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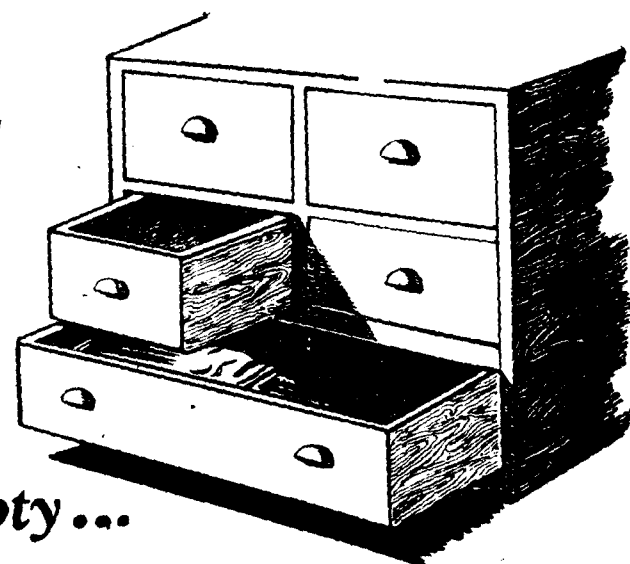
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Hon. Editor : Rao Bahadur Sri C. S. SRINIVASACHARI, M.A.

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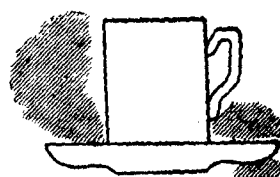
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THE FUNCTION OF THE HEADMASTER IN A SCHOOL

By SRI R. SWAMINATHA IYER, B.A., L.T., *Retired Headmaster, Town High School, Kumbakonam*

IT is said that "the qualities of a good head teacher are, first, belief in the value of knowledge; secondly, organizing and administrative ability; thirdly, professional experience," and that "his chief School duties consist of (1) organization, (2) teaching, (3) superintendence and conduct of work, and (4) examination." The full import of every one of the requisites can be well made out by a reference to any educational work, and to enter deeply into the discussion of any of them is beyond the scope of this paper. What prompted the writer to write upon the subject was a desire not so much to deal with the well known theories respecting the merits and functions of an ideal master as to point out in a way the differences that may possibly exist in an educational institution between the master and his subordinates, the evils arising therefrom, the causes and the means by which such differences may be removed and the usefulness and popularity of the institution enhanced.

As to the differences between the master and his subordinates. They may be openly expressed or secretly entertained. An open expression of them is made by the subordinates, when the merits of the master or his status or influence are not very high or when the subordinates are too forward to occupy a subordinate position. They are secretly entertained only when the master is

known to be a man of parts, and to displease him is thought to be unsafe, or when the subordinates really understand their position and feel it unmannerly to be at variance with the official superior. The differences, open or veiled, may assume a variety of forms. The subordinates may question the wisdom of the behests and suggestions of their master to his face, talk disapprovingly of his plans within his hearing or behind his back; or receiving his orders with a seeming submissiveness, attempt to execute them in a half-hearted indifferent manner. Every available opportunity they may seize to institute a comparison between their own views respecting the management of the institution and those of their head.

An educational institution is, I believe, comparable to a machine in respect of both its constitution and the details of its working. In the case of a machine, it is admitted on all hands that its efficiency depends, in no small measure, upon the soundness of its parts and their right adjustment; and the slightest friction of any kind between the component parts very seriously interferes with the working of the whole machine. In the same manner, every member on the staff of a school should not only execute the task appointed for him, but, keeping in view the permanent interests of the institution, work harmoniously with the rest of the members of the staff. If, in

a large business concern, differences should arise among the officers of the establishment, will the concern prosper? If, in an army corps engaged in a military action, the officers were to feel and act differently, what would be the fate of the corps? Is not an educational institution a complex body like the business concern or the army, depending for its ultimate success upon unanimity among its officers? Is it not a place where boys spend the most impressionable period of their life—a period which is most favourable alike to the cultivation of the intellect and to the formation of character, and when influences for good or for evil can have the greatest effect? Is there not an imperative necessity for an institution which pretends to regenerate young ones intellectually and morally and train them for the battle of life, to have the very best constitution, discipline and management? The answers to these questions are plain enough, and I will only add that, in a school, every assistant as well as the head teacher should feel himself an essential part of the whole organization and merge his own interests in it. When every teacher so thoroughly and completely identifies his own interests with those of the school, it is but necessary that perfect harmony should spring up among the staff, and a school which can boast of such supreme harmony is certain to grow in efficiency and popularity. An institution in which there does not exist this concord among its members, and where the head teacher has reason to complain of his assistants, or the assistants have anything to say against one another or against their master, will, in no long time, lose the confidence of the public and prove at best a hot-bed of selfishness, rivalry and malignity. The sooner it dies, the better, must it be deemed, for the public.

As for the probable causes of this ruinous discord among the teachers, I need hardly say that they are sometimes too deep to be unearthed and sometimes too complicated to be thoroughly made out. I should like to mention one or two, however, which are of an obvious kind. The discord may be between the head teacher and all his assistants in a body or between the head teacher and some of his assistants on one side and the rest on the other, or among the assistants themselves. In the first case either the head teacher must be overweening enough to form an undue estimate of his own powers and importance and an underestimate of those of his subordinates and strive to make this his imagined superiority felt or seen, by overdoing his own duties, by invading with a dogged perseverance the rights of the subordinates, or by wantonly shutting his ears to their grievances; or, the assistants must be one and all good-for-nothing, self-assertive, querulous idlers, devoid of all sense of duty and capacity for work. Either of the contingencies is regrettable indeed, and the party really in fault should be set right and endeavour to form a correct notion of their own duties and the way to discharge them: or, they must be sent about their business to make room for better men. In the other two cases far less blame attaches to the parties concerned, though the ultimate result of the discord may be the collapse of the institution. In any case friction of all kinds in a school, must, in my opinion, be set down to want of judgment, discrimination and tact on the part of the head teacher in charge of it.

To turn next to the remedial measures. When a vacancy occurs in a school, the manager or headmaster responsible for its well-being must choose for the vacancy the best man available under the circumstances, due regard being had to the requirements of the place; and no manager can be too careful in the choice of a teacher for his school. In the matter of making appointments in a school which has a manager over and above the head teacher, the head teacher's proposals must, as far as possible, be given effect to, unless they happen to be in distinct conflict with the vested interests of the school. In such a school, if only the head teacher and the manager really understand the school, about, they can never, at variance with their interests, they should lay their heads

together as to the details of the management of their school, and endeavour to realise their common object, their common aspiration, viz., the advancement of the institution to which they are wedded. As for those institutions which have the manager and the headmaster in one and the same person, the making of appointments and the adoption of other means for their betterment, become a very simple affair, and no observations need be made thereon, except that the headmaster-manager should bring to bear upon the discharge of his duties his utmost skill and judgment. In either case, the headmaster or manager having made an appointment, should feel it one of his sacred duties to make the best of the person appointed and further his interests in all possible ways side by side with those of the institution in his charge.

The question of the treatment of the assistants by the head teacher is of vital importance to the success and prosperity of a school, and it is a pity that it has not received from the educational public the attention it deserves. It is presumed that the head teacher of a school is a man of higher merits than his subordinates, and it is an undeniable fact that he presides over the institution and has some power to exercise over those under him. This being understood, the headmaster cannot have any inclination, or, is under no necessity, to make his superiority felt by an unnecessary or uncalled-for display of his powers. For he is already deemed high enough, and any ill-judged attempt to rise higher will but lead to his fall. Of course, the headmaster is in duty bound to acquaint himself with the attainments, attention to duty, character and capacity of every one of his assistants, and has further to test time after time the quality and quantity of work done by them. To satisfactorily discharge this part of his duty without giving the slightest offence to any concerned, requires extreme care and tact on the part of the head teacher; and it ought to be done in such an unobtrusive, gentlemanly way as to excite love and enthusiasm in the assistants. Whether in the work of supervision or examination, the

head teacher should so acquit himself that his interference may be viewed by his assistants in the light of sympathetic co-operation on the part of a cleverer and more skilful brother, as a part of the regular and recognized order of the school, and never as an indication of distrust or want of confidence on his part in their zeal, industry, or skill. That the plans and methods adopted in the several forms of the school may harmonize and help each other, the head teacher should not only inspect those forms while at work,—which is, by the way, the easiest part of his work,—but should, on some premeditated principle, hold periodical examinations, oral as well as written. The examinations must be conducted on such lines that the assistants may have something substantial to learn therefrom, both as regards the manner of teaching and the matter to be taught. Let the headmaster by all means avoid entering a class, where he is so minded as to act only the part of a critic rather than that of a friendly fellow-worker. Any defects or errors which the headmaster may, in the course of his inspection, notice in relation to the conduct of his assistants, their plans of teaching or their notions of the subjects they teach, must form the subject of a friendly conversation with them in private.

Further in view of the multiplicity of interests involved in the conduct of a school and in view of the fact that no man, however talented, can feel his powers adequate to grapple with success all questions connected with it, the headmaster should devise means for obtaining the views of the assistants thereon, more especially on that part of the schoolwork which concerns them most, and give them a fair trial, if they are upon close examination, found worthy of it. When an assistant is put in charge of a class and held responsible for its progress, is it not desirable, or even necessary that he should be heard upon all matters relating to that class? I affirm in all seriousness he has a right to be heard. If it is recognized that the head of a department can understand its ins and outs, and if

it is conceded that a class is a small department in its own way, it stands to reason that the teacher in charge of a class should be expected to know as much of its work as, if not more than, one having nothing to do whatever with it, and that he should be given an opportunity to ventilate his own ideas about the work of the class. Of course there are teachers and teachers, I am quite aware; and exceptions may have, in practice to be made in the application of this theory. What I mean to say is that, in every school, there may be one or more upper assistants who may have studied schoolmastering with special care and who yet may occupy a subordinate position only for want of opportunities, and that the school will lose the benefit of their wisdom and experience, if their views upon matters of school-craft are not sought. But it is impolitic on the part of the head teacher to seek the advice of one or more assistants and leave the rest unheeded. For it is likely to engender jealousy and spite among the assistants, and the head teacher may fail to secure that thorough and intelligent co-operation on the part of all his assistants without which the school will not succeed.

