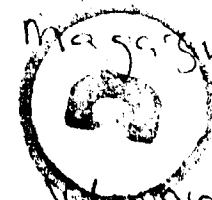


Theological College

Magazine.



Vol. No. 2. March 183

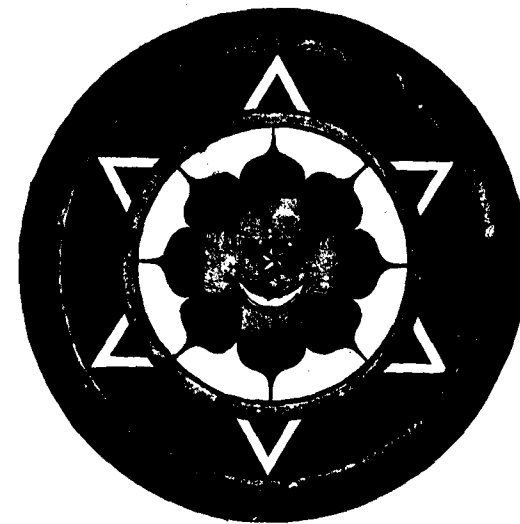
SL.

6. M, 6. m 216. N, N. 31

N 36

191385

THE
THEOSOPHICAL COLLEGE
MAGAZINE



MADANAPALLE
March—1936

23 1
The Theosophical College Magazine

Vol. IV.

MARCH, 1936

No. 2

Only through rising deeds we rise
Godward, when we, with hearts elate
Gods, or in moods of Gods, create.

J. H. C.

Editorial Board

Kulapati J. H. Cousins, (President).

K. T. Krishnaswami, M.A.

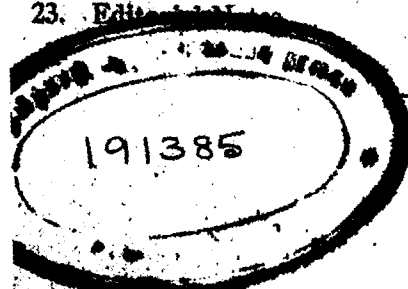
H. Sunder Rao, M.A.

E. N. Subrahmanyam, M.A., B.L.

(in-charge)

CONTENTS

	Page.
1. Dr. Cousins Honoured	69
2. Sri Chitralayam	70
3. Theosophy and Education	
<i>By J. H. Cousins</i>	74
4. Orient and Occident meet in Music	
<i>By Margaret E. Cousins</i>	77
5. Rajendra Babu in Besant Hall	82
6. Indian Idealistic Dancing	87
7. Young Theosophist: His Double weapon	
<i>By P. K. Rajagopalan</i>	89
8. The Poet to his Youth (A Poem)	
<i>By J. H. C.</i>	92
9. The Open-air Camp: Some Suggestions	
<i>By H. Sunder Rao, M.A.</i>	93
10. Yone Noguchi	98
11. The Youth in France	
<i>By Pascaline Mallet</i>	100
12. Towards Mutual Understanding (A Review)	
<i>By R. Srinivasan, M.A.</i>	102
13. Fatehpur Sikri	
<i>By A. Sitaraman (IV Class)</i>	105
14. On Friends	
<i>By Susheela Souri (IV Class)</i>	106
15. A Walk to a Forest	
<i>By K. Narayana Rao (III Class)</i>	107
16. Sreedevi and Kamala	
<i>By T. L. Prasad Choudarani (I Class)</i>	109
17. Our Other Aspiring Authors	110
18. Besant Hall	112
19. We go a-camping	115
20. College Day by Day	120
21. Athletics	122
22. Cottages	123
23. Editor's Note	



Q M, E4, m 216-M, n33
N26.



KULAPATI J. H. COUSINS, D. Litt.

The Theosophical College Magazine

MARCH

1936

Dr. Cousins Honoured

IN the last issue of our College Magazine reference was made to the opening of the Sri Chitralayam, (State Gallery of Asian painting), for Travancore, organised by our Principal at the invitation of His Highness, the Maharaja of Travancore. In recognition of his services to the state, Dr. Cousins was invested with the *Veera Srinkhala* and shawl, by H. H. the Maharaja during the birthday celebrations of the latter. Dr. Cousins is the first westerner to receive this coveted recognition. The bracelet is the highest distinction in the gift of the State. It is made by hereditary palace goldsmiths after a traditional model set with precious stones. The shawl is of scarlet Kashmiri cloth with heavy gold-embroidered borders. The two together symbolise high cultural achievement. The presentation of the *Veera Srinkhala*, mentioned in the literature of India, is a very ancient custom of honouring chosen warriors after battle, but the honour was conferred upon Dr. Cousins as a warrior of culture.

To felicitate Dr. Cousins, special functions were arranged both in the College and the town. At the morning assembly of the College and School on Monday, November 4, Messrs R. Seshagiri Rao and S. Guru Rao garlanded Dr. Cousins and congratulated him on the unique honour conferred on him, and expressed the feelings of pride and pleasure that the institution and all Madanapalle had in sharing that honour with him. In the afternoon of the same day the College Council arranged a pleasant social when Mr. K. T. Krishnaswami, Council Secretary, expressed the joy of the council at the *divijaya* of its chief as a cultural ambassador. Two days later the citizens of Madanapalle got up a public meeting in Ramachandra Electric Hall, under the presidency of M. R. Ry. Venkateshagiri Rao Garu, District Munsif, when several speeches were made giving expression to the feelings of great joy that the citizens had in sharing with Dr. Cousins, the unique honour that he had also brought on the whole town.

Sri Chitralayam

[The following speeches made at the opening ceremony of the State Gallery of Asian Painting in Trivandrum on September 25, 1935, will, we feel sure, be read with interest by our readers. Ed.]

BY KULAPATI Dr. JAMES H. COUSINS

THE opening of the Travancore State Gallery of Indian Painting constitutes an event of singular importance in the history of Indian culture. This importance does not arise out of large buildings and numerous exhibits. Compared with some of the galleries of Europe and America, the Sri Chitralayam is insignificant in bulk. But it can be claimed for it that it presents more completely than any other gallery of which I am aware, an inclusive view of the pictorial art of India. This view extends from the ancient wall-paintings of Buddhist temples, paintings that were five centuries and more old when the first of the Renaissance painters of Europe was born, down through the era of the Rajput and Mughal miniatures and of South Indian mural painting, to the revival in the present century of painting in the distinctively Indian style, which revival began forty years ago in Bengal, and has influenced the art of painting all over the country. Added to this historical survey of the more or less traditional painting of India, in modes and by methods that are readily identifiable and cannot be detailed on this occasion, the Chitralayam contains examples of painting in western ways by Indian artists, particularly those of the gifted Travancore family of which Raja Ravi Varma became the most widely known member. The gallery thus presents materials for the valuable study of the interactions of racial, temperamental and extraneous methods of expression, a matter of fundamental importance to the coming development of art in education. The gallery also presents, in Chinese and Japanese paintings and prints, suggestions towards the study of India's cultural influence on other areas of the continent of Asia.

To realise something of the true value of art, it is only necessary to ask the question: How much of the expenditure of a country on, for instance, the prevention of crime and the care of the insane, is made necessary by individuals of artistic taste or capacity? The economic fact involved in the answer to that question directly touches national budgets. Every dollar spent in America on the cultivation of sensibility to beauty and artistic order is coming to be generally calculated as much more than a dollar deducted from expenditure on

SRI CHITRALAYAM

71

merely controlling the anti-social expressions of ugliness and disorder. Moreover, artistic sensibility not merely controls ugliness and disorder, but eradicates their psychological causes. It satisfies the creative impulse through the creation of things of beauty and noble usefulness, instead of leaving that impulse to seek its satisfaction in sensual ways that are needlessly expensive to the individual in pocket and physique, and that compel needless expenditure on the part of those in authority for neutralising the evil social effects of uncontrolled inartistic desires.

What I have said applies to the Chitralayam as a repository of artistic achievement and a means to the development of artistic taste. But that is only one side of the possibility of its high service to the individual and the community. The other side is the stimulation of creative activity, and its fulfilment in the various forms of art according to the natural bent and circumstances of the individual.

It has been said that he who causes two blades of grass to grow where before there was only one, is a benefactor to his race. But the growing of grass, and all that the phrase symbolises of man's material needs, is only one of the essential activities of a whole and healthy being.

"He who feeds men serveth few:

He serves all who dares be true,"

said the wise Emerson. One way of being true, perhaps the only way, is to find the completeness of life that comes from the expression of one's real inner self, free from the distortions and obscurations of grass-growing self-interest, even of selfless interest. It is no exaggeration to say that the paradoxical condition of humanity in our time, with millions starving in the midst of super-abundance of stuff, is the inevitable outcome of over-attention to mere grass-growing, to the mere production of commodities for sale, and under-attention to the problems of meeting human necessity through the exercise of imagination and compassion, through the appreciation of social beauty and the establishing of social order. These things belong to the soul: they are elements of its hunger for expression: they are the high origins of true art. Mankind will only attain true humanity when its vision and its thrill to the universal beauty are expressed in art and in the inclusive art of life; when the principles of art, which are in their essence divine, are applied to the material side of life. That is the meaning of the great saying of the Christ that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Because of these considerations, and others of a like nature that time does permit me to advance on this occasion, I cannot regard the

opening of this gallery of art as something ornamental only, but must offer my tribute of appreciation to all who have participated in what I believe to be a great act of spiritual statesmanship.

SIR M. HABIBULLAH

It will be gratifying to Your Highness that a little over a month after Your Highness's participation in a function connected with a commercial undertaking of Your Highness's Government, we should now have assembled to witness, in the words of my good friend, Dr. Cousins, "an event of singular importance in the history of Indian culture". That both of these should be State undertakings is indeed a happy indication of the spirit of the times. A modern State, while actively concerning itself with the material well-being of the people, has also to include within the ambit of its duties the spiritual well-being and moral elevation of the citizen. By establishing the Sri Chitralayam, Your Highness will not only be making a gift of treasures of art to the public, but Your Highness will be letting loose sublime influences born out of deep appreciation of beauty and truth. To human nature, distracted as it often is by base and mean instincts, the value of elevating and ennobling force could hardly be measured in terms of coins. Even so, our investment is small, but our hopes as to its future benefits and importance are great. Under Your Highness's inspiring guidance, and during the years to come, let us trust this institution will be an enviable centre of intellectual refreshment.

Before I conclude, I have to express the gratitude of Your Highness's Government to Dr. James Cousins, whose untiring and selfless labours have given us an art gallery representing so many schools of art. He has thus brought the enthusiasm and zeal of a born artist to bear on his work, and like a true artist he will find his reward in the creative effort he has put forth. We are deeply grateful to him.

HIS HIGHNESS THE MAHARAJA OF TRAVANCORE

The function which it is my privilege to perform this afternoon is to me a source of intense gratification. It marks the fulfilment of a cherished desire to afford to my people opportunities for that aesthetic education which is one of the prime elements of culture. Painting, with the probable exception of music, has the largest attraction for the majority of persons, with its combined appeal to the sense of form and colour.

Art galleries are not the creation of a day. They represent centuries of assiduous and patient collection by generations of art lovers.

This gallery is designed to be the nucleus of what may become an epitome of the best examples of eastern art, and it is my hope that it will stimulate the artistic instincts abundant in our country which has never lacked a pictorial tradition.

It is a matter for congratulation that Doctor Cousins, the well-known exponent of art and literature, has succeeded in assembling from many places this collection of pictures designed to include the various schools of painting in India. He has spared neither effort nor time in equipping this gallery with rare and representative specimens of pictures and colour prints, and I gladly take this opportunity of expressing my deep appreciation of the valuable services rendered by him, and my hope that this institution will continue to receive his fostering care.

Some pictures in the possession of my Government have been transferred to the gallery to give completeness to the underlying scheme of arrangement. A fine series of mural paintings has been secured for us, exhibiting world famous specimens from the Ajanta and Bagh caves. A remarkable group of copies of mural paintings have been procured by the kindness of the Government of Cochin. We are indebted to the Kilimanoor family for having generously handed over to the institution, as a permanent loan, a large number of pictures by the well-known Raja Ravi Varma and other members of his talented family.

I trust that this picture gallery, with which I have gladly associated my name, will serve as an inspiration to future artists, and provide solace and pleasure to lovers of art; that it will demonstrate to the world that Travancore, which has in the past helped in the popularisation of the Puranic lore, can make valuable contributions in the future, and that it will make more accessible our splendid mural paintings and frescoes. A word of tribute is due to those master-craftsmen of the past whose names are unknown because, in their profound love for their work, they failed to sign their names even on a panel. They laboured patiently and devoutly in order to bequeath to posterity remarkable specimens of mural paintings which evoke our admiration and reverence. Let me hope that Travancore, which in the Kathakali has given at least one new art-form to the world, will evolve her own distinctive school of painting.

I have great pleasure in declaring the Sri Chitralayam open. May the blessings of God be showered on all who come to worship in this temple of art!

Theosophy and Education

• BY KULAPATI JAMES H. COUSINS

[The following is the substance of a lecture delivered by Dr. Cousins at the Annual Convention of the Theosophical Society at Adyar, under the auspices of the Indian Section, on December 27, 1935. *Ed.*]

DR. COUSINS said, the difference between language and the ideas it was meant to express was so variable that it was always desirable to clarify exposition by definition. This was both easy and difficult in the case of the word Theosophy. Looked at from one direction, it consisted of a number of propositions that had assumed the certainty of laws of nature. Looked at from another direction, it embraced all knowledge (sophia) concerning everything (God), and all interactions and transformations of knowledge. The study of Theosophy could, therefore, be either simple or elaborate, as suited the nature of the individual. In its essence, Theosophy was beyond the natural restrictions of thought and action, but its vision of the cosmic unity illuminated and inspired thought and action. It could not be bound in any strict form of religion, art, philosophy, science, or group or individual conduct. Yet it synthesised the characteristic qualities of all these phases of manifested life, and looked towards the evolution of a race that would be at once aspirational, artistic, philosophical, scientific, socially unified and individually developed to the highest degree.

Defining education, the lecturer said he would put it into two words—"Directing growth". Growth was, he said, inevitable. It needed no stimulation in normal human beings. But it needed direction—not directions (plural), but direction in the sense of being trended towards its most beautiful and fruitful fulfilment. Ordinary education did not induce this trend because it made for separateness between individuals and groups. It was also inadequate in that it catered only for certain capacities, and those not the highest. It concentrated on the lower mental capacities, and ignored the aspirational and creative expressional capacities.

Putting together the two matters thus defined, Dr. Cousins said a Theosophical education was an education which recognised the student as a spiritual being (atman-buddhi) seeking, through successive lives, control and beneficent use of its physico-etheric, emotional (astral), and mental (dual manasic) capacities. It was a complete education; balanced, therefore inducing self-direction of the lower capacities by

the higher; expressing itself in group action that reflected its own harmonised completeness.

