Relay Race (Captain), Senior Foot-ball (Captain)

S. Sundararajan, Long jump (Seniors) I

D. Venkatachalam, The Rao Bahadur C. Ramanujachariar prize for Religion II

Arts :

Y. R. Srinivasa Rao, High Jump (Seniors) II

Wesley High School :

V. S. Sivaprakasam, Tamil Elocution Competition open to all the City Schools I

C. C. C. High School :

S. Ramaswamy, Tamil Elocution Competition open to all the City Schools III

Hindu High School :

S. Ramabadrar, English Recitation open to all the City Schools I

P. S. High School :

P. N. Subramanyan, English Recitation, open to all the City Schools II

Old Boys :

C. Gopalan, Slow Cycle I, 100 yards I

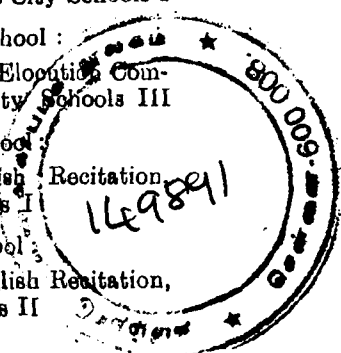
N. Ganapathy, Slow Cycle II

C. T. Ramaswamy, 100 yards II, Relay Race.

C. Ramaswamy, Shot put I

N. Mahadevan, Shot put II

C. Sambandam, One Mile II



Handwritten notes: 'JL', '12m 211, 1105', and 'N33.1-6'.

On Ideals

BY K. S. VENKATARAMANI

Ideals are always worth cherishing even though their perfect realisation first as deeds and then as habits of action is very difficult. Boyhood is the most plastic period and seeds sown at the proper time yield the richest harvest.

The higher qualities of evolution are admittedly gentleness and love, which form the two self-luminous eyes of a spiritually ascending life. Combined with an active spirit of service in the realm of action, they yield the finest results, both for individual evolution and collective progress. That is why the doctrine of *ahimsa* and of selfless service with its message of universal peace and happiness is now so richly laden in the air. It touches even the meanest lad in the street to an ecstatic song of freedom and effort.

But these two fundamental qualities of evolution are not to be purchased easily, like merchandise or musk, for copper or for gold. They are the fruits of self-endeavour carried with rigorous discipline and control of the senses in a particular way of thinking and acting.

Early rising and bathing, simple food and simple habits, control of the palate and above all *brahmacharya* are of the very essence of the preparatory process for the higher and the truer life as they turn and keep ready the soil for the reception of the seed. Prayer and meditation bring about a new life and lead slowly to devotion or Bhakti, the very amber from

which the first electrons of a spiritual life are generated. Bhakti slowly develops the higher aura of light or the inner vision that liberates the soul from the bondage of the flesh, acting through Knowledge that flashes first like lightning but remains as a steady light for ever.

When thus you have the sovereign gold, need you be anxious about the copper and silver coins of change?

I think that the Ramakrishna Home helps in the creation of such a spirit and the true atmosphere for it. The palatial pile of buildings that stand nodding you a gracious welcome are themselves the accidents of rich acts of love and sacrifice, and symbolise in essence the richness inherent in all simple life. I have every reason to think that the Ramakrishna Home cultivates to a high degree the richness of a simple life, the freedom of discipline, the liberty of self-reliance and self-help, and the austere and philosophic outlook of a self-made and self-fed life.

These ideals are never learnt from books or magazine articles, but only from life in the vivid and quickening atmosphere of prayer and meditation, work and enterprise in paths of common weal, guided and illumined by a great leader or *guru*.

May many more such Homes spring up in our Tamil land! Then less need there would be to trickle ink over formulating ideals for boys.

