

Our Home Magazine

AUGUST 1934



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

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OUR HOME MAGAZINE

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

—Sri Ramakrishna
PM

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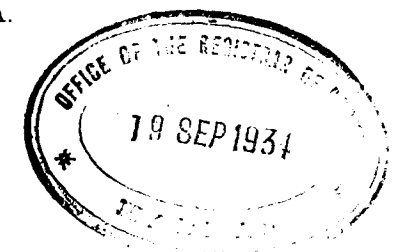
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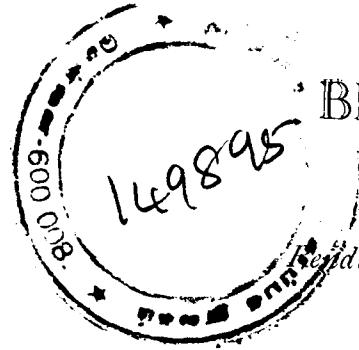
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First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through foot-ball than through the study of the Gita. These are bold words, but I have to say them for I love you. I know where the shoe pinches. You will understand the Gita better with your muscles a little stronger; you will understand the mighty genius and the mighty strength of Krishna better with a little strong blood in you; you will understand the Upanishads better and the glory of the Atman, when your body stands firm upon your feet and you feel yourselves as men.

—SWAMI VIVEKANANDA



BHARATIYA GOVINDAM.

भज गोविन्दम् ।

Rendered in English verse BY R. N. AINGAR

AND

Mrs. J. D. WESTBROOK.

[It came to pass that one day the great Sri Sankaracharya was going along with his fourteen disciples, when he met a learned man, aged in years, intently studying his grammar, but ignorant of God and soul and of the true meaning and purpose of life. Great compassion then filled the Sage's heart and he spoke to the man words of wisdom. And the fourteen disciples followed, each with a stanza of his own offering, all together making up a blossoming bunch of exquisite spiritual fragrance.]

श्रीशंकराचार्य उवाच ।

भज गोविन्दं भज गोविन्दं

भज गोविन्दं मूढमते ।

संप्राप्ते सन्निहिते काले

नहि नहि रक्षति दुःकृञ् करणे ॥

मूढजहीहि धनागमं तृष्णां

कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

यत्कर्मसे निजकर्मोपात्तं

वित्तं तेन विनोदय चित्तम् ॥

पद्मपाद उवाच ।

कांतं कान्ता धनगतचिन्ता

वातुल किं तव नास्ति नियन्ता ।

त्रिजगति सज्जन संगतिरेका

भवति भवार्णव तरणे नौका ॥

तन्त्रोक्त उवाच ।

जटिलो मुण्डी लुचितकेशः

काषायांबर बहुकृतवेषः ।

पश्यन्नपि न पश्यति मृदः

उदर निमित्तं बहुकृतवेषः ॥

Sankaracharya said :—

O pray to God, for useless is thy lore !

Fool, leave thine idle grammar and thy
greed,

Make steady and content thy humble mind,

Doing thy duty, earning for thy need.

Padmapada said —

Over the waves of dark Samsara's sea
Safe in the boat that bears the good and pure,
Sailing with them unto the land of peace
Seek thou, O struggling soul, salvation sure.

Tantratoka said :—

With shaven head or fakir's matted hair,
So many men with many different creeds
Wear orange robes or white, but, lacking
faith,
They only strive to quench the body's needs.

हस्तामलक उवाच ।

अंगं गलितं पलितं मुण्डं

दशनविहीनं जातं तुण्डम् ।

वृद्धो याति गृहीत्वा दंडं

तदपि न मुच्यतां पाशः ॥

सुबोध उवाच ।

अग्ने वह्निः पृष्ठे भानू

रात्रौ चुबुक सपर्पित जानुः ।

करतल भिक्षा तरुतलवास

स्तदपि न मुच्यतां पाशः ॥

वार्तिक उवाच ।

कुरुते गंगासागरेगमनं

व्रतपरिपालनं मथवादानम् ।

ज्ञानविहीने सर्वमनेन

मुक्तिर्न भवति जन्मशतेन ॥

नित्यानन्द उवाच ।

सुरमंदिरं तरु मूलनिवासः

शय्या भूतलमजिनं वासः ।

सर्वपरिग्रहं भोगत्यागः

कस्य सुखं न करोति विरोगः ॥

आनन्दगिरि उवाच ।

योगरतोवा भोगरतोवा

संगरतोवा संगविहीनः ।

यस्य ब्रह्मणि रमते चित्तं

नन्दति नन्दति नन्दत्येव ॥

दृढभक्त उवाच ।

भगवद्गीता किंचिदधीता

गंगाजललवकणिका पीता

सकृदपि यस्य मुरारी समर्चा

तस्य यमः किं कुरुते चर्चा ॥

नित्यनाथ उवाच ।

पुनरपि जननं पुनरपि मरणं

पुनरपि जननी जठरे शयनम् ।

इह संसारे बहुदुस्तारे

कृपयापारे पाहि मुरारे ॥

31

Hastamalaka said :—

Though age comes on and strength ebbs day
by day,
Though heads grow grey and the proud
spirit tires,
Though feet that ran move now reluctantly,
The heart still clasps its unfulfilled desires.

Subodha said :—

To sacrificial fire or flaming sun
By night or day bent lowly to the ground,
Begging for bread, or shelter from the cold,
Still man to earth by his desires is bound.

Vartika said :—

A hundred creeds lived in a hundred lives
Are vain even as penances or suffering,
Or bathing in the Ganges or in the sea,
Only self-knowledge can salvation bring.

Nityananda said :—

Under the trees, beneath the wide-spread
sky,
On bed of earth, open to wind or rain ;
Desiring, needing naught ; content and pure ;
The soul its true salvation shall attain.

Anandagiri said :—

In meditation's calm or pleasure's whirl,
With loving friends, or cold, withdrawn,
apart,
Listening attuned to the music of the
spheres,
Dances in joy divine the happy heart.

Drida-Bhakta said :—

Sing thou the Gita's holy song, and drink
The Ganges water, pray to God, and put by
The idle world, and with a steadfast mind
Thou shalt dare Yama and his scourge defy.

Nityanatha said :

The crushing wheel of life and death rolls on,
Birth after death, death after birth again,
Helpless we atoms turn and rise and fall
Until the Grace of God our souls attain.

योगानन्द उवाच ।

स्थ्याचपेट विरचितकथः
पुण्यापुण्य विवर्जितपथः ।
नाहं नत्वं नायं लोक-
स्तदपि किमर्थं क्रियते शोकः ॥

सुरेंद्र उवाच ।

कस्त्वं कोऽहं कुत आयातः
कामे जननी कोमे तातः
इति परिभावय सर्वमसारं
विश्वं त्यक्त्वा स्वप्नविचारम् ॥

मेधातिल्युवाच ।

त्वयि मयिचान्यत्रैको विष्णु-
र्थ्यं कुप्यसि सर्वे सहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं
सर्वतोत्सृज भेदाज्ञानम् ।

भारतिवंश उवाच ।

कामं क्रोधं मोहं लोभं
त्यक्त्वात्मानं भावयकोहम् ।
आत्मज्ञानविहीना मूढा
स्ते पच्यन्ते नरक निगूढाः ॥

मुमत्युवाच ।

गेयं गीता नाम सहस्रं
ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जन संगे चित्तं
देयं दीन जनाय च वित्तम् ॥

Yogananda said :—

In knowledge of all good and evil wise,
Clothed in a simple pilgrim's scanty dress,
The soul—a child in harmony with life,—
Seeks in the Love of God its happiness,

Surendra said :—

Whence comest thou, O soul, where dost
thou go ?
Who is thy father, who thy mother seems ?
Consider thou the world a shadow show
Only the self exists !—all else are dreams.

Medatiti said :—

Vain are the differences' twixt thee and me,
For I am thou—there is no mine and thine ;
In unity seek truth, and thou shalt see
Behind all fleeting semblance the Divine.

Bharativamsa said :—

The man who never good from evil knows,
Moved by desire, by greed and passion tossed,
Who knows not God nor Soul, and careth not,
He shall abide in darkness and be lost.

Sumati said :—

O, sing to God, utter His thousand names,
The Lord in all His many aspects praise ;
Seek thou the society of the good and pure
And charitable be in all thy ways.

Marvels of Modern Life

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

EVERY school-boy has heard the story of Aladdin and the Wonderful Lamp; but at the back of his mind, he feels doubtful if it is all true. Yet, if we have eyes about us, we may see that things more marvellous than those ever wrought by Aladdin are now being accomplished as a result of patient work for years together in the field of Science. Who would have believed, say a hundred years back, that man could fly high in the air, outstripping all the feathered inhabitants of the sky in his speed? Who would have believed that he could talk with another individual, six or seven thousand miles away from him, as easily as if he was talking to his neighbour? Who would have believed that he could preserve the voice of an individual long after his death, in practical defiance of all natural laws? And yet, are not these things achieved *in sober fact* in the modern world?

How comes it all? And at this rate, is there any limit to these Modern Miracles? What is the mysterious force which enables man to achieve all this and more? He dives beneath the depths of the sea and picks up pearls of matchless brilliance. He digs into the very bowels of the earth and gets forth all the silver and gold which lay hidden from his sight. He displays to our astonished vision the processes of digestion as they are going on in the human body. He scours the seas to recover the treasures

which were lost in ships sunk several years ago. He transmits messages from one part of the world to another, with the speed of lightning. In short, he seeks to bring under control all the forces of Nature, which have learnt to obey at his command.

And his deeds are the more remarkable when we consider what a puny creature he is. His stature is small. He has no natural defence to protect himself from the rigours of the sun and the rain. He has neither claws nor horns with which to frighten his natural enemies. His skin is very tender, so tender indeed that the least scratch will bring out blood from his veins. When he first came into the world, he had to labour with the sweat of his brow, to earn his food. If he wanted to go from one place to another, every inch of ground he had to cover with his own legs and feet. The wild animals of the jungle he had to hunt with his bows and arrows, sharpening them with great care. As for habitation, he had to dwell in caves and forests and endure as best he could the inclemencies of the weather. Clothing, he had nothing or next to nothing. Sometimes he would strip the trees of their barks and twist them round his body, even as some of the savages of the far-off islands of the Pacific and the Atlantic are doing at the present time. His speech was a series of incoherent sounds, which had neither grace

nor beauty about it.

From such a primitive state to what heights of civilisation has Man advanced during his brief stay in this planet? What is it due to? Mainly it is due to his reasoning faculty; it is due to his idea of *Progress*. It is due to the fact that he is able to bequeath to his children and his children's children the result of all his labours in the past. It is due to his determination to subdue the forces about him, and make them his servants. In one word, it is due to his sense of curiosity. Never is he content to let things as they are, but must always worry his head to see how they can be bettered. This is the scientific spirit, the spirit of ceaseless enquiry, until the answer is had in some positive form.