As an effectual means to secure the benefit of the wisdom and learning of the upper subordinates, and at the same time to prevent all appearance of invidious distinction, I would recommend the formation of a *council of teachers* called the Teachers' Council in connection with every school, with the headmaster as *ex-officio* president. The scope of the council must be the consideration of questions of the following kind, of course, in strict pursuance of the rules of the Educational Department—text-books to be used, and the portions to be done therein, the number and kind of examinations to be held by the head teacher and the assistants, the general plan of work to be followed in the school, methods of teaching, additions to the library and the laboratory and all miscellaneous arrangements needed to facilitate school work as well as other educational matters of a more general kind that may from time to time crop up. The council should hold periodical

sittings, and previous notice of all questions to be considered at any meeting should be given, so that the members may proceed to the meeting well informed of the questions in all their aspects. The president should commence the proceedings of the meeting with a detailed exposition of every subject brought up for discussion and whatever decisions are arrived at by the majority with the president after a calm and careful consideration, must be held binding upon the whole council. I know for a fact that, in a majority of schools, the headmaster and the upper assistants alone are fit to take an active part in the discussion of educational questions, while the lower ones having no distinct enlightened views of their own, may have to sit quiet, simply listening to the discussions going on. Every association, be it educational, political or religious, has for one of its objects the instruction directly of the members and indirectly of the masses, and the bettering of their condition; and it is impossible in the nature of things that every one of the members of the association should take an active part in its deliberations. Still it is a fact that every member, active or passive, does benefit by attending the meetings of the association. Nothing, in my opinion, can stimulate a man's industry, sense of duty, and enthusiasm in the discharge of his duties so much as to hear his brethren following the same walk of life as his own, discuss the principles of the profession, and see the same acted upto. In like manner, a member of the Teachers' Council, whether competent or not to debate, is sure to feel not a little edified by its discussions and can scarcely help forming enlightened notions of teaching work; and I have no doubt that one tangible result of his presence at the council meetings will be that he will take to his work with increased zeal and find increased zeal in it. The president with his superior knowledge, skill and experience must so manage matters that the decision of the majority may not result in veiled opposition or jealousy on the part of those whose opinions have been overridden; these latter should by *persuasion* be made to see

the error of their views or of their judgments and never by *intimidation* should they be put down.

If the headmaster and the manager happen to be different men, the headmaster as president of the council must forward a copy of the resolution of the council to the manager; and the manager, if he is a fair-minded man interested in the welfare of the school and of its teachers, can take little objection to the resolutions formed under such circumstances—formed by a number of educated men engaged in the actual work of education after deep consideration with an open mind. But he should, readily or after some consultation with the headmaster, see his way to giving effect to the resolutions. The question of appointments and dismissals of teachers is of such a complicated nature, that it can never be confided to any one single individual, but it should be decided after deep deliberation by the manager acting of course on the recommendations of the headmaster. It does not come at all within the scope of the council, consisting as it does of men that cannot be expected to act disinterestedly in the matter.

If the business of the school is managed in the manner pointed out above, it is, I believe, very likely that "the school will be at unity with itself" and its various parts will fit in exactly with all the precision of a machine, and there can be no friction of any kind anywhere in the school. An institution working on this plan is sure to command the confidence and esteem of the public and will no doubt be looked up to as a model for others to imitate. And the headmaster or manager who ought to consult with his subordinates upon matters of school government should feel it a part of his duty to do so, and may rest assured that his dignity cannot in the least be compromised thereby. I am quite certain that, by showing this courtesy to his subordinates, he will rise immensely in their estimation, and be held up as the type of the ideal manager. The subordinates in their turn feeling flattered by this courtesy of their master, will throw themselves heart and soul into their work and accord the heartiest sympathy and support to their master in all his endeavours for the advancement of the school under his management.

MEASURING THE INTELLIGENCE

By DR. D. JIVANAYAKAM, M.A., L.T., PH.D., *Principal, Teachers' College, Trivandrum*

ESTIMATES of the intelligence of people are common; we speak of a person being bright or dull, clever or stupid. But these are qualitative judgments and not quantitative measurements. Progress in science requires that qualitative estimates be replaced by accurate quantitative measurements. Before the thermometer was invented men spoke of hot and cold, warm and lukewarm, tepid and boiling; but it was not within their power to say how much hot or how much cold. By the thermometer we could now accurately measure heat and cold. The thermometer was invented only in the time of King James I. It is not surprising, therefore, that the advance of the times should require

some more accurate means of measuring the intelligence. It was out of a practical necessity that the new yardstick for measuring intelligence was born. Generally in the school population, there is about 2% which is feeble-minded or mentally deficient, and which is unable to cope with the work. The feeble-minded pupils fail repeatedly in the class. Failure makes the heart sick and they grow old in ignorance. In such cases a different type of education is indicated, with more hand work and practical activities, in short an education in concrete experiences rather than in abstract ideas. To put them with normal children to go through the usual literary curriculum is misdirected effort, besides being cruel. The

Paris authorities realised this and invited two psychologists, Binet and Simon, to devise some means by which the feeble-minded may be separated from children of normal intelligence, so that they may be sent to special schools. They proceeded in a systematic manner. They analysed the mind in terms of its various capacities, such as memory, imagination, and reasoning, and devised problems of increasing difficulty, which would involve each one of those powers for their solution. Each age had a number of these problems or tests. There were 78 such tests, six for each age level from ages 3 to 12 and six each for 3 higher levels. A series of 4 tests tested memory of different kinds, as memory for geometrical designs, memory for a short paragraph and memory for numbers. Another series tested the nature of the individual's images, another tested attention and a last series tested comprehension. An example, we may give the test for number memory, suited for age nine. The examiner says four digits which the examinee has to repeat in the reverse order. If the examiner says 6, 5, 2, 8, the pupil should immediately repeat 8, 2, 5, 6. For age 12, dissected sentences are given, which the examinee should rearrange in meaningful order. For example, "for the started an we country early at hour." The answer is: "we started for the country at an early hour." A boy of 11 years may be asked to say any sixty words in 3 minutes. The tests were standardised by giving them to a large number of pupils and it was held that a test which is answered by 70% of the children belonging to a particular age group, must be normal for the group. Those who could answer questions set for a higher age were considered superior and those who could answer questions for a lower age only, were looked upon as inferior. An idiot can pass take first 6 tests in the series, but cannot pass any higher. An imbecile cannot pass beyond test No. 15 and the feeble-minded cannot pass beyond those where begin tests answered by pupils of normal intelligence. Those below 10, whose mental age was two years less than the chronological

age, were looked upon as distinctly feeble-minded. Above 10 a deficiency of 3 years in the mental age was looked upon as indicating feeble-mindedness. Binet's was a bifurcate classification. That is, it classified persons only into the feeble-minded and those who were *not* feeble minded. It did not distinguish the latter into further groups and did not give individual ratings. This was done by Professor Terman of Leland Stanford University of California, who took up the work after the death of Binet. He introduced the idea of giving value in months to each test in an age group. Thus if there are six tests for age 8, each test was given the value of two months. A child's mental age was taken as the total time value of the tests he could answer. If a boy of 10 answered all the questions set for age 8, his mental age was 8 to start with. If he answered a few questions set for a higher age, he was given credit for them also, in months. Supposing he makes a total of 4 years in this manner above 8, his mental age is 8 plus 4 or 12. His chronological age being 10, the relation between the two was expressed in a quotient, by dividing 12 by 10 and to avoid decimals the result was multiplied by 100, which will give 120 in this instance. 120 was therefore called the Intelligence-quotient of this boy, or using the initial letters alone, I.Q. for short. Thousands and thousands of school children were given these tests and the tabulated distribution of intelligence was classified into two groups. An I.Q. above 140 indicated near genius or genius, between 120 and 140 very superior intelligence, between 110 and 120 superior intelligence, between 90 and 110 normal or average intelligence, between 80 and 90 dullness, between 70 and 80 border-line deficiency. Those below 70 are feeble-minded. Those who have an I.Q. between 0 and 20 are idiots, those with I.Q.'s between 20 and 40 are imbeciles, those between 40 and 70 are morons, who, whatever their age, will never grow beyond the intelligence normal to children between 11 and 12 years of age, and will never reach adult intelligence. The results of intelligence tests

administered to millions of people show that the feeble-minded are 1% of the population and the very superior are also 1%. There is 3% of border-line deficiency as there is 5% of superior intelligence, 14% is dull and 14% is bright, and 60% is normal or average. The whole population thus arranges itself into a symmetrical bell-shaped curve when graphically represented. This is the normal frequency curve, as all things under the sun when measured arrange themselves in this form. Hence it is a uniformity of nature and so intelligence testing is believed to be valid, as it seems to have revealed a universal law of nature. There are now 40 different intelligence tests available in the market and the results from all of them agree very well. Another proof of the validity of intelligence tests, is the constancy of the I.Q. That is, at whatever age the tests are administered to the same subject, the resultant I.Q. is the same, or at least it does not move out of one or other of the particular groups such as dull, normal or bright to which it had been originally assigned. Prediction is the characteristic of all valid scientific knowledge and the I.Q. has been used to predict success in school, college and life vocations. The careers of those who have been tested with intelligence tests have been followed through school, college and life, and the performance has fulfilled predictions. The imputed I.Q.'s also correlate in every case with the judgments of teachers and the public generally. A major occasion in which intelligence tests have acquitted themselves creditably, is in the last war. When America joined the war the supreme problem was to train a large army quickly and send it over to the European theatre. It was discovered that the progress of an unselected group of recruits was very slow, as the dull retarded the rate of progress of the quick. Hence psychologists were asked to design and administer intelligence tests to all recruits, with the object of classifying them according to their intelligence. Thus came into existence the Army Alpha Tests which were administered to two million men. When arranged into homogeneous

groups according to their intelligence on the results of the tests, progress became more rapid. The same principle has been used in the schools to classify pupils into slow learning and quick-learning units. Dr. Burt of London University has used the tests to discover the backward children to whom special attention has to be given. He has also shown the relation between the I.Q. and delinquency. Those who commit crimes were found largely among the low I.Q. groups, as is shown by the fact that 25% of the criminals on examination proved to be mentally weak. The IQ is used for pupil-counselling. A child with an I.Q. of 80 cannot usefully employ himself on the academic work of the school. He should be drafted quickly into the vocations. One with an I.Q. below 90 will not be able to successfully complete the high school course and even those with I.Q.'s between 90 and 100 cannot take it without mishaps. Those with an I.Q. below 110 cannot cope with the work in the College. Again tests have been used to decide whether a student is fit for linguistic, mathematical, scientific or mechanical work. The I.Q.'s are also used to discover those who are not working to capacity and to find out the causes of such slackness with a view to remedying them.

