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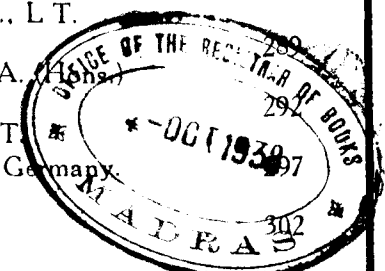
UNDER THE EXPERT SUPERVISION
OF

MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,
Managing Editor, the Indian Educator,
Madura.

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THE
INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T. — *Managing Editor.*

Vol. XIV.

MADURA: SEPTEMBER, 1938.

No. 9.

A Silent Revolution.

The Mother's Home-Coming.

BY SRI R. RAMAKRISHNAN, M.A., L.T.

Many among us may not be adequately conscious of the enormity and the epoch-making nature of the change that has quietly been introduced by the recent order of the Congress Government at Madras requiring that, beginning from the fourth form of this year, all non-language subjects in the High School classes should be taught in the mother tongue of the pupils. The change is nothing short of a silent revolution. We may, here and there, still find a few old-time people who do not look with satisfaction on this reformation that has been brought about, and who foresee difficulties and ultimate degradation. But these few are false prophets who belong to the generation that has, even by the mere force of the march of Time, been rung out. On the other hand are the cynics and the prosaic-minded people who try to minimise the eventfulness of the change that the Government have effected, by pointing out that after all nothing new has been gained, and that the mother-tongue has been given only its proper and legitimate place. It is necessary to tell these people that in this imperfect world of ours half our miseries arise because of the misplacement of things, and that a correct rearrangement of them is a gain of no small worth. That things are enabled to occupy their due place is something we have to be profoundly thankful for. Let us therefore rejoice over the wholesome reformation that has been introduced, and let us appreciate the magnitude of the reform, also.

THE NEW ERA.

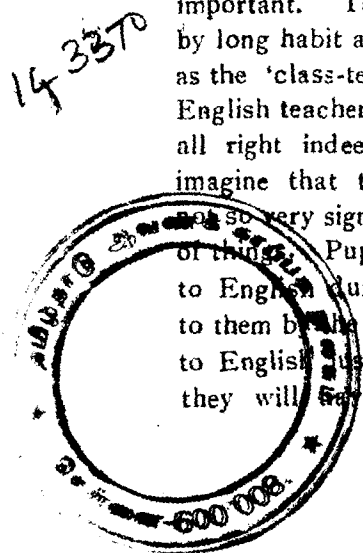
Education is a co-operative endeavour, and the government, the parents, the public, the teachers, the authors and the publishers have all to put their shoulders to the wheel, if we must have a really good system of education. The Government of course can only initiate and

direct, and they have done their duty by effecting what is termed as the compulsory vernacularisation of studies. It is now for the other sharers in the tasks of education to work towards the increasing realisation of the ideal that the Government have placed before us. We are all lovers of the mother-tongue, lovers of Tamil, (for purposes of pointedness, and because I am a Tamilian, I shall speak of Tamil only in this article, but what applies to Tamil also of course applies to every other vernacular.) Mother Tamil has now come home to occupy her legitimate place of glory, and it is our sacred task to see that the new era of Tamil superiority is a glorious era indeed. We have enthroned Tamil and now it remains for us to make her reign a beneficent one.

The Government have by their simple order transformed a state of affairs that has been existent, and triumphantly and aggressively existent, for over a century. We must, by our tireless work, convince the sceptics and the prophets of alarm that in quality and content, in achievement and result, the educational system under the new era of Tamil superiority is and shall be no way inferior to that under the preceding era of English dominance. We must do some really hard work especially in the transition stage in order to justify the change that has been made.

THE TAMIL PANDIT

Our high schools must rapidly adapt themselves to the new epoch, and signs are not wanting which show that they are adjusting themselves quite well to the changed circumstances, and are responding in a noble manner and with sincere willingness to the demands of a renaissance era. Many small changes, whose cumulative effect will be big indeed, are taking place in our high schools. For one thing the Tamil Pandit who till now, much to our shame, was not regarded as one among the 'members that matter' in the staff, is now becoming all-important. The existing mentality among pupils, cultivated of course by long habit and tradition, of regarding the teacher of English alone as the 'class-teacher' will, one hopes, soon disappear. To make the English teacher remain in charge of a class as a working arrangement is all right indeed, but somehow the arrangement has led pupils to imagine that the teachers other than the English master are somehow not so very significant. The Tamil Pandit will hereafter be the centre of things. Pupils of the high school forms were till recently listening to English during 30 out of the 35 periods in the week. Tamil came to them by the way. But under the new dispensation pupils will listen to English just for 8 periods a week, and during all the other periods they will have to speak and hear Tamil. It is only those who were



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educated under the recently scrapped system of English domination that can have a realistic idea of the immense change that has come over our high schools. The Tamil Pandit who has thus acquired a new glory must of course prove himself worthy of the elevation. This partly lies in his hands and partly in the hands of his employers. The Pandit must be thoroughly modern and uptodate, not only in the work of the class-room but also in the extra-classroom work which is so vital a part of school organisation. A new generation of Pandits who will take part in games and sports, who will willingly serve as secretaries of Teachers' Associations, who in short will be everywhere in the school and whose hand will be seen in all the affairs of the institution, will surely enhance the glory of Tamil. The employers on their part must raise the salary of the Pandits to the level of the L. T. assistants. For, this is a money-ridden world, and as the Tamil proverb has it, money-less people have no place in this world of ours. Unfortunately, society judges the status of a person in accordance with his monthly income. It is bare justice that the Pandits should be granted the L. T. scale of salary.

TAMIL TEACHING.

The Tamil Pandit has much work to do. In the transition stage especially, his advice and co-operation will be much sought after by the L. T. assistants who have to teach their subjects in Tamil for the first time. For a while therefore the Pandit must be the teacher's teacher. He must of course equip himself for the task. And then the Pandit must also inaugurate wholesome changes in the methods of teaching the mother-tongue. Old outworn methods of proved worthlessness must be discarded. The researches carried on elsewhere in the field of teaching the mother-tongue must be availed of by him. Grammar-teaching must be made more interesting. Oral and written composition must be given a prominent place in the scheme of language-teaching. In many schools the only kind of Tamil Composition done by high school students is essay-writing. This is because only an essay question appears in the S. S. L. C. Tamil paper, and it is well known that the S. S. L. C. examination determines all items of classwork in the high school. Other kinds of composition (letter-writing, summarising story-poems, epitomising, expansion etc.) must receive adequate attention. A good system of composition correction and rewriting must be followed.

NEW PUBLICATIONS.

The library and the reading room are potent instruments of education. Till now they have meant, in high schools, the English library and the English reading room. It is the duty of the Tamil

Pandit to make these two pleasing sources of educational advancement serve his ends. He must equip the library with books for extensive reading by pupils. It is in this sphere that authors and publishers have a duty towards Tamil. In spite of the recent praiseworthy attempts of men and institutions, it is found difficult to stock a library with good books in Tamil. Books by hundreds must now be published, books dealing with all interesting things under the sun, books for children attractively printed and moderately priced, books that will convert the most incorrigible hater of books into an ardent devotee of learning, books that glitter with the polish of the make-up and shine with intrinsic worth. Surely it is not beyond the capacity of Tamil authors and publishers to bring out books that will rival the wonderful publications in English for English children. The books must be graded suitably to the age and the mental attainments of pupils in particular classes. Unless such publications are brought out quickly, the teaching of Tamil will remain imperfect in our schools, and deficiency in Tamil will have its effect on the proficiency in all the subjects taught through the Tamil medium. When such publications become available, the Tamil Pandit must utilise the library hour to the maximum advantage.

CHILDREN'S MAGAZINES.

The thorough equipment of a Tamil reading room is also difficult now, owing to the paucity of Tamil magazines suitable for school-children. We have Tamil magazines and periodicals, political and cultural, suitable for adults, but we have at present to send only for these journals to the pupils' reading rooms also. But it is very desirable that Tamil magazines specially intended for high school students are published. We must also have illustrated weeklies in Tamil, and pupils must be taught to prepare school albums in different interesting subjects. The preparing of the album will be a hobby of great educational value; it will also be of service to pupils who desire to take part in adult education work in the rural parts. It will be nice if authors, editors and publishers meet in conference, discuss the best ways and means of bringing out books in Tamil for the school library and magazines for the reading rooms, and formulate a scheme of work for, say, five years, at the end of which most of our educational wants in Tamil will have to be satisfied. It is true much noble attempt is already being made with remarkable success, in this field, but united effort and planned working will ensure better and quicker results.

ENGLISH.