It is this that accounts for the fact that man alone has advanced in the race of life, while all the other animals have remained exactly where they were, thousands of years ago, at the dawn of Creation. Besides the time which he devotes for satisfying his animal needs, he has several hours of leisure every day, and these he makes use of for play. Play, as such, is something peculiar to humanity. And out of this play, has arisen everything that is most valuable in the history of mankind. He plays with a piece of charcoal, drawing rude figures on the ground at first, and that is the beginning of his life as a painter. He plays with stones, piling them one over the other, to form some kind of protection from the weather, and that is the beginning of his life as an architect. He plays with the marble found deep down in the earth, and that is the beginning of his achievements as a sculptor.

Thus do the plastic arts—Painting, Architecture, and Sculpture—have their origin in his play-instinct, and in these did he achieve his first "Wonders". The Pyramids of Egypt, the Hanging Gardens of Babylon, the Colossus of Rhodes (cast in brass), the Palace of Cyrus cemented with gold, what are these but the highest reaches of the human genius in the sphere of the plastic Arts?

Similarly in the Medieval World, the Great Wall of China, the Leaning Tower of Pisa, the Mosque of St. Sophia in Constantinople, and above all, the Taj Mahal at Agra—these and others of the same type were considered the greatest "Wonders" of the World. Not so however is the case when we come to Modern Times. It is not the memorial erected for the glory of one, nor the abode of the rich ones of the earth, however splendid and magnificent they may be, that are regarded as marvellous. On the other hand, it is those ways and means in which the comfort and happiness of millions of people may be increased that are hailed with joy by the multitudes. It is they that are regarded as modern miracles. *From catering to the Glory of One to increasing the welfare of the many*, that seems to be the trend of modern thought. It is so in every direction. In politics, economics, and sociology, everywhere the same phenomenon is visible.

And so, we come back to our starting point. It is the achievements of the Scientists, applied to the amelioration of the sick and the wounded, and to the increase of the joy of humanity, that are regarded as marvels of the Modern World. The Eddystone Light-house, which

warns ships of the dangers of the adjoining rocks: the Suez Canal, which has practically halved the distance between Europe and Asia: the Atlantic Cable, which has enabled telegraph messages to be sent from the old world to the new, across the wild waste of waters: and in quite recent times, the attempts to link all the world over by means of the wireless telegraph, the Gramophone, the Movies and the Talkies—these are justly to be reckoned as marvels of the modern world. And it may be noted here that, in its own way, every one of these contributes to the happiness of mankind in general, and not merely to any narrow section of it. Millions of lives are saved and much needless suffering avoided by the use of Radium in our hospitals. Thousands of the poorest have now an opportunity to get a ray of happiness in their lives by listening to the best music broadcasted in our large towns and cities. Even stay-at-homes are enabled to get a graphic idea of life in other lands, by means of the films shown in our cinemas. And of the Talkies, the latest achievement of Science, what shall we say—except this that they have made the past real, that they have cheated fell time of its spoils, and that they have served as more important links to interpret the culture and civilisation of one land to another than the work of the cleverest diplomats and statesmen? And there seems to be no end to these marvels. For even as we are talking, in some obscure corner of a laboratory may be evolved a principle which might revolutionise many of our ideas of things. Steam, first, and Electricity later, are, as it were, the magician's wands with which to annihilate time and dist-

ance, and to work out the latest "wonders" of the world.

A noteworthy feature about these *modern marvels* is that in a very brief space of time, say twenty or thirty years, they are so commonly used everywhere that they cease to be regarded as such. Travelling in Railway trains, Motor cars and Electric Trams and journeys in steamships are now so widespread that you cease to regard them as anything extraordinary. Why, in another generation, flights in aeroplanes would be the order of the day and our Railway carriages and steamships would be mere 'survivals' of the past—even as the bullock carts and the jutkas are now found side by side with the more modern and more efficient methods of transport. Just as the greatest thoughts of poets, prophets and philosophers have now passed into the common speech of the people, so also, the luxuries and comforts of the aristocrats of to-day become the necessities of to-morrow, and are very soon spread among the masses. The Electric Light and the Electric Fan, the Thermos flask and the Refrigerator—these are now to be found in out-of-the-way towns also, and very soon, they promise to become household necessities.

Another point about these "modern wonders" is that instead of your going to distant places to admire them, they come to you wherever you are, to minister to your delight. The more you are pleased with them, the greater is their glory.

And so, the Golden age of the World is not perhaps so much in the Fabled Past as in the years to be.

"The World's great age begins anew,
The golden years return
The earth doth like a Snake renew
Her winter weeds outworn

Heaven smiles....."

And all the world is bright with
a new radiance !

From the Nursing Home

By B. S.

WHEN I was taken ill three months ago, I was advised to go into Doctor ——'s Nursing Home, where I had to stay for a month before I was discharged. I had then occasion to observe the ways of the doctor to whom I owe my life, and if this article has too much of the personal and is too little of interest to others, I hope my readers will bear with me.

Confined to my bed, I eagerly and anxiously awaited the customary visits of my doctor. They were to me like the visits of a ministering angel who brought me comfort and hope of life. I looked upon him as if he were God himself with the power of life and death in his strong hands. I should say I revered him even more than God, for had not God given me the suffering and my doctor the solace?

My bed was so near the consulting room that I could hear every day the noise of approaching cars and the hushed whisper of visitors outside the doctor's room. I was amused at the feeling of pride with which, I contemplated the arrival of such a continuous stream of people to consult my doctor. My gratification at this could not have been greater, had I been the doctor's son or wife, and yet I had not even the remotest claim to kinship with him, either of person, caste, or class. How was it to be accounted for? Was it due to the thought that I had been wise in entrusting my life and all its hopes to a doctor in whom so many had such staunch faith?

What shall I say about my doctor's kindness to his patients? It was like that of a tolerant father towards his wilful children. When they poured forth in his hearing their tale of physical pain, he was all patience and sympathy, though he knew that much of it was exaggerated and imaginary. In proportion to his consideration and sympathy to patients was his studied indifference to their relatives and friends. He would sometimes find a knot of relatives near the patient's bedside in evident depression and distress, but he would not look at them or say a word of comfort to them. He simply ignored their presence as if they did not exist. What business had they to come between him and his patient? Let them go home and rest and sleep, instead of taking ill with worrying. Besides they are almost always in the way, especially the more educated among them who have read popular articles on diseases in the daily press. They would pester him with silly questions and suggestions if he took the slightest notice of their presence. And yet the doctor once confessed to his friend Mr. —— to whom alone he unbends and talks familiarly, that once an old woman drew his attention to a symptom which he had failed to notice and thereby set him on the right track and enabled him to save the patient's life.

Though my doctor treats the poor free and even provides them with food at his own expense as long as they are in his Home, he charges

the richer patients heavily. When his friend chaffed him once on his high scale of fees, he replied, "You see, these wealthy fellows have been enjoying pleasures, lawful and unlawful, often at the expense of the poor and almost always at the cost of their sweated labour. I am a kind of Robin Hood who robs the rich and pays the poor. Let these rich men pay the penalty for their pleasures at least in the form of money, which they so freely scatter about when it is a question of their own amusement."

His assistants are smart young men who assume the air of gravity becoming one of the learned professions, in the presence of their chief and of visitors. They would strike you as having an abnormal sense of their heavy responsibilities, but let the chief leave the Nursing Home for a while, and you will see youth asserting itself over assumed gravity and claiming its right to be cheerful and gay. What light-hearted mirth and song and joke, as soon as the need for decorum is past! You are reminded of Dr. Johnson's friend, Edwards, who, on meeting his old school-fellow after a separation of forty-nine years, said, "You are a philosopher, Dr. Johnson. I have tried too in my time to be a philosopher, but I don't know how, cheerfulness is always breaking in."

A word about nurses. Some are born nurses, some acquire efficiency as nurses, while some have nurse-ship thrust upon them by the stress of circumstance. The last-named have a stiff, sullen manner about them and are obsessed with too

high a sense of their own importance. They seem to think that sick persons have to be handled, like children at school in olden days, with sternness. Their motto is "Spare the tongue and spoil the sick." The born nurse, on the other hand, has a natural and irrepressible gaiety about her. She has always a smile on her lips and brings a ray of sunshine into the sick chamber. She skips about lightly like a bird and is always cheerful. She is like a tonic to the patient who feels that he must be getting better, for would she be so cheerful otherwise?

I will conclude this brief sketch of my Nursing Home with a description of a peculiar species of men who, on the analogy of the jail bird, might be termed 'hospital birds.' They haunt hospitals and nursing homes, either engaged for rendering help to the patients by relatives or out of sheer curiosity. They know the history of all interesting operations, the fees of well-known doctors, the blunders committed by this surgeon or that, and will keep you engaged for hours with their talk of the latest methods of treatment and the heaps of money made by their favourites. Anywhere, out of a hospital, their conversation would be considered morbid and boring, but those who are themselves patients or are related to patients are already morbid and are therefore in tune for devouring their stories. Having been so long in a nursing Home and listened to such stories, I am afraid that I have become myself a hospital bird and that my readers might justly consider this article as sure evidence of it.

எழுவாய், தமிழா !

(ஈ. அ.)

எழுவாய் தமிழா, எழுவாய் !

இடிபோல் உறுமித் திரிவாய் !

அழியா உயர்வும் பெயரும் பெறுவாய் !

அசையா மலைபோல் நிலையாய் நிமிர்வாய் !

(எழு)

குழலும் இசையும் கருதாய் ;

குமுறும் புயலில் வளர்வாய் !

நிழலும் பொழிலும் நினையாய் ; சுழலும்

அழலின் ஈடுவே நடனம் புரிவாய் !

(எழு)

மணமும் மலரும் போதும் ;

நிணமும் தசையும் எரியும்

பிணநாற்றத்தில் மகிழ்வாய் ! மரணப்

பிடியைத் தீமிரிக் குதிகொண்டேழுவாய் !

(எழு)

வேகத்துடனே எழுவாய் ;

மின்னல் என நின்றொளிர்வாய் !

மேகப்படலம் தனை ஊடுருவி

விண்ணிற் புகுவாய், மண்ணில் நுழைவாய் !

(எழு)

அலையுங் கடலும் நிலமும்

அதிருமபடி நீ வருவாய் !

