

Our Home Magazine

FEBRUARY 1936

196-1384



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

Sri Ramakrishna Centenary

THE CENTENARY will be celebrated all over the world during a period of one year, commencing from the 24th February 1936.

MEMBERSHIP of the Centenary General Committee is open to all, irrespective of caste, creed or nationality. The minimum fee is Rs. 5 (Rs. 3 for students).

MEMBERS will receive free of charge the centenary bulletins as they are issued, and will be entitled to have at concession prices the Centenary Memorial Volume (*vide* third page of cover) and several of the Mission publications.

FRIENDS and sympathisers are requested to join the General Committee and co-operate in all possible ways to make this an occasion for a great awakening.

REMITTANCES may be sent to the President, Ramakrishna Mission, Mylapore, Madras.

(For further particulars, see inside.)

* * * * *

"The world cannot bear a second birth like that of Ramakrishna Paramahansa in five hundred years. The mass of thought that he has left has to be transformed fast into experience; the spiritual energy given forth has to be converted into achievement. Until this is done, what right have we to ask for more?"

—SRI AUROBINDO.

OUR HOME MAGAZINE

'Come unto Me, all Ye, Children of Immortal Bliss'
—Sri Ramakrishna

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

Published thrice a year

Annual Subscription Rs. 2.

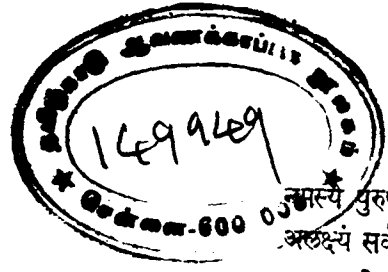
VOL. VIII

FEBRUARY 1936

No. 3

CONTENTS

	PAGE.
1. KUNTI'S PRAYER TO SRI KRISHNA ...	66
2. SRI RAMAKRISHNA CENTENARY MESSAGE ...	67
3. கண்ணன் கழல்—ஆ. பொன்னுஸ்வாமி முதலியார் ...	68
4. MIRA BAI (Poem)—by K. Viswanathan... ..	69
5. LUCK OR PLUCK?—by K. P. Subrahmanyam ...	73
6. HINDEKAR—by V. S. Venkatanarayana ...	75
7. VILLAGE UPLIFT—by D. Surya Rao ...	78
8. INDUSTRIAL EDUCATION—by K. R. Ramiah ...	79
9. SCIENCE AND RELIGION—by S. K. Joghi ...	80
10. OUR BULL—by K. R. Subbiah ...	81
11. FROM THE SETU TO THE HIMALAYAS—by Kaundinya ...	82
12. நீங்களுக்கும் இப்படிக்க கண்டதுண்டா?—ல. பக்தன் ...	87
13. SRI RAMAKRISHNA CENTENARY CELEBRATIONS ...	88
14. NOTES AND NEWS ...	92
15. IN MEMORIAM ...	93
OLD BOYS' REGISTER	



Kuntī's Prayer to Sri Krishna

नमस्त्ये मुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥
मायायवनिकाच्छन्न मज्ञाधोक्षजमव्ययम् ।
नलक्ष्यसे मूढदशां नटो नाश्रयरो यथा ॥
तथा परमहंसानां मुनीनाममलात्मनां ।
भक्तियोग विद्वानार्थ कथं पश्येमहिस्त्रियः ॥
कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोप कुमाराय गोविन्दाय नमोनमः ॥
विपदस्सन्तु तादृशश्चतत्र तत्र जगद्गुरो ।

I BOW down to Thee, O Lord, but I know not if my obeisance can reach to where Thou standest beyond the world of matter and mind. Thou art the Prime Mover of the Universe and its Inner Ruler. Though existing within all things and without, Thou art not comprehended by any one. How can I fathom Thy mystery?

Thy true being is hidden from us by the screen of Maya, which baffles not only the dull-witted, but also the sages of stainless souls and ascetics of discriminating intelligence. When that is so, how can ignorant women like me know Thee? But I know this, that Thou hast incarnated in human form amongst us to attract our hearts and accept our love. So, my Lord, be pleased to accept my adoration. I do not ask to see the distant scene—one step enough for me.

Salutations be unto Thee, O Sri Krishna, the Son of Vasudeva, the delight of Devaki, the darling of Nandagopa, the Companion of the cowherds!

This is my prayer to Thee, my Lord, break the self-complacency of

भवतो दर्शनं यत्स्यादपुनर्भव दर्शनम् ॥
जन्मैश्वर्यं श्रुतश्रीभिरेवमान मदः पुमान् ।
नचार्हस्यमि धातुवै त्वामकिंचन गोचरम् ॥
नमोऽकिंचनविज्ञाय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥
अथ विश्वेश विश्वात्मन् विश्वमूर्त स्वकेषु मे ।
स्नेहपाशमिमं छिन्धि दृढं पाण्डुपु वृष्णिषु ॥
त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृन् ।
रतिमुद्रहतादद्गा गंगेवौधमुदन्वति ॥

our lives by chastising us frequently and subjecting us to troubles now and again so that we may be reminded to call on Thee and gain Thy blessed vision which destroys the experience of repeated births and deaths.

Men puffed with the pride of birth, wealth, learning and prosperity can never approach Thee 'where thou walkest in the clothes of the humble, among the poorest and lowliest and lost.'

Thou art the wealth of those who have nothing in the world to call their own. Thou art the abode of infinite peace and bliss and Thou grantest to Thy devotees the beatitude of Kaivalya. Accept my salutation at Thy feet.

O Lord! Grant me the strength to love Thee with my whole being and break the bonds which still bind me to the Vrishnis amongst whom I was born, and the Pandavas whom I have borne.

Let my mind no longer dwell on the senses and sense objects but let it gather its diverse currents and flow to Thy bosom like the Ganges ever carrying its waters to the Sea.

—Srimad Bhagavatam 1-8.

Sri Ramakrishna Centenary

MESSAGE

THE longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be waking, and a voice is coming unto us, gentle, firm, and yet unmistakable in its utterances. Like the breeze of the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away and India is awakening from her deep long slumber. None can resist her any more; never is she going to sleep any more.

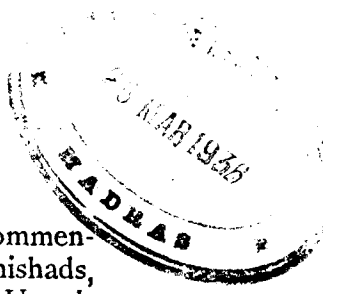
Once more the wheel is turning up; once more vibrations have been set in motion from India which are destined at no distant date to reach the farthest limits of the earth. Once more the voice has spoken whose echoes are rolling on and gathering strength every day. The time was ripe for one to be born who in one body would have the brilliant intellect of Sankara and the wonderfully expansive heart of Chaitanya—one who would be the embodiment of both this head and heart. Indeed, the time was ripe for one who would see in every sect the same spirit working, the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the downtrodden, for every one in this world, inside India and outside India; and at the same time whose grand and brilliant intellect would conceive of such noble thoughts as would harmonize all conflicting sects, not only in India but outside of India and bring a marvellous harmony, the universal religion of head and heart into existence. It was necessary that such a man should be born, and such a man was born in Sri Ramakrishna. His life was a thousandfold more

than his teaching, a living commentary on the texts of the Upanishads, nay, he was the spirit of the Upanishads living in human form. Nowhere else in this world exists that unique perfection, that wonderful kindness for all that does not stop to justify itself, that intense sympathy for man in bondage. He lived to root out all distinction between man and woman, the rich and the poor, the literate and the illiterate, the Brahmanas and the Chandalas. He was the harbinger of peace—and the separation between Hindus and Muhammedans, between Hindus and Christians, are sure to be things of the past. He came to bring about the synthesis of the Eastern and the Western civilizations. Indeed, not for many a century past has India produced so great, so wonderful a teacher of religious synthesis.

I place this great spiritual ideal before you, and it is for you to judge him for yourselves. In the heart of your hearts is the Eternal Witness, and may He, for the good of humanity, open your hearts and make you true and steady to work for the immense change which must come whether we exert ourselves or not. For, the work of the Lord does not wait for the likes of you or me. It is a glory and privilege that we are allowed to work at all under Him. Once more the doors have opened. Enter ye all into the realms of Light, the gates have been opened wide once more.

And may He who is the Lord of every sect, who is all-pervading, may He bless you, may He help us, may He give strength and energy unto us! May His blessings be on you all for ever and ever.

—SWAMI VIVEKANANDA.



கண்ணன் கழல்

ஆ. பொன்னுஸ்வாமி முதலியார் பாடியது

[இவர் ராமகிருஷ்ண பாணவரில்லத்தில் நெசவு உபாத்தியாயராயிருந்து 11-10-35 ல் காலமானார். இதற்குச் சில நாட்களுக்கு முன்பே இத பாடப் பெற்றது.]

அறநாடி ஆசிரியநுத்தம்

பகவான்

அன்னை தந்தை குரு தேய்வம் அருந்தவம் ஞானத் தவப்பனும்
என்னைத் தவிர வேறிலையென் மெல்லாம் டானும்ப் பாலித்து
என்னை எங்கும் நிறைந்தவனும் எண்ணி யெண்ணி இன்புறவே
உன்னி லுள்ளம் பூரித்தே உள்ளடங்காப் பேரன்புடனே
அன்பு நிறைந்த அறிவாலே அருதினமென்னை யுணர்வாரே
அன்பா லென்னை யடைந்திடுவார்; அவர்களிடம் யான் குடிக்கொள்வேன்;
அன்பாலேயான் மகிழ்வதுபோல் ஆசார பூஜையில் மகிழ்வதிலே;
அன்பனே அன்பால் உனக்குரைத்தேன் அறிந்தடைந்தால் f
சுகம்பெறுவாள்.

பக்தன்

வேத சாஸ்திர முறைப்படியே விளங்க உரைத்து மயல் நீக்கி,
வேத வாக்கிய சீதார்த்தம் விண்ணும் மண்ணும் வாழ்வரு
வேத விதியாய் நிலைநாட்டி விஜயனோடும் எமையாண்டாள்!
வேத வாக்காம் நினது மொழி விதியான் பிடிக்க வரமருள்வாள்.

நித்த முன்னைத் தொழுவெண்டும் நின்னை நனைந்துந் நகவேண்டும்,
நித்த மென்ற நிதயத்தில் நீயே நிலவும் நிலை வேண்டும்,
நித்த மென்றன் அறிவாலே நின்னைக் காணும் நிறைவேண்டும்,
நித்தம் நீயே நானாகி நிரஞ்சன முத்தி பெறவேண்டும்.

அத்தா உன்றன் அருளல்லால் அடைய வேளிதோ பரம்பொருளே,
அத்தா வென்னைக் கருணையினால் அருளிர் விகல்ப நிலைகூட்டி,
அத்தா உன்றன் பரவெளியில் அடியென் தீனாக்க வரமருள்வாள்,
அத்தா உன்றன் அடிபோற்றி அமலா உன்றன் அருள் போற்றி.

Mira Bai

By K. VISWANATHAN, IV HONOURS (Eng.)

ARGUMENT—

While the saintly Mira Bai, Queen of Mewar, is celebrating the Krishna Ashtami with a band of Sadhus in her palace, the Moghul Emperor Akbar and his minister enter the hall disguised as Sadhus. Akbar makes a votive offering of a necklace to Sri Krishna and goes away with his minister. The Commander-in-chief of the Rana who meets them as they leave the hall suspects them and comes to know who they really are on over-hearing their conversation. He reports the matter to the Rana who gets angry, charges the Queen with illicit love with the Moghul and banishes her. She leaves the palace, wanders forth as a pilgrim and reaches Brindavan, the blessed abode of Sri Krishna.

