

Our Home Magazine

DAY CELEBRATION NUMBER
APRIL 1934

294-1379



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

OUR HOME MAGAZINE

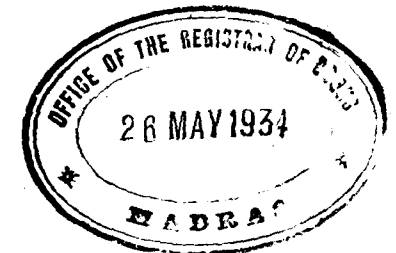
'Come unto Me, all Ye, Children of Immortal Bliss'

—Sri Ramakrishna

Editor:—N. R. KEDARI RAO, M.A., L.T.
Joint Editor:—N. SUBRAMANYAM, B.A., L.T.
Associates:—T. S. KRISHNA RAO, B.A.
A. E. RAMAMURTHI, B.A.
R. AIYASWAMI

Published thrice a year

Annual Subscription Rs. 2



A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the down-trodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of Equality.....

The Lord says in the Gita, "To work you have the right, but not to the result." Gird up your loins, my boy. I am called by the Lord for this. I have been dragged through a whole life full of crosses and tortures, I have seen the nearest and dearest die, almost of starvation,—I have been ridiculed, distrusted, and have suffered for my sympathy for the very men who scoff and scorn. Well, my boy, this is the school of misery, which is also the school for great souls and prophets for the cultivation of sympathy, of patience, and above all, of an indomitable iron will which quakes not even if the universe be pulverised at our feet,.....

Trust not to the so-called rich, they are more dead than alive. The hope lies in you—in the meek, the lowly but the faithful. Have faith in the Lord. Feel for the miserable and look up for help—it shall come. I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart, I have crossed half the world to this strange land, seeking for help. The Lord is great. I know He will help me. I may perish of cold and hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed.

—From an Epistle of SWAMI VIVEKANANDA (1893, U.S.A.)

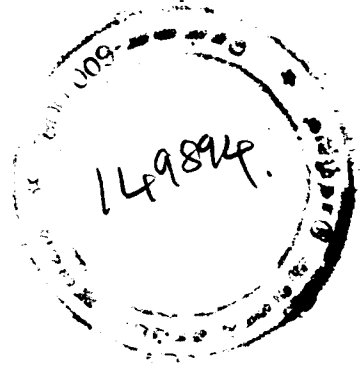
VOL. VII

APRIL 1934

NO. 1

CONTENTS

	PAGE
1. PRAYER	2
2. TAMIL POEM—by R. Aiyaswami	4
3. GEORGE WASHINGTON—by N. R. Kedari Rao	5
4. RURAL UPLIFT—by K. P. Subramaniam	9
5. FROM THE SETU TO THE HIMALAYAS—by Kaundinya	11
6. MAYA (Tamil)—by K. V. S. Vas	15
7. HOME DAY CELEBRATIONS	18
8. BOYS' UNIONS	22
9. NOTES AND NEWS	24
10. THE HOME ASSOCIATION ACCOUNT	27
11. OLD BOYS' REGISTER.	



प्रार्थना

नमो ब्रह्मणे । नमस्ते वायो ।
 त्वमेव प्रत्यक्षं ब्रह्मासि ।
 त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
 ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
 तन्मामवतु । तद्वक्तारमवतु ।
 अवतु मां । अवतु वक्तारम् ।
 ॐ शान्तिः । शान्तिः शान्तिः ॥

—தைத்திரிய உபநிஷத்து.

கடவுளை வணங்குகின்றோம்.
 காற்றை வணங்குகின்றோம்.
 காற்றே! நீயே கண்கண்ட தேய்வம். நினது பேருமை யாருக்குத்
 தெரியும்?

காற்றே! வா. மெதுவாக வா.....
 வலியுழந்தவற்றைத் தோல்லைப்படுத்தி வேடிக்கை பார்ப்பதிலே நீ மகா
 ஸமர்த்தன்.

நோய்ந்த வீடு, நோய்ந்த கதவு, நோய்ந்த கூரை
 நோய்ந்த மரம், நோய்ந்த உடல்
 நோய்ந்த உயிர், நோய்ந்த உள்ளம்—
 இவற்றைக் காற்றுத் தேவன் புடைத்து நொறுக்கி விடுவான். சொன்ன
 லுங் கேட்கமாட்டான்.

சூதலால் மானிடரே வாருங்கள்.
 வீடுகளைத் திண்ணையுறக் கட்டுவோம்.
 கதவுகளை வலிமையுறச் சேர்ப்போம்.
 உடலை உறுதிக்கொள்ளப் பழகுவோம்.
 உயிரை வலுமையுற நிறுத்துவோம்.
 உள்ளத்தை உறுதி செய்வோம்.
 இங்ஙனம் செய்தால் காற்றுத் தேவன்
 நமக்குத் தோழனாகி விடுவான்.
 காற்று மெலிய தீயை அவித்து விடுவான்.
 வலிய தீயை வளர்ப்பான்.
 அவன் தோழமை நன்று.
 அவனை நித்தமும் வாழ்த்துகின்றோம்.
 அவன் நம்மைக் காத்திடுக.

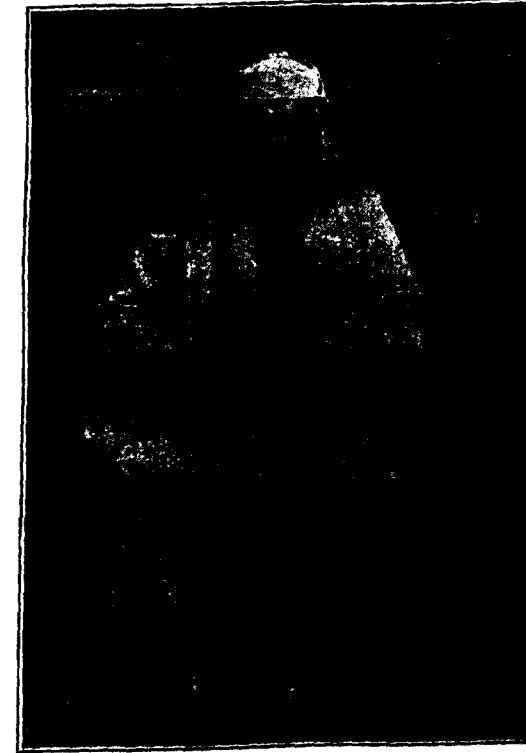
நமஸ்தே வாயோ.
 ச்வமேவ ப்ரத்யக்ஷம் ப்ரம்மாணி.

சுப்பிரமணிய பாரதி.

SWAMI SHIVANANDAJI

(President, Ramakrishna Mission)

Who attained Maha Samadhi on the 20th February 1934.



Shivanandaji

“ Remembrance sweet, that kills all space and time,
 Like altar roses, fill thy place behind !
 Thy bonds are broke, thy quest in bliss is found ;
 And one with that, which comes as Death and Life,
 Thou Helpful one ! unselfish e'er on earth,
 Still help with love this world of strife.”

சூரியோதயம்

ர. அ.

மெல்லெனத் தென்றல் தவழ்ந்தது.
 வெள்ளலை வந்தது சென்றது;
 துல்லிய வெண்மணல் மேல்இராத்
 தூயிதண்பணி தேய்ந்தது!
 தோணிகள் கட்டுமாங்கனும்
 சூழ்திரை ஊர்ந்து ததும்பின;
 பேணி அவ் வான்வெளிக் காற்றிலே
 பெய்மழை ஏறி மிதந்தது.
 சிழ்த்திசை நின்று வெளுத்தது;
 கெக்கலிகொட்டி முகிழ்த்தது.
 யாழ்த்திறலோசை பரப்பியே
 ஏகின புள் சில வேகமாய்.
 பாய்ந்தன ஆயிரஞ் செங்கதிர்!
 பாயிருள் எங்கு புகுந்ததோ?
 சாய்ந்தசைவுற்றன தாவரம்
 தண்ணிழல் நீட்டி ஒளிரந்தவே.
 பொன்னொளி உற்றது வெண்புயல்!
 பூரணம் இத்திர ஜாலமோ?
 மின்னொளி வாய்ந்து கணத்திலே
 வெந்து சிவந்தது கார்முகில்!
 சீதமணிக் கருநீரிலே
 தீ எழும் காட்சியின் அற்புதம்!
 மீதுறக் கால், அரை, வட்டமாய்
 மெள்ள முனைத்தனன் சூரியன்!
 நாள் புதிதொன்று பிறந்தது!
 ஞாலமும் கண்ணை விழித்தது!
 நீள் கதிர் மோகனச் சோதியில்
 நின்று மலர்ந்தது சிந்தையும்!

George Washington

(1732—1799.)

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

INDIA is now on the eve of important and far-reaching Constitutional Reforms, with the advent of which her sons will be called upon to play a more and more prominent part in the history of the world. At a time like this, it would be well for her youths to know something of the life of one of the great heroes of history—I mean that of George Washington, who was a brave general, a wise statesman and one of the greatest Presidents of the United States of America.

Eager as we are to know all about the early life of such a great man, not much is known about it. His father owned extensive lands, and the keen farmer that he was, he planted a cherry tree in his garden and took great care of it. One day he found to his horror that his favourite plant had been badly cut up with a knife, and he was anxious to find out the culprit. He examined every one of his servants and when they denied all knowledge of the crime, he felt sad at heart. Just then little George rushed in and said that he was really the author of the mischief. The temptation of a new knife had been too much for him and he had meddled with the precious plant! This love of truth and fair play which he had so early shown remained with him throughout life and it was the secret of his phenomenal success

later on. Verily, as the poet says, 'The child is the father of the man.' George Washington lost his father in his eleventh year and was thus saddled with the responsibility of managing his lands with the aid of slave labour. In this hard school, slowly though steadily, he mastered the routine of tobacco farming and stock-raising. He gradually understood the elements of surveying as a necessary part of his equipment and this stood him in good stead when he was sent to survey the estate of one of his relatives in the West. He was then only a lad of sixteen, but so satisfactory was his work that, after his return, he was appointed the Public Surveyor of his county (Fairfax). This work taught him resourcefulness and endurance and toughened his character. It also gave him an interest in Western lands and an appreciation of the importance of their development. The idea of developing and colonising the West remained with him as one of the great enthusiasms of his life, which he tried to realise as much as possible later on.