Scorching criticism from such lay men as Walter Lippman has made psychologists re-examine their position in regard to mental testing. The critics have said: "We do not know what intelligence is. How then can we measure it?" To which the retort obvious is, we do not know what electricity is and yet we measure it and sell it by the meter. Professor Spearman's conception of intelligence is called the two factor theory. He considers that the mind has a general ability which enters into all that we do and a special ability which functions in specific directions. Special ability is due to the way in which the nervous system has been organised to perform a particular function such as typewriting, and so is the mechanical organisation of the nervous system. General ability on the other hand is the mental energy which enters into every kind of

activity. He also believes in group factors where specific abilities are organised into smooth functioning intellectual habits as in number ability, verbal ability, mechanical ability and mental speed. Others have analysed intelligence into abstract, concrete and social. Abstract intelligence shows itself in the capacity to respond to symbols of various kinds such as words, numbers, letters, formulae. Concrete intelligence shows itself in our reactions to concrete things such as tables, chairs, the weather and machines of all sorts. In its higher level, it is the kind of intelligence displayed by a surgeon, an inventor or a scientist. Social intelligence shows itself in our dealings with people, a lawyer with his clients, a policeman with the criminal, the teacher with his pupils. Intelligence is capacity as against content. We should measure capacity and not its results. But unlike mechanical measures such as a pound, a yard or a measure, which are the same whatever we measure, intelligence tests are not independent of content. They cannot measure intelligence by itself, but only by its results. Hence the tests may contain materials which are not the same for every

one. Some may have more familiarity with them than others, and so they test high not because they are more intelligent but because they are more familiar with the answers. Professor Thorndike, for instance, in his experiments on verbal memory, uses mediaeval French, which naturally must be the same for every one and no one will have a differential advantage. No Indian's intelligence can be marked low if he cannot answer correctly, the test item which wants to know whether the "Overland car is made in Toledo, Flint, Buffalo or Detroit," for few Indians can know where in any of the above-mentioned four cities, is the Overland car made. Neither could we expect that we should know whether Blanche Sweet is a writer or singer or suffragette or movie actress, in order to be reckoned intelligent. Consequently, intelligence tests have to be different for different localities and different cultures. Some work has been done for making intelligence tests suitable for India in the Punjab, Bombay and Madras. The Travancore University is tackling the problem and good results may be expected shortly.

EXPERIMENTAL VINAS

BY SRI P. SAMBAMOORTHY, B.A., B.L., Head of the Department of Music, University of Madras.

(Continued from page 134)

'Now convert the scale of this chala vina into one of *sa grama*, by lowering down the pitches of the remaining six strings by the same interval of a *pramana sruti*.

The strings were reduced in pitch by slightly decreasing the tension *i.e.*, by loosening the strings to the required extent. Both the vinas became now *sa grama* vinas, but the tonic note of the chala vina was a comma lower down, compared to the pitch of the achala vina. Fig 2 clearly shows how each string of the chala vina is a *pramana sruti* lower than that of the corresponding string of the dhruva vina.

Stage 2. 'Reduce the panchama of the chala vina again by one *sruti* and afterwards reduce the other six strings also by the same interval. The *gandhara* and *nishada* of the chala vina will now be found to coincide in pitch with the *rishabha* and *dhaivata* of the achala vina. This means that the extent of the reduction was such as to make this coincidence of notes possible. The sum total of the reduction made in the two stages is thus equal to an interval of a diatonic semitone, 16/15 or 112 cents. Since the first reduction was by an interval of a comma, it is evident that the reduction in Stage 2 was by an interval of a *purna sruti*

256/243 or 90 cents. It is clearly seen that each string of the chala vina is a *purna dvistruti* interval below the corresponding string of the dhruva vina.

Stage 3. 'Reduce the panchama of the chala vina again by one *sruti* and follow this up by reducing the pitch of the other six strings similarly. The *dhaivata* and *rishabha* of the chala vina will now be found to coincide with the panchama and *shadja* of the dhruva vina. This means that the extent of the reduction again was such as to make this coincidence possible. The sum total of the reduction made in all the three stages was equal to an interval of a minor tone 10/9 or 182 cents. Since the total reduction made at the end of the second stage was a diatonic semitone, it follows that the reduction made in the third stage was by an interval of a *nyuna sruti*, 25/24 or 70 cents. It is thus seen that the pitch of each string of the chala vina is now less than that of the corresponding string of the dhruva vina by the interval of a *tristruti*.

Stage 4. 'Reduce the panchama of the chala vina again by one *sruti* and carry out this process for the other six strings as well. It will now be found that the *pa*, *ma* and *sa* of the chala vina coincide with the *ma*, *ga* and *ni* of the achala vina. It is clear that the reduction effected in this last case is by a *pramana sruti*, since the notes of the groups *pa* and *ma*; *ma* and *ga*; and *sa* and *ni* have between them a *chatussruti* interval. We thus find that the pitch of each string of the chala vina is less than that of the dhruva vina by a major tone, 9/8 or 204 cents.

Thus the effective reduction in pitch made in,

Stage 1	was a <i>pramana sruti</i>	81/80
Stage 2	" <i>purna sruti</i>	256/243
Stage 3	" <i>nyuna sruti</i>	25/24
Stage 4	" <i>pramana sruti</i>	81/80

In other words, the reduction has been respectively by the intervals of a minimum *sruti*, maximum *sruti*, medium *sruti* and

minimum *sruti*. In terms of the *shadja* of the dhruva vina, the frequencies of the panchama string of the chala vina at the four respective stages were: 40/27, 45/32, 27/20 (the frequency of *Begada Madhyama*), and 4/3. It should be remembered that the scale of the chala vina at the conclusion of each change of pitch of the seven strings was one of *sa grama*, the value of the *adhara shadja* progressively decreasing in each case.

One interesting point in Bharata's experiments is, he asks us to start the reduction in each case with the panchama string. As a practical musician, he knew and fully realised the value of initiating the change from the string which gave the strong consonant note.

The objects of Bharata in devising this experiment were:—

1. To demonstrate the three types of *ekasruti* intervals that occurred in the Indian musical scale.

2. To familiarize musicians with the idea of inversion of intervals. Thus the *Begada Madhyama* is an inverted minor tone from the panchama.

3. To impress the distinction between absolute pitch and relative pitch.

It is useful to remember that in ancient times all instruments were tuned to absolute pitch as is the case with European music now and the middle octave *shadja* was a note of a precise frequency like the international philharmonic pitch.

With the emergence of the concept of *adhara shadja* in the post-Bharata period, all ragas came to be sung to a common tonic note. Again the emergence of the concept of *shadja* and panchama as *avikrita svaras* made the *pramana sruti* intervals round these two notes fade into insignificance. The note of frequency 40/27 so prominent in the *ma grama* fell into desuetude along with the *ma grama* and gradually gave way to the note 64/45 which came to be called by various names as *Kaisiki Panchama*, *Mridu Panchama* and *Varali Madhyama*.

THE PROSE OF INDIA*

BY SRI R. SURYANARAYANA RAO, *Servants of India Society, Madras*

IT is a habit with most of us to delve deep into the past and glorify the surveyed fields as realms of gold. It is true the past should serve as an inspiration for the present and infuse hope for the future. As the state of civilisation of a race is judged by its achievements not only in the realms of arts and sciences but also in the fields of humanities, no one can fail to take account of the development of the literature of any country. Verily the history of literature is the history of expression. It is through literature a nation expresses itself and therefore its civilisation is judged by the richness of its literature. Literature takes various forms but mainly as poetry and prose. George Saintsbury says: "The business of verse is first of all, if not wholly, to delight—to appeal by use of musical and pictorial language to those who wish and who are able to feel." On the other hand according to the same distinguished authority "the business of prose is, first of all, though perhaps not wholly, to instruct, to inform, to develop the opportunities of those who wish to know." But often both poetry and prose have been used not only to appeal to emotions but also to convey knowledge, to instruct, to inform those who wish to know. In India it is often poetry in some form or other which has been used from earliest times to extol the heroic deeds of our ancestors, to paint Nature in all her pristine glory, and to describe the grandeur and the majesty of her great mountains and mighty rivers. Nor have secular themes, ceremonials and festivals been neglected. Sanskrit was the medium employed. From the artistic and literary points of view, these poems have been considered unique and have been handed down from generation to generation. Their appeal has remained the same. Even the unlettered have been repeating them, though their import has not been understood. With Moslem invasion came Persian and Arabic influence.

