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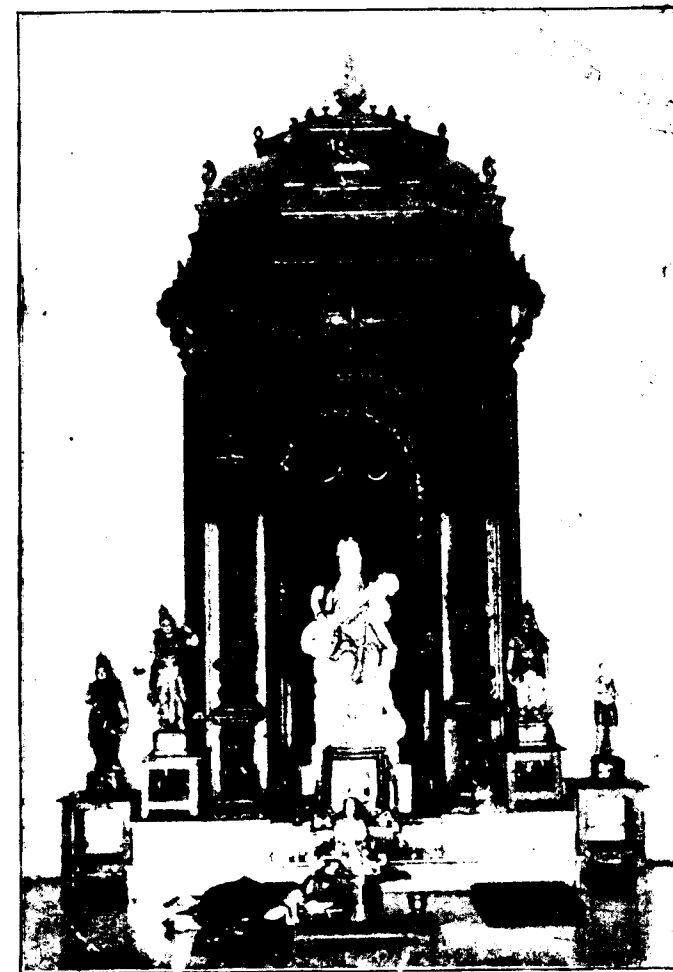
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Our Home Magazine

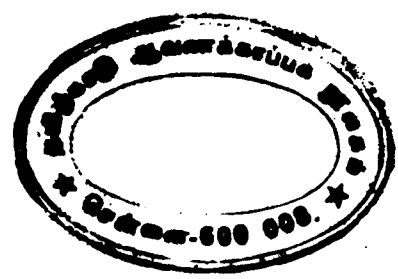
MAY 1935



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

1935

378



When Akbar requested the famous Jain Saint Banarsi Das for an
UPADESA, that simple holy man said,—“See, O Emperor, that your food
is pure and clean.”

OUR HOME MAGAZINE

‘Come unto Me, all Ye, Children of Immortal Bliss’

—Sri Ramakrishna

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The Voice of the Lord

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
 * * *
 पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥
 यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥
 शुभाशुभ फलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
 संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥
 * * *
 अपि चेत्सुदुराचारो भजते मामनन्य भाक् ।
 साधुरेव समन्तव्यः सम्यग्व्यवसितो हि सः ॥
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
 कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

Those who worship Me and meditate on Me without any other thought, to these ever steadfast devotees I secure safety and supply all their needs. (I carry their burden).

He who with devotion offereth to me a leaf, a flower, a fruit or water, that love-offering I accept, made by the pure-hearted.

Whatever thou doest, whatever thou eatest, whatever thou offerest as oblation, whatever thou givest away and the austerities thou performest, O son of Kunti, do that as an offering to Me.

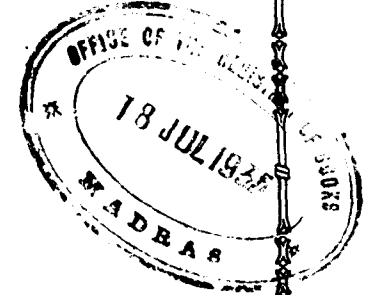
Thus thou shalt be freed from the bonds of action that bears good and evil fruit; and thy soul being steadfastly engaged in this devotion of renunciation, liberated thou shalt come unto Me.

Even if a very wicked man worships Me with undivided devotion, he should be regarded as good, for he is rightly resolved. Very soon he becomes a righteous soul and attains to eternal peace. Know thou, O son of Kunti, that My devotee never perishes.

—BHAGAVAD GITA.

श्री रामकृष्णपाठशाला निर्वाहकैः जार्ज भूपस्य पांचविंशे
 अभिषेकवार्षिकमहोत्सवे समर्पिता पत्रिका

जयति जयति मेरी सार्वभौमीसमेतः
 मुन्यकुशलसीमा पञ्चमोजार्जभूपः ।
 अवतु भरतदेशं संस्तुतो राजवृन्दः
 विविधपदजनानां रक्षणे जागरूकः ॥
 यद्राज्य रक्षा समये समस्ताः
 लोका भवन्त्युत्तमसौख्य भाजः ।
 तं जार्जभूपं विशद प्रतापं
 श्रीरामचन्द्रोऽवतुर्दीर्घकालम् ॥
 श्रीरामकृष्णानुगलपाठशाला
 निर्वाहकैः प्रार्थित आदरेण ।
 शक्तित्रयं दिक्षु यशोबलं च
 तनोत्विति श्रीरामणो नृपस्य ॥



வெள்ளிவிழா மங்களவாழ்த்து

(சேரிசை யாரியப்பா)

சீர்மலிந்தேவகம்பிய செங்கதிர்ச் செல்வன்
 ஓர்பெற ஒளிரும் இரும்புளி முழுதும்
 தன் திறல் பாவத் தனியாசனமும்
 மன்னெழில் ஐந்தாம் ஜார்ஜ் மகிப! நின்,
 ஆட்சியின் இருபந்தைந்தாம் ஆண்டெனும்
 மாட்சிசால் வெள்ளி விழா வணி மக்கலம்
 நாட்டினரனைவரும் நலம்பெறக் கண்டனம்
 நாட்டியபுகழினோய்! இனிப்பொன் லிழாவும்
 மெப்பெற மாபின் வைகலிழாவும்
 அணிபெறக்கண்டு பல்லாண்டு
 வழி வழி கிறந்து வாழிய பெரிதே.

The Silver Jubilee of Their Majesties' Reign

The Silver Jubilee of their Majesties' reign was celebrated in a spirit of prayerful devotion by the Vices Commission, presided on the occasion. The function commenced with the usual school prayer. The



Courtesy.]

inmates of the Home. M.R.Ry. Rao Bahadur M. Narasimham Pantulu Garu, Member of the Madras Ser-

[The Field.

President in his introductory remarks said :—

"It is quite proper that this

institution should in its characteristic religious manner participate in a function that is being celebrated all over the world. In thousands of churches and hundreds of temples prayers are being offered this week for the long life and prosperity of Their Majesties. His Majesty is the representative of the great and supreme God who is the Creator and Protector of all beings. He has always preserved a soft corner for the people of India and during the twenty-five years of his benevolent reign, India has made rapid progress in all spheres of human endeavour."

The president then exhorted the inmates of the Home to foster Bhakti for God, King, Parents and Gurus, and develop a true sense of love and devotion for the Motherland.

Then on behalf of the inmates of the Home, the Headmaster said:—

We are assembled here for the sacred task of expressing our feelings of love and gratitude for their gracious Majesties the King-Emperor George V and the Queen Empress Mary.

King Edward VII passed away on 6th May 1910. The Coronation ceremony of King George was celebrated on June 22nd 1911—Their Majesties visited India in 1911 and the grand Durbar took place on the 12th December when the momentous change of capital was proclaimed. During the twenty five years of his reign, India has attained considerable advancement in all

spheres of human activity and it is to no small extent due to his benevolent influence. Here is an expression of goodwill which breathes the great love and sympathy which His Majesty has always evinced towards India :—

"It is my wish that there may be spread over the land a net-work of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and in all the vocations of life. And it is my wish, too, that the homes of my Indian subjects may be brightened and that labour sweetened by the spread of knowledge with all that follows in its train, a higher level, of thought, of comfort and of health. It is through education that my wish will be fulfilled and the cause of education in India will ever be very close to my heart."

It is our good fortune that Their Majesties have been spared to reign over us for quarter of a century and on this occasion let us in all humility send forth our heartfelt prayers to the Almighty to bless Their Majesties with long life and happiness.

* * *

This was followed by the reading of the commemoration verses in Sanskrit and in Tamil, specially composed for the occasion. There was a short musical entertainment by the students. The function was brought to a close with the distribution of sweets.

Village Life, its needs and its attractions

FROM NOTES OF LECTURES BY RAO BAHADUR R. SUBBAYYA NAIDU
AND DEWAN BAHADUR N. GOPALASWAMI AIVANGAR ON THE HOME DAY.

Rao Bahadur R. Subbayya Naidu said :—

THE formation and development of the Indian village takes us back to pre-historic times. It might have been Aryan or Dravidian in its conception or it might be a blend of both, but there is an unmistakable unity of design underlying the growth of the Indian village and that is our starting point. The village temple, the village pond, the Brahman quarters, the quarters of the agriculturists, the artisan quarters and the *cheri* or the out-skirts occupied by the Adi-Andhras or Adi-Dravidas, all these were apparently divided and yet blended into one harmonious unit.

One cannot help admiring the prudence and the forethought of the originators of this system which has made provision for all the necessary requirements of village life, for the proper conduct of village administration, and of the necessary village services; such as those of the village barber, the village washerman, the village potter and the village priest, families having been hereditarily dedicated to certain vocations and subsisting upon the *inams* attached to the services and upon the contributions paid by the rest of the community. The provision of burial grounds, cattle stands, threshing floors and other common amenities is another instance of the forethought with which the requirements of village life were anticipated even in the ancient days.

While attempts were thus made to make village life a self-contained entity, the necessity for inter-village communication was not forgotten, and provision was likewise made for the formation of *donkas* or *punthas* serving as inter-village communications and also as means of communication to the nearest capital town or the nearest sea-port town. Camping grounds were also provided for the wandering tribes who acted as purveyors of provisions and other articles that could not be produced in the village by exchanging the goods brought by them for the products of the village. While all this was done, the boundaries of the village were scrupulously delimited and demarcated, and stone pillars were constructed in some places to mark the village boundary and inscriptions were carved with figures of the sun and the moon enjoining upon one and all never to violate the limits laid down for each village.

The picture is indeed fine. Who can help admiring the ingenuity and the forethought of the founders of a system that has been able to survive the onslaught of ages and the changing vicissitudes of time? Who can help admiring the scrupulous religiosity with which the ancients created beautiful avenues on either side of the '*Rajabhutas*' or laid out '*Nandavanams*' or '*topes*,' to serve as cool resting places for the wayfarers?

But in this picture one thing is

conspicuously lacking : viz., provision by grant of *inam lands* or otherwise, for the maintenance of the village school or the village dispensary. It is true that the communities by private contributions maintained village school-masters and village doctors; but while authorised provision had been made for the running of all other services, no provision seems to have been made in the same manner even in the more affluent villages for the maintenance of the village school or of the village dispensary. Probably, education was not intended to be a village concern. Literacy was confined to the intellectuals, and education was imparted as a hereditary vocation among members of the priestly class. It would appear that in the Buddhistic age, kings like Asoka extended medical relief to man and beast. But even there in what form they extended it to the Indian village and why it has disappeared entirely from the village cannot be clearly understood.

But the very attempt to make the unit as self-contained as possible was the cause of its deterioration. The feeling that one can easily live in an Indian village without the help of the outsider soon crept in. The need for outside venture and outside exploitation was not adequately felt. In fact, the system was bound to bring about a feeling of *ennui*, or lassitude and the necessity for hard work was not felt. The compulsion with which particular families and particular individuals have been required to adopt particular professions, whether they had the necessary aptitude or no, contributed in no small extent to the deterioration of the crafts which

they were intended to subserve. The lack of adequate contact with outside world gradually cramped the outlook on life of the average villager; till at a certain stage the ignorance of the village folk became a proverbial phenomenon.

It killed the spirit of initiative and while the rest of the world was developing and progressing by leaps and bounds, the Indian villager was staring at the moon and exclaiming over his pail that there was no world beyond the Himalayas and that sea voyage was a sin and pollution!