In his nineteenth year he went on a trip to the Barbados, where he suffered from small pox, which left its mark on his face for the rest of his life. The next year, his half-brother Lawrence died, and so he had to manage Lawrence's lands also. This deepened and strengthened his

knowledge and love of agriculture. He worked hard and played hard. He had a variety of amusements such as riding, fox-hunting and wrestling. A tall and stalwart figure, over six feet three inches in height, and proportionately built, he excelled in all out-door exercises. He was also a kind master to his servants; and thus he was regarded as an ideal landlord by all his friends and neighbours. Gradually he increased his holdings until, in his twenty-fifth year, he had over 4,000 acres of his own. The theory of crop rotation was just coming into vogue and he was one of the first to practise it with great benefit to himself and his men. He was able to raise enough food for all his people; he had an orchard full of plums, peaches, cherries, pears, grapes and other costly fruits. By his economy, industry and efficiency, he got as much as between Rs. 30,000 and Rs. 40,000 *per annum* as income from his lands; and his servants were perfectly contented and happy under him.

Thus he would have lived and died a rich and prosperous citizen, but for certain complications in the political relations between England and her colonies about this period. To understand these fully, we must note that it is the right as well as the duty of every citizen in all free countries to be trained in the use of arms. And every able-bodied man is expected to serve in the army for at least a brief period. In certain countries military service is even made compulsory. Just as elementary education is made compulsory for every boy and girl by law, so also is service in the army made compulsory for every young man for a short period. According to

this custom, in his twenty-first year George Washington joined the army and soon attained the rank of 'Major.' He was sent to fight against the French and in his account of the first encounter occur the following sentences:—"I have heard the bullets whistle, and, believe me, there is something charming in the sound." This was commented on humorously by some and sarcastically by others, but there we find the makings of a future general. His name was honourably mentioned in the Gazette, as he had distinguished himself in the field of battle; and he was made Lieutenant Colonel. Soon he was promoted to be Colonel and an A. D. C. to General Braddock.

In February 1755 there was very severe fighting. In one of the battles, General Braddock was fatally wounded on his fifth horse; and Washington himself had two horses shot under him and his clothes cut by four bullets, though he did not receive any wound. As a reward for exceptional bravery, he was made Commander of all the Virginia troops and he received the thanks of the people for his services.

But his health was giving way and in order to recoup it, he resigned his commission in 1759 to settle down on his lands.

It was then that he fell in love with a rich widow of about his own age and married her. She brought him a fortune of nearly Rs. 1,75,000 and 1500 acres of land. For the next ten years he did not take any part in public life. He was content to be a happy landlord, playing at cards to while away his leisure hours. He loved billiards also and we hear of him as being present in the Races backing some favourite

GEORGE WASHINGTON

horse or other. Shooting ducks and angling in the river were other pastimes; altogether we find him a rich and happy burgess, contented with himself and with his surroundings.

But he was not long allowed to remain in this peaceful atmosphere. He was anxiously watching the political situation and he regretted to note that conditions were steadily growing worse. From his quiet retreat he said in 1769, "Courteous remonstrances to Parliament having failed, I endorse the policy of resorting to commercial warfare." If even this should fail, he stated that as a last resort "no man should scruple to use arms in defence of liberty."

A man of such clear foresight could not long be allowed to hide his light under a bushel. He was soon elected one of the seven delegates to the first Continental Congress, where he opposed the policy of sending petitions to the British Crown, declaring that they would be rejected with scorn.

Commercial warfare was first started; but as the pressure exerted by this means was resented, real warfare began. Events moved apace. England was misled in her policy towards the colonies and they were in no mood to pocket her insults. A large army had to be raised; and with his previous experience of field service, Washington was made Commander-in-Chief of the Virginia forces, numbering over 20,000 soldiers. This army raised all of a sudden was an undisciplined force and Washington had to work very hard indeed to bring it to a high level of efficiency. The task was made all the more difficult because of the interference of ignorant legislators

and unsympathetic critics. Notwithstanding these obstacles, he stood his ground firmly and defeated Cornwallis, the English general, thus bringing victory to the American side. Again after having earned the thanks of the nation for having enabled it to throw off the English yoke, he resigned his commission in December 1783, to lead a quiet and peaceful life.

The War of American Independence had been fought and won: but the Government of the new nation was no easy job. The States had to be united in a federation and the task of forging a constitution called for the best brains of the country. No wonder that Washington's services were again requisitioned and were gladly placed at the nation's disposal.

In 1788 the Federal Convention was adopted and the American nation was ushered into existence. But who was to be its first President? All eyes looked to Washington, such was the confidence he had raised in the minds of his fellow-men. In many States no other name was even mentioned, and thus unanimously was he elected the First President of the United States, in 1789.

As President he toured through all the states—north and south, east and west.—He drove always in a coach and four, followed by lackeys in rich livery. He rented the best buildings for his stay in every place of his temporary sojourn, because on principle he maintained that the head of the nation should be no man's guest. In the receptions given to him he always appeared in a rich velvet suit with gold buckles and a sword in a white leather scabbard. He

returned no calls and never shook hands with any one, only formally acknowledging the greetings of the people with a graceful bow. It was not that he felt himself superior to any one else, but that he wished to maintain the dignity of his office unimpaired.

His work as President enhanced his reputation as Statesman and increased the fame of the new Republic in all the countries of Europe. So he was re-elected unanimously as President for another time in 1792 and again for a third term. But in 1796, he refused to accept the honour, stating that, when a President remains in office for over two terms, he really becomes a Dictator and this is a negation of all the principles of Democracy. So he gave a farewell message to the nation in September 1796 and retired from public life to mind the duties of his family and farm.

Even as a retired man, he maintained a splendid style of life; and was a very generous host. Two years later his health began to fail and in 1799 he felt the approach of death. To the doctors and attendants near by, he said in his characteristic manner, "I am going. But I am not afraid to go. Let me go quietly. I feel I can't last long.

So, you need not worry yourselves about me."

What strikes one as the most important features of George Washington's character are his innate modesty, his desire to shun the limelight, his love of peaceful pursuits and his coolness and determination in the face of overwhelming odds. Whenever there was an opportunity for him to do so, he retired to his farming; for he relished this occupation more than being President of the U. S. A. He never clung to office like a leech, but could find his soul in the peace and plenty of his lands and orchards!

'First in war, first in peace, first in the hearts of his countrymen' he died full of years and full of honours. New York has erected a big statue for him in the busiest part of the city and his name is cherished to this day as one of the greatest heroes of history.

Such a noble and lovable personality cannot fail to evoke the admiration of every one who wants to labour well and truly for the welfare of his country. Especially to us, 'who live clamped to the dullness of an ordered round', his life must act as a clarion call to a fuller, richer and nobler kind of existence!

Rural Uplift

By K. P. SUBRAMANIAN

(Student, Industrial School.)

INDIA is chiefly an agricultural land and most of her inhabitants live in the villages. Village life meant in the olden days happiness and prosperity. For, every village was more or less a self-contained economic unit; and the people of the different castes performed different duties—all of them essential to the welfare of society. Diversity of castes meant diversity of occupations. Every effort was made to minimise the evil effects of competition. As the castes performed the functions of trade-unions, everywhere manual skill was preserved, division of labour secured and wages regulated. The towns merely existed as official centres, and remained in close contact with the villages.

All this is now changed. In the mad craze after ease and comfort, after luxury and dissipation, the best people in the villages leave their homes and seek entry into the towns; so the villages are fast being depopulated. Hence at present, in villages the light of life has dimmed, the joy of existence dulled, and the natural threads of social communion cruelly snapped. The modern cities and towns feed upon the villages, perfectly unaware of the devastation thus caused in the land.

The root cause of all this evil is to be traced to the time of the arrival of the East India Company. The chief objects of the company were the production of raw materials for

British industries and the consumption of their finished goods by Indians. With this motive the company tried to suppress all the village industries. With the decay of the village crafts, the caste system ceased to perform one of its most essential functions; and yet the old order continues without yielding place to the new. This maladjustment is the source of all our difficulties. Therefore the task of Rural Reconstruction is imminent if the country is to prosper as a whole.

This reconstruction does not mean merely the building up of dilapidated houses as was the case in Western countries after the Great War. On the other hand, it means setting right the shattered life of the village community as a whole—socially, economically and culturally. It means the elevation of the downtrodden and starving millions in every possible way. The differences between the various castes and creeds have to be carefully considered and cautiously adjusted. About 85% of the population are agriculturists living in villages and it is these villages that have been hopelessly neglected. British administration has given India peace, but not much of progress. It is painful to see the cultivator still using primitive implements and primitive methods, unable to appreciate the help of modern science and discovery, while other

countries are fast forging ahead. The Indian peasant does not take advantage of improved methods of cultivation. Experimental stations should be started to demonstrate the profits of the application of science to agriculture—especially in the matter of seed selection, the proper types of manure and their preservation and the rotation of crops.

Another matter which demands our attention is the problem of milk-supply. Despite the fact that India can boast of a larger number of cattle than any other country, her children do not get sufficient milk to keep them healthy. The dairy industry is in a bad state indeed. Very little of scientific investigation is carried on to improve the breed of cattle. The villagers have a strong prejudice against castration. Hence disease-stricken and weak bulls are allowed to cross cows, and no wonder the resulting cattle have little or no stamina at all.