Even to this day Arabic literature is read and repeated by heart in the remotest parts of the country which have come under the influence of Islam, without the least understanding of the meaning of the words uttered. The greatness of these classical works is the appeal they have both to the lettered and the unlettered and the joy they find in repeating them.

The thirst for knowledge and the desire to understand the rich treasures imbedded in these classical literatures lead to prose writings. The earliest translations of these classical works into various languages and even into English took poetic form. The influence of classical languages, especially Sanskrit, on Indian languages, spoken or written, is seen in these translations. Not a line is composed without the use of some word of Sanskrit or Persian or Arabic. A good knowledge of these classical languages is necessary for the understanding of these translations into Indian languages. But to appeal to the common man, to instruct him in the ancient lore, to convey to him the knowledge contained in these rich treasures, a simpler form was considered necessary. The form employed should be such as to convey knowledge to the unlettered. But the influence of classical literature was so great that those who attempted this task could not help using unconsciously words and phrases which were difficult of understanding, unless explained in simpler language. However, this form of prose-writing in Indian languages received impetus. Classical writings which had for many years been translated into poetic form were rendered into prose, which looked like prose poetry, being poetry in substance though not in form conforming to the rules of prosody. This kind of prose literature too found its votaries and readers and its appeal to the educated continued to be the same as that of poetry. Dramas interspersed with poetry, short stories,

novels and other forms of prose literature flourished. Poetry sometimes took the form of songs sung to tunes and notations prescribed by various forms of Indian music. Devotional songs also were composed which were sung even by the unlettered. The themes were generally stories from the great epics and folklore. Without much explanation, these songs could be easily understood and appreciated. It is not the form but the substance which appealed to the unlettered, while it was the form and not the substance which attracted the educated. Throughout the ages stories from the epics and folklore have been handed down from generation to generation, often unwritten. This form of literature has not yet lost its appeal and it will continue to do so for all time to come. Incidents set to music have an irresistible appeal, especially if those incidents deal with the lives of gods and goddesses. *Bhajana* is a common form of worship practised in all parts of the country, in which every one takes active part. In some parts the devotees dance and sing and reach an ecstatic state. But this apart, as stated earlier, prose-writing too came into vogue. In the earlier years, much attention was paid to what Saintsbury calls prose rhythm. Plainness was sacrificed to ornateness by the use of extremely elaborate and vivid description and colouring of words and phrases, and their exquisitely delicate combination. These writings displayed a vivid and forcible style, making an equal appeal to those who revelled in poetry. The Indian languages are so many and so varied, it is difficult to illustrate this kind of style with examples. The examples are numerous and will fill pages. Suffice it to say for long this kind of prose held the field and those who indulged in a plain and simple style found neither recognition nor readers. But with the growing national consciousness, increasing desire for knowledge and the spread of education, the demand for prose literature of the kind from which even those who have received little education could benefit, became insistent. Craze for news of events happening all over the world was ob-

served even in common men. Modern scientific inventions had obliterated time and space. Various parts of the globe were brought nearer and distance did not matter. This gave rise to newspapers in various languages. At first these news organs also used the same style of prose writing and translation of news received in English was virtually transliteration, which did not fit in with the style employed in the editorial columns. This hiatus was distinctly noticeable and it was a problem for even newspapers to tackle. Lack of appropriate words in Indian languages especially for scientific terms was a great drawback. Various devices are being adopted to convey the meaning. The style employed, therefore, appears to be artificial, lacking the force and directness of natural expression. It is doubtful, if ever we will pass through this transitional stage unless serious and persistent efforts are made to face the problems and solve them. This newspaper style was reflected in the prose writings and the common man with little knowledge of letters found himself at sea. We have yet to evolve a style in our languages to satisfy the needs of the common man who seeks instruction, information and knowledge of men and things. Attempts are being seriously made in this direction and the success which attend these efforts depends on the adaptability of the languages as instruments of expression. Perhaps their vocabulary has to be enriched by adopting words from other languages. As assimilation is a process in which Indian languages have shown remarkable adaptability, it should be possible to evolve a style in prose without sacrificing prose rhythm. This is a task to which our Universities should seriously address themselves, if languages are to become the media of instruction. The attention so far given to this aspect of the matter is insignificant and is not commensurate with the complexity of the problem. It needs vision, boldness and even adventure with all its attendant risks.

Meanwhile, to meet the requirements of the common man, whose knowledge of literature of his language was meagre, but

* A Radio talk published with kind permission of A. I. R.

whose thirst for knowledge was increasing, the prose writings including the newspapers had to change their style. In doing so, it is regrettably noticed by lovers of literature that the general tendency of writing is unfortunately degenerating to looseness and slipshodness. In the name of plainness, mannerism and colloquialism, which are different in different tracts where even the same language is spoken, have become common. The spoken dialect is being used in writings, both serious and light, sacrificing all that, for which the 'prose rhythm' stands. How far this tendency is desirable in the literary field is open to question. There is no denying the fact that the style used should be simple, words employed those in common use and the ideas conveyed those which can be easily assimilated by the common man. There have been writers who have been writing, satisfying these requirements. They have not been guilty of looseness and slipshodness. They have been successful in combining lucidity and dignity with plainness. Even the newspapers in the various languages can easily adopt that style and the common man will soon get used to it without much difficulty. Whatever may be the language, it is possible to set up a common standard for prose.

Of late there has been a distinct tendency to produce what may be euphemistically called cheap literature. Sometimes it takes the form of poetry. It is argued as a case where one lisps in numbers and the numbers come. But so far as prose is concerned the object is advisedly to inform and instruct the common man. That is as it should be. But it should deal with things, good, true and noble. If that is the object, the enormous amount of prose literature that is being issued in various Indian languages should be welcomed. But it cannot be

denied that there is a tendency also to purvey to the baser nature and the result is the promotion of vulgar tastes. This tendency should be curbed. Such literature should receive no encouragement. Neither from the literary nor aesthetic point of view are such productions desirable. In the plethora of cheap novels, pamphlets and magazines issued, the themes employed are also of great importance. A censorial attitude is called for. Men of true literary taste should spare no efforts to maintain the purity of literature produced.

The literature of India, both poetry and prose, possesses hoary traditions. India's classical literature has set a high example. Indian languages which owe a great deal to the classical languages, should maintain and carry on those traditions. Temptation to lower the standard on the ground of satisfying the thirst for knowledge of the common man should not lead to degeneracy either in the content or the style employed in dealing with it. Prose, the simplest medium for enabling the common man to know about men and things, is easily susceptible to changes of a kind, which will alter its true characteristics in the hands of the un-instructed. To sacrifice prose rhythm which has played such a great part in the development of English prose in our prose, even for the ostensible purpose of promoting knowledge, is neither desirable nor necessary. Let it not be forgotten that the history of any literature is the history of its expression. Therefore, the history of literature of our languages will depend on the mode and manner of expression we employ. The glory and the purity of the Indian prose can be maintained, while serving its main purpose of instructing, informing the common man and promoting his knowledge.

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THE JUDGMENT—AN EPISODE IN JHANSI HISTORY

By SRI P. R. P. SINGH, B.A. (HONS), Kamptee.

RANI Rajalakshmi Bai of Jhansi had to face a number of crises during her short period of regency soon after the death of her husband, Gangadararao. The petty chiefs of Orcha and Datia taking advantage of the regency of a widow regarded the state as a sick concern and tried to overthrow her regency. The Rani, as powerful as she was exceedingly beautiful, and endowed with high spirit and enthusiastic courage and lofty fervour, invariably turned her enemies out of the State and thus all their attempts to enter the State were foiled; but the enemy chiefs continued to give trouble to the Rani. One day the Rani was busy in the Durbar holding a secret session for the successful execution of the war against the enemies when a messenger with a letter personally addressed to the Rani, arrived at the Durbar gate and demanded an interview with the Rani to hand over the letter to her personally. Accordingly the Rani was informed and the messenger was taken in before the Rani. After paying due homage to the Rani the messenger handed over the letter to her and retired to a corner of the Durbar awaiting the Rani's reply. The Rani, after having gone through the letter, threw it towards Moropant Thambhe, who was her father and the state-administrator as well, and ordered him to read it aloud so as to be audible to the whole Durbar. Moropant picked up the letter from the ground and read it as follows:—

"I, Narayana Rao, the descendant of Ragunath the first, the first Raja of Jhansi, hereby warn you that I have every legal claim to the Jhansi throne after your husband who died without any issue, as the successor to the throne. Your adoption of the Prince, Damodarao, will not be recognised by the State or at least by me and my people. It is better for you to cancel your adoption of the three years old young child and rule the country on

my behalf as long as you live; but if you insist on the succession of your three years old young boy to the throne after you or after some time, I have no other alternative than to declare plainly and finally that a state of war exists between our families on account of the State. Your immediate reply is awaited Narayana Rao."

There was pin-drop silence in the Durbar for sometime. Ragunath Singh, the Commander of the State Forces, roared that the impostor was being indirectly encouraged by the enemies, simply to raise a civil war in the State so that the enemies could seize an opportunity to invade the State in the midst of chaos and confusion; and requested the Rani that the impostor should be brought to his senses as early as possible before it became too late. The Rani in a quick-tempered mood ordered the messenger to go and tell his master, Narayana Rao, that he would find himself within four walls within a short time and that was the only answer she could give to him.