The subject that is most affected by the recent change to compulsory vernacularisation is, of course, English. After a century of

undisputed sovereignty it has been 'as it were' dethroned from its pedestal of glory. English, it is true, will continue to be a subject of compulsory study in the High school, but till now it was the medium of instruction in all subjects, and now it is no longer so. Till now it was the key to the study of other subjects, but now it has lost its 'key position'. Shall we sorrow over this? No, emphatically no. English really stands to gain as a result of its dethronement. Till today it was occupying a position that was legitimately not its, and was in consequence the recipient of much inimical attacks; now it is in its own place and is sure to receive friendly attentions from every side. We are never going to drive it from our shores. We simply cannot afford to do it. Though in the century that has just passed, English appeared to enjoy a position of supremacy, really it was being suffocated by the violent wooing of the many who had no taste for it, and no love for it. But now it has been released from the heaviness of unnatural dominance, and can grow with greater ease and equipoise. We shall not hereafter make our pupils lose all appetite for the sweet food that English is, by giving to every one an overdose of it; we shall from now give to each pupil that quantity alone of English which he or she can relish, digest and assimilate. Far from suffering in importance as a result of the recent change, English will really shine in its own glory; borrowed glory is not enduring, and greatness that is thrust on one soon falls off. In consistence however with the changed circumstances in our high schools, we must modify our existing notions about the aim of teaching English, etc. English will never be the language of the Indian masses. Because it is an international language, we must enable our pupils to have a working knowledge of English; they must be able to speak, understand and write correct English. Of course the few that want to go deeper into English will have to be afforded facilities, but for the generality of pupils a working knowledge of English will do.

TAMIL ASSOCIATIONS.

In our high schools there are literary and debating societies whose aim is to train the pupils to cultivate the power of speaking in English. In the new era that has now dawned these societies will have to serve a different purpose. Except for the few who have trans-high school ambitions, the ability to lecture in English need not be a dominant purpose of teaching English in our secondary schools. We must train the pupils to be of service to the masses through passing on to the masses the knowledge they have acquired in the school. For this purpose the ability to speak in Tamil is very necessary. Therefore we must start Tamil associations for students, and where these already

exist, we must vitalise them into new life. Pupils will find it very easy to avail themselves of the opportunity afforded by Tamil associations, they will be more at home here than in English associations. And these Tamil associations must conduct their business on up-to-date lines. It is not enough if pupils are asked to make speeches on abstract subjects like Friendship, Truth, Charity etc. The proceedings of the association will be more lively if debates on topics which admit of two or more viewpoints are arranged. A realistic touch may be given to the debates by the taking of votes at the end of the discussion. Mock elections may also be held; they will be a training in citizenship too, and the exhibition of rivalry between contesting candidates accompanied by speeches of self-glorification and denunciation of the opponent will make the extra-curricular side of school life very attractive. The association may also celebrate the anniversaries of great events, and the birth-days of national heroes who have enriched the life of the country in one way or another. The management of the association may be entrusted to the students themselves; they will have some experience in self-government and organised group work.

The school magazine is a very useful item in extra-curricular work. The joy that the pupil-contributors derive on seeing their articles in print has almost no equal in human life. In addition to affording opportunities for the students to develop their powers of composition, the school magazine serves to bring distinction to the school in other ways also. It is a record of school activities, a connecting link between old and present pupils, and a bulletin issued to the public regarding the achievements and the needs of the school. A few high schools are already having school magazines, but this very profitable aspect of school work needs to be more widely prevalent. It is much easier to run such magazines hereafter. For till now, we were forced to have English magazines with a Tamil section at the tail-end. And high school pupils found it hard to attempt contributing articles in English. But now we must run Tamil magazines with an English appendix, and many pupils may be expected to be bold enough to attempt articles in Tamil.

HOME-COMING.

In all the aforesaid ways a new life can be easily introduced into our schools. Much depends on the enthusiasm of the teacher. When schools were English schools so to say, they were alien to the needs of the masses, unrelated to the life-currents of the people, and incapable of fitting into the peculiar structure of our national organism. But from now on, our schools can and must become life-centres of the community. Hereafter we shall not in our schools talk a language which the

people cannot follow, not impart instruction in such a way as to be useless beyond the day of the examination. The rays that start from our schools will from now brighten the surroundings, and dispel gloom. After years of mistaken wanderings in alien soils where we could never strike root, we have come home. May we, may all of us, who are interested in the soundness of our educational system follow up the great lead of the Government, and contribute our mite towards making our schools national institutions, towards making them perennial springs which ceaselessly release the streams of energy required by the community for balanced growth and all-round development.

Advice to Young.

BY BEGUM MIR AMIRUDDIN, B.A. (HONS.)

The Founder's Day of the Madura Diraviyam Thayumanavar Hindu College was held with great *eclat* under the presidentship of Begum Mir Amiruddin, wife of the District & Sessions Judge of Tinnevely. In the course of her speech, the President observed as follows:—

“At the present age there is a tendency in some quarters to belittle the need for higher education, but it is my belief that if we want a progressive India, an India that can take her due place in the comity of nations, we must have a sufficient number of men and women endowed with the training that higher education imparts. If to-day India has gained self-consciousness and the emphasis has shifted from apathy and indifference to a passion for securing justice, the credit in no small measure goes to higher education. Great and intensive work has to be done in this country in the next few years, and in the making of plans for the future, the co-operation of men and women of learning and men and women of science must necessarily be invoked. I do not think there is a surfeit of Colleges in the land, though I approve that the admission of the unfit to these Colleges may be restricted by the Universities raising the standard of knowledge that they require from the students.

I am glad to find that the portals of this institution are thrown open to girls also. In these days we cannot afford to allow one-half of the intellectual resources of the country to be wasted. Every impetus should be given to the education of girls and those who are endowed with an aptitude and intellect for the pursuit of higher studies should be afforded the opportunity to do so. Professor Ferraro, that celebrated

Italian historian about whom it is written "He has interpreted the past so well that one can almost read the future in his words", when asked upon whom depended the evolution of world's problems, replied in unequivocal terms "The women". Such being the role that womanhood plays and in view of the fact that in this country, in the coming years, perhaps women will have to play a larger part than the men in the realm of pedagogy, it is imperative that educational bodies should give every possible fillip to girls' education. Having regard to the financial difficulties that stand in the way of the establishment of separate Colleges for girls in the different parts of the country, I think it is desirable that boys' institutions should admit girls as well.

What I wish to impress upon you young men and women to-day is that your object in pursuing higher studies is not merely to acquire knowledge but also to develop what is called a cultured mind. Culture, you must remember, is not simply the acquisition of a certain number of mathematical formulae, of scientific principles, of historical facts, of economic or philosophic theories, but something more than that. The knowledge that you acquire by the pursuit of the various branches of learning is but the raw material upon which your mind is trained to come to its own—to bring out the force, the comprehensiveness, the liberality, the versatility of which it is capable. Knowledge gratifies curiosity, but culture refines personality and elevates a person's moral as well as intellectual nature. A cultured man is a model of charity and goodness, the magnanimity of imagination lives in his heart, he considers that if anything justifies life it is high ideals, and he regards the fulfilment of human duties and the fellowship of the human race as his aim.

I wish you to remember that wherever there is culture, there is peace, there is happiness, there is the right solution for difficult social problems. One of the most urgent desiderata for India to-day is that the men and women of different castes, sub-castes, sects and communities should cultivate a broad and catholic spirit of tolerance in religion and in social matters and harness all the forces of mutual trust and co-operation on which the nation's prosperity depends. Ability to co-operate with others is the real test of culture. The members of the different sects and communities must regard one another as brothers and sisters, all being the children of the same soil and all having the same vision as to India's great destiny. The relation of the human soul to its Creator need not be an obstacle to friendship between individuals. All religions lead to the same goal, though the method of its attainment

is different. Religion is being blamed for the present-day discords, but I wish to point out that it is not religion but in fact the lack of the knowledge of true religion that is responsible for the unhappy state of affairs. To 99 per cent of the people, religion is a mere accident of birth and not the outcome of deep thought, study and knowledge. Hence our spiritual resources are either being misused or unused. Those who have an intelligent understanding and appreciation of their religion find in it nothing that would evoke hatred towards other members of the human race. It is never the aim of any religion, whatever religion we may look into, to divide humanity, but on the other hand to unite it. The Holy Quran of the Muslims proclaims: "All people are a single nation." What matters it if an individual prays to his God in a different form from us or observes customs different from those to which we adhere. It is the intrinsic worth of a man or woman that should count and not whether he or she belongs to our own caste and creed. Unfortunately, with the old prejudices we die hard. Hence it is my belief that the hope of the country lies in the youths of to-day, who will be the moulders of the nation's destiny to-morrow, and that it is they who by standing up against the disruptive agencies of caste and creed will succeed in uniting India in one bond of common fellowship.

