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

Thucydides.

Editorial Board

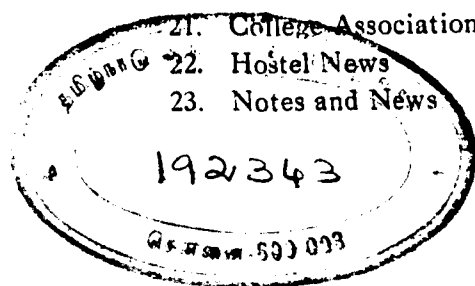
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CONTENTS

	Page
1. AE (An Address) By Kulapati J. H. Cousins, D.Lit.	1
2. When (A Poem) By A. E.	4
3. Plato By D. Gurumurti, M.A., Ph.D.	5
4. Friendship (A Poem) By Violet Rawnsley	11
5. Military Training in Schools	12
6. Village Industries Association By Bharatan Kumarappa, M.A., Ph.D.	13
7. The Future of Indian Music	20
8. Primitive Culture By S. Rajagopalan, M.A., L.T.	22
9. Sugali-palle By E. N. Subrahmanyam, M.A., B.L.	25
10. Re-Opening Celebrations	29
11. Felicitations	35
12. A Visit to the Dead By V. Velayudhan, IV Class	38
13. Industrial Development in India By E. Nagabhushan Rao, IV Class	41
14. From My Cabin Hole By A. Thiagarajan, IV Class	45
15. Our Country's Call to Women By Saraswathi Souri, IV Class	47
16. Uma (A Short Story) By R. Narasimha Reddi, III Class	49
17. Physical Culture By C. Raghava Rao, II Class	51
18. Books By S. R. Avadhani, I Class	53
19. Physical Culture Studio	54
20. Our Excursion	55
21. College Associations	57
22. Hostel News	64
23. Notes and News	65



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A WANDERING HARE

The Theosophical College Magazine

OCTOBER 1935

AE



ON receipt of the news in the press that AE (George W. Russell) the world-famed Irish Poet, had died, a public meeting in his memory was held in Besant Hall on Tuesday, July 23. Dr. D. Gurumurti, Vice-Principal, presided, and referred to the occasion as probably unique in Asia, since there was no one else in Asia, as far as he was aware, who had the same relationship with AE as Dr. Cousins had. For many years Dr. Cousins had been a fellow-worker with AE as poet, dramatist and actor in the Irish Literary and Dramatic Revival that began in Dublin forty years ago. They had also a mutual interest in Indian philosophy and had kept up a correspondence until a few months before AE's death.

There were two reasons, said Dr. Cousins, why they in Madanapalle College should signalise the conclusion of AE's great literary career. One was the connection between the College and AE through himself, as indicated by the Chairman. The other was that AE was one of the most complete oriental individuals in thought and knowledge. The Upanishads were as precious to him as to the German philosopher, Schopenhauer. Early in his life he heard the call of the inner spirit. AE was a born mystic in the finest sense of the term, an individual who was very sensitive to the greater Life, not in a purely intellectual or devotional way, but

in having definite vital impressions in his own consciousness of the various formulations of the cosmic life. The Gods and Goddesses were not regarded as mere symbols by him but as realities. In his search after reality, he came in touch with Babu Mohini Chatterjee who was the Guru of a group of young Irishmen at that time, including W. B. Yeats, and also with the then comparatively young Theosophical Society.

It would be no more than true to say, continued Dr. Cousins, that AE incarnated in himself the same spirit as that of the Rishis



of India, and on reaching maturity, recognized his intimate affinity with them as recorded in the Vedas and Upanishads. He never lost his interest in Indian thought. Only two years ago the poet wrote to him saying that the only book except Dr. Cousins' own "Study in Synthesis" which he had taken with him on his summer vacation was a new translation of the Mahabharata. AE was a man of world-wide interest and colossal mind. He read everything worthwhile. In his home in

Dublin gathered every week-end a group of people with whom he talked on current problems. It was a marvellous thing to hear AE manipulating all sorts of details and illuminating them with intuitive flashes of divine truth. His memory of English translations of the scriptures of the world was amazing. He was as wise as the wisest, but, in addition, he had a power of expression that placed his poetry among the unforgettable things in English literature; and he was as humorous as he was serious.

Along with his activities of mind and imagination AE was active in economic and social reform. For many years he tramped up and down Ireland as a propagandist of agricultural organisation. His paintings of his visions, and of nature, were highly valued. He belonged historically to that small group of versatile individuals like Michael Angelo and Leonardo Da Vinci who were both poets, painters, and publicists.

Proceeding, Dr. Cousins narrated some personal recollections of his long association with AE. AE, the poet, the receiver of celestial intimations was different from George W. Russell, the man of ordinary affairs. "Talk as much as you like of AE;" he once said to the lecturer, "but of George Russell the less said the better."

Concluding, Dr. Cousins said, "AE, the singer of 'Homeward, Songs by the Way' has gone home. He has returned to his Irish Gods and Goddesses. He was very humble in his estimate of his own work. But there is in his poetry the substance of immortality that is based on the indivisible spirit of humanity and on the divinity of man; and until that divinity is either proven impossible or fulfilled, AE's work can never be forgotten."

With a short address by the chairman in which he showed, by reciting examples, the Indian element in AE's poems, and votes of thanks, the meeting terminated.

Dr Cousins writes as follows of the block at the head of this article: The Irish cultural revival, at the opening of the century brought into prominence a number of men of distinctive personality and achievement, some of whose names have taken their places among the permanencies of history. Certain of these struck the whimsical mind of a lady. She wrote verses around them of a mildly satirical kind, and published them in 1908 in a small book entitled --'Aids to the Immortality of Certain Persons in Ireland. Charitably administered by Susan L. Mitchell'. The cover of the booklet contained a line-portrait gallery of her subjects, setting out their characteristics with a slight touch of caricature. The block above is the exact size of the original. From left to right the individuals are:

1. *Edward Martyn*, a country squire who renounced official position in order to participate in the national revival. He wrote Dramas in the manner of Ibsen, some of which were among the first performances of the Irish Literary Theatre founded by W. B. Yeats and George Moore (nos. 2 and 3). His air of childish wonder is suggested.

2. *W. B. Yeats*, the inspirer of the literary revival both in poetry, drama and prose that have made him world-famous, and won for him the Nobel Prize for Literature. He was the introducer of Rabindranath Tagore's 'Gitanjali' to the western world. Argument was the breath of life to him.

3. *George Moore*, a famous novelist of Irish ancestry and property, who joined the new dramatic movement. His prose is ranked with that of Pater and Hardy. The caricaturist (I do not remember who he or she was) has put a halo round his head in agreement with the satirist's idea that the novelist was not as objectionable as some of his books might suggest.

4. *Sir Anthony Macdonnell*, indicating the political situation as English Chief Secretary, to the then foreign government—interested in the movement.

5. *Dr. Douglas Hyde*, founder of the Gaelic League for the revival of the Irish language and literature.

6. *AE*—the centre-piece of the gallery, turned towards the poets and dramatists, heading the publicists and painters, and looking at all the world.

7. *Sir Horace Plunkett*, founder of the Irish Agricultural Organisation Society, who chose the poet (*AE*) as the most practical man in Ireland, and made him the organising head of the I. A. O. S.

8. *Sir Hugh Lane*, princely patron of art, who went down in the "Titanic" when she struck an ice-berg in the Atlantic.

9. *Sir William Orpen*, one of the world's greatest painters.

10. *Captain Shawe-Taylor*, (I think)—a man of high lineage who took an active part in the revival.

When

When mine hour is come
Let no teardrop fall
And no darkness hover
Round me where I lie.
Let the vastness call
One who was its lover,
Let me breathe the sky.

Where the lordly light
Walks along the world,
And its silent tread
Leaves the grasses bright,
Leaves the flowers uncurled,
Let me to the dead
Breathe a gay goodnight.

A. E.

Plato*

BY Dr. D. GURUMURTI

IN the history of Western thought, the first great type of idealism, which remains the model for all succeeding attempts, is the system of Plato. It is a great philosophical synthesis in which the concept of value as ideal essences eternally existing, with an ultimacy equal to that of God, is formulated in the most satisfactory way.

The system of Plato can be considered under three heads; the doctrine of 'ideas' or 'forms'; the Form of the Good, and the Beautiful; and God. I. The doctrine of 'forms' is formulated by Plato to explain the phenomenal universe. There is a continual flux of events. How are we to evolve order out of this? The world of everyday experience is a scene of disorder and confusion. Analysing it we find a multitude of conflicting opinions. The things which we perceive by our senses are undergoing constant change. Plato explains the phenomenal series by means of certain conceptual essences which he calls 'forms' or 'ideas'. The knowledge of particulars is explained by the truths of mathematics which are the highest and most general. These mathematical forms are themselves capable of being further reduced to the ultimate 'forms' or 'ideas'. For example, we look at a visible diagram and call it a triangle. The 'triangle' itself is the result of comparison of several particulars and formulating a general idea of the relationship of sides. But even that triangle is only an imperfect and unsatisfactory approximation to the 'idea' of triangle. So the 'idea' is a conceptual essence which is reached by the pure reason, while the phenomenal objects of our experience are understood by our opinions. Un-tested first impressions of objects are called opinions by Plato.

The 'ideas' or 'forms' are not mere creations of the mind. They are not subjective in the sense of mental projections. They are realities—the only realities. They are ultimate. When we speak of objects in our sense experience, they are to be thought of as imperfect approximations. Things are said to 'participate' in the 'idea', to partake of the 'idea', to communicate with the 'idea'. 'Ideas' being the realities, ordinary objects and things become real only to the extent that they express 'ideas.' When we say Socrates is a man we mean that the 'idea' of humanity is

* A chapter from a thesis on Idealism and Theism.

realized in the individual person, Socrates. The more the 'idea' is realized, the greater the man he becomes. These 'ideas' are not perceived by the senses. They are apprehended only by our reason and hence exist necessarily as real and independent realities.

Our knowledge of sense experience can only give us probability, whereas our knowledge of the permanent and unchanging gives us certainty, i.e., it is without contradiction and always the same. The sensible reality is the object of sense perception and whatever we can predicate of it is merely 'opinion'. These things may be true but we can never be certain of them and they come nearer truth, the more they reflect the 'ideas'. The word 'idea' designates not merely a concept, but a transcendent reality. It possesses an independent and objective reality and it can be the cause of the attributes of concrete objects only in so far as they partake of the essence of the 'Idea'. The thought of this doctrine of 'ideas' is expressed by Constantin Ritter as follows:—

"If there are true predications and a correct naming of things, this truth and correctness can only be grounded in a reality which is also immutable. Our thoughts and words must refer to this reality. In fact, in our predications concerning any individual object, we refer to something universal which that object has in common with many other individual things. The word used when designating these things subsumes them or their characteristics under a general concept. The characteristics of this general concept must be objectively based in nature if our ideas are correctly formed."

The 'ideas' can be considered to be patterns fixed in nature. They are points in the real world, and the sensible objects are patterned after them, and can be said to partake of the universal characteristics of the 'ideas.'

At the end of the sixth book of the *Republic*, Plato uses a comparison to illustrate his meaning. Taking a vertical line and dividing it into an upper and lower section, he uses the lower section to signify 'opinion' which in its turn consists of two sub-sections, the lower standing for guess work, and the upper for belief. Taking the upper section, that again consists of two sub-sections, the lower standing for understanding or scientific knowledge. The higher sub-section of the upper section signifies the knowledge of 'forms' or 'ideas', and this is described as dialectic.

1. P 113, Ritter: *Essence of Plato's Philosophy*, E. T. 1933.

According to Plato, dialectic is the highest achievement of the human mind, because it deals with ultimate principles and comes into direct experience of the 'forms'.

II. Amongst the 'forms' or 'ideas' there is one supreme which is known as the Form of the Good. It is the function of dialectic to lead us to a vision of this Form of the Good which is beyond and above all reality and being, though it is also the source of reality and being. The Form of the Good is compared by Plato to the Sun of the universe. Just as the sun gives rise to the colours and at the same time enables the eye to see the colours, the Form of the Good supplies the object of knowledge and the capacity to know. It is the source both of the reality and the knowability. It is a transcendent reality which can be 'apprehended but not comprehended.'

Idea is known reality. Therefore the Good as idea is the highest in the realm of reality. All ideas are related to the Form of the Good much in the same way as the world is related to God. The idea of the Good is the cause of the world being known, realized and enjoyed. Similarly the idea of Being is the cause of the objective world. "Only the Good is the real. All Being is good and persists because it is good."¹ The 'forms' or 'ideas' can be said to constitute a rationally ordered system and among these the highest place is given to the Form of the Good, which is also identified with the Supreme Beauty and the ultimate truth.² In the *Symposium* Plato describes how the vision of the Supreme Beauty dawns suddenly on the pilgrim as he draws nigh the goal of his journey. This Form of the Good may be said to be the apex or top-point of the metaphysical system of Plato. It is the source of all reality and its nature can never be exhausted however much our knowledge might increase. It is an unexhausted mystery. Socrates confesses³ himself not able to speak of the Form of the Good except negatively, because every predicate affirmed of it does it injustice by limiting the Form of the Good to a particular aspect of it. Here we touch a level of realization which every absolute idealist affirms in trying to describe the ultimate reality of all experience. Spinoza's declaration that all determination is negation, the Advaita description of Brahman as one who can only be specified as 'not this', the Hegelian Absolute, the Bradleyan Spirit which cannot be the subject of relational consciousness, the Neo-Platonic ONE, and

1. P. 131, Ritter: *Essence of Plato's Philosophy*.

2. P. 287, Taylor: *Plato; the Man and his work*, 1929.

3. Ibid.

Eckhart's Godhead—all these are the living testimony to the incapacity of the human mind to encompass the ineffable mystery of Ultimate Reality. The Form of the Good is distinguished by being the transcendent source of all reality and intelligibility of everything other than itself. The distinction between value and existence which is often made absolute is completely transcended. When a man reaches the vision of the Form of the Good his reason may be said to have reached its culminating point. The vision of the Supreme Form comes as a sudden revelation. It is to be prepared for by a long process of preliminary effort of thought.¹ But at last it is reached not by discursive knowledge, but by a direct apprehension which cannot be described or communicated. The Upanishadic text,² "Yato vāco nivartante aprāpya manasā saha" (Whence speech turns back, not having attained him) expresses the same idea.

In the account of the sensible world as given by Plato it is not enough if we stop with the two factors so far discriminated, namely, the intelligible archetype and the visible copy. It is also necessary to take into account a third factor. The archetype being a 'form' or 'idea' belongs to the realm of being. The sensible things which are always in a flux belong to the realm of becoming. When the 'ideas' participate in the sensible world there must be a receptacle or matrix in which the 'ideas' can impress themselves and hence a third kind of being is postulated in the *Timaeus* by Plato. The divine Demiurge forms the world after the pattern or 'forms' and to produce this pattern in the world of becoming is his work. Ritter distinguishes³ the three types of being thus: "The one is that Being which is unchanging, uncreated and indestructible. It receives nothing into itself from without nor does it go out into anything. It is invisible and imperceptible by the senses and its contemplation belongs to thought alone. The second type of Being bears the same name as the first and is similar to it. It is perceived by the senses and is generated; it is in constant and varied motion; it appears in one place and then disappears; it is apprehended by opinion and sense perception. The third type of Being is space. It is not subject to decay and change, but provides for all things which come into Being.....it deceives variously. We become aware of it as if in a dream and we imagine that every real thing must necessarily be somewhere in a place and that it occupies space."

1. Taylor: Plato; the Man and his work. p. 287.

2. Taittiriya Upanishad: II. 9.

3. Ritter: pp. 203—204.

III. We now take up the very vexed question of Plato's conception of God. The prominence given to the concept of God in the writings of Plato arises only in his later work. In the *Timaeus* God is given an important place in Plato's system. There Plato puts forward the idea that God is an artisan or craftsman who makes the world fulfil the 'Ideas' by introducing order into the realm of becoming. God is spoken of as the Demiurge, artisan, maker who tries to pattern the world after the 'forms.'