The vision of such an education and its effects in individual and collective liberation, purification, happiness and peace, in contrast with the prevailing anarchic pugnacity in human life, had inspired Theosophists to efforts during the past fifty years to bring the Theosophical idea into practice in education. Dr. Cousins proceeded to sketch the history of the Theosophical educational movement from its inception shortly after the founding of The Theosophical Society, when Colonel Olcott, the first President, organised schools for Buddhist children in Ceylon, thus recognising the religious necessity in education, and created schools for Harijans (then called Panchamas) in India, thus asserting the social necessity. Later Mrs. Annie Besant undertook the provision of education for Hindu children in Benares. Then came the Theosophical Educational Trust which synthesised the religious and social pioneering by establishing institutions in which students of all faiths and social gradings might study, not in a religious vacuum called neutrality, but in an atmosphere of positive devotional feeling and aspiration with others, linked by instruction and observance to the student's own faith. The National University, though not specifically a Theosophical activity, was created and carried on from 1918 to 1922 by Theosophists. It brought the evolution of the educational consciousness of India to the realisation that a true pedagogy must rest on both individual and national necessity, free from subserviency to educational notions and expedients not arising out of the actual life of the individual or group. Another step in the evolution of Theosophical education remained to be taken, the step towards world application of principles that belonged to humanity as a whole, though the application of the principles would be subject to local differences in the proportion of the educational ingredients required for the educational nourishing and drawing out of human capacity. The Brahmavidya Ashrama, which worked at Adyar from 1922 to 1928, drew students together from all parts of the world to study all knowledge, experience and expression in the light of Theosophy, with the intention that they should return to their various countries as exponents of the Theosophical educational ideal. The idea of a Theosophical World University, which was promulgated in 1925, was in process of development by groups in various parts of the world.

The movement thus summarised, had, the lecturer continued, exerted a much needed reformatory influence in education both in India and abroad. It had drawn together people of good-will in

mutually inspiring and happy service. In India it had pioneered in educational practices which had now become parts of the official systems—vernacular instruction, physical training, medical inspection, vocational education, education for the outcaste. Abroad it had set educationists thinking towards a complete education. It had brought to The Theosophical Society the enrichment of eager young life, and had given to India a succession of fine young men and women some of whom had become leaders in the regeneration of the country. Unfortunately, said Dr. Cousins, the movement had, during the past half dozen years, gone through a phase of uncertainty that had reduced its tension and debilitated its organisation, owing to the inevitable withdrawal and emergence of different types of personal influence on which the general body of workers had had to rely for opportunities of service. That phase, however, had passed, and had left enough in the way of personnel and material to reincarnate the unshaken ideal of Theosophical education at a juncture in human history when it was more urgently needed than ever before, and in Indian history when there was universal condemnation of the existing systems of education but no clear conception of the essentials of real reform.

In conclusion, Dr. Cousins made a strong appeal for support by the general public and Theosophists for whatever organised action towards reviving the Theosophical education movement might be taken as a result of conferences among those present who realised what Theosophical education stood for, who valued what it had done, and responded to the vision of what it might do towards the regeneration of humanity and incidentally towards the revivifying of the work of the Society in the application of Theosophy to life through education.

It astonished me to see what sacrifices the parents would make in order to render their children as nearly useless as possible; and it was hard to say whether the old suffered most from the expense which they were thus put to, or the young from being deliberately swindled in some of the most important branches of human inquiry, and directed into false channels or left to drift in the great majority of cases.

Samuel Butler "Erewhon" (1872).

Orient and Occident Meet in Music

BY MARGARET E. COUSINS

A residence of twenty years in India following my specialised education in music in Ireland has given me unusual opportunities of viewing the realm of musical expression in a wider way than is the common experience of occidental musicians. It happened for instance, that Philadelphia, as Music, came in 1927 to India in the person of Leopold Stokowski, the world-famous orchestral conductor, when he spent during his tour a week at my home in Madras. Subsequently I brought India as Music, to Philadelphia, when I met in that great city James Francis Cooke, the editor of the foremost magazine on music in the States, and we talked a whole dinner party through about the different lines on which oriental and occidental music had developed. Through such contacts the shuttle of Life weaves civilisations and cultures together into one beautiful texture. It is now from the Blue Hills of South India, while cool breezes are making soft melodies through the boughs of fragrant mimosa and blue gum trees that I write about a musical system which has a proved sensitivity to the aesthetic and psychological fitness of modes to hours of the day and varied moods, which has a body of occult experiences connected with music extending over millenia, which has an analysis of the make-up of humanity and its states of consciousness that can create a new criterion in the occident of the source and value of creative inspiration and technical expression in music. I refer to the music of India. It is a novel experience to live in a world of music in which Western major and minor scales are not basic in the minds of the music-makers. In the Carnatic system of Hindustan music melodies are woven out of sound material which when analysed by us Westerners can be classified as 72 different scales, regularised sequences of seven sounds within the octave, and ten times as many of their derivatives—gapped or incomplete scales. Yet if you ask the musician to sing the scale of the composition in which he has been extemporising for an hour he will look blankly at you. The idea of those sounds in the orderly progression of a seven-tone scale does not exist in his mind!

There is an ocean of Musical tonality in the throats, ears and fingers of the musicians of India, but it is in the consciousness as formations of special chosen sounds within the octave with related sounds grouped around them. Oriental music is based on musical figure, on a system of tone relationships, instead of scale progression.

While the music of the occident has moved from the fifteen modal system of the Greeks, the fourteen-modal church music of the Gregorian period, and limited itself to the two-modal system out of which it is just breaking forth into the expansion of chromaticism and the liberation, or licence, of a-tonalism, India has found its satisfying material for all musical expression in multi-tonalism. Thus in its 5,000 years of usage it has created classical songs of which one can find an example in every permutation and combination of the twelve semitones used seven at a time.

The melody-moulds from which these have been created are called "Ragas" and have no context in the Indian mind with scales but with the psychologically appropriate hours of the day, the emotions in affinity with them, the Deities or Powers related to them and evoked by them, and the different effects on the character to be obtained by the use of different Ragas. Are not these new ways of approaching music as an Art, a Science, and a Religion?

I have heard a Hindu sing for an hour and a half in *Shadvidha Margini Raga* (C, D flat, E flat, F sharp, G, A, B flat, C as occidentals would scale it) and never move out of it for varied pitch or mode. To change to another Raga during a composition is against all oriental rules, except in one form of composition where the objective is definitely to move through a set sequence of Ragas.

The thoughts of the Oriental are long, long thoughts. He lives in the Eternal and as a musician he will not be hustled. He settles down to saturate the environment with one selected combination of sound intensely peculiar and foreign to the ear of a foreigner, and nothing will persuade him to commit such an aesthetic blunder as might be paralleled by our playing, for instance, Debussy's "Clair de Lune" Moon-Light on a bright, sunny morning!

In the Orient the Voice is the Dictator of all musical expression. In India instruments have no original life of their own. Their music is always derivative. The accompanying instruments always "follow" the voice literally, but not in canon, and the result not being based on fundamental harmonic relationships is repellant to occidental hearers. A surprising fact emerges from this method, namely, that the oriental hears only sequentially, as it were, horizontally; the occidental hears simultaneously, as it were, perpendicularly! This is one of the reasons why India has developed no system of harmony during its long ages. Another is that music is looked upon as an individual art, the means by which the musician can raise his whole nature, and "commune with the gods", and the performance is almost entirely

extemporisation, untranslated into notation. The musician has at his disposal such a wealth of tonal and rhythmic matter that he feels no necessity for harmony. For example, India has over 100 kinds of drums, and 108 varieties of time-signatures (Talas with Jatis.)

There are hundreds of varieties of beautiful, expressive, indigenous musical instruments common in Asia, but no system of orchestration has arisen of a well-developed harmonic type. The Gammelan orchestra of bells, gongs, xylophones, etc., of Java, and the small orchestra of the Japanese Noh Dance Drama, though exceptions to the above statement, cannot be considered independent exponents of abstract music in the same category as the great occidental Orchestra, which has taken precedence of the Voice in these days. Indian instruments play only in unison or octaves when they are used together. Tempered pitch is a horror to all orientals and is one of the reasons why they dislike western orchestral music, because it all sounds out of tune to them. Their use of natural pitch is another of the reasons why harmony and orchestral music have not developed in this land, and why oriental melody, being unclamped by harmonic accompaniment, ranges free and unfettered, fluidic, ornate, embroidered, full of nuance of tone, even in microtones as grace-note embellishments, using every species of intonation, and manipulating the breath in ways and for effects quite unknown to occidental singers.

But perhaps in nothing does the music of Hindustan differ from European music more than in its definition of the aim and object of all Art expression, including Music: "An object of Art is for the fulfilment of Dharma and the attainment of Moksha," states the *Vishnu Dharmottaram*. "Dharma" may be explained as the duty of completely expressing one's nature, and "Moksha" means liberation, freedom, mastery of environment. To the oriental Life is but a middle term, always a means to an end, the end being liberation from the pairs of opposites, human life and death. Actually a whole Science and Discipline founded on the power of Sound to set the Soul free has been elaborated in Hinduism, by practising whose rules and understanding whose spiritual laws the musician may reach such heights of consciousness as to become one with Cosmic Creative Vibration which he describes paradoxically as the ecstasy of soundless interwoven melodies.

This seems to be the distillation of Sound such as Scriabine and Gustav Holst often strive to reproduce—akin presumably to the "still, small voice" heard by the Prophet Elijah. To reach that stage of super-consciousness a series of progressive experiences and levels of

consciousness all induced by the Yoga of Sound, are gone through. We have parallels in every-day life of waking, sleeping, dreaming, deep sleep, trance states. The aim of the Hindu musician of this quality is to raise himself or herself by aspiration, purification, and technique to such a plane of consciousness that he is "tuned in" to the Causal Level of Music Ideation and from it can bring through to the dull, dumb world some inspiring, immortal strain for the world's spiritual upliftment and refinement. I have myself seen and heard one of the greatest vina players become so overcome by the music he was extemporising that his playing thinned out to silence, and before us was the aged musician with his eyes closed in unconsciousness, tears flowing down his cheeks, while a smile of bliss illuminated his whole countenance.

The Orient has specialised on metaphysical analysis, on mental techniques, on modes of human ascension to the sources of inspiration. The results of its explorations are valuable so that it is imperative that our Western musicians should know of them. I had long wondered how this knowledge could reach the Western hemisphere. My problem has been remarkably solved. A unique volume was published in London last Xmas which proves itself an authentic meeting-place of Orient and Occident in regard to musical matters. It is entitled "Music To-day" *and I am specially moved to write this article so that I may bring it to the notice of the musical public because my own studies in Indian music enable me to recommend it to occidental readers. I have no personal axe to grind in giving publicity to this book other than satisfaction at finding that it does supremely well what, as a student of world music, I had long felt needed to be done. It has, in English, put the wealth of Hindu thought and much of its musical system at the disposal of non-Indian musicians in terms which they can readily understand.

"The ancient Easterns have something to teach us of the profoundest importance to music.....The Indian system can probably teach us as much as we can learn from it.....In its metaphysical aspects and those allied to its magical uses, as well as in its natural correspondences to other arts, it possesses priceless teachings a thorough study of which would fertilize the whole of Western musical thought." (Music Today)

It has been a study of Sanskrit literature which has enabled the author to elaborate from an analysis of states of consciousness a rationale of that inspiration which is the very essence of musical creation and its touchstone of ultimate values, and from this he has

* "Music Today, Its Heritage from the Past and Legacy to the Future," by John Foulds (Toor Nicholson and Watson, Strand, London. Sh. 10/6.)

developed in an entirely original way a clearly defined and logical musical aesthetic which is the pivot round which the whole book moves. The possibilities of the esoteric aspect of the art of music are immense, and intensive study and experiment along these lines will result in a revolution upon the expressional side of the art commensurate with that which has already taken place upon the technical as passed in review by the author in the first chapters of the volume.

"Music Today" is the product of no mere dilettante, no tyro of the art or the pen: it is the summary of the thought, research and experience of John Foulds, an English composer, conductor, and cello virtuoso of renown. Especially has his "World Requiem", performed for four years successively after the World War in the largest concert halls in London with over 1,000 performers, created quite a musical commotion by its success and by its many innovations for which the composer's powers of clairaudience were known to have been responsible.

The need of securing improvement in the quality of discernment of a composer's audience has led the author to analyse the elements which constitute the lasting qualities in the compositions of modern writers. To do so adequately he has reviewed the evolution of musical technique especially in its modern forms of expression—a-tonalism, polytonalism, chromaticism, etc. The necessity has emerged from these studies of delving into "Song and its Fountains", as the poet AE has named his similar study of the sources of literary inspiration. Here it is that Foulds has got "Light from the East". His teacher, Maud MacCarthy, spent some years in India studying Oriental music intensively. So successfully was she able to master Hindu metaphysics and occult practices that she contacted the occult aphorisms about Sound which are quoted in this book from her unpublished MSS.

I know of no other literary work on Music which so fully and authoritatively treats of what may be called the inspirational, spiritual, magical aspect of music, and which weds for the purpose the musical knowledge of the Occident and the Orient, the resultant being a completely new orientation of musical criticism which should be a boon to all music lovers, and a stand-by classic to all schools of musical appreciation.

Rajendra Babu in Besant Hall

THE students of Madanapalle gave a grand welcome to Babu Rajendra Prasad at 7 a. m. on November 28, in Besant Hall, which was lent for the occasion by the Principal of the College. The chair was taken, at the request of the students by Kulapati Dr. James H. Cousins.

Dr. Cousins said it was quite appropriate that a function in honour of the present President, the Indian National Congress should take place in a hall named after and dedicated to the educational ideals of a former President, Dr. Annie Besant. The hall in which they were met had become a widely recognised centre of culture and scholarship, and had extended its hospitality to a succession of men and women of eminence in various departments of the public life of India. It had welcomed poets like Rabindranath Tagore and Sarojini Naidu, publicists like Mahatma Gandhi, educationists like Sir S. Radhakrishnan and Mr. R. Littlehailes, Ministers of State like Dewan Bahadur S. Kumara-swami Reddiar and Sir Mirza and visitors from abroad. Besant Hall had now added to its list of eminent visitors one who had been raised to the highest position in the gift of the largest organisation working for the development of India's legislative life.

Apart from political matters, on which people might differ, and with which the College and High School had no concern save as contemporary academical subjects, such a personal achievement of leadership was bound to exert a useful stimulus on the mind and imagination of youth dreaming of its own future. In the case of Babu Rajendra Prasad there was not only the eminence of public leadership of nation-wide extent, an eminence all the more notable in its having been unsought, but there was also the appeal to the hero-worship of youth through his life of devoted and unselfish service to an ideal and of heroic helpfulness to those who had suffered from natural calamity. He, Dr. Cousins, trusted that the students of India would observe in their own lives the fine sense of balance and the spirit of good-will to all, particularly to those with whom they disagreed, which had been shown by their guest of honour. He trusted also that Babu Rajendra Prasad would take away from even his few hours' stay at Madanapalle the realisation that there was at least one educational institution in India in which students of all faiths could not only study together but worship together in a spirit of tolerance that recognised in their various faiths a common if differently expressed, aspiration towards the larger life of the universe.