மெலிவும் பயமும் பிணியும் இனிஉன்

விழியின் தணலில் கருகிப்புகைய

(எழு)

Traditions of English Public life (Gleanings from the life of Asquith)

By Dr. A. APPADORAI

WITH the inauguration of the new constitution in India, the process of gradual realisation of responsible self-government foreshadowed in the Government of India Act 1919 will have reached an important stage. This is essentially an English product ; and the successful working of English political institutions, especially in a foreign country, depends not only upon the understanding of the machinery provided in the letter of the constitution, but also of the traditions of English public life which are, as it were, woven into them and help their smooth working. The life of Lord Asquith* recently published gives an insight into some of those traditions which give a tone to English parliamentary activities and mould the inner working of their party system. These the average Englishman understands and helps to keep up ; they inspire the movements of the leaders and of the rank and file. They help to direct the stream of public life in healthy channels and on the whole give dignity and colour to it. When we are introducing English political institutions, it is as well we learn their spirit. Asquith himself was an embodiment of the flower of English statesmanship and the publication of his life, therefore, is quite welcome.

Loyalty to party principles is among the first necessary virtues. Asquith was a Liberal and a staunch Liberal too. When Lord Rosebery, also a Liberal, started a Liberal League and it proceeded to set up a separate organisation and showed signs of running candidates of its own, Asquith said that he would have nothing to do with any aggressive movement against his fellow Liberals ; he would have nothing to do with any attempts to destroy or weaken the general organisation of the party. He would have nothing to do with any organisation, if such there be, which was intended to promote and to foment personal rivalries and ambitions. He would have nothing to do with any organisation which required him (or anybody else) on entering its portals to abandon any single Liberal principle.

Obedience is the bond of rule ; and one must know how to follow a leader. When Gladstone was leading the Liberal Party, Asquith paid an eloquent tribute to him, incidentally emphasising his own relation to him:—"His presence at our head is worth a hundred battalions. To the youngest it is an inspiration, to the oldest an example, to one and all a living lesson of devotion, hopefulness and vitality.....Let us, lesser men of a later day, be proud

* Life of Lord Oxford and Asquith by J. A. Spender and Cyril Asquith. (Hutchinson, London, 1932).

that.....we are permitted to obey his summons and follow where he leads." It is interesting to reflect that one of the reasons for such insistence was the regard for the character and dignity of the House of Commons:—"It depends mainly on maintaining the authority and position of the leaders on both sides. A leader of the Opposition who finds his whips speaking and voting against him cannot maintain that respect which is due to his position. Still less when he finds the organisation of the party working against him in the country."

But who is a true leader? What are his qualifications? How is he made? What are his duties? The leader must needs have great qualities. Besides intelligence, character and honesty of purpose, the gift of lucidity of expression is undoubtedly the most important. Asquith's son truly says that his father's extraordinary lucidity drove a Roman read through any subject. With its help he was able to carry a popular audience with him through tracts of hard ratiocination, which with different handling would have left them footsore and fogged.

To clarity of statement, another must be added, i.e., Retentive Memory. Morley in a passage in which he pays a tribute to Rosebery's minute knowledge of eighteenth century history adds, "and he has it all ready," and the same may be said of Asquith also. His knowledge was not, as with so many, locked away at the back of the mind and available indeed in the long run but after some fumbling with the key. It was producible on the instant in black and white, without blur or indecision or inaccuracy. Many examples might be cited; one will suffice. In a

debate in Parliament in 1903, Chamberlain asserted that while the Corn Laws were repealed in 1846 the price of wheat continued for the next ten years actually higher on the average than in the period immediately preceding the Repeal. Asquith pointed out that the repeal which was passed in 1846 did not take legal effect till 1849, that as regards the early fifties, the Crimean War raised prices by cutting off the Russian source of supply and that during the years 1853-56, the price of wheat fell sharply. He was right and it helped to win his case. Indeed we are told that he knew and could cite without recourse to books, without research, the tariffs and their effects on the level of prices for many years.

Skill in debating is of course the *sine qua non* of the true leader, and Asquith undoubtedly was a great debater. It is said that contrary to the practice adopted by Fox, i.e., "speaking every night on every subject", Asquith in his early days spoke seldom: he conserved and concentrated his resources, timed his speeches in a masterly fashion and saw to it that each of them should register a direct hit. The slenderness of his output threw its quality into relief and conferred on each performance 'a scarcity value.'

And such a leader, with all qualities if possible, should be one by general consent. It is said of Asquith that he never strove for any prize. When he was appointed Prime Minister, it was the universal opinion of the Liberal Party and in the country that he should be. "His prizes fell to him by general consent and for the highest as well as for all others he was without

rivals or competition." This is a shining example of what ought to be—especially in these days when wire-pulling seems to be a fine art. It is difficult, but we may always try to learn better ways.

What then is the duty of a leader? Obviously, it is to lead. A policy of marking time and waiting to see which way the cat would jump is clearly an abdication of the office. Politicians are not in office to nurse unsettled convictions, and the head of a Government at any rate may fairly be required, when confronted with an important question, to form a settled conviction and act on it with decision.

That leaders should place their party interests first as against selfish interests is obvious but not always realised in practice. In an interesting letter written by Lord Rosebery to Asquith in 1896, Lord Rosebery, then Prime Minister and leader of the Liberal Party, said that his presence as leader was calculated to breed disunion within the party; "under the circumstances I act as an obstacle real or apparent to the unity of the Liberal Party. There may be others, but I am one or appear to be one of them. I, therefore, am bound, in the interests of the party and its unity, to offer some remedy or alternative and thus I offer to take a back seat, nay, if necessary, to retire from Politics, at any rate for a time—what else can I do?" A united party he felt, behind an inferior leader was more efficacious than a disunited party with the best leader that ever lived.

Another interesting question is, what should be the relation between the chief and those men who are next in importance to the leader of

the Party?—who have sometimes been called the 'Runners-up.' It is possible that the leader might fear being supplanted or feel jealous of his able juniors and in all possible ways take steps to hinder their coming up—that the 'runners-up' may desire the earliest time when their chief should retire from the field leaving it clear for them and work for precipitating such an event. The more noble course is obvious: to have mutual trust. The relationship between Campbell-Bannermann and Asquith during the closing years of the 19th century affords an illustration of this noble type. We are told that when about the year 1898 the former accepted the leadership of the party, Asquith was the principal runner-up and that if he declined the place, Asquith would have succeeded him. Yet in the years that followed he never had the slightest fear that Asquith might wish to supplant him or betrayed any sense of jealousy which older men are sometimes supposed to feel for younger men who are close on their heels. On the contrary, he seemed to go out of his way to provide opportunities for Asquith to display his parliamentary abilities and to urge him to take them when he was reluctant. This element of trust between the two men was of great service to the country.

Another and a very important question from the point of view of a democratic constitution is that bills which raise important issues ought generally to be submitted to the electorate and its opinion known in some measure before the legislature can pass it. A democratic constitution is not merely a matter of parchment and of constitutional forms; every

facility ought to be allowed to the electorate to express itself on the matter, before the legislature commits itself to it. This, of course, does not mean that when an emergency arises, the Government should wait for a definite expression of popular opinion, it only means that in *ordinary* matters of public interest, where emergency action is not essential, sufficient delay should be allowed for the electorate to express itself on the issue. About 1902, a Bill was brought before the House of Commons to introduce some changes in the existing system of Education, in particular, to abolish the then existing School Boards and to establish in their place a non-representative authority. Asquith, speaking at St. James Hall, criticised the Bill on this one issue that it had never been submitted even in outline to the country and there was strong reason to believe that the great majority of the electors disapproved of it; and that it was an outrage upon the constitutional traditions of the country that a measure like that should pass through the House of Commons under the com-

pulsion of the closure. This may well be regarded as a lesson to those public men in the country who disapprove the circulation of such controversial Bills, as the Temple Entry Bill which raises important issues.

And may we note finally that it is an established tradition that political differences do not mar personal friendship? There are two very interesting letters quoted in the life. About 1909 the political differences between Rosebery and Asquith became acute and Asquith wrote: "Anything in the nature of political co-operation between us becomes by your own showing the hollowest of pretences. It is with sincere pain that I write these lines and with the assured hope that nothing will disturb our long and tried personal friendship;" and Rosebery wrote back to say: "I hope none of us could contemplate for a moment any diminution of our friendship by any political difference..... Of course our friendship must remain unaffected; it never ever occurred to me that it should be otherwise."

From the Setu to the Himalayas

IV. Chidambaram

By KAUNDINYA

THE word Chidambaram connotes "the space within the heart," the seat of consciousness. Says the Chandogya Upanishad: "In this body called the city of God, there is a little dark chamber in the shape of a lotus flower in the region of the heart; that space, though seemingly small, is vaster than the vast space outside, and all things past,

present and future are contained therein. It is the true, the eternal abode of God, and we should seek to meet Him there."

This concept of the immanence of God is sought to be revealed in Hindu mystic art in a myriad ways through Poetry and Painting, Music and Dance, Architecture and Iconography. The Chidambaram Tem-

ple embodies and illustrates this idea in a remarkable manner. When after all the puja is over, you come to the *Sanctum Sanctorum*, what is revealed to your gaze as an abiding secret is a mere empty space, in a dark corner, which appears meaningless to the uninitiated; but which is the real *Chidambara-rahasya*.

The poet Rabindranath sets forth this idea beautifully in his "King of the Dark Chamber."

Sudarshana.—But why should this room be kept dark?

Surangama.—Because otherwise you would know neither light nor darkness.

Sudarshana.—Living in this dark room you have grown to speak darkly and strangely—I cannot understand you, Surangama. But tell me in what part of the palace is this chamber situated? I cannot make out either the entrance or the way out of this room.

Surangama.—This room is placed deep down, in the very heart of the earth. The King has built this room specially for your sake.

Sudarshana.—Why! he has no dearth of rooms—why need he have made this chamber of darkness specially for me?

Surangama.—You can meet others in the lighted rooms: but only in this dark room can you meet your Lord.

It is this conception that has led the Hindu architects to make the innermost shrine always small and dark, though the outer courts are mighty and magnificent and the towers at the entrance rise to the skies.

Now let us look about the Temple. It stands in the middle of four large streets, each sixty feet wide. Its architecture is believed to be more ancient than that of Rameswaram and its antiquity is inferred by competent critics from "its surpassing excellence."

The Temple covers an area of 39 acres. It is sacred both to the Saivites and the Vaishnavites, for besides the shrine of Nataraja, there is the equally famous shrine of

Govindaraja, sung about by Tirumangai Alwar, Kulasekharalwar and Periyalwar. It is one of the 108 important Vaishnavite Shrines. The north Gopuram of the Temple, which is the loftiest, is said to have been built by Krishnadeva Raya (1520 A.D.) to celebrate his victory over the King of Simhadri. In the Gopurams of the inner Prakara and on the walls are found 108 dancing attitudes of Siva.

