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Our Home Magazine

DECEMBER 1933



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

OUR HOME MAGAZINE

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

—Sri Ramakrishna

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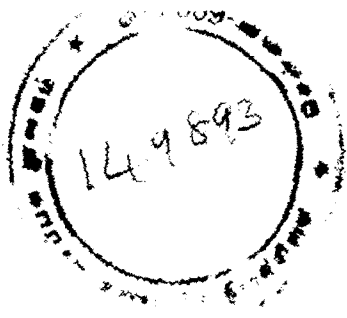
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Whatever you believe, that you will be. If you believe yourselves to be bold, bold you will be. If you believe yourselves to be sages, sages you will be. There is nothing to obstruct you. For if there is one common doctrine that runs through all our apparently fighting and contradictory sects, it is that all glory, power and purity are within the soul already; only according to Ramanuja the soul contracts and expands at times, and according to Sankara, it comes under a delusion. Never mind these differences. All admit the truth that the power is there—potential or manifest, it is there—and the sooner you believe that, the better for you. All power is within you; you can do anything and everything. Believe in that; do not believe that you are weak; do not believe that you are half-crazy lunatics, as most of us do nowadays. Stand up and express the Divinity that is within you.

—SWAMI VIVEKANANDA (Madras, 1897).



PRAAYER.

मुकुन्दमाला

(THE GARLAND OF THE LORD)

[Mukunda-mala is one of the most popular Vaishnavite hymns of India. Its composition is authentically attributed to King Kulasekhara (born Kali 28), who ruled over Travancore nearly 5000 years ago. Kulasekhara, like many other ancient kings of India, was not only a ruler, but a saint and sage who is remembered and worshipped as an *Alwar*.

We owe the free rendering in English verse of Mukunda-mala, published here, to Mr. R. N. Aingar, Bar-at-law, Madras and Mrs. J. D. Westbrook, a Scotch lady of very high culture who has made contributions to the Wisdom of the East series. The translation is evidence to the depth of devout feeling aroused by the poem and its wide and universal appeal —ED.]

श्रीवल्लभेति वरदेति दशपरेति
भक्तभियेति भक्तुण्डनकोविदेति ।
नाथेति नागशयनेति जगन्निवासे
लालार्पितं प्रतिपदे कुरु मां मुकुन्द ॥

Lord of Salvation, let me sing to Thee ;
The satisfier of desires art Thou ;
Merciful Lover, Giver of Liberty,
Protector and Support, to Thee I bow.

जयतु जयतु देवो देवकीनन्दनोऽयं
जयतु जयतु कुण्डो वृष्णिर्वंशप्रदीपः ।
जयतु जयतु मेघश्यामलः कोमलः क्लो
जय जयतु पृथ्वीभारनाशो मुकुन्दः ॥

Victory to the son of Devaki,
Triumph unto the light of Yadav's race ;
Thou greatest, loveliest one, all hail to Thee,
Who lift'st the dark world's burden by thy grace.

मुकुन्द मूर्ध्नी प्रणिपत्य याचे
भवन्तमेकान्तमिच्छन्तमर्थम् ।
अविस्मृतिस्वच्छाङ्गाविन्दे
भवे भवे मेऽस्तु भवत्प्रसादात् ॥

Let this one boon be granted unto me,
Secretly, humbly, ardently, I pray,
When and wherever all my births may be,
In strife or peace, pain or felicity,
Let me forget not Thee—is all I say.

नाहं वन्दे तव चरणयोर्द्वन्द्वमद्वन्द्वहेतोः
कुम्भीपाकं गुरुमपि हरे नारकं नापनेतुम् ।
रम्या रामा मुहुतनुलता नन्दने नापि रन्तुं
भावे भावे हृदयभवने भावयेये भवन्तम् ॥

My worship unto Thee, O Lord, is given,
Not wishing joy ; and pain to me were naught ;
Not to 'scape hell or win the joys of heaven ;
But to live in Thy life with every thought.

नास्या धर्मे न वधुनिचये नैव कामोपभोगे
यद्यत् भव्यं भवतु भगवन् पूर्वकर्मजुरूपम् ।
एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
स्वस्यादाम्भोहृदयुपगता निमला भक्तिरस्तु ॥

I crave not wealth nor pleasures of this earth ;
Let Karma's law be done as seemeth meet ;
But let it be in this and every birth,
My soul shall swoon in joy at Krishna's feet.

दिवि वा भुवि वा ममास्तु वासो
नरके वा नरकान्तक प्रकामम् ।
अवधीरितसारदारविन्दौ
चरणौ ते मरणेऽपि चिन्तयामि ॥

कुण्डलस्वदीपदपङ्कजपञ्जरास्त
मद्यैव मे विशदु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तेः
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥
चिन्तयामि हरिमेव संततं
मन्दमन्दहसिताननाम्बुजम् ।
नन्दगोपतनयं परात्परं
नारदादिमुनिबृन्दचन्दितम् ॥

करचरणसरोजे कान्तिमन्त्रेवमीने
भ्रममुषि भुजवीचित्राकुलेऽगाधमार्गे ।
हरिसरसि विद्याख्यापय त्वेजोर्जलोर्ध्वं
भवमक्षरिस्त्रिः खेदमद्य त्यजामि ॥

सरसिजनयने सशङ्खचक्रे
सुरभिदि मा विरमेह चित्तं रन्तुम् ।
सुखतरमपरं न जातु जाने
हरिचरणस्मरणामृतेन द्रव्यम् ॥

मा भैरन्द मनो विचिन्त्य बहुधा
यामीधिरं यातनाः
नामीनः प्रभवन्ति पापरिपवः
स्वामी ननु श्रीधरः ।

आलस्य व्यपनीय भक्तिमुलभं
ध्यायस्व नारायणं
लोकस्य व्यसनापनोदनकरे
दासस्य किं न क्षमः ॥

तृष्णातोये यदनपवनोद्धतमोहोर्ध्वजोले
दारावर्ते तनयसहजयाहर्तृचाकुले च ।
संसारारुधे महति जलधौ यजतां नखिधामम्
पादाभ्योजे वरद भवतो भक्तिनावं प्रवच्छ ॥

भवजलधिगतानां द्वन्द्ववाताहतानां
सुतदुहितृकलत्राणभारादितानाम् ।
विषमविषयतोये मज्जतामप्लवानां
भवति शरणमेको विष्णुपोतो नराणाम् ॥

It matters not how long I have to dwell
On earth, or lifted in the bliss of heaven,
Or wear my bitter days in lonely hell,
So to Thy Lotus Feet my thoughts are given.

Oh, Lord! this body is but frail and weak,
And soon will death come choking, strangling me ;
So now, while yet I have the voice to speak,
Let me yield all my soul in ecstasy to Thee.

Constantly of Thy Lotus Face I dream ;
My soul is haunted over by Thy smile ;
Lo! one among the cowherds Thou did'st seem,
Worshipped by Narad as Thou wast the while.

As one who in an arid desert yearns
For water his consuming thirst to slake,
So unto Thee my parched spirit turns—
Thou, Hari, art the long desired lake.

Within Thy waters let me sink and fall,
Let me drink of Thy holy waves, and then
Forgetting all my pain—losing it all—
My soul will rest—never to thirst again.

Why art thou then cast down, thou coward soul ?
Why dark thy weary days with sorrowing ?
These clouds of trouble on the world that roll
Shall touch us not—the servants of the King.

Waste not the precious quickly-fleeting days ;
Give Him thy worship, tell Him of thy pain ;
The whole world's load of sorrow doth He raise—
Shall then His Bhakta's voice be heard in vain ?

As in Samsara's vast unfathomed sea,
Sinking, despairing, beaten from the goal,
We drift upon the waves of destiny,
Thou only, shin'st,—the refuge of the soul.

Though black the bitter brooding sky above,
Though the waves threaten with the voices of death,
The Lord above us bends with pitying love,
And to His lovers ever hearkeneth.

