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Our Home magazine

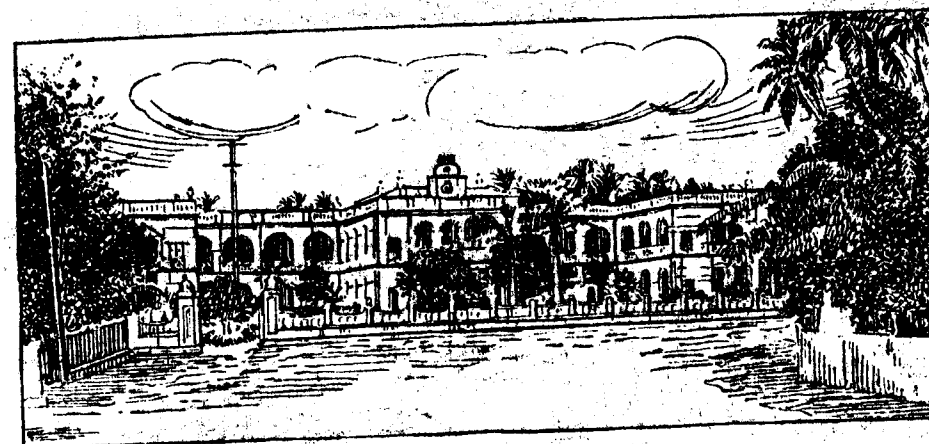
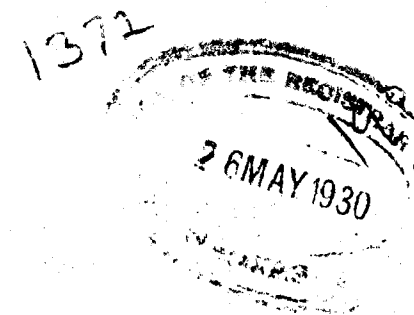
Silver Jubilee

February-1930

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Our Home Magazine



THE RAMAKRISHNA MISSION STUDENTS' HOME
MYLAPORE, MADRAS

FEBRUARY, 1930

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:—K. SUBRAMANIAM, M.A.; V. CHINNADURAI, B.A.;
M. A. TIRUMALAI IVENGAR, M.A.

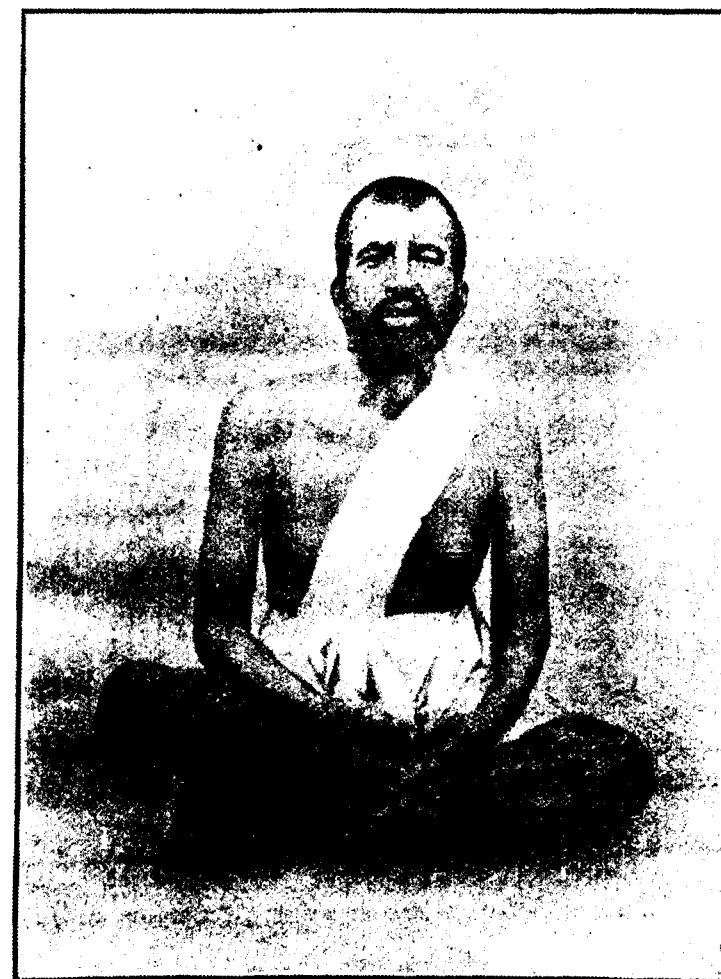
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SILVER JUBILEE SOUVENIR

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SRI RAMAKRISHNA

PRAYER

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं सनो ब्रह्मा शुभया संयुक्तु ॥
य एको वर्णो बहुधा शक्तियोगाद्दर्शननेकान्निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः सनोब्रह्मा शुभया संयुक्तु ॥

असतो मा सद्गमय ।
तमसा मा ज्योतिर्गमय ।
मृत्यो मा अमृतं गमय ॥
ओं शान्तिः, शान्तिः, शान्तिः ॥

HE is the source of all the Gods and from Him they have proceeded.
He is the ruler of all—the terrible destroyer and the great seer.
He first beheld the birth of the universe. May He give unto us noble thoughts!

HE is One and pure without colour; Yet by His creative power has He assumed manifold colours for a purpose which is hidden. All things merge in Him at the end and He remains as He was in the beginning. May He give unto us noble thoughts!

LEAD me from the unreal to the Real!

Lead me from darkness to light!

Lead me from death to Immortality!

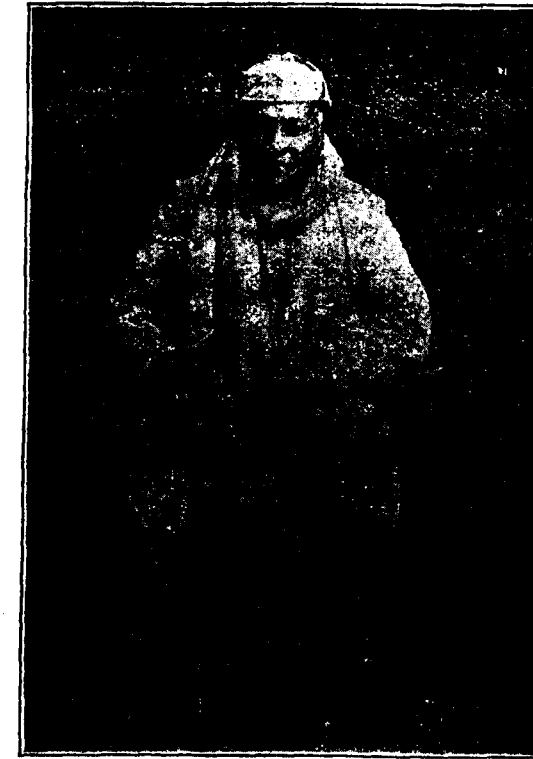
Om! Peace, Peace, Peace.

Extracts from the Visitors' Book and Messages and Greetings for the Jubilee

SWAMI SHIVANANDA

President, Ramakrishna Mission, Calcutta.

DO you think you require a message from me? Sri Guru Maharaj is sending His own message through so many hearts and so many people.



Nor does the history of the Home require printing; the amount of good it has done is its own memorial.

Whatever service the Home has rendered has been made possible through the grace of the Lord and the sympathy and support of the public. I pray on this occasion, may the Home continue to receive them both and may the future of the institution be even more glorious than the past, and the spirit of service reign there supreme.

Shivananda

His Excellency Lieut.-Col.
the Right Honourable
Sir George Frederick Stanley
and Lady Beatrix Stanley

I have been a long time thinking of writing to you, but I have been so busy that I could not find time. I am now in the city and I am very busy with my work. I am very glad to hear of the success of the Home and I am sure that it will continue to grow and prosper.

*Yours faithfully,
G. F. Stanley*

His Excellency Viscount Goschen
and Lady Goschen

Lady Goschen and I visited the Ramakrishna Home today. It is a beautiful and well-kept institution. I am very glad to hear of the success of the Home and I am sure that it will continue to grow and prosper.

*Yours faithfully,
Viscount Goschen*

Their Excellencies
Lord and Lady Willingdon

Lady Willingdon and I visited the Ramakrishna Home today. It is a beautiful and well-kept institution. I am very glad to hear of the success of the Home and I am sure that it will continue to grow and prosper.

*Yours faithfully,
Lord Willingdon*

Maharaja R. V. K. M. Surya Rao
Bahadur

The Home has been doing excellent work and I wish it every success. It is very fortunate in having two very good, enthusiastic and selfless workers to look after it.

V. P. Madhava Rao, C.I.E.

As one who has known the work of the Home for several years, my feeling towards it is one of admiration, with a regret that there are not more Homes of the kind all over the land for training our youths in the school of practical spirituality founded by Sri Ramakrishna Paramahansa and so ably expounded by his disciple Swami Vivekananda.

Considered merely as a Home for students, it has done invaluable service to many an orphan or poor boy who but for its help would have had no start in life. The gratitude that such students cherish for the Home cannot but exert its silent and beneficent influence for its continued usefulness and prosperity.

The object of the institution is, however, not merely to train the youth to earn their bread. Long before the cry was raised in the country that the spiritual and moral side of education was neglected, the Ramakrishna Mission was alive to the need of such education. The sight of the inmates of the Home performing Sandhya on a morning (imbued with the true spirit of religion) filled me with great pleasure on the occasion of my visit once.

The very atmosphere of the Home is redolent of the living presence of the great sage who has given it its name and acts as an inspiration both to the workers and to the inmates. To the workers, whose work is one of love and devotion and who in a spirit of selflessness have sacrificed their worldly prosperity in order that they may dedicate themselves to its noble service, the feeling that however poor they may

be in the world's standards, they are rich in the approbation of the master whom they are serving is a constant source of strength and encouragement. To the students, the example of the living and the dead constantly seems to preach that though the acquisition of knowledge may be a means to the acquisition of wealth, much the greater thing is the acquisition of that character and spiritual strength which looks upon worldly riches as more the means to an end than the end itself. If the work continues to be in hands no less able than the present management, we can look forward with confidence to the Home celebrating its golden and diamond jubilees in ever-increasing circumstances of usefulness.

Amin-ul-Mulk

Sir Mirza M. Ismail, Kt.

The Home supplies a real want in the Presidency and is conducted on the most efficient lines. It has a long record of splendid work to its credit, and in its efforts to expand its activities it will, I hope, meet with that success which it so well deserves.

I had the pleasure of visiting the Home in September last and was greatly impressed with it.

Dewan Bahadur

C. V. Viswanatha Sastriar

As one of those whose heart has been in the progress of the Home from the time of its inception, I feel proud to witness the day when the Institution has been allowed by the grace of the Almighty, to celebrate its Silver Jubilee. I little dreamt that the tiny atom of goodwill and charity let loose by the great soul that conceived the project, would attain such momentum and attract to it so much good matter, as to make it develop to the size of a fairly big mountain studded with enchanting trees and alluring to the eye within the short space of twenty-five years. There is a Sanskrit saying that moun-

tains are alluring to the eye from a distance, and that as you get near they are unsightly. But this mountain of faith, hope and charity has falsified the saying; and, by entering into its bowels, even an inveterate pessimist is bound to become the most ardent of optimists. Happy young faces meet you everywhere; everything is neat and trim; and the discipline is so good that I for one feel how much better I would have been, had I but spent a few years of my boyhood in such an abode. I always envy the lot of the boys whose youth is cast within its walls. What a happy day it will be for the Motherland if this mountain of faith, hope and charity is linked to a long chain of more such mountains, so as to form an extensive range, with itself towering above all, as the Mount Everest.

I am glad that the Management have all along kept in the foreground the task of imparting vocational training to the inmates, and earnestly hope that this side of the Home will soon attain to the size of and impart the variety of instruction given by the Dayal Bhag Institute at Agra where, I found exquisite fountain pens and electric fans turned out by the students, in addition to beautiful leather goods and textiles.

The Home depends entirely on donations from the public, and the citizens of Madras cannot find a more suitable object on which they can bestow their benefactions.

Sir Henry Stone

I have been very pleased in visiting the institution. It is admirably managed and produces excellent results. I wish it a continuance and increase of prosperity.

11. 11. 19.

Johnstone

(Director of Public Instruction)
Madras.

R. G. Grieve, C. I. E.

I have followed with interest the development of the Home for a num-

ber of years. The spirit that has animated the management, the staff and the students has throughout been admirable. A sound tradition of self-help, service and good citizenship has been built up; and the many expressions of appreciation from visitors bear witness to the excellence of the work done in the Home. I am pleased to have been given the opportunity of again adding my testimony.

Dewan Bahadur
Sir T. N. Sivagnanam Pillai, Kt.

For those of us who have watched with interest the growth of the Home from its very beginning, it is a matter of pardonable pride that we see it today in its adolescence, brimming with life and taking up ever-widening spheres of useful work with buoyancy of spirit and elasticity of limbs.

Within the four walls of the Home no communal or other disintegrating forces are to be found and the students live harmoniously as though they are members of one happy family. In the hall of Worship also there is an atmosphere of eclecticism. The young are made to live up to the ideal of plain living and high-thinking. Not pampered by luxury or smothered by extravagance the students are given the maximum comfort. Thus they are equipped for life and the training received here will surely stand them in good stead in the hour of trial and temptation and render it possible for them to carve their way from the garret to the wool-sack.

I wish the institution every success and fervently hope that it will continue to be a source of help to the youth of the country in years to come.

The Rajah of Panagal

I was delighted to visit Ramakrishna Mutt and see the excellent management of it. It is a very good institution. The students are well looked after and the work is well done. I am sure it will be a great blessing to the country.
S. I. R.