Professor Taylor discusses¹ the question whether God in Plato can be identified with the Form of the Good and comes definitely to the conclusion that the two are different on the following grounds: According to him God is given by Plato the definite function of being a mediator between the Form of the Good and the sensible world. God is only spoken of as a soul, and a soul is understood both by Taylor and Burnet to be less real in comparison with the Form of Good. While the Form of the Good is the transcendent source of reality, the idea of God, in having a function only in contemplating the 'forms,' and reproducing them in the order of the sensible world, is to be considered of a lower order of reality. He holds² that "it would be deforming Plato's thought to call the Good of the *Republic* God." He asserts that it is just because God is not a 'form' that he can play the part assigned to him in the Platonic philosophy.

A strikingly different opinion on this matter is held by Prof. Constantin Ritter, the other great authority on Plato's Works in modern time. Ritter holds the opinion that the Form of the Good is nothing else but God. He thinks that the view, that the idea of the Good is impersonal while God who is a soul is personal, is erroneous. He cannot see anything in the Form of the Good to exclude personality. By speaking of the Form of the Good as 'idea' we only mean an objective basis which assures validity and certitude. The concept of the Good is no idle dream. Everything depends on it and everything is grounded in it. Whether we designate the highest as the Form of the Good or as the idea of Being or as the Soul of the world it is only a difference in point of view. It may be that logically the concept of the Good is not identical with the concept of God, nor with the concept of the world or being; "yet," says Ritter,³ "it can be shown that the

1. Plato, the Man and his Work, pp. 288—289

2. Taylor: Article on Plato in Encycl. Brit. 14th Edition.

3. Essence of Plato's Philosophy, pp. 374—5.

Good (as something actually existing, as Idea) consists in complete agreement of all segments or characteristics of reality; that there can be no reality apart from the totality of active powers which in their activity are conditioning and in turn are conditioned by every individual being; that therefore the world which embraces every real being is in its nature a living and animated organism; in addition that a uniform co-operation and interaction can be produced only by a spiritual power which rules the world and can be assured only by the rule of this power; then the conceptual explanations of the variously sounding words such as Being, World, God and Good can be reduced to one and the same formula and the concepts which they designate are identical in content."

It will be possible to reconcile the apparent difficulty which Professor Taylor feels and we can solve¹ the 'unresolved conflict' by synthesizing the different elements of ultimate reality as given by Plato. We can conceive of the Form of the Good as the absolute reality which is identical with the Supreme Beauty and true Being. This ultimate is called the Demiurge by Plato when it functions as the creator of order in the world. This relation bears a very strong resemblance to the Advaita position of S'ankara where he distinguishes between the Nirguna Brahman (Quality-less Absolute), and the Saguna Brahman (Qualified Supreme Being). This is comparable to the Form of the Good and God.

The Form of the Good as the highest of the Ideas holds a pre-eminent position and can be said to take up into itself the function of correlating the ideal essences and achieving a unitary system. Plato's God functioning as the Demiurge can be interpreted without any twisting of meaning into the functioning of the Form of the Good introducing order into the realm of sensible phenomena. Truth, ideal being, the world-soul, all the various concepts of synthesis are capable of being legitimately interpreted as the expressions of the Form of the Good, and so we are able to achieve a single, unitary, ultimate principle in which all the items of analysis are connected up.

The ultimate values which are recognised by Plato may be considered by some to be a multiplicity of reals. The 'ideas' or 'forms' may be said to exist in a sort of unreconciled plurality and the whole system may be held to be an Ideal Realism. But

1. Plotinus solved the conflict by making the ONE the ultimate, the forms being definitely subordinate.

Taylor; Plato; the Man and his Work, p. 232 note.

according to the view put forward here it is clear that the ordering principle among the 'ideas' is provided by Plato himself. So to the question whether there is order in the eternal realm, we can give the unequivocal answer that the Form of the Good is the ultimate of Plato's system which confers its unity on all 'ideas' and 'forms' and at the same time takes up into itself the concept of God, the Supreme Beauty. The values are thus seen to be forms or expressions of the Form of the Good.

Friendship

Friendship knows not distance,
Resteth not on intimacy,
Counteth not time,
Needs not propinquity.
Deeper than the personal life
Its roots descend.
The immemorial past,
Its origin :
Mystical affinity
Its name :
Cosmic harmony
Its end.

Anacapri, Italy

Violet Rawnsley

Military Training in Schools

THE Central Education Committee of the Society of Friends (Britain) has just published a Memorandum dealing with military training in schools. Many public schools make membership of the Officers' Training Corps virtually compulsory. The following extracts from the pamphlet set forth some of the most challenging and significant contentions:—

"It has been a shock to many in this country to learn that the whole male section of the Italian nation is to be trained for war. The process is to begin at the age of eight and continue into manhood: students in secondary schools are not only to be trained as soldiers, but are to learn how states are organised for war, and military culture is to permeate the whole educational course. If we are shocked at the thought of children being trained for war and the military virtues being exalted to this supreme position in the realm of education, ought we not to ask whether there are any elements of a similar policy in English schools? While realising that there are differences both of kind and degree between the two situations it is well for us to consider whether we can anathematise the one and tolerate the other.

"It is not suggested that military training produces a race of young men eager for war. We do not believe for a moment that headmasters desire that it should produce this effect. But is it not inevitable that it should lead young people to regard war as an accepted and permanent fact in the life of men? They are bound to conclude, unless they are unusually independent minds, that training for soldiering is as necessary, justifiable and important a part of education of the citizen—and may we add of the Christian?—as classics, history, science and religious instruction.

"If we really want to train the body in the best possible way we shall go to the systems of Sweden and Denmark. Here we are building on a basis of knowledge and experience. Here we find freedom and rhythm, the well-balanced development of the whole, the co-ordination of mind and muscle and a stimulating variety of exercise. All these things are absent in military training.

"Moreover, we cannot think that a discipline that is mechanical, an obedience that is blind, has any true place in an enlightened school, except as a temporary element, so used that it tends always to give place to self-direction. We prefer a discipline that arises from the pursuit of ends freely chosen as good."

Village Industries Association Its Aim and Work

BY DR. BHARATAN KUMARAPPA

AT the suggestion of Mahatma Gandhi the Indian National Congress at its session held on the 27th October 1934 at Bombay passed a resolution to form an Association for village reorganisation and reconstruction. This Association was formed on the 14th December 1934 and came to be known as the All India Village Industries Association. The aim of the Association is "village reorganisation and reconstruction, including the revival, encouragement and improvement of village industries and the moral and physical advancement of the villagers of India".

The work of the Association can be understood only when the villager's present state of existence is understood. He has insanitary habits and has little knowledge of the laws of sanitation and hygiene. His food is of the poorest. His methods of production are crude. He is thrown more and more on the land, for the old industries which formerly supplemented his income from land have vanished because of competition with factory made goods. He is therefore desperately poor with no ambition or hope in life. Attendant on his poverty have followed other evils, such as lack of education hence ignorance and superstition, and indebtedness leading to fear and serfdom. The Village Industries Association cannot of course tackle with all the problems connected with the village. Further, several of these problems can be most effectively tackled only by the State, for they require political and economic power over the whole of India. The Association therefore must perforce confine itself only to such methods as lie within private control and organisation and that it can effect without the aid of state power and state machinery.

It is obvious that any association which aims at village reconstruction must first concern itself with the physical condition of the villager, for the villager is the centre of all village activities and unless he is physically fit there can be no hope of improvement of any kind in the village. The Association therefore has on its immediate programme the sanitation of the village and food reform. Regarding sanitation it is evident that unless the streets, lanes and open spaces of the village are kept clean, and the water-supply is pure, the villager will suffer from constant attacks of epidemics, itches, and fevers which sap his already too

low vitality. Those who are eager for the advancement of the villager are therefore invited by the Association to begin the work of sanitation in the way of simple road making in the villages, freeing the lanes of accumulated rubbish which gather flies and disease-carrying germs, introducing improved and economic methods of disposal of human excreta, cleaning village wells and tanks, and teaching the villagers the proper use of water-supply and sanitary habits in regard to spitting, ventilation, clothes and cooking. Besides these the Association is devoting much time and thought to evolving a balanced diet which while being well within the means of the villager will provide him with all the necessary nutriment. The productive capacity of the villager has decreased partly as a result of malnutrition. It is necessary therefore to introduce life-giving elements into the villager's food or at any rate to see that whatever food he is able to afford is not deprived of even what little nutritive value it may have. If the villager lives on rice alone with some pickle to swallow it down, it becomes very necessary that he should get all the nourishment that rice is capable of giving, and for this purpose he should be taught to steam the rice with just the necessary quantity of water so that there is no water thrown away after boiling, for the water contains much of the nourishment of rice. And what is more, the villager should be taught to use hand-pounded rice, not only because hand-pounding provides employment for the villager and saves him the money he would otherwise throw away on a rice-mill, but also because hand-pounded rice according to medical opinion is superior to mill-rice in nutritive value, because the heat incidental to large machinery is injurious to vitamin D. The rice is to be unpolished for otherwise in the process of polishing the pigmented covering containing vitamin B, which is essential for nourishment and which is a preventive against Bery-bery is lost. Medical opinion is unanimous in pointing out that the food contents of unpolished rice is much greater than of polished rice, for unpolished rice is much richer in proteins, fat and minerals. Besides, unpolished rice never causes constipation while polished rice always does. For these reasons, the Association urges the use of hand-pounded unpolished rice, and one of the easiest things for anyone who has the interest of the villager at heart to do is for him to use hand-pounded unpolished rice himself and to urge the villager to do the same. Further, medical opinion is in favour of whole wheat hand-ground flour, and gur (jaggery) in the place of refined sugar, for in the process of refining much of the valuable food elements both in wheat and sugar are lost. The association therefore carries on

propaganda for the use of whole wheat hand-ground flour and gur. Besides, the common grains, herbs, fruits and vegetables found in the villages are now being analysed under the auspices of the Association so that a balanced diet may thus be evolved for the villager. In all these ways the Association hopes to put fresh life and vigour into the starved bodies of the villagers.

But this is not the only work of the Association. Its very name indicates that its primary interest is the economic life of the villager. The villager today is in a sorry plight. He finds himself with practically no gainful occupation, for the many industries which formerly kept him busy and above want have been gradually snatched away from him by large-scale factory production. Consequently he has to gain all his support from the land. But the land has already more people depending on it for support than it can bear. What then is he to do? The Village Industries Association steps in at this point to study the actual condition of the existing village industries both those that may be flourishing and those that may be perishing or have perished, and to introduce, revive or improve industries best suited to local conditions and to discover or create a market for surplus village products. In this however Gandhiji who is the directing mind at the back of the Association does not aim at village products competing in the open market with machine-made goods. What he aims at is that the villagers should be self-dependent, producing all that they immediately need. Why send out raw cotton to Lancashire or Japan and have it made into cloth and sent back to the villages, when the villagers themselves are well able to make cloth? Will a poor man whose income is less than Rs. 10 a month dream of sending his clothes to be washed and laundered in Europe? The very idea is absurd. The poor man must wash his clothes himself, for he cannot afford the expense of sending them to Europe, paying for the high cost of labour there, and for packing and freight back. And yet the poor villager of India is committed exactly to such absurd procedure every time he sends from his village raw material which he could work on himself and gets it back in the form of finished products. The tragedy of the situation is that under this system the villager is doubly impoverished. He has to pay out for the finished product and he has been deprived of employment. It is all very well to say that Lancashire or Japan will produce better cloth for him and save him the trouble of making it himself. Such an argument might weigh with the professional or official classes whose income is assured from other sources. But such classes are only an insignificant fraction of the

population of India. The bulk of the people are agriculturists who have to earn their bread with the sweat of their brow. To them every pie is precious, and the denial to them of opportunity to work means denial of opportunity for means of livelihood. The Association therefore regards it its primary duty to prevent as far as possible raw materials which are capable of being utilised by the villagers from being sent out of the village, and to instruct the villagers to produce finished articles from them for themselves. The idea is thus to arrest the flow of wealth from the villages to the outside world, and to divert the flow back to the villages and thus make them prosperous. In the past, Indian villages produced all they needed themselves and some of their industries such as those of cotton, silks, carpets, brass and ivory work were the envy of the world. There is no reason why to-day India should be reduced to being a purely agricultural country, and what is worse, the increasingly impoverished condition of the masses shows that if this process of depriving the villager of industrial occupation goes on unabated, it must bring about the complete extinction of the masses. Already their condition is on the verge of starvation, and unless this process is arrested and the villagers given subsidiary occupation to agriculture there can be no hope whatsoever for them.

All this may be readily granted. But it may be said that the way out of this desperate situation is not to revert to old-time village industries but to start large factories all over India, which will absorb the unemployed from the villages. The difficulty with this remedy is that it fails altogether to meet the situation in our country. The agriculturist cannot leave his land and work in a factory, for the land needs his attention. What he wants is subsidiary industries which will occupy the time when he has no work on the land. Besides, factories cannot be multiplied for the mere asking, and we shall have to have innumerable factories before all the idle man-power can be used, and if all are thus employed in factories, where are all the goods thus produced to be sold? Already the world is suffering from over-production in various industries and there is cut-throat competition to secure markets. Multiplying factories is therefore an altogether impracticable proposition. Further, factory-production is effective when labourers are few and the demand for goods is great. The situation confronting us today is just the reverse. We have in our country on the one hand millions of people who do not have sufficient work to do, and on the other a plenitude of goods dumped on us whether we will or no. Our problem therefore is not to save labour but to provide labour for our starving

millions, and we can do this effectively not by factory production which after all can absorb only a fraction of the population but by teaching the villager such industries as will meet his primary needs, and thus make him self-sufficing not looking beyond his own or neighbouring village for his primary requirements. In this way production will be distributed amongst several families in the village, and when production is thus distributed, profits also will be distributed amongst several, so that wealth is not concentrated in the hands of a few as at present. People will work for themselves and their immediate neighbours and there will be little exploitation by commercial magnates or export traders. Instead of being deprived of his raw material by the exporter, and being dependent on the foreigner for the supply of his wants, the villager will then be self-dependent, meeting his own primary requirements by his own labour and selling the surplus. The villager under this system will not be exploited and will be able to say to the trader who wishes him to produce goods for commercial purposes, "I am quite content to produce what I need; if you wish me to produce for you you will have to pay me on my terms". The aim of the Association therefore is to make the villager thus self-sufficient by reviving or introducing industries which will help him to meet his own requirements. It may be replied, we do not live in an isolated world, and whether we will or no factory goods will be pouring on us, and it will not be possible for village articles to compete with them. But, as already said, the aim of the Association is not to enter into competition, but to produce only for one's own requirements and that of one's immediate neighbours. For example, I spin and make enough cloth for myself, and when I produce khaddar thus for myself there can be no question of mill-cloth being cheaper in price for I pay no price in cash for my khaddar. But it will be said every villager cannot produce all that he wants for himself. He will have to buy in the open market what he himself does not produce, say for example paper or shoes, and in such cases village-made paper and shoes will come into competition with factory-made goods. To this our answer is that there is no reason why as time goes on and with improved methods of production village-made goods should be any inferior in quality to factory-goods. On the other hand, they may be expected to be superior, as already in the West hand-made goods are preferred to factory-produced articles. Even in regard to price it has been found that when labour is plentiful and cheap as in India, hand-made goods can compare quite favourably with factory products. Moreover, with the concentration of human ingenuity on devising machinery

for individual use (e.g. the sewing machine) as will happen under the aegis of the Association, instead of as at present for large-scale production, the output per head may quite easily be increased, and labour and time saved, with the result that the hand-made product becomes as inexpensive as any factory product.

In this connection we may point out that the Village Industries Association does not aim merely to revert to the past. It wishes while building on such principles of the past as have stood us in good stead to improve on the past in the light of modern knowledge and experience. One of the important tasks of the Central Office of the Association is therefore to carry on research in better methods of production so as to evolve devices whereby the quantity and quality of the villager's output can be increased. For this reason various types of industries such as oil-pressing, dairy, bee-keeping, paper-making, tanning, spinning and weaving are being experimented upon at the Head Quarters, and more industries will follow as time goes on. Besides, being in touch with village work all over the country, the Association expects to broadcast information regarding improvements in methods of production in any one part of the country to other parts.