The subsidiary industries—such as poultry, pottery and spinning—are also far from satisfactory. The poultry industry is to be improved by taking to methods of right breeding, so as to see that the output of eggs is increased both qualitatively and quantitatively. In pottery, up to date methods of manufacture are to be introduced so as to increase the profit for the labourer. In spinning, thanks to the herculean efforts of Mr. Gandhi for the last few years, some improvement is noticeable; our goal must be that every village must be in a position to manufacture its clothing requirements; and with this view, many more spinning wheels and hand looms will have to be working in our villages.

Turning next to sanitation, we find that most of the people are living in a state of ill-health, and several lives are lost every year for want of proper medical aid. There is a flagrant violation of the most elementary principles of hygiene. No wonder then that the vitality of the people is sapped, their working capacity diminished and their economic condition rendered deplorable. There is a crying need for more and more dispensaries and for regular weekly discourses on topics regarding healthy living, illustrated with lantern slides.

Elementary Education should be made compulsory for both boys and girls. The boy-scout and girl-guide movements should be encouraged; everything should be done to make the youngsters understand their intrinsic worth and work for village uplift.

Not merely this: every attempt should be made to see that the little ones do not relapse into illiteracy. Night schools, rural libraries and adult education centres should all be conducted with enthusiasm.

Co-operative banks should be organised in which the villagers can invest their savings and borrow at reasonable rates of interest in their times of need. Thus they may be saved from the extortions of the sowcar who does not scruple to charge more than 24% per annum as interest in many cases.

Some efforts should also be taken to eliminate vexatious litigations which consume the bulk of the property of those who have recourse to courts of law; the revival of the old panchayat system alone will help us here and so, no time should

be lost in making the Panchayats a live force in every village.

The education of women ought no more to be neglected. Every woman should know the three R's; while those who have an aptitude for it may learn the rudiments of midwifery, child welfare and social service—so that they may radiate sweetness and light, wherever they are.

A rural worker then must be sufficiently equipped for his task. To train young men to be social workers, a central college should be started in every province where stress would be laid on rural economy, nature study, the principles and practice of agriculture and cattle breeding, scout organisation etc. Some idea may also be given of the wonderful progress of science and the application of those principles to our daily life.

It may be that with the most sincere attempts, the results achieved are negligible. We should not on that account lose heart. Let us bear in mind the wise words of Rabindranath Tagore:—"To attain true freedom, progress has to come from within. Whenever the people of one single village have effectively learnt to combine for the promotion of health, education and employment,..... they will have lighted a torch in the pathway of Swaraj for the whole of India. Thereafter it will not be difficult for us to light one torch from another, and so Swaraj will advance of itself, not only by the path traversed by the mechanical revolution of the charka.....but along the route of multi-sided development illumined by the spirit of self-reliance."

Heaven helps only those who help themselves!

From the Setu to the Himalayas

III. Trichinopoly and Srirangam

By KAUNDINYA

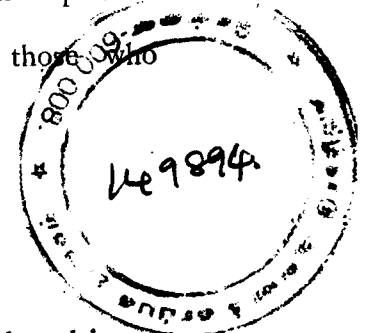
Trichinopoly is known as *Dakshina Kailasam* and the story goes that in the early days of the Earth's history when it underwent cataclysmic transformations, one of the peaks of Mount Kailas was blown off and it fell down at Trichy. The legend also says that an Asura king, by name Trisiras ruled here later on and that from him the place derived its name, Tri-sirapalli.

Coming to authentic history, we find it was ruled by Early history Choia kings up to the 10th century A. D. and afterwards

for sometime by Pandya kings; later it came under the Vijayanagar Empire. Viswanatha Naick who was the Governor in the 16th century built the Rock Fort and the walls round the rock with a moat watered by an underground channel from the Cauvery. The Teppakulam also was dug by him.

The God Siva whose shrine is situated on the rock-temple, has the name "Thayumanavar." Once

a young Vaisya woman was looking to her mother's arrival to help her in her labour at child birth, but the mother was kept off by floods in



the Cauvery. The woman felt helpless and prayed to Lord Siva when He came to her side as her mother and nursed her. A few days later, when her own mother arrived, Siva disappeared. This story became widely known and from this time onwards, He has been known as "Thayumanavar,"—one who became a mother too. There was also a saint of this name in Trichy in the 17th century and his works, known all over the Tamil land, have lent an additional importance to the place.



TRICHINOPOLY ROCK-FORT

The Rock fort adds greatly to the beauty of the city. At its summit is a Ganesa temple, most picturesquely set and from it one sees a grand panorama all round.

There are three first grade colleges in the city and it is a very important educational centre. It is, besides, the head quarters of the South Indian Railway, and the work shops and the colony at Golden Rock provide employment to several thousands.

Crossing over the river Cauvery by the bridge, you reach its northern bank and visit another shrine dedicated to Siva. The architecture of the temple is remarkable, though recent additions by less capable artists have to some extent marred the unity of its design. It contains five enclosures and covers an area of 80 acres. The Lingam in the sanctuary is ever bathed in a perennial spring of water. The legend says that an elephant guarded the deity and worshipped it be-

Jambukeswaram

fore the temple rose and hence the name Tiruvanakkaval for the place. The other name, Jambukeswaram, is derived from the fact of the Lingam being situated under a Jambu tree.

A mile to the west of Jambukeswaram is the shrine of Sri Ranganatha and as you go towards it, you cannot fail to notice the enthralling beauty of the whole island. For, Srirangam as the name indicates, is a charming

island, set betwixt the silvery waters of the Cauvery and the Coleroon. Nature and Art would seem to have vied with each other from time immemorial to lavish their gifts and make of the place a Bhuloka Vaikuntam, a Paradise on Earth, as it has been called.

You feel a natural elevation of the spirit and you walk with quicker steps to gain the much-longed-for vision of Sri Ranganatha. You pass through several Gopurams and cut across many streets before you come to the *sanctum sanctorum*. The image of Ranganatha corresponds to the description contained in the Sanskrit verse beginning, "*Santakaram bhujaga sayanam*." Vishnu, the Lord of the Universe is in *yoga nidra*, upon the smooth glossy bed of the serpent, Adi Sesha. The Seshha (literally, that which remains), represents that all pervasive consciousness which remains when all else is lost; and in that absolute stillness of the soul, the Lord is to be sought and realised.

Saints and Alvars

After communion in the sanctuary, as you go round the several enclosures, you come to numerous shrines dedicated to saints and Alvars. In the second enclosure, you notice first the shrine of Vibhishana, which reminds you of the origin of the temple and its hoary antiquity, which goes back to the period of the Ramayana. It is stated that the original image of Sri Ranganatha installed here was a gift by Sri Ramachandra to Vibhishana when he visited Ayodhya to attend the coronation. On his way back to Lanka, he happened to break his journey at Srirangam,

when the image kept on the ground stood rooted to the spot. Vibhishana had to leave it there, and there it has remained ever since.

In the same enclosure is the shrine of "Tulukka Nachiar." In the 12th century A. D. during the time of Kutbuddin, the *Utsava-murthi* was carried away by Muhammadans and it reached the palace of the Emperor in Delhi. The princess was attracted by the beauty of the image, and she kept it in her bed room. The devotees in Srirangam got scent of this and went in disguise to Delhi to try to get back the image. They entertained the Emperor with dance and music and when he was pleased, they asked for the image as a reward, which was granted. Soon after the image was taken away, the princess felt disconsolate and she made a pilgrimage to Srirangam. The story goes, that she died there and was canonised as 'Tulukka Nachiar.' At her shrine, bread and butter is daily offered.

The image of Ranganatha had to wander out once again owing to further trouble from the Muhammadans and this time the priests carried it first to Melkote and then to Tirupathi for protection. It was restored to Srirangam in 1371 A.D., by Kopanna Roya, minister to Kampanna, the then Vijayanagar ruler of Gingee.

In the fourth enclosure, you worship Sri Andal, whose mystic marriage with Sri Ranganatha is celebrated in the month of Adi annually.

Then you come to the shrine of Tiruppanalwar. He was an out-caste and as he could not enter the shrine, he used to sit on the banks of the Cauvery singing the glory of the

Lord. One day, a priest who came to take water from the river asked him to move away. Tiruppanalwar was immersed in his devotions and he did not hear what he was told; the priest stoned him. On his return to the shrine, he found the image of Sri Ranganatha bleeding from the forehead: he understood his mistake. The worshippers went in a body to pay homage to Tiruppanalwar and

after Kulothunga's death, and lived on for 18 more years. During his life time, he was practically in charge of the management of the temple, and the system he initiated continues effective to this day. His image is kept at the place where his remains have been entombed. The cloths used by him cover his image and they are preserved in a coating of mud and wax.



SRIRANGAM

the offending priest had to carry him on his shoulders to the Lord's presence. Then it was that Tiruppanalwar sang the hymn commencing 'அமலனாகிடுவான்.'

In the same enclosure is the shrine of Sri Ramanuja (1017-1137 A.D.). He lived in Srirangam from the age of 32 to 72, spreading his influence far and wide. Then under the persecution of Kulothunga Chola, he went away to Melkote and returned only in his 102nd year

As you slowly come out of the temple, you are attracted by the beauty and magnitude of the numerous gopurams and the mantapams, which are the outward expression of the feelings and aspirations of the saints and sages. The temple is a masterpiece of the ancient builders. The whole temple covers an area of 160 acres and the outermost prakara is 2 miles long. It has been building through thou-

Architec-
ture.

sands of years and growing in ring and after ring; hundreds of thousands of men must have laid their hands to the work at different times; and with all that, the unity of design and the harmony that the whole mass represents is nothing short of marvellous.

