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OUR HOME MAGAZINE

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

—Sri Ramakrishna

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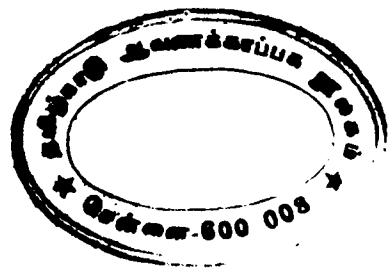
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The whole of the Western world is on a volcano which may burst to-morrow, go to pieces to-morrow. They have searched every corner of the world and found no respite. They have drunk deep of the cup of pleasure and found it vanity. Now is the time to work, so that India's spiritual ideas may penetrate deep into the West. Therefore, young men of Madras, I specially ask you to remember this. We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative. We must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought.

—SWAMI VIVEKANANDA.



A Hymn to Narayani

॥ नारायणी स्तोत्रम् ॥

देवि प्रपन्नार्तिहरे प्रसीद प्रसीद मातर्जगतोऽखिलस्य ।
प्रसीद विश्वेश्वरि पाहि विश्वं त्वमीश्वरी देवि चगचरस्य ॥
आधारभूता जगत्स्त्वमेका महीस्वरूपेण यतस्थितासि ।
अपांस्वरूपस्थिता त्वयैतदाप्यायते कृत्स्नमलङ्क्यवीर्यं ॥
विद्यास्समस्तास्तव देवि भेदाः त्रियस्समस्तास्सकला जगत्सु ।
त्वयैकया पूरितमव्ययतत् कातेस्तुतिः स्तव्यपरायरोक्तिः ॥
सर्वस्य बुद्धिरूपेण जनस्य हृदि संस्थिते ।
स्वर्गापवर्गदेदेवि नारायणि नमोऽस्तुते ॥
कलाकाष्टादिरूपेण परिणाम प्रदायिनि ।
विश्वस्योपरतो शक्ते नारायणि नमोऽस्तुते ॥
सर्वमंगल मांगल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नागायणि नमोऽस्तुते ॥
सृष्टिस्थितिविनाशानां शक्ति भूते सनातनि ।
गुणाश्रये गुणमये नागायणि नमोऽस्तुते ॥
शरेणागत दीनार्त पर्त्रिण परायणे ।
सर्वम्यार्तिहरेदेवि नागायणि नमोऽस्तुते ॥

—देवी महात्म्यम्.

(FREELY RENDERED INTO ENGLISH.)

Devi ! Thou art the Light of the world ;
Lead us from darkness.

Thou art the Mother of the universe ;
Deliver us from evil.

Thou removest the sufferings of Thy devotees ;
Accept our devotion and shed Thy grace on us.
Thou art the Ruler of the sentient and the insentient ;
Protect all in thy infinite mercy.

Thou art the support of the world ;
And Thou art the abode of immeasurable power ;

Abiding in the earth, Thou nourishest us ;
Abiding in the water, Thou reachest all things
through and through.

Thine are all arts and learning ;
Thine are the graceful forms of all women in the world.
Thine is the glory, O Mother, that fills all creation ;
What language can speak Thy adoration ?
Thou art beyond all speech.

As intelligence, Thou art in the heart of all beings ;
Thou leadest us into other worlds of joy or to final liberation,
O Narayani, I bow down to Thee.

Thou art the seed of time,
Thou art the source of evolution of the world and its involution.
Thine is all the power, O Narayani,
I bow down to Thee.

Thou art the goodness in all things good,
and the joy in all things joyful ;
Our hopes and our desires reach their final fulfilment in Thee ;
Thou art our refuge, O Narayani,
I bow down to Thee.

Thine is the power that brings the world into being, that keeps it
going and that finally annihilates it.
Thou art the Substance and Thou art the qualities, O Narayani,
I bow down to Thee.

Thou art ever occupied in protecting those that call Thee in pra-
yer, the poor, the low, the afflicted.
Thou canst alone remove all troubles and suffering, O Narayani,
I bow down to Thee !

Devi Mahatmyam.

Vivekananda and Man

By V. SREENIVASAN, M.A.

"Man is the missionary of order; he is the servant,
not of the Devil and Chaos, but of God and the Universe".

—Thomas Carlyle.

THE Gospel of the Divinity of Man was the greatest gift of Vivekananda to the world. Man is, to the Swami, the grandest thing in creation; he loved Man and 'Man-making' and exhorted his disciples to do likewise and seek their realisation in that work. In the mission of 'Man-making' was merged the twin ideas of 'seva' and 'siva'. "Let us mould our lives according to our Master's teaching which was Man-making". These were the words he uttered soon after the passing of Ramakrishna. With this objective he preached Karma Yoga, the Yoga of work and service.

The Swami always spoke of a great power behind the universe and insisted that the whole purpose of creation was to manifest the divine in all things. The Christian doctrine of original sin looked rather absurd and was in his opinion, a standing libel on mankind. Man was the roof and crown of all things, as Tennyson put it, and he was only to realise the divinity in him to become in fact divine. Religion is realisation as Buddha taught long ago and cannot be reasoned about. "Never forget the glory of human nature," declared Vivekananda. We are the greatest God that ever was or ever will be. Christs and Buddhas are but waves on the boundless ocean which I am.

For the regeneration of India, the Swami held it necessary that her

children should first discern the nobility of Man and endeavour to be true men. Only a nation of heroes can sustain itself for any length of time; strength is essential for its existence, weakness is suicide. "Strength, strength is the one word that every line of the Upanishads declares to me," he asserted in one of his Madras lectures and on another occasion he expressed himself thus: "This is a great fact. Strength is life, weakness is Death. Strength is felicity, life eternal, immortal. Weakness is constant strain and misery; weakness is death". The weak, then, have no place here in this life or in any other life: it leads to slavery; leads to all kinds of misery, physical and mental; it is Death. Therefore, "Let man-making be the goal of our life. Let us make this our only *Sadhana*. Away with vain learning."

He enjoined on his countrymen the cultivation of a spirit of public service which alone exalteth a community and enables it to stand four square against all winds. The *sine qua non* of healthy national life is "a religion which will give us faith in ourselves, a national self respect and the power to feed and educate the poor" as he told a fellow passenger in one of his numerous railway journeys.

The history of the world has been, in the main, the history of a few men in whom was the faith

which called out the divinity within them. There is nothing one cannot do; failure comes only when he does not strive sufficiently hard to manifest the inherent power. "As soon as a man or a nation loses faith in himself or itself, death comes. Believe first in yourself and then in God. A handful of strong men will move the world." This was the Swami's political credo. What was required of men was ceaseless striving. Man was ordained to struggle and to fight. Carlyle defined him correctly as a born soldier, "his life a battle and march under the right General". The Swami held the same view and all work to him, was sacred, all effort was worship. *Laborare est orare*, as the Latin monk would put it. The true man is hence one who combines intense idealism with wise practicality and is as strong as strength itself.

It pained the Swami that his countrymen had lost the correct perspective of things and frittered their energies in contemplating the unessentials. Religion was not with them the passion it was in days of yore. "They are mere don't-touchists", he lamented in agony, "the kitchen is their temple, cooking pots the object of worship". No race can hope for a future with so blurred an understanding. It was necessary to bring to every body's door the message of Man's worth. The idea of man-worship is not alien to the Hindus. It has existed from time immemorial and gave us *Mahapurushas* like the Buddha and Sri Krishna. It was only necessary to develop it; "make poetry of it, make

art of it" to quote the Swami's own words. The science of Yoga has discovered the laws of personality and would be available for guidance.

Need it surprise us that the Swami found solace in the company of great men? When Akhandananda took him to the Mahanta Janakibar Saran of Ayodhya he expressed himself, on his return, as greatly gratified at the privilege of seeing one who was "a Man, a really holy man". And it was only as an exemplar of his own philosophy of man that he was best understood even by his countrymen. Mathuranath Sinha writing in 1905 stated that his first feeling on reading of the reports of his tremendous successes was that in him India had found her Man, a real hero. And his disciples who wrote his biography recorded his end in characteristic language thus:—The *Nara* that he was became merged in the divinity of *Nara Narayana*.

While his Gospel of Divinity of Man became the basis of a new theology in the West, man-making was the one ideal that Vivekananda held out for his disciples as worth realising. He laboured hard with unflagging zeal and his message did not go unheeded. A tremendous awakening came over the country during the next generation and India learnt not to grovel in the dust of an inferiority complex. The nation rose like one man recognising the essential truth of the Swami's oft repeated dictum that, "Not by the help of others but by the energy of Indians themselves should India arise".

How Can Youth Contribute to the Realization of a Universal Religion?

By T. M. P. MAHADEV, M.A.

[This Essay won for its author, an old boy of the Home, a prize of 200 dollars in a recent competition offered to the Youth of Asia by the New History society of America.—ED.]

Truth is One, men call it in various ways—UPANISHAD.

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of Religion.—ABDUL BAHÁ.

