

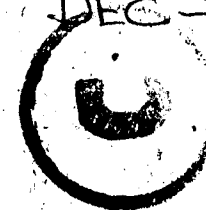
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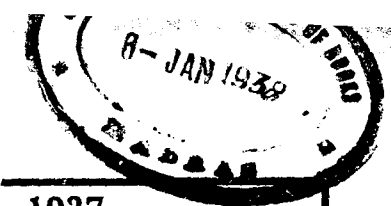
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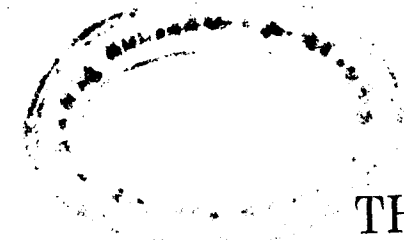
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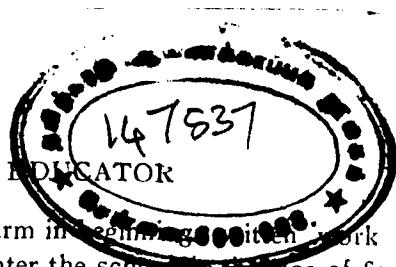
Work in the Infant Class.

By Mr. D. V. Chickermane, B. A., B. T.

It has been often observed that the progress of children in the infant class is very slow. A good deal of time is taken in learning the character of the alphabet and in learning to join them and build words. A relative of the writer has been attending a Primary School for some months past and though she is fairly intelligent, she has picked up only a small number of letters. Why is the progress so slow? To find the reasons, let us see how children are taught in the infant class in the first year of their school career.

Children, as soon as they begin going to a school, are admitted in the infant class. There they are taught to write letters of the alphabet. They start from the beginning. The teacher writes the letters in a bold hand on the slate. These serve as models which children copy or write in the same letters until they are able to write them independently. The teacher has sometimes to attend to more than one class, and very often the children are left in the charge of a senior pupil, to copy out the letters, or to themselves. According to this rate, learning to write the alphabet goes on for weeks and even months.

The main defect in this system is that beginning is made mainly through written work at the neglect of oral work. This state of things generally leads to slow progress. Firstly it is an unnatural method - the more so for youngsters - to begin the study of language by written work. A language has to be learnt orally. After the pupils have progressed sufficiently in reading, writing the alphabets may be begun. Writing has always to come after a good deal of oral work. Secondly the procedure adopted at present in teaching the alphabets becomes monotonous and dreary. They have to learn the letters one after another in the usual humdrum way. Thus children lose all interest and try to avoid work or



put it off. Thirdly there is serious harm in beginning written work too early. The fingers of children who enter the school at the age of five or six, are not well trained to hold the pen and do writing work which demands considerable skill. Characters written by pupils at this stage are awkward in shape and their handwriting tends to become illegible and shabby. Habits of neat and legible writing are to be formed in the Primary school and for this purpose attention has to be paid when the pupils begin their writing work.

Hence if rapid progress is to be made by pupils in the infant class in elementary schools, emphasis has to be shifted from written to oral work. Pupils should be taught in the beginning to read characters which should be grouped together according to their shape. For this a good deal of work will have to be done by the teacher. He will have to prepare big charts of letters for pupils to learn to recognise the letters. Reading cards in bold hand containing orders for students to practise may be prepared by the teacher and pupils given practice in reading. When the pupils are able to read easy matter, simple stories may be written on charts which may, if possible, be suitably illustrated, for pupils to get fluency and practice in reading. This may slowly lead to the reading of the lessons from the primer.

This work, though slow in the beginning, will be speedy after a little progress. Students will have advanced more quickly when purely oral work is undertaken in the beginning than when their learning commences with learning to write letters. Children will also feel more interested in their work and when once they have mastered the alphabet, their interest can be sustained through a variety of suitable reading matter. Written work may be commenced when the pupils have learnt to read the primer, that is after about four or five months' study. If commenced then, they are already familiar with the shape of letters and they will be quick in learning them. While learning to write, letters will have to be arranged in groups according to their shapes and each group tackled slowly. When students are learning to write, they will also have a change and variety in reading delightful books of stories and thus written work will not be monotonous as it is now at present.

To enable the teacher of the infants' class to do his best, in elementary schools, he should not be saddled with the teaching of other classes. He must have sufficient leisure to prepare charts and other suitable reading material for his pupils. He should also be required to devote special attention to the written work of pupils when it is begun so that habits of neatness and legibility may be cultivated by the pupils.

At present in most of the primary schools, the work of teaching the infant class is considered to be the easiest and the lightest work and very often the teacher is in charge of more than one class. This leaves him practically very little time to attend to the pupils in the infants' class. He has to content himself by asking them to learn letters or to copy them from models given. He cannot pay more attention to his pupils, even if he has a mind to. With the new era in education, it is hoped that the importance of the work of the infants' teacher will be recognised and he will be allowed sufficient scope and time to attend to his pupils.

The Story of the Nobel Foundation.

A SWEDISH PRIZE IN FAVOUR OF SCIENCE AND PEACE PROMOTION:

Editor's Note:—The Swedish Nobel Prize is doubtless known all over the Globe or in any case, the name of it might be known. In view of this year's awards which come off on December 10th, the following informative article on "The Nobel Foundation" will be of interest to our readers.

The Nobel Foundation was established in pursuance of the provisions of the will of *Alfred Nobel*, who was born in Stockholm in 1833 and died at San Remo in 1896.

By this will, dated November 27, 1895, Alfred Nobel bequeathed the whole of his fortune, more than 30 million Kronor (£ 1 sterling is equal to about 19.40 Kr.) to a fund, of which the interest shall be paid out annually to those who during the immediately preceding years "have conferred the greatest benefit on mankind". The interest is divided into five equal parts to be allotted as follows:—"One part to the person who shall have made the most important discovery or invention in the domain of *Physics*; one part to the person who shall have made the most important *Chemical* discovery or improvement; one part to the person who shall have made the most important discovery in the domain of *Physiology* or *Medicine*; one part to the person who shall have produced in the field of *literature* the most distinguished work of an idealistic tendency; and one part to the person who shall have done most to promote the *fraternity of nations*, the abolition or diminution of standing armies, and the formation and propagation of peace congresses". The prizes in physics and chemistry are awarded by the Royal Academy of

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Science (Kungl. Vetenskapsakademien) in Stockholm; in physiology and medicine, by the Royal Caroline Medicokirurgiska institutet in Stockholm; in literature, by the Swedish Academy (Svenska Akademien) in Stockholm; and for the work of peace by a committee of five persons nominated by the Norwegian Storting.

For every Swedish prize-group the authorities responsible for distributing the prizes nominate a so-called *Nobel Committee*, consisting of three to five persons, who have to give their opinion as to the award of the prize. The corresponding deliberations concerning the award of the peace prize shall be undertaken by the Nobel Committee appointed by the Storting. To be chosen a member of a Swedish Nobel Committee it is not necessary to be a Swedish subject or to be a member of the body awarding the prize. In the Norwegian Committee other than Norwegians may also be members. Where it is deemed necessary, for special reasons, the distributors may co-opt an expert as a member of the Committee. Candidates for one of the prizes must be proposed in writing by a competent person (personal applications are not considered). The following have the right to propose candidates.

FOR THE NOBEL PRIZE IN PHYSICS AND CHEMISTRY:

"Swedish and foreign members of the Academy of Science; members of the Nobel Committee for the Physical and Chemical prize Groups; scientists who have received the Nobel Prize from the Academy of Science; Professors of the Physical and Chemical Sciences in Uppsala, Lund, Oslo, Copenhagen and Helsingfors, the Caroline Institute and the University of Technology of Stockholm; further, teachers of these sciences permanently appointed at the Stockholm University; corresponding professors and teachers of at least 6 universities or academies selected by the Swedish Academy of Science with a view to the suitable distribution of the task among different countries and their seats of learning; and such scientists as the Academy may deem suitable to invite."

FOR THE NOBEL PRIZE IN MEDICINE:

"Members of the College of Teachers at the Caroline Institute; members of the Medical Section of the Swedish Royal Academy of Science; persons who have received the Nobel Prize for medicine; members of the Medical Faculty of the Universities of Uppsala, Lund, Oslo, Copenhagen and Helsingfors; members of at least six Medical Faculties which the College of Teachers will select with a view to a suitable distribution of the task in various countries and their seats of learning, and much scientists as the College may deem suitable to invite".

FOR THE NOBEL PRIZE IN LITERATURE:

"Members of the Swedish Academy and of the similar French and Spanish Academies; members of the humanistic faculties of other academies and also members of such humanistic institutions and associations of the rank of academies; also teachers of aesthetics, literature and history at university colleges."