Another point to which I should like to draw your attention is the need for India to maintain the essence of her Oriental culture. While it is necessary that we in this country should incorporate into our lives certain characteristics of the civilization of the Westerners that have been conducive to the latter's progress e.g. their discipline and organization, there are many qualities of the Occident which we will be wise not to imbibe. The West has become materialistic to an inordinate extent and men of light and learning there are cognizant of the dangers towards which the materialistic and hedonic tendencies of to-day are heading and are crying a halt, but to no effect; and the East would do well to eschew such tendencies and avoid the ravages of their imitation. What India needs to-day is to call back to life the culture of the East which will be in keeping with her traditions, environment and requirements. Some who consider themselves as extremely modern regard the past as bankrupt. I wish to remind such persons that the great ages of Renaissance were those when men discovered the seeds of progress in the granaries of the past; and India to-day is passing through a phase of Renaissance. Time was when the culture of the East provided the strata for the development of world civilizations; time was when Oriental civilization held aloft the torch of learning when the West was plunged in darkness and gloom and bequeathed the legacy

of knowledge to the modern world. Many of the lessons that you are learning to-day from English books were the lessons that the West learnt from India, Arabia and Persia in the days gone by. My young friends, you do not belong to one of the disinherited nations of the world. It is but left to you to open up the treasures of your ancestors, which have been for long left unused, and the lustre of these treasures will surely dazzle the world. I want you to be conscious of your past greatness, not that you may vaingloriously gloat over it, but in order that by your creative effort, initiative, courage and vision, you may build a future in consonance with your great heritage.

Students, it is a great thing to be young, but remember that youth has a great responsibility. It has not merely to dream vast dreams of a happy new Era but by making its contribution to life seek to establish that era within its generation. I have no doubt that with the sound training that you are receiving in this College, you will not fail to fulfil the expectations that are entertained of you. I wish you all success and happiness."

Bombay's Educational March.

BY SRI K. G. WARTY, M.A., B.T.

With popular ministries in the provinces, the problem of education was bound to receive and is receiving greater attention at the hands of the Government than hitherto. Though education was a transferred subject so far back as 1921 under the control of a minister who was himself an elected member of the council, very little was done to promote the cause of education. In many a case the minister himself was elected by an illiterate mass of voters and perhaps it was to his advantage to keep his voters illiterate and ignorant as by so doing he could secure his seat in the legislature. But the situation is now changed with the wholesome changes in the government of our country, particularly with the introduction of provincial autonomy, and the elected members have begun to feel, thanks to the agitation of the Congress movement, that if democracy is to be made a success in India the first essential thing should be a literate and educated electorate, the minimum education being the capacity to read and understand what the representatives are doing in the legislatures to further the interest of the country as a whole and the constituency in particular and what part they play to deserve the reelection thereto.

History of nations which are now enjoying democratic governments shows that immediately after the introduction of democratic principles in the government of the country and of representative institutions to carry on its administration, educational reform has been the first problem that these governments have undertaken to solve. In India too we expected the popular ministries to do the same, and we are happy to see that the present Congress Ministry has not fallen short of our expectation. Even the first Ministry in Bombay known as the interim ministry of D. B. Cooper had chalked out a well thought out programme and if they had been given a longer lease of life they would have perhaps carried it out to the satisfaction of the legislatures. The Congress Ministry being in office now for a year or more and not being in danger of being thrown out of office for want of support in the legislature, could apply themselves seriously to this task of educational reform. A brief review of what they have done so far will not be out of place at this time.

AID TO VOLUNTARY SCHOOLS.

Literacy of the masses and the expansion of facilities to receive education were the planks in the Congress programme. The educational portfolio was given the most important place at the time of distributing the departments among the ministries, and it was retained by the Prime Minister himself in his own charge. The problem of providing educational facilities in all villages, small or large, is indeed a difficult one. There are not less than 21000 villages in our province and about 13000 are still without schools. In one of his annual reports the Director of Public Instruction had suggested that schools should be started in villages which have a population of about 1000, and there are about 300 such villages. The Government were not anxious to have schools run by Local authorities as they thought that stagnation and wastage is prominently seen in all Local Board schools. Moreover, these village schools would have been conducted by single teachers. Government already declared that although single teacher schools must continue for want of others for some time to come, they do not look favourably on the establishment of Local Board schools manned by single teachers. After careful consideration of this problem the Minister was convinced that if mass illiteracy was to be liquidated it would not be wise to depend on the existing educational agencies alone. He, therefore, decided to enlist the efforts of private individuals and encourage them to start schools on their own account in villages where the need is felt. It has been decided to give special encouragement in order to enable persons and associations to start voluntary schools in as many villages as

possible, by giving them aid in money as well as by supplying them with registers and forms free of cost. The Government contemplate of preparing a scheme of village libraries by which it is hoped the literacy acquired at voluntary and Local Board schools will be satisfactorily maintained. We are glad that the Government have revived the old system of encouraging the voluntary schools which were to be seen in almost all villages about 30 years ago.

CONTROL OF PRIMARY EDUCATION.

It was in 1923 that the Primary Education Act transferred the administration of primary schools into the hands of local bodies, with the hope that they would be able to spread education to the masses. It was unfortunate that the working of the Act was unsatisfactory throughout owing to certain defects in the Act itself and also to the unconcerned attitude of the Government towards its administration. In one of the annual reports of the D. P. I. the Educational Inspector of S. D. is quoted. Says he, "While every one wishes to enjoy power few of those in power really use that power in the best interest of the general public or the schools or the cause of primary education in their charge. The individual merges in the party and so do his ideals if any. Every item of administration is looked at from the party point of view and educational aspect is conspicuous by its absence. Appointments and transfers are made on the grounds of party allegiance rather than of efficiency or interest of the schools concerned. The School Board Inspecting Officers are completely under the boards and have really no voice even in educational matters. Their suggestions and reports are either not free and voluntary or they are ignored. In the ultimate resort the teacher who is also the electioneering and canvassing agent is the dominant authority." This state of affairs was not salutary and required urgent attention of the newly constituted popular Government. An Act was therefore passed to amend the old one and to institute an efficient agency to control and inspect the Primary schools in the Presidency. The powers of the School Boards were curtailed to a great extent and the teachers under them are now heaving a sigh of relief. The financial responsibility lies of course with the Local authority. We have now reason to believe that many of the defects apparent in the old regime will not be evidenced under the new one and the administration will be more efficient than hitherto.

PHYSICAL CULTURE.

The problem of physical education of the children did not miss the attention of the Government. Taking into consideration the importance of this subject, the Government of Bombay appointed a Committee

to enquire into the ways and means of making physical education compulsory for all school going children. On the recommendations of this committee orders have been passed to the effect that the Government would subsidise all activities carried on by educational institutions to develop the physique of the pupil. Government agree that Physical Training should be compulsory and that satisfactory medical arrangements should be made to examine each pupil medically every year. They have announced that separate grants for Physical education will be paid to all schools, the scale of payment varying from 25 to 66 percent of the admitted expenditure. A training institute is also established to train Physical Instructors for schools and the first batch of teachers will undergo this training in November next. Establishment of a College of Physical Education is also contemplated. This is indeed a move in the right direction and the Bombay Government deserve all thanks and gratitude of the educationally minded people.

FACILITIES TO HARIJANS.

Special facilities are being given by the present Government to Backward Class pupils and Harijans. They are as in the past admitted free to all Government secondary schools and every facility is given to them to make progress in all matters. The present Government have emphasised the need of treating all these pupils on the equal basis of advanced classes in point of seating arrangement in the class and taking part in games and in all curricular and extra curricular activities of the school. Help is given to poor students reading in secondary schools by way of special scholarships and hostel stipends. In order to facilitate the attendance of these pupils the Government have suggested to the Local Boards to transfer all schools which are now assembling in temples to places where no objection could be taken for the Harijans or scheduled class pupils.

DISCIPLINE.

The Government of Bombay have also revived the rules for the conduct and discipline in educational institutions. While recognising the importance of maintaining discipline among students studying in schools and colleges and being fully alive to the fact that discipline can not be enforced by rules and prohibitions Government felt that the right method of approach was from the moral side and that the personality and influence of the teacher went a long way in maintaining discipline. They have, therefore, in the first place laid down that orders of a teacher once given must be obeyed. The old rules have been amended to the effect that the pupils over 16 and the teachers are free to attend any public meeting and to take part in the activities of all educational, social and religious associations.

COMMITTEES AND CONFERENCES.

Of the four important committees that the Government appointed to consider and report on educational matters, three have already submitted their recommendations. Action has already been taken on the recommendations of the Physical Educational Committee. The reports of the Adult Educational Committee and Vocational Training Committee are now before the Government. The training of Primary Teachers Committee has not yet submitted its report. The Government is expected to issue orders on the re-organisation of the primary and secondary education based on the recommendations of the Vocational Training Committee. In the meantime the Minister of Education convened a Conference of select head masters and managers of schools to discuss the rules framed under Grant-in-aid Code. Though nothing substantial has been so far done by the Government after the free discussion at the conference, the Minister has admitted a principle that the persons who are directly concerned should be consulted before any definite action is taken in educational matters. Throughout the conference one could see the spirit of good-will and cooperation and if this is continued in future we have all reason to believe that there would be a healthy atmosphere in the field of education.

