

Theosophical College

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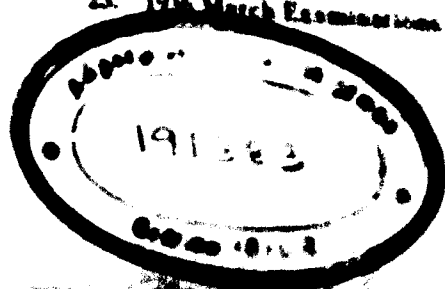
THE
THEOSOPHICAL COLLEGE
MAGAZINE



MADANAPALLE
October—1936

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The Theosophical College Magazine

OCTOBER

1936

Hailstones in the Himalayas

BY MARGARET S. CLARKE & MRS.

DIDN'T that rain bring you a cool whiff? A hailstorm in the Himalayas brought this week was so unique in my experience that I want to tell you people in the Plains about it.

I suppose it is Irish contrariness that made us choose a place 1500 miles away because we were tired at the end of a strenuous year of work in England. When we were in the train it seemed luxury to rest all that was left of a rest but after humid stickiness in Madras and blistering heat in Calcutta it became sanity when we reached our destination in Kulu. The gate-way hill-station to Shimla and Tibet through which all the Everest expeditions pass. Ah! the relief in the cool air and the expansion of mind in the open scenery!

The house lent us by a friend stands on one end of a ridge of these foothills of the Kinchaspunga range at the other end of which ridge are the Englishman's famous residential school and cottages for Anglo-Indian children. All around below are valleys with a river at their depths like the silver edge of a sea. And all around above are ranges of high barren hills forming the immediate horizon above the ridge. But there are only the foreground. Behind them stretches up and up and over and over, the lower Ganges and the lower Hind of the world of the great Himalayan range hidden by haze from us for the next two days.

In Kulu, as in Darjeeling, only twenty six miles away, gardens are everywhere. Every kind of flower grows gloriously. Varieties we with one another in England as long stems and large blossoms and perfect forms. The garden round our holiday home was in the peak of perfection when we arrived. It seemed just then for the pleasure of the house guests.

On such a day we went thick all over and through these bushes covered with new freshness, cream, white, pale pink roses, cabbage

roses, La France, rambling roses were full of bloom, petunias were regal in their purple; geraniums, fuchsias, cornflowers, ethereal larkspurs, pansies with wise or humorous faces, coquettish beehives, buttons, virginal arum lilies, heliotrope with heavy fragrance (francesca), coolly scented, proud Amaranthus lilies, phloxes and carnations were all there, and so many others that the list is too long to catalogue. Even the thing that the heart of a flower-lover delights in was in show form. Everyone was proudly displaying gardens.

Those first two days were not as Arctic as a visitor from Madras would have liked. There was a warmish haze, indeed, residents used, by the heat from the plains of Bengal. Kinchingtons would not display its hoary head; there was a sense of waiting for something.

Then on the third day blackness began to envelope. Little clouds piled up. It was market day and the streets were filled with picturesque people. At first sight they all seemed either too tall or too small. The former, fearsome big Tibetans, were like Wild West men out of a film but with hats trimmed with fur instead of feathers, and with rainbow-tinted long thick wool boots completing their plan. Coloured heavy kimono costume. The latter, a pathetic and drab, though sturdy little race, the human beasts of burden of these hills, bent with heavy loads of charcoal on their backs. Life was turning homewards after the day's marketing. But why was it suddenly so cool? The darkness portended rain certainly, but whence this biting breath?

Then quite suddenly the heavens opened and heavy lumping drops came tumbling down. In five minutes these changed to hail, ordinary hail. In five minutes more, to extra-ordinary hail. For so hour the earth was bombarded with white bullets, hailstones of which the smallest were of the size and appearance of white sulphur balls, the largest of eggs, whilst in the saddle of the ridge in which the town sits they were the size of golf balls! It was wonderful sight to see these balls pelting down on our garden lawn and slipping it white. They pounded on the zinc sheets of the verandah roof like the rattles of machine-guns. They bumbled into snowdrifts of unmelting white ice wrapped up in a little fluffy snow. How these minutes beat down the plants! How the hail shook down every petal! It literally beheaded roses and rounded heliotropes. It chopped off flowers, stems of antheriums, of fragile larkspurs, of heavy overblossoms. It trampled everything beneath its white onslaught.

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Of course its accompaniments were thunder and lightning, but these were ordinary and insignificant compared with the havoc that was being wrought by this wholesale destruction launched against Earth and the beauty of Nature on this hillside by Indra, god of the Sky.

The white frosty ceased almost as dramatically as it had begun. It left a new, transient beauty, but at what a cost! Gardens! they had been massacred, indeed the red rose petals mixed with the hail balls looked like split blood, still beautiful but pitiable in anguished death. The orchards! the orange blossoms were carpets beneath the feet of the trees whose expected crop was thus wiped out of possible existence. The tilled fields! the four-inch-grown maize had been beaten into the soil so deeply that it was not to be seen, and can never revive, the farmers are re-ploughing these fields but have little hope that their fresh sowing will reach maturity before the monsoon. The toil and growth of months was destroyed before our eyes within an hour. It is no wonder that Hail was one chosen as one of the plagues of Egypt. What a weapon of devastation!

As many as 400 panes of glass were shattered by the golf-ball-sized hailstones in the building of the Scottish mission, and the impact of one special hailstone had carried one pane in the Church across the interior by the impact with which it crashed it in.

A flower-show planned for this week in Kalimpong has died with its exhibits. Its resurrection will take place only a month hence. But who knows? An implacable fate may again send its white messengers of Death.

This was the most overwhelming hailstorm I had ever witnessed, but said an informant, "you should have seen the hailstones here a couple of years ago. The Director of the Government Farm ran out in the middle of it and picked up hailstones which were great lumps of ice. He put them on the scales and they weighed a pound each". That time some people, as well as cinchona plantations, and everything smaller in plant life met their end.

Such are the hailstones in the Himalayas.

Students and National Service

BY T. N. RAMAKRISHNA SASTRI, B.A., B.L.

Presiding over the closing sessions of the Association of the Thompson College, Madras, on March 15, the author, who earned a reputation for having been one of the best students of India during his course at M. A. S. S. College, Madras, Madras Presidency, gave some much needed advice to students as to the service they could render to their countrymen, touching their studentship. Accidentally he began by making a national suggestion as to how educational institutions in colleges should be linked up with the activities of the life of the country.

As President of this meeting, I am expected to say something on the work of our Associations to whose service of education we have just listened. Associations of this type are very common in colleges. I think that they tend to compensate for the many deficiencies of a system of education too much dominated by the needs of a fixed curriculum. I have always believed, therefore, that the work of these Associations should not be a mere consideration of college work. The topics they should discuss should be topics of contemporary interest in our social and political spheres. There is no doubt of such topics and problems in our country at the present stage of her social and political development. In my college days we used to discuss in each annual general assembly as to whether the port was better than the sword, or whether social emancipation should precede political emancipation, etc. But today in India when we are on the eve of great constitutional changes we have plenty of important and interesting subjects upon which it is necessary that our young men and women should exercise their minds, problems like the relations between the Central and Provincial legislatures, the constitutional limits of the District Panchayat Protection or Free Trade or Constitutional Protection, single member constituencies or plural members constituencies, and so on. I lay much stress on the discussion and proper understanding of these questions, because this will help our students to acquire a common and dispassionate perspective of the problems that are afflicting the best minds of the country. Secondly, I believe that such Associations are a training ground for the young to equip them with qualities that will make them effective and respected leaders of public opinion, administrators and legislators. Experience gained in these Associations will stand our young men in very good stead when they enter the arena of active public life, and are brought face to face with the hard

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work of modern civilisation. I am glad that the work of some of our Associations has been along the line of practical social service service to the rural population around you. I regard such service as of the highest importance in modern India. The amelioration of the distress and poverty of the rural population is a great service, a service of the greatest national value. I shall now briefly indicate to you some of the ways in which that service can be rendered by our educated young men.

India as you know is mainly an agricultural country. As long as India was isolated from the world, her economic organisation worked more or less smoothly. But today things are different. Modern science in agriculture has had its repercussions in the sphere of India's rural life. The stage of isolated, independent, village communities has passed. Today the world of civilised life is "competition", and even our rural population is being rapidly drawn into the vortex of industrial competition. For example, India was until recently the greatest exporter of rice. But now, owing to the rapid advance made in the machinery of production in countries like Spain and Japan, those countries are able to grow rice in much larger quantities than ever before and now export rice to India and undersell the produce of our own farmers. Another example of relentless competition is with regard to sugar. Java is able to produce sugar in four or five times the quantity that India is able to produce, and Java sugar threatens to undersell Indian sugar with disastrous consequences to the Indian sugar industry. The Government may help the farmer to some extent by raising high tariff walls against foreign imports, but the problem is not thereby solved. It can only be solved by our utilizing all the latest methods of production which science has placed in the hands of the agriculturist. We should develop in our country the work of agricultural research and help our farmers to make agriculture a paying industry.

The whole problem of rural reconstruction, to my mind, centres round this: to raise the level of production in our villages by introducing our villages with the latest methods of farming and cultivation which science has discovered. Educated Indian youth can do a great deal in this sphere. He has a tremendous responsibility towards the improvement of rural life and he can certainly do much if he has the aptitude and the will to devote himself to this work. He can at least remove the age-long ignorance of our rural population and suggest their traditional line of production. Government agencies, even so, can do very little without the willing co-operation of the

Students and National Service

BY T. N. RAMASUBRAMANIAM, B.A., B.L., D.L.

Proceeding from the growing importance of the Association in the Thompson College Madras, we think in the South, who earned a reputation for being someone in the University of the South, India during his career as M. L. A. and Government Minister. Madras Presidency gave more than enough advice to students as to the service they could render to their country in their future life. He should be happy to make a valuable suggestion as to how every individual student in a college should be linked up with the activities of the life of the country.

As President of this meeting, I am expected to say something on the work of your Association to whose report of achievement we have just listened. Associations of this type are very common in a college. I think that they tend to compensate for the study deficiency of a system of education too much dominated by the study of a fixed curriculum. I have always believed, therefore, that the work of these Associations should not be a mere consideration of college work. The topics they should discuss should be topics of contemporary interest in our social and political spheres. There is no doubt of such topics and problems in our country at the present stage of our social and political development. In our college days we used to discuss in each year, general subjects as whether the person should be a citizen, a worker, or whether social emancipation should precede political emancipation, etc. But today in India where we are in the era of great constitutional changes we have plenty of questions and problems on subjects upon which it is necessary that our young men and women should exercise their minds. Problems like the extension of franchise, the Central and Provincial legislatures, the constitutional position of the District Panchayat, Protection of Free Trade or Discriminatory Protection, single member constituencies or plural members constituencies and so on. I lay much stress on the discussion and project which arises out of these questions, because this will help our students to acquire a common and dispassionate perspective of the problems that are arising in the broad minds of the country. Secondly, I believe that such Associations are a training ground for the young to equip them with questions that will make them effective and improved leaders of public opinion, administration and legislation. Experience gained in these Associations will stand our young men in very good stead when they enter the arena of active public life, and are brought face to face with the hard

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work of modern civilisation. I am glad that the work of some of our Associations has been along the line of practical social service as in the case of the South. I regard such service as of the highest importance in modern India. The emancipation of the masses and progress of the rural population is a great service a service of the greatest national value. I shall now briefly indicate to you some of the ways in which that service can be rendered by our educated young men.

India as you know is mainly an agricultural country. As long as India was isolated from the world, her economic organisation worked more or less smoothly. But today things are different. Modern science in agriculture has had its repercussions in the sphere of India's rural life. The stage of isolated, independent, village communities has passed. Today the method of civilised life is "competition", and even our rural population is being rapidly drawn into the vortex of industrial competition. For example, India was until recently the greatest exporter of rice. But now owing to the rapid advance made in the manufacture of rice in countries like Siam and Japan, these countries are able to grow rice in much larger quantities than ever before and now export rice to India and undersell the produce of our own farmers. Another example of relative competition is with regard to sugar. Java is able to produce sugar in four or five times the quantity that India is able to produce, and Java sugar threatens to smother Indian sugar with disastrous consequences to the Indian sugar industry. The Government may help the farmer to some extent by raising high tariff walls against foreign imports, but the proper way is not thereby solved. It can only be solved by our utilizing all the latest methods of production which science has placed in the hands of the agriculturist. We should develop in our country the work of agricultural research and help our farmers to make agriculture a paying industry.

The whole problem of rural reconstruction, in my mind, centres round this: to raise the level of production in our villages by formulating our villages on the latest methods of farming and cultivation which science has discovered. Educated Indian youth can do a great deal in this sphere. He has a tremendous responsibility towards the improvement of rural life and he can certainly do nothing if he has the knowledge and the will to devote himself to this work. He can at least remove the age-long ignorance of our rural population and suggest their traditional form of conservation. Government agencies often do not do very much without the willing co-operation of the

Students and National Service

BY T. N. RAMAKRISHNA RAU, B.A., D.L.

Presiding over the evening session of the Association at the Theosophical College, Madras, on March 12, the speaker, who earned a reputation for being someone at the forefront of the social scene of India during the service of the Government, Madras Presidency, gave some much needed advice to students as to the service they could render to their country while studying their studies. Accidentally he began by making a colloquial suggestion as to how extra-curricular activities in colleges could be linked up with the activities of the life of the country.

As President of this meeting, I am expected to say something on the work of your Associations to which several of our members are here just listened. Associations of this type are very common in colleges. I think that they tend to compensate for the mere definition of a system of education too much dominated by the needs of a fixed curriculum. I have always believed, therefore, that the work of these Associations should not be a mere continuation of college work. The topics they should discuss should be topics of contemporary interest in our social and political sphere. There is no doubt of such topics and problems in our country at the present stage of her social and political development. In my college days we used to discuss in each social, general subjects as to whether the part of the country that was covered, or whether social development should proceed through education, etc. But today in India when we are in the era of great constitutional changes, we have plenty of questions and answers on subjects upon which it is necessary that we should have our own views. The topics they should discuss should be the subjects like the extension of the Central and Provincial legislatures, the commercial aspects of the Opium and Protection of Free Trade in International Relations, single member constituencies or plural members constituencies, etc. on. They must stress on the discussion and suggest solutions of these questions, because this will help us to develop a common and dispassionate perspective of the problems that are arising in the best minds of the country. Honestly I believe that such Associations are a training ground for the young in equity, with questions that will make them effective and responsible leaders of public opinion, education and legislation. Education cannot be done in isolation. It will stand out from the very ground where there is the spirit of active public life and are brought into the life of the

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work of the modern community. It is good that the work of some of your Associations has been along the line of practical social service, service to the people, service to the country. I regard such service as of the highest importance in modern India. The emancipation of the masses and poverty of the rural population is a great service, a service of the greatest national value. I shall now briefly indicate to you some of the ways in which this service can be rendered by our educated young men.

India as you know is mainly an agricultural country. As long as India was isolated from the world, her economic organization worked on the basis of self-sufficiency. But today things are different. Modern science in agriculture has had its repercussions in the sphere of India's rural life. The stage of isolated, independent, village communities has passed. Today the world of civilized life is "competition", and even our rural population is being rapidly drawn into the vortex of industrial competition. For example, India was until recently the greatest exporter of rice. But now owing to the rapid advance made in the rice field production in countries like China and Japan, these countries are able to grow rice in much larger quantities than ever before and now export rice to India and undersell the produce of our own farmers. Another example of ruthless competition is with regard to sugar. Java is able to produce sugar in four or five times the quantity that India is able to produce, and Java sugar threatens to undersell Indian sugar with disastrous consequences to the Indian sugar industry. The Government may help the farmer in some extent by raising high tariff walls against foreign imports, but the problem is not thereby solved. It can only be solved by our utilizing all the latest methods of production which science has placed in the hands of the agriculturist. It should develop in our country the work of agricultural research and help our farmers to make agriculture a paying industry.

The whole problem of rural reconstruction, in my mind, centres round this: to raise the level of production in our villages by familiarizing our villagers with the latest methods of farming and cultivation which science has discovered. Educated Indian youth can do a great deal in this sphere. He has a tremendous responsibility towards the improvement of rural life and he can certainly do much if he has the spirit and the will to devote himself to this work. He can at least remove the age-long ignorance of our rural population and suggest their traditional line of reconstruction. Government agencies after all can do very little without the willing co-operation of the

subgroups. It is therefore necessary that some of the most advanced efforts help the ignored subgroups to catch up with the others which they have lost during centuries of poverty and immiseration. They are:

I am sure you all know of the situation in various parts of a few systems of village panchayats. The Indian village was a self-sufficient unit organized on the most democratic basis. The village leader was a member of the community. The village was the center of the world. The village was the center of the world. All that existed there was development. With the introduction of foreign ideas, an attempt at the progress of modern nations, the village is beginning to lose its importance. Such a change and approach to the body politics of India. As a result there is a great deal of disorientation and misadjustment of life in our rural parts. It is my duty to mention, in this connection, the service that this great nation owes to itself, and by which Indians in co-operation with you and in better luck than they have today come at least of the spirit of service and mutual good-will that characterized village life of old. When Gandhi was a great leader and lover of India, Annie Besant was long ago that the center of Indian national life was the village. To her the village panchayat was the nucleus and seed of the future community of India, and in her famous Commonwealth of India Bill she made the village panchayat the fundamental basis of Indian democracy. Even the Government began to realize the importance of this plan, and we had our Provincial Government passing the Village Panchayat Act incorporating those institutions that were in danger of becoming totally extinct. Today the Government is again realizing their loss to India and life into these panchayats. The Government has created a special department in administration, the Indian and has provided a fund. The Village Panchayat Fund, administered by the Inspector of Local Boards and Panchayats. As much as 50% of this fund can be utilized for village reconstruction work, such as digging wells, making roads, and so on. The educated youth has an unlimited sphere of service here, in the reconstruction and revitalization of these panchayats, and making them once the true backbone of the rural population.

I have already referred to the need for scientific agricultural research in our country, so that our villages may produce more than we can do now. "Scientific agricultural research" was one of the Visions of India recently. "In the life blood of all rural progress." But one of the greatest obstacles in the way of agricultural improvement is the ignorant ignorance of the villagers. The standards are

so great that the whole country is in a state of confusion. Then we have the appalling problem of rural indebtedness. It has been estimated that in our province of Madras alone, this indebtedness has reached the colossal figure of about 180 crores of rupees. The problem of rural indebtedness for the whole of India would stagger us, for a whole rural population in India, on whom depends ultimately the progress and prosperity of the country, is weighed down by this heavy burden. Various remedies have been suggested, and some of them have been adopted to relieve this nation-wide distress. Some of the remedies adopted by the Government are excellent in their own way, but they have not even touched the fringe of the problem. Recently the Government of Madras passed an Act, "The Agricultural Loans Act," for helping the villagers, according to which it is possible to extend some portion of the treasury funds to help the villagers to redeem their debts. Again we have the Co-operative movement started in 1904. I am sure to see this movement has not worked as well as it should have. (Owing to many factors, some of them formidable, the whole movement seems to be at a standstill. It is being increasingly exploited by unscrupulous persons for their own ends, and the Government supervising agencies are almost helpless to stem the tide of corruption. There is a field of such education, particularly for the youth of India, to be made out of the co-operative spirit to spread in the rural parts. The marriage of ideal and material helpfulness for which the co-operative movement stands. I repeat that the problem of rural indebtedness is not confined to the farmers alone. Even the big landholders are growing under the weight of debts, and have no resources left to improve their lands and thus to increase the productivity of their holdings. To combat this danger, the Government has established in some places what are known as "Land Mortgage Banks" which help these big holders to borrow at a cheap rate of interest (even up to Rs. 10,000 on long term loans) so that they may utilize the money in the improvement of their lands.

Another important problem of rural reconstruction is that of cottage industries. Our cottage industries are now in utter decay. Modern industrial competition has crushed and crippled them. It was not so in the past. Who has not heard of the famous Dacca muslin? India entered on an extensive trade with the great countries of the ancient world, and exported her finished products to almost every civilized country. The historian, the older Pines for example, mentions the huge drain of capital into India, much in the same manner as we today speak of the enormous drain of Indian money into the hands of the Europeans and others. When the structure of the

modern Europeans were probably going about in their own country, clothed themselves in gorgeous costumes and wearing a sort of country clothes of such marvellous texture that it would take some hundreds of yards of Dacca muslin to make a single pair of trousers! But what is happening today? The mills have ruined our cottage industry of spinning and weaving. It is the same and more when we come to some other industries. That India must not be lost is proved if we go to the Kutch Mines and see the wild piles of Prithvi standing intact through centuries. There again similar attempts have been made by the public and the Government to stem the tide of decay. Gandhi's scheme of village industries is an example. Even the Government has not been slow to take advantage of the new spirit and the Central Government has taken a grand scheme of a crore of rupees to be allotted to different provinces for rural reconstruction. In our own Presidency there has been started recently the Provincial Hand Loom Weavers' Association with a view to reviving the hand-loom cottage industry by enabling our weavers to buy their yarn more cheaply than before and to sell their produce on a more profitable and organized basis. In this connection the Government has appointed a marketing officer to carry out their commerce for the benefit of our village industries.