वदेनाञ्जलिना नतेन शिरसा गात्रैः सरोमोद्गमैः
कण्ठेन स्वरगद्गदेन नयनेनोद्गीर्णवाष्पाभ्युना ।
नित्यं त्वच्चरणारविन्दयुगलध्यानामृतास्वादिनाम-
साकं सरसीरहाश्व सततं संपद्यतां जीवितम् ॥

जिह्वे कीर्तय केशवं मुररिपुं चेतो भज श्रीधरं
पाणिद्वन्द्वसमर्चयाच्युतकथाः श्रोत्रद्वयं त्वं शृणु ।
कृष्णं लोक्य लोचनद्वयं हरेर्गच्छाङ्घ्रियुग्मालयं जिघ्र
प्राण मुकुन्दपादतुलसीं मूर्धन्यमाधोक्षजम् ॥

हे लोकाः शृणुत प्रसूतिमरणव्याधेश्चिकित्सामिमां
योगशाः समुदाहरन्ति मुनयो यां याज्ञवल्क्यादयः ।
अन्तर्ज्योतिरमेयमेकममृतं कृष्णारुणमापयितां तत्पीतं
परमौषधं वितनुते निर्वाणमात्यन्तिकम् ॥

पृथ्वी रेणुरणुः पयांसि कणिकाः फल्गुः स्फु-
लिङ्गानलस्तेजो निश्चयनं मरुत्तनुतरं रन्ध्रं सुसूक्ष्मं
नभः । क्षुद्रा रुद्रपितामहप्रभृतयः कटिः समस्ताः
सुरा दृष्टेयन् स तावको विजिते भूमाऽवधूतावधिः ॥

व्यामोहप्रशमौषधं
मुनिमनोवृत्तिप्रवृत्तौषधं
दैत्येन्द्रार्तिकरौषधं
त्रिजगतां संजीवनैकौषधम् ।

भक्त्यात्यन्ताहितौषधं
भवभयप्रध्वंसनैकौषधं
श्रेयःप्राप्तिकरौषधं
पित्र मनः श्रीकृष्णदिव्यौषधम् ॥

आम्नायाभ्यसनान्तरण्यरुदिति वेदव्रतान्ध्रह मेद-
श्छेदफलानि पूर्तविधयः सर्वे हुतं भस्मनि । तीर्था-
नामवगाहनानि च गन्धर्वानां विना यत्पदद्वन्द्वाम्भो-
रुहसंस्मृतीर्विजयते देवः स नारायणः ॥

मञ्जन्मनः फलमिदं मधुकैटभागे,
मत्प्रार्थनीय मदनुग्रह एष एव ।
त्वद्भक्त्यभ्युपारिचारकभृत्यभृत्य,
भृत्यस्य भृत्य इति मां स्मर लोकनाथ ॥

मदन परिहर स्थितिं मदीये
मनसि मुकुन्दपदारविन्दधाम्नि ।
हरनयनकृशानुना कृशोऽसि
स्मरसि न चक्रपराक्रमं मुरारेः ॥

शत्रुच्छेदैकमन्त्रं सकलमुपनिषद्वाक्यसंपूज्यमन्त्रं
संसारोत्तारमन्त्रं समुचिततमस्सङ्गनिर्याणमन्त्रम् ।
सर्वैश्वर्यैकमन्त्रं व्यसनभुजगसंदष्टसंज्ञाणमन्त्रं जिह्वे श्री-
कृष्णमन्त्रं जप जप सततं जन्मसाफल्यमन्त्रम् ॥

Only Thy Bhaktas at their prayer I see,
Who bow in joy before thy Lotus Feet ;
Only the stories of Thy love to me,
Told o'er again, are ever new and sweet.

Tongue, sing His praises ; Hands, the offering
pour ;
Ears, listen to His worship ; look, O ! Eyes,
Consider well His glory and adore :
Feet, bring me to His temple, where before
The altar doth the Tulsi's scent arise.

O, Brothers, let me tell you of the balm
To heal the world by holy Rishis fount,
Dispelling Maya, bring holy calm,
Breaking the bonds wherewith the world was bound.

This earth a speck before Thee rolleth on,
The ocean is a drop, the mighty sun
A dying spark, the Devas' power is gone :
Thou art the Immanent Eternal One.

When dark illusion blinds my weary eyes,
When sorrow sears my broken heart like flame,
Then will my wound be cured ; I will arise,
Healed by the spell of Krishna's holy name.

Give me the healing draught that quenches woe,
Medicine of the soul, water of life,
That through the world's illusions I may go
Serene, untouched, aloof amid the strife.

Vain are the Vedas chanted every day,
Vain are your offerings, vain your generous dole,
Futile your penance, uselessly you pray,
Unless God dwells, Himself, within your soul.

Give me this boon, and only this I crave ;
I dare not be myself Thy minister ;
But let me be the very lowliest slave,
To wait upon Thy humblest worshipper.

O, Kama, lord of passion, come not near,
Tempt not my heart by stirrings of desire :
Rememberest thou ? Hast thou not any fear
Of Ishvar's all-destroying eye of fire ?

O, let me utter forth my Krishna's praise
Better than tongue can tell or mind can frame ;
Let me express throughout my rapturous days
The sweetness of Thy ever-holy Name.

பஞ்சவர்க்க கிளி

(தோழன் ஸதாசிவனுக்கு ஸமர்ப்பணம்.)

பஞ்சவர்க்க கிளிபே—நீ
பறந்து வா என்னருகே
அஞ்சி ஒளிவதேனோ?—நாம்
அன்பு செய்து கொள்வோம்.

அந்த வேட்ப நிழலில்—நீ
அணலிடுகே—சேம்
சொந்த விஷயமேதோ?—உன்
தோடாப்பு வேண்டு கின்றேன்.

பவள வாயுங் காலும்—உன்
பசுமை அணியுங் கண்டால்
அவிழ் முதப மலர்போல்—என்
அகமலர்ந்து கொள்ளும்!

தேய்வ சக்தி ஒளியில்—விண்
தேங்கும் அந்தி முகிலே!
செய்ய வயலின் அழகே!—நெய்த்
தீபமொன்று நிறைவே!

மழலை மொழியின் இசையோ—உன்
மதுரமான வார்த்தை
ஒழிவிலாது போழிலில்—நீர்
ஊறு மோசை நலனோ?

கவலை யற்ற முகமும்—விண்
கபட மடந்த நடையும்
உவகை போங்கு தெளிவும்—நீ
உற்ற தேங்கு கிளியே?

பச்சை இலையின் நடுவே—நீ
பதுங்கி அலைவ வேண்டாம்
இச்சை போலத் திரிவோம்—நம்
எண்ண மொன்று தானே.

முடிவிலாத குரலில்—இம்
முடிவு கடடி விடுவோம்
அடிமை இல்லை யார்க்கும்—நாம்
அடிமை இல்லை என்றே.

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“How they rule without a Dictator”

BY K. VEDANTA DESIKAN, B.A., L.T.,

Headmaster, Ramakrishna Residential High School, Mysore.

IN all spheres of human activity our ideas and ideals are rapidly changing, consistent with our growing love of freedom in matters, political, social and economic. The various subjects of controversy to-day are only the external symbols of an internal restlessness. This spirit is visible even in our schools. In the world of education, as elsewhere, the favourite doctrines of an earlier age are now discarded, as being out of date. Many of us may remember with what awe the Headmaster or the School-inspector was regarded but a few years ago. What a change has taken place now! A wave of fearlessness, a love for legitimate liberty and a curiosity to know the how and why of things have caught the minds of men and women all over the country. I do not propose to trace the causes for the wide prevalence of this new thought-wave. Suffice it to say that the instinct of fear is rapidly disappearing and it is quickly being superseded by an appeal to the other and nobler instincts; and that this brings us also better and more fruitful results.

So far as the school-room is concerned the question arises, what is the substitute for the effect of fear? My friend tells me that the

rod is of little use—either to the teacher or to the pupil and therefore it is but just to banish it entirely from the class-room. If then the cane is to go away from an educational institution, what is it that must take its place? The twin ideas of praise (for having done a piece of work well) and blame (for having bungled), pride and disgrace—these must be pressed into service in our class-rooms. There may be many oddities and eccentricities in our school-boys, but love and sympathy with them in their aims and aspirations, these are necessary to put them on the right track. They want to grow in a world of freedom without being unduly interfered with at every stage by the fantastic ideas of a by-gone age. They want their share of honour for having completed an assigned task successfully. They do not always like to be dictated to and directed by our ‘Dont’s’ however sagacious they may be. The noble traits of man are there latent in many of the young boys and they eagerly look forward to an occasion for their manifestation. Here is a small occasion for drawing out one of their nobler traits. In an examination, let it be even a class examination, we go away from the hall saying, “I do not want to supervise.

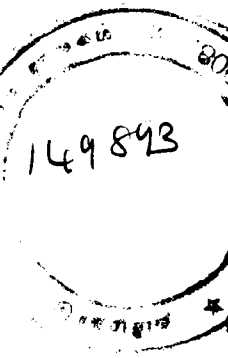
I have faith in your honesty and I trust you will act up to my expectations.” The experiment has been tried in our school with success. One or two may happen to be impervious to our appeal and attempt to peep into their note-books, but the opinion of the majority soon gathers strength and their very contempt for the miscreants is a potent instrument of reform. Where the work is thus entrusted to boys themselves, an occasion is allowed to them for developing their sense of honour and responsibility which is by itself no mean achievement.

By way of illustration, let me add some of the activities of the boys of our school that are calculated to foster in them the spirit of self-government. There are the prefects or monitors of the different classes who look to the tidiness of their class-rooms, the supply of duster and chalk-piece to the masters, the discipline of the class in the absence of the teacher, and the care of the attendance registers. Then there is a small association of select boys, that goes by the name of *Seva Sangam* whose ideal is to render all possible service to their institution, without expectation of any reward. Half an hour before the school time, the key-custodian who is a member of this group takes the school key and keeps all the doors open and when the school closes for the day, the doors are all locked back and keys restored to their places on the key-board. The remarkable punctuality with which this

work is being done has really created in me a high regard for this youngster. Never had he an occasion to forget his work and not even once was he late in the discharge of his duty.

