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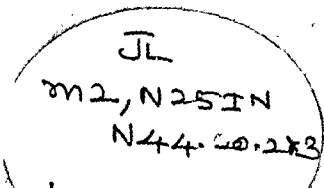
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.— Managing Editor.

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The Adult who is an Adult Indeed.

II

BY PROF. ANJILVEL V. MATTHEW, B.A., M. ED., KOLAHUR.

Becoming an Adult.

The adult who is an adult indeed does not attain to the fulness of his adulthood in one day. Like all other living things, human personality is something that grows; and in its growth it passes through certain stages. Let us cast a glance at these stages of growth.

The little child—the infant—is not capable of taking any interest outside of his simple needs. His business is to grow up and he depends on his mother and father and others around him for food, security and love. He finds himself (without knowing that he does, he is not yet self-conscious) in an amoral stage—a stage untroubled by questions of right and wrong, and questions of propriety regarding one's own interest in relation to the interests of others. In the course of a few weeks, he recognizes people; and in the course of a few months he is able to recognize whether one is pleased or displeased with him. Soon he comes to feel that he is praised for doing certain things and that for doing certain other things he meets with the disapproval of others. His reading of other people's attitude may not always be correct; still this is the beginning of a social sense in the child's life. He spends his time in play; but in the first few years he is content to play alone or with adults. He is not uninterested in other children, he thinks of them in the same way as he thinks of adults; they are helpful to serve his purposes. But in his play with other children he slowly begins to recognize

that others also have their rights and that they must be respected by him. Thus he is obliged by force of circumstances to take an active interest in the attitudes and likes and dislikes of his playmates. Even this, however, is not a fully developed social sense. When the child is about 8 or 9 years old, he wants the company of other children in his school or play-group. He conforms to their manner of life and moves about with them in small parties and secret gangs. With the advent of adolescence the social sense comes on him still more clearly. He now wants other people not only to serve his own purposes but he also finds that his life is not complete without his active co-operation and partnership with them.

Corresponding to these stages of growth in relation to others, there is a growth in relation to the moral sense within.* Following McDougall, we may demarcate this growth-line as made up of four stages, the impulsive stage, the fear stage, the prudential stage and the stage of idealism. In the early years the child has no moral sense as such. In the second stage he learns to avoid these things the doing of which brings punishment on him. In the prudential stage he not only avoids doing wrong for which he might be punished, he is also keen on doing things that would bring him the approval of his parents and others in authority, and on avoiding the doing of things that merit their disapproval even when he might not be punished for it. Even this is not a fully developed moral sense; for in this stage also the individual does not obey so much an internal as an external standard of authority. The internalization of external standards starts early in years as a rule, but it becomes an integral part of one's moral nature only with the advent of adolescence. It is in this period that altruistic principles as such begin to operate in most individuals. This development of the moral sense may be seen in what McDougall describes as the development of sentiments. First the small child has no sentiments at all. Then he develops sentiments of love towards persons like the mother and the father; gradually sentiments are formed regarding persons outside the family circle such as playmates and schoolmates; and finally, towards adolescence, sentiments are formed about abstract moral virtues. These various sentiments which may and often do come into conflict with one another are held together in an integrated manner when they all sub-

serve and are co-ordinated by the formation and development of some noble and up-lifting "master-sentiment."*

The Stunted Adult.

In all these developments we meet with an important characteristic of life already mentioned *i.e.*, growth. Unfortunately, however, we often come across instances of stunted growth (fixation) and sometimes even of regression (going back to a type of reaction appropriate to an earlier stage of life). This is true of physical growth and still more remarkably so, of psychological growth. Freud and Adler, each in his characteristic way, speaks of what may be called the infantilism of the grown-up person. Adler's *Private Logic* is a logic or scheme of reasoning and arriving at conclusions which is appropriate to children but which persists into adult life. A grown-up man who behaves in a childish manner in the realm of conduct, has a sense of values appropriate only to a child, however much he has advanced in the sphere of intellect. Freud refers to the infantilism of the grown-up very frequently, as a matter of fact it is one of the corner-stones of his psychological structure. As he says in his *Inhibitions, Symptoms and Anxiety*, there are certain reactions that are appropriate to certain stages of growth. "It seems quite normal that at four years of age a girl should weep painfully if her doll is broken; or at six, if her school-mistress reproves her; or at sixteen, if she should be slighted by her young man; or at twenty-five, if a child of her own dies. Each of these determinants of pain has its own time and each passes away when that time is over." But the common thing is that people do not cease to hanker after objects of interest that were appropriate to an earlier age, but still are grieved and anxious when they are obliged to drop familiar attitudes or habits. They continue to feel frustrated when the objects of desire of the past are not within reach to-day. For, as Freud sums up: "Being grown-up affords no

* This idea of a master-sentiment elaborated and lucidly presented in several works in the course of the long life-time by McDougall, has been referred to by Wieman, an American author, without mention of McDougall's name or the term master-sentiment. He calls it "a crowning value in the hierarchy of values of sufficient worth to provide a basis for a comprehensive interorganization of all the interests of life." See Wieman (H.N. & B.W.): *Normative Psychology of Religion*, Ch. XVI, p. 311. Crowell, 1935.

absolute protection against a return of the original traumatic anxiety-situation."*