I

AND Mirabai, on this memorable day,
Shone like Sri, excelling even Rathi's charms,
Never thunder louder spake in May,
And proved her sore penance her ruinous harms,
That crushed and stifled so soon the dewy ray,
And poured in her pure heart such big alarms;
For one of the Sadhus was the Infidel,
Emperor, the family foe, and enemy fell!

II

The Sadhu passed; the King at his Queen's request
Reverently stepped; alas! the fatal glance,
The glorious misery, enviable bequest!
The four eyes met! and the direful penance
Went heavy with a large misery in quest
Of this poor Queen, thrown up to deadly chance.
Blind is God, and foolish all His works!
Behind a smiling cloud such tempest lurks.

III

Scarce believed his eyes the Lord of stout Mewar;
With a fluttering heart in the "Puja Mantap"
He stood; O Glorious vision! that bore him far
Above this clodded earth, far high up;
One blaze of glory, a shining mass of Star,
Groups, as when ten thousand suns gallop
In the shining Heavens, dropping fires,
Trailing clouds of glory, stupendous spires;

IV

He stood bewildered, were he borne off
To worlds huger, greater far than earth:
Saturn, or Jupiter, whose mighty sons so laugh
Sore at the puny sons, our tiny birth,

That fly before their tempestuous gales like chaff:
Where splendor seas, or mountains vast in girth
Lour defiant in haughty scornful look;
At whose thundering waterfalls poor we are shook;

V

Till the ambrosial touch of her glorious face
On his gemmed feet, in wifely devotion,
Roused him up from "Bhajan" miracle-trance;
Her marvellous dark orbs ablaze without motion
He saw! shrank back, like a rebounded lance,
Gazing as on some being of angelic creation—
Not of this Earth, a Gowri, a Goddess he thought!
And strange passions within his bosoms wrought.

VI

Balabhadra brought the fatal hideous truth:
(God damn the soul that worked such royal woe!)
Horror! an infidel in pride and vigour of youth,
Should dare profane his peerless queen in so
Unjust gaze! his mind hardened without ruth,
His proud heart beat, and bounding on like a doe
His blood boiled; in earth deep dug his toe,
Teeth grinded teeth, and eyes flashed fire and mo'.

VII

Trembling with rage, to her in haste he rushed.
A great heaviness and sorrow fell on his mind,
Pity, compassion, rage, sorrow gushed
All at once; his object queen did find,
And vent his spleen, with a ruthless anger flushed,
And loathed the sex, a Vermin of inconstant kind:
"O hated woman, on the plea of divine worship
Thou hast planned, (Shame, Ignominy, and hell-grip)

VIII

To gratify thy carnal, loathsome, lustful appetite
In the foul embraces of a goat-bearded Muslim fell;
Adulterous wretch! faithless thing of spite!
Meretricious hag, with glitter decked well,
Harlot stench unhappy! O marshy light
To lure me into bogs, to wail and yell
With woe, monstrous spouse-break to Heaven lost."
She heard spell-bound, and shuddered, and fell aghast.

IX

Cruel Man! that kills his partner with a merciless charge,
The charge of inconstancy, the most painful
A Woman could bear, most poignant and large,
Prodigious load of excruciating, tearful

Pains! and he despised by the one she loves, in the gorge
Of shame and sorrow, woe and misery awful;
She came to, from the searing thunderbolt
That well nigh did to death the queen and jolt.

X

Fearfully drew nigh the miserable man,
Who muffled up inwardly groaned mighty fast;
Like a timid deer, she came shaking like a fan,
Fell on his feet, and tost in sorrow's blast,
Declared her innocence and protested in vain;
A ringless Sakuntala! no heav'ns at last
To hear and proclaim. "O Sun of my life!" she cried;
Like a dove at the coming storm she fluttered and shied.

XI

She kneeled at his feet, and held his chin,
"O Lord!" she wept; but the piercing tenderness
Reached not the stony heart: he cared a pin.
Her eloquent eyes, loveliest in sorrowfulness,
Pierced not his petrified gaze and mien.
He sternly forbade the "Puja" still less
Snatched away the inspiring "Vigraha"
And steeled himself against a ho or a ha!

XII

He felt her hand as the touch of a toad,
Or the breath of fire, or the scorpion sting;
He spurned her vile carcase, a faithless load
Of flesh; she twined her arms, as in a ring,
Around his legs, did him with prayers goad;
Words she found not, eyes spake many a thing;
So the lapwing cries, when the cruel hunter
Carries all her brood, and aims a stroke at her.

XIII

Out flashed the sword thirsting for innocent blood;
He rushed on the hapless queen, now in a trance;
Dragged her by the hair in ire as hell-flames red;
The words chafed through the grinding teeth like a lance
Whirled by the Achillean hand or like a flood
Rushing through a narrow gorge in haste at once:
"Lecherous woman! tarry not in my realm
Before the break of day, or else this helm!"

XIV

Well nigh dead with the charge of crime,
Terrible, false, gross unfaithfulness—
By a bloody, ravenous, wolfish, ruthless aim
Of relentless fate, like a shell of fury's mess

Shot through a cannon's mouth aright in time;
Far away flung, from her home of happiness,
Where she as a child grew up in joy and bliss,
Where all went well without a jar or hiss;

XV

Far from father, mother, brothers and all;
Thrown into the hands of a maddened Lord,
Rejected even by him on the charge of a faithless thrall
She looked around, but found no sheltering guard
Before, behind, or sides. "The world is a hell
Of torture, a burning Tophet, none ever trod."
She hid her head meekly in her lap
And wept like a doe smitten like a thunder-clap.

XVI

Krishna bade her go to Brindavan;
(Krishna who doth never lose sight of his Lovers)
Deep thought she and broke all bonds with man,
Cursed her own ill-luck, to the higher powers
Made no mean appeal; resolved to obey the ban
Of her stern lord as a wife, she left the towers;
And roamed the irremeable way, a lonely ghost,
Much woe begone but her sweet face shone most.

XVII

The way was long and mazy, and once she stopped
At a group of sportive babes in mirth and glee,
Most sweet and angelic; a child beside her hopped
And spoke, "Mother! who art thou I see
And whence, and whither away? Your strength is sappe
Mother, stop and rest under this tree;
What ails thee Mother? I see sorrow in your eye
Pray, tell your little child and do not lie;

XVIII

Take these fruits, Mother, and be well refreshed."
So lisped the 'witching lips; they danced and sang
Sweetest strains, all cark and care they hushed.
She stood entranced, and the listening chords rang
Again. "Blessed Mothers that sweet relished
The joys of motherhood" and stopped the clang
Of commotion, that well nigh choked her breath
And made her long for a speedier death.

XIX

The Rana relented, moved by the Lord's vision;
He knew the story's truth, and wept perforce;
He heavily groaned, and tore his hair in passion,
Cursed himself, till his voice grew hoarse;

Exiled his vestal queen in a violent motion,
Denied himself food and drink to a corse
And with a chosen band to Brindavan went,
And fell prostrate at her feet and gave fast vent

XX

To his great bale, and verily begged her sore.
From him she turned, and prayed the loving Lord
To keep her in the earthly bonds no more;
The Lord of Lords heard the plaintive bard,
He stretched His arms to receive the Queen in gore
And she shrieking fled.....

Luck or Pluck ?

By K. P. SUBRAHMANYAN, B. A. (HONS).

"GENTLEMEN, I do not believe in luck. You see a man, who after taking a degree in law, starts practice and becomes a leading member of the bar, earning thousands of rupees; while side by side with him you see so many brethren of his profession who cannot get even enough to maintain themselves. You see a merchant starting from humble beginnings becoming, in course of time, a millionaire; you see also so many companies failing and merchants becoming bankrupts. You call it Luck; you say that the Goddess of Fortune smiles upon the successful lawyer and the successful merchant, while she does not bestow her favour on the unsuccessful ones. You call all this Luck; but I call it Pluck. In my opinion the successful lawyers and the successful merchants must be the plucky ones of their kind—intelligent, energetic, and enterprising; clever enough to turn any opportunity afforded to them to their own advantage. It is push; it is all pluck."

So says an eminent educationist of the present day.

While admitting that aspect of the above statement which was intended for the encouragement of the audience, let us view the truth of it as a whole in the light of dispassionate criticism. The point at issue is whether luck has to play its part in the life of the individual or not. It is rather an irony of Nature that the major part of those who believe in luck are the unlucky ones themselves. It is a physician's aphorism that the healthy know not of their health but only the sick. A similar statement seems applicable in the case of luck also. A successful man does not generally believe in luck; he rather believes in his own efficiency and cleverness. On the other hand, it is the unlucky part of humanity that clings strongly to this philosophy of luck. An unsuccessful individual believes in luck; that is to say, his own share of ill-luck. He hopes fervently like the immortal Mr. Micawber, for something to 'turn up'. With the

increase of his misfortunes, his belief in luck also grows stronger, until it develops into a morbid faith that in this unjust world of ours, it is destined by God that some should be born lucky and others not. Charles Lamb, in one of his essays, divides the whole of humanity into two races—the race of borrowers and the race of lenders (of course he classed himself under the former). A similar conception about the lucky and the unlucky races of mankind tends to develop itself in the minds of the unsuccessful individuals. This growth is specially favourable in the orthodox Hindu mind, with its much misunderstood doctrine of 'Karma' to back it up. The saying, 'Fortune favours fools', I imagine, must have been brought into being by one of those desperate individuals (with a distinctive turn for alliteration) who had had a succession of misfortunes.

This, again, leads us to the question whether luck is permanent; whether when once it pitches upon an individual for the bestowal of its favours, it follows him throughout his life and whether, when once it deserts him, it deserts him for ever. I remember in this connection a story which I read long ago of that forgotten author, Maria Edgeworth, entitled, 'Murad the Unlucky'. Murad and Sulaiman were two brothers of whom Murad was the elder. Murad was born unlucky; he never prospered in any of his undertakings and was always poor and miserable. Sulaiman, on the other hand was Fortune's favourite. He never failed in any of his enterprises and his windfalls were not infrequent—all to the envy and despair of poor Murad. I do not know whether the authoress made

the lucky and the unlucky individuals brothers so that she might bring out the contrast clearly and forcibly. She might as well have made them neighbours or something like that. But the thing is not uncommon. In our own Hindu mythology we have got the Goddesses of good luck and bad luck as sisters. Are we to understand that luck and ill-luck are the obverse and the reverse of the same coin?

From time immemorial, luck has been associated not only with persons but also with places and things. Quite a lot of superstition has grown not only among the so-called superstitious Easterns but also among the rational Occidentalists. For example, we find that the old woman of Queen Anne's time treasured up the oversized shilling of King Charles, believing sincerely that it would bring her luck and more money! Even today, a white man, true to his salt, will have scruples to engage Room No. 13 in a hotel or in a ship's cabin. Time too was given its share of lucky and unlucky periods. If one wants success in whatever work one takes up, one has to begin it at the right or auspicious moment.

I have got a little friend of mine who is in the habit of uttering his favourite *cliches*—spicy phrases, as he would fondly call them—on all possible occasions. Though they are primarily intended to cater to the obvious pleasure which my friend has in using them, he himself cannot honestly deny that there is no vanity to count in the matter. Often (as it happens in this perverse world), instead of bringing an expected compliment, it just bores the company. Moreover the peculiarity

about my friend's phrases are that they are seasonal. With him a spicy phrase lasts only for a season, after which, I suppose, the spice loses its flavour and hence the favour of the user; it quietly gives place to a new spice. The last time I was with him his current phrase was 'Hard Luck'. Every time he got an opportunity, he used to put in, parrot-like, 'Hard Luck'. Having a very high regard for him, I tried to think hard about this 'Hard Luck' of his and that resulted in a few thoughts which

dear reader, I have just shared with you.

