

THE THEOSOPHICAL COLLEGE MAGAZINE
Vol. III MARCH 1935 No. III

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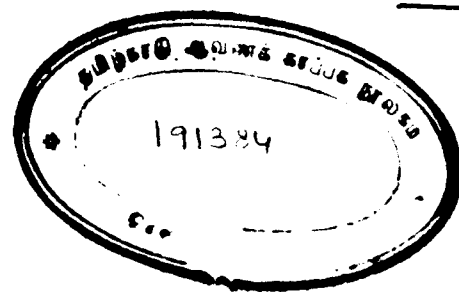
We pursue Beauty but not unthriftilly.
And Knowledge but not unhealthily.
Thucydides.

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The Theosophical College Magazine

MARCH

1935

Education in Ancient and Mediaeval India*

BY KULAPATI JAMES H. COUSINS, D. Lit.

THE object which I have set before myself in this lecture is first to make a selective survey of the principles and practices which prevailed in Education in India in the past, and from this survey to draw a foundational ground-plan for the educational edifice of the future.

The fundamental principle of education in India—Hindu, Buddhist, Mussalman or other—was that the student is a spiritual entity nominally separated from other similar entities and from the commonly shared universal life by limitations of personality, and sharing with all others an inherent urge to expand, raise and ultimately transcend such limitations. According to the Indian conception of the nature and destiny of the student, all arts and sciences branched from religious studies, and were socially differentiated; but they were always helpful to the active religious life and led to it. The curricular material of education was therefore religious in substance and intention. It imparted knowledge, but as a means to social service and ultimate liberation of the higher nature of the individual from servitude to the lower. Education was therefore neither a process of cramming nor of merely developing executive capacity, but of freeing the inherent spirit from the bonds of ignorance and incapacity. It became so regarded as a ceremonial of purification that the term for a graduate, *Snataka*, meant one who had bathed, and one of the meanings of the title *Guru* is purifier. Thus Indian education became a synthesis of purification—of the body by discipline, the faculties by instruction, the understanding by knowledge, the soul by contemplation.

Vedic and Buddhist education agreed with the biblical valuation of cleanliness as "next to Godliness". Purificatory discipline

* Summary of the first of a series of three Extension lectures delivered by Dr. Cousins under the auspices of the Osmania University, Hyderabad.

was only second therefore to the spiritual purposes of education. Simple austerity and reverence were, as the Dharma Shastras show, enjoined and practised. Strict rules of conduct both in private and in company were laid down. Hygienic wisdom forbade coughing and spitting in public. Sociological wisdom demanded regularity and activity, and service for others that inculcated respect for labour. Psychological wisdom in the Buddhist era, anticipating modern psychology, utilised public confession as a complex-discharging expedient, and means of contrition and reformation in cases of transgression. In all such discipline there was a sane regard for healthy life in the college hostels. Good food and plenty of it was recommended and no doubt supplied.

The spiritual ideal of education in ancient India applied to all. It was seen as a universal necessity, therefore as compulsory. But the compulsion was from within, not from externally dictated need. Indian education did respond to social necessity in the direction of mutual help towards spiritual liberation. Its religious bias was not in the ordinary sense of the word 'bias', but an all-pervading trend in the nature of the student towards the fulfilment of which the whole educational institution was oriented. To the student, education was, as we have seen, a process of purification. To the teacher it was a sacred vocation; and, this being so, it was naturally not only compulsory but generally free.

In the most remote centuries mass education was oral; not literate in the modern sense, but spiritual through religious teaching, and cultured through dramas, and both religious and cultural through the interaction of religion with art and art with religion. Later, say in the seventh century A. D., the spread of general schools (*vidyapiths*) by religious orders, and special schools of *mathams* (monasteries) and temples carried culture far and wide. Temple architecture, sculpture and festivals inculcated religious ideas, and the *vidyapiths* and *mathams* encouraged intellectual speculation. Village schools grew in number, and village drama and recitals (*harikatha*) flourished. The monasteries of the Buddhist era were in effect not only religious centres but centres of education and craft-training. The caves of Ajanta, those amazing galleries of perfect painting and sculpture, were places for monsoon refresher courses for monks who in the dry season carried the cultural influences of "the Great Enlightenment" across the land. Vincent Smith infers from the promulgation of the Emperor Asoka's edicts in rock-carvings that many people must have been able to read; he draws the same inference from their being in vernacular dialects. "It is probable," he adds, "that

learning was fostered by the numerous monasteries, and that the boys and girls in hundreds of villages learned their lessons from the monks and nuns, as they do now in Burma from the monks. I think it likely that the percentage of literacy among the Buddhist population in Asoka's time was higher than it is now in many provinces of British India."

That a large, if not the major part of educational activity in ancient India was gratuitous is evident from the records of royal bounty and of scholastic endowments by local bodies. Education was generously subsidised by the various rulers of ancient India. The four successive universities built over one another at Nalanda in Bihar from 450 A. D. onwards were royally endowed, and attained such fame abroad that the King of Tibet in A. D. 750 sent an envoy to invite the Chief Priest of Nalanda to go to Tibet and bring about a revival in Tibetan Buddhism, then fallen into degeneracy. The University of Vikramasila also in Bihar was founded by King Dharmapala in the ninth century A. D., and its degree of Pandit was conferred by successive kings.

Taxila in the Punjab was not a single college, but a great university combining a number of colleges: a College of Medicine, of Law, for example. Nalanda, on the other hand was a unitary university working under the mottoes: "Conquer anger by pardon, a bad man by good deeds, a miser by gifts, a liar by truth," and "*dharma* and *adharma*" cannot yield the same fruits: *adharma* (wrong action) drags one to hell; *dharma* (right action) leads one to heaven;" utterances which are shrewd anticipations of Biblical sayings on the advisability of returning good for evil, and the impossibility of simultaneously serving God and Mammon; also indicating a response to the need of education of emotion, action and thought. There were also special colleges for Brahmins and Kshatriyas together, and one for princes only. Benares, which as a cultural centre was largely created by graduates of Taxila, had a special School of Music.

From the Rig Veda and certain Upanishads we can construct the Vedic ideal of the teacher. He must be blameless in character, orderly, balanced, courageous, gentle, strong, pure in speech, simple in habits, charitable, cheerful, optimistic, of good address, sympathetic, learned. We may summarise also the ancient Indian ideal student. He should be, in the Vedic idea, thoroughly disciplined: calm, peaceful, enduring, austere, well-conducted, earnest in both the desire for knowledge and its pursuit. He should not, however, be a scholastic bigot, mistaking school-study for the

whole of education, for, as Manu declares, only a quarter of one's learning comes from the teacher; the other three quarters come from himself, his fellows and life. He must also be a free man—free from servitude, from debt and from duty.

Let us now gather up the chief elements of ancient Indian pedagogics. Certain hymns in the Rig Veda utter the pedagogical truth that the natural impulses of children should not be suppressed but guided. Ancient Indian psychology may not have known that it was so highly scientific a matter as psychology; but it did know that release of the growing tensions in youth was the sure way to self-mastery and true expression of the true self. Three creative ways of release from the tyranny of bodily demands are indicated: (1) The way of diverting energy, that might degenerate into sensuality, into absorbing physical or mental activity, and thus keeping it free, for all concessions to sense are degrees of enslavement: this was the way of Manu; the way of discipline, which superficially may seem to be a restriction of personal action, but in effect is the true way to liberation: (2) The way of withdrawal of attention from the objects of sense, and thus of establishing subjective control over the instruments of the ego: this was the way of Veda Vyasa and the "Bhagavad Gita;" (3) the way of expression through art-crafts. Indian pedagogics regarded education as the culture of human capacity. It admitted specialization, but not as an end in itself.

In the carrying out of the education outlined above, both professorial exposition and tutorial supervision were practised. The problem of the linguistic medium of instruction is not a new one to-day. It goes back to the sixth century before Christ, if not further, for it is on record that the Buddha insisted on the vernaculars as the medium for the impartation of the new Law (*dharma*) instead of Sanskrit. There was continual intimate interchange between teacher and student. Early mornings were given to private revision and preparation. Memorising was the chief method of learning, but not to the deprivation of intelligent understanding of the subject approached. Objective observation was used in science.

Ancient Indian education did not cease with graduation. The *Dharmasastras* indicate provision for adult education, for they tell us that when a householder (*grihasta*, after studentship) was lacking in any kind of knowledge, he could return to his *guru* for instruction—but only as an extern student, for *brahmacharya* (celibacy) was strictly insisted on in both Vedic and Buddhist

education; and the married student, though not denied education, could not receive it with the concentration and continuity of the residential *brahmacharin*.

Putting together the various curricular items gathered by recent scholars, we have the following subjects in the Vedic Era: religion; philosophy; science; mathematics; astronomy; physics; chemistry, medicine, acoustics as connected with music and therefore of the nature of art, metallurgy which we may take as connected with vocation. Art-criticism, such as has only recently arisen in India, does not seem to have affected the practice of the art-crafts.