An address in English was then read by K. Sitaraman of the College on behalf of the general student population, and the Students' Purse containing Rs. 116 was presented by P. Thimmareddi. This was followed by an address in Hindi read by Miss. G. Saraswati of the High School on behalf of the Hindi student group.

Acknowledging the addresses and purse, Babu Rajendra Prasad said it was a rare privilege for him to be able to address students in a hall associated with the name of the great lady, Dr. Annie Besant who had served India for so many years. Dr. Besant's life had been a source of inspiration to generations of Indians, and even those who had not come into close contact with her during her lifetime had the opportunity of studying the great works that she had left behind her, and seeing the work of the great organisation that she had set up all over the country, for it was not only in one place that they saw the great influence that she had left behind, but everywhere. Generations unborn would look back to the period in which she lived and worked, and would feel proud of the services of her who came amongst the people of India at a time when they were driven from post to pillar not knowing their own ideals and culture. She it was who by her enthusiasm inspired the generation that came after her to realise the greatness of India and to work in some way for the restoration of that greatness. To those who studied in the Theosophical College, not only her statue or portrait but her whole life must be their guiding star. They had the privilege of being instructed by some who had had the good fortune of being close associates of Dr. Besant.

Proceeding, Babu Rajendra said that the country needed devoted workers, men of character who would be able not only to judge for themselves, but also to act according to their judgment. One of the weaknesses in Indian character, as he had pointed out elsewhere, was incapacity to sustain with determination for a length of time work begun in moments of enthusiasm. It was for the students to develop the will that would help them to carry to fruition any work that they took up. It was also necessary for them not to allow themselves to be carried away by slogans and catchwords, but to sift every slogan and realise its full meaning. Then if they felt convinced of its truth, and that it was for the good of the country, they should stick to it so long as their views did not change.

They had, Babu Rajendra continued, lost the spirit of many of the best things in India today. They retained old customs whose significance they did not know. This was not a practice that could be followed by one who gave his thought to his every day actions. He,

Babu Rajendra, had elsewhere declared himself a blind follower of Mahatma Gandhi. But he had not been born blind. He had acquired that particular blindness by much thought and searching of heart and the study of the man and his methods and work, and he had enjoyed the privilege of very close association with Mahatmaji for a number of years. He had not got his blind faith at first sight. He had approached Mahatmaji very guardedly, and did not surrender himself without thought. He advised students to carry out the same kind of investigation, and only after conviction to surrender themselves.

Whenever he had the opportunity of addressing students he had insisted on their forming two things in their character. First, their judgment must be subordinated to reason, and should not be the subject of mere passion or sentiment. Second, while the judgment might be correct the heart might be weak. Therefore the heart, which really meant the will, must be strengthened. For this they required training, but unfortunately in their educational institutions there was not sufficient attention given to the training of character. They got intellectual training and information, but they did not know what to do with it afterwards. Parents sent their children to school in the hope that something would turn up afterwards that would be a source of income and comfort to the family. When they have passed the B. A. examination, many of them go about hunting for jobs, and finding disappointment they naturally roll into the law colleges (laughter). From there they may get into some District Court or perhaps the High Court. The fault of the aimlessness of much of Indian life lay partly with the parents and partly with the educational system. The student who allowed himself to be thus driven had not developed his will. He should chalk out a career for himself. Not all that he learned would be necessary for gaining a job. They should also have the ideal of serving others. They could not make great sacrifices all on a sudden. There must be training from the earliest stages. They should take up some work that suited their temperament, and do it not for themselves but for the sake of others. All great achievements had small beginnings. If they began in a small way and went on persistently they would find that they could do great things later on. But the direction in the beginning must be right. If they went on the wrong track they would never reach their goal.

In Hindu society they had a certain amount of training. In the joint family system they were taught to make sacrifices to a certain stage. In a joint family that was not torn by dissensions and where love prevailed a man made sacrifices without feeling them to be more

than an ordinary part of his work. But the spirit of sacrifice narrowed down when they came out of the family. They did not feel that it covered a larger circle. But they had to extend that circle to the village, to the province and ultimately to the country, and, if they were capable of doing it, later on to humanity at large. If they only extended that conception, which was contained in germ in the joint family system, much in their culture that was now being lost would remain. The communal tangle, which seemed almost insoluble, appeared to him, as he had elsewhere remarked, to be the result of a simple mistake of arithmetic. People thought that the whole was less than the part. Sometimes the part reduced itself to a small community or even to an individual. But even the largest majority of the Hindu community in the country could not claim to be greater than the whole. (Applause). Whenever there was conflict between the interests of the whole and the interests of a part however great, they should be prepared to subordinate the interests of the part to the interests of the whole. (Applause). It was because they had neglected that simple truth in the past that they suffered in the present, and he doubted not they would continue to suffer so long as they did not recognise that simple truth. Therefore in subordinating their individual will and interests they would be preparing themselves for the greater task of subordinating the part to the whole.

He emphasised this matter, Babu Rajendra continued, because he felt that so long as they were not able to create confidence and trust in all the inhabitants of their vast land they would not achieve the object they had in view. The small beginning in that direction which he would like students to make was to avoid any air of superiority or patronage in their dealings with others, no matter who they were, including Harijans. They should try to be serviceable not because they thought they were conferring a favour but because it was their duty. He would like them to make such service a matter of routine. They in India dropped their enthusiasm because they had not developed the habit of regularity and persistency. They should apply this regularity to their studies. Students in general did not attend to their studies throughout the year, and when the examination approached they concentrated on the examination and not on the study, and they did not get as much benefit as they should have if they had studied regularly. If they developed the habit of regularity and persistency they would help to remedy the national defect to which he had referred.

Concluding, Babu Rajendra Prasad said he was grateful for the kind things that had been said about him, though he did not deserve

them. It was however true that he had been forced by circumstances into his position including having to make speeches five or more times a day. The work had to be done, and whether it was the work of a President or a volunteer or a sweeper in a village it was all equally honourable. They would not be able to fulfil the expectations of the country unless they took the opportunities that came to them. Those who did not like Congress accepting office might be sure that, with people like himself, the place of a volunteer sweeping a village and the place of a Minister would be interchangeable. (Applause). He especially thanked the Hindi students for their address, as they were devoting time to a national work which he considered very important in giving India a language of their own in which they could converse with one another.

The proceedings began with the "daily dedication" which opens each day's work of our College and School, consisting of prayers led by representatives of Hinduism, Christianity and Islam, and a general prayer led by the Principal, on this occasion Tagore's prayer for India beginning "Where the mind is without fear". At the conclusion the students sang in Bengali Tagore's song "Janaganamana" which he first sang outside Bengal in our College in 1919.

THE RICE WE EAT.

When a people's diet takes a vicious path of its own impoverishment, it causes a graver mischief than any act of cruelty inflicted by an alien power. Such has unfortunately been the case in our province. Rice has been our staple food from which we have for generations received a great part of our health, strength, energy and intelligence. But curiously enough, especially among the upper class of our community, a fatal epidemic of foolishness has become prevalent which allows this principal foodstuff of ours to be depleted of its precious nourishing element. Rice mills are menacingly spread fast extending throughout the province an unholy alliance with malaria and other flag-bearers of death and robbing the whole people of its vitality through a constant weakening of its nourishment. We do not only boil away an essential amount of nutrition from our daily ration of rice, but also use elaborate machinery to polish off its skin which contains its most vital gift.

Rabindranath in Viswa-Bharati News.

Indian Idealistic Dancing

BABU Vimalendu Bose gave a demonstration of Indian idealistic dancing, on November 7, 1935 before an enthusiastic audience that crowded the Besant Hall of the Theosophical College. The demonstration was part of the celebration of the birthday of Mrs. Margaret Cousins, B. Mus. Speeches in appreciation of her services not only as a helper in the life of the College and High School but as a world-recognised worker for the uplift of Womanhood and the initiator of movements for the political and social emancipation of the women of India, were delivered by Mr. S. Guru Rao, B. A., who presided, Mr. R. Seshagiri Rao, Professor P. N. Chary, M. A., L. T., and Miss Chandra Royal, B. A., L. T.

Babu Vimalendu then gave one of his studies of the rythmical interpretation of the ideas expressed in the various aspects of Shiva as Lord of the Cosmic Dance. Beginning with the aspect of Gnana Dakshinamoorthi he expressed the creation of the Universe, its continuity, destruction and restoration. The movements of the dancer were very beautiful, and the familiar symbolical gestures (mudras) seen in sculptures and paintings were brought out clearly and with a heightened significance of dynamic movement which static presentations of universal process cannot give. The dance was unbroken for half an hour, its various stages of meaning being indicated only by changes in the ragam and talam. After the long period of close attention the audience expressed its feeling in long and enthusiastic applause.

In expressing the gratitude of the audience and the College for the artistic joy that Babu Vimalendu had given them, Dr. James H. Cousins, the Principal, said that he had been deeply moved by the combination of superb creative achievement and inspiring promise for the future interpretative dance which they had all so thoroughly enjoyed, they found the creative imagination and emotional energy of Bengal using as its medium of expression the symbolical forms and intellectual conceptions of the universe that had been so elaborately worked up by the metaphysical genius of South India. Thus north and south were unified in art. But a still more fundamental unity had also been demonstrated namely the unity of religion and art. It was true that religion had used music and sculpture and painting for the expression of its ideas. But in these there was, Dr. Cousins said, a gap between the form and its meaning. But in what they had just

witnessed, it appeared to him that the vital motion which the dancer used had brought the art-expression and its significance into a living unity of far greater power than anything that aspiration and intellect alone could attain. As an educator, he believed that the introduction of such dancing in schools would do more than precepts of the mind to inculcate a desire for physical purity and discipline in the students. He saluted Babu Vimalendu Bose as an artist who, by keeping his art at the level of spiritual devotion and lofty aesthetical expression, would render to his country the much needed services of helping to rid it of vulgarity and sensationalism in art and to restore India to her ancient place as Mother of Culture.

Later, at the College Hostel dinner to Mrs. Cousins, Babu Vimalendu sang some Bengali songs in a sweet and well produced voice, and Mrs. Cousins distributed the customary Depavali gifts to the servants and helpers of the hostel.

"I cannot dream of an India more beautiful than the India of the Puranas; I cannot dream of culture greater than we have had. I do not say the Indians live up to it. If we lived up to it, I should say that we would attain the pinnacle of true Indian genius and life.

"Art is not only in dancing and music; it is in the home. The greatest genius of Indian life is very much expressed by the woman of India. It is in the home that you see the greatest beauty.

"How can we help India, how can we promote all that is great and wonderful? We must appreciate the poor man's dress, if it is beautiful, as much as we would appreciate that of a dancer or an artist on the stage. We must have our hearts and minds open and make up our minds to restore to India her lost appreciation of genius. We must be one with India and her genius with all our hearts and minds. We must believe in Her and make up our minds that India, real India, the true genius of India, shall live again, in all forms whether religious, political, educational, or artistic."

Rukmini Arundale in Adyar News

Young Theosophist—His Double Weapon *

BY P. K. RAJAGOPALAN, B.A., B.L.

THE world in which we live is ever in movement. No man is indispensable to its growth. Nor on that account dispensable. For, Life works out its supreme harmony in the apparent contradiction it generates invariably, inevitably. All catastrophes, obstacles, retardations and achievements tend to the creation of that harmony whether an individual or group of individuals help it or no. Life therefore consists in an eternal process of intelligent adjustment of individual talent, aspiration and limitation to the smaller and larger environment in which he finds himself partly by choice and partly by the insuperable force of his own previous acts of which he might be conscious or unconscious, aware or unaware at the present moment. What applies to the individual applies almost literally to the nation and to humanity at large. Therefore, all national movements, world upheavals, universal agitations, world conquests and world wide problems confront humanity as indications of the birth of a new form of life. The world is ever living but its life is ever changing and pouring itself out into new channels, new shapes. Though Life is identical, it manifests itself in a variety of forms to suit the infinite complexity of human and sub-human conditions of existence. This accounts for the fact that at some epoch certain movements take predominance over others. At the present point of world's history there is a definitely indisputable craving for an international outlook on and perception of life. Consequently, those that are most imperfect assume a larger size in the scheme of world thought and world urge. In this sense, a thirst for a living religion torn from the crust of unmeaning tradition and obstinate orthodoxy, a plea from the woman for the recognition of her inviolable right to do right and wrong even as man does, an advocacy for the redistribution of the base of world's economic life with a view to remove avoidable grounds of gruesome poverty and a strong uproar from the youth for the world leadership are signs of the times. They are not to be ignored but to be fulfilled in their own way. For, a neglect of them will swell their dimensions and will not annihilate their life.

* Summary of a lecture given in Besant Hall on December 9, 1935, under the auspices of the Youth Lodge.

The youth movement is therefore a mighty one in the days we live. Perhaps it is easy to assess its value without prejudice or partiality for one who has not completely left behind the bloom of youth and has not yet begun to wallow in the atrophy of age. Both youth and age are complements to each other. The moment one dissects them into two diametrically opposed features of life one lapses into a wrong perspective and hopeless misapprehension. Nevertheless, neither youth nor age ever stops to realise that the world would stand well between them but would go ill without one of them. Age claims glory for what it has done and youth wants a recognition for what it is capable of doing. Real adjustment lies in the youth displacing the age by a natural unperceived process of automatic substitution consistent with the normal drift of events. But where precipitation exists it results in rupture, disharmony. Therein it gets itself perverse, subverts the purpose of Life. Youth today feels enormously injured. Its greatest complaint against age is that it has been 'squatting' long, intolerably, unpardonably long. It demands a way in and desires that the old must retire. The modern youth is not satisfied even with co-operation but he wants leadership. According to him the world is what it is with all its miseries, disappointments because of the mismanagement of age. He aspires to experiment in administration and dares ask why he should not be given the chance. It is true that the management of age has not always been one that cannot be bettered. While one should concede to the legitimacy for the youth's demand for a share, it is difficult to let him be the dictator unless he lets the world know that he is not guilty of ignorance or irreverence, the two common pitfalls of youth in general and of the modern youth in particular.