As soon as the doors are opened, a band of young enthusiasts are busy with their work. They are found in the office, in the Library, in the Hall, and in the surroundings, each in his own allotted sphere cleaning his place and arranging books and other things in order. It is a pleasing sight to look at them working with so much devotion at their self-imposed task. One of them is the Sanitary Inspector of the school, who, with his assistants preserves the cleanliness and sanitation of the school and its environs. Another is the time-keeper who rings the bell, correct to the very second. A third is the sergeant who sees that no one lingers in the verandas or elsewhere after the ‘interval-over’ bell is given. Thus in various ways they learn the elements of citizenship and understand how to preserve order and discipline among the school-boys. The sangam has got an executive council consisting of the captains who meet every week for devising ways and means for being more and more useful to the school community.

The Literary Union is another organisation of the boys, for a different purpose. All the boys of the school are members of the Union. As in the other schools, they frequently arrange for meetings when they hold debates on subjects of common



interest, read essays, conduct competitions in Elocution and Oratory, and also get lecturers to talk to them on topics allied to their lessons. This union conducts three magazines—a Tamil, an English and an Arts magazine. They are all in manuscript issued three times a year. The Literary Union has also a small working committee consisting of the two joint secretaries, the editors of the magazines, and the secretary of the Lower Secondary Department. These are the office-bearers who are elected at the beginning of each academic year and continue in office to the end of the year, provided their work is satisfactory.

A function, more or less peculiar to this school, is that performed by the Boys' Court. It has on its staff the three prefects of the higher forms and two members deputed by the School Seva Sangam. Rules have been framed to govern the constitution and work of the court. One of the teachers of the school is the elected President of the court who has no power of voting or vetoing. The President receives the petitions, calls for meetings whenever necessary, conducts the proceedings, gives necessary counsel on occasions of difficulty and records the verdict of the court. Its duty is to deal with all the troubles and disputes among the boys of the school, all such cases being reported in the first instance to the President. There is a regular trial of the case when the Plaintiff, the Defendant and witnesses

are present and judgment is pronounced in due form. The verdict of the court is final. So far there has not risen any occasion to revise its orders. The President issues the judgment to the parties concerned and sees that it is executed. A specimen case may be cited here to give the reader an idea of the court's work. Once a grown up boy beat and bullied a classmate of his. The report was made by the victim to the President. The court heard the statements of the complainant and the reports of the witnesses. The accused confessed his guilt on which the following judgment was announced: "This is not the first case against the accused. It is a well-known fact that he is a bully. It is therefore resolved to give him a condign punishment. The accused is ordered to clean the drain round the school building and remove the weeds adjoining the drain for a week between 5 and 6 P.M." It is generally observed that the boys are more skilful than the teachers in finding out the real offenders. The punishments that students suggest are sometimes more severe than that which the teachers would usually award.

Thus in the varied aspects of school life, literary, social, and moral, the boys have a sort of self-government which they deem their privilege and pride to conduct properly and efficiently. But they do need the careful and vigilant guidance of the teachers in different stages. Their work is made easy by the hearty co-operation of all the

boys of the school. There may be individual cases of exception that do not easily fall into the line, but the majority prevail and carry them on. Though environment is not all, a congenial environment thus afforded to the youngsters is a fertile soil for producing fruitful results. How we wish that this spirit of co-operation, mutual good-will and above all loyalty to the cause and the institution should be imported into our work in all our walks and

avocations of life however high or humble they may be! Happy is the teacher whose lot it is to work in the midst of such inspired youngsters whose innocence is his joy and whose selfless service is his ideal!

How the boys attempt to rule themselves without a Dictator is a practical lesson in 'Modern Psychology', and an indication of the time-spirit that dominates the bigger world.

From the Setu to the Himalayas

BY KAUNDINYA

From the Setu to Madura is a hundred miles. As you approach the city by Railway, the temple towers seem to compete with the hills in the surrounding country—the Anamalais, Pasumalais and Nagamalais—and the whole scene is one of enthralling beauty. It has fitly received the appellation *Madura* which means 'the Sweet'. It is said that Siva was so pleased with the locality that he chose it as one of his lovely abodes and sprinkling on it nectar from his locks, imparted a divine charm to the very dust of the place. It has also been reputed as one of the very prominent places of Sakti worship, where the Mother of the Universe reveals herself in Her full splendour to the devotees—notice the popular rhyme which celebrates 'Madurai Meenakshi,

Kanchi Kamakshi, Kasi Visalakshi' as the most adored aspects of the Mother.

'Put off thy shoes, for the place whereon thou standest is holy ground.' Whenever you go to see a holy place or a place of historic importance you must first attune yourself to its life and spirit with the humility of a learner and worshipper and acquaint yourself with those details which impart to it its greatness; for in fact you see in a place, mostly those things which you already carry in your head.

Madura has a hoary history and we can unravel its Hoary Antiquity but little of its immense past. In the Ramayana and in the Mahabharatha, there are references to the place, and in the Bhagavata, a king of this place is referred to as a "Dravida Sathama." Kulasekara

Pandya who had his capital, originally in Manavur, it is said, built the temple and the city in the present form on a site chosen in the Kadamba forest where a Svayambulingam had been discovered. The Sthala-puranam (known as Halasya Mahatmyam or Thiruvilayadal) tells of these first beginnings and bristles with many interesting episodes. There you have the story of Malayadvaja Pandiya; how he got Uma herself as his daughter, Meenakshi; how she was wedded to Siva; how at the wedding there was a great fun when Gundodhara, one of Siva's followers could not be satisfied with mountains of rice and the waters of the whole river Vaigai; and so on and so forth.

The Pandyan rulers were patrons of arts and letters and Tamil literature flourished greatly under them. Poets like Nakkirar adorned their court and the tradition created by them is sought to be kept up to this day by the Madura Tamil Sangam, a small college and University in itself, patronised by the Rajah of Ramnad.

The Pandyas had wide family and trade connections. In 428 B.C., we are told that King Vijaya of Ceylon married a daughter of the Pandyan King. Greek and Roman coins have been unearthed near Madura bearing testimony to trade relations with foreign countries even in those early days.

For a time, after Asoka the Great consolidated his empire, many of the Pandya rulers became Buddhists and later on

Jains. Jain sculptures exist in Anamalai, north of the city. Tirugnana Sambandar one of the four Saiva Acharyas visited Madura in the 2nd century and reclaimed the then ruler to the old faith, after curing him of a fell disease, by his mystic power. It was then that the psalm beginning with the words: "நீதிநீதிநீதி" was composed by him.

Manickavachakar, another of the Saiva Acharyas lived in Madura, having started life as a minister to the king Arimardana. Several anecdotes connected with his life are recorded in Thiruvilayadal—how in answer to his prayers Siva came as a horse-dealer (which is celebrated as a festival on the Avani Moolam day); how again He came as a coolly to work in the Vaiga floods etc.

To come to the later history, the Pandyas were dispossessed by the Cholas in the 11th century, though only for a short while. But in the 14th century, their overthrow was complete. Malik Kafur conquered the last Pandyan king and established Moslem rule from 1324 to 1372, during which period the temple was badly destroyed and images mutilated and sacrileged. The Moslems were driven out by the Mysore General, Kampan Udayar whose dynasty ruled up to 1404. Then the Pandya kingdom formed part of the Vijayanagar Empire and Nayak Governors ruled up to the fall of Vijayanagar in 1556. The Governor Viswanath declared his independence and established the

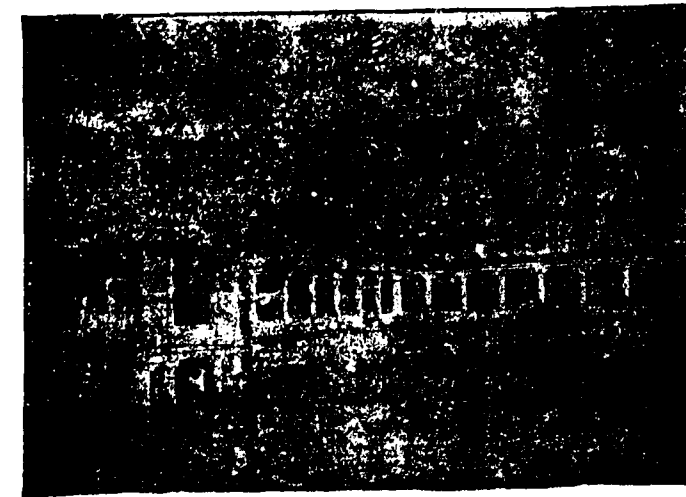
Nayak dynasty. Thirumal Nayak (1623—1659) was the greatest ruler of the line. Finally Madura fell into the hands of the Nawab of the Carnatic and in 1764, the British took charge of it as the Nawab's agents.