It is true that not all industries of a country can be carried on on a small scale. There will be need for large-scale production as for example in the case of public utility services. But these will no more be in the hands of individuals but under state management and control and run entirely in the interests of the people, and other large-scale industries may be run in the interests of consumers by co-operative societies. These, however, do not form part of the work of the Association and therefore do not concern us here.

The West has produced a civilisation which centres round large cities with all their attendant evils—slums, immorality, unemployment, cut-throat competition between nations, race in armaments, exploitation and blood-shed. It has reached a crisis in its development when it does not know which way to turn. It would be folly for us to follow in its wake blindly and to build our economic life on principles which have led the West into disaster. We must build on sure foundations and on principles which do not make for strife and warfare, which will ensure as far as possible employment for all and which will avoid concentration of wealth in the hands of a few, condemning the rest to a life of poverty. If we follow the principles which Gandhiji has laid down for the Village Industries Association whereby industries will be carried on not on a competitive basis but to meet

one's own requirements and the requirements of one's immediate neighbours, not only will strife and warfare be ended but work and wealth will be evenly distributed. India will then offer to world problems a solution of which the world is sorely in need.

The aim of the Village Industries Association is then, in brief, to provide the starving villagers of India with nourishing food and profitable occupations, and this latter it seeks to do not by setting up centralised producing centres all over the country but by decentralising production, so that the villagers carry on industries to which they are used and which are suited to local conditions, the Association helping them with advice and information obtained from its own research department and from various parts of the country. Being acquainted with the demand for village articles the Association will also help by finding a market for surplus village products. To this end it has certified shops where village produce of approved quality are stocked.

The work of the Association is carried on by Agents who are appointed by the Board of Management to be in charge of a special area where they are to carry on intensive village work. They are not paid by the Board and are generally men of influence in the area of which they are in charge. They are empowered to collect funds on behalf of the Association and to use it in connection with their work. They are required to submit monthly reports of their activities to the Central Office. In addition to Agents, there are Ordinary Members and Workers who pledge themselves to use village products, to urge others to do the same and to work as far as possible to realise the aims of the Association.

The Association stands for village uplift, and village uplift necessarily means in our country national uplift, and who would not want a share in so great a work? The youth of our country can have no greater call than the call to serve the masses. So far the educated have stood apart from the masses, and their education has failed to reach the people. But now the village Industries Association offers them an opportunity to link themselves together to serve the villager, and no one who has at all a conscience in the matter can afford to stand aside.

The Future of Indian Music

PROFESSOR P. Sambamoorthi, B. A., B. L., Director of the Indian Orchestra, Madras, and pioneer of musical study and practice in South India, was the guest of honour of the Madanapalle College Associations on Saturday, July 13, at a joint social gathering in Besant Hall to open the new year's work.

After tea and the appointment and election of officers Dr. James H. Cousins, the Principal, referred to the work of the College Associations as the expression department of the institution's activities, the complement of the information department which comprised their daily studies. On the literary side the Associations gave opportunities for the expression of thought and on the dramatic and musical side for the expression of feeling. Professor P. Sambamoorthi came among them as one who had made cultural history in India by taking a pioneering part in the revival of intelligent interest in Indian music and the elevation of the status of musicians. They welcomed him as one of the immortals of Indian cultural history and as an accomplished artist.

Dr. D. Gurumurti, Vice-Principal, spoke of the emphasis laid in Madanapalle College on extra-curricular activities, and pointed out that the dimensions of an institution were more spiritual than physical. The vision of the ideal of service, which had always been in front of the College, had resulted in a search for quality in its extra-mural activities. It had to be admitted that the ideal had often not been fully achieved. But with the re-entry of Dr. Cousins the pursuit of this higher quality in achievement had come again to the front. One point of special importance was the contribution that the members of the various Associations could make by their good influence towards providing the proper atmosphere for bringing out the best efforts of those who took part in their entertainments and in dramas and debates. Dr. Gurumurti extended a hearty welcome to Professor Sambamoorthi who exemplified the pursuit of a noble cause at the sacrifice of worldly success.

Mrs. Margaret Cousins, Bachelor of Music, Chairman of the Board of Studies in Western Music of the University of Madras, expressed her special pleasure in welcoming their distinguished guest. Twenty years ago she had first come upon his young enthusiasm for Indian music and shared his dream of raising it from the low level to which both the art and the status of its practitioners had fallen. Now, thanks to the devotion and skill

of Professor Sambamoorthi and his fellow-workers, South India was awake, like other parts of India, to the value of her divine art of music, and had given it university rank. Professor Sambamoorthi had himself grown into a mature artist and a true scholar in music. He had pioneered the development of the Indian orchestra which, she felt, was only in its infancy, and under his leadership, and with the co-operation of other musicians, would become a great achievement in a few years' time. He had also become a living link between East and West by recently taking to Europe his knowledge of Indian music and demonstrating it in a comprehensible and attractive way. His visit was, Mrs. Cousins believed, a good omen for Madanapalle College, whose ambition was to become an all-round educational institution giving the arts, including music, their proper place as essentials in a complete education.

Professor P. Sambamoorthi, replying, said it was a great happiness to him to be present on such an auspicious occasion, and to realise that Madanapalle College was no ordinary academic institution but a living centre of real education. He was specially glad to have the opportunity to say publicly that even Mrs. Cousins herself could not realise what a deep and constant inspiration she had been to him in his work from the early days of their association in Madras and in her giving of the inaugural address of his school of Indian Music. Much development in the art and its appreciation had taken place since then, and it was a great joy to him to have been able to do something for such a cause. Music had been the chief enthusiasm of his life. Even when studying in Presidency College and the Law College, music dominated his other interests. Fortunately for him, his lapses from set study were not treated too severely, as he was called upon frequently to give flute performances at social functions. He believed with Mrs. Cousins that Indian orchestration had a great future. The progress of that phase of music was indicated by the fact that when he made his first attempts at the joint playing of various instruments, he was sternly criticised by orthodox musicians, but now he was told that he was doing nothing new, and that such music was known in ancient times in India. He heartily thanked the Madanapalle College Associations for making him their guest of honour, and the speakers for their encouraging appreciation of the little he had been able to do for his beloved art.

The proceedings concluded with a piece rendered by an orchestra of College and High School students.

Primitive Culture

BY S. RAJAGOPALAN, M.A., L.T.

TO most of us the idea of the primitive man being cultured, may seem absurd and fantastic. We are likely to think that culture is a peculiar heritage of our times and that primitive culture is a contradiction in terms. The savage with his crude and unpolished life excites our pity mingled with contempt and we favourably compare ourselves with him, complacently consoling ourselves that we with our scientific improvements and philosophy of life, are immeasurably superior to the ignorant and uncivilised barbarian. But, even the barbarian has a culture and civilisation of his own and some of his theories and beliefs sound curiously modern. The primitive man had a good deal of intelligence and his thinking regarding himself and the world was as consistent and effective as the masses of unscientific minds in high civilisation today. There are probably millions of people today living in high culture, whose beliefs are not one whit in advance of savage beliefs in so far as rational belief depends on the individual thinking out for himself the grounds of his beliefs. The rank and file of humanity has no greater innate capacity to think than primitive peoples. But with our present day civilisation we are in a more advantageous position in our accessibility to the heritage of pioneers in thinking. Lacking this facility, the savage had to think out and work out for himself a knowledge of the world and evolve a civilisation for himself, which if it cannot be compared with our intellectual and mechanistic culture and civilisation, had at least the merit of being simple, spontaneous and thoroughly adapted to the needs and environment of the pre-historic man.

Primitive man did not make any distinction between the material and the non-material or the spiritual. To him every object was alive and was either a benevolent or malevolent entity to be propitiated or dreaded. He had not yet arrived at the conception of the orderliness of nature. To him the universe was not a system but was only alive. It was, to him, surrounded by spirits, which were constantly helping or hindering his work. Every tree and every rivulet was animate and active. If in his walking through a forest, he struck his foot against a stone, far from throwing away the stone and thinking no more about it he would look at it with a feeling of reverence and fear

PRIMITIVE CULTURE

23

and think that the spirit of the stone was in some way displeased with him. Immediately he would worship and propitiate it in the prevailing manner and continue his way satisfied that he had effectively appeased that spirit. If the river he wanted to cross was in floods, he would consider that it was hostile to his work and accordingly would either forego his work or wait till the river-spirit was more gentle. He also believed that anything that behaved in an unusual or unexpected manner had a spirit in it which induced that object to behave in that queer way. The primitive man thus moved and had his existence in the midst of a world of spirits whom he had to constantly worship and pacify. Such a conception where nature is energised and animated by life is termed animism.

The conception which the primitive man had of sleep and dream is equally significant of this animistic bias. During sleep the soul was supposed to leave the body and wander at its will, hunting and fishing, feasting or rioting with the other members of the tribe. The soul had even the power of conversing with persons who were then no more. Thus of all his experiences, he had a fascination mixed with fear for the dream, for that was the medium of some of his strange experiences. He thus gradually postulated the existence of the soul as different from the physical body. The soul was not completely immaterial, though it had no specific mass and weight. Some savages held that the soul did not survive the body while others maintained that it did. It was held to be a shadow and an image of the body. Communities differ in their interpretation of the structure and function of the soul. As Crawley in "The Idea of the Soul" says, "It is a light fluttering or gliding thing, quick to come and quick to go, hard to catch and hard to detain."

Certain things were considered to be sacred and hence were prohibited from being used. These things or situations were taboo. Violation of taboo was thought to bring injury or calamity to the clan. A woman after child-birth, is thus taboo; so also a dead body. The social and moral life of the primitive man was in this way hedged in on all sides by series of restrictions. But why were things taboo? Some mysterious power was believed to reside in these objects, which, if the taboo was violated, would work injury to the violator or his tribal associates. These persons were vague as to the definite nature of the residing spirit but that it was something powerful, they did not doubt. Some of our own peculiar social customs can no doubt be traced to these sources.

The most striking feature of the primitive conduct, is the belief in and the use of magic. This may be said to consist of various special devices and procedures through which control of the mysterious powers was obtained. Phenomena which we now consider to be due to the natural agencies, were attempted to be controlled by incantations of formulas, by curious rites and ceremonies.

Disease and sickness were cured in this way as it was thought that it was due to the possession of the man by a spirit. Magic was practised also to make plants or live-stock give an abundant yield, to make a tool or weapon more effective, to make a canoe sea-worthy or to bring in rain etc. Magic had also a religious aspect in that it later on developed into a technique for propitiating spirits which technique in its turn instilled in the minds of the savages the religious fear. They had no clear conception of God or of His nature but were vaguely aware of a powerful spirit capable of vindictively punishing the offenders. We may say that devotion had no place in primitive man's religion.

H. G. Wells has an interesting and persuasive explanation to offer regarding the origin of primitive man's religious fear. The prehistoric man was essentially a social being bound by the cast-iron regulations and conventions of the family or tribe. The head of the family, the father, was an autocrat, exercising unquestioned sway over the destinies of the family and whose least inclinations were treated as royal commands by the younger members. The younger generations were so much saturated with the fear of the 'old man', that even after his death, he was regarded as a potent force and was looked at with awe and reverence. Gradually he was regarded as the protector of his clan and was invoked and propitiated in times of emergencies by his descendants. The seeds of the religious fear were thus sown and man now began to look to a being greater than him for protection and support. This also explains the custom of ancestor-worship even now prevailing in some quarters of the globe.

The primitive man is thus seen to possess a civilisation and a culture of his own. He was, in one sense the product of his times and hence epitomised within himself the spirit of his age. His knowledge and belief when viewed from the standpoint of the nature of the age and having regard to his handicaps and the tremendous odds which he had to cope with, excites our admiration and make us exclaim that human nature and intelligence are the same in spite of differences in time or space.

Sugalipalle

BY E. N. SUBRAHMANYAM, M.A., B.L.

IN the College Magazine for November 1933, was published the report of a survey of Kumarapuram, the Harijan village on our college estate. That survey was undertaken at the suggestion of Dr. Cousins as a preliminary to a more detailed survey of the arts and crafts of Madanapalle Taluq. But our first enthusiasm waned and nothing more was done for over an year. The inauguration of The Theosophical Order of Service early in January and the desire of the Order to help in village reconstruction gave a fresh impetus to our work, and we decided that we should concentrate, to start with, on Sugalipalle and do all we can to ameliorate the general condition of Sugalis. As a first step we made a survey of the village on the lines of the Harijan Survey and we have great pleasure in sharing the results of our enquiry with our readers.

Sugali or Lambadi: Sugalipalle which takes its name from the word Sugali is a small settlement on the Bangalore road, at a distance of three furlongs from the College. The Sugalis are also called Banjari or Lambadi. In the *North Arcot District Manual* Sugali is said to be a corruption of *supari* (betel nut) in which they were supposed to have carried on trade long ago. The derivation of Lambadi is also obscure. It has been suggested that the term means salt-carrier from the Sanskrit word *Lavana* (labana). The suggestion, I should think, might be accepted, because I found on enquiry from the villagers that they could not tell how and when they came to be called Sugalis and that they were Lambadis and that their ancestors had carried on trade in salt. Bishop Heber says that he saw in 1825 a number of them carrying salt. But there is no doubt that the names Sugali and Lambadi are used to denote one and the same class of people. The only distinction that seems to be made is that Sugalis are those who have permanently settled down. In the Madras Census Report Lambadis are described as a "class of traders, herdsmen, cattle breeders and cattle lifters found largely in the Deccan Districts in parts of which they have settled down as agriculturists. They are to be found in most of the jungly tracts living chiefly by collecting firewood and jungle produce. They are wood cutters, carriers and coolies but some of them have settled down and become cultivators".

Population: The Sugali thanda, as their settlement is called, is populated by 298 souls—140 adults and 158 children.

Among adults, 71 are men and 69 women; among children, 92 are boys and 66 girls. Except three families which live in well-built terraced houses, all others live in small mud huts mostly circular in shape with their roofs sloping and made of thatch, without openings of any sort on the wall except the front door to let in light and air. A hut consists of only one room doing duty as kitchen, dining room and bed-chamber. Some families have separate cattle sheds attached, while the cattle of most of them are tied up outside in any available spot of the village site so that the whole village looks as if it were a cattle pen interspersed with huts built in whatsoever places may have seemed convenient to the particular individual with the result that on entering the village one feels an air of encampment about them which suggests a gipsy life.

There are in all 53 families in the thanda and of these 30 have 5 or more members in each. One family that of Bukkia Ramla is the largest and consists of 22 members, 11 adults and 11 children. In addition to a *pucca* terraced house Ramla is the owner of 5 huts, and of these 2 are used for living. One serves as kitchen while the remaining two are cattle-sheds. The village headman Parsa Nayak also owns a small but well-built terraced house and a thatched hut which serves as kitchen and dining room.

Occupation: Cultivation provides occupation for a few while the majority of them are either coolies or wood-cutters. Two are servants of the Panchayat Board while two others, father and son, are carpenters. One is a cloth merchant. Women, all except a few, gather and sell firewood and make about 4 as. a day, each.

Literacy: In common with village conditions all over India, Sugaliapalle also is steeped in illiteracy. There are only four literate men while two can just sign their names. It is indeed a very encouraging sign that the elders in the village are anxious that their children at least should be able to read and write and perform the common operations of arithmetic. Largely as a result of their initiative a small shed with mud walls and thatched roof has been put up to house a small elementary school. Over 30 children attend school regularly. The villagers have been able to secure the services of an enthusiastic teacher, Mr. Doraiswami who is able to make only about Rs. 2/- a month from village contributions towards his wages. He needs and deserves much better support, and contributions, however small, from our readers will be thankfully received.

Standard of Life: Their standard of life is very low. Their morning meal consists of Ragi Sangati (Ragi flour cooked into a thick paste) and their night meal of rice or ragi and kolumbu made of tamarind, chillies and salt and in some cases a little dal. Very little vegetable is used. Some of them use butter-milk. All adults, men and women, except a few, are addicted to drink and nearly 50% of their daily earnings is spent on toddy. It would be a job to wean them away from the drink evil.