THE URGENT REFORM.

It must be admitted that the Government of Bombay have done whatever they could within the short space of a year. It is also true that all problems which should have been tackled have not yet received their consideration. Whatever may be the system of education, whatever the rules and regulations or whatever the machinery to carry them out, the success of all these innovations depends ultimately on the teachers who put these things into operation. It was, therefore, necessary to take action in the matter of satisfying the teachers, whose grievances are still awaiting the attention of the minister. The teachers of this Presidency have been agitating for a long time, even before the Congress Ministry came into power, that Government should lay down a scale of salary for them, institute a scheme of Provident Fund and better their service conditions in the matter of security of tenure, leave rules, etc. The matters were discussed at the conference convened by the Education Minister of school managers and heads. The Government should have taken action in improving these matters, and then could have devoted their attention to the re-organisation of the system. Majority of educational thinkers sincerely believe that unless the discontent among the teachers is removed, no amount of organisation and systematisation will be able to solve the real educational problem successfully.

Labour Service for Girls in New Germany

BY E. DORMANN

On January 1, 1934, the Reich Labour Leader, Konstantin Hierl, inaugurated Labour Service for German Girls. Hierl realized that it was not enough to train only young men in a sense of comradeship, equality and unity, and to a high moral conception of labour, for the nation consists of both men and women, and to educate only one half of the population would have been absolutely senseless. Therefore, according to the Law of June 26, 1935, all girls between the ages of 17 and 25 were asked to spend one half year in the labour service. The Labour Service for Girls, however, is still voluntary for the time being because of the lack of sufficient suitable accommodation. Work is going on in creating new camps, also in Austria, so that all young girls may be reached within the next few years. It is already a requirement for certain girls to work for sixth months in such a Labour Service "Lager" or Camp—for instance, for university students. However, should a young matriculant not be able to fulfil this service for health reasons, she is permitted to go on with her studies, and she serves a half year instead assisting the National Socialist Welfare organization, or doing similar social service work. There are about 700 girls labour camps in Germany now, in which 30,000 young girls are cheerfully serving. In each Lager there are about 40 young women; 35 of them doing active labour service, of which three are older girls who are serving more than six months and are training to be leaders in the Girls' Labour Service, and the Camp Leader, the camp manageress, the cook, household helpers, and others members of the personnel.

The duties of the Girls' Labour Service are naturally entirely different from those of the youths', for it is not the aim or object of the Girls' Labour Service to harden young girls or to make them march like soldiers. On the contrary, they are not to lose any of their womanly qualities there, for rather this half year is to be a preparation for their future profession, that of Wife and Mother. Therefore, these German girls are sent where there are tired farmers' wives that need assistance. They are to help out young farmwives, or the wives of settlers, look after their children, and also help in the fields, and clean out the stalls—in short do all that the overworked farmers' wife cannot

accomplish by herself. But in no event is the regular employment of farm-labour to be hindered through the use of these supplementary girls of the Labour Service.

Girls' labour camps are always located in those places where small farmers or settlers cannot get enough help, or where there is no money for hiring regular farm help. One finds girls' labour camps also in the city suburbs. There the duties of the girls consist for the most part of looking after the children, cooking their food, keeping the house tidy, while the mother goes out to work.

Most of the "Lagers" are in neat farmhouses, in lovely old timbered buildings, in the farm buildings that were a former part of some old castle, etc. All is spick and span in such a place, from the cooking and washrooms to the cozy living rooms. Much of the furnishings have been made by the girls themselves—the hand-woven things, the cloths, coverlets and curtain, and chairs, the hand-painted lampshades. Every camp is in this sense a mirror that reflects the taste and style of living of the leader and the girls who live there. In one camp one sees, perhaps, much wood-carving and gay checkered cloths and curtains, while in another one finds much lovely weaving and and gaily-coloured peasant furniture. Most Lagers have several small living rooms, where one often finds musical instruments of all kinds and material for weaving, for in camp one not only works, but one plays as well, and singing and music play an important part. Then there is naturally a large main living room, the large, sunny dining room, and a big kitchen, pantries, laundry rooms, cellar, etc. Besides these rooms, there is the Lager Office, where there is also a Library, and the girls are always very proud of this library. There is an infirmary in every camp, and the doctor makes frequent visits to make sure all the girls are well. In addition, every girl must undergo a complete medical examination before she enters the camp. No girl is admitted if she has heart trouble, weak lungs, or an infectious disease. The sleeping rooms are large and airy. Usually eight girls sleep in a room on double-deck beds. It is not hard to sleep on straw mattresses, particularly after a strenuous day's work. Every girl has a wardrobe that may be locked. Absolute order reigns everywhere. In the wash-room, everyone has her own bowl, tooth brush, glass, soap and towel. All must be kept in its exact place.

The Lager Fuherin or Leader is both comrade and commandant. She wins the confidence of her girls, and they feel free to come to her with their little joys and sorrows. To many a girl coming from the city, the life is strange and she feels hardly enough courage to go through

with it, because she is not used to physical exertion, and living with so many other girls without any privacy, but she soon becomes accustomed to it—there is plenty of proof for this statement. After four weeks the "newcomers" appear fresh, healthy, and well-nourished. Indeed it often happens to the chagrin of many a maiden that something is sacrificed here of her stream-lined appearance. The food is carefully planned; it must be varied and nourishing. The Leader of the camp has this to look after in addition to her many other duties. The book-keeping in a Lager is not at all easy. All expenditures and receipts must be exactly noted down in one book; in another the meals from day to day are written down with their food value in calories and vitamins; a third book concerns the Lager produce and livestock, and in a fourth is written the Lager inventory. Nothing dares be missing, everything must agree exactly.

The day in camp begins early—in winter at about 6, and in the summer already by 5 o'clock one must get out of bed and have early sports. Refreshed and merry, the girls then return to get dressed and clean their rooms. While some wash, others make beds, sweep, and put their things in order, and vice versa. Then comes breakfast, consisting of porridge with bread, butter and jam. Then the flag is raised, and this is followed by 15 minutes of practical instructions concerning gardening, cooking, laundering, new recipes, and some similar topic. Before the work of the day actually begins, a cheery song is sung, for gay courage must accompany the girls throughout the day of toil. Their duties really begin at 7 o'clock. Every girl has her own "family" to whom she goes, usually a small farmer or settler of the neighbourhood. There are bicycles in most camps, so that the girl can reach her place quickly. There she joins the others in the field, or helps the wife in her home. Her second breakfast and dinner she has usually with the family, unless they are too poor. She often cooks the meal for the whole family. The settler pays nothing for this assistance furnished him by the Labour Service, but the girls receive daily pocket money from the Lager amounting to 20 pfennige.

About six girls, working in changing shifts, remain at the camp in order to look after the work there. There is plenty to do. First there is the laundry for 40 girls to be done, for it is all washed in the camp—the light blue dresses for work, the aprons, the coloured bandannas, the underwear, and the filmy white muslin dresses for folk dancing, and much more. The girls get all their wearing apparel in the camp, underwear, gymnasium suit, working dresses, and the neat brown uniform,

as well as two pairs of shoes and aprons. Then if the camp has livestock and a vegetable garden, this must be looked after as well. The house itself must be cleaned, too, and the food prepared and cooked for all the girls by those who have stayed in the camp.

At 2 o'clock the girls return from their work. Shoes are cleaned, one takes a bath, combs one's hair, and goes to communal afternoon coffee, followed by an hour and a half of absolute quiet, in which most of the girls rest from their day's labours, for physical work in the fields makes one tired. A few, who have already become used to the life, take time to write a hurried letter, or to read awhile before they, too, lie down. In the afternoon at 4:30, the girls meet again, this time for sports, or for training in National Socialism. This consists of a definite programme. In addition to accounts of the National Socialist movement and its aims, the Four Year Plan and general discussions of German history and culture, there are talks concerning the history of the village near which the Lager is located, and the history of the Lager itself is told. This furnishes a good opportunity for a social evening of singing and reciting, held perhaps on a Sunday, and to which the whole village is invited.

At 6 o'clock supper is served. Some time during the day one girl chosen for this purpose must have thoroughly read the newspaper. After supper she reports on the news of the day, and the most important current problems are discussed together. And then the recreation starts. As stated before, there is always much music and singing. There is also folk dancing and plays are acted in costumes made by the girls themselves, often from properties furnished by the settlers' wives. She would be astonished if she were to attend one of these performances and see how her curtains were being used as a wedding dress. Handicraft is a hobby with many of the girls, and plenty of toys are made for the children during leisure time. Nearly every Lager works with the National Socialist Welfare and has a kindergarten, in which some of the girls devote themselves daily to the children of the settlers. In every respect, the Lager keeps in close connection with "its village", for by so doing a feeling of community with people, with country, and with the old traditions is engendered. Everyone likes to come to the parties and the home evenings of the girls. Perhaps at first they come out of curiosity, but then later, because they like the girls in the Lager, and feel happy when they are with them.