After all this, you may, perhaps, want to know my personal opinion on the matter. I believe in luck; I shall consider myself a bit lucky if this little article of mine gets printed in the pages of 'Our Home Magazine'. Or if the worst comes to the worst, I shall join with my little friend in saying 'HARD LUCK!'

[The author believes in 'luck' and he is really lucky in having got into print—Ed.]

Hindelkar

By V. S. VENKATA NARAYANA, IV HONOURS (Maths.)

SRI Sambhaji Maharaj was in full court. Ex-commander Virasimhaji was in chains. The court was packed to the full. Mute silence reigned throughout the court. All were eager and anxious. Virasimhaji was most loved by his followers. The whole of Maharashtra looked upon him as their saviour and parent. His military prowess and capability were admirable. A hero and a patriot to the innermost core of his heart, Virasimhaji was the ideal for the army.

But now! what a contrast! Such an eminent, famous and popular man was to be seen in chains.

A great commotion and consternation throughout the length and breadth of the country. Why was he imprisoned? That was the sole question that preyed upon the minds of the people. They were very sorry for the plight of their commander.

The prime minister got up:

"Beloved people and gentlemen, I am commanded by our august

ruler to introduce you to a wretch and a scoundrel, a traitor through and through, who abused his powers and blasted the confidence reposed in him by His Majesty. Virasimha, whom you see before you, who was vested with signal honours for his past duties to the country, proves to be a miscreant and perfidious wight. He has plotted the assassination of our supreme ruler by passing him into the hands of that bigot Aurang-azeb"

There was great excitement all through. God! such a 'patriot' after all a traitor! a wolf in sheep's clothing! what a compound of villainy and hypocrisy!

"He deserves to be put to death by torture. But our Lord is merciful. He commands through me to set him at liberty. He is given a day to get out of the country and if ever he sets foot into Maharashtra he loses his head."

A huge praise to the kindness and generosity of Sri Maharaja. He

was extolled. They heaped curses on the person who plotted his assassination, the person whom they had applauded before—that one whom they had regarded as their saviour and parent. Oh! how susceptible is the mind of a mob!

The next day saw Virasimhaji nowhere in Rayagad.

2

The scene shifts to a thick wood. The vicinity of a cave. Wild vegetation all round. One could see a warrior riding all alone. He was muttering wildly to himself:

"What! how dare he treat me like this! Perhaps he does not know Virasimha and his vengeful spirits! I will collar the fellow. I know outright that it was he that conspired with Murthuza Khan and to get rid of me who knew the secret he adopted this method. I see! he will taste Virasimha's vengeance presently."

It all happened in a moment with lightning speed. He fell down with a hud. It stunned him. Five men clustered together there. He was bound. Slowly he recovered his senses. He found a man of ugly and ragged features peering into his face.

"Damned scoundrel! Woman! Coward! Have you any mettle in you! Are you a man? If you are, give me a sword and you will see! Like a coward that you are, you fall on a man unawares and catch him! Wretch!"

"You chicken! do not howl! You are our prisoner. Shut up and follow."

Virasimha looked cautiously all round. Only one man was near him. The other four were prepar-

ing the horses at a distance. A desperate effort he made. With a violent shake he freed himself from the bonds that held him and dealt a vehement blow on his adversary which felled the victim. Taking the sword of the fallen foe, he fell upon the remaining four making short work of them. "Oh! Hindelkar! this is your game, is it? you will reap the fruits of your villainy!"

3

Startling news reached the Rayagad people. Simhagad was captured and the Muslims were on their way to Rayagad. There was a great hue and cry throughout. Maharaja Sambhaji was in Rayagad. He was too much involved in his voluptuous and sensual pursuits and pleasures to take notice of this. The Chief Minister, Hindelkarji, sent orders that every one should prepare himself for the fight to come. The fortifications were strong and the whole "Durgh" was carefully watched.

The spies got busy. They reported the arrival of the Muslims. A brisk attack was made. The Mahrattas routed the Muslims on the first day. They were repulsed.

But another army under Khane-khan joined the Muslims and the fight became hot. Oh! what an awful fight it was! How fierce and ghastly!

The Muslim onslaught was furious. The Mahrattas were growing desperate. Oh! how they wished their old commander Virasimhaji with them at this critical juncture! The Mahrattas were giving way.

Fierce shouts of Din-Din and Har-Har-Mahadev rent the air.

With fiendish glee the Muhammadans slaughtered and butchered. The fate of the Maharattas and their 'Durgh' hung in a balance. They began to lose heart. Despite their efforts they could not present a solid front to the Muhammadans. Inch by inch they were giving way.

Lo! what was that in the south-west direction! A masked cavalier with a host of followers was working havoc in the Muslim ranks. Scores and scores fell before him. The Mahrattas regained their valour. They rushed on. The Muslims were helpless. The day closed with great mishap and disaster on the Muslim side. But for the masked warrior, they would not have been defeated. He vanished into thin air as soon as his mission was accomplished.

Great was the chagrin of the Muslims. Woe unto him—the fly in the ointment!

Great was the rejoicing inside the "Durgh". Renewed hopes inspired and instilled vigour into its occupants.

4

It was a still night. All was obviously silent. But for the cries of the patrols, no sound was to be heard. In the dead of night emerged through the secret entrance of the Durgh a thickly veiled human form. He passed into the Muslim camp.

Khane-khan and Murthuza welcomed him.

"Hindelkarji! what a turn it took! you said you would help us. That was why we came here."

"No Bhai! You see I managed Virasimha and packed him off. You were about to win. But for that new arrival—curse him!—you

would have won. Perhaps it is Virasimha. I made a mistake. I ought to have butchered him."

"Why mention those things! What about our next plan? We cannot get into the 'Durgh'. It is strongly guarded."

"No fear. I will let you in. In the north-east corner there is a secret entrance. Come on. But remember your promise to me."

"All right, ji! Murthuza Bai, let us on!"

The column of soldiers advanced silently without making the least noise. Hindelkar, the Chief Minister, led them through the underground passage into the Durgh. He was about getting out. Suddenly something hit him squarely on his face. He fell down headlong on the ground. The Muslims were butchered one by one as they came up. No one went back to tell the tale. The commanders of the Muslims met with the same fate. The passage was closed.

Hindelkar slowly recovered his consciousness. He found before him the masked warrior with the army. He knew his fate. It was the masked one that spoke:

"Hindelkar! You perfidious wretch! Villainous reptile! Do you think that vice will triumph! You called me a traitor. My men, behold the truant, the beast, the incorrigible wretch!"

There were angry shouts all round. "Out with him! he does not deserve to be a human on earth!" That was the cry.

The Durbar met. It was decided that Hindelkar should be burnt to death. Virasimha was installed Chief Minister instead. Sri Sambhaji

Maharaj embraced him for saving his life. The whole Durgh reverberated with the rejoicing shouts of the people.

Cries of "Virasimhaji ki Jai!" "Sri Bhavani Matha ki Jai!" was

to be heard throughout. Victory was theirs.

The Muslims, finding their commanders' heads, grinning at them from the walls of the Durgh, retreated hastily.

Village uplift

By D. SURYA RAO, I. A. E. (IV Year.)

THE advent of the British rule in India brought about a complete change in the life of the villager and disturbed the unity and singleness that animated village life. The new system of administration and the opening of new avenues called for English educated young men and consequently, there was a great drain on the villages. A large number of University trained men, who originally left their villages for towns, did not make any contribution for the emancipation of their brethren from slavery. This is neither just nor fair. We who have had the advantages of higher education at the expense of the public money should strain every nerve to bring to our villages a few at least of the amenities of modern town life. Gandhiji has shown the way to us by starting the Village Industries Association and it is left to us to strike the iron while it is hot and work for the regeneration of our villages.

University students should not denounce village folk as mere tag-rag and bob-tail but should try to lend their helping hand to lift them up from the present chaotic condition. This task requires among other qualifications, hard thinking, moral courage, and a genuine spirit of patriotism which qualities are not forthcoming in as abundant a

measure as the magnitude of the work demands.

The Universities also should try to impart that kind of education by which the students not only imbibe high ideas of citizenship but may be awakened to a realisation of what is best in Indian culture. The various schools and colleges should adopt a scheme of wide spread University extension lectures, cinema shows, and camps of University students from time to time in the midst of rural areas, so that the villager's outlook may be modified, and the various schemes of improvement worked out at head-quarters may find their fulfilment.

Above all it is essential that the ryot should be made to realise that salvation cannot come as a gift from heaven, or from the government or from any outside agency. He should be made to realise that the roots of his prosperity lie in the ordering of his work and life on scientific lines in the village itself. As a result of these, life, instead of being a dull thing as at present, will get charged with a new purpose and significance and the day will not be long before India will be free and prosperous as of yore.

"As the stars in the East in brightness gain,

Pandora's box will be closed again".

The Importance of Industrial Education for India

By K. R. RAMIAH, I. A. E. (IV YEAR)

THE problem of unemployment is the burning problem to-day, not only in India but in several other parts of the world too. Every year thousands of graduates are sent out of the portals of our universities, men who know little beyond their Milton and Shelley, Pythagoras and Archimedes, and Newton and Faraday. What they are going to do after leaving the university, they themselves do not know.

When at first universities were started in India, those who came out from the colleges were employed by the Government, so that the idea was handed down that somewhere a comfortable job was reserved for every graduate. Well, that idea has now been exploded. We no longer believe the words of those who persuade us to continue the same sort of education in the future too. Some may say that education is for culture and not for employment; but that is not the whole truth. No education can be said to have fulfilled its purpose, if it does not help people to earn a respectable living. Our present educational system was modelled after the institutions of medieval Europe and has not been sufficiently responsive to the changing needs of the times.

There are many ways in which one may acquire culture; but acquisition of culture need not lead to starvation. We want such an education as will teach men to live by honest labour and not to shrink from all physical toil. The student

of an agricultural college, when he passes the prescribed course, instead of finding methods of improving the soil, tries for a post as an agricultural supervisor. The same is the case with a young man who tries to learn some manufacturing process; for he tries to enter the Industries Department, and secure an easy job. Similarly those who come out from technical schools and colleges, instead of becoming traders and business men, are content to spend away their lives as steno-typists. The reason is that even the so-called technical schools and colleges are the replica of our ordinary schools and colleges and make their alumni no more practical or skilful in handling labour. This state of things should undergo a thorough change.

Our peasants serve as mere tools for producing raw materials for other countries and we are purchasing the finished foreign goods after paying high tariff and traders' profits. Why should not the sons of peasants be trained in the manufacture of finished goods from raw materials which are sent in millions of tons to other lands? It is not Muniswami the son of Murugan the tiller who gains admission in our Agricultural Institutes but some Krishnaswamy who after graduating would have no time even to dream of a plough. The peasants must be educated as to how tractors can be used, manure can be manufactured cheap, and power obtained from electricity for agricultural purposes.

One man in every five in America is said to possess an Automobile, whereas the average income of an Indian is the magnificent sum of one anna and seven pies per day. The education of the American youth is intensely practical, which helps them to build skyscrapers, airships, ocean-liners and millions of motor cars every year. To them manual labour is not *infra dig*; service is something great and the value of their sweat is sterling. People in all parts of the world have now begun to realise that industrial and vocational training with cultural education will give students excellent benefits. Take for example the university of Liverpool which educates people in applied medicine alone; and Leeds which specialises in textiles alone.