What happens to these people is that they fail to see any absorbing meaning or purpose in life which makes them forget their difficulties and handicaps and forge ahead. They do not have what Jung calls a directed life. "I have observed," he says, evidently referring to his wide experience as a medical man, "that a directed life is in general better, richer and healthier than an aimless one, and that it is better to go forward with the stream of life than backward against it."† In my former articles (contributed last year) reference was made at some length to middle-aged people who regard old age with dismay, and old people who shrink from thoughts of death. The point here to be remembered is that these fears and hesitations do not come upon them suddenly. Very often the adult fears of growing old and of the approach of death are the continuation of fears that were harboured from early years. For healthy growing-up requires courage and confidence. It is expensive not only of physical but also of psychic energy. Pierre Janet—Charcot's great student whose glory in psychotherapy was overshadowed by that of Freud—thus observes for instance, with regard to the transition from childhood to youth: "The passage from infancy to youth demands not only an expenditure of physical force for the organization of the body and the preparation of the functions of reproduction, it demands also extensive and difficult moral adaptation. It is the period when all the problems of life obtrude themselves at once and sometimes brutally, problems of love, of fortune, of occupation, of society, and of religion."* As a result of inadequate efforts to solve these problems, some people are oppressed with what Janet calls "the fear of life." In *The Child and His Upbringing*, I have cited a number of dreams of boys and girls which show their fear of entering the realm of adult life. Some of them compare themselves, unconsciously of course, to people who enter a forest without a guide. A number of these adolescent folk

* Freud: *Inhibitions, Symptom, and Anxiety*, Ch. IX, 17. 125, Hogarth Press, 1930.

† Jung: *Modern Man in Search of a Soul*, Ch. V., p. 128.

* Janet: *Principles of Psychotherapy*, Ch. III, p. 161, George Allen First Published in Great Britain 1925.

dream that they lose their way in the wilderness, and are pursued by wild men or are attacked by ghosts and devils. Here is an instance taken from that small work. The dreamer is about 14. "One day, I dream that I went into a great forest and walked about twenty or thirty miles in moon-light. When I walked this distance I found a group of tigers, and being afraid climbed up a tree. In that group of tigers there was one that was particularly large. When they disappeared I got down. I went on and on, when I saw two elephants come running very fast. I was again afraid and began to run. I ran and ran for a long time, and at last I found a small hut. When I saw it I felt very glad and entered it. There was one in the hut and I found there many bones and skins. I understood that it was a giant's house, and being afraid I began to run back by the same way by which I had come and woke up."

Like this boy there are many others who try to go back the way they came. The new world of experience into which they enter is to them so strange and terrible-looking that they are unnerved and wish to go back. They like to be children and do not wish to face the dangers and temptations of manhood. Another adolescent dreamer (18 years) sees the stage of manhood as "a fierce and mysterious figure, walking to and fro in my room with a long knife in hand." But there is no escape. If they do not have the courage to enter it like fighters, they will be taken there like prisoners. Here is a picture of such a one (17): I was sleeping soundly having read hard till midnight. It might have been near the break of day when I dreamt a curious dream. I was walking on a road by a river when all of a sudden I saw a dark man with a grim cruel-looking face. I lost my heart and feared that my days were numbered, for I took him to be the God of death. "Yet summing up all the courage in me I said 'Good-day, Sir.' He said, 'Cold night. Are you a school boy? If so what class are you in?' 'I am in the seventh class, Sir,' was my humble and trembling answer: 'All right, follow me' said the demon, 'I want to take you to my hall.' Then I followed him as a poor condemned prisoner follows a policeman. By and by we reached a great building in which the black man locked me up. The hall was dark and I could hardly see anything. There were some unhappy persons like myself, whom I could hear crying bitterly. All of a sudden I thought I was

sinking, when suddenly I heard the sound of the bell from a neighbouring temple and woke up."*

The adolescent dreamers feel that the new world into which they enter demands all that they possess. They cannot find in it a very easy time. It requires all their strength and resources to meet the new situations. Some of the boys whose dreams I have collected dream that some ferocious person demands of them to give to him their all. They cannot spare themselves. One boy sees himself killed by a railway train and carried to the cremation ground, a pictorial expression of the fact the old order changeth yielding place to new. A new phase of experience demands the sacrifice of some old thing and the greater the new experience the bigger the sacrifice it demands of things of the past.

The adolescent folk are on the whole willing to make great sacrifices for the causes that capture their imagination. The small child cannot do it as a rule—it requires a certain amount of maturation to rise equal to a challenging cause or an ideal. An ideal, however, is not attained in a day, nor once attained does it remain unimpaired for ever without effort. One has to think about ways and means of making progress with it. One must use creative imagination on its behalf. One must get into close co-operation with other people, with a readiness to accept not only their approval but their suggestions and criticisms as well. Every new step is a stage in a continuous advance. One cannot halt in the way without doing damage to the continuous growth-line. But there are many who are not prepared to make this continuous adjustment of themselves to the ever-occurring new situations. They are tempted to be satisfied with the amount of achievement already made and are ready to rest on their oars, forgetting that in life's battle there is no permanent resting ground. To fail to move forward means inevitably to go backward. To cease acting creatively means repetition of stereotyped movements and processes; and to continue stereotyped processes without the element of creativeness means disintegration. The gaze of such a person is a backward gaze, not a forward one. It is as if unknown and dangerous tasks were expected of him; or as if he were threatened with sacrifices and losses

* Matthew. *The Child and His Upbringing*. Ch. VI, (Seshachalam and Co. Madras, 1949.)

which he does not wish to accept; or as if his life upto now seems to him so fair and so precious that he could not do without it.* It is not a rare thing to come across such failures—we come across friends and school masters to use Jung's words again, "who were promising and idealistic youngsters, but who, when met with years later, seemed to have gone dry and cramped in a narrow mould."

