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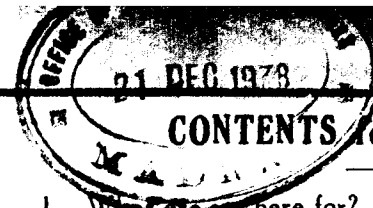
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OF

MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,

Managing Editor, the Indian Educator,
Madura.

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

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MADURA: OCTOBER, 1938.

No. 10.

What are we here for?

(A Talk to the Sixth Form on the meaning of Education.)

By REV. D. CHELLAPPA, B. A. (DUR), DIP. ED.

In this article I propose to attempt an answer to a question which we should frequently put to ourselves: "What am I here for?" Most of you, I suppose, would say: "For my Education." But, I would ask you again, "What do you mean by Education?"

Now Education has been variously defined by different people according to their pet theories and their general outlook on life. The best definition for our purpose, perhaps, is that of Education as "the art and the process of adjusting ourselves to our environment."

Our environment may be said to be of three kinds. First, there is our material environment—the environment of matter—which is inferior to us. What do we mean by adjusting ourselves to our material environment? Let us take an infant. He comes across fire for the first time, and finds it very attractive, but discovers for himself, through experience, by thrusting his hand into it, how harmful fire can be. "A burnt child dreads fire." Thereafter the child avoids going near a fire. Or, again, a child finds the consumption of bitter medicine unpleasant but the result comfortable, and thus discovers the reasonableness of medical treatment. Sometimes, too, a child asks for impossible things as in the story of Rama who cried for the moon and could not get it. Thus the child learns that some experiences are pleasant but harmful, others unpleasant but wholesome, and still others wholly impossible.

This process of adjustment to our material environment, begun in infancy, continues right through School and in later life. The lessons we learn while at School in Physics, Chemistry, Physiology, Nature

Study and Hygiene, the various professions which we follow in life such as Engineering, Medicine and Photography, every scientific invention like the motor-car, the radio and the aeroplane, in fact, almost every act of our daily life is a conscious or unconscious adjustment to matter. And Nature—which is only another name for Matter—exact a severe penalty from those who, whether through wilfulness, ignorance or stupidity, dare to trifle with her laws. Education, then, enlightens us as to these laws and as to how we may get the maximum benefit out of our material environment; and here we must remember that Matter includes not only inanimate matter like wood and stone, but animate matter like plants and animals.

Secondly, Education enables us to adjust ourselves to our human environment—the environment of men, women and children—an environment which is *equal* to us. By living with our fellowmen, we learn the art of neighbourliness for, as a great philosopher has said, "Man is a social animal." Our training in living in peace and friendliness with others begins in our homes but does not end there. As babies, for example, we claim our elders' constant attention but as we grow up we, too, are expected in our turn to consider the claims on us of our parents, our elder and younger brothers and sisters and other members of our family; we learn not only to receive, but also, in some measure, to give of our time and service. And when we come to School we find that, in order to live in peace with others, we must abandon many of our former social or communal prejudices, and move freely with boys coming from other families, castes, communities or creeds—and this not only in the class-room, but much more outside, during excursions and on the playground, where we gradually learn self-control, patience, unselfishness, mutual understanding, a sense of humour and respect for other feelings and convenience.

When we remember all the trouble and the wickedness there are in the world to-day there is no doubt that what the world in general and India in particular needs to-day is the spirit of brotherhood, fellowship, neighbourliness, unity, appreciation of others' point of view, sympathy for the under-dog and fellow-feeling for all. Especially in a country like India, split up as she is into countless castes and sub-castes, sects and groups, classes and communities, religions and denominations, interests and loyalties, it is all too easy and tempting for the majority to oppress, to ill treat, to exploit the minorities (which may or may not be able to defend themselves) but the truly educated man is who treats all men as his brothers and sisters, who seeks to give every one his due,

who looks to the future and not to the present, who believes in love which is eternal and not on force which is ephemeral, who holds fast to unchanging principles and not to shifting expediencies. We in India can never hope to do or be anything as a nation unless we have the unity and the brotherhood to keep peace within our own borders. Education, then, in the second place, is the art of adjusting ourselves to our human environment—the environment of our fellow-men—an environment which is equal to us.