Dewan Bahadur
T. Raghaviah Garu

I have had the rare privilege of watching the growth of the Home since its birth about 25 years ago. Thanks to the selfless services of a few patriots and the hearty co-operation of the sincere band of workers belonging to the Sri Ramakrishna Mission, this institution which was started with half a dozen inmates in a small house in Mylapore, has grown from strength to strength and has sent out into the world a large number of young men with the ideal of service prominent in their minds.

I trust that the vigorous young tree so tenderly and devotedly reared by the pioneers of the movement will grow to huge dimensions and scatter throughout the length and breadth of our land the seed from which will spring many another centre of activity for the social, moral and material regeneration of her youth.

Dewan Bahadur P. Sitaramayya

A feeling of uplifting calm serenity creeps over the restless mind when from the outside din and dust of Madras, one steps into the hall of worship of the Home. It is, doubtless, due to the rising memories of the man of Love whose name is every morning and evening invoked and praised within the peaceful walls of the building bearing his name.

The institution is primarily intended for poor boys to help them to unfold their nature. The boys are all bachelors and the discipline of the old Gurukula keeps them in its protecting arms. The dignity of self-help, the joy of earnest work, the contentment of disciplined plain living, the cleansing power of uplifting thought, all these boons are offered to the inmates.

Here are men in the making—courteous and self-respecting, modest and hard-working, learning something to earn their honest livelihood in later life and ever ready to serve.

May the Home work for long to deserve the blessings of Heaven and may its present workers and guardians to come, get the wisdom to work in the spirit which has in the very short period of a quarter of a century brought it to a stage considered by its devout well-wishers in all humility worthy of the celebration of a Jubilee. Blessed are they who have the high privilege of working in the belief, that the good work they are doing must be pushed on, though it is really done through and with them as His tools and instruments by the Great sleepless worker—be such work great or small in human estimate—in fulfilment of His great unseen purposes.

Rao Bahadur
T. A. Ramalinga Chettiar

This is a unique institution in South India built on the spiritual basis of the Ramakrishna Mutt, owing its form and strength to the self-sacrificing and persistent efforts of two brothers and broadbased on the generous and charitable instincts of the people of the Presidency without any distinction of caste or creed. Being based on religion and designed to foster the ancient teachings, the Home appeals to the essentially spiritual leanings of the Hindu mind. As it provides for the present day needs of the boys by equipping them with the necessary education both literary and technical, it satisfies the modern requirements. It is also a centre for co-operation in work beneficial to the people. The need of a home like this is felt beyond any doubt and the present organisation of the home is a satisfactory compromise between the ancient Gurukula and the modern hostel and as such deserves our gratitude and support.

S. E. Ranganathan

Please accept my hearty congratulations on the attainment of the Silver Jubilee of the Home and my best wishes for its continued and growing prosperity.

The religious orientation of the life and teaching of the Home, its splendid discipline of social service and the spirit of simplicity, self-reliance and self-help that it has consistently fostered are wholly admirable features of the institution. The industrial activities of the Home are an equally valuable feature and merit the fullest measure of public support. I wish there were many more institutions in South India on the model of the Home, for, it is doing a great national service as a nursery of discipline and a school of sound and practical citizenship. May it flourish for ever!

Dewan Bahadur
Alladi Krishnaswami Ayyar

My fairly intimate acquaintance with the work of the Home for nearly 20 years has made me realise the full import of the saying of Longfellow "that the life of man consists not in seeing visions and in dreaming dreams but in active charity and willing service" and of the immortal truth contained in the Upanishads—

'Not by sacrificial rites, not by progeny, not by wealth but by charity and sacrifice alone is immortality attained.'

I have watched the progress of the institution from its infancy to its present stage of adolescence. In spite of the embargo put upon me, I cannot resist the temptation of giving expression to the feeling that the institution is to a great extent the life work of my friend, Mr. C. Ramaswami Ayyangar, who has dedicated his life to the service of the institution, and if I may say so, sacrificed the same for its sake. What can be a greater lesson to the youth of this country than that in these days when communal rancour, passion and

prejudice are clouding our judgment, the youth belonging to different castes and classes should be brought up in an atmosphere of healthy comradeship, amity and fraternal love. The organisers of the institution, while in no way ignoring the importance of broadbased secular and religious culture in the emancipation of man from thralldom of various kinds, have, by the right insistence on the dignity of manual labour and the importance of technical and industrial training as a part of true education, shown their appreciation of the true significance of the great saying of the Zend-Avesta that the man who makes two blades of grass grow where one grew before does more to win salvation than he who utters ten thousand prayers. May the institution flourish under the benign influence and the guiding spirit of Sir Ramakrishna Paramahansa.

Dr. S. R. U. Savoor

For me the Home is a fine example of the motto on our college crest, "Labor Ipse Voluptas"—Labour itself is pleasure. This is, however, true only in the case of those to whom the realisation of the Ideal is everything and the personal suffering very often involved in that realisation nothing. They are the salt of the earth, those great souls who ever giving up the thought of self and ridding themselves of their own likes and dislikes, try to understand the Divine will and make themselves more and more perfect instruments in the Lord's hands, so that those who have eyes see them shine as glorious lights and those who have ears hear the Divine Music of the Spheres that vibrates in their loving hearts.

St. Paul tells us that in this world of change the only things that last for any length of time are 'Faith, Hope and Love, and the greatest of those is Love'. The tremendous Love of Ramakrishna-Vivekananda can be and

has been brought down from its high potential to the ordinary needs of the poor and the lowly in spirit only through the agency of those transformers who have given their whole life to this labour of Love, whose visible embodiment is the Students' Home. The beauty of the heart palpitating with intense love is illustrated in the temple, whose stained glass stands for the harmony of all religions, whose doors suggest generosity, whose spotless marble floor reflects the purity of the unselfish soul that has feelingly said to the Lord, "Whether Thou dost grant me the triumph or condemn me to fresh sorrows, blessed be Thy name".

To quote from *Balzac's Scraphita*, "You feel that God is near you in you; He gives to all things a savor of holiness; He shines in your soul; He stamps you with His gentleness; He destroys your interest in the world for your own sake, and arouses your interest in it for His sake, giving you His power to wield. You do in His name the works which He inspires; you wipe away tears, you act for Him, you no longer have anything of your own; like Him, you love all creatures with unquenchable love; you would like them all to be moving toward Him, as a truly loving woman would like all the nations on earth to obey her well-beloved".

May the Lord bless us all with this 'unquenchable love'.

Dr. F. H. Gravely

It is with great pleasure that I join in congratulating the Home on attaining its Silver Jubilee. The active work and kindly spirit of friendship that one finds there in both students and staff is sufficient indication of its value. And as an institution it stands as a striking example of what may be achieved for social betterment by the inspired mind of one man of energy and perseverance.

Rao Bahadur

C. S. Rainasabapathi Mudaliar

The message of the great Swami Vivekananda, the patriot monk of India the founder of the Order of Ramakrishna, has been beautifully summed up in the two words *Siva* and *Seva*. It was in pursuit of the ideal of *Seva* that institutions like the Home were founded by the admirers and followers of the Swamiji 25 years ago. After making all due allowances for the defects inseparable with the infancy and growth of an institution of the kind, one cannot but be struck with the fact that it is a unique one in many respects. I believe, it is the first institution of its kind in Southern India which approximates to the ideal which the well-wishers of the country who consider that secular and religious education should be harmoniously blended, have at heart. The institution is also remarkable for emphasizing the necessity of, and for imparting technical education, i.e., education in arts and industries, which would make the future citizens of the country independent of public and quasi-public service, the hankering after which by our educated young men retard the progress of the country in so many useful directions. The third feature of the Home is its residential High School for the boys of the Home, where the teachers and the taught live and move more or less under conditions that obtained in *Ashramas* of old.

Considering the position and the resources of the men who conceived the idea and worked hard to make it a success, and considering the insurmountable obstacles they had to encounter and overcome, the story of the financial and educational success of the Home, is nothing short of a romance.

I wish the institution an unbroken and continued existence of ever-increasing usefulness and activity.

May the institution prosper and increase its sphere of usefulness and may the enthusiasm, example and self-sacrifice of those responsible for establishing it and running it all these 25 long years, be a source of inspiration and an example to others interested in the education of the youth of this part of the country and may many more of such institutions come into existence all over the Presidency!

Dr. S. Rangachariar

I do not feel competent nor am I big enough to give a message. But what I suggest is that a Psychologist may be appointed on the staff, who will give to students individual attention and develop that side of their character that is worth-developing or advise them as to the complexes that are prominent in each. As the Residential High School is comparatively small and discretion is possible to be used in the admission, I suggest this may be worth doing. This will result in sending forth into the world a better type of young men than those usually coming out of schools and colleges. . . .

One other point, about the physical development of the boys. Open air exercise, team games, etc., should be encouraged, though this may mean an adjustment of diet scales, even at a slightly higher cost.

This is not, perhaps, what was wanted from me. But an outside view may be useful now and then.

A. A. Hayles

When some years ago I was first brought into intimate touch with the Home I was impressed by the remarkable spirit of service prevailing there and the thoroughness with which the lessons of co-operation and tolerance were inculcated. And whenever subsequently, I have visited the Home, that first impression has been strengthened. I have nothing but admiration

Sir P. Rajagopalachariar

An excellent indication. And has
been in existence for his year and those
reflections is bound to develop, as the good
work is better known.

N. Subba Rao Pantulu

It is a great experiment in the field of education which the Home has initiated and I am glad to see that from small beginnings it has grown into a big institution sending forth young men of character with high ideals of life to be centres of light and culture and work for the uplift of this ancient land. May its example appeal to the well-to-do and inspire our young men to gather round it and labour for its growth so that it may continue to shed its beneficent influence all round.

V. C. Seshachariar

Among the great educational institutions of to-day, not the least important is this blessed Home, which from humble beginnings, a quarter of a century back, has to-day come to be recognised as a premier institution, planned and worked on the model of an ancient *Gurukula*. . . .

The inspiration which hundreds of students in years past have received from their loving *alma mater* has welded them into a disciplined army for sacrifice and service holding aloft the banner of self-help, and when these go out into life each will be a centre of an ever-increasing circle to radiate in no uncertain manner, the genial influence of peace and contentment

for the individual and sacrifice and service for the world.

The Rev. J. S. M. Hooper

It gives me great pleasure to send a message of greeting to the Home on the occasion of its Silver Jubilee. I have known something of its work from within a few months of its starting 25 years ago. I saw it when it was housed in small rented quarters in Mylapore. Indeed, I myself lived for sometime in one of the houses that the Students' Home subsequently occupied and I am able therefore to picture vividly the difficulties under which its life was conducted in such cramped surroundings. Times have changed since then, and it is a matter of great gratification that the Home now has a building worthy of the splendid work that is being carried on and of the ideals that have throughout governed those who have put their time and thought into it. If there is one feature more striking than any other in the work of the Home, it is the way in which the place of religion in education and in life has been kept steadily in view. It is impossible for a boy who passes through the Home not to be impressed by the supreme importance of religion in life. In these days when a spirit of materialism and secularism is spreading in India, no less than in other parts of the world, this appears to me to be a contribution to the life of the community of the utmost value.

Lt.-Col. E. Barnardiston, R.E.

the night, daughter & I went to the Commodore Hotel, New York City 1925 and on our journey expressed our wish on our way to the City of having a education through our mind and a intellectual training to develop, cultivate a self culture. We felt that we people who are the most people of our country for the progress nation. I wish that have more pleasure. But this is not a small wish and let it be accomplished.

I have had the pleasure of having the youth, Society for about 25 years and I am well over that age. It is wonderful to see the day, and how rapidly will

~~1-28-1944~~

Col. H. E. C. Cowie, R.E.

The administrators of the Ramakrishna Mission Students' Home are who congratulated. The students have healthy quarters, & class-rooms and their education is a very sound one. Formation of character, conducted on sound spiritual & physical systems; the institution is a great national asset & could be imitated with advantage in other centres -

H.C. Cowie
24.12.26 C.S.

Rao Bahadur Dr. M. Kesava Pai

Like the life of Sri Ramakrishna Paramahansa, the life of the Home which has been so fittingly called after this great saint, is one of religion put into practice. From small beginnings the Home has, in the course of twenty-five years, been built into one of the strongest and most beautiful of structures ever designed for the training of the youth of the country in the path of religion, and in the formation of that personal and social character which is so essential for citizenship. To-day the Home can boast of having turned out not merely men of education and academic qualifications but men of character of whom the country can well be proud.

The Home has combined within itself all the religious elements of the ancient gurukula system of India with the best that the West can offer us in the shape of modern methods of education, fitting its boys to be useful members of society, doing social work for their less fortunate fellow-brethren and obeying the teachings of the Master who inculcated the Universal religion, the Fatherhood of God and the Brotherhood of Man, irrespective of race, colour or creed. The *alumni* of the Home must consider it their duty to propagate this gospel of love and prove to the outside world by their example that they are the true disciples of their great teacher.

The Home is the finest example of what love, labour and self-sacrifice can

achieve in practical life. If to-day the Home is the most successful and prosperous of educational institutions in this country, it cannot be denied that it is the spirit of Sri Ramakrishna which has animated its workers that is responsible for its unique success.

May the divine love of Sri Ramakrishna continue to inspire the Home and its workers and students and may the institution be one of the keystones in the building of the Indian nation and in the elevation of our mother-country to the high position which it once enjoyed in the ancient world.

S. V. Ramamurthi, I.C.S.

It is the outstanding achievement of the Ramakrishna Home as an educational institution to have emphasized the value of service. Schools have taught children to acquire knowledge rather than to exercise the will, to will to take rather than to will to give. By the standards of modern civilisation, acquisition is the sign of the strong, service is the sign of the lowly. The Ramakrishna Home seeks to teach children to serve out of their strength.