Our students when they pass the S. S. L. C. Examination think that it is beneath their dignity to sit under a manual training instructor and learn his craft, because he is

not a graduate. It is not so in America. There, the students will do anything which will give them a little manual dexterity or skill.

So the great reform that we are in need of is that Industrial subjects, like Electrical wiring, Electroplating, Printing, Smithy, Foundry, Weaving, Carpentry, Rattan work, Tanning, Tailoring, Book-binding, and Agricultural and Dairy subjects should be introduced in our existing high schools without waiting for separate vocational schools to be started and at least one subject should be made compulsory for each pupil.

We have lost our ancient cottage industries for various reasons; and even if we would, we cannot revive them in the old form. So, taking advantage of modern scientific methods, let us try to follow the lead Japan has given us only avoiding her mistakes. Then and then only will India be a great and prosperous nation again.

Science and Religion

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

THE age in which we live is pre-eminently a scientific age. Not a day passes when some great invention or other is not made, which tends to revolutionise our notions of things. Thanks to the help of the scientist, time and distance are practically annihilated. From the stage of posts and telegraphs, we have been steadily advancing through the telephone and the wireless to even television. Similarly from the photograph and the magic lantern we have passed on to the cinema and thence to the glori-

ous talkies of the present day. Who knows what the future has yet in store for us? Thus in its ceaseless march from success to success, Science bids fair to challenge even the power of the Omnipotent. It makes small things appear big and big things appear small. It makes the distant near, and the near, distant. By means of the microscope and the telescope, our view of this world and the worlds beyond it has undergone a profound change.

So, the superficial observer is led into the comfortable belief that

Science is the Almighty and therefore the Almighty should be deposited from His pedestal. 'Thus far and no farther' cries the Man of God. 'It is impious to ascend the throne of the Almighty. For just as science deals with the outer realities, Religion deals with the inner verities.'

In fact no man can really be an unbeliever, however vociferous he may be in denouncing God; for the unbeliever believes more ardently in himself than the most ardent devotee believes in the Deity. Therefore the scientist and the prophet are to be our accepted guides, the one outward, the other inward. The former enables his fellowman to live comfortably, to think cor-

rectly and to systematise his thoughts. He is therefore a benefactor whose service is certainly not negligible.

He teaches that labour is prayer. And it is a good augury that there are at present scientists of great eminence who plead that science must not be divorced from religion; and there are religious thinkers and leaders who show that the conclusions of science are not of necessity destructive of religious concepts and ideals. The day is not far off when men will have the vision to see that Religion and Science are not contradictory but complementary and that each helps the progress of the other.

Our Bull

By K. R. SUBBIAH, V FORM.

OUR Bull is the biggest and weightiest animal in our Home. He is a hard worker. He is working in the Garden and Store departments of the Home. He is now about ten years of age. With his stout body and short legs he looks rather beautiful.

His horns are a little short and bent forward and agree with the colour of his body which is rather reddish all through.

Mr. Bull takes each and everything set before him except stone and iron. He treats the oil-cake as lovingly as we do the chocolate and biscuit. He is able to take a maund at a time and finds no trouble in the stomach. He is very fond of our boiled rice and curry and so he never forgets to visit the tub in which we throw the leavings of rice

and vegetables. He cuts a fine figure when he dips his face into the tub.

Every day at dawn, Mr. Bull goes for a walk to the local market and returns with a heavy load of vegetables. If the driver is careless to leave him untied, he is clever enough to leave the driver. When Mr. Bull is set on his return journey to the Home, he rushes at breakneck speed and it is a hard job to check him.

At seven in the morning, Mr. Bull goes to the lift with the gardener to water the cocoanut tope.

Then again he has to go at three in the evening to the lift to fill up the garden cisterns. At night he is left alone to take a long rest. Sunday is the hardest day for him, for he has to go to the town mar-

ket for getting provisions for us and his family.

Now Mr. Bull is very feeble and old and evidently wants to retire from his service and settle down in

a Pinjrapole. We feel very sorry that we shall have to part with him. I feel any way it is our bounden duty to give him a suitable farewell address on the eve of his retirement. Lord bless him!

From the Setu to the Himalayas

VIII. Madras—Mylapore, Triplicane and Tiruvottyur.

By KAUNDINYA

MADRAS is the third large city of India and it has a population of over five hundred thousand. It stretches for about nine miles along the sea coast and has an average width of three miles.

The first European settlement was founded here by the Portuguese about the year 1520. It is traditionally believed that the Apostle St. Thomas spent his last days in this part of the country and that his remains are entombed in the Church at San Thome, which is probably the oldest European structure in India. The township of San Thome passed into Moslem hands in 1662, and a decade later the Moslems were ousted by the French who held it for two years. Again the Portuguese got possession of it in 1675. In 1697 its fortifications were destroyed by the Moslems and the place was granted to the English by Muhammad Ali in 1749. San Thome was never the headquarters of the English; it was rather the retreat of their enemies and deserters for a long time before it came into their hands.

The English created their settlement three miles north of San Thome near a place called Madraspatnam. In 1639, Francis Day

obtained from the Naick of Poonamallee the grant of a site in this neighbourhood to build a fort and create a trading settlement; and it was the Naick's desire that it should be named after his father Chennappa Naick. The grant was confirmed by the representative of Vijayanagar ruling at Chandragiri.

The Construction of the Fort, called the Fort St. George was begun on this site close to the sea shore in the year 1640 and was named Chennapatnam, as had been desired by the Naick, but the English still preferred to call the place by its old name of Madraspatnam or Madras. In course of time, they acquired the villages lying to the south and to the west of their settlement, such as Triplicane, Chepauk, Egmore etc., and there is on record in this connection an amusing letter written by Sir William Langhorne in 1673 to Venkatapati, the Company's Agent at Golconda: "Triplicane, you know, has always been in our hands; Egmore is in Hussan Khan's hands and Chepauk, Pudupauk and other towns also, which are very convenient for us to take our recreation in, who have no other designs in this country, but to live peaceably and undisturbed in our business".

In 1680 the St. Mary's Church was built inside the Fort St. George and it is claimed to be the oldest Protestant Church in India. Clive's marriage took place here. It contains the tombs of Sir Thomas Munro and several other notable persons.

In course of time, the Colony of the Whites in the Fort St. George came to be called the White Town as distinguished from the villages to the north where the Indians lived and which received the appellation, Black Town. When the late King George V visited Madras as Prince of Wales, the name of the town was changed into George Town as it is called now.

The Company's Indian employees lived in the Black Town; for their protection and for the better defence of the Fort, the Company subsequently built a rampart round the Black Town. During the French occupation of the Town in 1746 the southern ramparts were destroyed as they gave a vantage ground for the enemy's guns. New ramparts were again erected round the growing town and finished in 1770 by which time the military character of the Company's Government had become a settled policy. Till about the middle of the last century, the maintenance of these ramparts was deemed of sufficient importance and now their remains are preserved under the Monuments' Act and can be seen along the Wall Tax Road and near Royapuram.

The Mount Road, the Poonamallee High Road and the Beach Road are the three important highways of Madras, and of these the first two are military

roads. Most of the public buildings, Government offices, business houses and bungalows of rich and influential persons are situated on these roads and they divide the city into big areas.

From the Fort if you go along the Mount Road, you meet first the remarkably fine equestrian statue of Sir Thomas Munro, and crossing the island ground come to the Government House, opposite to which is the Napier Park. Then there are scores of big business houses and places of entertainment within the next four furlongs. Then you come to Neill's statue and St. George's Cathedral and the Botanical Gardens. The road leads on to the Teachers' College at Saidapet outside the limits of Madras, crosses the River Adyar by the Mar-malong Bridge and reaches the military station of St. Thomas Mount. This is why it is called the Mount Road.

On the Poonamallee High Road are the Medical College, the General Hospital, the M. S. M. Railway offices, the People's Park and the Zoo (created by Sir Charles Trevelyan, Governor of Madras), the Madras School of Arts, etc.

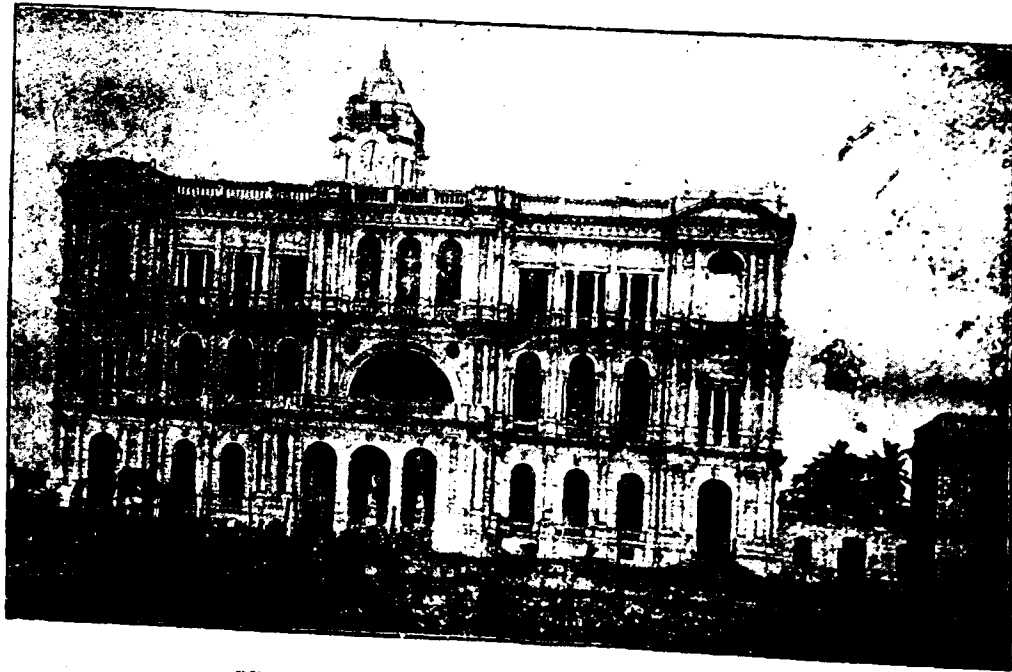
Immediately to the north of the Fort and separating the old White Town from the Black Town ran the Bazaar Street which now comprises the Esplanade and the China Bazaar. On this road are situated the High Court with the Light House, the Christian College (started in 1837) and the Pachiappa's College (started in 1840).

The Beach Road is divided by the Fort into two large divisions. The North Beach is the busiest portion of the City with the Harbour, the General Post Office and several big

The History of Modern Madras.

The Highways and places of importance.

firms. The Marina on the south is the creation of the Governor Sir Grant Duff who described it as "One of the most beautiful promenades in the World". On this road are the University buildings, the Chempauk Palace of the Nawab of Arcot (built in 1768) now used as the Office of the Public Works Department and the Board of Revenue, the Presidency College, the Aquarium, the Ice House (built



RIPON BUILDINGS, CORPORATION OF MADRAS.

in 1840 to store natural ice which came from America), the Queen Mary's College for women and the San Thome Church. The Light House in the north and the San Thome Tower in the south are like sentinels looking on the sea and guarding the City and they add a peculiar charm to the scene, especially at sunset.

The new Madras that we have so far described is barely three hundred years old; but behind it stands another

Madras three times three hundred years old or perhaps older still and more glorious: with its time honoured Temple Towers beckoning to the pilgrim to pass rapidly through the outer courts of civilisation and reach the inner Sanctuary of God. No amount of sight-seeing can satisfy the pilgrim and he will consider his travel a waste unless in every town he visits he can get access to a Temple where he

can watch a service or for a little while sit quietly in a corner and raise his mind "from things of earth to thoughts of heaven". Mylapore and Triplicane are two such places which no Hindu visiting Madras can afford to miss, and just outside the northern boundary of the City lies an equally important and ancient shrine, Tiruvottiyor.