Thirdly, no Education is worth its name unless it assists a man towards formulating for himself a philosophy of life, both here and hereafter, that is, to say, towards adjusting himself to his divine environment—the environment of God—an environment which is *superior* to him. We may triumph over Matter, we may subdue Man, but we can neither ignore nor escape from God who is the Creator and Sustainer of both Matter and Man; there can be no effective adjustment to our material or human environment without a prior adjustment to our Divine environment. Adjustment to our Divine environment means, of course, living in conformity to the will of God. And that will of God is one of Love and Compassion and not merely of unlimited Power and Knowledge.

We of the twentieth century are *not* lacking in knowledge in material civilisation or in scientific progress, but what we *are* sadly lacking in is character, goodness, godliness. There are ideals, but they are not practised. There is, for example, a League of Nations but fearful wars go on all the same. Why? Because Man to-day knows what he ought to do more clearly than he did any time in the past, but somehow he has not the will to do it. And this will to act, this moral power, this spiritual dynamic, which is Man's most desperate need today can come only come from God who is eager to give it in abundant measure to those who seek Him humbly, to those who love Him faithfully, to those who will serve Him diligently. Until, therefore, Man learns this simple lesson of obedience to the will of God, there is bound to be, as Science discovers newer and newer things, more and more misery, chaos, hatred, jealousy, tyranny, unemployment and cruelty. That is why, John Drinkwater in his poem "Prayer" says:—

Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

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The Parent, the Child and the School.

BY SRI S. U. SHUKLA, M. A., T. D.

The forces of evolution and revolution are ever at work in the world. With the passage of time, the ideas and the institutions evolve and grow fuller and better. Dynamic are the life forces and the progress is the hallmark of aliveness. The onward march of events is characterised by a better comprehension and a fuller realisation of mankind's ultimate goal. Civilization signifies advance in the right direction; new ideas and ideals are the beacons that light the path on this non-ceasing sojourn where the distant peaks rise higher and higher into the clouds as nearer summits are attained. The educational influences have been, are, and will be the vanguard of civilization. Education is like Aladdin's cave where gems of purest ray serene are discovered and brought to light and each successive gain surpasses in value and radiance its predecessors. Educationists have been taking broader and more comprehensive views of the problems, the methods and the achievements in the field; consequently greater strides than ever before have been taken, so much so that it is difficult to decide whether they constitute an evolution or a revolution in education.

OLD METHODS IN EDUCATION AND THEIR RESULTS.

'The old order changeth yielding place to new' is truly applicable to the educational system of the present day. A new spirit has come about bringing in its train more efficient methods and a more comprehensive attitude in teaching. The whole problem of teaching which a good number of persons regarded as a vague something which must be done to the child before he is initiated into manhood has been approached in a more intelligent and thorough-going manner than ever before. The people have come to realise that education not properly guided can be no more than a hopeless drift; it may even wield a dangerous crushing influence as has been witnessed by many a public man who has arisen in spite of such pernicious influence. The aim of the teaching was not at all clear to the mind of the teacher, unless it was 'more repression, more donkey-work'; he did things just because they were traditionally done.

THE NEW EDUCATION IDEA.

The wrongly functioning system of the past was bound to evoke strong opposition and call for the energies and attention of far-sighted

people who could replace it by something more valuable and useful to society. The new humanism which recognised the insensibility of this has done a great deal to foster a more understanding spirit in which the problem should be tackled. The psychologists approached the topic through a systematic study of the child's mind. The new teacher recognises the child's view-point and attitude to the subject as the most vital one. It is the child who is to benefit by the education, and consequently his own stand-point must be duly regarded and attended to. It is no good dumping down goods on an unwilling, unreceptive mind. The child must be willing to participate and take his full share of the good things (provided he sees that they are good and beneficent). He must have the 'will' and the power to achieve the things. His interest should therefore be roused. This is the fundamental basis of the New Education Idea. Much has been written about the part the teacher or the child plays under this new arrangement. We should consider the part the parent has to play to make this new idea effective and fruitful.