The Young Theosophist is as much a youth as any one else. But he has an opportunity to realise and avoid the pitfalls mentioned above. What he needs do is to know the implications of Theosophy and to live them out to his honest degree. That knowledge and that life will provide him with the weapons necessary to conquer ignorance and irreverence. The nucleus as well as the finale of Theosophy lie latent in the objects of the Theosophical Society and the double weapon of the Young Theosophist are also in them and must be shaped from them accordingly. The membership of the Society demands a conviction in Universal Brotherhood and an effort to understand the harmony of religions and to discover the latent possibilities of Nature and Natural Laws. It is not inaccurate to consider the first object as mandatory and the rest as recommendatory. But after all it would be ruinous to conclude on that ground that the three objects

of the Society are mutually exclusive. Nothing can be more inter-dependant than they. Right appraisal of the relative value of the three objects implies the correct comprehension of the fact that the first can result only from the other two and that the latter two have no significance in the scheme of universal, cosmic existence if they do not lead eventually to that which the first object purports to represent. The second and the third objects are really one in their import. They together stand for Philosophy and Science involving in each branch its apparent and occult side. They in fact represent Knowledge. The first object stands for the realisation of Knowledge. This realisation is impossible without the perception of the Unity behind all things. The perception of that Unity is simultaneous with that of Universal Brotherhood. This perception postulates and concludes in favour of Reverence to oneself and to others. Thus the Theosophist is one who has Knowledge and Reverence—Knowledge leading to Reverence and Reverence based not upon platitudes and sentiments but built on the firm-set rock of Knowledge.

The strength of the Young Theosophist is therefore the time-honoured strength of all Theosophists which is the possession of the double weapon of Knowledge and Reverence. The Theosophist acquires Knowledge in a different manner, with a different objective and from a different perspective as distinguished from others. To him all Knowledge is discovery and not acquisition. Knowledge is never absolute but ever relative. As such every further step in the ladder is to him an expansion of himself. It is a release of his latent faculty. Something new gets out of him and nothing new gets into him. The process is internal and not external. He is thus an introvert and not an extrovert. No doubt external factors have their value. But they function as stimuli, accidents of release. It is that Knowledge that strikes open the inner core in him and makes his centre blossom. That leads to the perception of the Hidden Life, the Hidden Light and the Hidden Love forming the chain of Unity. Out of this colossal yet super-subtle perception is born the happy sense of Reverence. This Reverence is not the insipid self-respect that individuals and nations demand or the mutual regard of the "Tickle me Toby and I shall Tickle you" type. It is the positive, spontaneous, genial realisation that nothing exists but that it is a spray of God and this supreme realisation transforms that Reverence into one born not of charity but of a deep sense of identity.

So, the double weapon of the Young Theosophist are Knowledge and Reverence. He who possesses them to richness can lead and he

owns them in a little measure can move without a fault. Non-possession of the weapons will land them helpless in the dark regions of ignorance and strand them in the dangerous spheres of irreverence. It will be the ruin of the individual. Will the Young Theosophists prove their worth by owning them or walk the earth without them claiming but not deserving? Will they understand that their obstacle lies not in the Age or the aged but in the imperfections due to the lack of this Knowledge and Reverence. After all the division of the Theosophists into young and old is artificial. What applies to the young applies to the old also. But the future is certainly with the young and hence their privileges are greater and their responsibilities tighter and heavier. There is neither young nor old, neither east nor west, neither wise nor ignorant in the ultimate standard of things. What really counts is the presence or the absence of Knowledge and Reverence. He who has it is the genuine Theosophist.

THE POET TO HIS YOUTH

No, youth! we have no need to part,
Although the years pile up behind,
Rather, we swear to keep a heart
Responsive, and resilient mind.

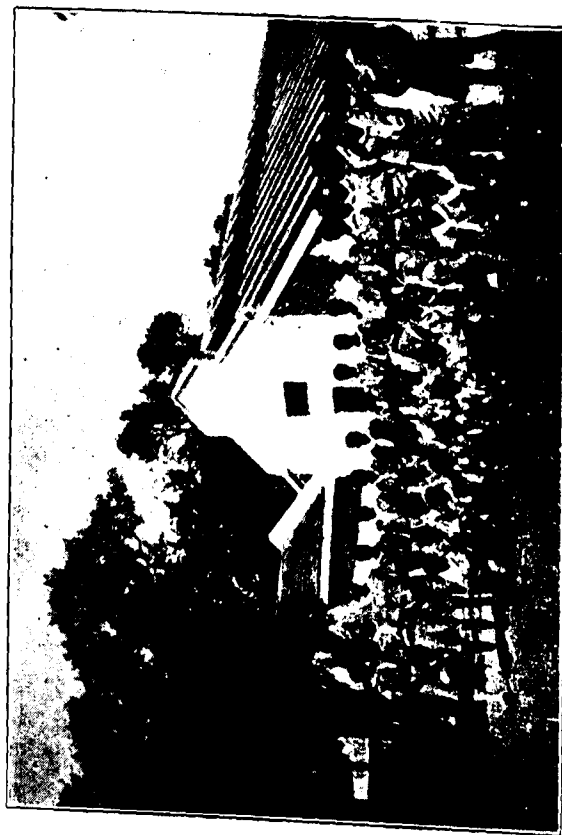
For this I bound you close to Truth;
Smiled on your hungers and your rage,
Knowing that sober age-in-youth
Would round to happy youth-in-age.

Time can no disenchantment bring
To those whose vision passes time,
But yield more vast adventuring
In deeper ocean, richer clime;

And, for the blood's lost gusty whims,
Give steadier sight of loftier goal;
And, for the fever of the limbs,
The strong clear passion of the soul.

J. H. C.

THE FIRST ASOKA SCOUT TROOP,
MADANAPALLE



SCOUTS AND ROVERS
1935-36

The Open-air Camp : Some Suggestions

BY H. SUNDER RAO, M.A.

THE "open-air" ideal of the Rover is one of the finest things in the Scout brotherhood, and the Rover, if he is worth his salt, should be in constant touch with Nature which often teaches us "more of moral evil and good than all the sages can". I believe that it is in open-air camps that the true Rover spirit attains its finest expression. In surroundings of freedom tempered by the discipline of the camp, the Rover has the best chance to cultivate those qualities which when applied to life, will make it infinitely more worth living than it is without them—qualities of service, mutual helpfulness, considerateness to others, courtesy and cheerfulness, in fact all the qualities which express themselves spontaneously in the "little, nameless, unremembered acts of kindness and of love" which according to the poet "form the best portion of a good man's life".

Open-air camps have, therefore, a special significance for Scouts and Rovers. But it is easy to spoil the happiness of a camp by neglecting to observe a few simple things, remembering always as a fundamental axiom that the success or failure of an open-air camp depends not so much on the availability of a few conventional comforts, but on the amount of good feeling and unconventional, spontaneous cheer and happiness which the camp is able to generate among the campers. In the first place a real open-air camp should be held far away from the noise and bustle of the town, and any intrusion of the work-a-day world into the idyllic atmosphere of the camp should be carefully avoided, for the camp is in the nature of a "retreat" to the Rover, a place where in surroundings of organized freedom, he learns to re-live on a small scale and for a short time the ideals of consecrated youth, to be ready to help others at all times, to be cheerful, manly, and alert. In the second place all Rovers (and Scouts too) should remember that a camp cannot be got up at a moment's notice. I am not here referring to mere one-day "outings" which do not involve any real difficulty. By "camps" I mean something more elaborate—where the whole troop is out for more than a day in some suitable place in the country-side or in the woods. Camps of this kind require careful planning for at least a fortnight. The camp committee (and it is good to have a special committee for this) should get busy the moment the camp is

announced by the leaders in consultation with the troop. It should make a preliminary survey of the place from the point of view of its suitability as a camping spot, mark out the various places for the kitchen, general tent or tents, headquarters tent, a circle for the camp-fire, etc. Adequate provisions, tent materials, utensils of various kinds, and other necessary articles for the camp should be got ready in good time. A list of all the articles should be carefully prepared by the camp committee and checked by the Leader, so that there may not be any mistake afterwards, for these initial mistakes do often cause much inconvenience and annoyance to every one.

I consider it very desirable that every live Rover troop or crew should own a fairly large tent. Of course this depends upon the finances of the troop. Where the resources of the troop do not permit such a luxury, the crew, provided it is well trained, can always build make-shift shelters out of materials available in the woods. These improvised sheds built out of logs covered over with a thick layer of leaves and floored with straw have a picturesqueness which no drab tent can have, however comfortable it may be in other respects. The point is that the troop should have a comfortable shelter at nights and during the hotter parts of the day. Some of the most delightful camps in our experience have been those where the Rovers depended entirely upon these ingenious make-shifts, for there is nothing more enjoyable than these unconventional thrills of an outdoor life.

Regarding general camp organization and discipline, the "camp-squad" system is the best to my mind. It consists in dividing the crew into working parties or "squads", each under a mate or a senior Rover or Scout and entrusted solely with some particular job, such as storing water, keeping the camping ground neat, tidy, and sanitary, cooking, and arranging for camp-fire entertainments, stunts and amusements. The success of the "squad" system depends upon the amount of training in leadership and obedience which the Rovers have had, for according to this plan of apportioning work in camp, each squad is more or less independent of the others, while at the same time it pulls its weight with the others to create in the camp an atmosphere of orderliness, cleanliness and happiness. From my own experience in organizing out-door Scout camps, it is abundantly clear to me that there is no other way of training our Rovers in leadership and initiative except by making not only each squad, but also each member of it solely responsible for the jobs assigned to them by the headquarters. That the average young man responds splendidly to this call upon his initiative and sense of responsibility is, in my opinion, the most hopeful thing in our youth.

I have often been asked if the Rover crew should go in for help from outside in the management of the camp. The "puritans" among us would look with extreme disfavour upon employing any servant or outsider to help us in our camps. It all depends, however, upon the circumstances of each camp, its numbers, its distance from the town, its resources, etc. A small group of Scouts and Rovers can, and ought to, dispense with outside help, but it will be different with a large group camping out for, say, two days or more in a place far away from the town. The general principle here, as in all Scout activities, is that where outside help can be avoided, Scouts and Rovers ought to depend upon their own efforts, skill and resources. I lay so much emphasis upon this question, because I know a couple of camps where a lot of us were engaged in nothing but cooking for long hours getting very few opportunities to do anything else. These were large camps involving nearly 40 to 50 people. In such circumstances the troop ought to get a little help from outside, so that the whole burden of preparing food may not fall upon the campers. Another useful thing to remember in this connection is that conventional meals with the ubiquitous *sambar*, *rasam*, *kootu*, *pappadam* and *paisam* are not really so essential as many of us seem to think. Unconventional meals are just as good for the campers as the routine meals, often because they are more wholesome and more easily prepared. The most convenient item of food in camps is rice *Khichri* or pudding made of rice, dal and vegetables. This together with plenty of ghee and butter-milk should be an ideal meal in camps. Chunks of bread with plenty of butter or jam and fruits with a cup of sustaining cocoa or coffee will provide a hearty lunch between meals. In hot weather a delicious cool drink can be quickly made with lemons, a fruit easily obtained in India almost throughout the year.

The question of camp activities is a very important one. The Rover is an open-air Scout, and all camp activities should be arranged with a view to encourage in him a love of open-air life. Cross country walks, rambles, hikes, swimming, mountaineering, among other things, are what a Rover camp should organize. The object of these things is to stimulate in the growing youth a healthy love for open-air life and by cultivating his powers of observation and exploration to enable the youth, who is beginning to face life, to acquire the "seeing eye" and a heart "that watches and receives". Without these things the physical, intellectual and emotional equipment of a young man is incomplete. There is nothing like spending a good portion of a lovely morning in some comparatively small and compact district and

exploring it thoroughly and at leisure. Again rambling through unspoiled country with one's fellow-troopers is one of the most delightful experiences of a Rover. The adventure of climbing an apparently difficult hill with its thrills, uncertainties and discipline, I believe, has an intense appeal to the true "rover spirit". But a whole day spent in these out-door activities is likely to give rise to a sense of tiresomeness. The camp should therefore organize amusements, music, folk-dance and lively games. A hastily got-up stage, improvised with sticks, leaves, and carpets used as curtains, has often served to enrich the happiness of a camp-fire. The spontaneity that often characterises camp-fire stunts and amusements has given us a delightful surprise and consoled us for many of the inadequacies of our rigid educational system. I should like to suggest here that wherever possible these camp amusements should be shared by us with the villagers of the surrounding parts. Often in the past in Madanapalle a Scout camp has been the beginning of a useful contact with one or another of the surrounding villages—for which not only the villagers have been thankful, but also the Scouts and Rovers, because it gave them unforeseen opportunities to spread the spirit of cheer and happiness among those whose lot is cast in the seclusion of their unenlightened village homes.

After all is said, it must not be forgotten that the success of a camp depends upon the proper guidance and inspiration of the Leader or the Scoutmaster. It is his personality that in the last analysis gives to the camp (as to the whole troop) its tone and character, its essential meaning and purpose—which means that he has a tremendous responsibility towards the whole of camp-organization. The over-zealous leader with very little sense of proportion is as undesirable as the one to whom "Scouting" is only another of the futile "fads" imposed on the credulous world by queer-minded fanatics. A sense of proportion even in amusements is a great necessity in camp-life. Many a time the cheer of the camp-fire has been lengthened out, until all the fun was taken out of it. Carrying things to the point of boredom is a frequent tendency among young inexperienced leaders and their over-zealous followers. Boredom is fatal to the essential spirit of Scouting and Rovering. Every thing should be assigned its proper place in the general organization of the camp, and it is useful to remember that a busy morning devoted to classes, games and rambles should always be followed by quiet, rest and relaxation. The "thorough" method of running a camp, though it has much in favour of it, is in the long run less effective than the method which is so elastic that it enables every

one to make vital adjustments to the spirit of the camp untrammelled by a soulless, rigid routine. One of the most restful activities of a camp is the informal gathering of the campers in the afternoon or evening in the shade of a spreading tree or on the banks of a babbling stream, where the company can sit together and chat on a variety of useful and interesting subjects, exchange ideas and feel in every way refreshed, both in mind and body. It is in such spontaneous unconventional gatherings, where people can meet in a spirit of absolute comradeship, that the real moral and spiritual value of a camp lies.

One of the most valuable things that camp life teaches us is the lesson of combining fun with seriousness, pleasure with profit and freedom with restraint. The inner discipline evolved in camp life has many a time checked vulgar boisterousness and frivolity not uncommon among adolescent boys when left to themselves more effectively than all the rules and regulations of the troop. I shall close with reiterating the great need of the Rover brotherhood all over India for a proper, well-defined technique of camping, for without a proper technique the best things of life become commonplace, dry and futile.

Plenty of people wish well to any good cause, but very few care to exert themselves to help it—and still fewer will risk anything in its support. 'Some one ought to do it, but why should I?' is the ever reechoed phrase of weak-kneed amiability. 'Some one ought to do it, so why not I' is the cry of some earnest servant of man, eagerly forward springing to face some perilous duty. Between these two sentences lie whole centuries of moral evolution.

Annie Besant in her Autobiography.