FOR THE NOBEL PEACE PRIZE:

"Present and past members of the Nobel Committee of the Norwegian Storting and consultants appointed to the Norwegian Nobel Institute; members of the National Legislative Bodies (Parliaments and Diets) and Governments of the different countries and members of the Interparliamentary Association, members of the International Court of Arbitration at the Hague, Members of the Committee of the Permanent International Bureau of Peace, members and Associates of the 'Institut de Droit International'; university professors who hold chairs for the sciences of Law, History and Philosophy; persons who have received the Nobel Prize for Peace".

At each annual adjudication shall be considered those proposals which have been handed in during the twelve months preceding the first day of February.

The proposal of a candidate should be accompanied by the works and other documents upon which it is based. Every written work, to qualify for a prize, must have appeared in print. No work shall be awarded a prize unless by experience or expert examination it be deemed of such pre-eminent importance as is plainly indicated by the will. Should no work under consideration be deemed worthy of the prize, the money shall be held over until the following year. The amount of a prize may be divided between two works. If two or more persons have together produced a work, the prize shall be divided between them. Every awarding body has a right to decide to what extent the prize under its control may be conferred on institutions or associations.

If a prize cannot be awarded for two consecutive years (see above), the amount of the prize shall be added to the main fund. By a majority of three-fourths of those taking part in the decision it may, however, be determined that the sum shall instead be set aside as a *special fund* for the prize-group in question. The proceeds of such a fund may be used otherwise than as prizes to advance these objects ultimately aimed at by the testator.

determined by social environment. Our problem then comes up to this. If we know what sentiments are and how they are formed, and if we further find that it is possible through deliberate attempt to train the sentiments so as to make them develop in a desired direction, we can safely say that we have found the way to train the moral sentiment of children.

What then is a sentiment? In the words of James S. Ross "It is, like a complex, an acquired organisation of dispositions in the mental structure, the only distinction being one of degree." Sentiment is the name we give to a complex at a certain level of development. When a complex acquires a certain degree of stability, when it becomes as important part of the mind we call it a sentiment. Now we know that the innate instincts and appetites of a child are constantly trying in various ways to find an expression in some form of activity and this we call the growth of the child's self. In this process of growth the various impulses or appetites become organised into a permanent hormic system. "This is the self-complex of the child. This self-complex, however, is not a single growth but is built up of several sub-complexes of a typical character whose activities are sentiments. Sentiment in short is not a single state of feeling but a system of feelings, organised with inference to a particular object and having a considerable degree of stability." That is how Sir Percy Nunn puts it. Thus the formation of a sentiment involves the linking up of the native dispositions with the idea of an object, and results in an "enduring connative attitude" towards that object.

From our previous discussion, however, it can be clearly seen that what we call moral sentiment is largely affected by social environment. How does this happen? For the formation of any sentiment native instincts require to be directed to any idea or some object. It is thus possible to acquire a sentiment for anything that can be an object of thought. So when a child becomes intellectually developed enough to think independently about notions like virtue, truth, justice or purity, the sentiment of love for these virtues can be created and developed. This really happens in the growth of every child. The child as he grows gradually acquires the traditional sentiments of that society. If we analyse closely how this happens, we can find that, in the main, the growth of the moral sentiment of every child is influenced by three factors in his environment. The first stage in the growth is essentially influenced by the home-tone of the child. Next comes the influence of the school, and last and simultaneously with the first two perhaps, works the influence of the outer world with which the child comes in contact

in his leisure hours. From this we can conclude that if a child grows in a good society and if his parents are wise and know their duty towards him well the work of the teacher aspiring to train the moral sentiment of the child would become very much easier than it would otherwise be.

Now it is obvious that the influence of the outer world beyond the home and the school cannot be controlled and it shall necessarily play its part in spite of or sometimes even because of any warning or suggestion. But after all what is moral tradition of the society or a group? It is in its fullest form something determined by the strong moral sentiment of a few master minds in the society or group,—individuals who are expressively called "the salt of the earth". If such admired personalities are timely placed as models before our children they will surely not fail to create the desired effect. One should note here the efficiency of the argument made by the religiously-minded orthodox people when they begin to tell the stories of saints and prophets to the very young children who are not grown up enough to understand the significance of the work of those saints, prophets or heroes. Modern psychology tells us that our forefathers were perfectly right in their action even though they could not possibly back it with scientific reasoning.

But before placing the models of high personalities before their children, the parents place themselves as models before them. The home is the first appearance of the world to the child and the parents, the nearest members of the society. The influence of the parents, especially the mother upon the character of the child, is universally recognised. In the training of the moral sentiment of children, therefore, a large share falls to the lot of parents and the home atmosphere, and whatever moral ideas they pick up at that age are determined, by their approval or rejection of the parents. Wise parents can study the innate dispositions of their children, and can direct their mental activities into proper channels by judicious use of approval, disapproval or rejection.

Thus having already formed certain more or less stable ideas about himself and about the society, the child goes to the school. Here a new world dawns upon him different from home and more complex. His instinctive tendencies at this stage are developed enough to be advantageously directed in the desired direction. This work waits to be done by the teacher. The means that the teacher can use are not only various but they afford him enviable opportunities which, if judiciously and skilfully utilised, exalt the teacher to the estimable position of the maker of the future generation. Besides his own personality which works wonders he can make use of strong discipline which is the basis

of moral training. But mere pious intentions inspired by the personality of the teacher or impressed by his example and imbibed by oral preaching, directly or through literature and history, bear little fruit if they do not find channels to express themselves into behaviour and these channels are provided by various school games or extra-curricular activities where the school children find enough opportunities to express themselves, with a sense of freedom yet with proper limitations of wise guidance and direction.

To summarise: "Teachers can do much to lay the foundations of conduct. They can endeavour, by example and influence aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control and courageous perseverance in the face of difficulties. They can teach them to revere what is noble, to be ready for self-sacrifice and to strive their utmost after purity and truth; they can foster a strong respect for duty and that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life in the school, especially in the play ground, should develop that instinct for fair play and for loyalty to one another which is the germ of a wider sense of honour in later life."

Progress of Education.

What India Needs Most?

"Character-Building-Education"

(Indirectly the terrible enemy of unemployment.)

BY MR. KEDAR NATH GUPTA, M.A., Higher. T.D.

Character building education will help us indirectly but most effectively to wrestle with the Bugbear of unemployment. Unemployment may be due to paucity of material capital. But "the capital of a country does not consist in cash or paper but the brains and bodies of the people who inhabit it" and above all in the pioneering wills of the people.

This following age-old adage is not yet out of date. It was true, is true and will ever remain true:—

"When wealth is lost,
nothing is lost,
When health is lost,
something is lost,
When character is lost,
everything is lost."

Therefore it is not too much to say that the character-building education will really help us a good deal in solving the pressing problem of unemployment. What we at present need most is well expressed by Dr. A. E. Harper, M.A., Ed.D., Principal, Training School for Village Teachers, Moga (Punjab) in his valuable book 'Introduction to the Project Method' published by the Punjab Text-Book Committee, Lahore. He writes thus:

"India needs, as does every modern nation, thinkers, men and women, who can reason out their conduct, make plans and think through problems. Yet most teachers permit their pupils to spend too much time memorising and cramming for examination. They are not practising thinking and thinking power will not result. Many of our schools give an education absolutely divorced from any constructive activity, any manual labour. We cannot expect those boys to be interested in any manufacturing process or to have real respect for the workers of the world, nor to have the right spirit as capitalists in a world of business, nor to be willing to help with their own hands in the cleaning up of the rubbish that is causing the spread of an epidemic in a diseased infested city. The kind of education we give is not likely to produce a Burbank to discover new varieties of fruits or flowers, or an Edison to invent the incandescent electric lamp, the phonograph etc. It will not stimulate a Scott to reach the South Pole. It will not prepare for a life of adventure, the laying out of new paths of human achievement and the conquest of the forces of nature."

To realise this and thus to impart character building education to our children and youths we need scientific overhauling of the following:

- (1) Our Teachers, the essential factors, and hence Training Institutions, the main factors in character-building education.
- (2) Our Curricula and Text-Books.
- (3) Our Methods of Teaching. (The Principle of Passivity, should be replaced by the Principle of Activity.)
- (4) Inspecting Staff.
- (5) Our Vitality-sucking Examination System.

Let our benign Provincial Governments, take all these first for consideration and necessary action and thus be able to solve indirectly the pressing problem of unemployment. Till now we have been inculcating consciously or unconsciously upon our student-community through education this attitude as in the Hindi saying below (which looks down upon manual labour):

*Uthamachakari madyamaban
Nikrishtakethi bheekridan.*

If we aspire after coping with the problem of unemployment successfully let us now do this through education as in the following Hindi saying (which holds up the dignity of manual labour):

*Uthamakethi madyamaban
Nikrishtachakari bheekridan.*

Let us effectively smash the Himalayan barrier standing between Handwork and Headwork through efficient dynamic education. Blind lane static education will help us little.