I believe that the vastness problem of educated unemployed men can to some extent be solved, at least its rigours lessened, if our educated youths devote themselves more willingly and earnestly than now to the work of rural reconstruction. The 'Blackboard' institutions are terribly over-crowded and overcrowded with those who become few and far between. I remember in this connection the story that Sir Anant Mohan gave to a friend of his when he accompanied against the starting of new Law Colleges. Sir Anant strongly remarked that an increase in the number of 'lawyers' lawyers was for the good of India! It may be true or not. In any case it is not safe to depend these days on these so-called learned professions for our living, and I would earnestly ask the young men concerned here to consider the suggestions I have ventured to make. The subject of rural reconstruction is a subject of endless possibilities and I have only given you some of the more important phases of the work that awaits every educated young man and woman when he or she leaves college and enters life.

The Village School

BY S. V. ARUNACHALAM, M. A.

It is Monday day, a great day for the village school. The boys are in their best clothes, white and lacred and some with ornaments too. There is much excitement and stir. 'Coming! he is coming!' The teacher is coming! says a youngster in a hushed tone. 'Why all this fuss? Has he got two horses?' an indifferent bystander might remark and laugh. Yes, he has, for the village boys, in whatever way you may take it.

There is to be Indian dance in the temple. The whole village enjoys that. The teacher takes all the boys to the temple. A dais with a dozen loosely hanging coloured strings is hung from the ceiling. The youngsters stand in a circle each holding a string and to the clapping of a drum by the teacher they begin striking the sticks and stepping and jumping round and round in and out to the rhythm of a young song. The teacher stands by like a conductor, symbolically hand, turning his arms and steering his body to give the cue to the dancers. Different patterns are played with the strings from top to bottom to different modes and tunes and likewise unplaited in the reverse order from bottom to top. Thus the boys dance with many a swinging head and literally extend all the chains that tie the Indian soul of harmony.

Then singing songs of praise to Saraswati and Vigneeswari, the boys go round to the houses where the teacher receives the seasonal gifts of cloth and rice from the grateful parents.

His grand mother watches the little troupe with a jealous eye. 'Is our child to grow like a cow boy?' she glances to her son. He has been growing up in the women's quarters and has had plenty of tales and songs from his grandmother. Now he knows quite a hand for even for this indulgent old woman. Most of his time is spent in leading it over his young brother and sister and drawing wayward quatrains into the home, adding melody on the sharp tongue of his grandmother and the strong arm of his father. He has developed a soul and it must needs be spent.

Yes, his father readily joins in his mother's wish and there will be no more dais for the longness of his life's practice of letters. Again a feeling and a fantasy for commencing his

Sonnets

In memory of Corrado Krizan Chatter

That is the season when he turned his eyes
Unto the hills, and the dim mirror sought
Where winging winging messages sought he sought
And caged in lyric beautiful and true
A man who was a master in language
Body and brain the extreme strongly wrought
Soul the center that took his thinking thought
And sent it winging somewhere in the ether
He loved the light of dawn, the quiet glow
The time when with the night comes peace
Hill-ways and road-ways, loved the collected glow
But, since his spirit was everlastingly
Chiefly he loved the joyousness of youth
Of youthful bliss . . . And then he died

He died when dreaming youth had made its end
Of nature's sweetest pleasures and love
And mechanical life in that which shall endure
Questions the dreamer that life and death partake
Life, profiting its labor, and "Answered
To those own answers, assigned, answer
Those who are primarily created, and a part
Noble as son, as lover, father, friend"

Ah God! when fallow emptiness before them
Can see the slow realization of the one
Unto its natural end, what broken chains
Jangle the gloom, what restless spirit
Of vision quenched and contemplation of the
Hunts the dim margin of mortality



Yet may we the heart's indigence attire
In faith that heart's no warrant hath to kill
Infinite spirit's unaccomplished will
To reach perfection's purifying fire
That with Christ life our little lives compare
Through time's timeless Purpose to fulfil,
And from existence of closed dust
The definitions of the heart's desire
 (Oh! ends not all in the unloved event
That gives back Death the richest half of life
With his the hidden destinies are blent
Of all who shared his dreams with heart's life
Participate in calm accomplishment
Beyond the clearest borders of our strife

And if our eyes grief-curtained now are blind
To all save Death's immediate mystery
Yet may imagination meet and see
A poem premature to heart's end
Some lack of history in sweetly wild
Some tincture placed in immensity -
And high blue hills and a blue blossoming tree
In beauty's remembrance call to mind

Then lead - who is the unfulfilled desire
That dead young poets hear beyond death's hour
Finds hearts how heaven may be shaped entire,
And life through lyric form reach purer power
Poets through that earth made mould celestial fire,
And in a moment break in flower

James H. Cousins

Sir C. P. Ramaswami Aiyar's Address

The first of the two parts of the address was devoted to a general survey of the progress of the Indian movement for self-government. Sir C. P. Ramaswami Aiyar said that the movement had been a steady and consistent one, and that it had been a movement of the people, and not a movement of the Government. He said that the movement had been a movement of the people, and not a movement of the Government. He said that the movement had been a movement of the people, and not a movement of the Government.

Sir C. P. Ramaswami Aiyar said that it would be rather good now if he were merely to congratulate the metropolitan on the contents of the document just read. It was an inspiring record of those months of struggle and sacrifice, and of work accomplished notwithstanding the many difficulties that were facing them. Dr. Bhabha was in his majority, and was furthering the work of the movement. It was a common place of opinion in India that Indians are a grateful people and never lack in a lively sense of the services rendered by individuals to the country. At the same time, it is a common place of opinion that the Government is not a grateful people.

It had been his privilege to work with the Government in the political and educational spheres for many years, and to be aware of the extent of her activities that were not at first known to the public. Even to day not many are aware that the first lady to spend on the building of the Young Men's Indian Association in Madras had come out of the out of Dr. Bhabha's own resources. The Government and the Government of a hotel, all came out of her own funds. Yet she has not mentioned of her contribution to the movement. She started the first newspaper New India to help in the campaign which she started for the political awakening of India. She started the first among the people, the like of which had not been before her time. The stimulus and encouragement given by her would be worth among the people had carried it many steps beyond what the Government had been privileged to do, but they had to remember that it was she who started the work.



He the speaker attended the first Congress in 1904. In those days it could be comprehended into a small hall. The members numbered not more than two hundred. They made dignified speeches with numerous quotations from the classics of English political philosophy and tried to remodel the future of India on formulae made from European originals. Into that body was thrown the dynamic energy of Dr. Annie Besant who in four years transformed Indian life, political organizations and work. System, organization, publicity, work among all classes were her watchwords. In five years the political life of modern India was created. It would not have been created but for her leadership and guidance of a new society which came into India with the birth of New India. In that paper day after day the message of Home Rule for India - of self-realization by Indians, of self-determination was thundered. This shook India. But it also meant that Mrs. Besant spent Rs. 2,000 a month out of her own pocket to run the paper and ultimately spent Rs. four lakhs on it. In addition to that there was the wonderful educational work in the north of India.

It was a suggestion to see that in the years in which the personality of Mrs. Besant moulded the fate of India, in more expensive years she must have spent Rs. fifteen lakhs in the speaker's own contemporary knowledge. And yet to-day the institutions that Mrs. Besant created were languishing for want of support, while they prided themselves on being a grateful people.

Next morning, he said that, some time after the death of Dr. Besant, an appeal was issued to perpetuate her memory. He dare not tell them frankly the result of that appeal. But after having listened to the report of the work of her College he felt that the least they could do was to call upon everyone to remember her work for the education of young Indians, but remembered it practically. That institution stood for her ideas in education and he trusted that it would not remain a reproach to South India that an institution for which she had such high hopes should be financially restricted but should be helped to become the force that she hoped it would be in the national life.

There was much talk to-day, but C. P. Ramaswami Ayyar proclaimed above educated unemployment and educational reconstruction. This was due in a large extent to want of harmony in the present system. As a result of historical circumstances education in India had been left hopelessly. It was started as was well known, with the primary object of producing clerks and lawyers in connection with the Government of the country. He would not go into the rights or wrongs of the matter. The fact remained that the average Indian

educated under the present system seemed to have been the result of the universe. It would have been the result of the universe of mind and physical education, the result of the universe of mind and physical education. The result of mind education had been the education of the hand, the result of mind and learned professions the result of mind and learned professions. This had resulted in a kind of educational system, not only in India but elsewhere. In past times when might associated with education and learning was probably necessary to stand in the foreground of education, the result of the universe. The result of the universe which had the scholar above the manufacturer was perhaps needed. It was a fact today, and unless education made a better life possible, this would go to the wall. Today they were in a position, compared to the combined institutions and those who could not produce the result as had lately been shown would go to the wall. Education had to be ordered accordingly. It was no longer possible for education to be concerned merely with words. It had to begin to produce itself with things produced and manufactured as things that would make life at least worth on equal terms with the rest of the world. Education was accordingly being altered and was becoming what was termed "realistic."

Education, the speaker continued, was of course not only to be concerned with things produced and manufactured but with what men made for peace and joy. A man was not truly educated and could not even produce things well, who was not full of the joy of life and full of the spiritual significance of what he did. The great loss of character now in the nations were the days of guidance of craftsmen who took pride in their work, who worked for the glory of God and the vindication of the splendour of God's creation. Education should therefore not only make them confident in the human sense but should suffice and interpenetrate them with the enthusiasm for beauty and spiritual values which make for peace and joy in life. Therefore any right system of education would make room for the study of words, room for science and the arts and those ornamental aspects of education which were of fundamental value in producing an atmosphere of beauty, peace and joy, a vision which neither education nor life could be complete.

Such, said Mr. C. F. Ramnathan, Agent in charge, were the ideals of the Theosophical College and High School of Madras. The duty lay on the whole of South India to help the movement to fulfil its single end to make the material the substance of the modern life without which India could not give her own answer to the world.



Education and Discipline

BY JAKAB HUMAYUN MIRZA

I readily agreed to make this invitation from across the border because it would give me the golden opportunity of renewing my acquaintance with this College where you made me most welcome well nigh ten years ago while I was still serving my probation in public service in the neighbouring District of Kolar. I had then seen something of you all and have happy in your company - for which I now thank you. Between friends many circumstances may be omitted, but never the force and volume of gratitude.

I am still sufficiently near my own college days to feel an intense interest in those who are passing through the same experience. You all enjoy a few years of direct vision and immediate impressions, and both these blessings visit you fitfully during your boyhood. The magic of imagination is not easily dulled. At such moments your feelings are peculiarly tender, responsive to encouragement, easily wounded by roughness. At such times some of you protect yourselves from injury by affecting a roughness which does you injustice, others escape from the torture that those around you unwittingly inflict by pronouncing that some instance in view of other knowledge they may have of you. We must all beware of exaggerating the importance of such instances of roughness. The masters may in time be able to lead their young charges out of both, but this will only be done by using their imagination, recalling their own memories of childhood, and if they are lucky enough to have children of their own, by studying the difficulties of their foster children in the mirrors that their own children unconsciously hold up.

Experience without imagination will only deaden a teacher, but experience with imagination will illuminate his path. It will teach him to be grateful without being grateful, tender without being sentimental. It will teach him to beware of those interesting red herrings that the boy so skillfully draws across his path, especially when he does not know the lesson. It will teach him the difference between the fun that betwixt the teacher and the levity that degrades him to the boy's eyes. Imagination will enable a young master to discover early in his career what some masters only learn by experience, that though most boys want to learn many do not want to work. But even when the teachers have learnt to do their own work conscientiously and have learnt to please by sincerity and

imagination when they know that much of the work is the making of a garden must be done on their home, they must not understand that the portion of education is the same as the portion of knowledge. No man can define his function. But the teacher may reach the point what freedom is, point the way by which it may be won, and in this is some measure to ward the millennium when it is fitting to will and happiness.

Such I feel is the part that imagination has to play in strengthening and teaching of which has brought the wisdom of human personality, giving stability to that which grows from time to time the surface of the world's temptations and for the future of good and evil. I believe I am much mistaken throughout your address as to the renewed College you are engaged with the preparation now under way, and whether you have been considering the general education as a whole, the psychology of the individual, the emotional side of culture and college education, and the purpose of education, or any of the great subjects on which you have based your studies for the Committee and others, and learned, as doubt, your determination, as has been really discipline in its widest sense that has engaged your attention. The humble study reports that immediately concerns the teacher play their part, even though they do not have themselves to complete challenges. Only I would like the students to remember when they are at their desks, in the playing fields, or in their homes, that one touch of the power of discipline to secure independence of action indispensable in words, and that it develops its power for good from the spiritual springs of their own nature. Individual discipline can never have the moral value of self-discipline since it lacks the character of constructive effect on the part of the individual which such is the very evil of all personal advancement. As a group of teachers, I can take it for granted that character, intelligence and a sense of the immortal are, in the growing boy inseparable and are one of the three and the others inevitably follow. Therefore, the purpose of the Committee has devoted in this college on ideal scheme of education which, whatever its actual methods may be, has kept these ends in view. First it has aimed to produce sound character and good citizens. Secondly it has encouraged the young to take pleasure in the orderly execution of their own minds, realizing the truth of the great saying, that "the dominion of the intellect is to lead itself alive." Thirdly it has opened the way to those contemplative moments that are called by all things, all work, all experiment, which have the signs of pure and harmonious creation, thereby giving that double sense of freedom and of perfection, which we call, for want of better phrase, the sense of beauty.

So far, the idea of education is triangular. Its three sides are the moral, the intellectual and aesthetic. But the triangle is not enough. A triangle has area but not depth. In human life, and therefore in human education, we must take account of our physical origin and of our spiritual destiny. Instead of calling education a triangle, we will rather describe it as a triangular pyramid. Based on the fruitful earth, on a full and healthy cultivation of the bodily powers and senses, promoting the three facts of moral, intellectual and aesthetic training, it rises finally to a single point, an apex in which all these aspects converge. From this point it is explained and determined from above. All these ideas, from bottom to top, are mutually supported and all three, at their height, assume a religious value. Why should we imagine that we are no superior in our own little sphere, in our own particular form of worship, and that all others are predestined to suffer eternal damnation? Bigotry, ignorance and intolerance are the three greatest obstacles which stand between mankind and its desire for a universal brotherhood. In the interests of the younger generation themselves, if not of mankind, we must call for a "Trust of God" as our motto and nothing. I am glad to think that in this college there are several adjustments to whom the point of conscience comes in the reflection that whilst other denominational objections are disputing as to how they would like to alter the existing status quo in the schools, there are millions of children in their land waiting to be taught. To the particular conscientious objectors who will make a stand for their faith and with whom, I believe, will go the great body of their countrymen. The important thing is not whether this or that ethical or theological form shall be used as the medium of instruction for children who belong to this or that denomination but that some of these millions of children, whatever their needs, shall be given the mental, moral and physical training that we all agree must be given to them up to whatever standard they desire, that in all this great country from this time forth, there should grow up no human soul in the blindness of ignorance, that henceforth no spark of genius shall for lack of opportunity be lost to the world, and that, whatever else may be in store for India, Madanapalle at any rate, in the spirit of its legends, is bringing its whole population up to the highest practicable efficiency. The day shall do its duty.

You will believe me, students of the College when I say that it is with peculiar sympathy that I have met you, and have allowed to address a few words to you. It is the sympathy of one who may, yet hope still be entitled to call himself young in the presence of those who are still younger. There is an urgent and immediate demand in

In promoting in the matter of education, the College is making a very definite contribution to the education of a more important India by recognizing its legitimate interests to progress education as well as men, for happy and successful lives. To the College that I am giving now to get a straightforward question of it. You who have known college women, can you be sure to think of better things and inferior training? Is not your chance likely to be led forward only by the best you have known? And I make bold to ask the college women - Can you ever be led by more propaganda to accept the education of inferior men? Have you not long since ceased to regard any particular tendency because you are a girl? I rightly think you must stand as tall with the character of your work. Common interests and intellectual friendships in your college days is a solid foundation for the growth of a civilized land, the highest product of social evolution. I think it is hardly possible.

I think it is hardly possible to exaggerate the importance of the cultivation of taste, for the character of a person and a government are determined far more by the way in which they use their leisure than by the way in which they think in their leisure. There is of all the traditions of their business and professional life, and it will be the last thing of all their earlier years than when, by reason of their education, constant help influencing those who are with and before them, have been both made with the best, and while remaining above, and constantly ready to welcome and appreciate all that is both new and good, have put a conscience which will be sensitive to the difference between goodness and novelty and have a judgment clear enough and firm enough to act on a light to the young. You will remember how I have often said - "If I had to live my life again, I would have made it a rule to read some poetry and listen to some music at least once every week." The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by encroaching on the emotional part of our nature. In such an open curriculum activity of the college as the teaching of literature (as often in epic and lyric poetry) you are concerned, through some constant work

is action on knowledge, assuming that you have good will you can only be right in proportion to your experience and in great literature you have a record of experience in those aspects of life which are not responsible in modernity, and upon your estimate of failure in which largely depends the value of the faculty of your life. We may indeed be accused of being an unconscious-age in our members, but in our philosophy we have a rather different view of failure in the struggle and on the other the shinning of such ephemeral magnitudes as are especially indicated or contain about and prodigious attention to the nature and what else? It is education for education that I would like the students closely to express as being of the utmost importance in creating and refreshing both mind and body. In yet another direction I should like to demand precaution. Do not allow team play and competition entirely to overshadow and rob of their own such wholesome exercises as walking, climbing, riding, and other exercises very often easily accessible, capable of being enjoyed in company or alone and demanding little readjustment when called out from the struggle to after life.

[illegible]

Just a few hours ago I left my home to visit this College, a simple
ordinary visit. I am now going back overland.

[illegible]

1. The first group of people who are interested in the results of the study are the researchers themselves. They want to know if the study was successful in achieving its goals and if the data collected is reliable and valid. They also want to know if the study has contributed to the field of research and if it has provided any new insights or findings.

TABLE A-1										TABLE A-2										TABLE A-3										TABLE A-4																			
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1. The first group of people who are not in the labor force are those who are not in the labor force for any reason. This group includes people who are not in the labor force because they are not in the labor force for any reason. This group includes people who are not in the labor force because they are not in the labor force for any reason.

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The first difficulty that has to be recognized in any scheme of capitalizing education is about the ownership of the institution. The State and almost its own name. The period of education should be the State's and not the period of education of the State about its own name is not the State's responsibility because the State has not been hard enough to make

CALENDAR REFORM

This arrangement makes the Calendar rational, renders statistical computations easy, and agricultural and industrial schedules become more efficient and less cumbersome. The Calendar will be perpetual, the same days coming on the same date every year. The New Year's Day will always be a Sunday, the Christmas day a Monday, and the present fluctuations in the timing of Easter will vanish. Every month will have always 28 working days, a boon to those engaged in the management of large scale industrial concerns.

This reform claims the attention of the whole civilized world. It can easily be put into effect when the year commences on a Sunday, and this will happen in 1920. The same feature will not recur again till 1960. The Committee on Communications and Transit of the League of Nations, which meets only once every five years, will take up the problem for discussion in October next, and it is hoped that international sanction will be given to this scheme, and the present Calendar will be purged of its anomalies and inconsistencies.

How the minutes how they run
How many make the hour full complete,
How many hours bring about the day,
How many days will finish up the year,
How many years a mortal man may live

Shakespeare - *Henry VI*

The flood of time is rolling on
We stand upon its brink, whilst they are gone
To glide in peace down death's mysterious stream,
Here you come well!

Shelley - *Recess of Islam*

THE CALENDAR REFORM

one as exact multiple of the other. This plan is simply being done. This is obviously an improvement on the present system, and is being done by 1 day by 24 hours. It is a simple matter to count the number of weeks in a year, and can there be no such variation of months and of days?

The history of our calendar is interesting. It might not be treated as full as it is, but it is the history of an extraordinary development, and it is the history of a plan that was then in a regular state. The adoption of a calendar which the months of the year were to have alternately 28 and 29 days, except February that was given only 28 days, so that the total number of days in the year may be 365. The difference of one day was made up by adopting the Leap-year system.

Several years later Augustus determined that the Calendar should be the eighth month after June, giving it 29 days and increasing the year February again to 29 days. The Julian Calendar with this slight change continued till the 16th century. It did not however take into account the astronomical fact that the year is not exactly 365 days, but only 365 1/4 days, and that an omission of this the year would get ahead of the true by about 1 day every 128 years. This defect was remedied by Pope Gregory in the 16th century, and he laid down that among the century years only those divisible by 400 should be leap years. The present Calendar is based upon this.