The Chola King, Parantaka I (907-947 A.D.) is said to have renovated some portions of the temple and gilded the tops of the shrines.

The Sivaganga tank forms a delightful centre round which the whole temple looks fairly well-adjusted.

If the configuration is compared to a man lying down with his head towards the north-east, the Chit-Sabha (or Chid ambaram) comes in the region of the heart. The temple contains four other *Sabhas* or halls, where the Lord manifests himself as the Prince of Dancers, Nataraja. He leads, and the entire universe dances after him. "Who will not dance when He leads and who will not sing when He commands?"

The Kanaka Sabha is the Hall, closest to the Chit-Sabha and here it is that Nataraja has been installed and is worshipped. Five steps lead up to this shrine indicating that through the Panchakshara is the way to the realisation of His presence. These steps are covered with plates of silver. Here also is the Ratnasabhapati in ruby; and to have a glimpse of the image after the noon-day worship leaves a never-to-be-forgotten impression.

The image of Nataraja deserves to be deeply meditated upon in every aspect. The little drum in one of the right hands is meant to show that He holds the cause of the world (i.e. *Sabda* or Sound) that all Creation is folded and unfolded at His will. The second right hand offers *Abhaya*, i.e., peace and protection to the devotees. In one left hand is Agni, the fire that consumes all sin; the other left hand points to the uplifted foot for refuge. The deer on one side, near the legs, represents the leaping mind which is "fleeter than the fleet-foot deer"; his garment is the skin of the tiger of Ahankara, which he has killed; on his head is the Ganges or the perennial spring of wisdom; and he wears the moon as a crest-jewel, which radiates the light of the joy of the Atman. One foot is planted over and crushes the giant Musalaka, symbol of the lower passions; and the other foot above the leaping deer represents the Turiya or the state beyond the relative consciousness.

When the Lord danced thus, Brahma kept time, Vishnu played on the Mridanga, and Narada and Tumburu accompanied on the Veena and all the Devas followed the dance as described in the beautiful Tamil poem:

"மான்ட மழுவாட மதியாடப் புனலாட
மங்கை சிவகாமியாட;
கோனாட வானுலகுக்கூட்டமெல்லாமாடக்
குஞ்சா முகத்தனாட....."

In the *Nritya Sabha*, the Divine Dancer goes one better and his right foot shoots up to his head in the madness of the dance; it is therefore called *Urdhva Tandavam*. This *Nritya Sabha* is a porch of 56 pillars, eight feet high and most

delicately carved, ornamented with dancing figures. The whole is shaped like a car and at the sides are wheels and horses.

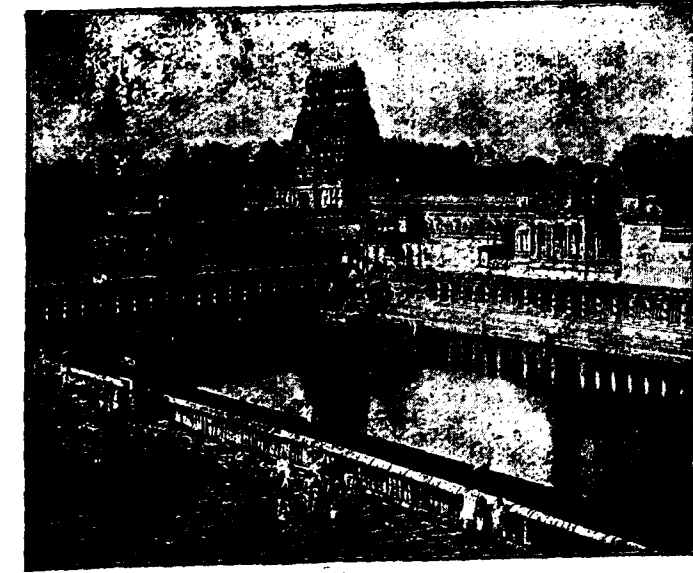
The Deva Sabha is where the Utsava Murti is to be seen and the Raja Sabha is the big hall of audience with a thousand pillars. The five Sabhas would appear to correspond to the five stages of consciousness as the soul identifies itself in turn with its five Kosas or sheaths, Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya.

Worship is carried on in the Temple very regularly, six times a day, and it is a noteworthy feature that the entire expenses are met from the gifts of the devotees. There are no large endowments as in other Devasthanams nor are there any Government grants. The temple is managed by the priests themselves, who are called Dikshitaras. In olden days they were three thousand in number, but now they have dwindled down. Every married man of the community has an equal right to worship in the Temple and to participate in the management. To this day the Dikshitaras do not seek secular education for their children, for they consider that it would militate against a satisfactory performance of the temple service, a sacred trust handed down to them from time immemorial.

The ancestors of these Brahmins of the Tillaivanam as the surrounding forest was then called, are believed to have attached the very greatest importance to Vedic sacrifices and ceremonies, as their name indicates, and not so much to love and devotion. The grace of Nataraja then descended on them and their creed changed. The

great Jaimini the author of the Purva mimamsa who gave the first place to sacrifices and ceremonies is also said to have visited Chidambaram, and expiated for the sin of

later on became the teacher of Govinda Muni, who in turn was the Guru of Sankaracharya. The Thevaram hymns which had been long lost were rediscovered in a



SIVAGANGA TANK, CHIDAMBARAM.

not having glorified the Lord in his works. Over and over again has this truth been exemplified in the lives of the saints who lived in Chidambaram, that Bhakti is the most important thing and birth and position, Vedic learning and ceremonial, gifts and austerities are but secondary. Witness the salvation of Nanda, the great Pariah Saint!

Chidambaram has been a great centre of culture and learning through long ages. Here Panini taught his Ashtadhyayee, the basic work on Vyakarana. Maharishi Patanjali wrote here his monumental works on Ayurveda, Grammar and Yoga Philosophy. His treatise on Grammar, called the Mahabhashya, he taught to a thousand disciples. One of them was Gaudapada, a young Brahmin from Bengal, who

niche in the second Prakaram of the Temple by Nambiyandan Nambi and given back to the world during the time of Abhayakula Sekhara Chola. In the fifth century A. D., Manikkavachakar lived here and attracted numerous disciples. In recording his Tiruvachakam, the Lord himself is believed to have acted as the scribe, coming in the guise of an old man. Manikkavachakar had learned controversies with leaders of the Buddhist faith and converted several to Saivism. Kambar had his Ramayanam first accepted by the scholars of this place and then was it introduced to the world. Periyapuranam containing the lives of 63 Tamil Saints or Nayanmars was compiled by Sekkilar, minister to Kulothunga Chola II in the 12th century. He

used to sit and write in the thousand pillared mantapam and he took a year to complete the work. Then Umapathi Sivachariar one of the Dikshitaras, systematised and promulgated the doctrines of Saivite Philosophy. In the 16th century lived Appayya Dikshitar, the great scholar who has left 104 works in Sanskrit, both literary and philosophical, which are greatly prized.

Ramalinga Swamigal the Poet and Saint lived here in the last century, established the Matt at Vadalur and commanded a large following.

Coming to more recent times, we

have the High Schools founded by Pachayappa Mudaliar and by Dewan Bahadur S. R. M. M. Ramaswami Chettiar, the elder brother of Raja Sir Annamalai Chettiar. Then there is of course the magnificent Annamalai Nagar and university founded by the Rajah himself.

The Navalar Tamil School, the different Veda Patasalas and boarding houses are also there. Thus Chidambaram keeps to this day its high traditions in the matter of learning and provides facilities for every kind of education, religious as well as secular.

The Abdul Hakim Dormitory

THE Abdul Hakim Dormitory for Industrial School pupils was opened by Sir C. P. Ramaswami Iyer, Legal and Constitutional Adviser, Travancore, on the 19th June 1934, in the presence of a large and distinguished gathering.

Rao Bahadur C. Ramanujachariar, the Secretary of the Home, received the visitors and presented a statement on how the Home came into existence and the present buildings were constructed. He also paid a tribute to M. R. Ry. Dewan Bahadur A. V. Ramalinga Iyer, retired Chief Engineer to the Madras Government, who had supervised the construction of many of the buildings of the Home.

As a result of the success that attended the introduction of the Manual Training classes, it was thought expedient to start a full time Industrial School and this was done in 1925, after getting due re-

cognition by the Department of Industries.

The course of training is a combination of mechanical and automobile Engineering. With the popularity of this course, the need was also felt for a separate dormitory. With a view to supplying this want, the authorities approached Janab Abdul Hakim Sahib who generously contributed all the bricks, wood and iron materials needed for the building. Hence it has been appropriately enough named after him.

The cost of construction came to Rs. 11,900. Janab C. Abdul Hakim has borne one half of it and it is expected that the Government will contribute the other half.

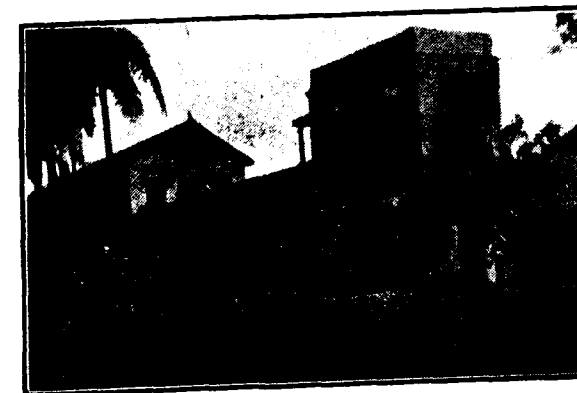
The area of the new building is 2375 square feet and it can easily accommodate 36 students. It is airy and well-ventilated. It has been built as a second storey to the car-

pentary shed, mainly to save ground-space.

After this statement was read, Dewan Bahadur A. Ramaswami Mudaliar said that the growth and development of the Home had been one of the romances of the city of Madras. He greatly valued the religious atmosphere prevalent there and was very glad to note that a munificent merchant prince like Janab Abdul Hakim had come forward to help the institution in a liberal measure. His was a household name in the North Arcot District, because his charities were not bound by restrictions of caste, creed or community.

dur C. Ramanujachariar has allowed me to-day to participate in the function and requested me to declare these buildings open. I do so with the greatest possible pleasure and gratification. I do so for many reasons.

"Janab C. Abdul Hakim Sahib has probably forgotten (I have not) that it was eight months after my enrolment that my first big case was given to me by him. I was a struggling junior then and to handle heavy litigation on behalf of a merchant prince, who was then already prominent in business circles, was a compliment and a privilege which I valued very deeply.