* Jung: *Modern Man in Search of a Soul*. Ch. V. P. 191.

War Time Education.

By SRI SANTOSH KUMAR DE., M.A., (Cal.), Dip. Ed., (Dublin).

"The main weapon with which to win the next peace is education. While the Axis powers are restricting and reducing education, Britain is spending more and more money than ever."—R. A. Butler.

None but God can definitely say when this titanic, devastating and hemispheres-comprehending War that is ready to reduce five continents to ashes will come to a happy termination. True, the tide of War has taken a definite turn in favour of the United Nations, and prospects seem to be brighter and brighter; still it does not give the true indication to its quick termination. The vaulting ambition of Germany has ended in a miserable failure in the Eastern Front. German hold on New Africa, Sicily and South Italy is a thing of the past. The whole of South New Guinea (Papua) has been cleared of the Japanese, after blasting them from their last stronghold at Sananda, and India has been definitely saved from the menace of the Nazi hordes across the Caucasus on one side, and the dark and lengthening shadow across the South-West Pacific. This happy omen has led many war-specialists to believe that War may come to an end this year. But to speak the truth, even stalwarts like Hitler, Stalin, Churchill, Roosevelt cannot definitely say when war will end. If war is not finished this year, but is dragged to two to three years, or even more, then what will be the condition of education during the period?

Education in India has reached such a crisis as is never witnessed in any belligerent countries. America has concentrated all her energy and is acting to a single purpose viz, winning

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war; still education is not in danger there. True, there is dearth of a few thousands of primary teachers; still education is keeping pace with war efforts, and even in this disturbed period educational reform is also heard of, every now and then. Again, we hear of no dislocation of education in England. Though the exact condition of education in Germany, Russia, Italy or Japan is not known, still this much can be guessed that no educational deadlock has been created there. Not to speak of distant places which sometimes lend enchantment to the view, let us speak of China which is in a grim struggle with Japan for the last seven years, where most of the schools and colleges, universities and hostels have been destroyed by ruthless bombing. Even there we see that new systems are being evolved and new methods are being experimented upon every year for imparting education to children. There indefatigable educationists have kept the torch of knowledge ever burning. The darkness of ignorance is being dispelled, as far as practicable, by means of itinerant schools, libraries, museums etc., There the cheapest and most novel method of education is the "Universal Education Cart" invented by Dr. Tai. This cart consists of a wooden box measuring two feet in length and height and one foot in thickness. "The cart consists of minimum equipment which serves as a material base for a remarkable series of economic, social, and educational objectives." This box on four wheels serves the purpose of a travelling school, a circulating library, a movable exhibition and a store for selling insect powder, improved variety of seeds etc., With this the patriotic-minded teacher of Free China moves from one village to another. As soon as he gets the requisite number of students (generally 40) he sets up a provisional school there. He converts the covers of the box to black boards, spreads the folding benches on the ground, distributes slates and instructs villagers in reading, writing and arithmetic, and teaches them personal hygiene, Chinese history and culture. He also gives lecture on the improvement of agriculture, selection of seeds etc. When this village is attacked, he goes to the next and there too begins his work again. Thus the freedom-loving Chinese teacher is busy in spreading knowledge among the people. The aim of this "Nien Erh Movement" as it is called, is not merely elementary literacy. It aims to train not only the head but the heart and hand as well of the villagers and also to infuse in them the vigour and intensity of

purpose needed for the reconstruction of a better modern China. If with this preposterous preparation and humble material, Free China can keep the torch of knowledge unextinguished, cannot India with her vast resources devise a plan for war-time education of her children? The higher education of China is not being conducted, of course, by this means. Universities have been bodily removed, as it were, with their libraries and laboratory equipment out of the firing lines to safer zones, so that their education might not greatly suffer and for this the State had to bear all the expenses. * There a deadlock in education has not been created on the plea of want of funds during war time. Education there has been considered as important as war itself. But what do we see here? War is not, in the true sense at the door of India; still we find a dismal picture of the way in which educational institutions in Bengal fared during the last twelve months. In December, 1941, most of the Calcutta schools and colleges were closed for fear of air raid. The same thing happened at Chitagang and Feni. A handful of schools and colleges in Calcutta that had taken all precautionary measures against air raid were opened, only to close again *sine die* after Easter holidays. All girls' schools except seven closed down. This year too, when schools and colleges were ready to open again, air raid actually began. As a result, the little hope that remained of their being kept opened was nipped in the bud. Teachers for want of pay and students for fear of life stampeded out of the city. New session has begun; but classes are empty. Even, if, some schools are fortunate enough to collect some students, they won't get permission to reopen them unless they erect battle-walls and take adequate A. R. P. measures as prescribed by the Civil Defence Department at the cost of an enormous sum of money. The financial position of most of the private schools and colleges is not so sound as to allow them to spend this sum for the purpose. The whole of Bengal has been classified into class 1, 2 and 3 areas according to the possibility of danger, Calcutta, Feni, Chitagang, Burdwan, Asansol etc., are in class 1 area; consequently, the schools and colleges of these places shall not be allowed to run unless they take expensive preventive measures. The educational institutions of

* The cattle, hogs, and poultry, parts of the famous school dairy of the Hunan University and Hunan Bureau of Education, were removed to Changsha before the fall of Nanking and later to Chengtu.