I

THE good offices that are sought to be done by the League of Nations will be of no avail, if a League of Religions be not ushered into existence. The need for a World-Religion is greater and more urgent than even the need for a federation of states. Most of the evils brought about by race-rivalries, economic competitions and armament-disputes will vanish, if the nations of the world recognize the truth that human nature and needs are fundamentally the same everywhere and that in the eyes of God there is no difference between man and man. All attempts that are made the world over at the achievement of international amity and peace prove, more often than not, to be failures, because they are not inspired by the true spirit of friendship and love which can be had only from an understanding of the universal principles of religion. Peace-pacts, which are products of mutual distrust and rivalry, can remain only as scraps of paper. If the nations of the world are not ranged to-day in battle-array, it is not because they have an inner craving for peace, but because the ravages of the late war have left them impotent to fight, and they have not yet regained their strength

Though the spirit of bellicosity is not far from the minds of the magnates of power, there is a general recognition, by the peoples of the world as individuals, of the futility of war and the fatal consequences of mutual strife. This is a ray of hope much to be cherished amidst the prevalent clouds of gloom. If this longing for peace were to materialize into a fact, if nations were to dwell as members of the one family of God, there must be the recognition that all creatures on earth are different manifestations of the Divine Principle which is the source and solace of the universe. Unity and peace can be lasting, only if they be based on religion. It is saints and sages, not statesmen and strategists, that can abolish the differences that obtain today between nation and nation.

II

The misrepresentation of religion by interested persons has contributed not a little to discord and disharmony among men. Narrow minds distinguish in order to divide, but those who are in quest of Truth divide in order to distinguish. The very purpose of religion would be defeated, if it served to divide man from man. The word "religion" is derived from Latin words, *re* and

legere or *ligare*, which means "to bind" "back." The corresponding Hindu word "Dharma" comes from *dhri* which means "to hold" or "bind together." And "Islam" signifies peace, which is the quintessence of religion. is the function of religion to unite and not to divide, to spread peace and goodwill and not distrust and discord.

Definitions of religion there are many, according to the different standpoints from which religion is approached. There are intellectualistic, affectivistic and voluntaristic definitions of religion. Philosophers have thought that religion is influenced by the one or the other of the faculties of mind. According to Descartes, the faculty of judgment is determinative of religion. Pascal shifted the emphasis from cognition to feeling. With Kant we have a further transference from feeling to will or practical reason. But all these are partial views of religion. A true conception of religion can be had only from the Messiahs and Masters of the world. Religion is the whole of life, and not a part thereof. "Religion is the manifestation of the Divinity already in man," said Swami Vivekananda. For Jesus who proclaimed that it shall not profit a man if he gain the whole world and lose his own soul, it is the self coming into its own that constitutes religion. Hegel characterised religion as "the knowledge possessed by the finite mind of its nature as absolute mind." The purport of the philosophy of the Upanishads is that the individual self is non-different from Brahman. Muhammad declared the real *kalema* (word) that none other than the "I," the supreme Self, is God. Thus

the unitive experience, which is common to all the Prophets, is the essence of religion.

III

True religion is universalistic in its outlook and appeal. Universalism is the core and cream of religion. A provincial truth is a contradiction in terms. Religion which is a value-science cannot be particular and parochial. The priests crib and cabin religion into narrow grooves. The prophets strip religion of its accretions and preach its truths as having universal application. "The prophetic movement is the basis for universal religion" (George Gallo-way). All the seers of the world have taught the same principles, though in different garbs. The Upanishads declare that just as cows which are of varied hues yield the same white milk, all the different paths lead to the same goal. The holy Quran makes it clear that teachers are sent to different races, not to preach different truths, but to teach the same Truth in different tongues. The saints and Prophets of the world, who teach that the Reality which is unconditioned by time, space and causation is the basic Principle of the universe, constitute one tribe. It is the lesser minds that create divisions and distinctions.

The more a religion is made mechanical and formal, the more does it become provincial and fail to serve its purpose. The more a religion appeals to the spirit in man, the greater does the range of its appeal become. Though it appears to be a paradox, it is in reality a supreme truth that in individualising religion we are at the same time universalising it. Religion is some-

thing inward and personal. It is the inner evolution of the soul. Rituals and rites are helpful only in so far as they contribute to spiritual development. But when they turn to be hindrances rather than helps, the spirit of religion is strangled, and what we have is bigoted ceremonialism instead of benign religion. Too much of institutionalism is inimical to the progress of a religious man. Conventional morality and conformity to set rules cannot make men moral or religious. True religion is incompatible with blind belief. In appealing to the spirit, it appeals to all without distinction of class or race.

What we need to-day is not the creation of a new religion but an understanding of the true principles that inspired all the great faiths. When people come to know that there is a common bond that binds them together, that whatever may be the names of their religions, they are all adoring and approaching the same Spirit, there will be no more war on earth, no more strife among men.

IV

In the establishment of such an understanding, the youth of the world can play the major part. They inherit all the best that was in the old, and they have the power to create a new civilization avoiding the blunders of the past. They are between two worlds, the one that is dead and the other that is yet to be born. They are the liaison officers who connect the past with the future. As citizens of the morrow, it rests with them to create either a good or a bad world.

The youth possess all the requisites for the realization of a universal

religion in the sense we have noticed above. Their minds are least prejudiced and petrified by blind dogma. Youth is the most precious period in life, because it is buoyant with energy and enthusiasm. It is full of idealism and "divine philosophy." The youth of the world, if they but muster together in the cause of universal peace and prosperity, can work wonders: and the millennium will not be far off when the promised kingdom of God would be established on earth.

V

The work before the youth is, indeed, great; but the very greatness of the task ought to inspire them to unstinted action, to put forth an effort which knows no exhaustion, an endeavour which stops at nothing short of the end. Self-preparation ought to precede the education of the world. The youth all over the world, especially under-graduates and graduates of the universities, ought to train themselves to think in terms of universalism. A reverential study of comparative religion and a correlation of the fundamental truths of all faiths will make them fit soldiers to fight against all superstitions and dogmas which are enemies of peace and goodwill. Caught up in the narrow groove of some cult, the majority among men are ignorant, like the proverbial "frogs-in-the-well," of the vastness, depth and splendor of the ocean that is religion. The youth should wake up from the slumber of ages, leave off the beaten track of blind tradition, and march as the standard bearers of Truth. They must realize that "religions" in the plural are appearances, forms, and that "religion" in the singular is reality,

content. The formation of study-circles under the guidance of scholars, who are not only skilled in the lore of the various faiths but are also pure in conduct and unprejudiced in thought, will serve as a valuable aid to the youth and prepare them for the work of regeneration by giving them the proper education in religion.

Equipped with the necessary knowledge of true religion, the youth should undertake to instruct the masses. They should purge society of all its misconceptions about religion. Most of the troubles under which we labor are of our own making. After raising dust, we complain that we cannot see. Quite contrary to the express declarations of the great Prophets of the world, we hold religions to be mutually conflicting. But the mission of youth should be to lift the veils and let in light. Intense propaganda through the press, the platform and the pulpit, convoking of parliaments where people representing different races and cultures could come together and exchange thought, convincing the intelligentsia of the world of the great importance of the movement for disseminating right knowledge about religion, the inauguration of a League of Religions with well-organized branches all over the world—these may be some of the ways by which the youth can make the concept of a universal religion to take seat in the hearts of men.

VI

There is no use in looking forward to a "non-religion of the future" as the Positivists do. If many of the youth are sick of religion to-day, it is not because religion in itself is baneful to the progress of the individual and of the race, but because religions as preached and practised at the present do not carry the spirit of God. That all men should live in concord and reach the *summum bonum* of life is the one purpose of religion; and if any cult or creed run counter to this object it cannot be called religion, but only the reverse thereof.

All the inhabitants of this earth, and especially the youth, should realize that the various religions are "as pearls on a shining strand." Instead of living in the hope of seeing the day when there would be no religion in the world, if the youth understand that religion is something which is inborn, innate, impossible to sunder from man, recognize "the fundamental oneness of religion," and work with heart and soul for dispelling from the minds of men the appalling ignorance about faith, the day will not be distant when the world will become a veritable paradise of men and women living in harmony and peace, realizing the unity underlying the diverse faiths and beholding the splendid sight of the many coloured lights blending into one Supreme Radiance.

AUM! AMIN! AMEN!

Gossip as an Art

BY K. JANAKIRAMAN, IV HONOURS (ECON).

TO me, the gossip is a scientist. Among friends, who so blithe and entertaining? Among foes, who so deadly and powerful? No wonder, when your over-wise moralist talks of the gossip as an evil-monger, I walk away in disdain and indignation. To the light-hearted, his art is the haven of blissful change from the worry of the work-a-day world. And whatever you may say to the contrary, I assert that even to those folk who are apparently serious and reserved, this maxim applies, inasmuch as they almost invariably derive a huge but stealthy (and hence mean) sort of satisfaction in drinking in with an ill-concealed eagerness all that others who are about them may have to say. For my part I resent this, since I feel such a wiseacre to be an intruder when he creeps in amidst us. It is unfair to us that he should be enjoying all the fun, to which he is not contributing anything, and that, at our expense. And what is worse, you can be sure that in addition to his masquerading as the saint, he invariably commits the additional breach of morals of slinking off from the field when trouble is sighted in the horizon, as sometimes happens, consequent on a really good gossip. Another attribute of his that I hate is his knack of putting in—very rarely of course but for that very reason the more deadly in its effect—some pungent little view or deduction that sets the whole atmosphere afire, after which he looks on, complacent and unruffled like the villain that he is, at his

little piece of handiwork, unwanted and uncalled for, as it is. The very poison that lurks in him beneath this mask of saintly aloofness and apparent unconcern has eaten into his vitals, generally making him a sorry-looking figure, fleshless and thin, like a scarecrow from the fields. And hence it is, reader, I make bold to confide in you that I am one with the supreme Elizabethan in his precept that, as chums, sleek and well fed gents are to be preferred to lean and hungry-looking sycophants.

