

1820

Our Home Magazine

AUGUST 1933

182-1377



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

OUR HOME MAGAZINE

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

—Sri Ramakrishna

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Published thrice a year

Annual Subscription, Rs. 2

VOL. VI

AUGUST 1933

No. 2

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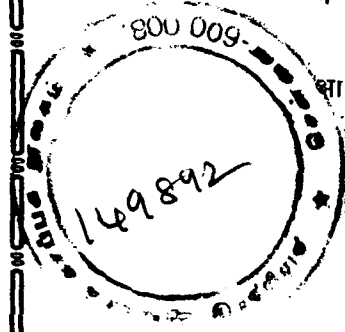
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Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin and have forgotten all about your name, your fame, your wife, your children, your property, even your own body? Have you done that? That is the first step to be a patriot, the very first step.

—Swami Vivekananda (Madras, 1897).

PRAYER

न कामयेऽहं गतिमीश्वराणां
अष्टाद्विकामपुनर्भवं च ।
आर्तिम् प्रपद्येऽखिलदेहभाजां
अन्तस्थितो येन मन्वस्यदुःखाः ॥



(It was a time of famine. Ranti Deva had starved for 48 days. Finally, when he had procured a cup of water to quench his thirst, a Pulaya came before him and begged for a drink. Ranti Deva gave him the water, himself ready to die of hunger and thirst, when he uttered this prayer.)

I care not to attain to the position of Gods in heaven with their eightfold powers and affluence and glory ;

I care not for the bliss that salvation brings, and the freedom from birth and death.

My prayer is that I may have the power to enter into the life of all embodied beings and share their sorrows and sufferings ;

So they may be relieved of their afflictions and feel happy !

தியாக வெள்ளம்

[ர. ஐயாஸ்வாமி பாடியது]

[கற்பனைக்கும் எட்டாத அக்காலந்தொட்டு, இன்பத்திலும் துன்பத்திலும் பாரத நாட்டின் ஒவ்வொரு நாடியிலும் ஜீவசக்தியை ஊற்றி வளர்த்த புனித லக்ஷியங்கள் தியாகமும் தன்னலமற்ற சேவையுமேயாகும். ததீசியும் பீஷ்மரும் இந்நோக்கங்களுக்கு அழியாத உதாரணங்களாக விளங்குகிறார்கள்.]

ஒரு காலத்தில் தேவர்களுக்கும் அசுரர்களுக்கும் போர் மூள, அதில் தேவர்கள் வெற்றியடையத் தனது முதுகெலும்பை வில்லாக அளித்த பெருமை ததீசுக்குரியது; தந்தையைத் திருப்தி செய்வதற்காக அரகரிமையைத் துறந்து நித்திய பிரம்மசரியத்தை மேற்கொண்டான் பீஷ்மன். இன்னோரன்ன பெருந்தூறவிகளின் தியாகவல்லமை என்னும் வெள்ளத்திலே இன்று ஒரு புதிய அலை கிளம்பி தேசத்தைப் புனருத்தாரணம் செய்து வருவதைக் கண்ணெதிரே காண்கிறோம். நீரிரவு கடந்து உதயசூரியன் புறப்பட, ஒரு புதிய வாழ்வை நோக்கி நமது சமுதாயம் சென்று கொண்டிருக்கிறது.]

“இறைவன் கருணையின் மகிமையில் இன்றே என் தவம் தீர்ந்தது; கண்டனன் கைமேல் பெறுபயன்!” என்றனன் மாதவன்: வாணோர் பேற்றனர் புத்தயிர்; நீள்முடி சாய்த்தார்.

மதிழ வாரிதி முகிழ்ப்பது போல மகிழ்ந்தனன் மாமுனி மலர்ந்தனன்: விழியில் குதிசுடர் சூழ்வுற, “என்னுடல் எல்லாம் கோள்ஈமின்! வேம்பகை வேல்லுமின்!” என்றான்.

துயர்தருதானவர் துடித்தனர் விழ்ந்தார் தூயவன் என்பினில் ஆகிய சிலையால்! “ஐய! ஐய! நின்குலம் வாழ்க, ததீசி! ஐய!” எனத் தொழுதனர் ஆர்த்தனர் தேவர்.

* * *

“தீராத தனிவிரதம் ஏற்றாய் மைந்தா! திருவளர் பாரதநாட்டின் உயிராய் ஓங்கும் பெருமரபின் நெறிவிளக்கும் ஒளியே! வாழ்க, பேராளா!” எனக்கண்ணீர் நிறைத்தான் வேந்தன்.

“அரசரிமை துறக்கின்றேன்! அனைத்தும் எவென்!
ஐய! இதோ, உனதுதிருப் பணிக்காகாத
மேய் இதனால் பிறவியினால் பயன் தான் உண்டோ?
விரைகின்றேன், கடமை இதே! புரிகின்றேனே!”

“தாயே! உன் சந்ததியே நிலத்தை ஆள்க!
சாமளவும் கருதுகிலேன் மணமும்! நோன்பில்
தீமைவரா தருள்க!” எனும்பீஷ்மன் வார்த்தை
தேயாமல் ஒலிக்கின்ற தோயா தின்னும்!

* * *

எதிர்இன்றி இசைகூடி வளமுற்ற தியாக
நதிஇன்று நவவேளாளம் எழமுண்டு குமுழிக்
கதிகொண்டு பாய்கின்ற கலின்இங்கு காணர்!
விதிஎன்று விழிமுடி இரவென்று சொல்வர்.

இருள்கொன்று சுடர்வீசி எழுகின்ற திரவி!
கருவண்டு மதுவண்டு களிகொண்டு பாடத்
திருநின்ற மலர்சேர்ந்து திரிகின்ற தென்றல்
வருகின்ற புதுநாளின் வலிதாவும் எங்கும்!

எண்ணாறு குரல்கூவி இசைசெய்து பறவை
விண்மேலி ஆனந்த வேயில்நீந்தி ஆடும்!
கண்ணேறு துயில்நீக்க நமதன்னை கடிதில்
மண்ணான்றி வருகின்ற அடியோசை கேளர்!

வீணை உணர்வின்றி வேடிக்கை பார்த்துத்
தூணை நிலலாது சோராது நாமும்
கோணை பிரவாகம் இதில்ஆழ்ந்து குலவி
வாணை உய்விக்க வாய்க்கின்ற தென்றோ?

அன்பிலார் எல்லாம் தமக்குரியர்; அன்புடையார்
என்பும் உரியர் பிறர்க்கு.

* * *

அன்பின் வழிய துயிர்நிலை அஃதிலார்க்
கென்புதோல் போர்த்த உடம்பு.

—திருக்குறள்.

Thoughts from Maeterlinck

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

Joy and Sorrow

BETWEEN sorrow and joy the difference is but as between a gladsome, enlightened acceptance of life and a hostile, gloomy submission; between a large and harmonious conception of life, and one that is stubborn and narrow.

“Is that all?” the unhappy would cry. “But we too have within us, then, the elements of this happiness.”

“Surely you have them with you.”

He is the happiest man who best understands his happiness; for he is of all men most fully aware that it is only the lofty idea, the untiring, courageous, human idea that separates gladness from sorrow.

Reason

Our reason may prove what it will; our reason is only a feeble ray that has issued from Nature; a tiny atom of that whole which Nature alone shall judge. Is it fitting that the ray of light should desire to alter the lamp whence it springs?

Light

As you climb up a mountain towards nightfall, the trees and the houses, the steeple, the fields and the orchards, the road, and even the river, will gradually dwindle and fade, and at last disappear in the gloom that steals over the valley. But the

threads of light that shine from the houses of men and pierce through the blackest of nights, these shine on undimmed. And every step that you take to the summit reveals but more lights, and more, in the hamlets asleep at your foot. For light, though so fragile, is perhaps the one thing of all that yields naught of itself as it faces immensity. Thus it is with our moral light, too, when we look upon life from some slight elevation.

The Sage

Truly they who know still know nothing, if the strength of love be not theirs; for the true sage is not he who sees, but he who, seeing the furthest, has the deepest love for mankind. He who sees without loving is only straining his eyes in the darkness.

Wisdom

Wisdom requires no form; her beauty must vary, as varies the beauty of a flame. . . . Truly wise you are not unless your wisdom be constantly changing from your childhood on to your death. The more the word means to you, the more beauty and depth it conveys, the wiser must you become; and each step that one takes towards wisdom reveals to the soul ever-widening space, that wisdom never shall traverse.