these places are, perhaps, not less than one fourth of the total number of schools and colleges of Bengal. Even class 2 areas, we hear, have been notified to take some precautionary measures. What is to be done under the circumstances? In Calcutta alone about 20 thousand teachers have become unemployed. Over and above this, educational buildings whether in Calcutta or in mofussil towns are being commandeered for A. R. P. or First Aid or for any other military purposes. Schools are empty, teachers are unemployed. Over and above this, if school buildings are commandeered, people will naturally think that the curtailment of educational facilities is the aim of the Government or Government does not attach any importance to education. This doubt has been very clearly and forcibly expressed by the Hon'ble Mr. Naliniranjan Sarkar in his convocation address of the Agra University. Among other things, he has emphasised in his speech that educational buildings should not be taken over for military or A. R. P. purposes. We cannot but quote from his speech *in extenso*. "People who do not believe," he remarks, "in education under any circumstances, militarists and others cannot help casting covetous eyes on educational buildings and staffs for war purposes. The former are suitable for hospitals, offices, barracks, A. R. P. posts and so on, and to the people in question.

"Nothing seems easier than to requisition educational buildings as a short cut solution of the difficulties in finding suitable accommodation. Such a tendency displayed itself in Great Britain both immediately before and after the outbreak of War, but had been resolutely resisted, and it is now agreed that educational buildings should only be requisitioned under circumstances of extreme urgency. With war at our very door, we must be on guard against a similar tendency raising its ugly head in India..... But I am more than doubtful, if the numerous officials and authorities who have the power to take over educational buildings or conscript men for war work have adequate appreciation of the limits within which alone legitimate demands can be made on education to aid the war effort. If they have not, the evil must be traced to its deep roots in the traditional apathy of the Government towards education."

Sir Mirza Ismail, prime minister of Jaipur State, holds also the same view which he ably expressed in his convocation addresses, delivered at Patna and Dacca. He has sufficiently emphasised the importance not only of the maintenance of educational facilities, but

also of carrying on the propaganda, "Education must go on," even in the midst of dangers and difficulties. Mr. Butler, President of the Board of Education, England, expressed the same opinion in his speech in the House of Commons.

Now in our discussion of the war-time education, we must have to face two problems. The first problem is the problem of admitting and educating the children of evacuee parents who have migrated from Burma, Singapore, Malaya and other outlying parts of India to the interior. The second problem is, how to make provision for the education of children, if educational buildings are thus commandeered. Let us think of the first problem. The children who have migrated from class I area to class II area or to class III area cannot find accommodation in the existing schools or colleges in mufassil towns. Besides this, there is another difficulty viz., that there may be a few colleges in mufassil towns, but not a single college for women. This problem is not, of course, serious at all, specially in these co-educational days. Necessary arrangement for the admission of scholars, in excess of accommodation, is made, even in normal times; consequently the rule concerning this, may be relaxed to a considerable extent in abnormal times; but there is a limit to it. If there be no special college for women students in the mufassil towns, and if the number of students be too large to be permitted under excess of admission rule, shift system must come in—boys in the forenoon and girls in the afternoon or girls in the afternoon and boys in the forenoon as the case may be. Thus the difficulty may be obviated; but another difficulty will raise its ugly head and that is concerning the syllabi of the different universities. Different universities follow different syllabi. It will never be possible for schools or colleges to teach evacuee children of the different universities according to their respective syllabi. So a special committee should be set up and if necessary, a commission should be appointed to draw up a detailed scheme for following the same syllabus and same text books as far as practicable.

If in the distant future, the people of Bengal, Assam, Orissa and Madras have to move from their respective provinces (of course, there is no such apprehension) a confusion may arise; so a well thought plan should be chalked out now, when there is sufficient time to look after its *pros and cons*. There should be a pre-conceived plan for evacuation of several hundred thousand

students from the danger zone to the safer area, safely and quickly, should such a step be found unavoidable at any time; otherwise if it is deferred for the uncertain future, confusion and mismanagement will mar the whole thing. Take for instance the case of England. There such a plan was thought out, before war was declared against Germany. That is why it was possible for England to remove about eight hundred thousand children to safer zones in three days only—a marvellous achievement no doubt in the history of migration! So there should be a premeditated plan for India too, as to where and how thousands and thousands of children should be removed, should the necessity ever arise. In England the services of three classes of officers were necessary for this kind of evacuation. The first were the "Escorts" whose duty it was to remove the evacuee children safely from London to the interior and to return as soon as their duty was finished. The second were the "Helpers" whose duty it was to act as liaison officers between the school and the foster homes in the environment, and the third were the "Billeting officers" whose business it was to find out suitable homes for the evacuee children in the reception areas and to make all necessary arrangements for their stay in the new homes. In India too, the services of these three classes of officers will be indispensably necessary for a large scale of migration. Government should help liberally to make the scheme successful. Transport facilities should be given and billeting allowances which should vary according to age should be paid to children. If the number of schools and colleges in the new area are not sufficient, emergency schools and colleges should be set up in tents or thatched sheds. The greatest difficulty, in our country will be, of course, to find out suitable homes and sympathising people who will be willing to receive guests. Still, this difficulty may be eliminated to a great extent, if there be proper propaganda and right move in the right direction in time. The caste prejudice is a great obstacle, no doubt, but that can be obviated by billeting Hindu children of different castes and sub-castes to Hindu families and Moslem children to Moslem families. It is true that in our country, the custom of keeping paying guests has not yet become current like that in England, nor are grown up girls accustomed to put up without natural guardians in new homes; still we believe that the common danger, a little sense and sympathy will remove all these difficulties to a considerable extent. Lastly, to make the war-

time education successful, Government should open the strings of its purse, and spend liberally under the following heads:—

(1) India Government should sanction war allowances for teachers just as Burnham Committees under the Board of Education, England has done. In England, teachers get war allowance as follows:—

(a) For teachers under 21 years of age:—

Men	£26	per annum.
Women	£19-10s	"

(b) For teachers of 21 years of age and over:—

For teachers in receipt of salaries up to £262-10s per annum:—

Men	£45	per annum.
Women	£36	"

(c) For teachers in receipt of salaries exceeding £262-10s but not exceeding £525 per annum:—

Men	£35	per annum.
Women	£28	"

(2) Proper A.R.P. arrangements should be made in all schools and colleges and concrete shelters (wherever possible) should be constructed.