There is a need to reverse the moral standards of modern civilisation. He shall be counted lowly who can take but not give, like the Dead Moon which takes the light that the live Sun gives. Power—political, economical and physical—is vested in them who can take more than they give. There is need to reverse this and vest power in them who can give more than they take.

There are intellectual tests for the vesting of the power to rule. Let moral and spiritual tests be imposed at the same time. He shall govern who shall have learnt to serve and serve without limit. To serve not because one must, but because one will, not because it is one's duty but because it is one's right—so as to serve is indeed to govern. Let therefore children cultivate the will to service.

The perfection of service is to merge the self in the non-self. It is appropriate that the children of the Ramakrishna Home learn to serve under the over-breeding presence of that Perfected Man—Sri Ramakrishna Paramahansa.

**Dewan Bahadur
A. V. Ramalinga Ayyar**

It is the proud privilege of my life that I became associated with the Ramakrishna Mission Students' Home, an institution unique of its kind and perhaps the largest of the Educational activities of the Ramakrishna Mission.

The spotless cleanliness of the buildings, the parental attention that is bestowed on the boys, the active and disciplined life, the characteristic precision and punctuality with which the annual reports are published on the New Year Day, the several opportunities afforded to the inmates in the choice of both vocational and academic careers and the spirit of service pervading all, are among the chief features which have struck me.

The only message that I have to give is that the traditions of the Home should be continued in its pristine purity for all time to come. More old boys should associate themselves whole-heartedly with the daily work of the Home and get themselves trained under the present management. Such a useful institution should not languish for want of workers. Financial help is bound to come when the objects are noble and work earnest. What we want now are men of action, men with a zeal and enthusiasm for public work. I should exhort all the old boys who have gone out of the institution to keep before them the motto "Workers may come and workers may go, but the work must go on for ever."

One other point on which I would like to emphasise is the need for an extensive industrial and technical

education. The management have already foreseen this and are developing on right lines. The institution should produce men who could put their hands to some handicraft or other instead of depending for their livelihood on a clerkship or some similar avocation in life. Times are changing and good workmen are getting to be respected and encouraged. India at present needs the development of her industries and it is only institutions of this kind which combine general culture with mechanical and industrial education that could produce the right sort of men. Glorious will be the day when the institution will have added several departments of handicrafts, when all the needs of the institution will be supplied by the inmates themselves and a system of factory work introduced to produce large quantities of marketable goods on a manufacturing scale with profit to themselves and to others. The proposed workshop will be the first step towards this end and I sincerely wish that it should become possible to make rapid marches towards the attainment of this goal.

R. W. Ross

This is one of the few schools in Madras which has ample accommodation and uncrowded classes. The conditions under which the pupils work are excellent and the boys have every opportunity to acquit themselves creditably. The great pull that the school was over most other schools is that it is a Boarding School with the result that the boys are looked after not only during the school hours but, throughout the day and part of the night. The teachers have a capacity for taking pains and maintaining interest in the boys' progress. The manual work undertaken by all is specially helpful in developing certain aspects which in many schools are entirely neglected. There is great room for further expansion in the school and my sincere wish is that the

good work which has been in progress during the last 25 years will be further developed during the next few years.

**Dewan Bahadur
Sir T. Vijiaraghavacharya**

Of few forms of charitable effort is it possible to speak with such unqualified approval as of that carried on by the Home. It is the least of its claims to public approbation that the Home enables bright young men without means to get an education which they would otherwise go without and that in this way promising talent which would have been suppressed is brought to the surface. To my mind, the special merit of the institution lies in the training in character it gives to its boys. They are brought up in habits of self-help and self-reliance and taught that no kind of honest work however apparently menial in its nature, is beneath them. While inculcating a spirit of absolute equality amongst its boys of all castes and creeds, the Home is pervaded by an atmosphere of quiet and religious earnestness which does not degenerate into bigotry. The young men who go out of it carry the stamp of the Home with them into their various walks in life. If I were an employer of educated labour I should, other things being equal, give preference to a man whose character was moulded in the Home. If I had money to give away for good causes, I should give it without hesitation to the Home, in the full confidence that I was carrying out the injunction of Manu that the giver is responsible for seeing that the money he gives is well and worthily laid out.

I have been in touch with the work of the Ramakrishna Home for over eighteen years. On this, the auspicious occasion of its Silver Jubilee, all that I desire to say to its workers is "Carry on your work as you have done in the past, and you cannot fail." Madras is all the richer for possessing an institution of the type of the Home

**The Rt. Hon'ble
V. S. Srinivasa Sastri**

It would be difficult to praise this institution adequately. Madras may be justly proud of it. Some idea of the discipline and love of work prevailing in the Home may be formed from the fact that the cook is almost the only paid servant; the machinery works with the precision of a clock, and the entire place is a model of tidiness, orderliness and attractiveness. The inmates are obviously happy, active and healthy without any idea of being important. I offer sincere congratulations to the constructors.
Rajagopalachariyar

C. Rajagopalachariyar

I deem it a privilege to send my cordial greetings to the Home on this glad occasion.

The great names of Sri Ramakrishna and Vivekananda are ever associated with India's re-discovery of her soul. May the Ramakrishna Home in Madras try to deserve its name by ever seeking to bring forth boys filled with the spirit of service for the motherland!

Young men have the opportunity to shape their thoughts and tendencies so as to become either socially minded or egoistical. The former conduces to true happiness. The very effort to serve others is a joy, whether you succeed in helping others or not. To be ever caring for oneself leads to disappointment and misery and in the end to repugnant old age and an overwhelming sense of futility as death approaches. Young men should not be dazzled by the bright careers of a few highly placed officials drawing fat salaries. The ambition to be like them is like the fire that draws the moth to destruction. Egoistic ambition and the anxiety to secure good careers and comfortable salaries seem to be the

very bread of life to talented young men in the Government Colleges and hostels. This contagion is bound to affect the Ramakrishna boys also. But I hope the Ramakrishna boys will not succumb to it but will cultivate a desire always to serve others rather than themselves. . . .

Cleanliness of body and intellectual cultivation of mind do not alone make up culture. A spirit of service is necessary to complete it. The workers of the Home are, I know, people who inculcate this spirit by word and example. May their efforts bear good fruit.

W. W. Pearson

I am much interested by the idea of the Home, and the fact that it is a place where the boys are not only taught to work, but also to serve. The idea of the Home is a very good one, and it is a place where the boys are not only taught to work, but also to serve. The idea of the Home is a very good one, and it is a place where the boys are not only taught to work, but also to serve.

W. W. Pearson
November 22nd 1921. Shantiniketan, Bengal

Rao Bahadur

V. T. Krishnamachariyar, C.I.E.

I esteem it a privilege to send this message on the occasion of the Silver Jubilee of the Home. I have watched its growth for about twenty years from its small beginnings and come into contact with many students who have been trained in it.

The object of the Home is to instill into its boys the ideal of social service. Life in the Home is permeated by this high ideal and the boys leaving it carry with them this impress; and it has been a sincere pleasure to me to meet its alumni in all parts of the Presidency enacting in their daily lives the lesson of devotion to good causes they have learnt in the Home.

I wish the Home a great future.

Prince Ravi Varma

In order that India may, as of old, be able to contribute its share as an important component in the comity of nations, her education must be based on clarity and spirituality—the best elements of oriental culture—combined with a high sense of civic duties which is the basis of occidental culture.

The students that attend this institution get all the benefits obtained in the old Gurukulas where attention was paid to awakening in the pupils their dormant spiritual yearnings. This object is attained by their having to perform their prayers regularly morning and evening, to attend religious classes and, above all, by the living example set by the resident teachers who lead exemplary lives and the Sannyasin Warden who is a noble example of renunciation and self-sacrifice. This living example of plain living and high thinking contributes more than other things to form the character of the young inmates in the right direction and to lay the foundation of spirituality and charity.

At the same time great attention is being paid to develop in the students a sense of civic duties by their occasionally being required to carry on social work. Whenever opportunities present themselves, the boys go out on relief work along with the trained band of workers of the Ramakrishna Mission. These boys play an important part at poor feedings connected with the Birthday Celebrations. On the occasion of a fire in a neighbouring village, the boys did yeomen service in rendering every help to the affected people.

The Home also provides a fairly good training in rattan work, carpentry, weaving and carpet-making and in mechanical foreman and fitter's work. Thus, those that go out of this institution have other means of starting life than going to increase the already overcrowded clerical and learned professions.

Thus, viewed from any point, this is an ideal institution suited to our present conditions, as the boys get here all that is best in the oriental and occidental systems without the danger of denationalisation.

In a word, the education given in this institution is distinguished alike by its comprehensiveness and coherence and the manhood of the country thus adequately trained in practical life and disciplined in virtue and spirituality will, in due time, prove a real dynamic force for the regeneration of India on both national and spiritual lines.

If I am allowed to make a suggestion, I should recommend the admission of a larger number of middle class boys than is being done now. The majority that leave the institution are very poor boys, who have, by force of circumstances to live their life in a restricted world. The middle class boy, when he grows up saturated with the ideas for which the Home stands, has the advantage of being the centre of a wide circle of radiating influence as he can, from the very outset, stand on his own legs.

May the philanthropists of the land enable the management to make the institution the centre of an ideal University and to start similar institutions all over the country.

Rev. Father Bertram, S.J.

On this Jubilee Day, the Home can look back on the work achieved with legitimate pride.

The institution, unique in its kind among Hindu institutions in South India, has sprung up, progressed steadily in spite of difficulties and hardships, and has reached a degree of excellence attained by few, surpassed by none.

It is firmly rooted in the esteem and sympathy of the public. This is the best proof of its merit and the best guarantee for its future.

I wish the Home every success.

Rajah Sir

Annamalai Chettiar of Chettinad

The Home has earned a name for order, method and organisation. Its success is in no small measure due to the inspiring presence of the Swamijis of the Ramakrishna Mutt. It is a monument to the labour of love of two brothers who are ably and nobly assisted by a band of earnest workers. It is successfully aiming at the creation of a distinct type of boys. May it continue its career of usefulness and serve as an example of love and service!

Dewan Bahadur

R. Ramachandra Rao

The Home is a temple of sacrifice; its workers serve by service. It builds up character and thus inculcates self-respect; it attracts charity and goodwill. Above all it is a typical example of what Hindu culture stands for,—for the defection wherefrom we are now so heavily paying;—and which by its eloquent message of sacrifice, unselfishness and non-violence points out the only method of bettering our Motherland.

The Hon'ble

Mr. Justice M. Venkatasubba Rao

How delighted I am to learn that you propose to celebrate shortly the Silver Jubilee of the Home! My most sincere wishes for its ever increasing prosperity!

I have never been able to enter the precincts of the Home, without being impressed by the grandeur of your edifice, by the quiet, the order and tidiness that distinguish it and by the unostentatious and selfless work that is being carried on within its walls.

How constantly is the reproach hurled at us, that our practical work falls far short of our professions! Is not the history of the Home an emphatic repudiation of this charge? But let us confess that in truth, there are

only a few institutions like this in our province and but a few workers like the band of those earnest men, who are responsible for its existence and growth.

The Home stands for a lofty ideal. To impart mere education confers little benefit; what is required is the training of character. Every pupil trained in the Home, if he benefits by his stay, must indeed be imbued with the true spirit of service. He cannot fail to form a determination on leaving the Home, to do his very best for the uplift of his fellowbeings.

Does not the Home show how much may be accomplished, provided those that set to work, are inspired by lofty motives, put forth unceasing effort and, impelled by a stern sense of duty, consecrate their lives to the great cause dear to their hearts?

**The Hon'ble
Dewan Bahadur Justice
Sir C. V. Kumaraswami Sastriar**

My hearty good wishes go out to the Home on this occasion. It is not possible to overestimate the usefulness of such an institution. The highest forms of charity are the giving of food and education to the deserving and none are better deserving than poor boys who are unable to help themselves. Various are the forms of charity in this land and all honour to those who with a single-minded devotion to duty, spare neither time nor trouble to relieve sorrow.

One admirable feature of this Home is that beyond imparting knowledge it fits boys to a career and trains them to be good citizens. It is a true Home to the homeless.

May it prosper and extend its usefulness.

**The Hon'ble
Mr. S. Muthiah Mudaliar**

I have the privilege of knowing the home and its working from the start and I am glad from small beginnings it

has grown to the present dimensions. The pupils admitted there are given an excellent and healthy training which fits them well for their after life. The young men coming out of the institution are broadminded and cosmopolitan. The management is to be congratulated for excellent success they have achieved and I am sure there is still a larger future before them.

P. F. Fyson

I congratulate you on your 25th anniversary. I believe you are doing excellent work. The boys you have sent to the college have been well taught and some have been awarded Scholarship on merit. But chiefly I hope your institution will continue to place before its boys the ideals of simple living, true religion and service for others.

Vidya Sagar Pandya

Yours is probably the only charitable institution in the Madras Presidency which maintains the accounts so carefully and publishes them promptly. Even several Joint Stock Companies which are required by law to file their accounts, delay for one or two years their accounts. Let me congratulate you on the regularity, punctuality, correctness and clearness of your accounts.

**மஹாமதேவராயர்
வே. சாரிநாதையர்**

அநாதைப் பிள்ளைகளை ஆதரித்துக் கல்வி புலிபிடிப்பதற்கு உதவுவதற்காக அமைந்திருக்கின்ற இந்த நிறுவனத்தில் இது மிகவும் சிறந்தது. வித்யாநாதனும் அன்ன தானமும் அளிக்கப்பெற்று வருவதோடு மாணவர்களுடைய தகுதிக்கேற்ப, பல வகைக் கைத்தொழில்களும் அவர்களுக்கும் கற்பிக்கப்பெற்று வருகின்றன. இதில் அமைந்திருக்கும் ஏற்பாடுகளைக் கவனித்தபோது எனக்கு உண்டான மகிழ்ச்சிக்கு எல்லாம் இல்லை. எந்தப் புலியுடைய பருவருடைய பெயரால் இது ஸ்தாபிக்கப்பெற்றுள்ளதோ அந்த மஹாஜனாடைய கொள்கைக் கேற்ப எல்லாம் நடைபெற்று வருவது மிகவும் பாராட்டத்தக்கது.