Such is the historical background. And now if you enter the city, and visit its several parts, you will find many things to verify by observation, to understand and appreciate.

First, you proceed to the Temple. It is simply grand and only an exalted faith could have created

form your ablutions before entering the Sanctuary. This tank is the latest of the Pandyan monuments. All round the tank is a delightful corridor, 280 feet long, affording shelter to pilgrims, and a place of meeting to devotees for discussing religious topics. Harikathas and recitals are in progress there almost every afternoon. On the walls of the corridor, are richly coloured mural paintings showing the sixty-four Thiruvilayadals of Siva.

After worshipping at the shrine, if you proceed north



THE GOLDEN LILY TANK

such a marvel of architecture and sculpture. The entrance to the Temple is by a gate called Ashta Sakti Mantapam, from where you reach Meenakshi Nayakar Mantapam. Then through a long corridor, you go to a beautiful quadrangle in front of the shrines of Sri Sundareswara and Meenakshi. Here is the Swarna Pushkarani or the Golden Lily Tank, where you per-

east, you come to the thousand pillared mantapam. You notice to the left of the entrance a figure on a rearing horse: it represents Aryanayaka Mudali, minister to the founder of the Nayak dynasty. Of this Mantapam, it has been justly remarked that "the sculpture surpasses that of any other hall of its class."

The Pudumantapam or Vas-

anta Mantapam is an adjunct to the temple, built by Thirumalai Nayak, who also improved and reconstructed several parts of the ancient structure which had been badly spoilt. In the Pudumantapam there are 124 highly sculptured pillars, and the hall is about 300 feet by 100. In the central row of pillars, are represented the ten kings of the Nayak dynasty. Thirumal is distinguished by a canopy over him and figures at his back of which one is that of his wife, a Princess of Tanjore. The hall is said to have cost a crore of rupees. You see the hall now occupied by numerous petty merchants, who ply a thriving business in brass and bronze ware, toys and sundries.

A mile to the south east of the Meenakshi Temple is the Thirumal Nayak Mahal, which has been declared by competent critics to be "the most perfect specimen of palace architecture in South India." But its beauty is marred at present by alterations made to suit the requirements of public offices, now located there.

Mangammal Palace is also a work of art, worthy of visit. Mangammal was the fifth in descent from Thirumal Nayak.

Two miles to the east of Thirumal Nayak Mahal is the Vandiyur Teppakkulam and it is fed with water from the Vaigai. It is one thousand feet square, with a pretty temple on the island in the middle enclosed

by granite parapet walls all round and adorned with four Mantapams in the four corners. Here the floating festival is held annually. The tank is said to have been excavated for removing earth to build the Thirumal Nayak Palace. It was during the excavation of the tank, that the huge Ganapathi idol, now consecrated in the Meenakshi temple was found.

Having finished the important places, you make a general survey of the city. You notice the broad and beautiful streets, called after the months, Chitrai, Adi, Avani and Masi, when there are festivals and processions in the respective streets. Outside are the Veli Veedhi and the extensions.

The population of the city is a lakh and a half. There are two first grade colleges and the Rameswaram Devasthanam maintains a very good Sanskrit College.

Now all that you saw must have deeply impressed you and you cannot fail to admire the ancient art of town planning, which placed the temple in the centre, and built round it the streets in concentric rings in the shape of a coiled serpent (hence called Halayasa), dotting the whole place with Patasalas for the young, choultries for pilgrims, and tanks and Nandavanams for public use. The whole place is picturesque, self contained and exceedingly beautiful.

My Grandmother

BY B. S.

The beautiful tribute of praise which Messrs. K. S. Venkataramani and K. T. Krishnaswami Ayyangar have paid to their respective grandmothers has made me feel guilty at heart of having failed in my duty to my grandmother. She, good lady, is as powerful and great in her own way as the ladies celebrated by those literary artists, and if, at the end of this sketch, the reader is not excited to the same admiration as in the work of my models, it is certainly not the fault of my grandmother, but the deficiency of her grandson in the art of poetic expression.

My grandmother is the self-constituted censor of manners and morals in the neighbourhood which she has chosen to grace with her residence. She is the dread of all adventurous minds among the younger generation of women. The slightest change in the cut of a bodice or the fold of a saree from the standard set up by convention attracts her acute glance and the innocent experimenter becomes the subject of my grandmother's strictures in her evening coteries on the pial. The other day, my neighbour, whom, for obvious reasons, I will call A. B., ventured to take his young wife, neatly dressed, out for a walk to the Park in the evening. My grandmother, who happened to be holding her sessions then

with her companions, did not fail to notice this breach of immemorial decorum. "How cheeky!", she whispered to her friends, "one wonders what the girls of this age will not do. They are up to everything, being lost to all sense of shame. At this rate, we need not be surprised at high caste girls behaving like dancing girls in the near future." I do not know in what subtle manner the proceedings of the court of convention were communicated to my neighbour's wife, but certain it is that the offence was never repeated thereafter. A. B. did all he could to coax his wife into ignoring what he styles "the ignorant malice of Mrs. Grundy", but the girl would not step out in his company. Her fear of the penetrating look of my revered grandmother is so great that she will not dare it any more. How many such offences has the old lady prevented by a mere glance or a faint whisper! When the history of the high moral tone of our street comes to be written, there is no doubt that her contribution to it will meet with handsome recognition.

My grandmother is an acknowledged authority on all ailments of cattle and children. Only the other day, our cow was taken suddenly ill and I wanted to send for a vet. She would not

hear of it and ordered the performance of a Poojah and an Abhishekam to our local Ayyanar. In spite of her taunt that I was a spendthrift wasting good money on the bottled water of doctors, I had the cow attended to by a vet. She recovered to the glory of Ayyanar and the truth of my grandmother's predictions. Not a day passes but one or other of our neighbours consults her on the illness of their babies. The old lady is never at a loss for a remedy. If it is a whooping cough, the surest cure is the figure of a dog engraved on a copper coin which should be tied round the waist in a black string soaked previously in saffron water. I have seen the advice religiously followed with, of course, miraculous cures. Sceptical people have ascribed them, it is true, to medicines administered at the same time, but what does not scepticism deny? Only the other day, the child of a friend of mine had lost its appetite and refused all food. My grandmother was, as usual, consulted and she diagnosed the disease as caused by the evil eye. The child's mother knew at once whose evil eye it was and asked for the prescription. "Put an iron spoon into the fire and when it is red hot, dip it into the child's milk," said my grandmother. I need not say the cure was instantaneous. It is the old lady's conviction that more diseases are caused by the evil eye and by evil spirits than by the contamination of drinking water which, according to her, is a modern and hence silly notion.

When the solar eclipse came last August, one of my grandmother's clientele came to her for advice. Her youngest son was ill of fever and the eclipse was connected with the star of his birth. What was she to do? Was the boy to be given a bath when he had fever on? My grandmother who thinks that there cannot be anything more selfish than the maxim of minding one's own business at once replied, "A bath will certainly do him good. The evil influence due to the eclipse falling at this time so inauspicious for the boy will pass away if he is given the bath. Don't forget also to give a pumpkin and a two-anna piece to a Brahmin. The boy will be all right." This wise counsel was acted upon and the next day the patient developed pneumonia. The young fellows in the street with their new-fangled notions blamed the poor mother for listening to the words of an old crone, as they irreverently called my grandmother. The doctor came to the rescue and the boy was well again and my grandmother said in triumph, "I told you that the boy would be all right. If the bath had not been given to remove the evil effect of the eclipse, he would have died in spite of all your doctor's stuff." The argument was unanswerable and the confidence of the boy's mother in her sage counsellor has increased three-fold.

The intuition that my grandmother has for tracing mysterious causal connections between events is nothing short of preter-

natural. A few weeks ago, I had the misfortune to lose a law suit involving an amount to the tune of Rs. 2,000. When I came home from the sub-court with depression depicted in every wrinkle of my face, my grandmother exclaimed. "I knew it would end in loss. It is not for nothing that that cursed oilmonger came before you with his tin of oil on his head when you were starting for the court that morning." Less acute minds may fail to perceive the nexus between the oilmonger and the sub-judge, and may be tempted to question the prevision of my prophetic relative, but an impartial thinker will know that the envy of the less gifted never admits the genius of those who are superior to them.

A similar foresight has enabled my grandmother to avert many a calamity in my house. My son passed the Intermediate Examination last March after having sustained successive defeats on four different occasions, and many were the visitors who came to congratulate us on this splendid achievement. One old neighbour with, what my grandmother thinks, an envious dis-

position came along with the others and gave us his felicitations; but she was not to be deceived. She knew that his envy and evil eye would bring some disaster on all of us if suitable precautions were not taken. After the old man's departure, my grandmother managed to obtain a few grains of sand trodden over by him and mixed them with mustard and cayenne pepper. She ordered all of us in the house, men, women, and children to stand in a row and taking the mixed charm in her hand and maintaining a magic silence, she waved her hand thrice round in front of us and thus warded off the malefic influence. But for it, as sure as anything, we should not now be where we are.