THE CHILD AND THE SCHOOL.

Volumes have been written on this problem. Herein lies the most important and significant part of the problem. The child's individuality should be allowed full scope to develop itself and must always be respected; the child must be allowed freedom of speech. There should never be any corporal punishment; but the child should always be reminded of its responsibility for discipline. The school should give training in citizenship and knowledge of civics, also providing proper scope for the development of the child's special aptitude. The school should actively help in the task of character formation and see that the child fosters good habits and desirable qualities of fearlessness, love of truth, honesty, straightforward behaviour, politeness, gentility, courtsey, kindness, charity, tolerance, patience, self-control, sympathy and fellow-feeling for the down-trodden and the poor, in short, he should develop an attitude of mind where he understands his position and responsibility as a member of society. The child should realise what harm anti-social conduct does to others in society and thus he should learn to check himself from wrong doing or behaving in any anti-social manner. The treatment for wrong doing should be similar to the treatment of a patient by a doctor.

THE CHILD AND THE TEACHER.

A genuine effort should be made by all teachers to understand each child, its inherent ability, physical capacity, intellectual make up

and its emotional nature. The child should never be treated as a mere unit or an insignificant part in a big mechanism. While dealing with each individual child, the teacher must find out how best he can help it forward—how he should develop his talents, how any extraneous cause in the way of his harmonious progress could be removed. The teacher must know something of the home life of the pupil, not with a prying, curious attitude but with sympathetic, genuine desire to understand the child and its problems. The teacher's attitude should be "Every child, the smallest and the least, matters to society, it cannot be neglected, it has an important part to play and not even the lowliest part is negligible or worthless. Due care and proper attention must be paid, therefore, by me to the training of each individual child in my care". Each teacher must have the enthusiasm and zeal of a missionary deeply interested in his noble work.

THE PROBLEM OF THE PARENT'S APPROACH TO THE CHILD.

The relationship between the child and the parent is a well-known relationship—the bond that unites them is the strongest and most intimate, yet we find that environmental conditions play a very important part in the parent's approach to his child. To enumerate only a few of these factors:—(a) financial position of the parent or the family, with its rise or fall during the time the child is under tutelage, (b) family life and the size of the family and the number of children at home, (c) the parent's leisure and the time the parent can devote to the company of the child, (d) the parent temperament, (e) the cultural back-ground at home, (f) the social position of the family and their circle of associates, (g) the parent's notions about the child's future, (h) the steadiness of parent's business or professional income and the consequent freedom from financial worries, (k) the parent's inclination to look into the child's progress personally, to think about it and to guide the child from time to time.

SOME OF THE WRONGFUL APPROACHES AND MISTAKEN NOTIONS ABOUT THE PROPER HANDLING OF THE CHILD: LACK OF KNOWLEDGE OF CHILD PSYCHOLOGY AND THE PROPER WAY OF TREATING CHILDREN:

(a) *Overfondling*:— The parent out of genuine kindness allows an unreasonable latitude to the child who is bound to be over-spoilt and become unruly. He would not behave properly due to the lack of proper training and he will be undisciplined and unreasonable showing signs of obstinacy and disobedience. All these traits of character are likely to arise out of the parent's act of overfondling the child.

(b) *Undue over-severity*:— If on the other hand the parent is too strict and harsh, the child is likely to develop timidity, cowardice, lying, habit of secretly covering up one's faults, sneaking and wrong things without being caught. He is likely to go on brooding over imagined wrongs. There is bound to spring up an artificial curtain between the parent and the child and both of them would drift apart. The child would come to regard his father as a terror and would be prepared to do a hundred wrong things rather than face an angry father. The complexes that would then grow up in its mind would not be removed easily at a later stage. These are also likely to kill the child's initiative and make him showy or asking for undue attention for all the time. Both undue severity or laxity, licence or over stiffness have to be checked by the parent.

The parent must be *tolerant*, humane, understanding, and he must have a knowledge of child psychology to help him to handle so called difficult children. The difficult child is mostly his creation in the first instance, because it is mainly due to bad up-bringing or wrong surroundings and environments.