From recorded inscriptions it is gathered that the first enclosure as it is today was built by Dharma Varma, a Chola king; the second by Mahendra Varma, a Pallava king of the 7th century; the third by Tirumangai Alwar, a Kallar chief, poet and saint. The other portions were built by subsequent rulers and today there are altogether seven enclosures. The four gopurams in the seventh enclosure were begun by Achyuta Raya, the Emperor of Vijayanagar in the 16th century when he visited Srirangam. So these gopurams are known as Raya Gopurams. The one on the southern side, intended

for the main entrance has been left unfinished. Its design shows that it was intended to be completed on a very grand scale, rising to a height of at least 300 feet. The four pillars standing up as gate posts are of single stone each, over 40 feet in height. It is said by competent authorities that the foundation should have been a subterranean hillock, in mass like the Trichy rock fort or it should have been an artificial hill made up by pulling out to pieces a hillock of that size.

As you look back on this unfinished structure, it seems to suggest the inadequacy of the outward form to express the inexpressible, and the ultimate defeat of man in spite of all his glorious achievements. 'Experience divided by reason leaves a remainder,' said Goethe. It is true, not only of human reason but of all human endeavour to reach out to the beyond.

மாயை

திருச்சி கே. வி. எஸ். வாவ்.

மானிடர்! உனக்கு என்ன மமதை! என்று சில சமயங்களில் சபதம் கூறுகிறேன். உன் கர்வம்! 'நான்', 'நீ', 'என்னுடையது', 'எனக்கு' என்று கூறுகிறாயே? நீ யார்? உனக்கும் நிரந்தரமான மற்றவக்கும் என்ன சம்பந்தம்? பிரபஞ்சத்தின் உண்மையை உணரின், நீ இவ்விதம் கர்வம் கொண்டவையா?

இன்று உனக்கு முன் தாண்டவமாடும் வஸ்து நானே திடீரென மறையும்; இன்று உன் உன் சடலம் நானே நீங்கும், 'என்னுடையது' என்று மமதை கொண்டு நீ கூறும் வஸ்து நானே பிறனுடையதாகும். ஏன் என்று கேட்காதே! இது தான் மாயை!

'என் வாழ் நாளில் இதைச் செய்வேன்,'

என்று சில சமயங்களில் சபதம் கூறுகிறேன். உன் வாழ் நாள் எது? அதன் ஆரம்பமும் முடிவும் எப்பொழுது? எவ்வளவு லக்ஷக்கணக்கான ஆண்டுகள் முன் நீ தோன்றினாய்? உன் வாழ் நாள் முடிவதாயின், பின் பிரபஞ்சமேது? நீ பிறந்தது இப்பொழுதல்ல! பிரபஞ்சமும் பரம்பொருளும் எப்பொழுது தோன்றினவோ, அப்பொழுது பிறந்தாய்! இதுகாறும் நீ, 'என் தந்தை, என் தாயார், என் மனைவி, என் பிள்ளைகள்,' என்று அன்பு பாராட்டிய மாந்தர்கள் எவ்வளவு பேர்? ஒருவரிடமேனும் உனக்கு நிகழ்த்த அன்பு உண்டா? ஆசை உண்டா? எவ்வளவு ஆயிரக்கணக்கான பெண்களிடம் நீ பிறந்திருக்கிறாய்?

எவ்வளவு ஆயிரக்கணக்கான மனைவிகளை மணந்திருக்கிறாய்? உனக்கு இதுகாறும் பிறந்த பெண்களுக்கும் பிள்ளைகளுக்கும் கணக்குண்டா? அவர்களை நீ மறந்தனாயே! ஒரு சரீரத்திலிருக்கையில் காதலித்த காரிகையை நீ பிற சரீரத்தை யடைந்ததும், கைவிட்டு விடுகிறாயன்றோ? உனக்கு முன்னொருகால் தாயாக இருந்த பெண்ணையே பின்னொருகால் மனைவியாக மணக்கிறாய்? உன் தகப்பனே ஒரு காலத்தில் உன் மகனாகப் பிறக்கிறான். பின் தாய், தந்தை, மனைவி என்று யாரை யழைக்கிறாய்? எல்லோரும் தாய் தந்தையர்கள். இந்த பந்தப் பற்றை விடு, உண்மையறி!

ஒருவன் ஒரு வீட்டை வாடகைக்கு அமர்த்துகிறான். அதைத் தினந்தோறும் சாணம் போட்டு சுத்தம் செய்கிறான். திடீரென வீட்டின் சொந்தக்காரனுக்கும் அவனுக்கும் சச்சரவு ஏற்பட, அதை விட்டு வேற்றகம் செல்கின்றான். அதன் பின் பழைய வீடு இடிந்து விழுந்தாலும், பாழடைந்து பாதேசி மடமாயினும் இவன் சுற்றும் கவலைப்படுகின்றனா? தான் தற்காலம் தங்கும் வீட்டையே கவனிக்கின்றனன்றோ? ஆனால் இந்த வீடு தான் இவனுக்கு நிரந்தரமா? இல்லை. அதன் சொந்தக்காரனும் இவனும் மனமொத்திருக்கும் வரையில் தானன்றோ?

இதைக்கவனி! எலும்பாடும் மாமிசத்தாலும் கட்டப்பட்ட இல்லமே உன் சரீரம். இச்சரீரம் அழிவுள்ளது! நிலையில்லாதது! ஆத்மா ஆசையற்றது! பற்றற்றது! பகட்டறியாதது! பரிசுத்தமானது! அசுத்தமான இவ்வீட்டில் துழையவே அதற்குப் பதிகாமும், காமக்குரோதமும் ஏற்படுகின்றன. நானே இந்த வீட்டை விட்டு வெளிப்பட்டு வேறு வீட்டையடைந்து விட்டால், தான் முன்னிருந்த வீட்டைச் சிறிதும் கவனிக்காது! ஐயோ! இதுகாறும் நாம் வீற்றிருந்த சடலத்தைத் தீயிலிட்டுப் பொசுக்குகின்றார்களே! பள்ளம் வெட்டிப் புதைக்கின்றார்களே பென்ற வருத்தம் அதற்குண்டா? அதன் பழைய உடலுக்குண்டாகும் கஷ்டங்களைபெல்லாம் புதிதாகக் குடி வந்த உடலின்மீது உண்டாக்குவதானால் அது சும்மா இருக்குமோ? இதைப்போல் நீ எவ்வளவு உடலினுள் வசித்திருக்கிறாய்? எவ்வளவு சரீரங்கள் திக்கிரையாயிருக்கின்றன?

நீ இப்பொழுதிருக்கும் உடலில்தான் நிலைத்திருக்கப்போகிறாயா? இல்லை! பின்னர் "நான்" என்று இந்தச் சரீரத்தைத் தட்டிக் காண்பிக்கிறாயே, இதுவா நீ? பேசுவது யார்? நீ காட்டுவது யாரை?

இந்தச் சரீரம் உன் நிரந்தரக் குடிசையல்ல! பின் இதற்கு ஏன் இவ்வளவு ஆடம் பரம்? பட்டும் பதக்கமும், நகையும் நரணயமும், கோட்டும் ஷர்ட்டும், இதற்கு எதற்கு? தலையைப் பலவிதம் சிங்காரித்துக்கொண்டு, நன்குடுத்து, வலம் வருகிறாயே? இந்தச் சரீரத்திற்கு இவ்வளவு ஆடம்பரம் ஏன்? நானே மண்ணுடன் மண்ணாக்கிவிட்டு நீ வேறு குடி போகப்போகிறாய். இந்த உடலுக்குச் செய்யும் ஆபரணமும் ஆடைகளும் உன்னுடன் வாப்போகின்றனவா? இந்த உடலிலிருக்கையில் உன்மீது பிரியமாகப் பேசும் தாய்தந்தையர், மனைவி மக்கள், நண்பன், உறவினர், யாவோடும் உன்னுடன் வாப்போகிறார்களா? இந்தப் பற்று உனக்கு ஏன்? பற்றை விடு, மாயையை பறிவாய்!

காலையும் மாலைமும் சோப்பு, வாசனை நீர் முதலியவைகளில் ஸ்நானம் செய்கிறாயே! அதனால் நீ சுத்தியடைகிறாயா? வீட்டைச் சாணமிக்கொண்டு மெழுகிக் கோலமிட்ட பின், வீடு சுத்தமடைந்துவிட்டதாகக் கருதினும், பல நாட்களாகத் தரையில் தங்கியுள்ள சாணம் மறுபடி கரைந்து தரையின் மீது கருப்பாய்த்தோன்றுகிறது. நீ எவ்வளவு கெடுவளவு இந்த உடலைச் சுத்திசெய்து அலங்கரித்துக்கொள்கிறாயோ, அவ்வளவுக் கவ்வளவு, உண்மையில் நீ அசுத்தமாகிறாயேயன்றி சுத்தமாகவில்லை! நீ குளிக்கும் போதெல்லாம் அசுத்தம் உன் மேல் படிக்கிறது! கண்ணாடிபோல் உன் உடல் மினுக்கினால் அது அசுத்தத்தால் என்பதை அறி! அழகுபட அலங்கரித்துக் கொள்வது, முகம் பளபளப்பாக கிருக்கக் கருதித் குளிப்பதும், உன் பற்றை அதிகரிக்கின்றன. இந்த அபித்திய உடலின் மீதுள்ள பற்றை ஒழி! அன்றே நீ சுத்தியடைவாய்! உன்னைச் சுத்திசெய்ய, சோப்புக்களும் வாசனைத் திரவியங்களும் வேண்டாம். "ராமா" என்ற திவ்யநாம சங்கீர்த்தனம் செய்! நாராயணனின் பெருமையைப் பாடு! வேதசாஸ் திரங்களின்படி ஒழுக்கு! ஆதி முதல்வனை ஆராதனம் செய்! இதுவல்லவா உன்னை சுத்தி செய்யும் ஸ்நானம். இங்கல்லவா

ஆரத்தக் கடலும் அமுத சாபியும் இருக்கின்றன? அஞ்ஞானக் கடலிலிருந்து தப்பவேண்டுமானால் ஆசையென்றும் படகை விட்டு விஞ்ஞானம் என்னும் படகில் ஏறு! ஆசைப்படகு உன்னைக் கரை சேர்க்காது. இன்னும் அதிக தூரம் அஞ்ஞானக் கடலில் தான் கொண்டு போம். விஞ்ஞானப் படகிலமர்ந்த உடனே ஸைலாரக் கடலைத் தாண்டுவாய்! பரிபூரணானந்தக் கரையை யடைவாய்!