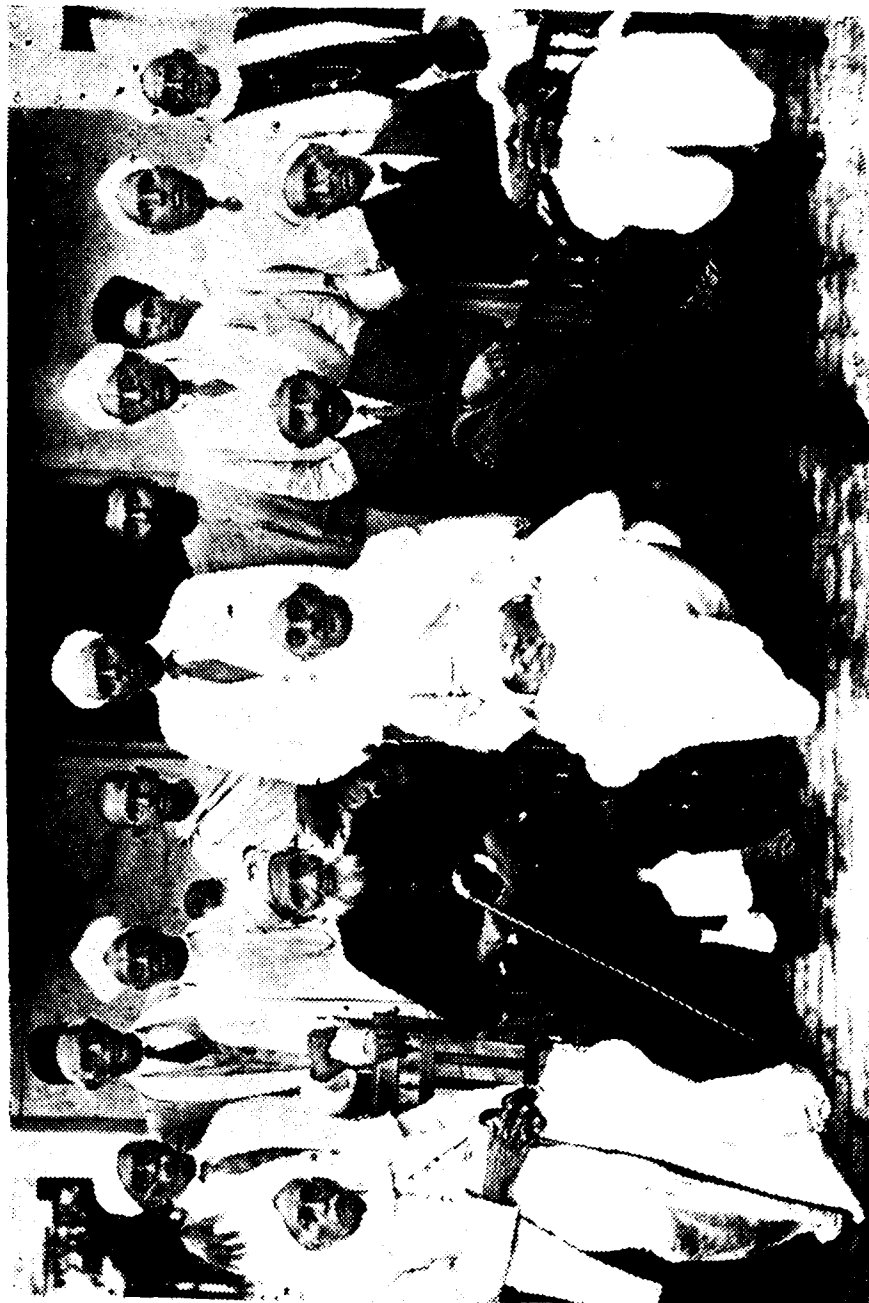


THE ABDUL HAKIM DORMITORY

Rising amidst applause, Sir C. P. Ramaswami Ayyar declared the Dormitory open. He said. "It was my duty to have been present on the Akshaya Thrithiya day when this building was really opened, but, as many of you know, my time is not my own. I have literally to wander from Kashmir to Cape Comorin and I found that I could not be present here on that day. I assure you that it was with regret that I missed that occasion.

"However, my friend Rao Baha-

"It appears to me that it is the duty of every one to remember and to speak with gratitude of a man like Janab C. Abdul Hakim Sahib. Therefore, I count it a privilege to participate in a function like this. It is necessary for the Government to honour themselves by bestowing fitting honours on those who have deserved well of their country. It is a pity that this has not been done in the case of a generous individual like Janab C. Abdul Hakim, who eminently deserves a title either



[HINDU]

GROUP TAKEN AT THE HOME ON THE OCCASION OF THE OPENING OF
THE ABDUL HAKIM DORMITORY

[COURTESY]

THE ABDUL HAKIM DORMITORY

before or after his name."

It was a piece of peculiar good fortune for this Presidency that, without reference to caste, community or race there was a man who liberally gave with his right hand what his left hand did not know. The speaker hoped that Janab C. Abdul Hakim Saheb would live long to continue his beneficence and his example would be a contagious stimulant and inspiration to others similarly placed with the world's goods.

Sir C. P. Ramaswamy Ayyar next traced the origin and development of the Ramakrishna Mission Students' Home and described how help was given to it from far off places like the Federated Malay States and Burma. He paid a tribute to the work of the late Rao Saheb C. Ramaswamy Ayyangar and said the work of the Home grew from strength to strength. The late Dr. Besant, the speaker added, gave away every pie that was in her bank balance on December 31, and she started life on January 1, as a pauper. These things illustrated that there was a Providence that shaped their ends.

Referring to the education imparted in the Home, the speaker was glad that there was a new angle of vision, which did not come wholly from within. That angle had come from an impact of circumstances from without. It was the hopeless problem of unemployment, the struggle for a livelihood.

It was a matter of good fortune that as mentors and guides of this institution there were men like

Dewan Bahadur A. V. Ramalinga Ayyar and Rao Bahadur C. Ramajachariar. He congratulated all responsible for this organisation and for the steady work that was being done.

He also congratulated the Madras Government on their insight and foresight in realising that a diploma might be awarded for the alumni of this institution.

He concluded by saying that this institution typified the best type of private unofficial work. Not being spoonfed by the Government, nor being assured of financial success, nothing dulled its enterprise, or damped its industry, energy and enthusiasm. It was well that this institution was essentially non-official, though it sometimes got official help and official commendation.

It was a matter of great good fortune that behind this institution there was a great band of devoted workers of humanity belonging to the Ramakrishna Math.

Janab C. Abdul Hakim Saheb, in a short speech in Tamil, said that encomiums which he did not deserve were showered on him. When he visited the Home the other day, he was struck by the benefactions of Hindu gentlemen, and he thought that being a Muslim he also might contribute his mite to the institution, thus indicating the unity that existed between Hindus and Muslims in this presidency.

With the usual vote of thanks, the pleasant function came to an end.

Notes and News

From Our Diary.

May 1.—Boys returned from Excursion to Mahabalipuram and Tirukkalkundram.

May 6.—Birthday of Gouranga Chaitanya. Teachers and students took part in the celebrations at the Gouranga Samaj, Komaleswaranpet.

May 11.—Boys of Forms 4 and 5 went on an excursion to Tiruvottiyur.

May 16.—Akshaya Tritiya. Grhapravesam of the new Dormitory for Industrial School students.

May 18.—Birthday of Sri Sankaracharya. Special Puja.

May 27.—Boys admitted free to the Gaiety Theatre to see Krishna Leela (Talkie).

June 15.—Meeting of the Committee to determine new admissions.

June 19.—Formal opening of the Abdul Hakim Dormitory by Sir C. P. Ramaswami Aiyar.

June 20.—Residential High School reopened after summer vacation.

June 22.—Industrial School reopened.

June 25.—Anniversary of the late Mr. C. Ramaswami Aiyangar. Distribution of rice and copper to the poor. Special Puja. Half holiday for the High School and the Industrial School.

August 5.—Boys of Form 6 went on an excursion to the Red Hills.

August 8.—Birthday of Swami Ramakrishnananda. Half holiday. Special Puja. Distribution of rice and copper to the poor.

Examination results.

Successful candidates:—

B. I.—P. S. Sundaresan (O.B.)

M. A.—C. Annaswami.

M. Sc.—R. K. Cowsik (O.B.). Has joined the Department of Electrical Technology at the Indian Institute of Science, Bangalore.

B. E.—O. Sivasankaran (O.B.), K. Radhakrishnamurti (O.B.)

B. A.—V. K. Ramaswami (O.B.), N. M. Lingam (O.B.), S. Rajagopala Rao.

Intermediate.—K. G. Kannappan, S. Bhaskaran, K. Janakiraman, P. L. Ramachandran, V. Chandrasekhara Rao.

S.S.L.C.—V. Ekambaram, S. Venkataraman, P. T. Krishnaswami, V. V. Radhakrishnan, P. R. Subramanian, S. R. Ramanujam, R. Sundaresan, P. N. Gopalakrishnan, T. Gowrinathan, P. V. Krishnamoorti.

Withdrawals.

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

College Classes.—C. Annaswami, S. Rajagopala Rao, R. Aravamudan, V. Chandrasekhara Rao (4).

High School.—T. Gowrinathan, K. Lakshmanan, P. N. Gopalakrishnan, P. N. Karunakaran, P. V. Krishnamachari, Y. S. Pattabhiraman, N. S. Raman, T. N. Sivaswami, N. Rangaraj, R. Sundaresan, C. V. Balasubramanian, R. Krishnamurti, R. Ganesan, S. Venkatesan, A. V. Gopinath (15).

Lower Secondary.—Chandrasekhara P. S. Varadan A. K., Venkatachalam R., Balakrishnamurthy R., Thathayya, Venkataraman R., Ardhakateswaran K. S., Natarajan K., Natarajan P. S., Muthukrishnan K., Chinmaya A. P., Ekambaram G. S., Chakrapani G., Vivekananda M. (12).

Industrial School.—Machayya B. M., Vasudevan R., Sundararajan S., Srinivasulu T. (4).

School of Arts: V. K. Srinivasa Rao.

Strength of the Home.

The strength of the Home was 134 in April last. From April to August, there were 38 withdrawals and 61 new admissions. Thus the strength by the end of August was 157 distributed as shown below:—

Lower secondary 46; High School 63; Arts Colleges 24; Medical 2; Industrial School 28.

Scholarship Holders.

N. B.—The numbers in brackets indicate the Forms or Classes.

Government Scholarships.—M. Natarajan (2), T. P. Dhondurao (3), P. M. Veeraraghavan (4), V. S. Ponnuramam (6), P. Vedantaramam (6), K. R. Rajagopalan (6).