The parent should try to study the working of the child's mind and see how any wrong-doing has been the result of some outside influence which could be removed, checked or altered so as to be beneficial to the child.

Over and above the lack of the knowledge of child's psychology, or ignorance about the right way to handle children, it is generally noticeable that the parent is mostly enwrapped in his own problems, his business or profession, his financial worries, his work or his club, or his social sphere. He has never properly thought out what he wants to do with his child. There is plenty of haphazard thinking and undecisive action but there is a lack of definite ideas. A general drift is the deplorable result and the parent mostly postpones his decision to a very late stage. It is not at all desirable that the parent should force his likes and dislikes on the child or that he should select some line for him. But the parent should know exactly what he is trying to do with the child. Merely sending or packing off the child to the most fashionable or the latest type of school does not solve the problem—in fact, it starts a series of problems that none of the parents can solve. The want of definite plan—individual in all cases, of course—is responsible for the drift, noticeable in the education of many children. In most cases the parent looks upon 'Education' as a process by which the unwieldy

youngster is to be kept out of mischief by being locked away safely in school. The parent wants the child somehow or other to fill in the awkward gap of years between 5 and 16 or 20. He must during these years roll on from one class to another, just somehow manage to get on till the time that he is ripe for employment. Again there is an erroneous idea lurking in the minds of a good number of parents that education in its elementary stage i. e. from the age of 5 to 10 is not as important as it is in the secondary stage. The parent forgets or does not worry about the fact that he is getting the boy's foundation all weak by such neglect and the super-structure is bound to be weak due to this faulty thinking. The important period of habit formation is all wasted, if not abused, by the child being packed off to any over-crowded elementary school. The result is that the poor child is the sufferer.

TYPES OF PARENTS.

While we are considering the parent's approach to the child, let us also inquire into the different types of parents one is likely to come across:—

(1) The experimenting type of parent—who has a wrong notion of changing schools for his ward on every conceivable count. Nothing pleases him, he is easy to annoy and irritate and he is always dissatisfied. He wants novelty and a constant change of school is the result. The child is the sufferer. The child would take months before he can settle down to normal work in a new changed atmosphere. Old associations are broken up and it is hard to build up new ones. He is like a weather-cock made to move about with every whim and caprice of his parent. It is a happy point to note that this condition is fast changing. Now-a-days children are learning to develop some sense of loyalty to their institution and they take pride in their school to such an extent that they would engage themselves in serious arguments with their parents and elders who may be inclined to run their school down.

(2) Again we find the careless or the indifferent parent who is generally indolent about most things in life. Perhaps through God's grace or the hard work of his ancestors he is in receipt of a comfortable income and he has learnt to love a life of ease and comfort. Such a parent should be a blessing to a child but his neglect and indolence are bound to tell on the child's growing mind. The child will also imitate the easy-going way of his parent and try to lord it over others. Such a type of parent has little or no inclination to see whether his child has

been progressing well or not and it is sheer gamble whether the child of his own initiative would get on in his studies or sink into lethargy and laziness.

(3) There is yet another type of idealising parent who through the fondness of his heart has begun to idealise his child and looks upon him as a boy prodigy. The parent can never come to see his child in the true perspective. If the child shows disappointing progress or in other respects does not come upto the parent's expectations, the parent rushes in to find fault with the school but generally he would not go deep into the problem and inquire in a dispassionate manner the reasons for the child's disappointing show.

(4) Then there is the parent who is generally busy with his own problems and worries and has little or no time to spare to inquire into the child's problems or progress. Professional people like advocates, doctors, stock-brokers and engineers and others doing out-door work, generally fall into this type. The parents are well educated themselves but through force of circumstances, they cannot take any interest in their own children's welfare or training. In some cases the parent and the child meet only on holidays though both are staying under the same roof. The child is left to his own resources or to the care of the mother or the task is delegated to some tutor. Such individual private tutors are mostly overworked persons and after all they could never bring the same zeal and personal interest in their work as the parent would be able to do. In the matter of child's progress, the tutor is even likely to exaggerate matters and falsely flatter the parent because he knows which side his bread is buttered.