While doing this we must intimately dovetail Rousseau and Tolstoy's Doctrine of Freedom to Dewey's Doctrine of the Educational value of Production and Social work.

Freedom should always be controlled by throwing reasonable amount of responsibility on the pupils' shoulders. It should never be identified with licentiousness. Inner discipline befits a citizen and external discipline befits a subject.

Participation in Production work is the chief stimulus and guide to Self-Education, essential to make the education process continuous and to make literacy sticking activity on the pupils' part and sufficiently self-corrective in the light of fitting or not fitting the heart-felt purpose. Since such Production work is both in accord with the Natural or Psychological process of real learning and also produces the most direct road to connect the School with the Economic and Social life of the people because of the valuable part played by peoples' occupations in their life. Dull and dispirited attitude of the average School is chiefly due to isolation of the School from the Society. By bringing them in harmony the resources, materials (fauna, flora and minerals) and growing problems can be successfully made the School topics for purposive studies with absorbing interests for dynamic mental discipline. By effective methods of teaching the foundation of character building and social education can be firmly laid by refining and rejuvenating traditions, values, ideas, attitudes, habits, skills and knowledge.

To start commercial, industrial and agricultural institutions to solve the question of unemployment directly are quite sound and practicable. But the Provincial Governments will require time to bring those institutions into action effectively and will have to provide for additional money, to give protection to those industries which will be undertaken by vocational institutions, to find market for those articles, cruder or finer, which will be manufactured by the outgoing pupils into the real world of keen and complex competition, almost cut-throat competition. Moreover, the Governments will have to concentrate upon those skilled and refined processes of Handwork and Headwork so that the unskilled and roughworkers already employed are not ousted from their steady positions.

A Parliament of Pillars.

BY PROF. K. S. SRIKANTAN, M.A., F.R.E.C.S.

South India is famous for Madura, Madura for its Temple and the Temple for its Hall of Pillars. This magnificent hall of pillars popularly known as Ayarkal mantapam situated near the eastern gate way represents the cream of South Indian Architecture and Sculpture. It looks from outside as a Parliament of pillars, all so beautifully arranged that no one feels until he is told that *there are one thousand pillars!* A hall of this kind is a permanent feature of all big Dravidian temples; and these appear to have been used in those days for cultural and political meetings.

If the Chola inscriptions can be believed, the temple was the epitome of the political and economic voice of the nation. Our interest, however, in this hall is more of an artist than that of a student of history. To a student of art, this hall is more an art gallery than a political or an economic assembly. The whole hall follows the design of a processional car pulled by two powerful elephants. At the entrance one is greeted by half a dozen life-sized sculptures among which the most prominent are those of Ariyanatha Mudali and Harischandra. Ariyanatha Mudali, the famous minister of Viswanatha Naick, was responsible for constructing this beautiful stone edifice. The sculptor has worked out the personality of the minister so well that we are able to see the courage, energy and brilliance of the talented Dalavay in the well-carved out face. Of the Indian art it can be said: "The imitator is a poor kind of creature. If a man who paints only the tree, or flower or other surface he sees before him were an artist, the king of artists would be the Photographer. It is for the artist to do something beyond this: in portrait painting to put on canvas something more than the face to paint the man, in short, as well as his features."

Modern Sculpture by Herbert Maryon.

The horse is galloping in spite of the heavy reins held tightly by the rider. It was Leonardo da Vinci who said "That figure is best which by its action, best expresses the passion that animates it". No figure in this temple answers to this idea of Leonardo da Vinci as this beautiful sculpture. The treatment, the action, the skilful manner in which horse and rider are combined to form a single unit, spiritual as well as physical, prove that their maker was one of the great sculptors of the age. The twin qualities of dignity and power which are almost the rarest and most elusive of all those attainable in art are here seen in happy harmony." "Great size

will not in itself give us these qualities, nor will avoidance of detail necessarily save a work from emptiness; but some feeling of breadth or largeness of scale, together with restraint of action, are necessarily present if both dignity and power are to be obtained. Power alone can be achieved either by largeness of scale or by strength of action; but dignity implies reserve." On the other side, we have the figure of Harischandra, the king who gave up everything to keep up his word. The sculptor has given a perfect clothing and an elegant form to his thought. In the west to an artist human beings are faces only; he looks upon the the body merely as an accessory. Even the hands we do not notice. But for the Indian sculptor a man is not a face; he is like a mountain or a cathedral, a single unity of which the face is only a part. One can easily read the motive of the artist in the face of Harischandra. Close by Harischandra, we have his devoted wife Chandramati with the corpse of her child in her arms. A study of the face of Harischandra and his wife tells us silently in a vivid way the tragic, nevertheless absorbingly interesting story of that Truthful Sovereign. In two other pillars adjacent to that of Chandramati, we have a realistic portraiture of Korava and Korathi. The latter is a most popular figure among women even to-day. The sculptor has indicated the korathi with three children - one on her back, one inside the basket and one hanging to her breasts. The way in which the basket has been treated by the sculptor has only to be seen to be admired. The figure of korava, his expansive chest, and generous build of the body and exceedingly expressive and hard face cannot escape the notice of any one. The hardness exhibited in the face is quite appropriate to his hard life. The number of jewels worn by this individual baffles description; it may be of interest here to mention that even to-day his descendants are not behind him in the number of ornaments. A Korava is indeed a walking museum of curios. Amusing indeed is the figure of a monkey tied by a stone rope to the Korava figure. These figures are also valuable as throwing a flood of light upon the customs and manners of the low class people. The foot-wears and head-dresses of some of these figures are very interesting and offer a fruitful field for research. Near by the statue of Ariyanatha Mudali, we have the famous story of Kannappa Nayanar told in a stone. Kannappa, as he is more popularly known, was a staunch devotee of Siva—so much so once he is said to have plucked out his eyes to be offered to Siva. This story can well be understood by a careful study of this sculpture. Close to this figure, we have Siva killing a demon. The way in which the sculptor has carved the demon under the feet of Siva,—the helplessness in the face of the demon any the calmness and a mysterious smile in the face of Siva offer a very interesting contrast in character study.

We have not yet entered into the hall. The figures briefly touched above are those which greet us even before we enter into this magnificent hall of pillars. Every one of these figures claims much more space than we have been able to give, for, in each the sculptor has exhibited his rare powers of craftsmanship unparalleled in the history of South Indian Sculpture. Entering this hall we find ourselves once again before a row of fine pillars with elegant figures abutting from them. Of these, mention should be made of the wonderful figure of Goddess Saraswathi. The figure itself is a life-sized one. The attenuated waist, the protruding breasts and the delicate and dexterous hands can easily be made out by even a novice in art. The lute has been very appropriately placed and even the strings are exhibited in stone. The meticulous attention of the artist to details is seen in the fact that he has given to his figure sharp nails appropriate to the instrument in the hands. The face is at once majestic and calm. It evokes admiration, but not passion. The figure is one of the most superb in the hall of one thousand pillars.

Another figure is that of Subrahmanya on his peacock. As this God is supposed to be the War Lord of the gods, he is given a pose suited to his occupation. The agility of the peacock is indicated by its thin legs and slender body. Entering into the hall, we find ourselves between sculptured pillars on either side. Of these, we note a strange figure with a long beard and aggressive breasts. It is possible that strangers go away with the impression that it is a grotesque figure being the consequence of the artist's fancy. Such a view is wrong. An Indian Temple is a mirror of Indian religion in stone; as such there can be no figure which has no tradition behind. This figure stands for Arjuna and represents him here as a eunuch. The story behind this is interesting. We are told that when Arjuna was in the court of Indra, Urvasi, the celestial damsel, fell in love; but Arjuna could not return the love and so he was cursed to take this form. Close by Arjuna, we have the beautiful figure of Rati, the Goddess of Love. It is not often that we see the figure of Rati in South Indian temples. The representation here is at once unique and marvellous. We see the Goddess of Love attended by a maiden of ravishing beauty just behind her. The Hamsa is moving and we are reminded of the story in which Rati goes on her Hamsa to save Manmata, her husband, from falling a prey to the curse of Siva. The attention to proportions that the artist has given deserves special mention. Again, we see another figure where a man is carrying on his shoulders a woman. This is the way in which our sculptors represent the Kali Age, for according to tradition, in the Kaliyuga, man

will be entirely under the control of woman. It is impossible to describe in detail within the limitations of our book the other interesting pillars. Suffice it to say that this hall offers ample fruit for a student of Indian Sculpture.