While the dress of men consists of a dhoti, a shirt and in some cases a turban, sugali women wear a peculiar dress consisting of a three quarter length full skirt, a bodice with an open back and a head shawl which hangs down over the back, all in rich crimson colour and all elaborately decorated with hand-work of an applique kind and stitchings of various designs. Another feature is the large amount of cowries which are strung together acting as decorations for the skirt.

The hair of women and girls is worn in ringlets or plaits hanging down each side of the face and decorated with shells and beads. Their arms are profusely covered with bracelets made of horn or brass or bone and in rare cases ivory. They also wear ear-rings, and rings on fingers and toes. They pay little or no attention to cleanliness and their hair, once plaited, is not opened and combed for many days. Their bodies and clothes are seldom washed. Their arms are so encased with bone and brass that it would be no easy matter to clean them.

Marriage and other customs: The usual form of marriage is monogamy, though polygamy is permitted. I found only one of them having two wives. Marriages are performed either before puberty or after puberty. Divorce is not in vogue. Public opinion among them seems to be strong against any form of marital separation.

Marriage ceremonies last three days. The bridegroom's parents bring Rs. 80 and 3 bulls to those of the bride and after they have been presented, the bridegroom ties a silver bottu to the bride's neck. As among the Brahmins, the practice of *saptapati*, walking seven steps round a pestle, is in vogue among them. As Brahmins do not marry within the same gotra, likewise, the sugalis too do not marry within the same group. There are among the sugalis here five such groups—Bukkia, Korra, Mude, Bannavat and Palthia.

Married women are distinguished from the unmarried in that they wear bangles between the elbow and the shoulder while the unmarried have them between the elbow and the wrist. Anklets

and bracelets are removed on husband's death. Widow re-marriage is not permitted. Dead bodies of married persons are cremated while those of the unmarried are buried.

Festivities and Amusements: They observe some of the principal Hindu festivals, like Dasara, Dipavali, Yugadi and Kamanna Pandiga. They celebrate Kamanna feast with great *eclat*. That is an occasion when women put on new clothes and make themselves merry with music and dance. Their dance which resembles the garba dance of Gujerat is very interesting to watch.

They worship most of the Hindu Gods and Goddesses, in particular, Rama and Hanuman. They are very much devoted to Tirupati Venkatramanaswami and make occasional pilgrimages to that place.

Health and Mortality: Their general health is excellent largely as a result of their life in the open. There have been very few cases of infant mortality, even in spite of antiquated methods of pre-natal and post-natal care. Fancy a woman three days after child-birth, sitting outside her hut, with her baby in a basket, exposed to the rays of the morning Sun. Evidently she had immense faith in the vitalising powers of the Sun's rays.

Property: Their property consists of their huts, lands and utensils, mostly pottery. The villagers between them own about 100 acres of land. Ramla Nayak owns over 30 acres and the remaining land is held piecemeal. It is all dry land and the annual yield is not much. Ragi, groundnut and lentils are generally cultivated. Most of the villagers own cattle. I counted over 100 cattle and 400 sheep.

All but a few families are involved in debt. All are simple money debts, ranging from ten to hundred rupees. It was difficult to ascertain the exact indebtedness of the village. It would not be less than Rs. 1500. Most of it has been borrowed at very high interest, in some cases as high as 30% per annum.

Conclusion: The response from the villagers is very encouraging. The desire of the adults to confer on their children the benefits of at least primary education is a matter deserving our warm appreciation. Another redeeming feature of the village is that they never resort to a court of law for settling their disputes. All disputes are settled by arbitration. It is unfortunate that most of them, especially men, are subject to the C. T. Act for their suspected criminal tendencies. They feel this restriction as a great humiliation. Their redemption from indebtedness and from legal restraints is a consummation to be devoutly wished for and worked for.



A SUGALI WOMAN WITH HER BABY



SUGALIPALLE—A VIEW

Re-opening Celebrations

THE Annual Re-opening Celebrations of the College and School were held on July 20 and 21 under the presidency of Mr. R. Littlehailes, Vice-Chancellor of the University of Madras. Mr. Littlehailes arrived Madanapalle on the evening of July 19 and was the guest of Dr. and Mrs. Cousins. On the day of his arrival he attended and participated in the symposium on 'Theosophical Education' organised under the auspices of the Theosophical Lodge. The next morning he went round seeing the school students at their hobbies—gardening, spinning, wood-carving, painting etc.

The public meeting in connection with the celebrations came off at 3-30 P. M. on Saturday, July 19 in Besant Hall which was tastefully decorated and which was filled to its utmost capacity. The gathering was thoroughly representative and included, among others, Mr. M. Lakshminarayana Rao (D. E. O.), Rao Bahadur Venkatesam Chowdry, Mr. P. Rangaswami Ayyangar, Mr. A. V. Gangadhara Sastri, Mr. C. R. Parthasarathy Aiyangar, M. L. C., Mr. C. R. Reddi, Mr. B. V. Reddi, Captain and Mrs. Ponnappa, Mr. T. N. Ramakrishna Reddi, Mr. C. S. Narasimhachari, Dr. Hart, Mr. R. Swami Rao and Mr. A. Seshagiri Rao.

After Daily Dedication and music provided by the College Orchestra, Mr. R. Seshagiri Rao on behalf of the management proposed Mr. Littlehailes to the chair. The motion was seconded by Dr. D. Gurumurti. In taking the chair, Mr. Littlehailes said the University had instituted a new policy of getting into personal touch, through its Vice-Chancellor with the Colleges attached to it, and finding out their conditions and needs. It was, therefore, a special pleasure for him to preside on that occasion and to learn from his short visit something of the work done in Madanapalle College.

Dr. James H. Cousins then read the report of the College for the year 1934-35. Following are extracts from the Report:—

The Theosophical College, popularly known as Madanapalle College, was declared open on July 18, 1915, by His Excellency, the Governor of Madras, the late Lord Pentland. Two days ago, therefore, it entered its majority year, with special richness of educational experience in having worked under three Universities—the University of Madras from 1915 to 1918, the National University from 1918 to 1923, the Madras University again from 1923 to 1926, the Andhra University from 1926 to 1930, and the University of Madras from 1930 to an unforeseen date in the future.

The College derived its official name from the fact that it arose out of the Theosophical High School carried on by the Theosophical Educational Trust; a body which fostered the ideal of an all-round education for children of all faiths in an atmosphere of spiritual aspiration and religious respect.

The passing of time brought changes in the suzerainty and management of the College. Today it is an independent institution, managed by a committee which took it over in 1933, and which became a registered body, the Madanapalle Education Trust, in 1934. But its Educational ideal remains the same. It stands for the complete development of the power of the student, as a spiritual individual, as a unit in a group, and as a citizen of the world. It stands also for purity of action, for the joy of service to others without distinction. In short, it retains its allegiance to the educational ideals of its great fosterer and inspirer, Dr. Annie Besant. It seeks to fulfil these ideals through the intellectual and scientific materials provided by the curricular studies of the University of Madras, and by extra-curricular studies and activities which, being vital and mobile, cannot be dealt with in examination papers. It carries out its work in an atmosphere of religious, political and social toleration based, not on sentiment or expediency, but on a realisation of the mutual service of a variety of views none of which can be absolutely complete and final in a relative world, and by approaching the problems of the individual, the country and humanity in the educational, not the propagandist temper.

The maximum of registered students in 1923-34 was 94, in 1934-35 103, and for 1935-36 is 140. This arithmetical progression may not seem very great, but it has to be viewed in the light of the fact that, while other colleges have showed a shrinkage in numbers owing to the reactions of the threat of "educated unemployment" on parents and guardians, Madanapalle College has steadily increased its student-roll, and this year has enjoyed the unique-satisfaction (or perhaps dissatisfaction) of being able to put up the notice "House Full" over the science laboratories. This numerical increase has also to be viewed in association with the High School, which is the ancestor of the College in the Wordsworthian sense that "the child is the father of the man"—and occasionally of the mother. The High School roll in 1933-34 was 129, in 1934-35 was 146, and now for 1935-36 is 194 and is likely to reach the even figure of 200. (The actual figure now is 210. Ed.)

Another feature is the growth of the number of girl students in both institutions. Madanapalle College attempted co-education in its opening year with one lonely lady. Since then it has achieved seven lady graduates with two more completing in September, and passed on a number of lady undergraduates to complete their degrees in other Colleges. On July 17 the number of registered girl students in School and College on the platform at Daily Dedication was 45.

As to examinations: In the Intermediate examination of March last we had 32 % of complete passes, a figure about which we tone down acclamation: Our inability to score better is partly, perhaps mainly, due to the temptation of the compartmental system to students who can afford to lose a year, and therefore give their attention to two parts and let a third go by default. The result is a reduction of the real percentage of the College's work, which might with some justification be based on the combined passes of the March and September examinations, and give us almost cent per cent

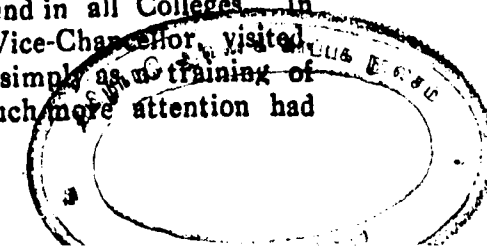
to cheer about. We shall take precautions against our being let down in this way next year. In the B. A. Class we had no complete failures. But we had only 30 % of complete passes. We do not consider the year in this class a lucky one, and those who believe in omens may find some explanation in the fact that the number of candidates was thirteen. Judging by the human material this year, and by the general advance in the tone of the College, I think we shall scale the peaks in next March examination. In the High School in the 1934 School Leaving examination 37 % passed, and in the March 1935 examination 60 %. I sense a grim resolve in that direction to aim for 100 % next March.

The work of our extra-curricular groups was reported at the joint closing meeting of the year. Behind all these academical activities stands the problem of finance. Our Managing Committee has guaranteed to the University to meet the annual deficit, which comes to Rs. 6,000 per year. The responsibility of the committee is rendered light by the kind help of donors, though much going and coming has to be undertaken for collections. We have to show an Endowment Fund of Rs. 100,000 by April 1937. A quarter of the amount has been subscribed. We are reserving an intensive campaign for the remainder until January next, when technical matters will have been adjusted, and we can act with full concentration and assurance that if our institution serves a true educational purpose it will not be denied the means of its continuity and development.

Our claims for support rest not only on our academical work, but also, and perhaps with greater stress, on the experience in community life and activity which we provide in our hostel. This year our accommodation is fully taken up. Next year we shall be faced with the necessity of more room, for the signs are that our High School and College is about to become a real Public School for South India, where future citizens of influence and worth, may get their early training in the 'Madanapalle spirit' which is the spirit of enthusiastic disinterested service.

After the reading of the Report, the Vice-Chancellor rose amidst loud applause to deliver his presidential address. He said he congratulated the Management on the excellent showing of the Report. The High School and College were both increasing in numbers. That was not very important in itself, except that it indicated that the public had trust in the Management and staff of the institution and in its working. The examination results also were improving. It was frequently said that examination results were worthless. At the same time, the efficiency of an institution had to be measured, and examination results were one way of doing so.

He was very glad to be able to ascertain at first hand what education meant based on the principles set forth in the Report. They at Madanapalle had as a basis of education the spiritual and moral life. That was an element not found in all Colleges. In the majority of Colleges that he, the Vice-Chancellor, visited, intellectual life was looked at purely and simply as a training of the intelligence. Within recent years much more attention had



been paid in education to the physical life than formerly, and even to moral training. But the spiritual side, looked at from the standpoint of their institution, was treated to an extent not found in most other institutions.

The Vice-Chancellor, continuing, observed that Madanapalle College placed national culture after spiritual and physical culture and before international culture. That was, he thought, in the true order of the development of the intelligence of the student, from its first recognition of its mother, then of its family, and by wider and wider circles until it reached the national and international life. He was glad that they in Madanapalle College did not confine themselves to the purely national aspect of affairs. The culture that was essentially a University culture could not be national pure and simple. All culture was international culture. There was not an Indian mathematics, and a Chinese mathematics, and a German mathematics. There was a mathematics which represented the search after truth, a truth that was not confined to any one subject or to any one nation. It was only when they realised that the truth they were searching for in their University life was applicable throughout the whole of the human world that they were really acquiring the University spirit. There was no University spirit unless they went out of the confines of the narrow limits in which they found themselves at any instant locally situated.

One other aspect of education, Mr. Littlehailes said, he had noticed in the College, that was, the emphasis laid on one aspect of what was frequently called the cultural side of education, that was, the cultivation of art. It was exceptional, in Colleges that were not specifically art Colleges, to find attention paid to the fine arts, such as painting, sculpture and music. It was one way of developing the completeness that exists in man. If they ignored the finer aspects of the cultural life they were not developing themselves to the extent which was necessary to make the complete man. For that reason he was extremely gratified to find such emphasis laid on that aspect of education in Madanapalle College.

Continuing, Mr. Littlehailes said he had been very much interested the previous evening in listening to a symposium on the special view of education held by those working in the College. Thinking about it afterwards he had wondered how far they were able, in the institution to bring together the ideal of the development of individual child and the development of a corporate life. Looked at separately they might seem antagonistic. Individual development might lead to ego-centrism, which struck at the root of

the whole social life on which human existence rested. Civilisation required the recognition that the individual is only part of a society in which the view of the individual has frequently to be subordinated to the views of others. He, the Vice-Chancellor, had observed that if they strongly developed the community aspect of life, then they would be able to fit into the civilisation in which they found themselves, and unless they did so in their schools and colleges they would not be able to do so when they grew up.

The Boy Scouts present were members of a group one of whose ideals was service, and it was in that word service that he found one of the hopes of all institutions. When the ideal of service took root in an individual, that individual lost his ego-centrism. Even in games, he, the speaker, preferred team games to individual games. He would rather see doubles at tennis than singles. In team games they realised that success depended on all. He saw this as he watched the cricket-match for a short time that day. It was this community life, developed through team games, which entered into the public school life of England, and had done such an enormous amount to strengthen those nations which adopted the public school spirit.

In the Universities they were engaged in the search for truth and the development of scholarship. Scholarship was, from one point of view, little else than the search for truth. It was not knowledge itself that had to be developed, or intelligence pure and simple. One of the most difficult problems of life was, not merely the ascertainment of facts, but the looking of facts in the face, especially when they were unpleasant and prejudicial to themselves. It was only through a strict University training and aim that they would be able to acquire the character and stability to choose the logical course, even to one's own disadvantage, instead of choosing a more pleasant alternative. If they adopted the easy alternative, their university education had failed. It was in character training based on spiritual and moral training, not the mere training of the intellect, that would give them the ability to choose the true course.

In conclusion, Mr. Littlehailes asked the students not to look on their education as the mere acquisition of a degree which was a passport to wealth and position, but as a training in a search after truth which would last them through their whole lifetime. He congratulated all concerned on the ideals that they strove after, and specially congratulated the students on being able to have education such as was offered in that institution.

After the address, speeches were made by Messrs. T. N. Ramakrishna Reddi, A. Seshagiri Rao, A. V. Gangadhara Sastri and R. Krishna Sastri thanking the President for having come to Madanapalle to preside over the Re-opening Celebrations and to learn on the spot the excellent work that the College was doing under the inspiring lead of its Principal, Dr. Cousins.

As usual, the Past Students' Dinner was held in Besant Hall and nearly 200 persons participated in it. After dinner, the guests adjourned to the tennis court in front of the Principal's Quarters where they spent a pleasant hour in proposing toasts and responding to them.

On Sunday, July 21, at 8 A.M. a procession of students, staff and guests started from Krishna Cottage to the Chitralayam. On arrival, the Vice-Chancellor and guests were welcomed in a short speech by Mr. R. Seshagiri Rao. In declaring the Chitralayam open the Vice-Chancellor said he was glad that art occupied a prominent place in the institution. At the meeting the previous day he had pointed out that there was no Chinese or German mathematics. But this did not apply to art which had its personal and national features. He had much pleasure in declaring the Chitralayam open for the new academical year as a gallery of Indian painting.