The Home Association

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		Total	65 12

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THE HOME ASSOCIATION ACCOUNT

For the period 1-5-32 to 1-4-33

Dr.	Rs. A. P.	Cr.	Rs. A. P.
Opening Balances on 1-5-32.			
To Mr. T. S. Krishna Rao	249 7 3	By Cash	31 11 6
Home (I account)	120 2 3	Home (I account)	98 2 10
Bills payable	17 12 0	Bills receivable	50 8 0
Total ...	387 5 6	Advances	70 2 0
		Net Deficit	136 13 2
		Total ...	387 5 6
Summary of Transactions			
To Magazine account		By Deficit	136 13 2
Subscriptions	255 0 0	By Magazine account	
Sale of back numbers	6 2 0	Paper and Printing	251 0 0
Advertisements	118 0 0	Postage	83 12 0
To Association general account		contingencies	2 1 0
Subscriptions and Donations	65 12 0	By Association general account	
Sale of Group Photo	8 0 0	Stationery and Printing	9 11 0
		Postage	14 14 3
		Decorations and Flowers	11 14 0
		Group photo	23 4 0
		Gallery for above	5 0 0
		Prizes	10 13 0
		Feasts	10 0 0
		Contingencies	0 4 6
Net Deficit	106 8 11	Total ...	559 6 11
Total ...	559 6 11		
Closing Balances on 1-4-33			
To Mr. T. S. Krishna Rao	216 15 3	By Cash	31 11 6
Home I account	13 13 11	Bills receivable	102 0 0
" II account	61 18 8	Advances	70 2 0
Bills payable	17 12 0	Net Deficit	100 8 11
Total ...	310 6 5	Total ...	310 6 5

R. S. Home, Mylapore,
6-4-33.T. S. KRISHNA RAO,
Vice-President and Treasurer.

Notes and News

FROM OUR DIARY

January 1.—Annual Report for 1932 issued.**January 7.**—Vaikunt Ekadasi : Gita Day. Tamil Lecture by Mr. K. Balasubramania Aiyar at 8-30 A.M. on the Bhagavad Gita. A few boys took part in the Gita recitation competition held by the Samskrit Academy.**January 13.**—Pongal. Tamil report issued.**January 16.**—Saint Tyagaraja's Day. Upanyasam by Mr. C. R. Srinivasa Aiyangar at 5 P.M. on the life of the Saint. Song in the Prayer Hall at 7 P.M. by Vidwan Musiri Subramania Aiyar.**January 17.**—High School inspection by the D.E.O.**January 18.**—Birthday of Swami Vivekananda. Special Puja.**January 23.**—Industrial School Students visited the Government School of Technology.

THE HOME ASSOCIATION

January 27.—Birthday of Swami Brahmananda. Special Puja and Bhajana.**January 29.**—Feeding of the poor in the Home compound in connection with the public celebration of Swami Vivekananda's Birthday.**January 30.**—Ceremonial opening of the new building in the Staff Quarters, for the Superintendent of the Industrial School.**February 2.**—Visit by the L. T. Students of the St. Christopher's Training College.**February 4.**—Industrial School students visited the Exhibition at the College of Engineering.**February 18.**—Opening of the Arts and Crafts Exhibition in connection with the Home Day.**February 19.**—Home Day.**February 22.**—Mahasivaratri. Special Puja and Bhajana during four watches of the night.**February 26.**—Birthday of Sri Ramakrishna.**March 3.**—The staff of the Hindu Theological High School with the pupils of the Sixth Form visited the Home and attended the evening puja. They made a donation of Rs. 15.**March 5.**—Poor Feeding in the Home compound in connection with the public celebration of Sri Ramakrishna's Birth-day.**March 6.**—Miss Macleod's visit. She is one of the staunchest of friends that Swami Vivekananda gained for India from America. She addressed the inmates in the School Prayer Hall at 9-30 A.M.**March 16.**—The fourth and the fifth form boys visited the Hindu Theological High School and attended the Boy's Union Anniversary.**March 20.**—S. S. L. C. Public Examination.**March 26.**—Swami Paramananda visited the Home with Sister Satyaprana and Sister Charuseela Devi at 4.30 p.m.**March 27.**—Telugu New Year Day. Anniversary of the High School Literary Society. Address by Professor K. A. Nilakanta Sastri.**April 9.**—A batch of boys went to the Hindu High School at 7 a.m., to chant

Vedam and Gita in connection with the Satchidananda Sangam celebrations. Another batch went at 10 a.m., to help in the feeding of the poor.

April 23.—Tamil New Year Day.**April 25.**—A few boys of the Sixth Form went on an excursion to Tiruvottiyur.**April 26.**—High School closed for Summer.**April 27.**—Akshaya Tritiya. A Kireetam was offered to Devi Saraswati.**April 30.**—Sankara and Ramanuja Jayanti. Special Puja. A batch of students went to help in the feeding of the poor in the Mambalam Branch School.

WORKERS.