திருப்பாதிரிப் புலியூர் ஞானியார்

யாங்கள் கண்ட வித்யாநிலயங்களுள் முன்னே நிற்பது இதுவே என்று உறுதியாகச் சொல்ல முன் வருகின்றேன். தெய்வ வழிபாடுமூலம் நித்ய கர்மம் தவறா நியதியுடனும் சுகோதர வாந்ஸல்யத்துடனும் கல்வியறிவையும் நன்னடையையும் இவ்வித்யாநிலயம் மாணவர்களுக்குத் தருவது அற்புத மகிழ்ச்சியை அளிக்கின்றது. அமைதியுடன் மாணவர்களும் அன்புடன் உபாத்தியாயர்களும் இருப்பது மேலும் மகிழ்ச்சியை விளைவிக்கின்றது. இவ்வளவிற்குங் காரணம் ஸ்ரீமான் ராமச்சாமி இராமஸ்வாமி ஸுயங்கராவர்கள் நன் முயற்சியென்று அறிந்து, அவர்கள் இந்த மிகுந்ததிற்குச் செய்துள்ள பெருநன்றிக்கு இங்கிலாழம் மாணவர்களும் உபாத்தியாயர் முதலிய மற்றையரும், அப்பெருந்தகையாரும் எல்லாம் வல்ல இறைவனருளால் நலம்பல பெற்று இப்பத்துடனிருத்தல் வேண்டும் என்று அவ்விறைவனது திருவடித் துணையைச் சிந்திக்கின்றேன்.

E. C. Smith, I.C.S.

All those who have seen the excellent work which is being done in the Ramakrishna Mission Students' Home will join with the many friends and well-wishers of the Home in sending their congratulations and good wishes on this special occasion. I well remember how impressed I was when I first visited this institution and my admiration and regard for the Home and its workers has increased with the years. I know of no place in Madras which embodies the idea of service more truly than the Ramakrishna Mission Students' Home.

**Lord Burnham, the Indian
Statutory Commission**

The members of the Indian Statutory Commission, who visited the Students' Home, have seen much that they have represented as not only good in itself but well worthy of special recognition in the Presidency. We breathe not a little fresh air and call the "little school" of life and loyalty, which will surely create a fine tradition, and it impressed us as if the spiritual and practical sides of education are being rapidly developed hand in hand with modern ideas. Burnham 20/2/28.

Dr. Annie Besant, P.T.S.

To the Students of the Home :

MY DEAR GRANDSONS,

You are all young, while I am very old—83 this year. Out of the long life which lies behind me, the best lesson which I have learned I pass on to you. "Loving and selfless service of others is the road to peace and joy."

Happiness is like a butterfly; if you run after it, trying to catch it, it will slip away. If you think of others and try to help them to be happy, Happiness will come and nestle in your hearts.

A great Rishi said : " Selfless service of the world is the heart of the Honour of Our Brotherhood," and he also said : "Service in the little things of daily life counts as much with us as the so-called greater services." So also the Christ said : "He that is greatest among you is he that doth serve."

So let us all try to serve.

With grandmotherly blessings,

ANNIE BESANT.

Sarojini Naidu

I wish all success to the Students Home as well as the Academy of the future servants of India. I am a human experience of life and service through service influence of great deeds and common aspiration.

Sarojini Naidu
Dec. 1917

Sir Alexander Gordon Cardew

I have been much interested to see this useful institution which undoubtedly supplies a real want in providing a home & decent surroundings for the students. There are few greater needs in this city, & it is a fine fact too, that increased hotel accommodation for boys & young men, & small though this is, it is none the less valuable & creditable to its organisers. The registers are admirably kept, & I have no doubt that their neatness & order reflect the spirit in which permeates the whole institution.

22.1.17.

Alex. Cardew.

Sir Charles Todhunter

It is so long since I have been at your Home and it has been making such rapid advances every year that I

felt there was nothing I could say based on past recollections that would be any use and I was hoping to look up your subsequent reports which are always full of inspiration and example, but time and the necessity for being continuously on the move have prevented me. Under the circumstances, I must content myself with saying 'Ditto and more so' to all the nice things that other people have said.

Sir T. Desikachari, Kt.

The object with which the Home was started, to make poor and deserving boys admitted to the institution live a life of Brahmacharya, train their character and inspire them with high ideals of self sacrifice and service has been achieved with no small measure of success. It is refreshing to note that the pupils of the school, who are not behindhand in passing through the courses prescribed for High school education are still leading the simple, self-reliant, unostentatious, dignified and economic life, realising the dignity of labour and the glory and utility of service which were characteristic of the pupils of seminaries of education, endowed by indigenous kings of which we have record in South Indian inscriptions.

Nawab Sir Amin-Jung Bahadur

I am delighted to hear that the Home will celebrate its Silver Jubilee about the middle of February. I am very sorry I shall not be able to be present on the auspicious occasion. But allow me to send my hearty congratulations on the most successful work of the Mission in my native City. No man with a heart can fail to sympathise with it and admire its activities towards the uplift of the Indian Nation.

N. Gopalaswami Aiyangar

The Ramakrishna Home is too well founded in genuine hearts to need for its further development the doubtful support which the fleeting enthusiasm that a Jubilee celebration might evoke.

Among those who feel genuinely grateful for the very great work that during the last twenty-five years the Home has accomplished and who sincerely pray for its being enabled to accomplish even greater things in the future, please count me as one.

**Muhamad Syed Suleiman Nadvi
Bahadur, Dar-ul-Musannafin**

میں نے گزشتہ دو تین سالوں سے رام کرشنا ہوم کی طرف سے جاری ہونے والی "ہوم" مجازینہ کی بڑی قدر کرتا ہوں۔ اس کی طرف سے جاری ہونے والی "ہوم" مجازینہ کی بڑی قدر کرتا ہوں۔ اس کی طرف سے جاری ہونے والی "ہوم" مجازینہ کی بڑی قدر کرتا ہوں۔

(D) Syed Suleiman Nadvi
Secretary, Dar-ul-Musannafin
Ahmednagar, P. N.
(Local Address: 16 Thumbar, Chhat. St.)

The authorities have tried to bring together in one plan, religion, education, art and industries. This is such a beautiful course as will enable a student to become truly religious, moral and highly educated; and at the same time he will be in a position to earn his own livelihood. In my opinion modern education without a religious course is nothing, and religion without education is no religion. Hence the authorities deserve to be highly congratulated for their having found out the real cause which has hampered the progress of Indians and for having applied a suitable remedy.

(Translation.)

Mahatma Gandhi

میں نے گزشتہ دو تین سالوں سے رام کرشنا ہوم کی طرف سے جاری ہونے والی "ہوم" مجازینہ کی بڑی قدر کرتا ہوں۔ اس کی طرف سے جاری ہونے والی "ہوم" مجازینہ کی بڑی قدر کرتا ہوں۔ اس کی طرف سے جاری ہونے والی "ہوم" مجازینہ کی بڑی قدر کرتا ہوں۔

I am exceedingly glad at being able to see this institution. There is no lack in the enthusiasm displayed by those managing the institution, and experience will show the many ways in which it may prove beneficial to students.

(Translation.)

ACKNOWLEDGMENT

WHEN the old boys responsible for conducting "Our Home Magazine," asked me to obtain for publication in this Silver Jubilee number, messages from friends of the Home who have known the institution for many years, I felt at first reluctant to worry them, though in the end I had to yield. Message or no message I know the Home has always the best wishes of its supporters.



There can be no one connected with the work but will be deeply touched, as I have been, by the overwhelming kindness which inspires the messages and greetings that have been received. The Editors of the magazine, the Alumni of the institution and the Management join with me in conveying their grateful thanks to all the friends for the uniform love and sympathy which they have always extended to the cause.

As I think of the past twenty-five years, of the hard days of struggle and the providential help at many critical moments, I realise in all humility that it is His Grace that guides the institution.

My prayer on this occasion is that the Home should continue to deserve all the love and sympathy that it has received and grow from day to day into a fuller realisation of its ideals and aspirations.

C. Panaswami Aiyangar

16th February, 1930.

Sri Ramakrishna Mission Students' Home, Mylapore, Madras

SILVER JUBILEE

16th February, 1930

It was the great Swami Vivekananda who said:
"The highest men are calm, silent and unknown. They are sure that even if they go into a cave and close the door and simply think five true thoughts, these five thoughts of theirs will live through eternity. They will enter deep into human hearts and raise up men and women who will give them practical expression in the workings of human life." If there is anything achieved by the institution, the Silver Jubilee



Swami Ramakrishnananda

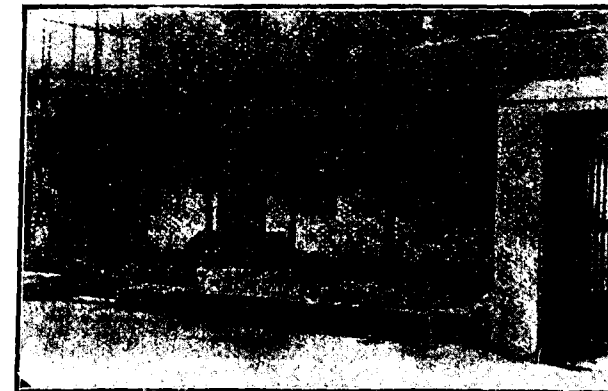
of which we are met here to celebrate, it is due to the unseen power of such thought behind it. Sri Ramakrishna, the prophet of Dakshineswar, was a humble priest

SILVER JUBILEE

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without learning and he never went out to work or preach; yet to-day his message reaches throughout the world and in his name have sprung up hundreds of religious and philanthropic institutions.

a poor student found in him a friend and guide. It was with a view to relieve the suffering of some of those boys who sought his help, that the Home was started in 1905, and to quote his own words,

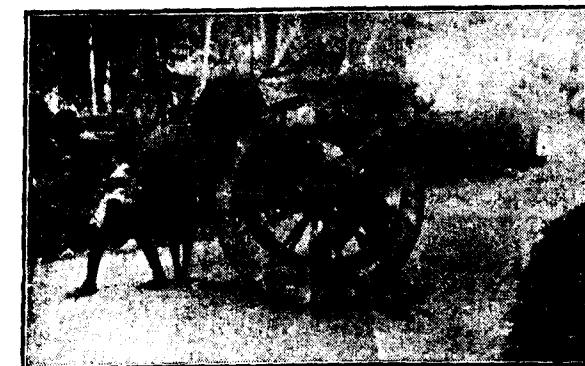


Where the Home was started

This home, which has grown up from very small beginnings to its present position of being one of the largest of the educational institutions of the Ramakrishna Mission, owes its inception to Swami

"It has been named the Ramakrishna Students' Home, in honour of the revered saint, Sri Ramakrishna Paramahansa, of whose intense love for the poor, this institution is intended to be a humble memorial."

The primary object of establish-



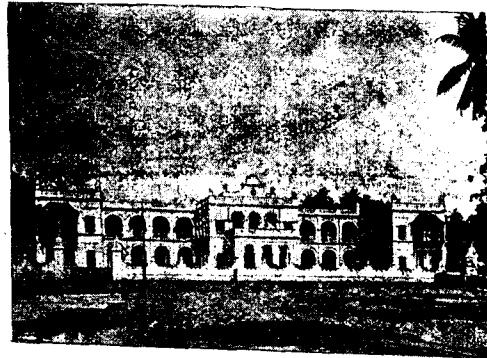
Boys trained to serve: carrying provisions to feed the poor

Ramakrishnananda, a favourite and devoted disciple of Sri Ramakrishna, who came to Madras as the first president of the southern centre. He attracted to himself several young men with inclination for religious study and service and many

ing the Home was to provide free boarding and lodging to poor and deserving students and to secure for them general supervision in the conduct and regulation of their life. The beginning was made with seven boys and they were accom-

clearing of the ground had been done so effectively during the first six years that the period that followed was one of steady progress.

During this second period, the institution had to change its habitation twice, first to a building on a



The present Main Building of the Home

rent of Rs. 40 and then to a more spacious one on Rs 60 a month.

The Home continued in the latter building till 1921 when it was removed to its present premises. The annual subscriptions which amounted to Rs. 2,000 in 1911 rose to Rs. 6,000 in 1916 and Rs. 10,000 in 1921, the number of regular subscribers having risen to 400 during this period. The number of boarders also increased from 22 in 1911 to 70 in 1921.

About this time some friends undertook to bear the entire boarding charges of a pupil each, and this eventually led to generous-minded persons endowing funds for the maintenance of boys.

The first of such endowments amounting to Rs. 1,000 came from a lady with a mother's love for the poor children. Later on, help came in unsolicited even from sympathisers in such distant places as the

Andamans and British North Borneo. Besides money contributions, the institution received other forms of help from friends. One printed our annual report free; another contributed for a feast; a third offered to clothe the boys; eminent medical men treated the inmates *gratis* when necessary and schools and colleges gave free studentships to the boys.

During this period the management attempted to provide opportunities in the Home for supplementing the instruction received by the boarders in schools and colleges. A beginning was made in this direction by teaching shorthand and typewriting to such of the boys as had an aptitude for these subjects. It is gratifying to note that old boys have found this additional accomplishment of immense benefit in later life. One of them is the Chief Reporter to the Legislative Assembly at Delhi, another who is a reporter



Gate View

to the local Legislative Council is now attached to the Whitley Commission and several others are earning decent salaries as Stenographers.