The Vice-Chancellor and guests then entered the gallery and inspected the new collection of paintings by modern Indian artists which Dr. Cousins had brought together. Particularly noticeable were eight large pictures by the Ukil Brothers of Delhi. Dr. Cousins pointed out the features of the collection to the visitors.

From the Chitralayam the procession marched to Kumarpuram, for the reopening of the Harijan Night School conducted by the College Seva Sangh. Mr. E. N. Subrahmanyam extended a warm welcome to the Vice-Chancellor and guests on behalf of the Seva Sangh. The Vice-Chancellor in declaring the school open wished the members of the Sangha every success in their endeavour to spread literacy among the poor villagers.

The Vice-Chancellor spent the rest of the forenoon in going round the campus inspecting the Cottages, Bhojanasala, the Laboratories and the Library. After lunch, he left for Anantapur.

A scout display in the evening and a variety entertainment at night in Besant Hall brought the annual function to a successful and happy close.

Felicitations

TO Dr. COUSINS



Monday, July 22, Dr. Cousins' Birthday was celebrated with great enthusiasm by the College and School. Advantage was taken of the morning assembly to offer to Dr. Cousins Birthday greetings and felicitations. Dr. and Mrs. Cousins on entering Besant Hall were received with great ovation. After the daily dedication Dr. D. Gurumurti, on behalf of the College Staff, felicitated Dr. Cousins and garlanded him and Mrs. Cousins. Mr. B. Lakshman Rao offered flowers and felicitations to Dr. Cousins on behalf of the College School Teachers' Association. Three medals presented by the Association in honour of the Principal's Birthday were then awarded to Messrs. S. Rama Rao, S. Vasudevachar and V. Lakshminarayana Rao as being the most successful candidates in B. A., Inter and S. S. L. C. Examinations respectively. Mr. Duncan Greenlees, Headmaster, conveyed to Dr. Cousins the grateful and loving affection of the school. Felicitations were also offered by Mr. Manjeri Sundaram on behalf of the past students, P. Krishna Rao on behalf of the B. A. classes, K. Sitaram on behalf of the Intermediate classes, Miss Saraswati Souri on behalf of lady students and Mr. E. N. Subrahmanyam on behalf of the residents.

Dr. Cousins, in acknowledging the felicitations that had been offered to him with great love and affection, said that the one ambition of his life was to see every Indian boy and girl get the opportunity for free education and expressed the hope that when India became the master and mistress of her household, education would be a continuous and concluding activity of her government. The announcement of a holiday for the college and a half holiday for the school brought the morning function to a close.

In the afternoon the Teachers' Association got up a pleasant tea party in the College Library hall to meet Dr. Cousins and felicitate him on his birthday. Messrs. P. N. Chary and S. Srinivasan offered the Association's felicitations to which he made a suitable reply.

Yet another function in connection with the Birthday was the Dinner in Besant Hall arranged by the College old boys in the town. After dinner, to which nearly 100 persons had been asked,

the party repaired to the open space outside Besant Hall for pansupari and speeches. Messrs. M. Malli Reddy, A. Nanjundappa and P. N. Vasudeva Rao spoke felicitating Dr. Cousins on his birthday. Mr. P. Lakshmipathi presented to Dr. Cousins on behalf of Mr. S. N. Gundu Rao, a photograph of J. H. C. nicely mounted on an oval background of velvet adorned by the beautiful embroidery work of Mrs. Gundu Rao. The occasion was also utilised to congratulate Dr. D. Gurumurti on his doctorate degree. Mr. R. Sreenivasa Rao garlanded Dr. Gurumurti and congratulated him on behalf of the guests. Dr. Cousins and Dr. Gurumurti spoke thanking the organisers of the function. On the suggestion of Mr. R. Seshagiri Rao, a committee was appointed to draft a constitution for the Old Boys' Association with a view to placing it on a stable basis.

TO DR. GURUMURTI

There was quite a round of functions organised to felicitate Dr. D. Gurumurti on his being conferred the Degree of Doctor of Philosophy by the University of Madras, for his thesis on 'Idealism and Theism.' The first public function in this connection held on Friday, August 16, in Besant Hall, had all the appearance of a Convocation. In response to the invitation of Dr. Cousins, Besant Hall was packed with staff and students of the School and College and with the elite of the town. Dr. Cousins who presided on the occasion referred to the services rendered by Dr. Gurumurti to the cause of education in Madanapalle and presented to him the University Diploma and next decorated him with the National University gown. Dr. and Mrs. Gurumurti were garlanded amidst rousing cheers. Speeches were then made by Messrs. Lakshmana Sarma, N. Thiagarajan, K. T. Krishnaswamy, C. Rami Reddi, E. Sitarama Rao, R. Venkataswami Naidu and Mrs. Margaret Cousins congratulating Dr. Gurumurti on his well merited distinction. After a suitable reply by Dr. Gurumurti and an inspiring benediction by Dr. Cousins, the meeting terminated.

The citizens of Madanapalle did signal honour to Dr. Gurumurti by getting up a special congratulatory function in his honour, on Sunday, August 18. After refreshments and a group photograph, a public meeting was held in Besant Hall under the presidency of Mr. N. Ranganatham, when an address was presented to Dr. Gurumurti.

After some exquisite music, vocal and instrumental, the chairman made a few introductory remarks in the course of



Dr. D. GURUMURTI

which he said that though he had his difference with Dr. Gurumurti, he had high regard for Dr. Gurumurti's intellect, sincerity of purpose and courage of conviction.

Mr. R. Lakshman Rao read the citizens' address after which Messrs. R. Narayana Rao, A. Nanjundappa, R. Krishna Sastri and Rev. Devasahayam spoke in glowing terms of Dr. Gurumurti's services to Madanapalle youth and his great powers of oratory.

Dr. Gurumurti in reply said that he was deeply grateful to the organisers of the function and for their great affection that had prompted them to do him such signal honour. It was an occasion, he said, which could easily turn one's head but he would lay to heart the words of the beautiful song of Purandhara Das exhorting man not to be too proud.

Referring to his thesis on Idealism and Theism, Dr. Gurumurti said, that it was an attempt to rethink the fundamental question at issue between Philosophy and Religion. The nature of the Ultimate Reality as apprehended by the Intellect lacked the warmth and colour of the Supreme as experienced by the Religious Consciousness.

In conclusion, Dr. Gurumurti acknowledged his great indebtedness to Sir S. Radhakrishnan who had been mainly responsible for his devotion to philosophical studies.

The Chairman in his concluding remarks deplored that Colleges were becoming less attractive than in his own days and said that he looked forward to the time when Madanapalle College with its revered and popular principal, would play a leading part in the cultural development of South India.

With a vote of thanks proposed by Mr. P. N. Vasudeva Rao, the meeting came to a close.

A Visit to the Dead

BY V. VELAYUDHAN, (IV Class).

OFTEN requested by a Christian friend of mine to visit the cemetery, where the remains of his mother were laid, I at last set out with him on a sunny Saturday evening. After passing through the crowded thoroughfares of the busy metropolis, we entered a long, sequestered road. A few homesteads lay scattered here and there, but no human being could be seen. Solitary homes, where perhaps bachelors led a lonely life! As the purpose of my friend's journey was to visit his mother's grave, his thoughts naturally strayed through the memories of the past and as he went on relating vividly many a little incident of his mother's life, I did not feel the tediousness of the journey. But in spite of all that, as we neared the cemetery I was impressed with a sense of the solemnity that prevailed over that realm of the dead. The few watchmen loitering near the gate, smiled at my friend who was a frequent visitor there, but stared curiously at me who exhibited all the marks of a true Hindu.

We entered the cemetery together. My heart beat fast, and I felt that we were treading on sacred soil. It was a barren place and nothing could be seen except black and white marbles. I do not know whether my friend spoke or not—any way I did not hear him. A little bird chirped at a distance and I stood still for a minute or two gazing at both sides from the head of the path, and saw many a monument in memory of the dead. Although unaccustomed to such scenes, I found myself involuntarily praying for the souls of the unknown dead. But my friend broke the stillness of the solemn scene. "My mother's grave is at the other end. Shall we walk on?" "Certainly," I replied, waking from my dream, and we walked on, I, always lingering behind, reading the epitaphs on the tombs of the old and the young.

There was a plain white slab, then an angel's white form with outspread wings, one foot on the pedestal and the other just raised a little at the back, eyes full of devotion and hands extended towards heaven; close by, a black pedestal with creepers growing round it and then the trunk of a tree of white marble shorn of its branches. When I asked my friend what that last monument meant, he told me that it signified that the head of the family was no more. Such were some of the graves I found there. At last we reached his mother's grave. It was all pure white, as his

A VISIT TO THE DEAD

39

mother, while living, had hated everything black. Then gently he placed on the slab the wreaths we had brought on our way, and then at my request we began to roam about amidst the graves. I felt so touched and so full of devotion there with the departed ones! There was a girl's figure in marble, and we found it was a young girl's grave. In another place was the grave of a soldier, who had returned from the war and died peacefully at home. Both the young and the old, the rich and the poor, the valiant and the coward, the saint and the sinner, lay side by side, as if standing before the throne of God. Two poor women were weeping over a new grave and burning incense.

What struck me most and what still lingers in my mind, was an epitaph which made me stop there and shed a tear more for the living than for the dead. I was so deeply moved then that I do not quite remember now even the figure over the grave. But I think it was an angel's figure—yes, a sweet angelic figure—the same who might have watched over the young life. Something to this effect was written there:—

"In sweet memory of our Baba—our beloved and only son, aged 21."

Looking on that particular monument, I built up in my imagination a home and a happy family of three—the father, the mother and a son of their old age—the fond mother teaching the young baby to walk and the father returning home from his daily work, refreshing his weary heart by looking on the gay, innocent frolics of his child—the child growing up, petted and fondled, every caprice of his indulged, every desire satisfied; sent to school for education and enlightenment—the old parents watching him grow up day by day and treasuring all their future hopes in him.

On a bright evening three of them in a sitting room were talking about the young one's future—brilliant and long in the parents' imagination. Then the clouds descended. The son struck down, all at once by an illness—the parents' anxiety—the doctor's dilemma between the truth and the telling of it—the sick room scene—the son groaning in pain, the mother in tears, the father pale and speechless, the servants all disconcerted and not daring to stir, lest they should create the least noise, the house dark and still. At last the doctor gives out the truth in secret to the father—the young life is ebbing fast—might pass away at any moment. The old man totters and dares not even pray for the soul which is to take its flight soon: the mother, in

blissful ignorance, still prays for the dear life in vain. Even the servants pray for their young master. All in vain, in vain!

Two silvery heads are bent over a bright young face—Yes, bright now in its last hour. "Baba, Baba", the old couple cry. A heavenly smile lights upon the young boy's face. Hot tears fall over his face. He stretches out both his thin, pale arms and brings down their faces to his: he kisses them both tenderly. He has said his farewell, he has given them his last kiss. He—their only hope, the only ray of light in their dark old age, he—who should come after them and not go before. The mother falls on the ground unconscious. The old man covers his face with his bony hands and kneels down. He is no more. Ah! the transitoriness of human life! Those who are dear to God die young.

While I was contemplating thus, my friend had wandered ahead and at last I heard him calling out to me from the place which was allotted to the children, where they lay in sweet slumber before they were aware of the world and its sin. I looked up. The sun was touching the western horizon and the elongated shadows of the tombstones around me, lay across my path. As I followed him, I again fell into a reverie. I took a long last look at the whole cemetery and remembered that "Dust thou art, to dust returnest" was only too true. It is just because we, who are left behind, want to satisfy ourselves and soothe our aching hearts, that the lifeless body is deposited in various ways. The Hindus cremate their lost ones, and feel gratified after floating the ashes in the holy Ganges. The Christians and the Mohame-dans erect beautiful monuments over their graves. The body thus becomes dust. But what becomes of the soul? The grave is not the goal of life. It leaves the worthless temple in which it rested for a while and returns to eternity and finds peace and rest at the feet of God.

Industrial Development in India

BY E. NAGABHUSHAN RAO, (IV Class)

INDIA is on the threshold of great changes. But the attention of the best minds of the country is directed almost exclusively to political reform to the neglect of economic rejuvenation. The immediate problem, in India, seems to be political, though the real problem is economic, that of ensuring to the millions of inhabitants of this country a decent existence.

Agriculture is by far the most important industry in India and Sir John Strachey was true when he said that, "it is probable that 90% of the whole population of India are so closely connected with the land that they may properly be called agricultural". Considering the present position of agriculture and the organization of the several agents of production it can safely be surmised that even in the distant future there is little possibility for the manufacturing industries to predominate over agriculture.

A country's prosperity does not depend on too much industrialisation or wholesale agricultural organization. In fact the greatest economic advantage is enjoyed neither by a purely manufacturing country nor by a purely agricultural country but by the country where agricultural and manufacturing industries grow up side by side and foster each other's development by active co-operation. India possesses such special advantages that she does not stand in either extreme.

The greatest need for industrialization of India is for relieving the pressure of population on agriculture, so that there may be a balanced division of labour between different sections of the people, in order to exploit the resources of the country for the ultimate good of the people. India presents a peculiar phenomenon of a vast country with abundant raw materials and a large home market, yet dependent for some of the ordinary requirements of life on imported manufactured goods. Instead of working up many of her valuable raw materials into consumable form, either for her own people or for export, India has preferred to export raw materials and import most of her manufactured requirements.

However much agriculture may predominate in India one cannot deny the fact that India has taken rapid strides towards her goal of industrialization. The necessities of the war period of 1914-1919 has effectively served to canalise and consolidate

her industrial achievements. But we should not hug the illusion that India's industrial goal is already in sight. Any enthusiasm generated by the rapid development of Indian industry during the last twenty years will be checked and sobered when it is remembered that the development has been uneven and inadequate to the needs of the country and that the country has still left to other nations the main part in the initiation, financing and management of most of her schemes for large-scale production.

It is a sad commentary on the existing industrial system of India that almost all the big undertakings in the country are exotic in their origin. The Jute industry was started by two Englishmen, and is now practically a monopoly of Scotchmen from Dundee. The Indian capitalists have, for the most part, been content to play the passive role of mere investors. The foundations of modern mining in India were laid by an Irish soldier of the Mutiny, who in 1871, commenced work on what are now the Kolar gold fields; the metalliferous iron industry is, even now, largely in European hands; and the plantation industries were also in most cases started by the foreigner. A result of this has been that the direction and control of industry have remained for the most part with the European. Bombay and Ahmedabad is a case apart and the staple industry of those cities are of indigenous origin, though largely aided by the technical skill of English experts. It is a poor compliment to the country's industrial initiative that the only outstanding name that India could cite in the field of industrial leadership is that of Late Jamshedji N. Tata and even here, one has to remember that the iron and steel industry of Jamshedpur owes a large measure of its success to American collaboration and expert advice.

The most intriguing question that confronts India today is, what should be the lines of Indian industrial evolution?

All economic organizations should be adapted to the social and physical environment of the country, otherwise the importation of an alien organization, however perfect it may be, would be productive of no fruitful results. Prof. H. S. Chatterjee opines that the ethnic or cultural type adaptable to Indian environment can never be the western factory system.

Industrial advance at the present time is generally associated with predominance of production on a large scale. It must be remembered, however, that it does not necessarily bring about the total extinction of small-scale industry. If an Indian craftsman of the time of Asoka or even Akbar were to visit the scenes

of his activities now, he would indeed be astonished at the sight of the steam engine, the aeroplane and the gigantic machinery working in a factory, but he would probably not fail to recognise the familiar handloom, the wooden plough and the bullock cart of his own day.

India is a land of villages and her social and economic environment specially adapt her to cottage system of production. All the old and indigenous industries are on a small-scale and carried on in the homes of the workers. The spinner, the weaver, the potter, the blacksmith, the tailor and the cobbler are all producers of this type. The cottage industries in India have some characteristic advantage of their own which the workshops lack and for which the regeneration of them is particularly welcome. They serve as subsidiary occupations to agriculturists who have no work for more than six months in the year. Further the cottage industries are very acceptable to India because of the irregular and small-scale demands of the consumers.