Life, as and amidst gossip, is indeed an eminently useful asset from one point of view, in that to the intelligent observer it gives a clear insight into some at least of the more interesting aspects of human nature. Apart from its other attributes that stand in defiant array against entire armies of hypocritical moralists, to recommend it as a pastime to the average seeker after interest in life, the science of gossip has this one very inestimable advantage behind it viz, that, by initiating us into some of the inner mysteries of human action, it sets us on our guard against undesirables and tends to broaden our outlook on things in general. Let me make myself clearer through illustrations.

Somebody asked another why he was so scrupulous in departing last from a meeting of gossips. "In order to avoid making *myself* the subject of the talk," came the prompt reply. Now this individual has benefited from his life as a gossip in that he has pried into this

one tendency of the gossips. So it is with many. We garner sooner or later quite a harvest of information about the working of the human mind through long, and not infrequently bitter, experience. For we become aware of a disconcerting fact only when we ourselves have been victimised once for our ignorance of it.

Gossips often drag on their talk for hours together; not that there is much matter to discuss, but that none dare disperse before the rest. So, it continues till it is abruptly ended by some untoward incident, as for example, a rating from the hands of a master in the case of students. No doubt when a fellow moves away in the midst of a gossip, there is a pause before the conversation turns to revolve round him. But before long the ice is broken by someone in the group, probably one more aggressive than the rest. He may for example remark that the gait of the fellow in question is like that of a paralytic, or, if he thinks nothing of a little extra insolence, his nose is like a drum or his eye, like an owl's. And so the vicious ball is set rolling and the noble science of gossip drifts insensibly into the hateful realms of malignance. Herein lies the chief weakness in the chain which the gentlemen on the opposite bench seize hold of as their bulwark in their attack on poor old Dame Gossip.

It is inexplicable why a significantly disreputable meaning should be attached to the word "gossip" in everyday life even though the lexicon doesn't warrant it in

the least. Why can't there be gossip over one's good points? Why, only about the bad? But it will take more than you think to convince one of this view. My definition of gossip includes expressions of admiration for a fellow's worthy traits of character as well as ability.

It is dreadful to think of the possibility of gossip being banished from the agenda of life, especially of students. Just think of their lot if they are denied this much solace for their lacerated brains, the play of every pedagogue that walks the earth, every "system" that is boosted in the papers and every "Board" that is shaping our destinies! What an admirable diversion from the books and the lectures! What a wonderful change from petty tirades and tyrannies! What an invaluable channel of introduction to newer and more out-of-the-way specimens of humanity! Without its aid how could you ever know yon "bilious-looking wight" who agrees with everything that you say, sense or nonsense; yon prehistoric little gent who protests that he anticipated every one of the views you have given expression to; that antediluvian saint who laughs at every joke you squeeze out, whether it deserves that name or not? Does not the observation of these and other characters afford you a splendid opportunity for psychological study? And with all this, do you yet maintain your antagonism to poor old Dame Gossip? Fie! You ungallant Jew!

But I fear I shall be accused of burning the camp and changing sides overnight, if I lift the veil any more. So farewell!

The Cure

By V. S. VENKATANARAYANA, IV HONOURS (MATHS.)

THE flower of Maharashtra lay dying. Balaji Baji Rao, the great Peshwa was suffering from a long-drawn disease which was taking a dangerous turn. Daily, doctors issued forth from the palace with gloomy faces. The disease was beyond cure.

The cabinet of eight Ministers began to despair. No medical help could be of any avail. Their beloved Monarch—was he to die! was he to leave them! The very thought was sickening.

The lowest depths of despair were reached. Then came a glow. A Manthrika presented himself before them.

His sacred presence gave them joy and dispelled all gloom. He was received with all the honours due to the Master of all Secret lores; and at his instance, the following proclamation was made in all parts of the land:—

“Know ye all by these presents—That we invite to the Palace all sacred folk on the ensuing Full Moon Day, when there will be a marvellous demonstration by the great Manthrika of an instant cure for our Master's illness.”

Soon the news filtered down to the villages and even the hamlets.

All was bustle and excitement. Everywhere there was indescribable rush and intense volubility.

Came from all parts of Bharatha Khanda esteemed and venerable Matadhipathis and Pitadhipathis with their army of retainers.

Came the learned Pundits that were all airs—with their eternal train of Sishyas reminding one of the Pied Piper of Hamelin.

Came those who were reputed sacred with abnormal head-dresses and “Salvais,” with heavy “Kundalams” and “Ganda Penderams.”

Came, every purohit with his Adhyayee to witness the wonderful remedy.

The court met. All was attention. Every body held his breath with tense excitement and interest.

The Manthrika arose, cleared a little space, sprinkled holy water over it, chanted some ‘Manthras’, modelled an image in whose hands he placed a small sword, invoked the Gods and did “Prana Prathishta”.

He resumed his place and addressed the assemblage:—

“Sacred Souls of Bharatha Khanda! I am here to suggest the remedy for the horrible disease of our beloved ruler. Every one of you, please approach the image. The image will salute the one that is pure and holy and will suggest the cure. Come forth and try”.

Walked in the ‘gigantic’ Matadhipathis.

Stepped in the ‘spiritual giants’

Tried the “famous Masters” and “the revered preachers”.

All in vain. The disgrace of the ‘pure and sacred’ men was complete. They re-occupied their places with

a vanquished mien. Many others approached the image only to return with heads hung.

The Ministers were losing hope.

Was their master to die a coward's death—unworthy of warriors and heroes? Was their patron destined to suffer the tortures of a lingering agony?

Oh! God! Intense was their chagrin. They were growing miserable.

Suddenly the Manthrika spoke: “Oh! my Lords! there may yet be one that can save our monarch! Bring out the cooks, water-brahmins and all the others present here!”

Roars of laughter greeted these words. What! When the great and sacred Matadhipathis and Pitadhipathis failed, cooks and water-brahmins could save the Monarch!

They had a try—those cooks and water-brahmins.

At last came the turn of Narayana, the water-brahmin under the employ of Sri Bhanoji Rao Pandharkar, one of the Ashta Pradhan.

He was in fact, a holy man, pure at heart, full of ‘Sradha’ in every religious injunction, who strictly observed all religious principles with great faith and devotion.

He approached the image with great veneration and submissiveness, and with temerity and hesitation. Behold! Wonder of wonders! The image saluted the ‘water-brahmin’!

A storm of applause.

He saluted in turn. He showed three fingers. The image in turn signalled to him with one.

The Brahmin spoke:

“Revered souls and venerable Masters, I make my obeisance. The Goddess signalled to me that were I to give the fruits of the ‘Gayathri Japa’ that I performed during the last year to our Master, he would recover. I do so in obedience to our Mother, with your permission. May our Lord recover!”

The Benefits of Science

By S. K. JOGHI, IV U. C.

THE discovery of knowledge for its own sake is one of the noblest services that can be rendered to humanity and perhaps no other branch of knowledge has contributed so much to the welfare of man as discoveries in the field of science have done.

Science arose from the humblest of beginnings. For instance, if you rub your hair briskly with a glass rod, why, even with your comb, you will see that it acquires properties

of attracting small bits of paper. This was one of the humble origins of the vast science of Electricity. Again the commonest incident of an apple falling from a tree has led to the discovery of the law of gravitation. Wireless telegraphy had its origin in the humble work of Clerk Maxwell and Hertz; the telephone depends upon the principles of Magneto-electric induction discovered by Faraday and lastly, the aeroplane, that is fast becoming popular,

owes its origin to Langley's investigations of the resistance of air to moving bodies.

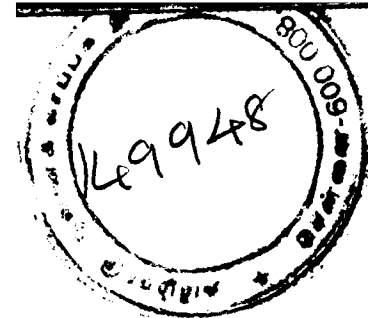
It is hardly possible here to deal with the immense benefits that these investigations of humble origin have done us. Taking the single case of 'Electricity', we find in it a far fleetier messenger than Puck, who boasted in the *Midsummer Night's dream*. "I'll put a girdle about the earth in forty minutes." If we want to know what science has done to humanity, we need only contrast the daily life in a civilized country at present, with that of a few generations ago.

The radio, anaesthetics and anti-toxins, spectrum analysis and x-rays have their foundations in purely scientific work and were not the results of deliberate intention to fill any purse. The history of science shows that the greatest advances have always been made by men who undertook their inquiries into Nature without thought of proximate or ultimate practical application or pecuniary reward. Many of them have not solicited patronage though some have had encouragement in a practical form. Many of them have worked 'without an act of assistance, one word of encouragement, or one smile of favour'. When Newton had after twenty years of strenuous labour finished his famous *Principia*, he found one day that his dog 'Diamond', had burnt the whole of the manuscript by upsetting a can-

dle. Every one thought that he would run mad. But all that this man of indefatigable industry and indomitable energy said was that he was obliged to work at his calculations all over again. He set about it again and did accomplish it. And we find the famous lines of Longfellow to be true to their import:--

"The heights by great men
reached and kept
Were not attained by sudden flight;
But they while their
companions slept,
Were toiling upward in the night."

Science does not reveal itself easily. But nevertheless it gives light to those that go with an inquiring mind into the truths of the subject. For, it is the "Gordian knot" of truths. A politician may place party before truth, and an advocate the interests of his client; but it is the duty of the man of science to strive to undo this knot. Truth, Learning Observation, Reason and Production are powers which all of us do possess, but few practise. The greatest of these is Production, whether it be applied to literature, art or science. And the power to produce is not the exclusive possession of any particular class and in the realm of science it comes to all who will approach Nature with an enquiring mind and weave the observations into a reasonable web of interpretation. 'There is no other darkness but Ignorance' and where Industry is there God is.