K. Janakiraman (III U. C.), A. Ramachandrarathar (II U. C.), K. Venkatarama Sarma (II U. C.)

N. S. Krishna Rao (II L. A. E.), K. P. Sridharan menon (II L. A. E.), K. Venkatapiah Sastri (III L. A. E.), B. M. Machiah (V).

School and College Scholarships.—S. Seshadri Aiyah (2), K. S. Duraiswami (3), S. Senniyappan (3), K. R. Subbiah (4), S. Seshadri (4), M. Balaguru (5), S. Muralidharan (5), T. S. Krishnamurti (5), R. Srinivasan (6), J. Delhi Batcha (6).

V. Ekambaram (I U. C.), S. Venkataraman (I U. C.), P. R. Parthineswar (I U. C.), N. Srikanth (II U. C.), P. R. Viswanathan (II U. C.), R. Krishnamurti (II U. C.), S. Bhaskaran (III U. C.), D. Sambasiva Rao (III U. C.), K. S. Ramamurthi (III U. C.), P. L. Ramachandran (III Hons.), K. R. Subramanian (IV Hons.), V. Srinivasaraghavan (IV U. C.), K. P. Subramanian (V Hons.), R. Aiyaswami (V Hons.), V. Lakshmayya (L. I. M.)

Special Scholarships.—S. Panchapakesan (6), Annapurni Ammal Scholar. M. V. Gopadaswami (6), and K. Srinivasagopalan (6). Y. Subramanian Scholars. S. Narasimha Rao (5), Bhavani Raghavendra Rao Scholar. G. Ramaswami (5), Kasevasi Chockalinga Thambiran Scholar. K. N. Ramadoss—(II U. C.) Mylapore Rajaratna Mudaliar Scholar. A. Ramachandrarathar—S. K. D. B. Association Scholar. V. Lakshmayya—Harijan Sevak Sangha, Delhi.

Sri Ramakrishna Seva Sangam

Ideals.—1. "Service to His creatures is the best worship at His Altar" is the watchword of the Sangam.

2. Truth, Love and Honour are the three corners of the triangle on which the Sangam rests.

Objects.—1. To inculcate in the members a love for voluntary service without the least ostentation on their part.

2. To train them to act with truth and boldness whatever situations they may have to face.

3. To make them realise the value of selflessness and practise it to their utmost capacity.

4. To enable them to cultivate team spirit and act with perfect self-confidence and self-control in any organised work of the Sangam.

5. To foster in them the spirit of patriotism by celebrating the birthdays of the National Heroes and making them thoroughly acquainted with the country's glorious past.

Rules of the Association. 1149895

1. The association shall be called "The Ramakrishna Seva Sangam".

2. The membership shall ordinarily be open to all the students of the Residential High School who appreciate the ideals of the Sangam, have a desire to attain its objects and take the oath of allegiance, and who have also obtained the approval of the Working Committee for their admission into the Sangam.

3. The Working Committee of the Sangam shall consist of a President, a Vice-president, a Secretary, a Captain-General and a body of six members who shall be Captains in charge of the different departments of the Sangam.

4. The Working Committee shall ordinarily meet every Saturday night.

5. There shall be a general body meeting of the Sangam once a fortnight.

6. The Working Committee shall have the power to dismiss a member from the Sangam if in their opinion, his conduct is unsatisfactory.

7. The members of the Sangam shall be divided into two sections, the Junior and the Senior, according to age and other qualifications.

8. In all matters of discipline the word of the Captain-General will be law.

Oath of Allegiance.

I will be loyal to the Sangam and try my best to carry out into practise the ideals for which the Sangam stands.

I will implicitly obey the superior officer, of the Sangam.

I will ever try to uphold truth whatever difficulties may lie in the way of my discharging my duties as a Sevaka.

I will offer my services ungrudgingly whenever I find an opportunity for helping others.

Details of Work in the Several Departments of the Sangam.

Discipline.—The captain in charge will besides having his eye on the general discipline, particularly look after the marching to the Prayer Hall in order; discipline, order and punctuality during school intervals, and at the close of the school for the day, order during meetings, etc. On extraordinary occasions he can call in, if necessary, the help of the other captains. For daily work, the Working Committee shall nominate certain workers to help him in the work.

Cleanliness.—The Captain in charge will, besides being responsible for the general cleanliness and sanitation of the School and its compound, pay particular attention to the following duties: dusting the footpads and the furniture in the Headmasters room, Library, Geography room and the Teachers' room; removal of rags and paper bits; sweeping of class rooms; cleanliness of drains and washing with phenyle twice a week. He will supervise the work of the sweeper-woman and also the work of the scavenger in the compound. For carrying out the daily work, the Working Committee will nominate certain workers to help him. On special occasions, he will have the co-operation of the other captains.

School Work.—The Captain in charge will be assisted in the carrying out of the daily duties by certain Workers who will be nominated by the Working Committee for the purpose. He will be in charge of the arrangement of furniture and the daily household duties of the school such as charge of keys, opening and closing the doors; water supply; chalk and duster; arrangement of magazines reference books and newspapers, school attendance; arrangement for holding meetings; and other special work during the examination seasons.

Miscellaneous.—There will be two captains in charge of this department and they will act in mutual co-operation and with instructions from the captain-general whenever necessary. They will try to help the different

departments of household work in the Home, wherever they feel they can improve the efficiency by giving their co-operation. They will, in particular, pay special attention to the following:—Patrol during Sandhya and religion class periods; Puja hall attendance and order; Dining hall discipline and order during other working hours; supervision of the drying shed; etc. They will get for this the assistance of a few workers who will be nominated, if necessary, by the Working Committee.

Extra-Ordinary.—The Working Committee will organise help during special occasions like Poor feeding, special decoration, Social, Excursions, Guidance of young boys, etc.

Office-Bearers for 1934-1935.

President:—K. Vedantadesikachariar, B.A., L.T.

Vice-President:—C. Ranga Ayyangar, B.A., L.T.

Secretary:—M. Balaguru.

Captain General:—S. Arjunaraju.

Other Captains:—

Discipline:—G. Ramaswamy.

Cleanliness:—K. Sreenivasagopalan.

School:—P. Vinayakamurthy.

Home:—K. R. Subbiah (assisted by the Secretary.)

Intelligence:—M. K. Nagarathanam.

Members.

A	B
1 S. Arjunaraju	1 K. P. Subramanian
2 N. B. Arjunasahayam	2 C. R. Dasaratharaj
3 M. V. Gopalasamy	3 P. N. Mohan Doss
4 A. Mahadevan	4 K. Ponnambalam
5 R. Srinivasan	5 V. K. Kandasamy
6 Sivaramsundaram	6 R. Sitapathy
7 V. S. Ponraugani	7 T. P. Dhondurao
8 G. Ramaswamy	8 L. Bakthavatsalam
9 K. Srinivasagopalan	9 S. Sheshadri Ayya
10 P. Vinayakamurthy	10 T. Krishnamurthy
11 M. K. Nagarathanam	11 K. Janaka
12 P. N. Krishna Doss	12 A. Ramanathan
13 M. Balaguru	13 M. V. Jagadesan
14 K. Dakshinamurthy	14 C. L. Sundararajan
15 Soundararajan	15 N. S. Jagannathan
16 R. Somasundaram	16 R. Pattuswami
17 S. Kuppuswamy	
18 K. R. Subbiah	
19 R. Seshappan	
20 V. Narayanaswamy	

The Collegiate Union.

Office-bearers.

Ex-Officio President:—N. Subramanian, B.A., L.T.

President:—P. L. Ramachandran.

Secretary:—K. Janakiraman.

Treasurer:—S. Venkataraman.

Editors of the "Collegian":—S. Bhaskaran, M. Kalayappan.

The inaugural address was delivered on the 13th August by Vidyasagara P. P. S. Sastri, when Swami Avinashananda presided.

At the next meeting, Mr. K. P. Subramanian (V Honours) spoke on "Literary Pastimes," and Mr. V. Srinivasaraghavan presided.

The Telugu Association.

Office-bearers.

President:—K. Venkatachalam.

Secretaries:—S. Bhaskaran, D. Surya Rao.

Treasurer:—K. Viswanathan.

The inaugural address was delivered on the 24th August by Professor T. Rajagopala Rao, when Mr. K. Nageswara Rao Pantulu presided.

The High School Literary Society.

The office-bearers for the year are:—

President:

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

Secretaries:

S. Muralidharan. (High School)

S. Ponnambalam. (Do)

P. N. Mohan Doss. (Do)

N. S. Jagannadham. (Lower Secondary)

Editors of School Magazines.

S. Muralidharan. (English)

S. Ponnambalam. (Do)

P. N. Mohan Doss. (Do)

M. Balaguru. (Tamil)

P. M. Veeraraghavan. (Do)

K. R. Subbiah. (Arts)

G. Ramaswami. (Do)

The High School section held 3 meetings in June, July and August and the Lower Secondary section also held 3 meetings.

Athletics.

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

Superintendent: P. R. Vaidyanathan.

Team Captains:—

Hockey: N. Ramanathan (Senior).

S. Ponnambalam (Junior).

Foot Ball: K. P. Subramanian (Senior).

P. M. Veeraraghavan (Junior).

L. Bhakthavatsalam (Sub-Junior).

Volley Ball: K. N. Rama Doss.

Badminton: K. Venkatappiah Sastri.

Captains' Association.

President:—N. Subramanian, B.A., L.T.

Secretary:—K. Subramanian.

Members: K. N. Rama Doss.

V. Sreenivasa Raghavan.

K. P. Ramaswami.

S. Arjuna Raju.

N. B. Arjunasahayam.

G. Ramaswami.

K. Srinivasagopalan.

P. M. Veeraraghavan.

Vacation Service.

The spirit of service which animated the boys who stayed in the Home during the summer vacation and assisted in carrying out the simple annual repairs to the premises (such as white-washing, painting, etc.) is praiseworthy.

In particular, the services rendered by G. Ramaswami of Form V won special recognition.

Medical Inspection.

The Management feel thankful to Dr. P. Venkata Rao for his having kindly examined medically all the candidates selected for admission this year.

Changes in the Staff.

Mr. C. S. Appa Rao, Superintendent of the Industrial School resigned. Mr. S. Rajagopalaswami Mudaliar, Retired Asst. Engineer, P. W. D. joined duty as Honorary Superintendent of the School, in August.

Mr. P. R. Vaidyanathan who was acting as assistant in the Residential High School from December 1933, was relieved and Mr. Rangarathnam Aiyar was appointed to that place. To Mr. Rangarathnam Aiyar and to Mr. Rajagopalaswami Mudaliar, we extend a hearty welcome.