The needs of the Indian village at present are many. Although by ballads or stories or travelling theatres, the villagers have been able to keep up and maintain their ancient culture to some extent, literacy in the strict sense of the word is much in want. Not that the Indian villager is uncultured; for with all his seeming want of literacy in the sense in which it is understood, the Indian villager has a culture of his own, a culture that has been imparted to him from his cradle and which forms part of his very existence, a culture that seeks to distinguish between right and wrong, *Dharma* and *Adharma*, good and bad, a culture which seeks to enjoy the glories of his ancient forbears that adorned the Indian horizon from time to time; but not having progressed with the times, the old standards are not of much practical use in the modern world; and lack of enlightenment in modern conditions has resulted in ignorance of things practical, things going on around in the wide world. This ignorance of modern world conditions the low standard of living, the

lack of a spirit of caring for the whole community and keeping it healthy,—these have been the causes of all the criticism that has been levelled at us in recent times. It is necessary, therefore if the race is to advance, that something should be done and that speedily too, to cure the existing defects.

There is a talk everywhere about reviving village industries; about rural development, and similar objects. Whatever may be done in furtherance of all these objects, one thing has to be done without further delay and that is to start the village school to give a new orientation and new outlook on life among the younger generation. As for the older people a more effective way of achieving the end seems to be to utilize the aid of cinema shows, theatres and broadcasting. The State has organised schools and opened dispensaries; it has aided village school masters and rural doctors in the practice of their profession, and has bettered village communications. And yet the problem is huge and it may not be possible for the State alone to carry out all that is necessary without the co-operation of the public at large. The future of a country depends upon the condition of its masses.

Signs are not wanting that changes have slowly been creeping into the village life. The introduction of railways, and the irrigation systems has to no small extent revolutionized village conditions. But these have also brought in new problems. The change in diet and habit from what they were in the ancient days is apparent. Everything has been changing and the mental outlook of the villager is gradually widening.

Times are, therefore, propitious and it is up to the people to take advantage of it and make the Indian village a really effective unit in the body politic of this ancient country.

Would it not be well if University students could be turned for a short period (of about six months) in the rural tracts, after the completion of their academic course, before they are declared eligible for their degrees? This is a matter for the Universities to consider seriously but I believe that its effect on rural life and rural conditions is bound to be distinctly beneficial.

* * *

Dewan Bahadur N. Gopalswami Aiyangar observed in his concluding remarks:—

One can travel from the Punjab to the Cape Comorin and not fail to notice the existence of the ancient frame-work of village life still intact all over the country. The differences between village life in one part of India and another are only one of degree.

The old organisers had provided for sanitation, water supply, medical relief, education etc., in fact no essential need was forgotten. But the arrangements could work only so long as the sanctions on which they were based could be enforced. Those sanctions have been destroyed and unless and until equally powerful sanctions are created, the repulsive features noticed in the villages at the present day will continue.

Take for instance the old arrangement in villages for the cremation or burial of the dead belonging to families which could not afford the expenses therefor. This arrangement had come down for centuries;

but as it happens in these modern individualistic days, there are families in the village who would not conform to the arrangement and there is no sanction that can compel them.

Or again consider the fouling of drinking water. The penalty for such an act which finds mention in Manu and even in Kautilya's Arthashastra, will take one's breath away. Of course, such penalties cannot be enforced at present in the way in which they were originally intended to be. But the point is there were such penalties in those days and these were enforced.

It is not merely the way in which life has developed in recent times, that has tended to destroy old sanctions. Those, who to some extent were responsible for what they call the betterment of the conditions in the village, dealt with the institutions in the village with a great deal of sympathy—but, sympathy which was not actuated by a proper understanding of the institutions which they laid their rude hands on. Take, for instance, the institution of *inams* for village officers and artisans. For the last half a century we have been following the policy of resuming those *inams*. The remuneration that they now get is not adequate for the service which these artisans are required to render. That is why we find whole families of this class of useful people migrating to towns where they can expect better income. The disappearance of *inams* for village offices has also developed a problem in financing which if the proper policy had been followed should not have arisen at all. The village services cannot now be

rendered efficiently, according to the original intention.

Our object at the present time should be to see if we cannot restore in the village, proper sanctions—some of the old sanctions cannot certainly be enforced in these days of individualistic philosophy—whether we cannot at least substitute new sanctions, equally efficacious, to carry out the arrangements for the purpose of making the village life very much more attractive than it is. A great deal of thought is now being bestowed upon village reconstruction. Various proposals have been made. It shows one thing—whether it is the Government of the country or whether it is the extreme politicians—that everybody is agreed that the village should be resuscitated. As to actual plans, there is a good deal of agreement. What is necessary is to harness the energies of the different groups of individuals and associations, of the different political parties and the Government, in working out a practical scheme for the purpose of reviving real life in the Indian village.

A great deal may be said as to the needs of the village at present. The agricultural Department and the Co-operative movement have, no doubt, been doing much in the direction of meeting the economic needs. But the villager has yet to appreciate their efforts at their full value. In the Co-operative movement, there is one basic fact. The Central Bank, for instance, borrows money at interest between 4 and 5 per cent and the ultimate borrower in the village gets his money from the co-operative institution at interest ranging between 9 and 10 per cent. This circumstance inclines

the villager to question whether the object of the movement, viz., the elimination of the middleman, is carried out in practice. So also in the case of agriculture. The crude and unintelligent impression still prevails that the Department 'sows in sovereigns and reaps in rupees.' The ryot looks askance at propaganda which does not take into account the fact that any improvement which is suggested to him, must be within his means.

But after all, economic needs are not the main thing. I, for one, am a strong believer in the proposition that the villager is going to be rescued, not by outsiders but by himself. What we all want to do is to rouse him to a sense of his own shortcomings, to create in him a certain amount of healthy discontent with the conditions in which he is compelled to live at the present day and awaken in him an ardent desire to

better his own lot, with the sure conviction that nobody else but himself could better that lot. That is why I personally think that the village is not going to be bettered unless you are going to restore the old Indian village polity, not in all its ancient details, but in the sense that the more immediate needs of the village should be attended to by the village itself, that the villagers are at liberty to plan what is needed for themselves and raise the finances necessary for meeting the expenditure consequent upon such planning.

The ideal that should be placed before the Indian villagers today is the one contained in the motto of the most virile representative of the Ramakrishna Mission: "*Utthishtatha jagratha prapya varan nibodhatha*. Stand erect; be on the alert; and having found your leaders, assert yourselves."

From the Setu to the Himalayas

VI. Kanchipuram

By KAUNDINYA

THE history of India is written largely in its temples. In most temples in South India, an intelligent visitor will find enough material to reflect upon the ups and downs of history—from the styles of architecture, the inscriptions on the walls etc.

The main styles prevalent in the South are: the Dravidian, the Pallava, the Chalukyan and the Vijayanagar. The fully developed Dravidian style is seen in Madura, Trichinopoly and Tanjore Districts; the Pallava style in Chingleput and

Chittoor Districts; the Chalukyan in Bellary and Mysore; the Vijayanagar style in Hampi and other places.

In Kanchi we have evidences of all the styles. A large portion of the people of Kanchi were Buddhists from the 2nd to the 6th or 7th century A.D. and then Jain. During this period the city passed from the Pallava to Chola kings. In 489 A.D. the Chalukyan king Pulakesi I conquered the Chola king and persecuted the Buddhists. Still Kanchi continued a stronghold of

the Buddhists two centuries longer. Hieun Tsang, the Chinese traveller records his visit to Kanchi in 640 A.D. and speaks of several Sangharamas, or rest-houses for monks. Not far from the city are still to be found the ruins of a Sangha-arama and a Stupa built by Asoka.

In the 8th century Kulothunga Chola is said to have extended the city, encouraged immigration into it and renewed the temples. Probably about this time Kanchi reached the zenith of its glory and prosperity. In the 10th century the Bellalas of Mysore conquered Kanchi and extended their sway over the Tamil country. In their turn they were swept away by the Muhammadans. In the 15th century the town became the target of plunder and devastation, first by the king of Orissa and then by a Muhammadan ruler of the Deccan. Then it regained its prosperity for a time under the Vijayanagar kings. With the fall of Vijayanagar it passed into the hands of the Muhammadan rulers of Arcot and later on in the 18th century into the hands of the British.

Every ruling power excepting the British has had something to do with the temples; and as a result, in the Ekambareswara temple, for example, the walls are irregular, the towers unsymmetrical, showing haphazard additions, and the great Gopuram on the South is peculiarly constructed without any openings or ways of ascent. But the original lay-out is clearly in Dravidian style being mainly the work of the Cholas. The Muhammadans, of course, had nothing to add to the temples, but the towns and the gate-ways bear marks of cannon shot by Hyder Ali.

The Pallava architecture is seen in the Siva shrine of Kailasanath with its stunted gopurams. On the eastern face of this temple are a series of small shrines similar in design to the Pandava Rathas at Mahabalipuram. The characteristic features of this style are (1) abundance of niches (2) pillars with rearing lions or Yalis (3) Lingams, prismatic or multi-faced instead of being cylindrical (4) lack of delicacy, grace and finish.

The Buddhist influence is seen in the Vaikuntaperumal Temple with its Vimana closely resembling a Vihara. The arrangement of shrines one over the other is another peculiar feature.

To complete the list, there is a very artistic Jain Temple at Tiruparuthikunram, not far from the town, with a Jain idol of Trilokanathaswami. The temple contains inscriptions of great historical value.

Kanchi is planned in the shape of a Dhanus or bow according to a recognised scheme of ancient town planning. At one end is Siva Kanchi (Big Kanchipuram), at the other Vishnu Kanchi (or Little Kanchipuram) and the River Vegavati occupies the position of the chord.

The Sthalapuramam says that once upon a time Parvathi in sport closed the eyes of Siva from behind him which, though momentary to them, meant aeons of darkness and confusion in the world of creation. So Parvathi had to go to earth to make penance for her fault and the place chosen was Kanchi. Siva appeared to her below a mango tree and this event is celebrated every year in the Tamil month of Panguni.

Main styles of Architecture.

Different styles seen in Kanchi.

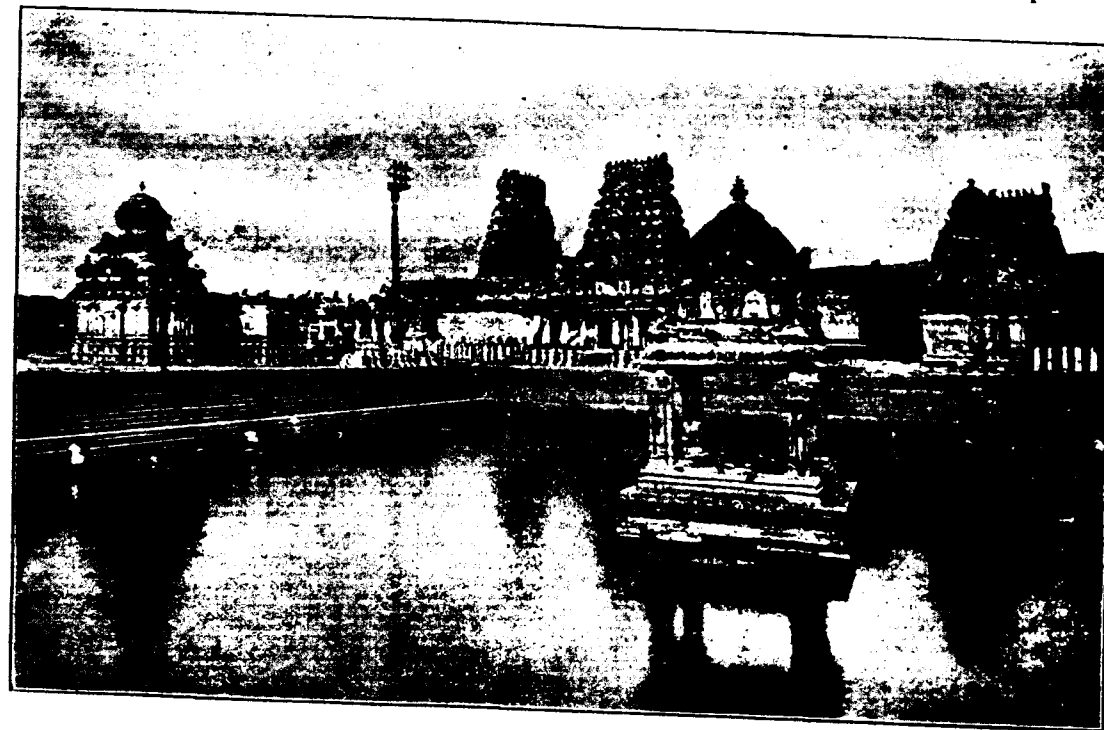
History of Kanchi.

This ancient mango tree still stands there and close to it is the Siva Lingam of Prithivi or earth, which is never bathed like other Lingams. Siva is here called Ekamranatha (Eka-single; Amra-mango, Natha-Lord), Lord of the single mango tree.