I could go on describing all that she has done for us and for our neighbourhood and show what a power she is for good. She is now ninety-three years old and is hale and hearty. We pray God every day of our lives that she may continue long in the land of the living and save us from many a peril, seen and unseen, with her sage wisdom and hoary lore.

Shall I tell you what knowledge is?

Well, it is when you know you a thing, to hold to the fact that you know it; and when you don't know a thing to allow that you don't; that is knowledge.

—Confucius.

Khadi and Gandhi

BY T. M. P. MAHADEVAN, B.A. Hons.

THE dearest delight of Mahatma Gandhi is the cult of Khadi. Khadi, to him, is the symbol of Truth and Non-violence, Satya and Ahimsa. It stands for the uplift of the depressed and the down-trodden. It aims at the establishment of peace and goodwill on earth. It promises to toll the death-knell of the tyranny of the Machine Age, and has the potency of destroying the disruptive fight between the *Haves* and the *Have-nots*. To cure all the ills that modern machinery is heir to, to feed the starving and clothe the naked, to find work for the available manpower of India, Mahatma Gandhi has revived the cottage industry of hand spinning and hand weaving.

The Khadi movement is not a passing phenomenon on the National arena. Mahatmaji wrote in "Young India":—"I prophesy that, whatever happens to the other parts of the National programme, Swadeshi in its present shape will bide for ever and must, if India's pauperism is to be banished." But many of us have taken the Khadi-idea to be a temporary cure, and have slackened our interest in it. Amidst the fireworks of recurring Round Tables and noisy demonstrations, we tend to forget the reality of facts. Any freedom

that is worth having must mean peace and prosperity to the poor. Any amount of industrialisation on the pattern of the West will not bring about freedom from penury and pestilence. Instead of serving as a useful servant, the machine has proved to be a bad master in the West. Over-production, unemployment and trade-depression—these are the result of the mastery of machinery over man. A machine is a good servant, but a bad master. When once it gets the better of man, it binds him hand and foot, and makes of him a beast of burden. Hence it is not good for India to ape the Occident in the matter of industrialisation. Cottage industries are free from most of the evils of modern industrialism; and the prince among such industries is "Khadi," or "Khaddar."

Among arguments advanced in favour of Khadi, the most important are two—the "material" and "moral" arguments. Khadi holds forth to the vast majority material comfort and moral dignity. If India takes to the Khadi industry, the struggle between Capital and Labour would, to a large extent, cease. There would be a more equitable distribution of wealth than at present. The starving millions would get at least a few morsels of food. And the enormous amount of man-power

which is now lying idle could be utilised in order to enrich the prosperity of the country. If India scores a triumph for Khadi, she would demonstrate to the world the victory of the moral dignity of labour over the soul-less ethics of mechanism and machinery. Khadi is the very mark of Ahimsa and Truth. Ahimsa and Truth require that no one should live at the expense of another. "The survival of the fittest is not the ethical law. It must be supplemented by the maxim, "Revival of the unfit". If the striking differences that exist today between one man and another in the matter of material equipment are made less intolerable and unpalatable, one-half of the moral iniquities would vanish from the world. The few magnates of power who direct the destinies of the world to-day would cease to riot in luxury and extravagance, and the masses would slowly be benefited. This glorious revolution, the Khadi-cult tends to bring about. Writing about the

beneficial effects of the Khadi movement in his "Economics of Khaddar", Richard B. Gregg observes: "The economic strength and efficiency of a small scale, decentralized, intensive industry like Khaddar, which Mr. Gandhi advocates lies in its low fixity in charges, low power costs, low expenses for repair, low inventory charges, rapid turn-over of material and product, little or no storage and transportation costs, security of employment, psychological and physiological healthiness and adaptation to man's nature, its moral and aesthetic possibilities, its freedom and room for sound individual development." Sister Nivedita characterises the Swadeshi movement as a great *tapasya* and a great *dharma*. Khadi is very often described as our veritable Kamadhenu, supplying all our wants and solving many of our problems. Let us approach her in right earnest; and she will cure us of many of our ills.

Notes and News

From Our Diary

October 2.—Birthday of Mahatma Gandhi. Address by Swami Siddheswaranandaji.

Oct. 7.—Discourse on Sadasiva Brahman by Vidwan Sankara Aiyar, followed by music on the Violin during evening prayer.

Oct. 9.—Industrial School inspection by Mr. N. M. Adyantayya.

Oct. 18.—Dipavali. Clothing supplied to all the boys. Special Puja and feast.

Oct. 20.—Mr. C. R. Porrett inspected the Manual Training Classes.

Oct. 23.—V. J. Patel passed away. Meeting in the School Hall. Addresses by Srimans C. Ranga Aiyangar and R. Aiyaswami.

Oct. 25.—First Prize awarded to the Home by the Agri-Horticultural Society for the best kept school garden (among residential schools).

Teachers and pupils of the High School attended the Physical Demonstration at Saidapet in connection with the Education week.

Oct. 27.—Recitation competition (English) and Elocution competition (Tamil) open to all schools held in the School hall

[continued on p. 87.]

Musicians and Organisers of the Travancore Sri Jayanti Series



Musicians seated in Chair (from the left):—T. Chowdhry (Mysore), Venu Naicker (Malabar), Musiri Subramania Aiyar, Palladam Sanjivi Rao, Saraswathi Bai, Arivakudi Ramanuja Aiyangar, Pudukkottai Deekshnamurti Pillai, Chembai Vaidyanatha Bhagavater, Palghat Manni, Kumbakonam Rajamanickam Pillai. The above prominent musicians of South India gave concerts in aid of the Home at Tiruvandrum and Nagercoil during the Sri Jayanti season (September 10th to 17th), under the patronage of their Highnesses the Maharajah and the Junior Maharaja of Travancore. The net proceeds were about Rs. 3000.

NOTES AND NEWS

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in connection with the Education week. First prize to B. S. Krishnamurti, VI Form, of our school; and S. Veokatarman, VI Form, highly commended.

Nov. 27.—Forms III and IV on excursion to Pallavaram and Tirunelmalai. Party entertained by Mr. R. Gopala Reddiar and Mr. C. N. Muthuranga Mudaliar.

Form V on excursion to Tiruvotthiyur. The Party cooked their own food.

Nov. 29.—Mr. G. Sivarama Aiyar, Teacher, died of heart failure.

Coming Events

Dec. 9.—Birthday of Holy mother.

Dec. 13.—Birthday of Swami Sivananda.

Dec. 24.—Christmas Eve.

Dec. 27.—Vaikunta Ekadasi ; Gita Day.

Jan. 1.—Issue of the Annual Report of the Home.

Jan. 8.—Birthday of Swami Vivekananda.

Jan. 14.—Pongal.

Jan. 17.—Birthday of Swami Brahmananda.

Feb. 12.—Maha Sivaratri.

Feb. 15.—Birthday of Sri Ramakrishna.

Feb. 25.—Home Day (Sunday).

Mar. 24.—Sri Rama Navami.

April 14.—Tamil New Year Day.

Navaratri Celebrations

There was a rich and varied programme of entertainments and religious discourses as detailed below. We place on record our grateful thanks to all those who helped to make the celebrations a success, especially to the learned lecturers and the eminent musicians.

DATE	MORNING RELIGIOUS DISCOURSES	EVENING ENTERTAINMENTS
Sept. 20	<i>Sri Krishnavataram</i> —Vidwan R. Raghava Aiyangar of Setupathi Samasthanam.	<i>Flute</i> —Master Radhakrishnan. <i>Violin</i> —Vidwan Ernakulam Krishna Aiyar.
Sept. 21	<i>Balagopala</i> —Prasangavara V. Somadeva Sarma.	<i>Pikatan</i> —Vikata Vidwan S. A. Natesa Aiyar. <i>Veena</i> —Sarma Brothers.
Sept. 22	<i>Rukmini Haran</i> —Vidwan Srirangan Sathakopachariar.	<i>Violin</i> —Tirupparkadal Srinivasa Aiyangar. <i>Mridangam</i> —Trichur Sankara Menon.
Sept. 23	<i>Akrura Varada</i> —Chettur T. R. Sundararaghavachariar, M.A., B.T.	<i>Vocal</i> —Maharajapuram Viswanatha Aiyar. <i>Violin</i> —Tirupparkadal Srinivasa Aiyangar. <i>Mridangam</i> —Trichur Sankara Menon.
Sept. 24	<i>Parijata Apaharaka</i> —Vidwan Devakotai Soundararaja Aiyangar.	<i>Music</i> —Prof. M. Chinna of Conjeevaram.
Sept. 25	<i>Kuchela Sakha</i> —Pandit Kuppuswamy Mudaliar.	<i>Vocal</i> —Semmangudi Srinivasa Aiyar. <i>Violin</i> —Madras Balakrishna Aiyar. <i>Mridangam</i> —Madras Venu Naicker. <i>Dolak</i> —Tanjore Vital Rao.
Sept. 26	<i>Pandava Doota</i> —Pandit K. Vadivelu Chettiar.	
Sept. 27	<i>Gitaacharya</i> —K. S. Ramaswami Sastriar, P.A., B.L.	<i>Harischandra</i> —(Tamil Drama)—Guruprasad Amateurs.)