THE PARENT WHO IS ALWAYS FAULT-FINDING AND GRUMBLING.

5. The child's lies are believed by him as gospel truths and the school is always held in the wrong. The criticising parent who abuses school teachers and authorities in the presence of the child is responsible for a number of wrong impressions on the growing mind.

6. The parent who is over careful and punctilious and becomes an automaton, exacting work from the child, generally gives the impression that there is no human side to his work with the child. He expects too much from the child. Too much of supervision and help is also injurious. There are examples of parents who do the homework for children and thus spoil them with their help.

THE PARENT WHO NEVER LOOKS AT THE SCHOOL.

He has no inclination to visit it or look into the child's books or progress Reports. He does not generally keep himself informed of the

school activities or his child's associates and friends because he regards such things as trifles—below his notice. The parent must always take the school authorities in confidence and consult them in all important matters regarding the child. The school authorities are never or rarely consulted, if a boy has any bad habits or has some special defect, or is backward. The parent generally adopts wrong methods—corporal punishment or starvation or fear of the wrong sort, or employment of the cheapest tutor in the market, and the poor child is the unhappy sufferer. There is bound to be confusion and heart burning on account of contrast in the methods of treatment at home and at school. The effect of the work at school cannot be fully realised in such a conflicting atmosphere. After illness or a set back, after any unusual event in the growing child's life, the parent ought to consult the school or an educationalist. He must at least keep the head of the school informed of all relevant facts, so that that factor may be kept in view while dealing with that child in the school and in all its activities—studies, games and extra-curricular activities. The parent must realise also that the child's proper education does not merely consist in book knowledge and that an all round development is bound to be costly and that he as the principal responsible person for discharging his obligation should bear the burden of the whole or at least the major part of it. No doubt there is the possible, plausible argument that the state should spend more on the education of the children and that other expenditure should be reduced. But realising the stark realities of the situation, the parent should be ready and willing to do the right thing by the child by showing his promptitude in incurring, and shouldering the burden of all reasonable expenditure on the child's schooling. Education cannot be made too cheap, otherwise, its essential, vital quality is bound to be lost. Money has to be spent and the question is who should spend it, the state or the parent? The parent must himself realise the numerous advantages that the child is having at school and also think of the enormous cost of providing these if he had to do it for his child only. The grudging parent is unfortunately too much to the forefront now-a-days. Even parents who can afford are full of grumbles and murmurs about the rising cost of education. A more understanding and comprehensive attitude should be taken.

The Parent's relation with the school should be one of whole-hearted cooperation. What then should be the right attitude of a parent towards the child and the school which his child attends? The parent should personally visit the school once a term at least and keep himself informed about the work, the activities and his intellectual,

physical and moral progress. Also he must get all information about the child's behaviour in and out of school and about his child's companions and playmates.

ONENESS WITH THE SCHOOL.

The parent must feel a loyalty for the institution after carefully selecting the right one which would be suitable to the child and which would help him to fulfil his obligations to his child. He must continue the connection and experiment for the child's entire career. The yearly pilgrimage to new seats of learning—a common feature noticeable in these days has a bad psychological effect on the child. Its harmony of mind is disturbed, as it takes the child months before it can adjust itself to its new environments.

The most essential factor is the parent must be convinced that the school that the child attends is for the training of the young mind to the best of its resources and capacity and that both the school and himself, being co-workers with the same object should always work in harmony and mutual cooperation and not be strangers. They can never work at variance because that would harm the child's development.

The parent must take the school authorities in confidence. and consult them in all important matters regarding the child.

PARENTS' MEETINGS.

The school's task is enormous. In order to bring about a proper understanding and in order that common problems may be discussed and solved—there should be regular parents' meetings. They can do tremendous amount of good; child problems, individual difficulties and general education problems, can all be discussed at these meetings. Parents could come into close contact with the school and teachers can have heart to heart talk with parents, so that the harmonious development of the child both at home and in school is carried on. Parents should keep themselves informed of educational experiments in other countries and come forward to help the school in all ways in which they can do so. Educational experts there are bound to be in each society but educational matters in their broad aspects have never been the special problem of a class or a few specialists; every parent should be an educationist of the right kind.