The Mylapore Temple is of the later Dravidian style and is structurally compact and elegant. To the west

of the Temple is a large and beautiful tank. The Sthalapuranam says that Parvati worshipped Siva here assuming the form of a pea-hen (Mayil), and so the place came to be called Mylapore. There exists a sculptural representation of this legend in the northern Prakaram of the temple. In the southern Prakaram is a shrine dedicated to Vayila Nainar, the potter saint, who practised the vow of silence for long years and lived in constant absorption of God. The Saivaite saint, Sambandar is said to have visited this place and in the course of his ministrations brought back to life a Vaisya girl called Poompavai. In the western Prakara is a shrine to show this incident. Two furlongs to the north is a small Temple where Tiruvalluvar is enshrined; in a niche of this temple is a Vinayaka said to have received the worship of Avvayar. Mylapore, is equally sacred to the Vaishnavites as the birth-place of Peyalwar and there are the Vishnu Temples of Kesavaperumal, Srinivasa and Madhava Perumal. The atmosphere of the place is filled with sacred memories and there is a spiritual fragrance which can be palpably felt by an earnest seeker.

A mile to the north of Mylapore lies Tiru-Alli-Keni, or Triplicane. The

Temple here is smaller than the Kapaleeswara Temple at Mylapore but no less ancient. In the central shrine is Sri Krishna as Parthasarathi, the Charioteer of Arjuna. It is a living and most inspiring presence. In a letter to the young men of Madras, Swami Vivekananda says: "Go now, this minute, to the Temple of Parthasarathi, and before Him who was friend of the poor

and lowly cowherds of Gokula, who never shrank to embrace the Pariah Guhaka, who accepted the invitation of a prostitute in preference to that of the nobles, in His incarnation as Buddha; yea, down on your faces before Him, and make a great sacrifice; the sacrifice of a whole life for them, for whom he comes from time to time, whom he loves above all; the poor, the lowly, the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down everyday. It is not the work of a day and the path is full of the most deadly thorns. But Parthasarathi is ready to be our Sarathi, we know that, and in his name and with eternal faith in him, set fire to the mountain of misery that has been heaped upon India for ages". Such thoughts come to you as you approach the Temple and then you enter the Shrine and utter a silent prayer: "In birth or in death, in this world or in others, wherever Thou leadest me, it is Thou, the same, the one Companion of my endless life who ever linkest my heart with bonds of joy to the unfamiliar. When one knows Thee, then alien there is none, then no door is shut, O grant me my prayer, that I may never lose the bliss of the touch of the One in the play of the many".

Coming out of the shrine, you will notice the beautiful tank in front, with a picturesque Mantapam in the centre, and two smaller mantapams on the east and the west banks.

Certain inscriptions show that in 1565 a private individual rebuilt portions of the Temple and that the villages of Pudupakam, Vepery, and Vyasarpadi were at that time

endowments to the Temple. Some twenty years later during the reign of the Karnataka King Ranga II, Sembiam and Nidambaram were added to the endowments.

About six miles further north from Triplicane along the sea coast lies Tiruvottiyur. It contains a very ancient Siva Temple. Valuable inscriptions in Tamil and Grantha characters are to be seen inside and

according to Dakshinachara in the image of Tripura Sundari. It is a strikingly beautiful image. Hundreds of devotees go there from Madras for offering worship every Friday. Sankara first arranged that the worship should be conducted here according to his instructions by a trained Nambudiri priest whom he brought from Malabar; and this tradition has been kept to this day by Nambudiris themselves continu-



THE MARINA

outside the Temple. Tiruvottiyur was a place of Sakti worship with sacrifice of animals according to Vamachara before the time of Adi Sankara. The old image of Kali is still there and the gate to that shrine is kept locked. It is opened only once in a year in the month Karthigai when animal sacrifice is allowed in memory of the old custom.

Sankara it was who reformed the old mode and installed the Sakti

ing in an unbroken line of succession in this service. There is a separate sanctuary just near the main entrance to the Temple dedicated to Sri Sankara. The image of the Acharya is very beautiful.

The Sivalingam (Tyagaraja) is a Swayambhu of natural hard earth and not of cut stone as in other shrines. It is covered with gold plates and opened only three days in the year during Brahmotsavam.

நீங்களும் இப்படி கண்டதுண்டா?

01

The town is beautifully laid out and there are to be seen a number of Tanks, Chatrams, Choultries and Maths as of old. There are numerous memorials to saints and sages associated with the place and the most prominent among them are the shrines of Appar, Sambandar, and Pattinathar.

Pattinathar's Samadhi near the sea-shore attracts large numbers of people every day. He was once a merchant prince and millionaire of Kaveripoompattinam (near the modern Negapatam) and he gave

up everything to follow God. He wandered from place to place and finally came to Tiruvottiyur where he attained Mukti. His life and his works are an abiding source of inspiration and guidance to all seekers of God.

The place is so near Madras and yet seems so far away and so different from it. It is a rare joy to sit on its vast sands or in the quiet of its shady groves and sing a dedication of life to the tune of the gentle winds and the murmuring waves of the sea.

நீங்களும் இப்படி கண்டதுண்டா?

ல. பக்தன் (3வது பாரம்) எழுதியது.

இரவு சுமார் 11 மணி இருக்கலாம். கொடையாடல் கார்டு. ஒரே இருள் எங்கும் குழந்தை இருந்தது. எப்போப்பட்ட தைரியசாலியானவன் அவ்விருட்டில் பிரயாணம் செய்யமாட்டான். அச்சமயத்தில் எனக்கு ஒரு உருவம் தென்பட்டது.

அவ்வுருவம் மிகவும் பயங்கரமாயிருந்தது. நீண்டு வளைந்த முக்கும், அகன்று தடித்த உதும், கோரப்பல்லும், பர்வதம் போன்ற சரீரமும் உடையதாய், மேலுங்கீழும் உலாவி அவ்வுருவத்தைக் கண்டால் யார் தான் நடுங்கமாட்டார்கள்?

பின் அது ஓர் குறித்த இடத்தை நோக்கி வெகு வேகமாய்ச் சென்றது. அது எங்கு சென்றது என்பதைப் பார்க்க நானும் பின் தொடர்ந்தேன். இரு குழந்தைகள் ஒரு அருவியின் பக்கத்தில் விளையாடிக்கொண்டிருந்தன. அவ்வுருவம் அங்கே சென்றவுடன் அவ்விரு குழந்தைகளும் ஜலத்தில் மூழ்கி மறைந்தன. இதனால் கோபம் கொண்ட சகாசம்—அது சகாசாய்த்தானிருக்கவேண்டும்—அவர்களைவிடாது பின் தொடர்ந்தது. நானும் எப்படியோ இதை யெல்லாம் பார்த்துக்கொண்டே பயப்படாமல் பின் சென்றேன். திடீரென ஒரு பறந்த அறை தோன்றிற்று. அங்கு ஒரு ராணி தன் சிங்காஸனத்தில் வீற்றிருந்தாள்.

இரு குழந்தைகளும் அலறிக்கொண்டு உள்ளே துழைந்தன. சகாசம் தன் கோர உருவத்தை மாற்றிக்கொண்டு ஓர் களைத்த மனிதனைப்போல் தோன்றிற்று.

தான் ஓர் வழிப்போக்கனென்றும் தன் பசிப்பிணியை நீக்கிகொள்வதற்கும் அங்கு அவ்விருவக்கழிப்பதற்கும் இடம் வேண்டுமென்றும் ராணியிடம் கூறிற்று.

உடனே இவ்வரசி ஒரு ஏவலாளைக்கூப்பிட்டுக்கட்டளையிட்டாள். மறு நிமிஷம் ஒரு பரிசாரகன் பலவிதமான ஆகாரங்களைக் கொண்டுவந்து அங்கேயே பரிமாறினான்.

சிறிது நேரத்திற்கெல்லாம் மற்றொரு வேலையாள் இவளை ஓர் அறைக்கு அழைத்துச் சென்றாள், அவ்வறையில் ஒரு படுக்கை இவனுக்காக சித்தம்செய்யப்பட்டிருந்தது. “மினுக் மினுக்” என்று ஒரு விளக்கு எரிந்துகொண்டிருந்தது. ஏதோ ஒரு ஆழ்ந்த எண்ணத்தை உடையவனைப்போல் படுக்கையில் படுத்தான்.

ராணியானவள் தன்னுடைய சாப்பாட்டை முடித்துக்கொண்டு மேல் உப்பரிக்கைக்குச் சற்று காற்றவாங்கும் பொருட்டுச் சென்றாள். அச்சமயம் ஓர் தாதி பாலும் பழமும் கொண்டுவந்தாள். அவற்றில் அரசி சிறிது அருந்திவிட்டு அவளை அனுப்பிவிட்டாள்.

எங்கும் இருள் சூழ்ந்திருந்தது. அரசி அடிக்கடி ஏற்படும் மின்னல் வெளிச்சத் தால் வெளியே சென்றிருந்த அரசன் வருகையை எதிர்பார்த்துக்கொண்டிருந்தான். வானில் ஒரு நகரத்திரமும் இல்லை. எத்திசையிலும் அந்தகாரம் சூழ்ந்திருந்தது. உலகமே நித்திரை செய்வதுபோல் இருந்தது. பேய் பூதங்களும் கூட உறங்கும் சமயம். கோயில் மணி டாண் டாண் என்று 12 அடித்தது. உடனே யாரோ கீழே கதவைத் திறக்கும் சப்தம்கேட்டது.

அரசி தன்னுடைய புருஷன்தான் வந்து விட்டார் என்று நினைத்து அவரை வரவேற்கும்பொருட்டுச் சென்றாள்.

அடுத்த நிமிஷம் ஒரு பிரசாச எதிர் நிற்கக்

கண்டு, ஓ! என அலறிக்கொண்டு கீழே சாய்ந்தாள். என் கெஞ்சம் பிளந்துவிடும் போல் பட, பட, என்று அடித்துக் கொள்ள ஆரம்பித்தது.

அந்த சமயம் யாரோ என்னைப் பிடித்துக் குலுக்கினுப்போலிருந்தது. பிரசாச நான் என்னைப் பிடித்துக்கொண்டது என்று விழித்தேன்.

அடுத்த நிமிஷம் என்படுக்கையில் இருக்கக்கண்டேன். "ஏன் அப்படி கத்தினாய்?" என்று என்னருகிலிருந்த நண்பன் கேட்டான். நான் மிரள மிரள விழித்தேன்.

கதைக்குக் காலுண்டா?

கனவுக்குக் காரணமுண்டா?

Sri Ramakrishna Centenary Celebrations

(1936—37).

Time.—The Centenary celebrations will extend over a period of one year commencing from the 24th February 1936.

Place.—The celebrations will be held in all the centres of the Ramakrishna Math and Mission in India and abroad.

These centres with the help and collaboration of local bodies and individuals, will also arrange to celebrate the Centenary in as many important towns and villages as possible.

Inauguration.—At the opening of the celebrations a message of universal love and goodwill will be issued by the President of the Ramakrishna Math and Mission. It will be published through the newspapers and in the form of leaflets and will be broadcast through the Radio.

Memorial Fund.—The nucleus of a Central Fund under the Ramakrishna Mission will be established

with a view to helping forward humanitarian activities such as (i) Relief Work during flood, famine, pestilence, etc., and (ii) Mass Education if possible, on vocational and industrial lines.