Modern developments of the use of electricity can be utilised to the best advantage in fostering and improving the cottage industries. Electric power is cheaper, more hygienic and suitable than steam power. It is estimated that India can generate 17 million horse-power of electrical power with her present resources, of which she is at present developing only 2 per cent. However, South India is at a peculiar advantage in this direction, with the Pykara Electric scheme already working and the Mettur electric scheme on hand, cheap electric power can be distributed all over South India, and this can be put to the best of uses in running cottage industries. Prof. Radha Kamal Mukherjee fondly hopes that with the development of hydro-electrical power in India we may decentralize big industries and develop them on the lines of regional and village system.

The ignorance and poverty of the small artisan together with the absence of any effective organisation for directing him make it necessary that a comprehensive scheme for assisting him must be elaborated and put into operation. The first obvious step of course, is better general education and over and above this, sufficient provision for the education of the artisan in special industrial schools is necessary. To assist the handicraftsman financially, co-operative credit societies and in some cases the director of industries are to lend money on easy terms to the craftsman. Raw-material of good quality and efficient tools and implements must be made available to the artisan cheaply. One of the weaknesses of the present system of cottage industries is the absence of

an effective marketing organization. At present the foreign markets are neglected in India and even the home market is not properly nursed. The Swadeshi Stores in Bombay form a good example of an active and successful agency for internal distribution of indigenous products and furnish a type worthy of imitation. Recently the Madras Government and some other provincial governments have appointed special marketing officers and under their able guidance it is fondly hoped that most of the difficulties of the handicraftsmen with regard to marketing of their commodities will be reduced. The Central Banking Enquiry Committee has recommended the establishment of licensed warehouses and co-operative wholesale depots for storing and sale of the products of cottage industries.

Among the non-official agencies which are rendering yeoman service to the cause of village industries may be mentioned the "All India Village Industries Association" started by Mahatma Gandhi. There could be no doubt of the success of his association but the policy of the government in not extending their arm of co-operation to this association is very regrettable.

Sir C. P. Ramaswamy Iyer thinks that the future of India lies in cottage industries and co-operation. In his own words: "Nothing will be more pleasing to us than an India of cottage industries organised on co-operative basis as in Switzerland and Denmark in the divisions and subdivisions by castes fused into one organic unity in which poets and painters will count more than at present."

From My Cabin Hole

BY A. THIAGARAJAN, (IV Class.)

THE siren hooted thrice. The ship shook a little and with a gentle motion glided out of the port into the still waters of the Bay of Bengal, taking a southern course. The twilight was deepening into night, and nothing was to be seen except the blinding beams from the Lighthouse and the twinkling of the long row of electric lights on the marina. Slowly they too receded backwards and after a while, there was only the interminable stretch of the dark waters on all sides with only the phosphorescent glow caused by a wave here and there.

Fed with the honey-bearing dew of slumber, I soon escaped on the wings of the night into the realm of deep sleep. Morning broke and the blazing Sun sent out its call, "Sleepers arise! From slumber awake!" I got up with a curious joy and looked out through the cabin hole. The ship was lying at anchor and the town of Negapatam was bathed in the light of the Sun. A pack of boats was let loose like a swarm of birds and they were making their approach to the ship which lay a mile or two away from the shore. The rushing breeze swelled their sails and it looked as if a race of yachts was taking place. As they neared the ship, their sails were folded and immediately a thousand voices, wrangling and denouncing disturbed the still morning air. The boatmen jostled and pushed each other in their desire to secure a good position from where they could transfer their goods to the ship.

This continued till late in the afternoon, and the last boat that arrived was the one that brought the mail to the Far East. The ship took her final departure for the trip which was to take her to Singapore, a city at the tail end of the peninsula that projects from Burma, and the renowned eastern naval base for the British Empire. The land soon vanished and the glowing 'gilded car of day' dipped into the western horizon.

On the following day no land was to be seen. It was the early summer time. White clouds were sailing in the sky. The bright Sun sparkled on the gentle ripples of the tranquil sea. The smooth waters of the sea mirrored to me the awe that unlimited space inspires.

On the fourth day, groups of sea-gulls were seen hopping and skipping on the surface of the water. It was sure sign of some

land close by. In an hour or two land was visible. It was the Nicobar Islands. This roused the interest and curiosity of many passengers who got busy adjusting their glasses and binoculars to have a view of the Islands. The next day the ship ran into the straits of Malacca along the coast of Sumatra. Several fishing schooners lay here and there in expectation of a big catch. These things interested the passengers only in so far as they brought nearer the prospect of landing at Singapore on the morrow.

To think of Singapore is to imagine a modern up-to-date city with its full panoply as an indication of the rapid advancement of Science. At about six in the morning the ship entered between two tall solid rocks that were guarding the entrance of the harbour. The atmosphere was misty. She had to pass through several dockyards where repair work and cargo traffic were being carried on. There were magnificent buildings on little hillocks on the way. Several ocean liners were seen along the wharf. Innumerable steam-launches were running up and down making a deafening noise. The huge Post Office building was seen prominently facing the harbour. The mist that clad the beautiful scene slowly cleared up and allowed the sunshine to illuminate the whole place. The ship anchored. I landed, bid farewell to the ship and went home to enjoy the rest of the summer vacation in that grand city.

The sense of the Beautiful is a priceless part of the emotional nature, and is to it what Truth is to the Intellect and Goodness to the Intuition. It sees Beauty as the Law of Manifestation, to which all objects should conform. Ugliness is against Nature, unnatural, intolerable. Nature is ever striving to hide it away in order to transform it. She covers all that is ugly with her wealth of Beauty; over a disused slag-heap she trails her creepers; a broken wall she festoons with her honey-suckle berries, and tosses over it a wreath of pink-faced roses; she plants the wayside ditch with fragrant violets, and draws a sheet of anemones and wild hyacinths over the neglected spaces of the woods. With her myriad voices she preaches that Beauty is the essential condition of divine, and therefore of all perfect, work.

Dr. Basant

Our Country's Call to Women

BY SARASWATHI SOURI, (IV Class).

"Our aspirations are prophets of the possibilities that exist in us; they foretell what we are capable of accomplishing. Our imagination projects into the future outside of ourselves, what we desire and what we can create. We tend towards what we already possess potentially. It is thus that passionate desire makes real what before was our dream" —Goswami

ONE generation is judged by what it hands on to the next generation and women, as nation builders should answer the country's call, first, through service to their "God-given charge, the children." It is the women as mothers that should mould the children's habits, manners and character. The progress of the nation is the progress of the children. The future of the country depends on them. Women and their position has often been termed as the key-stone of society and the children they bring up should be under their own refined cultural influence. It is only under good environmental conditions that children can grow up in strength and beauty as good citizens of the country.

Secondly, it behoves the women of today to help many millions of India's sons and daughters to come out from darkness to light. India, though not ignorant, is illiterate. Only 8 per cent of her population is literate. This certainly is a stigma on the Indian Nation, an indictment on all who possess power of office or hold the purse, and call for immediate reform.

Education is a human birth-right. Life should be whole and complete and education is one of its essentials. The proportion of the literates to the illiterates remains as a challenge thrown by our country to every woman of today, and it is up to every woman to strive hard and see that every human soul gets its birth-right of education. Our country can never show her self-expression, her self-determination and her individuality as long as she is steeped in utter darkness.

India is a sub-continent, 1900 miles long and 1500 miles wide, inhabited by more than 350 millions of people of many different castes and creeds and talking over a hundred different languages. Our great task is to bring about unity among these varying castes and communities, but we should realise that this sense of unity is possible only through education. Education is that which gives a sense of toleration towards others, a sense of sympathy and considerateness for others. It should, therefore,

be the duty of the educated women of today to see that their own families, their villages, their towns and their nation receive the benefits of education. Women are not only the home makers and home transmuters, but nation builders too. The time has come for women to work in an ever widening sphere, beautifying and ennobling human relations. Women should enforce the claims of a common humanity and bring about universal kinship.

Every day, the world is steadily making for unity and it is the unique privilege of the women of today, to march onwards boldly, and to help in the restoration to India of power to recreate her future and thus enable her to rise in world esteem through her own self-determination and to give the human family, the distinctive Indian gifts of prosperity, peace and knowledge, Lakshmi, Parvathi and Saraswathi.

Where the mind is without fear and the head is held high ;
 Where knowledge is free ;
 Where the world has not been broken up into fragments by
 narrow domestic walls ;
 Where words come out from the depth of truth ;
 Where tireless striving stretches its arms towards perfection ;
 Where the clear stream of reason has not lost its way into the
 dreary desert sand of dead habit ;
 Where the mind is led forward by thee into ever widening thought
 and action—
 Into that heaven of freedom, my Father, let my country awake.

Tagore

Uma

BY R. NARASIMHA REDDI, (III Class).

NARENDRA, the young son of the housemaid is blessed to live in the house which echoes and re-echoes the delightful laughers of tender Uma.

The tiny hands of Naren rock the cradle. The child's prattle rolls on. A divine music strikes deep. The babe kicks the cradle; pulls the cloth over her face and laughs to the stars.....The music dies down. Calm prevails. In a kiss her rosy hands unite her toes with her lips; and her lotus eyes are fixed above on something floating, black and bright.

Years pass. Uma now plays at toys and feels happy to have Naren as her companion in 'hide-and-seek.' The well in the garden is the favourite haunt of the young couple. Naren swims and as he does, waves of joy sway the little girl's heart. Naren is not her only friend. The spring foliage, the slow-moving circles on the surface of the water, and the sweet gentle wind would chat with her.

The sun sinks in the western ocean. Twilight falls on the earth. All work comes to a stop. Birds return to meet their dearhearts and Uma retraces her steps home. Ships and sailors, machines and men, toil and uncoil, not for anything good but to fill the unplumbed depths of Jagadish's avarice. Haughty headed Jagadish entertains high hopes. A bright son-in-law is more to him than all the virtues in the world. He loves Uma but Naren is a mere servant-maid's son.....Clouds gather but, thunders they have to face. Still in her dreams, lives young Naren.

Deep thoughts trouble Jagadish. He wades out of them. A sacred day is fixed. All are busy. Everybody is on a tip-toe of expectation. Strange sights and sounds bewilder Uma. She runs to her mother and questions, "What is all this, Mother?" The mother gently smiles and says, "Your marriage, girl, your marriage!" Uma is elated. Who knows, why? She runs crying, Naren, Naren—My marriage! My marriage! "Ah! then! you will go to your father-in-law's house," murmurs Naren. "No, no, Naren—My marriage, my marriage."

"My dear little girl", replies Naren, "your marriage will take you away from your garden, your home, and.....and.....your friend."

Arrows pierce her heart and tears flow..... "What must come must come," exclaims Naren and departs counting paces with tears.

Uma is yoked; and fate snatches her away. She is cast away in a strange place and among strange faces with no garden to enjoy, no birds to look at,—no Naren to keep company with. Alas! a broken slave is she now. A big stout man as old as her father, has usurped Naren's kingdom but not his throne—that lies in Uma's heart.

Naren is in a different country, as an apprentice under a wood-carver, plodding his weary way. Uma is far away; yet she is near him, close to his very eyes. He puts his life in wood and turns a figure of his dear, dear friend, whom he worships in the shrine of his heart.

Days pass. The wasting disease attacks the big old man and he passes away.

Days and nights roll on in quick succession. Uma gradually grows into adolescence, but the tinkling of the anklets is not heard, the glistening bangles are not seen and the fragrance of the flowers is not smelt. Clouds mar the shining sun.

Uma would spend hours looking wistfully at the potter's revolving wheel. Deep thoughts enter her mind and make her gloomy. The chirping of the birds at the sun-set, and the bellowing of the calf, inspire in her a new meaning, mature and divine. On moon-lit nights she would lean on the window and with a vagrant mind glue her eyes on the moon.

Innocent Uma has been like a frog in the well; now she is changed, she is a bird on wing. Her soul is free, not her body. "Uma cannot marry", all said, even her mother. This, to Uma is a bolt from the blue, shattering the glorious palace of her hopes. Principles are crude; yet she is undone; Naren is out of her reach.

Her paradise is lost; it can be regained only in the other world.

The sun sets, darkness gathers and Uma proceeds to the old familiar garden well. She prays to the Almighty. Tears drop; sighs burst; and a splash is heard.

Physical Culture

BY C. RAGHAVA RAO, (II Class)

WE pay very little attention to the training of our body which forms the foundation of all our activities. Our physical health and growth, and our mental activities depend upon the care that we take regarding physical culture. When we are physically unfit we cannot be mentally fit. Some think that the mind is completely separate from the body and pay exclusive attention to their mental development at the sacrifice of their body. But it needs very little proving that to be intellectually efficient is to be also physically fit.

Physical culture does not mean having sturdy, muscular and heavy bodies. The first thing a student should think about is a good physique which can be acquired with a little care and proper exercise. This is not a question of money but of interest and steady application. How happy and joyous a thing it is to have a good body. Life will be a burden and misery if it is continually handicapped by exhaustion and illness. The rough, rude and unscientific exercises that are taken at the 'Talims' are in no way helpful except in the development of muscular bodies. Yet we hear often of 'Vastads' dying of heart failure. This is not to be our sole ideal, nor was this the ideal in older India.

India had developed from immemorial times a system of physical Yoga which gives a man an all-round development by increasing his vital life. The Yogins had perfect mastery over their bodies, physical, mental and emotional and had practically conquered their physical bodies. We cannot altogether discard the stories we read in our 'puranas' about gigantic and apparently superhuman feats of some of our distant ancestors. Modern inventions and discoveries are revealing the great powers that lie undeveloped in man. We have reasons to believe in the controlling of the heart and the power to float in air mechanically unaided and even to leave one body and enter into other bodies. Yogic physical culture talks of Asanas, Mudras, Bandhas etc., and thanks to the spirit of the times, it is not only revived in India but is enthusiastically welcomed by the west. It is a thousand pities that, while the west is taking to our ways, we remain still indifferent and lethargic.

Health and strength are of prime importance in India to-day. In point of these we are the worst nation in the world. The low

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average life and high percentage of death in India as compared with other countries are a matter of national shame. All other nations attach a great value for life and maintain it at a high state of efficiency. India cannot regain her past glory unless she builds up her physical strength. The philosophy of our ancients was one of all-round human development. It was part of their religion. We are prone to look down upon our ancients but when we examine their ways sympathetically, we realise that they were in no way inferior to us. They had evolved a system suited to the conditions of life then and that life needs only a readjustment at the present day. So when we reflect deeply we clearly find that there is an abundant treasure of physical instruction and culture in our old books and practices. It will be good even if we imitate the west in this respect for the west is ahead of us. The importance of physical culture is also recognised by the university and it is fast becoming an integral part of the college curriculum. It is a matter of great pride that our college is ahead of many other institutions in this as in other respects. We have on our staff as our physical instructor one who is proficient in both the eastern and western systems of physical culture. Our Physical culture studio which gives training in Yoga-asanas is perhaps the only one of its kind, attached to a college.

BUILD UP THE BODY

A young man came to me the other day with his note book and asked me to give him a message. And I wrote the following little line,—“Blessed is he to whom his body is a temple of the Blessed One.” The physical is a form of the spiritual. A civilization which declines in respect of the body becomes decadent. It seems to me that the secret of Greek civilisation was just this,—it was at once intellectual, aesthetic, and athletic. Ancient Greece developed love of philosophy and games. Young Greeks were not only intellectual; they were also eager to build up strong bodies, strong and beautiful. Poems were composed in honour of victors in the Olympic games. The body is a temple of the Blessed One. Build up pure bodies and strong; and you will serve the nation.

T. L. Vaswani.

Books

BY S. R. AVADHANI, (I Class.)

BOOKS are of immense use to humanity. Devoid of books the world would be like a magic lantern without light. Some buy books for their size; some for their appearance, but only a few for the truth and wisdom they contain. It is the friendship of books that has enabled men to become pundits and patroits, philosophers and philanthropists.