The temple of Kamakshi is in the centre of the town. In front of the sanctum is a Sakti Peetam established by Adi Sankara. Before his time,

some renovations are being carried on by the devotees. One of the grandest festivals in South India is the 'Garudotsavam' of Sri Varadaraja and men and women gather in hundreds of thousands to witness the festival and the processions.

An inscription (1799 A.D.) shows that the idol of Sri Varadaraja which had been carried away for safety against Muhammadan depra-



EKAMRESWARA TEMPLE

it would appear that animals used to be sacrificed at the shrine. Sankara put a stop to it and instituted the present mode of worship.

In Vishnu Kanchi is the shrine of Sri Varadaraja. There are two courts in the temple and in the outer court is a hundred-pillared Mantapam. The temple was repaired and the Vimanam was covered with golden plate by Krishnadeva Raya. Even now

dations to Udayarpalayam was brought back to Kanchi after the fall of Hyder Ali. This event is celebrated as the "Udayarpalayam Utsavam"

Kanchi has also been closely associated with the great Acharyas, Sankara and Ramanuja. Sankara established the Kamakotipeetam and spent his last days here. Some say that he passed

away in Kanchi, while others believe he finally retired into the Himalayas. After him sixty-seven Acharyas occupied the Kamakotipeetam in Kanchi before the seat was shifted to Kumbakonam.

Ramanuja had his early education and training in Kanchi. Dissatisfied with the life of a house-holder and in obedience to a higher call, he went one day to the presence of Varadaraja and took the vow of renunciation. He was thenceforth an Ethiraja or a prince of Sannyasins. When we think of him, numerous other great souls like Thirukkachhi Nambi and Kuresa that were

associated with him and those that came after him like Vedanta Desika, come before our vision. It is the life of such men that lends holiness to holy places. To get into communion with their spirit is the real object of pilgrimage. Kanchi abounds in such memories and has from very ancient times been counted among the seven cities held most sacred by Hindus all over India. A popular Sanskrit verse has it—

Ayodhya, Mathura (Muttra), Maya (Haridwar), Kasi (Benares), Kanchi, Avantika (Ujjain), and Dwaraka—these seven are the gate-ways of heaven.

Culture

By K. C. GOPALADESIKACHARIAR, B.A., M.L.

CULTURE may be thought of in various aspects. And firstly, about physical culture. It really means and involves some perseverance, some self-denial. You cannot acquire it without the necessary drill and regularity. A fair time given to physical culture is time wisely devoted. All of you can surely find time for it. The more studiously minded of you must sometimes realise that deficient health would hinder and mortify you in your higher efforts. If you have not enduring power, you cannot be equal to an unexpected stress and strain. In the words of Sir Frederick Pollock, "The power of being fit to do one's best, at times not of one's own choosing, is perhaps at least as much worth cultivating and encouraging, as many kinds of specific knowledge and information".

Next to a robust constitution, I would like you to realise the value

of a liberal culture. I use liberal culture in contrast to business study, examination study, or any hand-to-mouth knowledge. The common run of people will not study anything which does not visibly and directly yield some fruit, be it success in an examination or a controversy, or success in the exercise of some industry. But one and all would like to have liberal culture and the brighter and richer life it would bring, if only the culture could be had like manna from heaven, free of effort. You should scorn this ignoble tendency, this slothful ease which would let you rust and rot. As students you would act in the spirit of Milton's sentiment, to scorn delight and live laborious days. This sentiment is expressed in different words by a Lord High Chancellor of England. His saying is "Live like a saint and work like a horse". Incidentally

I may mention to you that card-play and newspaper reading appear to be the devil's device to filch away the student's time. They are debilitating follies not to be indulged in by the pure, well-bred student. I trust they are metropolitan follies and have not permeated up country. Methinks a strictly limited reservation may be allowed in favour of newspaper-reading. Once or twice a week the student may skim the surface of the papers; a weekly or bi-weekly may do quite well for this purpose.

The duty and the beauty of liberal culture are expressed in noble language by three great men, a man of science, a statesman, and a man of letters. Professor Huxley in addressing a Working men's College, used these words in pressing the claim of liberal culture to a place on the college programme. "Literature is the greatest of all sources of refined pleasure, and one of the great uses of a liberal education is to enable us to enjoy that pleasure". Mr. Asquith in his Rectorial Address delivered before the University of Aberdeen impressed upon his audience that "the best and most enduring gifts that a University can bestow are the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures." Last but not least, Morley whose name is to us a guarantee of wisdom in all matters closes his address to the students of the London Society for the Extension of University Teaching, with these words:—"The thing that matters most, both for happiness and for duty, is that we should strive habitually to live with wise

thoughts and with right feelings. Literature helps us more than other studies to this most blessed companionship of wise thoughts and right feelings".

I wish these high utterances are ever present to your mind and stimulate and sustain your interest in good literature. I make no immoderate demand, and should be satisfied if you would give three or four hours a week to sound literature.

I am now irresistibly put in mind of the claims of our own vernacular literatures. If we care for mass education, if we care to implant in the country-folk ideals which we prize, if we care to start them in the direction of progress, we can fulfill our aims only through the medium of the vernaculars. The sacrifice of our vernacular education to English education calls up to my mind an impressive figure in a Tamil stanza; I vary it somewhat and adapt it to the occasion. What would you think of a person who throws away his ancestral riches into the wide sea, and commences ploughing the sea-sands as part of a programme for acquisition of new wealth? In our pursuit of new gains let us not renounce our immemorial possessions. We cannot have a continuity of tradition and a stability of character, if we neglect the culture enshrined in our vernaculars or in Sanskrit, our far famed classic tongue. It is a matter of self respect that we should nourish our indigenous culture. Nay more, it is a matter on which hangs the chance of our future progress. A common pride in the culture and civilisation of our ancestors ought to fire us with high aims and hopes. I remind you of what has been said a hundred

times in learned books and on resounding platforms, and what is now a historical common-place. Our country gave birth to Arithmetic, Algebra and Astronomy; to Geometry and to gunpowder; to music and to medicine, to chemistry and to vegetarianism. We were Darwinians before Darwin. In Philosophy we have not been out-distanced even now. In the estimate of a competent judge, "The religion and philosophy of the Hebrew Bible are those of a wilder and ruder tribe, wanting the civility and intellectual refinement and subtlety of the Hindus". Another high judge has pronounced that the truths of our philosophy are so many and so profound, that they make a contrast with the meanness of results at which European genius has sometimes stopped.

One last counsel in the shape of a much prized aphorism. It was a maxim dear to Jeremy Bentham, a commanding name in the history of reform. Morley speaks of it as a profound and admirably humane counsel for action and business. It is the saying that "If you would love mankind you should not expect too much from them". Morley gives a free paraphrase of this saw. If you begin by looking for men to be more perfect than they can be, you will end by thinking them worse than they are, and then secretly pride yourself on your superior cleverness in having found humanity out.

May faith, hope, and charity never desert you. They give human nature its supreme grace.

My Ideal in Life

PRIZE ESSAY

By K. P. SUBRAMANIAN, B.A. HONS.

THERE is a very subtle difference between the 'actual' and the 'ideal'. The 'ideal' is no distant, great, something. In fact, the 'ideal' permeates the 'actual'; the former is the soul of which the latter is the body. One can view one's own life as 'ideal' in a retrospective mood. How many instances have we seen of grown-ups looking back on their school-days as the ideal part of their life! In the same way, the future seems an 'ideal', to us: through the camera of youth with the unfailing light of hope, we have a view of this grand panorama. This is all due to the time element. Time lends a special charm to things of the past and those of the future. We can

now think of the heroes of the past ages with reverence, but the heroes of the present day, in many cases we fail to recognise.

Anyhow, my ideal is no great hero of the past or the present. I can be but myself. What shape I shall take in the eye of the world I cannot say; it can be determined only when I have lived my life. What exactly I am aiming at? To be a Gandhi, a Vivekananda, or a Bernard Shaw?—you may ask—that too is impossible to say. The light that guides my path in the world shall be no such concrete object; it will be rather certain abstract principles that will have to be concretised in my life.

My 'ideal life' should consist of a great deal of experience. I should consider a man who has had a deep experience in all human activities, physical, moral and intellectual, as having led an ideal life. I should consider the man, who though short-lived had more experience than one who lived longer but had less experience as the better of the two. For it is after all the intensity with which we live that counts most. To get knocks all about, to fight against odds—yes, to be defeated often, I should prize most. It is only through defeat that success comes. My 'ideal life' shall be no dream. It should be a hard reality.

But it shall be a dream too in this sense. It should provide me with food for thought when I look back on my past; to recollect my past experience pleasant as well as

unpleasant through the peculiar haze that Time has lent them; I must have hopes of the future also. In other words, I should have what they call a temperament of 'Intellectual Epicureanism'. My mind must be very sensitive, and react towards external impulses. I should have a temperament that dwells in the past, that acts in the present, and hopes for the future.

My 'ideal' in life should be also 'plain living and high thinking'. The minimum of comfort for the body must be attended to. The faculty of thinking should be developed to a large extent. For it is through the mind that we make a 'Heaven of hell or a hell of Heaven'.

In short, my ideal in life is to live as fully and forcefully as possible.

From Our Mail Bag

Swami Gnaneswaranandaji writes :—

I GUESS, I left you at Colombo. From Colombo I took a railroad trip to a beautiful hill station called Kandy, located on a very scenic range of mountains just at the heart of the island, at an altitude of about 7,000 feet above sea level. The railroad trip through rubber plantations, tea gardens, beautiful rivers and luxurious woodlands, was marvellous. I was accompanied by the Swami-in-charge of the Colombo Ashram. A friend met us at Kandy with his nice new car and took us around in course of two hours—American tourist fashion—gave us lunch at his villa and took us back to the station. A very ancient Buddhist temple stands there for about twenty-three centuries, containing some relics of the Enlightened one—a tooth from his blessed mouth, which is shown to the public once in so many years. We could not have the privilege of seeing the holy tooth.

Got on board the Kashima Maru on October 16th at about 2 P. M. My first reaction about my floating for over two weeks, was one of horror. It is a very old boat and it smelt like a skunk—oh yes, I was sick of that odour for a few days, but I think I have become used to it by now. There are five other Indian young men—all business men—travelling in this boat to Japan and we are all very good friends. It was very funny to watch how we Indians were almost avoided by the Anglo-Asiatic crowd—about ten other men and women on board. But the gulf was gradually bridged as I started to play on my 'sitar'. Then of course, when one day I was reading the palm of one of those Indian boys, just for fun, you could see how eager each one of the other community was to get acquainted with me to have his palms read too. Very soon I became a real fortune-teller.

Arrived Singapore on the 21st, after five days of smooth sailing. I received a wireless message from the Swami of

our Singapore centre announcing my lecture at the Town hall, at 9 P. M., on the 21st, which meant just after the arrival of the boat. But unfortunately the boat arrived late and the lecture had to be called off. Nevertheless, a crowd of about fifty people came to receive me at the pier and we drove to the centre. I had to give an informal talk to the group, on the moonlit roof of our Ashrama building, about our work in America. At 11 P. M., I was taken out for a beautiful auto ride through the beaches and parks of Singapore. It was a full-moon night, the weather was pretty hot and the nocturnal drive of about ten miles was very enjoyable. A heap of American mail was waiting my arrival—thanks to my good friends—and returning home I spent about two hours, until 3 o'clock in the morning, reading them and writing short answers, the Swami also staying awake with me. I slept at the Ashrama the remaining few hours and was up early to go out to see Singapore by day. Singapore is one of the most important bases for the British Navy. The port and the waterways are wonderful. The bulk of the civilian population is Chinese and the rest Indian and Ceylonese. It is a beautiful city—nice and clean and has a cosmopolitan atmosphere about it—but it is British first and then anything else. Spent about eighteen hours at Singapore with the Swami, an old friend, and enjoyed every minute of it, without practically any sleep. Left Singapore noon, the 22nd.

After another monotonous voyage of five days of smooth sailing arrived Hongkong, afternoon 27th. The approach to the port, a narrow waterway, lined on both sides with beautiful mountains, was very handsome. Hongkong, though located on the soil of China, is owned by England and is a British colony of great importance. As soon as the liner docked in, we six Indians got out of the boat. My first impression of China was very favourable. The nice fishing boats and the Chinese Sampans gliding leisurely on the water, give one an impression of the people. After mailing a few letters we crossed the strait by a ferry and landed

on the mainland of Hongkong City, located on the slope of a beautiful range of mountains. The buildings, roads, stores, and the crowds of the European section of the city, are typically Western in character. Strolling aimlessly, we at last discovered the Chinese section. The streets were thickly crowded with Chinese men, women and children in their national costume. The streets looked almost dark with banners of all colours hanging between the buildings, on both sides. One thing which I did not like about the Chinese bazaar was its terrible smell, perhaps of dried fish, of which the Chinese consume a lot. We took a trolley car ride up on the top of the mountain and enjoyed the scenery of the town and the harbour. In the evening we discovered an Indian Cafe where we enjoyed our curry dinner. At Hongkong one is very much impressed with the look of its traffic corps—tall and stalwart Indian Sikhs in their khaki uniforms and turbans. We asked one of these Sikh policemen about the Indian Cafe and he gladly directed us to it. My companions did some shopping and we returned to the boat at 11 P. M. The city from the mountain top down to the water-front, lit up with innumerable electric lights, looked like a fairy-land from across the water. The boat left Hongkong at midnight.