Meanwhile Narayana Rao was hoping that the Rani would be threatened by the East India Company with annexation of the State on the pretext that the State had lapsed to the suzerain power; and at the same time the chiefs of Orcha and Datia promised to help him at the price of half of his gain in case he was to make the Rani accept his ultimatum by force. Narayana Rao, much to his disappointment and disgrace, received the Rani's reply from the messenger and determined to revolt against the Rani. There were many pitched battles in the State and finally Narayana Rao was captured alive. I was about 8 P.M. on the 11th November 1857 when Narayana Rao surrounded by armed guards was brought before the Rani who, with a look of gratitude acknowledging the loyalty of Ragunath Singh, observed, "There is a certain amon-

of room for consideration even for the enemy but never for a traitor, and ordered that he should be put into the State prison to stand his trial for waging war with the state.

Meanwhile the East India Company refused to recognise the Rani's adoption of a successor to the throne and defined her adoption as one of legal claim to the private property of the Raja and not to the State. The Rani protested against this attitude of the Company and determined to stand by her claim at any cost. Meanwhile the Mutiny broke out in the country and spread in the State with the result that a number of British residents in the State were brutally dealt with by the mutineers and the Rani was held responsible for these war crimes. Accordingly Sir Hamilton was deputed by Lord Canning, the then Governor General of India, to call upon the mutineers to answer for their war crimes. On the 3rd of April 1858 the Jhansi Fort fell into the hands of the British, but the Rani effected an escape to meet her end at Gwalior on the 18th of June, 1858, where during the climax of the battle she was fatally wounded. The British after having occupied the State disposed of the mutineers in the same way as the British residents were disposed of by the mutineers. Then general amnesty was declared in the State and orders were issued for the release of all prisoners confined in the Fort prisons. Lt. Toker who was entrusted with this job was carefully examining the charge sheets of the prisoners before any releases were effected. When he came to see the charge, "There is a certain room for consideration even for the enemy but never for a traitor. He should stand his trial for treachery and waging war with the State," he immediately brought this to the notice of Sir Hamilton. Sir Hamilton on seeing the charge sheet observed that the case against the accused, who was no other than Narayana Rao, the rebel, was pending trial and under such circumstances the accused could not be released and he should stand his trial under the same charge. Narayana Rao tried to convince the British

that he revolted against the State under the guise of the British loyalty, but then Sir Hamilton would not hear him any more.

THE SPECIAL TRIBUNAL

Major Ellis, the then Political Agent of the C. I. State, was appointed to be chairman of the tribunal. He was then at Jubbulpore and accordingly was asked to go over to Jhansi to preside over the Tribunal. It was on the 14th December 1858 that the trial of Narayana Rao started. Sir Robert Hamilton, the Prosecutor, read the charge against Narayana Rao, and accordingly conducted the prosecution, while Major Martin defended the accused. Sir Hamilton in arguing the case for prosecution observed that the accused had absolutely no right to rise against the State as he, being a State subject, was bound to obey any State laws and any disobedience should be dealt with as per law of the State. Moreover the accused was illegally bribed by the enemy chiefs of the State to revolt against the Rani. In fact, according to Hindu Law, the adoption of the Rani should be recognised by all Hindus, however the British differed from that particular Hindu Law of adoption. His efforts to overthrow the legal administration of the State before the occupation of the British were no less than conspiracy and treachery. Had the independent administration of the State been in existence as it was before the British occupation, the accused would have certainly been disposed of by the State as per law; but then in the absence of such an administration it was entirely left to the British as honourable conquerors to see that the conspiracy and the treachery of the accused should be accounted for correctly on behalf of the State. Hence the original charge sheet, 'waging war with the State,' framed by the State against the accused should be amended so as to read, 'waging war with the King and Emperor.' Further Sir Hamilton argued that in view of the fact of the change of administration in the State the charge sheet should be amended accordingly, so as to provide jurisdiction to try the accused by the Company's Court.

Under the circumstances, Narayana Rao's treachery and conspiracy were no less than the same against the King and Emperor. Thus Sir. Hamilton in finishing his argument thanked the President for his patient hearing and requested him that the accused should be disposed of as per law with immediate effect.

Major Martin who was rather political-minded denied the entire prosecution case by raising the question of jurisdiction primarily and by bringing to the notice of the Court the absence of any material evidence against the accused. In raising the question of jurisdiction the Major argued that the accused ought to have been tried by the State Itself, which framed the charge against the accused and that any court under any change of administration in the State had absolutely no jurisdiction to try Narayana Rao or any other criminals such. Moreover the accused waged war only with the State which was the enemy of the Company as well and not with the Company. In fact the State was annexed by the Company only after his war with the State. Then the Major made it clear that the prosecution could not produce any material evidence against the accused except a documentary evidence which was nothing but a charge sheet against the accused. Moreover it was a charge sheet against Narayana Rao, prepared by an enemy State of the Company and the Company was not bound to respect the enemy laws either during or after occupation. Thus the defence counsel before finishing his argument appealed to the Chairman that it might be a certain amount of justice to excuse hundreds of accused and they all would be thankful to Providence for their acquittal and would not repeat the crime further; but it was not at all justice to punish an innocent man like the accused, Narayana Rao, whose case was quite plain and free from the charge. Thus Major Martin, thanking the President for his patient hearings requested him that the accused should be released on the same basis as other state prisoners, to whom the general amnesty was granted by the

Company soon after the occupation of the State.

THE JUDGMENT

Major Ellis, the Chairman of the Tribunal, in pronouncing the judgment observed:—"The question of the jurisdiction is really an important fact to which my attention is drawn particularly. The original charge sheet against the accused is treachery and waging wars with the State. As it is, I do agree with the defence counsel that this Court has really no jurisdiction to try any such accused under this particular charge; but concerning the present state of administration in the state the charge is amended to read treachery and waging wars with the King and Emperor, in the absence of an independent administration in the State. I have carefully gone through many arguments that were said against as well as in favour of this case. And I do agree with the defence that we are not at all bound to respect enemy laws in any occupied countries, but then there are certain universal moral laws, which should be respected every one of us irrespective of Nationality, caste and creed. Of course the accused had not waged with the King and the Emperor, but his treachery and conspiracy against a legal State should be accounted now as much as 'waging wars with the King and Emperor,' concerning the present change of administration in the State. Hence this Court has got every legal right to try the accused or any other criminals as such under the charge, 'waging wars with the King and Emperor.'

"Regarding the evidence against the accused it is really a document recorded by the State; and we cannot discard such State records, but on the other hand they should be taken into full consideration.

"Every one of us should be proud to see that we, as honourable conquerors and proper administrators, should see that proper justice is given to this case on behalf of the State. Treachery and conspiracy of the rebels should always be dealt with universally without any sort of consideration. There is a certain amount of room for

consideration even for the enemy but never for a traitor.' So I, the President of this Special Tribunal, find Mr. Narayana Rao guilty of the charge and convict him to 18 years transportation".

The judgment was translated to

Narayana Rao word by word in the Marathi language. Narayana Rao actually served his sentence, returned to India after 18 years and lived another 22 years further in Gwalior. At last he breathed his last in his 67th year, leaving two sons and one daughter and a widow to mourn his death.

THE DATE OF THE RAMAYANA PERIOD

By DR. (MISS) P. C. DHARMA, M.A., L.T., D: LITT. Benares Hindu University

THERE has not been any unanimity of opinion on this subject. Prof. Macdonald was of opinion that the kernel of the *Ramayana* was composed before 500 B.C.¹ Prof. Winternitz was of opinion that the *Ramayana* must have received its final form about the 2nd century A.D.²

The *Ramayana* proper probably contained at first only 6 books. The main theme was worked out in Books II to VI. The first 4 Cantos of Book I formed the preface, and the rest of the first book formed the introduction to the main theme or story. Every author composes the main story first; then adds an introduction and finally writes the preface. Valmiki seems to have adopted the same procedure. The first 6 books, with the exception of the interpolated Jabali episode (Cantos 108, 109 & 110 of Book II) and the last 18 verses of the VIth Book VI-131-104 &c., were undoubtedly composed by Valmiki. The VIIth Book differs in style from the first six books. The style, the looseness of structure, the incoherence of the stories, and above all the lack of the musical ring, make us infer that another hand had been perhaps at work. Book VII is evidently a supplement or addendum. Book VII reminds one of the *Mahabharata* style. This VIIth book forming a supplement was probably added on at a later date by some pupils of Valmiki under his direction, as many of the chapters have got a bearing on

the incidents narrated in the first six Books. Indian tradition has however accepted the authorship of Valmiki, for this book also.

The *Ramayana* as explained by Valmiki in his preface, is the first poem in the Sanskrit language. It set the standard for all the future poets. It is not merely a poem, but a song of the class called *gita* and a description as well, of the age in which Rama lived. In fixing the date of the *Ramayana* we can offer only a possible date and not a certain one. The evidence available, for fixing the date of the *Ramayana* might be discussed under various heads, such as the relation of the date of the *Ramayana* to the introduction of the alphabetic script in India; the evidence of archaeology; references in the *Ramayana* to Greek influence; the references of Greek writers; references in the *Ramayana* to Buddhism; references in Buddhist writings to the *Ramayana* story; the relative chronology of the *Ramayana* period and the Buddhist period &c. &c.

There is no explicit reference in the *Ramayana* proper to the art of writing. The poem must be considered to end with the verse of VI-131-103; *sriman ramo raiyamakarayat*. There is a reference to reading, in verses 104, 113 & 115 of the last canto of Book VI, and a reference to "writing" in verse 121 of the same book. The praise of the poem (the certificate of merit to Valmiki) was evidently added on by some later scholars after the *Ramayana* had become very popular. The *Ramayana* was first taught by rote to the minstrels

¹ Macdonald—*History of Sanskrit Literature*—P. 309.

² Winternitz—*A History of Indian Literature*—P. 503.