After the recreational programme and a little leisure time, the day in the camp comes to an end. At 9:30 everyone without exception

must be in bed, and there must be absolute quiet, for on the morrow there is work to do again, and one must be fresh and full of energy to tackle it.

On Saturdays the life at camp is somewhat different, for the work on the neighbouring farms gets through with early, and this is followed by a thorough housecleaning at the Lager. Usually the girls have their Saturday afternoons free, or else they get ready for a local festival on Sunday, clean their bicycles, and discuss plans, or rehearse their part of the programme. Once a month there is always a trip to some place of interest in the vicinity. They sing as they go along, and they learn the cultural worth of their home-land.

No matter from what walk of life or what sort of home a girl comes from, and how strange the camp life seems to her at first, she soon becomes a part of the spirit of comradeship and of the merry attitude that reigns there. She quickly forgets that she found the work terribly strenuous at first, that everything was so new and strange to her, and she feels no more the homesickness of the first days nor does she always go home on the free Sundays. One Leader relates that on the first free Sunday in the half-year, 10 girls went home, on the next only five, and on the third that every single girl stayed in order to take part in the lovely excursion that was planned from the Lager for that weekend. This half year of camp life in which "class" and "profession" are forgotten, and in which the work is done together that brings about a feeling of community with the people and that benefits the whole nation, gives to every young woman an incomparable treasure of experience that will stand her in good stead for her whole life, namely, a spirit of comradeship and the feeling of being a useful member of society. (I. R. I. B.)

The Mysore S. S. L. C. Scheme

BY KRISHNAN.

I believe that most of your readers have noticed many a responsible man outside the state often referring to this well governed state as the Model State or the Modern State: indeed, they do so, not without adequate reasons. Perhaps, there is no other ruler in the land who is more solicitous of the welfare of his subjects than H. H. The Maharaja of Mysore; and he has been exceptionally fortunate in securing the services of a most level-headed statesman as his Chief Minister. Sir M. Mirza has been sparing no pains whatsoever, for the last ten years and more, for advancing the material and moral interests of the people of the state. No wonder, therefore, that long before the origin of the much discussed Wardha scheme and the coming of the Congress Ministry to power to some of the provinces, this far-sighted statesman and his colleagues felt the need for the orientation of the Secondary education of the state. The ever growing problem of unemployment among the university products on the one hand, and the dull, Examination and University ridden, uniform type, of an entirely literary High school education on the other, had begun to engage the serious attention of the Director of Public Instruction much earlier. With a view to eliminate the most obvious defects — compelling students with varying temperaments, aptitudes and training to go through a common course of studies consisting of several subjects and designed to lead inevitably to the University course, finding a fairly large number of the students passing from the High schools entirely unfit for entering upon University studies, those desiring to specialise in the University in the Arts or the Science and Mathematics finding it necessary to study more of Science and Mathematics or History and Geography respectively than was necessary either for general education or for higher studies in the University — the S. S. L. C. Board appointed a Committee of six members to investigate the question and make suitable recommendations. Even the general lines on which the Committee were to proceed were suggested by the Board. The said Committee with the assistance of sub-committees of Head masters and Assistant masters drew up certain revised syllabuses and the Board approved of them. The entire scheme was then forwarded to the University for scrutiny, modification and acceptance by the various University authorities.

The scheme consists of a compulsory part and an optional part (to be begun from Fifth form only). The former includes two languages viz., English and a Second Language, Kannada, Urdu, Tamil, Telugu, Sanskrit or Hindi, and General Science (Elementary Physics,

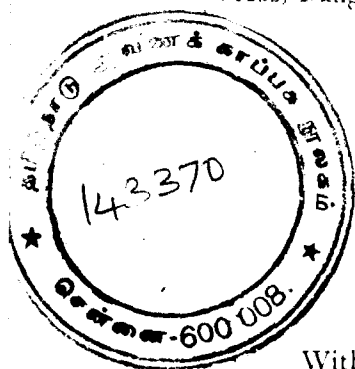
Chemistry and Biology) Elementary Mathematics and History, Civics and Geography of the World in outline. The quantity of work and the standard of attainment in the languages were in no way reduced; but the amount of work required under other subjects was reduced to some extent. All the bodies who scrutinised the scheme were of opinion that the amount in each case was adequate for a fair standard of Secondary education. An important innovation in the revised scheme was the introduction of the study of World History on biographical lines.

The Optional part consists of four groups: (i) Humanistic group (ii) Mathematics-Science group (iii) Practical Arts group (iv) Music and Fine Arts group. The first two prepare students for the University. The Humanistic group gives more of History, Geography and a Language for an Arts student, while the Mathematics-Science group provides more Mathematics and Science for a Science student. An Arts student is thus relieved of a certain amount of Mathematics and Science while the Mathematics-Science student is relieved of a certain amount of History and Geography. The other groups of study under "Optional" provide practical studies in Agriculture, Industry, Music and Fine Arts. The Govt. after carefully examining the recommendations, found the proposals suitable except in one minor item, the History course in the compulsory group. Instead of a World History on biographical lines as proposed, a study of the History of India in brief outline and of the History of other countries on biographical lines was suggested. With that modification and the suggestion the half-hour periods given daily in all the classes for Physical Education should be compulsory and made as useful as possible, the Government were pleased to approve of the revised scheme in their G. O. No. E. 4056/Edn. 249-36-4 dated 25th May 1937 and the Fifth Form in all the High schools of the state has begun to work from this June, on the revised basis.

It must be made clear that provision is not made for teaching *all* these optional groups in *all* the schools of the state as the expenditure involved will be fairly high. The two Govt. schools in the cities of Mysore and Bangalore do provide a large variety of these courses, and the Municipal High school of the Kolar Gold Fields Area also has made arrangement for imparting instruction in many subjects of the Practical Arts group. All the schools, however, have the Humanistic and Science Mathematics groups; Accountancy or Practice of Commerce, one of the subjects of the Practical Arts groups, is also taught in most of the schools; so also, Drawing and Painting, a subject of the Fine Arts group.

As arrangements have been made for starting Diploma courses in the University, for those that take up Practical Arts or Fine Arts and the Technological Institute of Bangalore is also expected to give higher training to these students in some of the subjects, it is believed that these groups will be found popular, especially among those students that have very little aptitude for the University course. How far this expectation is going to be realised it remains to be seen; until the scheme is fully worked out, for at least five years, nothing definitely can be said about its popularity or otherwise. At any rate, an attempt has been made to wean away the students who are intellectually unfit for the Higher studies from the University course; steps have also been taken to provide subjects of study to suit the varying needs, tastes and temperaments of the pupils of our High schools; in a way a vocational bias has been given, if a large number of students decide to take to the Practical or Fine Arts group. In order that the students that study these subjects might not feel any inferiority complex on account of their non admission to the Universities, Diploma courses under the auspices of the University have also been started.

Those interested in the scheme are advised to go through a copy of the syllabus which can be had from the Superintendent, Govt. Press, Bangalore, at a cost of annas six only.



Common Examinations

BY SRI S. SANTANAM, M. A., L. T.

AN ACADEMIC CONSIDERATION OF THE SUBJECT.

Without meaning any reflection on the system of Common Examinations prevailing in any area, I wish to discuss in this article, quite in an academic manner, the question, whether the Common Examination for any or all the forms in all schools under the same management, such as a District Board, is necessary, desirable, and beneficial. Such a system has been in existence in the Secondary Schools of a particular District Board for about the last 15 years, and the writer's experience of the working of the system in these schools gives him some title to express his opinions and conclusions with the authority of one who not simply writes about the subject theoretically but with some practical knowledge of its real working.

THE CONSTITUTION OR MACHINERY OF THE SYSTEM.

Suppose a District Board has ten High Schools and three Middle schools under its management and establishes a system of common examinations from the First to the Fifth Form, both inclusive. Then the need for the prescription of the same text-books in all subjects and the fixing of the portions to be covered in each in all the schools is felt. For this purpose Boards of Studies for each subject may be created from among the headmasters and the assistants of the thirteen schools or the authorities may have them prescribed in other ways, say on the recommendations of one or two of the headmasters or the D. E. O. At the end of the year, question papers may be set by the members of the Boards of Studies or by teachers appointed by them. They may or may not be scrutinised and discussed by the Boards before being sent up for printing. Assistant examiners have to be appointed and instructions for valuations issued. In short, all the cumbersome and somewhat unnecessarily costly paraphernalia of the Public Examination system must be copied and followed, though it may not be possible to follow it closely in all details. In the matter of promotions of the pupils from one form to the higher, logically speaking, a uniform standard should be adopted and a list of successful candidates should be issued also by a central authority constituted for the purpose. Here, however, the writer has not heard of any District Board following such a method for promotions. The Headmasters are allowed to follow their own principles in their several schools in this affair.

NO NECESSITY FOR THE SYSTEM AT ALL.