A Boy

By K. VISWANATHAN, IV HONS. (ENG.)

- | | |
|--|--|
| <p>1. Little boy,
A mother's joy;
A glittering eye,
Yet looking shy;
I like to see
You play with glee,
Merrily, merrily, on the
sounding shore and sand.</p> | <p>3. Thy gay prattle
A sweet tattle,
Merry noise
Infant voice,
Lisping words
As prattling birds,
I like to see you play on the
sounding shore and sand.</p> |
| <p>2. Ruddy hair
Light as air;
Face divine
Of noble line;
Pretty teeth
In a ruddy sheath;
I like to see you play on the
sounding shore and sand.</p> | <p>4. Tiny feet
God to meet;
'Witching blush
Of fairer flush
Than morn gay;
I like you play
Merrily, merrily on the
sounding shore and sand.</p> |

From the Setu to the Himalayas

VII. Pakshi Theertham and Mahabalipuram

By KAUNDINYA

PAKSHI THEERTHAM, otherwise known as Tirukkalukunram, is 9 miles from Chingleput. It is a very ancient place of pilgrimage, held in great reverence by men and women from all parts of India. There is mention of it in the Skanda Puranam where it is stated to be one yojana (10 miles) from Mahodadhi (Bay of Bengal) and half a yojana from Ksheeranadi (The River Palar). There are four hills here which are said to represent the four Vedas.

The place derives its name from two eagles which appear daily on the top of the main hill. They are

white and their beaks are of a yellow tint. They carry themselves with reserve and dignity when they appear and an inner calm seems to be reflected in their eyes, marking them out from their kind.

Scores of pilgrims from all parts of India are to be seen every day on the top of the hill, eagerly waiting during the noon day for a 'darsan' of the holy birds. As soon as the birds appear, they are received with prostrations and prayers and the priest worships them and feeds them with sacramental food. What is left over after their feeding is

Pakshi Theertham: its situation and antiquity.

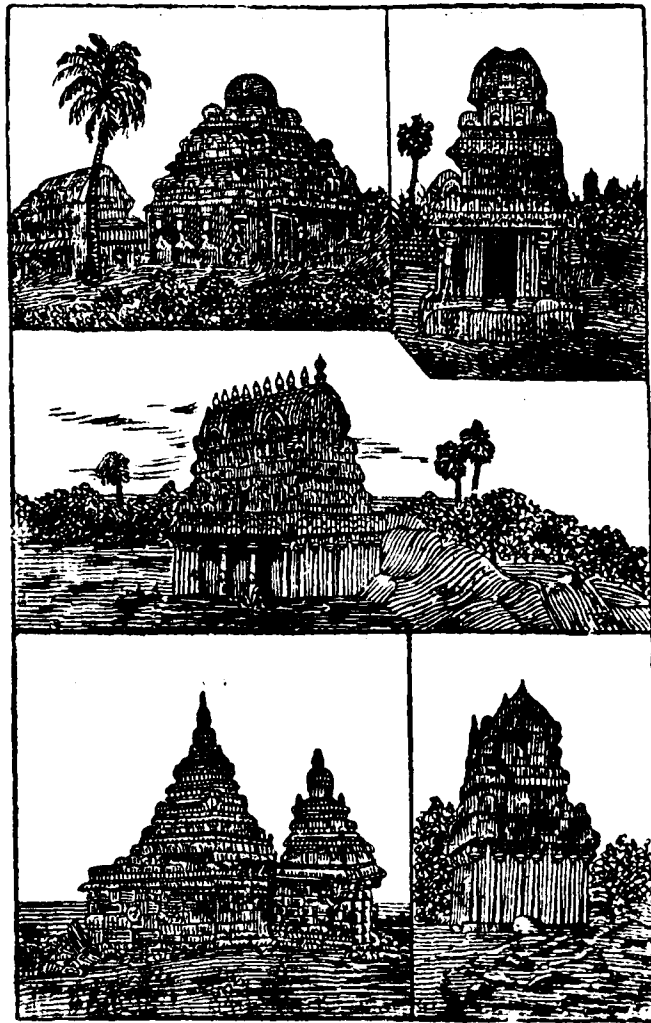
The worship of the holy eagles.

Why so called.

would lead the observer to associate the scene with Bhagiratha bringing down the Ganges. One cannot help admiring the genius of the artists who chose the place and worked the panel with such striking beauty. The appellation Arjuna's Penance

And in another rock is a fine sculpture of the episode of Sri Krishna lifting the Govardhana Hill and offering protection to men and animals.

Bishop Heber who visited these sculptures in 1825 records in his



MAHABALIPURAM—THE PANDAVA KATHAS AND THE SHORE TEMPLE.

was evidently given to it by some body who did not fully grasp its significance.

Not far from this is another sculpture representing Mahabali holding his court in the nether world, where he was sent by Vamana.

journal: "Many of the bas-reliefs are of great spirit and beauty; there is one of an elephant with two young ones strikingly executed; and the general merit of the work is superior to that of Elephanta though the size is extremely inferior".

The chief Temple in Mahabalipuram, where regular worship is now conducted, is the Vishnu Temple of Sthalasayee; and the only inhabitants of the village are the Temple priests and those who are otherwise engaged in the Temple service.

for a vision of Maha Vishnu in his recumbent posture. In response to his prayer, the Lord appeared before him and assumed the posture, lying on the sands instead of on Adishesha. As he lay thus on the earth (Sthalam), He came to be called Sthala-



BHAGIRATHA'S PENANCE.

The Sthalapuram refers to a devotee by name Pundarika who standing on the sea-shore prayed

sayee, instead of Seshasayee as He is usually called.

During the days of Krishna Deva

Roya, who renewed and rebuilt several Temples, a beginning was made for a huge Gopuram to this Temple. It was grandly planned but left unfinished. It is called the Royala Gopuram and stands on the ridge of a hill in a commanding position, inviting the observer to reflect on what it might have been, had it been completed. It shows the lofty aspirations of man and at the same time his littleness. Not this unfinished tower alone, but everything you see in this place of ruins fills you with similar thoughts.

The Poet (Robert Southey) has sung :

"Well might the sad beholder ween from thence

What works of wonder the devouring wave

Had swallow'd there, when monuments so brave

Bore record of their old magnificence.

And on the sandy shore, beside the verge

Of ocean, here and there, a rock-hewn fane

Resisted in its strength the surf and surge.

That on their deep foundations beat in vain.

In solitude the Ancient Temples stood,

Once resonant with instrument and song,

And solemn dance of festive multitude ;

Now, as the weary ages pass along, Hearing no voice save the ocean flood,

Which roars for ever on the restless shores ;

Or, visiting their solitary caves, The lonely sound of winds, that moan around

Accordant to the melancholy waves."

If we work on marble, it will perish ; if we work upon brass, Time will efface it ; if we rear temples, they will crumble into dust ; but if we work on immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on these tablets something which will brighten all Eternity.

—WEBSTER.

Notes and News

From our Diary

June 10.—Dinner to Mr. K. Vedanta Desikan, Headmaster, on the eve of his transfer to the Ramakrishna Mission High School, East Mambalam.

June 13.—Meeting of the committee to determine new admissions.

June 20.—Residential High School reopened after the Summer Vacation.

June 23.—Mr. V. A. Sundaram, Secretary to Pandit Malaviyaji, gave a lantern lecture on the Benares Hindu University.

June 24.—Dr. K. Hujer of Czechoslovakia who came on a visit, gave a lecture on the Spiritual Aspects of Astronomy.

July 14.—Anniversary of the late Rao Sahab C. Ramaswami Aiyangar. Distribution of rice and copper to the poor. Special Puja. Swami Siddheswaranandaji spoke to the inmates.

July 15.—Meeting of the High School Scholarship committee to decide the award of Scholarships and concessions for the year.

July 28.—Birthday of Swami Ramakrishnanandaji. Distribution of rice and copper to the poor. Special Puja. Lecture by Swami Avinashanandaji.

August 8.—Reception to the new graduates.

August 10.—The boys of the fifth form went on an excursion to Tiruvottiyur. The Sixth form boys went to Vadapalui.

August 18.—Sri Rama Pattabhishekam in connection with Ramayana Parayanam instituted by Mr. W. Duraiswami Aiyangar. Special Puja and feast.

August 22.—Sri Krishna Jayanti celebration. Several of the Halls were tastefully decorated for the occasion.

A series of discourses on the Bhagavad Gita was inaugurated by Vidyaratnakara Kodavasal Narasimhachariar.

September 27.—Dasara Holidays commenced.

Examination Results

Successful candidates:—

B. L.—A. E. Ramamurthi (O. B.), Apprentice at Law.

S. K. Subbaratnam (O. B.) Apprentice at Law.

M. A.—T. M. P. Mahadevan (O. B.). Has been appointed Lecturer in Philosophy, Maharaja's College, Pudukottah.

S. Rajagopala Rao.

C. Annaswami (O. B.) (Econ.)

B. A. Hons.—K. P. Subramanian (Maths).

R. Ramachandran, (O. B.) (Botany).

B. A.—V. Sreenivasaraghavan,

R. Somosundaram (O. B.)

B. Sc.—P. S. Kailasam (O. B.) Studying Law.

Intermediate:—

R. Krishnamurthi (I Class). Has joined Economics Hons. Class in the Loyola College.

A. Ramachandrarachar (I Class). Studying B.Sc. (Chemistry) in the Presidency College.

K. N. Ramaloss (I Class). Has joined History Honours Class in the Pachayappa's College.

N. Srikanth (I Class). Studying for B. A. (Maths.) in the Loyola College.

K. Venkatrama Sarma (I Class). Has joined Maths. Honours Class in the Loyola College.

P. R. Viswanathan (II Class). Has joined History Honours Class in the Presidency College.

S. S. L. C.—

Out of 18 pupils that appeared for the Examination, the following 16 were declared eligible for University courses of study.