Sept. 28 Vijaya Dasami

Sept. 30

Leela Sukar (Tamil
Drama)—Home Boys.
'Merchant of Venice'
(English)—Home Boys.



Courtesy)

(Hindu Illustrated Weekly

Top—R. Ganesan

Middle Row—N. B. Arjuna Sahayam, S. Pandurangam, S. Sundarajan, N. Raman,

Sitting—P. C. Ramaswami, V. V. Radhakrishnan, A. Santanakrishnan, N. Srikanthan, P. N. Karunakaran, P. Swaminathan, L. Balakrishnan.

Workers and Old Boys : Changes of address and other news.

Swami Yatiswaranandaji sailed from Bombay on the 23rd October last for Wiesbaden, Germany, at the invitation of a group of devotees there, who wanted a teacher of Vedanta and spiritual guide.

He wrote from on board the *S. S. Conte Rosso*, Red Sea :—

At Aden I thought of posting an instalment of letters but could not do so, as the boat did not touch there.

Yesterday we entered Red Sea and are feeling hotter than before; but the heat is nothing to one who has lived for more than fourteen years in a place that is three months hot and nine months hotter. In summer the heat is very great, I am told; but now it is quite bearable. The sea is calm and there is no sea-sickness.

I have got a deck cabin all to myself, thanks to Bombay friends and the slack season. Sitting on my berth, I can get a view of both the sea and the sky. I feel so happy that I am able to attend to my daily routine as usual.

The Lord alone knows why He is taking me to the West. Let Him be pleased to make me an instrument in His hands. I shall be blessed if I am able to serve His cause to whichever place He may take me. Please remember me to all friends.

Yatiswarananda.

Swami Devatmanandu, The Vedanta Society, 340, Glenn Avenue, Portland, Oregon, U. S. A.

V. Mahalingam G. D. A., c/o Messrs. Fraser & Ross, Chartered Accountants, Colombo.

M. B. Kandaswami, B.A., B.E., Asst. Electric Engineer to Govt., Dindigul.

T. S. Ramaswami, M.A., Superintendent, Finance Secretariat. Now on 3 months' medical leave.

S. Narayanan, M.A., Asst. Engineer, Bombay Telephone Co., toured South India in his own car and spent a few days in the Home in the 2nd week of November.

M. Sundaram, (Operating Engineer, Bombay Telephone Company) recently lost his second son about 2 years old, we are sorry to note.

P. S. Sundaresan has passed his B.L. He is spending the month of December in touring Salem and Coimbatore Districts to collect subscriptions for the Home.

K. S. Ramaswami, M.A., (Education Office, Colombo) visited the Home in the 2nd week of November.

K. Subramaniam, M.A., Personal Assistant to the Registrar of Cooperative Societies, Madras.

C. K. Swaminathan, B.A., Employed in the United India Assurance Co. Married recently.

S. Jagannathan, M.A., Lecturer in Mathematics, American College, Madura.

A. Narayanaswami, Mechanic, Department of Industries, Vellore.

P. S. Govindarajan, who was till recently Supervisor, P.W.D., Tinnevely, is now unemployed. (Address: 39, North Masi St., Madura.)

V. D. Sugandalingam and V. D. Alagiriswami, Dr. Tukaram Bungalow, Elphinstone Road, Kirkee.

Obituary

It is exceedingly sad to record the death of Mr. G. Sivarama Aiyar owing to heart failure on Wednesday the 29th November. He was 51 years old. He came to the Home as a teacher in 1925 and before then he had served for nearly 20 years in the Wesley College. He is a native of Valangaman, in the Tanjore District. He leaves behind him an only son B. S. Krishnamurti, who is an inmate of the Home and is studying in the sixth form.

Mr. Sivarama Aiyar possessed a fairly good constitution and robust health. Before his death, he was slightly ill and in bed only for a day. The next morning he got up at 3-30, told his prayers and sat up reclining against a pillow, in which

posture he breathed his last, an hour later. There were no pangs, and death came to him like gentle sleep.



All the teachers and boys of the Home joined in the funeral procession and chanted portions of the Gita and Sri Rudram before the body was consigned to the flames.

Mr. Sivarama Aiyar was an example to the inmates of the Home by his regular habits, austerity and purity and the gap made by his death can hardly be filled.

Admissions and Withdrawals

The strength of the Home was 146 in the end of August. The following 7 withdrew subsequently and the strength on the 1st December was 139.

Withdrawals.—College Section: N. M. Lingam, M.A. Narayana Aiyangar, A. C. Appaji Rao, S. Tyagarajan.

Industrial.—P. S. Chidambaram, R. Ramachandran.

Lower Secondary.—C. T. Lakshmanan.

Scholarships

Subsequent to the last announcement, the following students have also received scholarships.

M. P. Sridhara Menon—Industrial Scholarship of the Department of Industries.

P. R. Visvanathan (Jun. Inter.)—Presidency College Scholarship.

K. Venkatarama Sarma (Jun. Inter.)—Government Scholarship.

K. R. Rajagopalan (V. F.)—Government Scholarship.

Athletics

Team Captains.—(Changes as from 1-12-33).

Hockey.—S. Arjuna Raju (Senior).

S. R. Ramanujam (Junior).

Foot Ball.—R. Sundaresan (Senior).

Balavenkataraman (Junior).

L. Bhaktavatsalan (Sub-Junior)

Badminton.—L. Balakrishnan.

All the teams continued active except the Volley-ball team, which functioned only for 2 months. It was therefore disbanded and in its stead, a new foot ball team was formed.

Literary Society

Change of Secretaries.—V. Ekambaram, P. N. Gopalakrishnan (High School).

Presents in Kind

(1st September to 1st December)

Cloths for Dipavali and 19 Cotton Blankets and Sj. Kundanmal Sowcar.

Books.—Arcot Swaminatha Aiyar, K. Gopalan, T. S. Venkatesa Aiyar.

Yarn (360 lbs.).—Buckingham and Carnatic Mills.

Fruits and Flowers.—K. S. Srinivasa Aiyangar, A. R. Lakshminarasinha Aiyangar, K. Krishnamurti, S. Pandurangan, A. Raghavendra Rao, Srimati Padma Ammal.

Sarees for Devi Saraswati.—Lady Alladi Krishnaswami Aiyar, Mrs. V. C. Soundarammal, T. N. Krishnaswami, Miss Rajammal.

Rice.—(16 bags) Motilal Fomra; (32 bags from Chidambaram) thro' V. Ramanujachariar.

Cow and Calf.—M. Subbaroya Aiyar.

Sitting Planks (25).—S. Parathasarathi Aiyangar.

Miscellaneous.—Mrs. Sitapati Aiyar (Butter Milk); Dhanakoti Balasubramania Chettier (Panchamritam and Vibhuti); P. Krishnamachariar (Seeds); Venkatachariar (Seedings); E. R. Srinivasachariar, Dr.

E. V. Srinivasachariar and Dr. C. Raghavachari (Coats, Shirts etc.); B. N. Press, (printing in-patient permit forms).

Exchanges and Free Supply of Journals

The Hindu (Daily and Illustrated Weekly)

Madras Mail

Indian Express

Swarajya

India

Swadesa Mitran

Trilinga

Hindu Nesan

Navasakti

Lokopakari

Educational Review

South Indian Teacher

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

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

Bharati

Hindi Pracharak

The National College Magazine, Trichinopoly

The Pachayappa's College Magazine Kishoree Ram High School, Magazine

Presidency College Magazine

Kalaimagal

Rig Veda

Saraswathi

Bhakthi Prabodhini

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.

Endowments

The Madras Secretariat Party added Rs. 2188-10 to their endowment during the period.

His Highness the Maharajah of Travancore paid Rs. 2500 towards an endowment.

Subscriptions to the Home

'One Anna will keep the Home for one minute'

A sum of Rs. 100 has to be secured every day to meet the running expenses of the Home, and this mostly by begging; this is a difficult task, but the management work on with the confidence that the well wishers of the institution will not allow it to languish for want of the needed support.

As the year is drawing to a close, we request all friends and old boys who have not yet remitted their contributions to do so early. The accounts will be closed on 20-12-33 to facilitate the issue of the annual report on the 1st January.

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

What They Think of the Home

Their Excellencies Lord and Lady
Willingdon

My dear Sir,
I have been thinking much of late about the Home and the many things that are being done for the benefit of the students. I am sure that the Home is doing a great deal of good and that the students are very happy and contented. I am sure that the Home is doing a great deal of good and that the students are very happy and contented.