Buddhist education, as followed in the great universities already mentioned, gives us the following curriculum: religion; philosophy; science; grammar on the side of expression hence connected with art; elephant lore, hunting and archery which connect with vocation. The absence of such studies as we now call sociological may suggest a mere individualism in ancient Indian education. This would be an error. The fact is that the fulfilment of individual *dharma* was, as it ever must be, impossible without group help and group repercussions. This began in the joint family system in which the student had his first experience of hostel life where he learned how to live with others; and developed through householdership to social service, beyond which lay the still larger group experience of unity with the cosmic life. The stages of educational development were the individual, the human and the universal. Its beginning and end were spiritual, and its middle stage could not be otherwise. Religious study was primal, paramount, perpetual.

I turn now to a short consideration of Mussalman education in India, not, however, under the erroneous assumption that the natural process of education becomes essentially different under different religious or cultural sponsorship. Education is a universal experience, no different in Chicago and Samarkand. But it is also true that the satisfying of the universal need of education is certain to show local and chronological differences of expression, and a study of these may lead to useful extensions and adaptations of educational technique.

Education as expressed in Vedic India before 500 B. C. and in Buddhist and Hindu India after that time, was developed indigenously. Muslim education had its beginnings beyond India, and brought into India gifts of experience from abroad and relatively

modern ideas and ways. It developed side by side with the indigenous education, and ultimately, as did the distinctive painting brought from Persia to India as accompaniments of Mussalman conquest, became so intimately domiciled in India that, notwithstanding certain interesting surface differences and certain disturbances to indigenous education, it became a true Indian cultural product.

History sees to it that we know that Sultan Mahmud of Ghazni in Afghanistan destroyed numerous schools on his forays into India. From this fact the world concludes that Sultan Mahmud had no great affection for schools. But recent studies of his career indicate that his antipathy was only against *certain* schools, for he was a generous patron of education at home, a founder and endower of schools and colleges.

Muslim cultural history, in fact, when one dissects it from the more sensational and theatrical history in which unregenerate humanity finds pleasure, is rich not only in records of immortal achievements in the arts but in the less emphatic though not less important matter of endeavour through education to help human individuals to become artists in life, and to become, as units or groups, works of art—which is Nietzsche's justification for one's right to the gift of life.

A few instances of such educational richness is all we need invoke for our special enquiry as to the principles and practices of education in ancient and mediaeval India.

Sultan Muhamud Tughlaq not only patronised education but was himself a student of medicine, astronomy, mathematics and logic. Sultan Firuz built and endowed colleges of the first rank. A description of the Madrasah of Fizuz at Firuzabad indicates the ideal of an educational institution held by a fourteenth century Mussulman king and his architectural and academical advisers. The buildings of the school were beautiful; they were situated in well-planned gardens containing a tank. Teachers and students resided together in constant intellectual communion; and there was accommodation for casual visitors. Religious and general education went on together. Hindu books were translated and studied. The needs of staff and students were provided by the State; also the technical training of slaves presented to the Sultan. The Sultan himself took a keen interest in the restoration and preservation of Buddhist archaeological remains.

Mussalman kings and princes themselves became students, and included Hindu culture in their intellectual interests.

Muslim literary education intermingled as freely with Hindu literature as Mughal painting with Rajput painting. Hindu classics were translated into Persian, and as a consequence Persian culture influenced Hindu culture. Thus the spirit of the post-Vedic age was kept alive, when Brahmans made exposition of Buddhism without ceasing to be Brahmans, even as today Hindus of my own acquaintance are reverent exponents of Islam.

In the reign of Akbar the Great we find education in the Mussalman era in India at its most complete development. The predecessors of the Mughal Emperor had bequeathed him outstanding examples to live up to in both personal and organised educational activity. His grandfather, the Emperor Babar, the founder of the dynasty, had invented a new style in verse and also in calligraphy. He was the author of a legal work, and in his memoirs showed himself a scholarly and acute critic. His father, Shah Humayun, was a student of astronomy and geography, and in revising the social organization of his expanding empire, he placed the scholar next but one to the emperor in dignity. Akbar Shah's universality of interest places him among the great figures of the world, and his interest naturally included education; and, with his characteristic inclusiveness, he sought to have education given to all classes of his subjects. Hindus were to be educated on the same level as Mussalmans, and in their own culture. This led to mutual respect. The Emperor's great Dewan, Abdul Fuzl, in his *Life of Akbar* ('Ain-i-Akbari'), describes the Hindus as "religious, affable, cheerful, just, retiring, business-like, truthful, grateful, faithful, courageous," from which catalogue of virtues we may deduce the qualities in human nature on which an eminent Mussalman set the highest value, and note as significant that the quality of religious aspiration comes first. Akbar founded numerous schools and colleges for both resident and day students. With his encouragement private schools under single teachers spread. These provided for the teaching of the arts and crafts not included in the colleges, and also for the higher study of college subjects.

Mussalman education (that is, education not specifically for Mussalmans, but education for a mixed population under Muslim rule) was, as we have noted, at its most inclusive stage in the reign of the Emperor Akbar, and therefore at that stage it presents to us the largest selection of educational ideas to stimulate our thought in the educational reconstruction of today. The intuition of completeness which had made itself felt in Vedic and Buddhist India, was still more fully responded to in Mussalman

India, as we can see in its curriculum which we summarise as follows: Religion (described by writers as divinity); philosophy (natural philosophy, that is philosophy based on science; logic); science (mathematics, geometry, longimetry, physics, economics, and the quasi-science of geomancy; history and government (the exterior and interior aspects of human organization); agriculture and accountancy, which are vocational studies.

In this curriculum of studies in Mussalman India over three centuries ago we observe the continuation of the religious, philosophical and scientific elements included in the older curricula. But these elements were not all regarded as having the same educational value. Religion was the root of all study. Here we have a fundamental indication from the past as regards religion in education. Nothing seems to be more certain than that the segregation of religion from education is the prime cause of religious animosity in India as elsewhere. When religion and education were one in India, that is, when education was in fact religion, there was mutual respect between the religions. In the Mussalman curriculum, on the mental side, science appears to have had more attention than philosophy: yet the needs of the mind were recognised. The inclusion of the study of government shows that the subject had moved from the princely specialisation of the *Arthasastras* towards the participation not only of delegate governors but of the governed; a movement towards a future still before us, when a clear understanding of the actualities of organized human relationships, side by side with a realization of the spiritual nature and destiny of humanity, will bring a balance of stability and progress into human affairs.

Dr. J. H. Cousins

[We have great pleasure in reproducing the following welcome accorded to Dr. Cousins in the editorial columns of the "Hyderabad Bulletin," a widely circulated daily in the Nizam's Dominions.]

THE authorities of the Osmania University deserve thanks for providing an opportunity to the public of the State, and more particularly to the section interested in Art and Education, to offer a warm welcome to one of the greatest exponents of the subjects in India, Dr. James H. Cousins. We are very happy that the distinguished guest is now on his second visit to Hyderabad, and, writing with some personal knowledge of his inestimable services to the upbuilding of Indian youth, we regard it as a privilege to express the hope that Dr. Cousins will have frequent opportunities to partake of our hospitality and give us the benefit of his views. It is hardly necessary to remind our readers that Dr. Cousins belongs to that select and glorious band, comprising "AE", W.B. Yeats and others, who laboured for, and succeeded in achieving, the Irish revival. Coming under the influence of the Theosophical Society and of its pontifical head, the late Mrs. Annie Besant—no longer with us—Mr. Cousins, as he then was, and his talented wife adopted India as their mother country, and joined the staff of the College at Madanapalle, and not only made that obscure town one of the most renowned centres for cultural advancement, but helped, more than any other foreigner, in bringing about a nation-wide renaissance in Art and Education. Dr. Cousins is a gifted personality, and the versatility of his genius is as baffling as it is remarkable. Poet—primarily and essentially a poet—such as few are in an age which has not taken kindly to poetry, he is a critic, a playwright, an artist and a practical educationist: more, he shares with Rabindranath Tagore, who in some ways has been his literary Guru in recent times, a passion for the co-ordination of even the secular life with the spiritual, a synthesis of education with religious philosophy. We are exceedingly glad that our University has honoured itself by honouring one to whom honour counts for little. We wish it had been possible that the scope of Dr. Cousins' lectures had been made more comprehensive than it appears to be. For while we have a plenitude of lectures, mature and amateurish, on problems of education, it is not often that an authority on Art visits our State. Even so, we feel confident that Dr. Cousins' views on educational reconstruction will be both profound and original, and that the

University and the Educational Department will pay them due attention in considering the proposals for the reorganisation of education. Hyderabad finds itself to-day in a great educational ferment, and in offering a most warm and affectionate welcome to this harbinger of "rare tidings to the soul" we trust that the nobility of his life, the sacredness of his mission, the supremacy of his genius, will find a responsive cord in the hearts of our educationists. To Dr. Cousins, education, as, indeed, life itself, is service, and those who seek to serve the country through education serve her best.

To an Irish Poet

BY E. E. SPEIGHT

Thy quiet wisdom, like the antler-moss,
Forms a green triad in my memory.
Imbas forosna,—knowledge that illumines
All its adventures; things half said, and so
The dearer; poems that lead the spirit forth
From bonds of understanding. Three rich thoughts
Close to my fingers clambering up the rocks
Of the new mountain-life that wakes the joy
Of my most ancient spirit, antlered moss
Beneath grave cedars; taller than the masts
Of long forgotten argosies, the beams
That sway against earth-tremors down the depth
Of grim pagodas built in every region
Of long-brooding Japan. Wisdom and sorrow,
Moving to their slow fullness, in their train
Bring noble compensation, little things
That glow with infinite wistfulness, that are
Rare tidings to the soul.