The impressions recorded during his visit in 1916 by that eminent

statesman Mr. V. P. Madhava Rao who was Dewan in the three Indian States, Travancore, Mysore and Baroda, may be read with interest in this connection:

"The institution is a training ground for habits of regularity and self-reliance. . . The boys themselves practically manage the whole institution and as happened at the time of my visit including the cooking of the food and serving it. . . The whole responsibility being thrown upon them, habits of self help are formed which coupled with attention to regular observance of religious prac-

over to your Mission 15 grounds of land."

The deed of gift was executed soon after. This is the site on which our main building stands.

A few months later the attention of the management was directed to the purchase of additional sites for the location of the kitchen block and outhouses and also to the preparation of plans and estimates for the buildings of the Home. Just as in other directions, the services of



Kitchen Block

tics cannot but equip them for the battle of life when they go out into the world."

As the need for the institution was thus well-established and its useful work appreciated, the want of a permanent habitation began to be keenly felt.

Just then came the free gift of a building site from an unexpected quarter. Mr. S. G. Srinivasachariar, then a District Munsif and now Subordinate Judge, Madura, wrote:

"I have long been thinking of giving away some portion of my property for a charity and I wanted to select one of whose real worth I was satisfied. Now I have decided to hand

an experienced Engineer of the foremost rank were providentially made available to us. In Dewan Bahadur A. V. Ramalinga Ayyar, who had occupied the position of Chief Engineer to the Government of Madras, the Home and the Mission in general have found a sincere friend and unostentatious worker and a capable technical adviser. Since his retirement from service, he has identified himself wholly with us and it would be inappropriate therefore to offer any formal thanks to him, not to speak of the impossibility of adequately doing so even if an attempt were made.

The management had thus a site on hand, had the necessary plans and estimates for a building prepared, but had not any money with which to begin the work. The situation was sufficiently serious to drive them to despondency. Just then His Holiness Swami Brahmanandaji, the then President of the Ramakrishna Order, happened to come to Madras and the needed faith



Pethachi Prayer Hall

and vigour for undertaking a work of this magnitude had their source in his inspiring words: "Men and money *must* come for a holy cause like this. Have faith in the Lord and go ahead."

His Holiness himself laid the foundation-stone on the 10th May, 1917, the birthday of Lord Buddha.

Soon after, an appeal for funds was issued over the signature of

the Swamiji. The response was encouraging. Within three months promises came in from several sympathisers to the extent of nearly Rs. 50,000. The following extract from what one of them wrote is typical of the hearty manner in which the help was offered: "*I agree to build one room . . . I can think of no better national investment than the building of an institution like this.*"

The actual work of construction was begun in 1918. A sum of Rupees two lakhs and a quarter was spent over the main building and out-houses, including the cost of site for the latter. Towards this expenditure the Government generously contributed a sum of Rs. 90,000 and the balance was collected from the public. The response from the Nattukottai Nagara-thar community was characteristically liberal, they alone having contributed more than Rs. 60,000 out of the total public subscription of about Rs. 1½ lakhs. This includes the princely donation of Rs. 15,000 by the late Dewan Bahadur S. Rm. M. C. T. Pethachi Chettiar towards the construction of the

Prayer Hall which bears his name, and an equal amount given by the representatives of the community at Colombo.

Among other individual donors, who were equally sympathetic and generous, it would be invidious to single out any one for special mention here, but any visitor to the institution can see the names of those who contributed Rs. 2,000 or

more on the brass tablets over the several rooms.

The buildings were completed in three years and the same holy hand that started it consecrated it for use after completion on the 10th May, 1921.

The plan of the building itself had been designed to serve as a temple of learning and not as a charity asylum. It was not sought merely to put up a place for sheltering the poor, but to enshrine the odyssey of Wisdom and to enable

forward was facilitated by the initiative and enthusiasm of several old boys who volunteered to join the staff with a commendable spirit of self-sacrifice.

The Residential High School was therefore started in 1922 as an experiment, recognition having been secured for Forms IV, V and VI only in the first instance and that for a period of 2 years as a temporary measure. The results were encouraging in every way and it was considered advisable to retain



Bobbili Medical Ward

the young votaries at Her altar to imbibe learning in a spirit of worship.

Then followed a period of rapid expansion. The idea was conceived of raising the status of the Home from a mere boarding house to a combined boarding and educational institution, so that the inmates might not have to go elsewhere for secular education but might get all they wanted within the premises and thus derive the full benefit of their stay in the institution. The step

the school permanently and also to add the lower secondary section. The classes were held in the dormitories of the hostel itself. But this arrangement could not continue long and the need for the erection of a separate block for accommodating the school became gradually pressing.

The site on which the present school buildings stand was originally acquired as our playground; but in order that we might have a decent frontage on the roadside,

we chose to use this for the location of the school building, the land behind the main building of the Home being utilized as playground. It may not be out of place here to

Home had utilised their initial help, offered to find one half of the funds required for the school building and the Government were pleased to make a grant of the other half.



General Library

point out that there is still the need to improve and add to the playgrounds. The existing area is not sufficient to engage all the boys in games during the periods allotted for the purpose and with the gener-

The start in collecting subscriptions was made at Karaikudi in 1923 and in about a year and a half Rs. 70,000 was realised. The building was completed at a cost of Rs. 14 lakhs. The dedication cere-



A Dormitory

ous aid of the Government we hope to be able to remedy this defect ere long.

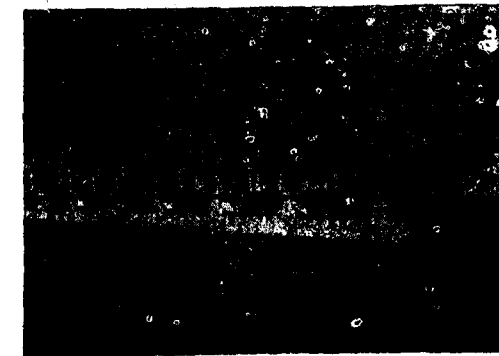
In 1922 a fresh appeal was issued on behalf of the school. The Nattukottai Nagarathars, in appreciation of the way in which the

mony was performed by His Holiness Swami Shivananda the present President of the Ramakrishna Mission and the formal opening was made in July 1925 by His Excellency Viscount Goschen. To commemorate the help thus render-

ed by the Nagarathar community, the school building has been named "THE NATTUKOTTAI NAGARATHAR VIDYASALA."

When the school building was finished, there was the further need

cern is the welfare of the boys. No fees, no large numbers, nor economy are given the first place, but the type of boy that will be developed by his stay here." The smallness of the classes facilitating



Nattukottai Nagarathar Vidyasala

for the construction of quarters for the staff who had to live in close proximity and supervise the wards entrusted to their charge. This was also completed in May last and

close observation and attention to the work and progress of each pupil, the loving and familiar relation between the teacher and the taught as in a happy family, the



The Staff Quarters

the houses stand on the other side of the road opposite the Home.

The special features of the school are very many. The District Educational Officer, in his Inspection Report for 1929 says, "This is one of the few schools in India where the management's chief con-

large amount of freedom from conventional standards, the plan of individual work in the afternoons, the special attention given to the vernacular by itself and as medium of instruction, the provision of vocational training as compulsory in one or other of the following

subjects, viz., carpentry, rattan work and weaving, all these and others have earned for the school a unique position.

Speaking in particular about the place assigned in our school curriculum to vocational training, His Excellency Viscount Goschen said:

"One of the great problems confronting India at the present day is how to find employment for the large number of her young men who set out to seek their living with an ex-

A word at this stage as to the after-career of the boys who have had their training in the Home, will not be inappropriate. Of the old boys to-day, 25 per cent are teachers in schools and colleges; 20 per cent are Government servants in different departments; 5 per cent are employed in the Engineering Department, 1 per cent in the medical, 2 to 3 per cent are Reporters and Stenographers, 10 per cent are



Mechanical Engineering Section

cellent literary education but because they have no specialised training and are not equipped for any technical employment go abegging for a job. Without forgetting that India is a great agricultural country, we can, I hope, look forward with confidence to an expansion of her industries and with that expansion will come the chance of employment for those who have had the forethought to learn a technical trade. There can be no doubt that many of those who are now students in this institution will one day recognise the debt of gratitude they owe, because it turned them out into the world with technical training and gave them thereby the means to earn their livelihood and a position in life".

agriculturists and businessmen, a few have called themselves to technical arts like Printing and Textiles and the rest are in other walks of life. Several of those who left us recently are still students preparing for University or Competitive examinations or are engaged in some kind of research work. Four are now in England. One is a Ph.D. and holds a scholarship of the Government of Madras tenable in England for studying the Chemistry of Drugs; another is doing research work in Geology, the third is pre-

paring for the I.C.S. and the fourth is a Telephone Engineer under training. Of course, there are a few who have not been able to secure jobs suited to their academic qualifications. There is, however, the consolation that the lessons they learnt in the Home stand them now in good stead. We have in Madras three old boys, under-graduates of the University, trying to earn a living by doing such work as electric wiring, fitting, plumbing, etc.

and cabinet-making. The courses cover a period of five years in which the first four years are devoted to combined workshop and theoretical training, the fifth being given completely to workshop training. The existing machine shed erected at a cost of Rs. 10,000 contains 3 lathes, 2 drilling machines and a milling machine just sufficient for instructional purposes. A new and fully equipped workshop and additional machinery are necessary for



The Madras Secretariat Party (taken during a trip to Rangoon)

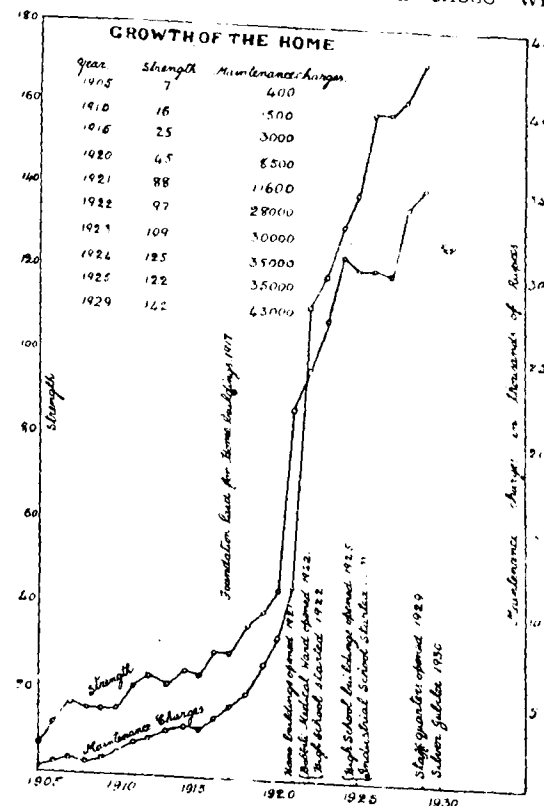
The problem of unemployment and of the excessive literary aspect of the education imparted in ordinary schools led us naturally to start a separate Industrial school, designed to provide specialised training to boys passing out of the high school with a vocational bent of mind. The Industrial school was opened in July, 1925, and it was accorded recognition by the Department of Industries. The subjects taught are *Mechanical foreman and fitter's work and carpentry*

providing facilities for the boys in their fifth year course for a further and complete workshop training.

It is under contemplation to specialise the training in automobile engineering during this period. Proposals for the construction of this workshop have been approved by the Government. The total estimated cost of the scheme is Rs. 35,000 for land and building and Rs. 47,000 for equipment. An appeal was issued in August last and in response to it, a sum of

Rs. 15,000 has been realised so far. His Excellency will soon be laying the foundation stone of this workshop which is by the way to commemorate the celebration of the Silver Jubilee of the Home. Beginning under such excellent auspices, we have no doubt that we shall be enabled to go ahead unhampered by pecuniary difficulties and carry the programme through,

142 students, of whom 46 are in Lower Secondary classes, 52 in High School classes, 21 in Colleges and 23 in the Industrial School, which also trains 7 day scholars. The annual subscriptions and donations amounted in 1929 to nearly Rs. 16,000 collected from 626 subscribers. The Home now stands on about 8 acres of land of its own and these with the buildings



before the commencement of the next school year, when the first batch of students will be ready to receive the workshop training. We sincerely hope that this will open a new vista of active and intensive work and lead us on to a fuller realisation of our ideals.

With the completion of the workshop the building programme of the Home will be more or less complete. To-day the Home boards

thereon aggregate in value to nearly five lakhs. The attention of the management will hereafter have to be devoted to consolidating the various sections and placing them all on a sound financial basis. At present, the endowments of the Home amount to Rs. 2,50,000 of which the contribution of the Madras Secretariat Party alone is Rs. 1,70,000. The Party has rendered yeoman service to the cause of

the Home and their achievement demonstrates what a body of sincere workers, actuated by a singleness of purpose, can accomplish even under great limitations. In grateful appreciation of the services rendered by the Party, His Excellency will presently be requested to present them a memento.

The maintenance of about 142 boarders, the running of the Residential High School, the vocational training classes and the Industrial School cost about Rs. 45,000 per annum. Towards this a sum of about Rs. 8,000 is contributed by Government; Rs. 12,000 is realised from interest on deposits and from other sources. The balance of Rs. 25,000 has to be found by means of subscriptions collected from day to day. To give a permanence to the institution it is essential that sufficient endowments should be secured, the interest from which would meet this balance of recurring expenditure. An addition of at least five lakhs to the existing endowments will alone secure this result.