Such, in brief outline, may be the constitution or machinery that may be adopted by a District Board for running the system. The question of the machinery is subsidiary to the aims or purpose for instituting the system itself. It is not necessary for a District Board to run such a system. Perhaps only a very few District Boards have adopted it. We must know why, when it is not made necessary by the Education Department or the Local Self-Government, some D. B.'s should have instituted it in their jurisdiction while the vast majority have not followed suit.

PLAUSIBLE REASONS FOR ITS ORIGIN.

The reasons that should have induced some D. B.'s to adopt it are easily given. They should have thought or been made to think by influential people that such a system is very desirable for improving the efficiency of the education imparted in their schools and should so prove very beneficial to the pupils and the public served by these schools.

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Further, there may be advantages flowing from the uniformity and the standardisation which may be established as a result of it in the whole district. Thus it may be believed that the schools in the different parts of a district can be made to cooperate in the establishment of equal standards of efficiency in all the forms of the several schools in a District under one and the same management.

THE DESIRABILITY OF THE SYSTEM.

Let us now see whether such a system, academically speaking, is desirable. It may be deemed desirable if the aim is to see that all schools under one management, however distant from each other and scattered over a district they may be, should have only uniform standards of efficiency to be brought about by the adoption of common text books, syllabuses and examinations; that consequently the schools are not to be free in selecting their own books, fixing their own portions, in them, and having their own examinations like other schools under managements having only one school each under them. What is the Charm of having such uniform standards? Is it possible to obtain such a result with all the machinery of a common examination system? Surely the efficiency of education in each of these schools does not depend at all on the adoption of common text-books and examinations. The results of such an examination cannot but show that some fare better than the other schools in the district. This will only serve to depress those which have fared worse and swell up the pride of those which have done well. Inevitably comparisons are made, in spite of the fact that they are odious. Schools and teachers whose pupils have fared worse may be asked to explain and be taken to task. The idea is that the backward schools and teachers may be thus forced to show better results in the future! Thus to the lowest standards of Secondary Schools, the evils of a public examination system are introduced through the Common Examinations. The biggest mistake is made, namely, the efficiency of a school depends upon the results of the Common Examinations.

THE UNWHOLESOME DOMINATION OF THE EXAMINATIONS

The whole life of the school seems to be centred upon the common examinations and not on real education based upon a proper understanding of the limitations of the pupils of the several schools, in different localities and of their abilities also and imparted without any unnecessary restrictions or impossible demands imposed on them from outside. Is it not a huge mistake to think that the boys of one school in the several forms are absolutely equal to those of the other schools? Let all the other factors be taken for the sake of argument to be equal,

When one big factor, equality, (not absolute, but approximate), of ability on the part of the pupils cannot at all be presumed and never guaranteed, how can the teachers or the workmen who handle the pupil-material, show fairly equal results? After all, it is not equality of knowledge that should be the aim of education in the Secondary Schools. A continuous effort to improve the knowledge of the pupils year after year and also to improve the quality of teaching should be their aim. At last, however, in some stage, the public should be satisfied that the pupils coming out of them possess at least a certain presumable level of knowledge. This is done by the Public Examinations. The Common Examinations are only bringing the terrific burden of the Public Examinations down to the lowest form in a High School. Education subjected to such annual quasi-public examinations suffers seriously and is too overwhelmingly dominated by the examinations to be really substantial and sound. So it is not desirable to have recourse to it for improving genuinely the efficiency of education.

THE BENEFIT OF THE SYSTEM.

Common Examinations, therefore, do not seem either necessary or desirable. Now let us see whether the system is beneficial in any way. In the particular district where it has been in force for more than the last fifteen years, it has not brought about any improvement in the quality of instruction or education imparted in the school under its jurisdiction; nor has it increased the efficiency of the schools as judged by their results in the public examinations. Even the very aim of the standardisation of the educational achievements of the pupils of the same classes and forms of the schools in different parts of the district by a uniformity of text-books, portions and examinations has not been fulfilled, as far as one can see. The only convenience or benefit is that the sons and daughters of teachers transferred from one D. B. school to another are little handicapped; the same is the case of those of officials or other people transferred or going from one D. B. school area to another.

THE DISADVANTAGES AND DANGERS OF THE SYSTEM.

One may say that at least for this reason and as a sort of check on teachers' work, the system should be kept up. But there are great inconveniences, disadvantages and dangers in the system, which make it well-nigh impossible to work it beneficially. First, there are the usual and inevitable delays in the selection of the text-books, their announcement, the fixing of portions for the common examinations, by the different boards of studies and in the answers to any representations concerning these from any teachers of one or the other of the schools. Invari-

ably about a month and a half is taken for settling down to work on account of these delays. Further, there is the rigidity of the portions once fixed; a rigidity which works injuriously for some schools, especially when much affected by transfers in the staff and the absence of some of them on leave. No allowance can be made for any particular school so affected. Somehow, in a hurried manner, the pupils have to be coached up by some one to take the examinations for the whole portions fixed at the beginning. Then both the teachers and the pupils of the classes subjected to the common examinations are dominated by them throughout the year and coaching is substituted for teaching. Education suffers though results may be produced. Further, even the honesty of the staff and the pupils is perhaps made to suffer in their anxiety for showing good averages and percentages of marks. Better work can be turned out if each school is autonomous; enough evil is wrought in D. B. schools by frequent transfers already, and there need not be any further vitiation of education through this baneful system of examinations.

THE VALUE OF DECENTRALISATION.

Decentralisation is probably as advantageous in education as anywhere else. It is perhaps more efficacious in this field. It does not seem to be a wise thing to judge the work of a school, class by class, year by year. The deficiencies of one year should be allowed to be made up in a succeeding one and a comparison of the efficiency of schools at the end of a pretty long course of freedom of management, as is provided for by the scheme of the S. S. L. C. system, is more than enough. The Common examination is more of an evil than the S. S. L. C. Public Examination. The latter allows a pretty long period for the common test while the former insists on a yearly common test. Private aided schools show better results with less paid and more discontented teachers without the help of such a system, though the staff are neither better qualified nor more efficient. Are they more hard working? Perhaps a part of their success may be due to the fact that they have better pupils as they are in centres far less backward than those of the District Boards and do not suffer from the baneful influences of frequent changes of staff, there being no possibility for any transfer. It is also true that liberty to choose books, portions and tests through the very teachers who know the boys and know what they know and do not know in the several subjects, plays a good part in accounting for the better results.

BETTER TO END THE SYSTEM THAN TRY TO MEND IT.

Thus it seems to be a very good thing to abolish this system of Common Examinations as it is not only useless but is even detrimental

to efficiency of education and is a serious handicap to a capable headmaster and an eager staff to proceed with work from the very reopening of the school and running it in their own way or as they themselves deem fit. The wonder is that by its being organised, though no good is being obtained, it is being run religiously in the hope that it is a good thing and is bound to be beneficial somehow. A thing started runs on, though it may not be found good, and is even felt to be bad.

There are, besides, a good many more defects which may not be expressed. So I strongly appeal to all educationists to move in the matter and urge for its abolition wherever it exists, and make the masters of each school real masters in their school as regards text-books, portions and examinations, subject, of course, to the proper authority of the Headmaster and the District Educational Officer.

Use of Guides and Notes by Students.

BY SRI D. V. CHICKERMANE, B.A., B.T.

Guides and Notes for the Text-books and Selections prescribed for the University Examinations have been recently much popular in the student world. Almost every text-book is annotated by one writer and sometimes more than one. Since the Bombay University has begun to prescribe Selections from Standard Authors, in Indian and Classical Languages for the Matriculation Examination, the crop of these Guides has been abundant. If we take, for example, the Selections prescribed this year, we shall find that there are not less than eight Guides published to the Sanskrit Selections in different languages, three to the Kannad Selections and an equal number to the Marathi. Each of these Guides professes to guarantee success to students at the Examination. The sale of these Guides is carried on profitably by attractive advertisements, posters and liberal commission to booksellers. The writers and publishers find this a lucrative business.

The origin of these Guides may be traced to the undue prominence given to examinations in our system of education. The goal of every student, who enters the portals of a school, is to get through the Matriculation Examination successfully, with as little labour as possible. As he finds a tempting assurance of success in these guides, he goes on to purchase them, at least one on each text-book and sometimes more, of different authors, thus adding an extra charge of four or five rupees

to the heavy bill of education. Pupils sometimes grudge to spend money on text-books, but never hesitate to buy Guides. They carry the impression that the possession of a Guide, guaranteeing, as it does, success, makes the purchase of text-books superfluous. It is, therefore, the duty of all interested in Education to disillusion the pupils about the real value of the Guides and give them timely warning of the harm done by these, so that they may not be led astray and later on suffer for their entire dependence on Guides.