[The author is Professor of English Literature in the Osmania University, Hyderabad. He and Dr. Cousins became friends in Japan in 1919.]

Studenthood*

BY MR. DUNCAN GREENLEES, M.A. (Oxon).

THIS morning I said only a few words about Students, and I chose the same title to speak on this afternoon because I thought it better that we should continue one thought rather than take several different thoughts in one day.

A literal definition of the word *student* is "one who is eager". Is eager about what? Country, money, land? No. Students are to be eager about Education. What is Education? The president of this, and many other meetings in Madanapalle, has defined it as "trending growth",—that is guiding the student to grow according to his own ideas. Independently, I had myself worked out another definition; that is, the harmonious development of the individual in Society.

By *harmonious* I mean "all round". Physical, and artistic emotional education (That we are looking to the Principal to encourage in Madanapalle). Then there is mental education. (That means, unfortunately in this country, cramming for examinations)

Development is the growth of the individual. What do you want to be? You must choose how you would grow. You cannot be eager about anything until you know what you want to do, yourself.

You cannot grow, you cannot learn, unless you are yourself a teacher. That seems a funny idea. "How can we teach?" you might say. Well, you have younger brothers whom you can help. Some of them live in Madigapalle over there. While you are trying to explain to them, you will find that you yourself get new ideas. Then you can understand better yourself. You cannot grow except by doing what you learn about. You cannot learn to be brave men, if you are acting as cowards.

A student has three duties. He has a duty to the PAST. You are not the first people born in India, come suddenly into existence out of nothing. There has not been a blank in the past. You are Indians; the Harijans in the village next door are Indians; the people in the town are Indians. What is India? Is it the

* Extracts from the talk by Mr. Greenlees to the High School Literary Society, on January 10, 1935, with Dr. Cousins in the chair.

triangle, or rather diamond spot of red on the map? India is a culture, a tradition, a great nation.

What has India created, of which you are now the guardians? The duty of a child is to carry on the reputation, the glory, of its father and grandfather. You are the children of India, so you must try to understand what India's culture is. The culture of India, language of India, art of India, religion of India is yours to uphold and to preserve.

If you see a beautiful statue, and if you leave it for years in the field, you will find that dust has gathered and hidden it away. So dust gathers on the culture of a great land. There is a stupid tradition that you must not even look at certain people; you must not approach them. Another stupid tradition is the dislike of Tamil music by Telugus, Telugu music by the Tamilians, and Bengali music by the people of U. P., and so on. That is all dust. In Europe we have not got that. We are accustomed to hear and enjoy Russian, German, Italian, Spanish, Swedish music even if we do not know a word of their languages. Many are now beginning to enjoy even the music of India and China.

India may be politically independent in the near future. What is independence? Our food, most of it, is grown here. Our clothes? I fear many of you depend for clothes on other lands. Though we must try to be independent, yet we must also remember that we have contacts with the rest of the world. India is not cut off. And here is an opportunity in Madanapalle of an Irish person in an Indian school and college, showing you what a truly cultured Western home can be. Let it be a pattern for an Indo-Irish Alliance in the future.

The student's duty to the Past. We have to maintain the good traditions of the Past; we have to carry on what we have received from our father and grandfather.

We have a duty to the PRESENT also—to give as we have received. What is the advantage of coming in contact with these people in the West? India, as I have said, is not separate from the world. She has foreigners coming and living here, and ruling here. That does not mean that she is dead. Her students, teachers, scientists, artists, musicians, all are making, and will make, India great among the nations. What about you?

You are India. India is not something outside of you; it is yourself. India in the world; and you in Madanapalle. Can't you make Madanapalle great? Can't you make India famous for great men—men who are able to do all kinds of work? A great man is

one who can help to make his country a little happier, a little stronger, and a little freer from all kinds of slavery. Why should not you be great?

The student has a duty to the FUTURE. One duty you can all keep; that is, the examinations in March, and for many more of you in April. Some of you will then become independent. You will have Swaraj of a kind. But what is the use of passing examinations, and then starving outside? It is better to sell *pan* or lemonade and make a decent income than to starve as an unwanted lawyer. (Bachelor of Lemonade—J. H. C. Laughter.) Graduates who merely become B. A.'s instead of being economically free are becoming slaves.

Students ought to be called in future *citizens*, not as at present *school boys*. You are all of you citizens of India, and you have the duty of citizens to fulfil. So you have to be economically independent. Otherwise you are thieves—you are stealing from your country what she has spent on your education. So you should pass your examinations, otherwise you can hardly get your livelihood. But you must do that in order to be free, and not to be slaves.

I am speaking now of mental freedom. If you don't pass your examinations, you will have no desire, no ambition; you will be sitting idle at home perhaps. Then you cannot be eager about anything. To be eager, you must have a clear idea of what you want to do, saying, "I am going to be a doctor, a lawyer, teacher, or engineer", and so on. I wonder how many of you can tell me what you are going to be after passing your S. S. L. C.

Unless you have a definite object in going to the examination, then why go in for examinations at all? You can earn your livelihood by digging. It is very much better if you take to selling lemonade.

If you want to grow mentally, to begin a new stage in education in that way, then go on with your examinations; otherwise, chuck them away. Use the examination as an outlet, as a door to a new stage of culture. You have to add something to India's art, culture and music; you have to enrich India's culture, as so many great men are doing.

We want you to be great men. Greatness means giving. If you are going to be great men, then you also have to give. Give what? Money? You have to give something. Clothes? Food?

Money? Books? You can always give one thing—yourself. Each one of you can give that to the world, and if you don't you are stealing from the world what belongs to the world.

The world is watching Madanapalle to see what you will do, because—unfortunately, perhaps—there are persons outside in America and in countries outside, and this man has come here—the President. They will ask, "What is he doing in Madanapalle? Why is he wasting his time with school children?" The world is looking at Madanapalle; we must not disappoint the world.

Strive for Courage, good Health, and Decision of mind, the readiness to "do right whatever comes of it". That is the motto my mother gave to me when I was a child, and the Mother is the first and greatest of all Gurus. If you are to be great Indians—and India will be great—these are the things which are really important.

The world is looking to us as Indians. I speak of myself as an Indian, for I have made myself one of you—to prove that India can be a school to every country in the world. There is not a single country with a more beautiful art than India, with a deeper philosophy, a greater science, a nobler religion, than India.

The world is looking to each one of you. You are taking; if you don't give, then you are stealing. Look at it from that point of view. "A fair exchange is no robbery"—a very good proverb. If you don't exchange something for what you receive, then it is robbery.

When you grow, what do you do with your old clothes? What do you do with the ideas you have got too old for? Don't you throw them away? Don't think, "I may not throw them away because I have nothing instead," for you always have things instead.

I hope to hear of Madanapalle often in the future. I am going to watch Madanapalle. I am going to see what Madanapalle is going to do. I hope it is going to do big things. Each one of you may plan something that you can do for Madanapalle.

You have to grow—physically, artistically, mentally—and in Courage. A man who is a coward is not a man. We do not know what may happen in the future, what you may have to do. Be ready. Be prepared, as the Scout Flag over there warns you. Be brave, and do right whatever happens. COURAGE.

Basanikonda

From Basanikonda's summit falls
A glory on the college walls,
Where youths and maidens strive to find
The secrets of the happy mind,
Led on the toilsome path by one
To whom the swift dominion
Of Beauty in her varying moods
Has brought the peace of solitudes,
The star-like wisdom of the skies,
The stillness that is Paradise,
And sweetness and benignity,
Attuned to perfect melody.
What wonder, then, if you should see
At latest eve or earliest morn,
As though response were born,
A glory from the College Hall
On Basanikonda's summit fall.

Madanapalle.

G. K. Chettur.

Written after his visit to the College, September 1934.

Education for Usefulness.

SPEAKING at Daily Dedication on February 29, Mrs. How Martyn said :—

My qualification for saying anything about education rests on the fact that I have done teaching in England, and have done a good deal of speaking about the value of education. I have also served on Education Committees and on the Board of Governors in different schools.

Education, as I see it, is an endless adventure. It begins almost before one's birth and ends, one knows not when. I think that the very great interest of education lies in tracing out the relation of what we call education at any given time with the needs and aspirations of that time, so that we soon become aware that education is a very living thing. In England, we are realising more and more every year that just to get a degree or just to pass the School Leaving Examination now a days is not enough. More and more we have to bring home to the students that after they have got their degrees, they must turn their knowledge to getting some definite training for some definite occupation in life. More and more are we taking children at about the age of 12 or 13 and trying to find out what occupation they could be put to, and how to develop their lives most happily and cheerfully. So, in Schools, at the same time as they are doing their ordinary studies, they learn also the groundworks of engineering, of dress-making, or of food and dietetics. In the Universities they have to take another year or two for special courses, such as teaching or first aid. This procedure is making great progress. I think it is the kind of idea that should be taken into account more and more in every country of the world.

The greatest value, to me, of education is that it gives us something which we cannot lose, something which it is worthwhile sharing with other people, even as in Russia today everybody is sharing all facilities and benefits with others who do not have them.