(3) Shelter-technique should be developed and taught to students and teachers.

(4) Air raid drill should be included in the school routine.

(5) Casualty and First Aid Centres should be opened in every school.

(6) Teachers should be allowed to draw up to 50% of Provident Fund money. (To be concluded.)

Adult Education in Scotland.

BY J. L. HARDIE

*Director of Studies, National Committee for the
Training of Teachers, Aberdeen.*

Adult Education may be defined as the systematic study undertaken voluntarily by persons over 18 years of age in their own leisure time, not for any vocational purpose but primarily to extend their cultural interests and to develop their capacities both as citizens and as human beings. As such its beginnings in Scotland may be traced to the series of lectures delivered by Professor John Anderson to mechanics at Glasgow University in the late eighteenth century, the 'forerunner of the Mechanics' Institutes and Mutual Improvement Societies flourished in all parts of the country during the nineteenth century, and in their turn, gave place to innumerable debating clubs, literary guilds, and a few more august bodies known as "learned societies." More recently there have emerged other organizations, each conducting its own specialized activities, prominent among them being the Workers' Educational Association, Women Citizens' Association, Labour Colleges, Correspondence Colleges, listening groups and wireless talks of the B. B. C, and the Women's Rural Institutes.

The Adult Education (Scotland) Regulations came into force at the beginning of 1935, displacing the relevant regulations of the Continuation Class Code, and they were accompanied by a circular from the Scottish Education Department exhorting the education authorities to secure increased provision for the liberal studies that are characteristic of the adult education movement. There is no doubt that the new regulations gave, as the Department had hoped, a fresh impetus to developments in this field, and the more progressive authorities were not slow to make the best use of their opportunities. While the great majority of the courses in Scotland were and still are single session courses, i.e., intended to cover a single winter session only, there was evidence up to the war of a small but growing demand for longer periods of study, and some courses of two and even three years' duration were provided. But the typical English 'tutorial' course extending to three years has never 'caught on' in this country, nor indeed has the whole adult education movement flourished here to anything like the same extent as in England, partly because of the greater facilities offered in Scotland for university study, and the much greater proportion of persons per head of population who take advantage of them.

In the earlier years of formal adult education by far the most popular classes were those dealing with some aspect of economic science, and the tutorials or discussions centred as often as not, round some debatable points in Marxian philosophy or dialectical materialism. Gradually, however, there came a change, and just before the war the classes most in demand, to judge from the total enrolments, Psychology, Public Speaking, English Literature, German, and International Affairs. Other 'Composite' topics such as Citizenship and Social Problems were also popular, and in the Glasgow area a very successful experiment was made to establish Physical Science, and to promote interest in Scientific Method. The change in direction of interests and other tendencies may be taken to denote, in the words of a departmental pre-war report, "a growing appreciation of the wide field of 'culture' that the term 'liberal education' may connote." During the war years classes on Current Affairs and International Problems have made a wide appeal, and more recently individual courses on the history and affairs of America, Russia and China have been included in the winter programmes. It is not surprising, in view of the present educational ferment, that in addition, courses on educational topics or on education *per se* have found an eager and enthusiastic response. Although the number of students enrolled in adult education classes fell during the first year of war from a total of nearly 9,000 to some 4,700, it is encouraging to note that during the war years there has been a steady improvement, and the total for the year 1941-42, the last for which authoritative figures are available, was 6,024.

Broadcasting is potentially one of the most important means of adult education, and in 1936 the Scottish Education Department directed attention through a circular letter to the very considerable value of Wireless Listening Groups, especially in rural areas, as a means of extending and enriching the intellectual interests of all classes of the community. A beginning was made, but expansion was slow and difficult and before the war only some 50 centres with an approximate enrolment of 1,000 members had been established. The problem here is not so much to find the listening group as to discover the enthusiastic and competent leader who will conduct the proceedings and guide the discussion with insight and sympathy, good humour and patience that this difficult form of adult education demands. Such wireless discussion groups as had been formed suffered a serious decline at the beginning of the war as a result of the war-time curtailment of broadcast programmes, and the position is not yet fully restored.

In 1937 through the generosity of the late Marquess of Lothian the first residential college for adults was established in Newbattle Abbey and was formally opened by H. R. H. the Duke of Kent. A staff of expert

tutors was secured, and full courses provided in philosophy and psychology, English literature and history, economics and political science. During the first year 21 students were enrolled, and the numbers had increased to 40 before war broke out. To the original courses classes in French and German have been added, and the students' out-of-doors activities include forestry and gardening, for which the spacious grounds of the college afford unique opportunities. Adequate financial support for the development of this work is still to seek, but in terms of the Adult Education (Scotland) (Residential Institutions) Regulations, 1936, grant-aid is available to such institutions, and has been made to the Governors in respect of the work for the pre-war sessions. With the out-break of war the activities of the college are now in abeyance, but the staff of tutors, at the request of the Workers Educational Association and with the willing co-operation of local educationists, directed their energies to a pioneering scheme in adult education in the north-east of Scotland, which has been particularly successful and has introduced the movement to a new and keenly appreciative public.