What is wanted is enthusiasm, the will to do things, to think things out and make one's sincere contribution to the solution of the vast educational problems that face us today.

Siva as a Dancer in Madura Temple.

By Prof. K. S. SRIKANTAN, M. A., Lingaraj College.

Students of Indian Art know Siva more as a dancer than as any body else and in this temple are to be seen some of the finest poses of this divine dance. In one sense the image Siva-Nataraja of Madura is more famous than similar images in other temples. Here, as is well known, Siva is seen dancing with his right leg lifted upwards. (Ghajahastha Pose). This image of Siva is situated in the interior of the temple* in a hall known as Velli Ambalam or "Silver Hall". The huge and inspiring figure of Nataraja is plated with silver and is easily the grandest in the temple. The peculiarity of this pose has created round itself several stories, among which one at least would be of considerable interest to the readers. King Rajasekara Pandiya of Madura, we are told, was an expert in 63 out of 64 branches of knowledge. Karikala Chola, his rival, however, knew also the art of dancing, the 64th art. The Pandiyan ruler tried his very best to learn this art and while so doing, he realised the extreme difficulties in the way of learning this sacred art. He could not understand how Siva was dancing continuously without even changing his legs once. He, therefore, proceeded to the temple of Siva and prayed for years together to persuade Siva to change his leg. Greatly touched by his devotion Siva changed his leg. This is the commonest explanation given by the devotees. In this form Siva-Nataraja attracts thousands of pilgrims in Madura. We have also several representations of Siva in the ordinary Nataraja pose. In the Kambathadi Mantapam which represents the cream of the temple sculpture, we have a very beautiful figure of the ordinary Nataraja with the left leg lifted up. To the pilgrims this dance pose of Siva has a grand philosophical meaning. There is, in brief, in this dance much more than what meets the naked eye. One cannot fail to notice the smiling expression on the face of Siva emphasising the subtle and delicate modelling. The head is well poised on the broad shoulders and the whole thing is skilfully set off by the fine ear ornaments.

Close by the image of Siva-Nataraja in the same Mantapam can be seen another dance pose of Siva on the head of an elephant. In this form Siva is known as *Gajasura Murthi*. Siva is here seen killing an elephant and dancing with its skin as a Prabhamandala. This

Moorti is more beautiful than similar Moortis represented in other temples. Again we do not find here the figures of Devi and Skanda usually associated with Gajasuramoorti. At the foot of Siva we see the head of the elephant monster. At the top we see the tail of the elephant and on either side the legs are most graphically chiselled. A very large number of nicely worked out ornaments are seen on the image of Siva. Siva has eight hands. In the three right hands are seen the trident, the kettle drum and the noose. Two of the three left hands hold the shield and the skull, while the third left hand is held in Vismaya pose. One cannot but be struck by the solemnity of the face. Several are the versions about the reason for Siva killing this giant. No doubt all versions agree in the fact that Siva killed an elephant and made use of his skin as a garment. The Kurma Purana while describing the Linga in Benares observes that Siva came out suddenly from this Linga to kill an Asura who had assumed the shape of an elephant to kill all the Brahmins who were sitting round the Linga absorbed in meditation. A village in the Tanjore district called Valuvur is associated in the Tamil country with this destructive act of Siva and this is perhaps the only place which has a beautiful metal image of Gajaharamoorti.

Of the several other dance poses found in this temple, however, the most wonderful is that dance of Siva popularly known as *Urdhava Tandhava*. Here Siva is seen with his left leg lifted up and the toe pointing to the sky. This kind of dance is almost extinct to-day and is impossible of imitation. Among the legends connected with this dance, the most popular is that which states that Siva assumed this pose to defeat *Kali* who successfully competed with Siva in all other modes of dance. Another version, however, is that Siva while dancing lost his ear ornament and by means of his toe succeeded in restoring the ornament to its original place without the knowledge of the audience.

The above poses are only a few of the many that deserve close study. It is necessary for every student of dance to visit Madura temple and study carefully the numerous poses. Verily, the Madura temple is an encyclopaedia of dance in stone.