Yone Noguchi

[The press of India for some months has given frequent reports of lectures by the Japanese poet, Yone Noguchi, on a tour from Calcutta to Ceylon. Professor Noguchi is in the English Department of the Keiogi-juku University, Tokyo. It was he who caused that University to invite our Principal to be a special Professor of Modern English Poetry in 1919-1920. Two years later Professor Noguchi was Chairman of the University Commission that recommended Mr. Cousins for the degree of Bungaku Hakashi (Doctor of Literature) to the Imperial Ministry of Education of Japan. Dr. Cousins is the only foreigner bearing that distinction. Professor Noguchi intended to visit his friend, the Irish poet, at Madanapalle, but could not find time; so Dr. Cousins went to Madras on January 24 to see the Japanese poet. The two singers from the extreme islands of the continent of Eurasia, Ireland and Japan, have been photographed together twice; first, when Mr. Cousins arrived at the home of Mr. Noguchi in Tokyo on May 29, 1919, and again when Professor Noguchi and Dr. Cousins met in the garden of the Rani of Jaggampetta in Madras on January 24, 1936. We reproduce the two photographs in this number. The following extracts, giving a glimpse of Professor Noguchi in his home environment, are from Dr. Cousins' book "The New Japan" which was published by Ganesh & Co., Madras, in 1923. Ed. T. C. M.]

AT Yokohama I expected that Yone Noguchi would meet me I figured to myself a little man in artistic *kimono* (cloak), his feet in *geta* (sandals). There were very few people on the platform, none resembling my idea of Noguchi. After some time my protruding head caught the attention of a youngish man who came towards me evidently with intent to be of service. He wore a suit of rough English clothes and a bowler hat. He was Japanese, I judged by the slightly elongated eyes.

"Are you Cousins?" the stranger asked.

"I am"—and before I could go further he said, "I'm Noguchi" and jumped into the train. I perceived that my ideas of Japan and the Japanese were undergoing revision; but my thoughts regarding himself must have glanced off the armour of his unconsciousness, for what to me was a shock of ugly unfitness as to externals was to him the accepted order of the new Japan.

An hour later we arrived at Tokyo railway station. From the station we emerged on to a large open space bounded mainly by wooden hoardings apparently masking building operations.

"Where is Tokyo?" I asked Noguchi, with an awful prophetic sound in my head as of a dream that was going to be shattered.

"This is Tokyo," he replied.

POETS OF EAST AND WEST

JAPAN, 1919



James H. Cousins
(Ireland)

Yone Noguchi
(Japan)



INDIA, 1936

YONE NOGUCHI

99

"Yes, no doubt. But railway stations are usually away from the centre of a city. Shall we pass through the centre?"

"This is the centre. This is the heart of the Empire of Japan."

The hinterland of his statement probably contained the buildings of the Japanese Parliament, the Imperial Theatre, the banks and other edifices that, as I found later, were hidden from sight by a rampart of foreign ugliness. The railway station seemed to me to be out of place.

"What does it mean?" I asked.

"French Renaissance," said the Japanese poet in English clothes.

"But why French? This is Japan."

"There are several Japans," he said.

From Tokyo station we went by the electric railway to Nakano, a suburban station near which Noguchi lived. Several turns through quiet by-ways brought us to a wooden wall and gate. Noguchi slid aside a small portion of the larger gate, and we passed into a garden—grassless, with shrubs and trees, and the universal pathway of stepping-stones, a digression from which took us to Noguchi's hall-door. Mrs. Noguchi was in the hall to meet us, called by the tinkle of a bell on the outer gate. She sat on the polished floor while we took off our shoes. She bowed several times to the floor. When I stepped on to the platform of the house I also got on my knees and bowed likewise several times to the floor. With Mrs. Noguchi were—a young woman (the *nesan*, or servant, as I found), and a girl and a boy about ten and eight years old—Noguchi's children. There was a younger child on the horizon who postponed her acceptance of me pending examination.

Mrs. Noguchi brought in tea; a small tea-pot containing freshly infused green leaf, a kettle of hot water, small handleless cups (no saucers), on a dark lacquered tray. This was set on the floor, and we sat round it in a half circle facing the garden. After tea I had a bath. When I had finished, I found the Noguchi of my dreams—a delicate figure in the dark, long-sleeved Japanese wrapper (*kimono*), with a family crest the size of a rupee, and white socks (*tabi*). What was more, I found a *kimono* waiting for myself—the vestment of the first stage of my initiation into the mystery of that gentle thing, the home life of Japan. Then came the second stage of my initiation. The youngest member of the family had evidently arrived at a satisfactory conclusion regarding me in the solemn little mind behind her black jade eyes, for she approached me without preliminary, offered me a small cake and a cherry, and on her tiny knees put her forehead to the floor. I received the offer of her acceptance with all solemnity, returned her salutation, and took my place in the sacred precinct of childhood's pure friendship.

The Youth in France*

BY PASCALINE MALLET

AS in nearly all countries, the situation in France is a very difficult one, because of the financial, economic and political difficulties. Apart from the problems arising from international affairs—as now-a-days no country can stand aside and not participate directly or indirectly in whatever is happening in the world—we have our own special problems which sooner or later will have to be solved.

France is a great lover of Liberty. Since the French Revolution the motto of the Republic is Liberty, Fraternity and Equality. The ideal of democracy in France has been that of justice, liberty of individual expression and equality, in the sense that all men should have the same chance in life whatever their social position. Today democracy has fallen from its ideal and money has become the dictator. Instead of wise government we have now government by the unwise and unworthy, with political strife amongst the parties and continuous change and instability.

The country is crying out for a man or men of great vision, great capacity, great integrity and passionate patriotism to save France. When the National urge for freedom grows strong enough it will always incarnate in some great leader. We are in one of those crucial moments when the destiny of a nation is in the balance. It is for us either a question of complete anarchy and degradation or a turning point when once more France will become a great beacon of light to the world and will regain her rightful position among the nations of the world. No nation can reject tyranny and regain her true national expression without that fire of devotion, that spirit of sacrifice which alone can bring about the desired changes.

Amongst the turmoil of selfish interests existing in France today, there stands out a prominent figure, Colonel de LeRoque. Having valiantly fought during the great war, his heart was filled with despair, seeing the wave of indifference to the real interests of the country. He dreamt of revivifying the spirit of brotherhood that had been so magnificent amongst both officers and soldiers in the trenches. Particularly did he want to reawaken courage, self-sacrifice and devotion for the service of France at a time when the utmost need was felt for leaders and true citizenship, untainted by selfishness. Around this central figure are gathered those who have known and experienced the

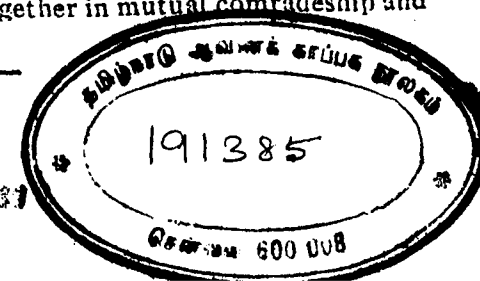
*A talk given in Besant Hall on February 7, under the auspices of the College Culture Association.

real comradeship, facing death together, and who once more are willing and eager to give up their lives, if need be, for their country.

To these older men who have knowledge and experience are entrusted the training of the young men, eager to fight for justice and integrity in national and individual affairs by sweeping away all the elements of corruption. This organisation called the 'Fiery Cross' is growing rapidly and counts nearly a million members. It is becoming a real power and is the only movement which is really efficiently organised and can oppose successfully the extremist party of the left. Among its ranks are men of all parties who see salvation only in the union of all good patriots prepared to put aside their own political opinions placing first and foremost the good of the country. It is because this ideal is so strong and so pure, so filled with self-sacrifice that it is stronger than other movements characterised by selfishness and party spirit. The next few months may witness many changes and all those who love France and who have laid their hope on all that is still good and noble in the country, feel certain that these changes will come about.

The students in France are passionately interested in politics and take a keen interest in them. The existing financial and economic conditions are so terribly bad, that they see only one way to change them and that is by changing the political situation, as politics and economics are intimately linked. The students, both boys and girls, are faced with unemployment as in India. After years of hard work to obtain University diplomas they are able to find no work and this exercises a demoralising influence.

In conclusion I should like to say how happy I have been to stay with you here and to visit your College in its beautiful surroundings. I feel it a great privilege to be able to travel through India which is the true spiritual Motherland of all to whatever country they might belong. I wonder if you realise to the full the greatness and uniqueness of your nation from whom the Light has ever come to the West. We would see you supremely proud to be Indians, custodians of the priceless wisdom that ever shines through your great Religion. We in the West need your spiritual outlook to make religion really living in our lives. The teaching of the One Supreme Reality behind all faiths must gradually permeate the West. On the other hand we would bring you our qualities of mental quickness and capacity to act. Thus we would take from each other what is best and noblest and linking East and West go forward together in mutual comradeship and understanding.



Towards Mutual Understanding *

THE world is shrinking fast ; time and space are being annihilated by the advancement of science ; there is no more an East and a West held inseparately apart ; we are fast transcending national and geographical barriers ; the advanced thought of the world is becoming International, Universal. Unless we adjust ourselves to this new angle of vision we shall become back numbers. Understanding and mutual appreciation can alone make for the new Era. And one of the ways—a most effective way—of getting at this view point is along the line of music, the language of emotions and hence an universal language. Different people may speak different tongues, but as long as they are human they have the same feelings, they have the same emotional reactions, and so, on the platform of music and other fine arts, the differences that divide man from man fade away and man meets man as he really is and not appears to be and they sense their essential brotherhood. So Mrs. Cousins whose devotion to the Muse of Music is too deep to become sectarian, whose aesthetic sense is universal and whose intimate acquaintance with the musical systems of the East and the West singles her out as one eminently fit to work for mutual understanding between the East and the West on the plan of aesthetic appreciation, has in this compilation brought together the various articles she wrote on different occasions with a view to helping this mutual understanding which she ardently hopes will begin in the realm of art and spread to all departments of human life. The two great systems of Music (Eastern and Western) which appear to have almost nothing in common are really two facets of the Science of the Beauty of Sound ; so they are really complementary and each needs to understand and appreciate the other so that the essential unity of life behind its manifestations and reactions may be realised. Mrs. Cousins says herself in the preface, "I am convinced that what we may roughly consider the music of the two hemispheres is complementary, just as are their civilizations and their outlooks on life and its problems. I cannot desire a fusion of the two."

I offer to the Goddess of music this humble endeavour to promote mutual appreciation between East and West through the medium of sweet sound.

'Many the songs, and the singers,
But song at its heart is one.'

* THE MUSIC OF ORIENT AND OCCIDENT: Essays towards mutual understanding. Published by B. G. Paul & Co., Madras, Price Rs. 2.

Speaking of the internationalising tendencies in music she speaks of the attempts of Debussy and Scriabine to enlarge the range of Western music by introducing new modes (corresponding to *Rishabhapriya* and *Vachaspati* of the Carnatic system) into the western scale, which, beginning with the 7 modes standardised by Pythagoras, finally settled down to the use of only three modes. She then speaks of the place of music in our life ; music is not the luxury of a leisured few, it is a necessity of life. In any scheme of complete education there should be provision for training the emotions and the best method of giving that training is through fine arts. The national value of music cannot be overestimated, the best medium of expression for the national soul is music.

The essential features of the music of India, including the theory of 22 shrutis (intervals) in an octave which gives it its individuality are described with great clarity in chapter III. Another chapter deals with the various musical instruments of India. In another chapter (VII) that unique feature of Indian music which baffles and confounds the westerner not used to very minute intervals, the raga formation, is explained and the writer is quite at home in it. These three chapters reveal a great understanding and a grasp of the fundamentals of the Indian musical system. A history of western music beginning from the orphic legends and passing through various influences at different epochs is given in chapters IX, X and XI. Pythagoras after his travels in India standardised the music of the time into seven modes ; the Hebrew influence established a preference for the Ionian mode—the major scale. By the time music made great progress under the patronage of Popes Gregory and Ambrose the number of modes had been reduced to three (corresponding to *Sankarabharanam*, *Kiravani*, and *Gowrimanchari* ragams of the Carnatic system of music). Antiphony was first introduced about 1050 A. D. A long series of musicians and composers took the music forward. During the last three centuries men embodying the spirit of the times have appeared and they made the music of today. Bach, Handel, Beethoven, Rameau, Corelli, Couperin, Haydn, Mozart, Gluck, Puccini and Richard Wagner are names to charm with. Something like what happened in the west is happening now in Java, but in India except for a few solitary names like *Tanson* in the north and *Thyagaraja* in the south "no great genius of the Nearer East has written his name across the world in sweet sound."

Two chapters are devoted to Russian music which has developed an individuality of its own and to that pioneer genius Scriabine who explored with striking success new regions of melody and harmony.

He took his stand on mysticism and synthesis. He used new scales (like Vachaspati) and dreamt of music in which there were no listeners but 2000 performers only. To him 'all arts were to be represented and blended in an unprecedented manner.' He was verily "a bridge-builder between East and West". In other chapters we find an account of the growth of Indian music in various stages with pen pictures of the author's intimate contact with various musicians and especially Vainika Sikhamani Sheshanna of Mysore, really a wizard on Veena. A short account of what is happening in the realm of music in other Asian countries brings the book to a close.

A student interested in understanding the essential points of difference between the Western and the Eastern musical systems will find chapter XII extremely interesting and illuminating. That Indian music is entirely subjective and hence individualistic accounts for the melodic dominance and absence of harmony. The accompaniments only hang on the vocalist and follow him. Orchestration as understood in the West is foreign to the very genius of Indian music. Since the psychological element dominates sound as sound has only a secondary importance, its effect on our inner nature alone counts. Modulation in the western system has its counter part here in the subtle variations in the notes. Quarter tones play an important part in the Indian system. The predominance given to tala instruments and tala manipulation in the system is quite distinctive.

There are two observations made by Mrs. Cousins which every one interested in carnatic music will do well to ponder over. Since we have taken the human voice as the basis for our music it is restricted to only 3 octaves; no piece in our music goes beyond $2\frac{1}{2}$ octaves. When we give, as we do now, an important place to instruments (especially stringed instruments), why not extend the range of our compositions beyond the 3 octaves and go up to even $7\frac{1}{2}$ octaves as in the west, asks Mrs. Cousins. Then she is very much concerned with the honour and status accorded to musicians in India. While an artist is even raised to a peerage in the west, our musical experts are considered our social inferiors. This is really a tragedy and every lover of music should take the challenge and set matters right. Especially in India which is inherently musical and where Art and Religion have gone hand in hand, this condition is humiliating. But I already see signs of change in this direction.

The book breathes sincerity of purpose and deep understanding. Every lover of music will find in it many constructive suggestions made in a spirit of sympathy and reverence.