A careful perusal of some of the Guides will bring to light many inaccuracies in Translation and notes on the Texts given in them. The writers have to put these Guides on the market, as early as possible, so as to command a very wide sale from the eagerly awaiting students. In their hot haste, the writers have hardly sufficient time to study carefully and critically the Extracts prescribed for the Examinations, or to refer to the sources from which the extracts are taken. They hasten to give such renderings as appear to be correct to them, and sometimes, they give inaccurate explanations or commit grammatical mistakes. Very often they leave out knotty points appearing in the texts, perhaps for want of time. To get the work finished as early as possible, sometimes two writers distribute the work among themselves, one writing the translation and the other notes. As these writers have little time to compare the notes with the Translation, we come across, sometimes, contradictions in the body of the book.

It would be a risky thing to place such Guides in the hands of pupils, who scarcely read them critically, but commit to memory the translations or explanations given in the book. The most serious objection levelled against these Guides is that they encourage cramwork at the expense of the intelligent study of the texts. They leave no scope to pupils for self-effort, as everything is kept ready for them in the Guides and they have only to memorise it. Students, too, are reluctant to put forth their own efforts, refer to other source books or reference books and try to understand the meaning of the matter set for study and appreciate it; but rely entirely for their performance upon Guides. Several times an Examiner comes across, in the examination papers, the same translation or the same kind of answer written by several candidates. This is due to the blind use of Guides which kills all initiative, independent thinking and self-effort in the pupils. A good teacher's duty lies in directing the pupils to understand and appreciate the passages set for study and come to their help only in difficulties. It may be said that the Guides are doing the very opposite by encouraging cramwork and stifling all self-effort.

The tendency to memorise and reproduce answers given in Guides, which is now seen to be increasing, should be checked. It results in a huge waste of pupils' energy as they are not sure which question or passage will be asked in the Examination and thus memorise the whole Guide. While reproducing in the Examination, it is doubtful if the pupils will do it accurately and correctly. As there has been no intelligent study of the Texts, students will have mostly to rely upon their memory, which may fail them sometimes. We often see that such students often omit lines or sentences in the answers, written by them, either because they have wrongly learnt by heart, or because they have forgotten. If passages other than those studied, are asked, the pupils are helpless. They possess no self-expression and can hardly give answers except in the words of Guides which they have memorised.

It is therefore very important that teachers should bring to the notice of students, the harm caused by mere cram work and impress upon the minds of the pupils, who are using such Guides, their proper use. The Guides should never be used for mere cramming the answers. The pupils must put forth their own efforts and understand the passages. Where however they meet with difficulties, the Guides or the teacher can come to their help. Questions which demand an intelligent study of the Texts for their answers, if asked in Examinations, will do a great deal in discouraging cramwork and use of Guides.

It will not be out of place here to say a few words about the dictation of class notes which has found favour with some of the teachers and students. These notes are generally confined to History, Geography and Science. The students want to avoid reading the big text-books on these subjects and depend upon class-notes which they memorise. Classnotes in the form of a Black-board Summary at the end of a lesson, are very good aids to memory for pupils. But detailed classnotes should be avoided as far as possible. They require a good deal of time for dictation, and time to be spent in teaching has to be devoted for this. Many mistakes are made by pupils while taking them down. A teacher, who goes through these notes in his pupils' books, will be surprised to find a very large number of spelling and grammar mistakes. The pupils have to write while the teacher is dictating. They have to write hurriedly to follow the teacher. In their hurry, they form bad habits of writing. Many times, the students look upon these notes as substitutes for text-books which they scarcely read.

For a thorough grasp of the matter taught and good expression of it, a careful study of the text-book is necessary. Classnotes

natives untrammelled in their ardour, freely adopted and creatively transformed the spiritual influences from China in a manner so utterly different from such later adaptations as, for instance, the Todaiji Temple or the recently erected station building. Guide books are by no means the best means for discovering the sources of Oriental culture. The foreigner will be well advised to begin his sightseeing at Nara with a visit to Jurin-in, an ancient temple whose simple refinement and tranquil setting will initiate him into the Nara atmosphere. If from there he proceeds to Shin-yakushiji, a veritable architectural jewel, he will fathom its essence—beauty in simplicity, uncontaminated by those meretricious aids that lie outside the province of true art.

Nara's two focal points of interest are the vast and ancient temple Horyuji, lying some distance away, and the Kasuga Shrine in Nara proper.

Horyuji is the first large-scale product of Japanese Buddhism and dates back to the 7th century. Its vast buildings are constructed in free, asymmetric Japanese style, the severely axial principle of Chinese construction being balanced by the Japanese sense of form. Where the model had been forceful or bizarre, it was transformed into grace and lightness. Those who have little understanding of architecture may concentrate on the sculptures and frescoes of the "Kondo," the "Yumedono" and the Nunnery, which belong to the world's acknowledged masterpieces. Here they can be seen in their original lighting and setting, and thus produce an impression of intense significance which contrasts so sharply with the soullessness of museum.

The Kasuga Shrine, Shinto counterpart of Horyuji, is approached by picturesque paths bordered with innumerable stone lanterns. This Shrine with its gateways, showing Chinese influence, its metal lanterns, impressive ceremonial dance hall, and finally the Shrine proper in the pure Japanese style, is a veritable forest sanctuary. Here, unlike Horyuji, the spirit of Japan is dominant, for Kasuga is, as it were, the synthetic expression of Shinto, the cult of nature. The ancillary shrine, a manifestation of the unfettered spirit, is marked by rare charm of composition and aesthetic sensibility. Here art has been completely fused with nature.

But Nara's greatest ornament is its Park, where the sacred deer roam about in utter unconcern, straying as the spirit leads them, along the roads and pathways and even into the temple courtyards. The scene, in its spaciousness and simplicity, with its wistaria arbours, imposing trees and undulating lawns, might almost conjure up the vision of the English park.

To stroll aimlessly about Nara is sheer delight. Passing tea-houses and hotels one may come upon the Pagoda close to the pond haunted by tortoises. Or one may enter a pavilion to sip a cup of tea while absorbing the rare savour of the place, or, maybe, watching a passing shinto procession. At night it is pleasant to saunter down the shopping street.

Nara, which once had several hundred thousands of inhabitants, is today but small. None the less it has preserved its characteristic life. Its abundance of ancient buildings and art treasures attracts the cultured Japanese as infallibly as the sacred and the historical associations draw the masses. (I. R. I. B.)

Notes

House System in Schools

The Bengal Premier has taken a lead in introducing 'House System' in schools in his province. Teachers may be aware that it is a method of school organisation that had originated from India and been improved upon in the West. Its merit lies in the training it gives to students in citizenship and self-government, which forms a special feature of public school life in England.

Public schools in England adopting this method have reaped excellent results. Boys belonging to a House learn the value of group-experience and discipline, and develop an *esprit de corps* so essential for smooth sailing and success in life. The House Captains chosen from among boys of outstanding ability and character get opportunities of learning to use authority, to subordinate self to the common weal and to appreciate the value of personal example.

Useful as this system has thus been, it has not received the approval of a section of educationists there. They contend that members of the House may forget the higher ideal for which the institution stands, in their scramble for marks or places for routine school activities in their competition with other groups. They also fear that boys may become automata, and tend to lose individuality.

can at the utmost give the barest outline to serve as a memory aid. To cram them and depend entirely upon them would defeat the purpose for which they are given. Teachers, who are in the habit of dictating such notes, should always impress this fact upon the minds of their pupils.

The Language of Genius

BY SRI V. R. M. CHETTIAR, B. A.

THE heart of Genius enters the mirror of Language: Genius feels, comprehends and dictates; Truth's myriad faces disclose Beauty's mystic phases.

Language climbs the luminous ladder of Fancy higher and higher, and gains the topmost rung of radiant truth. Intuition, touching the heart of inspiration, reaches the radiant Soul of Universal Harmony and breaks into a rhapsodic melody of divinised moments which cannot be caged in the prison of language.

Words pretend to speak, and threaten to stammer, but sadly turn blind, bald, lame, dumb, deaf and imbecile. In the teeth of Inspiration, words shatter their teeth, blab, and grope about, fruitlessly wavering before the Soul's Immensity and the Heart's Illumination. Rare words mix as lips on lips, and linger as eyes on eyes.

Languorous words stagger and somnambulate before the Mirrored Moods of Vision; knotty words flutter before conflicting moods; poor words blaspheme the perfuming scintillations of the Inner Ecstasy and Effulgence. Words blunder, when Genius thunders!

Shakespeare, realising how words are servants to shallow fools, finds tongues in trees, books in the running brooks and sermons in stones. Language, peeping through broken gossamers, sincerely stammers: all is not veiled, nor is all revealed. Genius soars higher, uncaged and unfettered in weak ephemeral symbols and thin fabulous gestures. The Moon, striving to translate the Sun, pales and dims the original; the medium is so foggy and translucent that light becomes twilight.

Saintsbury says: "Certain words arranged in certain order stir one like the Face of a Sea or like the Face of a Girl." Words lose their being, when Truth burns white: words dissolve into winged Symbolism unshadowed by stained Reality.