* Not accessible to the Photographer

Special Notes on Shelley's Fragments

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



In lyrics and minor fragments, Shelley's poetic genius rises radiantly robed in imaginative ecstasy replete with a rich fecundity of imagery which emerges from metaphysical depths in coloured vicissitudes of Resplendent Vision.

Just try his poem:— "TIME"

"Unfathomable Sea ! whose waves are years,
Ocean of Time, whose waters of deep woe
Are brackish with the salt of human tears !
Thou shoreless flood, which in thy ebb and flow
Claspest the limits of mortality !
And sick of prey, yet howling on for more,
Vomitest thy wrecks on its inhospitable shore;
Treacherous in calm, and terrible in storm,
Who shall put forth on thee,
Unfathomable Sea? "

The imagery reveals the ebb and flow of the poet's shoreless imagination which is luridly reminiscent of his emotional fathomlessness which eddies into billows of incarnation and reincarnation. A genuine critic with a critical genius should enjoy and interpret the inward splendour of the realised Vision of the creative genius. Shelley's language melodiously mingles with his theme and reveals his emotional depths and intellectual heights in deep intuitive shades of enlarged comprehension: words hover and hunger for his musical setting; thoughts tremble on the environs of eager expressive ecstasy; every fragment of his muse is an emotional deluge in musical effulgence.

Co-Education.

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



Co-education is clamorously demanded in India and has been achieved in Europe and America. But is it sound and proper? Are boys and girls to be taught the same things at the same time, in the same place, and in the same way? It is said that as early impressions are important and as a boy will form his estimate of women from the girls and women whom he meets in his boyhood, and as girls will be more self-possessed if they have the society of boys during their girlhood and youth, co-education would be quite satisfactory. Mr. Howard says further: 'Girls have not collapsed under the strain of keeping pace with the masculine intellect; boys have not lost their virility; the sexes have not indulged in promiscuous love-making.' It is claimed that the presence of girls in a boys' school will purify the atmosphere and bring about a natural and healthy relationship between boys and girls and that the girl will form a higher ideal of manhood and the boy a higher ideal of womanhood. In regard to the argument that co-education will destroy love, it is said: "Because Co-education may kill Cupid it will not kill Eros. Indeed Eros cannot be born until Cupid is dead."

While all this has some measure of truth, we must not forget the physiological and psychological differences between men and women. The age of puberty is earlier for girls than for boys. After puberty, there is a lessened quantity of haemoglobin in the girl's blood, and hence she is more liable to fatigue and is hence more liable to anaemia. Hence when the period of adolescence comes it is proper that the sexes are entirely separated in respect of studies as well as games. Dr. Adami says that the girls are more high-strung and liable to nervous strain. Further, sex differences have their own effect even in the intellectual and emotional spheres. This does not mean that boys and girls cannot do equally well in all the subjects for study. The experience of teachers and the results of examinations show that boys and girls do not differ in their capacity for studying subjects. But the masculine mind excels in the useful and the general and the abstract while the feminine mind excels in the ornamental and the individual and the concrete. The girl is more emotional and the boy is more practical. She is more subjective and he is more objective. She is more passive and he is more active. She has a higher power of memory than the boy. Why should not their respective traits be well trained and culti-

vated instead of macadamising all into a dull uniformity? Boys as well as girls should develop all their powers but need not and should not develop them in the same way.

Co-education was begun in America and has now spread to Europe, and now threatens to over-spread the whole world. But opinion is yet divided about its value. Mabel Hawtrey says that the adoption of co-education is a retrograde movement and would tend to produce effeminacy in men and masculinity in women. She says that woman, as the mother of the race, is endowed with intuition and sympathy. There should be no danger whatever to these qualities as the result of her education.

Arab Art in Egypt

BY JUPITER.

Had the noble specimens of Art which we see in Egypt been isolated in some other country, they would—by their own intrinsic glory—have attracted visitors to that favoured land from all parts of the world. That is the drawback of a visit to this wonderful home of successive civilisations; the attention of new comers is too apt to be exclusively dominated by the grandiose relics, which long series of Pharaohs have left behind them. Let us turn aside for a while from the marvels of remote antiquity to consider those which the present Moslem inhabitants can more directly claim as their own.