In Scotland the great majority of the courses are administered and financed by the local education authorities, who may be regarded as the bodies responsible for their organization and conduct in terms of the Code of Regulations issued by the Scottish Education Department in 1935. Normally the classes are supervised and controlled by the Continuation Class Committee which is a sub-committee of the local authority's Education committee, but in rural districts especially much depends on the zeal and initiative of the local headmaster. Local authorities are empowered to fit their own conditions in regard to fees, enrolment, and attendance. For the conduct of a few classes the universities are directly responsible, and the cost is met from universities' funds, while in some cases the universities make contributions to expenditure on travelling and maintenance of lecturers. To develop these activities the four Scottish universities have formed Extra-mural Committees envisaging Departments of Extra-mural Study with a full-time paid lecturer in charge, but so far only Edinburgh University has a Joint Advisory Committee on Adult Education, established in 1928-29, and composed of representatives of the university, of the education authorities concerned, and of the Workers Educational Association (Scottish Council), while the British Broadcasting Corporation is represented on two of these Regional Committees. Finally, the British Institute of Adult Education, which was formed to co-ordinate all types of adult education, has a Scottish branch which holds an annual conference and has compiled some useful and comprehensive reports of the work in this field.

For the future, there are room and need for the most extensive development. It has been said and rightly that the measure of the effectiveness of earlier education is the extent to which it is continued voluntarily in later life; and, as the White paper states, without adequate provision for adult education the national system must be incomplete. It is to be hoped that in this respect the recommendations of the Scottish Advisory Council will go far beyond the slow and trivial action contemplated in the English plan for reconstruction, and that before a Scottish Bill appears there will be evidence of a greater sense of urgency in the development of adult education, and a willingness to finance it to an extent commensurate with its importance in the national life.

(The Journal of Education.)

Geometry: How To Teach.

BY SRI SAROJRAJAN CHAUDHURI.

(A Distinguished Educationist.)

Labateschewsky developed the whole of Geometry on the lines suggested by Goss and Reimann. They brought out the inconsistencies of Euclid.

THE BASIS OF GEOMETRY.

In Euclid every conclusion rests upon premises which are either self-evident or which can be derived from the fore-going assumptions. The main question is, what is self-evident or self-evidence? There are levels of conviction. Some people are easily convinced whereas others require more tangible proofs. What is self-evident to one may not be self-evident to another. Euclid says 'two points determine a straight line.' Is it really so? His entire Geometry rests upon axioms, postulates and definitions, and therefore these are called the basis of his Geometry.

The question is, does the knowledge of his axioms precede experience or is it the result of experience? According to Euclid, more experience is necessary to be convinced of the truths of his axioms. They are prior to truths but little children find them to be rather hard nuts to swallow without being able to associate them with anything of their previous experience.

Euclid's Geometry contains after careful siftings three real axioms. These are: (i) Two points determine a straight line. (ii) Two intersecting straight lines cannot both be parallel to a third straight line. (iii) A figure can be removed from place to place or moved from place to place without change of form (transposition.) This is the axiom of mobility. Innumerable attempts were made to prove the truth of these axioms but without success. Therefore, some Mathematicians refer them as the defect or disgrace of Mathematics.

To counteract the evil contributions or ill conceptions produced by the Euclidian Geometry, Labateschewsky constructed his Geometry upon the indirect method. His method, which may be called the indirect proof on a large scale, assumes that through a point several parallels to a line can be drawn. Labateschewsky formed a perfect non-contradictory Geometry, that is, as coherent and logical as Euclid's.

25 years after him Reimann constructed a Geometry which is based upon a much deeper analysis of the axioms and the nature of space. He retained only the axiom of mobility but rejected the two other axioms. Reimann's two dimensional Geometry is identical with Euclid's Spherical Geometry. Some of the theorems of Reimann are astonishing, e.g. (i) There are no similar figures. (ii) The sum of the angles of a triangle is always less than 180° . (iii) Two perpendiculars erected at different points on a line converge.

These two are the most noted of the Non-Euclidian Geometricians. Some may say that Non-Euclidian Geometry is opposed to all commonsense and has no Mathematical or other value. For all practical purposes we may say that Euclid's Geometry is the most useful inspite of all its defects.

DEFINITIONS: CLASS METHODS.

There is a great deal of difficulty felt by the teacher when giving the first idea or when first giving the idea of Geometrical lines, angles, and figures. Generally, first of all definitions are given which the boys commit to memory. But it would be proper to show concrete figures first of all, and then give the definitions which the boys may afterwards commit to memory. The first question is what is a definition? The dictionary will give any number of synonymous terms. It may be an explanation or description, or

a mere rendering in other words. A logical definition first of all gives proximate genus, and then states the specific difference. Thus for a parallelopiped the proximate genus is 'prism' and the specific difference is the fact that its base is a parallelogram. Hence, a parallelopiped is a prism whose base is a parallelogram. This is a good definition, e.g., a man is an animal with some rationality.