We will be failing in our duty if we do not observe that this hall, if it is a marvel in sculpture, is also a freak in architecture. The way in which one is greeted by the pillars standing to attention and in a line in whatever way one looks at it remains still an unsolved mystery to experts in Engineering lore. A person could sit in any part of the hall and have a look at the central shrine of Nataraja, an image of which in stone is located in a small shrine in the centre of the hall. It is even possible that this hall of pillars was used as a dancing hall in those days. If a part of the temple could give us so much material for study, one can easily imagine how much the temple has in store for a student of art.

The Historical Aspect of Civics.

By MISS. E. M. WHITE,* F. R. Hist. S., Wembley, England.

Of late years the conception of the possible scope of Civics has widened considerably, and certain pioneers have instilled a living spirit into the somewhat inert body of what had previously been a dull subject. They assert that the aim of Modern Civics Teaching should be threefold: it should arouse interest in the students' surroundings and the everyday life of his district, and this interest should gradually extend until it embraces the national life, and then the whole of humanity; it should give knowledge of the various institutions formed by the citizens' ancestors and pronounced good by their collective judgment—such institutions as the family, church, parliaments, towns councils, the press, city life etc., and it should inspire him with a devotion to the community, a sense of responsibility to it, and a spirit of service that ever presses forward to more progress. These three—interest, knowledge, devotion—are the main characteristics of the complete citizen, and should be engendered in all young people.

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Interest in surroundings is chiefly gained by historical association: the story of a temple, mosque, church or a street, an old custom, the growth of an industry, a legend, link the citizen with romance. The history of his district gives him a sense of taking part in a continuity that is greater than he, but that has been produced by such as he. History lives not only in Yesterday, but extends forward until to-day; it even gives a glimpse of tomorrow. How much more interesting is it to labour in conscious conjunction with a past that has left its achievement in the buildings and work and everyday lives surrounding us, than to take a hand in some enterprise which has for us merely a superficial value because we do not know its foundations. The sight of a Civic-Hall with columns carries our memories to the Greeks, and their wonderful architecture; a beautiful temple like that of Madura or Tinnevely recalls to us the glories wrought by the masses of earlier ages; the very names of streets and of our friends speak of the occupations or characteristics of long ago; the biographies of bygone citizens reveal what could be done in our village or city by those of like passions to ourselves.* Thus the historical aspect of Civics illumines the so-called commonplace until it glows with interest, and the citizen realises that history builds on history and for him civilisation implies more than past achievements.

The second desirable quality in the citizen is the possession of knowledge of institutions, and this cannot be obtained without the aid of history. The Civics Student needs to know how what is, has come to be, and only the long story of civilisation, or in other words, the fate of mankind's thoughts, and actions on this earth, can tell him. The struggles, mistakes, achievements, tragedies, and heroisms of life as a whole, resulting in one splendid but incomplete, civilisation, are the basis of all the reforms and progress that anyone can hope or work for. "Knowledge, to their eyes, has ample page, rich with the spoils of time," can unroll only with the help of history; and the readers must, in order to understand themselves and their society, con the tale of the stumbling beginnings of things, the ceaseless growth of Civic habit and practices, triumphant emergence of an institution that has proved its worth by many trials and mistakes. Something must be learned of the characteristics, throughout the ages, of the Family, Village-life, Towns and Cities, Local government Schools and Universiti-

* The young citizen should be encouraged to keep a scrap-book wherein he can place pictures of his district at all periods, and of historical places, cuttings of events, notices of local citizens and happenings.

es, Industrial life, Parliaments, and other institutions*. History will also tell of the decadence of some aspects of community life and institutions which have served well their purpose in the centuries that are gone, but beyond which mankind has progressed into larger spheres. Just as fetishism and the feudal system have gone, though each had their value to society in their own times, so the Greek gods and the capitalism of 18th century pass away. In gaining the knowledge he requires the civics student will learn to appreciate all institutions that have embodied some ideal, or satisfied some need, or supported the order necessary for the stability of society. He will value such an institution as parliament, if he knows the history of its inception, its early struggles, the meaning of its procedures and limitations. Instead of grumbling at the deficiencies of today he will cooperate in removing them, while recognising that his own improved condition and greater freedom have changed what once was a privilege into a bar to further privileges.

The third characteristic of a complete citizen, that of devotion, needs an inspiration that can only be derived from history. Nothing can uplift the spirit so effectively as the record given of the long vista of the past, for it is a record of *what has been done*, and it is true that all citizens can exclaim:

"Oh beautiful my country!
Thou hast no common birthright,
Grand memories on thee shine."

A review of the inheritance received by us—and we live in a world of legacies—evokes the wish to pass it on enriched by our efforts, additions, ideals, criticisms, and amplifications. From no other source but the torch of history can such kindling come. Though Carlyle's dictum that history is the biography of great men is only partially true, yet that aspect of history is one of the greatest means of causing the students of civics to desire to emulate those of whom he learns, and to hand on the torch by expending himself in service to the community in a similar way. In this realm of aspiration what might be called history to come is a living source of endeavour for it provides visions constructed of the materials formed by what has happened, and coloured by the imagination of the prophet.

*For young people no details, but broad salient features should be given in the periods of early times, middle ages and later times. The study should be abundantly illustrated by pictures, maps and charts, legends, biography and imaginative touches. Much of the illustration can be supplemented by the pupils and stored in their note books.

Instructed by the experiences and achievements of his ancestors, and enriched from all the stores of civilisations, the citizen views himself as an entity far nobler than a mere voter, or ratepayer or unit in a legislative body. He is concerned with more than statistics, economics, or administrative detail. He regards himself as a member of a great progressing society, that has constructed the road of civilisation since living in fellowship began, and that is still moving towards the World Beautiful. The study of Civics pursued historically inevitably leads to the present with its problems and avenues of reform, and the student comes to them with interest already aroused, and a background of knowledge. He understands his bases and realises that he stands on foundations wrought by others, and is prepared for his work. Looking around he does not feel staggered by present conditions and events, for he knows that he, in conjunction with other citizens to come, has it in his power to direct the destiny of his country, and to carry on its history.

English in our High Schools.

BY "MAISUR"

Loud is the complaint against the poor physique of our High School youths; louder still, perhaps, is the complaint against their poorer English. Teachers who have passed their middle ages often contrast the boys of their own school days with the boys of present day and in nine cases out of ten, their verdict is against the modern students. I, therefore, presume in this brief sketch of mine, that there has been a steady deterioration in the Standard of English and propose to give, in outline, a few suggestions — more out of my own experience of teaching English in High Schools for over fifteen years — for improving the rather low and unsatisfactory standard of the present day pupils.

A higher standard of English in the Middle Schools should be ensured by entrusting the English work there to better qualified teachers. It is a matter of common knowledge that students who are admitted to our fourth form are ill-equipped for pursuing their further studies in English. In hundreds of Middle Schools — of course, I am speaking of Mysore State — this subject is taught by teachers whose qualification is too meagre for the purpose. Speaking from an intimate knowledge of conditions of teaching English in these schools, I wish to point out that the S. S. L. certificate should not be accepted as

sufficient for a teacher of English in a middle school. At least a certificate of having passed the Intermediate in Arts, should hereafter be considered as the minimum qualification for any teacher entrusted with English work in Middle Schools. The principle should be accepted immediately, though the financial implications behind the suggestion may not make it possible to give effect to this proposal simultaneously. A foreign language must be taught by one who has specialised in it or who may be presumed to have reasonably adequate qualification for the purpose. As long as it is not possible to put in better teachers in place of a large number of S. S. L. C. men, any improvement in the Standard of English either in the middle or the High School is bound to be greatly delayed.

Secondly, English in High Schools should be taught by people of better qualifications, if not specialists in the subject. Many deplore the fact that a teacher is given General English or Grammar, if he cannot teach any other subject or to make up the total of 22 periods of work per week for any High School Assistant. Whereas every other subject is taught by a specialist, a subject with higher minimum is cut up into several branches and entrusted to those who cannot be fairly expected to do that work satisfactorily. Only those who are known to have an aptitude for the English language, if not specialists in the subject, should be entrusted with this work. If it is apprehended that the word 'aptitude' is likely to shut out specialists for some more time to come, it is desirable to enunciate a rule (and stick to it closely) to give one specialist in English language and literature for a High School with one section of each of the three forms and to work out a scale, more or less, on the same lines for increasing the number of English teachers according to the number of sections.

It is equally important that the teacher who teaches the English texts in a particular section should be placed in charge of English Grammar, General English and Composition work of that section for obvious reasons of integration. It is very undesirable, to allow any further, the present practice of dividing up the subject among different masters. On the other hand, it is suggested that library work and supervised study on Saturdays should also be entrusted to the English teacher for the same important reason of a careful coordination of the different branches or aspects of the English lesson.