Obituary.

One of the leading members of the Madras Secretariat Party, Mr. M. Balasundara

Mudaliar who had rendered invaluable service to the Home from the inception of the Party, passed away during the last quarter. His death is an irreparable loss, both to the party and to the Home. His unostentatiousness, his spirit of service and his unique devotion to the cause of the charity will ever keep his memory fresh in the minds of all those who knew him.

It is unfortunate that another prominent actor of the Party, Mr. M. Desikachari also died during this period. We convey to the bereaved families our condolences.

Presents in kind.

Books: Rao Bahadur P. Sambanda Mudaliar; R. Ramaswami; Dewan Bahadur C. V. Viswanatha Sastriar; Prof. D. S. Sarma; T. S. Viswanathan; V. Krishnamurti Sastri; Advaita Ashram; P. Ramalinga Sastri; D. V. Narasimha Rao; S. B. Seshachariar; Varakavi Subramania Bharati.

Clothes: Salem Ramasami Iyer (Saree of Devi E. V. Srinivasachariar.

Yarn for the weaving section: Messrs. A. and F. Harvey, Madurai.

Fruits: C. K. Rajammal, Mambalam; P. N. Gopalakrishnan; Swami Punyananda.

Flower Garlands: Dr. B. Kalyanasundaram, Tanjore.

Milk Cow: The Madras Pinjrapole.

Calf: G. V. Krishnamoorthi.

Medicines: Messrs. Iyannu Mudaliar & Co.; V. N. Kudva, L.C.S.; M. Ganesa Srinivasa Pai; A. Sympathiser; The Research Laboratory, Mount Road.

Pencils: King & Co.

Honey: T. Venkatasubba Rao.

Endowments.

The Madras Secretariat Party gave benefit performances in aid of the Home in Coimbatore (May), and Nellore (July) and their contribution during the period towards their endowment was Rs. 2235-11-6.

Pundit Bhavan Shankar, Jet Mansion, Bhandra, Bombay added Rs. 250 to his endowment bringing the total Rs. 750.

Mathosri Thangammal paid Rs. 200 to start an Endowment in her name.

Subbalakshmi Ammal Nacurathri Endowment was raised by a further contribution of Rs. 200, the total becoming Rs. 1200.

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

Vedanta Kesari

Ramakrishna Vijayam

Prabuddha Bharata

Message of the East

Bharata Dharma

Sri 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

The Merry Magazine

The Indian Concrete Journal

The Indian Review

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, Madurai

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

Old Boys' Register.

The Editor will feel grateful to old boys for their kindly giving the information required for compiling the Old Boys' Register and bringing it up-to-date.

Bharati
Hindi Pracharak
The National College Magazine, Trichinopoly.
The Pachaiyappa's College Magazine
Kishoree Ram High School Magazine
Presidency College Magazine
Kalaimagal
Saraswathi
Bhakti Prabodhini
The Indian Commerce
The Gardening Review
The Colonial Review



ADMISSIONS IN THE HIGH SCHOOL.

New Admissions.

[N.B.—The numbers in brackets indicate the forms].

Form the top: I Row: R. Subramanian (4), S. V. Vasudeva Rao (2), M. Lakshminarayanan (2), S. Balakrishnan (2), V. Munuswami (4), V. Srinivasan (2), S. Seshadri (4), A. Govindaswami (1), P. Subramanian (3).

II Row: D. V. Krishnaswami (2), S. Rajagopalan (4), S. Aravamudan (4), G. Gopalakrishnan (4), K. Chinnaaswami (2), E. Ardhanareeswaran (4), S. Senniyappan (3), S. Kuppaswami (4).

III Row: R. Soundararajan (4), R. Pattuswami (3), C. N. Vinayakam (3), M. Chockalingam (4), R. Somasundaram (5), N. Krishnamurti (5), N. Ramaswami (5), R. Anantanarayanan (5).

IV Row: R. Varadarajan (2), S. Srinivasan (1), D. Subramanian (1), T. N. Ramanujam (1), U. S. Venkataramanan (1), K. S. Duraiswami (3), V. Balakrishnan (2), S. Subramanian (1).

V Row: V. Vadivelu (1), R. Viswanathan (1), C. T. Subramanian (1), B. Viraraghavulu (1), V. Sundaresan (1), V. Venugopal (1).



ADMISSIONS IN THE INDUSTRIAL SCHOOL AND IN COLLEGE CLASSES.

[N.B.—Numbers in brackets indicate classes.]

From the top: I Row: P. T. Krishna-swami (L.A.E.), T. Kutumbha Sastri (L.A.E.), S. R. Ramanujam (L.A.E.), V. Sitaramayya (L.A.E.), K. Appalachari (L.A.E.), T. Ranga Rao (L.A.E.), G. Venkatarangam (L.A.E.)

II Row: P. R. Subramanian (L.A.E.), A. Sankara Raju (L.A.E.), V. Krishna Rao (L.A.E.), C. K. Ramachandran (L.A.E.), R. Lakshminarasimhan (L.A.E.), K. P. Rama-

swami (L.A.E.), V. V. Radhakrishnan (L.A.E.)

III Row: K. Viswanathan, K. N. Ramadoss (II U.C.), P. R. Parthiveswar (I. U. C.), K. R. Subramanian (IV Hons.), K. S. Ramamurthi (III U. C.), M. Venkatachalam (III U.C.), S. K. Joghi (III U.C.)

IV Row: V. Lakshmayya (L.I.M.), M. Kalayappan (I.U.C.), V. Ekambaram (I.U.C.), S. Venkataraman (M.B., B.S.), S. Venkataraman (I.U.C.)

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Printed by V. C. Krishnaswami at the India Printing Works, Mylapore and published by the Joint Editor, "Our Home Magazine," Mylapore, Madras.

147. **Ramachandrayya A. S.**, b. 1904, Nellore Dt.
E. 1919, IV Form, Hindu High School.
L. 1920.
Address: Clerk, Chief Engineer's Office, Hyderabad, Deccan.

1920

148. **Chellappa Pillai, C.**, b. 1904, Jaffna, Ceylon.
E. 1920, III Form, Wesley College.
L. 1922.
Address: c/o Industrial Press, Batu Road, Kuala Lumpur, F. M. S.

149. **Ratnasabhupati, T.**, b. 1908, son of Ratna Mudaliar, Landlord, Mamandur, Chingleput Dt.
E. 1920, II Form, Wesley College.
L. 1926, Completed Oil Engine course at the C. N. T. Institute.
Address: School Master, Mamandur, Chingleput Dt.

150. **Ramachandran, C. V.**, b. 1902, son of C. V. Venkatarama Sastri, New Street, Chidambaram, South Arcot Dt.
E. 1920, Senior Inter, Presidency College.
L. 1924, B. A. Honours (Maths.)

1925, Married the daughter of S. Krishna Aiyar, Advocate, Cuddalore.
Address: Clerk, Board of Revenue, Chepauk, Madras.

151. **Vedachala Mudaliar, K.**, b. 1908, Chingleput Dt.
E. 1920, II Form, P. S. High School.
L. 1926, Inter.
Address: Landholder, Markanam, Vut Acharapakam, Chingleput Dt.

152. **Pratapachandran, P. R.**, b. 1905, Chingleput Dt.
E. 1920, P. S. High School.
L. 1921, Joined the Ramakrishna Math, Madras.
Address: Swami Kevalananda, Udbodhan Office, 1, Mukerjee Lane, Calcutta.

153. **Bhupati, P. R.**, b. 1905, Chingleput Dt.
E. 1920, III Form, P. S. High School.
L. 1922, S. S. L. C.
1924, S. S. L. C.
1925, Inspector of Co-operative Societies.

1926, Clerk, Mylapore Hindu Permanent Fund.
1928, Sorter, R. M. S. (M. S. M. Ry.)
Address: Clerk, Post Office, Saidapet.

154. **Swaminathan, S. S.**, b. 1906, Sidhalathur, Tanjore Dt.
E. 1920, IV Form, P. S. High School.
L. 1921, Readmitted 1923, V Form.
1924, S. S. L. C.
1925, 'Hindu' office, Madras.
1926, Cashier, Aniphot and Co., Madras.
1928, Travelling Agent, Agfa Photo Co., Madras.
Address: c/o Karnam, Alangudi P. O., Tanjore Dt.

155. **Subramanian, T. K.**, b. 1902, son of A. Krishna Aiyar, New Kalpathi, Palghat, S. Malabar Dt.
E. 1920, III Year B. A. Honours, Presidency College; Secretary, Mathematical Assn., Presidency College.
1922, Married.
1923, B. A. Honours (Maths.)
1924-26, Teacher, Board High School, Payyanur.
1927, L. T.; Captain, Tennis Club, Do.
Address: Assistant, Board High School, Mannarghat, S. Malabar Dt.

156. **Srinivasan, R.**, b. 1904, son of R. Ramaswami Aiyar, Karnam, Agarakadambanur, Kivalur P. O., Tanjore Dt.
E. 1920, Junior Inter, Presidency College.
L. 1922, Inter.
1924, B. A.
1925, Clerk, Office of the A. G., Fort St. George, Madras.

157. **Rangaswami, G.**, b. 1900, Tanjore Dt.
E. 1920, III Year Class, Christian College.
L. 1921, 1923, B. A. Honours.
1925, Clerk, High Court, Madras.
1930, Married.
Address: Clerk, High Court, Madras.

158. **Srinivasan, M.**, b. 1902, Son of M. Ramanujachariar, Sankar St., Little Conjeevaram.
E. 1920, Junior Inter, Presidency College.
L. 1924, B. A.
1926, B. L.

- 1928, Clerk, Office of the Dt. Inspector of L. F. Accounts, Saidapet.
- 159. Narayanaswami, S.**, b. 1904, Melatur, Tanjore Dt.
E. 1920, IV Form, P. S. High School.
Ramachandran Scholar.
L. 1925, Inter.
Address: Indian Meteorological Office, Poona.
- 160. Krishnamurti, P.**, b. 1909, son of C. Ponranga Mudaliar, Commissioner's Office, Port Blair. (Native District, Chingleput.)
E. 1920, V Class, P. S. High School.
L. 1925.
1927-30, Studied at the Veterinary College, Calcutta.
Address: c/o C. Ponrangam, Port Blair.
- 161. Subbayya, V.** b. 1903, Tanjore Dt.
E. 1920, Senior Inter, Pachayappa's College.
L. 1921.
1925, Sub Inspector of Police.
Address: Sub-Inspector of Police (Crime Branch) Madras.
- 162. Adinarayana, Rao, K.**, b. 1903, Nellore Dt.
E. 1920, Junior Inter, Presidency College.
L. 1924, B.A. 1925-34, Clerk, Post Office, Conjeevaram, Chingleput, etc.
Address: Clerk, Post Office, Cuddalore N. T.
- 163. Chinnadurai, V.**, b. 1898, Jaffna, Ceylon.
E. 1920, Junior Inter, Christian College.
L. 1925, B.A.
1926, Lecturer, Dharmasoka College, Ambalangoda, Ceylon.
1932, Married.
Address: Lecturer, Dharmasoka College, Ambalangoda, Ceylon.
- 164. Nageswara Rao, Y.**, b. 1901, Ganjam Dt.
E. 1920, College of Engineering.
L. 1921.