Reason and Wisdom

Reason flings open the door to wisdom ; but the most living wisdom finds itself not in reason. Reason bars the gate to malevolent destiny; but wisdom, away on the horizon, throws open another gate to propitious destiny. Reason defends and withdraws : forbids, rejects and destroys. Wisdom advances attacks and adds. Reason produces not wisdom, which is rather a craving of soul. It dwells up above, far higher than reason; and thus is it of the nature of veritable wisdom to do countless things whereof reason disapproves, or shall but approve hereafter. So was it that wisdom one day said to reason, It were well to love one's enemies and return good for evil. Reason, that day, tiptoe on the loftiest peak in its Kingdom, at last was fain to agree. But wisdom is not yet content, and seeks ever further, alone.

Love and Wisdom

Wisdom is the lamp of love, and love is the oil of the lamp. Love, sinking deeper, grows wiser; and wisdom that springs up aloft comes ever the nearer to love. If you love, you must

needs become wise ; be wise, and you surely shall love. Nor can any one love with the veritable love but his love must make him the better ; and to grow better is but to grow wiser. There is not a man in the world but so methinks improves in his soul from the moment he loves—and that though his love be but vulgar ; and those in whom love never dies must needs continue to love as their soul grows nobler and nobler. Love is the food of wisdom ; wisdom the food of love ; a circle of light within which those who love clasp the hands of those who are wise.

The Inner Life

The inner life begins when the soul becomes good, and not when the intellect ripens. It is somewhat strange that this inner life can never be formed out of evil. No inner life is for him whose soul is bereft of all nobleness. . . . For the inward life is built up of a certain rejoicing of soul ; and the soul can never be happy if it possess not, and love not, something that is pure. It may perhaps err in its choice, but then even will it be happier than the soul to which it has never been given to choose.

" For when the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven—" Shelley.

From the Setu to the Himalayas

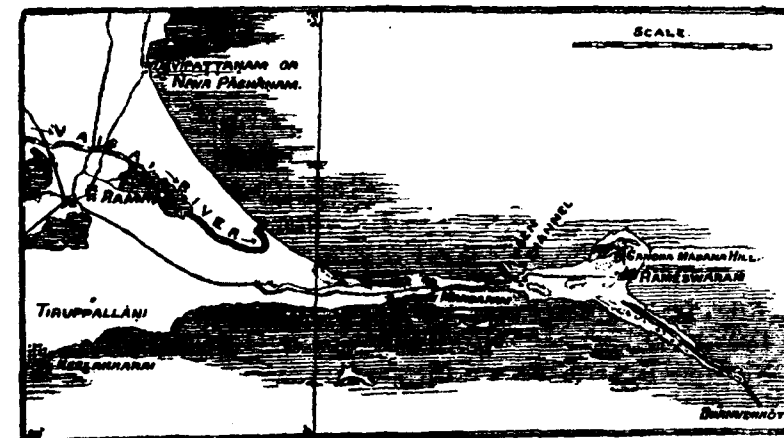
BY KAUNDINYA

THE Hindu mind has always attached a great deal of importance to travel. In days of old, it was enjoined on the youth as an integral part of education ; on the house-holder as a pious duty ; and on the ascetic as the *sine qua non* of a religious life, for the saying is :

"The water is pure that flows
The *Sadhu* is pure that goes."
Travel rounds off the angulari-

"The mother and the mother land," says the poet, are even greater than heaven."

In the south of India, the practice of the pilgrim is to go first to the Setu and from there proceed north, as near to the source of the Ganges as possible, travel down the river, come to the east coast and then return to the Setu again, thus making a complete pradakshinam of this



Plan of Rameswaram and Setu

ties in our habits, manners and outlook, widens the mental horizon and makes for charity in human relations.

Every Hindu should continue to revere this tradition and consider it a sacred duty to go round the mother-land, at least once in his life-time.

"Jananee Janma Bhumischa
Svargadapi Gareeyasi."

Punya Bhumi, the holy land.

Setu and Rameswaram are words to conjure with. They exercise so great a fascination over the people that children are endearingly called by such names as Setu, Ramalinga, Rameswar etc. all over the land. What memories do they awaken! They take us back to the Treta Yuga, the time when Sri Rama trod the earth.

If you go on your pilgrimage by the traditional route, you go first to Uppur and worship Vinayaka there, and then reach Devipattanam or Navapashanam, a sea port eight miles north east of Ramnad. Here you witness nine stones shooting up, and these are pointed out as the Navagrahas, installed and worshipped by Sri Rama. Then you go to Trupallanai or Darbhasayanam, the place where he lay in a recumbent position on *kusa* grass and resolved to build the Setu-Bandha to Lanka. From Darbhasayanam to Ramnad is five miles, where you take train and proceed to Mandapam, the last station on the mainland. From there you cross over to Pamban junction by a pontoon bridge. As you cross over, you can see parts of an ancient causeway which connected the Rameswaram island with the mainland, and which also is said to have been created by the monkey soldiers of Rama. Local records say that this was washed away during a storm, only so late as 1480 A. D., after which date the Setupathis of Ramnad arranged to convey the pilgrims to and fro by boat.

From Pamban, the Railway runs south-east for 15 miles to Danushkoti from which place to Talaimannar in Ceylon is only 30 miles across the sea. From Pamban, there is a branch line to Rameswaram, a distance of five miles.

As you go by train, if you survey the island, you will find it of coral formation with an overlying deposit of sand. But

for cocoanut trees and a queer kind of umbrella tree, there is very little vegetation.

Danushkoti is where the Bay of Bengal (Ratnakara) meets the Indian Ocean (Mahodadhi). The bathing place is at the last point of land, and lies about $3\frac{1}{2}$ miles away from the village of Danushkoti. In the village, there is a big choultry for the convenience of the pilgrims.

On the day you go for the sacred bath, you have to rise up at 4 o' clock, walk along the narrow strip of sand with the sea roaring on either side of you, and reach the bathing place before sunrise. There of course you see no temple erected by human hand and no image to worship. Before you, lies the immeasurable sea and above you the vaulting sky like a dome. In this temple of the universal spirit, an eternal worship is going on; the sun by day and the stars by night, perform the Deeparadhana; the murmuring sea sings a never ending praise. The atmosphere is vibrant with the spirit of devotion, that has dwelt there through the ages. As the earth melts into the sea and the sea into the sky, your spirit is drawn away unconsciously and you transcend your little self. You are in communion with the infinite, before you have thought about it. To be in such a place of peace and quiet for an hour is worth an age of feverish life in the tumult and struggle of hurrying crowds.

It is in Danushkoti that Sri Rama is believed to have landed

on his return from Lanka and broken a portion of the causeway, so as to prevent invaders from passing too easily one way or the other. The Setu extends even now, right across to Ceylon as a shallow ridge in the sea, 30 miles long and about a mile broad.

For the sea bath at Danushkoti all days are holy, unlike in other places where generally the full moon and the new moon are prescribed. The priest asks you to draw the shape of Rama's bow on the sand and to worship it. From that spot you have to take some sand and make a vow to carry and deposit it in the Ganges. The Sthalapuranam says: "Having bathed in the Setu Bandha and visited the Rameswara Siva, let one with a fixed resolve of doing nothing else in the meantime, go to Kasi, and having brought the water from the Ganges, bathe the Rameswara Siva with it, and throw into the sea the vessels and other things, whereby it was brought; thereby one undoubtedly attains salvation."

From Danushkoti you go to Rameswaram. either by boat along the coast or by train via Pamban. In Rameswaram there are 24 Thirthas or holy bathing clapes; the sea is the first and Kodi Thirtham is the last. Kodi Thirtham is situated near the Garbhagriha and is believed to be *Ganga*, brought by Sri Rama

himself for the worship of Siva. The story goes that Hanuman was sent to bring a Sivalingam for worship, but as he was late in coming, Sita bound up in her hands the loose sand into a Linga which was consecrated as *Rama Linga*. When Hanuman returned with a Linga, it was also installed there close by, and it is known as *Hanuman Linga*. There is also a shrine of Setu Madhava.

The Rameswaram Temple is a master-piece of The Temple architecture. Regarding it, Fergusson says, "If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style to perfection, the choice should almost inevitably fall upon that of Rameswaram. In no other temple has the same amount of patient industry been exhibited as here."

The Temple has five *prakaras*. The boundary walls are 20 feet high and the four gopurams have this peculiarity that they alone, of all the gopurams



Chokkattan Mantapam (Corridor)

in India, are built wholly of stone from the base to the summit. The stones must have been transported from immense distances by land and sea, for there is no such stone indigenous to the island. The Gopurams and several portions of the temple are ascribed to the Sethupathis of Ramnad who claim to be the lineal descendants of Guha, who is said to have been installed as the first guardian of the Setu. The best and oldest portion of the Temple is built of a dark hard lime stone. Local tradition asserts that this was built by Vara Raja Sekharar of Kandy, with stones cut and polished in Ceylon and that its cost was defrayed by the seaport dues of all the coast towns during a year. The massiveness and the workmanship of the slabs, 40 feet long, which have been used in the doorways and the ceiling are noticeable features.