Cultural.—An Institute of Cultural Fellowship under the auspices of the Ramakrishna Mission will be established in Calcutta for the promotion of mutual understanding and goodwill among all sections of people in India and abroad. Harmony of faiths will be its central theme. It will have a house containing a spacious hall, a select library of useful books on cultural subjects and a reading room and will arrange regular classes and lectures on Religion, Philosophy, Arts and allied subjects by Eastern and Western scholars invited for the purpose. Extension lectures will also be arranged from time to time in different parts of India and abroad as far as possible. The membership of the Institute will be open to all.

SRI RAMAKRISHNA CENTENARY CELEBRATION 89

Literary.—A Memorial Volume titled the Cultural Heritage of India will be published in two volumes. It is a work of permanent value dealing with the evolution of Indian thought and culture in their diverse aspects from the Vedic times, written by distinguished Indian scholars, and covering about 2000 pages. An important section of the work is devoted to the life and teachings of Sri Ramakrishna and Swami Vivekananda as well as the activities of the Ramakrishna Math and Mission in India and abroad.

Aesthetic.—A Centenary Album will be published containing pictures of Sri Ramakrishna, the Holy Mother and the disciples of the Master. It will also contain pictures of important centres of the Math and the Mission with brief explanatory notes.

Specially designed Memorial Medallions will also be issued.

Religious Gatherings.—(i) A Convention of the Sannyasins and Brahmacharins of the Ramakrishna Order at Belur.

(ii) A Convention at Belur of the Sannyasins and Brahmacharins of the Ramakrishna Order, and lay members and associates of the Mission, to which admirers of Sri Ramakrishna and sympathisers of the Mission will also be invited.

(iii) A Convention of Hindu, Buddhist and Jain monks, at Benares (or Allahabad), with a view to establishing harmony and mutual goodwill.

(iv) A Parliament of Religions at Belur or in Calcutta.

(v) A Conference of women admirers and devotees in Calcutta, and at other places, if possible.

Lectures.—With the help of various Universities, Associations and

Societies, arrangements are being made for special lectures in India and abroad to spread the teachings of Sri Ramakrishna.

Theses & Essays.—Theses and Essay Competitions will be organized and prizes awarded.

Exhibition.—Funds permitting, a general exhibition of Arts, Industries etc., to be styled the Indian Culture Exhibition, will be organized in Calcutta with the religious section forming its special feature.

Pilgrimage.—Pilgrimage to Kamarpukur, the birth place of Ramakrishna; Jayrambati, the birth-place of the Holy Mother; and Dakshineswar, the place of Sri Ramakrishna's spiritual practices.

Temple of Sri Ramakrishna.—The Centenary celebrations will have a fitting termination with the opening of the Temple of Sri Ramakrishna at the Belur Math amid appropriate religious festivities.

Committees.—To work out the Scheme, a strong Working Committee, an Executive Committee and a number of Sub-Committees have been formed.

General Membership.—The membership of the General Committee of the Centenary, is open to all (irrespective of caste, creed or nationality, who sympathise with the objects of the Centenary and pay the minimum fee of Rs. 5/- (Rs. 3/- for students) in India, Burma, and Ceylon, and £ 1 or \$ 5.00 in foreign countries.

Members will receive free of charge the centenary bulletins as they are issued. They will also be entitled to have at concession prices (1) The Centenary Memorial Volume (2) The Centenary Album and (3) The Memorial Medallion.

Appeal for help.—In the name of Sri Ramakrishna the appeal goes forth to the public for help and we have no doubt the response will be generous and adequate to meet the needs.

Remittances may be sent earmarked for the Centenary to—(1) The President, Ramakrishna Math, Mylapore, Madras or (2) The Treasurer, Sri Ramakrishna Centenary, P.O. Belur Math, District Howrah, Bengal.

Progress of Work

Many leading personages in India and abroad are extending their whole-hearted support and cooperation to the cause and are contributing to its success, each in his or her own way.

Mahatma Gandhi who has joined the working committee as a member, says in a letter to the secretary in his characteristic way, "I regard myself as unfit to be a patron. I can only be an humble servant."

Babu Rajendra Prasad, one of the Vice-presidents of the Committee, says: "I have gone through the pamphlet you have been good enough to send me and am in general agreement with the programme. I would like the amount to be devoted as much as possible to the one thing which has made the Ramakrishna Mission a household word in all places where suffering and misery make their way. I mean relief work. You may use my name in any appeal that you make for funds, if you think it worth while."

Dr. Rabindranath Tagore, one of the Vice-Presidents of the centenary committee writes:—

"To the Paramahansa Rama-

krishna Deva—Diverse courses of worship from varied springs of fulfilment have mingled in your meditation. The manifold revelation of the joy of the Infinite has given form to a shrine of unity in your life, where from far and near arrive salutations to which I join mine own."

With a view to bring together in mutual harmony and goodwill the monks belonging to different Indian orders, such as Hindu Buddhist, Jain and Sikh, arrangements are being made for a religious convention at Benares or Allahabad.

Swami Bhagavananda, Mandaleswar, Nirvani Akhra, Benares writes: "I pray to Sri Sankaracharya that he may crown the performance of the great Yajna of the Ramakrishna Centenary with success. It is certainly a matter of great honour to all Sannyasins that the Ramakrishna centenary will be celebrated all over the world."

Swami Krishnanandaji, Mandaleswar, Haridwar:—"The proposed convention of Sannyasins at Allahabad at the time of the coming Kumbha Mela interests me much. I consider it a supreme privilege to be invited to take part in the centenary of this perfected soul who has unfurled the banner of Sannyasa not only in India but also in countries outside. I am prepared to do whatever services you require of me in connection with the commemoration of this great soul."

Influential local committees have been formed to arrange for the celebrations and carry on collections and propaganda in Bengal, Assam, Behar, C. P., U. P., Sind, Bombay, Gujarat, Orissa, Madras, Burma and Ceylon. Ladies' sub-committees and Inter Collegiate Unions of Students are also coming up in several places

to aid in the organisation by intensive work in their respective fields.

Swami Bhaskarananda is working for the organisation in the Straits Settlements and the Federated Malay States. Celebrations are expected to be held in Aden and in Fiji island.

From Japan and China a large number of University professors and leaders of thought have joined the Committee and are lending their influence to popularise the movement in the two countries.

Swami Yatiswarananda, who is now in Europe is touring Germany, Switzerland, France and other neighbouring countries. He proposes to publish several books, mostly translations of Swami Vivekananda's works, in German, French and Polish. This, it is expected will lay the foundation of the Mission work on a permanent basis in Europe.

M. Romain Rolland, Prof. Einstein, Mr. Edmund Holmes of London, Mr. C. G. Jung the great psychoanalyst, Mr. E. T. Sturdy, Mr. H. S. Polak, Senator Giovanni Gentile and several others in Europe are on the Centenary committee.

M. Romain Rolland writes:—"It is a great honour for me to be chosen among the vice-presidents of the General Committee. I need not tell you with what fervent love I associate myself with the commemoration of this great soul who was, above all, at once the most individual and the most universal. I often receive letters from France which show me how his words and example have awakened echoes in the hearts of the western people..."

Prof. Sylvain Levi:—"I deem it a great honour to be one of the

vice-presidents of the Ramakrishna Commemoration. His name belongs to all mankind as his heart and mind did. All countries in the world may unite in the commemoration, at least all countries that still believe in the dignity of man, outside and above all prejudice of race."

Dr. J. E. Eliet, (a distinguished Physician of Paris):—"I give you my association with all my heart. I shall do even the impossible for Sri Ramakrishna's memory. It is he who gives a goal to my life and I am his servant."

Separate Committees have been formed in England, France, Germany, Holland, Italy, Poland, Russia and Czecho-Slovakia in Europe. Swami Avyaktananda has recently opened a centre in London and is popularising the movement in England.

In the U. S. A., the Swamis in charge of twelve different centres are actively engaged in directing and organising the arrangements for the centenary in various cities. The major part (nearly five lakhs) of the funds needed for the Temple of Sri Ramakrishna at Belur have been contributed by devotees from the U. S. A.

Swami Vijayananda, the first Indian preacher to visit South America is taking steps to tour the country and organise celebrations in important cities.

Indians in South Africa have contributed to the Centenary fund through Swami Adyananda who went there on invitation to preach Vedanta. Celebrations are expected to be held in Kenya, Uganda, Zanzibar, Tanganyika and Mauritius.

Notes and News

Diamond Jubilee of Rao Bahadur C. Ramanujachariar

The Diamond Jubilee Birthday of Rao Bahadur C. Ramanujachariar came off on 23-12-35. On the previous evening, the students of the Home held a congratulatory meeting presided over by Swami Ajayanandaji. The Swamiji observed in the words of Carlyle: "The man who has found his work is blessed. Let him ask for no other blessedness." This was true of Mr. Ramanujachariar and he shared fully the joy of a life consecrated to an ideal.

With characteristic humility, Mr. Ramanujachariar said in his reply: "For me this is not a day of rejoicing but a day of regrets. When I look back on the splendid opportunities afforded to me to come in contact with great souls and what poor use I made of them, I am filled with sorrow. I realise now how far I am from the goal. May he grant that I may make better use of the days that he may yet be pleased to vouchsafe unto me!"

On the evening of the 24th December, another meeting was called by the members of the staff of the Home to convey their felicitations to Mr. Ramanujachariar and offer for his kind acceptance a few tokens of their love and esteem. Before the meeting there was special puja in the Prayer Hall and a few keertanams were sung by Vidwan Musiri Subramania Aiyar.

Several intimate friends participated in the function, including Mr. K. Rangaswami Aiyangar and his assistants of the Hindu Theological High School who greeted the honoured guest with loving presents and benedictions.

The following is an extract from an acrostic composed by Mr. K. Viswanathan, for the occasion.

O Hark! the echoing soft
Union of the Gods' Jubilee that ebbs and falls,
Rises and swells like the sweet west o'er a bed of
Roses that blush and open to the passing wind.
Art thou the rib of that inspired Man of Belur
Mutt? Yes, fashioned by Him to create a Home

All the poor to feed. Blessed be the Mother that
Nourish'd thee and gave thee birth to clothe
Us all with an open hand and pitying heart.
Jogs of the Home thou bear'st on shoulders stout,
Atlantean, given up to noble actions just;
Care of the Home, the only care thou knowest;
Help to give to struggling merit and worth,
Art thou still ready; and the gods for love and
Regard for thee look to this decaying world—
Its men that rot and die in pitiless self.

From our Diary

Jan. 5.—Vaikunta Ekadasi. Akbanda Parayanam of the Bhagavad Gita for 24 hours.

Jan. 9.—Inspection of the Residential High School by Mr. R. M. Savur, D. E. O.

Jan. 12.—Mr. K. Narayanaswami Aiyar, Income-Tax Officer, Cuddalore, delivered an address on "Building of character."

Jan. 13.—Bhogi. Annual report of the Home issued in Tamil with Pongal greetings.

Jan. 14.—Mr. K. N. Aiyah Aiyar delivered an address on his Impressions of a world Tour.

Jan. 15.—Sir Charles Souter, Lady Souter, and Mr. Todd visited the Home.

Jan. 16.—Birthday of Swami Vivekananda.

Jan. 19.—Public celebration of Do.

Jan. 20.—H. H. The Maharajah of Cochin and Sir R. K. Shanmugam Chettiar visited the Home.

Jan. 21.—School closed in honour of His Majesty the late King Emperor George V.

Jan. 28.—Do. for his Funeral.

Jan. 30.—The lady students of the Secondary Grade Section of the St. Christopher's Training College visited.

Feb. 6.—L. T. Section—Do. Do.