R. Srinivasan, M.A.

Fatehpur Sikri

BY A. SITARAMAN (IV Class)

INDIA glowing with the smile of nature, is renowned for its imperishable and ancient monuments of architectural splendour. The south abounds with the exquisitely intricate and beautiful Dravidian architecture; the north is replete with simple but grand and stately monuments of Moghul art and architecture. Fatehpur Sikri, the offspring of Akbar's genius is typical of the Moghul style.

Fatehpur Sikri has an interesting tale behind it. With all his splendid and memorable achievements, Akbar remained unhappy as he was denied the much coveted blessing of a son, the crowning boon of life. The Emperor had scores of wives and made many pilgrimages to holy shrines but all were of no avail. And at last his Hindu wife Hamida, the daughter of the Rajah of Jaipur gave birth to a son. He was hailed in great joy and given the name of Salim after the saint at Sikri who had prophesied to Akbar of the birth of a son in answer to his prayers. This was not the only son, for Murad was born to him, though by another wife. So it was in commemoration of the birth of his sons that Akbar designed to build a new capital. The building of that great city with its beautiful palaces, mosques, schools, baths and gardens, took fourteen years. An artificial lake, six miles long was made to provide water for the city. The city with its walls of red sandstone running all round justified the name given to it—the City of Victory.

The building of the city possessed Akbar like a passion and like Timur of Samarkand, himself undertook the task of supervision. He sometimes even undertook to quarry stones himself along with the other workmen when the wall and tower could not rise fast enough to keep pace with his impatient ambition. In the early days of its splendour, Fatehpur Sikri surpassed Herat in the time of Baisunquer and recalled to mind some of the cities of Italy in the heyday of the Renaissance. But Sikri, a brilliant and busy centre of various arts, created at fabulous expenditure had in it a certain element of artificiality. The artists did not found a tradition which could last. There was no flowering from the soil. So after a few years it was abandoned by its very creator as suddenly as it had been conceived and executed. After less than a score of years of existence the city lost its life though the great buildings remained. Destiny soon laid its hands on the City of Victory and its fate points the moral of all such short-lived monuments of man's 'inspired folly'.

On Friends

By SUSHEELA SOURI (IV Class)

"They seem to take away the Sun from the world who withdraw friendship from life; for we have received nothing better from the immortal Gods, nothing more delightful."

—Cicero.

ALL men, said Socrates, had their different objects of ambition—horses, dogs, money, honour as the case might be; but for his own part he would rather have a good friend than all those put together. Men might differ about many things but all are agreed on the value of friendship. Much of the happiness and richness of our lives depends on our making a wise choice of our friends. If well chosen they will raise us up; badly chosen, they will drag us down. In the choice of a dog or horse we exercise the greatest care; we inquire into its pedigree, its training and character and yet very often leave the choice of our friends which is of infinitely greater importance, almost to chance. As long as friends are well chosen it is true that,

"He who has a thousand friends,
Has never one to spare,
And who has one enemy
Will meet him everywhere".

We cannot agree with Emerson when he says that "we walk alone in the world". Marcus Aurelius more wisely advises that "when thou wishest to delight thyself, think of the virtues of those who live with thee; for instance the activity of the one, the modesty of another, and the liberality of the third." Yet how often we know merely the sight of some, the sound of their voices but nothing whatever of their mind or soul.

We must be as careful to keep friends as to make them. When we discover a friend in some one we must keep him. "If, thou hast a friend," says an eastern proverb "visit him often for thorns and brush-wood obstruct the road which no one treads".

Death cannot sever friendship. Friends, though dead, are yet alive. If then we choose our friends for what they are, not, for what they have, and if we deserve so great a blessing, then they will always be with us and even after death in the amber of memory.

'When flowers of friendship or love
Have delayed in the heart that has trusted and once been betray'd,
No sunshine of kindness their bloom can restore,
For verdure of feeling will quicken no more'.

A Walk to a Forest

BY KOMARLA NARAYANA RAO (III Class)

IT was a holiday. Having no business in hand, my friend Ramu and I started on a long walk to forget daily routine and immerse ourselves for a while in the elusive delights of a true holiday. It was three in the afternoon. We came to a river bund and being attracted by the slow-moving waters and the fine scenery all round, we sat there for a while.

Ramu took his turn to speak about the beautiful arrangement of the scenery. Just then my eyes drifted to the slope of a mountain precipice near by. Our ears were charmed by the gentle roar of the waters that rolled over the precipice. Our eyes were fixed on the rugged beauty of the forest which was, as it were, a manifestation of the Supreme Being. So we had a strong desire to go up the mountain and trace the main source from which the waters welled up and thus add to our enjoyment.

By this time it was five in the evening. But it was a full moon day. We ventured forth to fulfil our wish. Our enthusiasm was so great that we did not at all feel the difficulties of climbing. When we reached the top, the sun was slowly sinking in the horizon and the western sky was painted in beautiful colours. It was also the time when the cowherds of the near village were returning home leisurely driving their cattle. One of them, a boy, was playing on the rustic flute. The birds had just returned to their nests and were singing in melodious tones to their young ones. All this was a feast for the eye and the ear.

When we went further up the rock we were delighted to find the moon slowly rising in the east to rule the night. She was rising higher and higher and spreading the light in the heavenly regions. Her rays pierced through the bushes and thickets as though they were her messengers who had come to convey a queen's message to her subjects. For a time I forgot myself as I fully immersed in joy. Then I could not but recollect in my mind the lines of Alexander Selkirk,

O solitude! where are the charms
That sages have seen in thy face.

Really here were the charms with which the great sages were pleased and they sat in long contemplation in their forest abodes. The waters of the stream divided themselves, pursued diverse paths and finally

joined at the place where the rock ended in a precipice and bent over the steep side as though they were binding and keeping the huge mountain under their control. Now moonlight fell upon the falling stream which looked like liquid silver flowing down the precipice. The trees in the forest were blowing a fine breeze. The flowers were in bloom and their fragrance filled the atmosphere with a delicious odour. The forest seemed a very heaven. Then I could realise that when one had an experience of that kind, one would gladly loathe the low life around one and turn to nature as to a mother. The sight of such a beautiful place would certainly suggest to any mind Kailas, the abode of Shiva.

By this time it was half past seven. My friend and I washed our hands in the cool stream and drank of its clear, crystal waters. We never thought of the time, for we were carried away by the cool breeze into an enchanted world. While we were thus enjoying the night in such a happy manner, suddenly we heard a terrible roar and we sank into great fear. We got up at once and looked intently round and about and turned our attention to the direction from which the roar had come. After some time we heard the light tread of approaching steps. What did we see? To our surprise it was a deer. Here I must mention the incident which came to my mind on seeing the deer. I thought of Sita, the wife of Rama and how she felt when she saw the deer in the forest.

Ramu and I began to talk about the beauty added by the deer to the scenery. Perhaps it had come running in fear of some wild beast prowling near. But the deer seeing us ran away. Next we saw a hunter coming. He told us that he was waiting for the deer in the neighbouring bush and that by our talk it had escaped. Then he joined us and we all started homewards he showing us the way and at last we thanked him for his help. It was a memorable walk and even to-day it is as fresh in our memory as on that wonderful evening and night.

Sreedevi and Kamala

BY J. L. PRASAD CHOUDARANI (I Class.)

Sreedevi— Good evening! Kamala, why are you so late from school today?

Kamala— There was an interesting debate in our school today. I was quite absorbed in it and stayed on to the end.

S— What was the debate about?

K— About? Whether co-education was good or bad.

S— What did you say on the subject?

K— Ah—dear me! I would'nt for Heavens open my mouth there.

S— Why should you not? You can speak English and by participating in debates you can broaden your mind. Debating societies are training ground for public speaking.

K— I quite agree. But I did not speak there because the boys would laugh at me. Yesterday because I put a question to my English teacher in the class, the whole class laughed at me.

S— That is all silly. The boys should not have laughed. But they make mistakes. Everybody makes mistakes. To err is human. Boys were not born with the B. A. degree. Why should you mind the laughter of the boys? If you are going to be afraid of their laughter how on earth will you be able to talk in a public meeting? If you educated girls have not the courage to speak in a debate, what about illiterate women? But Kamala! what was decided at the end of the debate? And what is your idea of co-education?

K— Majority were against co-education. I am also against it.

S— Shame! you who are studying in a Boys' School, you say that co-education is bad. Why are you then in a Boys' School?

K— I did not say that co-education was bad. I only said that it was not good. When I joined the Boys' School I was quite in favour of co-education. But after joining it, after seeing the laughter and the tendency among boys to gossip, I have changed my mind.

S— What nonsense are you talking? What does it matter if the boys laugh or even gossip? You be brave. Have no fear. Trust in God and do the right. Kamala, my dear, you must speak in every debate held in your school. Next time you have a debate I shall go there and see that you speak. May God give you courage, self-reliance and determination, qualities which you need so much. Good Night!

K— Thank you very much for your advice. Good Night!

Our Other Aspiring Authors

NAPOLEAN'S soul might now rest in peace! He has a new defender in V. J. Subbaramamurti of I Class. Writing under the caption 'NAPOLEAN NOT A TYRANT' he deplores that hostile historians should have denounced him as an inexorable tyrant. "The combined despots of Europe said that he trampled the liberties of his country in the dust. But the French people who placed him on the throne and still adore his memory say that he did not. They looked upon him as the saviour of France and cherished for him the love and duty of sons. He was their master, their father and their idol. They loved him as their God. This is proved beyond denial by the zeal with which they rallied round him and the readiness with which they followed him. This is proved by the extra-ordinary zeal with which France as one man rose to welcome him on his return from Elba. It is affirmed by the universal demand of the French nation for his remains to be deposited among the people he loved so well. This is affirmed by the splendid Mausoleum which the nation reared to his memory. His fair name is still pronounced with affection, adoration and sorrow in every peasant's hut in France. Does tyranny bear such fruit? asks our author and swears: "I love Napoleon so wickedly that if I were a woman, I should have fallen in love with him". A good ambition that—But—

Since M. K. Seshagiri (I Class) wrote his paper, early in November on THE ABYSSINIAN CRISIS much water has flowed under the bridge. Laval ministry has fallen. Sir Samuel Hoare has made his exit. There is no more Italian push. His paper has become out-of-date but his observations on 'League Sanctions' still hold good. "Can the Sanctions stop the War?" he asks and answers: "Yes, they can, if they are collective. The League must stand together or surrender its authority."

The difficulty with our aspiring authors is that their conclusions are all speculative. In one case it is 'If I were a woman'; in other it is 'If Sanctions are Collective'. If I were a dictator, I would do away with this demoralising word IF from the English language.

R. Narasimham (I Class) our Rover Leader, writing on 'SCOUTING: ITS ADVANTAGES AND OPPORTUNITIES' observes: 'Scouting not only makes the young efficient citizens of the state, but also

makes them noble citizens of the kingdom of God. In fact the movement has a deep spiritual significance, because it inculcates reverence for Life and all its infinite manifestations.' Turning to the practical aspects of scouting, its great usefulness lies in the fact that it trains the boys in organised social service such as rendering first aid in case of accidents, saving lives, extinguishing fires etc. The most fascinating feature of scout life, according to him is the opportunity that it affords to the young to live in the open air. In organised camps, hikes and excursions they learn the value of carefully planned division of duty. Lastly what shall we say of camp fire, the culminating point of a day's joyous outing—camp-fire performed when the last red rays of the setting Sun disappear over the purple hills and twilight creeps over the Earth and dark mysterious silence begins to set in and stars begin to peep out.

COLOUR AND ITS SIGNIFICANCE TO FLOWERS is the subject of an instructive paper by S. Subbaramappa of II Class. He says: "The reason why the spring flowers are to a great extent less brightly coloured than those of summer is that they have a less sense of struggle for existence. There is less competition in spring when there are only a limited number of well blossomed flowers whereas in summer there are multitudes of them."

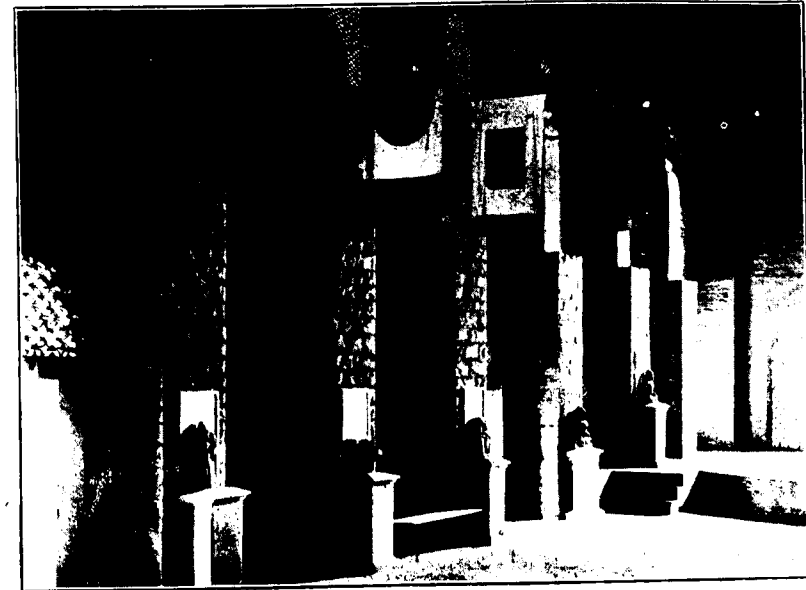
Who will not like to pause for a while to have a look at the beautiful flowers and enjoy their sweet fragrance? But if man, in his moments of exaltation believes that all these glorious flowering was created by Nature for his special enjoyment he is much mistaken. Flowers have their own part to play in the scheme of Nature and even if man did not exist on Earth, flowers would. It was Sprengel, the German Botanist, who first discovered that the beauty of flowers due to colour and smell was not decreed by God for man's pleasure but to attract the insects which serve as agents to carry on the process of fertilisation to continue their race in the world.