Library work and supervised studies should be made more important in our High Schools than they are at present. The present practice of putting all the books in charge of the Library clerk

wherever there is one, and leaving the boy to make his choice of a book at irregular intervals in consultation with the clerk is indeed very unsatisfactory. The Senior subject master should have charge of the books on his subject and should take an active part in enhancing the usefulness of the library to the pupils. Since under the new arrangement Saturday is a full holiday, the English master should arrange to meet his section of students at a convenient hour and rouse the interest of the pupils in a set of selected books. By rotation a set of fifty books could be made to serve the purpose of one section securing also variety of interest and concentration. This library work should be freed, to a considerable extent, from the rather authoritarian and formal atmosphere of the class room. I may also add in this connection that our High School libraries need a thorough overhauling. Books with a print of bold type and attractive get up, with plenty of illustrations, written in a simple but charming style should find a place instead of Grammar Manuals and books on moral discourse, bought perhaps in Victorian days.

In one of the Departmental circulars the paucity of students' Vocabulary has been greatly deplored. This deficiency is attributable very largely to the absence of wide reading on the part of pupils. The text-book monopolises the pupil's attention. The idiom and the idiosyncracies of the English language are not understood by a devout study only of the prescribed text book. English without its current and common idiom is body without breath. Indian English has become pedantic, dull and unnatural. A good many of the defects could be remedied by an intelligent use of the school library.

For correcting pedantry and showing the structure of the language to the young Indian learner, the superiority of the Direct method to the Translation method has been widely accepted in theory. Its practice should be undertaken much more extensively. A conscious effort on the part of the English teacher to employ the direct method is very necessary in view of the temptation to lapse into the Vernacular. The teacher and the pupils seem to breathe freely and naturally the moment the Vernacular idiom is used. It may look easier immediately but it is bound to retard progress in the long run.

If there is one exercise better than another which may be expected to help the pupil in distinguishing between the English and Vernacular idiom, it is the exercise on Translation from the Vernacular to English and *vice versa*. The sooner it is restored to its place in the curriculum, the better it is for the pupils. I am aware that objection has been raised in certain quarters against the inclusion of

Translation in the Question Papers. I fail to see how Translation will have a deleterious effect even on those pupils who pursue higher studies in our colleges. The suggestion that every English teacher should know his Vernacular equally well, though paradoxical, certainly deserves appreciation and adoption. A teacher who has a good command of the Vernacular can certainly bring out the force of an English idiom more easily and effectively than one whose hold on the Vernacular is doubtful. Regular and systematic exercises on Translation are sure to go a long way towards bridging the gulf between the masses and the classes and the liquidation of adult illiteracy in our land.

Books on Nondetailed study have fallen into disfavour in Madras as well as in the State. The method of approach to this class of books should, no doubt, be distinguished from the manner in which detailed texts are studied. Still it cannot be denied that the taste for reading English books is better promoted by the Nondetailed rather than the detailed text. Fears have been expressed from time to time that the text books tend to cramming and benefits go only to greedy annotators. If it is our object to wage war against annotators, there is a strong case for abolishing texts on all subjects. There are, today, in the field, summaries and made-easies on all school subjects. The discerning examiner knows how to distinguish between the made easy English and the student's own. There does not seem to be any conclusive evidence against the restoration of the Nondetailed book in all the forms of the High School.

There is again an urgent need for a detailed study of grammar and memorising certain basic rules and examples of Grammar. A study of formal Grammar may be insisted upon in consonance with the prescribed syllabus without encumbering the young student with the meaningless lumber of pedantic terminology of the Grammar specialist. The tendency of the Grammarian to set limits to the vigorous growth of a living language is ever to be borne in mind and the student should be informed that after all, Grammar is based on the language of the cultured classes and contemporary writers of acknowledged name and influence. "The foundation of Grammar is the Vocabulary. How can the pupil be instructed in the various modifications of words according to their use when he possesses no acquaintance with the words themselves?...As he naturally possesses a large Vocabulary in his Vernacular and but a poor one in the foreign language he is continually baulked in his effort and his performance remains unsatisfactory. The imperative need of enlarging the pupil's Vocabulary is receiving

increased attention in these days and it must continue to receive greater attention even.

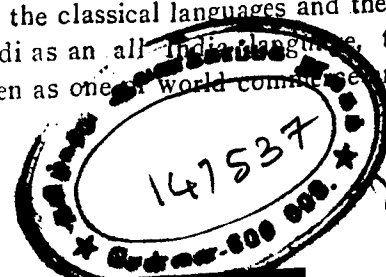
Another very useful suggestion is to have small and handy classes, so that individual attention may be paid and the composition exercises of boys, may be corrected, as far as possible in their presence. Greater practice in oral and written work should also be insisted upon. In the last analysis this means making provision for a larger number of teachers or adjustment according to available resources.

The Notebooks of pupils must receive greater attention at the hands of every teacher, particularly, the teacher of English. The boys should be forced to give up the practice of getting down anything in the Rough note book and transferring it, at leisure, to the Neat note book. This leads to a double standard of writing and composition. Very often several students remain inattentive in the class and the matter in their fair note books is but a copy from their friends' note books. Every pupil should be made to listen attentively and write down carefully in a neat hand, in the subject note book. Habits of slovenly writing, mind wandering, lazy inattention could all be cured by forbidding the use of Rough note books. The subject Note book of each pupil is the measure of the benefit he has received from his Schooling. It shows at a glance his preparation for the lesson, his degree of attention in the class and his ability to grasp and write down neatly what he has understood.

Certain extra curricular activities like Debates, Enactment of Scenes from English Dramas, Elocution competitions, Prize essays, School magazines, conversational classes etc., are, no doubt, further aids to the improvement of English. These have their varying degrees of usefulness and appeal to the students. Elocution competition and Enactment of Dramatic scenes seem to have a wider appeal to the students by reason of the emotional factor in them.

The good old practice of memorising passages of rare beauty in Prose and Poetry deserves to be revived. It is really unfortunate that this wholesome practice is not much in vogue today. The writer recalls with pleasure and pride passages learnt by him nearly 30 years ago. This source of perpetual enjoyment to the growing student should be cultivated with care and love throughout the High School course.

It is true that amidst the competing claims of the different Vernaculars, the classical languages and the latest stress on the importance of Hindi as an all-India language, the usefulness of this foreign language, even as one of world commerce and science, may not receive



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the attention it deserves at the hands of our future High School students. But it should be borne in mind that most of those who have considerably enriched our Vernaculars—Tamil, Telugu, Kannada or Malayalam — are well known students of English language and literature. None of them denies that his achievement in his Vernacular is due not a little to his careful and loving study of the great masters of English literature. If the inspirational values of English literature do not appeal strongly to our High School students let them remember and let them be made to remember that even a moderate proficiency of the language is likely to open to them treasures of invaluable knowledge and help them in their search for wealth, power and knowledge of human nature.

Television over Ordinary Telephone Wires.

Latest Development in Germany.

By Dr. W. MEJER.

The 11th of October, 1937 will remain a memorable date in the annals of German technical science, for on that day the Berlin Society of Technical Literature held a reception at which a demonstration was given of telephonic television over ordinary telephone wires. Up to that time the transmission of pictures had only been possible by means of a system of wireless impulses, and "reciprocal" television had to be transmitted with the aid of specially constructed cables. Both methods have reached a high state of perfection in Germany, as can be testified by those who saw the exhibits at the Paris Exposition shown by the German Post Office Department (Reichspost). The television sender "Paul Nipkow" in Berlin,— so named after the first successful inventor of television instruments,— is the first apparatus of its kind in the world to have a regular sending program. By its recent introduction of the 441-line picture, the German Post Office, collaborating with the German electrical industry, has succeeded in making picture reproductions of a quality and excellence not hitherto known. A great disadvantage of the method of wireless transmission, however, has always been that only a few senders could be brought within the available wave-range, and therefore the sending range of the wireless apparatus,— due to the inherent character of the ultra-short wave,— remained very much limited. For example, only three wireless senders were able to operate