But the real glory of the temple is in its corridors. (Chokkattan Mantapam). These



Gandhamadana Hill

extend to a total length of nearly 4000 feet, with a breadth of about 20 feet, and a height of 30 feet. It has been remarked, "No engraving even on a much extended scale can convey the impression produced by such a display of labour. The impression created is one of surprise at the sublimity of the design and it need hardly be stated that at present even in the best enlightened countries, which boast of large cathedrals and churches, there is not another known example of such a vast construction."

At a distance of two miles from the Temple there is a hillock known as Gandhamadana and on its top the footprints of Rama are enshrined in a two storeyed mantapam. You worship there, and from the hill enjoy a grand view of the island and the sea. Then you sit down and reflect over what you have seen and felt in Setu and Rameswaram. You seem to hear the rhythm of India's heart-beat through the centuries. You see a ceaseless march of pilgrims, a whole nation coming to offer its heart's homage at a common shrine, moved by the same feelings, sentiments and ideals. The veil is drawn and you have a glimpse of the soul of India.

From an old letter of an Old Boy who is no more

நான் சென்னை வந்த இல்லத்தி
ருந்த மூன்று வருட காலத்தில் பல பெரி
யாரையும், சுவாமிகளையும், இன்னும் பல
ரையும் அறிய நேர்ந்தது. இல்லத்தில் அநே
கம் கற்றேன். 'பலருக்கு நன்மை செய்பவ
னே சந்தோஷமாயிருப்பன்' என்பதை
முன்னரே அறிந்திருந்த நான் அங்கு
வந்த பின்னர் அதைக் கண்காணக் கண்
டேன்.



N. செங்கல் ராவ்

நான் பரீட்சையில் தேராததற்கு
வருந்துகின்றேன். ஒருவாறு மனதைத்
தேர்ச்சி செய்து கொண்டிருக்கிறேன். இனி
எதிர்காலத்தில் வருவன பற்றியதும்
அறிவேதலால் அவைகளின் அமைப்பு
என்னால் மட்டுமே ஆகவேண்டியுள்ளது.
இனி நிகழ்வன பற்றிப் பார்ப்போம்.

நான் ஏப்ரல் மாதம் 3-ம் தேதி இல்
லத்தை விட்டுப் பல பழைய உபாத்தியா
யர்களையும், சினைகிதர்களையும், பெரியா
ரையும் பார்த்து இம்மாதம் 14-ம் தேதி
தங்கை விவாகம் முடித்து, பற்றுக்கள்
யாவும் களையப்பெற்றுத் தனியானேன்.
16-ம் தேதியே எல்லாரையும் விட்டு முன்
னரே தெரிந்துள்ள ரமண மஹரிஷி முத

லான பெரியாரைக்கண்டு, புதுச்சேரி
மார்க்கமாய் 23-ம் தேதி இரவு சென்னை
வந்து, சிலமணி நேரங்கள் இருந்து, 24-ம்
தேதி வேலூர் போகும் வழியில், இவ்
விடம் 26-ம் தேதி வந்து சேர்ந்தேன். இவ்
வாசிரமம் எனக்கு 8, 9 வருடங்களாய்
தெரிந்திருந்தாலும் இதற்கு முன்பும்
பார்த்துள்ளே தைலாலும் இவ்விடம்
நான் செளக்கியமாய் இருக்கிறேன்.

மற்றும் சுவாமி ஓம்கார் சென்ற வரு
டம் செப்டம்பர் மாதம், நான்காம் முறை
அமெரிக்காவிற்குப் போகுமுன் சென்னை
யில் பலரைக்காணவும், வேண்டுவன பெற
வும் வந்திருந்தபோது, என் தசரா விடு
முறை ஒரு மாதமும் காலை முதல் மாலை
வரையில் அவருடனிருந்து வேண்டுவன
செய்து அவருடன் சென்று பல பெரி
யாரைக் காண நேர்ந்தது; சுவாமி ஓம்காரு
டன், என்பழைய பிரிய சநேகரிடத்து
மில்லா நெருங்கிய பழக்கமாகி அவருடைய
அன்பைப்பெற்று இவ்வாசிரமத்திற்கும்
சொந்தனானேன். என் சொந்த தாய் தந்தை
போனபின் எல்லாரும் தாய் தந்தை
யர்கள் ஆயினர் போலவும், எனக்கு இட
மில்லாதபோது எல்லா விடங்களும் எனக்
குச் சொந்தமாயின; ஆதலால் இதையும்
சொந்தமெனக்கொண்டு இங்கும் கொஞ்ச
நாட்களிருந்து இவ்விடத்து உள்ளதையும்
அறிந்து கொள்ள எண்ணினேன். பின்
னும் ஸ்ரீமத் சுவாமி ஓம்கார் அடிக்கடி
எனக்குக் கடிதங்கள் வரவதுடன் பல
வேறும் செய்கிறார்.

இவ்வாசிரமம் அநேக பெரிய மலைகளின்
நடுவில் இருக்கிறது. ரயிலடியினின்று 12
மைல் தூரத்தில், சுற்றுப் பக்கங்களில்
சிறு கிராமங்களில்லாமல் இருப்பதால்,
உப்பு, எண்ணெய் முதலியவைகட்டும் 30
மைல் அல்லது 40 மைல் தூரத்திலுள்ள
பித்தாபுரம், ராஜமஹேந்திரம் முதலிய
விடங்கட்குச்சென்று கொணர்தல் வேண்
டும். ஆசிரமத்து நான்கு புறமும் பெருந்து

உயர்ந்தமரங்கள் அடர்ந்த, காடுகளும் மலைகளும் உள்ளன. சூரியனுடைய கொடூர வெப்பத்திலும் மரங்களினுடைய பசுமை நிறம் கெடாது மலைகள் மரகதம்போல் காணப்படுகின்றன. எங்கும் நிச்சப்தமே குடிக்கொண்டுள்ளது. நரிகள், ஓநாய்கள், பெரியபாம்புகள், சிறுத்தைகள் வேறு மிருகங்கள் பல பார்க்கலாம். யாவும் மனிதனைக் கண்டால் பயந்தோடுகின்றன.

ஆனால், ஆசிரமத்து அருகாமையில் அதிக மனிதசஞ்சார மில்லாததால், இவ்விடத்து வருவோர் அதிக நாட்களிருப்பதில்லை. வந்தபோதும் ஆசிரமம் எதற்கென்பதறியாது போகின்றனர். இப்புறத்துப் பாஷை நம்புறத்துள்ள தெலுங்கல்ல. படித்தவர்களும், விவேகிகளும் வந்து இருந்து இயற்கையுடன் பழகி, இயற்கையுடன் கலந்து புனிதராய்ப் போகின்றனர். ஆசிரமத்தில் அநேக அருமையான புஸ்தகங்களும், வேறு நல்வழியில் நேரத்தைப் போக்கும் சவுகரியங்களும் உள்ளன. நிச்சப்தமும், இயற்கையுமே போதுமானதல்லவா? சூரிய சந்திர உதயமும், அஸ்தமனமும், பட்சி, பறவை மிருகங்களும் நம் நேரத்தை நல்வழியில் போக்கி நல்லவாக்கு கின்றன. “ஸோஹம்” என்ற சப்தத்துடன் அதி வேகமாய் வீசுகின்ற குளிர் காற்று எப்போதும் சந்தோஷப் படுத்துகிறது. மழைக்காலம் ஆரம்பித்து விட்டது. பெருத்த மழைகள் விடாது 2, 2½ மாதங்கள் பெய்யுமென இவ்விடத்துள்ளார் கூறுகின்றனர்.

நிற்க, நான் நமது சகோதரர்களையும் இன்னும் அவ்விடமுள்ள பலரையும் நினைபாக நானே கிடையாது. விடுமுறையில் சென்றிருந்த பல மாணவரும் புதிதாய் வந்தவர்களும் கூடி இல்லம் ஆனந்தம் அடைந்திருக்கும் என்று நம்புகிறேன். பின்னும், இவ்விடம் சாந்தி பூஜா மண்டபத்தில் ஓம் என்ற பெரிய பிரணவாசூரத்தையும், அதற்கு இரு பக்கமும் ராம கிருஷ்ண பாமஹம்ஸரையும் சுவாமி விவேகாநந்தரையும் வைத்துப் பூஜிக்கின்றனர். இப்படங்களைக் காணுந்தோறும், எனக்கு மடத்து, இல்லத்து, ஞாபகம் வந்து, பலவித எண்ணங்கள் உதிக்கின்றன. பின்னர் என்ன என்றுதான் சொல்

வேன்? நாட்கள் வேகமாய் ஓடுகின்றன. காலத்தைக் கட்டக் காலனாது மாவதில்லை. கால மாலையாகவும், மாலை காலையாகவும் மாறுகின்றதே ஒழிய ஒன்றும் விசேடமில்லை. சுமமா இருந்து தனக்குள் தானே யோசித்து, விசேஷமாய் வளரும் வினாக்களுக்கு, மலை மரஞ் செடி கொடிகளையும், பட்சி, பறவை மிருகங்களையும், கவனித்துப் பார்த்தால் விடை பகரலாம். தோட்டத்திற்குள் சென்றால், புஷ்பங்களினுடைய புன்சிரிப்பும், பட்சிகளினுடைய பாடல்களும், மழை நின்ற பின்னர் மரகதம் போலுள்ள மலைகளும், புஷ்பங்களினுடைய நீல, சிகப்பு, மஞ்சள் இன்னும் அனேக வர்ணங்களும், மனிதன் வாழ்நாட்களை எல்லாம் இயற்கையுடனில்லாது வேறுபட்டுக் காலத்தை விண்போக்குவதற்கல்ல வென்று மட்டுமே நினைக்க நினைக்கவும், பார்க்கப் பார்க்கவும் பகருகின்றன.