The Christian Calendar as it stands today is cumbersome and inefficient. The year is divided into unequal quarters, and still more unequal halves. The first quarter is of 90 days, the second of 91 days, the third and fourth each of 92 days. The four half years differ about of the second by 3 days. This fact makes inaccurate and cumbersome computations necessary, and the absence of an integral number of weeks in a year presents insuperable inconveniences.

It is, therefore, proposed by well-advanced men and women throughout the world to do away with the Calendar and adopt a new scheme. The important features of the new scheme are illustrated in the diagram printed at the head of this article. According to this, the year is divided into four equal quarters of 91 days each, every quarter begins on Sunday and ends on Saturday. The number of weeks in the year is 13, and the 13th day is placed at the end of the year, and day, month and date. The Leap-Year day that occurs once in four years is placed at the end of the first half of the year and is also treated as an extra day. Such these extra days being, as it were, to a "no-man's land" and they are to be treated as international holidays.

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of the last of the and minute throughout his school career. but he did not give up his attempt of speaking and happily I am told that this year he has won the College Cup for extempore speaking. There is a lesson for all of us

Oratory

THE ART OF SPEAKING

ORATORY is a beautiful art. It should be the coveted height of every good student to be an orator who not only knows what to speak and speaks what he knows, but also makes his speech an art. To a fine speaker the verbal presentation of thought is even of greater importance than the thought itself, for every hearer needs to be with language than with matter.

Many a person is under the delusion that oratory is a divine gift and hence a talent which is too difficult of achievement. It is of course true that there are a few to whom it is a gift. But there is a large number who, though not naturally endowed with this power yet achieve great distinction in this art by continuous practice.

There are virtues and vices. We cannot all expect to become Burke and Macaulay. We may even fail many times in our attempts to master this art, but in the long run we shall find that our repeated efforts are only stepping stones to success. Some may be endowed with a genius for this art, but these endowments will not be of any use if people do not possess the courage to face an audience. There are students, thinkers and writers who suffer from "stage fright" and are incapable of acting as speakers.

I am reminded of a vivid experience of my school days when I was a student of the Third Form. We had a debate in our school and Mr. Z, my friend, was the mover of the motion. He had to move that in the opinion of the House women belonged to the kitchen and he worked at the subject very hard and had prepared quite a volume on his proposition. I was his supporter. The morning began. Mr. Z stood up to speak amidst thundering cheers, but his voice began to shake and instead of speaking he stood dumbly, speechless and confused. This naturally created a very bad impression on the very critical audience, and they began to burst into roars of laughter. As I was sitting by his side I patted his chest and asked him to take the seat. Mr. Z instead of sitting began to stammer and mumble and that only increased the laughter of the house. I suddenly got up and read the honorable mover of the motion and through the too professed for the audience. The debate was adjourned to the next day and the chief mover was changed. But the failure of the first attempt made

An efficient speaker should strive to enrich his vocabulary by choice and make reading and make his tongue pliant and melodious. The secret of success lies in speaking clearly and with force and unobtrusively. If possible every word should be carefully chosen before it is let fall from the mouth. Fluency, which is entirely different from fast speaking, is absolutely essential for a public speaker. Further a speech should not be all monotonous from start to finish, but should be made lively with flashes of humor. The practice of using repetitions and synonyms though objectionable in fine writing, is occasionally effective in public speaking as emphasis is needed.

Oratory is a valuable and necessary accomplishment as it adds to our usefulness in the world. Certainly it requires much labour. But there is no need to feel dejected over the difficulties at the beginning, and we have the example of Demosthenes, the great Greek orator, who had to encounter an impediment of speech which was thought to be insurmountable. "If there is a will there is a way" is true of oratory as of material conquest.

The Scientific Mind

BY C. L. PARSONS (Boston, Massachusetts)

THE word "Science" has acquired today a more significant significance than was attached to it some years ago. Even though to many of us Science means only such branches of knowledge as Physics, Chemistry, Biology, and other "sciences" and the popular conception of a scientist is that he is a quiet sort of person who pursues the smells of the laboratory to the frontiers of space and deals with things so abstract and mysterious as to baffle the understanding of an average lay man. But the famous expedition of Columbus in the Third Voyage of Columbus's *Travels* is an example of this attitude. This is, however, a very narrow view to take of the whole subject. We are now beginning to realize more and more that all knowledge is one and indivisible just as all life is one, and that the various branches of human knowledge are only different ways of reaching at the same goal, so that the term "Science" today is applicable to every department of human experience so long as it helps us to understand some aspect or other of the great Truth of Life. This widening of the conception about the scope and function of Science is clearly the work of scientists like Copernicus, Boyle, the Lavoisiers, the Dalton, the Mendeleevs, and many others some of whom are living and working at the present time. Their continued work has influenced modern scientific thought in two ways: in the first place it has demonstrated that in the universe of truth there are no boundaries and boundaries; that the province of science should include not only the things "seen and heard and felt", but even the unknown and unthought of existence of which had not been made the subject of scientific investigation until our own day. These scientists have proved not only the unity of the natural world, but shown that there is a larger unity than is operating in life, between the natural and the so-called supernatural world, and between the physical forum of the Earth and the immemorial physical forum of the spiritual world.

It is, therefore, necessary to understand the term "Science" in a wider sense than is usually given to it. Any organized system of knowledge in this sense is a science. In fact it will be more appropriate if we speak of the scientific mind instead of speaking in terms of any particular science, because in the investigation of truth the process is greater than the result. The "attitude" greater than the

THE SCIENTIFIC MIND

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achievement and the mind greater than the method. Behind all the achievements of modern science there is an attitude of mind "a way of life" a technique which is really what matters and it is that which we should try to understand when we speak of Science.

The scientific mind is pre-eminently a mind that is "curious". Curious to know as much about life as it is possible for us to know. The desire to know is ingrained in all of us. The child's whole life is a kind of quest or search after truth. He is the true scientist, and even though this curiosity gradually tends to be suppressed as the child grows older and gets into the rut of humdrum life, it is never extinct and lasts to the very moment of death. Curiosity in fact is the very starting point of all knowledge and even after mankind has discovered almost all that need be known, curiosity will remain as the one thing to distinguish us from the rest of creation. Tennessee's portrait of Ulysses is essentially that of a scientist, of one who ever wants "to strive to seek to find, and not to yield". To rest contented with what we know is the surest way to stagnation which is, and has always been, the product of ignorance and mental "unawareness". Stagnation is after all thought in a state of stagnation, and to the stagnation every truth that is opposed to his own mental habits and attitudes is a falsehood. Our prejudices and half truths are all products of stagnation, vapors of ignorance and we require the warm sunshine of Truth to dispel these stagnant vapors. To know is to understand, and to understand a thing is to love it. One of Charles Lamb's most characteristic sayings is "You can never hate a man you know".

True knowledge that is the source of many of our human virtues. True knowledge, for example, always accompanies true knowledge, so that a true scientist is one who recognizes and appreciates truth wherever it is found. Of course he will not compromise with falsehood or tolerate ignorance, but his mind is always ready to accept a truth, however unpleasant or unexpected it may be. How difficult it is for a man to recognize himself to something which he had not thought of or known before we all know in our own little lives. The lives of martyrs like Galileo, Bruno, and others have shown how grim has been the struggle that Truth has waged against the forces of ignorance and false tradition. The truth that a heretic is also a man like us is a truth which is neither pleasant nor easy for a member of the higher caste in our society to accept. But if he is a lover of truth, and not a stubborn adherent to superstition, there is no other way for him but to accept it and act accordingly.

Accuracy or precision is another of the important attributes of the scientific mind. Inexactitudes in our common physical knowledge of very close intervals and false measurements of our minds. The true scientist is never absolutely and his obligation is to Truth, the whole Truth and nothing but the Truth and not to dogmas which is at best a half truth. Like Hume's dogma of the impermanence of the human mind, as if all human action is a kind of permanent pursuit of certain material objects, beliefs of mind and mind are as common as human progress and happiness as correct beliefs of truth and physical well-being. Hence science is one of the great disciplines of life. By necessity it does not shut out other things but Truth which is only our own perspective. But not to accept a thing as fact until its validity is proved or demonstrated by experiment or observation is the least that we should do as rational human beings. Like the first quality - "reasoning", scientific precision is also the mark of a good citizen. The Greek conception of beauty must inevitably have been derived from the Greek love for order, symmetry, and method. After all scientific accuracy is but a later reflection or shadow of the great symmetry that we find in Nature. Even if we look at a small part of Nature, we would immediately recognize the perfect symmetry of God, and through this we can understand something of the symmetry and finality of the laws of life. When philosophers tell the Law of Uniformity of Nature is only another way of saying the same thing. This law operates not only in the physical sphere, but also in the moral and spiritual spheres. What we see that we shall also reap. Nature never forgives any violation of any of her laws. Science as reflecting is more often the result of moral character than moral discovery. Nature shows wisdom. The lesson of Stockholm regards is that men suffer more for his error than for his sin, and if Charles had been a scientist, if he had the objective, analytical mind of a scientist, he would have investigated thoroughly the conditions and circumstances of life before he plunged into murder.

There are many other qualities connected with the scientific mind but the two mentioned above seem to be fundamental. Without them there could have been no science, and hence no progress. Before we close, however, it will be useful to consider one or two things arising out of the great advancement of scientific research in the world today. One of the questions is whether there is really any essential antagonism between the sphere of matter and that of spirit. It is a very important question. The exclusive attention paid by scientists to the material things of the world may have given rise to the belief that science is opposed to religion or the Good Life, but it need not be so

nor should we be carried over by the horrors of poison gas and other atrocities and horrors which science has enabled nations to utilize in their wars for territorial and racial aggrandizement. Again it may be that the 'horrors' of these things has been grossly exaggerated. The great scientist Professor Law, writing recently in the *Illustrated Weekly of India*, has suggested that the havoc done by poison-gas and machine guns has been much less than people are deluded into thinking by writers who are carried away more by sentiment than dispassionate truth. The horrors of war, though they may be increased or decreased by scientific research, have really nothing to do with science, and we cannot prove that science is bad by merely proving for example that the Italians used poison gas to annihilate the Ethiopians. We should never forget when we speak of science or progress that knowledge very often tends to make the struggle for existence for the ignorant harder than ever. The horrors of war can only be abolished by abolishing war and war mentality, and not by either condemning science or by trying to abolish it. Following the same logic, we cannot condemn religion because religion in the past and even today has been the cause of much bloodshed and fanaticism and unhappiness.

The true scientific mind is urgently needed in our country. It does not mean that every Indian should lock himself up in a dark, smoky laboratory and carry on specific scientific research and publish the results of his work in scientific periodicals. That is taking a very narrow view of the whole thing. The spirit of curiosity and the desire for accuracy may exist and very often does, among people who may have never visited a laboratory or worked a single experiment. On the other side, a man may be a formal scientist without in the slightest degree possessing the true scientific attitude to life.

Citizenship

By R. JAYABAMAN (Editor, *Indian Review*)

ONE often forgets in a profoundly backward country like ours that citizenship has both rights and responsibilities attached to it. We always remember our rights, but not our duties, and when we resent the least encroachment upon our cherished rights and privileges, we hardly ever think of our duties to the community and the State unless the State either compels us to perform them or its arbitrary things that we cannot check our duties without doing harm to ourselves. The more backward a country is at such a time, the greater will be the confusion that is necessary to make the citizens share the laws of the State. While at no time can a well ordered State dispense with force in the execution of its laws, we feel that the more advanced a country is, the greater will be the willingness on the part of its citizens to carry out their responsibilities to the State and their fellow-men.

Real citizenship, therefore, depends upon the willing assumption by the citizens of their duties to the community. The enthusiasm of the ancient Greek city-state was due to the participation among its citizens of a fine sense of civic responsibility, and at Sparta, where the discipline of citizenship was the most rigid in all known times, the people exhibited a wonderful readiness to submit themselves to the demands of the State. If we read any account of ancient Sparta, we begin to wonder at the amount of sacrifice that every citizen was required to make for the sake of his country. The State was law, and all were for the State, that seems to have been the creed of Sparta's government in the past. We see something of the same attitude in modern Germany where the Nazi State is the most rigorous thing in the name of the people, and its decrees are implicitly obeyed. The same thing is true of Fascist Italy under Mussolini. Perhaps the French and Fascists have carried this idea of the supremacy of the State too far, but it is too early to judge.

Today in our country there is a great professed adherence among the people, and every where we hear of the rights of citizenship. There is a good sign, but at the same time the confusion by our own age citizens in India of his duties and responsibilities to the community leaves much to be desired. It is not the fault of our own time as such. A nation is not an isolated entity, and national characteristics are the product of history. We in India are not accustomed to the idea of an

The problem of creating this new spirit of citizenship is very difficult in our country with its many divisions of caste, creed and interest. But somehow or other it must be done: not that the average Indian is politically or otherwise worse than say an average Englishman, but he is not so much accustomed to think in terms of the community or the State as an Englishman who has been habituated to democratic citizenship, in a more or less degree, ever since the signing of the Magna Carta by King John. In ancient India we had a net-work of well-organized village democracies, and to our ancestors civic duties had the same binding force as religious duties, and all went well. But things are radically different to-day. We have lost the habit of a common discipline, and with it much of the sense of civic responsibility. Our streets, public places, our villages—all show how lacking we are in this. The factious spirit in our villages, the quarrels and fights that take place everywhere are all evidence of a very deplorable state of things, and, therefore, it becomes increasingly necessary for us to cultivate true ideals of citizenship—in our homes, schools, villages, and public bodies, so that when full parliamentary democracy is introduced in our country—as it has partially been to-day—every citizen may be ready to take his own share of duties and responsibilities in securing the "greatest good of the greatest number".

An Excursion

By B. PANDURANGA SHENOY (Senior Intermediate)

HOSTEL life with all its advantages and attractions occasionally bores one, probably because of its very regularity. The same thing done over and over again, the dull routine of the *Bhojanasala*, the lecture-hall, and the laboratory, and even of the play-field, induced in many of us a kind of weariness, and it was, therefore, with an overwhelming sense of relief that we heard from the Superintendent that an excursion was planned on the 16th of August. The news spread with amazing rapidity to all the cottages and every one began to look forward eagerly to the happy day.

When the actual day of the excursion dawned, every one was in an ecstasy of happiness. Even the habitual late-risers rose with the lark, and the whole hostel presented a scene of happy bustle and preparation. Our Manager on whom rested the main responsibility of the preparation was seen every where wearing a look of utter distraction on his face, his usual geniality having forsaken him for the moment. One saw groups of excited "hostelers" noisily discussing the happiness that was in store for them in the camp. At last after a cheerful breakfast we got ready to start. We bade good-bye to a small group of hostelers who were to play in a cricket match that afternoon, and who stood apart gloomily casting "longing lingering looks" on our party as we boisterously marched out of the Hostel gate to the Bangalore road.

As we tramped along the Bangalore road on that fresh August morning, we realised that walking gives one an exhilaration of body and mind that few bodily activities can give, and we wished Vempalli—our camp—was farther away than it was. Some of us remembered R. L. S.'s delightful essay on Walking Tours, and were startled and thrilled to know how our own experience was so nearly akin to the author's—though our tramp did not satisfy the main condition that R. L. S. applies to an ideal walking tour that "it should be gone upon alone". We also remembered Hazlitt's famous words about the joys of walking, and at that moment they came to our minds with the force and vitality of a revelation. "Give me the clear blue sky over my head," says Hazlitt, "and the green turf beneath my feet, a winding road before me and a three hours' march to dinner—and then to thinking!" No sky could be bluer than the sky under which we walked

that morning, no turf more soft, and for the road, it was just the thing that Hazlitt would have loved.

Vempalli Grove where we camped is a beautiful spot, lying easily at the foot of the Malayakonda hill the temple on whose top is visible for miles around. Shaded by tall trees, with a stream babbling its way close by, no finer spot could have been chosen for our camp. It was an ideal place for ease and rest, and for mountaineering and hiking.

The main happiness of a camp consists in the opportunity it gives us for rest and relaxation; and one can derive the maximum enjoyment from a camp only if he has what Lynd calls "the holiday mood" in him. The normal conventions of society should have no place in a camp. And so it was in ours. There was no formal order and restraint there; all was a delightful chaos, just the thing that is needed occasionally to restore one to that bodily and mental poise which is so difficult to maintain in our normal busy lives. We talked, shouted, and sang, not in accordance with a pre-arranged programme, but as the mood overtook us. The gramophone—without which no camp can ever take place—vocal music by Mr. D. S. H. to the accompaniment of Mr P. C.'s inseparable violin, and a few games of cards completed our happiness. After an hour of miscellaneous enjoyment, we all moved out of the grove into the sunlight to enable our official cameraman, Mr. H. S., to take a couple of snaps of the party. Like the gramophone the camera has become one of the necessities of a camp.

One of the attractions of Vempalli is mountaineering, and we soon made up a party to "attack" Malayakonda. It was rather a stiff climb-up, but we did not allow ourselves to be defeated by the mountain. It was an exhilarating sight to see Prof. E. N. S. putting many of us youngsters to utter shame by his wonderful agility in climbing the hill—something we hardly expected from him. The view from the top was one of the most enchanting I have seen. The temple was, however, a disappointment, being nothing but a rude shelter built of stones, while I expected it to be a gorgeous little piece of architecture. Truly "distance lends enchantment to the view".

Our appetites sharpened by the strenuous climb, we hastened to our camp for dinner. The dinner was a picturesque affair, and we all enjoyed it thoroughly in spite of the rather heavy wind which for some mysterious reason chose that particular moment to show us its prowess. We did full justice to the meal, and I now wonder what magic power open air has for giving a keen edge to our hunger, and it did us all good to see one another happy and hungry and eat our food

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in evident enjoyment. After dinner we had a restful time under the spreading branches of the trees, and spent an hour or so in pleasant conversation, and making good-humoured jokes at one another. To a question as to how he had enjoyed his meal, Mr B, forgetting in his enthusiasm the niceties of the English language replied that he had "banged" his dinner, and for nearly the whole time a lot of us said nothing but "bang" until we had enough of it. The joke was enjoyed thoroughly by every one, and Mr. B was the happiest of the lot for providing us with so much innocent amusement. There is no place in a camp for any ill-will, and I wonder why party-politicians in our country should not organize an "outing" now and then in the free and happy atmosphere of some Nature's beauty spot and forget the ill-will and rancour of modern politics.

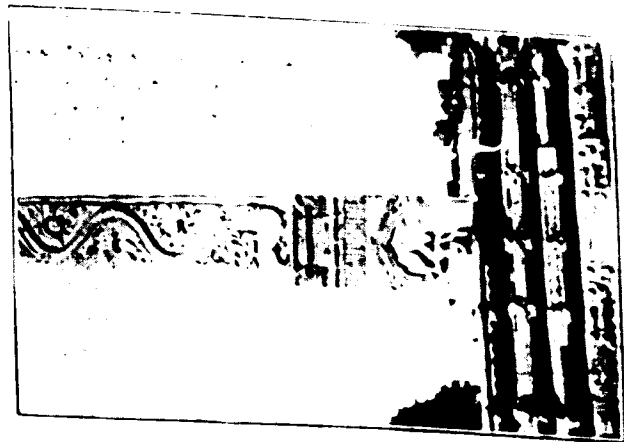
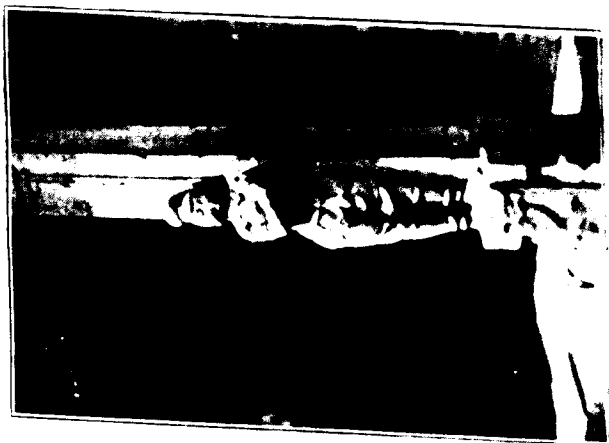
"The gods get jealous if men are too happy" says an Indian proverb, and we felt the full force of it in the camp. A cloud "no bigger than a man's head" gradually grew darker and bigger, and just as we were preparing for our return tramp, there was a very heavy down-pour of rain which drove us helter-skelter to take shelter wherever it was available. Luckily for us, the rain stopped after about half an hour and gathering our belongings, and some of us our wits that had been slightly ruffled by the wind and rain, we marched homewards as merry as when we had started, enjoying the refreshing coolness of a most pleasant evening.