சிங்கத்தைக் கண்டால் நடுங்குகின்றாய்! அது உன்னை என்ன செய்யும்? தீயைக் கண்டால் தயங்குகின்றாயே, அது உன்னுள்ளிருந்து வெளி வந்த ஜோதியே பன்றி வேறென்ன? உன்னை யார் என்ன செய்ய வியலும்? புலி கொல்லுமா? தீ எரிக்குமா? நீர் கரைக்குமா? நீயே சகலத்திற்கும் எஜமானன்! பின் ஏன் பதறுகிறாய்? இந்த உடலைக் காக்கவேயன்றோ உனக்கு பயம் உண்டாகின்றது! பற்று உண்டாகின்றது! பரி உண்டாகின்றது! இந்த அசுத்தமான சரீரத்தின்மீது நீ வைத்துள்ள மோகத்தை விடில், பின் உனக்கு பயமேது? யார் உன்னை என்ன செய்ய வியலும்? கத்தியும் ரம்பமும் உன் மீது படா. கள்வர் உன்னை ஒன்றும் செய்ய வியலாது. கானக மிருகங்களிடம் அச்சமில்லை. முடிவாக, நீயே அவைகளுக்கு எஜமானன். "நான் உயர் குடிப் பிறந்தோன், நீ தாழ்ந்தவன்," "நான் கிறிஸ்தவன், நீ பிராம்மணன்" என்று பகை கொண்டாடுவது எவ்வளவு மதியின் மென்பதை உணர்ந்தாயா? உன் சரீரமன்றோ உயர் குடியிலும், தாழ் குடியிலும், கிறிஸ்தவ குலத்திலும், பிராம்மண குலத்திலும், பிறந்திருக்கிறது! நீ என்ன குலம்? என்ன ஜாதி? என்ன வம்சம்? என்ன பால்? இவைகளை யோசி! இதுவரையில் நீ எவ்வளவு குலத்தில் பிறந்து, எங்கெங்கு வாழ்ந்து, எவ்வளவு கணவனையும் மனைவியையும் அடைந்து, மறந்துவிட்டு, இப்பொழுது இங்கு சில காலம் தங்கிச் செல்ல வந்திருக்கிறாய்?

ஜாதிச் சண்டையையும் மதச் சண்டையையும் ஒழி! பிறமத தூஷணையே ஈச்வர நிந்தனையென அறி! சக்கரத்தின் மத்தியையடைய அதன் சுற்றுப் பக்கத்திலிருந்து பல்வேறு வகையில் வரலாம்.

ஸைகிள் சக்கரத்தையும் அதிலுள்ள கம்பிகளையும் பார்! எல்லாக் கம்பிகளும் மத்தியிலேயே இணைக்கப்பட்டிருக்கின்றன. ஆனால் ஒவ்வொன்றின் மற்றோர் புறமும் வெவ்வேறு இடங்களிலிருக்கின்றன! அதில் எக்கம்பியின் மூலம் வரினும் மத்தியையடையலாம், ஒரு கம்பியின்மீது அமர்ந்து வரும் எறும்பு எப்படி மத்தியை யடைகிறதோ அப்படியே மற்றோர் கம்பியைப் பின் பற்றி வரும் எறும்பும் அடைகிறது. இதைக்கவனி! மதம் என்பது ஒரு வழி. ஸம்ஸார பந்தத்திற்கப்பால் பாஞ்சோதி யாய்விளங்கும் ஆதிமூலத்தின் அரண்மனைக்குள் இட்டுச் செல்லும் வழி! அரண்மனை வெகு தூரத்திலிருப்பதாக எண்ணாதே! நீ அருகிலுள்ளது எனக் கருதினால், உன் மார்பகத்திலேயே இருக்கும்! இல்லையெனில் தூரம் செல்லும் இயல்புடையது. அது உன் மனோதிடத்தையும் நம்பிக்கையையும் பொருத்தது. அதையடையும் பாதையே மதம். உன் மூதாதைகள் காட்டிச் சென்ற பாதை வழியே நீ செல்கிறாய். தன் மூதாதைகள் காட்டிய பாதையின் வழியே கிறிஸ்தவனும் போகிறான். உன் பாதை எங்கு செல்கிறதோ அங்கு தான் அவன் பாதையும் செல்கிறது! இருவரும் ஒரே இடத்திற்குச் செல்லுதலில் பகைமையும் வெறுப்புமேன்? அவன், தான் செல்லும் பாதை சரியான பாதையெனக் கருதிச் செல்லுங்கால், நீ ஏன் அவனை வெறுக்கிறாய்? உன் தொழிலை நீ செய்! உனக்குக் காட்டப்பட்ட வழியின் பின் நட! எல்லோரும் ஒரே இடத்திற்குத் தான் செல்கிறோம். எல்லோரும் ஒரே எண்ணத்தைத் தான் வைத்திருக்கிறோம்! ஒரே ஆசை தான் நம்மை இப்படி உழல வடிக்கின்றது! ஒரே மோகமே! அதுவே ஆதிமூலன் அரண்மனை! மற்ற ஆசைகள், எண்ணங்கள், பற்றுகள், பணங்காச முதலியவைகள் யாவும், அப்பாதையில் குறுக்கிடும் கற்களும் முட்களும்! அவைகள் உன் பிரயாணத்திற்கு இடைபூறுகளை யுண்டாக்குகின்றன! கல் தடுக்கிக் கீழே விழுந்தால் மயங்காதே! முள் தைத்து உதிரும் வந்தாலும் ஊக்கத்தை விடாதே! அவைகளை யெடுத்து ஒருபுறமாக எறிந்து விட்டு நட. பின் பாதை சுத்தமாகும்! உனக்கும் பிரயாணத்தில் சிரமம் தோன்

றது! ஆயாசம் உண்டாகாது! உனக்கு முன் நிற்கும் இடையூறுகளை விலக்குவது லேயே யிருக்கிறது உன் சாமர்த்தியம்! அழகிய நீர் நிலைபோல் தோன்றிக் கால வைத்தால் "பொதி மண்ணை" உள்ளே தள்ளிக் கொல்லும் இடம் போன்றது இளம் நங்கையின் மோகம். ஆசை ஆழப்போல் கரைபுரண்டு ஓடுகிறது. உன் பிரயாணத்தை மறக்கிறாய். நீ எங்கு வந்தாய், எங்கு போகிறாய், என்பதை

மறந்து, அவள் மையலில் உழலுகிறாய்! உன் பிரயாணத்தைத் தடுக்க வந்தவளே இத்தையல், என்பது உனக்குத் தெரிய வில்லை. ஆசை பசுப்போல் இருக்கும்; தொடர்பு புலிபோல் பாயும். அழகா யிருக்கும்; அணைத்தால் அனலாய்த் தகிக்கும். மேலே ஆடம்பரமாகத் தோன்றுவ தெல்லாம் இடையூறுகளே. அவற்றை யொழி. ஆசையை அகற்ற. ஆதி மூலத் தைத் துதி!

Home Day Celebrations

Sunday the 25th February, 1934.

The programme for the day was as follows:—

Special Puja and chanting of the Gita and the Upanishads	6-7 A.M.
Abhishekam and Archana in the local temples	8-10 "
Business meeting of the Home Association	2 P. M.
Sports	3-30 "
Lunch	4 "
Group Photo of the Staff & Alumni	4-45 "
Public Meeting	5-15 "
Evening Puja	6-45 "
Dinner	8-30 "

Business Meeting of the Home Association

The Annual Business meeting of the Association was held at 2 P.M. on Sunday, the 25th February, 1934. M. R. Ry. K. Subramaniam Ayl. took the chair.

After Prayer, the following resolutions were passed unanimously.

1. This meeting of the Home Association places on record its deep sense of loss in the passing away of H. H. Swami Sivanandaji Maharaj, President, of the Sri Ramakrishna Mission.

2. This meeting also records its loss in the demise of Rao Bahadur S. Bhaskara Aiyar, an ardent supporter of the Home; Mr. G. Sivarama Aiyar, a teacher, and Mr. N. Chengal Rao, an old boy of the Home.

3. The Association requests the authorities to consider the feasibility of running a press in the Home, having regard to its manifold advantages. (Moved by Mr. P. S. Sundaresan. Seconded by Mr. G. Narasimhalu.)

4. This meeting resolves that a programme of active work on behalf of the Home be inaugurated by the old boys for the three months of May, June and July and that a committee of the following members be constituted to formulate and work out the details:—

- Mr. N. Subramania Aiyar.
- " T. S. Krishna Rao.
- " T. M. P. Mahadevan.
- " P. S. Sundaresan.
- " A. E. Ramamurthy.

The following office-bearers were elected for the year 1934-35:

- President: Dr. A. Appadurai Aiyar, M.A., L.T., PH.D.
- Vice-President: Mr. C. R. Krishna Aiyar, M.A.

GROUP PHOTO OF THE STAFF AND ALUMNI OF THE HOME WITH DISTINGUISHED GUESTS, ON THE HOME DAY (25-2-34).



The Madras Mail

Courtesy.

Treasurer: Mr. T. S. Krishna Rao, B.A.
Secretaries: „ P. S. Sundaresan, B.A., B.L.
 „ R. Aiyaswamy.
Committee: „ G. Narasimhalu.
 „ N. Mahadevan.
 „ C. Annaswamy, B.A.