An investment of about Rs. 5,000 will yield interest sufficient to maintain a boy and to defray the expenses of his schooling. Several friends of the institution have already established such endowments ear-marked for the maintenance of scholars in the name of some one near and dear to their hearts. We have therefore no reason to be impatient and we sincerely trust that in the fulness of time many others will follow the example and not

allow the institution to suffer for want of financial support.

A quarter of a century of strenuous work has ushered into existence and brought to its present position an institution which, while endeavouring to impart secular education on up-to-date lines, on literary and industrial sides, bestows equal attention to spiritual advancement; which while aiming at retaining the ideal of the *Gurukula* has given it a modern garb; which strives to train students to live a life of *Brahmacharya* inspiring them with the high ideals of service and sacrifice; and which tries to instil into them the wisdom of self-help and the dignity of labour. It will be the endeavour of the management in the days that are before them to keep aloft the ideals that they have already set for themselves and to strive to the best of their abilities to carry them out in practice.

In conclusion we wish to offer our most sincere thanks to all those public-spirited and broad-minded ladies and gentlemen who have helped us in the past; to the Directors and other officers of the Departments of Public Instruction and of Industries for their unstinted advice and guidance at every stage; and to the Hon'ble the Ministers for Education whose support has always been of immense value. Finally, we beg to convey our best thanks to Your Excellencies for the kindness and readiness with which you acceded to our request to preside on this auspicious occasion.



The Gurukula Ideal and Our Residential High School

BY K. VEDANTA DESIKAN, B.A., L.T., Headmaster

THE distinctive feature of this school is that *it is a home before it is a school*. In other educational institutions in our country, the school proper, as it is called, plays the more important part, and hostels, if there are any, attached to the school, have very little influence on the collective life of the school. Schools are started first and hostels are added afterwards. This seems the natural order. But in our school the growth has been



School Prayer

in the reverse way and it is not by accident.

It has ever been the cherished ambition of the organisers to make the institution more and more like a truly cultured and ideal home, as its name indicates, and place less emphasis on instruction and examination. The purpose is not so much to make the boys know what they did not know, but to make them behave, as they did not behave. This is best achieved, as Pestalozzi laid down, "by training the child as early as possible in the various

daily duties of domestic life." Not only in this particular institution of the Ramakrishna Mission, but wherever that body starts an educational institution, it always starts with a 'home', for that is the place best suited for the building of character.

This is the ancient *Gurukula* ideal. The students, sons of princes and peasants alike, lived in their master's home like the children of the house, without having to pay for their boarding, lodging or tuition, and learnt their lessons not for examination but for life, while helping their master in his daily duties. So in our school the teachers and the taught live in close and harmonious relationship; they greet each other on getting up from bed, in love and reverence; they take the same simple fare together; they work

and share the joys and sorrows in common. They are made to feel that they are living in a world which is their own, that they have to give part of their life to build up the school and that it waits for its completion through their co-operation. Children of barely ten are not merely content but happy and cheerful to live in this atmosphere, scarcely seeing their parents or relatives for months and years; for they feel quite at home here and realise that the place is a piece of their own creation.

Sir P. C. Ray records: "*It was a kind of pleasant surprise to me*

to find that in this unique institution boys are being trained in a most splendid way to develop self-help, character, charity, discipline and brotherhood. Every student is to do not only a portion of the general management but is also trained in some practical line such as cloth and carpet-weaving, basket-making, carpentry, etc. Here the students enjoy a happy atmosphere of brotherhood unadulterated with even a trace of communalism."

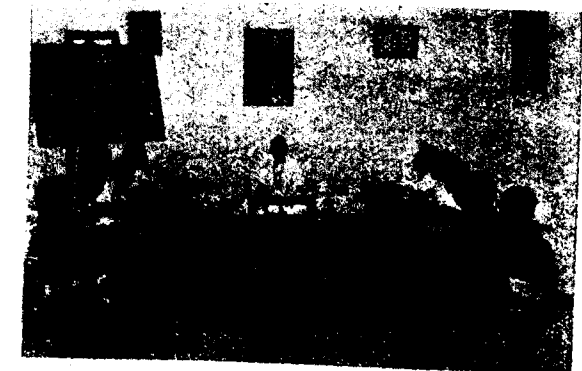
The other noteworthy feature of our school is the *spirit of freedom* that it breathes in the actual working out of its ideals, and it follows as a corollary to what has been said above. As institutions grow, the machinery of codes and laws becomes cumbersome and tends to stifle life, and so it is with our education departments to-day. The managers of schools in their anxiety to conform to certain standards and to obtain aid from the Government, have stereotyped the schools. A school with an individuality of its own is a rare thing.

The modern school atmosphere is artificial in our country, in dress, manners, in the language of common conversation and teaching, in the subjects of study, in the rigid timetable, and, worst of all, in the complacent forgetfulness of the world of spirit. It is time we extricate ourselves from this maze, accepting the limitations only in so far as they are absolutely necessary and not deterrent to our ideals.

In our school we have tried to keep this objective in view. Ours is a Government-aided recognised

complete secondary school, preparing pupils for the S.S.L.C. Public Examination. Still it has been possible to achieve a large amount of freedom from conventional standards. The District Educational Officer writes: "*It is pleasant to find a management with such fixed ideals and determined that no mercenary considerations shall interfere with the desire to realise the ideals.*"

What arrests the foremost attention of a visitor to the school is its tone of simplicity and the absence of artificiality. The boys move with their teachers as with their own elder brothers, and their manners



A Class Room

are pleasing and natural. The teachers and pupils attend classes in very simple dress of such material that can be daily washed. A great and learned Professor of the Calcutta University when he came on a visit to the school refused to step into the class-rooms, and on being pressed, he replied: "When I see your boys squatted on their *kushasanams* and in such simple habit, the classroom appears to me like a shrine where the little ones are gathered for prayer. It would amount to a sacrilege if I went in with my shoes

and uniform. Let not your boys learn to associate greatness with this kind of dress."

As for furniture, each boy has a small box-desk placed before him on the floor. This arrangement not only gives greater freedom of movement but gives a better appearance to the room and allows of the floor being washed and cleaned without difficulty. Then the walls are filled with beautiful and instructive pictures which form an important educative influence.

Scribbling on walls and cutting furniture which are so common in ordinary schools are conspicuous here by their absence. The credit does not go so much to the teachers for their effective supervision as to the boys themselves. The buildings have been raised and equipped as a temple of learning and they are maintained in that spirit. Their neatness and beauty so impresses the inmates that they do not even touch the walls with soiled hands.

With regard to the medium of instruction, the vernacular (Tamil) is used in all subjects which the pupil is not expected to take with him to the University, i.e., in Elementary Mathematics, Elementary Science, Indian History and Geography. The non-language subjects taught in English are advanced Mathematics, Science and History under the C Group. These can also be vernacularised when the University leads the way. The change minimises largely the difficulty experienced by the pupils in learning through a foreign medium. It means also a saving of time and energy which can be utilised to better purpose. Along with English and a vernacular, the pupils study

Sanskrit also as a compulsory third language up to the fourth form, and later on as an optional. Sanskrit is the common classical language of Hindu religious culture and it must find a place in any scheme of education for Hindu children.

The rigidity of the time-table is partially relaxed by class-teaching being confined to the forenoon session in the case of the boys studying in the higher forms. The afternoons are devoted to individual work on the laboratory plan, special rooms being set apart for each subject equipped with the necessary apparatus and appliances and supervised by a teacher. Each boy can go into any subject room at any time and remain there for such time as he chooses. One boy of a particular class may spend a whole afternoon in the library and another in the Science Laboratory, while a third apportions his time among three or more subjects at his choice. The merit of the system lies in the freedom it gives to the boys to work according to their own speed and their own inclinations. While the more intelligent boy may be left almost to himself and allowed to spend the time he saves after finishing the allotted work to develop his special talents the less endowed pupil may be more carefully attended to by the teacher. Under this arrangement, the pupil ceases to be a passive recipient of information and becomes an active agent in gathering knowledge for himself. This cultivates self-confidence which is the true basis of character-building. Every boy begins to have a certain amount of faith in his own capacities. During our annual prize distributions, strangers are often puzzled

to find that almost every boy of the school carries away a prize and they remark that prizes lose all value when so many are given away. In our opinion that is our strong point. The critics forget that it is not in the same subject that all the prizes are awarded. One is good at sports, another in secular study, a third in music, a fourth in painting, a fifth in the scriptures, some in manual work, others in literary competitions, essay writing and oratory and so on. The numerous prizes only indicate the attempt that is being made to draw the best out of each individual in the firm belief that every one ought to be good at something.

The ample scope that is provided for a variety of healthy occupations solves the question of discipline. Besides attending to their regular study and play, the boys manage the household, do gardening, learn music or painting or some other fine art which they like, edit and publish their own magazines, hold meetings and conduct debates, and take part in active social service whenever occasions demand it. If, however, there is a dereliction of duty or a misdemeanour or some minor offence, the boys get these things corrected themselves through

their captains and judges, the offenders being kept off for a period from play or being given some extra work to do. The teachers interfere rarely.

This kind of life must give the boys correct judgment and a right idea of what freedom means. "I call that man free who fears wrong, but fears nothing else. I call that man free who has learned the most blessed of all truths—that



Individual Work in the English Library

liberty consists in obedience to the power and to the will and to the law that his higher soul reverences and approves. He is not free because he does what he likes, but he is free because he does what he ought and there is no protest in his soul against the doing."



Manual Training and Our Industrial School

BY RAO SAHEB C. RAMASWAMI Aiyangar

I.

THOUGHTFUL men now recognise the fact that while there has always been a demand for professional men and women of the highest type of scholarship, many of these scholars should have had such education as would have brought them into direct contact with the development of the

spends a great deal of its time in trying to live by its wits. If a community is educated exclusively on books and is not trained to habits of applied industry, an unwholesome tendency to dodge honest productive labour slowly develops". And Macaulay speaking of similar situation, said, "We raise up



Manual Training Building

material resources of the country. India would have advanced far beyond her present condition materially, if a large proportion of her young men had been given skilled handicrafts instead of mere book-instruction all these years. Booker T. Washington, the Negro emancipator says "When any people regardless of race or geographical position, have not been trained to habits of industry, have not been given skill of hand in youth and taught to love labour, a direct result is the breeding of a worthless idle class which

breed of scholars who find their scholarship an encumbrance and a blemish who live on the public while they are receiving their education and whose education is so utterly useless to them, that when they have received it, they must either strive or live on the public, all the rest of their lives." All this seems to apply word for word to our present conditions.

The problem of unemployment that is growing keener day by day is leading us slowly yet surely to realise the mistake that has been made and so to

MANUAL TRAINING

39

re-adjust the curricula of studies in our schools and colleges, as to give to manual occupations that place of honour which all progressive countries provide for them in their schemes of education. The provision of Manual Training as compulsory under the B Group in the S.S.L.C. scheme and the starting of Industrial schools in several parts of the country have come in the wake.

I shall give below an account of what has been done in this direction in the Ramakrishna Mission Students' Home, Madras.

the institution in 1922. This is how it came about. During the summer vacation of that year, we had in the Home a number of students for whom we wanted to provide some productive occupation as a change from study; rattan work, carpentry and spinning suggested themselves. Immediately a good workman was engaged for rattan work and a retired instructor from the College of Engineering for carpentry. With a small investment of Rs. 100 a set of tools and some timber were purchased for carpentry and a few bradawls and



Rattan Work

knives for rattan work. A few spinning wheels were presented by a kind friend. The classes commenced in earnest. By the end of the vacation, it was found that several boys had turned out fairly good work. The articles that they had made were trays, boxes and flower-baskets in rattan; and planks, stools, book-rests, etc., in carpentry. Part of the yarn that was produced was also saleable.

When the school started work in June next, it was thought advisable to make

II.

Ever since the Home was started in 1905, the management have had this objective prominently in view. Whenever possible, attempts were made to divert at least a few of the boys from the ordinary course of studies and to persuade those who had a talent to take to painting or music or to some form of technical training. Some were sent to the Chengalvaraya Naicker's Institute, some to the Madras School of Arts and a few to the Government Textile Institute. But we could not be satisfied till we were able to provide proper facilities for manual training in the Home itself.

A small beginning was made in this direction just at the time when the Residential High School was added to

manual training obligatory on all the pupils, and provision was made for it outside the regular hours of the school in order that it might not interfere with the ordinary lessons. The forenoon session of the school was then 9 a.m. to 12 noon and manual training was arranged from 12 to 1-30 p.m. for the higher forms. The lower secondary classes were let off at 3-30 p.m. and they did manual work for an hour before going to play. But this did not mean that the workshop was empty or the instructors idle during the other hours. It was seen that they did sufficient work to earn their wages; besides a few working class lads were also taken as apprentices for training, arrangements being made to teach them the

three R's also. In these classes, we began to make a large portion of the furniture needed for the school. Most of the sloping desks we have now in use were thus made, beside such things as black boards, map-stands, test-tube stands, lens-holders, drawing boards, etc.

With this experience behind, we confidently approached the Government for aid. Detailed plans and estimates for a workshop were drawn up, together with a list of tools and appliances for rattan work, carpentry and weaving. The estimates went up to Rs. 15,500 on the whole, consist-



Carpentry

ing of Rs. 10,000 for the building, Rs. 2,500 for the initial equipment and Rs. 3,000 for the annual recurring charges. The Government were pleased to sanction a full grant for the purpose.

Sir Charles Todhunter who came to visit the institution at this time recorded: "I am quite a convert to the grant for vocational training about which, I must confess, I was sceptical until I saw your Home". And Rao Bahadur (now Sir) A. P. Patro the then Minister for Education said: "The establishment of vocational training as a part of general education is an admirable feature of the Home. I observed types of work executed by the students and there is no doubt that the skill and the bias which the students obtain here, if developed further,

will enable them to make a living without any great difficulty."