Let us compare the following definitions:—A pentagon is a plane figure bounded by five straight lines.' This definition is wrong as the plane figure is a higher genus and the proximate genus is a 'polygon.' Therefore, the definition 'A pentagon is a polygon bounded by five straight lines' is a good definition. 'An inscribed polygon is a polygon whose vertices lie in a circumference and whose sides are all chords.' It is a bad definition as there is a redundancy in the differentia elements given. Similarly, 'a parallelogram is a quadrilateral whose opposite sides are equal and parallel.' Here also there is a redundancy in the differentia elements because only 'parallel' would do. It is a theorem which is to be proved. About this sort of definitions we should be on our guard.

Then there are certain things in Geometry which defy definition e.g., line, angle, plane, surface, etc.

A straight line is commonly defined as 'a line that has the same direction throughout its length.' Too difficult for boys as it involves an idea of 'direction' which is not simpler or more self-evident than straight lines. Again it is defined as 'a straight line is the shortest distance between two points.' This is not a definition but a theorem which requires proof. Another definition 'a straight line is a line determined by two points.' This is absurd as the boys won't understand the meaning of 'determined by'. In fact there exists no flawless definition for straight line which is quite fit for school use. Therefore, the best policy is to show the straight line by drawing it and to accept this term without definition. Similarly, the 'angle' is defined by using terms like inclination, direction, rotation, etc., whose meaning is not clearer than the meaning of the angle itself. Therefore, this also should be drawn and shown. The angle may be said to be a rotation as this gives a better idea about its nature. Similarly with regard to 'plane' and also with regard to 'surface'. The meanings of these things should be made clear to the boys by actually showing them these things (Montessori and Kindergarten Methods.)

Taking the above remarks for granted we cannot do away the definitions. There are technical terms in every science, and indefinite and variable use of these technical terms is a constant source of errors and misunderstanding. It is specially so in Mathematics. Therefore, a formal training through definitions is a necessary part of learning Geometry. But the definitions should be introduced in their proper places when particular figures have got to be dealt with.

CAUTION.

The boy when he begins Geometry has a considerable amount of curiosity. This curiosity produces interest. Do not kill off this natural interest by emphasising mere words and making the students repeat unintelligible phrases and words. Do not insist upon a verbatim recitation of every definition. Do not dwell too long upon difficult terms. Use the Heuristic Method as far as possible.

Three Factors in Education: An Idealistic View.

By DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L.

I purpose to emphasise here only a few aspects of the education of life and the life of education to-day. As regards the parents and elders, I wish to appeal to them to take a new view of the child. It is wrong to regard children as mere social or economic or political units, as mere potential donees of the family property or as mere wage-earners or as potential voters. The higher view is to regard them not as means but as ends. Tagore says well that the fact that God sends flowers and children to humanity shows that he is not yet tired of humanity. Flowers are not meant merely to be used during marriages. Nor are children meant merely for the purposes of the elders. They are for the welfare of the country and specially for the welfare of their souls.

Let us therefore now look at the children in an unselfish way. Tagore has taught us in *The Crescent Moon* how to do so. But for them there will be no love or joy in our hearts (pp. 74, 79.) They have trustfulness and innocence—virtues which we have lost.

They have got an active imagination while ours is dying or dead. They have an active spirit of playfulness while we have lost it. They love stories. They love to make new things. Have we produced children's literature in our country? No. No. We do the same old stupid things over and over again. (pp. 23, 58). They do not care for money while we worship it and kill others for it. I do not say that what we do is wrong. But let us keep the virtues of children while we acquire the virtues of experience. The education of children must keep this aim in view. We must let them have the bhakti of Dhruva, the fearlessness of Abhimanyu and Prahlada and Nachiketas, and the joy of song of Lava and Kusa while they acquire the science of to-day and the mechanical skill of modernity and teach them how to build up social unity and economic prosperity and political freedom. Only then they will create a new world of freedom and love and happiness in the place of what we have created—the old world of slavery and hate and unhappiness.

It is here that I have to tell the teachers to have a new ideal of their mission—the view that they are artists whose function is to evoke beauty in the minds of the children. Tagore says: "One thing is truly needed to be a teacher of children.....You must be their elder brother.....Cultivate the spirit of the eternal child, if you must take up the training of the children of Man."

Our land is a land of *satya* and *ahimsa*. But even here we must foster a new spirit of sympathy if we are to build a new world. Bertrand Russell points out in his work *On Education* how modern life blunts the edge of our sympathy (pp. 56-7.) He says: "That is the fundamental reason why large-scale industrialism is so cruel and why oppression of subject races is tolerated." We have erred in many ways but shall we not see that our children do not err likewise? He says well: "The way is clear. Do we love our children enough to take it? Or shall we let them suffer as we have suffered? Shall we let them be twisted and stunted and terrified in youth, to be killed afterwards in futile wars which their intelligence was too cowed to prevent? A thousand ancient fears obstruct the road to happiness and freedom. But love can conquer fear, and if we love our children nothing can make us withhold the great gift which it is in our hands to bestow."

Teachers' Salaries :

Sargent Committee's Recommendations.

Teachers all over the country will be interested to know the details of the salaries and salary scales recommended by a special committee of the Central Advisory Board of Education presided over by Mr. John Sargent, Educational Commissioner with the Government of India. They are as follows :—

Salary scales for Assistant Teachers (both men and women.)

Pre-primary and primary schools Teachers	Rs. 30—1—35—3 biennially 50 p.m.
Middle School Teachers and non-Graduate High School Teachers	Rs. 40—2—80 p.m.
Graduate Teachers of High Schools	Rs. 70—5—150 p.m.