Kusa and Lava, and must subsequently have been transmitted orally for a very long time, till alphabetic script was introduced into India about the 8th century B.C. In ancient times, the *Vedas*, the *Sutras*, the *Ramayana* &c., were all committed to memory and transmitted orally; ignorance of the art of writing (alphabetic script) in India must have been the main reason. According to Buhler's comprehensive researches, the Brahmi script had a Semitic origin and was introduced into India about 800 B.C.,¹ and according to others in the 6th century B.C.² Macdonell has stated that coins and alphabetical writing were probably introduced into India with foreign trade about 700 B.C.³ The art of writing had probably become widely prevalent during the age of Panini, who seems to have lived in the 4th or 5th century B.C. A *Sutra* in Panini (*adarsanam lopah*) certainly presupposes visible writing. Jayaswal in p. 330 of his *Hindu Polity* refers to the Book of Records or *Vinischaya Pustaka* of the Buddhists (mentioned in the *Jataka* Vol. III p. 292 and Vol. V. P. 125). Therefore, the art of writing must have been in use by the 5th century B.C. in the Buddhist period. As the *Ramayana* must have been composed before the introduction of the art of writing, it was antecedent to the Buddhist period when writing was common. One must not omit to mention that Rama's ring is described as *svanamankopasobhita* in IV-44-12 and *Rama-Namankita* in V-36-2 and that Rama's arrows are described as *Rama-Namankita* in VI-64-25. But these words need not necessarily presuppose the use of an alphabetic script. We must bear in mind that the Indus script, the Assyrian script, the cuneiform script &c., can only be used for short inscriptions. An alphabetic script like the Brahmi is necessary for writing out extensive works like the *Vedas*, the *Ramayana* &c. The marks would have been of the hieroglyphic kind or

of the early linear writing,¹ or simply some mark. This view is confirmed by the statement that the arrows of Rama and Lakshmana bore distinctive marks;—*ishavo Rama-Lakshmana-lakshmanah* V-21-25.

In this connection attention might be drawn to the following extracts from Cunningham's *Coins of Ancient India*:² "Some of the kings also placed on their money, punning allusions to their names:—Surya-mitra and Bhanu-mitra have each got a representation of the sun; Chandragupta has got a crescent. . . . The old money changers might have had symbols referring to their own names, thus;—the sun for Surya Das; a snake, for Naga Sen; an elephant for Gaj Singh; Birdao might have had a soldier; Gopal a bull; etc. etc." It is just possible that similarly Rama might have had a symbol in his ring and arrows giving an indication of his name, say, a sun indicating the solar race or a rider on a bull indicating *Kakustha*.

Winternitz has truly pointed out that we must imagine the *Ramayana* as having been orally transmitted for a long time, perhaps through centuries in the circles of travelling bards like Kusa and Lava.³ Certainly the extensive text could not have been written in the absence of an alphabetic script. Men all over the world are naturally lazy. If the Aryans had been familiar with the art of writing, they would certainly have avoided the extremely laborious task of transmitting by mouth lengthy compositions. Further in Cantos 59L & 59M of Book VII—(which is supposed to be a later addition to the epic), we come across a description of Rama's court of justice and the trial of two law suits. Here there is an opportunity to refer to records and seals. But the poet has not referred to them as the art of

¹ Some of Homer's heroes are said to have used marked arrows in the Trojan War (dated 12th century B.C.), though writing was introduced in Greece only about the 10th or 9th century B.C. (Judson Bury—*History of Greece*—Pp. 9, & 78).

² *Coins of Ancient India*—P. 57 F.

³ Winternitz—*History of Sanskrit Literature*, P. 499.

Winternitz: *History of Indian Literature*, p. 31

Cambridge, *History of India* by Rapson, P. 62.

Macdonell—*India's Past* p. 263.

writing had not been introduced. During the Buddhist period, however, records of cases were kept and the decrees were given under the seal of the Court.⁴

Can any inference be drawn from references to "Yavanas" in the text? If the *Ramayana* had been composed long before Alexander's invasion of India, one would not expect to find any Greek influence in the epic. Some scholars consider that the Greeks are referred to as *Yavanas* in the poem; and hold that the *Ramayana* must have been composed after the 4th century B.C. They think that India came in contact with the Greeks only after Alexander's invasion.

K.P. Jayaswal has exploded the theory that the *Yavanas* of the *Ramayana* refer to the post-Alexander Greeks. He is cautious in stating that the *Yavanas* were pre-Alexander *Yavanas*.

Though the word "Yavana" is supposed to be the Sanskrit word for "Greeks" by

¹. See for e.g. 329 & 330 of Jayaswal's *Hindu Polity*.

most scholars, there is no certain evidence on this point. O. Stein writes as follows²:—"The term *Yavana* does not indicate Greek naturally, and it is remarkable that in inscriptions where the term appears no Greek names are to be found, except the instance of Besnagar; on the other hand, personal names of Greek appearance do not possess the attribute *Yavana*." It would be therefore, commendable to be cautious in inferring anything from the term *Yavana* in early Indian inscriptions. Further, attention might also be drawn to a short note by Miss. B. Ghosh making reference to the view of Dr. E.J. Thomas on the subject³ "that in the inscriptions of Asoka there are indications to prove that the word *Yavana* (under the *Prakrit* from *Yona*) does not necessarily stand for the Greeks as it is gratuitously assumed."

². *Indian Culture* Vol. I, Page 336.

³. *Indian Culture*, Vol. I Page 520.

(To be Continued)

CLINICS IN OUR SCHOOLS

BY SRI TAMASHRANJAN ROY, M. Sc., B.T.

SOME seven years ago, in the year 1937 a smart young-man was taking his chance for a Bengal Provincial appointment in the education line before a selection committee constituted of highly placed officers of the department.

"Do you know anything about the school clinic?"—was the question put to him by one of the members, very critical in his demeanour and thoroughly up-to-date in his information regarding matters educational.

The candidate too was in fact well-informed, but failed to meet the question unfortunately. He therefore, made a frank confession of his ignorance and answered in the negative. "I know very little,

almost nothing about school-clinics"—was his unequivocal reply.

"You have read Kandel's book on comparative education, you say, and cannot give any information regarding school clinic? How do you maintain your position? was the retort from the officer.

"Kandel's is a rather fat book, & my study of the book has been unfortunately rather hurried. Portions dealing the school clinic, therefore, have so escaped my serious and careful attention was the mild answer coming out of timid lips.

If this partial account of the interview typified a deplorable state of ignorance on the part of a teacher in the year 1944—the

writer of the present article is more than definite that the condition has hardly improved to any appreciable extent even to-day in 1945.

The reasons for this are almost obvious. The educational machinery in this country or any other machinery for the matter of that, moves very slowly and we lag behind other countries by decades in every sphere. Thus, while the school clinic has become almost an indispensable part of the educational machinery in nearly all the countries of Europe and America and has been raised, roughly speaking, to a standard of perfection in England—here in India the scheme is yet under the consideration of the authorities.

We are told that the Central Advisory Board of Health at its meeting held some years ago at Calcutta endorsed the opinion of the Central Advisory Board of Education in this that satisfactory arrangements for medical inspection and treatment of students in schools should form an integral part of an efficient system of education. But we are not told, nor are we otherwise aware, if any scheme has actually been formulated and if effective measures are under serious contemplation for the translation of the same into action. Amidst such gloom of inertia and neglect, the only silver lining that seems to usher a happy future is that the Post-War Reconstruction Committee has given attention to this important question. But that scheme is yet to come to operation. At present, however, there is nothing like the school clinic in our country—The steps that are being taken to promote health amongst the school children, though almost meaningless, may however be enumerated as follows:—

(a) HYGIENE TEACHING

It is only a truism that hygiene teaching—as it is being carried on in our Secondary Schools to-day—has definitely failed to attain its desired result. To the already long list of subjects in the curriculum one more has merely been added and the burden on the shoulders of tender boys has conse-

quently been increased—nothing more, probably, nothing less. Essays as to how hygiene teaching may be practical, useful and interesting have appeared in the pages of different educational journals, but without any appreciable improvement of the situation.

The teaching has very little bearing, if at all, on the individual and collective life of the students, the practical aspect of the subject is almost entirely overlooked and hygiene has become a subject for pure memory work. Lay teachers equipped mostly with theoretical knowledge and guided principally by the thought of University questions can hardly be expected to create genuine interest in the subject, far less give a practical bias to it. Briefly speaking therefore, hygiene teaching has failed to attain the objective for which it was or should have been introduced to begin with.

(b) MID-DAY TIFFIN

The mid-day tiffin system introduced of late in the Secondary Schools has also failed to produce really satisfactory results. For want of sufficient financial backing both the quality and quantity of the food have been below the mark. And in the present emergency situation of war, it has become simply impossible to supply any nutritious tiffin to the boys. Pure milk, which should be the most desirable tiffin, is not available. Boys are therefore supplied with such stuff which hardly go to improve their health.

(c) MEDICAL EXAMINATION

Lastly, there is hardly any arrangement for systematic medical examination of the school children. Periodically, sometimes once in a quinquennium, boys of a particular school are examined—though hurriedly and I should say, rather perfunctorily, their defects diagnosed and some remedies suggested. But the guardians, a large majority of them at any rate, being indifferent to or ignorant of the proper welfare and up-bringing of their wards, hardly attach any importance to those reports.

A hurried report by a doctor, coming from outside, cannot for obvious reasons,

create much confidence also; besides, the very cynical nature of the general public makes them disregard these reports. Scarcely, therefore, they agree to take any effective step according to the suggestions of the reports. And as there is no legal sanction behind them, the suggestions cannot be enforced.

Thus, the system of medical examination as it works to-day has, to speak the truth, no value worth the expenditure and trouble involved.

The pressing importance of the question and the far-reaching consequences with which it is fraught—demand an immediate organisation of 'school clinics' on sound scientific lines.

The plan adopted by English schools, which even up to this day is regarded to be thorough and efficient, may, with necessary modifications, be adopted in our country also.

The medical examination may be periodical, but it should invariably endeavour to find out cases of

- (i) malnutrition,
- (ii) glandular defects,
- (iii) eye defects,

and (iv) any form of consumptive diseases.