Another idea of the greatest value, and the greatest lesson which education has yet to teach the people of the world, is that we are one fundamentally, and that through education we may hope to develop a world-consciousness and a world-community, and in that way share all the good things of life amongst all the peoples of the world, and thereby banish the terrible scourge of war which so imperils humanity today.

Our Busy Christmas

THE ALL-INDIA WOMEN'S CONFERENCE

MY first impression of this, the ninth of the Women's Conferences, is that its place of meeting, Karachi is very very far far away from Madanapalle. We travelled so many days and nights that it seemed as if we would never arrive. But we reached that city at last after heat in Madras, cold and rain in Agra and a visit to the grey and tear-stained Taj Mahal, after bitter weather in Delhi and sand and sand and sand across the desert between Delhi and Karachi. It is much to say that the experience and the enjoyment of the Conference was worth all the trials and expense of the long double journey.

About 200 women delegates gathered from all over India. It was an interesting point in itself that we invaded and took possession of the new Students' Hostel of the D. J. Sind College as our camp, with two delegates in each of the boys' rooms. Quite comfortable it was, supplemented by a large shamiana tent in its compound as the camp dining-room. It was very helpful of the College Principal to put the whole College at the disposal of the Women's Conference. It is a sign of the times that 80 girls are now students of that College though ten years ago there were barely eight.

The President of the Conference was a Parsi, the Chairwoman of the Committee a Brahmin, the Secretary a Brahmo, and there was the strongest and the most influential group of local Muhammadan ladies I have so far worked with in our Women's conferences. In political questions, such as our women's demand for joint and not communal electorates, our Muslim sisters hold the trump card in our Conference discussions. United we march as far as possible, but when they cry a halt, we have to concede, or break the unity of our women's ranks for they plainly state that if we do not, they will walk out. Our Conference Statement on the J. P. C. Report as it affects women is the Greatest Common Measure of the unity of the women of the two great communities on the thorny questions of nominations, reservation of seats for women, joint or separate electorates, etc. That we held together amicably despite differences was the triumph of the Conference diplomats. The presence of Mrs. Sarojini Naidu at the Conference was a source of great strength. She has the right and beautiful word for every occasion. The most new feature of the year's

gathering was the visit of two most prominent English women and their advent by aeroplane. Dr. Maude Royden, a Christian woman Purohit as I may call her, and Mrs. Corbett Ashby had unselfishly given up all their Xmas engagements to fly to India to bring greetings of good will and offers of service from our sisters of 26 women's organisations in Britain. It had taken them only five days of flying with each night spent in a hotel on land. They are charming women and impressed the sincerity of their mission on all who met and heard them. They were surprised at the perfection of organisation and the fine speaking at our Conference but thought there was not enough discipline and listening attentively, renouncing the temptation to private conversations with neighbours.

The Subjects Committee decided to concentrate on four Resolutions only for discussion in each section: Educational, Social Reform, Labour and Franchise. Those which produced the most heated and interesting discussions were Co-education, women teachers for primary schools, birth control, Reform of women's inheritance and other legal rights, the conditions of women miners, and the J. P. C. Report. The subjects for special work during the coming year are compulsory primary education, Legal inheritance, Reforms and Village Industries Association work in conjunction with Gandhiji's scheme.

The week had its off hours filled with social entertainments, special lectures, sight-seeing, some aeroplane joy rides. Outstanding was the delightful picnic on Sunday in an island, "Manora", in the harbour. 250 people were brought there by steam launches and picturesque sailing boats, treated to a sumptuous lunch and tea by two Muslim hostesses. The time was rounded out by music and paddling in the sparkling Arabian Sea, and the final hour and a half was spent by the appointed representatives of the Conference and the Women's Indian Association in drawing up their joint statement on the J. P. C. Report in a romantic cave. A second notable event was a Drama in Sugali costume.

These Conferences are the cement of a nation that is being unified by All-India gatherings. Women who count in the progress of India come from all corners, meet, and form friendships, gain inspiration for local schemes through interchange of experiences, learn proper conduct of meetings, necessary methods of voting, power to hold together, to give and to take, and to sink the personal in the common good. Each Conference is an Education and an Examination in itself.

Being present at such a truly national gathering made Shrimati Sarojini Reddy and me proud that Madanapalle had been in the Andhradesa Constituency a worthy factor in producing such a result. Similarly it sent home all delegates with a great inspiring impression of the value of the local and the united influence of Women's Conferences.

Margaret Cousins.

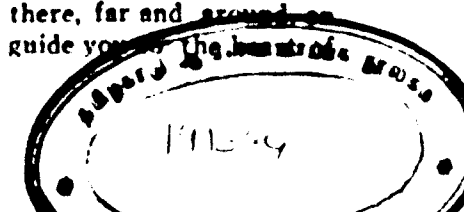
[Our readers will be interested to know that Mrs. Cousins was elected one of the six Vice-Presidents of the Conference by a large number of votes. These offices are keenly contested and to these are elected only persons of proved ability and standing in the Women's movement.—Ed]

OUR VISIT TO HAMPI

Last Christmas had a special attraction for our College people. The Principal was presiding at the 26th Provincial Educational Conference at Anantapur, and Madras was calling with its many attractions—its fairs, shows, conventions, conferences and friends from the ends of the presidency. As if these inducements were not sufficient there was the spell of long distances which a much-advertised red ticket held out to us at a comparatively moderate rate of ten pieces of silver. We were ecstatic at the prospect of endless delights. But above all there was the whispering and nudging of friends so irresistible in times of no work and much leisure. We would travel a thousand times, see a thousand places, and fain spend the full-allotted days in train and wear the ticket to tatters! What fools the Railway people were, we thought at first. But all this was not possible. There is more wisdom in the Railway authorities than we ever dream of. Finally Anantapur Conference, Adyar Convention, Madras romances drew Hampi also, perhaps to justify our uneconomic ways to our conscience. But we had only one and a half days to spare for Hampi before the Anantapur Conference.

Going over a bumpy and dusty road from Hospet Railway Station, you hardly realise that over the same road, there once marched in triumphant array kings and armies of cavalry, foot-soldiers, elephants and horses. After five or six miles there bursts into view a vast stretch of rugged country gathering up into straggling hills and rocks at a distance, with the dark outlines of a winding valley, as if marking the course of a river. On nearer approach tall *gopurams*, clusters of pyramidal turrets, giant skeletons of buildings here and there, far and around on slopes and rocks, catch your eye and guide you to the temple.

G. V. Lakshmi



what you dare not say and cannot believe—Vijianagar, on whose brow

'is sorrow plough'd by shame,
And annals, graved in characters of flame.'

You stand mute with grief which articulates itself again in the words of the poet who also visited the ruins of a great city and grieved over it.

'The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe.'

From Virupakshi Temple, past the Jain turrets, and down the winding road across paddy fields, you turn to the right to see the huge monolithic Narasimha idol, a colossal work of human skill, now a colossal wreck of fiendish man. The small streams that wander over the fields babble of other days when human ingenuity devised a hundred ways of sacrificial service for them. Then leaving the Underground Temple and Danaik's Palace, you behold with wonder the walls of Hazara Rama Temple with their exquisite reliefs of horses, elephants, warriors, wrestlers and dancing men and women in great jubilation, depicting may be scenes of some triumphal return from the battle-field. But greater wonders await you within where the immemorial tales of the Ramayana and the Mahabharata are carved in stone, speaking first to the eye and then to the spirit.

But where are the palaces, the halls of victory, the baths, the mint, the teeming streets, the state offices, the jousting rings and the boxing grounds? They are gone, gone for ever with the kings, ministers, generals, poets, artists and musicians who made Hampi, the City of Victory. One large stone platform here, another high platform there, a big stone door elsewhere with exquisite workmanship as if in soft wood and heaps of ruins round about are the only relics of their fabled grandeur. After walking round the massive Elephant Stables and the Band Tower, you come to the Lotus Mahal. Here at last you sit and muse with pain on a vanished empire, while the graceful, flowery curves of the structure delight the eye. It is a work of marvellous design and looks like a huge full-blown lotus hardened into stone. The short massive pillars curl and fold and arch like the edges of rose petals.

You have done more than enough for a full morning. You need to rest your weary limbs and rest the mind for the crowning part of your visit—the Vithalswami Temple. It holds the mirror up to the glory of ancient Vijianagar. Though in ruins, it is still

a marvel of art. Stone had lost its hardness and become wood in the hands of old Vijianagar workmen. The stone-planked roof runs into curves upon curves and ends in fine folds of eaves with rings in corners. Elephants and horses in various postures and accoutrements abound in the panels on the sides of the basement. In front of the temple stands an exquisitely carved stone car, the gift of that age to the Spirit of eternity. You go round and round the temple, gaze at the pillars, panels and roofs, even feel the elephants' smooth backs at the steps, wonder at the expressions of men and women in dance and music and a vague sadness fills your heart. Vithala Temple, nay Vijianagar itself, seems to whisper into your ears,

Our revels are ended...
The cloud capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

K. T. Krishnaswami.

THE ANDHRA STUDENTS' CONFERENCE.

The thirteenth Andhra Students' Conference came off on December 13, 1934 and was in session during the four following days. Vizianagaram, as a historical place with beautiful buildings, palaces, and gardens, served admirably well for the Conference. About 800 students attended, coming as they did from Berhampore in the north to Madanapalle in the far south.