Yours faithfully,
Lord and Lady Willingdon

Their Excellencies Sir George Frederick
Stanley and Lady Beatrice Stanley

My dear Sir,
I have been thinking much of late about the Home and the many things that are being done for the benefit of the students. I am sure that the Home is doing a great deal of good and that the students are very happy and contented. I am sure that the Home is doing a great deal of good and that the students are very happy and contented.

Yours faithfully,
Sir George Frederick Stanley and Lady Beatrice Stanley

The Indian Statutory Commission

The members of the Indian Statutory Commission, who visited the Home, have been much struck by the high standard of the work done here. They have been much struck by the high standard of the work done here. They have been much struck by the high standard of the work done here.

The Rt. Hon'ble
V. S. Srinivasa Sastri

It would be difficult to praise the institution adequately. The Home is doing a great deal of good and that the students are very happy and contented. I am sure that the Home is doing a great deal of good and that the students are very happy and contented.

The Rajah of Panagal

I have been thinking much of late about the Home and the many things that are being done for the benefit of the students. I am sure that the Home is doing a great deal of good and that the students are very happy and contented. I am sure that the Home is doing a great deal of good and that the students are very happy and contented.

Sarojini Naidu

I have been thinking much of late about the Home and the many things that are being done for the benefit of the students. I am sure that the Home is doing a great deal of good and that the students are very happy and contented. I am sure that the Home is doing a great deal of good and that the students are very happy and contented.

Sarojini Naidu
14/11/1913

Mahatma Gandhi

I am exceedingly glad at being able to see this institution. There is no lack in the enthusiasm displayed by those managing the institution, and experience will show the many ways in which it may prove beneficial to students.

(Translation.)

Printed at the B. N. Press, Madras and published by the Joint Editor, "Our Home Magazine,"
Mylapore, Madras.

OLD BOYS' REGISTER

1913

60. Gangadhara Sastri, A. V.,
b. 1893, North Arcot Dt.
E. 1912, Junior B.A., Madras Christian College.
L. 1913; 1914, B.A.; 1916, B.L.
Address: Vakil, Vellore.

61. Panchapakesan, S., b. 1897, Tanjore Dt.
E. 1912, VI Form, Wesley College.
L. 1913, S.S.L.C.

62. Govinda Rao, N. V., b. 1895, Tanjore Dt.
E. 1912, V Form, Hindu High School.
L. 1916, Intermediate.
1917, Clerk, Office of the I.G. of Police, Madras.
1920, Stenographer, Bombay.
Address: 6 Ananda Bhavan, Parel, Bombay.

63. Srinivasan, S., b. 1895, Coimbatore, Dt.
E. 1912, Junior Inter., Pachaiyappa's College. Poor Boys' Fund Scholar.
L. 1915; 1921, Passed Civil Engineer.
1928, Asst. Engineer, Pudukotah-Manamadura Ry.
1930, Supervisor, P.W.D., Alamuru.
Address: C/o R. Venkataravara, Ayangar Esq., Advocate, Madura.

64. Srinivasaraghavan, R. b. 1897, North Arcot Dt.
E. 1912, VI Form, Wesley College.
L. 1914; 1918, Manager, Desabhaktan Office.
1925, Representative, Palaniyandi & Sons.
1931, Died.

65. Doraiswami, C. V., b. 1899, son of C. B. Venkatarama Ayar, Chetpat, North Arcot Dt.
E. 1912, I Form, P.S. High School.
1913, Typewriting Elementary.
L. 1917; 1920 Married, 1920-24, Co-operative Inspector, 1926, Clerk, Hydro Electric Development.
Address: Office of the Chief Engineer, Hydro Electric Development, Glenmorgan, Nilgiris.

66. Rajagopala Pillai K., b. 1899, Jaffna, Ceylon.
E. 1912, V Form, Wesley College.
L. 1915; 1916, Clerk, Postal Department.
Address: Clerk, General Post Office, Madras.

67. Muthuswami, K., b. 1895, Tanjore Dt.
E. 1913, Senior Inter.
L. 1914.
Address: Advocate, Gangu Reddy Street, Egmore, Madras.

68. Venkatesan, G., b. 1897, son of V. Ganapati Aiyar, School Master, Tirukkattupalli, Tanjore Dt.
E. 1913, Junior Inter, Presidency College; Poor Boys' Fund Scholar.
L. 1915.

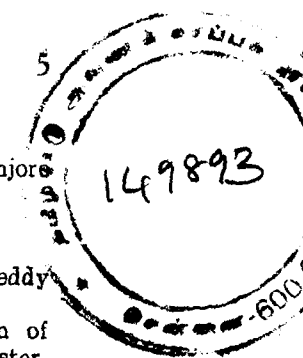
1916-30, Assistant, Sir Sivaswami Aiyar's High School, Tirukkattupalle.
1917, Married.
1918-30, Dt. Scoutmaster, Asst., and Dt. Commissioner, Tanjore.
1924, Flood Relief work with Servants of India Society.
1930, Organizing Secretary, Boy Scouts, Pudukotah.

69. Krishna Rao, T. S., b. 1897, son of T. R. Swaminatha Rao, Clerk, Sub Registrar's Office, Tirukkattupalle, Tanjore Dt.

E. 1913, Junior Inter, Presidency College; Poor Boy's Fund Scholar.
1914, Elementary Shorthand.
In charge of Home Accounts.
L. 1918, B.A. (Mathematics). Married; Clerk, Office of the Accountant General.
1920, Assistant Accountant, M. C. U., Bank, Mylapore.
1930, Head Clerk, Do.
Address: R. S. Home Mylapore, Madras.

70. Parthasarathi Naidu, M. K., b. 1893, son of Kuppuswami Naidu, Purasawalkam, Madras.
E. 1913, VI Form, Wesley College.
L. 1914, S.S.L.C., Joined Veterinary College.
1915, Health Inspector, Sriperumbudur.
1918, Narasaraopet.
1919, Married; 1928, Tirukkoilur; 1930 Chingleput.

71. Rajagopala Aiyangar, A., b. 1897, Tanjore Dt.
E. 1913, V Form, Kellet High School.
L. 1915; 1920, B.A., 1924, B.L.



72. **Sriramamurthi K.**, b. 1897, Yethapur, Salem Dt.
E. 1913, VI Form, P.S. High School; Recipient of "Ramachandran Scholarship" founded by the late Mr. Justice P. R. Sundara Aiyar.
1916, Joined Medical School. Royapuram.
1919, Field Service, Basra.
1927, Railway Apothecary, S.I Ry.
Address: Railway Apothecary, Udamalpet, Coimbatore Dt.
73. **Srinivasan A.**, b. 1899, North Arcot Dt.
E. 1913, III Form Wesley College (Paying boarder).
L. 1915.
1918, Field Service, Cairo.
1927, Clerk, Military Accounts, Delhi. Married.
Address: Clerk, Office of the Controller of Military Accounts, 258, Rasthasset, Poona.
- 1914
74. **Subramanian N.**, b. 1895, son of S. N. Narasa Aiyar, Tiruchengode, Salem Dt.
E. 1914, Junior Inter, Wesley College, Poor Boys' Fund Scholar, Ele. Shorthand.
1919, B.A., Teacher Wesley College, Married.
1922, Teacher, Ramakrishna Residential High School.
1925, L.T.
Address: R. S. Home, Mylapore, Madras.
75. **Bhima Rao, T. N.**, b. 1897, Tanjore Dt.
E. 1914, Junior Inter, Pachayappa's College.
L. 1919, B.A. Hons. (Maths.), Presidency College, Married.
1920, L.T., Dy. Inspector of Schools.
1923, Teacher, Model School, Saidapet.
1925, Lecturer, Madrasa-i-Azam, Madras.
Address: 16, Kutchery Road, Mylapore, Madras.
76. **Guruswami, T. V.**, b. 1901, Tanjore Dt.
E. 1914, IV Form, Wesley College.
1917-19, Poor Boys' Fund Scholar.
L. 1920.
1925-1931, Employed in Andrew Yule & Co., Calcutta.