I had a grandmother who made the best use of the books that I used to take home from my school library. She had a special liking for 'The Book of Knowledge' and used to keep these volumes under her head at night as a substitute for the pillow. She would often say, "Sweet are the uses of books. There are many tongues to talk about them but few heads to take in what they offer." Her liking for books varied with their size and weight. She pitied the writers of small books. Her last words to me were, "Be a regular reader of books". From that time I made it a religious duty to visit the Library regularly and hold delightful conversations with the great and wise.

Books should be treated like friends with consideration and respect. We should go to them with a view to profiting by their company. They will never communicate the profound secrets of life unless we listen to them and abide by their counsel. A proper study of books would broaden our outlook and enrich our knowledge. Books constitute a valuable treasure house open to one and all.

Books exercise an irresistible spell by their cheer and solicitude. We may seek their company when we are sad and depressed and they will console us. Poets are the best companions. They speak to us words of wisdom and love and draw us out of our narrow selves. They voice our most deep-felt experiences in words which like music lift us to a higher realm.

Physical Culture Studio

OUR Physical Culture Studio was inaugurated by the Minister of Education, Diwan Bahadur Kumaraswami Reddiar at the Reopening Ceremonies on July 21 and 22, 1934. The institute has fifty students enrolled. Admissions are open to young, middle-aged or old of both sexes. The chief aim of the institute is to make the old young, the unhealthy healthy, and the healthy strong. The institute imparts instruction in yogic culture and has helped a number of its students by removing various ailments and developing the organic strength.

The strength of the studio is drawn mostly from the students of the College. But the institute has obtained fairly good local support. A number of officials have received instructions from our Director Mr. K. B. Harikrishna. The work of the institute is favourably spoken of by the doctors.

A special feature of the institute is its liberal application of all systems of physical culture adjusted to the needs of the various members. The Director of the institute has treated a number of pathological conditions with very encouraging results. The work of the institute has attracted people from abroad. During the year, demonstrations by Mr. Harikrishna and some of his students were given during visits by distinguished people and on special public occasions such as those organised by the local Health Association and also by the Chittoor Health and Baby week Association.

The institute is recognized by the Director of Public Health, Madras, who has awarded a certificate of merit to our yogic expert. The institute is full of promise, and it is hoped that in the course of time it will become a premier physical culture institute in South India, perhaps in the whole of India.

Advanced physical culture such as the institute offers is calculated to enable students to achieve better results in their mental work, besides raising the stamina and courage of Indian Youth. As a health restoring agency it should be largely used by the general public.



Mr. K. B. Harikrishna in one of his advanced poses, Matsyendrasana, named after the great Rishi, Matsyendra, a direct disciple of Parvathi-Parameswara.

Technique : Place left heel near navel and foot on right thigh. Keep right foot near left knee-joint, push right knee to left armpit. Place left hand outside right knee—Catch right toe with left hand. Distribute bodily weight equally between buttocks and touch left heel with right hand by getting the arm behind the back. Practise with both right and left sides and retain pose as long as possible. To make this easy, practise ardharmatsyendra, a suitable pose for men and women over 12 years.

Benefits : Its advantages are both constructive and curative. Keeps liver, spleen, smaller intestines and kidneys in harmonious order. Keeps nerves of the backbone intact and keeps away diseases like lumbago, rheumatism of the back muscles—Generally practised by Yogins and Sanyasins as it generates Kundalini Sakti. Daily practice of matsyendrasana would make a person powerful and superhuman.

Our Excursion

TO KRISHNA GROVE

It was eight in the morning on August 15, when we, the girls of the School and College, started on our excursion. The necessary vessels and foodstuffs were packed in a country cart to be taken over to Krishna Grove which was our camping ground. After seeing that everything was ready, we set out. Most of us were dressed in simple and light-coloured garments.

Our party divided itself into several groups on the way. We made our way through winding paths surrounded by bushes and wild flowers. Here and there, a small pool lay like a mirror in the morning sun. We responded to the beauty of the scene which lay around us. Some of us gave vent to our intense happiness in the form of music while others danced and gambolled. Gentle breeze blew softly over our faces and played with our dresses.

Some of us missed the right path to the grove, because we were so much filled with joy that we were blind to everything around us! Though a rustic was kind enough to point out our mistake, we persisted in our folly. After some time, we realised that we were on a track that led us farther and farther away from the grove. Fortunately we met some boy scouts who guided us to our place.

The grove was simply delightful. The thick foliage provided by mango trees formed a beautiful canopy, only allowing a thin ray of sunlight here and there. After we got the place cleaned up, we started all sorts of games and play, just as our inclinations led us. Some spent their time in playing indoor games like chess, carrom and cards. A few played 'hide and seek' while some others wandered about among the bushes and trees adjoining the grove. It was soon past midday and we felt terribly hungry.

When lunch was ready we all sat down in rows. Leaves were spread and food was served. After a sumptuous meal we lay ourselves down in order to rest our weary limbs. After a refreshing nap, Mrs. Cousins offered to lead us to the Water falls which was close by. She proved a good guide. We enjoyed the place and when we returned, tea was ready. After tea we all sang together Tagore's Janagannamana, bid farewell to the grove and started back to Madanapalle. We reached our respective homes before dusk with heavy hearts because the day we had enjoyed so much had come to a close and weary days of college work lay before us.

Lakshamma (I Class)

TO VEMAPALLE

The announcement by our Sub-Warden, during dinner time on the night of August 20, that the cottagers would camp at Vemapalle tope the next day, was received with hilarious enthusiasm. The Vihara girls and the dormitory boys had already stolen a march over us by going out on camp the previous week end. It rained heavily all through the night and I was afraid that all our plans for a 'camp out' would go phat. But when we woke up, to our intense joy the Sun shone more brilliant than ever and the weather was unusually fine. We were scheduled to leave at 8 a.m. and punctually at the appointed time we marched out in military manner. In about an hour we got to our camping place. We expected, on reaching there, to have our *masal dosai* and coffee but to our great disappointment we found that the servants had just then started making the fire. It took nearly two hours for *chota* to be ready and some of us engaged ourselves in cleaning up the place round an anthill on which we decided to install a picture of Sri Krishna for doing puja, because the day happened to be Krishna Jayanti. After puja and *chota* we started off to *Malayakonda*, a hill near by. Some of our lecturers who belonged to our party preferred to stay behind and play cards.

The Sun was ferocious but undaunted, we began climbing the hill. Over rocks and bushes we went and when we got to the top we felt dead tired. We sat down to rest our bones. The cool waters of a pool on the top of the hill invited us to its side and filtering the water with the help of our kerchief, we wetted our parched throats. When it was 1 P. M. we started back and reached our camp in good time. We had our lunch at about 3 P. M. and a sumptuous lunch it was! We then started some indoor games. At 5 P. M. Dr. and Mrs. Cousins joined us at tea.

Tea over, we started back to the hostel. On our way home our poet principal pointed to us a purple patch on the sky or a bit of beautiful landscape across the fields. Slowly the Sun set; and when we reached the hostel the shades of night had begun to fall and the birds had ceased their songs.

I retired to bed greatly exhausted and slept the sleep of death that night. The merry company, the melodious songs, the temple on the top of the hill and other details appeared again, but this time in a dream. It was all so exciting and when I woke up from my unreal world, I found myself rolling in my bed.

N. T. Ponnappa (I Class)

COLLEGE ASSOCIATIONS

THE COLLEGE CULTURE ASSOCIATION

PROMINENT among the extra-curricular activities of the College is the work of the General Culture class. It is the flowering of our ideal symbolised in the College crest. Coming as it does at the last period every Friday afternoon, it gives the fine finishing touch to the week's routine work. Our Principal is the highpriest of our sanctuary of culture and under his inspiring guidance the General Culture class has a big and significant future. He inaugurated the year's work by a talk on 'Culture' in his own inimitable way of blending reality and idealism in prose and verse. Culture in the widest sense according to him is the superimposition of design on matter, of idea on form. The object of culture, in the language of ancient India is 'liberation.' He read three poems from his "A Bardic Pilgrimage" as the best illustration of the meaning and significance of culture. His message may be best summed up in the following exquisite lines from his poem, *Graven Images* :

God made the savage and the sage,
Fashioned the fool, and lit the wise.
But worth lies not in lineage.
Only through rising deeds we rise
Godward, when we, with hearts elate,
Gods, or in moods of Gods, create.

Art seeks, in script that shall endure,
To write across the page of death
Beauty's immortal signature.
This well accomplished, vision saith,
Body with soul shall sweetly walk,
And god and man hold friendly talk

As the College Parliament has been revived this year and as training for citizenship is one of the objects of culture, Dr. Cousins' wide experience of parliamentary affairs was drawn upon for a second lecture by him on 'Parliamentary Procedure.' It was a very valuable talk as it laid emphasis on the training of character and public spirit in the young so sadly needed now. The third lecture was on 'Indian Art', again by Dr. Cousins. It was intended as an introduction to the art collection in the Chitralayam, the Temple of Indian Art attached to our College. The lecture was illustrated by a number of representative pictures from three or four modern Indian painters.

The three lectures of Dr. Cousins were followed by a talk on 'The Limbs of Culture' by Mr. K. T. Krishnaswami of which the following is a summary:

The future of culture is immense. The united efforts of scientists, thinkers, politicians and poets are pointing to culture as the central source of inspiration for the health, wealth and happiness of mankind. Culture cannot be understood and oriented aright without first a proper understanding of life. The greatest discovery, rather rediscovery of modern times is the unity of all life and unity in all life. Life has its localisation in the human individual but reaches outwards in ever-widening circles right up to the whole universe. It is a proper integration of life both in relation to oneself and to the world at large that makes for power, happiness and creative work. Life is first to be integrated in relation to the four powers or necessities inherent in man—the powers of action, feeling, thought and intuition. These are what may be called the four roots of life and they have all to be nourished for the proper flowering of life. So culture may be rightly defined as the pursuit and realisation of perfection. Culture is thus like the kingdom of God and man comes into the Kingdom of Culture in diverse ways, through Art, Science, Philosophy, Religion and Service.

The fifth talk was by our physical director Mr. K. B. Hari-krishna on 'Dynamic Health.' After a few interesting personal reminiscences as to how he came upon the time-old Indian methods of yogic practice, Mr. Hari-krishna said that his present vitality and youthfulness was the direct result of yogic exercises and it seemed possible to him that life could be prolonged to any desired length of time if only the laws of God were strictly obeyed and the secrets of life properly understood. The recent emphasis on glands and the nervous system, he said, was very old knowledge for India and nothing could rival the Indian system based on a synthesis of *asanas*, *mudras*, *kriyas* and *bandhas*.

The talk on physical culture was followed by a stimulating talk on 'Science as culture' by Mr. C. Ramnarayan Reddi. He showed the inter-relation of all the sciences and their cumulative influence on culture.

Next came a most inspiring discourse on 'Music' by Mrs. Cousins. Mrs. Cousins traced the evolution of music and its diverse manifestations in nature, animate and inanimate, and finally in man. Music played an intimate and varied part in life in India from the cradle to the grave. The music of India was spiritual and the Indian ear was perhaps more trained to hear

fine sounds than the western ear. There were songs, 'melodies unheard,' which could not yet be caught by the human ear. Music was the prophet's art and with music we could build a great nation. The Vandemataram was the song of new India. The talk came as a refreshing breeze from on high and reminded one, of the poet's words

There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had ears;
Their earth is but an echo of the spheres.

The last talk was given by Mr. D. V. Krishnamurti in Telugu. As the talk was encyclopaedic in range and detail it was only partly done. Thus has come to a close the first term's work on culture holding within it the promise of better work in the coming term.

K. T. Krishnaswami.

THE COLLEGE PARLIAMENT

The College Parliament was inaugurated by Dr. Cousins on August 10, 1935. The Parliament consists of two parties, the Radicals, 88 strong, and the Conservatives, 50 strong. The Radicals being in a majority, their leader, Mr. K. Sitaraman was called upon to form the Cabinet. The Cabinet consists of 8 members.

The inaugural session was devoted to the election of the Speaker and the Deputy Speaker and the presentation of the Government policy. Dr. Cousins was elected Speaker and Mr. S. Srinivasan, Deputy Speaker. In presenting the Government policy the Rt. Hon. Prime Minister declared that the Government had a programme of all round national development and international reconciliation with active support of the League system of collective security and peace. The Government, he said, would further seek to influence public opinion by all reasonable means with a view to bringing about a social structure that would do away with the possibilities of individual or group exploitation.

The Hon. Mr. E. Nagabhushan Rao, the Leader for Opposition, indicted the Government for merely indulging in platitudes instead of placing precise proposals before the House. Dr. Gurmurti also joined the Opposition in denouncing the Government policy as vague. After a brief reply by the Premier, the policy was put to vote and carried.

The Parliament held its Budget Session on August 28. After interpellations, the Hon. Mr. Deva Doss, Finance Minister, presented the Budget Estimates for the year 1935-36. The opposition criticised the proposals, which, however, were carried.

THE LITERARY AND DEBATING SOCIETY

The society held its first debate on July 24 with Dr. Cousins in the chair and Mr. P. N. Chary as the observer. Mr. A. Sitaram of IV class moved that 'Social emancipation must precede political emancipation'. The proposition was opposed by Mr. M. K. Seshagiri of I class. After an interesting discussion, the proposition was carried, 58 voting for and 28 against.

The Society held an extemporaneous speaking contest on September 6. Dr. Cousins, Dr. Gurumurti and Mr. P. N. Chary acted as judges. There were nine competitors. The following were declared winners. K. Sitaraman II class, I. P. Devadoss IV class, II. A. Sitaram IV class, III.

K. Sitaraman (Secretary).

THE DRAMATIC ASSOCIATION

The Association was responsible for two grand Variety Entertainments during the term, one on July 21 and the other on September 7. The first was in connection with the Re-opening Celebrations and the second was a Benefit Performance in aid of the College and School Management Fund. Besant Hall was filled to its capacity on both occasions. Dancing formed an important item on both occasions and the several items of dance, not of the ordinary theatre variety, but highly cultured rhythmic expressions of various human emotions in artistic poses, were much appreciated. 'Village Gossip' an English farce, enacted on the second occasion by the vihara residents, was greatly appreciated. Under the guidance of our music master, orchestration has made great progress this year and orchestral music is always an important item on our programme.

The interest evinced this year in the work of the Association by its members is a matter for great congratulation. The Association is very active and promises to be a unique organisation for creative and artistic expression.

N. Thiagarajan (Secretary).

THE ATHLETIC ASSOCIATION

The Association is managed by a committee consisting of Dr. Cousins (President), Mr. K. B. Harikrishna (Secretary), and the captains representing different games. The following were elected captains for the year. Mr. Y. Prabhakar Reddi (Hockey), Mr. P. Krishna Rao (Football), Mr. A. Sitaram (Cricket), Mr. P. Devadoss (Basket Ball), Mr. C. Raghava Rao (Badminton and Ring Tennis), Mr. S. Ramachandriah (Volley Ball), Mr. V. Krishnaswami (Indian games and gymnastics), Mr. P. Thimma Reddy (Tennis) and Miss Saraswati Souri (Ladies' Section).

The activities of the Association began very early this year. The increased strength in the college demanded expansion of our fields. As the western side of our grounds was used by the youngsters of the school and the Eastern portion by the girls, we had to extend our fields on the south. A hockey field, a badminton court and a basket ball court have been laid out. Practically every student plays some game or other and all our fields are full.

We played a number of matches in Cricket, Hockey, Football and Volley ball against the Theosophical School, Board School and Town teams. Our teams also visited Rishi Valley and met the School teams in cricket, football and hockey. More than the victories they won, they enjoyed their stay in the valley, thanks to the hospitality of Mr. G. V. Subba Rao.

The lady students of the College are equally enthusiastic. The management having made Tennis free for them, there are 14 girls playing tennis now.

The Association is now busy getting ready for the Trilokekar Hockey Tournament to commence early in October.

K. B. Harikrishna (Secretary).

THE ECONOMICS ASSOCIATION

With the affiliation of our college in Economics Main the need for an Economics Association was felt and the Association was started early this year with Mr. P. N. Chary, M. A., L. T. as President and Mr. E. Nagabhushan Rao as Secretary.