Our next port of call was Shanghai where we arrived at 6-30 P. M. on the 30th. It was a damp rainy evening when we got there. As we were discussing our plans of sight-seeing, four Indian gentlemen were looking for the Swami. I found out that the Swami of Singapore, had sent a cable to those Indian merchants to receive me at Shanghai and show me the city. They offered to take me home for dinner and then for a motor ride through the city. I, however, did not like the idea of deserting my companions, and my hosts could not very well entertain the whole gang. So, we rented a car with the help of the Indian gentlemen and six of us went out for a night ride through Shanghai, and sent our Shanghai friends home, thanking them for their kindness.

Shanghai is divided into three cities; the international city or rather the Westerners' city (for the Asiatics don't count among nations) managed by an English, American, Dutch and Japanese constituency; the French city; and the Chinese city. By far the most wealthy, clean and gorgeous is the so-called international city, where the wide streets are lined on both sides with brilliantly lit up buildings, high-class European and American stores, presenting a picture of the State Street of Chicago by night. The French town is mostly residential; and the Chinese town, highly congested and thickly populated, being the residential as well as the business centre of the children of the soil. It presents rather a pathetic sight to notice that prosperity and grandeur have been driven from the Chinese section to the European town. The argument of the exploiter has always been, "These natives are an inferior people and don't know how to live well"! Never was I so full of resentment and pain as I was when the Chinese driver took us to that section of the Chinese town which was bombarded by the Japanese guns in the year 1931-32. A vast area still remains a confused heap of ruins. Although our Chinese driver did not speak a word of English, he had no difficulty in letting us know as to what he thought of that imperialistic hooliganism. There was such an expression of just hatred in his face when pointing to those terrific ruins; and he said, "Japanese guns—boom—boom—boom"! Oh, I can hardly control my feelings as I am writing this on a Japanese boat and in sight of the territory of Japan—Japan the worthy disciple of her Western Guru!! I had better not go into politics, because it will bring in many unpleasant things which I have seen from Suez to Shanghai—Asia does not belong to Asia.

On board the Asama Maru,
November 10, 34.

Well, time goes anyway—sometimes on wings, sometimes with the pace of snail. It seems to me that I am again settled for quite a while on this big liner which will take me as far as San

Francisco. I must tell you that the Asama is a much finer and larger boat than the Kashima, and I hope I shall be comfortable for the rest of my voyage. It took me about a day and a half to get used to the motion of the boat, and if the weather does not get any worse I hope to complete my voyage without any sickness. There are about forty passengers in the second-class, mostly American men and women returning home after their summer tour through the Orient. There are a few Japanese, myself being the only Hindu. Life on board seems quite tame and monotonous.

I had a hurried tour through a part of Japan in five days, and now, as I am looking toward America, I am wondering, what impression of Japan I am carrying to the New World.

At Shanghai, looking at the ruins of the poor Chinese homestead I was full of resentment and horror. Although I have not changed my mind regarding imperialistic high-handedness of any nation over any other, I have become an admirer of modern Japan as the result of my five days' survey of the island. Landed at Kobe in the morning of November 3. My baggage was transhipped to the Asama right there, and with a handbag and my picture-taking paraphernalia I started on my tour of Japan. Stopped at a small hotel with Sircar of Calcutta, a fellow passenger on the Kashima. Met a few Indians and visited the India lodge, a modest boarding house for Indian students, where after a long time I enjoyed a lunch of real Bengali dal curry with tears in my eyes. Don't think it was tears of homesickness, but the abundance of hot peppers in the curry made my eyelids moist. The afternoon was spent in an excursion to Mount Roko. We climbed by an electric cable car to an altitude of about one thousand feet. It was a Japanese holiday (the late King's death anniversary) and there was a crowd on the hill top, of Japanese holiday-makers, men, women and children. Coming down we took the hanging rope-car. It was a novel experience for me, much more thrilling than the sky-ride of the world's fair of Chicago, to

come down from that height through mountains, gorges and beautiful river ways. The view of the city of Kobe extending as far as Osaka along the sea, with the enormous harbour and innumerable factory chimneys, was delightful.

In the evening, walked through the principal shopping centres, not so much for buying things as to get an impression of the business section of a Japanese city. The bazaars of Japan are a sight never to be forgotten. The picturesque signs, written vertically on many-coloured silk banners, hanging down from the buildings, and the colourful commodities in the nicely decorated shop windows, almost compel a foreign sight-seer to loosen his purse-strings, no matter how scanty its contents might be. Japan is a great industrial country and she manufactures everything in this world from funny toys to destructive battle-ships. Had a nice Mogul-dinner at night at the residence of one of the Indian fellow-passengers.

Left Kobe the following morning accompanied by Sircar who wanted to visit Osaka and Nara with me. Half an hour's ride through beautiful country-side by a neat and comfortable electric train brought us to Osaka, the greatest manufacturing centre of Japan. The city looked dark with heavy chimney smoke. We had an awful time to get a taxi to take us through the city. English is very little understood in Japan and why should it? With all our gestures and our figure work on paper, we could not make any car driver understand our intentions of renting a car to take us through the city for two hours and then take us to the rail road station for Nara. Finally a policeman somehow understood our intention and got us a taxi.

All the Japanese cities I have visited are very clean and neat looking. The roads are broad and straight. The buildings, stores, cinema-houses, hotels, and offices, are very much like those of any first-class American city. But the wooden pagoda-like houses add a good deal more beauty and variety than the tall sky-scrapers of America. I admire Chicago, thinking what it has accom-

plished in the course of a hundred years, but modern Japan filled me with awe by the exhibition of her even greater speed in scientific and cultural progress for modern Japan is only 58 years old. I know that a good deal of antipathy has been created by interested propagandists, against Japan, in America and abroad. There are certain European powers who would do all they can to fan the fire of war between Japan and the United States, to crush their two powerful rivals. But it has been my firm conviction that much good can be achieved for the common welfare of humanity, if these two progressive countries remain firm in their friendship. I don't approve of Japan's activities in China, but I admire Japan for successfully withstanding the challenge of Anglo Saxon superiority. There is only one country in the whole of Asia where European high-handedness does not prevail. From Suez to Shanghai it is Europe trampling the Asiatics, but thank heavens there is one little speck on the map of Asia which culturally or politically is not under the octopus-grip of European aggression!

Visited the beautiful deer-park of Nara, where eight hundred deer roam about in absolute freedom and fearlessly throng around the visitors demanding their ration of biscuit from them. There are many beautiful pagodas and temples in the park which make it more a place of pilgrimage than a pleasure resort. Nara is nice, clean, and beautiful, and combines the methodical efficiency of America with the spiritual idealism of the East. Poor India has the idealism in abundance but she has lost her efficiency and aesthetic sense. Japan, perhaps, has combined the best of the East and the West. Besides beautiful woodlands and shaded avenues of ancient pines, picturesque pavilions and gateways containing the art of Japanese carving, the colossal bronze image of Buddha, 53½ feet high, installed in a huge wooden temple and also the enormous bell, are amongst the outstanding sights of Nara.

Sircar returned to Kobe from Nara, and I took the train for Kyoto, arriv-

ing at six in the evening. One can get all the modern American comforts in a first class hotel of Japan only for a charge of between five to eight yens a day, about two dollars and fifty cents utmost. Japanese courtesy is by far the most amazing I have experienced in any part of the globe and you must admit that I have seen a good part of the world by now. Let me mention just one or two occasions I had been to Japanese banks to cash my traveller's cheques. Instead of keeping me standing at the counter, while the clerk got his quotation on the exchange, he showed me into a nicely furnished waiting-room. A maid brought me a cup of tea and with a typical Japanese bow stood in a corner waiting orders. In hotels, shops, public offices and street cars, not to speak of homes, one meets with the same politeness and courtesy.

Kyoto was the ancient capital of imperial Japan and still contains many remarkable monuments of Japanese art, a number of famous temples, parks and gardens. It takes a long time to see Kyoto but I got a fair idea of the place in the course of my one day's solid sight seeing. Left for Tokyo at night on the 5th. The Japanese sleeping car arrangement is something like that of America, only it is much cheaper and for that reason less comfortable. Early in the morning the porter called me up to see the beautiful Mount Fuji of which Japan is so proud. The gorgeous snow-capped peak of the tall mountain was glittering with the golden hue of the rising sun. It was a glorious sight and I tried to take a moving picture of the landscape, but I don't think there was sufficient light to get a good picture. Arrived Tokyo, the modern capital of Japan at 9 o'clock in the morning.

Saw as much of Tokyo as I possibly could in course of a day and a half. It is the largest city in Asia having a population of over four million and can be compared, in many respects, to New York, London or Paris. It has a fine sub-way system, an elevated railroad and other up-to-date methods of rapid transportation. The roads are broad, straight and clean, with beautiful

buildings and fine trees along both sides. But the crowd in the street, especially of Japanese women in their 'kimonos' and wooden sandals trotting leisurely along, adds a colour to Tokyo which is altogether absent in any of the Western cities I have visited. But to see real Japan, I am told, one must go to villages. Left Tokyo at noon of the 7th for Yokohama by a neat and comfortable fast electric train and got there in half an hour.

Yokohama is another beautiful city, and being a harbour town has a good deal of cosmopolitan atmosphere about it. I stayed there a little over twenty-four hours, sailing on the 8th at 3 P.M., by the Asama Maru for San Francisco via Honolulu.

Life on board has not been any too interesting so far. Except for a few casual chats now and then with some of the passengers, I have been spending my time absolutely by myself either reading or writing or watching the waves.

On board M.S. Asama Maru,
Tuesday, Nov. 13, No. 11.

Did you ever have full eight days of twenty-four hours in a week? "Believe it or not," we are having two Tuesdays this week: yesterday was Tuesday and to-day too. I cannot say that I quite liked it, although it was something like the recovery of lost property, especially when I was counting every minute looking forward for my arrival in the States. It meant staying one day more on the boat than I figured out and I am almost impatient to be in the midst of my old busy life again. It happens this way: as I proceeded East from Chicago I was putting my watch ahead losing time thereby, until, coming clear round the world, always eastward, I lost 24 hours. As we cross the meridian to enter into the Western hemisphere the lost time is given back to us by repeating a day, so as to catch up with the calendar of America; otherwise I would have arrived one day ahead according to the calendar.

How our consciousness flies. In my mental sphere I have already gotten started with my life in Chicago. I am thinking about the titles of my lectures, how I shall organize the new

FROM OUR MAIL BAG

classes, how I am going to word my circulars and announcements, and so forth. Europe, India, Ceylon, Singapore, China, Japan all are going down into the region of the subconscious, and Chicago is looming larger and larger again. Human life and experience, its past, present and future, with all its pleasure and pain, union and separation, failure and success, are nothing but a state of our consciousness.

Spent a day in the beautiful island of Honolulu, arriving afternoon of the 15th. The beautiful town located on the lap of green mountains looked very attractive from the boat as she stopped at quarantine. We got ashore at 3 and took a delightful taxi ride through and around the island. The vegetation and climate to my great surprise was very tropical at Honolulu, very much like one finds in Colombo or Singapore. We saw one item of 'Ripley's believe it or not' here in Honolulu "a waterfall that never falls" or "the upside down waterfall." Near a narrow pass on a high ridge there is a small waterfall. The wind constantly blows so strong there that it goes up along the precipice blowing the little fall up like a fountain—a strange phenomenon isn't it? The boat stopped overnight at Honolulu leaving at noon on the 16th. The aquarium of Honolulu is an outstanding sight with its unique collection of queer and colourful fishes and four or five species of horrible looking octopuses.