K. R. Rajagopalan. Now studying for the Intermediate from the Home.

K. Ponnambalam Do.

K. P. Subramanian Do.

A. Mahadevan. Studying for the Inter. in the American College, Madura.

P. Vedantarangan. Studying for the Inter. in the Pachayappa's College. Left the Home.

P. Swaminathan Do. Do.

R. Srinivasan. Studying for the Inter. in the National College, Trichy.

N. B. Arjuna Sahayam. Has joined the L. A. E. Course in the Industrial School.

J. Delhi Batcha Do.

M. V. Gopalaswami Do.

V. S. Ponnuram Do.

C. R. Dasaratha Raj. Studying Technical subjects. Left the Home.

S. Arjuna Raju Do. Do.

V. Nagasubbu Do. Do.

S. Panchapakesan Do. Do.

T. S. Sivaramasundaram Do.

Withdrawals

The following students withdrew after the completion of their course or for other reasons :—

College Classes:—

K. P. Subramanian, B. A. Hons. (Maths).

V. Srinivasaraghavan B. A. (Maths).

High School :—(VI Form) R. Srinivasan, C. R. Dasaratha Raj, S. Arjuna Raju, A. Mahadevan, V. Nagasubbu, S. Panchapakesan, N. Ramamurti, T. S. Sivaramasundaram, P. Swaminathan, P. Vedantarangam, T. S. Vittal.

(V Form) C. Ganapati, R. Somasundaram, R. Radhakrishnan, R. Soundararajan, Balagangadharan, M. T. Viswanathan.

(IV Form) R. Subramanian, V. K. Kandaswami, M. Rajabadar.

(III Form) E. S. Mahalingam, R. Pattuswami.

(II Form) S. Balakrishnan, D. V. Krishnaswami, R. V. Tiruvengadam, Anantapadmanabhan, Kodilingam, S. Srinivasan.

(I Form) Vedanta Desikan, B. Viraraghavulu, R. Viswanathan.

Industrial School :—

R. A. Subramanian.

A. Santanakrishnan. Now an apprentice in the Madura Mills, Tuticorin.

Miscellaneous:—

B. S. Krishnamurti. Has joined the L.I.M. Course.

Strength of the Home

The strength of the Home was 150 in May 1935. From May to September, there were 36 withdrawals and 52 new admissions. Thus the strength by the end of September was 166 distributed as shown below :—

Lower Secondary 41. High School 60. Arts Colleges 24. Industrial School 38. School of Indian Medicine 2. School of Arts 1.

Scholarship Holders

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

Government Scholarships.—R. Satyamurthi (I), M. Natarajan (III), T. P. Dondu Rao (IV), S. Senniyappan (IV), P. M. Veeraraghavan (V), S. Seshadri (V), M. Balaguru (VI).

K. Venkatarama Sarma III year B. A. Hons.

A. Ramachandrarachar III year B.A. Hons.

K. Janakiraman IV year B.A. Hons.

K. Viswanathan Do.

S. K. Joghi IV year B.A.

School and College Scholarships & Concessions.—Ulaganathan (I), K. Chinnaswami (II), D. Subramanian (II), V. Srinivasan (III), S. Seshadri Aiyah (III), C. N. Vinayakam (IV), K. S. Duraiswami (IV), K. R. Subbiah (V), E. S. Ardhanareswaran (V), V. Munuswami (V), M. Chockalingam (V), C. S. Krishnamurthi (VI), G. Ramaswami (VI), K. C. Varadarajulu (VI).

P. Sitaramayya Jun. Inter.

P. Parthiveswar Sen. Inter.

S. Venkataraman Sen. Inter.

R. Krishnamurthi III year B.A. Hons.

N. Srikanthan Do.

P. R. Viswanathan Do.

K. S. Ramamurthi IV year B. A.

S. Bhaskaran Do.

M. Venkatachalam Do.

P. L. Ramachandran IV year B. A. Hons.

K. R. Subramanian V year B. A. Hons.

Special Scholarships.—S. V. Vasudeva Rao (II), M. Lakshminarayan (III), A. S. Krishnaswami Aiyar Scholarship. M. K. Nagarathnam (VI), Kasivasi Chockalinga Swamigal Scholarship, V. Narayanaswami (VI), Kasivasi Chockalinga Swamigal Scholarship, S. Narasimha Rao (VI), Bhavani Ragavendra Rao Scholarship. K. Srinivasagopalan (VI), Y. Subramaniam Scholarship. T. S. Krishnamurthi (VI), Y. Subramaniam Scholarship. S. Muralidharan (VI), Annapurni Ammal Scholarship.

P. A. Padmanabhan, Jun. Inter.

Vaisya Scholarship.

K. N. Ramadas, III year B.A. Hons.

Rajaratna Mudaliar Scholarship.

The Collegiate Union

Office-bearers.

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

President :—P. L. Ramachandran.

Secretary :—V. S. Venkatanarayana.

Asst. Secretary & Treasurer :—P. Parthiveswar.

The inaugural address on "Indian University Education" was delivered on the 20th July, by Mr. S. S. Rajagopalan, Advocate Swami Siddheswaranandaji presided on the occasion and Dewan Bahadur K. S. Ramaswami Sastriar was the observer.

The next meeting was held on the 17th August when Mr. M. Venkatachalam spoke on "What is Philosophy?" Mr. P. L. Ramachandran presided.

At the third meeting on the 1st September, K. Janakiraman moved for debate the motion, "That the Indian Temperament lacks art." Mr. S. Nilakanta Aiyar was the observer.

On the 27th September, Mr. V. S. Venkatanarayana spoke on "The Italo Abyssinian Dispute," when Mr. S. Nilakanta Aiyar presided.

The Automobile Engineering Association

President :—Rao Bahadur L. Venkatakrishna Aiyar.

Secretaries :—K. P. Subramanian, M. P. Sridharamenon.

The inaugural address was delivered on the 13th August by Mr. H. B. Standford of Messrs. Simpson & Co. on "The Relative advantages of Petrol & Diesel Engines." Rao Bahadur L. Venkatakrishna Aiyar presided.

At the next meeting on 14-1-35 Mr. K. R. Ramiah spoke on "The Soap Industry in India," Mr. B. R. Nataraja Aiyar, B. A., B. E., presided.

The Telugu Association

Office-bearers.

President—M. Venkatachalam.

Secretaries—D. Surya Rao, K. Venkatarama Sarma.

Treasurer—D. Surya Rao.

The inaugural address was delivered by Mr. Ramanujulu Naidu on "Tomorrow's

A. Ramachandrarachar, III year B. A. Hons. S. K. D. B. Scholarship.

K. G. Kannappan, IV year B.A. Rao Bahadur S. Chandrasekara Mudaliar Scholarship.

M. Ramanuja Doss, L. I. M., David Scholarship, Harijana Sevaka Sangha.

Ramakrishna Seva Sangam

Office-bearers for 1935—1936.

President :—N. Subramanian, B. A., L. T.

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

Secretary :—A. K. Dakshinamurthi.

Captain General :—N. B. Venkata Reddi.

Other Captains :—

Discipline :—G. Ramaswamy (School), K. P. Ramaswamy (Home).

Cleanliness and Sanitation :—K. R. Subbiah.

House-hold :—K. Sreenivasagopalan.

Special Occasions :—P. Vinayakamurthy and M. Balaguru.

Intelligence :—M. Chokalingam and P. M. Veeraraghavan.

Members

- | | |
|--------------------|---------------------|
| 1 K. N. Ramadoss | 20 C. L. Sundara- |
| 2 K. P. Ramaswamy | rajan |
| 3 N. B. Venkata | 21 P. M. Veera- |
| Reddi | raghavan |
| 4 Sreedharamenon | 22 R. S. Ramakrish- |
| 5 V. S. Ponnuram | nan |
| gam | 23 E. Venkatasubba- |
| 6 K. Sreenivasa- | rayulu |
| gopalan | 24 R. S. Senniappan |
| 7 M. Balaguru | 25 R. Seshappan |
| 8 A. K. Dakshina- | 26 C. N. Vinayakam |
| murthy | 27 V. Venkatesan |
| 9 V. Narayana- | 28 A. Subramanyam |
| swamy | 29 Venugopal Reddi |
| 10 M. K. Nagarath- | 30 K. Selvanayagam |
| nam | 31 S. Seshadri Ayya |
| 11 P. N. Mohana- | 32 K. Chinnaswamy |
| doss | 33 L. Bhakthan |
| 12 M. N. Krishna | 34 V. Srinivasan |
| murthy | 35 P. Seenichami |
| 13 K. Viswanathan | 36 M. Lakshmi |
| 14 G. Ramaswamy | Narayanan |
| 15 P. Vinayaka- | 37 A. Govinda- |
| murthy | swamy |
| 16 K. R. Subbiah | 38 T. Krishna- |
| 17 S. Kuppuswamy | murthy |
| 18 S. Ponnambalam | 39 M. K. Subba- |
| 19 M. Chokalingam | rayalu |

Telugu." Rao Bahadur M. Narasimham Pantulu Garu presided.