The longest day has an end—but my sorrow was that the merriest camp must at last end

written so much, and, as I imagined, even so well. But every successive page of my reading brought me down. My emotion cooled gradually. Then the fear of the article being refused as too lengthy possessed me. I tried to boil it down to the proper size, but I could not remove even a single sentence. I felt that every word I had written had an inevitable place in the composition. But in spite of all that, I found that the story lacked something. Doubts as to its acceptance then thronged upon my tired mind. In disgust I threw away the sheets, and deciding never to attempt to write, went to bed. I slept soundly till a late hour the next morning.

When I got up from my bed, I experienced as it were a mental glow. I felt I had discovered a fine subject for my article. I think I even cried *Eureka, Eureka* in imitation of Archimedes. My experience of the previous day, I felt, would form a pretty interesting theme to write about.

Thus this article. I have written it not with any expectation of being acclaimed by the world as a budding classic, but with the hope of receiving sympathy from my readers, and of being consoled by the fact that I am not alone in undergoing the pangs and tribulations of authorship.



Note on the Vaishnavite Temple at Somapalayam, Madanapalle Taluq (Chittoor)

BY Dr. JAMES H. COUSINS

(September 16, 1936.)

OCCASIONALLY since I first came to Madanapalle in 1916 I have been vaguely told, by persons who knew of my interest in art and archaeology, that there was a temple with good sculptures at Somapalayam, under thirty miles from my home. But circumstances have never permitted my visiting the temple, until today, when on the invitation of one of my students, Mrs. Cousins and I, as a beginning to the first term vacation, were taken for a drive to Somapalayam in company with Mr. K. Chinnappa Reddy, B.A., the Land-lord of Somapalayam and a graduate of our College.

We had just begun to realize that we had come upon something superb in sculpture and (to our complete surprise) in "fresco" painting, when Mr. Kuppuswami Iyengar, Tahsildar of Madanapalle, and party, came into the temple on an official inspection. We all went round the temple together, growing more and more enthusiastic over its artistic qualities; and at the conclusion of our survey, the Tahsildar asked me to give him a note of my impressions and recommendations for the preservation of the temple. This I gladly do, and leave it to his own discretion as to what use he will make of them.

I have never read any account of Somapalayam, as the prevailing ignorance of art and archaeology had prevented any of my informants from communicating to me any idea of what Somapalayam really stands for. I cannot for some time look up any published reference to the temple, as I am just leaving for a vacation tour. I can therefore only speculate, from my studies of Indian architecture elsewhere, on the historical aspect of the place.

Archaeologically it appears to me that Somapalayam belongs to what is generally referred to as the "Vijayanagar" era. It has the same style of pillars and carvings, the same use of monoliths and multiple pillars, and the same specialisation in "black stone" that I have seen at Hampi; and it has the same detailed sculptural affluence

that Fergusson noted in the Vitthalaraya temple at Hampi as the limit of Dravidian floridness.

The evidence of attempts at destruction in many, perhaps a majority, of the figures would seem to indicate the same iconoclasm as tried to destroy the sculptures of Vijayanagar on its fall in 1565. If so, Somapalayam temple may possibly be a product of the Vijayanagar enthusiasm in architecture and sculpture at its height in the early 16th century. Its location east of Penukonda may have important inferences both as regards its own history and the history of the spread of Mussalman power in that era. The initiative and perfection obvious in the craftsmanship of the temple seem to belong to the crest of a creative wave, not to a sag of degeneracy after the crest. But besides its association with the style of a period and area, Somapalayam seems to have the stamp of an individual genius, who either carried through the work in his lifetime assisted by especially gifted craftsmen, or was followed by master-craftsmen entirely at one with him in conception and skill. He, or they, have created a work of art that should be jealously preserved among the immortalities of India's cultural achievements.

Apart from its archaeological interest, Somapalayam temple is an artistic creation of the highest order. One's attention is at once challenged by the pillar before the entrance—a single four-sided granite column, perhaps forty feet high or more (I was so interested in its beauty that I neglected to calculate measurements)—carved from top to bottom with the familiar tree-scroll, slightly tapering to the capital which is carved out of the same single piece of stone, and perfectly set and oriented on a carved base.

There is a very striking choultry beside the entrance to the temple; a work of real art, said to have been made in memory of a shepherd who supplied milk to the workers. Instead, however, of being used for the accommodation of visiting worshippers, we found it crammed by a group of "Gipsies"—and their animals and "samans"—who befouled the beautiful place and caused the accumulation of heaps of rubbish at the very door of the temple.

The *gopuram* of the temple is much reduced in height and dilapidated. It may not be capable of restoration; but at least it should be carefully guarded against further decay. It is small, like the temple itself, but was evidently of a very good type.

It is on the verandah in the front of the door to the shrine (where *puja* is performed once a week) that one begins to feel something

important in the interior of the temple commensurate with its remarkable pillar. A black-stone "ratha" and pillars presenting the joint qualities of strength and delicacy ask for attention. But the eye is caught by patches of colour on the ceiling, and one is at once absorbed in the discovery of a series of paintings on a coating of cement over the granite ceiling-slabs. The paintings are in a lamentable state of decay, possibly past even the most intelligent and expert attempts at restoration. But the fragments of fine colouring, the character shown in groups and individuals either in repose or vigorous action, the costuming, the glimpses of structures and equipages, all cry out to be copied and studied both for their art and for what they have to disclose to aesthetical and human history in a remote part of South India not usually credited with the possession of such cultural achievement; cry out also for protection against the stupidity of individuals devoid of any response to art, who scrawl their names over priceless reminders of India's artistic heritage. The frescoes appear to be based on incidents from Ramayana. It was impossible, in the dim light, to tell the method of their execution. A study of them will add important data on the history of mural art in South India. As I am adviser in the discovery and preservation of somewhat similar monuments in Travancore State, I shall be happy to pass on any desired information or suggestions towards the copying of the frescoes in Somapalayam temple.

The time at our disposal in the late afternoon did not permit more than a cursory look at what is sculpturally the climax of the temple: the black-stone *mandapam*. It is small, but most exquisitely carved, a real jewel of art-craft. The figure work on this, as on other pillars, is highly finished: certain figures are foreshortened or in half-turned positions or in familiar postures, all excellently realised: certain pillars are pierced in a charming manner: animals and birds are executed in a way that is at once natural and decorative. Certain animals (elephants, birds, monkeys, cobras, and fish) are done in relief on isolated stones. Yet the multitude of detail does not militate against the general effect of expressive ornamentation held together by a fundamental composition.

For the proper treatment and preservation of this masterpiece of South Indian art in an at present remote situation, I make the following suggestions:

The accumulations of rubbish should be removed from the spaces at the sides of the carved elephants at the door of the temple, and such accumulations made impossible in future.

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A compound wall should be built to enclose the temple, and the ground neatly laid-out.

Admission to Shepherd's choultry should only be permitted to bona-fide visitors; not to tribes of gipsies who could be given a hut elsewhere.

The gate to the temple should be closed, and the key left with, say, the Headmaster of the Board Elementary School near-by, for the use of the visitors. Alternatively, there might be a whole-time watchman to keep the place in order and prevent intrusion; also to remove weeds growing in interstices in the stones and threatening further destruction.

The white and red washing on the pillars around the shrine should be removed; and all the stone-work should be carefully cleaned.

The frescoes should be copied, its history and artistic features restored, by expert artists.

A monograph on the temple, its history and artistic features, should be written. The co-operation of the local Reddies should be obtained.

Our Villages

BY R. DEVARAJA REDDY (Senior Intermediate)

IN a country like ours where the urban population is only 11% of the total, and there are over seven lakhs of villages, the importance of the village in any scheme of national reconstruction can by no means be over-estimated. The village is to the Indian body-politic what the heart is to the physical body, its centre, and the pivot on which the whole of our national existence turns. The village has aptly been called "the cradle of the race". The recent revival of interest in the village is a good sign and if the interest is kept up, and the problem is tackled in the right way, we have no doubt that a new and vital orientation will be given to national life.

The poverty, squalor, and ignorance of our villagers have now become proverbial, and Miss Katherine Mayo was not the first foreigner to draw the attention of the world to this deplorable state of affairs, though she herself did this with a base political motive. Mayo or no Mayo, the utter degradation into which our rural population has fallen all over the country is one of the greatest obstacles to any scheme of national regeneration. We cannot afford to have in our midst a vast population steeped in ignorance and poverty, and utterly lacking in a "will to live". On the prosperity of the villages depends the prosperity and the welfare of the nation. Every student of Indian history knows about the wonderful village democracies of ancient India with their hierarchy of public servants to look after the welfare of the village. Each village was a little republic, a self-sufficient and independent unit. The only institution in the world to which we can compare the ancient Indian village is the city-states of the Greeks. The various committees elected by the villagers managed the affairs of the community without fear or favour, and they took care that nothing vitally affecting the welfare of the village was neglected. Besides each village in itself was an industrial unit, and provided the villagers with all the necessities of life.

But all that is gone to-day. The village now is vastly different from what it was then. The factors that have brought about this change have been many and various. The most recent of the forces that have revolutionized our rural conditions is the so-called "modern" civilisation with its emphasis on individual initiative and effort rather than on collective or community life. Again, the discoveries and inventions of science have rapidly changed the face of our civilisation. The modern age is an industrial age, the age of the capitalist and the

middle man. These forces have invaded even Indian villages and we see to-day the old order or what remained of it rapidly disintegrating and on the verge of an utter collapse. Easy means of communication, cheap machine-made cloth and flimsy articles of luxury have destroyed the old self-sufficiency of our villages. The hereditary crafts of the village have almost disappeared as a result of the competition of the machine. To crown all, the present system of education has created in the mind of the village youth a dislike for manual labour and the simple life of his ancestors. There is a rush to the town, and the village is left to take care of itself.

While these factors have brought radical changes in the external life of our villagers, they have at the same time created a new "mentality" among the villagers. The ruthless competition of the city has invaded the village, and we no longer find among the villagers those virtues of simplicity and mutual helpfulness so prominent in the life of the past. The place of the wise leaders of the ancient village democracies has now been taken by the half-educated capitalistic exploiter. He and the moneylender, aided periodically by the selfish election-monger, have conspired to ruin the villager, body and soul. Litigation is increasing in our villages, thanks to the lawyers whom Burke once characteristically described as "the fomentors and conductors of the petty wars of village vexation".

The advent of machinery has killed our supplementary industries like spinning and weaving. When rains fail, the Indian cultivator is helpless and deprived of his only means of livelihood, and his family starve. It is, therefore, of paramount importance that the earning capacity of the Indian cultivator should be increased by providing him with subsidiary occupations such as spinning in which Gandhiji has immense faith. The object of the recently started Village Industries Association is just the same. It seeks to make every village a centre of some useful industry or other absorbing all the time and energies of the villagers in some congenial occupation that will be both profitable and will serve to relieve the enforced idleness of the Indian cultivator after the crop is harvested. Long spells of idleness are neither profitable nor desirable for the villager.

Other remedies have also been suggested for the improvement of village life. But most of these remedies are only superficial and cannot solve the problem radically. An attempt to introduce some of the amenities of city life into the villages is now being made in many parts of the country. We hear of the radio, the gramophone, the rural library, the cinema, and all the rest of it, and it is claimed by the

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advocates of these measures that what makes the educated young men leave their villages is the lack of these amenities to which their education has accustomed them. Apart from the obvious difficulty of putting into practice this idea, we should not forget that as long as the majority of the villagers are poor, the question of increasing the amenities of rural life cannot arise. The village is to be made a happy place for the villagers, and not for the city graduates who are now beginning to turn to the village because it is so difficult to get suitable jobs in our big towns and cities. How this great problem of rural poverty is to be ultimately solved, we do not know. But whether it can be solved or not, it is certainly possible to decrease the squalor and poverty of our villagers by adopting a series of effective measures by which the earning power of the average villager is increased and a little more of the "will to live" is infused into him. The principle of co-operative effort should be more widely applied in the work of rural reconstruction than it is done now. The starting of co-operative credit societies, and other associations based on mutual help and co-operation is an urgent necessity. The village panchayat should be made a living influence in the lives of the people. A discriminating policy of "mechanising" Indian agriculture by the introduction of modern labour-saving machinery is bound to give our agriculturist classes great relief by helping to increase the fertility of the soil and its productivity. Co-operative marketing associations should be started on an increasing scale in all villages, so that the villager can sell his produce without the intervention of the middle man who now appropriates a large portion of the profit on the sale of agricultural produce. Lastly something radical should be done to bring about an equitable distribution of land among all the classes of the rural population. This may sound like a kind of mild "socialism"; but without it the grinding poverty of large masses of men in our villages cannot be removed.

When something practical is done to make life for the villager worth living by giving him the minimum comforts of life, there is time enough to think of introducing in the villages such modern luxuries as the radio, cinema, etc. This tremendous work of national reconstruction cannot be adequately done by private agencies or philanthropic individuals. The time has now come for the State to take in hand this urgent problem of rural uplift on practical and scientific lines. Until that is done, all talk about improving our villages cannot but sound hollow and hypocritical.

Miscellanea

[Owing to pressure on space, the Editor regrets it has not been possible to publish all the articles written by our students. The Editor of a Magazine has necessarily to pick and choose. But among the unpublished articles, a few deserve attention, and are mentioned below.]

Alfred Zaccheus (III Class) has written a long, but vivid account of his journey to Madras. There are some really brilliant patches in his article. He believes that romance is not "something that is found in some musty volume of the past or in some hazy, distant, unfamiliar thing, or in the impracticable day-dreams of a poet". To him even a journey to Madras, a pedestrian affair to most of us, can be a romantic adventure provided one has "the observing eye" and a heart "that watches and receives". Here is something on saying farewells: "Farewells are the most trying things in life. This view was forced upon me as I got ready for the long bus journey to Katpadi. The farewells that I had to say were enough to last me for at least half a dozen trips round the world..... And then some elders outdo Polonius in the length and tediousness of their parting sermons, and I had my old grand-mother continually dinning into my ears the absolute necessity for care and caution during the journey, and warning me in a most grand-motherly way of the dangers of sitting in the front-seat beside the driver, as though the front-seat was specially designed to hurl people to perdition!" He describes vividly the incidents of his Third-Class railway journey from Katpadi to Madras. There is something really promising in his sketches of people one often meets during a railway journey—the fussy, middle-aged mother and her interminable brood of children.....the "important-looking bespectacled student wearing even in the gruelling heat of a July afternoon his flashy double-breasted coat of blue serge," and reading a tawdry illustrated magazine in an incessant cloud of Gold Flake cigarettes"..... "the pathetic-looking city-clerk with weariness writ all over his face" and finally "the ubiquitous Insurance Agent, a great pest of civilisation and an acute public menace who greets you in a most provokingly familiar manner, and by a subtlety known only to him, cleverly leads you to the dreaded topic of life-insurance".....

In B. Jayaraman (I Class) we have a most uncompromising critic of modern democracy. His main anathema seems to be the corrupt methods usually adopted by party candidates at an election. "If

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democracy is to be judged by the electioneering methods usually adopted by candidates, we need not be sorry that many countries in Europe have gone over to dictatorship." He has a formidable list of the sins that a candidate at an election is tempted to commit, from public mud-slinging (both actual and metaphorical) and throwing rotten eggs and such other missiles at the opponent to a perpetration of a variety of meannesses, duplicities, and treacheries. The "unholy trinity" of a modern election, according to our author, consists of "The King-maker, the Candidate, and the Election-agent" or as he more picturesquely puts it "The Tyrant, the Toady and the Tool". Offering bribes to voters—of money, office, and power—coercion of all kinds; playing upon the selfish interests of people and appealing to their worst prejudices, geographical, historical, linguistic and caste, making extravagant promises.....these are some of the methods mentioned by the author. "Analysed down to fundamentals" he says, "the desire for success at elections is a desire for monopoly, for self-aggrandisement, and satisfaction of creature wants at the expense of others. The election monopolist, like any other monopolist, is consumed by a passion of his own indispensability in the cosmic plan, and considers no pains too great, no trick too mean, no falsehood too base, no treachery too reprehensible, provided he secures either his own paltry success or the success of some minion at the polls. All agreements and compacts, in fact, all human loyalties and sense of moral integrity, are thrown to the winds, provided other, and often better, competitors are defeated and extinguished."

It is refreshing to pass on from Jayaraman's undoubtedly bitter article to N. T. Ponnappa's (II Class) homely narrative of the Seven Gods who settled in Coorg. It is a folk-tale from distant Coorg, that charming country nestling among the Stately Western Ghats, a land of blue hills, lovely dales, meandering rivers, of impenetrable forests—of dark-eyed damsels, doughty heroes—the land of song and dance, the green paddy, the golden orange and the crimson coffee. The story is an allegory of the colonisation of Coorg by a branch of the Aryan race, and has a striking resemblance to the legend of the founding of the City of Rome.

A. Sitaraman (I Class) has selected the immortal theme of Rana Pratap of Mewar for his story, and at the close of it he laments with Burke that "the age of chivalry is gone" in India. We wish to reassure him that there is really no cause for despair, though much of our national life today, we must confess, is not organized on a heroic scale.

M. S. Singh (II Class) in a short article ruthlessly denounces flesh-eating as the most abominable of crimes. "Unless the world renounces

this fiendish habit of devouring animal food, it can make no claim to civilization." We wonder if his statement that flesh-eating was introduced into India from the West, especially with the advent of Muslims, can hold water.

The anonymous author of the article on "Modern Education" has indulged in the usual banalities, mis-statements, and exaggerations with which we in India have now become familiar on the subject of Indian Education. We have here the usual stuff—the same stale arguments trotted out against such subjects as English education, the Indian graduate, a tediously frothy advocacy of "vocational education" and "vernacularisation", and a rapidly sentimental praise of "the glories of our ancients", etc. That something is radically wrong with our system of education is freely admitted by every one; so also the necessity for some kind of education that will relieve the present crisis of un-employment among the educated and give to the mother-tongue the place that is now usurped by English. But all this is different from saying, as our author says, "Modern Education has now become a harmonious development of roguery, rascality, styles, fashions, and what not." If proof were wanted to show that modern education has failed—and it has failed just as every type of education sometimes fails—we need no other proof than the article of our author!

Book Reviews

EDUCATION IN POETRY

The Study of Poetry by H. W. Garrod : Oxford University Press.

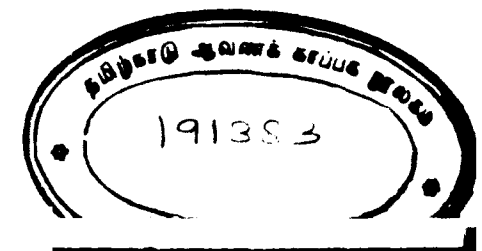
This book, consisting of three lectures delivered in the University of Toronto in 1930, has only 69 pages of text—but feels as if it had 60) when you (I mean I) have read it, because of the many trains of thought that it starts off in various directions laden with eminent passengers and rich *samans*. Its author has had a place in the august list of Professors of Poetry in the University of Oxford. He has written in what is called (unofficially) an "intriguing" manner on certain of the English poets. He has lectured on various aspects of poetical theory in the more or less austere mood of the institution that banished Shelley and afterwards gave him a marble statue. But a lecture-visit to Canada went to his head, on account, no doubt, of colonial hospitality, which may give even an intelligent professor the wrong notion that he deserves it. He found himself, he says, "lecturing with, and for, pleasure—the study of poetry and the criticism of poetry were present with me as a delight, and to be learned or metaphysical seemed out of place." Which casts a rather sombre inference over the chair of Poetry in Oxford.

Of course this is not quite gospel truth; and the assumption of a posture of paradox and witticism gives one (this one) a feeling of having to adjust his emotional body to humps and thorns, as though one was trying to sit on a ribbed and jagged place.

The author says he is not an educationist. Hence, I presume, his title to his first lecture: Education in Poetry, rather than Poetry in Education. But, because his disclaimer is not a *pukka* fact (for he is every inch an educationist) he manages to get out of his system some wisdom on the use of poetry in schools and colleges, not to mention life in general. He would, for instance, have poetry learned by heart instead of studied. This would probably be excellent for English children learning poetry in their mother tongue; but it would not fulfil the intention of educational authorities in India to make poetry a means of giving the Indian student some nourishing vitamins of English culture. Of course, if this intention could be cancelled, selected poems could be memorised; but while the ulterior motive remains, study of content is necessary. Similarly, the author's idea (echoed from Robert Bridges, Quiller Couch, and others) that the teacher of poetry should not be "too anxious that what is learned is understood" would increase the present unintelligibility of English poetry in India; whereas if we let had enough alone, there may still be a chance of real enjoyment of English poetry if a graduated approach to the meaning of the poetry on which the feeling is based, or the feeling on which its mental content is based, and particularly to the subtle rhythmic variations within a rhythmic limitation, can be found.