Feb. 7.—The Headmaster, 45 Teachers & 100 pupils of the Hindu Theological High School spent four hours in the Home from

4 to 8 p. m. participating in sports, religious discourses and Bhajana. The party gave a contribution of Rs 35 to the Home.

Coming Events

Feb. 24.—Birthday of Sri Ramakrishna.

March 1.—Public celebration of Do.

March 3.—Home Day (Punarvasu)

March 8.—Public celebration of Do.

March 23.—S. S. L. C. & B.A. Examinations begin.

March 24.—Telugu New Year Day.

March 31.—Sri Ramanavami.

April 3.—Mylapore Car Festival.

April 13.—Tamil New Year Day.

Strength of the Home

The strength of the Home was 165 on 1-1-1936. During January, there were five withdrawals and one new admission. Thus the strength by the end of January was 161.

Withdrawals.—K. Venkata Rao (L.I.M.); K. A. Subramanian (VI); C. S. Krishnamurti (VI); S. Narasimha Rao (VI); G. E. Ramachandran (I).

Admission.—P. N. Sankara Rao (I).

Scholarships and Prizes

The following is a continuation of the list of Scholarship-holders for 1935-36,

published in the September issue of Our Home Magazine:—

(a) *The Manekshaw Jamsedji Chanji Mistry Scholarship of the monthly value of Rs. 18 awarded by the Madras University (and tenable for three years):*

V. R. Krishnamurti, III Year Honours (Econ.) Loyola College.

(b) *Government Scholarships for the L.A.E. Course:* (1) V. V. Radhakrishnan (2) S. R. Ramanujam, (3) M. P. Sridhara Menon, (4) N. S. Krishna Rao, (5) N. B. Venkata Reddi, (6) K. Venkatappayya Sastri.

(c) The following pupils of the sixth form won prizes and distinctions in a Competitive Examination in religion held by the Ramakrishna Sevasamithi, Rajahmundry:

II Prize: S. Sankarasubramanian.

Awards for Distinctions (I Class): A. K. Dakshinamurti, K. C. Varadarajulu, S. Muralidharadoss.

Workers

Srijut Sitaram Gadbole of Bombay, Government Pensioner, joined the Home in January as an honorary worker.

Mr. G. Krishnamachari (Old boy) was appointed to the place of Weaving Instructor in the vacancy created by the demise of Mr. A. Ponnuswami Mudaliar.

In Memoriam

WITHIN a month after the Christmas, the Home suffered a series of bereavements one after another in the demise of Mr. C. N. Subramania Aiyar, Mr. V. C. Seshachariar and Mr. V. C. Rangaswami Aiyangar, all of whom were deeply devoted to the cause of the Home.

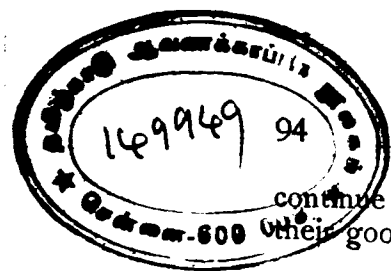
Mr. C. N. Subramania Aiyar died at his residence in Bangalore on 29-12-1935, at the ripe old age of 84. Death came to him gently and quietly. He dropped like a ripe fruit from the tree of life without pain and without remorse.

He was a self-made man. He entered the Madras Education department as a Matriculate and pass-

ing his F. A. and B. A. privately while in service, he rose by quick steps to the position of an Assistant Inspector of Schools. He was a pensioner for nearly thirty years.

He was helping several charitable institutions and of them all, the Ramakrishna Mission Students' Home, Madras held the first place in his affections. In his will he has bequeathed Rs. 7500 to be paid to the Home now, and Rs. 7500 to be paid after the death of his wife. He has also left Rs. 3000 for the Ramakrishna Math Charitable Dispensary to be paid after the death of his wife.

Men like him can never be considered as dead to the world for they



OUR HOME MAGAZINE

continue to live on amidst us through their good deeds.

Mr. V. C. Seshachariar (whose death occurred on 15-1-1936 at the age of 72) was one of those who took a very keen and active interest in the work of the Ramakrishna Mission in general, and in the growth of the Students' Home at Madras in particular. He subscribed Rs. 2000 to the Building Fund of the Home and helped the institution and its workers from the start in various ways. He was not a little responsible for the early training and upbringing of the late revered Secretary of the Home, Rao Saheb C. Ramaswami Aiyangar and the present Secretary, Rao Bahadur C. Ramanujachariar. So his name will remain indissolubly connected with the history of the home and will continue to be held in love and reverence.

Mr. V. C. Rangaswami Aiyangar, the eldest son of Sir V. C. Desikachariar and Secretary, the Madras Provincial Co-operative Bank, was only 50 when he passed away (on 26-1-1936).

He had made his mark in the public life of Madras and the city is much the poorer to-day for his

We conclude this issue with our humble tribute to the most respected memory of His Majesty the late King Emperor George V. who breathed his last on the 20th January, 1936 and whose death is mourned in every part of the world.

*'Time cannot dim the lustre of his fame
From age to age the peoples' love alone
Shall keep as sacred his immortal name.'*

absence, and it will continue to be felt keenly for a long time.

So far as the Ramakrishna Mission is concerned, his connection with it began very early and it remained a permanent factor in the moulding of his life. He has himself observed: "I was a youngster reading in the lower forms when I came in contact with Swami Ramakrishnanandaji through the influence of Ramu. A few of us started a class in which the Swamiji explained the Ramayanam for two hours every Saturday in Vinayaka Mudali Chatram. I was much benefited and drawn close to him. I became a frequent visitor after he came to the Brodies' Road. What I owe to his influence, I can never gauge."

These are memories too deep for tears.

"Peace, peace! he is not dead, he doth not sleep!

He hath awakened from the dream of life,

'Tis we who, lost in stormy visions, keep

With phantoms an unprofitable strife

And in mad trance strike with our spirit's knife

Invulnerable nothings."

OLD BOYS' REGISTER

29

344. **Pasupati. V.**, b. 1909, son of S. Venkatapati Mudaliar, B. A., B. L., Vakil, Namakal, Salem Dt.

E. 1925, IV Form; Good at Hockey; Learnt Carpentry.

L. 1928, S. S. L. C., Joined Loyola College for Inter.

1931, Joined the Government School of Technology for L. E. E.

Address: c/o The Hon'ble Mr. P. T. Rajan, Madras.

345. **Somasundaram, R.**, b. 1910, Ariyanayakipuram, Madura Dt.

E. 1925, V Form; Good at Hockey; Could sing well; Learnt Carpentry.

L. 1927, S. S. L. C., Joined the Presidency College for Inter.

1935, B.A. from Loyola College; Clerk. Travancore National Bank, Madras.

Address: c/o The Hon'ble Mr. P. T. Rajan, Madras.

346. **Ramachandra Sastri, D.**, b. 1913, son of R. Nageswara Sastri, Damal, North Arcot Dt.

E. 1925, II Form; Learnt Rattan work and Carpentry.

L. 1927, III Form.

Address: 3, Vakkakaran St., Purasawalkam, Madras.

347. **Narayanaswami, K. G.**, b. 1910, son of N. Govindaswami Naidu, Tiruvalur, Tanjore Dt.

E. 1925, IV Form. Good at Hockey.

1926. Joined Mechanical Engineering Course.

L. 1930, Completed the Course in Mechanical Engineering at the Industrial School attached to the Home.

Apprentice in Messrs. Massey & Co.

Address: Shift Engineer, Kilangudi Factory, Vizagapatam.

348. **Rajagopalan, V. K.**, b. 1911, Chingleput Dt.

E. 1925, IV Form.

L. 1925.

Address: c/o V. V. Gopaladesikachariar, Clerk, Office of the D. P. 1, Madras.

349. **Ramaswami, C. T.**, b. 1910, son of Tirumalaiswami Naidu, Edayar St., Coimbatore.

E. 1925, IV Form; 1928, Passed S. S. L. C., Cricket Captain; College Scholar.

L. 1930 Passed Inter. Joined the Govt. Veterinary College, Madras.

Address: Edayar Street, Coimbatore.

350. **Ramakrishnan, P. V.**, b. 1912, son of P. Venkatarangam Pillai, Sub Asst. Surgeon, Vireswar Vilas, Fraser Town, Bangalore.

E. 1925, IV Form.

L. 1926.

1934, B.A.

Address: c/o P. Venkatarangam Pillai, Vireswar Vilas, Fraser Town, Bangalore.

351. **Balasubramanian, A.**, b. 1908, son of M. Appanatha Pillai, Contractor, Avadiar Koil, Tanjore Dt.

E. 1925, VI Form; Learnt Weaving.

L. 1928, Inter.

Address: Clerk, Taluk Office, Nannilam.

352. **Rajaram, K.**, b. 1912, Tanjore Dt.

E. 1925, IV Form.

L. 1925.

353. **Sitapati, V.**, b. 1913, Choolai, Madras.

E. 1925, I Form.

L. 1927, II Form.

Address: Fitter, Corporation Water Works, Kilpauk, Madras.

354. **Krishnaswami, V. C.**, b. 1911, Alur, Bellary Dt.

E. 1925, III Form. Good at Hockey & Cricket.

L. 1930, Completed the course in Mechanical Engineering at the Industrial School attached to the Home.

Address: Machine Shop Instructor, Govt. Industrial School, Fort., Bellary.

355. **Jagannathan, M.**, b. 1913, son of T. V. Muthukrishna Naidu, Manalmedu, Mayavaram, Tanjore Dt.

E. 1925, II Form; Learnt Carpentry; Prizeman in Sports: Captain of Cricket Team; Secretary Literary Union.

L. 1930, S.S.L.C., Joined Pachayappa's College for Inter.

Address: 8, Race Course Road, Singapore.

356. **Ambikapathi, T. R.**, b. 1915, Ootacamund, Coimbatore Dt.