simultaneously in Germany, each having an approximate sending range of 40 kilometers. The attempt to set up further senders resulted in such serious air interference that only very limited regions were able to get a good reception or even to put up receiving stations. It soon became evident that for the purpose of "reciprocal" television telephony, the transmission must be effected with the aid of electric wiring. This plan has been developed considerably by the German Post Office in recent times. There are already two public telephone booths in Berlin,—one at Potsdamer-Platz and the other at the Zoological Gardens Railway Station—where subscribers may speak together over the telephone, each being able to see the other. From these two booths, television connection is also possible with the Leipzig General Post Office, and more recently with one of the city post offices in Nuremberg. As mentioned above, however, this "reciprocal" television for both parties to a telephone call, has required the using of an auxiliary cable, and this considerably complicates a general use of the television system. In order to make television telephoning of more practical value, the German Post Office, under the direction of the Reich Post Minister Dr. Ohnesorge, have called in the assistance of "Telefunken" and other large German electrical concerns, with the result that a way has been found to utilize the ordinary telephone wire for television transmission. The first test made of this idea consisted in connecting the television booth on Potsdamer-Platz with an ordinary long-distance telephone wire, which was hooked up with the "Engineers' House", situated about $\frac{3}{4}$ of a mile away. At the receiving instrument, the wire was connected directly with a television sender. The reception was perfect, the picture was unusually clear, and entirely free from interference, such as those caused by the passing of an electric tram-car etc. when the wireless method of television telephoning is used. These demonstrations of October 11th made a great impression on all who heard them. It would seem that in the future, a person calling up from a television telephone booth would be able to speak to members of his family at his own home, and not only be able to see them, but to be seen by them, although his house telephone is not a television station. One of the drawbacks of television telephoning as now developed over ordinary telephone wires, even though no interference is caused by regular telephonic messages going simultaneously over the same wires, has been that so far television communications have only been possible over distances of about one to two miles. For longer distances, either an amplifier or a special auxiliary cable must be used, such as now connects the television stations of Berlin, Leipzig, and Nuremberg. This method may be extended to other localities until it takes in all of Germany, and it is planned to de-

velop the television telephone so that it may be installed in private houses, etc. for ordinary city calls. At all events, the German Post Office Department, which has placed the television expert Dr. Banneitz in charge of its television construction and research, has already demonstrated that it holds the world's championship in television.

The Epic in Literature

By the late Mr RAMACHANDRAN, M. A.

(Continued from the Last issue)

The big fight, success in which results in the final happiness of the hero, is really the crisis of the whole of the epic-action. All the great forces at work in the poem are ranged against each other in the battlefield. And as usual in epics, it is not the clash of the common soldiers that is emphasised, but a series of individual combats between the heroes on both sides.

The hero comes very often near to destruction before obtaining the victory, because the opponent is a mighty figure. There is Hector on the Trojan side, and so too in the Hindu epics there are splendid heroes on the opposing ranks (Ravana's son, Karna, Bhishma) whose heroic death we lament. Many of them border on tragic proportions, but the final impression we get of them is not exactly tragic—purely tragic in the Shakesperian sense. In a Shakesperian tragedy the tragic hero is decidedly better for the terrible tragedy in which he is involved. He learns more and becomes a better man. He would not commit the fatal mistake once again, had he been allowed to live. This dawning of light in the tragic hero's mind, at the very last moments of his life, serves as the essential source for poetic justice—a sense of reconciliation amidst the central issue of the waste of so much goodness and splendid potentialities. Such a balancing equipoise we do not get in the case of the opponents in the epics. In certain ways they are so many Coriolanus, who have not learnt to the last and who therefore lose much of their tragic greatness. They are not a whit better for the terrible experiences they have had. From the moment they commit the fatal crime of injustice to the hero, from that moment they are madly seized by the desire to retain what they have so wrongfully secured. They are mere slaves to their passion. Their very single-minded dedication of themselves to this one purpose of harming the hero is the most adamantine

barrier to their realising their fatal folly. Up to the time of their death they remain the same one-sided creatures with a horrid twist of character. Hence tragic justice at the end is sullied. But we must distinguish these mighty men from crass villains. Their motive is not similar to the idle desire of mean skulking villains to do evil to the hero. The object they wrongfully desire is justly due to the hero. That object they covet with a terrible sincerity of mad physical passion, which is at once their greatness and their ruin. This sincerity of purpose lends a kind of nobility to their character. Though there is no reconciliation at their death, there is a central impression of tragic waste. The feeling is quite dominant. Pity and awe are at work, because the characters tower aloft with majestic proportions. We feel great awe because we are conscious that there has been a tremendous waste of splendid potentialities in the death of the opposing warriors.

The opposing side claims, therefore, a good deal of real poetic sympathy. There is however a slight difference of conception in the Ramayana, which, as was already pointed out, is essentially idealistic as distinguished from the realistic conception of the Greek epics and the Mahabharata. In the latter the evil side is not wholly evil, nor is the wholly sinning side. Hector and Bhishma are as mighty and good characters as the heroes on the other side. They are conscious of the wrong committed by their own side. Still they throw in their lot with a terrible earnestness in the unjust side and court death with utter fearlessness. In the Ramayana, such a treatment flags a little, because of its idealistic conception. The good and bad are sifted with greater care and defined more compactly. The side of Rama is wholly virtuous, while all that is evil clusters round Ravana. And the fight at the end seems to be a simple, direct, definite conflict between the good and evil forces. And the one character who is passionately virtuous, Ravana's own brother, is brought over to the side of Rama before the fight.

But one wonders if the Ramayana gains by this process of sifting. It is perhaps in keeping with the central character who is more or less divine. But judged as character, the intrepid son of Ravana who fights for his father and gallantly dies on the battlefield after very nearly killing Rama himself, is much more emphatic as a character than the cold, pale, virtuous-blooded Vibhishana who joins Rama and gains a kingdom in consequence.

The events happening after the great battle come off with a sort of twilight sadness, a very tired and exhausted piece of ending. Both the characters and the readers find themselves grown too old and sad to partake fully of the joy of victory. The success has been achieved

at a terrible cost, and they know it keenly. Their condition is not much unlike the feeling of people immediately after the Great War. Before there was a paradise; after there is a desert. The world has grown dreary. The world has grown poorer after the battle. In the Ramayana again there is a small difference; all the forces of evil alone are extirpated (quite in keeping with the divine purpose), and all the good forces that perished on the field are revived by a boon from the gods. But even in the Ramayana there is a splendid expression of a sudden disillusionment, when the war-fever has left and the survivors can think in quiet. Rama who was before bursting to see Sita greets her after the war only with a passionless coldness. He understands that even she is not worth all the stupendous waste on earth caused by war. His sole gratification is that he has done his duty and has rooted evil from earth. The raptures of first love have disappeared utterly. And he can enjoy her now only with the sad difference caused by disillusionment.

Every wise hero feels like Rama. Odysseus, the wise one, feels it poignantly. The Trojan war has been a mighty affair; there has been slaughter enough; but what has been the tangible result of all this victory? Precious little;—nothing. He has to wander the waste of waters once more, longing like a tired child for rest and for the twilight calm of his own dear island of Ithaca.

There was a gorgeous splendour on earth as long as the mighty young spirits were alive. There was something that was grand in their very ecstasy, in the rapture of excess of pleasure. And the fight came and shattered all the splendid dream.

The epic is not merely a mythological story, but contains the profound philosophy of life in its vague and simple boundaries. The epic is the mightiest of literary forms. Other branches of literature may analyse particular phases and individual phenomena very minutely. But the epic remains the highest achievement of the human mind, its legitimate theme being not a single side of human life, but the whole universe, all God's creation. It embraces all walks of life, embodying in one mighty sweep, the ambitions and ideals of a whole race of men, blending the human and the divine, the secular and the religious in one supreme crystallised product of literary art; simple in its broad and majestic lines and yet confining within itself the seeds of all that the other branches of literature exploit in their several ways.

(Concluded.)

Primary Education In Bengal.

BY MR. JITENDRA NATH BANERJEE, M. A.

Primary Education is in the mould in certain parts of this Province. Any criticism or suggestion now has its importance. So anybody with some notion of elementary education or child teaching, though it may not be in the same line with the current idea, owes it a duty to the land to give vent to it. At a time when all men and women, boys and girls, are in rapid progress with new ideas and ideals, schemes and conceptions, a fantastic whim impels the poor writer to stop in the quick march and cast a timid look back in the past—in our own old past—for some direction in the confusion of progress, in the gloom of our borrowed light.

In a series of pictures retained in the memory of my child-hood I behold a middle-aged man of somewhat austere look with a long cane in his hand seated on a low stool in a thatched outer house belonging to a well-to-do middle-class gentleman in the village and a score of younglings, both boys and girls surrounding him—the former a pedagogue and the latter his pupils. Half of the children are seated on small gunny bags or tiny mattresses brought by them from home with a few palmyra leaves and an earthen inkpot before each and the other half proud of their high position occupy two wooden planks raised a few inches above the ground with the help of brickbats or some such things. Two or three big boys are helping their younger friends in delineating huge letters on palmyra leaves. The mighty letters have dwindled in size in the hands of those pupils who have been promoted to the use of plantain leaves and have undergone further diminution with those who are now fortunate enough to have the use of slate, pencil and paper. Some pupils are preparing their daily lesson and some lost in the problems of Arithmetic—all equally noisy and receiving individual attention either from the pedagogue or selected higher class boys. The pedagogue, whose eyes are reputed to be abnormally sharp ears, keen in a supernatural degree, is superintending the activities of each pupil—never smiling but always penalising the delinquencies of all. There is no chair or bench, no black-board or time-piece, no atlas or wall map, no picture. Plantain and palmyra leaves, reed pens and ink are all the educational appliances of the institution. The scene closes with loud recitation of Arithmetical tables in a chorus.