By legal sanction, it should be made obligatory for the guardians to take action according to the observations of the medical report.

In cases of extreme financial difficulty, the services of the hygiene teacher of the school, who should preferably be a medical man, should be utilised and some part of the expenses for medicine and other clinical needs be borne by the school. The services of the local hospitals should be made available for this purpose.

Malnutrition cases should particularly be attended to. A fund for monthly voluntary contributions from comparatively well-to-do boys may be opened for the purpose. The boys should be made to realise that this

indeed is a field, offering them scope for real social service.

All necessary steps should be taken by the state to ensure supply of pure milk to school children which, so far as the present writer is aware, is not available in any district in Bengal except in a district like Darjeeling, where milk can be obtained, though at a very high price, from reliable dairy firms.

The physical welfare of the young generation of this country have been for a very long time, deplorably neglected and it is high time that the matter should be brought out from cold storage.

To sum up, the following measures should immediately be adopted in our schools to serve, though partially, the purpose for which school clinics exist in other countries.

(1) Hygiene teaching should aim not merely at imparting meaningless theoretical ideas of dubious utility—but at enabling the boys to form specific habits for the up-keep of vigorous health.

(2) Arrangement for the medical examination of children, especially of those who seem to be defective in any way, should be made and guardians should be compelled, by legislation if necessary, to take effective remedial measures.

(3) Supply of pure milk as tiffin, at least for three days in the week, should form an integral part of the duty of the Tiffin Supply Committees. And in those cases where the parents are found unable to bear the necessary expenses, the State should extend financial assistance liberally.

These suggestions in the existing economic and political condition of the country may seem to be rather Utopian, but the supreme importance of the subject, with implications increasing from day to day, leaves little room for any body connected with education to sleep over it. Heavy problems need Herculean efforts before which everything may be liquidated.

—The Teachers' Journal.

MOVIES AND CULTURE

By SHEIKH IFTAKHAR RASOOL

CIVILIZATION AND CULTURE

FLAGRANT irresponsibility furnishes the reason for the production of movies singularly removed from the actual facts of the day. By encouraging this escape-medium the producers have invalidated the normal development of mind, arrested the powers of discrimination by subversive half-truths, thwarted and dwarfed every creative instinct by forced and devitalising attempts to create a beautiful mirage, thus distracting our attention from conditions that have their roots in the embittered definite forces of hunger, poverty, physical and mental humiliation. The level of man being forcibly maintained much lower than we truthfully care to admit, it becomes relatively simple to continue his subjugation by unreal, flossy and insipid pictures.

It is this basis that the producers use as their guide for audience reaction. They are notorious for satisfying the cravings of the mass populations of the world, no matter what the locale or the folklore may be, or the inability of the many nations to assimilate, or even begin to understand, the vagaries of the screen's portrayals. In other words, the world audiences do not understand that what they are paying for the pleasure of seeing, was created only after they had been considered.

It is, of course, true that success must crown as many pictures as possible, otherwise the medium that now gives you such genuine pleasure, relaxation and thought could not continue and you, the audience, would be the tragic loser. Movies are the battering-ram in the world to-day. They run rough-shod over all forms of culture, destroying the philosophic concepts developed through ages, ignoring the folklore, the native traditions, violating with mad abandon all that stands in their path, for they recognise nothing but themselves, their own transgressing powers.

With the introduction of the movies into China, accessible although they were to less than one-fifth of the population, they at once became the main educational force of western civilization and culture. Containing great sexual freedom and attempting multifarious variations on the theme of the triangle, they have to be credited for markedly altering the social relationship of the sexes. The liberty of choice in marriage, heretofore made for countless generations in family councils is being abandoned by the younger generation for love matches. Youth strongly demanded its own control. Special attention may be called toward feminine unbound feet, but in this field too missionaries are deserving of praise.

Of far-reaching importance is the fact that when movies come to the technically backward countries, only the richer elements can afford the expense of buying tickets. For their superficial pleasures they witness luxuries in as mad an abandon as their far-fetched dreams. But as one rich class watches the caprice of another affluent group, there is created a common bond between them that instinctively retroacts as entrenchments of greater imagined superiority over the balance of their countrymen, thereby separating them more than ever from the grim realities and great problems of their country.

As for the other four-fifths of the population who cannot afford to go to the movies, and who are therefore beyond the pale of recognition as human beings, they are overlooked—forgotten in their rice fields, tea-gardens, mud huts, forgotten among their horrible ravaging diseases, among the famines and floods, as are the workers in the country in which the pictures are produced—forgotten slaves in the shops, the mills and in factory-owned properties.



SOCIOLOGICAL UPHEAVALS.

Sweeping through the world with this medium of audience-reaction, we encounter strikingly similar sociological upheavals with the advent of the movies. No matter where they are shown, they exhibit total unconcern with the ideology of their audiences. They are primarily concerned with, and are more strongly interested in, today, during depression, discovering what type of entertainment the people would

most gladly pay for and would most likely return to see again in slightly altered form.

In some countries such as China and Japan, audiences express their distaste by loudly hissing the picture, not once, but will return four or five times to show their evident disapproval. If greater percentages of the audiences could be induced to return three or four times to show their distaste, it follows every probability that the box-office smashes of the day would be made

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MOVES AND CULTURE

with an eye toward consumer opprobrium, no matter how bad those pictures would be. Upon this basis lies the producer's knowledge of audiences, and upon the basis of gross receipts does he judge the success of his particular brand of exhibition.

The religious attendance at motion pictures the world over comes from the desire of men and women to find escape from the daily drudgeries, from their drab, colourless lives. Year after year, the greater percentage of the world's people must of necessity turn to them. Faced with tremendous complexities, equipped with no education or an illusionary one, they find it impossible to rationalise the process of their lives. Sensitively created, they are subjugated and beaten at every step they take. They can achieve no orderliness, no security, being always a prey to economic variations that simply use them in greater or smaller quantities.

BLISSFUL FORGETFULNESS

For a few brief moments submerged in darkened picture places, they sink beneath the sedatives into blissful forgetfulness. Thwarted, never able to express their own emotions fully, they borrow for a period, travel and beauty, love and romance, sympathy and compassion, imagination and solace from the flashing panoramas that unfold as if in promised hope for them. And so day after day, they come back to feed upon this false stimulus. They become satisfied. Life is made tolerable.

Of greatest tragedy remains the discussions involved about the problems of the mirage-people. Minutely their sadness and triumph are shared, and giving them consideration are those who never have had any consideration in return. Home from the movies, every move and inflection are discussed and thrashed out as if they are great vital problems. So real do these lives become, so miserable and despairing are their own lives, that in the imaginings of bewildered people, they begin to assume the shapes, actions and thoughts of their imagi-

ned counterparts. These they defend with true heroism.

Is it therefore any wonder that motion-picture producers never show or even intimate that poverty and subsistence levels are the part of approximately seventy-five per cent of the world's population? Entertainment, they claim, cannot be social propaganda, yet they do not hesitate in deliberately manufacturing dangerous pictures and showing them to us as historical facts. And so it goes on, and this is even copied in a country like India which should be above these motives.

MEANINGLESS NEWSREELS

The movies also stand indicted for their meaningless and uninforming newsreels which are flashed on the screen to indicate world movements, news events of importance, the tempo of a changing world. Strictly censored or perverted is any news that might give the masses of the world an inkling that their earthly lot can be altered and that in almost all countries there are men and women courageous enough who are giving their lives to bring this about.

To gain markets, the movies claim to offer 'international interest' entertainment and boast about their power of creating amity among men. But even though their distribution is world-wide, even though international in scope, yet at no time have they manifested this tendency. Not a single essence of the countries outside of their own, except possibly for settings alone, has been introduced authentically within the films. They use stereotyped characters established by a fantastic press; and they cling to it years in and years out.

The movies' growth has been rapid and they are now established securely, and passionately exploited. It follows, as the day the night, that they must collapse unless their present course is altered. The movies should belong to the people and should mirror their lives. The movies should be one of the greatest weapons utilised for cultural and social advance. They

must become international in their scope, in their portrayals of peoples and races.

The arts, the technical brilliance, the high courage and purpose must remain. Realising the present improbability of these hopes, we shall, like millions of others, wait for the inevitable social changes that will automatically forge the cinema into an entirely different influence that it exerts in the world to day.

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. Articles generally need not be made longer than 2000 or 2500 words. They should be legibly written, preferably typewritten so as to permit the incorporation of editorial revisions and instructions to the press. Acceptance and publication of an article do not necessarily imply that the Editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

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THE INDIAN INSTITUTE OF ART IN INDUSTRY

THE Indian Institute of Art in Industry was registered on 1st May, 1945. This is the result of five years of difficult pioneering work, and it is confidently expected that the new body will become the central guiding force in the country's art applied to industry. A secretariat will be set up in Bombay and Calcutta, and a drive for membership will be undertaken. The Institute will develop the Art in Industry Exhibitions, and will also build up an annual industrial fair of goods of attractive appearance, and this will greatly stimulate trade in the immediate post-war period. The Institute will engage experts in commercial art and industrial design, and will assist in the training of teachers for Government technical institutions. It is intended that as soon as possible a monthly magazine will be published, followed in due course by other types of bulletins. A register of commercial artists and designers will be compiled.

The Institute will strive to become as rapidly as possible of valuable service to industry in matters pertaining to design, packaging, and the various aspects of commercial art. It is understood that a substantial grant from the Central Governments and Indian States will give generous support to the Institute. It is expected that a revenue of 5 lakhs of rupees will be forthcoming to enable the Institute to carry out its programme, and of this sum, it is estimated that two lakhs will be forthcoming from industrialists. The organisations who have supported the venture from 1941 onwards have become Founder and Original Members of the Institute.

