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SUMMARY OF ANNUAL REPORT FOR 1935

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<table>
<thead>
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<tr>
<td>New Business</td>
<td>Rs. 51,30,000</td>
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<tr>
<td>Annual Income</td>
<td>Rs. 16,65,000</td>
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<td>Total Business</td>
<td>Rs. 2,70,00,000</td>
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<tr>
<td>Total Claims paid</td>
<td>Rs. 14,43,000</td>
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<tr>
<td>Total Assets</td>
<td>Rs. 71,71,000</td>
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Very few Companies have a qualified Actuary as Manager,
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Youth
(DIARY LEAVES)
BY NICHOLAS ROERICH

The youth is attacked from many sides. It is whispered: "Youth is absorbed by sport"; "It has turned away from humanitarian sciences and is engrossed in materialistic technicalities"; "It neglects the purity of language and spoils the speech with horrible slang"; "It has deserted its family"; "It prefers jazz"; "It avoids lectures"; "It does not love the book and does not like to read". A lot of awful things are said about the youth. Of course, in every single case there has been some reason for such accusations. Even in the daily press one may find facts as if supporting them. Let us even admit that to some extent this is so. But if we look at the causes, we find that before accusing the youth we must first call to answer the elder generation.

Is there much sincerity in the family? Is the home life always attractive? Is it possible to express serious striving under contemporary conditions? Is there much upliftment and high aspiration in the routine house work? Does the elder generation devote itself to humanitarian ideals? Who laid the first path towards materialism? Who filled the home with poisonous tobacco smoke? Was it the youth that introduced alcohol into the home? Has the family time to listen to the quest of the youth? Does the family strive into the future? Where is born indifference to good and evil? Where is the birthplace of slander, bad language and gossip? Where has the youth heard for the
first time blasphemous jokes? Where did they hear for the first
time of destruction and not of upbuilding and creativeness?

Hence, instead of accusing the youth, let us realize where the
hot-beds of this misfortune are hidden.

Let us ask ourselves: "Do we know the really hard-working
youth?" Of course, we do.

"Do we know the self-sacrificing youth who gives to the
family all his earnings?"—Of course, we do.

"Do we know the youth who is sincerely and ardently drea­
ing of a beautiful future?"—Of course, we do.

"Do we know the youth who craves for serious books and
inspiring discussions?"—Of course, we do.

"Do we know the youth who knows how to live in harmony
and mutual trust?"—Of course, we do.

"Do we know the youth who has consecrated himself to the
service of the Beautiful?"—Of course, we do.

Thus pondering over the best heights of humanity, we shall
find on every summit also some of the best young souls. And
this radiant ascension of youth takes place not only in one
country—they symbolize our present age all over the world.

Greetings to all young co-workers! We rejoice to witness
many most enlightened associations of youth, who struggle to­
wards Light in strenuous efforts. How heartily they strive
towards the highest aims of mankind. We know, what hardships
they have to overcome. We know how they have to rise above
local and family circumstances and yet they find inexhaustible
strength to go by the higher path And on all their trails they
affirm blessed milestones. And all this common good is accompli­
sed amidst undescribable difficulties. And still the attainment
takes place and when one wishes to think of something touchingly
joyful, one recalls these affirmations of the young generation.

Another instance of harmony amongst youth comes to mind.
I remember how in a huge stern city the young after hard work
for their daily bread, gathered in the evening gayfully, dressed
in their best, hastening to partake of the living water of philoso­
phy, science and art. They were so accustomed to joint activities
that they even tried to live in small communities.

We recall three rooms. In them live eight girls. All of them
are hard workers. One is a shopgirl, one a secretary, one a
stenographer and others work in factories. We ask them:

"For how long have you already lived together?"

—"For three years"—

"And how often did you quarrel?"—They laugh............

"Never!"

It is not a miracle! People of various professions can live
harmoniously together, can after the day's difficult work, despite
being tired, gather together and they do not fight, but they revive
and enrich each other through exchange of lofty ideals. What
inspiring and convincing affirmations one can hear from the
youth. Who strives in highest enthusiasm to truth and is indig­
nant at injustice, if not young hearts! For thirty two years at
the head of schools I am connected with the youth and no
unhappy recollections have marred my contact.