Nara: The Historic Centre of Japanese Culture.

BY BRUNO TAUT.

If Tokyo be the brain and sinews of Japan, the Kyoto, the ancient Imperial capital, is its very heart, for here the charm of Japanese antiquity and everything essential to her culture are preserved.

Yet everything in Kyoto that is related to refined taste, or "aji," its countless temples, palaces and shrines, its exquisite residences, tea-houses and gardens, its works of art and its crafts—all this dates back to the earlier capital, Nara, which achieved its highest development in the 7th and 8th centuries.

Nara, with its abundance of temples and art treasures, is, as it were, a vast national museum. Yet for the Japanese, Nara signifies much more than a mere museum, for its shrines and temples serve not only as a rallying point of religious emotion but also testify to the native genius for assimilating the artistic influences emanating from the Asiatic mainland.

Viewed in this light Nara becomes an important symbol for contemporary Japan, and the lesson it teaches should embolden her to escape from the potent and often conflicting Western influences by blending them into harmony with her own essential form and spirit.

Apart from its religious and national association, it is the atmosphere of Nara, steeped in the native tradition, that enchants every beholder. The educated Japanese cannot but surrender to its genius loci, re-acting much as does the German to his cathedrals of the early Middle Ages, or the Englishman to York Minister.

Buddhism was introduced in Nara at the end of the 6th century by Shotoku Taishi, the Prince-abbot whose life was wholly dedicated to his religion. He remains to this day the patron-saint of the Japanese Carpenters' Guild. The early carpenters were much more than mere artisans; they were rather exponents of a refined technique, men skilled in the selection of their materials and possessed of real taste in construction, and rewarded for their services to the cause of art by high rank in the social scale. Yet the carpenter's craft, though of special significance, is only one among the many influences exerted by the classical Chinese spirit on Japan.

The fascination of Nara lies in this, that it breathes the very atmosphere of the first blossoming of Japanese Buddhism, when the

Reviews.

1. **Coordinate Solid Geometry:** Being Chapters I to IX of "An Elementary Treatise on Coordinate Geometry of three dimensions" By Robert J. T. Bell, M. A., D. Sc., LL. D. Published by Macmillan & Co., Ltd. Price: 7 sh. 6 d.

This is a reprint of the first nine chapters of the author's '*Elementary Treatise on Coordinate Geometry of Three Dimensions*', which has been specially designed to meet the requirements of degree students bringing up Pure Mathematics. The book, while preserving the character of the original, supplies new exercises and problems. An appendix suggesting some simplified methods, and a fresh set of appropriate miscellaneous examples, has been added. Some of the topics like the one on Equations of the Second degree relating to rectangular axes, have been presented nicely. The volume, with its excellent print and get-up, will be found highly useful to the degree students of all colleges.

2. **The Oxford Indian School Atlas:** By John Bartholomew. Published by the Oxford University Press. Ninth Edition, 1938. Price: Re. 1—4—0.

The Atlas under review has been brought up-to-date to suit the needs of modern Geography teaching. The first twelve pages deal with valuable information and maps relating to a preliminary knowledge of the subject; population, elementary principles of geography, astronomical geography, notes on time, geographical terms, comparative diagrams on physical geography, notes on maps and map reading, and illustrations of mapping ocean currents and routes. Thirteen maps have been included to illustrate the rainfall, population, cultivation, railways, physical features, economic and political conditions of India and Burma and of their important provinces. Asia has four, Europe six, America four, Africa one, Australia and New Zealand one, and the World five maps. The world maps relating to rainfall, temperature, occupations, and physical features, and the four pages of historical maps of India, Europe and England, would be found of value. The General Index, with the system of pronunciation based on the Oxford Concise Dictionary, occupying twelve pages, will be appreciated. The get-up is excellent.

One feature of the House System prevailing in Bengal has been the target of criticism of the teachers and the public. Teachers, under this method, have to send reports of boys of the different 'Houses' to the police. The voluntary service of the Military Intelligence Officers has also been requisitioned to supervise the working of the House system. Both these would certainly tend to degrade teachers in the eyes of students. A wiser step on the part of the Government would have been to leave the system entirely to the teachers and pupils without lay interference.

The House System, rightly guided and associated with teachers and students, has great possibilities of good to our nation. The spare time and surplus energies of youths and young men in schools may successfully be harnessed for the liquidation of illiteracy and for a well-thought-out programme of social service. What is needed is inspiring leadership with a sincere co-operation of teachers assured of security of tenure and decent emoluments.

Indian Students in England.

Readers will be interested in the recent annual report issued of the Education Department of the Office of the High Commissioner for 1937-38. The report records that there were about 1850 Indian students studying at various universities, these being by far the largest single national group representing nearly 70% of the total from the whole British Empire. It remains to be seen what chances there would be open to absorb them on their return to India in posts commensurate with their qualifications and the precious sums expended for their foreign degrees.

The exodus of Indian young men to England has been largely influenced by a mere glamour of the foreign degree or the artificial values attached to it by the Government when advertising appointments. The market value of these foreign products has been on the decline, and it would be a huge economic waste for Indian parents to indulge in barren luxuries of this kind any longer. The prevailing fashion among young men to proceed to England to qualify for the bar is to be

deprecated, considering the facilities Indian Universities afford for legal studies of an advanced character. As observed in the Report, the Government would be well advised to amend the rules relating to judicial appointments and others where foreign degrees have been preferred, to effect the desired change in their mentality.

Attempts of people who wish to pursue higher studies of a specialised nature should, however, be encouraged. Men who have availed themselves of the highest kind of training Indian Universities and Research Institutions can afford, may with advantage, proceed to foreign temples of learning and research to qualify higher, which would be productive and of lasting benefit to our land.

Indian parents would profit by perusing the following lines embodied in the Commissioner's Report.

"Indian parents and guardians incur a heavy responsibility if they allow, without due thought and enquiry, their sons or wards to leave India for the West without not only a due counting of the cost both material and moral, but also of the possibilities whether, on return to India, they are likely to stand any chance of employment."

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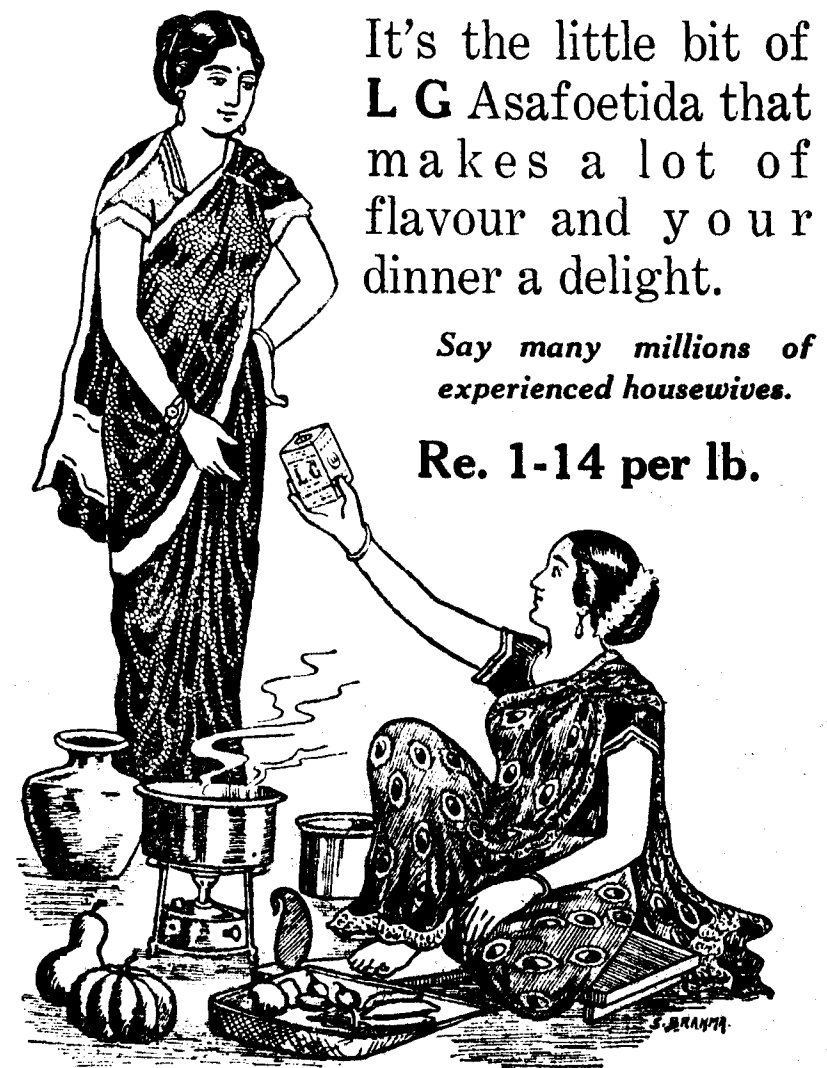
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