இப்பொழுது மழை பெய்து கொண்டிருக்கிறது. தன்னிடத்துள்ள நீரை மேகங்கள் பல உயிர்கட்கு உதவியும், மரங்களும் செடிகளும் அவைகளிடத்துள்ள பழங்களைப் பலர்க்கு உதவியும், பறவை பட்சிகள் பாடிப்பலர்க்கு சந்தோஷத்தை அளித்தும், ஆறுகள் வெள்ளத்தைச் சமுத்திரத்தில் கொண்டு சேர்த்து ஆனந்தித்தும், மலைகள் “ஸோஹம்” என்ற சப்தம்கொண்ட குளிர்காற்றை உதவி உலகுக்கு உவகை ஊட்டியும், இயற்கை முழுதும் பிறர்க்குக் கொடுப்பதிலே சந்தோஷிக்க, நான் மட்டும், சுமமா இருந்து இப்போது என்னிடத்துள்ள அளவிலா அன்பையும், பல நல்லெண்ணங்களையும் பலர்க்கு உதவி சந்தோஷியாது விணுக்காலத்தைப் போக்குவேனோ? இவ்விடம் சாந்தி, ஆறுகளைப் போலும், பலத்த காற்றைப்போலும், கங்கைப்பிரவாகத்தைப் போலும் அடி முதல் உச்சிவரையில் பாய்கின்றது.

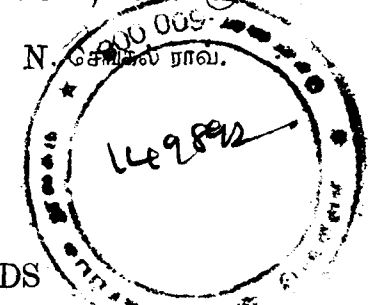
இவ்விடம் வந்த பின்னர் நான் பல நல்ல புஸ்தகங்களை வாசித்தேன். இப்போது தனியாய் ஒரு “குடியா”வில் இருக்கிறேன். இவ்விடத்திலுள்ள “குடியா”க்கள் அல்லது “குடாக்கள்” 10 அடி அகலம் 12 அடி நீளம் 15 அடி உயரமுடையனவாய் சுண்ணாம்பு செங்கல்லால்

கட்டப்பெற்று ஒருபுறம் கதவும் அதற்கு எதிர்புறம் ஜன்னலும், ஒருபுறத்து சுவற்றில் அரைகள் கொண்ட பெரிய மாடமும் மற்றொரு சுவர்புறம் 1½ அடி உயரத்திற்கும் குடியான நீளமாகிய 12 அடி நீளத்திற்கும் ஒரு திண்ணையுமா யிருக்கின்றன. இவ்விடம் யாதொரு குறையுமின்றி பெரியாருடன் காலத்தைக் கழித்து வருகிறேன்.

வெற்றியும் சுகமும் ஒருவன் வகிக்கும் பதவிகளினின்றும், உன்னத ஸ்தானங்களினின்றும் கொள்வதைவிட அவற்றைப் பெற எத்துணை கஷ்டங்களையும், துன்பங்களையும் ஜெயித்துள்ளான் என்பதைக்கண்டல்லவா அறிதல் வேண்டும்? கஷ்டங்களிலிருப்போனும், துன்பங்களை யுடையோனும், நஷ்டங்களைப் பெறுவோனும், அவைகளால் தாக்கப்பட்டு சிறந்த பலசாலி யல்லவா ஆகிறான். ஆகையால்

நான் அவைகளை அன்புடன் வரவேற்கிறேன். கஷ்டப்பட்டால் நஷ்டமில்லை யெனவும், முயற்சியுடையார் இகழ்ச்சியடையார் எனவும் ஊன்றி உரைத்த உன்னத உண்மை மொழிகள் பிதற்றுதலா? அல்லது யான் மட்டும் கஷ்டப்படுகிறேனா? பெரிய அறிஞர்களும் மதஸ்தாபகர்களாகிய இயேசு, புத்தர், முகம்மது இன்னும் அநேகரும் பட்ட கஷ்டங்கள் கொஞ்சமா? நன்மைக்கு இடையூறுகள் பல. இடையூறுகளை ஜயிக்காதது நன்மையாகாது. பல கடின பரிசுஷங்களில் தேராதது பயன்படாது.

என் அன்பையும், பணிவையும் அவ்விடத்துள்ள ஒவ்வொருவருக்கும் அளிப்பதுடன் என் குற்றங்களையும் குறைகளையும் மன்னிக்கும்படி வேண்டிக் கொள்கிறேன்.



From Our Mail Bag

THE YOUNG IN OTHER LANDS

THE one thing that strikes me most in this country is the effort taken by the public and the state for the all round education of the young men and women. The youths are considered the best assets of the nation. I have nowhere seen such excellent arrangements for their physical and intellectual development. Recreation, sports, music, etc. form part of the curriculum of studies in every institution in this country. Inspectors have been appointed by the state to look after the health of the students. There is a distinguished institution for girls in New York called the Dalton School, where I was invited twice to address the students

on Indian subjects. Poor babies are picked up from the locality and the girls of the school are taught how to feed them and entertain them otherwise. Such arrangements for sports and play I have not seen anywhere. As a result, one sees everywhere young boys and girls beaming with health and radiating joy. It is a great pleasure simply to look at them. (And it really pains us when we remember the condition of our young men in India, where even in their teens, they seem to carry on their shoulders the cross of the world.) In the parks, during the summer, we see hundreds of young men and women playing in the sunshine. A woman of 60 feels hurt

if she is called 'old'. Of course, she looks like forty.

In spite of heavy work and tremendous responsibilities, I am also feeling young now. I have gained about thirty pounds in weight within a year and a half. Please take special care about the diet and recreation of the inmates of the Home. It is an altogether mistaken idea with us, that we think of making a student wise and educated by loading his brain with much nonsensical stuff. If a boy is endowed with sound health and a virile mind, he can get his best education by observing Nature. Books or teachers are only indirect helps. A physician friend of mine said to me the other day that nature heals and the doctors only entertain. This is also true of our students.

One is surprised in this country with the range of knowledge of the students. A young boy or girl of 16 knows how to drive a car, handle a radio, typewrite, play the piano, paint, etc. Another interesting thing—many boys and girls (once rich but now poor,) are working in the restaurants or even as dishwashers

etc., in a private house, to earn money for defraying the expenses of their education. I do not see why some of our students could not be persuaded to do such work and earn a little money. That old idea of the aristocracy of birth must go now.

During the last few months, I came in contact with many people and institutions. The one question that is invariably asked of us in meetings and conversations is about "untouchability." They always wonder that a country which had propounded such a wonderful philosophy regarding the divinity of the human soul could encourage or perpetuate such a pernicious system. That almost stultifies our teachings in this country. The time has come for the eradication of this evil from India. This country proves to me how the combined strength of the people can work wonders. If Mahatma Gandhi dies making this noble effort for the removal of untouchability, he will be worshipped by the coming generation as a great saviour of India.

—Swami Nikhilananda (New York.)

Notes and News

From Our Diary

- May 1.—Upanayanam of K. Lakshmanan (Student) was performed at the Home.
 " 5.—Party of 25 boys with Mr. N. Subramanian started at 3 p.m. on a three day excursion to Mahabalipuram and Tirukkalukunram.
 " 9.—Chitra Purnami: Buddha Jayanti. Special Puja and offering,

May 12.—Notification published in the papers regarding new admissions to the Home.

" 13.—Industrial School closed for Summer.

" 14.—A batch of boys went to the Gouranga Samaj to take part in the celebrations of Gauranga's Birthday.