In course of time, subjects like knitting, tailoring, engraving and goldsmithy were added, though they have been temporarily closed now. Dr. F. H. Gravely, Superintendent of the Madras Museum took a personal interest in the introduction of wood-carving and himself conducted the classes for sometime, bringing his own set of tools for the use of the learners. Each department was placed in charge of one or more competent instructors and the whole workshop was entrusted to a Superintendent. The school timetable was then readjusted to take in manual training also within the working hours. It is now arranged that every class should spend in the workshop half-a-day once in three days or roughly a sixth of the schooling time. The first and the fourth form go together; the second and the fifth and the third and the sixth. The pupils are at liberty to choose any one of the subjects in which training is offered. Generally most of the younger boys go in for rattan work and the elderly ones for weaving or carpentry. In rattan work the student begins with dressing the cane by removing knots then splitting it and drawing into thin strings. Then come in order models, such as trays, flower-baskets, waste-paper baskets, tiffin boxes, chairs, weaving of mats, screens, etc. In carpentry, the exercises are sawing and planing, joints of various kinds, picture frames, teapots, trays, boxes, letter racks, stools, chairs, tables, almirahs and so on. In the weaving section pirn winding, bobbin winding and tape making come first, and then dhoties, towels, bed sheets, carpets, etc. of various patterns are made.

Each model is given a number and the time taken to finish it is also indicated on a chart hung up in the work-

shop, to help in checking the progress of each student.

The following points have been borne in mind so as to ensure success: that the classes must be small and a variety of occupations should be provided; that materials ought not to be wasted and that use must be found

attention paid to manual training, the boys are better fitted to undertake their literary studies. At any rate there is no ignoring the fact that out of 17 boys sent up for public examination last year, 16 were placed in the eligible list."

Though this training forms an integral part of the general education given to every pupil, it does not imply that all those who receive it will eventually take to hand work to eke out a livelihood. However, it does imply that all of them in whatever vocation or profession they may find themselves later on, will be much more interested in the productive occupations of the community in which they live.

III.

The experience gained in the working of the Manual Training classes led us to start a separate Industrial School in July, 1925. This was designed to provide a specialised train-

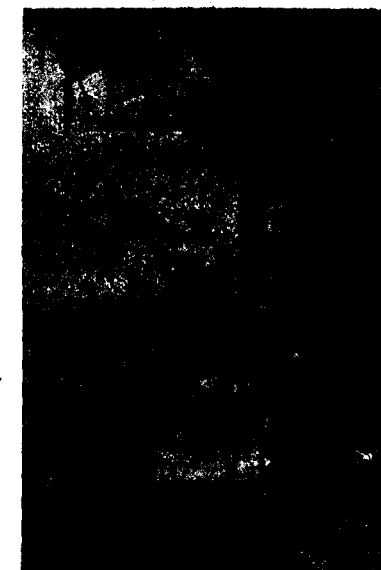


Weaving

even for small bits, ordinarily rejected as useless; that the articles must be produced with a view to find a sale for them. The last point is very important. It is only by making the training pay at least a part of its way that really satisfactory work can be had; for in these things, monetary valuation is perhaps the surest test of progress.

The articles made are either sold away at our own premises or the boys hawk them in the streets. They take a pride in finding a sale for the products of their own manufacture and from these excursions they learn many valuable lessons. They also canvass orders for many household articles. In case they are not able to execute these orders, some workmen are employed on contract or for daily wages.

The District Educational Officer said in his Inspection Report for 1926: "It is interesting to note that so much time is devoted to manual training and that the literary education is in no way adversely affected. In other words, it might almost be asserted that because of the



Machine Shop

ing not merely to the pupils who passed out of the High School with a vocational bent of mind, but also, to others

who without going through the High School, desired to profit by an industrial training. In the latter section were included the boys of the artisan class who had already been admitted as day boys for a special vocational course, along with a few boarders of the Home from the lower secondary stage. In the former class came at first those High School boys who failed to get through the ordinary course but showed a capacity for manual work. In the absence of the Industrial School they would have had to leave the institution without having been equipped for any walk of life, but now it became possible to give a chance to some of them to join the Industrial School and the results were encouraging, for several of them acquitted themselves creditably under the changed conditions. They had found a suitable environment to develop their talents.

The school was recognised by the Department of Industries and a new



Lathe

workshop was erected at a cost of Rs. 10,000. The Zamindar of Chunampet was kind enough to make a free gift of trusses and other valuable

building materials required for the workshop, and two oil engines. Dewan Bahadur Alladi Krishnaswami Ayyar volunteered to help the venture with a monthly donation of Rs. 100 which he has since capitalised by an endowment of Rs. 10,000. The governing body of the Sri Venkateswara Students' Hostel, Triplicane, has also encouraged the undertaking by awarding scholarships of the total annual value of Rs. 500 towards the maintenance of 5 boys in the Industrial School. And the Department of Industries have given valuable assistance by grants-in-aid, scholarships to students and expert advice. Thus the work grew rapidly.

The benefit of the training has also been extended to day boys, instruction being free. A few of the indigent among them are also given a free midday meal. Until the outlook of our youths is changed and the advantages of industrial education appreciated, it will be necessary to give such inducements to the pupils as will enable them to stick on to their work and complete their course.

The subjects originally taught were carpentry and cabinet-making and weaving. In the report for 1925 it was proposed "to add in course of time practical instruction in wood-carving, metal-engraving, metal work, iron smithy and foundry, job printing and building." Soon after a definite step was taken to open a mechanical foreman and fitters' section, and some of the machinery required for the purpose were purchased. The course of studies was arranged in accordance with a syllabus approved by the Inspector of Industrial Schools and intended to be covered in a period of three years. The minimum educational qualification for admission was prescribed as the completion of the fourth form of the secondary school.

The curriculum has since been considerably revised. The weaving course

no longer forms part of the Industrial School and the carpentry and cabinet-making section occupies a less important place. The chief aim now is to develop the Mechanical Engineering section, the minimum educational qualification for admission to which has been fixed as the completion of the fifth form, and the period of training raised from 3 to 5 years. Of this, the first four years will be combined workshop and theoretical training in the school, the fifth year being given to some branch of special study. For the present it is intended to provide in the school itself specialisa-

The working hours of the School are from 7-15 a.m. to 11-15 a.m. and 1 p.m. to 5 p.m. 12 hours a week are given to theoretical instruction including drawing. The subjects of study are Blacksmithy, Pattern-making, Foundry and Fitting for the first two years; Lathe and machine shop, Electrical work, Assembling and Erection of machinery for the third and fourth years; motor mechanism and repairs for the fifth year.

A few friends who have had considerable experience in engineering and workshop management have constitu-



Steam Engine

tion in motor mechanism and repairs. Students desirous of specialising in any other branches will be sent for a year's training to a well-equipped workshop like the Public Works Workshop, M. S. M. Railway Workshop, or Massey & Co., necessary facilities for procuring admission in such a workshop being given by the management. At the end of the course, a certificate will be issued by a Board of Examiners. The boys are also sent up for Government Technical Examinations, in machine construction, machine drawing, etc.

ted themselves as a Board of Visitors to advise on technical matters connected with the School and guide its working.

The further extension of the Workshop buildings and its equipment with all the requisite plant and machinery at a cost of a lakh of rupees is engaging the attention of the management, and it is hoped that with the help of the generous public and the aid of the Government, it will be possible to complete the programme before the re-opening of the School in July, 1930, after the summer vacation.



Religious Education

BY SWAMI YATISWARANANDA

"Education is the manifestation of the perfection already in man; Religion is the manifestation of the divinity already in man."

—SWAMI VIVEKANANDA

I.

MAN'S life on earth is but a long struggle to manifest that *perfection* and that *divinity* which is innate in him, whether he is conscious of it or not. When he has attained that supreme state, he is illuminated by the light of the highest knowledge, is ever active in helping



Swami Vivekananda

others without any thought of his own little self, is intoxicated by divine love which thinks lightly even of *mukti* and is perfectly established in the glory of the self through the complete control of the senses and the mind. And this is the aim of the struggle of life.

It is this idea that is symbolised in the monogram of the Ramakrishna Mission. The picture is this: a lake ruffled by the wind, the sun

rising, as it were from its waters; a full blown lotus rearing its head above two floating leaves; a swan sailing gracefully on the troubled waters and a serpent with outstretched tongue, upraised hood and a *mantra* in the central part of its body, encircling all. The lake stands for the mind, the ripples for its modifications; the sun for knowledge; the swan for the individual soul, its swimming for work without attachment; the lotus for loving devotion, the serpent for the awakened *kundalini sakti* or the all-containing spiritual force latent in man. The mantra means '*May the Illumined Self inspire and guide us*' and through its realisation, man comes into his full estate and becomes truly free.



The Monogram of the Ramakrishna Mission

"Each soul is potentially divine. The goal is to manifest the divine within, by controlling nature external and internal. Do this either by work, or worship or psychic control, or philosophy, by one, or more or all of these and be free. This is the whole of religion. Doctrines or dogmas or rituals, or books, or temples or forms are but secondary details."

This ideal of religion is the central theme of the *Sanatana Dharma*, the eternal and universal religion of India. It is the product

of the spiritual genius of the entire Hindu race. It proclaims man to be a child of immortal bliss and calls him to claim his divine heritage. In the words of Swami Vivekananda, it says, "Come up, Oh! Lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; you are not matter, you are not bodies; matter is your servant, not you the servant of matter". When the sleeping soul responds to the call and awakens to self-conscious activity, 'Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come.' This is the first or the *dynamic* aspect of the Hindu religion. It brings a living faith able to transform the sinning man into a saint, the seeming brute into the God he is.

Secondly, it is a *religion of harmony*, regarding all faiths as different streams flowing towards the one Ocean of Existence. It declares peace with all, and quarrels with none. In fact, it is not a particular system but a confederacy of systems, not a single faith but a commonwealth of faiths, not a kingdom but an empire. "Truth is one," says the Rig Veda, "the seekers call it variously".

Thirdly, it is creative and fulfils itself through *service*, the worship of the God in man. "Where should you go to seek for God, are not all the poor, the miserable, the weak, gods? Why not worship them first?" In the life of Sri Ramakrishna, we find that in order to impress on his mind this idea of service, he would carry on his head

during the early days of his Sadhana, the leaf plates on which the poor people had eaten in the temple, considering them as representations of the Lord. He would sometimes enter stealthily the hut of a poor sweeper close by and clean his backyard with his long-flowing hair, in the same way and with the same reverence with which he might clean the temple. This then is our aim, to be able to regard all service as worship unto God and to see the Lord in and through all.



Religion Class

II.

To understand how these ideals are attempted to be put into practice in the 'Home', it would be necessary to have an idea of the atmosphere of the place and of the daily life of the inmates. The proper atmosphere is secured by the presence of men of renunciation and *Brahmacharins* and householders on the staff, imbued with high ideals of service and sacrifice. They are mostly *old boys* of the Home eager to serve and to transmit to others in their turn the best of what they themselves have received from the institution. The silent influence of their example cannot be adequately described or estimated.

As for the daily routine, the inmates get up before 5 a.m. and from several corners one can hear simultaneously in the still air of the morning voices of prayer. The first serious occupation for the day is religious study and this comes immediately after physical exercise and bath. Half-an-hour is devoted to instruction and option is given to the pupils to attend any one of the several classes that have been organised to suit the needs and tastes of individuals in different stages of development. Generally, young boys between the ages of 10 and 12



Congregational Worship

learn to recite the *Gita* and the *Upanishads* by heart. After they have picked up a little knowledge of the Sanskrit language which is compulsory, they study the meaning of what they have learnt; when they are older, they make a deeper enquiry, thus ascending as in a spiral step by step. The aim of this study is to cultivate *shraddha*, faith in one's own self, that one is the *Atman*, deathless and free, pure by nature.

There are several periods of the day when the boys call back to memory what they have learnt in these classes and remind themselves of the ideal for which they have to

live. For example, they chant portions of the scriptures, before every meal, consecrate the food and take it as *prasadam* with the mind dwelling on elevating thoughts knowing that consecrated food gives not only strength and vitality to the body and mind but also nourishes the soul.

The school work again begins with a prayer. Just as there is the need for constant cleansing and refreshing of the body, so is the need for refreshing the spirit. This habit of constantly turning to God becomes an integral part of the daily life of the boys. "Let only that little be left of me," sings the poet, "whereby I may feel thee on every side, come to thee in everything and offer to thee my love every moment."

In the evening, after the day's work and play, the younger boys meet for a short interval to listen to inspiring stories from the *Ramayana*, *Mahabharata*, *Bhagavata* and other Puranas or to discourses on the lives of saints and sages, while the elderly boys are taken through a course in the teachings of *Ramakrishna* and *Vivekananda* and a comparative study of religions. After the class, they go to attend congregational worship. In the Prayer Hall, there is an atmosphere of calm serenity and an unconscious elevation of the spirit is clearly felt. None talks to his neighbour and everyone strives to keep out other thoughts and think of God as best he can.

The boys themselves are trained to conduct the service in entirety. One cleans the shrine, a second gathers flowers and prepares garlands, a third cooks the food to be offered and a fourth performs the

puja, all by turns. Here they get the best chance of cultivating that sense of an immanent living presence of the Divine whom they strive to serve. Ideas of a personal cleanliness, the control of the senses, etc., assume a new meaning as they are deemed essential for one's services becoming acceptable to the Lord.