The author desires, very rightly I think, a return to the stock pieces of English poetry, the Gray's Elegy type, because of their enduring quality. He is not at the feet of the alleged modernists. Their work runs into temporary fads of technique, and these are of no service to Indian students in general, though they give a certain spurious prominence to poets who find in the imitation of English

Library, Theosophical College
N. A. S.



and American queerries in verse a grim self-satisfaction that they are beginning (thank Heaven or elsewhere) not to find in imitation of Radhakrishnan's prose renderings of his Bengali poems.

Perhaps the wisest thing the author has to say on the educative influence of poetry is that concerning the "unlearning" of poetry by adults, who, after the romance of youth to which poetry is appropriate, range themselves on the side of "custom and the obvious." "Against this body of worldly opinion," he says, "the thoughtful temper of the school master and the romantic temper of the boy (no girls mentioned) alike contend.... How often, I wonder, while the school master is teaching poetry, is the home teaching prose?" The moral is that poetry should be enjoyed at home in parental participation, which would have more stimulus for integrity and other virtues than helping the student to do his home mathematics. In India, this principle, if enforced by the educational authorities, would mean either the universalising of English, or the forcing and publishing of vernacular poetry and the universalising of vernacular study.

The other lectures are on Poetry as Truth, Poetry as Delight and Poetry and the Critical Art: all full of thought, information, stimulation, illumination and provocation.

J. H. C.

Freedom and Culture by Sir S. Radhakrishnan (G. A. Natesan & Co., Madras, Price One rupee).

This book consists mainly of selections from Sir Radhakrishnan's Convocation addresses delivered at the various Indian universities between the years 1922 and 1935. A variety of topics such as "Universities and National Life", "Training for Leadership", "Democracy and Dictatorship", "Responsibility of the Intellectuals"—are dealt with. Here we get in a succinct form the ideas of one of the greatest thinkers that India has produced on some of the vital and urgent problems of the day.

"A University" to our author "is a fellowship of spirits, a society of seekers of truth who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are." It should prepare young men and women to take their place in society and make them the torch-bearers of true and genuine culture that is characterised by a "sweetness of temper, sanity of mind, and strength of spirit". They should carry into the world the true spirit of youth with them—the spirit of adventure and originality. They should be keenly alive to the new social order that claims their attention, and should follow the true spirit of Indian culture bearing always in mind that "no man can be his own ancestor", and that the motto, "what my fathers did is good enough for me" is only the maxim of the decadent and the degenerate. Many problems on the "home-front" await their solution, besides the problem of political freedom and emancipation from foreign bondage. "Swaraaj cannot be talked into existence", and it cannot in itself provide a remedy for all the ills that human flesh is heir to. Mere transfer of government from the British to Indian hands is not enough. There should be a complete and revolutionary change in our mental and social outlook. The curse of untouchability, the Professor urges, should be speedily put an end to, and women should be freed from their disgraceful bondage. They should not be treated as "mere domestic servants or social ornaments or sexual conveniences". All the same, emphasis on the negative aspect, were

the philosopher, should not be carried too far, and women should always remember that "social reconstruction will follow, if they undertake the less exciting but more exacting task of individual re-making."

The wrath of the prophet in Radhakrishnan is roused at the manner in which things are happening in the world to-day. He is a firm believer in democracy which to him is only "social good manners". With Mazzini he holds that "democracy is the progress of all through all". But he painfully sees darkness gathering round every where in the world. Democracy is abandoned in the very countries in which it took its birth, and dictatorships which are "fed on a diet of blood and iron" are the order of the day. War is in the air, and the world seems to be tending towards "a relapse into barbarism, if not a collapse of civilization". Europe is in a complete gloom and it is led by "sabre-rattlers" and "scaremongers". But there is yet some hope left for humanity in the philosophy of truth and non-violence advocated by Mahatma Gandhi, which recognises man to be something superior to the mere animal and which comes as "a ray of hope let down into a world of deep darkness".

The speeches selected are characterised by a trenchant and vigorous style. The short pithy sentences that put in a nut-shell a world of ideas are Radhakrishnan's supreme gift. "Conscience cannot be silenced by scripture"; "Civilisation is the power to renounce"; "self-government does not mean that all heads will become hard and all pillows soft"—these are some among a host of utterances that give expression to "what oft was thought, but never so well-expressed."

P. Narayanachar.

India. By Prof. H. H. Dodwell. Modern States Series Nos. 9 and 10. Published by J. W. Arrowsmith Ltd., 11 Quay Street, Bristol.—India Part I (to 1857) Part II (1858 to 1936). Price 3 sh. 6 d. each.

The object of the Modern States Series is, as set out in the editorial preface, to present, in a reasonably moderate compass, the complete story of the development of the States of the world, from their origin to the present day. As the interest of the general reader is likely to be largely in the present epoch, these volumes emphasize recent history but in relation to the historic tradition and development of the past. It is claimed that the books are each written by an authority who is or has been in intimate touch with the subject or with the people which he deals.

India, on account of the complexity of her past history and present condition gets two volumes and they are written by Prof. Dodwell. Prof. Dodwell was in the Indian Educational Service and is now Professor of History in the School of Oriental Studies of London University. He is the joint Editor of the Cambridge Indian History. His work in that capacity and his other books on India have won for him a great reputation and he has come to be regarded as an authority on the British Period. One would expect, therefore, that the author's handling of the subject would be really brilliant in every way. I took up the two volumes with great expectation, but truth to tell, I have laid them back with deep disappointment. Prof. Dodwell's style is arresting and vigorous. He presents his points cleverly but one often feels, going through these pages, that he is not reading sober history, but listening to personal opinions.

Part I, consisting of 131 pages and divided into 8 chapters of unequal length, covers all our history from Mohenjo Daro to the Mutiny. In the first chapter of just 21 pages analysing our Hindu Heritage Prof. Dodwell tells us that the main legacies of the Hindu period are an autocratic form of Government and a peculiar social organisation based upon the caste system. What a refreshing contrast is the story of our Hindu Heritage as depicted by Will Durant. He says, "Per-tolerance and gentleness of the mature mind, the quiet content of the unrequi-haps in return for conquest, arrogance and spoliation India will teach us the sative soul, the calm of the understanding spirit, and a unifying passifying love for all things." Is it not amazing that Asoka is not even mentioned by name? The only reference to that great Emperor whose name according to Wells is still honoured from the Volga to Japan is "Of one a series of moral edicts insculpting on his subjects the Buddhist way of life" and even that brief reference is followed by the cynical comment: "But no contemporary tells us whether the edicts were observed or neglected." We have the Emperor's own words, and we have no reason to disbelieve them, recorded on Rock Edict XIII testifying to his sub-jects everywhere in his dominions following his instructions in the law of piety.

Chapter II is devoted to a scrutiny of the Muslim Heritage. The contribution of the Muslim period is according to Dodwell only the division of the Indian peoples under irreconcilable religious systems. The next two chapters are con-cerned with the establishment and extension of European political dominion in India.

Vol. II about the same size as the first contains five chapters and covers the period after the Mutiny to the modern day. The course of political history is dealt with, in detail and important topics like the progress of Education, Consti-tutional development, the Dyarchic experiment and the new Federal Scheme receive detailed though not always fair consideration. We often come across passages which challenge criticism e.g. Contrasting the English educated Indians with others Prof. Dodwell observes: "Many of them would rather die than get beef, but you would not see any of them rush forward in the public street to catch in their hands and cast over their heads the urine of the sacred cow" how-ing the average British reader to fancy if this was a common sight in the streets of India. One might easily mistake this for a quotation from Miss Mayo's Mother India. The statement on page 206 that "Tilak had coldly and shrewdly calculated that a few murders would call more attention to the Congress demands for poli-tical reform than all the orations and the resolutions of the Congress put together is not what one would expect of a responsible historian of the type of Prof. Dodwell. The definition of the Theosophical movement as a curious mis-ture of sincerity and sham is grossly unjust and unfair. Reference is made to the partition of Bengal as becoming the occasion for a wild agitation in that pro-vince, as evoking no enthusiasm elsewhere and the agitation subsequently waning but not a word is said about its ensulment though the Royal visit, the Durbar and the announcements on that occasion are all described in detail. The author seeks to belittle the work of Mr. Montagu. Commenting on Mr. Montagu's des-cription of the August announcement as the "most momentous utterance ever made in India's chequered history" Professor Dodwell remarks: "It is usual for men to claim for their own views and achievements a value far greater than pos-terity is commonly willing to admit." In describing the Montagu Reforms, the composition of the Central Legislature as it was finally embodied in the Govern-ment of India Act of 1919 is not correctly set out. Campaigns against the salt tax

were not inaugurated in 1920 as stated. To say that the Second Round Table Conference produced one great advance and exhibited the political incapacity of the best known Indian of his time is indulging in cheap sneer. To call Akbar 'the greatest man who ever governed India' and Warren Hastings 'the one man of supreme genius sent from England to India' is not likely to receive general assent. To describe scholars as 'four-vedic, five-vedic or six-vedic' is to exhibit ignorance of even the number of vedas.

Reading through the two volumes I was often reminded of the following observation of Edward Thompson: "Our histories and our novels have proceed-ed on certain clearly marked lines. There is the Indian, 'half-devil and half-child' docile, patient, capable of doglike devotion, given to mysticism and brooding contemplation. Yet with all these good qualities liable to perversion into a treacherous seditious or blood-thirsty fanatic; there is the Englishman, silent, efficient, inflexibly just, dispensing to each his deserts." It is unfortunate Prof. Dodwell's 'India' should leave such an impression in one's mind but it should not be strange if one feels restive under such a portrayal.

E. N. S.

Dara Shukoh by Kalikaranjan Quanungo.

Thou art in the Kaaba as well as in the Somnath temple;
In the convent as well as in the tavern.
Thou art at the same time the light and the moth;
The wine and the cup, the sage and the fool, the friend and
the stranger.

Thou art thyself the rose and the amorous nightingale.
Thou art thyself the moth around the light of thine own beauty.

Thus sang Dara Shukoh, the Philosopher-Prince, regarded by people as the incarnation of the spirit of Akbar. The eldest-born son of Shah Jahan, the heir-apparent to the throne of the Great Mogul, Dara aspired to become the Emperor of Hindustan. He was the most learned prince of his age, and none among the Timurids excelled him in literary attainments. Following in the foot-steps of Akbar, his great grand-father, Dara applied his inquiring mind to problems of religion, which became a passion with him. In his search for truth, he studied hard and sought instruction at the hands of the initiated. A faithful disciple of Mulla Shah Badakhshi, he was led step by step into the bourne of Sufism. This god-intoxicated prince set his heart upon the Peacock throne; but fates willed it otherwise.

Dara's literary and spiritual pursuits merely gave edge to the mysticism in him, driving him to declare, in "the intoxication of union,"

"O Thou who seekest God everywhere, thou verily art that God and not separate from Him. This search of thine is exactly like the search of the drop for the ocean, when it is already in the midst of the waters of the ocean." An ardent Sufi, he wrote the Risala-i-Haqnuma, an abstract of all the standard works on Sufism. To a Sufi who has experienced union with God, differences between religion and religion disappear. "I have become the wearer of the sacred thread, an idol-worshipper; Nay, I have become the worshipper of the self, and a priest of the temple of 'fire-worshippers'," declares Dara.

Dara was a keen student of Hindu philosophy. By his translations into graceful Persian of some of the standard philosophical works of Hinduism, he

presented the higher truths of Hinduism to the Musalmans. The philosophical drama Prabodh-Chandrodaya, was rendered into Persian for Dara's use by his munshi Banawalidas. Again in addition to translating the 'Gita', Dara, with the help of Pandits, prepared careful Persian versions of as many as fifty-two upanishads, under the title of "Sirri-i-Akbar" (the Great Secret, or Sirr-ul-Asrar (the Secret of Secrets). This intimate association with the best of Hindu thought was bound to produce wholesome results. How to bring about a rapprochement between Hinduism and Islam was the task to which he applied himself and Dara, while remaining a Musalman, taught the elect among both the communities that in fundamentals the two religions were similar. In the tract, Majma-ul-Baharm (Mingling of the two Oceans), the first fruit of his comparative study of Hinduism and Islam, Dara blazed a trail for future generations, indicating a fruitful line of approach to the communal problem. Upon his divine mission of mingling the two oceans, Islam and Hinduism, he invokes blessing in significant words: "In the name of Him who has no name; but who reveals Himself by means of any name. He desires; boundless praise be to the Beloved who wears on his incomparably beautiful countenance Hindunism and Islam, contraries as they are like two opposite points..... without allowing either of them to be a veil on his benign face.....".

Instead of on Aurangzeb, the narrow-minded bigot, who came out successful in the fratricidal War of Succession, if on Dara had fallen the mantle of the Empire.....! That is one of the "ifs" of Indian History. Dara failed and paid for his failure with his life. But unless it be that our sense of values is unduly influenced by material considerations, we cannot help deriving inspiration from the life of Dara, which flashes across the centuries a supreme message, that of sulh-i-kul: peace with all.

To the student of Indian history the life of Dara is of fascinating interest. The story of his life is beautifully told in the pages of Dr. Kalika-Ranjan Qanungo's book, entitled Dara Shukoh a book which grips the interested attention of the reader from the beginning to the end.

P. N. Chary

Gleanings

IN view of the election of Mrs. Cousins to the presidentship of the All India Women's Conference to be held at Ahmedabad during the coming Christmas, the following appreciation of her written by Koi Hai in *The Sind Observer* of December 29, 1934 will be of interest to our readers:

I once accused Mrs. Margaret Cousins of political kleptomania; she has a habit of carrying something from jail as a remembrance of the days she spent there. It happened when she was imprisoned during the Suffragette movement along with another distinguished visitor to Karachi, Mrs. How-Martyn. I wonder what she has collected from Vellore prison. May be a fragrant flower, may be a tiny brick.

This Irish lady is the Hume of the women's movement. She sacrificed lovely moments with the violin and the lovelier moments on the tennis court to plough the path along which Indian women have advanced to such length. Better than any anecdotal illustration I could tell is the advice to turn over the faded pages of old issues of *Siri Dharma*, a journal into which she poured all her ideas.

Beverley Nichols calls Ellen Wilkinson "a study in pink." One may apply the same term to Margaret. When she talks, one gets the impression of concentrated energy and emotion, seeking an outlet. She stepped out of the lollipop existence of Adyar to face the music of bureaucratic wrath when the innocent sisters for whom she had worked were being marched to prison for picketing. She made an out-spoken speech, was hauled up for sedition and sentenced. I vividly recall that tense scene in the court, her stern demeanour, her proud statement, her pathetic farewell from friends as the car was driven to the penitentiary.

Margaret's reputation has travelled outside the confines of India. Mention her name in Geneva and the League Secretariat will tell you about the sterling work she has done for her sisters. One of the most widely travelled of women she is as much at home in eerie Honolulu as in snowy Kashmir.

Her tastes are amazing. From the garden to the kitchen, she is conversant with everything at home. She has a mental alertness which does not always go with the physical energy. She might possibly be mistaken for one of those missionaries but she has nothing in common with them—nothing of the intolerance which masks under the garb of religion. To the initiated, she is richly reminiscent of the land of Cathleen—the queen of sorrows. In repose she is grim but when she smiles, one detects the milk of human kindness which is hidden in her nature. There is something leonine about the grey head and a suggestion of strength in her kindly face.

Of late, she has discarded the trappings of western costume and appears like Mira Ben in Khadi, only a bit ornamented. Clothes and a smart get-up are to

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her unimportant incidentals in a life of intense austerity, activity, and devotion. There are a just few "genuine" people in the world, and Mrs. Margaret Cousins is one of them. I have always thought changing the course of world's events and living dangerously is a man's job, but it wouldn't be if women of the calibre, sincerity and devotion of Margaret were the rule instead of the exception.

To see ourselves as others see us is not often a pleasant experience, but not when we get such things as Principal P. Mahadevan's flattering impressions of our College and its life which he has recorded in the September number of *The Madura College Magazine*, after his brief visit to us in September. Quite naturally our *Chitralayam* attracted his first notice, and he rightly says, "This is the most distinctive contribution of Dr. Cousins himself to the intellectual and artistic amenities of the College, and is a rare collection of paintings by modern Indian artists, and exquisite specimens of Eastern art in general." We give below a few extracts from his excellent article in which he refers to our picturesque daily dedication and the general routine of school and college life:

When the students disperse for the day's work, they are naturally buoyed up by these inspiring exercises, and are made to approach their daily tasks with a degree of animation which transforms duty into a pleasure.

The College section is not very numerous. Though this is unfortunate from one point of view, it provides almost ideal conditions for the practice of a habit of intimate personal contact between the teacher and the taught which is so vital to true education.

Another interesting feature of the college life is the organisation of all its activities in an informal yet efficient manner. Some of the lecturers reside in the college compound, and are thus in a position to maintain unbroken contact with the students both "off" and "on". This is particularly noticeable in the High School section of the college which is more fully residential than the college. There are "houses", house-masters, dormitories, for boys and girls separately, the whole so nicely organised that it functions with wonderful smoothness. Mrs. Cousins is directly in charge of the girl-pupils, and has succeeded in making them self-reliant, neat, and artistic by offering them, both by example and by precept, incentives to develop their abilities and natures in truly feminine and Indian ways.

There is one common mess for all the inmates of the hostel numbering about 100, boys and girls of from 10 years of age to young men and women hoping to take their degrees at the next convocation. It is a heartening sight to see this large number of tolerant, good-humoured, clean, healthy young folk all dining together, and conforming to one type of food suggested by rational, proved principles of dietetics. There is no pampering of the palate, nor is there any stinting of the legitimate needs of growing youth.

I recall that I made a farewell speech on the day of my departure in the course of which I said that though I had gone there as a stranger, I felt that I was parting from old friends and comrades. That impression still remains.

EDITORIAL NOTES

THE Editor regrets that there has been a slight delay in the publication of this number which should have come out on the opening day of this term. In a sense the delay has been advantageous as it has enabled us to make this number fuller and more interesting than it might have been. The long looked for Telugu section has at last been included and we are sure this will add to the popularity of the magazine.

We cannot say that we are satisfied with the interest that our students have taken in the magazine. The number of even "tolerable" contributions was very small, and there was an undesirable preponderance of the "serious stuff". While it is not altogether a bad sign that our students are beginning to think seriously, too much of the spirit of criticism is not a very healthy symptom among the young. A young writer should avoid subjects such as democracy, dictatorship, etc., because it is rarely that an under-graduate can write with any degree of conviction or purpose on such subjects, and without them the "serious" style may easily degenerate into tedious long-windedness and empty dogmatism.

This advice should not be regarded as a kind of editorial invitation to aspiring writers to be puerile or flippant in their writings. We have alas, too many magazines—college and others—of this type in our midst. All that we mean is that our ambitious authors should avoid highly abstruse or abstract topics, and that the college magazine should not be converted into a second-rate imitation of the *Hibbert Journal*.

A lightness of touch and a sense of humour are two of the most important qualities that a young writer should cultivate. A light, familiar, description of scene or an intimate personal experience, or of some aspect of life which lends itself easily to this kind of expression is bound to be more interesting than a sombre dissection of the sins of the world. We wish to see more of such articles in our next number.

OUR CONTRIBUTORS

We hope our readers will enjoy the bill of fare provided in these pages. Mrs. Cousins writes charmingly of the beauty and colour of the Himalayan scenery near Kalimpong where she and Dr. Cousins

spent part of the summer vacation. Mr. T. N. Ramakrishna Reddy's speech at the closing meeting of our Associations last year which we print here—is a thoughtful analysis of the problem of village uplift. Dr. Cousins's two beautiful sonnets on the late Mr. G. K. Chettur constitute a fine poetical tribute to the memory of one who himself was a most promising poet and a gifted writer of English prose. In an interesting note on the temple at Somapalayam, illustrated by the excellent photographs taken by Mr. S. Guru Rao, Dr. Cousins draws the attentions of the readers and the general public to a remarkable specimen of South Indian art now sadly neglected and in a state of utter dilapidation. Our Headmaster, Mr. Duncan Greenlees—a poet of no mean order—has contributed a poem on Dr. Cousins. In his study of the Indian village schoolmaster, Professor K. T. Krishnaswami has recaptured for us in a very vivid manner the charm and simplicity of Indian rural life. Mr. P. Narayanachar, our new English Tutor, writes a very interesting article on Calendar reform.

Turning to the students' contributions—Miss G. S. Parvati (II Class) discusses lucidly the wider significance of the term "science", and the important attributes of the scientific mind. S. R. Avadhani (II Class) gives in his short article a few excellent hints for the cultivation of oratory. In his well-written article on "Citizenship", B. Jayaraman (I Class) maintains that in a well-ordered democracy a citizen has both rights and responsibilities. B. Panduranga Shetty's (II Class) account of the Hostel excursion to Vempalli is both light and interesting. R. Devaraja Reddy (II Class) has some good practical suggestions to those who are interested in rural reconstruction. Last, but not least, we have G. Lakshminarayana Rao's (III Class) enjoyable account of his reactions on "being asked to write to the magazine".