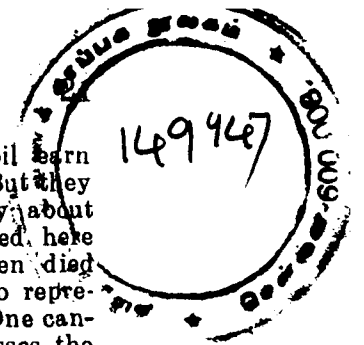
Very little of native life has been left to the island—it is a little American city grafted overseas. There is a show place, called Hawaiian village, where the strangers go to see the native hula-dances. I, however, preferred to stay on the boat watching the moon and the stars and the beautiful mountains in the dim light. Hawaii is the most important naval base for the coastal defence of the U. S. A., and has many barracks of soldiers and other implements of modern warfare. The residential sections are very beautiful and the climate balmy. No wonder many rich Americans have their villas here. There are extensive sugar, pineapple and papaya cultivation on the island,

where the children of the soil earn their living by hard labour! But they take a pride in telling the story about their king and queen who ruled here not very long ago. The queen died only a few years ago, leaving no representative of the royal line. One cannot help thinking as one witnesses the conditions of the non-white races all over the world—"Are they going to be blotted out of existence?" Long live Japan, the only virile representative of the non-white races! But let her not imitate the arrogant aggressiveness of the West!

It really was a thrill to see the shore of California half covered under a thick veil of mist, early 21st morning. The entry through the Golden Gate could be more enjoyable had it not been for the fog. Nevertheless, it was a marvellous feeling. The two tall iron towers on the two sides of the gate, which will eventually be the pillars for the bridge under construction just now, looked like two vigilant sentinels guarding the entrance to the United States.

At 10-30 in the morning, our boat stopped at quarantine. The U.S. Medical officer met all the passengers. Just as I was waiting for my passport examination Mr. Brown, an old member of the San Francisco Society, came in and greeted me. I did not expect any one on board to meet me while the boat was still in the mid-bay. Mr. Brown came on board with the medical officer. He made it very easy for me to go through the passport examination. There were five or six of the San Francisco members including two of my best friends standing on the wharf. As the boat slowly docked in, we exchanged our enthusiastic greeting. Mrs. Suely a very prominent member of the local society helped me to go through the customs examination. I was carrying twelve pieces of baggage and we had many a pleasant little joke about a Swami's baggage being enough for a Prima Dona, etc., Happy but tired we arrived at the centre at about 2 P.M. and had lunch.

Oh, it really felt awfully good to be on the lap of Mother Earth again! I have discovered this one truth lately



that although all the other elements like water, fire, air, etc., are our good friends and benefactors, we human beings belong to Mother Earth, she is our kind and loving mother. I would much rather enjoy the friendship and benignity of the other elements, feeling the closest possible touch of Mother Earth. Like a babe in arms I shall smile and wave at every-body, being secure in the warm clasp of the mother.

Now as I am closing this I am taking stock of everything that has happened since the 16th of May, when I left Chicago, to the 29th November, when I returned. I have received this conviction more firmly than ever that Humanity is one; our ignorance creates barriers, and where love is, God is.

Yours as ever,

The same old vagabond at home or abroad.

* * *

Swami Yatiswaranandaji writes:

Wiesbaden, Adolfsalle 13, Germany,
24th October, 1934.

My love and greetings to you all.

The humble work that has been begun in Europe is progressing slowly and steadily through the grace of the Lord.

I came for a stay of six months. Now I have been in Europe for more than one year, and I shall not be surprised if I happen to stay on for another six years.

All over Europe there are individuals and groups interested in our ideas and ideals. Many of them have read a lot of religious literature published by our Mission and other bodies. They have become tired of mere theoretical studies and sincerely want to do something practical in the form of spiritual disciplines and practices. Besides, they want also to study our literature more deeply and thoroughly than before. Herein lies the scope for our service.

I have been feeling that I should first work silently trying to help a few sincere and struggling souls to acquaint themselves fully with our thoughts and also to build up their spiritual life on strong foundations. It is only then that I should begin my activities on a

bigger scale with the help of those who are spiritually benefited. Before we speak of Vedanta to many, we must be able to show what practical effect it would have on the life and thought of those who would follow it. And hence I have begun my work with individuals and small groups.

Mr. K. my kind host, has for the last many years been earnestly studying our literature and has been translating some of our best books and giving them in the manuscript form to a few of his friends interested in religion.

I have been giving to them various readings from the Upanishads, Bhagavad-Gita and other Scriptures. And the classes have been in the form of talks and discourses based on texts, in which I have always stressed the practical aspect of religion and philosophy including ethical culture and spiritual disciplines. Those who are attending the classes are trying to do some spiritual practices also, and seem to be benefited both intellectually and spiritually.

I am also trying to come in touch with some of the best Indologists and thinkers in Germany and elsewhere. I had been to Tübingen, visited the University and its library containing an admirable collection of Sanskrit literature and old manuscripts and I found there a set of the Complete Works of Swami Vivekananda published by the Advaita Ashrama, Mayavati. At Tübingen I met and had a long and interesting talk with Prof. Hauer the well-known Indologist who is now leading the German Faith Movement.

At Heidelberg I saw Prof. Zimmer, a great lover of Indian culture.

At Munich I had the pleasure of visiting the India Institute of the Deutsche Akademie an admirable institution which is trying to promote cultural relations and friendly understanding between Germany and India, and is helping a large number of Indian students in their studies in the different universities in Germany. I met Professor Oertel to whom I was very kindly introduced by the Secretary of the Akademie. The learned professor has devoted the whole of

his life to the study of the ancient Vedic literature including the Brahmanas.

At Breslau I had the great pleasure of meeting the ripe old professor of Panini, famous for his researches in this ancient grammar of India. There I was also delighted to meet Professor Von Eickstedt—Professor of Anthropology and Ethnology of the University who has been a long time in India, collecting from all over India various data and facts and figures connected with his subject. At Breslau I was fortunate in making the intimate acquaintance of the celebrated Indologist Professor Otto Strauss, who is also a member of the India Institute of the Deutsche Akademie. He was a pupil of the great Savant, Professor Paul Duesen, and has been devoted particularly to Advaita Vedanta. For some time he was a professor in the Calcutta University before the Great War. Besides being a great scholar he is a true Vedantist at heart. Many an hour have I passed with him discussing the deepest thoughts of the Vedanta and the highest problems of life. In all the German towns I have visited I was delighted to see the excellent relations that exist between the Indian students and their professors who take great interest in the welfare of the students. This is specially true of Professor and Mrs. Strauss who, as I myself was happy to witness, regarded their Indian students with parental kindness and affection, and were in turn looked upon by them with the greatest honour and devotion.

I had been to Ascona in Switzerland last August. There at the Eranes different scholars and thinkers, mostly Germans, spoke on the Symbology and other practical and theoretical aspects of different religions and systems of thought. There I met, Mrs. Rhys Davids. She was exceedingly kind to me, and spoke to me how her search after truth was leading her to new conclusions.

It was a source of great delight to meet also Dr. Jung—the eminent psychoanalyst and doctor of Zurich. His studies and researches have led him to appreciate the spiritual culture

and wisdom of the East which, as he says, the Western people "have not the slightest justification for undervaluing." In his conception of the "collective unconscious" that lies at the back of the "personal unconscious" I found a common point for discussion as to the relation between the collective and the individual consciousness. I had only an hour's talk with him, but I hope to see more of him in the near future and acquaint myself with the psychology with which he tries to understand and evaluate Eastern truths. Very rightly he holds that the people of the West should not unthinkingly attempt to appropriate the spiritual possessions of the East, but must assimilate the Eastern spiritual knowledge, being true to the foundations of their own culture. I presented him a few of our English publications including the Spiritual Teachings which, he said, he would read carefully during the quiet hours at his disposal.

At Ascona I spoke on Hindu Religious Symbology in its relation to spiritual practice and evolution, avoiding all philosophical subtleties. The lecture has been translated into German and is going to be printed in the Eranes Year Book.

From Ascona I had been to Cracow in Poland for attending the International Moral Education Congress during the second week of September. I was to speak at the Congress on two days, but owing to sudden illness I could deliver only one lecture on "Labour and Moral culture", bringing in the ideal of selfless work and its place in moral and spiritual growth. The abstracts were printed in the summaries of lectures published by the Congress. I am no great believer in lectures. Most people do not take them seriously. In some, however, they create a general interest, and herein lies their use.

As my illness continued, I went to Warsaw with a very sincere lady-devotee, Mrs. C., greatly drawn towards the universal message of Sri Ramakrishna, who came from Warsaw in order to meet me and also to attend the Congress at Cracow. She with her husband—a well-known physician of Warsaw—treated and nursed me back

to health with extreme cordiality and kindness. Here I met also some earnest devotees and was very much moved to think how the message of Sri Ramakrishna-Vivekananda is making strangers coming from the ends of the earth feel themselves to be members of a mighty spiritual family that knows no distinctions of colour and country, race and religion. With the kind help of my host and hostess I was able to see and appreciate greatly the work of national reconstruction, particularly in the field of sanitation, medical relief and physical education, that is being very enthusiastically carried on by the Government of freed and independent Poland.

In Germany, Switzerland and Poland, everywhere, I have been fortunate in meeting some earnest souls whose hearts respond to the eternal message of India through the living teachings of Ramakrishna-Vivekananda. I have come across many intellectual men and women who are tired of doctrines and dogmas and have revolted against the worship of an anthropomorphic God, and are hankering after spiritual ideals that can be supplied by Vedanta alone. I am also meeting liberal minded Christian devotees, both Catholic and Protestant who draw inspiration from the life and teachings of Sri Ramakrishna, and thus strengthen their life of true piety and devotion.

I am trying to avoid as much as possible those who seek a comfortable religion and want to know of new things for satisfying their idle curiosity. But I am keeping myself ever ready to serve those who are sincere and earnest.

At some places, earnest seekers after Truth are reading our literature, individually and in groups, and want me to help them in understanding and following true Vedanta as opposed to the diluted Vedanta of some modern movements that have become more or less popular in the West.

Recently some highly intellectual and cultured people in Switzerland have been drawn towards our message through the instrumentality of some devotees. They have already begun

studying some of our select publications and are eager to have me with them.

The whole of Central Europe is disturbed and unsettled. The only country that is comparatively stable is Switzerland. I have been long thinking of making that the base for our Central European work for it is a place where people of all countries can come and meet freely in an atmosphere of harmony and good will. But it is a costly place, and the Lord must find me the necessary means for fulfilling the object. I am waiting to see how and wherefrom He brings the funds etc., required for the purpose. We propose also to publish a number of books in the German language, translated by competent persons.

Through correspondence I am in touch with a large number of devotees and friends of our cause in different countries—England, Holland, France etc., and I hope to visit them as occasions and opportunities arise. I have left my plans in the hands of the Great Planner and am waiting for His direction and guidance.

With a view to find common points between higher Hinduism and higher Christianity, I am trying along with my work to study Christian mysticism particularly the teachings of the German mystics like Eckehart, and also to acquaint myself with Christian monasticism. I am already in touch with a well-known Benedictine Monastery in Germany. One of the monks of the monastery with whom I am in correspondence and who is a lecturer in theology and professor of philosophy has written to me on the receipt of a copy of the Universal Prayers I presented to him: "Your booklet is a precious gift to me. It has begun to teach me many things about Indian philosophy and religion, for the two cannot be separated. As a Catholic philosopher and theologian I am, as I dare say and think, open to all beauty, goodness and religious piety I become aware of. You understand that my views of things and my philosophical, theological and faith-founded convictions are too determined for me to

admit all the broadness of your views. But I am certain I embrace all the truths they contain."

I have told you in brief something of the humble beginnings that have been made of our work in Europe and shall let you know as it grows and takes a definite shape. We have to work silent-

ly and wait patiently, but there is no doubt that our movement is going to establish itself on a permanent basis sooner or later for promoting the good of the many, the welfare of the many.

With my cordial greetings to you all once again,—Y.

His Excellency the Governor and Lady Marjorie Erskine's Visit to the Home

(1st February, 1935).

ON arrival Their Excellencies were received by Sir Alladi Krishnaswamy Aiyar (Advocate-General) and Rao Bahadur C. Ramanujachariar (the Secretary).

The distinguished visitors were conducted through the library to the Secretary's room where the character of the institution was explained to them by the Secretary.

The Ramakrishna Mission was started in 1897 by Swami Vivekananda and now has about a hundred branch centres in India, eight in Burma, Ceylon and the Federated Malay States, eleven in the United States of America, and one in South America. There are also Mission workers in Central Europe and South Africa. Though the monastic members count only a few hundreds, the lay members are in thousands. Spread over India at present are about 70 hospitals and dispensaries of the Ramakrishna Mission, 80 libraries and reading rooms, 60 schools for boys and 12 for girls. There are 20 Homes for the poor. Besides these permanent activities, temporary relief works are organised and carried on.

In Madras there is a Math for monastic members. A free dispen-

sary works as an adjunct to the Math with a daily attendance of nearly 300.

In the educational institutions of the Mission, the secular education imparted is intimately correlated to religious and moral culture. The pupils live in close touch with their teachers, and special attention is paid to physical culture and practical training in arts and industries.