Beside these items which give a distinctly religious tone to the life of the boys, there are the *Ekadasi*, Full Moon and New Moon days, when many of the inmates fast voluntarily for a purification of the body and a chastening of the spirit. These are holidays for the school, specially to encourage such observances but not to compel. The boys go to the *mutt* to join the *Sadhus* in *Ramnam* or the *Sadhus* join the boys in the Home. "Hanuman" is worshipped on these days as the ideal for the "*Brahmacharin*" to follow. Swami Brahmanandaji, the late revered President of the Ramakrishna Mission, introduced the above methods of worship and many of the observances at the time the Home was established in the new premises and they continue to do immense good.

In connection with the *Bhajanas*, group-singing is cultivated as a great aid to religious life. Devotional songs in Tamil, selected from *Thevaram* and *Thiruvaimozhi* are taught to those who have voice suited for music and these boys lead during the congregational prayers. On certain days like *Vaikunta Ekadasi* and *Sivaratri*, they also lead the *Bhajana* through the streets while going to visit the Temples.

In this process of training while care is taken to see that the conscientious convictions of the boys are respected and they are brought up each in his own family tradition with regard to beliefs and modes of worship, influences are set at work to open their mind to a wider concept of religion and to a recognition of the truth that all faiths lead to God. For example, in our Prayer Hall are to be found in the stained-glass gallery, arranged in chronological order, the pictures of Buddha, Jesus, Muhammad, Sankara, Ramanuja, Madhva,



Bhajana on the Birthday of Ramanuja

Chaitanya and Vivekananda. The birthdays of all these prophets and saints are observed with equal reverence and worthy followers of each are invited to give the boys the best interpretations of their own faiths.

III

In order that this spirit of devotion and harmony may fructify through service, special endeavours are made to encourage the voluntary activities of the inmates in this direction. They go out to meet the poor people of the neighbourhood, men, women, children belonging to the washermen and potter

communities and invite them to assemble in the school hall every other Saturday-evening. To get into touch with poor people and to feel that we have a duty by them is itself an uplifting power. The boys give them talks illustrated by lantern slides on topics relating to laws of health, prevention of diseases, child welfare, popular science, geography, travel, lives of great men and stories from the Puranas, special sets of slides on many of these subjects being prepared in the Home itself. At



Feeding the poor in the Home Compound

the end of the discourse, those who attend are generally treated to some light refreshments.

The opportunities for social service which particular festive occasions in the year afford, are also eagerly availed of by the boys. Such, for example, are the birthdays of saints and sages, the Founder's days, the Navarathri, etc. On the birthdays of Sri Ramakrishna and Swami Vivekananda, several thousands of poor people are fed without distinction of caste or creed. In collecting a portion of the money required for the purpose, in purchasing provisions, in cutting the

vegetables, in serving food and keeping order all through, the boys vie with each other and their services are characterised by a high sense of responsibility and initiative.

Then they also take part in the relief works organised by the Mission during times of flood, fire, famine, etc. During the Nellore Cyclone Relief in 1928, the Swami in charge wrote to the Secretary of the Home, "It becomes possible for us to work in 3 batches, and finish the work in 45 villages of

Nellore and Gudur taluks within the short period of five days. We came back with the satisfaction of seeing the clothes reach the poor people in their need. About 2,500 poor people received aid in this way The boys had a nice experience of camp life and I hope this will be useful to them in future. They did splendid work. I am sure you would have felt very happy to see them at work."

Here is another extract from a newspaper report about the services rendered by the Home students during a fire: "Fire of a most devastating nature overwhelming and uncontrollable for a time, swept over Kosapet on the afternoon of the 29th July, 1928, reducing to cinders nearly 150 thatched houses and rendering about 1,000 people homeless. Ramakrishna Home students rushed to the spot on seeing the fire and rendered yeoman service . . . by removing things, rescuing children who were caught in the huts and by pulling down houses in time to prevent the spread of fire at very great personal risk. . . ."

These details will show that the religious training attempted in the Home is not confined to instruction or attendance at prayers or to worship and chanting but that it permeates every aspect of life. *The aim is to impart that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on his own feet.*

In the end it may be asked if these ideals are being satisfactorily realised in the Home. Our answer is that the attainment of all our deepest ideals is not a thing of a

day and results cannot be immediately perceived and palpably measured. Still judging by the testimony of the pure and simple lives which those who received their education here have been enabled to lead, who remember the institution with gratitude and who feel they owe the best portion of their life to its influence, we feel we have no reason to be impatient. "*Have patience, my son,*" says Swami Vivekananda, "*it will grow beyond all your expectations. Love never fails, to-day or to-morrow or ages after, truth will conquer. Love shall win the victory*".

The Home as a National Asset

ANY one who has been watching the evolution of the Home for the past twenty-five years must be struck with the fact that it has proceeded on 'psychological' rather than 'logical' lines. Unlike the usual course of events in India, it started as a boarding house first; then it developed into a school; as a sort of vacation-exercise, in other words as a mere hobby or pastime it had the vocational training classes attached; thence we had special sections devoted to carpentry, rattan work, weaving, etc.; and last though not least came in the industrial school, where a few day-boarders also are admitted.

What does this show?

The growth has been gradual; it has been slow; but it has been natural; and there has been no forcing the pace anywhere.

Further the whole movement is the result of indigenous direction

and control. The initiative has been taken at every step by Indians; all the money has been got from Indian sources; and the method followed in the curriculum and in every one of the details of daily life is characteristically Indian. The traditional lore of the Vedanta is not forgotten; the religious basis on which the whole of Indian life stands is kept intact, and the atmosphere is purely Indian. It shows then what, under favourable circumstances, can be achieved by Indians for Indians, with Indian material.

In the educational world, the cry everywhere is that our schooling should become both *naturalised* and *nationalized*. I consider that the experiment in the Home is a success in both these directions. I have shown already it is 'nationalised.' It is no less 'naturalised' because the inmates there are made to rise early, say their prayers, and take their morning bath; keep their

surroundings neat and tidy; attend to the garden, the store-room, etc.; minister to the sick and the wounded; and thus grow up in a perfectly natural atmosphere—an atmosphere such as the one with which they have to familiarise themselves when they become full-blown citizens of the land.

It is the misfit of education to environment that leads to the unemployment problem. But as the education that is imparted here is perfectly 'natural', there is no question of such a problem arising with reference to our boys. They know not only to read and write and apply their intelligence so as to secure a pass in their examinations; they are also taught some trade or

occupation so that they may pursue an 'independent' calling, if they have a mind to do so. Their powers of observation are well developed, and they know how to use their hands with skill at some mechanical art or other.

I love then to contemplate of the Home as a national asset, with its watchwords 'Renunciation and service'—Renounce and serve others, for that is the truest way to happiness. May the Home grow from strength to strength and may she continue to shed her beneficent influence over several generations of students yet to come—this is the prayer of

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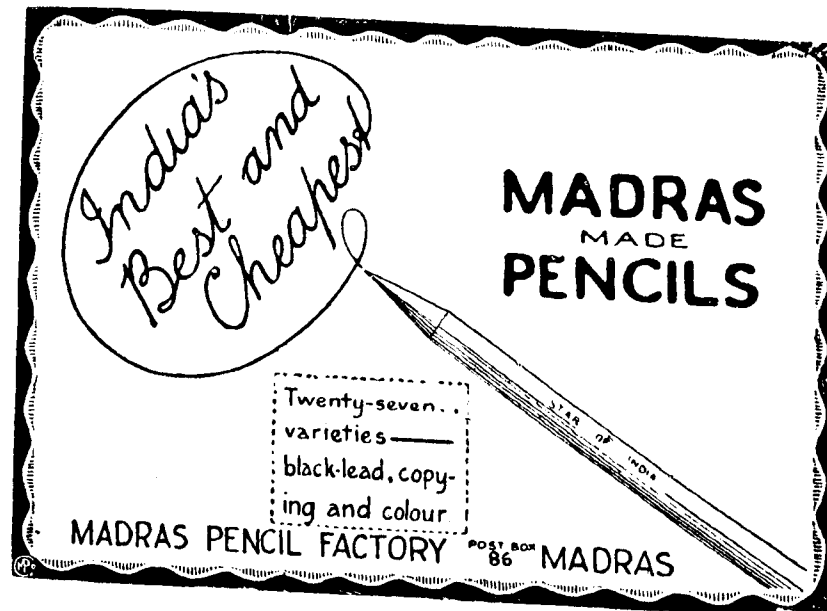
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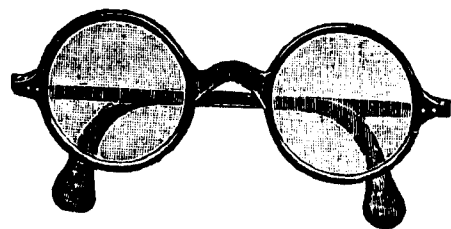
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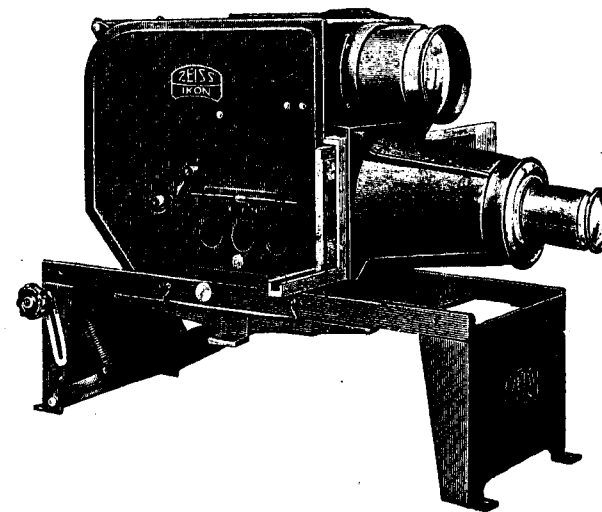
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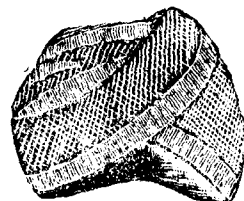
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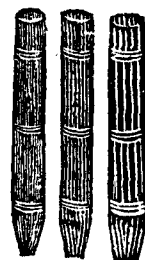
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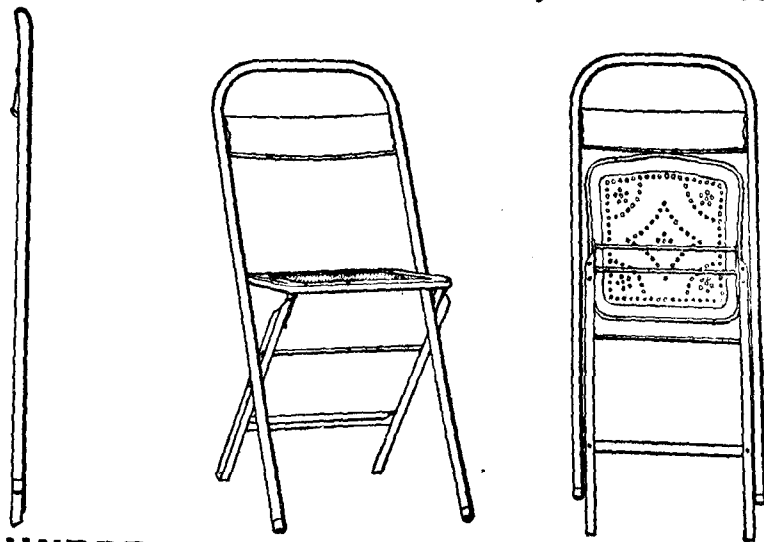
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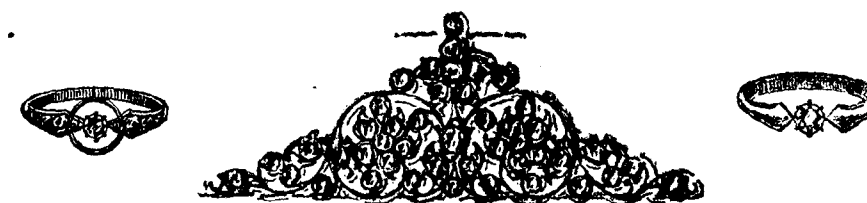
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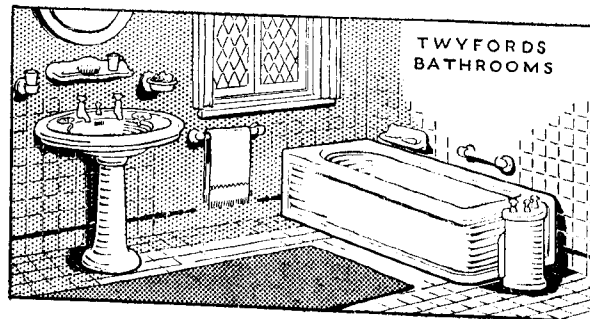
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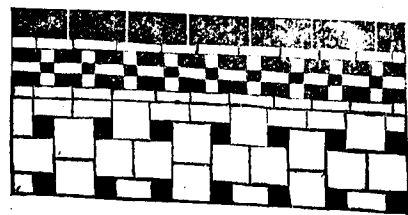
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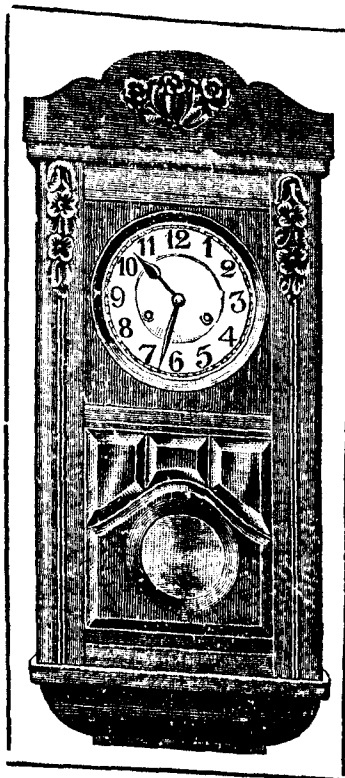
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