June 12.—37 boys were admitted free to the Roxy Theatre to see the film, "Tarzan."

" 16.—Meeting of the Committee for determining new admissions.

" 19.—High School and Industrial School reopened after the vacation

" 5.—Feast given by Dr. R. Sreenivasan on the occasion of his marriage.

July 6.—First Anniversary of the late Rao Sahib C. Ramaswami Aiyangar. Special Puja and chanting of Scriptures. For about 1700 poor people, $\frac{1}{4}$ measure of rice and half anna each were distributed, and the expenditure was met by Dewan Bahadur C. Arunachala Mudaliar. A commemoration meeting was held at 5 p.m. in the School Prayer Hall, with Mr. V. C. Rangaswami Aiyangar in the chair.

" 9.—Dinner to Sir Alladi Krishnaswami Aiyar and Mr. M. Subbaraya Aiyar in the Home on their return from England. Sir Alladi spoke to the students about the impressions of his travels in the West.

" 20.—Birthday of Swami Ramakrishnananda. Special Puja and chanting of scriptures. Distribution of $\frac{1}{4}$ measure of rice and $\frac{1}{4}$ anna each to 1100 poor people.

" 21.—Mr. T. S. Ramaswami (old boy) gave a feast on his return from Palni.

" 22.—Special Puja and offering arranged by the Ranis of Jaggampet.

" 30.—Excursion to the People's Park.

Aug. 3.—Madras University Convocation 'At Home' to the graduates. Meeting after dinner with Swami Nisre-
 yasananda in the chair.

" 6.—A free show to the inmates at the Wellington Cinema, of the film—"The Sign of the Cross."

Mr. S. Narasimhan Advocate inaugurated a rehearsal of 'Merchant of Venice.'

Obituary

In the passing away of Rao Bahadur S. Bhaskara Aiyar in July, the Home has lost a generous patron, sincere friend and sympathetic guide. Not only did he help the cause all he could, but induced several of his friends to do likewise, touring out for the purpose, when necessity arose. He was for long the President of the Madras Secretariat Party and filled that office

very ably. He had exceeding love for the work of the Ramakrishna Mission and loved all those engaged in its activities as more than his own brothers.

After the death of Mr. C. Ramaswami Aiyangar, last year, he threw himself more whole-heartedly into the work of the Home and helped it onward by taking religion classes, by organising games and contributing for them and by general supervision.

He started on a northern pilgrimage in April last. When he reached the Joshi Math on his way to Bhadrinath, he was taken ill with pneumonia to which he succumbed. He lived nobly and died in a holy atmosphere. His life reminds us of the lines:

"Do noble things, not dream them, all day long:

And so make life, death, and that vast for-ever.

One grand, sweet song."

* * *

N. Chengal Rao was in the Home for 3 years from 1926 to 1929 in his School Final and Intermediate classes. He endeared himself to one and all who happened to know him. After leaving the Home, he spent sometime in the Santi Ashram, East Godavari and sometime in the Brahmacharya Ashram at Kengeri, Bangalore, working as a teacher. He started so well, trying to dedicate his life for service that his untimely death on the 26th April last, makes the sorrow of his friends the more poignant.

* * *

Mayilai Ranganathan was in the Home for two years from 1929 to 1931 in his High School classes and then joined the Presidency College for further studies. When he went home, during the last summer vacation, he died of typhoid. They say, "Those whom the gods love, die young." But what consolation can it give to those who have lost a dear comrade?

* * *

Old Boys and Workers—Changes of Address, etc.

Swami Anantananda, Ramakrishna Ashram, Almora, U. P. (Himalayas).

Swami Saswatananda, Belur Math P.O., Dt. Howrah, Bengal.

Swami Devatmananda, 34 West, 71 St. New York, U. S. A.

Dr. R. Srinivasan M.B. B.S., has set up private practice and opened a pharmacy of his own in Salem. Address: Sri Ramakrishna Pharmacy, Mottu Street, Salem.

Dr. T. R. Seshadri, has resigned his place as Soil Physicist in the Agricultural College and joined the Andhra University. Address: Senior Lecturer in Chemistry, Andhra University, Waltair.

K. Subbarayan, Sub-Editor, Sindh Observer, Outram Road, Karachi.

S. Seshadri, Clerk, Military Accounts, Colaba, Bombay.

S. Venkateswaran, B.A., Head Clerk, Supply Depot, I.A.S.C., Maymyo, Burma.

G. Rajagopal Naidu, Supervisor, P.W.D. Pragallapalle, Venkatapuram P.O., Upper Godavari Agency.

K. Adinarayana Rao, B.A., Post Office, Cuddalore N. T.

K. Mayilvahanam, Kalabhavan Technical Institute, Baroda.

V. Srinivasa Gopalan, (V. S. Gopalan), Godown keeper, H. J. Foster & Co., Ltd., 7, Hare Street, Calcutta.

M. Jothi Gowder, Apprentice, Upper Camp, Pykara Construction Works, Glenmorgan (Nilgiris).

N. Sivaramayya, B.A., Teacher, C. A. M. H. School, Nellore.

K. R. Minakshisundaram, Tirupur co-operative Trading Society, Tirupur (Coimbatore Dt.)

Withdrawals

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

College classes.—B. Gopalakrishnayya, S. Munian.

High School.—O. Appa Rao, S. Aravinda Babu, M. R. Balaganapati, K. S. Balakrishnan, K. S. Nagarajan, B. R. Narasinga Rao, K. N. Ramadas, P. Shanmuga Nainar, V. Srinivasa Rao, O. R. Subrahmanian, S. Subramanian, P. Tirunavukkarasu, R. Tyagarajan, S. Vijayam, P. S. Thangavelu, B. Sitaraman, K. R. Varahaswami, S. Rajagopalan, K. R. Gopalakrishnan, S. Gopalan, R. Arumugam.

Lower Secondary.—R. Natarajan, K. Krishnan.

Industrial School.—V. N. Gopalan, N. Matha Gowder, M. Narasimhachari, K. Satyanarayanan, D. Venkatachalam.

Examination Results

Successful candidates:—

B.A. Honours:—T. M. P. Mahadevan (O.B.), First Class, First in the Presidency in Philosophy. Winner of Savalai Ramaswami Mudaliar Gold Medal awarded at the Convocation.

S. Jagannathan (O.B.), First Class, First in the Presidency in Physics. Winner of Arni Gold Medal awarded at the Convocation. Has joined the Institute of Science, Bangalore for research work.

B. Gopalakrishnayya, Mathematics.

B.Sc.—S. K. Ranganathan (O.B.), First Class. Has joined the Institute of Science, Bangalore, for research work.

B.A.—R. Sundarajan (O.B.) R. Subramanian (O.B.) P. Subramanian (O.B.) L. P. Govindan (O.B.)

B.E.—K. Radhakrishnamurti, O. Sivasankaran, R. Sambasivan.

B.A. Honours Prelim.—A. C. Appaji Rao, R. Aiyaswami.

Intermediate.—D. Sambasiva Rao, I class. Has taken up Mathematics Honours in Loyola College.

V. Srinivasuraghavan. Joined Maths. Pass course.

R. Varadachari (O.B.) I Class. Joined Maths. B.Sc.

S.S.L.C.—Eighteen passed out of nineteen from the Residential High School. Their names are given below according to rank. The first 11 in the list obtained over 300 marks out of 600.

- 1 N. Srikanth
- 2 R. Krishnamurti
- 3 P. R. Viswanathan
- 4 R. Tyagarajan
- 5 S. Subramanian
- 6 O. R. Subrahmanian
- 7 P. R. Vaidynathan
- 8 K. N. Ramadas
- 9 S. Vijayam
- 10 V. Srinivasa Rao
- 11 B. R. Narasinga Rao
- 12 S. R. Aravinda Babu
- 13 K. S. Balakrishnan
- 14 T. P. Shanmuga Nainar
- 15 K. S. Nagarajan
- 16 P. Tirunavukkarasu
- 17 O. Appa Rao
- 18 M. R. Balaganapati

Scholarship Holders

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

Government Scholarships.—M. Natarajan, T. P. Dhondurao (2), P. M. Veeraraghavan (3), V. S. Ponnuramam (5), P. Vedantarangam (5), P. N. Gopalakrishnan (6), S. R. Ramanujan (6), P. T. Krishnaswami (6), K. Janakiraman (II U. C.)

School and College Scholarships.—P. N. Karunakaran (6), T. N. Sivaswami (6), S. Venkataraman (6) V. Ekambaram (5) T. Gowrinathan (6), N. Ramamurti (5), J. Delhi Batcha (5), M. Balaguru (4), S. Muralidharan (4), K. C. Varadarajulu (4).