The Students' Home at Mylapore is the largest educational institution of the Mission. It owes its inception to one of the direct disciples of Sri Ramakrishna, and has grown from a very humble beginning in 1905 with seven boarders and an annual income of Rs. 400 to its present size able to maintain 160 boarders and give them an up-to-date and all round education. To quote an extract from *The Madras Mail*: "There is no pampering, no crushing of initiative by a dull uniformity, nothing of the depressing influence of a barrack-life asylum. The children are taught the wisdom of self-help, the dignity of labour. It has not forgotten that man is many-sided, that while looking to his mental and spiritual welfare it is unwise to ignore his bodily needs."



[Hindu]

GROUP TAKEN ON THE OCCASION OF THEIR EXCELLENCIES' VISIT TO THE HOME.

[Courtesy]

Started as an orphanage, its character as such is maintained, admission being confined to the poorest among the best.

There are no servants except two cooks. The aim is not merely to prepare boys for public examinations, but for the bigger examination of life. To make the Home a self-contained educational colony, a full-fledged Residential high school and an Industrial school are attached, all the three forming an integral whole. The Industrial school trains students for the L. A. E. (Licentiate in Automobile Engineering) diploma issued by the Government.

The Madras Secretariat party has contributed a sum of Rs.2,30,000 for the permanent endowment fund of the institution.

* * *

To the boys assembled in the school prayer hall, His Excellency spoke a few words. He said:

"I am very interested indeed in having been round the school. I think it is a marvellous institution and you are all extremely lucky to be educated here. Education in these days is something which everybody should value. There are people who say that education in days of extreme depression is of no use and that educated persons find it difficult to get jobs afterwards. I am certain myself that this depression is not one which will continue permanently. When it lifts, educated people will be required and required everywhere."

"No nation, whether in Europe, or in Asia or in America can in these days afford to remain uneducated. Education in India, I am glad to say, is growing by leaps and bounds. I hope therefore that all of you will really take away from this institution not only the knowledge of the value of education, but also realise for yourself that the great thing in life is to do things for other people and that no happiness can be found in merely following one's own selfish course. If you and all of us can learn this, then the world will be a much happier place to live in than it is to-day."

Sir Alladi Krishnaswamy Aiyar, in proposing a vote of thanks to His Excellency and Lady Marjorie Erskine, said the Management of the Home was grateful to them for their having visited the home and for the interest they had evinced. Within the very few days they had been here they had shown a lively interest in all things, designed for the uplift of humanity and welfare of the lowly and the depressed. There was the ring of sincerity in the few words which His Excellency had spoken, and the speaker hoped those words would be an abiding inspiration to those connected with the institution.

The distinguished visitors were garlanded and presented with a carpet, a rattan box and a flower basket made by the boys. Two volumes of Romain Rolland's books on Sri Ramakrishna and Swami Vivekananda were also presented to them.

Home Day Celebration

Sunday the 17th February, 1935.

THE programme for the day as follows:—

Business Meeting	2.0 P.M.
Sports (select items)	3.0 "
Lunch	4.0 "
Public Meeting	5.15 "
Evening Puja	6.45 "
Dinner	8.30 "

Business meeting of the Home Association.

The business meeting was held at 2 P.M. with Dr. A. Appadurai, President of the Association, in the chair.

After prayer, the following resolution was passed:—"This meeting of the Home Association places on record its deep sense of loss in the untimely death during the year of two old boys of the Home, Mr. A. S. Rangaswami Saraswati M.A., and Mr. K.R. Kasturirangan, M.A."

Mr. A. E. Ramamurti B.A., B.L., then read the report on the working of the Association for 1934-35.

Mr. T. S. Krishna Rao, B.A., Treasurer gave a brief account of the work done by the old boys in collecting funds for the Home. It was resolved that the personnel of the Sub-Committee in charge of this work might be left unaltered.

Members of the Committee: N. Subramanian B.A., L.T., T.S. Krishna Rao, B.A., P. S. Sundaresan B.A., B.L., A. E. Ramamurti B.A., B.L., T. M. P. Mahadevan M.A.

The following office-bearers were then elected for the Association for the year 1935-36:—

President: A. Appadurai, M.A., L.T., PH. D.

Vice-President: C. R. Krishna Aiyar, M.A.

Treasurer: T. S. Krishna Rao, B. A.

Secretaries: S. K. Subbaratnam, B.A., B.L., V. Ekambaram.

Other members: C. K. Venkatapati, N. Ganapati, K. N. Ramadoss.

Mr. N. Subramanian then read the messages received from old boys and friends and thanked the out-going office-bearers.

In his concluding remarks, the President exhorted the members to co-operate more actively in achieving the objects and ideals of the Home.

With a vote of thanks proposed by Mr. P. S. Sundaresan and with the usual prayer, the meeting terminated at 3 P.M.

Public Meeting.

Rao Bahadur R. Subbayya Nayudu Garu, Secretary, Local Self Government, Madras, delivered an address on "Village Life, its needs and attractions"

Dewan Bahadur N. Gopalaswami Aiyangar, Member Board of Revenue presided over the function and distributed the prizes. Summaries of the Lectures are reproduced elsewhere in this number.

Prize Winners

I Form.

R. Viswanathan, (Specials) 80 yards dash (I), Lime and spoon race (II).

C. T. Subramanian, (Specials) 80 yards (II).

U. S. Venkataramanan, (Specials) Musical chair (II).

T. N. Ramanujam, (Specials) Tamil Elocution (III, L. S.)

V. Sundaresan, (Specials) General Knowledge (I).

T. Krishnamurthi (Specials) Sub-junior Captain (Foot-ball).

II Form.

S. V. Vasudeva Rao, (Specials) Lime and spoon race (I).

B. Krishnamurthi, (Specials) Treasure Hunt (I).

S. Balakrishnan, (Sub-junior) 80 yards dash (II), 220 yards (II).

M. Natarajan, General Knowledge (II).

S. Subramanian, Gita (Junior) I prize
M. Lakshminarayanan, Sanskrit Recitation.

III Form.

E. S. Mahalingam, (Specials) Musical Chair (I), Tamil Elocution (II L. S.), Junior Volley-ball.

V. K. Kandaswami, (Sub-Junior) Lime and spoon race (II), Tamil Elocution (II L. S.).

N. S. Jagannathan, English Recitation (I, L. S.) General Knowledge (III).

K. S. Doraiswami, Vedam (I), (Juniors).

IV Form.

M. R. Venkataraman (Specials) Treasure Hunt (II).

N. V. Jagadeesan Open to all, Vikatam (I).

S. Ponnambalam, (Junior) Hockey (Captain).

A. Ramanathan, (Junior) High Jump (II).

V Form.

P. Vinayakamurthi, (Junior) 100 yards dash (II), 440 yards race (I), Sack Race (I), Sr. Hockey, Carom Doubles Champion, Prof. in Volley-ball.

S. Muralidharan, Sr. Vedam (I), Carom Singles Runner up, Carom Doubles Winner.

C. S. Krishnamurthi, Junior, Vedam (I).

A. K. Dakshinamurthi, H. S. Religion (II), 440 (II), Sack Race (II).

P. N. Krishnadoss, (Sub-Junior) 80 yards dash (I), 220 yards Race (I), Potato Gathering (II).

V. Narayanaswami, H. S. Tamil Essay (I).

M. N. Krishnamurthi, Junior Volley-ball (Captain) Wrestling Runner up.

VI Form.

A. Mahadevan, Sr. Music (II).

T. S. Sivaramasundaram, H. S. Tamil Essay (II).

K. Ponnambalam, H. S. Religion (I), H. S. English Essay (II) Senior Hockey, H. S.

S. Arjuna Raju, H. S. Sr. Wrestling Winner (P. V's) Sr. Hockey (Captain) Rolling Cup Captain (H.S.) Popularity and good conduct.

M. V. Gopalaswami, Junior Wrestling winner (C. G's.) Sack Race Junior second.

K. R. Rajagopalan, Sub-Junior Wrestling winner (O.B's.)

B. S. Krishnamurthi, H. S. English Essay (I).

K. P. Subramanian, Sub-Junior runner up in wrestling, (S. K. S's), Sub-Junior Lime & Sp. (I), Potato Gathering (I).

J. Delhi Batcha, Sr. Three legged Race (II).

P. Vendantharangam, Sr. Gita (I).

V. S. Ponrangam, Long jump (Sp. prize).

College.

V. Srinivasa Raghavan, Three-legged Race (I), 100 yards dash (II), College Religion (I).

N. Sreekantan, Sr. Music (I).

K. Janakiraman, College English Essay (II), Carom Singles Champion, Carom Doubles Runner up, Junior F. B. Winning Captain.

S. Venkataraman, English Recitation (open to all (I), T. S. R's prize.

D. Sambasiva Rao, College Religion (II), Senior Throwing the Cricket ball (I).

K. N. Ramdoss, Senior Volley-ball Captain.

K. P. Subramanian, College English Essay (I).

P. R. Viswanathan, Vikatam II.
S. K. Jogi, Senior Foot-ball Winning team.

Industrial School.

D. Surya Rao, Indl. Sch. Religion (I).

K. P. Subramanian, Inter section Relay.

T. Ranga Rao, Indl. English Essay (I).

K. R. Ramiah (Seniors) 880 yds Race (I), Long Jump (II), Three-legged race (II), Throwing the Cricket ball (II), Inter-section Relay.

A. Santhanakrishnan, Senior 100 yds dash (I), Three-legged race (I), Junior Music (I), Inter-section Relay.

V. Krishna Rao English Recitation (open to all, II).

V. Sankaranarayanan, Junior Music (II).

M. P. Sridhara Menon (Seniors) H.J. (I), L. J. (I), Indl. Sch. Eng. Essay (II).

N. Ramanathan (Seniors) 880 yds race (II), Sr. Wrestling Winner (R. S's) One Mile (open to all) (II).

S. R. Ramanujam (Senior) High Jump (II), Junior V. B.

P. T. Krishnaswami (Junior) 100 yds dash (I), Long Jump (II).

P. R. Subramanian (Junior) Long Jump (I), High Jump (I).

P. Bhima Raju, Shot put (II).

Old boys.

C. K. Venkatapathi, High Jump I Relay Race (old vs. present) One Mile III.

C. Gopalan 100 yards I Relay Race (old vs. present).

C. T. Ramaswami 100 yards II, Relay Race (old vs. present).

N. Ganapati, Slow Cycling.

N. Mahadevan, Shot put I.

S. Vijayam, Slow Cycling II.

C. Sambandam, One Mile I.

Staff.

R. Aravamudan 100 yards I.

B. S. Sethumadhavan 100 yards II.

English Recitation open to all High Schools in the City.

C. S. Ramamurthi, Hindu High School, (I).

S. Seshamani, Hindu High School (II).

M. R. Venkataraman, R. R. High School, (III).

Tamil Elocution.

(Open to all High Schools in the city)

A. Mahadevan, Ramakrishna Mission Residential High School, (I).

G. Sambandham, Pachappa's High School, (II).

T. Ganapathi, Muthialpet High School, (III).

The Home Association Account

Transactions for the year 1934-1935

Dr.	Rs.	As.	Ps.	Cr.	Rs.	As.	Ps.
Opening Balance							
To Home II a/c	186	6	0	By Cash	0	9	6
.. Mr. T.S. Krishna Rao...	124	15	3	.. Home I a/c	7	5	10
Mr. N. Subramanian	5	0	0	.. Deficit	308	5	11
Total	316	5	3		316	5	3
Summary of Transactions							
To Subscriptions	210	8	0	By Magazine: Printing	221	13	0
Donations	352	15	6	.. Postage	20	5	0
Advertisements	15	0	0	General Stationery	6	11	0
	578	7	6	.. Postage	17	12	9
				.. Contingencies	1	4	9
				Home Day: Sports prizes...	39	1	0
				.. Literary prizes	65	13	6
				.. Puja, Decorations,	14	14	6
				Garlands etc.,	4	0	0
				Cooks	4	0	0
				Total	451	11	6
				Balance	126	12	0
					578	7	6
Closing Balance							
Home II a/c	195	4	6	By Cash	11	7	6
	195	4	6	.. Home I a/c	0	3	1
				Net deficit carried over	183	9	11
					195	4	6

R. S. HOME, MYLAPORE,
24-5-1935.

T. S. KRISHNA RAO,
Treasurer.

*I have never looked upon ease and happiness as ends in themselves—
such an ethical basis I call more proper for a herd of swine.*

—EINSTEIN.

Boys' Unions

The Collegiate Union.

The subjects discussed at the meetings of the union during the year were:

- The Residential system of Education
- Literary Pastimes.
- Capital punishment requires instant abolition (Debate).
- The art of public speaking.
- Rhetoric and Eloquence.
- Earliest explorers of Mount Everest.
- Socialism.