Public Meeting

After prayer, the gathering stood in silence for a minute as a mark of respect to the memory of Swami Sivanandaji.

The Chairman, *the Rt. Hon'ble V. S. Srinivasa Sastri*, in the course of his introductory speech said:—

I have always been a great admirer and friend of the Home. I am glad it is now in a state of great prosperity but you must remember that it can maintain its *unique character* and its almost unprecedented usefulness, only if some of you make up your minds to devote yourselves to serve it in just the same way as my friend Mr. Ramaswami Aiyangar served it. A great man of the West said that in India an institution maintained its prosperous life only for 21 years. I have seen that statement falsified in a great many cases. I hope that the Home will be another institution where my Western critic has gone wrong. While we are always loyal to individuals, we generally let institutions go their way. I would impress upon you the necessity to show loyalty to institutions as well.

One particular feature about the school that strikes me is that it is maintained partly by the labour of its pupils. Those students that come from prosperous families contribute

their share of the labour ungrudgingly. This is bound to leave a permanent impression upon their character. I hope that you will remember that rich and poor, fortunate or unfortunate are all alike and that you serve your Maker best when you recognise no differences of that kind and also when you remember that in doing the work of God, the least is quite as good as the greatest.

The Rev. Father Bertram, then addressing the gathering said:—

I know that this school is very successful, but I doubt if it is financially as strong as the Chairman would like you to believe. Those in charge of the institution will have to struggle on against odds, but thank God, the school will go on and generous souls will not be lacking who would consider it a duty and honour to carry on the work further still.

One of the characteristics of the school which strikes me as important is that it gives the pupils a solid spiritual and religious grounding. This is as it should be. Spiritual values are those that matter in life. They will enable you to bear the buffets of fortune and help you to keep a level head intellectually and morally.

The second feature that I have noted about the school is the practical training given to the students in household and other work. This develops in them the love of personal work and personal effort. I have met some of the students of this school and I can say that they are true to the traditions of their *alma mater*. Love of work develops a spirit of independence of the right sort. This love of work is important, because now-a-days many of

the graduates find it difficult to earn livelihood, and the man brought up in the habit of personal work would make his job and would not depend on others. I congratulate the pupils of this school and hope that they will become useful citizens of the country.

Father Bertram then distributed the prizes to the winners in sports and other items.

With a vote of thanks, proposed by Mr. P. S. Sundaresan, the meeting came to a close.

Prize Winners.

I Form.

B. Krishnamurthy, Musical chair I, Tamil Elocution I, Vikatam II, L.S.
 M. Natarajan, Lime and Spoon I, General knowledge.
 T. Krishnamurthy, Sub-junior Football Captain.
 L. Bhaktavatsalu, English Recitation.

II Form.

K. Muthukrishnan, Treasure Hunt I, 80 yards I.
 E. S. Mahalingam, Lime and Spoon II.
 V. K. Kandaswamy, Treasure Hunt II.
 R. Seshappan, Junior H. Jump I.
 N. S. Jagannathan, English Recitation, Tamil Elocution, General knowledge.

III Form.

K. Janakā, Musical chair II.
 A. Ramanathan, Badminton Doubles Junior Winning Team.
 M. R. Venkataraman, English Recitation.
 S. Ponnambalam, Tamil Elocution.
 P. M. Veeraraghavan, Genl. knowledge.

IV Form.

C. S. Krishnamurthy, 80 yards II, Gita III.
 P. Vinayakamurthy, Sub-junior 80 yards I, 220 yards I, Potato gathering II, Hockey (Sr.) Capt., 3 legged II.
 K. Dakshinamurthy, 80 yards II, (Jr.)

E. V. Viswanathan, 3 legged II, Foot-ball Junior Captain.
 G. Ramaswamy, Tamil Essay H. S. II.
 T. S. Krishnamurthy, Vedam II Senior.
 P. C. Ramaswamy, Vedam II Junior.
 R. Ganesan, Music II Senior.
 S. Sankarasubramanian, Tamil Recitation.

V Form.

C. V. Balasubramanian, Junior 220 yards II.
 J. Delhi Batcha, Junior 100 yards I, 440 yards I, Sack Race II.
 M. V. Gopalaswamy, 3 legged I, Jr.
 N. Ramamurthy, Junior Hockey Capt.
 S. Arjuna Raju, Hock. Capt. Rolling Cup.
 P. Vedantharangan, Gita I Senior.
 R. Raghupathy, Vedam I Senior.

VI Form.

S. R. Ramanujam, 100 yards II Jr., Sack race I, Long jump I, High jump II, Capt. Foot-ball match with Hindu Theological High School.
 V. Ekambaram, Long jump II, Tamil Essay I, English Essay I.
 N. S. Raman, 440 yards Junior II, Badm. Double, Winning Team.
 P. R. Subramaniam, 3 legged I, Sub-junior, Chadugudu junior Capt.
 Gita II S. Vedam I, Junior.
 Y. S. Pattabhiraman, 880 yards I Senior, Music Junior I.
 S. Venkataraman, English Essay Special prize.
 T. N. Sivaswamy, 1 mile II.

College.

V. Srinivasaraghavan, 100 yards II, Long jump II, Chadugudu Capt., Senior English Essay.
 P. R. Visvanathan, Vikatam I.
 N. Srikanthan, Music Sr. I.
 C. Annaswamy, Popularity.
 S. Rajagopala Rao, 'C. Ramanujachariar, Religion prize' I.
 K. P. Subramaniam, do. II.
 Y. R. Srinivasa Rao, Throwing the Cricket Ball II, Volley Ball Captain.

Industrial:

K. R. Ramiah, Throwing Cricket Ball I, 880 yards II.
 S. Sundararajan, Long Jump I, Relay Race Captain, open to all.

A. Santhanam, 100 yards I, High Jump I.
K. P. Sridhara Menon, High Jump II,
'C. Ramanujachariar Religion Prize' III.

D. Surya Rao, Badminton Captain against Hindu Theological High school, 'C. Ramanujachariar Religion Prize' IV, English Recitation (Industrial) I.
K. Venkatappiah Sastri, Badminton singles winner.

N. Ramanathan, English Recitation II, Wrestling.
K. P. Subramanian, English Spl. Essay.

V. Sankaranarayanan, Music Jr. II.
Bhima Razu, Shot put II, open to all.

Old Boys :

C. Gopalan, Slow Cycle I, 100 yards I.
N. Mahadevan, Slow Cycle II, Shot put I.

C. K. Venkatapathy, 100 yards II, High Jump I.
R. Sundara Rajan, High Jump II.

C. Sambandan, One Mile I.

Staff :

I B. Sethumadhavan.
H P. R. Vaidyanathan.

Inter-School items :

Hindu Theological High School, Winners in Volley ball against the Home.

Tamil Elocution :

I T. Ganapathy, Muthialpet High School.
II T. V. Santalingam, T. T. V. H. School.
III S. Ramaswamy, C. C. C. High School.

English Recitation :

I P. Chinnaswamy, P. S. H. School.
II K. Satyanarayana Rao, Hindu High School.
III { P. R. Gangaram, Hindu Theological High School.
V. Venkataraman, Hindu High School.

Boys' Unions

The High School and the Lower Secondary Unions, the Boys' Court and the Seva Sangam celebrated their anniversary on Sunday the 25th March, under the presidency of Dr. G. S. Arundale. The proceedings commenced with a programme of music and recitations in Sanskrit, Tamil and English. Prizes were awarded to the boys for General Proficiency, Manual Training, Garden work, Good conduct, etc.

Dr. G. S. Arundale spoke as follows :—

I feel that in a Home such as this, one is in a little real India. The inmates are brought up in the spirit of India and are taught to revere its great ideals, so that they ought to be able to help India a great deal in future.

Those who read India's history become immensely inspired by her

majesty, and deep and abiding spirituality-qualities which have not died out, but are only waiting for a new race of Indian citizens to arise, to carry the nation forward to heights no less great than those attained in ancient days. Sri Ramakrishna and Swami Vivekananda are among the great Indians who have remembered the real India.

India, today, needs Indians to help her onward. My definition of an Indian is, whatever his caste, community or race, an individual who is above all religious in the widest sense of the term; who is simple in his life, outlook and emotions; who is clean, pure and straight-forward; and who has a sense of happiness and delight in the fact that he is an Indian. He is one who feels that, while he is the inheritor of a glorious past, he is

he trustee for generations to come after him. I appeal to you to bear these characteristics of an Indian always in mind.

With a vote of thanks and the singing of 'Jai Bharata,' the function came to a close.

Extracts from the Reports of the Unions.

THE RESIDENTIAL HIGH SCHOOL LITERARY UNION.

During the year, 23 meetings were held, out of which one was a business meeting, 15 ordinary meetings and 7 extraordinary.

Among the subjects discussed were the following :—

Ideals of Students.
How we are governed.
Modern Science and how it has improved Society.
Kindness to Animals.
Friendship (Tamil).
News papers and their uses.
Our Motherland (Tamil).
Duties and privileges of a citizen.
The death of Vali (Tamil).
Libraries (Tamil).
The place of Schools in a Scheme of Education.

Village life and town life (Tamil).
The manuscript magazines in English, Tamil and Arts published by the Union, maintained a high level.

The College Union.

The College Union held six meetings during the year and published a manuscript magazine. The prize for the best article in the magazine was awarded to K. Janakiraman. The subjects discussed at the meetings were the following :—

Democracy and Team Spirit.
Untouchability.
The Progress of Aviation.
Science is more of a curse than benefit to mankind.
The need of the hour.
The present condition of India.

The Anniversary of the Union was celebrated on 8-2-34 when Mr. K. Ganapathi Sastri, Retired Dewan of Pudukottah delivered an address on "Good manners" and Swami Nisreyasananda presided.

The Ramakrishna Seva Sangam.