Our College was represented by a debating team of three boys and one girl who took part in the Inter Collegiate debates. It was courageous of our team to compete with brilliant and senior students from Law, Engineering and Medical Colleges. Though we lost as a team, we came off very well individually. K. Sitharam of 1st class carried away the second prize in elocution for the whole South Indian Andhra students; and Miss Saraswathi Souri of III class was awarded the Ladies' Cup for elocution and a medal for her success in the essay competition.

The Conference was a happy coming together of students, teachers and officials of different communities. Every evening during the Conference session we had a series of interesting discourses on 'Social Uplift' and 'Educational Reform'. It was decided at the time of the Conference to start a South Indian Andhra Students' Federation the object of which is to help in the work of

Rural Reconstruction. Our College has been honoured by the fact that two of our students Mr. K. Sitharam and Miss Saraswathi Souri have been taken into the Executive Committee of the Federation.

It was a great venture on the part of the Vizianagaram College to have invited the Conference and to have undertaken hospitality. The Conference was a great success and we offer our congratulations to the organisers.

Saraswathi Souri, Junior B. A

THE ALL-INDIA EDUCATIONAL CONFERENCE

While Dr. Cousins and a few others from our College were busy at the Provincial Educational Conference at Anantapur last Christmas, I was away at Delhi as an official delegate of the South India Teachers' Union to the All-India Educational Conference. It was my first experience of a conference on such a large scale, and I must say it was a stimulating experience.

There were nearly 300 delegates from all over India including Indian States. The chief feature of the Conference was that in nearly all the meetings both open and sectional, education as a whole was discussed from many points of view. The subjects of papers read at the meetings and of the lectures and talks given during the Conference covered every important aspect of education in our country. The resolutions were very comprehensive. The establishment of a central advisory board of education at the head quarters of the Government of India to co-ordinate educational activities in the provinces; exchange of teachers of different provinces; the encouragement of extra-mural activities in rural areas to check illiteracy among the masses; utility of examinations; establishment of an All-India Institute of Education and Psychological research; the responsibility of the State in the matter of national education; international education; the position of the teacher in society; security of tenure of the teachers in private service; adult education—these were a few of the topics which the Conference tackled in the open sessions. A particularly welcome resolution was that on the subject of putting examinations in their proper perspective, a subject of very great significance in our country where the tyranny of examinations is perhaps the worst in the whole civilised world. A refreshing feature of all these discussions was that they all revealed eloquent unanimity among the delegates on various fundamental problems of Indian education. The large number of sectional meetings held

during the Conference was another interesting feature of the programme. These meetings were very educative and stimulating and I attended as many of them as I could and enjoyed them thoroughly. The Educational Exhibition organised by the reception committee was a very attractive thing and it contained some splendid exhibits relating to handi-crafts, modelling, drawing, painting, hobbies and so on. It was opened by Rev. J. C. Chatterjee, Superintendent of Education, Delhi, Ajmere-Merwara and Central India.

The Conference was formally opened by Sir Fazli Hussain, Education Member of the Government of India, after which Dr. Zakir Hussain of the Jamia Millia (National University) read his very inspiring welcome address. It was one of the finest addresses I have ever listened to and its effect was enhanced by the irresistibly pleasant voice of Dr. Hussain. The president of the Conference was Rao Bahadur Thakur Chain Singh, Chief Minister of Jodhpur, a Rajput of the bluest blood, who is in charge of education in a progressive Indian State. He did a great service to the Conference by accepting the invitation of the reception committee to preside over the Conference almost at the eleventh hour; but he acquitted himself very well and delivered an address full of practical suggestions. It was a pity that state business took him away to Jodhpur immediately after his address was delivered. In his absence Principal P. Seshadri of Ajmere occupied the chair and conducted the deliberations of the Conference with great tact and efficiency. Among the prominent educationists who helped the Conference by their valuable contributions were Mr. F. G. Pearce of Gwalior, Principal K. S. Vakil of Kolhapur, Dr. Paranjypte of Poona, Dr. A. C. C. Hervey of Ludhiana and Dr. Guha of Calcutta. Among the younger educationists there was Principal K. Gulam Saiyidain of Aligarh whose lecture on "Education in a dynamic world" was very illuminating and was greatly enjoyed by the delegates. The most notable address delivered at the Conference was by Sir George Anderson, Educational Commissioner to the Government of India. In his lucid survey of the progress Indian education has made in recent times, Sir Anderson struck a note of optimism—a rare thing at these conferences—by showing that in many ways a spirit of tolerance and breadth of view are gaining ground towards the improvement of the existing system of education, though he admitted that there were also reasons for grave disquietude.

The social side of the Conference was not neglected. We had a number of entertainments, the most noteworthy being an Urdu

play enacted by the students of the Government College, Ludhiana. The Managing Committee of the Delhi Tibia College (Ayurvedic and Unani Medical College) invited the delegates to a delightful tea-party where we had the privilege of seeing the great work carried on by Dr. M. A. Ansari and others in the cause of Indian medicine.

The Conference closed on December 30. During our stay at Delhi we paid visits almost every day to the various historical monuments of the ancient city, a city of imperishable memories. The Nicholson Garden; the Kashmir Gate, the scene of one of the most heroic episodes during the Indian mutiny; the stately Juma Masjid; the Delhi Fort containing beautiful gardens, lawns and palaces and such architectural gems as the Diwan-i-Khas, "a paradise on earth" and the Moti Masjid famous for the purity and simplicity of its conception and the exquisite harmony of its design—these are some of the great monuments and buildings of Delhi. Outside the city lie ruins of several old cities. We also visited the tomb of Humayun, a massive structure in red sandstone, the magnificent Kutub Minar standing amidst the ruins of two great empires, the beautiful tomb of Illutmish, the wonderful Alai Darwaza, the tomb of Saint Nizamuddin and several other monuments around Delhi. Three miles from the Old Delhi Gate is New Delhi, the capital of the Indian Empire, a fine modern city. On my return I broke my journey at Agra to see the great Taj and other monuments of historical and architectural interest. The Taj! who will venture to say anything about it? The massive Agra Fort, the tomb of Itmaduddowla, and Sikandra, the tomb of Akbar are some of the monuments well worth a visit at Agra. The most magnificent of them is Sikandra, the tomb of the greatest Muslim emperor of Hindusthan, who amidst the cruel and clamorous bigotries of an intolerant age had the courage and the vision to dream and work for a united India.

H. Sunder Rao.

Book Review

Indian Masters of English by Prof. E. E. Speight. Published by Messrs. Longmans Green & Co.

We extend a warm welcome to "Indian Masters of English," an anthology of English Prose by Indian writers, selected and edited by Mr. E. E. Speight, Senior Professor of English, Osmania University, formerly of the Imperial University, Tokyo. The object of Professor Speight in compiling the book is to give Indian students a series of models in the handling of so difficult a language as English. It cannot be denied that there has been a marked degeneration in recent years in spoken and written English, and, as Dr. Cousins observed in his presidential address to the Provincial Educational Conference at Anantapur, the degeneration has been so rapid that it has reduced English to gibberish even among students in higher College classes. Rightly did he plead for a "drastic change in the teaching of English as a cultural accessory to Indian Education if it is to be saved in India from the fate that overtook it on the coast of China where it degenerated into pidgin English."

One such change would be the presentation to Indian students in Schools and Colleges, of models of good idiomatic English from the speeches and writings of their countrymen and women, for our students can certainly hope to do what their elders have been able to, if only they undergo the necessary discipline. This is what Professor Speight has attempted to do, and we are deeply indebted to him for it. He has endeavoured to select striking examples of the command of English in various directions, the character-sketch, historical narrative, the short story, ethical exhortation, nature study, description of social conditions, legal definition and religion. In Miss S. Sorabji's "Ramabai Ranade" and Sarojini Devi's "Gokhale the Man" our students will find two masterpieces in character study. The "Home Coming" taken from Dr. Tagore's "Hungry Stones and other stories" reveals his remarkable powers as a story teller. Gopala Krishna Gokhale's two addresses reveal not only his mastery of the language but also the wide range of his sympathies. Gokhale's illustrious successor the Rt. Hon. V. S. Sreenivasa Sastry, needs no introduction to the English-knowing public. Even an English literary critic once remarked that the beauties of the English language were revealed to him only after he heard Mr. Sastry speak. On "Rights and Duties" culled from one of his Kamala Lectures, shows the secret of his power as a first-rate speaker. "The Weaver Bird" by Salim A. Ali is a delightful account of the Indian *baya*; and "The Young Elephant" by Dhan Gopal Mukerji, contains passages of great beauty and passionate description. Two pieces "The Humanity of Saladin" and "Islamic Culture under the Moguls" by Syed Amir Ali testify not only to his scholarship but also to his possession of a terse, matter of fact style. Abdulla Yusuf Ali, Sir Syed Ross Masood, A. S. Wadia and Sir J. C. Bose are other Indian Masters of English represented in the book. "Three Addresses" from Mahatma Gandhi's broadcast speeches form a fitting conclusion to Professor Speight's selections. For simplicity in style and sincerity in expression, Gandhiji is unrivalled. His "Sermon on God" will rank among the immortal utterances of the world not only for its great spiritual message but also for its "crystal-clear argumentative English". Professor Speight deserves our special thanks for compiling this little book, which, we hope, will command the wide circulation that it deserves.