N. Srikanth (I. U. C.), V. R. Krishnamurti (I.U.C.), A. Ramachandrar (I. U. C.) P. L. Kamachandran (II U. C.), K. G. Kannappan (II U.C.), D. Sambasiva Rao (III Hons.), R. Aiyaswami (IV Hons.), K. P. Subramanian (IV Hons.), A. C. Appaji Rao (IV Hons.), S. Rajagopala Rao (V Hons.), C. Annaswami (Post Graduate), B. M. Machiah (Industrial), K. Venkatapiah Sastri (Industrial).

Special Scholarships—

V. V. Radhakrishnan (6): A. S. Krishnaswami Aiyar scholar

S. Palchappakesan (5): Annapurni Ammal Scholar

M. V. Gopalaswami (5): Y. Subramanian Scholar,

K. Srinivasagopalan (4) Do.

S. Narasimha Rao (4): Bhavani Raghavendra Rao Scholar.

The High School Literary Society

The Office-bearers for the year are:—

President:

K. Vedanta Desikachariar, B.A., L.T.

Secretaries:

P. N. Karunakaran (High School)

A. Mahadevan (Do)

S. Ponnambalam (Lower Secondary)

Treasurer:

A. Mahadevan

Editors of School Magazines

V. Nagasubbu (English)

T. S. Sivaramasundaram do.

S. Panchapakesan (Tamil)

K. Ponnambalam do.

J. Delhi Batcha (Arts)

V. S. Ponnuramam do.

K. R. Subbiah do.

The High School section met four times in July and August and the Lower Secondary section.

Athletics

Secretary: N. Subramanian, B.A., L.T.

Team Captains:—

Hockey: P. N. Karunakaran (Senior)

N. Ramamurti (Junior)

Foot Ball: R. Sundaresan (Senior)

P. M. Veeraraghavan (Junior)

Volley Ball: N. S. Krishna Rao

Badminton: L. Balakrishnan

Household Management

Captains:—

P. R. Vaidyanathan (Store Department)

S. Tyagarajan and P. N. Karunakaran (Mess arrangements)

S. Arjuna Raju (Medical Ward)

A. Santanakrishnan (Sanitation)

B. M. Machiah (Care of Property)

R. Aravamudan (Miscellaneous)

Boys' Court

President:

G. Sivarama Aiyar

Members:

R. Aravamudan (College representative)

N. B. Venkata Reddi (Industrial)

P. N. Karunakaran (Seva Sangam)

R. Sundaresan (VI Form)

S. Arjuna Raju (V Form)

P. N. Krishna Das (IV Form)

K. S. Lakshminpathi (Lower Secondary representative)

The court met thrice during the term.

The High School Seva Sangam

S. Arjuna Raju: Captain

K. Duraiswami: Vice Captain

J. Delhi Batcha: Secretary

P. N. Karunakaran: Sergeant

K. S. Lakshminpathi

R. Sundaresan

N. Rangaraj

K. Lakshmanan

P. V. Krishnamachari

P. N. Gopalakrishnan

V. V. Radhakrishnan

V. Ekambaram

K. P. Ramaswami

P. T. Krishnaswami

A. Mahadevan

M. V. Gopalaswami

N. Ramamurti

V. Nagasubbu

P. Swaminathan

P. Vinayakamurti

P. N. Mohandas

P. N. Krishnadas

E. V. Viswanathan
K. Srinivasagopalan
K. R. Subbiah
M. Thathiyaya
R. Seshappan

Vacation Service

The following is an appreciation by the Secretary of the service rendered by the boys during the vacation :—

I feel deeply beholden to the students who remained in the Home, foregoing their holidays and assisted me in carrying out the annual simple repairs to the premises and rearranging things for the new school year. The spirit of service which animated them in their work is praiseworthy. I thank them all most heartily for this assistance.

(Sd.) C. Ramanujachari

New Admissions

The strength of the Home was 134 in April. From April to August, there were 30 withdrawals and 42 admissions. Thus the strength by the end of August was 146, distributed as shown below :—

Lower Secondary 39; High School 62; College 21; Industrial 22. Arts and Technical 2.



New Admissions, June-July 1933

From the top—1st Row—S. Muralidharan (4), K. Dakshinamurti (4), C. T. Lakshmanan (2), V. V. Rajagopalan (1), M. Balaguru (4), Balavenkataraman (2), K. S. Ardhanareswaran (2), G. Ramaswami (4), K. C. Varadarajulu (4), S. Seshadri (1), M. Natarajan (2), S. Subramanian.
II Row—P. S. Natarajan (2), M. Vivekanandam (1), K. R. Rajagopalan (5), M. P. Sridhara Menon (M. E.), M. Venkateswara Rao (M. E.), V. Narayanaswami (4), N. S. Krishna Rao (M. E.), P. Bhima Razu (M. E.), C. V. Balasubramanian (5), C. R. Dasaratha Raj (5), T. S. Krishnamurthi (4).
III Row—S. Narasimha Rao (4), Rrahmaji Rao (M. E.), A. Ramachandrarachar (I.U.C.), R. Srinivasan (6), K. P. Subramanian (IV Hons.), R. Ramachandran (M. E.), P. S. Chidambaram (M. E.), N. D. Venkata Reddi (M. E.), P. S. Chandrasekharan (3).
IV Row—C. S. Krishnamurthi (4), S. Natarajan (1), T. Krishnamurthi (1), B. Krishnamurthi (1), A. P. Chinnayya (1), G. Chakrapani (1), L. Bhaktavatsalam (1), M. Natarajan (1), R. Ganesan.

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

Medical Inspection

The management feel thankful to Dr. K. Sanjivi for his having kindly examined all the newly admitted candidates.

Old Boys' Register

The following Questionnaire prepared in accordance with a resolution passed at the business meeting of the Association held on 1st April, 1931 was circulated to the old boys. Very few returned the forms duly filled in. The Editor will feel grateful for information supplied to him on these points, to help him in compiling the register and bringing it up-to-date.

1. Name
2. Date of birth
3. Native Village and District
4. Father's name
5. Year and month of joining the Home.
6. School and colleges in which studied and classes
 - i.
 - ii.
 - iii.
7. Distinctions and prizes in school or or college, in sports, literary activities, etc. (Also mention if you were a captain or a secretary to any Association or took part in Scouting or U.T.C.)
8. Arts or Technical Examinations passed and year
9. If married, year of marriage and name and address of Father-in-law
10. Record of employment since leaving the Home, with years
11. Honorary Public Service rendered (e.g. organising and conducting reading rooms, libraries, scouting, sports clubs, relief work, charitable institutions, etc.)
12. Present occupation
13. Present address

Endowments and Gifts.

Miss C. K. Rajammal of Mam-balam, conveyed to the Home by a deed of settlement her house (valued at Rs. 7,000), reserving to herself life interest in the property.

Pandit Bhavani Shankar, Jer Mansion, Bombay added Rs. 100 to his endowment, making it Rs. 5,00.

The Madras Secretariat Party staged benefit performances in aid of the Home, in Calicut (May), Cocanada (July), Ellore (August) and their contribution during the period towards their endowment was Rs. 5,767-12-0.

Janab Abdul Hakim Sahib undertook to help substantially in the erection of a Dormitory for the Industrial School boys. About 50,000 stock bricks and all the timber needed have already been received and orders have been placed by him for girders and iron materials required.

In the Rajamannar Chetty's Charities, a sum of Rs. 750 per annum has been earmarked for the maintenance of three Vaisya students in the Home, the contribution being received through the Administrator General.

The Maharajah Sahib of Jeypore paid Rs. 1,000 for an endowment.

Collection of Subscriptions for the Home

The following sympathisers and old boys have agreed to collect subscriptions for the Home in various centres for the current year:—

1. Rao Saheb P. K. Ramnnni Menon, Vellore.
2. Dr. T. R. Seshadri, Waltair.
3. T. K. T. Tiruvengkata Tatachariar
- *4. V. Ramanujachariar, Cuddalore.
5. N. Piramanayakam Pillai, Tinnevely.
6. A. Narayanaswami, Coimbatore.
7. V. Vijayaraghavan, Udayarpalyam.
8. K. Krishnamurti, Tanjore.
9. S. Munian, Atur (Salem).
10. A. Appadurai, Madras.
11. B. Gopalakrishnayya, Nellore.

*Mr. V. Ramanujachariar has also offered to collect rice for the Home from well-to-do friends.

Presents in Kind

Books:—Secretary, Text Books Committee, Dr. B. K. Sundaram, S. Siva Rao, T. V. Gopalaswami Iyer, R. Rajagopalachariar, Hindu Central Committee, R. Narayaswami.

Fountain Pen:—Bogilal Mangaljai, G. S. Ramanujam

Gramophone Records, 10:—N. Krishnaswami Aiyar, Paper cutter, Phenyl, Paint etc. E.R. Srinivasachari.