If we shall judge the young without prejudice, we shall find
many beautiful signs of self-sacrifice, striving towards know­
ledge, love and beauty. Those who are in the habit of condem­
nung youth should beware of senile babbling. These desperate
condemners see that life to-day is in confusion and ugly mis­
derstanding. But when they try to find the guilty, they usually,
excusing themselves, look for the easiest scapegoat. They see
only the results but avoid thinking of the causes. These causes
are quite curable if properly treated by the entire society.

If every unprejudiced observer will find so many numerous
beautiful and touching examples in favour of the youth, then it is
already not difficult to arouse public opinion to appreciate pre­
cisely these manifestations of good. The young people, even in­
experienced, yet courageously and self-sacrificingly oppose the
dark forces and, therefore, those, who consider themselves wise,
should sincerely support every noble effort of the youth. But
one can support only through examples in life. No abstract
nagging will give a harvest. Only actions and deeds, living
examples can convince.

If youth itself realizes the joy of work and inspiring com­
munion, then the more so should the wise elders encourage
exactly this joy. One should not coldly condemn that which
has given such beautiful evidence. If, because of our times every­
body finds it difficult, then one should jointly try to transmut
these difficulties into joy. The young hearts understand this.
Therefore, let us help in every way that the youth may meet on
the path of bliss and inspiration.

One may equalize everything by the lowest, but such equality
is tantamount to degeneration. But every equalizing by the
highest will be true progress. In many parts of the world there
exists a legend that because of one righteous man an entire city
was saved. This legend, which is so beautifully and multi­
formedly expounded, shows that in everything quality is valuable.
and not quantity. Consequently every good example outshines the negative suppositions.

The seal of the age is created by all nations and therefore, the easier it is to gather good signs. In various languages, in various customs these hieroglyphs of good are highly inspiring.

A child tries to reach a postbox to push a letter into it. A passer by wants to help him and noticing on the envelope, which was obviously made by the child itself, the scribbling: "To Saint Nicholas", asks: "What is this?"—"Mummy is dying and nobody wishes to help her".

In such an amazing way the heart of the child prays to Saint Nicholas and received a response and help. Thus the young and youthful finds the way to the highest.

A Brilliant Beginning,

BY KULAPATI JAMES H. COUSINS, D. LIT.

Concerned with the problem of how to make a not too mirky ending. One way of doing so is to keep up the capacity to recognise the coruscations of others, especially of the young. This is easy in the present instance: for not only is the book that has called out this note* a piece of brilliant work in its own right, notwithstanding the author's apologia for its limitations, but it is made trebly shiny as the work of a young Indian woman, and as a contribution to the small but growing modern literature concerning art in India—a contribution in which scholarship and free criticism intermingle with mutual helpfulness in the warmth of enthusiasm and the light of intuition. Add that the book is a thesis accepted by the University of Bombay for the M. A. degree, and that the book has been turned out in India in a manner that sets it alongside the most stylish books of Europe and America, and you will understand, I hope, why I hand round invisible garlands to all concerned in a notable publication, and want to tell everybody about it, especially young Indians who waste time and creative energy in tepid imitation of western prose and verse when they have vast regions and eras of cultural achievement around them and in their blood from which to gather knowledge of the past for the inspiration of the present and future.

It is true that encouragement and materials for such work are not universally available. India is preposterously lacking in this cultural necessity. The official picture gallery in the great city of Madras is matter for a pathetic smile. Until September last the capital of the State of Travancore, the second most highly educated area in India, had no gallery of painting. Now, through the attainment of cultural wisdom by those in authority, Trivandrum has two galleries, small, but unique in content among even the art museums of the world. A certain city in the central part of India is thinking towards a municipal gallery. The University of Calcutta is beginning work on the establishment of a University museum, and will thus break the artistic loneliness of Madanapalle College in the South which has had the proud but melancholy distinction of being (so far as can be ascertained)

* Hindu Art in its Social Setting by (Miss) Perviz N. Peerozshaw Dubash, M.A., LL.B., Published by The National Literature Publishing Co., Ltd., Madras.