ABRIDGED AIMS:

To guide by all practical means the development of commercial art and industrial design in India, and to encourage traditional handicrafts. To serve as a link between the artists and the designers on the one hand, and the industrialist, the businessman and citizen on the other. To compile a register of commercial artists and indus-

LI-25

trial designers in India. To organise exhibitions and by the display of wares of attractive appearance to assist in stimulating trade both in India and outside. To examine public taste in order to learn what types of applied art are popular and effective. To build up a permanent collection of outstanding examples of Indian applied art. To offer prize money, diplomas, scholarships (in India and abroad), Associateships and Fellowships for original and outstanding work executed in India and by Indian nationals elsewhere. To have available expert advice and to act as a centre of information on all aspects of art applied to industry. To arrange lectures and advanced courses, particularly for teachers concerned with applied art. To have representatives in India and abroad to keep the Institute in close touch with developments in the whole field of art in industry. To issue journals and bulletins and other publications. To start libraries and clubs for the benefit of members. To co-operate with any institutions having similar objects in view.

MEMBERSHIP:

Members of the Institute will be representative of Provincial Governments and Indian States, Companies and Firms, Chambers of Commerce, Business Associations and Educational Bodies, Art Schools, Artists and Commercial Art Students. There are other classes of membership for individuals, small firms etc.

MANAGEMENT:

The Management of the Institute is vested in a Council, comprising of representatives from every class of member. The Council must meet at least once a year in Bombay, Resolutions (i.e. bye-laws) must be passed by two successive meetings to become effective. The Council will appoint an Executive Committee not exceeding 12 members, of whom one must be a representative of the Central Government. Regional Committees will deal with the day to day business and matters of local interest.

EDITORIAL NOTES

THE great strain to which arts colleges and professional institutions in South India are now being subjected on account of the abnormal increase in the number of pupils seeking admission into them has become a pressing question.

The impossibility of the situation has become very obvious. While the authorities of the Madras University, according to the memorandum issued by the Vice-Chancellor, endeavour to arrive at a judicious balance between the standard of efficiency to be maintained at an irreducible minimum and an allowable increase in the number of admissions in the colleges, stress has been properly laid on the care which should be taken to avoid deterioration in teaching and in the level of laboratory work in science subjects—the exigencies of the situation of international trade facilities preventing any large importation of scientific machinery, chemicals etc. The Mysore University has taken a definitely bold step and permitted a fifty per cent. increase in admissions and practically thrown open the portals of the institutions under their jurisdiction to all applicants for admission even in the science and professional courses. They have expressed the willingness of the state to afford all facilities in the shape of increased staff and equipment and those implied in the utilisation of the *shift* system.

The *communiqué* of the Government of Madras, issued recently, takes stock of the situation in a particular manner. While appreciating the intensity of pressure for admissions in all schools and colleges and professional institutions and indicating the lines on which their Education Department have been endeavouring to ease the situation, they do not appreciate the value of educating a large proportion of pupils clamouring for entry into the arts colleges, who are unfit for benefiting from a true type of higher education; and consequently will not countenance the need of and justification for starting a number of additional arts

colleges. In their eyes there is a real necessity for restricting college training to only a proportion of the youth now seeking higher education, since a large section of them forcing their way into colleges are unfit to benefit by the process and lead only to a considerable wastage of energy, money and activity. They believe that the technical institutes and engineering and medical colleges which have been recently started, or are to be soon started, should be quite sufficient to meet the demand from properly equipped applicants for these courses; and the real solvent of this increased demand for college education should be sought in the bifurcation of the teaching in the high school classes into the literary and technical branches—a course that would serve as a basis for entry into life for a large proportion of youth who have an aptitude for vocational subjects and can, either at the school-leaving stage, or with further training in polytechnics to be started, be equipped for the different mechanical and quasi-mechanical professions, while the literary-minded pupils can alone pursue college studies with advantage to themselves and with economy and efficiency accruing to the colleges and universities.

These arguments embodied in the *communiqué* are not defective in theory; but they do not take into reckoning the temper of the pupils and their parents who have been accustomed to value higher literary education *per se*; nor do they visualise the plight to which a large number of youth are subjected on account of their practical inability to enter colleges, though declared by Government to be fit for study in a college. The real root of the *impasse* is that there is a relative dearth of institutions, both of high school and collegiate status and also of those institutions for professional and technical studies. No programme encouraging the growth of a particular type or types of institutions alone can prove to be any effective remedy of the situation. Nor should admissions in any institution, technical or otherwise, be denied to students of any com-

munity, as such, provided they come up to the required standards of merit and achievement required. As has been remarked elsewhere:—"There is nothing more mournful than the sight of bright and aspiring youth denied what is no less than a spiritual necessity—the education they crave for and for which they are in every way fitted...There can be nothing more demoralising than the practice which now seems a settled policy, of regulating admissions to established institutions, on grounds which are, educationally speaking, totally irrelevant." The true remedy for the whole situation lies in the starting of more schools and colleges and of institutions in which qualified candidates for admission will not be rejected on any grounds.

The talented and veteran editor of *The Mysore Economic Journal*, Rao Bahadur. Rajacharitravisharada C.

II. India's services in the War.

Hayavadana Rao, has supplied a clear and comprehensive survey of India's contributory services to victory in the *Victory Number* of his Journal, recently published. The different avenues in which Indian manufacturers developed new industries to meet the needs of the vast armies overseas are comprehensively described. The story of India's contributions to the Desert Victory is extremely valuable and interesting. Stress should also be laid by the teacher on the indirect help rendered by India to Russia, resulting in an enormous saving for her in shipping tonnage. Indian convoy ships have been operating in the Persian Gulf and in North African ports. Supplies to Russia overland through Iraq and Iran have been commendable. Over 5,000 tons of vital war material were sent from India to Russia in the first half of 1944 alone. India maintained a regular flow of materials to other Middle East Countries also. Supplies to South Africa and to Regions like Tanganyika have also been considerable. Her supplies to the United Kingdom cannot be overstressed.

India has served as the spring-board for the liberation of Burma and has helped to

maintain allied sea power in the Indian Ocean. The strength of the Indian Army has increased in the course of the war from 182,000 to over two millions and recruits have come from every part of the country. Recruitment to the officer class has increased proportionately; and the percentage of officers recruited has been 45 for the Royal Indian Navy; the Army 47.3% and the Royal Indian Air Force, 100%. Among the institutions started for the training of officers and men can be mentioned (1) Jungle Warfare School; (2) Anti-Aircraft Artillery Training Centres; (3) Training Centres for Ordnance and M. T. Artificers; (4) Basic Training Centre for Armoured Cars etc. Electrical and Mechanical Engineers' Corps have been greatly extended; the Indian Signal Corps, Army Medical Corps, Women's Auxiliary Corps etc. have all enriched our *intelligentsia*. Broadcasting programmes have been extensively developed. Civil Training Centres will become available for post-war vocational work.

Sachivottama Sir C. P. Ramaswami Aiyar, has been giving some plain home-truths about the ideals and principles of post-war planning. He advocates a

III. Educational ideals of Sir C. P. R. Aiyar.

complete re-shaping of scholastic and university education. While he is fully aware of "the magnificent heritage of great poetry, of profound philosophy, of daring speculation and of easy flights in those empyrean regions which the Indian mind has made almost its exclusive domain", he would charge the educationist with the primary duty of re-ordering education so that boys and girls learn to take care of and keep their bodies strong and supple. "We have too closely cultivated the emotional and speculative sides of our nature as apart from the physical side" The educationist's second duty is to make our education more and more vocational so that every young man might have some trade or industry to fall back upon when his book-learning should fail him.

Then he makes these pregnant observations:—"Commercial supremacy, industrial

growth and initiative in manufacture will only come with a new approach to the training of our youth. But whatever we do, let us avoid some likely perils in the planning of our future. Let us avoid the rise of that variety of capitalism, selfish, exorbitant and octopus-like, which has come into being in some countries of the West.... If India in the past, has made one contribution to the thought and life of the world, it is the enforcement of the idea that worldly wealth counts for little as against the things that are more excellent, the things of the intellect and the spirit".

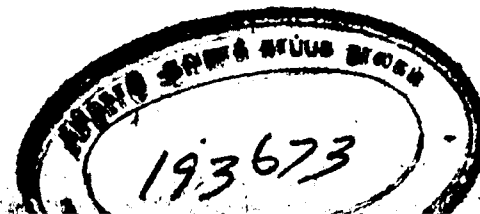
He urges that the Indian mind should struggle to be free from the hold of technological idolatry, i.e., belief that the redemption of the human soul and mind depends upon machines and gadgets; from political idolatry of particular social or economic organisations; and from moral idolatry of some scheme, idea or slogan which tends to hardness, intolerance, fanaticism and spiritual pride.

The British Government has recently set up a University Grants Committee consisting of eminent scholars and scientists and endowed with adequate financial resources to be distributed to the different universities according to their requirements, in the shape of block grants not ear-marked for certain specific purposes. It is said that the sum of two millions sterling given to the committee would be raised in the post-war period to over five millions, the additions to be mainly used for improving the position of teachers and extending the facilities for resident life at the university centres. A similar grants-in-aid committee has been set up by the Government of India; and it is to be hoped that similar aims will be implemented as in Britain and Universi-

ties will be freed from their dependence on grants given by Governments for specific purposes and in an arbitrary manner and on incomes from the conduct of soul-killing examinations of a routine and mass character. The fruit of the committee's action should be the freeing of universities and university teachers to do their proper work of higher teaching and research. We eagerly await the details of the scheme set on foot.



MR. HIMCHAND K. SHAH, the founder of The Hindustan Metal Refinery and Rolling Mills which was opened in June '45. He is also the founder of The Mysore Premier Metal Factory and the Managing Director of Messrs. Jeevanlal (1929) Ltd.



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