1921

- 165. Appadurai, A.**, b. 1902, son of Anantanarayana Sastrigal, Angadipuram, Malabar Dt.

- E. 1921, IV year Honours, Presidency College.
L. 1923, B.A. Honours (History).
1923-26, Assistant, Residential High School, R. S. Home.
1927-28, I.T.
1928-30, Research Fellow, Madras University.
1930, Lecturer, Loyola College, Madras.
1932, Ph. D.
Address: Lecturer, Loyola College, Madras.
- 166. Vaidyanathan, P. S.**, b. 1903, son of C. Sankara Ayyar, Mannargudi, Tanjore Dt.
E. 1921, III year B.A., Madras Christian College.
L. 1923, B.A. (Maths).
1924, Clerk, Office of the A.G., Fort St. George.
Address: Do.
- 167. Subramaniam, K.**, b. 1902, Nellore Dt.
E. 1921, III (Hons.), Christian College.
L. 1924, B.A. Hons. (History).
Clerk, Secretariat, Fort St. George., Ward-master, R. S. Home.
1926, Probationary Asst. Registrar of Co-operative Societies.
Address: Personal Assistant to the Registrar of Co-operative Societies, Madras.
- 168. Subba Rao, B.**, b. 1903, Godavari Dt.
E. 1921, Jun. B.A., Presidency College.
L. 1923, B.A. 1925, B.L.
Address: Advocate, Rajahmundry.
- 169. Guruswami, L.**, b. 1898, son of Linganna Naidu, Sevalkulam, Tinnevely Dt.
E. 1921, Jun. B.A., Pachayappa's College.
L. 1923.
1924, Deceased.
- 170. Govinda Menon, A.**, b. 1900, son of M. Kunjunni Menon, Ernakulam, Cochin.
E. 1921, Jun. B.A., Pachayappa's College.
L. 1923.
1924, Clerk, Law Secretariat, Fort St. George.
- 171. Venkatasundaram T. R.**, b. 1905, son of T. S. Ramiiah, Teacher, S.M. Hindu High School, Shiyali, Tanjore Dt.

- E. 1921, Junior Inter, Presidency College.
L. 1925, B.A., Clerk, Postal Audit Office.
Address: Clerk, Postal Audit Office, Mount Road, Madras.
- 172. Kishnaswami R. C.**, b. 1905, North Arcot Dt.
E. 1921, Junior Inter, Presidency College.
L. 1925, B.A., Clerk, Office of the I.G. of Police.
Address: Do. Mylapore, Madras.
- 173. Padmanabhan, C.**, b. 1904, Pudukotah.
E. 1921, Junior Inter, Presidency College.
L. 1926, B.A. Hons (History).
1927, Clerk, High Court, Madras.
1928, Clerk, Civil Veterinary Dept., Madras.
- 174. Nagaraja Rao, V.**, b. 1909, Chittoor Dt.
E. 1921, Junior Inter, Presidency College.
L. 1922-1925, B.A.
1927, Clerk, Collector's Office, Chittoor.
Address: Clerk, Finance Secretariat, Fort St. George.
- 175. Krishnan, K.**, b. 1905, son of P.V. Kuppuswami Ayyar, Landlord, Pattamadai, Tinnevely Dt.
E. 1921, Junior Inter, Presidency College.
L. 1923, 1926, B.A. from the St. Joseph's College, Trichy.
Address: Civil Secretariat, Nagpur, C. P.
- 176. Narayanaswami, D.**, b. 1904, son of N. Doraiswami Aiyar, 14 South Street, Tiruvalanthoor, Mayavaram, Tanjore Dt.
E. 1924, Junior Inter, Wesley College.
L. 1923.
- 177. Venkataraman, R.**, b. 1904, son of V. Rangaswami Aiyar, Teacher, Kamalapuram Village, Salem Dt.
E. 1921, Junior Inter, Wesley College.
L. 1920, Secretary, Home Association; Married.
1927, B.A., Clerk, Taluk Office, Omalur.
- 1929, Clerk, Collector's Office Salem.
Address: Do. Do.
- 178. Kasiviswanathan, C.**, b. 1905, son of Chandrasekhara Upadhyayar, Old Street, Kollegal, Coimbatore Dt.
E. 1921, Junior Inter, Wesley College.
L. 1925, B.A., Assistant, R. S. Home Residential High School.
1928, L. T., Science Asst., Tara High School, Sandur.
1929, Sc. Asst., Bd High School, Kollegal.
Address: Do Do
- 179. Krishnappa, M.**, b. 1904, Puthur, S. Canara Dt.
E. 1921, Junior Inter, Wesley College.
L. 1923.
1932, Clerk, Customs Office, Cannanore.
- 180. Ganesan A. P.**, b. 1905, son of Padmanabha Aiyar, School Master, Arumugam Kulam, Tinnevely Dt.
E. 1921, Junior Inter, Wesley College.
L. 1922, Married.
1925, B.A., 1927, B.L.
Address: Vakil, Tuticorin.
- 181. Subramanian, S. S.**, b. 1904, son of Seetharama Aiyar, North Street, Ambasamudram, Tinnevely Dt.
E. 1921, Junior Inter, Wesley College.
L. 1925, B.A., Secretary, College Union.
Address: Clerk, Office of the Dt. Inspector of Local Fund Accts., Trichinopoly.
- 182. Arunachalam, M. V.**, b. 1904, son of N. S. Vaidyanatha Aiyar, Retired Sub Inspector of Salt, Periakulam, Madura Dt.
E. 1921, Junior Inter, Wesley College.
L. 1923.
1926, B.A., Clerk, Dt. Police Office, Trichinopoly.
1929, Personal Assistant of the Secretary to the Agent, S.I.Ry., Trichinopoly.
Address: Do Do
- 183. Adinarayanan, N. R.**, b. 1905, son of N. Ramaswami Sastrigal, Nochur Village, Palghat, Malabar Dt.
E. 1921, Junior Inter, Wesley College; Govt. Scholar.
L. 1923.
1926, Secondary Grade Trained Teacher's certificate.

- 1927, Teacher, Board Higher Elementary School, Payambra, Kunnaman-galam, *via* Calicut.
- 184. Duraiswami, K. S.,** b. 1905, son of K. Narasimhachari, Drawing Master, Teachers' College, Saidapet. (Native Dt., Nellore.)
E. 1921, Junior Inter, Wesley College.
L. 1923.
Address: Clerk, Office of the Divisional Engineer, Telegraphs, Madras Division, Egmore.
- 185. Lakshmanaperumal, V.,** b. 1900, son of Venkataswami Naidu, Bangalore, Mysore.
E. 1921, Junior Inter, Pachayappa's College.
L. 1923.
- 186. Krishnamurti, K. V.,** b. 1904, son of K. V. Viswanatha Aiyar, clerk, Executive Engineer's Office, Salem, (Native Dt., Trichinopoly).
E. 1921, Junior Inter, Pachayappa's College.
L. 1923.
1926, Clerk, Race Course, Coimbatore.
1927, Clerk, Imperial Bank, do.
Address: Do do.
- 187. Narayanaswami, S.,** b. 1903, son of Sabhapati Aiyar, 29 South Street, Tiruvalanthoor, Mayavaram, Tanjore Dt.
E. 1921, Junior Inter, Pachayappa's College.
L. 1925, B.A.
1926, Office of the General Traffic Manager, Burma Railways, Rangoon.
- 188. Bhimasena Rao, T.R.,** b. 1905, son of T. Raja Rao, School Master, Mission School, Nayadupet, Nellore. (Native Dt., Chittoor).
E. 1921, VI Form, C.R.C. High School Purasawalkam.
L. 1926, B.A., Clerk, Taluk Office, Jammalamadugu.
Address: Revenue Inspector, Chinna-mendem, Royachoti Taluk, Cuddap-pah Dt.
- 189. Kannabiran, V.,** b. 1903, Vellore, North Arcot Dt.
E. 1921, V Form, R. R. High School.
L. 1927.
- 190. Tiruvengadam, M.,** b. 1905, Tan-jore Dt.
E. 1921, VI Form, Wesley College ; Kottur Rangaswami Mudaliar's Estate Scholar.
L. 1925, Intermediate ; Married.
1926, Clerk, Sub-Registrar's Office, Tiruvalur.
1928, Clerk, Sub-Registrar's Office, Shiyali.
Address: Clerk, Sub-Registrar's Office, Mayavaram.
- 191. Rajam, S.,** b. 1904, Tanjore Dt.
E. 1921, VI Form, Wesley College.
1924, Inter ; Weaving course in the Govt. Textile Institute.
L. 1926.
1927, Clerk, Executive Engineer's Office, S.I.Ry., Vriddhachalam.
Address: B/4 Sarada Vilas Stores, Golden Rock.
- 192. Kasturirangan, K. R.,** b. 1904, son of M. K. Ramaswami Aiyangar, Landlord, Gopadasamudram Street, Mannargudi, Tanjore Dt.
E. 1921, VI Form, Hindu High School.
L. 1924, Inter.
1927, B. A., Post Graduate course at the Christian College.
Address: 18 Kasi Chetty Street, George Town, Madras.
- 193. Srinivasan, D.,** b. 1904, son of G. Desikachari, Chinnappa Mudali St., Manjakuppam, S. Arcot Dt.
E. 1921, Junior Inter, Pachayappa's College.
L. 1925-34 B.A., Clerk, Local Fund Audit, Cocanada, Rajamundry, Trichy, Cuddalore, etc..
Address: Office of the Dt. Inspector of L. F. Accounts, Ootacamund.
- 194. Venkatanarasimhan, K.,** b. 1907, son of Rao Sahib ~~C. V. Krishna-~~swami Aiyar, Dt. Judge, (Retired). (Native District, Tanjore).
E. 1921, V Form, P. S. High School.
1922 VI Form, Residential High School.
L. 1925, Intermediate.
1929, B. A. Honours (Economics).
1931, B. L.
Address: Advocate, Pelathope, Mylapore