THE LATE Mrs. F. M. SELLON

Our College, and all that it stands for in its work for good citizenship, has suffered a terrible blow in the unexpected demise of Mrs. Barbara Sellon. My last memory of her is a smile at Adyar, a few months ago, and her cheerful voice saying—"I promised you something for the College," whereupon she wrote a cheque. I knew Captain and Mrs. Sellon intimately in America as unselfish workers for all good causes, and as open-handed host and hostess. When I was drawn back to Madanapalle, and found its financial needs, they were among the first to respond, with a substantial donation, to an appeal for help. Later they recognised the village work our students were doing. But I do not measure the loss of Mrs. Sellon by mere

donation-value. She was a lover of art; an artist in painting, an artist in her home environment, in her works (always for others), in her family relationships, in her dealings with others, in her person and expression. At a time when such an influence is so badly needed in the world, and when the Theosophical movement has taken art into its sweep, the loss of such a helper and leader is incalculable. Her unique creative work as Publicity Officer of The Theosophical Society made Adyar the centre of a fresh world-wide activity in many beneficent ways. Her removal leaves an acute problem. From our own personal loss of a dear sister in service we can gauge the loss to others, and offer them our deep sympathy. But when our thoughts turn to her bereaved life-companion, and recall their unflawed unity in aspiration and service, and their anticipations of years of happy united work in many lands for the spread of the spirit of human kinship, we can only offer him the silence of the heart transmuted into unspoken prayer for his comforting and strengthening.

James H. Cousins.

FELICITATIONS

Our congratulations to Mrs. Cousins on her election to the Presidency of this year's All-India Women's Conference to be held in Christmas at Ahmedabad. A pioneer of the women's movement in England and Ireland, Mrs. Cousins, ever since she came to India, has thrown herself whole-heartedly into the movement for raising the status of Indian womanhood, socially, educationally and politically.

Digvijayams have become a habit with Dr. and Mrs. Cousins. On June 14, in distant Calcutta, on their way back to Madanapalle after their summer vacation at Kalimpong, Dr. Cousins and Mrs. Cousins were the happy recipients of illuminated addresses at a reception by a group of Bengali artists in the new mansion of Sriji O. C. Ganguly. A brilliant assemblage gathered for the occasion, including Dr. Abanindranath Tagore, the first artist of the modern revival of Indian painting; Babu Asit Kumar Haldar, Principal of the Government School of Art, Lucknow; Babu D. P. Roy Choudhuri, Principal of the Government School of Arts, Madras; Babu R. N. Chakravarti, Principal of the Government School of Art, Calcutta; Babus J. P. Ganguly, P. K. Chatterjee, A. P. Banerjee, Atul Bose, N. C. Guha; Babu Sudhirdranath Datta, the Bengali poet; Babu J. C. Mukerji, Municipal Executive Officer; Professors D. P. Mukerjee, Radhakumud Mukerjee, and many others.

THE THEOSOPHICAL COLLEGE MAGAZINE

After introductions and refreshments, an address in Bengali with English translation, artistically illuminated, was presented to Mrs. Cousins in recognition of her activities for bringing Indian music up to University level and for raising the status of Indian musicians. In reply Mrs. Cousins expressed her happiness at having been able to do something to forward the art of music in India, and her pleasure in meeting so many artists in various mediums under the hospitable roof of Mr. O. C. Gangoly who had done so much for the arts of painting, sculpture, poetry, and music.

An address was then presented to Dr. Cousins expressing the appreciation of the artists for his twenty years' work in making Indian art, both ancient and modern, known throughout India and abroad. Dr. Abanindranath Tagore, rising spontaneously after the address spoke in a very moving manner of those who, like the late Sir John Woodroffe and the guest of the evening, had recognised what the new movement in Indian painting stood for, and had made known its qualities and ideals and given encouragement to the artists. His own work he, Dr. Tagore, felt to be drawing to a close, but he was happy in realising that many years of work lay before Dr. Cousins, and he looked to him to keep the light of the ideal of the movement shining.

Dr. Cousins, in reply, said the occasion, apart from his own share in it, was a historical one in having brought together so many artists headed by him who, next to the late Mr. E. B. Havell, would be remembered for ever as the initiator of one of the most significant movements in world art. He referred to Dr. Abanindranath Tagore whom they were honoured and delighted to have amongst them despite illness and inclement weather. He, Dr. Cousins, accepted the desire of Dr. Tagore as his accolade, consecrating him to the continuance of such service as he could render to the movement for the expressing of the creative genius of India. Nothing was more necessary in the world today than the bringing of the spirit and method of true art into life, and as long as he had the power and opportunity he would work for the establishment of centres of creative art in India and for the ultimate bringing of art into the education of the young.

A choice programme of Bengali music and classical Indian dancing was then presented by a number of young artists.

Dr. Cousins was invited in September by the State of Travancore to deliver a series of lectures on "Art and Education" at Trivandrum, and on his way back he gave a number of talks and addresses on his

EDITORIAL NOTES

favourite subjects at various places, including Chidambaram and Madura where he addressed large meetings of university students and others on the true place and value of art in life.

A copy of the prospectus of "The International Who's Who" (published by the Europa Publications, London) just received by us says that our Principal is in it. It is a great personal honour to Dr. Cousins and to the College over whose destinies he presides.

We offer our felicitations to the management and staff of the D. A. V. College, Lahore, on the occasion of the Golden Jubilee celebrations of the College. Founded on the ideals of Swami Dayanand Saraswati, the D. A. V. College is not a single institution, but represents a great educational movement and embodies an inspiring educational ideal. To have served the educational needs of the large Hindu community in the Panjab for nearly half a century is in itself a record which any college may be proud of, and the D. A. V. College has done this educational service in a most remarkable manner.

OUR PICTORIAL SUPPLEMENT

Our pictorial supplement is a reproduction of a painting by Sriji D. P. Roy Choudhuri, a pupil of Dr. Abanindranath Tagore, and now Principal of the Government School of Arts, Madras. Mr. Choudhuri has applied his own rendering of Indian technique to depicting a familiar scene on the Madras beach with beautiful effect. The original, was put into the Sri Chitralayam, Trivandrum, by Dr. Cousins when he organized the gallery for the Maharaja of Travancore last year.

THE MAGAZINE

The Magazine owes a deep debt of gratitude to Professor E. N. Subrahmanyam for cheerfully taking up the editorship of the magazine last year. The Editor's thanks are also due to those who have helped him in the carrying out of a heavy responsibility.

NOTES AND NEWS

ANNUAL RE-OPENING CELEBRATIONS

OUR annual re-opening celebrations began this year on July 11 under the presidency of Sir C. P. Ramaswami Aiyar. As usual there was a varied and interesting programme of sports, games, music, public speeches, scout display, physical culture demonstrations and refreshments. A large number of friends and old boys of the college responded to the invitation of the Principal and the management and participated in the general happiness of the occasion. Sir C. P. Ramaswami Aiyar arrived at Madanapalle shortly before noon and was received by the Principal and Mrs. Cousins and conducted to the Principal's quarters. The Scouts and Rovers of the Asoka Troop provided a guard of honour to the chief guest.

At two o'clock a large assembly of students and visitors gathered on the compound and formed itself into a long procession that made a circuit of the newly-acquired piece of ground and the old school building on which the educational work of Messrs. R. Giri Rao and O. L. Sharma began nearly half a century ago. The procession then entered Besant Hall which was gorgeously decorated and filled to its utmost capacity.

After prayers by members of the different faiths represented in the College, Dr. Cousins, as head of the institution, welcomed Sir C. P. Ramaswami Aiyar both as an eminent Indian and as an old fellow-worker with Dr. Annie Besant. Rising amidst cheers, Sir C. P. Ramaswami said that amongst the potent influences that had helped him to do the little he had done was that of Dr. Besant. It was therefore a privilege to be associated in any manner with those who carried on the great work that she had initiated, particularly in education. He was glad that her ideal of a complete education was being carried out in the Theosophical College and School. She stood for a harmonious combination of national culture with the spirit of citizenship of the world. That ideal, he added, required constant repetition, especially today, when the world seemed to be in a most distressful and divided mood. It was in the confidence that the College would go on producing such citizens that some of them looked to it as one of the true inheritors of the Besant tradition, and looked forward to the day when that tradition would be fulfilled in education in India.

Dr. Cousins then read the report of the College for the year 1935-36. The report showed substantial advance in numbers, and a



Part of the big procession during the College Re-opening celebrations, July 11, 1936.

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very fine record at the recent public examinations. Following are extracts from the report:—

Owing to the circumstances that arose in the evolution of the joint institution, the College and High School came recently under separate management; but they remain united in the ideal of an all-round education, physical, social, intellectual, aesthetical, and spiritual, for boys and girls of all grades of India's religious and social life. This ideal was initiated at Madanapalle by the late R. Giri Rao, the founder and for many years the Headmaster of the High School; it was confirmed and developed by the inspirer and fosterer of the College, Dr. Annie Besant.....In this connection we are happy to announce that the original parent organisation, the Theosophical Educational Trust, founded and long directed by Dr. Annie Besant, has resumed its educational activities of which our institution is an important constituent.

Associated with the Theosophical College and High School are the Anglo-Vernacular Higher Elementary School, founded in 1888, and later managed and financed by the late M. Rama Rao, a former member of the High School Staff, and continued in his memory by a local committee; and the Kumarapuram Harijan Night School, founded in 1916 by one of our College students, the late Mr. Jagannath, and carried on as an activity of the College Seva Sangha. A Girls' School will shortly be developed in the village of Sugaliapalle.

What these associated educational activities mean in human units and potentiality will be seen from the following figures for the year 1935-1936;

	Students.	Staff.	Total.
College	145 (11 ladies.)	31	176
High School	210 (33 girls.)	20	230
Elementary School	400 (47 girls.)	14	414
Kumarapuram School	40	1	31
Sugaliapalle	30 (4 girls.)	1	31
Total	815	67	882

We are happy to record also an increase in the success of our academical work as shown in the results of the public examinations held in March 1936. These are summarised as follows:—

COLLEGE EXAMINATIONS: MARCH 1936.

INTERMEDIATE: 31 candidates: Full passes 46% (one complete failure) Subjects passed 70%; English 64%; Vernaculars 90% Optionals 64%.

DEGREE (B. A.): 17 candidates: Full passes 50% (one complete failure.) Subjects passed 76%; English 70%; Vernaculars 77% (including Telugu 100% with one second class, and, we hope a medal); Optionals 83% (including Philosophy 100% with one first class and one second; and a second class in Economics).

HIGH SCHOOL EXAMINATION—S. S. L. C.

27 Candidates: Passes 63% (Presidency average 36%); English 63%; Vernaculars—Telugu 96%; Tamil 100%; Kanarese 100%; Elementary Mathematics 89%; Elementary Science 100%; History and Geography 96%; Optionals 100% (Chemistry, Physics, Mathematics, History).

While these results of formal examinations are highly gratifying, since they mark essential steps in the official educational life of the students, they are not regarded as the ultimate expression of the student's real capacity and character or of the true educational work of the institution. The curricular studies and examinations deal mainly with knowledge imparted to the student. This is only the lesser half of true education; the other and greater half consists of the opportunities for discovery and expression, and the development of individual capacity, which are given in the extra-curricular studies. In these the College and High School are specially rich, and in some aspects unique. Besant Hall, in which the staff and students of the School and College meet every morning for "daily dedication" is a gallery of South Indian sculpture retrieved from the surrounding fields where the ancient town of Madanapalle once stood. The College Chitralayam has a small but instructive collection of ancient and modern Indian paintings. Through these expressions of India's creative genius the student is unobtrusively influenced towards his own artistic expression. Music and drama have always been encouraged, and have developed into a distinctive method of presenting plays, and into a School and College Orchestra. In the year on which we now enter, Music has been included as an optional in the Fifth Form. Mental expression is encouraged in the Literary and Debating Societies and in the College Parliament. The hobbies of the High School put the students in touch with nature and creative craftsmanship. The Seva Sangham gives the College students the touch of humanity and the problems of the villages in the work of the Night School. Games stimulate initiative in action and promote physical fitness; Yogic physical culture leads towards the development of extended capacity and energy and finer mental and emotional vigour; and around and through all these activities curricular and extra-curricular, there is the influence of reverence and idealism which constitutes the essence of religion; and the inculcation of the fundamental unity of all faiths in a common search for reality, and of all classes and creeds in a common kinship of human necessity and divine possibility.

Dr. Cousins then gave a summary of the financial position of the College and High School, and added that the annual deficit had been met by donations, and would continue to be so met, but Rs. 50,000 had to be gathered before April 1937 to complete the endowment fund required by the University. He made a fervent appeal to friends to help the College:

In former times, in the hey-day of Dr. Annie Besant, our institution was generously subsidised from the central funds that she so easily gathered. But changes of times, personality and interest, and the development of rivalries in various departments of the country's life, followed by her ever to be lamented demise, ultimately withdrew financial aid to our institution. Now, entirely without backing, solely on its merits as an institution that has made educational history, and that stands for the inclusive educational ideal of her who inspired and supported it in the years of her splendid and epoch-making maturity. The Theosophical College and High School has to rely on the help of those who value its principles and practice. It faces the future with the certainty that that which fulfils a real need in human life is bound to receive the means to the carrying on of its work.

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After the reading of the report, Sir C. P. Ramaswami Aiyar rose amidst loud applause to deliver his presidential address. A full report of the address is printed elsewhere in the magazine.

The first day's celebration closed with a largely attended Old Boys' Dinner at night followed by interesting after-dinner speeches by Dr. Cousins, Sir C. P. Ramaswami Aiyar, Professor K. T. Krishnaswami, R. Swami Rao, R. Seshagiri Rao, and others.

On July 12, Sir C. P. Ramaswami Aiyar opened the Chitralayam and in a brief but brilliant speech stressed the value of art and beauty in the harmonious development of the human personality. Mr. R. Seshagiri Rao, a member of the College management, proposed a vote of thanks to the distinguished guest. From the Chitralayam the guest was conducted to the Kumarapuram Village School where he was received by Professor E. N. Subrahmanyam and Mr. S. Subbaramappa and other workers of the College Seva Sangha. A visit was also made by the chief guest to Sugulipalle where, thanks to the efforts of the Sangha and the help of the District authorities, a well has been opened for the villagers.

At 10 A. M. we had a brilliant lecture on "Education and Discipline" by Janab Humayun Mirza presided over by Sir C. P. Ramaswami Aiyar in Besant Hall which was crowded with students and a large number of ladies and gentlemen from the town. A full report of the lecture is found elsewhere.

The rest of the afternoon was spent by Sir C. P. Ramaswami Aiyar and Janab Humayun Mirza in going round the campus inspecting the cottages, *bhojanasala*, and the laboratories, and participating in the various functions organised in their honour. An impressive Scout rally was held in the evening before tea, and Sir C. P. made a fine exhortation to the Scouts and Rovers to live up to the Scout ideal. After the Scout display they left Madanapalle, Mr. Humayun Mirza for Bangalore and Sir C. P. for Madras.

An interesting variety entertainment organised by the School and College dramatic associations brought the annual function to a successful and happy close.

STAFF

The following joined the College staff in July 1936: Mr. R. Kalyanasundaram Pillay, B.A., (Honours), as Lecturer in Tamil in the place of Mr. N. E. Ganesa Sastri; Mr. P. Narayanachar, M.A., L.T., as Tutor in English in the place of Mr. M. P. Sundararajan, B.A.; and Messrs.

D. S. Harischandra Rao, B.Sc., and P. Balakrishnamurti (Vidvan and Siromani) as Tutors in Chemistry and Telugu respectively. Mr. R. Ramachandra Rao, B.A., L.T., of the High School returned after training in Library Science in July and has been appointed Librarian of the College in addition to his duties as First Assistant in the High School. Mr. U. Nagaraja Rao, acting Librarian, has resumed his duties as Manager of the Hostel. Mr. K. H. Hadi, for two years our Librarian, resigned his post.

STRENGTH OF THE COLLEGE

It is gratifying to note that the strength of the college classes has considerably gone up this year, and we have on the rolls 170 students as against 145 last year including 14 ladies. Owing to the limited number of seats in the Science group, we had to refuse admission to a very large number of students. The strength of the various classes as it stood on August 1 is as follows:

Junior Intermediate	72	(5 ladies)
Senior Intermediate	74	(8 ladies)
Junior B. A.	12	(1 lady)
Senior B. A.	12	

OUR VISITORS

Elsewhere we give an account of the annual celebrations and the distinguished visitors round whom they centred. The first term also brought us a number of other visitors. Srimati Kamaladevi paid a brief visit to Mrs. Cousins in August. She addressed the assembled College and senior High School students on "Style in Life", and later in the day presided over a meeting of our Hindi Students and gave away certificates to those who had come out successful at the Hindi Examinations conducted by the Hindi Prachar Sabha of Madras.

Another welcome visitor was Mr. J. C. Kumarappa of Gandhiji's All-India Village Industries Association. He gave a lucid exposition of the aims and programme of the Association at a crowded public meeting in Besant Hall presided over by Mrs. Cousins.

Principal P. Mahadevan of Madura College, Madura, generously accepted Dr. Cousins' invitation to give the inaugural address of the various College associations, and spoke most impressively on the subject of "The Good Life". He stayed for another day and attended various College and School activities, and the next morning at daily dedication spoke appreciatively of the life of the institution.

Mr. M. Lakshminarayana Rao, M. A., L. T., our popular District Educational Officer and an old Boy, and for sometime a teacher, of the

High School, came for his annual official inspection of the High School and participated in the various functions arranged by the staff and students of the School in his honour.

The famous Andhra poet, M. R. Ry. Chellapilla Venkata Sastri Garu, was yet another of our distinguished visitors and gave the inaugural address of the College Telugu Association.

BIRTHDAY CELEBRATIONS

The first of October, Dr. Annie Besant's birthday, came this year during the term holidays; but those who remained on the campus and a few others from the town met at the Jignasa Lodge and offered in a simple but impressive manner their tribute of love and gratitude to one to whose inspiration and help this College owes so much. Mr. R. Seshagiri Rao who presided over the meeting paid a touching tribute to the memory of Annie Besant and was followed by Professor K. T. Krishnaswami and Dr. D. Gurumurti. Messrs. K. L. N. Joshi, D. Dhondurao and S. Srinivasan, also spoke on the greatness of A. B.'s life and the unforgettable services that she had rendered to India in particular and to humanity in general.

On July 22 the School and College offered their joint felicitations to our beloved Principal on his birthday in Besant Hall after the daily dedication, Dr. D. Gurumurti presiding. Among those who spoke on the occasion were Mr. B. Rama Rao representing the College Council Mr. E. N. Subrahmanyam on behalf of the residents, Mr. G. Gundu Rao representing the High School staff, and the Headmaster who conveyed to Dr. Cousins the grateful and loving affection of the School. R. Narasimha Reddy of the Senior B. A. class speaking on behalf of the College students paid a fine tribute to the greatness of the Principal and offered him flowers and garlands as a token of their love and respect. Other student speakers were M. K. Seshagiri Iyer (II Class) and Miss B. Lakshamma (II Class). After the concluding speech of Dr. D. Gurumurti, the College dispersed for the forenoon to reassemble for work at 2 P. M. In the afternoon Dr. Cousins and Mrs. Cousins were entertained at tea by the members of the College and School Teachers' Association in the Lecturers' Room at which Mr. B. Lakshmana Rao, Secretary of the Association, conveyed to Dr. Cousins the birthday greetings of the Association and wished him many many happy returns of the day. Dr. Cousins made a suitable reply.

The beautiful spontaneity which characterised these birthday celebrations this year was something different from the usual formality associated with such occasions. The gods love the *depth* and not the *tumult* of our love.

WORLD-PEACE MEETING

In response to the appeal of Mrs. Sirojini Naidu to observe Sunday, September 6, as an All-India Peace Day in connection with the World Peace Congress at Brussels, a public meeting was held that morning at the Jignasa Lodge under the presidency of Mr. R. Seshagiri Rao. Dr. Cousins who opened a discussion on "The Essentials of World Peace" after making a rapid survey of the present situation in Europe and the causes leading to it, observed that the only way in which peace could be secured was by effecting a revolution in human thought by personal discipline and by the eradication of desire, individual and national. He pointed out the need for the rewriting of history books, eliminating everything relating to warfare from their pages and for abolishing all entertainments whose influence was not beneficent and which did not appeal to the real spirit of childhood. Concluding, Dr. Cousins said that he was perfectly convinced that one of the tragedies of the Indian educational system at present was that some of her own leaders were trying to introduce the military bias into her education.