EDITORIAL

BETWEEN the publication of the last issue of our Magazine in October 1934 and now so many things have happened and in such quick succession that it would be difficult to comment on them in any logical or even chronological order.

We shall begin with the last issue itself. It was admitted on all hands that the October number left nothing to be desired either in gaiety or variety. No wonder then that it received recognition in the editorial columns of the *Madras Mail*. If it could achieve such eminence, it certainly was due to the unremitting labours of our editor-in-chief, Mr. H. Sundar Rao. Owing to sheer physical strain he has retired from the editor's chair. We hope his retirement is only temporary and that he will resume his editorial duties soon.

This is intended only as a chronicle of College activities for the year rather than a regular issue of the journal. It will be remembered that though our 'Business Notice' says that the journal will be published three times a year, in July, October and March, we had no March issue upto now. We hope, however, to make the March issue a regular feature from next year and thus fulfil our promise contained in the Business notice, but mark you, this will to a large extent depend upon the co-operation of students themselves.

In the last number of our magazine we congratulated Dr. Cousins on his election to the presidentship of the XXVI Provincial Educational Conference and expressed our hope that he would give an inspiring lead to the educationists who would gather from all over the province. It gives us great pleasure to tell our readers that our hope was thoroughly fulfilled, for, from all accounts we had, Dr. Cousins discharged his duties most splendidly. He had a three-fold task to perform. He had to preside over the Educational Conference, open the Exhibition and then switch on to the Presidential chair of the Geographical Conference—and all these functions he performed successfully. Delegates vied with one another in paying tributes to him, one even going to the length of saying that he saw in Dr. Cousins the very embodiment of God and that he had been during the three days of the conference nearer God than during the previous days. *The South Indian Teacher*, the official journal of the South

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Indian Teachers' Union under whose auspices the Conference was held contains the following in its January issue.— "Those who attended the Conference and heard the inspiring address delivered in clear tone by the impressive personality of the learned Doctor dressed in spotless white would long remember with joy the indelible impression made on them by the speaker and the speech."

But to our mind no tribute could have been greater than the conferment of the title of Kulapati on him. We feel that the South Indian Teachers' Union only honoured itself by honouring Dr. Cousins who is recognised the world over as an eminent and distinguished educationist. It is the greatest gift that the S. I. T. U. could give to Dr. Cousins on behalf of the teaching profession in South India as a token of their esteem and regard for him. Rightly did Dr. Cousins say that he valued *Kulapati* even more than his doctorate, as it had been conferred upon him by his fellow-teachers.

The School and College students and Staffs met in Besant Hall on the re-opening day after Christmas vacation to felicitate him on his new title and share with him the joy of a fine recognition of his disinterested services in the cause of Indian Education.

Thanks to Conferences, Conventions and Contests usually held during the Christmas holidays some of our staff and students had a very busy time. The Educational Conference at Anantapur drew together, in addition to Dr. Cousins, Messrs. S. Guru Rao, K. T. Krishnaswamy, S. Sreenivasan and E. N. Subrahmanyam all of whom took an active part in the proceedings of the conference. Mr. H. Sundar Rao went to Delhi to attend the All-India Educational Conference as a delegate of the S. I. T. U. while Mr. D. Gurumurti proceeded to Waltair in connection with the Philosophical Congress. Mrs. Margaret Cousins was at Karachi at the All-India Women's Conference, and we are happy that one of our lady students, Srimati Sarojini Devi of IV Class accompanied Mrs. Cousins to Karachi as a delegate to the Conference. To participate in the contests held at Vizianagaram during the time of the Andhra Students' Conference we sent out a team consisting of Miss Saraswathi Souri, B. Ramachandran and P. Krishna Rao of III class and K. Sitharam of I class and though as a team they did not fare very well in the oratorical contest we are happy that three of them came out with flying colours in the individual tests in elocution and in sports. We offer them our hearty congrats. We also take this opportunity

to congratulate S. N. Gundu Rao and E. Gopalakrishna Rao of II class on their successful cycle tour to Madras.

November 17, 1934 will be remembered as a red letter day in the annals of Madanapalle. It was a sight to see over 500 women belonging to all communities—Hindu, Musalman and Christian—gathered together in Besant Hall in connection with the Andhra Desa Women's Conference. For the first time perhaps in the history of Women's conferences, to the open session were invited gentlemen also and there were over 200 of them. It was so heartening to see two harijan ladies from Kumaraswamipuram seated on the platform. On behalf of the College Messrs. R. Seshagiri Rao and E. N. Subrahmanyam extended a warm welcome to the Conference.

December 1, Dr. Arundale's Birthday was celebrated as usual by School and College. A public meeting was held in Besant Hall under the presidency of Mrs. Margaret Cousins when Mr. D. Gurumurti spoke on 'Arundale, the Man'; Mr. P. N. Chary on 'Arundale, the Teacher' and Mr. E. N. Subrahmanyam on 'Arundale, the Youth Leader.' Dr. Cousins who spoke on the occasion said G. S. A. stood for Generosity, Service, Aspiration. The president also paid a tribute to the great qualities of Dr. Arundale. After the meeting there was an interesting Scout display.

Madanapalle will always cherish with gratitude and love January 7, Trilokekar's Birthday whether C. S. T. is at Madanapalle or away at Kolhapur. It turned out to be a gala day this year because that was made the occasion to unveil a portrait of Mr. Trilokekar presented by some of his old students. The unveiling ceremony took place in Besant Hall at 6 p. m., in the presence of a large gathering. Mr. A. Nanjundappa drew off the curtain and lo! there appeared C. S. T. reminding one of his vigorous young days when age had not sprinkled its grey powder on his moustache. Mr. C. Rama Reddy B.A., B.L., spoke expressing the gratitude of the town to C. S. T. for the manifold services he had rendered to Madanapalle. Dr. James H. Cousins who was requested to speak recounted in choice language his close association with the noble hearted Kshatriya Principal. Mr. C. L. Narasimha Reddy B.A., B.L., who specially came down from Cuddapah to preside on the occasion spoke with great feeling about C. S. T.'s qualities of head and heart. Mr. P. N. Chary,

M.A., L.T., in proposing the vote of thanks paid a glowing tribute to Principal Trilokekar. A pleasant dinner served in the Hostel Bhojanasala brought a memorable occasion to a close. In reply to the message of greetings and love sent to Mr. Trilokekar on January 7, we have received the following letter:

Vidyapith,
Kolhapur,
28-1-35.

My friends of Madanapalle,

I am very thankful to you all for your felicitations you have sent to me on the 7th of January. I wish I was personally there to accept them. But in my mind I am very often with you and that always keeps green the tie between you and me.

Thanking you again,

I am ever yours
affectionately,
C. S. TRILOKEKAR

Two very welcome visitors in January were Captain E. M. Sellon and Mrs. Sellon—welcome for their genial selves, and also as generous benefactors of the College when Dr. Cousins assumed the Principalship in 1933. They thoroughly enjoyed the various functions that they attended and participated in. They are English people who have lived in America for many years. They are now resident at Adyar, Captain Sellon as Treasurer of the Theosophical Society and Mrs. Sellon as Publicity Officer.

Dr. W. A. Humphrey, who came to be Headmaster of the High School in October, did not find conditions of life in rural India suitable to his needs, and returned in December to South Africa where he had lived and worked for many years. Dr. Cousins is acting as Headmaster for the remainder of the current educational year, while negotiations proceed towards the appointment of a young man who will devote himself enthusiastically to the work for many years.

Kulapathi James H. Cousins gave a three lecture course on educational fundamentals in the Extension department of the Osmania University, Hyderabad, on January 29, 30 and 31. His first lecture (a summary of which is published elsewhere) was a resume of principles and practices in old Vedic, Buddhist and Muslim education, which brought out the fact that India has

anticipated practically all that modern education demands, but had not been able to carry the matter to fulfilment. The second lecture ground-planned a complete education, including religion (in a very broad sense) and arts and crafts, the latter being the subject of a special exposition in the third lecture. The Chairmen were Nawab Zulcadar Jung Bahadur, M.A. (Oxon), Educational Secretary to the Government; Dr. A. H. Mackenzie Pro-chancellor of the New Osmania University and Sir Akbar Hydari, initiator of the University Scheme. Large audiences attended. In addition he gave a recital of Irish poetry, including some of his own, to the Poetry Society; a lecture on "The Irish Literary Revival" to the staff and students of the University, and a lecture on "The Science of Poetry" for the Y. M. C. A. of Secunderabad City. He was guest at a delightful tea-party at the home of Mrs. Sarojini Naidu, called "the Golden Threshold." The poetess was away on national service, but her Doctor husband, Major Naidu, and a son and two daughters, were at home and gathered a group of young authors and critics and educational people, who kept him in the role of poet and made him read poems by Yeats and recite some of his own.

He was most hospitably entertained by Mr. C. C. Paul, an Indian Christian, Deputy State Engineer, in his commodious and beautifully built and envired home in Secunderabad.