At the next meeting, Mr. V. S. Venkatanarayana spoke on "World Peace and Disarmament".

At the third meeting, Mr. S. Baskran spoke on "Student Life."

The High School Literary Society

Office-bearers.

Ex Officio President:

V. S. Venkataraman, B. A., L. T.

President:

K. Viswanatham.

Secretaries:

P. M. Veeraraghavan. (High School)

E. S. Ardhanareeswaran (Do)

L. Bhaktavatsalan (Lower Secondary.)

Treasurer

R. Seshappan.

Editors of School Magazines.

M. R. Venkataraman. (English)

S. Seshadri (Do)

S. Senniappan (Do)

M. Chockalingam (Tamil)

N. S. Jagannathan. (Do)

K. R. Subbiah. (Arts)

C. N. Vinayakam. (Do)

During the last course, the High School section met eight times and the Lower Secondary seven times. Among the subjects discussed were the following:—

The Literary Society and its uses.
Ramayanam (Lantern Lecture) Part I.
Capital Punishment (Debate).
Science in Daily Life.
Ramayanam (Lantern Lecture) Part II.
Student Life.

Is Religion a hindrance to national progress?

Athletics

Games Secretary:

V. S. Venkataraman, B.A., L.T.

Games Superintendent:

R. Aravamudan, B.A.

Sports Secretary:

B. S. Setumadhavachar.

Members of the Games Committee.

1. N. Ramanathan.

2. G. Venkatarangam.

3. K. N. Ramadoss.

4. K. Srinivasagopalan.

Rules of the Games Committee.

1. The committee shall be responsible for preparing the indents for the games materials and for their purchase and repair subject to the approval of the Headmaster.

2. The committee shall fix the approximate duration for the use of such materials as balls, bladders etc., which require to be renewed, and check if they ordinarily last for that period.

3. The committee shall periodically check the stock and maintain a register showing the issues and balance on hand.

4. The committee shall have power to assign the proper game for each student according to his age, height, weight and special aptitude.

5. Any change from one game to another will have to be made only in the beginning of a course and not in the middle and that on the recommendation of the captains concerned.

6. The committee shall have power to issue instructions to the captains regarding the peaceful and efficient conduct of the various games and the cultivation of the spirit of true sportsmanship.

7. The committee shall have power to constitute themselves into a games court for the purpose of enquiring into cases arising on the playing field—of disobedience, misbehaviour, truancy, continuous absence, changing the game without permission etc. The Committee shall after enquiry, recommend to the warden the nature of punishment that may be awarded in each case.

8. The committee shall meet as often as necessary and maintain a record of its proceedings. *Three shall form the quorum.*

Team Captains:—

Hockey: N. Ramanathan (Senior).

G. Gopalakrishnan (Junior).

Foot Ball: G. Venkatarangam (Senior).

N. Sivanesan (Junior).

Volley Ball: K. N. Ramadoss.

Badminton: K. Venkatappayya Sastri.

Tennikoit: M. R. Venkataraman.

Changes in the Staff

Mr. K. Vedanta Desikan, B. A., L. T. was transferred as Headmaster of the Ramakrishna Mission High School, East Mamba

lam, where he took charge on the 19th June. Mr. N. Subramanian, 1st Assistant was made Headmaster of the Residential High School.

Mr. V. S. Venkataraman, B. A., L. T. was transferred from Mambalam as History Assistant in the Residential High School.

Address presented to M. R. Ry. K. Vedantadesikan A.V.L., B. A., L. T.

Much Respected and Beloved Sir,

It was twenty-one years ago that you entered this Home as a student and during the subsequent years, you have been so closely associated with it that it will be difficult at any time to think of you apart from it. Not only you, but several others who belonged to your set have also identified themselves with the Home like yourself, so that we have frequently thought there must have been some peculiar charm and cementing force in the life of the Home then, which we have probably missed with the growth of the institution. But all the same, we have seen exemplified in your life high ideals and a great and unsullied tradition.

When the Residential High School was started in 1922, there were probably several men more experienced than you, but the difficult task of sitting at the helm and steering it in its course was entrusted to you and every one connected with the institution knows full well how successfully you have fulfilled this task. Twelve years is considered a sufficiently long period in the life of an individual, and you have been at this task even one year more. Any work done for such a long period with devotion is raised by our scriptures to the level of a Spiritual Sadhana and yours is no less.

Under your able guidance, the Residential High School has earned a reputation as one of the premier institutions in the country, standing for high ideals and achievements and wherever you are, you will ever be remembered as its Pioneer.

We students who came under your influence can never describe in words what we owe to you. We must leave you to judge us by the lives that we lead now and hereafter. It shall be our endeavour always to live up to the great lessons taught by you, both by example and precept.

In Mambalam, your field of activity is wider and your beneficial influence will be

felt by a much larger number of boys and parents. That school has yet a reputation to make, and a better choice cannot have been made for the place you now occupy. We have no doubt, under your leadership the pupils of that school will come out in flying colours not only in the Public Examinations, but in the much severer tests of life too.

We do keenly feel your absence from our midst, but we take consolation in the thought that after all you are still close to us and really we have not been separated. So this is no address of farewell but a token of our gratitude and abiding affection and reverence to one who has enriched and ennobled our lives.

May you be spared for many many years to see both this and the other school march day by day nearer to the ideal, and may the happy lives of thousands of young men who come under your tutelage bespeak your goodness and silently bless your name.

We beg to remain,

Ever yours in love and reverence,

Your devoted students

of

The Ramakrishna Mission Students' Home, Mylapore.
5th July '35.

Medical Inspection

The Management feel thankful to Dr P. Venkata Rao for his having kindly conducted the medical examination of all the candidates selected for admission this year.

Obituary

We regret to record the untimely death of Mr. S. Ramachandra Aiyar, old boy, at the age of 44, on Saturday the 21st September, after a brief illness. He entered the Home as a pupil of the fifth form in 1907. His later life was mostly spent in Mylapore and he was serving in the office of Mr. S. Srinivasa Aiyangar. We convey our sincere condolences to the members of the bereaved family.

Presents in kind

(June to September)

Books for the Library

Messrs. G. A. Natesan & Co. (3 copies of Valmiki Ramayanam, (abridged and translated by P. P. S. Sastri)

Messrs. V. Ramaswami Sastrulu & Sons. (Volumes of the Mahabharatam Text so far published. Also Mahabharatam in Telugu).

Messrs. P. Varadachari & Co, (259 books, with a glass case).

Miscellaneous:

Rao Bahadur L. Venkata Krishna Aiyar (100 Mango fruits and 2 bags of Cocoanuts, Parts of motor car and motor bicycle for instructional purposes).

Thro' Mr. Kalathi Mudaliar, Plumber (4 Water Taps and 1 Shower Bath.)

G. Ramanathan Chettiar, Cuddalore, O. T. (one sandal stone and half a viss of sandal wood).

Uberoi Ltd. (3 Hockey sticks).

The Pioneer Sports Ltd. (1 Cricket Bat, 1 Cricket Ball, 10 laces).

Mr. V. Jayaram Naidu (Plants).

Endowments

Sir William Wedderburn Scholarship.
A sum of Rs. 450 was received from the Sir William Wedderburn Memorial Committee to form a Scholarship Fund.

Old Boys' Register

The Editor will feel thankful to old boys for their kindly giving the information required for compiling the Old Boys' Register.

I. C. S. for Mr. S. Jagannathan (old boy).

Mr. S. G. Srinivasa Acharya, District and Sessions Judge, Kurnool, writes under 2nd October, 1935:—"I have received this morning a cable from my son Jagannathan that he has been selected for the I. C. S. My graceful namaskarams to the Home and its guiding spirits."

New Admissions



ADMISSIONS IN THE HIGH SCHOOL.

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

From the Top: I Row.—R. Ramadoss (3), N. Sivanesan (5), K. Narasimharaghavan (3), N. Rajagopal (5), E. Venkatasubbarayulu (4), M. R. Vijayaraghavan (4), R. Sundaram (4), S. Ratnakrishnan (4), G. E. Ramachandran (1).

II Row.—K. Rajagopala Rao (4), P. Seenichami (3), K. Srinivasaraghavan (1), S. M. Ramanathan (3), M. K. Subbaraya Pillai (2), K. Selvanayakam (3), T. R. Radhakrishnan (4), S. N. Manickam (4), S. T. Rajagopalan (4).

III Row.—T. K. Venugopal Reddi (4), A. Subramanian (4), G. R. Srinivasan (4), K. Viswanathan (6), S. Ramakrishnan (5), T. K. Seturaman (4), S. Jagannathan (4), V. Venkatesan (4).

IV Row.—R. V. Sanjivi (1), S. V. Srinivasan (1), S. Rangachari (1), K. Chidambaram (1), M. Rajappan (1), I. Ulaganathan (1), S. Balasubramanian (1), R. Satyamurti (1), A. G. Kandaswami (1).



ADMISSIONS IN THE COLLEGE AND THE INDUSTRIAL CLASSES.

From the Top: I Row.—P. A. Padmanabhan (I.U.C.), S. Venkata Rao (L.I.M.), A. Chinna-swami (L.A.E.), E. Kothandaraman (Arts), J. Delhi Batcha (L.A.E.).

II Row.—M. S. Ramamurthi (L. A. E.), T. Bhupendranath Basu (L. A. E.), N. B. Arjuna Sahayam (L.A.E.), C. Sivaswami (L.A.E.), V. S. Ponnuramam (L.A.E.), A. Krishna Bhatta (L.A.E.), P. Adimurti (L.A.E.).