Professor Krishnaswami, who followed, called upon the gathering to meditate on peace and to make their thinking universal instead of national. Professor P. Narasimhachari stressed the need of education for peace and observed that the best way to secure peace was by each individual living a peaceful life. Professor E. N. Subrahmanyam, speaking next, said that any reform of the League of Nations should be based on a changed conception from that of a war-preventing to peace-promoting institution. If the reformed League was going to be a grand military alliance, it would only be, as pointed out by H. G. Wells, like a "Vegetarian League of Wolves".

After the recital of the universal prayer led by Professor S. Srinivasan the meeting terminated.

EDUCATION WEEK CELEBRATIONS

The College and School actively participated in the local celebration of the South Indian Education Week. Mrs. Cousins had the honour of opening the celebrations and spoke on "Education and Character-building". Dr. D. Gurumurti gave an impressive talk on the same subject. Dr. Cousins addressed a crowded meeting of teachers and others on "Character through emotion-education" in the local Board High School hall under the presidency of Mr. N. Dandekar, I. C. S., Sub-Collector. Messrs. E. N. Subrahmanyam, A. Venkataramiah, S. Srinivasan, and Mrs. Cousins participated in the symposium

on "Teachers and Character-building" held in the Mission Girls' School under the presidency of Miss C. M. Coburn, M. A.

We reproduce below the press summary of Dr. Cousins's lecture:

Dr. Cousins said that the word character had 28 meanings, of which 22 were nouns. It had also nine derivatives of which eight were nouns. It was obvious, therefore, that the word had gathered around itself in the course of its history the meaning of something that was not itself an action but was produced by action. Character was not an action, but a reaction—an individual's natural and instinctive response to the impacts and challenges of daily life.

They would get nearest to the idea of human character, Dr. Cousins said, if they followed the etymological clue and saw character as something worked up to by a process that could be figuratively expressed as engraving, or as distilling or cultivating. Character was not the instrument or the technique of the engraver, but the finished product. Yet, so inadequate were words to express realities, when they defined character as a finished product, they had only told half the truth about it, for character, while complete at a particular moment of observation, was never finished, but always developing; and it was not only a product but was the ultimate producer of the attitudes and directions in individual life that expressed true character. These attitudes and directions were judged by their relationship to moral and ethical standards that humanity had set up as safeguards against the tendency to human depravity.

The problem of the educator, faced with children in whom both tendencies were at work, with widespread encouragement in their environment towards the reverse of the virtues, was to find ways and means for the "engraving" of good character on the nature of the student. This would appear to indicate a return to the abandoned educational idea of the student's nature being a "clean-slate" on which the educator had to write his own signature. But this was not so. The modern idea of self-education remained the true way to responsibility and authentic self-development. The engraving had to be done by the student's own effort.

At the same time restraint of the self-gratification and destructiveness inherent in humanity at its present general low level of development, alongside the rudimentary excellencies that it was the work of the educator to stimulate and establish in the student, was necessary as a safeguard for the individual and the group. What education needed, therefore, was a middle way between libertinism and dictatorship; not what might be called a disciplined freedom, which brought the two extremes into opposition, but what he, the lecturer, would call progressive liberation, which meant an increasing delegation of realized power and initiative to the pupil.

Such progressive liberation, Dr. Cousins continued, was possible through the participation of the student in activities of a pleasurable nature.

Continuing, Dr. Cousins described the pleasurable activities that would help in the self-engraving of good character in the pupil. He spoke of the value of associated games, and laid particular stress on rhythmical exercises that encouraged the sense of design and logical continuity, and inculcated the sense of responsibility of the individual to the community. The latter sense was particularly helped in drama in which the individual participant played a part in the attainment of the total effect, an essential part, but only a part.

The other arts and crafts could all contribute, each in a special way and according to the physique and temperament of the individual, in the development of the sense of design, harmony, unity, sequence, balance, beauty, that were the features of both art and good character.

If such activities, Dr. Cousins concluded, were made essential constituents of education, they would contribute, as no mere perceptive teaching could ever contribute, to the development of character that would shrink from baseness and gravitate naturally to all that was worthy, and in due time render artificial codes of morals and ethics unnecessary in both the individual and general life of humanity.

BENGAL ARTISTS

Babu K. N. Majumdar the famous painter of the Bengal School spent a couple of days here as guest of Dr. and Mrs. Cousins. The exquisite paintings of Mr. Majumdar have been known for sometime to the public and to the students here by originals in our Chitralsayam. A collection of new paintings by Mr. Majumdar was put in the Art Room for a few days before being sent on to the Sri Chitra Exhibition at Trivandrum during the Birthday Celebrations of the Maharaja. Mr. Majumdar was accompanied by one of his senior students of the school run by the Indian Society of Oriental Arts in Calcutta of which Mr. Majumdar is Principal. Mr. Khagen Roy is now making special studies in the Madras School of Arts and is a very promising painter. They came intending to make a day's visit as a tribute to Dr. Cousins' work on behalf of Indian Art, but they remained an extra day in order to enjoy the vital life which they discovered in the institution.

They were present at the Chitralsayam on the evening of Friday, October 30, when Dr. Cousins gave his usual Full Moon talk on Art. Mr. Majumdar speaking on the occasion expressed special pleasure in the natural surroundings of the college as a field of art. Speaking of art in general he said that all art was one and there was no such thing as eastern or western art. The Bengal School of Art was not, said Babu Majumdar, anything strange to South India, for it was from the south, from her innumerable temples that the Bengal artists derived their main inspiration. Concluding his short speech the distinguished visitor thanked Dr. and Mrs. Cousins for their generous hospitality.

COLLEGE ASSOCIATIONS

THE CULTURE ASSOCIATION

THE work of the Culture Association is significant not for the things accomplished or ideals fulfilled but for the lines of usefulness it reveals now and then, not only for the College but for the country at large. It is this sense of its importance that goads us in spite of ourselves, and keeps us at our post, though thwarted and defeated often in the carrying out of our plans. We may not have been able to bring down showers of inspiration, yet we have been, at the worst, perhaps like the crow of the children's story books, throwing a few pebbles in the fond hope of raising the water of culture, now so low down in the vessel of life, to quench our parched throats in this season of cultural drought.

Dr. Cousins, like a far-sighted gardener, is dropping the seeds of culture wherever he goes and there are signs of a not distant fine harvest and through him the College is linking itself with the larger life of the country, not as it is, but as it may perhaps become. The inaugural address of the Association was given by Dr. Cousins on Culture which was, according to him, the great co-ordinating and unifying process in individual as well as in general life. He drew beautiful illustrations from the kindred process operating in the kingdom of Nature. He emphasised at the end the harmonious development of our faculties so as to gain the maximum ratio of human excellence.

This was followed by two talks in two successive classes by Mrs. Cousins; one on *The Cultural Problems of the Near East* and the other on *The Glamour of Persia*, both of which were most interesting as they were directly from her own personal experiences and contacts of places and people in Palestine, Arabia, and Persia. Her talks made us realise how political problems, like the Arab-Jew question, could gain a living interest and value when set in their proper perspective and background, social, cultural, and religious as well as historical and political. *The Glamour of Persia* was very entertaining because of her graphic descriptions of the long motor journeys over vast stretches of sand and rock, with endless possibilities of accidents and risks. The completely Americanised Jews and their up-to-date settlements and institutions in Palestine, the poor primitive Arabs, the brave and hospitable Iraqians, the camels of Bagdad, the carpets of Persia, the

exquisite but antique art of Damascus, the interminable teashops with their picturesque scenes and the weird strains of music in the streets at night, raised dream-pictures of these old centres of romance and culture with their long successions of story and legend.

Mr. K. T. Krishnaswami gave one Friday afternoon a talk on *Culture and Life*, pointing out the need for culture in the world as the solvent of misunderstanding and war, the ugliest features of individual and international life at present. He said that the true process of culture was the bringing of life, individual and national, into vital touch with the world's intellectual, emotional, practical and intuitive experiences and expressions. Culture was thus the practical pursuit of perfection—a true Yoga.

Dr. D. Gurumurthi conducted an impromptu symposium on "What is Culture?" on the following culture day in which a number of students participated. He commended particularly the thoughtful remarks of Mr. G. Lakshminarayana Rao of the Junior B.A. class. The meeting gave a clear proof that the students' minds were rather refractory to this extra-curricular and non-examinational activity. One culture class was utilised by the Literary and Debating Society and another period was devoted to the commemoration by the College Telugu Association, of the passing away of the Andhra poet, V. Subba Rao early last August. There were appreciative speeches by the Telugu Lecturer and Tutor, supplemented by a few students and ending with a fitting condolence resolution.

In the penultimate culture class of the term, Mr. H. Sunder Rao gave a stimulating talk on *Modern challenge to Culture* wherein he gave a few electric shocks especially to those of us who are prone to dream and build castles in the air. He is a fine realist and idealists do not mind the realists gaining a few (doubtful?) victories. His talk was like the strong but welcome wind that shakes the tree and leaves it stronger by the roots.

The last talk of the term, like the first, was given by Dr. Cousins on *Glimpses of Chinese Culture*. The parallels he drew between Indian and Chinese thought made the lecture very useful and he left a very sweet and inspiring picture in our minds of the three great sages of Asia gathered round a jar of wine symbolic of Life, with characteristic expressions on their faces indicative of their typical attitudes to life. There is Buddha on one side with the words, *The wine of life is bitter; let us throw it away*. Confucius stands on the other and his words are *The wine of Life is sour; let us try to sweeten it*. Lao tze stands in the

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middle with a radiant smile on his face. *The wine of life is very sweet* are the words that fall from his lips.

In reviewing the work of the Culture Association and looking at its future, one is reminded of the poet's words:

For while the tired waves, vainly breaking
Seem here no painful inch to gain,
Far back, through creeks, and inlets making,
Comes silent, flooding in, the main.

K. T. Krishnaswami M. A., (Secretary)

THE COLLEGE LITERARY & DEBATING SOCIETY

The following were elected to conduct the affairs of the Society during the current year:

President: Dr. James H. Cousins.

Vice President: Prof. P. N. Chary, M.A., L.T.

Secretaries: K. S. Raman (Junior Intermediate)

A. Narasinga Rao (Senior B.A.)

Class Representatives: K. Obula Reddi (Senior B.A.)

R. Ramalinga Reddy (Junior B.A.)

G. Seshagiri (Senior Intermediate).

G. Narayana Raju (Junior Intermediate)

The first meeting of the Society was held on August 7 when the proposition "That in the opinion of this House it is not desirable that students should take part in politics" was discussed under the presidency of Professor P. N. Chary, M.A., L.T. There was a very keen and lively debate and the proposition was defeated by an overwhelming majority.

Principal P. Mahadevan, M.A., of Madura College delivered the inaugural address of the various Associations on August 23, and spoke impressively on *The Good Life* with Dr. Cousins in the chair. Mr. Mahadevan in the course of his illuminating talk said that tolerance, good-humour, a sense of proportion, and common sense were as necessary for a good life as a sense of moral values, religion and idealism. Life, he said, is a complex of great simplicities, and therefore a good life is one that is lived in a spirit of simplicity, naturalness and spontaneity. After Dr. Cousins's closing remarks, Professor P. N. Chary proposed a vote of thanks to the speaker. This was one of the most successful of our meetings, and our big hall was fully crowded.

On September 5, the Society conducted a debate on "Which is more urgently needed in our country—science or culture?" Dr. Cousins occupied the chair and there was a very interesting debate in

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which more than a dozen students participated. The outstanding speech of the debate was made by Miss G. S. Parvati (Senior Intermediate) who gave a clear exposition of the significance of science and said there was no essential contradiction between science and culture, science being a very important aspect of general human culture.

The activities of the first term closed with a very pleasant social gathering in which the whole college participated. We look forward to another busy and interesting term when the College re-opens on October 5.

A. Narasinga Rao, (II Class) Secretary.

THE DRAMATIC ASSOCIATION

As usual the Association began its activities this year with a variety of entertainment on July 12 in connection with the annual re-opening celebrations. A scene from "Druva" was presented by a group of High School girls under the guidance of Mr. N. Thiagarajan, our Art Instructor. This was followed by a soliloquy from the famous play *Ramdas* rendered by M. K. Seshagiri, and a choice selection of songs contributed by the pupils of Miss Kalyani. A few classical dances by the pupils of Mr. N. Thiagarajan brought the programme to a successful close. On August 23, the Association organised a successful entertainment in honour of Principal Mahadevan's visit. Though the lighting arrangements were not adequate, and the announcements not clear, the general standard of acting was very high. The most enjoyable item of the programme was contributed by G. Lakshminarayana Rao (Junior B.A.) who acquitted himself very well in his monologue from "Purpose". A scene from "Bobbili Yuddham" was then shown in which M. Raja Reddy (Senior Intermediate) as Bussy, and M. K. Seshagiri (Senior Intermediate) as Hyder exhibited some fine acting. Other items of the programme were a scene from *Othello* by A. Narasinga Rao and a partner; violin recitals by Miss R. Rajalakshmi and P. Chenchuramayya (Junior Intermediate); a scene from *Varavikrayamu* by C. Chowdappa (Senior Intermediate) and partner; and a finger-flute performance by Mr. P. Thimma Reddy, one of our former students.

Our Association is fortunate in having Professor B. Lakshmana Rao as its President to guide its activities. Himself a good actor, he is keen on improving the standard of our performances. Under his guidance and that of our enthusiastic music teacher, Mr. B. Lakshminarasimham, the Association is now conducting rehearsals for a full Telugu play *Markandeya* to be staged next term. An earnest band of students are also busy preparing a few scenes from Shakespeare's

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Merchant of Venice under the able guidance of our actor-Principal, Dr. James H. Cousins.

M. K. Seshagiri (II Class) Secretary.

ANDHRA SARASWATA SANGHAM

The outstanding event of this term was the inaugural address delivered by the famous Andhra poet, Brahmasri Chellapilla Venkata Sastry in August. One of the greatest of the Telugu poets now living, Mr. Sastry gave a very impressive talk on his favourite subject—the beauties of Telugu poetry, illustrated by his own delightful *ex-tempore* verses. Dr. D. Gurumurti occupied the chair, and our Telugu Lecturer, Vidwan D. V. Krishnamurti read a few verses which he had composed in honour of the distinguished guest.

The Sangham met on August 14 to give expression to the loss sustained by Andhradesa in the untimely death of Vavilikolanu Subba Rao popularly known as *Andhra Valmiki*. Vidwan D. V. Krishnamurti who presided made a moving speech on the greatness of Mr. Subba Rao as a poet and as a man.

Komarla Narayana Rao (Senior B.A.)

THE TAMIL SANGHAM

The following are the office-bearers of the Sangham: Professor P. Narasimhachary, M.A., L.T.,—President; Mr. K. Kalyanasundaram Pillay, B. A. (Honours)—Vice-President; and Miss G. S. Parvati (II Class)—Secretary.

The only meeting of the term was held in August when Mr. R. Pitchumani of the High School addressed the Sangham on the significance of Kamba Ramayana with Mr. M. Lakshminarayana Rao, M.A., L. T., District Educational Officer, in the chair.

It is hoped that the Sangham will organise more meetings and discussions of literary interest during the coming term.

G. S. Parvati (II Class) Secretary.

THE KARNATAKA SANGHA

The youngest Association in our College, the Sangha consists of 20 members. It is not a big number, but if we take into consideration the enthusiasm displayed by the members till now, we can certainly look forward to a very prosperous future for the Sangha. One of the objects of the Sangha is to keep alive in the minds of our Kannada students the greatness of Kannada culture. Thanks to the efforts of our Kannada Lecturer, Mr. P. Narayana Iyengar, M. A., the Sangha

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was started at the beginning of this term and the following were elected to conduct its affairs during the year:

President: Dr. James H. Cousins.
 Vice-President: Pandit P. Narayana Iyengar, M.A.
 Secretary: N. T. Ponnappa (Senior Intermediate)
 Executive Committee: M. Govindachar (Senior Intermediate)
 Miss. B. Lakshamma (Senior Intermediate)
 V. Pandurangachar (Junior Intermediate)

So far we had only two meetings of the Sangha. At the inaugural meeting attended by a large number of students and others, including a small but sympathetic group of Telugu students, we had a very instructive symposium on "What is Literature?" with Professor H. Sunder Rao, M.A. in the chair. As many as 12 speakers took part in the discussion including Pandit Narayana Iyengar who gave a very interesting talk on the subject of Literature and literary appreciation, and Pandit C. N. Visvanath Sastri, Kanarese Pandit of the High School.

At the second meeting of the Sangha, Pandit Visvanatha Sastry of the High School delivered an illuminating lecture on "Some aspects of Kannada Literature" with Mr. P. Narayana Iyengar, M.A. in the chair.

N. T. Ponnappa (II Class), Secretary.

THE SCIENCE ASSOCIATION

At the preliminary meeting of the Association held on July 24, the following office-bearers were elected:

President: Dr. James H. Cousins.
 Vice-President: Professor B. Rama Rao, B.Sc. L.T.
 Secretaries: G. Ramachandra Reddy (II Class).
 K. Bojji Reddy (I Class).
 Miss. J. Lakshminarayanamma (II Class).
 Class representatives: L. C. Thimmappa (I Class)
 B. Rajagopalachar (II Class)
 Miss. R. V. Padmavati Devi (II Class)

A meeting of the Association was held on August 29 under the presidency of Dr. Cousins when Miss Parvati (II Class) read a paper on "The Scientific Mind". After the reading of the paper, there was a discussion on the subject in which many students participated.

G. Ramachandra Reddy (II Class).
 J. Lakshminarayanamma ..
 H. Bojji Reddy (I Class).

Secretaries.

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THE PHILOSOPHY ASSOCIATION

The following were elected as the executive of the Association for the current year:

Dr. D. Gurumurti—President
 Professor S. Rajagopalan, M.A., L.T.—Vice-President
 R. Narasimha Reddy (IV Class)—Secretary

Two meetings of the Association have so far been held. At the first meeting, there was a discussion on "What is Philosophy?" led by R. Narasimha Reddy. "Is Psychology behaviouristic or dynamic?" was the subject of an interesting debate at the second meeting of the Association presided over by Dr. D. Gurumurti. G. Subba Reddy (IV Class) spoke on the behaviouristic side and T. Varadakutti (IV Class) on the side of dynamic psychology.

R. Narasimha Reddy (IV Class), Secretary.

THE ATHLETIC ASSOCIATION

The following office-bearers were elected for the current year:—

President	...	Dr. James H. Cousins.
Secretary	...	K. B. Harikrishna.
Foot-ball Captain...	...	V. E. Varghese.
Hockey	...	V. Narasimham.
Cricket	...	S. Hussain Reddi.
Basket-ball	...	S. Venkata Row.
Volley-ball	...	S. Venkataswami.
Badminton & Ring Tennis	...	S. Ramachandriah.
Indian Games & Gymnasium	...	G. Ramachandra Reddi.
Ladies' Representative	...	Miss G. S. Parvati.
Tennis Captain	...	Y. Adinarayana Reddi.

This year two new Ring Tennis Courts have been opened—one for the boys and the other for the College girls. Early in August, the members of the V. R. College Athletic Association, Nellore, paid us a visit, and several friendly matches were played on the 8th and 9th August. In Badminton and Tennis our visitors beat us; but in Hockey, Foot-ball, Cricket and Volley-ball we won and thus amply made up for our few defeats.

About the activities this term of the Basket-ball, Indian Games, Gymnasium and Ladies' Sections there is not much to report. But the Foot-ball, Hockey, Cricket, Volley-ball, Badminton, Ring Tennis and Tennis Captains have very interesting reports to submit.

FOOT-BALL

We have a fairly good report to submit about our activities this term. We played five matches—three with the Madanapalle Town Team, one with the local Board High School Team and another with the Foot-ball Team of the V. R. College, Nellore. In all these we put up a good fight, and beat the V. R. College and the Board High School Teams. In our contest with the Town Team we were not, however, wholly successful. We won only once. But the true sportsmen of our Foot ball Team take success and defeat with equal thanks, and grow from strength to strength.

HOCKEY

The Madanapalle College is well known for the good standard in Hockey that it maintains. But we note with regret a falling off from this standard. May we, therefore, appeal to our fellow-students to evince a greater and greater interest in Hockey and prove themselves worthy of their tradition?

This term we have played a number of matches most important among them being two—one with the Town Team in honour of Sir C. P. Ramaswami Iyer's visit, and the other with the V. R. College Team. In most of these we met with success.

CRICKET

Our Cricket Association has been progressing well, thanks to the keen interest evinced by some of our members—Shenoy, Ponnappa, C. Kuppacharlu and Mr. B. Madhava Row (Physics Demonstrator). We played five matches during the term under review—the last, in honour of the visit of Mr. Mahadevan, Principal, Madura College, with the Town Team captained by Mr. Lonsdale, Assistant Superintendent of Police. In this as well as in the match with the V. R. College Team we won.