Mr. and Mrs. G. S. How Martyn visited Dr. and Mrs. Cousins on February 19 to 21 on their tour of India. Mr. How Martyn, who is a Physics Research Professor, is making a study of Indian Art, and was much pleased with the specimens of sculpture in Besant Hall and the pictures in the Chitralayam. Mrs. How Martyn who, like Mrs. Cousins, worked in the suffrage movement in England some thirty years ago, and suffered imprisonment for the cause, is now, also like Mrs. Cousins, working for the welfare of women and children. She very kindly addressed the assembled College and School at Daily Dedication on February 20. Elsewhere we give a report of her short but valuable talk.

We are very glad that our College is taking a leading part—only legitimate we suppose—in the many activities of the town and its neighbourhood. Mr. E. N. Subrahmanyam delivered a series of four lectures on 'Indian Constitutional Reforms' under the auspices of the George Coronation Club. The lectures were highly educative and were well attended. Dr. Kumarappa presided over the annual meeting of the Goshen Free Library at

Punganoor on January 20. On Sunday, February 17, he was invited to address the Indian Christian students at the Madanapalle Church when he set the Christians and non-Christians gathered there thinking by his straight talk on "What is Christianity." Dr. Cousins as President of the Health Association and other members of the Staff, in various capacities, were actively associated with the Health Week Celebrations from February 19 to 25. Mrs. Margaret Cousins has been very busy this year going from place to place spreading Madanapalle ideals and incidentally doing also a lot of begging for our College in which Mr. Guru Rao also has had his share.

"How to make Madanapalle a model town for health and sanitation" was the subject of an Essay Competition held during the Health Week Celebrations and open to all. We are glad that among the essays written in English those of Miss. Susheela Souri of III class and K. Sitaraman of I class were adjudicated to be first and second respectively. We offer them our hearty congratulations.

The Mail brings news of press cables about the conferring of the degree of Kulapati on Dr. Cousins being given prominence in the newspapers of Ireland—one printing the announcement in red ink. It is also stated that the news was broadcast to the world from the radio-studio of Belfast, the native city of the Kulapati.

Note. The poem on "Ants" in our last number was not, as the initials C. W. L. might suggest, by Bishop Leadbeater, but was the result of a talk by him at Adyar on the imagination of Miss. Hilda Kemp.

Hostel

THE year has been quite an enjoyable and profitable one for us in the hostel—a happy family, each eager and ready to do the very best. Our sportsmen have won laurels in the field of sports. Some who belong to the College Seva Sangha have done excellent social service amongst our neighbours, the Harijans. A few have expressed themselves in creative activity—in poetry and painting. Don't you think this is an achievement?

We have had many visitors during the year. Visitors are welcome for we have special dinners on those occasions. Among the visitors during the year were Diwan Bahadur S. Kumaraswami Reddiar, Education Minister, Mr. G. K. Chettur, Principal of Mangalore Govt. College and Captain and Mrs. Sellon from Adyar. All of them were impressed with the homeliness of our surrounding and the happiness among our members.

With the advent of the new year the hostel has started a daily Bulletin giving all news - Indian, Foreign and Sporting as well as personal notes and news about members and officers of the Hostel. Our Sub-Warden to whose initiative the Bulletin owes its origin, is its Editor and he is helped by three of our members who act as sub-editors. The Bulletin is read with great interest by all including our small boys in the Dormitory.

The holidays are approaching and we are looking forward to a well-earned (?) rest. While at home, we shall be thinking and talking of our College, our hostel, our games but most of all our noisy but happy dinners. We shall try as far as it lies in our power to spread the Madanappalle spirit wherever we go.

We wish those of our members who are appearing for public examinations every success. The news that the 'King is dead' is always followed by the announcement of the successor. The senior students will be passing out, some as graduates and others will return to our midst to join the Junior B. A. and the Junior Inter Classes. To those who would leave us for good we wish happiness and success and to those who would come back to us next year, we extend a hearty and cordial welcome.

On behalf of the Hostel let me thank Kulapathi Cousins, our Warden, and Mrs. Margaret Cousins our Mammy for the parental care with which they have looked after us and Mr. E. N. Subrahmanyam, our Sub-warden for the many ways in which he has helped us. Thanks are due to every one who has contributed to make the year a successful one; and especially to Mr. Nagaraja Rao our Manager for the way in which he has attended to our creature comforts.

V. Velayuthan.

Extra-Curricular Activities

THE DRAMATIC ASSOCIATION

THE object of the Dramatic Association which also looks after entertainments is to encourage the students and the members of the staff to improve their talents in acting and in vocal and instrumental music. The Association had a very busy time this year. Variety entertainments were got up on such important occasions as Besant's Day (October 1, 1934), Teachers' Day (December 1, 34), and on the occasion of Captain and Mrs. Sellons' visit (January 20, 1935). A new item in the variety entertainments organised this year is the College Orchestra of five performers—Mr. B. L. Narasimham (Music-master) plays on the harmonium, E. Gopalakrishna Rao (II Class) on the Veena, Ramachandra Sarma (III Class) on the flute, John William (IV Class) on the drum and Miss Gangabai (I Class) on the violin. These play the same tune on their respective instruments. Sometimes Miss Jaya (III Form) sings while the Orchestra plays. The members of the Orchestra also give individual performances. The variety entertainments also include such items as mimicry of various animals by M. V. Doraiswami (IV Class), costume and action, recital of poems by lady students, Telugu farces and Zulu dance giving a boisterous close to the show. Physical culture has taken its place as an item in these entertainments under the leadership of Mr. K. B. Harikrishna, our Physical Director and Mr. Anandaraj Sundaram, Assistant Director. Mr. Harikrishna gave two exhibitions of Yogic poses accompanied by explanatory comments. Some of the girls also took part in the display.

The Telugu Drama 'Dharanikota' (the triumph of the Reddi heroes) by Somaraju Ramanuja Rao was staged on December 4, 1934 in the Ramachandra Electric Hall, kindly given free of rent by the owner, Mr. A. Ramachar an old student of our College and the Secretary of Sri Rama Vilasa Sabha, Chittoor, obliged us with the necessary costumes while Mr. Kurukuri Subba Rao, Book-seller, kindly permitted us to stage the play without royalty. M. V. Doraiswami (IV Class) as the hero, Khadganarayana, and, Alfred Zacheus (I Class) as the heroine, Veerabhadra, did their parts very well. Amongst others who took leading parts were K. Sitaraman (I Class), Umamaheswar Reddi (IV Class), Dhanaraj Royal (I Class) and Prof. B. Lakshman Rao. The play was largely attended and much appreciated.

December 12, 1934 brought a bumper house in Besant Hall when "The Poetasters of Ispahan" was staged by the members of the staff and a lady student, Miss Souris of III Class. It turned out to be a thundering success. All actors came out in their roles exceedingly well—Mr. H. Sunder Rao as Hallaj (the prince of writers), Mr. R. Bindu Rao as Nejrihal (the pastry cook), Mr. B. Lakshman Rao as Alladdin (the perfume vendor), Mr. E. N. Subrahmanyam as Suliman (the barber), Mr. P. N. Chari as Guleesh (the silk mercer), Mr. K. T. Krishnaswami as Ibn Hassim (the old merchant) and Miss Saraswathi Souris as Silvermoon (his daughter). The costumes and stage equipment, though simple, added charm and colour. We are thankful to our Principal, Kulapati James H. Cousins, for the personal interest he has taken in the work of the Dramatic Association all through the year. We have no doubt that with the lead he is giving, the Association will march from victory to victory.

R. PRANESA RAO (IV Class)

Secretary.

THE PHILOSOPHICAL ASSOCIATION

A general body meeting of the Association was held on July 10, 1934 with Professor D. Gurumurti in the chair, when election of office-bearers for the ensuing year took place. Prof. D. Gurumurti and Dr. B. Kumarappa were unanimously elected President and Vice-President of the Association respectively and Miss Saraswathi Souris (III class) and Mr. P. Lakshmi Pathy (IV class) were elected joint secretaries. A list of subjects for discussion during the year was next fixed.

The Association held its inaugural social on Tuesday, July 17 when Dr. and Mrs. Cousins, and Mrs. Lakshmi Gurumurti were present as guests. Mr. P. Krishna Rao (III class) in a short speech extended a warm welcome to Dr. B. Kumarappa. Dr. Cousins pointed out that by a happy coincidence Dr. Kumarappa's thesis on "The Hindu Conception of the Deity" had been published in London and had reached Dr. Kumarappa that very day. So the function that day was partly a birthday celebration of Dr. Kumarappa's book.

The Association had quite a busy time this year. Among the subjects discussed were:

(1) What is Philosophy?

Speakers:

Mr. P. Krishna Rao and
Mr. Umamaheswar Reddi

(2) Is metaphysics wholly futile?

Speakers:

Mr. John William and
Mr. R. Pranasa Rao.

(3) Is morality entirely relative?

Speakers:

Miss. Saraswathi Souris and
Mr. Ramachandra Sarma

(4) Is the world maya?

Speakers:

Mr. N. Thiagarajan and
Mr. R. Pranasa Rao.

Besides the usual meetings which created great enthusiasm among the members, the Association met also for informal discussion of philosophical questions and difficulties propounded by the members, the Professors helping the students in their discussion. The Association, in conjunction with the other associations of the College arranged for an address by Prof. Ernest Wood on 'What is Consciousness' when Prof. D. Gurumurti presided.