The above are intended for normal rural areas, and they may be increased up to Rs. 50/- p.m. to meet the needs of areas where the cost of living or other factors necessitate a higher scale; e.g., in Delhi and in Provincial capitals, such as Bombay, Madras, Calcutta, Allahabad and Karachi. Teachers of village pre-primary and primary schools should have free house or a house allowance in addition to their salary scale.

Salary Scales for Head Teachers (both men and women.)

1. Primary Schools :—

GRADE.	SIZE OF THE SCHOOL.	SALARY SCALE P.M.	REMARKS.
A	1 or 2 classes	Rs. 10/- above scale for Asst. teachers	Where no house is provided, 10% in addition to these salary scales.
B	3 — 5 classes	Rs. 50—4—70	
C	6 — 10 classes	Rs. 60—8—80	
D	Above 10 classes	Rs. 80—4—100	

2. Middle schools (Vernacular and Anglo-Vernacular.)

A	3 or 4 classes	Rs. 80—4—100	Where no house is provided, 10% in addition to these scales.
B	4 — 8 classes	Rs. 90—4—110	
C	Over 8 classes	Rs. 110—4—130	

TEACHERS' SALARIES

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3. High schools.

A	Up to 250 pupils on rolls	Rs. 175—10—255
B	251 or 500 pupils	Rs. 250—10—350
C	Over 500	Rs. 350—10—500

Further, the Committee recommended the creation of posts of responsibility in all types of schools, except the smallest ones, to relieve Head Teachers of a certain amount of routine administrative duties and free them for attention to their more important duties and an addition to the salary scales of teachers holding them, as shown below :—

Primary Schools.	Nos. of posts.	Addition to ordinary scale.
Grade A or B	None	} Rs. 5/- per mensem.
" C	1	
" D	2	
Middle Schools		
Grade A	None	} Rs. 10/- per mensem.
Grade B	1	
" C	2	
High Schools		
Grade A	2	} Rs. 20/- per mensem.
" B	4	
" C	4	

The Committee considered also the question of salaries of teachers of special subjects and recommended grant of one year's seniority on the appropriate scale together with Rs. 2/- p.m. as a personal allowance to such non-graduate teachers of vernacular and Anglo-vernacular middle schools and middle classes of high schools.

The Committee has certainly done its duty to teachers—the builders of the rising generation. It is however, to be seen what action the Govt. of India and the Provincial Governments responsible for the administration of education in their respective areas take on their recommendations. Although over a year has passed since the recommendations were submitted, no action appears to have been taken as yet in the matter, in spite of the Committee's report

that the condition of the teaching service in the lower stages of the educational system in this country was so unsatisfactory that no real progress could be looked for unless and until the position of the teacher was radically improved.

Dept. of Educational Studies,
Bharatiya Vidya Bhavan,
Bombay.

K. S. VAKIL.

Review

Graded English Reader: By K. Panduranga Pai, B.A., L.T., and P. Padmanabha Bhandary, B.A., L.T., St. Aloysius' College, Mangalore. Published by the School Book Company, Mangalore. (Junior—As. 14. Senior—Rs. 1).

These two readers are intended to be prescribed as English Text-books for Forms IV and V. They contain a wide variety of selections in Prose and Poetry which are suitable to the standard and carefully graded. The pieces for study, besides being rich in literary flavour, reveal an intimate grasp and experience on the part of the authors of the just requirements of modern types of students who find their way into the higher forms. The contents make interesting reading and offer a wide choice to such teachers as desire to limit their lessons to a few items for the year for intensive study. Useful introduction and notes, short exercises for testing the pupils' grasp and powers of expression, and a few apt illustrations have been added. The exercises in relation to subject matter, grammar, usage and idiom could have been amplified with advantage to pupils and teachers. We heartily commend the readers to High Schools who wish to teach good English to their pupils.

All-India Educational Conference

The 20th All India Educational Conference will be held at Hyderabad Deccan during Christmas holidays in December 1944; and in order that its work may not be delayed, the Constitution provides that suggestions should be invited from Constituent Associations, Individual Members, Members of the Federation Council, the Reception Committee as well as from educationists in general, on the following to reach the undersigned by the 15th June 1944. :—

(a) Topics of discussions for General Sessions and Sectional Conferences. (b) Subjects on which papers should be invited for General Sessions and Sectional Conferences together with names and addresses of educationists who specialise in those subjects. (c) Resolutions for consideration at General Sessions, Sectional Conferences and Annual Council Meetings. (d) Changes in the Constitution of the Federation, if considered desirable.

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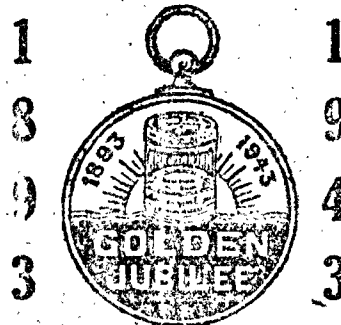
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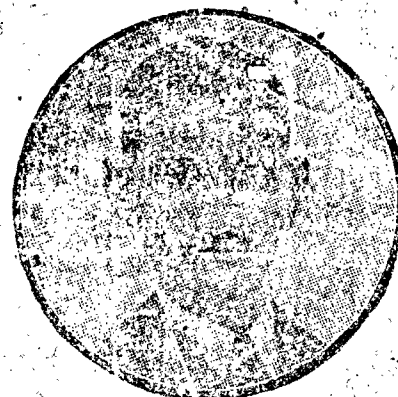
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