VOLLEY BALL

Our team played three matches this term the most important of these being the match with the V. R. College Team. In all the three our players acquitted themselves very creditably beating the opponents outright. Our team is easily the best in the Chittoor District.

BADMINTON AND RING TENNIS

A number of matches have been played by our teams this term, of which the Badminton match with the V. R. College Team was very exciting. Our opponents beat us in this very narrowly. Thanks to our players, we are progressing well.



Southwest of the camp, looking
toward the beach.



FENCHEPAD CAMP
A group of the U.S. and R.C.C.



Vihara Lones with Dr. or Mrs. Lones and Mr. Lones
at Sanapagan.



FENCHEPAD CAMP
S. L. O'Brien with Zirc's

THE TENNIS CLUBS

There have been during this term several friendly as well as challenge matches among the members of our club. In the match with the V. R. College Clubs, we were represented by Mr. Y. A. Reddy and Mr. S. H. Reddi. After a good fight the visitors won.

K. R. Harikrishna Chetty, Physical Director.

THE ASOKA SCOUT TROOP (ROVERS)

The entire troop under the command of Mr. C. Subba Rao, Scoutmaster, met at a ceremonial parade on July 11 and extended a warm welcome to the distinguished visitor and King Scout, Sir C. P. Ramaswami Aiyar. A few interesting items of Scout drill and "stunts" were exhibited, and in bringing the pleasant function to a close, Sir C. P. Ramaswami Aiyar spoke as follows :

The institution has been connected with scouting from its inception. Indeed, Indian scouting began here. Mrs. Besant, of blessed memory, regarded scouting as one of the essential elements in national uplift. She realised that open-air life was necessary for the welfare of the body, just as the qualities of being prepared and of following one's leader were necessary for character. Mrs. Besant started her own organization, but afterwards amalgamated it with the sister organization.

Scouting has been referred to as the "Junior League of Nations". To-day, unfortunately, that compliment cannot be fully applied, as the League of Nations has recently given a not too conspicuous example of harmony and strength. If there is ever going to be a "Parliament of man", I would suggest that the foundations of "the federation of the world" may be laid in such organizations as the Boy scouts and Girl guides.

The spirit of organized service not only to yourself and your locality, but service to humanity—this spirit alone will solve the problem of human unity. Today the great nations do not display the Scout spirit, through which only they can transcend their separateness and rise to true comradeship. Therefore, I wish the scout and guide movement, and your troops in particular, every success.

At a business meeting of the Troop on August 10, Mr. S. Guru Rao was elected as Rover Leader; Mr. E. N. Subrahmanyam as Quartermaster; Mr. H. Sunder Rao as Assistant Rover Leader; Mr. P. Narayana Iyengar as Troop Treasurer, and Mr. P. Venkataraghavan as Rover Mate. The Rovers met on the 15th and 22nd August, and after a short parade, marched to Sugaliipalle where rural reconstructions work is being done by the College Seva Sangha.

In addition to weekly classes on Scout-craft and pleasant hikes, the troop arranged for two big excursions during the terms—one to Penchupad, 7 miles south of Madanapalle, and another to Chinna-tippasamudram, 9 miles away. The camps were a great success. An

intensive programme of training in scout-craft is being followed, and classes are held regularly on such subjects as signalling, tracking, etc. Our younger comrades of the troop, the boys of the High School, co-operate with us in all these activities of service, pleasure, and instruction.

S. Gura Rao, B.A. - Scout Leader

THE COLLEGE SEVA SANGHAM

The Seva Sangham consists of about a dozen enthusiastic and devoted workers who, as usual, confine their activities mainly to the Harijan Night School in Kumarapuram.

The School was officially reopened for the year on July 12, by Sir C. P. Ramaswami Aiyar. There are 12 boys attending the School. Three of them are in third standard and it is our hope that we would be able to admit them into our School next year.

The School celebrated 'Krishn Jayanti' and 'Vinayaka Chaturthi' when several members of the Sangh made short speeches in Telugu explaining the significance of these festivals. Sweets were distributed to the village children on these occasions.

Besant Day on October 1, and Gandhi Day on October 2 were celebrated with great enthusiasm. Programme on these days included among other things Bhajana, procession and meetings.

Early in July we had the pleasure of a visit from Mr. J. C. Kumarappa, Secretary of the All-India Village Industries Association. Under the auspices of the Sangham he addressed a crowded meeting in Besant Hall on 'Village Industries' with Mrs. Cousins in the chair.

The village temple has been completed. Attempts are being made to get the images of Rama and Hanuman. As soon as they are got they will be installed and consecrated with appropriate rites.

S. Subbaramappa, (Secretary)

HOSTEL NEWS

COTTAGES

The College reopened on June 29 and with it the Cottages also. New admissions into the College brought an accession of strength to hostel membership but our fears that admission into the hostel will have to be refused for want of room did not however materialise. We are now 26, more than half of them being freshmen.

The outstanding event of the term as in previous years was the Re-opening Dinner in Besant Hall on the night of July 11 in connection with the College Celebrations. We were all there - Cottagers, Viharites, Dormitorians—nearly a hundred in number. Life in the Campus is on the whole happy and we cottagers also make more or less a joint family. Mrs. Cousins comes round on Wednesdays inspecting our rooms. She does a lot to make our lives happy and helpful. In no less a measure are our two residential Doctors (not medical) and our enthusiastic and passifying sub-warden responsible for our cultural and social advancement. Our thanks to them.

We had a number of dinners during the term the most important among them being those held in honour of our chief warden on his Birthday, July 22 and Principal Mahadevan when he visited our College in August. I should not also forget to mention the pleasant outing we had into the adjoining countryside.

On September 11, the second Cottage put on a gala appearance the occasion being a social gathering to which all the College resident members and teachers were invited. It is hoped that the example set by the second Cottage will be followed by others also.

R. D. Rajah

VIHAR—Excursion to Somapalayam.

One evening all of us sat round Mrs. Cousins chatting away with her. Suddenly she remembered her excursion to a place called Somapalayam about 30 miles away from here and described to us its magnificent temple. She suggested that we should all go there the next day and we readily agreed.

We were like a pretty big family with our father, mother, uncles, servants and children. As we drove along we were struck with the beautiful natural scenery all around us. Here and there appeared small pools, reflecting the rays of the morning glory and adding to the beauties of nature.

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On reaching our destination the first thing we did was to go into the temple. The stone pillar in front of the temple was an impressive sight. The carvings inside were a marvellous display of splendour and art. The paintings on the ceilings describing Ramayana in pictures were exquisite.

Coming out of the temple we went over hills and dales and by the time we returned we were dead tired and hungry, but thank God, our food was ready and we devoured it. We stretched our weary limbs and rested for a while. At about two we began our wanderings again. One of our artist friends made beautiful sketches of the temple while Mr. Guru Rao was busy with his camera. In the evening we had tea. Oh! how we enjoyed it! At about 5 P. M. we took leave of the villagers who had gathered around us and started back home. We reached the Vihara about 7 P. M. after a very enjoyable excursion.

A. N. Machamma.

1936 MARCH EXAMINATION

OUR NEW GRADUATES

P. Krishna Rao
Y. Prabhakar Reddi
M. K. Ramachandra Sarma
M. Saraswathi Souri
M. K. Lakshmana Sarma

A. Thyagarajan
P. Devadas
E. Nagabhushan Rao
G. Narayanaswami
A. Sitaram

INTERMEDIATE PASSES

C. S. Raghavan
R. Ramchandran
K. S. Subramanyam
P. Krishnamurti
N. Satyanarayana Reddi
V. K. Sunder Rao
N. B. Govardhana Rao

P. Lakshminarayana Reddi
K. Sitaraman
M. Sivaji
S. Subbaramappa
V. G. Subrahmanyam
A. S. Zachera
R. Danaraj

THE THEOSOPHICAL COLLEGE MAGAZINE

The Editor invites contributions on subjects of interest to College students.

All articles, literary communications, books for review, and exchange journals should be addressed to the Editor, The Theosophical College Magazine, Madanapalle.

The annual subscription for old boys and others is Rs. 3.

OUR EXCHANGES

We acknowledge with thanks the receipt of the following:—

1. The Ceded Districts College Magazine, Anantapur
2. The Lingaraj College Miscellany, Belgaum
3. The Zamorin's College Magazine, Calicut
4. The Malabar Christian College Magazine, Calicut
5. The Maharajah's College Magazine, Ernakulam
6. The Andhra Christian College Magazine, Guntur
7. The Mira, Hyderabad (Sind)
8. The Young Builder, Karachi
9. The Kumbakonam College Magazine, Kumbakonam
10. The Madras Christian College Magazine, Madras
11. The Presidency College Magazine, ..
12. The Hindu Theological High School Magazine, ..
13. The Pachaiyappa's College Magazine, ..
14. The Loyola College Annual, ..
15. The Madanapal, Madanapalle
16. The Madura College Magazine, Madura
17. The American College Magazine, ..
18. The Scholar, Palghat
19. The Victoria College Magazine, Palghat
20. The Nourasjee Wadia College Miscellany, Poona
21. The Rajahmundry College Magazine, Rajahmundry
22. A Government College Miscellany, Mangalore
23. The National College Magazine, Trichinopoly
24. The Journal of University Students' Union, Vizianagaram
25. The Annamalaiagar Miscellany, Chidambaram

— శ్రీరామ
“తేజస్వి నా వధీతమస్తు” —

శ్రీ మదాంధ్ర
సారస్వతపరిషత్పత్రిక

Printed by E. V. Ramakrishnan, B.A., at the Scholar Press, Palghat
and published by H. Sunder Rao, M.A., at Madanapalle.



సంపాదకుఁడు
విద్వాన్ దర్భా వేంకటకృష్ణమూర్తి, ఎం.ఏ.

مجلسه ۱۲۹۹

1951

[Faint, illegible text]

1. దేవతా పూజనీయతా వేదములలోను
 ఉన్నది పూజనీయతా / అది ఉన్నది మహానామ /
 పూజనీయతా వేదములలోను
 ఉన్నది పూజనీయతా / అది ఉన్నది మహానామ /

కం|| కొండంత దేవునకు నిలఁ
గొండంతగఁ బత్తి యిచ్చుకోఁగలుగుదురే?
కొండికల మంచుఁ బీఠిం
గొండిచె మా పూజ భక్తి కొండం తౌటన్

తే||గీ|| చంద్రునకు నూలిపోగన్న సామెతగను
మా యథాశక్తిఁ జేయు సన్మాన మంది
యింపుగా మమ్ము నాశీర్వాదింపు మయ్య!
సరసతిరుపతివేంకటేశ్వరకవీంద్ర!

— శ్రీరామ —

— ❖ —

— శ్రీరామ —

— శ్రీమదాంధ్రసారస్వతపరిషత్తునకు —

— బ్రహ్మశ్రీ శతావధానులు తిరుపతివేంకటేశాస్త్రిలవారి యాశీస్సు .
4—8—1936.

చ|| తిరుపతివర్వతంబునఁ బ్రతిక్షణపూజల నందికొంచు నా
గరతనయానమేతుఁ డయి కల్మి వహించియు వడ్డికాసులన్
గరము బహూకరించు నల కైతవపున్నెఱజాణ వేంకట
శ్వరుఁ డభివృద్ధి నాంధ్రపరిషత్తునకుం గరుణించుఁగావుతన్

తే||గీ|| మదనవల్లికాలేజీకి మఱియుఁ చెలుఁగు
కృషికి నిల్విన యాంధ్రపరిషదమునకుఁ
గారకుడు కృష్ణమూర్తికిఁ గలుగఁజేయుఁ
గాత భగవంతు డఖిలసౌఖ్యములు సరము

౨|| విద్యాధులు విద్యార్థిను
లద్యతనులు ప్రకృతసదమునందున మెంబ
ర్లువ్యోతమానులఁట పరి
షద్యత్నము నాఁడునాఁ డెసంగకయున్నే ?

||గీ|| భాష వర్ణిలుట కిది యుపాయ మెందుఁ
గవుల రప్పించుటకు ముఖ్యకారణంబు
తెలుఁగుదేశం బనెడిపేరు దీనికతన
మదనవల్లికిఁ గలుగుఁ గోవిదహితముగ.

— శ్రీరామ —

— శ్రీరామ —

. ఆంధ్రవాల్మీకి శ్రీనావిలికొలను సుబ్బరాయకవీంద్రుని నిర్మాణము —
— శ్రీమదాంధ్రసారస్వతపరిషత్తునుభూతిగీతాంజలి —
[దర్భా వేంకటకృష్ణమూర్తి ప్రణీతము]
14—8—1936.

బోలెడుమంది సత్కవులు పూజ్యతఁగన్న మహాంధ్రభూమి, నిన్
బోలెడువాఁడు లేఁ డనఁగఁ బోలెడుఁగా, కల పోతనార్యుఁ డ
క్కాలమునందు నెందును నొకండె కలండు పరుండు వెండి యి
క్కాలమునందు నీవు మఱి గల్గితి వంటియ వాసుసత్కవీ !

పోతన మున్ను భాగవతమున్ రచించి తరించె నంచు నీ
చేతమునందు వాని గుఱిఁ జేసి యటుల్ మునివృత్తిఁ బూని బల్
పాతకనాశనంబు భవబంధవిమోచన మైన జానకీ

3. The following information is being furnished to you for your information:

2. The second part outlines the specific steps and procedures for conducting regular audits and reviews. This includes identifying key areas for scrutiny, selecting qualified personnel, and establishing clear timelines for completion.

3. The third part addresses the challenges often encountered during the audit process, such as resistance from staff or lack of cooperation. It provides strategies to overcome these obstacles, including communication techniques and incentives for participation.

4. Finally, the document concludes by highlighting the long-term benefits of a robust auditing system. These include improved decision-making, enhanced risk management, and increased trust among stakeholders.

— 1 —

4420 1000 1000
 4420 1000 1000

1. The first step is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being studied. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being studied.

10-1-1964

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[Faint, illegible handwritten notes]

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॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

Length—1 meter. Weight—1000 grams. Color—dark brown.

[illegible]

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

[illegible]

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them.

100—07.20.

ఇట్లు మూలమునకు వచ్చివున్నది నీవు ముందుగా: ఇట్లు
ముందుగా నీవేల కడగితివి నీవు.

04-7-2.

0. 2. 2. 2. 2.

25-11-1964

1. **1.1** **1.2** **1.3** **1.4** **1.5** **1.6** **1.7** **1.8** **1.9** **1.10** **1.11** **1.12** **1.13** **1.14** **1.15** **1.16** **1.17** **1.18** **1.19** **1.20** **1.21** **1.22** **1.23** **1.24** **1.25** **1.26** **1.27** **1.28** **1.29** **1.30** **1.31** **1.32** **1.33** **1.34** **1.35** **1.36** **1.37** **1.38** **1.39** **1.40** **1.41** **1.42** **1.43** **1.44** **1.45** **1.46** **1.47** **1.48** **1.49** **1.50** **1.51** **1.52** **1.53** **1.54** **1.55** **1.56** **1.57** **1.58** **1.59** **1.60** **1.61** **1.62** **1.63** **1.64** **1.65** **1.66** **1.67** **1.68** **1.69** **1.70** **1.71** **1.72** **1.73** **1.74** **1.75** **1.76** **1.77** **1.78** **1.79** **1.80** **1.81** **1.82** **1.83** **1.84** **1.85** **1.86** **1.87** **1.88** **1.89** **1.90** **1.91** **1.92** **1.93** **1.94** **1.95** **1.96** **1.97** **1.98** **1.99** **1.100** **1.101** **1.102** **1.103** **1.104** **1.105** **1.106** **1.107** **1.108** **1.109** **1.110** **1.111** **1.112** **1.113** **1.114** **1.115** **1.116** **1.117** **1.118** **1.119** **1.120** **1.121** **1.122** **1.123** **1.124** **1.125** **1.126** **1.127** **1.128** **1.129** **1.130** **1.131** **1.132** **1.133** **1.134** **1.135** **1.136** **1.137** **1.138** **1.139** **1.140** **1.141** **1.142** **1.143** **1.144** **1.145** **1.146** **1.147** **1.148** **1.149** **1.150** **1.151** **1.152** **1.153** **1.154** **1.155** **1.156** **1.157** **1.158** **1.159** **1.160** **1.161** **1.162** **1.163** **1.164** **1.165** **1.166** **1.167** **1.168** **1.169** **1.170** **1.171** **1.172** **1.173** **1.174** **1.175** **1.176** **1.177** **1.178** **1.179** **1.180** **1.181** **1.182** **1.183** **1.184** **1.185** **1.186** **1.187** **1.188** **1.189** **1.190** **1.191** **1.192** **1.193** **1.194** **1.195** **1.196** **1.197** **1.198** **1.199** **1.200** **1.201** **1.202** **1.203** **1.204** **1.205** **1.206** **1.207** **1.208** **1.209** **1.210** **1.211** **1.212** **1.213** **1.214** **1.215** **1.216** **1.217** **1.218** **1.219** **1.220** **1.221** **1.222** **1.223** **1.224** **1.225** **1.226** **1.227** **1.228** **1.229** **1.230** **1.231** **1.232** **1.233** **1.234** **1.235** **1.236** **1.237** **1.238** **1.239** **1.240** **1.241** **1.242** **1.243** **1.244** **1.245** **1.246** **1.247** **1.248** **1.249** **1.250** **1.251** **1.252** **1.253** **1.254** **1.255** **1.256** **1.257** **1.258** **1.259** **1.260** **1.261** **1.262** **1.263** **1.264** **1.265** **1.266** **1.267** **1.268** **1.269** **1.270** **1.271** **1.272** **1.273** **1.274** **1.275** **1.276** **1.277** **1.278** **1.279** **1.280** **1.281** **1.282** **1.283** **1.284** **1.285** **1.286** **1.287** **1.288** **1.289** **1.290** **1.291** **1.292** **1.293** **1.294** **1.295** **1.296** **1.297** **1.298** **1.299** **1.300** **1.301** **1.302** **1.303** **1.304** **1.305** **1.306** **1.307** **1.308** **1.309** **1.310** **1.311** **1.312** **1.313** **1.314** **1.315** **1.316** **1.317** **1.318** **1.319** **1.320** **1.321** **1.322** **1.323** **1.324** **1.325** **1.326** **1.327** **1.328** **1.329** **1.330** **1.331** **1.332** **1.333** **1.334** **1.335** **1.336** **1.337** **1.338** **1.339** **1.340** **1.341** **1.342** **1.343** **1.344** **1.345** **1.346** **1.347** **1.348** **1.349** **1.350** **1.351** **1.352** **1.353** **1.354** **1.355** **1.356** **1.357** **1.358** **1.359** **1.360** **1.361** **1.362** **1.363** **1.364** **1.365** **1.366** **1.367** **1.368** **1.369** **1.370** **1.371** **1.372** **1.373** **1.374** **1.375** **1.376** **1.377** **1.378** **1.379** **1.380** **1.381** **1.3**

ಅದೇ ಕಡೆ ಮುಂದುವರಿದು, ನಮಗೆ ವ್ಯಕ್ತಿತ್ವವನ್ನು
 ಸಾಧಿಸಿ, ಅದರ ಮೂಲಕ
 ಮೇಲೆ ಹೇಳಿದಂತೆ, ನಮಗೆ ಸ್ವಾತಂತ್ರ್ಯ
 ದೊರೆಯುವುದು.

ಶಿವಿ ಸ್ವಾಮಿ ಸ್ವಾಮಿ ಸ್ವಾಮಿ ಸ್ವಾಮಿ
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[illegible]

2025-01-01

౩. కామచంద్రకావు,

— ५३ —

கூடுதல் உதவி.

[illegible]

౧౫. అధ్యక్షులు మానవత్వమునకు అంకితులు
 అయి, ఆ మానవత్వమునకు అంకితులైన
 అధ్యక్షులకు మానవత్వమునకు అంకితులైన
 అధ్యక్షులను మానవత్వమునకు అంకితులైన
 అధ్యక్షులను మానవత్వమునకు అంకితులైన.

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2. *... ..*
3. *... ..*

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మేము? మేము మహామాయానుభవమును గానముగా మార్చుకొన్నాము.

[illegible][illegible]

— 1 —

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

"The Government of the United States of America, by the President, do hereby certify that the following is a true and correct copy of the original as the same appears in the records of the Department of the Interior, Bureau of Land Management, at Washington, D. C.:

[illegible]

1. התאחדות העובדים - התאחדות העובדים הכללית
 2. התאחדות העובדים - התאחדות העובדים הכללית
 3. התאחדות העובדים - התאחדות העובדים הכללית
 4. התאחדות העובדים - התאחדות העובדים הכללית
 5. התאחדות העובדים - התאחדות העובדים הכללית
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 9. התאחדות העובדים - התאחדות העובדים הכללית
 10. התאחדות העובדים - התאחדות העובדים הכללית