Our present system of education fails to achieve its end (Debate).

The valedictory address was delivered by Dewan Bahadur A. Ramaswami Mudaliar, Sir Alladi Krishnaswami Aiyar presiding. The subject of the lecture was "the New Constitution."

The Telugu Association.

There were six meetings during the year. The valedictory address was delivered by Sri-man Rajagopala Rao of the Madras Christian College, and Sri-man K. Nageswara Rao Pantulu Garu presided.

The High School Literary Union.

During the year, 13 meetings were held. Among the subjects discussed were the following:

- The Training of the Tongue.
- The Growth of the Tamil Language (Tamil).
- How Science has helped us to live better.
- Children of Malaya (Tamil).
- Who is more helpful to the country, a Scholar or a Soldier?
- How shall we adjust?
- Untouchability.
- Kindness (Tamil).
- Religion should be compulsorily taught in schools (Debate).
- The mother tongue should be the medium of instruction in High Schools (Debate).

Vibhishana (Tamil).

Subrahmanya Bharati (Tamil).

The Lower Secondary Union.

There were 9 meetings of this section and among the subjects discussed were:

- Education, Village Life, Perseverance, What has the British Government done to India?

Magazines.

During the year, there were three issues in English, three in Tamil and one in Arts.

Seva Sangam.

The members of the Sangam rendered valuable service in maintaining order and discipline and set an example of willing and cheerful work. Not only did they help in the daily life of the Home, but also on such special occasions as the Dasara, the Home day, the Birthdays of Ramakrishna, Vivekananda, the Temple Festivals etc.

Boys' Court.

The Court had little work during the year. Like a good doctor it served its purpose evidently by making itself unnecessary.

Prize Winners.

(SUPPLEMENTARY LIST).

General Proficiency.—K. Ponnambalam, VI F; M. Balaguru, V F; S. Ponnambalam, IV F; N. S. Jagannathan, III F; M. Natarajan, II F; V. Sundaresan, I F.

MANUAL TRAINING

Carpentry.—P. M. Veeraraghavan, I; P. Vinayakamurti, II.

Weaving.—K.C. Varadarajulu, I; K.P. Subramanian, II.

Rattan work.—J. Delhi Batcha, I; L. Bhaktavatsalan, II.

GOVERNMENT SCHOOL OF TECHNOLOGY
V. Sankaranarayanan.

Notes and News

From Our Diary.

Jan. 1.—Birthday of Swami Sivanandaji. Publication of the Annual Report of the Home.

Jan. 7.—A party of Australian Students with their Principal and two members of the staff visited the Home.

Jan. 14.—Pongal. Tamil report issued.

Jan. 24.—Saint Tyagaraja's day. Sri-man Keertanacharya C. R. Srinivasa

Aiyangar gave a discourse on the Saint's life.

Jan. 27.—Birthday of Swami Vivekananda.

Jan. 30.—36 Lady Students of the St. Christopher's Training College visited the Home.

Feb. 5.—Birthday of Swami Brahmanandaji.

Feb. 20.—Farewell to the party of musicians who went to the F. M. S. to

give benefit performances in aid of the Home.

Mar. 3.—Sivaratri. S. Jagannathan, M.A., (old boy) came from Madura specially for the occasion and performed the Puja during the four vigils of the night.

Mar. 8.—100 boys of the Hindu Theological High School with their Headmaster and 40 members of the Staff visited the Home and spent nearly four hours, taking part in play, attending puja, singing devotional songs etc. They also gave a donation to the Home.

Mar. 15.—Magic lantern lecture by Mr. V. S. Arumuga Mudaliar of Bangalore, on the 'Ramayana', and the 'Life of Nandanar'.

Mar. 30.—50 Boys and 4 teachers of the Ramakrishna Mission Secondary School, Mambalam, visited the Home.

April 4.—Telugu New year day.

April 12.—Sri Ramanavami. Swami Avinashanandaji spoke to the boys.

April 13.—Tamil New year day.

April 24.—Vacation commenced for the High School. (Reopening 20-6-35).

May 7.—Birthday of Sri Sankara and Sri Ramanuja.

May 12.—Vacation commenced for the Industrial School (Reopening 20-6-1935).

May 18.—Birthday of Buddha.

May 20.—Welcome to Swami Asokananda, Head of the Vedanta Society, San Francisco.

Admissions and withdrawals.

The strength of the Home was 154 on 1-1-35.

Withdrawals:—R. Sitapati, III Form; K. Duraiswami, VI Form; M. Kalayappan, Junior Inter; S. Venkataraman, M.B., B.S., 1st year.

S. Venkataraman has been selected by the Government of India as an Apprentice in the Gun and Shell Factory, Cossipore, Calcutta. We offer him our congratulations.

Presents in Kind.

Prize Books and Articles:

Messrs. Longmans, Green & Co.
" Macmillan & Co.
The Oxford University Press.
The Ramakrishna Math.
The Indian Publishing House.
The Ananda Press.

The Alliance Co.

Messrs. King & Co.

" Rochouse & Sons.

" B. G. Paul & Co.

" P. Varadachari & Co.

" Srinivasa Varadachari & Co.

" Ganesh & Co.

Mr. C. Krishnamurthi

" C. Ganapati

" S. K. Subbaratnam

" P. Vinayakamurti.

" R. Srinivasan.

Books & Journals for the Library:—

Mr. P. Veeraraghava Aiyar.

" T. S. Ramachandran, I.C.S.

" P. Nagabhushanam, Peddapalam.

" P. Ramalinga Sastri.

" Rao Bahadur C. Ramanujachariar

Messrs. C. Coomaraswami Naidu & Sons.

Miscellaneous:—

Mr. E. R. Srinivasachariar (Two heifers of mixed breed; A three-valve Radio set with two accumulators and two loud speakers; clothes; one tin of Phenyle; one Diary).

Miss. C. K. Rajammal (cow and calf; plantains; Rose Garland for puja).

Mr. C. K. Viraswami Aiyah (an old Motor Car with tools and accessories.)

Mr. K. Krishnamurti: (Rose Garlands.)

Mr. Chidalandada Umamaheswara

Rao (one tin of Ghee.)

Mr. K. S. Srinivasa Aiyangar (400 Hill plantains.)

Mr. Kundanmal Lal Sowcar (Sweets.)

Rao Saheb Jambu Ramaswami Aiyar (Union Jack.)

Messrs. King & Co. (one Fountain pen.)

Pinjrapole (cow & calf.)

Mr. N. Vedachala Mudaliar (Vibhuti, incense stand.)

Mr. T. S. Rajagopala Rao, Palni (Vibhuti.)

Mr. Dhanakoti Balasubramania

Chettiar (Vibhuti.)

Mr. A. Srinivasachariar, Srivilliputhur (Sacred thread.)

Obituary.

We place on record our deep sense of sorrow on the passing away of Mr. A. Krishnaswami Aiyah on 3rd April 1935. Mr. A. Krishnaswami Aiyah was well-known in South India during the last quarter of a century

and more, for his great histrionical talents. He did a great deal to improve the stage. He was one of the earliest members of the Suguna Vilasa Sabha. Latterly he transferred the sphere of his activities to the Madras Secretariat Party, of which he was the conductor to the last day of his life. The reputation of the party as one of the premier amateur dramatic associations of South India was not a little due to his acting and to the training he gave to the members of the party. He was unsurpassed in representing female characters and was one of the very few who could successfully and effectively act a musical piece. He was also the author of several dramas in Tamil. In his death, the stage has lost a brilliant actor and dramatist.



Another friend of the Home, *Sriman A. Varadaraja Aiyangar*, breathed his last on Wednesday the 22nd May. He was Honorary Warden of the Home in its early years from 1905 to 1908 and did a great deal to introduce and maintain a well-ordered and disciplined life in the institution.

V. S. Govindaraghavan, B.A., (old boy) son of Mr. V. S. Sundaram, Director of Railway Accounts, died prematurely on 7th May 1935. He was an inmate of the Home during the year

1925-26, as a pupil of the Residential High School. For a long time, his health was rather unsatisfactory but no one imagined his end was so near. We convey to the bereaved family our sincere condolences.

Endowments, Gifts Etc.

Sangeeta Vidwan Musiri Subramania Aiyar, with *Vidwan Madras Balakrishna Aiyar* (Violin), *Vidwan Tanjore Vaidyanatha Aiyar* (Mridangam), *Palghat Sacchidanandam Aiyar* (Moresing), toured the Straits Settlements and Malay States in March last, to give benefit performances in aid of the Home. On their way, the party gave one performance at Colombo on the 23rd February, and 13 performances in F.M.S. The net proceeds amounted to Rs. 7,500.

The party was accompanied by Rao Bahadur C. Ramanujachariar. Mr. K.V. Swaminatha Aiyar went in advance to make the preliminary arrangements.

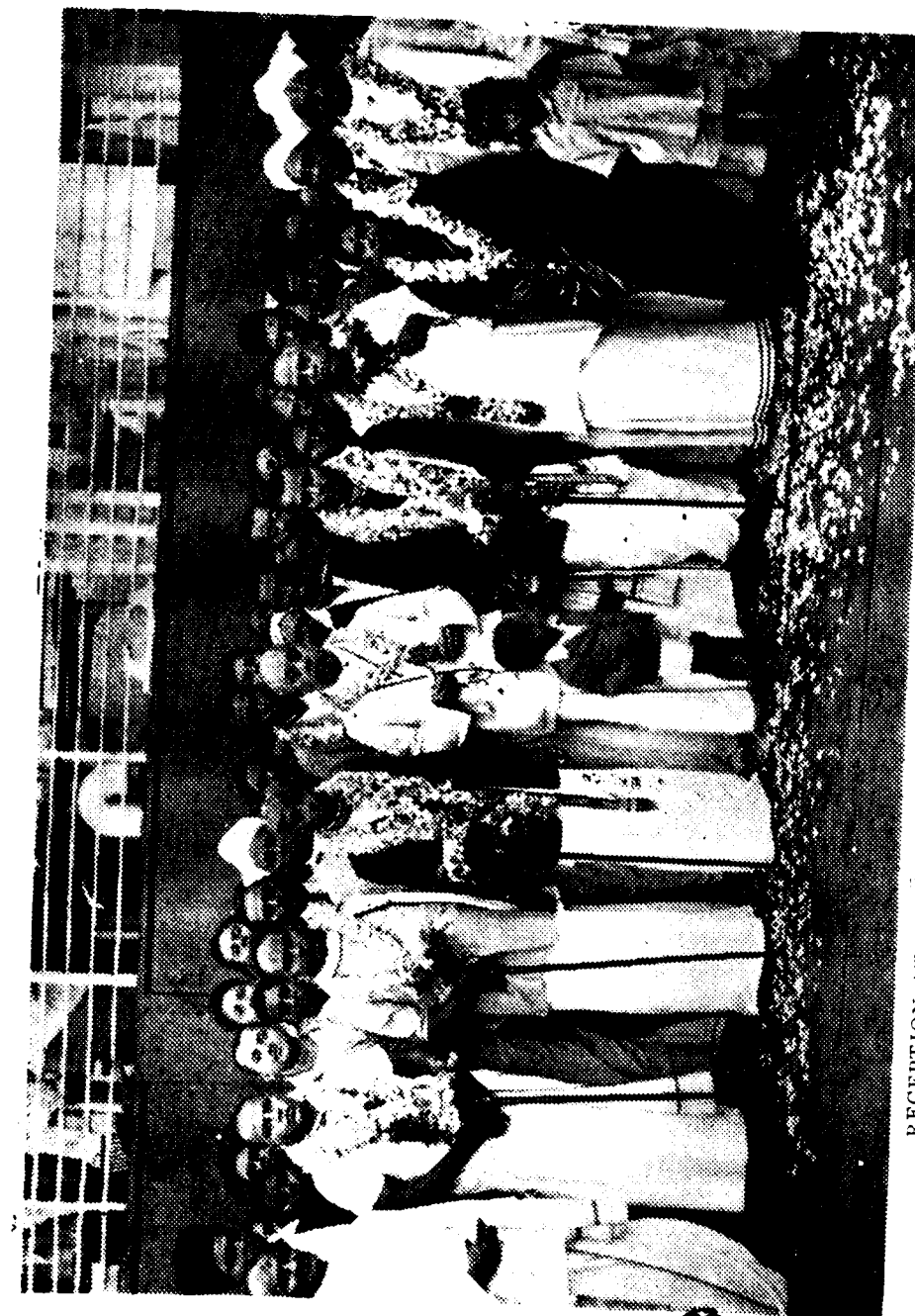
They were the recipients of unusual kindness and hospitality. The work of the Home was greatly popularised in those parts as a result of the concerts. The Home owes a deep debt of gratitude to M.R.Ry. Rao Saheb K. A. Mukundan, Agent to the Government of India at Kuala Lumpur for the valuable assistance rendered by him in organising the concerts.