Besant Hall

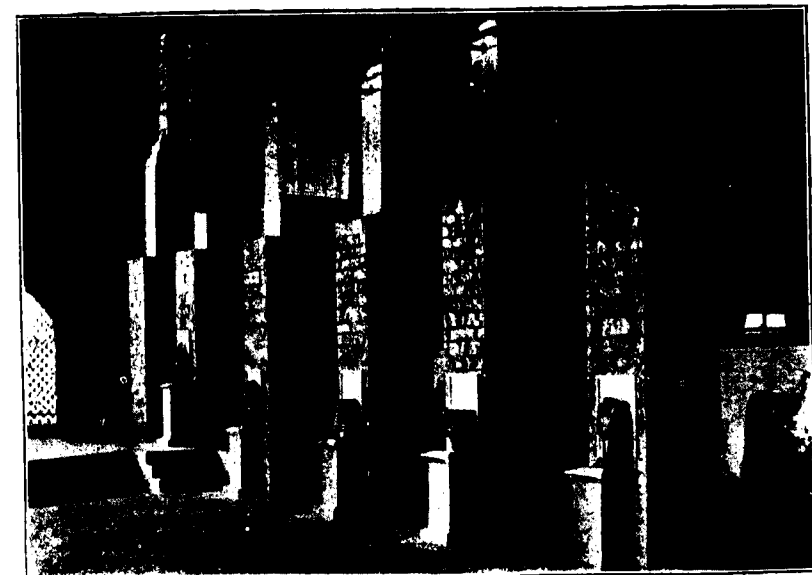
WE give in this number a photograph of Besant Hall, the noble and artistic assembly hall of our College in which College and High School students gather each morning for "Daily Dedication;" where dramas are staged, public meetings held, and social gatherings enjoyed. The hall was put up, under the supervision of Mr. Ernest Wood, through the munificence of the late Mrs. Annie Larmuth, mother of Mrs. Ernest Wood, for the newly formed Theosophical College which was opened by His Excellency, the Governor of Madras, the late Lord Pentland, in 1915. In 1934 Dr. Cousins was able, through the help of Mr. S. Guru Rao, to retrieve fragments of old sculpture from the former ancient site of Madanapalle, now mainly paddy-fields. These consist of historical slabs and deific figures in the round and in relief. A splendid Nataraja (Shiva dancing) presented by the famous Mahanandi Temple, and a marble Buddha from Burmah, the gift of Dr. S. R. U. Savor are just outside the near end of the photograph. A bust of Dr. Annie Besant stands between the windows on the platform, but did not come within the pictures.

The flags indicate the connection of the College with the various Universities—on the East side are: The College flag, designed by Dr. Cousins; Annamalai University, and Keioijuku University in Tokyo, Japan of which Dr. Cousins is the only non-Japanese Doctor of Literature; on the West side are: the Banner of Peace, designed by Nicholas de Roerich, the famous painter; the Andhra University; the National University of Ireland, the successor to the Royal University of which Mrs. Cousins is a Bachelor of Music. Other flags, not seen in the pictures or added later are: Columbia University, New York; Wellesley College, U. S. A.; the Hindu University, Benares; the Scout Flag. Since the photographs were taken, the Theosophical High School flag, designed by the Headmaster, Mr. Duncan Greenlees, M. A. (Oxon) has been installed. A bust of Dr. Rabindranath Tagore, formerly Chancellor of the National University, of which the College was the central unit, stands at the north wall, where hang also photographs of Dr. Besant, Mr. C. S. Trilokekar, M.A., former Principal, and Messrs. R. Giri Rao, B. A., and O. L. Sarma, B.A., chief founders of the High School. A pedestal awaits the bust of the donor of a lakh of rupees—when he (or she) turns up.

BESANT HALL
MADANAPALLE COLLEGE



EAST WALL



WEST WALL

We go a-camping

THE long-looked-for day, December 6, came. An announcement in the Hostel Bulletin said: "The Cottagers will leave for Gurramkonda at 8 P. M. (Gun time). Leave behind bad temper and heavy luggage. If you have a funny story, a yarn, a song or a musical instrument bring it with you." The bus arrived punctually at 7-30. There was quite a scramble for seats and in the stampede A. R. slipped and fell from the footboard. 'M. K. is not here' shouted one and on going to his room, he was found finishing his toilet. Soon all were in and with three loud and boisterous cheers, the bus started.

It was a chill night. R. N. had put on a slip-over, sweater, blazer coat, woollen overcoat, Balacava cap and a muffler round his neck. "Are you going on a polar expedition?" asked V. A. and very politely he replied, "No, Alpine climbing." The moon-light was delightful and after a pleasant one hour drive, we were at the Mahal. We occupied a suite of rooms and another hour was spent at carroms and chess when we all retired to bed.

The daybreak was magnificent. The sun in all his splendour came over the hill in the yonder horizon and the display of colours was enchanting. A. R. could not resist the temptation and brought out his camera to snap it, only to find that the camera was not loaded. Chota was served at 8 and we had just finished it when S. R. A. appeared on the scene, fresh after his morning plunge in a neighbouring pond, some wet clothes hanging over his fore-arm, a vessel of water in one hand, his fore-head decorated with three symmetrical lines of holy ash with a prominent red sphere in the centre. With a broad smile he said it was his principle to start the day early with a bath. Good to stick to principles; only, it cost him his chota. All that we could possibly do was only to console him with words and the assurance of an early meal brought him back to his spirits.

At 9 the party started up hill, a local guide leading us. Gurramkonda, I do not know why it is so called. After all, what is there in name? We saw the ruins and our guide described to us how the Nawab escaped with his horse from the top of the hill. We had a good panoramic view of the country around us. A. R. took some snaps but later discovered that he had not rolled the film inside but had exposed two on the same surface. That however caused no surprise. On rocks and pillars, our names were carved. We visited the temple at the foot of the hill. Poor Vasukhi! She was dead

tired and had to be carried back. We reached the Mahal famished and tired at 12 to enjoy a hearty meal.

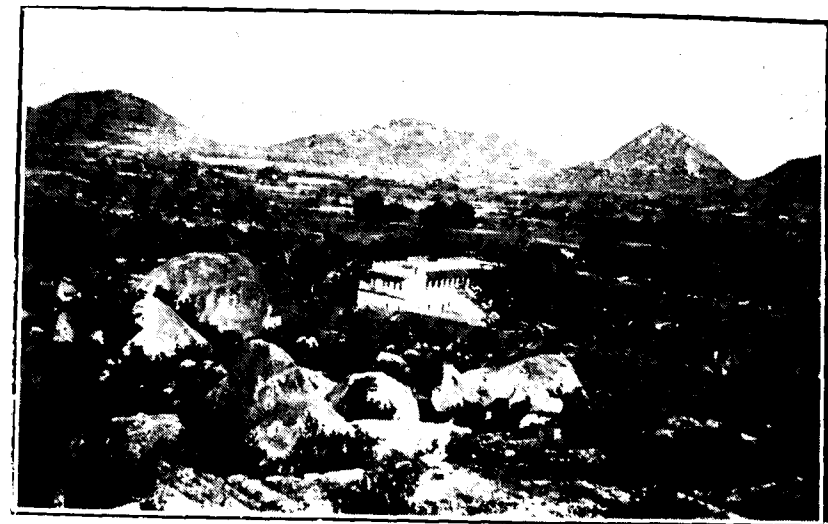
The afternoon was spent in indoor games. Words building was quite interesting. But I regretted that we had not with us a dictionary. A. T. showed originality in spelling and challenged every one of us. The games came to an abrupt end when V. K. S. suggested going for a swim. Our thanks are due to S. R. A. who had that morning discovered a nice little pond in the neighbourhood. (Of course he had to pay a heavy price for that discovery). We marched to the pond and the water was so chill that we sat on the bank hesitating till finally M. K. pushed S. A. in and then one after another the rest jumped in like monsoon frogs during the rainy season. M. K. and V. S. could only stand on the bank and enjoy. M. K. wanted to learn swimming and I volunteered to teach him. But when he was thrown into the water all that he could do was to swallow gulp after gulp of water. He said he had not insured his life and gave up his attempt at swimming.

To speak of the night is to throw everything else into insignificance. It was decided that every one should give a song and a dance. But who was to set the ball rolling? M. K. came out with his Micky Mouse dance. N. T. P. followed with a Coorgy dance. A few however did not act up to the decision and invented valid reasons for not doing so. We had Urdu, Tamil, Telugu, Malayalam, Kanarese and English songs. We closed with 'God save our Motherland' and went to bed.

Mr. U. Nagaraja Rao, our Hostel Manager and Mr. P. Narayana Iyengar, our Kanarese Pundit joined us on Sunday morning. After chota began our Cricket fixture—Muslims Vs. Hindus. The Muslims were captained by Wazir Ali Khazim and the Hindus by Major Naidu Thyagaraj. The Hindus won the match after a hard struggle. Ramachandran alias Patiala shook off his wonted reserve, joined the team and batted splendidly. In the interval we had our grand feast. The left hand batting of Mustaq Ali Shivaram was a notable feature.

We visited the mosque in the evening. Oh! such an awe-inspiring edifice. Even a whisper inside was re-echoed with tenfold noise. The architecture was grand and the mosque appeared majestic in the moonlight. We had our supper at 7 and we had two hours more at our disposal which were spent in *Kolattam* to the music of Mr. U. N. The bus arrived at 9 and K. S., C. S. R. and V. S. favoured the bus top. An hour of pleasant drive brought us back to the hostel and our excursion to a happy and successful end.

V. Velayudhan.



GURRAMKONDA—THE MAHAL WHERE WE CAMPED IS SEEN IN THE CENTRE



THE CAMPERS AT THE MAHAL STEPS

College Day by Day

BY CHRONICLER

OCTOBER 1935

- Wednesday, 9. College reopens after Dasara vacation. Quarterly Examinations begin ; also Trilokekar Hockey Tournament.
- Monday, 14. Dr. Cousins welcomes Mr. S. Guru Rao at Daily Dedication on his return to work after recovery from his serious illness.
- Wednesday, 16. South Indian Education Week inaugurated in Besant Hall. Dr. Cousins welcomes teachers.
- Tuesday, 22. Weekly market to be shifted. Mr. G. Gopal Reddi, Panchayat President welcomed at the morning Assembly.
- Thursday, 24. Procession to the market grounds. October Session of the College Parliament in Besant Hall, Deputy Speaker, Mr. S. Srinivasan, presiding.
- Sunday, 27. Miss. R. Subbamma congratulated on her completing the B. A. Examination. Mrs. Cousins' party in the Vihara.
- Tuesday, 29. Market held in the new grounds.
- Wednesday, 30. Meeting of the Rovers.

NOVEMBER

- Friday, 1. Meeting of the College Culture Association. Talk on 'Parliamentary Government' by Mr. E. N. Subrahmanyam.
- Saturday, 2. Meeting of the Economics Association. Discussion on 'Indian Agriculture.'
- Monday, 4. Messrs. Guru Rao and Seshagiri Rao felicitate Dr. Cousins at Daily Dedication on his investiture at Travancore. College Council's Tea Party in honour of Dr. Cousins. Library, picture gallery, and the Lecturers' Room opened by Dr. Cousins. Philosophy Association Meeting. Discussion on 'Is there Rebirth?'
- Wednesday, 6. Citizens' meeting in Ramachandra Electric Hall to congratulate Dr. Cousins on the investiture.
- Thursday, 7. Mrs. Cousins' birth-day. Celebration in Besant Hall. Dance by Mr. Bose. Birthday dinner in the hostel. Dipavali presents distributed to cooks and servants by Mrs. Cousins.
- Friday, 8. College Culture Association, Bhaktananda Saraswati's talk on 'Pranayam'. Staff club formed.
- Saturday, 9. First staff social in the library.
- Sunday, 10. Portrait of Mr. R. Giri Rao unveiled by Dr. Cousins in the Eastern dormitory.

- Thursday, 14. Dance by Mr. Vimalendu Bose under the auspices of the College Seva Sangh in aid of Harijan work. Heroism of Cottagers at night. Puppy saved from a bore-hole latrine.
- Friday 15. *Namakaram* ceremony. J. H. C. christens the pup 'Vasukhi'.
- Saturday, 16. College Parliament November session. Government Bill on Primary Compulsory Education thrown out. Radical Government resign. Parliament dissolved.
- Sunday, 17. Diamond Jubilee of the Theosophical Society. Meeting in Besant Hall, Dr Cousins presiding.
- Wednesday, 20. Mr. K. T. Krishnaswami felicitates Mrs. Gurumurti and Mrs. Cousins at Daily Dedication, the former on her election to the Senate of the Andhra University and the latter on the publication of her book on Music. Rovers meet in the evening.
- Friday, 22. Parliamentary Elections Conservative triumph. Their leader Mr P. Krishna Rao (IV Class) becomes Prime Minister.
- Saturday, 23. Rover camp at Vemapalle.
- Sunday, 24. Staff social. Mrs. Gurumurti felicitated on her election to the Senate. Party by the Cottagers.
- Tuesday, 26. Rajendra Babu and party reach Madanapalle. Welcome at the Krishna Cottage.
- Wednesday, 27. Students of Madanapalle welcome Rajendra Babu in Besant Hall. Presentation of Addresses and purse.
- Thursday, 28. Selection Examinations for senior classes begin.
- Friday, 29. Meeting of the College Council.

DECEMBER

- Sunday, 1. Dr. Arundale's birthday. Celebration by Jignasa Lodge. Youth Lodge formed. Scout and Rover Rally. Variety Entertainment in Besant Hall.
- Friday, 6. Culture Association Meeting. Mr. S. Rajagopalan's talk on 'Some Aspects of Primitive Culture'. Cottagers off to Gurramkonda on excursion.
- Saturday, 7. College Council meeting to decide selection. Staff Social.
- Monday, 9. Mr. P. K. Rajagopalan's talk on 'Karmic Laws' at the College style class. Youth Lodge Meeting in Besant Hall. Mr. Rajagopalan's address on 'The Young Theosophist: His double weapon'. Meeting of the Philosophy Association. Discussion on 'Free will or Determinism'.
- Wednesday, 11. College Council meets again. December session of College Parliament. Resolution on Co-education passed unanimously.

- Friday, 13. Meeting of the College Telugu Sabha Mr. D. V. Krishnamurti presiding. Debate on 'Blows or words, which more powerful'
- Monday 16. Half yearly Examinations for Junior Classes begin. Lecture by Sthanam Narasimha Rao on Telugu Dramatic Art in Besant Hall.
- Wednesday 18. Dress Rehearsal of 'The Gods of the Mountain' in Besant Hall.
- Friday, 20. College closes for Christmas Vacation.
- Saturday, 21. The Athletic team led by Mr. K. B. Harikrishna start on their South Indian Tour.
- Thursday, 26. Concert by the Theosophical College and School at the Diamond Jubilee International Convention at Adyar. The concert was organised by Mrs. Cousins and Mr. Greenlees and consisted of a number of very remarkable gramophone records of Chinese, Japanese, Javanese, Siamese, Tibetan, Persian, Egyptian, Malay, Hebrew, Somali, Ashanti, American Negro, Red Indian and Maori music. It was much appreciated.

JANUARY 1936.

- Wednesday, 15. College reopens after Christmas vacation.
- Friday, 17. Culture Association Meeting. Gramophone record of nightingale singing. Mr. Harikrishna Chetty describes the South Indian Athletic tour.
- Saturday, 18. Staff social.
- Tuesday, 21. News of the death of his Majesty George V reaches Madanapalle. Evening games stopped. Night Variety Entertainment cancelled.
- Wednesday, 22. College and School mourn the death. Tributes by Dr. Cousins and Dr. Gurumurti at the Assembly Meeting. Holiday.
- Friday, 24. Culture Association. Dr. Gurumurti's talk on 'Hindu culture' Science Association meeting in Besant Hall, Mr. B. Rama Rao presiding. Mr. Knudsen's address on 'The outlook of a scientist.'
- Saturday, 25. Scout and Rover camp at Vemapalle. 'Gods of the Mountain' enacted again in Besant Hall.
- Thursday 30. Entertainment in Besant Hall by Sekhar, Fun Doctor of Nellore.