III Row.—D. Minakshisundaram (L. A. E.), M. Ramanuja Doss (L. I. M.), H. S. Nagabhushanam (L.A.E.), K. P. Subramanian (I.U.C.), K. Ponnambalam (I.U.C.), M. V. Gopalaswami (L.A.E.).

Exchanges and Free Supply of Journals

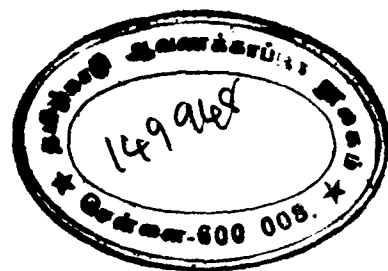
The Hindu (Daily and Illustrated Weekly)
Madras Mail
Indian Express
The Andhra Patrika
Swadesa Mitran
Trilinga
Hindu Nesan
Dharmarajya
The Sunday Times
Educational Review

South Indian Teacher
The Indian Mirror
Vedanta Kesari
Ramakrishna Vijayam
Prabuddha Bharata
Message of the East
Bharata Dharma
Sri Dharma
Treasure Chest
My Magazine (Madras)
The Quarterly Journal of the Madura College
The C. S. S. Review

- The Field
The Swadeshi Annual
The Maharaja's College Magazine, Ernakulam
St. Mary's High School Magazine, Bombay
The Merry Magazine
The Indian Concrete Journal
The Indian Review
The Zamorin's College Magazine, Calicut
A Government College Miscellany, Mangalore
Prabuddha Kerala, Tiruvalla
I. A. S. C. Association Journal
Queen Mary's College Magazine
The Indian Educator, Madura
The Scholar, Palghat
St. Andrew's Colonial Homes Magazine
The Kumbakonam Government College Magazine
- St. Thomas' College Magazine, Trichur
The Journal of the Madras Geographical Association
The Magazine, St. Joseph's College, Trichy
The Hindu Theological High School Magazine, Madras
Bharati
Hindi Pracharak
The National College Magazine, Trichinopoly
Kishoree Ram High School Magazine
Kalaimagal
Saraswathi
Bhakthi Probodhini
The Colonial Review
The Pudukottah Maharaja's College Magazine

The world is the Lord's Mint. If you have currency value here, if you are a good coin here, you can circulate there. Otherwise you will be thrown back to be recast.

—GURU BASAVA.



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

292. **Nanjappan, P. S.**, b. 1913, son of P. N. Sadaya Gounder, Palappatti, Salem Dt.
E. 1924, II Form.
L. 1927; Secretary and Treasurer, Phoenix Club, Mylapore.
1930, Married.
Address: Zamindar of Palappatti, Palappatti P. O., Velur—Salem.
293. **Kailasam, P. S.**, b. 1915, son of P. N. Sadaya Gounder, Palappatti, Salem Dt.
E. 1924, I Form.
L. 1927; 1935, B. Sc.
Address: Student, Law College, Madras.
294. **Vijayaraghavan, P. C.**, b. 1913, son of P. C. Chakravarthi Aiyangar, Electrical Engineer, Pundi, North Arcot Dt.
E. 1925, I Form.
L. 1927.
Address: 27, Poonamalle High Road, Vepery.
295. **Sundararajan, R.**, b. 1913, son of A. Rangaswami Aiyangar, Advocate, Devakotah, Ramnad Dt.
E. 1924, III Form.
L. 1932, B. A.; 1934, B. L.
Address: c/o A. Rangaswami Aiyangar, Advocate, Devakotah.
296. **Sitaraman, C. K.**, b. 1912, son of Rao Saheb C. V. Krishnaswami Aiyar, Dt. Judge, Kumbakonam, Tanjore Dt.
E. 1924, II Form.
L. 1926.
1935. Student, Presidency College, Madras. Keen Debater, Sportsman and Actor.
Address: c/o Rao Saheb C. V. Krishnaswami Aiyar, Pelathope, Mylapore Madras.
297. **Venkatapati, C. K.**, b. 1910, son of Rao Saheb C. V. Krishnaswami Aiyar, Dt. Judge, Kumbakonam, Tanjore Dt.
E. 1924, IV Form.
L. 1925. Keen Sportsman.
Address: c/o Rao Saheb C. V. Krishnaswami Aiyar, Pelathope, Mylapore, Madras.
298. **Vaidyanathan, V. M.**, b. 1913, son of V. V. Muthuswami Aiyar, Assistant, Govt. Training School, Mayavaram, Tanjore Dt.
E. 1924, II Form.
L. 1925.
1929 S.S.L.C.
1933-35 Indo Foreign Agency, Salem.
Address: c/o V. V. Muthuswami Aiyar, Asst., Govt. Training School, Salem.
299. **Subbaroyan, K.**, b. 1912, son of R. Kandaswami Aiyar, Revenue Inspector, Rasipuram, Salem Dt.
E. 1924, IV Form.
L. 1931, Intermediate.
1932, Sub Editor, "India", Madras; Sub Editor, Free Press Journal, Bombay.
1933, Sub Editor, Sindh Observer, Karachi.
Address: Do. Do.
300. **Devaperumal, K.**, b. 1905, son of Mukunda Chettiar, weaver, Karimanal, Ponneri, Chingleput Dt.
E. 1924, IV Form, 1927, S.S.L.C.
L. 1928 (Completed first year Supervisor course in the Govt. Textile Institute).
Address: c/o K. Venkataswami Chettiar, weaver, Karimanal, Pulikot P. O., Ponneri Taluk.
301. **Jagannathan, S.**, b. 1910, son of J. Sundaraiyar, Valavanur, South Arcot Dt.
E. 1924, IV Form; 1937, S.S.L.C.
1929, Intermediate.
L. 1930; 1932, B. A. Hons. (Maths.)
1933-34, Lecturer, American College, Madura.
Address: 47 Dhanappa Mudali Street, Madura.
302. **Duraiswami, S.**, b. 1909, son of K. D. Swaminatha Aiyar, Postmaster, Cuddalore, South Arcot Dt.
E. 1924, IV Form.
L. 1929, Inter.
1932-33, Teacher, R. M. Secondary School, Mambalam.
1933-34, Secondary Grade Training Course.
1935, Clerk, Postal Department.
Address: Clerk, Post Office, Prodathur, Cuddapah Dt.

- 303. Anantakrishnan, N.**, b. 1911, son of Dr. K. Narayana Aiyar Salem Dt.
E. 1924, III Form.
L. 1926 ; 1932, Inter.
Address: Dr. K. Narayana Aiyar's Bungalow, Sivaswamipuram Extension, Salem.
- 304. Annaswami, R.**, b. 1909, son of S. Ranga Aiyangar, Pattukottai, Tanjore Dt.
E. 1924, V Form.
L. 1923, Inter.
1929, Clerk, R. S. Home.
Address: Do. Do.
- 305. Tirumalai Aiyangar, M. A.**, b. 1907, son of M. A. Narayana Aiyangar, Retired Commissioner, Mysore (later Swami Srivasananda)
E. 1924, Junior Inter., Presidency College.
1926, Prizes in Badminton, Putting the shot, English Essay, Recitation.
L. 1927, Preliminary Mathematics Honours.
1929, B. A. Hons. Went to England to take the I.C.S. competitive Exn.
1930, I.C.S. Probationer, London.
1931, Assistant Magistrate, Krishnagar, Nadea, Bengal.
Address: Assistant Magistrate, Rampuahat, Nadea Dt., Bengal.
- 306. Narasayya, H. S.**, b. 1905, Hosur, Salem Dt.
E. 1924, Junior B. A., Presidency College, (Passed Inter. from the Ramakrishna Students' Home, Bangalore.)
1926, Prizes in Volley Ball, Relay Race and Throwing the Cricket Ball.
L. 1926, B. A. (History).
1927, Tutor, St. Joseph's College, Bangalore.
1930, B. L.
Address: Varsity College, opposite Martha's Hospital. Cubbonpet, Bangalore.
- 307. Velayudan Nair**, b. 1910, Malabar Dt.
E. 1924, Technical Lower (Weaving Section).
L. 1924.
- 308. Gopala Rao, K. R.**, b. 1911, Kalladikurichi, Tinnevely Dt.
E. 1924, Technical Lower (Weaving Section)
L. 1927.
1929, Deceased.
- 309. Sri Raman, K. B.**, b. 1912, son of K. Bhashyam Aiyangar, Bill collector, National Bank, Urugadam, Chingleput Dt.
E. 1924, Technical Lower (Weaving Section), Artisan Course, Textile Institute, Madras.
L. 1927.
Address: 2/11, Dhavanotsavam Bungalow, Triplicane, Madras.
- 310. Krishnamurti, T. V.**, b. 1912, son of T. K. Venkatarama Rao (Teacher, Hindu High School, Triplicane), Trichinopoly Dt.
E. 1924, Technical Higher, Industrial School.
L. 1925.
- 311. Srinivasan P. R.**, b. 1905, son of Venkatanarasimbhaya, Native Doctor, Kuppam, South Arcot Dt.
E. 1924, IV Form.
L. 1924.
- 312. Srinivasan K. V.**, b. 1908, son of K. V. Narasimbachari, Kalathur, Chingleput Dt.
E. 1924, IV Form.
L. 1925.
Address: Guard, Villupuram, S. I. Ry.
- 313. Narasimbachari, S.**, b. 1912, son of L. N. Seshachariar, Paduthalam, North Arcot Dt.
E. 1924, I Form.
L. 1930, S.S.L.C. Completed
Address: 871, F. Giriraj, Sultan Bazaar, Hyderabad, Deccan.
- 314. Ramanathan, A.**, b. 1909, son of Anantanarayana Sartrigal, Angadipuram, Malabar Dt.
E. 1924, IV Form.
L. 1930 (While studying for Sanskrit Honours, IV year, Presidency College.)
1932, B. A. Hons. (Sanskrit)
Address: Sanskrit Lecturer, Hindu College, Tinnevely.
- 315. Vaidyanathan P. S.**, b. 1910, son of L. K. Sundaram Aiyar, Vakil, Pudukotah.
E. 1924, III Form.
L. 1925.