On return, the party was received at the harbour by a large gathering of friends and well-wishers. And on the 30th March, the students of the Home presented an address to Vidwan Musiri Subramania Aiyar.

The *Madras Secretariat Party* added Rs. 7,000 to their endowment during the period, January to April.

The *Rajah of Jeypore* paid a sum of Rs. 2,000.

M.R.Ry. *Tikkavarappu Rami Reddi Garu* of Nellore gave a donation of Rs. 450.



RECEPTION AT THE HARBOUR TO THE PARTY ON RETURN FROM F. M. S.
[Hindu
Courtesies]

22 RAMAKRISHNA MISSION STUDENTS' HOME

- 253. Ramaswami, V. K.**, b. 1913, son of K. Vaidyanatha Mudaliar, Vallipuram, Chingleput Dt.
E. 1923, I Form.
L. 1930, School Final.
1930-34, Loyola College.
1934. B.A.
Address: Vallipuram, Chingleput Dt.
- 254. Ganapathi, V.**, b. 1913, son of Veeraswami Chettiar, Postman, Mannargudi, Tanjore Dt.
E. 1923, I Form.
L. 1924.
Address: c/o Veeraswami Chettiar, Postman, Mannargudi.
- 255. Ramachandran, V.**, b. 1912, son of R. Venkatrama Aiyar of Military Accounts Service, Native Dt., Tanjore.
E. 1923, I Form.
L. 1924.
Address: Venkatesa Nivas, Tyagaroyanagar, Madras.
- 256. Balasubramanian, V.**, b. 1914, son of R. Venkatarama Aiyar of Military Accounts Service, (Native Dt., Tanjore)
E. 1923, I Form.
L. 1924.
Address: Venkatesa Nivas, Tyagaroyanagar, Madras.
- 257. Ranganathan, K. V.**, b. 1912, Madura Dt.
E. 1923, II Form.
L. 1928, S. S. L. C.
1928, Clerk, Military Accounts, Rasthaspet, Poona.
Address: V. R. Nathan, c/o Haverro Trading Co., Ltd., 135, Canning Street, P.B. 2122, Calcutta.
- 258. Radhakrishna Reddi, K.**, b. 1910, son of M. K. Reddi, President, Chingleput District Board, (Native Dt., Nellore).
E. 1923, III Form.
L. 1924.
1926, Deceased.
- 259. Sivasankaran, O.**, b. 1911, son of K. Vedachala Mudaliar, Landlord, Ozhalur, Chingleput Dt.
E. 1923, III Form.
L. 1927, S. S. L. C.
- 1929, Inter., Presidency College.
1934, B. E., (Electrical).
Address: L. F. Assistant Engineer, Kumbakonam.
- 260. Subramanian, A. V.**, b. 1910, son of M. Anantanarayana Aiyar, Village Munsif, Odiyathur, Salem Dt.
E. 1923, III Form.
L. 1929, Intermediate.
1930, Clerk, Settlement Office, Tiruchengode, Salem Dt.
Address: Clerk, Medical Stores, Salem.
- 261. Nagaraja Rao, R.**, b. 1912, son of Dr. T. V. Ranganatha Rao, Triplicane, Madras (Native District, Tanjore).
E. 1923, I Form.
L. 1923.
Address: c/o Dr. T. V. Ranganatha Rao, Eye-Surgeon, Triplicane, Madras.
- 262. Gopinatha Rao, R.**, b. 1914, son of Dr. T. V. Ranganatha Rao, Triplicane, Madras (Native District Tanjore).
E. 1923, I Form.
L. 1923.
Address: c/o Dr. T. V. Ranganatha Rao, Eye-Surgeon, Triplicane, Madras.
- 263. Swaminathan, C. K.**, b. 1909, son of Rao Sahab C. V. Krishnaswami Aiyar, District Judge (Retired), Tanjore Dt.
E. 1923, V Form.
L. 1926.
1931, B.A.
1933, Employed in the United India Life Insurance Co., Madras.
Address: Pelatope, Mylapore, Madras.
- 264. Muthumalla Reddi, K.**, b. 1911, son of K. Muthukumarappa Reddiar, Landlord, Kayapakam, Chingleput Dt.
E. 1923, IV Form.
L. 1928, Intermediate.
Address: Kayapakam, Polambakam, via Acharapakam, Chingleput Dt.
- 265. Narasimhan, M. S.**, b. 1908, Manavasi, Trichy Dt.
E. 1923, IV Form.

OLD BOYS' REGISTER

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- L. 1927, Completed Supervisor's course in the Government Textile Institute, Madras.
1927, Apprentice, Messrs. Binny & Co., Madras.
1928, Apprentice, Cawnpore Mills.
1932, Clerk, Office of the Superintending Engineer, Northern Irrigation Circle, Maymyo, Burma.
Address: Do. Do. Do.
- 266. Sitaraman, S.**, b. 1907, son of A. Sundaram Aiyar, Karnam, Irukkai Vattam, Negapatam
E. 1923, IV Form.
L. 1925, Joined Hindu High School, Triplicane.
Address: Clerk, Goods Shed, Salt Cotaurs, Madras.
- 267. Krishnamachari, G.**, b. 1909, son of Srinivasachari, Clerk, Salt Office, Vattanam, Kumbakonam, Tanjore Dt.
E. 1923, IV Form.
1926, S. S. L. C.
L. 1928, Completed Supervisors' course in the Government Textile Institute, Madras.
1928-34, Teacher and Weaving Master in Board High School, Nandval; Hindu Religious School, Walajabad, etc.
1935, Imperial Chemical Industries, Madras.
- 268. Mahadevan, P. K.**, b. 1903, Malabar Dt.
E. 1922, B.A. Honours (III year).
L. 1924.
1927-31, Assistant Lecturer in Economics, Annamalai University.
1931, Deceased.
- 269. Subramanian, M. K.**, b. 1909, son of M. Kuppu Pillai, Upperpatti Village, Periyakulam, Madura Dt.
E. 1923, IV Form.
L. 1929, Intermediate.
Address: Clerk, Department of Industries, Chepauk, Madras.
- 270. Ramamurti, R.**, b. 1909, son of Rajarama Sastriar, Indian Industrials, Esplanade, Madras. (Native place. Tiruvisanallore, Tanjore Dt.)
E. 1923, IV Form.
- L. 1924.
1930, Intermediate.
Address: c/o Indian Industrials, Esplanade, Madras.
- 271. Atmaraman, P.**, b. 1907, son of P. Manickaswami Mudaliar, Government Pensioner, Komaleswaranpet, Madras.
E. 1923, IV Form.
L. 1924.
1930, Intermediate.
Address: Clerk, Electric Supply Corporation, 1, Rundall's Road, Vepery, Madras.
- 272. Srinivasan, B.**, b. 1905, Kumbakonam, Tanjore Dt.
E. 1923, IV Form.
L. 1926, S. S. L. C.
1926, Clerk, Office of the Secretary, Religious Endowments, Royapettah.
1928, Clerk, Office of the A. G., Fort St. George.
1929, Deceased.
- 273. Narasimhan, A.**, b. 1907, son of K. Aravamuda Aiyangar, Perumbakam, Villupuram, S. Arcot Dt.
E. 1923, IV Form.
L. 1924.
Address: Supervisor of Co-operative Societies, Ponneri, Chingleput Dt.
- 274. Narayanan, V. M.**, b. 1907, son of V. M. Sundaravaradachariar, Village Munsif, Vellore Village, Kalavai, North Arcot Dt.
E. 1923, IV Form.
L. 1926, S. S. L. C.
1928-34, Supervisor of Co-operative Societies, Chingleput Dt.
Address: c/o V. M. Sundaravaradachariar, Vellore Village, Kalavai, P.O., North Arcot Dt.
- 275. Janakiraman, S.**, b. 1908, son of S. Sundaram Aiyar, Waterman, Survey Office. (Native place, Satyamangalam, Coimbatore Dt.)
E. 1923, V Form.
L. 1925, S. S. S. C.
Deceased.
- 276. Krishnaswami, T. S.**, b. 1909, Tennampalli, North Arcot Dt.
E. 1923, V Form.
L. 1929, B.A.

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277. **Venkataraman, N.**, b. 1908, son of N.V. Narayanaswami Aiyar, Clerk, Sub Court, Dindigul (Native place, Kaveripatnam, Tanjore Dt)
E. 1923, V Form.
L. 1927, Intermediate.
1930 B. A.
Address: Clerk, "Union Co." Mount Road, Madras.
278. **Theetharappan, M.**, b. 1908, son of A. Meenakshisundara Mudaliar, Aranyakipuram, Tinnevely Dt.
E. 1923, V Form.
L. 1929, B. A.
279. **Sambasivan, R.**, b. 1919, son of M. S. Ramanatha Aiyar, Clerk, Post Office, Mount Road, Madras.
E. 1923, V Form.
L. 1925, S. S. L. C.
1929, B. A.
1934, B.E. (Electrical).
Address: c/o M. Subbaroya Aiyar, Advocate, Pilathope, Mylapore.
280. **Sundaram, M. G.**, b. 1907, Madura, Dt.
E. 1923, VI Form.
L. 1924.
281. **Muthuswami, T. S.**, b. 1912, son of T. R. Subramania Ayyar, Tam-mampatti, Atur Taluk, Salem Dt.
E. 1923, III Form.
L. 1931, B. A.
1932-34, Teacher, Municipal High School, Udumalpet.
282. **Sundaresan, R.**, b. 1905, Tanjore Dt.
E. 1923, School of Arts (Painting).
L. 1923.
1929, St. Joseph's Industrial School, Trivellore.
1931-33, Screen Painter, Teynampet, Madras.
283. **Swaminathan, S. S.**
E. 1923, V Form, Readmission (vide 154).
284. **Kotayya, K. R.**, b. 1906, Hydera-bad, Deccan.
E. 1923, Junior Inter, Wesley College.
L. 1923.
285. **Muthukumaraswami, S.**, b. 1912, son of Sivan Pillai, Native Doctor, Sankaranainar Koll, Tinnevely Dt.
E. 1923, I Form.
L. 1925.
286. **Varadarajan, K.**, b. 1912, son of Krishnaswami Reddhar, Kolathur, Dindigul, Madura Dt.
E. 1923, II Form.
L. 1927, IV Form.
1934, B.A. Class.
Address: c/o Krishnaswami Reddhar, Kolathur, Dindigul.
- 1924
287. **Arunachalam, B.**, b. 1910, son of M. Balasubramania Mudaliar, Miras-dar, Chidambaram.
E. 1924, III Form.
L. 1925.
Address: Sambody, Gavarapet P. O., Chidambaram.
288. **Ramakrishnan, T. A.**, b. 1911, son of R. Arunachala Mudaliar, Mirasdar, Tiruthuraiipoondi, Tanjore, Dt.
E. 1924, IV Form.
L. 1925.
1929, B. A. Honours.
Address: c/o R. Arunachala Mudaliar, Mirasdar, Tiruthuraiipoondi.
289. **Chandramowli, S. A. Rm.**, b. 1910, son of S. A. Rm. Govindan Chettiar, Kanadukathan, Ramnad Dt.
E. 1924, II Form.
L. 1925.
Address: c/o S. A. Rm. Firm, Kanadu-kathan, Ramnad Dt.
290. **Chockalingam, P. M.**, b. 1901, son of Muthu Thandavaroya Pillai, Tamil Pandit, Shiyali, Tanjore Dt.
E. 1924, I M.B., B.S., Keen Sportsman, Winner of several cups.
L. 1929, L. M. & S. House Surgeon, General Hospital, Madras.
Address: Rural Medical Practitioner, Valivalam, Tanjore Dt.
291. **Arunachalam, A. M. M.**, b. 1915, son of Dewan Bahadur A. M. M., Murugappa Chettiar, Pallathur, Ramnad Dt.
E. 1924.
L. 1924.
Address: c/o Dewan Bahadur A. M. M., Murugappa Chettiar, Pallathur, Ramnad Dt.

Charles Todhunter writes:—

I have been wondering how many boys you have had through your ads in the course of the thirty years of the existence of the Home, and what they are all of them doing to spread a knowledge of its profits. If you had but a thousand of them practising a knowledge of principles that have evoked so much admiration in every visitor and inducing those who can afford to do so to start similar institutions, what grand thing it would be.

I suppose you eschew politics, and yet there could be no better political argument for all the self-government that any one can aspire to, than a demonstration and spread of the spirit that guides your wonderful institution, into other institutions and companies of men and women in India.