Rice bags:—R. Arunachala Mudaliar of Tiruthuraiipundi (4 bags), Krishnaswami Kachiroyar of South Arcot Dt. (1 bag), Muthumalla Reddi of Tindivanam (8 bags).

Cloths:—Sampurna Sastriar, Mylapore and K. K. Venkatarama Chettiar, Triplicane (for presentation on the occasion of K. Lakshmanan's upanayanam).

Yarn:—A. & F. Harvey, Madura Mills.

Fruits and Vegetables:—S. Rm. C. T. Jambulinga Chettiar (175 Mangoes), H. Neelakantan, The Ramakrishna Mutt.

Seeds:—N. C. Krishnaswami Aiyangar of Tiruvellore, T. Jeevaji Rao, S. Ramachandran.

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
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

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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

Bharati

Hindi Pracharak

The National College Magazine, Trichinopoly

The Pachayappa's College Magazine

Ramakrishna Mission Students' Home, Madras.

OLD BOYS' REGISTER

1905

1. **Sundaram Aiyar, R.**, b. 1887, son of Rajagopala Aiyar, Puliakudi, Tanjore Dt.

* E. 1905, B. A. Junior, Presidency College.

* L. 1905. Married.

1915 Teacher, Trivandrum.

2. **Narasimhamurti Rao, C. S.**, b. 1887, son of C. Srinivasa Rao, Bangalore.

E. 1905, B. A. Junior, Presidency College.

L. 1905.

1915, M. A. Calcutta Univ; Dy. Insp. of Schools, Narasapur.

1919, Teacher, Model School, Saidapet. Address: Dy. Insp. of Schools, Cuddaph.

3. **Sitaramaswami, Chandramowli**, b. 1887, son of Ch. Venkatappiah, Yazali, Chandole, Guntur Dt.

E. 1905, V Form, P. S. High School, L. 1909 F. A.

1917 L. F. Overseer Repalle. 1928 Chirala.

Address: L. F. Overseer, Morrispet, Guntur.

4. **Venkataratnam, Pannalla**, b. 1888, son of Pannalla Venkataramayya Garu, Munikodipuram, Tenali.

E. 1905, IV Form, P. S. High School. L. 1906. Died.

5. **Venkatappiah, Gollapudi**, b. 1890, son of Gollapudi Kamayya, Yzali, Chandole, Guntur Dt.

E. 1905, IV Form, P. S. High School. L. 1905.

6. **Narasimham, Vippagunta L.**, b. 1888, son of Vippagunta Kondayya, Kanigiri, Nellore Dt.

E. 1905, IV Form, P. S. High School. L. 1906.

7. **Sanjivi Rao, T. V.**, b. 1890, son of V. Venkoba Rao, Melakaveri, Kumbakonam, Tanjore Dt.

E. 1905, IV Form P. S. High School. L. 1907.

1918, Vakil's Clerk, Mylapore.

8. **Venkatesan, K. K.**, b. 1892, son of K. Kuppuswami Aiyar, Vinnamangalam, North Arcot.

E. 1905, I Form, San Thome High School. L. 1907. Now employed in Rangoon.

9. **Natesan, K. K.**, b. 1896, son of K. Kuppuswami Aiyar, Vinnamangalam, North Arcot.

E. 1905, I Standard, Vannia Sangam School. L. 1905.

10. **Narasimhan, K. S.**, b. 1894, K. Subramania Aiyar, Vinnamangalam, North Arcot.

E. 1905, IV Standard, Vannia Sangam School. L. 1905.

1931. Teacher, Ele. School, Mecheri, N. Arcot.

1906

11. **Venkatesan, S.**, b. 1888, son of Arunachala Aiyar, Lingappaier St., Big Conjeevaram.

E. 1906, VI Form, P. S. High School. L. 1908.

1915, Sanitary Inspector, Triplicane.

12. **Hanumantha Rao, Chandramouli**, b. 1890, son of Ch. Venkatappiah, Yazali, Chandole, Guntur Dt.

E. 1906, IV Form, P. S. High School. L. 1908.

1918, Signaller, N. G. S. Ry.

13. **Krishnaswami Aiyar T. R.**, b. 1892, son of K. Ramaswami Aiyar, Avalurpet, S. Arcot.

E. 1906, IV Form, P. S. High School. L. 1908.

1915, Head Clerk, Salt Circle Office, Bellary.

1919, Sub-Inspector of Salt, Yedapady, Salem Dt.

14. **Krishnan, G.**, b. 1892, son of N. Ganapathi Sastrigal, Karatholuvu, Coimbatore Dt.

E. 1906, IV Form, P. S. High School. L. 1906.

1915, Clerk, Taluk Office, Karur.

15. **Narayana Aiyangar, P. K.**, b. 1892, son of Kuppaniengar, Perumbakam, S. Arcot Dt.

E. 1906, IV Form, P. S. High School. L. 1911, Senior Inter. Passed B. A. (Private), L. T. Also Pleadershp Exn.

1916, Clerk, P.M.G's Office. 1918, Asst., Municipal High School, Bellary;

1927, Chandragiri; 1928, Tiruttani, Address: Assistant, Board High School, Chittoor (Chittoor Dt.).

16. **Duraiswami, P. R.**, b. 1892, son of P. Ramaswami Aiyar, Palakole, Salem Dt.
E. 1906, III Form, P. S. High School.
L. 1910. 1915, Clerk Survey Party, 1918, Clerk, S. I. Ry., Kodaikanal Road.
17. **Ramachandra Aiyar, M. S.**, b. 1892, son of M. Seetharama Aiyar, Mandakolathur, North Arcot.
E. 1906, II Form, P. S. High School.
L. 1913. Married. Junior B. A. 1916. B.A. (Chem.). 1917, L. T. 1918. Lecturer, Collegiate High School, Mysore.
Address: Govt. High School Fort, Bangalore City.

1907

18. **Ramachandra Aiyar, S.**, b. 1891, Madura Dt.
E. 1907, V form, P. S. High School, Mylapore. L. 1908.
Address: Ponnambala Vadhyar Street, Mylapore.
19. **Venkataramana Rao, A.**, b. 1892, Madura Dt.
E. 1907, V Form, P. S. High School, L. 1908.
1918, Assistant, C.C.C. High School, Tiruvellore.
Address: Teacher, Hindu Theological High School, Madras.
20. **Subramaniam, P. S.**, b. 1892, N. Arcot Dt.
E. 1907, IV Form, P. S. High School. L. 1909.
21. **Ramachandra Rao, N.**, b. 1889, South Arcot Dt.
E. 1907, F.A. Senior. L. 1907.
1918, Clerk, Dt. Munsif's Court, Panruti.
22. **Gopalakrishna Aiyar, P.**, b. 1892, Tanjore Dt.
E. 1907, IV Form, P. S. High School, L. 1911.
1915, B.A., (Hons.) Maths.
1917. B.L., Probationary. Revenue Inspector. Died.
23. **Appu Aiyar, G.**, b. 1889, Tanjore Dt. E. 1907, F.A. Junior, Wesley College. L. 1912.
24. **Hariswami, N. L.**, b. 1894, Trichinopoly Dt.
E. 1907, IV Form, P. S. High School. L. 1908.
1918, Minor Irrigation Overseer.
Address: Kasipalayam, Teppakulam P.O. Trichinopoly.

25. **Venkatesan, S.**, b. 1881, Chingleput Dt.
E. 1907, VI Form, P. S. High School. L. 1908.

1908

26. **Venkatesan, A.**, b. 1893, Tinnevely Dt.
E. 1908, VI Form, P. S. High School. L. 1908.
27. **Subramanyan, S.**, b. 1888 Tanjore. Dt.
E. 1908, V Form, P. S. High School. L. 1908.
28. **Ganapati Siva, S. V.**, b. 1892, Tanjore Dt.
E. 1908, VI Form, Hindu High School, L. 1910. Died.
29. **Srinivasan, R.**, b. 1899, N. Arcot Dt.
E. 1908, Vannia Sangam School. L. 1908.

1909

30. **Raghava Aiyangar, S.**, b. 1893, Coimbatore Dt.
E. 1909, V Form, Hindu High School. L. 1913. Intermediate.
1915, Clerk, Govt. Press, Madras.
Address: Assistant Cashier, United India Life Assurance Co., Madras.
31. **Kalyanasundaram, S.**, b. 1893, S. Arcot Dt.
E. 1909, IV Form, P. S. High School. L. 1911.
32. **Ramanujam, C. S.**, b. 1895, South Arcot Dt.
E. 1909, III Form, P. S. High School. L. 1914, S. S. L. C.
1918, Clerk Sanitary Commissioner's Office, Madras.
Address: Clerk, Accountant General's Office, Fort St George.
33. **Ramaswami, P. S.**, b. 1893, Coimbatore Dt.
E. 1909, IV Form, P. S. High School. L. 1910.
34. **Gopalakrishnan, V.**, b. 1899, Tanjore Dt.
E. 1909, I Form, P. S. High School. L. 1915, S.S.L.C.
1918: Upper Subordinate.
1919-28 Overseer, Corporation of Madras.
1929, Draftsman, Office of the Chief Engineer, Hydro Electric Development, Chepauk, Madras.