- 1931-33, Apprentice in Messrs. Fraser & Ross, Chartered Accountants, Madras.
Address: Do.
77. **Sankar Singh, C.**, b. 1893, Coimbatore Dt.
E. 1914, B.A. Hons. (IV year), Presidency College; Poor Boys' Fund Scholar.
L. 1914; 1916, B.A. Hons. (Geology).
1918, Lecturer, National Agricultural College, Adyar.
1919, Dy. Inspector of Schools.
1924, Lecturer in Geology, Presidency College.
1929, Lecturer, Teachers' College, Saidapet.
78. **Ganapati, G.** b. 1897, Trivandrum.
E. 1914, V Form, Wesley College.
L. 1919, Passed Mechanical Engineering at the Chengalroya Naickers' Technical Institute.
1928, P.W.D., Subordinate. Palamcottah, Tinnevely.
79. **Krishnaswami C. S.**, b. 1893, S. Arcot Dt.
E. 1914, Senior B.A., Pachayappa's College; Poor Boys' Fund Scholar; L. 1915.
1916, Assistant, P. S. High School, Mylapore.
1927, L.T., Joint Author of a book on Ele. Maths. for lower forms.
Address: Assistant, P. S. High School, Mylapore.
80. **Vaidyanathan, S.**, b. 1896, Tanjore Dt.
E. 1914, Senior Inter, Presidency College, Poor Boys' Fund Scholar.
L. 1915, 1919, M.A.
Address: Assistant, Municipal High School, Kurnool.
81. **Ramalingam, K.**, b. 1899, Chingleput, Dt.
E. 1914, IV Form, Wesley College.
1921, B.A.
1926, Clerk, L. & M. Secretariat, Fort St. George.
1928, Sub-Registrar, Kallakurichi, S. Arcot Dt.
1929, Sub-Registrar, Chingleput Dt.
1930 Do. Pallikonda, North Arcot Dt.
Conducting classes in Tamil Devotional Literature.
Address: Sub-Registrar, Pallikonda.

82. **Ramabhadran, K.**, b. 1898, Tinnevely
E. 1914, Junior Inter, Madras Christian College.
L. 1917, Married.
1919, B.A., (Maths.), Teacher, P. S. High School, Mylapore.
1925, L.T.
1926, Died.
83. **Vedanta Desikan, K.**, b. 1895, son of Krishnaswami Aiyangar, Perumbakam, North Arcot Dt.
E. 1914, Junior Inter, Wesley College Poor Boys' Fund Scholar.
L. 1919, B.A., Assistant, Wesley College.
1922, L.T., Headmaster, Ramakrishna Residential High School, Mylapore.
Address: Do.
84. **Arunachalam, V.**, b. 1899, N. Arcot Dt.
E. 1914, IV Form P. S. High School; "Ramachandran Scholar"
1917, Poor Boys' Fund Scholar; L. 1918, Married.
1925, B. E., Supervisor, P.W.D., Aska.
1927, Amalapuram; 1928, Nummdivaram, etc.
Address: Lecturer, College of Engineering, Guindy.
- 1915
85. **Chockalingam, M.**, b. 1902, Chingleput Dt.
E. 1915, I Form, Wesley College.
L. 1921, S. S. L. C.
Address: Proof Examiner, Government Press, Mount Road, Madras.
86. **Amrita Sarma**, b. 1897, North Arcot Dt.
E. 1915, Junior Inter, Pachayappa's College.
L. 1915.
87. **Govindarajan, P. S.**, b. 1900, son of T. Srinivasa Aiyangar, Pandalgudi, Ramnad Dt.
E. 1915, IV Form, P. S. High School, Mylapore.
L. 1920, Married; 1925, Upper Subordinate Engineer.
1926, Surveyor, Railway Construction, Trichy.
1928, Surveyor, Railway Construction, Mangalore.
1929, Surveyor, P.W.D., Tinnevely.
Address: 39, North Masi Street, Madras.
88. **Ramaswami, T. S.**, son of Subramania Aiyar, Thammanpatti, Salem Dt.
E. 1915, Junior Inter, Presidency College; Poor Boys' Fund Scholar; College Scholar.
L. 1919, Married.
1920, B.A. Honours (Maths.)
Clerk, Finance Secretariat, Fort St. George.
1924, Superintendent, Fort St. George.
1932, Special Officer for Retrenchments.
Address: Superintendent, Finance Secretariat, Fort St. George.
89. **Muthuswami, S.**, b. 1898, Madura, Dt.
E. 1915, Junior Inter, Pachayappa's College.
L. 1919, B.A., Joined College of Engineering, Bangalore.
1924, B. E., Practical Course in Perambur Workshops, Madras.
1925, Demonstrator, College of Engineering, Bangalore.
Address: Lecturer, College of Engineering, Bangalore.
90. **Srinivasachari, S.**, b. 1897, Tanjore Dt.
E. 1915, VI Form, Wesley College.
L. 1920, B.A.
1929, Headmaster, Corporation Model School, Triplicane.
91. **Ramadas, S.**, b. 1897, son of Swetaranyam Aiyar, Tinnevely.
E. 1915, Junior B.A., Pachayappa's College; Poor Boys' Fund Scholar.
L. 1917, B.A.
1918, Married.
1919, B.L., Assistant National High School, Bangalore; Pleader, Satur and Tinnevely.
1920, President, Tinnevely Town Cooperative Credit Society; Promoting the interests of Nellainagar Vachaka Salai.
Address: 124, Teppakulam Street, Tinnevely Town.
92. **Ramakrishnan, K.**, b. 1898, son of Krishna Aiyar, Kadathur, Coimbatore Dt.
E. 1915, Junior Inter, Wesley College; Poor Boys' Fund Scholar.
L. 1920, B.A., Assistant, Wesley College, Royapettah; Married.
1921, Shorthand (Advanced).

RAMAKRISHNA MISSION STUDENTS' HOME

- 1923, Reporter, Madras Legislative Council.
 1928, Reporter, Punjab Legislative Council.
 1929, Reporter to the Royal Commission on Labour.
Address: Reporter, Madras Legislative Council, Fort St. George.
- 93. Ramaniah, T. V.**, b. 1898, Nellore Dt.
 E. 1915, Junior Inter, Wesley College; Poor Boys' Fund Scholar; L. 1917.
 1918, Clerk, Postal Audit Office, Mount Road.
 1929, Superintendent, Postal Audit Office, Mount Road.
Address: Superintendent, Postal Audit Office, Mount Road.
- 94. Narasimha Rao, M. S. V. L.**, b. 1897, Guntur Dt.,
 E. 1915, Junior Inter, Madras Christian College.
 L. 1918.
- 95. Govindan Naidu**, b. 1904, Madras.
 E. 1915, 1st Form, Wesley College, L. 1915.
 1920, Died.
- 96. Subramanian, K. S.**, b. 1898, Madura Dt.
 E. 1915, Junior Inter, Wesley College; (Paying boarder); Brother, of K. Srinivasa Aiyar, Tahsildar, Saidapet.
 L. 1918.
 1920, Clerk, Military Accounts Department.
Address: Do. S. Section, C. M. A's Office, Southern Command, Rasthaspet, Poona.
- 1916
- 97. Natesan, C. V.**, b. 1898, son of C. Varadarajulu Nayagar, Marudam, Chingleput Dt.
 E. 1916, VI Form, Wesley College.
 L. 1921, Lower-Subordinate Engineer.
 1921-27 L.F. Overseer, Trichy Dt.
 1922-27, P.W.D., Madras Circle.
 1927-31, Technical Subordinate, State Engineer's Office, Taiping and Ipoh, F.M.S.
 1931, Draftsman, P. W. D. Madras Circle Office, Chempauk, Madras.
Address: Do. 31, Vedagiri Maistry St., Chintadripet, Madras.
- 98. Palanivelu, C.**, b. 1898, Tanjore Dt.
 E. 1916, VI Form, Pachayappa's College.
 L. 1917, Employed in 'Deva Bhaktan' Office, Royapettah.
- 99. Venkataraman, R.**, b. 1898, Tanjore Dt.
 E. 1916, VI Form, P. S. High School.
 L. 1917, Clerk, Office of the Controller of Military Accounts, Poona.
 1927, Clerk, S. I. Ry.
 1932, Wife Died.
Address: Clerk, W. A. A's Office, Golden Rock, Ponnalaipatti.
- 100. Sundaram, M.**, b. 1898, Trichinopoly Dt.
 E. 1916, Junior Inter, Wesley College; Poor Boys' Fund Scholar.
 L. 1920, B. A., Madras Christian College.
 1921, Telephone Inspector, Bombay.
 1922, Asst. Engineer, Bombay Telephone Co.
 1927, Operating Engineer.
 1929, Went to England on Study Leave.
Address: Operating Engineer, Bombay Telephone Co., South India Building, Matunga, Bombay G.I.P. Ry.
- 101. Subrahmanyam, Y.**, b. 1899, Holenarasapur, Mysore.
 E. 1916, Junior Inter, Wesley College, Poor Boys' Fund Scholar.
 L. 1921, B.A. Honours (Chemistry), Presidency College.
 1921, Practical course in Dyeing at Bombay.
 1923, Passed F.C.S., Mysore. Probationary Railway Auditor, Bangalore.
 1928, Assistant Comptroller, Bangalore.
Address: Do
- 102. Ratnanarayana Charulu**, b. 1898, Bellary Dt.
 E. 1916, Junior Inter, Pachayappa's College.
 L. 1916.
- 103. Swaminathan, N.**, b. 1899, Tanjore Dt.
 E. 1916, Junior Inter, Madras Christian College.
 L. 1918, Married.
 1921, B.A. Honours (Maths.)
 1922, Employed in Oriental Assurance Co.
Address: Assistant Secretary, Oriental Assurance Co., 2, Clive Row, Calcutta.