The inaugural address of the Association was delivered by Dr. P. Varadarajulu Naidu, Editor of 'Tamil Nadu' on August 11. Dr. Naidu in the course of his valuable address pleaded for a change in the outlook of student population and appealed to them to take to profitable domestic industries like poultry-keeping, cattle-breeding, honey-collecting etc. instead of aspiring for government jobs.

The Association arranged a tea-party in honour of Dr. Gurumurti on August 17. The occasion was also utilised for holding the first meeting of the Association when Mr. E. Nagabhushan Rao read a paper on 'Industries and Industrial Organisation in India.'

E. Nagabhushan Rao (Secretary).

THE PHILOSOPHY ASSOCIATION

A general body meeting of the Association was held on July 8, with Dr. D. Gurumurti in the chair, when election of office-bearers for the ensuing year took place. Dr. Gurumurti and Mr. S. Rajagopalan were elected President and Vice-President of the Association respectively and Mr. P. Krishna Rao and Mr. N.

Thiagarajan, Secretary and Joint-Secretary, respectively. A list of subjects for discussion during the year was next fixed.

The Association held its inaugural social on Monday, July 15, when Dr. Cousins and Mrs. Gurumurti were present as guests. Mr. P. Krishna Rao in a short speech extended a warm welcome to Mr. S. Rajagopalan and heartily congratulated Dr. Gurumurti on his securing the Degree of Doctor of Philosophy. Dr. Cousins also spoke congratulating Dr. Gurumurti.

The Association held two meetings during the term. The subjects discussed were: (1) What is Philosophy? Speakers: Mr. N. Thiagarajan and Miss. Saraswati Souri. (2) Does God exist? Speakers: Mr. V. Velayudhan and Mr. M. K. Ramachandra Sarma.

P. Krishna Rao (Secretary).

THE SCIENCE ASSOCIATION

The Election of office-bearers took place at the end of the term. The following were elected. President: Dr. Cousins. Vice President: Mr. C. Ramnarayan Reddi. Secretary: P. K. R. Janardhanam. Joint-Secretary: V. G. Subrahmanyam. S. Hussain Reddi, K. R. Subrahmanyam and Miss J. Lakshminarayanamma were elected to represent the I class, II class and lady students respectively. Mr. B. Lakshman Rao was elected staff member. At a business meeting held on August 27, the Association was divided into six departments—Industrial, Electrical, Health and Sanitation, Historical Science, Natural Science, Astronomy and Meteorology. It was also decided to get up a Science Exhibition during the second term.

P. K. R. Janardhanam (Secretary).

SREE ANDHRA SARASWATHA SANGHAM

The inaugural address of the Sangham was delivered by M. R. Ry. Vimarsakagreswara Nagapudi Kuppuswamayya Pantalu Garu of Tirupati on September 7. With numerous quotations from the works of standard poets, the learned lecturer elucidated the sweetness of the Telugu language and the hidden treasures that its literature contained. He deplored the inroads that *gramyam* was making on the language and appealed to the students to exert as much as possible to keep the language in its ancient purity. With a vote of thanks by Vidwan D. V. Krishnamurti Pantalu Garu, M. A., the President of the Association, to the lecturer for his scholarly address, the meeting terminated.

P. Thimma Reddi (Secretary).

THE TAMIL SANGHAM

At the general body meeting of the sangham held on July 17, with Mr. K. T. Krishnaswami in the chair the following office

bearers were elected for the year. Patrons: Kulapati James H. Cousins and Mr. K. T. Krishnaswami. President: P. N. Chary. Vice President: Pundit N. E. Ganesa Sastriar, Secretary: Mr. V. Krishnaswami, Treasurer: Mr. N. Thiagarajan. Committee Members: Messrs V. Velayudhan and R. Ramachandran.

The inaugural meeting of the Sangham was held on August 10, in Besant Hall when, Dr. P. Varadarajulu Naidu, Editor of 'Tamil Nadu' presided and delivered the address. In simple Tamil, in a style all his own, Dr. Naidu exhorted the students to cultivate the qualities of courage and self-reliance. With a vote of thanks proposed by Mr. Ganesa Sastriar the meeting terminated.

To meet Dr. Gurumurti and felicitate him on his distinction, the College and School Sanghams arranged a joint social function on August 23. After refreshments, Messrs. K. T. Krishnaswami, Pichumani Aiyar and Ganesha Sastriar and a number of students made congratulatory speeches to which Dr. Gurumurti made a suitable reply. A fine Veena performance by Miss. Kalyani brought the function to a happy close.

On September 7, the Sangham, held a debate with Mr. P. N. Chari in the chair, when Mr. R. Ramachandran moved that College education was necessary for Indian girls. The proposition was opposed by Mr. Pichumani Aiyar. There was a lively debate in which many members participated.

V. Krishnaswami (Secretary).

THE COLLEGE SEVA SANGHAM

The Seva Sangham consists of a band of twenty enthusiastic and willing workers. As usual, the activities of the Sangham are confined to the Harijan Night School in Kumarapuram. The School was officially reopened for the year on July 21, by Mr. Littlehailes, Vice-chancellor of the University of Madras.

The school celebrated 'Krishnajayanti' and 'Vinayaka Chaturthi' when speeches were made by the members explaining the significance of these festivals.

Mr. Bapineedu, Secretary of the Andhra Harijan Seva Sangh visited the school on July 15 when Mr. Kotappa, his clerk, a Harijan, gave a lantern lecture in Telugu on 'Drink Evil'.

I should also like to record in this report the exemplary courage displayed by one of our members, Mr. D. S. Vallabha Rao in averting the sacrifice of a buffalo by some Harijans.

S. Subbaramappa (Secretary).

HOSTEL NEWS

COTTAGES

The College reopened on July 1, and with that the Cottages too. The rush for College admissions did not mean a rush on Cottages also as anticipated. We are just about the same number as last year. About half the number are freshers and among them we have sportsmen, songsters and comedians.

By far the most outstanding event of the term was the past students' Dinner we had in Besant Hall on July 20 in connection with the Reopening Celebrations. We were all there—Cottagers, Dormitorians, Viharities—and we nearly filled the hall.

It is regrettable that the *Hostel Bulletin* is not evoking the same interest as it used to do last year. The Abyssinian affair attracts an occasional crowd. I hope the *Bulletin* will soon be restored to its former glory and popularity.

'Old order changeth yielding place to new' and it has affected our hostel too. To fit in with the College hours (9 to 12 and 2-30 to 4-30) we have our *chota* about 8 A. M. and the main meal at 12 noon. We have enough interval for a nap after lunch and we go to the afternoon session fresh and fine. It is a welcome change and we thank the authorities for it.

I should not forget to mention the cricket match that the hostel played against the town and won. The two babies of the hostel (Do you know who they are?) batted and bowled magnificently and it was a sight that all of us enjoyed.

The term has come to a close sooner than we expected due to scare of cholera, but we can't enjoy our holiday for there is a scare greater than even cholera—the scare of the Examination commencing on the Reopening day.

V. V.

VIHAR

We are a happy family of fifteen—seven College girls, seven school and the music teacher and Vihar is a place full of recreation, pleasure and happiness. Our hours of study and sleep, meals and mirth are all regulated. On festive occasions we go over to the Bhojanasala and dine with the College and School residents. Between 5 and 7 P. M. we are not allowed to stay in our rooms. We are expected to be out playing some game or other. College girls play tennis while school girls play badminton or ring tennis.

Our Mami, Mrs. Cousins, visits us every day and sees if we are all comfortable and happy. Every Friday morning she comes along to 'review' our rooms and presents flowers to the inmates of the best kept room. Our matron, Mrs. Susheela Narasimhachari also looks after us with great care and affection. J. L. C.



Dr. ANNIE BESANT

NOTES AND NEWS

THE MAGAZINE

It has been decided to publish the first issue of our Magazine in October, instead of in July. Its publication on the occasion of the July Celebrations has been found to be extremely inconvenient. For one thing, we are so much preoccupied with the many events of the Celebration itself that it is difficult to give our undivided attention to the Magazine. For another, between the re-opening of the College early in July and the Celebrations coming on at the end of the third week, there is hardly enough time to bring out a fairly decent issue of the journal.

We hope our students, particularly our 'freshers' will be glad to receive the Magazine. We have tried to make it as best we can. A glance at the list of contents will show that all classes and interests have been represented. It might be argued that the Fourth Class has received undue 'weightage'; it was only an accident. But if it helps in stimulating a kind of healthy rivalry among the students of the other classes, it would have served a useful purpose. We have stated several times in these pages that the College Magazine is essentially a magazine for our students, and it is, therefore, up to them to see that it becomes an interesting medium for their literary and artistic endeavours.

OCTOBER, 1

In publishing our Magazine in October, we shall be failing in our duty if we do not pay our loyal and loving tribute to the memory of Dr. Annie Besant. October 1, Besant's Birthday, will ever remain a sacred day for us. Our college is in a special sense her college, and to us at Madanapalle her name is a source of abiding inspiration. Not a day passes when we do not come into contact with her immortal spirit that pervades the whole place. We are happy to publish a hitherto unpublished photograph of Dr. Besant and we are thankful to *The Scholar Press* for letting us have the use of their block.

STAFF CHANGES

Every time the Lord's Prayer is said at our Daily Dedication this year, we are reminded of Dr. Bharatan Kumarappa who, clad in spotless white Khaddar, used to adorn our platform last year. He joined our staff as a member of the Philosophy Department early in July 1934. By his polished manners he endeared himself to one and all. Our College is certainly the poorer for his departure from our midst at the beginning of this year. Our only

consolation is that he left us only to join his brother at Wardha to assist him in the work of the All India Village Industries Association. We are glad that he has been appointed Assistant Secretary of the Association. Our readers will be delighted to read his very lucid account of the aim and work of the A.I.V.I.A. published elsewhere in this issue. The article is of special interest to our residents in view of the controversy over the introduction of hand-pounded rice in the hostel. We are immensely grateful to Dr. Kumarappa for so readily responding to our request for a contribution.

If the departure of Dr. Kumarappa has been a loss to us, it has also in one sense been a gain because it has brought back to our midst our old friend Mr. S. Rajagopal. First appointed on our staff in 1927, he was with us for five years and left us on account of the suspension of the Philosophy Department. We are so happy that he is again in our midst. We are also happy to welcome back Mr. C. Ramanarayan Reddi who after qualifying for the B. T. Degree of the Benares University, has joined our staff again to help in the Science Department. We have also great pleasure in welcoming our English tutor, Mr. M. P. Sundararajan who though new to the staff is no stranger to Madanapalle or to our institution.

There have been many and important changes in the High School staff too. There has been, first and foremost, the return of Mr. Duncan Greenlees, as Headmaster. His 'come-back' which was eagerly looked forward to, has introduced plenty of new life in the school. Other additions to the High School staff are Messrs. K. Rajagopal, Pichumani Aiyar and P. Ramiah. We offer a fraternal welcome to all of them.

CONGRATULATIONS

Another equally pleasing duty is to offer congratulations. The University of Madras has conferred on Professor D. Gurumurti, the degree of Doctor of Philosophy, for his thesis on 'Idealism and Theism', a chapter from which is published elsewhere in this issue. We congratulate him on his newly acquired distinction. He also deserves to be congratulated on his election to the Andhra University Senate from the Graduates' Constituency. It is easier these days for a motor lorry to get through a key-hole than for a really deserving person to get through an election. News has been received that one of our old boys, Mr. V. N. Sarma has passed with First Class the Ph.D. degree Examination in Germany. We congratulate Dr. Sarma. We should also like to take this opportunity to congratulate Miss. Chandra Royal,

B.A., L.T., one of our seven lady graduates, on her election as Vice-President of the local Bench Court a few days after her nomination to the Bench.

THE LIBRARY BULLETIN

On July 22, on our Principal's birthday, was published *The Madanapalle College Library Bulletin*. It is a type-written Magazine edited by Mr. H. Sunder Rao, Superintendent of our Library and is intended as a 'Guide to Books and Reading.' Its main object is 'to encourage among our students the habit of reading with purpose and discrimination.' In his message to the Bulletin, Dr. Cousins observes, 'Reading should be purposeful—for two purposes in fact; one, the systematic fulfilment of the students' academical obligations; the other, the satisfaction of their own mental necessities.....The College Library will only fulfil its destiny when students call on it for both books that they collectively *need* and individually *want*'. The first number is attractively got up and provides interesting reading. We congratulate Mr. Sunder Rao on his excellent Bulletin.

QUETTA BENEFIT FUND

On the night of July 13, with Besant Hall filled by a representative and discriminating audience of the general public and a large muster of students, Professor P. Sambamoorthi gave a lecture-recital on "Musical Beauties." In a clear and informing manner he showed how South Indian composers had introduced various expedients for adding attractive qualities to the mere sounding of the swarams. He illustrated these by vocal examples sung in a very pleasing voice, and concluded by playing a number of enjoyable items expertly on the flute. The proceedings were brought to a close by a vote of thanks expressed by Dr. D. Gurumurti on behalf of the College Associations under whose auspices the function was given, and also of the local Committee of the Quetta Earthquake Relief Fund to which the proceeds of the occasion were devoted.

THE FRONTISPIECE

Dr. Cousins has told the story of how, shortly after the publication of the first collection of his poems—"A Wandering Harp"—he attended the inaugural dinner of the Irish Foundation in the Roerich Museum, New York (1932). A lady harpist turned up late and was given a vacant seat on the left of Dr. Cousins. She insisted on having her harp beside her for safety. The official photograph (of which our Frontispiece is only one corner) showed not one harp but two—the harp and its shadow; the real harp apparently rising out of the head of the author of "A

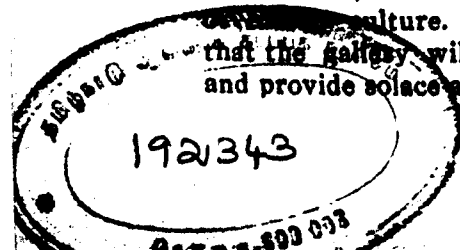
Wandering Harp!" In the left bottom corner of the photograph is Joseph Campbell, another of the Irish group of poets.

PRAYER FOR PEACE

A very impressive function was held in Besant Hall at 6 P. M. on Wednesday, September 4, when a large assembly gathered at the invitation of Dr. Cousins "for fifteen minutes of silent mutual prayer that selflessness may inspire and spiritual wisdom guide the deliberations of the representatives of the nations, to a decision that will avoid warfare." The meeting was timed to coincide with the gathering of the diplomats of the League Council to consider the situation between Italy and Abyssinia. Dr. Cousins welcomed the representatives of the various religions who attended for the purpose of uniting their aspiration, beyond the separate external expressions of faiths, in inclusive and unifying silence. He pointed out the complexities and dangers of the crisis and asked the audience to pray for peace. The large audience then fell into a silence that was tangible, and all the more impressive in that a number of students, some of them quite young, kept still for so long a period.

TRIVANDRUM PICTURE GALLERY

The Magazine has every reason to be proud of the unique achievement of Dr. Cousins in Trivandrum. Dr. Cousins organised a decade ago a gallery of Indian painting at the Jagan Mohan Palace, Mysore. He has spent, since then, four years on world travel, studying art movements and art galleries in many centres of Europe and America. It certainly was, therefore, 'a great act of spiritual statesmanship' on the part of His Highness the Maharaja of Travancore and his talented mother, Her Highness the Maharani, to have conceived the establishment of a Picture Gallery for Travancore and to have invited Dr. Cousins for organising it. We, who are in immediate contact with him, know how busy he has been on it, since last April, and how much care he has taken to equip the gallery with rare and representative specimens of the pictorial art. He saw the fruition of his selfless and devoted labours on September 25, when His Highness the Maharaja declared open in his beautiful Capital City, Trivandrum, the Sri Chitralayam. We were delighted to read in the daily papers of the glowing tributes that His Highness and the Dewan paid to Dr. Cousins. The opening of the gallery, according to Dr. Cousins, was an event of singular importance in the history of Indian art and culture. We also join His Highness in his hope that the gallery will serve as 'an inspiration to future artists and provide solace and pleasure to lovers of art.'



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