The objects of the Sangam are ; (1) To provide opportunities of Service out of love to the School and to Fellow-Students ; (2) To study the needs of the boys and to represent them to the management, where necessary ; (3) To help the inmates to live up to the noble traditions of the School.

During the year, the strength of the Sangam increased from 12 to 30. The members adopted a uniform dress for special occasions.

They held 8 meetings during the year when they considered the distribution of voluntary duties amongst the members, the School laws, the ideals of Brahmacharya, the right spirit of Seva etc.

The members of the Sangam were in charge of the cleanliness of the class rooms, the sanitation of the compound, the general discipline and preserving of order all through the year. On special occasions, such as the Dasara, the Home Day, the Birthdays of Ramakrishna etc., they rendered signal service.

Boys' Court.

The court was constituted with one elected member from each class of the High School, one representative for the lower secondary section, one for the Seva Sangam, and one each for the College and the Industrial School, with a teacher as President. After the demise of Mr. G. Sivarama Aiyar in November, Mr. V. Mahalinga Aiyar became the President.

Excursions.

Among the several excursions, prominent mention should be made of the pedestrian excursion to Conjeevaram. The excursion lasted for five days from the 26th to the 30th December, and halts were made on the way at Poonamallee and Sriperumbudur.

Prize Winners.

(SUPPLEMENTARY LIST).

General Proficiency :—S. Venkataraman, VI-F ; A. Mahadevan, V-F ; M. Balaguru, IV-F ; S. Ponnambalam, III-F ; N. S. Jagannathan, II-F ; M. Natarajan, I-F.

Elocution :—S. Venkataraman (English), T. S. Sivaramasundaram (Tamil).

Manual Training :—Y. S. Pattabhiraman (weaving), J. Delhi Batcha (Rattan work), K. Duraiswami (Carpentry).

Gardening :—M. K. Nagarathnam, K. P. Ramaswami, T. N. Sivaswami, P. M. Viraraghavan, P. N. Mohandas, S. Muralidharan, K. P. Subramanian, K. Ponnambalam, R. Seshappan.

'C. Ramaswami Aiyangar's Good Conduct Prize :—S. Venkataraman, S. Arjuna Raju.

INTER-SCHOOLS COMPETITION.

Prizes awarded during the Education Week by the South Indian Teachers' Association :—
B. S. Krishnamurthi (English Recitation),
K. S. Lakshminipathi (Tamil Elocution).

Gold Medal awarded by the Parents' Association :—V. Ekambaram (Tamil Essay).

GOVT. SCHOOL OF TECHNOLOGY.

First Prize in L. M. E., 11 year :—V. Sankaranarayanan.

Notes and News

From Our Diary

Jan. 1.—Annual report for 1933 issued.

Jan. 5.—Birthday of Saint Tyagaraja. Kirtanacharya C. R. Srinivasa Aiyangar spoke to the inmates on the life of the saint and of his greatness as a composer, musician and bhakta. Then Vidwan Musiri Subramania Aiyar sang a few songs of the Saint.

Jan. 8.—Birthday of Swami Vivekananda.

Jan. 11.—Inspection of the High School by the D. E. O.

Jan. 14.—Pongal. Public celebration of the Birthday of Swami Vivekananda. Nearly 2000 poor people were fed in the compound of the Home.

Tamil report of the Home issued.

Feb. 1.—Construction of a Dormitory for the Industrial Section, begun on the labour contract system.

Feb. 12.—Mahasivaratri. S. Jagannathan (old boy), Lecturer, American College, Madura, came specially for the occasion and performed the puja during the four vigils of the night.

Feb. 15.—Birthday of Sri Ramakrishna.

Feb. 17.—The Secretariat Party staged 'Satya Vijayam' in the Midland Theatre, for the Bihar Earthquake Relief.

Feb. 18.—Public celebration of the Birthday of Sri Ramakrishna. About 300 poor people fed in the Home compound.

Feb. 21.—The High School and the Industrial School closed in honour of Swami Shivanandaji, who passed away on the 20th.

Feb. 23.—125 pupils and 45 teachers of the Hindu Theological High School, visited the Home and spent nearly

five hours sharing in the life of the institution, playing, attending religion classes, puja &c. They gave a donation of Rs. 25 to the Home.

Feb. 25.—Home day.

Feb. 27.—The Home was awarded a prize by the Madras Horticultural Society for the best kept School garden in Residential Schools.

Mar. 24.—Sri Rama Navami. Discourse by Mahamahopadhyaya Karungulam Krishna Sastrigal, Principal, Sanskrit College.

Mar. 25.—Anniversary of the Boys' Unions.

April 13.—Tamil New Year's Day.

April 24.—High School closed for summer.

Coming events

May 12.—Industrial School closes for Summer.

May 16.—Akshaya Tritiyai. On this day, it is proposed to open the new Dormitory for the Industrial section that has been erected through the generous aid of Janab C. Abdul Hakim Saheb.

May 18.—Birthday of Sankaracharya.

May 27.—Birthday of Buddha.

June 18.—Industrial School reopens.

June 20.—Residential High School reopens.

Admissions and Withdrawals

The strength of the Home was 139 on the 1st December, 1933. The following five withdrew subsequently and the strength by the end of April 1934 was 134.

Withdrawals.—Industrial section :—
L. Balakrishnan was selected for training in the Indian Air Force. His present address is No. 1 Squadron, I. A. F., R. A. F. Depot, Drigh Road, Karachi.

M. Venkateswar left on his father's demise.

High School : K. S. Lakshminipathi, S. Pandurangam.

Lower Secondary : N. M. Natarajan.

Presents in kind

Books from Advaita Ashram, Mayavati; Ramakrishna Math, Mylapore; K. V. Karantha, Calicut; P. A. Subramania Aiyar; P. Ramalinga Sastri; Ramanashram, Tiruvannamalai.

Carom Board from V. N. Sastri. Sweets from Mrs. S. Varadachariar.

Fruits from K. Govindachariar.

One Wall clock from S. K. Jelani Saheb, Qadir Yusuf & Co., Madras.

One chair from E. Vinayaka Rao.

One leather hand-bag from Mahadevlal Dalumiah.

Collection of Subscriptions for the Home

On account of the prevailing depression it has been felt necessary to organise an intensive collection programme through the several districts of the presidency. The old boys and sympathisers in the various places can help a great deal in the undertaking and the success depends mainly on their co-operation.

During the months, January to April, 53 authorisation forms were issued for collection work. When Rao Bahadur C. Ramanujachariar visited the Ganjam District in February, Mr. K. Viraraghavachariar, Advocate, Berhampore, rendered invaluable help in securing sympathisers for the cause. Then, Rao Bahadur K. Krishnamachariar toured in the Vizag District in furtherance of the same object. Mr. P. S. Sundaresan, B.A., B.L., old boy, went to Mangalore in February to organise sale of tickets in connection with the benefit musical concert arranged there during the Mahasivaratri. He is also proposing to tour in the North Arcot District during the vacation. Mr. R. Aravamudan is visiting some places in Trichinopoly and Coimbatore Districts. Mr. N. R. Kedari Rao will begin work in the District of Tanjore.

Endowments, Gifts &c.

The Madras Secretariat Party added 5308-12-0 to their endowment during the period, January to April.

Vidwan Musiri Subramania Aiyar (Vocal), Vidwan T. Chowdiah (Violin) and Vidwan Tanjore Vaidyanatha Aiyar (Mridangam) gave a musical concert in aid of the Home, at Mangalore on the Mahasivaratri day. The net proceeds were Rs. 791-0-3.

The Madras Race Club paid a contribution of Rs. 500 for the current year from their charity funds.

The Madras Provincial Co-operative Bank contributed Rs. 1,000, to the Industrial School from the Common good Fund of the Bank.

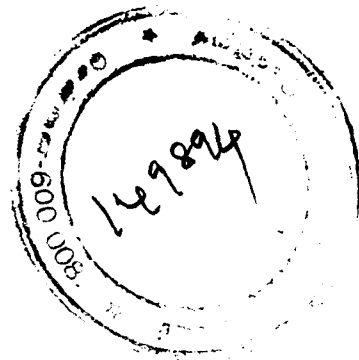
Exchanges and Free Supply of Journals

The Hindu (Daily and Illustrated Weekly)
Madras Mail
Indian Express
Swarajya
India
Swadesa Mitran
Trilinga
Hindu Nesan
Navasakti
Lokopakari
Dharmarajya
The Sunday Times
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

TRANSACTIONS

for the period 1-4-33 to 1-4-34.