The meetings of the Association were interrupted during the second term by holidays and by the Selection Examination. On the whole, however, the work of the Association was a great success and it is gratifying to note that practically every member took part in the periodic discussions.

P. LAKSHMIPATHI (IV class)
SARASWATHI SOURIS (III class)

Joint Secretaries.

THE TELUGU LITERARY ASSOCIATION

We are sorry to report that we could conduct only one meeting during the year. On November 18, 1934 a debate was held when K. Subbaramappa of IV Class moved the proposition that "Tragedy was the more effective form of drama." K. Sitarman of I Class led the opposition. After a lively debate in which many members participated, the proposition was put to vote and declared lost. Mr. Krishnamurti presided on the occasion.

K. SUBBARAMAPPA (IV Class),

Secretary.

THE COLLEGE SEVA SANGHA

The activities of the Seva Sangha are confined to the Harijan village near the College Hostel. It is a matter for great regret that in spite of our best efforts we have not been able to influence the adults in the village very much either in regard to their carion eating or toddy drinking. Even our efforts to keep the village clean have been only partially successful. The villagers are not

entirely to blame. The lack of latrines is partly responsible for the village surroundings being dirty. The proposal of the Rural Propaganda Committee of the Health Association to provide two pit latrines for the village is a step in the right direction.

Our work for the village children has been more fruitful. Twenty children have been regularly attending the Night School and four from among them have also been going to the day school. One of the special activities for the year has been the growing of a Tomato garden with the help of the Harijan School boys. The garden is quite a success. We propose to develop this activity still further next year.

The Seva Sangha has spared no pains to make the Harijan children happy. New clothes costing nearly Rs. 20 were distributed on Dipavali day. The Night School celebrated Gokhale Day on Feb. 19, 1935. During the recent Health Week Celebrations sports were held for the village children and prizes were given to the winners. Gramophone music, Lantern lectures, Pandari Bhajana by the villagers themselves have all contributed to the happiness of the place.

In all our work we have been greatly helped by Dr. and Mrs. Cousins. We thank them heartily. Our thanks are also due to Mr. E. N. Subrahmanyam who has frequently worked with us on the spot.

S RAMA RAO (IV Class)
Secretary.

THE COLLEGE DEBATING SOCIETY

The Debating Society has been quite active during the second and third terms also. The Society held three good debates and great enthusiasm prevailed at all of them. The proposition that "Legislation should not interfere with the social problems in India" was lost after a lively discussion. Mr. P. Ramiah an old student of our College, presided on the occasion. That "The medium of Instruction should be the vernacular in the Universities" was the subject of a very useful debate with Dr. W. A. Humphrey in the chair. The house voted for the proposition by a large majority. Another debate in which great interest was evinced was on the question of Co-education. The proposition was that "Co-education was a healthy ideal to be adopted by every educational institution." Mrs. Margaret Cousins who presided on the occasion made a brief introductory speech explaining the angle from which the question was to be viewed. After a heated discussion, the proposition was thrown out. It is indeed a matter for great

surprise that in an institution like ours which has all along stood for Co-education, the proposition should have suffered the fate it did.

In addition to the debates, the Society also held two oratorical contests. In the first contest at which Messrs. P. N. Chary, S. Srinivasan and H. Sunder Rao acted as judges, K. Sitaraman of I class came out first and B. Ramachandran of III class second. Another contest was conducted by Mr. D. Gurumurthi for selecting a debating team to be sent to Vizianagaram. Miss. Saraswathi Souri, B. Ramachandran and P. Krishna Rao of III class and K. Sitaraman of I class were chosen to constitute the team. Though as a team they could not succeed, three of them did very well in the individual contests and competitions and thus brought credit to our college.

P. THIMMA REDDI (III class)
Secretary.

GENERAL CULTURE ASSOCIATION

In the course of the year 1934-35 the Culture Association held as many as fifteen meetings, culture lectures alternating with religion. Provision has been made in the time-table for these classes, on the recognition that the essentials of religion and culture should be imparted to the students. A perusal of the titles of the lecture subjects enables one to understand the variety of interests catered for. Throughout, the idea was borne in mind that emphasis in these classes should be on such subjects as could not be pressed into the regular curricular studies. While preparing the students for examinations, the college does not want to lose sight of certain fundamental needs left unsatisfied by such pre-occupation. Again, even a subject of great cultural interest studied for mere examination loses part of its cultural value. Asked what he thought of the Ten Commandments as a moral code, a witty under-graduate wrote (under stress of examination), "Candidates should attempt Number 7, and at least four others". If possible, it is the aim of the Culture Association to offer the necessary corrective to such an attitude of mind.

Of the fifteen meetings, Dr. J. H. Cousins conducted three, lecturing on such subjects as: Complete Education; Education in Ancient and Mediaeval India; Mogul Art. Mrs. Cousins helped us by delivering an address on her "Impressions of the Bombay Congress." Two lectures by Dr. B. Kumarappa on "University Life in America," one by Mr. D. Gurumurthy on "Educational Ideals and Convocation Addresses," and one by Mr. K. B. Hari-krishna on "Some Aspects of Physical Education" were in the nature of stressing certain ideals and practices in education.

Mr. B. Lakshman Rao traced for us "The Beginnings of Life" from the 'rock pages' of history. "Delhi and Its Architecture" by Mr. H. S. Rao, "Vijayanagar: Its History and Art" by Mr. E. N. Subrahmanyam and Mr. K. T. K. Iyengar, and "Mogul Art" by Dr. J. H. Cousins were three lectures on art subjects. Nor were social sciences neglected, Dr. Humphrey lecturing on "South African Ethnology" and Mr. S. Srinivasan on "The Reserve Bank for India."

This certainly is a full and varied bill of fare. But a fuller and more unified syllabus of culture study is under preparation, which, when worked, it is hoped, will tend to correct the inevitable deficiencies of ordinary curricular education. In the meantime, thanks to all those who contributed so willingly to the success of our work in the culture class.

P. N. CHARY,
Secretary.

THE ATHLETIC ASSOCIATION

The Association had quite an exciting time during the second and third terms. More than thirty matches were played - some at Rishi Valley but most of them on our grounds against local teams. We are proud to state that our teams not only came out victorious in a majority of the matches but they also exhibited fine sportsmanship in all the games they played, irrespective of success or failure.

To our many sided athletic activities, we were able to make another addition, namely Basket-ball. The Basket-ball court was formally opened on December 13, 1934 by Mrs. Bhaskar Rao Naidu, Mrs. Malati Patwardhan presiding. An exhibition match between the College and Town teams played on the occasion provided great amusement to the large body of spectators who had assembled to witness the opening ceremony.

We are very glad that our lady students also have been taking great interest in games this year. Many of them entered the Badminton and Tennis tournaments held recently in connection with the Health Week Celebrations and succeeded in carrying away most of the prizes. Following are the results in Tennis. *Singles.* Miss. Sarojini of IV class beat Miss. Saraswathi Souri of III class. *Doubles.* Miss. Sarojini and Mrs. Maragatham beat Miss. Susheela Souri and Shrimati Janaki. *Mixed Doubles.* Miss. Saraswati Souri and Mr. Anandaraj Sundaram beat Miss. Lund and Rev. Barton of the Sanatorium. We congratulate them on their success.

The Tennis Tournament conducted annually by the College was confined this year to college students only. There were 8 entries in Doubles and 8 in Singles. The final match in Doubles was played on February 6 when Sarvotham and John William beat T. S. Ramalingam and Adinarayana Reddi. The finals in singles came off on February, 7 when John William beat T. S. Ramalingam in two straight sets. The Tournament provided great enjoyment for players as well as spectators. We are awarding cups for the winners and medals for the runners-up.

We are thankful to Mr. R. Seshagiri Rao for presenting a Silver Cup in the name of Mrs. Margaret Cousins to be awarded to the lady student having the best health chart throughout the year. Our thanks are also due to Mr. S. Guru Rao for offering a Silver Cup for a Ladies' Badminton Tournament. We take this opportunity to offer our heartfelt thanks to Mr. and Mrs. Wood for their two Silver Cups one for College and one for School to be awarded to the best athletes in memory of the late Mr. Schwarz who was for a long time the Treasurer of the Theosophical Society and who was also a great benefactor of our Institution. Individual efficiency tests in endurance, skill, strength and speed are now in progress and will come to a close before we break up for summer. The cups will be awarded to the top scorers.

ANANDARAJ SUNDARAM,
Joint Secretary.

SCOUTING

Scout activity which had nearly disappeared from the College where it first originated in India was officially revived this year thanks to the enthusiasm evinced by a large number of our students as well as by Dr. Cousins and some members of the school and college staffs. Though the activity began almost with the reopening of the school and college, the Asoka Troop was formally inaugurated by the Honorable Dewan Bahadur S. Kumaraswami Reddiar, Provincial Scout Commissioner, on July 21, 1934. The Troop which started with 18 enthusiastic youngsters soon reached the strength of 54 including 20 young men from the college and some members of the staff forming a Rover Crew.

The Troop has had a very successful year. In addition to frequent hikes and open air camps, the Troop engaged itself in many other useful and interesting activities. Members of the Troop rendered useful service during the Andhradesa Women's Conference held at Madanapalle in November. The Troop organised a number of rallies and camp-fires, two of which deserve