35. **Subrahmanyam, R.**, b. 1898, Salem Dt.
E. 1909, I Form, P. S. High School. L. 1915, S.S.L.C. 1919, Died.
36. **Muthuswami, T. S.**, b. 1896, Tanjore Dt.
E. 1909, P. S. High School; L. 1911. 1915, Typist, Messrs. Longmans, Green & Co., Madras.
1916, Typist Messrs. Fraser & Ross, Madras.
Address: Veerabhadran St., Mylapore.
37. **Sivaraman, P. S.**, b. 1890, Tinnevely Dt.
E. 1909, Junior Inter, Wesley College. L. 1910.
38. **Venugopal Naidu, M.K.**, b. 1893, son of Kuppuswami Naidu, S. Arcot Dt.
E. 1909, Junior Inter, Wesley College. L. 1912.
1915, Clerk, Dt. Munsif's Court, Tiruvannamalai.
Address: Clerk, Office of the Accountant General, Fort St. George.
39. **Nataraja Aiyar, S.**, b. 1893 Tanjore Dt.
E. 1909, IV Form, P. S. High School. L. 1909.
1915, Clerk, Ramsay & Co., Madras, 1917, Stenographer, B.B.&C.I., Bombay, 1918, Stenographer, Little & Co., Bombay.
Address: Senior Accountant, Loco Branch, M.S.M.Ry., Perambur, Madras.

1910

40. **Mahalingam, V.**, b. 1896, S. Arcot Dt.
E. 1910, VI Form, P. S. High School, Mylapore. L. 1910.
41. **Radhakrishnan, T. A.**, b. 1896, Tanjore Dt.
E. 1910, IV Form, Wesley College. L. 1915. Intermediate.
1921, L. M. P., 1928, Asst. Civil Surgeon, Janggir, C. P.
Address: A. M. O., Bilaspur, C. P.
42. **Muthuswami, S.**, b. 1896, Tanjore Dt.
E. 1910, IV Form, Wesley College. L. 1913. S.S.L.C.
1916, Clerk, Board of Revenue; 1918, Chief Secretariat;
1919, Stenographer, Chemical Services Committee.
Address: Assistant, Stores Dept., Imperial Secretariat, Delhi.

43. **Nambi Aiyangar, R.** b. 1893, Tinnevely Dt.
E. 1910, Senior Inter, Pachaiyappa's College.
L. 1910.
44. **Veeraswami Aiyar, K. S.**, b. 1890, N. Arcot Dt.
E. 1910, Junior B.A., Madras Christian College.
L. 1912, B.A. Winner of Madura Tamil Sangam Gold Medal in F.A. and B.A.
Author of "The Great European war." and other Tamil books published by the Viveka Bodhini Office.
45. **Rangaswami Saraswathi, A.S.**, b. 1892, Nellore Dt.
E. 1910, Junior B.A., Pachaiyappa's College.
L. 1911; 1914 M.A.; 1915, Research Fellowship in Indian History, University of Madras.
1920, Archaeological Department.
Address: North Tank Square, Triplicane.
46. **Venkataraman, B. S.**, b. 1897, Coimbatore Dt.
E. 1910, III Form P. S. High School L. 1914, S.S.L.C.
1917 Clerk, Taluk Board Office, Gobichettipalyam.
Address: National Press, Clerksport, Bangalore.

1911

47. **Anantaraman, V.**, b. 1897, Tanjore Dt.
E. 1911, IV Form, Wesley College. L. 1915.
48. **Ramaswami Aiyar, K. S.**, b. 1895, son of Sivasamba Aiyar, Kizhappur, North Arcot Dt.
E. 1911, V Form, Wesley College; 1915, Shorthand, Typewriting.
L. 1917, B.A. Madras Christian College; Asst., High School, Prodattur, Scout Master.
1919. L.T., Asst., P. S. High School. 1923, R. K. Mission Residential High School. Editor, Ramakrishna Vijayam. 1925, Headmaster, Hindu High School Trincomalie.
1926, M.A.,
1929, Principal, Vigneswara College, Karaveddi.
Address: Translator, Education Office, Colombo.

4 RAMAKRISHNA MISSION STUDENTS' HOME

49. **Balasubramanian A. N.** b. 1899, South Arcot Dt.
E. 1911, I Form, P. S. High School.
L. 1918; 1924, B.A.; 1926, Clerk, Collectorate, Cuddalore.
Address: Revenue Inspector, Um-mangalam, Cuddalore, S. Arcot Dt.
50. **Venkataraman, R.** b. 1895, Salem Dt.
E. 1911, V Form, Wesley College.
L. 1913, S.S.L.C.
1918, Assistant Farm Manager, Palur.
Address: Agricultural Demonstrator, Pannadam, S. Arcot.
51. **Narasimhachari M.A.,** b. 1896, Mysore.
E. 1911, IV Form, Hindu High School.
L. 1913; 1918, Engineering Lower Subordinate (Mysore).
1928, Surveyor, M. S. M. Ry.
52. **Ratnaswami Aiyar, C. V.,** b. 1892, Coimbatore Dt.
E. 1911, Junior B.A., Madras Christian College.
L. 1912.
1915, Teacher, Salem College; 1916, Asst., High School, Prodattur.
Address: Teacher, R. K. Mission Residential High School, Mylapore.
53. **Swaminathan, T.,** b. 1894, Tanjore Dt.
E. 1911, Junior Inter, Wesley College, L. 1912.
1916, B.A. Hons. (Physics), St. Joseph's College, Trichy.
1917, Asst., High School, Dharapuram
1918, V. R. College, Nellore; 1919, Maharaja's College, Pudukotah.
1923, Islamia College, Vaniyambadi;
1926, Telegraph Inspector, M.S.M.Ry.,
1933, L.T. Student, Teachers' College, Saidapet.
54. **Ramasubrahmaniam Aiyar, K. V.,** b. 1895, son of Vaidyanatha Aiyar, School Master, Komarapalyam, Salem Dt.
E. 1911, Junior Inter, Wesley College.
L. 1914, married.
1915, B.A.; 1917, B.L.
Address: Vakil, North Veli Street, Madura.
55. **Krishnamachari, C.,** b. 1895, North Arcot Dt.
E. 1911, Junior Inter., Presidency College.
L. 1916, B.A. (Hons.) Maths; Lecturer in Maths., Collegiate H. School, Mysore.

- 1918, Asst. Professor of Maths., Engineering College, Bangalore.
1923, Died. Left Rs. 770 for an endowment in the Home.
56. **Pasupati, E.** b. 1895, Tanjore Dt.
E. 1911, Junior Inter., Wesley College.
L. 1912; 1915, Clerk, Dt. Munsif's Court, Tiruvellore.
1916, A. G's Office, Fort St. George;
1918, Stenographer to the Tannin Expert to the Government of India.
57. **Venkatarama Aiyar, M. N.,** b. 1893, Tanjore Dt.
E. 1911, Junior B.A.
L. 1913, B.A.; 1915, B.L., Additional Translator, Madras High Court.
1917, Personal Asst. to the Secretary, Dept. of Commerce and Industries, Delhi.
1927, Title 'Rao Sahab' conferred in Birthday Honours.
Address: Chief Reporter, Legislative Department, Govt. of India. (Delhi or Simla.)

1912

58. **Rajarama Aiyar, V.,** b. 1893, Tanjore Dt.
E. 1912, L. 1913, married.
1916, B.A. Hons. (Chem.); 1917, B.L.
Address: Advocate, Residency Bazaar, Hyderabad, Deccan.
59. **Kedari Rao N. R.** b. 1893, son of N. Ranganatha Rao, Kumbakonam, Tanjore Dt.
E. 1912; Raja Sir T. Madhava Rao's I Prize in Inter; B.A. Hons. (English), Presidency College; Secretary to the Home Literary Society.
1913, Ele. Shorthand; 1914, The Elphinstone Prize for English Essay.
1915, married. The Swami Vivekananda Gold Medal in All India Competition awarded by the Maharajah of Darbhanga; Clerk, Board of Revenue; Lecturer in English, Findlay College, Mannargudi.
1917, L.T., Lecturer, American College, Madura.
1919, Teachers' College Model School, Saidapet.
1922-29, Govt. College, Coimbatore, Presidency College, Madras.
Secretary, Madras Teachers' Guild (English Section).
Address: Lecturer, Govt. College, Kumbakonam.

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