In another picture there are clusters of bushes and small plants, thorny and impenetrable, and in the midst of the plants stands a fig tree

of some height. A little boy of 7 or 8 years is seen perched on one of the top-most branches of the tree. It is a foggy winter morning. The grass is wet. Dew-drops are still falling from the leaves of the tree. A group of 5 or 6 other chaps, a little bigger than the one on the tree, is seen peeping through the bushes and shouting to one another. Their mission is to bring down the boy and convey him to the pathshala by all means in their power. In order to avoid attending school the boy had hit up on the risky plan of passing through the prickly shrub and ascending the tree in a tract of solitary, waste land. But as ill luck would have it, he has at last been found out by the search party commissioned by the pedagogue. The boy on the tree then comes down, joins his enemies and goes to school.

The result achieved by these Pathshalas hardly bears comparison with anything done by modern primary institutions. The specimen of the Bengali handwriting of the boys of the upper classes, bold and erect, may well serve as model to many Matriculates of the present day. The pupils, who finished the primary course, could easily read any book in the vernacular, read and understand newspapers and had knowledge relating to the measurement of land, writing letters and documents and keeping account sufficient for rural life and beyond the conception of any chap of the same age of the present generation benefited by divers new methods of teaching.

This is the type of the primary education of the former days conducted by a person trained only by the natural instinct and his long experience and not acquainted with any new method of teaching of the present day imported from the west. The only method which he applied may, if it is at all necessary to name it, be called the whip-method unfailing in its mission of fear and discipline. But there were sincerity and earnestness in all parties concerned. The teacher, who was not the dullest man in the family considered unfit for any other sphere of work and set apart for the poorest means of livelihood but took to this profession as it appeared specially to suit his talents, had actually a mind to teach the pupils under his care, whole-heartedly applied himself to the work and never connived at truancy, indifference or negligence on their part. The guardian thoroughly relied on his efficiency and method of teaching and listened to no complaint made against him by the pupil. The pupil, even if he happened to be an unwilling worker, having no respite either at home or in the school until and unless he could satisfy the teacher with the task assigned to him, had no other alternative than to strain his every nerve for the work.

Those days are gone. The old pathshalas have been swept away by the modern progress in education. The pedagogues have died without leaving their prototypes behind them. Their whip-method has yielded place to methods characterised by coloured pictures, toy-things, music and dancing. The principle of awe and reverence has been replaced by that of pleasure and freedom. The time which was spent in former days by a scholar by straining every nerve to understand a problem of Arithmetic or a difficult passage in the text-book of literature is now devoted to sports and merry-making. Young, middle-aged and many old teachers with their hoary heads and feeble features have been trained in drill and dancing, games and music to acquire efficiency in teaching children. The primary institution now sits nowhere in the morning and evening as before. In the time-table, holidays and other things it exactly follows its elder brother, the secondary school. It has its benches, chairs, clock, wall-maps and pictures. It now enjoys, although in a very poor manner in most cases, every luxury of modern education conveyed from west to east.

One much vaunted new method discovered by some western doctor of education marked by coloured balls, pictures, a string of beads and other toy things won praise yesterday and old men were dragged to training institutions for being initiated into its mysteries. To-day another equally vaunted new method characterised by lantern slides and wild dance is in vogue. To-morrow it will be the day for another more jolly method of teaching and another generation of teachers will be first condemned for their old stereo-typed method of teaching and then carried into a more novel type of training institutions.

Many pupils having prosecuted their studies for some years in the modern primary institutions lapse into illiteracy. Government in their education report every year speak of the wastage of money and energy in these institutions. Students learning these institutions for the secondary schools are generally found not to be well initiated into any of the three R's. A good number of children cannot even read their vernacular text books with ease. Hardworking in most cases evinces carelessness to an amazing extent. Wrong and ugly shapes of the alphabet become so habitual with them that they cannot master the art of a decent hand-writing even during their subsequent long stay in the secondary school. A careless, indifferent, devil-may-care spirit holds them tightly during the entire educational career and they finally come out from their last institution with a definite, accurate knowledge of nothing.

Where is the screw loose? Is this deplorable state of things due to insufficiency of the trained staff as it is asserted from certain quar-

THE INDIAN EDUCATOR

ters, or is it due to paucity of the most up-to-date educational appliances as some educationists believe, or is it inadequacy of funds which is responsible for this? The true cause lies in a different quarter.

The human mind is composed of good and evil impulses. The former are constructive and helpful to the human society, the latter injurious both to the person who acts under them and to others. If every individual in a nation is bid free one day to act as he likes, chaos prevails everywhere in a moment and the whole nation is effaced from the earth before sunset. All civilized nations of the world are alike to the dark side of human character. There is penal code in every land with adequate force to enforce obedience to the law. The whole of Europe now bristles with arms in suspicion of the evil intentions of one nation against another. History—true history of facts both past and present—teaches us that it is the physical or brute force which counts most to keep in awe the evil nature of man and the moral force cries alone in the pious breast. Though we have put on the garb of civilization, our real nature has undergone very little change. The days of brute force are not gone.

Truth is everywhere truth. This is true not only in the sphere of politics and administration but also in matters religious and educational. There is no force of any kind anywhere to enforce the laws of religion. Religion has consequently altogether vanished from the surface of the earth to-day. Can we expect 'a different order of things under similar circumstances in the sphere of education? Is not the principle of laxity and freedom, of education through frolics and dancing bound to create a spirit of indifference, lightness of mood and aversion to toil and reflection in the young folk?

Europe has established the doctrine of education through pleasure and freedom. The child shall have his own way; all restrictive influence have a bad effect on him or her. We, Indians, who (in our freedom of thought!) ape the west in all matters of life, sing hallelujah to the doctrine in place and out of place. But evidently the quality of the knowledge has deteriorated in all countries since the adoption of the principle in educational institutions. Attainment of true knowledge,—useful, deep and accurate,—requires devotion, serious study and hard toil.

Make the plan of education interesting, the child will—the modern theory says—naturally be attracted to it. But a sugar coated quinine pill is always less attractive than Murki, Moa and sandesh. Whatever methods of teaching have hitherto been devised or may

hereafter be invented to bring joy in learning, a good many children will always find greater interest in idling away time, laughing and playing mischievous pranks. Handling coloured pictures and playful study of story books can give only superficial inaccurate knowledge of something incapable to serve any useful purpose. There must be some arrangement to compel the unwilling chaps to read seriously and meditate on the subject matter of their books.

Parents wish their children to be educated; but is every child, who does not know the interest of his or her life, who has no idea of the value of education in life, actually so eager for it? Education is forced upon the child in the majority of cases. Is it then in keeping with true child psychology that force or coercion should be sought to be altogether banished from the system of education?

It is very sad indeed but quite true that an indifferent, devil-may-care spirit has seized our young folk of this age. It is manifest not only in the secondary school and college going population but also in their younger brethren in the elementary stage of education, for whom it is quite natural to imitate the former in spirit as well as in action. They have scanty reverence for their elders and instructors, no desire to please them or win their praise, not sufficient hankering after knowledge for its own sake or for anything else to make any work requiring patient labour for some time or concentration of the mind interesting to them. Even in the play ground the enthusiasm which the younglings evince now-a-days is not very encouraging. Of course they will be highly pleased if they are permitted to play in the study hours; but if left alone they will waste most of the time in quarrel with one another, each finding fault with some one or other and all trying to be winners by hook or crook. Very few will display real interest to learn the technique of a game. It is not very astonishing then that they do not acquire much proficiency in anything, physical feats or academical learning, during their stay in these institutions by their indifferent action. Under the circumstances, I think, some sort of coercion or force is absolutely necessary for the young folk especially in the elementary stage of education when their sense of responsibility is in a quite undeveloped state, to make the indifferent earnest in their work, the lazy active and the inattentive mindful of their duty.

As regards the paraphernalia of modern educational appliances, I think, these should be safely left alone. In this country, where half the population can hardly procure two meals every day, these things

should be considered as luxury. Luxury must be banished from every sphere of our life.