FEBRUARY

- Saturday, 1. Literary and Debating Society meeting Dr. Gurumurti presiding. Debate on 'Socialism or Gandhism a better plan for the emancipation of India?' Gathering of Asoka Scouts and Rovers, Drill and marching, cleaning work near Jignasa Lodge.

- Friday, 7. Miss. Dynowska of Poland and Miss. Mallet of France address the College Culture Association. Telugu Sabha meeting Mr. Krishnamurti presiding. Discussion on Vernacularisation of studies.
- Saturday, 8. Debating Contest First Round. King Room.
Subject—Good Government is no substitute for Self-government.
Teams—Miss. Saraswati and Avadhani vs. A. Sitaram and P. Krishna Rao.
Judges—Dr. Cousins, Dr. Gurumurti and Mr. E. N. Subrahmanyam
Miss. Saraswati and Avadhani declared winners. Gathering of Asoka Scouts and Rovers, Hiking to Basni.
- Monday, 10. At Daily Dedication Dr. Cousins congratulates Dr. S. Radhakrishnan on his election to the newly founded Spalding Professorship of Eastern Religions and Ethics in the University of Oxford.
- Tuesday, 11. Dr. Gurumurti's address to the Morning Assembly on the significance of Dr. Radhakrishnan's appointment.
- Friday, 14. Telugu Sabha meeting, Mr. B. Lakshman Rao presiding. Debate on 'Is Science destructive of Poetry?'
- Saturday, 15. Debating Contest Second Round. Messrs. K. T. Krishnaswami, S. Srinivasan and H. Sunder Rao acted as judges and declared K. Sitaram and P. Devadoss winners against M. K. Seshagiri and Chinnappa Reddi. The subject was 'The Economic Salvation of India lies in the development of her agriculture and cottage industries and not in industrialism.' Staff Social. Rover Rally for drill and hiking.
- Friday, 21. Meeting of the Hindi Students' Association, Mrs. Cousins presiding.
- Saturday, 22. Final contest in Debating. Subject: Artists like Shakespeare and Tagore have done more service to humanity than conquerors like Caesar and Jenghizkhan.' K. Sitaram and P. Devadoss declared winners by Dr. Cousins, Dr. Gurumurti and Mr. E. N. Subrahmanyam, acting as judges. Scout and Rover Rally in A. A. M. Girls' School in honour of Lord Baden Powell's birthday.
- Sunday, 23. Staff social.
- Monday, 24. Ramakrishna Centenary Celebrations begin. Dr. Cousins' reference to the greatness of Sri Ramakrishna Parmahansa at Daily Dedication.
- Friday, 28th. Dr. Cousins addresses the Culture Association on 'Japanese Culture'. Meeting of the Telugu Sabha, Mr. B. Rama Rao presiding. Discussion on 'Do women belong to the weaker sex?'

COLLEGE DAY BY DAY

- Saturday, 29. Mrs. Arundale's birthday. Celebration by the Youth Lodge. Essay competition for college students. Bangalore Dinner.
- MARCH
- Monday, 2. Dr. Cousins' feeling reference to the late Mr. G. K. Chettur at the morning Assembly.
- Saturday 7. Meeting of the College Council.
- Sunday, 8. Teachers' camp at Rayalpad.
- Monday, 9. Reddy Brothers' Dinner at the White Palace.
- Tuesday, 10. Philosophy Association Annual Dinner at Krishna Cottage.
- Thursday, 12. Annual Examinations begin for Junior classes.
- Thursday, 19. College closes for summer holidays.

ATHLETICS

THE Athletic Association has been as usual very active. Our students were medically examined by Dr. Venkat Rao in the beginning of the second term and according to his report the general health of our students is good. There are however a few unsatisfactory cases either due to malnutrition, lack of proper physical exercise or excessive mental strain. Every possible step is taken to set right these defects.

The Trilokekar Hockey Tournament was conducted in October, 1935. Six teams, two from Chittoor, two from our College, one from Madanapalle town and the other from C. D. College, Anantapur, entered the tournament. In the final match between Madanapalle 'Lucky Stars' and the Chittoor Town Eleven, the Lucky Stars won and were awarded the cup.

P. Thimma Reddi (IV Class) resigned his Tennis Captainship and Y. Adinarayana Reddi (III Class) was elected to the office. The Tennis Tournament held in February attracted great interest. In the singles Finals played on February 9, C. Raghava Rao beat Khasim in two straight sets and in the Doubles Finals between A. Sitaram and P. Krishna Rao and C. Raghava Rao and Adinarayana Reddi, played on February 14, the latter team came out victorious.

In the Badminton Tournament conducted by the Sandal Grove Club, C. Raghava Rao won the Singles Silver Cup and in the Doubles, he and his partner S. Ramachandriah were runners up.

K. B. H.

OUR ATHLETIC TOUR

The outstanding event of the year was the South Indian Athletic tour, the first of its kind in the history of our institution. We were a party of nineteen including Mr. K. B. Harikrishna, our Physical Director. We left here on the morning of December 21, by bus to Katpadi, enroute to Trichy. Thanks to the cheap travel provided by the S. I. R. one single 'Go as you please' ticket took us to Srirangam, Trichy, Madura, Rameswaram, Dhanushkodi, Tenkasi, Trivandrum, Ernakulam, Palghat, Palni, Tanjore, Chidambaram and Pondichery.

The tour had a high educative value. The vast stretches of green paddy fields, the never ending rows of cocoanut trees on either side of the railway lines, the calmness of the rivers we crossed, the roar of the seas at Pondi and Cape, the gorgeous leap of the Kuttalam Falls

ATHLETICS

and the backwaters of Travancore inspired us with a deep devotion to Nature and lifted us into occasional ecstasy. The temples at Srirangam, Trichy, Rameswar and particularly at Madura amazed us with their colossal structure set in splendid framework of art. Here was man's aspiration and achievement.

With regard to the athletic part of our tour, we played in all 8 matches, won four and lost four, learning thereby that there is as much failure in this world as there is victory. Our tour ended on January 5 when we returned to Madanapalle, though tired yet greatly educated. The tour was a splendid success, thanks to the energetic and wise leadership of our physical director, and the generous hospitality of Mr. Srinivasan's brother and Mr. S. K. Mathrubhutham Iyer at Srirangam, Rao Bahadur C. Krishnan Nair and Mr. A. Rangaswami Iyer at Madura, Mr. Periyaswami Pillai at Tenkasi, Mr. R. Srinivasan at Trivandrum and Mr. E. N. Subrahmanyam and friends at Palghat.

P. K. R.

Cottages

THE second term and the postponed examinations began on October 9. The Trilokekar Hockey tournament also commenced on the same date. The atmosphere was so saturated with Hockey that it was difficult to concentrate on the Exams.

Dipavali was celebrated on October 26. Oh! what a gala day it was! Crackers in the bath room, crackers in the dining hall, crackers in our rooms, crackers everywhere! November 7, Mrs. Cousins' birthday was another great gala day.

The days of chivalry are not yet dead. On the night of November 14, our cottagers displayed great heroism in rescuing a pup that had fallen into a bore-hole latrine. Next day all of us gathered in the cafe for an interesting little ceremony. After light refreshments, the pup was brought in bathed and decorated. Dr. Cousins put *kumkumum* on its forehead and christened it *Vasukhi*. Vasukhi accompanied us in our excursion to Gurramkonda and was quite our pet till we broke up for the Christmas vacation. In our absence she got into bad company and had therefore to be banished on our return.

The present term has also been quite eventful. Mr. U. Nagaraja Rao, our manager got a lift to the Library and his place has been taken by Dr. Iyer from Ernakulam. The struggle between brown and white rice has resulted in the temporary triumph of the white over the brown. But Dr. Cousins' highly educative talks on Dietetics are having their desired effect and ere long, the whole hostel will become converted to the brown.

How busy are the seniors with their exams. A book innocently falls from a sleeper's hands with a bang. 'Hush!' cries out the neighbour, 'I am reading'. Some keep awake far into the night. The interesting ones are those that go to bed early, wake up at midnight and go on till the small hours of the morning when they again crawl into their beds. Is not the morning sleep the healthiest and the most restorative? We turn out our maximum work and there is consequently a great strain on our energy. There is demand made on our blood from other quarters also—I mean our friends, the bugs and mosquitoes. How is the lost energy to be replaced? Will the hostel food suffice for the purpose? Perhaps, if we have dinners, like the one Bangaloreans got up on February 29. Well—all will be well that ends well and I hope our hard labours will not go unrewarded.

Good luck to you Seniors!

V. V.

EDITORIAL

THE Diamond Jubilee Convention of The Theosophical Society at Adyar in December and January brought us some international visitors from abroad. Miss. Glenn Walker from England spent a couple of busy days in contacting our various activities and particularly in addressing the Youth Lodge. Her wide travel experiences and knowledge of other countries made her private and public talks very interesting to the students.

Mr. Augustus F. Knudsen of California paid us his second visit, this time along with Mrs. Knudsen, Mrs. Gray from Minnesota, U. S. A., and Miss. Jones from Wales. Mr. Knudsen lectured for the Science Association on "The Outlook of a Scientist," and also to the Jignasa Lodge on 'Can there be a World Religion?'. His deep knowledge and thought were very impressive. The ladies spoke at various functions, and Miss. Jones specially thanked those who got up the fine dramatic and musical entertainment for them on January 25.

Mademoiselle Wanda Dynowska of Poland and Mademoiselle Pascaline Mallet of France brought vivid contacts with continental Europe to the College. They explored all our activities, and addressed the General Culture class on February 7, on matters relating to the life of their respective countries.

* * *

"Included in a party of twelve directors of education from Great Britain and Northern Ireland who have been invited to visit Canada on a two-months' tour is Mr. William D. Cousins M. Sc. (Com.), director of the Limavady-Londonderry regional area," says a newspaper from Ireland. A later paper reports that Mr. Cousins, in a tour of 15,000 miles, addressed 36 meetings and gave two broadcasts. Mr. Cousins has already toured in Europe and made a special study of the Danish folk-schools. Evidently education and world-wandering are in the Cousins blood—for of course Mr. Cousins is a brother of the Cousins in India who is not unknown at Madanapalle and other places.

Talking of this latter Cousins: students of the Junior Intermediate class have Keats' "Ode to a Nightingale" as a text. As they might have thought that the song of the nightingale resembled that of the crow or the dhobi's donkey, Dr. Cousins sent all the way for a gramophone record actually taken in a garden in the south of England which he remembered to have heard years ago. In due time the nightingale's

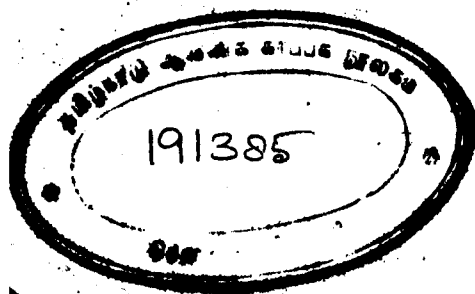
delicious notes rang out in Besant Hall to the assembled College. News of the unusual way of bringing the reality of English poetry home to the students of India 6000 miles away got into the press, and from India it was apparently spread by Reuter to Great Britain and Ireland, as a cutting from "The Star", a London daily paper, indicates. Thus Madanapalle's fame grows.

* * * * *

Those among us who remember the short visit of Mr. G. K. Chettur, M. A. (Oxon), Principal of the Government College, Mangalore, in September 1934, will recall a splendid type of South Indian manhood, tall, strongly built, handsome, good mannered. He gave a fine address to the assembled College and School at Daily Dedication. It is our lamentable duty to record his passing away on February 29 at the early age of thirtyeight. Mr. Chettur was a fine writer in English prose, and his "College Composition" has been used by us during the past two years. His "Altars of Silence" is a most valuable compilation of high prose and poetry for use in daily dedication in Colleges and Schools, and shows the devotional character of its author. As a poet Dr. Cousins has placed Mr. Chettur among the highest not only in India but in the English language. His volume of sonnets, "The Shadow of God," contains, Dr. Cousins says, some immortal numbers. Mr. Chettur's sonnets dealt with the death of his famous uncle, Sir C. Sankaran Nair, and his eminent mother, Mrs. P. Krishna Menon, who worked for all good causes in India. Dr. Cousins made a feeling reference to Mr. Chettur's premature death at daily dedication, and devoted two classes in English style to an exposition of his poetry. Our deep sympathy goes to the bereaved family, especially to his desolate wife who is a brilliant graduate.

* * * * *

By the time this number of the Magazine is in our students' hands, the Juniors would be finishing their annual examinations and the Seniors getting ready to face the ordeal of the University Exams. We wish our Seniors GOOD LUCK and everybody a HAPPY HOLIDAY.



Q M, EV, m 216 M, N 38

JUST PUBLISHED!

ORDER YOUR COPY EARLY!!

TWO IMPORTANT BOOKS

The Music of Orient and Occident

Essays towards mutual understanding

BY

Mrs. MARGARET E. COUSINS

Bachelor of Music

Rs. 2-0-0

This book, of about 200 pages, consists of a series of studies of oriental and occidental music, and of reflections on the art of music in general and its world-implications made during twenty years of life in the Orient by an Irish musician who has closely listened to and loved the Muse of Music in her various languages.

Its authenticity arising out of living experience, and its devotion to music as an international way to world-harmony, will, it is hoped, make it acceptable and useful not only to those who are familiar with the terminology of oriental or occidental music, but to the general music-loving public of both hemispheres for whose sake the book has been kept as non-technical as possible.

Changing Views on Marriage and Family

BY

K. T. MERCHANT, M.A., LL.B.

WITH A FOREWORD BY

Prof. Morris Ginsberg, M.A., D.Lit.

Martin White, Professor of Sociology, University of London

Rs. 3-8-0

This book is the outcome as a result of an elaborate enquiry carried out by the author under the guidance of Dr. Ghurye of the University of Bombay. The author has confined himself to a limited section of Hindu Society and has given the views of the youth with regard to marriage and family in the form of questionnaire. It deals with many problems arising out of the changes now occurring in India as in other countries in the attitude of the family and its relations to society. The extracts that are given from the answers the author has received from many youths in Bombay, Gujarat and Poona are the opinions that are held by a section of educated youth in India. It deals with the latest views of educated youth on marriage and family. We hope that all people who are interested and particularly the youth of our country, to study the book and be benefited.

Apply to:

B. G. PAUL & CO., Publishers

Francis Joseph Street,

MADRAS, INDIA

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