E. 1925, I Form; Good at Rattan work.

- L. 1930, IV Form.
1935, S.S.L.C.
Address: c/o C. Tiruvankadam Pillai, Clerk, V. P. Court, Willowbund P.O., Ootacamund.
- 357. Anantakrishnan, A.**, b. 1912, Madras.
E. 1925, Industrial School (Lower).
L. 1926. (Learnt Carpentry and Goldsmithy).
Address: c/o Messrs. Simpson & Co., Madras.
- 358. Viswanathan, V. A.**, b. 1912, son of V. R. Arunachala Aiyar, Retired Head Accountant, Veppampatti, North Arcot Dt.
E. 1925, III Form, Learnt Weaving; Free Scholar.
L. 1929, S.S.L.C.
1934-36, B. A. Class, Pachayappa's College.
Address: 2, Kuppiah Chetty Street, Tyagaroyanagar, P. O.
- 359. Narayanaswami, A.**, b. 1911, son of P. Anganna Chetty, Retired Police Head Constable, Salem.
E. 1925, IV Form.
1926, Joined The Mechanical Engineering Course.
L. 1931.
Address: Mechanic, Department of Industries, Tirupur.
- 360. Ramachandran, N.**, b. 1909, son of M. Naganatha Aiyar, Pudukottah.
E. 1925, IV Form.
L. 1928, Trained in Weaving and knitting at the Govt. Textile Institute Madras.
- 361. Ramaseshan, T. V.**, b. 1914 son of Venkatramana Aiyar, Thammampatti, Salem Dt.
E. 1925, II Form.
L. 1927.
Address: c/o Venkatramana Aiyar, Karnam, Thammampatti, Atur Tq, Salem Dt.
- 362. Saravanam, W. S.**, b. 1912 son of W. Subramania Udayar, Walajabad, Chingleput Dt.
E. 1925, IV Form; Learnt Rattan work.
L. 1929, Junior Inter.
- 363. Govindarajan, D.**, b. 1912, Bhuvanagiri, South Arcot Dt.
E. 1925, III Form; Learnt Weaving; Scholarship holder.
L. 1929, S.S.L.C.
Address: 4 Perumal Koil St., Egmore, Madras.
- 364. Raman Nair, P. K.**, b. 1911, Pallipuram, Malabar Dt.
E. 1925, III Form, Learnt Rattan work & Goldsmithy; Scholarship holder.
L. 1931, S.S.L.C., Joined Inter., Presidency College.
1935, B. A.
- 365. Madhava Rao, D. K. N.**, b. 1914, son of Captain D. K. Narayana Rao, Krishnagiri, Salem Dt.
E. 1925, II Form, Learnt Rattan work.
L. 1930, S.S.L.C.
Address: Student, M. B., B. S., Class, Medical College, Madras.
- 366. Ramaswami, M. K.**, b. 1912 Mannargudi, Tanjore Dt.
E. 1925, II Form; Learnt Weaving.
1928, Editor, English Manuscript Magazine; Scholarship holder; English Essay Prize.
L. 1930, S.S.L.C.
Address: c/o Mr. T. T. Krishnamachari, Agent, Messrs. Liver & Co., Armenian St. Madras.
- 367. Venugopal Chetty**, b. 1911, son of N. Rangaswami Chetti, Postman, Vettavalam, South Arcot Dt.
E. 1925, I Form; Learnt Weaving.
L. 1931, S.S.L.C.
- 368. Sundararajan, N.**, b. 1910, son of R. Narasimha Aiyangar, Tirukarungudi, Tinnevely Dt.
E. 1925, V Form.
L. 1927, S.S.L.C.
1931, B. Sc. (Trivandrum Maharaja's College).
- 369. Rajam, K. V.**, b. 1911, Tirunageswaram, Kumbhakonam.
E. 1925, I Form.
L. 1927.
1935, (Under Training) Y. M. C. A. College of Physical Education, Saidapet.
- 370. Vasu, R.**, b. 1913, Srirangam, Trichinopoly Dt.
E. 1925, III Form; Learnt Rattan work; Govt. Scholarship holder.

- 1929, S.S.L.C., Joined the Industrial School.
L. 1934.
Address: Mechanic, Asst. Industrial Engineer's Office, Trichinopoly.
- 371. Subramanian, R.**, b. 1911, son of M. S. Ramaswami Aiyar, Vakil, Sivaganga, Ramnad Dt.
E. 1925, IV Form; Learnt Weaving.
L. 1928, S.S.L.C.
1932, B. A., 1934, B. L.
Address: c/o K. Rajah Aiyar, Advocate, Mylapore.
- 372. Subramanian, P. A.**, b. 1910, son of P. Arunachala Mudaliar, Attender, Legislative Council, Madras.
E. 1925, Industrial School Lower Section; Learnt Weaving.
L. 1926.
1929, Employed in Oriental Film Co., Bombay.
- 373. Chockalingam, K. B.**, b. 1914 son of Balasubramania Chettiar, Coimbatore Dt.
E. 1925, II Form; Learnt Rattan work.
L. 1931 S.S.L.C.
Address: Student, Government College, Coimbatore.
- 374. Govindarajan, S.**, b. 1907, South Arcot Dt.
E. 1925, III Form; Lower Section, Industrial School.
L. 1926, Weaver, Buckingham Mills, Madras.
1928, Teacher, Ele. School, Manjakkollai, Pinnaluru P. O. Chidambaram Taluq.
- 375. Govindaraghavan, V. S.**, b. 1911, son of V. S. Sundaram, M.A., Director of Railway Clearances, Delhi.
E. 1925, IV Form.
L. 1926, V Form.
1931, B. A.
1935 Deceased.
- 376. Ramanatha Rao, A.**, b. 1911, son of A. Raghavendra Rao, Assistant Engineer, P. W. D., Arkal, South Canara Dt.
E. 1925, Industrial School, Lower Section. (Carpentry.)
L. 1928.
Address: The Bharat General Stores, Car Street, Mangalore.
- 377. Jayaraman, R.**, b. 1912, son of Raju Mudaliar, Koyapettah, Madras.
E. 1925, II Form; Learnt Carpentry.
L. 1928, V Form.
1933-35, Student, C. N. Technical Institute, Vepery.
- 378. Masilamani, S. V.**, b. 1915 son of Venkatachala Naicker, Sirunai, Chingleput Dt.
E. 1925, I Form; Learnt Weaving.
L. 1926.
Address: As above.
- 379. Srinivasan, A. R.**, b. 1916, son of A. K. Ramachandra Aiyar, Mylapore, Madras.
E. 1925, I Form.
L. 1924.
Address: "Srivatsa", Edward Elliot's Road, Mylapore, Madras.
- 380. Srinivasavaradan, K.**, b. 1910, son of Rajagopalachariar, Madurantakam, Chingleput Dt.
E. 1925, VI Form, Concession holder.
L. 1926, S. S. L. C.
1930, B. A.
Address: 49, Irulappan St., Madras.
- 381. Vijayaraghavan, Y.**, b. 1913, son of P. Yelumalai Naicker, Vannia Teynampet, Madras.
E. 1925, I Form; Good at Carpentry; Concession holder.
L. 1930, V Form.
Address: 32, Nattumuthu Naicken St., Vannia Teynampet, Madras.
- 1926.**
- 382. Santanakrishnan, A.**, b. 1916, Tanjore Dt.
E. 1926, I Form.
1928, Editor, Arts Magazine of the School.
1931, V Form, Joined the Mechanical Engineering Course, Industrial School; Prizeman in Sports; Good at Drawing and Painting; Took part in School Dramas.
L. 1935, Apprentice in Madura Mills, Tuticorin.
Address: c/o C. Amrita Ganesa Mudaliar, Municipal Commissioner, Tuticorin.

- 383. Balakrishnan, L.**, b. 1915, son of M. K. Lakshmanaswami Naidu, Nidamangalam, Tanjore Dt.
E. 1926, I Form.
1931, V Form; Hockey Captain, Joined the Mechanical Engineering class, Industrial School; Good at Drawing and Painting, Took part in School Dramas.
1934, Selected for the Indian Air Force.
Address: No. 1 Squadron, I. A. F., R. A. F. Depot, Drigh Road, Karachi.
- 384. Shanmugam, T.**, b. 1914, Coimbatore.
E. 1926, I Form.
L. 1929, III Form.
- 385. Desikachari, M. S.**, b. 1916, son of M. Ramanujachariar, Tamil Pandit, Uttiramerur, Chingleput Dt.
E. 1926, I Form; Learnt Rattan work; Govt. Scholar; Vedam Prize.
L. 1932, S.S.L.C.
Address: Teacher, Elementary School Korathur, Chingleput Dt.
- 386. Mayilvahanam, K.**, b. 1914, son of V. Ganapati Pillai, Karaveddy, Jaffna, Ceylon.
E. 1926, I Form, Learnt Weaving, Tailoring, & Book Binding.
L. 1932, S. S. L. C., Joined London Matric, Jaffna Hindu College.
1933, Mechanical Engineering Class, Kalabhavan, Baroda.
Address: Student, Kalabhavan Technical Institute, Baroda.
- 387. Srinivasagopalan, T. K.**, b. 1916 son of T.S. Krishnaswami Aiyangar, Asst. Engineer P.W.D., Tanjore, Dt.
E. 1926, I Form.
L. 1927.
1928, Deceased.
- 388. Gopalan, A.**, b. 1914, Perungodu Desam, Malabar Dt.
E. 1926, I Form, Learnt Carpentry; Scholarship holder.
L. 1932, S.S.L.C.
- 389. Veeraraghavan, T. V.**, b. 1913, Pathur, Chingleput Dt.
E. 1926, II Form, Learnt Weaving.
L. 1930, V. Form.
- 390. Srinivasan, D.**, b. 1912, son of T. Devanathachariar, Ayyampettai, Tanjore Dt.
E. 1926, I Form.
L. 1927.
Address: as above.
- 391. Seshadri, S.**, b. 1913, son of Mudumbai Satakopachariar, Palayanur, Padalam P. O., Chingleput Dt.
E. 1926, I Form, Concession holder.
L. 1929.
Address: as above.
- 392. Subramanian, G. N.**, b. 1914, son of G. Natesa Aiyar, Gandamanaickanur, Periyakulam, Madura Dt.
E. 1926, II Form; Concession holder.
L. 1930, V Form.
Address: Clerk, Rameswaram Devasthanam, Madura.
- 393. Ramaswami, M. S.**, b. 1915, son of Sundaram Aiyar, Krishnagiri, Salem Dt.
E. 1926, III Form.
L. 1926.
Address: as above.
- 394. Thangavelu, P. S.**, b. 1916, son of P. Singaya Gounder, Zamindar, Parali, Namakal, Salem Dt.
E. 1926, I Form, Learnt Weaving.
L. 1933, V Form.
Address: Parali, Namakal.
- 395. Rangaswami Raju, A. K. D.**, b. 1913, son of A. K. Dharma Raja, Rajapalayam, Ramnad Dt.
E. 1926, II Form, Learnt Weaving; Good at Hockey.
L. 1930, V Form.
Address: as above.
- 396. Appa Rao, O.**, b. 1916, son of P. Subbaroya Mudaliar, Mirasdar, Ozhalur, Chingleput Dt.
E. 1926, I Form.
L. 1926.
Address: as above.
- 397. Sitarama Reddi, R.**, b. 1912, son of Ramalinga Reddi, Indalur, Acharapakkam, Chingleput Dt.
E. 1926, III Form.
L. 1926.
Address: as above.

To be out by April, 1936.

THE CULTURAL HERITAGE OF INDIA

SRI RAMAKRISHNA CENTENARY MEMORIAL VOLUME
IN TWO PARTS

Will contain about 2,000 pages, D. Crown Octavo.
Profusely illustrated with more than 100 plates.

About ninety eminent scholars of India representing fifteen Indian Universities have contributed.

Part I.—THE FUNDAMENTAL UNITY (Introduction)

The main sections which again contain several chapters in each are:—
(1) The Vedas and the Upanishads, (2) The Epics, (3) The Smritis and the Puranas, (4) Buddhism and Jainism, (5) Systems of Hindu Philosophy, (6) Systems of Hindu Philosophy (Vedanta Schools), (7) Other Schools of Thought, (8) The Saints of India.

Part II.—THE SPIRIT OF INDIAN CULTURE (Introduction)

Sections: (1) Landmarks in Indian Culture, (2) Institutions, (3) The Pursuit of Science, (4) Arts, (5) Literature, (6) Faiths other than Indigenious, (7) Hinduism, (8) Sri Ramakrishna Movement.

PRICE:

Inland (India, Burma and Ceylon):	Rs. 16	Foreign:	\$10 or 40sh.
For Members of the Centenary Committee	Inland: Rs. 14	"	\$ 9 or 36sh.
Pre-Publication Price	"	Rs. 13	" \$ 8 or 32sh.
" for Members	"	Rs. 12	" \$7.50 or 30sh.

Those who want to avail themselves of the pre-publication price must send the price of the book before 1st April, 1936.

N.B.—Mofussil subscribers are advised to send the postage, Inland Rs. 3-8, Foreign \$ 2-50 or 10 sh. along with the price while ordering.

Apply to:

THE SRI RAMAKRISHNA CENTENARY OFFICE
Belur Math P.O., Dist Howrah (Bengal, India)

OR

Albert Hall, 15, College Square, Calcutta, India.