- 316. Ramachandran, C. R.**, b. 1909, (nephew of Rao Sahab C. Ramaswami Aiyar, Dt. Board Engineer, Madura), Madura Dt.
E. 1924, VI Form.
L. 1924.
1930, B. A. Hons.
1931, Went to England to compete for I.C.S.
1933, United India Life Assurance Co. Madras.
Address: "
- 317. Rangaswami, N. A.**, b. 1908, son of N. A. Jagannathachariar, Overseer, P.W.D., Saidapet, Chingleput Dt.
E. 1924, IV Form.
L. 1925.
1929, Joined the Medical College for M.B.B.S.
Address: M. B. B. S. Class, Medical College, Madras.
- 318. Krishna Menon, K. M.**, b. 1909, son of K. M. Krishna Kurup, Sub Judge, Malabar Dt.
E. 1924, V Form.
L. 1925.
1928, Joined the Agricultural College Coimbatore.
1933, B. Sc. (Agri.)
Address: c/o K. M. Krishna Kurup Esq., Sub Judge, Salem.
- 319. Venkatarangam, K.**, b. 1913, son of Rao Sahab K. Venkatram Naidu, Dt. Traffic Superintendent, M. S. M. Ry., Chittoor Dt.
E. 1924, III Form.
L. 1925.
Address: Venkatram Vilas, Perambur Barracks, Madras.
- 320. Sundaram, R.**, b. 1912, (Guardian, P. S. Naranaswami Aiyar, Venkataswami Naidu St., Madura) Madura Dt.
E. 1924, II Form.
L. 1924.
- 321. Dandapani**, b. 1912, (Guardian) T. M. Jambulinga Mudaliar, Cuddalore), S. Arcot Dt.
E. 1924, II Form.
L. 1924.
- 322. Parathasarathi, T.**, b. 1911, son of Thirumalaswami Mudaliar, Raja St., Walajabad, Chingleput Dt.
E. 1924, III Form.
L. 1924.
Address: c/o Thirumalaswami Mudaliar, Raja St., Walajabad.
- 323. Venkatasubramanian, K. S.**, b. 1912, (Guardian, S. S. Anantakrishna Sastrigal, Clerk, Office of the A. G. Madras.)
E. 1924, I Form.
L. 1927; Joined The Veda Patasala, Lingappier Street, Conjeevaram.
Address: Purohit, Triplicane, Madras.
- 324. Viswanathan, S.**, b. 1910, son of P. V. Sesha Aiyar, (Personal Assistant to the Estate Collector, Sivaganga), Malabar Dt.
E. 1924, III Form.
L. 1925.
- 325. Pattabhiraman, K. V.**, b. 1910, son of K. N. Venkatarama Aiyar, Kattakarampalyam, Polur, North Arcot Dt.
E. 1924, V Form.
L. 1930, B. A.
Address: c/o The Maharajah of Nabha, Kodaikanal.
- 326. Sambath Rao, C. O.**, b. 1912, Madras.
E. 1924, III Form.
L. 1925.
- 327. Ramabhadran**, b. 1914, (Guardian, R. V. Rajagopala Aiyangar, Pelathope, Mylapore), Tanjore Dt.
E. 1924, I Form.
L. 1924.
- 328. Muthuswami, V.**, b. 1909, son of Venkatarama Sastrigal, Tiruvalangadu, Narasingapet, Tanjore Dt.
E. 1924, VI Form.
1925—27, Inter, Wesley College.
1927—29, B. A., Loyola College.
L. 1929, Married.
1929—31, Post graduate (Maths.)
1931, M. A.
Address: Manager, Giri Coffee Co., Mangalore.
- 329. Sambamurthi, T. R.**, b. 1909, son of T. Ramaswami Sastriar, Kumbakonam, Tanjore Dt.
E. 1924, V Form.
L. 1925.
Address: c/o H. & J. Foster & Co., Sassoon House, 4 Lyons Range, Calcutta.
- 330. Ramakrishna Rao, K.**, b. 1909, son of Kasinatha Rao, Engineer's Office, Tanjore, Tanjore Dt.
E. 1924, IV Form.
L. 1924.

- 331. Ranganathan, R.**, b. 1910, son of A. R. S. Ramaswami Chettiar, Banker, Rayavaram, Pudukotah State.
E. 1924, IV Form.
L. 1925.
Address: c/o S.R.M.A. Firm, Minbla, Tharawaddy Dt., Burma.
- 332. Panchapakesan, K.**, b. 1913, son of P. Krishnaswami Aiyar, Deputy Collector, Tanjore Dt.
E. 1924, II Form.
L. 1925.
Address: c/o P. Krishnaswami Aiyar, Deputy Collector, Tanjore.
- 333. Venkatasubbiah, A.**, b. 1906, son of A. Subramania Aiyar, Nandimala, Chittoor Dt.
E. 1924, Junior Inter, Pachayappa's College.
L. 1928, Married.
1929, B. A. Hons. (Econ.)
- 334. Sankara Aiyar, K. A.**, b. 1902, son of K. S. Appaswami Aiyar, Landlord, Karakurichi, Via Shermadevi, Tinnevely Dt.
E. 1924, III year M. B., B. S. (after B. A. from Maharaja's College, Trivandrum).
L. 1927, L. M. & S.
1928, Assistant to Dr. E. V. Srinivasan.
1929, Assistant to Dr. S. Rangachari.
1931, Rural Medical Practitioner, Valivalam, Tanjore Dt.
- 1925**
- 335. Parasuraman, S.**, b. 1913, son of S. Venkatachala Mudaliar, Devasthanam Inspector, Mannargudi, Tanjore Dt.
E. 1925, II Form.
1926, Joined Technical Lower. Specialised in Carpentry and Cabinet Making.
L. 1931.
Address: Parithiyur, Kankoduthavanitham P. O., Tanjore Dt.
- 336. Sadasivan, T.**, b. 1913, (Brother of T. Viswanatha Aiyar, Military Accounts Department), Manamadura, Ramnad Dt.
E. 1925, IV Form.
L. 1929, Completed S. S. L. C. Joined the Loyola College.
1932, B. A., Joined the Post graduate course in Mathematics.
- 337. Srinivasan, S.**, b. 1915, son of T. R. Sarangapani Aiyangar, (Lecturer in Chemistry, Wesley College, Madras), Tandalam, Tanjore Dt.
E. 1925, I Form.
L. 1926.
- 338. Kalyanasundaram, K.**, b. 1911, son of M. S. Krishna Aiyar, Marayur, Valuvur P.O., Via Manganallur, Tanjore Dt.
E. 1925, Technical Lower (Carpentry and Cabinet Making).
L. 1927.
- 339. Narayana Nair**, b. 1911, Malabar Dt.
E. 1925, Technical Lower (Weaving Section).
L. 1925.
- 340. Srinivasaraghavan, V.**, b. 1913, Grandson of V. C. Krishnamachariar, Landholder, Malayankulam, Kavandallam P. O., Chingleput Dt.
E. 1925, I Form.
L. 1935, B. A., (Maths), Loyola College, Home Day Prizes in Religion English Essay, Long Jump and 100 yards; Took part in acting 'Bharata' & 'Merchant of Venice'
- 341. Bhaktavatsulu, R.**, b. 1911, son of C. M. Rajagopal Naidu, Compounder, L. F. Dispensary, Poona-malle, Chingleput Dt.
E. 1925, III Form.
L. 1925.
- 342. Chinna Kandar, N. B.**, b. 1909, son of N. Bhupati Kandar, Nattarampalli, N. Arcot Dt.
E. 1925, V Form.
L. 1926.
1933—35, Secondary Grade Training, Saidapet.
Address: Nattarampalli, Via Jalarpet.
- 343. Hanumantha Kandar, N. B.**, b. 1911, son of N. Bhupati Kandar, Nattarampalli, N. Arcot Dt.
E. 1925, IV Form.
L. 1928, S.S.L.C., 1931, Inter.
1934—35, Secondary Grade Training, Saidapet.
Address: Nattarampalli, Via Jalarpet.

EXTRACTS

FROM THE VISITORS' BOOK

In my pilgrimage into the Land of Ancient Wisdom, India, I always find the greatest inspiration in the sublime spiritual influence and divine heritage of that great contemporary Maharishi and Prophet of India, whom the world has witnessed in Sri Ramakrishna.....So, to-day I am deeply impressed with the splendid work which I discover in the Ramakrishna Students' Home, and I am most grateful for the valuable experience which I will joyfully carry to my country and to our suffering Europe.

JUNE 24, 1935. }

DR. KAREL HUJER,
PRAHA XIX
CZECHOSLOVAKIA.

My wife and I have derived great profit from our visit to the school. We hope that we will be able to inspire in the boys who come into our charge at the new Indian Public School some of the high ideals and spirit of service and the appreciation of the relative value of spiritual and material things that we see being planted in the minds of the boys here.

JUNE 26, 1935. }

A. E. FOOT,
THE DOON SCHOOL,
DEHRA DUN.