Dr.	Ra.	As.	Ps.	Cr.	Ra.	As.	Ps.
Opening Balance on 1-4-33				By Cash	31	11	6
To Mr. T. S. Krishna Rao ...	216	15	3	Advances	70	2	0
Home : I a/c	13	13	11	Bills receivable	102	0	0
Home : II a/c	61	13	3	Deficit	106	8	11
Bills payable	17	12	0		310	6	5
Total	310	6	5				
Summary of Transactions				Magazine : Printing	291	1	6
To Subscriptions	257	4	0	" Postage	73	8	3
Donations	50	0	0	" Travelling Charges	7	2	0
Sales	9	1	0	" Contingencies	2	9	6
Advertisement Charges	43	0	0	Association: General Stationery and Printing	18	13	0
Deficit	201	13	0	" Postage	17	15	8
	561	2	0	" Garlands, decorations &c	4	4	0
Closing Balance on 1-4-34				" Cooks (for feasts)	4	0	0
To Mr. T. S. Krishna Rao ...	124	15	3	" Group Photo	6	7	0
" N. Subramanian	5	0	0	" Prizes	12	12	0
" Home II a/c	186	6	0	Contingencies	0	3	6
	316	5	3	Bad debts (advertisement charges, advances &c. written off as irrecoverable)	122	6	0
					561	2	0
				By Cash	0	9	6
				" Home I a/c	7	5	10
				" Net deficit (carried over)	308	5	11
					316	5	3

R. S. HOME, MYLAPORE,
20-4-1934.T. S. KRISHNA RAO,
Treasurer.

- 104. Narayanan, S.**, b. 1898, Tanjore Dt.
E. 1916, B. A. Honours (III year), Presidency College.
L. 1919.
1920, L. T., Married; Went to England.
1921, Employed in the Bombay Telephone Co.
Address: Assistant Engineer, Bombay Telephone Co., Bombay.
- 105. Venugopal Pillai, A.**, b. 1898,, Chingleput Dt.
E. 1916, Senior Inter, Wesley College, L. 1917.
1917
- 106. Kandaswami, M. B.**, b. 1900 Chingleput Dt.
E. 1917, Senior Inter, Wesley College (Paying boarder).
L. 1917.
1919, B. A., 1925, B. E. (Electrical).
1927, Assistant Electrical Engineer to Govt., Madras.
Address: Asst. Electrical Engineer to Govt., Dindigul.
- 107. Seshachalam Pillai, T. V.**, b. 1903, Mysore.
E. 1917, IV Form, Wesley College. L. 1919.
Address: Line Inspector, Tumkur Power & Lighting; Tumkur, Mysore State.
- 108. Krishnaswami, N.**, b. 1899, son, of S. N. Narasa Aiyar, Tiruchengode, Salem Dt.
E. 1917, Junior Inter, Presidency College, Poor Boys' Fund Scholar L. 1919.
1922, B. A. (Physics), Assistant, Ramakrishna Residential High School, Mylapore.
1923, Demonstrator in Science and Librarian, Sri Minakshi College, Chidambaram.
1924, Advaita Ashram, Ramakrishna Mission, Calcutta.
1926, Science Assistant, Board High School, Namakal.
1927, L. T.
1928-32, Do., Hosur, and Tiruchengode.
Address: Science Assistant, Board High School, Dharmapuri.
- 109. Seshadri, T. R.**, b. 1900, son of R. Thiruvengadatha Aiyangar.

- Rajendram, Trichinopoly Dt. Prizeman in all classes at National High School, Trichy; Captain of Badminton & Football.
E. 1917, Junior Inter, Presidency College.
L. 1922, B. A. Honours (Chemistry) Assistant, Ramakrishna Residential High School.
1923, Married.
1923-26, Research Scholar, University of Madras; Winner of 'Sir William Wedderburn Prize' and 'The Maharajah of Travancore Curzon Prize'.
1927, At the University of Manchester, London etc., Govt. of Madras (Industries) Scholar to study the Chemistry of Drugs; 1929, Ph. D.
1931-33, Soil Chemist, Govt. Agricultural College, Coimbatore.
1933, Senior Lecturer in Chemistry, Andhra University, Waltair.
Address: Do.
- 110. Hanumantha Rao, V.** b. 1901, Guntur Dt.
E. 1917, Junior Inter, Wesley College.
L. 1919, Teacher, Hindu High School, Triplicane.
1920, Teacher, Taluk High School, Tenali.
1924, B. A., 1926, L. T.
Address: Assistant, Taluk High School, Tenali.
- 111. Ramachandra Panth, A. S.**, b. 1901, son of A. R. Subrahmanya Panth, Tanjore.
E. 1917, Junior Inter, Wesley College, Poor Boys' Fund Scholar.
L. 1921, B. A., Christian College.
1922-23, Assistant Banadurai High School, Kumbakonam.
1923-24, Assistant, Ramakrishna Residential High School, Mylapore.
1924-32, Assistant, Muslim High School, Triplicane.
1933, Headmaster, Ramakrishna Mission Secondary School, Mambalam.
Address: Do.

- 134. Ramachandran, T. V.**, b. 1901, Tanjore Dt.
E. 1919, Junior Inter, Presidency College.
L. 1921.
1923, B. A., 1925, B. L.
1928, Lecturer, Model Tutorial College, Madras.
- 135. Sreenivasan S. R.**, b. 1902, son of S. Ramaswami Ayyangar, Srivilliputhur, Ramnad Dt.
E. 1919, Junior Inter, Presidency College.
L. 1923, B. A.
1924, Clerk, Accountant General's Office, Madras.
Address: Do. Do.
- 136. Ramanathan, R. C.**, b. 1902, North Arcot Dt.
E. 1919, Junior Inter, Wesley College.
L. 1921; Passed B. A. subsequently;
Address: Teacher, 249 Agraharam Street, Periapet, Vaniyambadi.
- 137. Subramania Aiyar, T. V.**, b. 1899, Malabar Dt.
E. 1919, B. A. Hons. The Madras Christian College.
L. 1921, B. A. Hons. (English) 1922.
1923, Lecturer, Maharaja's College, Pudukotah; deceased.
- 138. Anganna Chetti, C. P.**, b. 1900, son of Ponnai Chettiar, Merchant, Coimbatore.
E. 1919, B. A. Hons., Presidency College.
L. 1923, Clerk, Law Secretariat, Fort, St. George.
Address: Do. Do.
- 139. Rajagopal Naidu, G.**, b. 1898, son of N. Govindaswami Naidu, Narasinganatham, Tanjore Dt.
E. 1919, Subordinate Engineering Class.
L. 1922, Upper Subordinate.
Draftsman P. W. D. Chepauk; Subsequently Supervisor.
Address: Supervisor P. W. D., Dowlaiswaram.
- 140. Vadivelu Pillai, P.**, b. 1898, Chingleput Dt.
E. 1919, Subordinate Engineering Class.
L. 1920, Lower Subordinate.
Address: Draftsman, Superintending Engineer's Office, Chepauk, Madras.
- 141. Ramakrishnan, S.**, b. 1904, Travancore.
E. 1919, V Form, Wesley College.
L. 1920.
- 142. Krishnamurti, K.**, b. 1904, son of K. Kuppuswami Sastri, Tanjore.
E. 1919, IV Form, P. S. High School.
L. 1924.
1926, B. A., Clerk, Office of the D. E. O., Mannargudi and subsequently Tanjore.
1930, L. T.
Address: Lecturer, Government Training School, Tanjore.
- 143. Natarajan, U. K.**, b. 1905, son of K. Kothandarama Aiyar, Umayalpuram, Tanjore Dt.
E. 1919, IV Form, P. S. High School.
L. 1922, S. S. L. C.
Address: c/o Messrs. Grindlay & Co., Church Lane, Calcutta.
- 144. Nilakantan, H.**, b. 1904, Kumbakonam, Tanjore Dt.
E. 1919, IV Form, P. S. High School.
L. 1927, B. A.
1928, Apprentice, A. V. Rm. Co., Calcutta.
1929, Inspector, Burma Shell.
Address: Dhannaram Building, Khalasi Lines, Nagpur.
- 145. Srinivasan, A.**, b. 1906, son of S. K. Srinivasa Aiyangar, Mayavaram, Tanjore Dt.
E. 1919, IV Form, P. S. High School.
L. 1927; 1929, B. E.
Address: 24, Banadurai Sannidhi Street, Kumbakonam.
- 146. Murahari Rao, A. G.**, b. 1905, Chingleput Dt.
E. 1919, IV Form, P. S. High School.
L. 1920.
Address: Compounder, Municipal Hospital, Bellary.

The Ramakrishna Mission Students' Home, Madras

1. The institution is open to students receiving education in (1) the Residential High School attached to the Home, (2) the Industrial School attached to the Home and (3) the various Colleges in the city of Madras.

RESIDENTIAL HIGH SCHOOL

2. The School is recognised by the Government and contains Forms I to VI. The courses of study are in accordance with the S.S.L.C. scheme. The languages taught are Tamil and Sanskrit and the optional subjects are History, Mathematics and Physics. The medium of instruction is Tamil in History, Geography and Elementary Mathematics in the higher forms and in all the subjects in the lower forms.

INDUSTRIAL SCHOOL

3. This school is recognised by the Government for training students in Automobile Engineering. A diploma as *Licentiate in Automobile Engineering* (L. A. E.) is issued by the Government on the satisfactory completion of the course and on passing the examination prescribed for the purpose. The course extends over a period of five years, of which four years are devoted to obtaining a sound theoretical and practical training in Mechanical Engineering with special reference to Automobile Engineering and the fifth year is spent exclusively in securing practical ability by actual work in the Jubilee Workshop attached to the Home, which is run on commercial lines.

4. Instruction is made as practical as possible and should fit students to handle work efficiently when they leave the school.

5. The minimum educational qualification for admission is the completion of the S. S. L. C., with mathematics or physics as optional subject and the student should be physically fit for hard workshop work.

Preference will be given to applicants from the Andhra and other districts, not adequately represented in the High School.

COLLEGE CLASSES

6. For the college classes also, preference will be given to students from the Andhra and other Non-Tamil districts. The selected candidates are expected to make their own arrangements for College fees.

CHARGES

7. School fees (payable in ten instalments in each year with special fees Rs. 2-8-0 per annum):—

Forms I, II, III—Rs. 3 per instalment; Forms IV, V, VI—Rs. 5. Industrial Classes—Rs. 3.

8. Boarding and lodging will be free to absolutely indigent students of approved merit. Charges for books, stationery, etc., have to be paid.

9. In the case of well-to-do students, the charges for boarding, lodging and establishment will be Rs. 20 per month plus a contribution of Rs. 10 per month to the general funds of the Home.

RULES OF ADMISSION

10. The application for admission should be in the prescribed form which can be obtained by sending stamps to cover cost half anna and postage, and should reach the Secretary, not later than the 1st June.

11. Students whose age on the 1st July exceeds the limits noted below will not be eligible:—

I. Form 11, II. Form 12, III. Form 13, IV. Form 14, V. Form 15, VI. Form 16; Junior Intermediate 17, Junior B.A. 19; Industrial School 18.

12. Married students are ineligible.

13. Candidates will be selected for admission by a Committee and the results of the selection will be announced by the 20th June.

C. RAMANUJACHARI,
Secretary.