At last one word for the primary education scheme adopted at the Wardha Education Conference. In the scheme the whole arrangement of education is to centre round some manual training work. By this the cultural aspect of education being made subordinate to the vocational side may suffer much and tell adversely on higher education in future. It is doubtful how far the self-supporting aspect of the scheme will succeed. In our land where the majority of parents can ill afford to bear the educational expenditure of their children some such effort is highly laudable. But will it be practicable to make boys of 6, 7 or 8 years achieve much work to cover the recurring educational expenses without detriment to their health or cultural pursuits? Again, in Mahatmaji's opinion, higher education is to be left entirely to private enterprise. For a nation to live and prosper, higher education for a selected few is as much necessary as elementary education for the mass. Why should not the state spend money for higher education at all?

Correspondence

Are You Building A Home?

AN APPEAL.

Will people who are building a house, little or big, try to build a place which is not a mere copy of an European house? By all means let us have all that is good and appropriate from Europe. But mere wholesale copying is destroying the last vestige of beauty in the man-made parts of India. Here in Srinagar one is, for instance, surrounded by villas which recall London suburbs. Amid this heavenly scenery, it is positively revolting. The same applies in other hill places. Would it not be a good thing even at the sacrifice—perhaps—of a little comfort and some “appearances”, to endeavour, as far as in us lies, to revive, and add to, local models, and to use local materials? These will always prove to be the most beautiful and dignified, and, in the long run, the best suited to their districts. Surely we should make some effort to preserve our homes from the inroads of vulgarity?

Until the individual home-builder concerns himself with fostering indigenous creative talent, materials and craftsmen, there can be no hope for the Indian architect. All artists and all craftsmen ultimately

depend upon their patrons. Given utter lack of discernment and conscience in these last, we find hideousness pervading the country, and domestic architecture a well-nigh forgotten art. What is the use of talking of Mother India when we treat her earth like this, and house the mothers of India in European cast-offs? For the best European architecture is rarely seen in the homes of this country.

There is a great need to go back to—or, where it already exists, to foster and improve—the simple type of home. Vulgar ostentation ill-suits the heart of India.

TANDRA DEVI,
Srinagar, November, 29th, 1937.

Notes.

Sir J. C. Bose.

In the death of Sir Jagadis Chunder Bose, the scientific world has lost a pre-eminent genius and savant. An ambassador of Indian culture and tradition, he had immortalised himself by his remarkable researches in the mysterious regions of science. He had a divine perception of cosmic unity, and the world is highly indebted to him for his magical revelation of the unity of all life in different forms. Sir Jagadis was a teacher all his life, and was an exemplary model of plain living and high thinking. His simple life had enabled him to leave our country a rich legacy of seventeen lakhs of rupees for the promotion of education and social welfare. Though he has departed from us, his spirit will ever be with us; humanity will never forget his invaluable benefactions and scientific researches; his famous works and the Bose Research Institute, among other things, will keep alive his immortal name. May his great soul rest in peace!

The Madras Headmasters' Conference.

The Headmasters of the Presidency recently met in Madras to discuss the present-day education problems and evolve practical proposals of re-organisation. A three days' session resulted only in the formulation of a few resolutions on some of the topics of current interest, but could not give a lead in regard to the practicability or otherwise of the Wardha plan.

The Conference was not in favour of a public examination at the end of the fourth form, and resolved that bifurcation of studies should begin from Form V. The Headmasters were for the teaching of Hindi in the lower forms with lightened syllabuses in other subjects, and desired that the proposal of closing down the so-called 'uneconomic schools' should be kept in abeyance until re-organisation of education took a final shape. It was rather disappointing that the members assembled had not brought home to the Minister and his Secretary the imperative need for ensuring the tenure of service of teachers and a decent scale of salaries before any scheme of re-organisation was thought of. In regard to the Wardha scheme, the Headmasters had, probably, not much time to study the plan and its implications to venture definite resolutions. Rosy as it may appear in many of its aspects, teachers would see that the 'self-supporting clause' bristles with numerous complexities which need very careful elucidation. The best they could do would be to elicit considered opinions from the various educational bodies of the presidency by issuing a comprehensive questionnaire very early and then formulate and submit definite resolutions to the Government. The problem being of a far-reaching nature, it is to be hoped that the Headmasters and the Government would bestow due time and thought before they make bold to reach any final decisions on this vital question.

Reviews

1. **Tales of the Indian Cavaliers.** By Charles A. Kincaid. C. V. O., (Retd.) Published by Macmillan & Co., Ltd., London. Price Re. 1/-

The author needs no introduction to the literary world. Kincaid's stories have received universal appreciation, and the present one under review is a worthy addition. These tales originally appeared in the *Illustrated Weekly of India*, and have now been collected and published in the present form for the benefit of readers. There are twelve tales dealing with the romantic side of Indian History, which sketch the feats of our most daring knights. Written in charming, simple English, the contents should prove very useful to High school pupils for supplementary reading. A few pictures could have been added with advantage, which would make the pages attractive. The get-up is good. School libraries would do well to go in for a few sets of this book.

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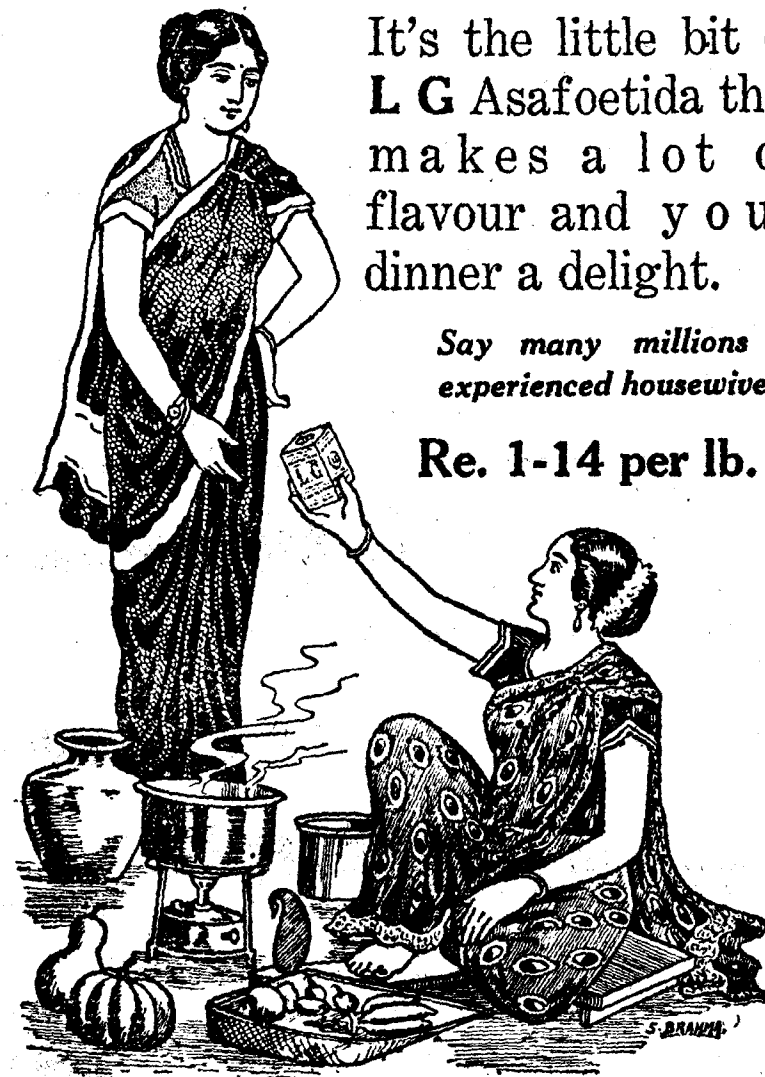
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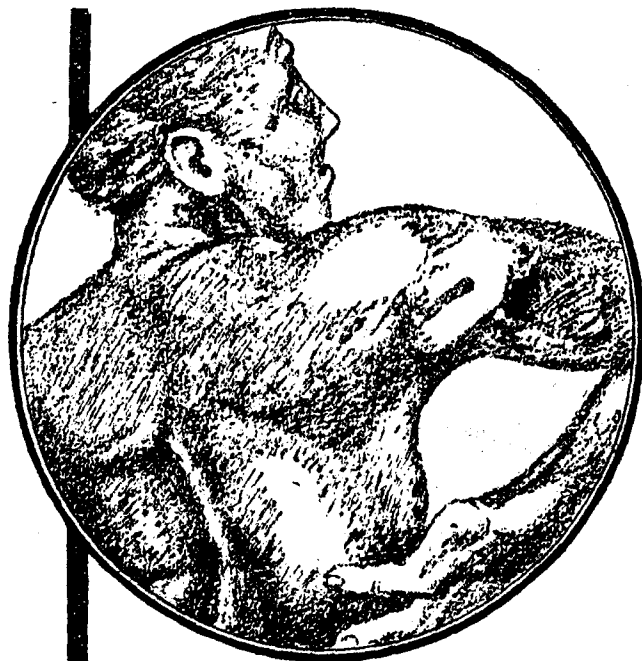
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