Mr. S. Sthalasayee and Mr. T. S. Narayana Rao helped considerably in the supervision of the new buildings for the Industrial School and the Staff Quarters.**Mr. K. S. Chandrasekharan, M.A.** acted as Joint Editor to Our Home Magazine and as Ward Master and Librarian in the Home when Mr. N. Subramanian was on leave.**Mr. D. Subramania Aiyar, B.A.,** acted as Science Assistant in the High School and as Ward Master when Mr. V. Mahalinga Aiyar was on leave. Mr. Mahalinga Aiyar returned to duty on the 22nd February.

PRESENTS IN KIND.

Books for the Library and for Presentation.—Rao Bahadur R. Krishna Rao Bhonsle; R. Narayanaswami Aiyar; P. Viraraghava Aiyar; V. K. S. Aiyar; Y. R. S. Rao; E. R. Srinivasachariar; Srinivasa Varadachari and Co.; P. Varadachari and Co., G. A. Natesan and Co.; Ganesh and Co.; B. G. Paul and Co.; Rochouse and Sons; C. Coomaraswami Naidu and Sons; Longmans Green and Co.; Oxford University Press; Higginbothams; Cosmopolitan Club; Advaita Ashram, Mayavati.**Pictures.**—Dewan Bahadur C. Arunachala Mudaliar; H. Nilakantan (old boy); Krupp Works.**Furniture and Household Utensils.**—C. N. Subramania Aiyar.**Rice.**—S. Ranganatha Aiyar (8 bags).

Blankets, Pillows etc.—Madan Lal Sarma; Mrs. Motilal Fomra.

Flowers and Garlands for Devi Saraswati.—P. C. Muthu Chettiar; K. Krishnamurti.

A ruby for Tilakam to Devi Saraswati.—Jayantilal Mangalji.

Other Articles.—One Turkish bath by V. K. S. Aiyar; 2 Torch lights from S. Gopalan; Yagnopavithams, from Sri Andal's Temple, Srivilliputhur; Loan and Return Slips for the Library by V. Sundaram Aiyar, Kesari Printing Works.

ENDOWMENTS AND GIFTS.

The Madras Secretariat Party made a contribution of Rs. 7221. towards their endowment during the period January to April, 1933.

The Bar Association of Cuddalore contributed Rs. 100 to form the "A. S. Krishnaswami Aiyar Endowment" for a prize.

Mr. C. K. Viraswami Aiyah gifted 90 cents of wet land in Nannilam Taluk.

Mr. G. Sivarama Aiyar made over to the Home a promissory note for Rs. 222.

Exchanges and Free Supply of Journals

The Hindu (Daily and Illustrated Weekly)
Madras Mail
Indian Express
Swarajya
India
Swadesa Mitran
Trilinga
Hindu Nesan
Navasakti
The Morning Star
Lokopakari
Indian Review
Educational Review
South Indian Teacher
Doodle
The Indian Mirror
The Modern Review
Triveni

Vedanta Kesari
Ramakrishna Vijayam
Prabuddha Bharata
Message of the East
Bharata Dharma
Stri Dharma
Treasure Chest
My Magazine (Madras)
The Quarterly Journal of the Madura College
The C. S. S. Review
The Vedanta Darpana
The Maharaja's College Magazine, Ernakulam
St. Mary's High School Magazine, Bombay
Carmela, Mangalore
The School Folk, Tumkur
The Zamorin's College Magazine, Calicut
A Government College Miscellany, Mangalore
Our Magazine, Tanjore
Prabuddha Kerala, Tiruvalla
I. A. S. C. Association Journal
Queen Mary's College Magazine
The Madras Medical College Magazine
The Indian Educator, Madura
The Scholar, Palghat
Satyadeepam, Ernakulam
St. Andrew's Colonial Homes Magazine
The Kumbakonam Government College Magazine
St. Thomas' College Magazine, Trichur
Findlay College Magazine, Mannargudi
Journal of the Madras Geographical Association
The Magazine, St. Joseph's College, Trichy
The Leader, Union Noble College
The Hindu Theological High School Magazine, Madras
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Hindi Pracharak.
The National College Magazine, Trichinopoly
The Pachayappa's College, Magazine

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An Air View of the Home



Photo by the Avadiappa Chettiar (Dec. '32).

The E-shaped building to the right is the main building;
the one to the left is the High School;
and the white patch behind is where the workshop lies.