The inspiration of Islam sprang from the desert, and Moham-medan art in all its forms still bears the imprint of this origin. The forms made familiar to Arabian eyes by the date palm and its efflorescent comrades in the oases of the Jezirat wastes became their standard of beauty, and constituted the first models followed by their architects.

The pillars of Cairene mosques are specially eloquent of this dominating influence, not merely implicitly expressed in their columnar construction and general upstanding scheme, but explicitly in their capitals.

Of course, other influences have also been at work. When the "Sons of the Prophet" swept, sword in hand, across the decadent countries that owned allegiance to the rulers of a degenerate Roman Empire,

they made themselves masters of many nobly-proportioned Christian "Basilicas" and turned them to their own worship. These, in their turn, influenced the builders of new edifices whose genius possessed sufficient adaptive power to incorporate the alien ideas and make the combined result thoroughly homogeneous.

Cairo contains some of the finest mosques to be found anywhere in the world. That of El 'Amr, founded in A. D. 643, is the oldest in the country, and exemplifies to a notable degree that quality of adaptiveness on the part of Arab designers to which I refer above. The "Basilica" in the hands of this seventh-century architect became absorbed by the "court," and spread out into a deep colonnade, its three apsidal altars being modified into niches each pointing towards the sacred Mecca. This same spirit of amalgamation became even more strikingly displayed at the time when the famous mosque of Ibn-Tulun achieved its completion in A. D. 878.

In detail the Al-Azhar Mosque shows an advance on Ibn-Tulun, whilst the Mosque of Sultan Hassan seems to have absorbed much of the spirit of the architects employed by the ancient Pharaohs. Its appearance is bold and massive in every aspect, and the building combines all the apparent solidity of a fortress with that simplicity of line which seems to have been the cherished tradition of ancient Egypt.

Minarets indeed constitute an outstanding feature of the Cairene landscape. In Western eyes the exteriors of the mosques are apt to seem rather out of conformity with the feeling of propriety which Christians are accustomed to associate with religious buildings. This is due to the fact that the body of the edifice is often hidden amongst the shops and houses clustering closely round it.

True it is that some "purists" have unfavourably compared the minarets of Egypt with the tapering delicacy of the Turkish models. But is this fair? Would it not be more in accord with the true canons of art to allot each its appropriate niche in the Temple of Fame? It must at all events be conceded by every unbiased observer that the widely different outlines and varied methods of adornment which mark the Cairene minarets, entitle them to rank amongst decorative turrets as almost without rivals, if not unique.

But it is not merely in the buildings themselves that we see the wonders of Saracenic art exemplified in Egypt. Arabian workmanship ranks high in other fields of human ingenuity, and has made its mark in all eyes, whether the material be stone, wood, metal or inlay work.

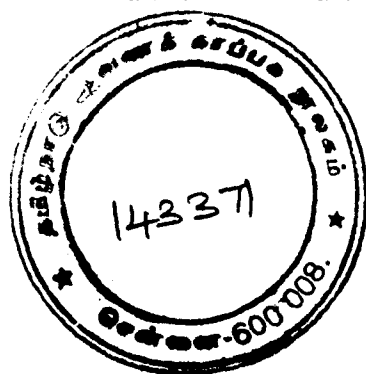
Indeed, with regard to special application in some of these spheres of labour it may be classed as pre-eminent.

What finer example, for instance, of stone-carving can be seen in any part of the globe than that which adorns the interior of the Mosque of Kait Bey, wherein also arabesques, medallions, and mosaic pavements are the marvel of all beholders? The carved and fretted woodwork of the pulpit of this mosque, and the designs in stone within the enceinte of the tomb-mosque of Barkuk can hardly be equalled by any similar work of any age.

In the mosque of Al-Ghuri, built by the sultan who (in A. D. 1516) fell at the age of seventy-six, fighting against the Turks near Aleppo, stands a miraculously beautiful example of *mimbar* (pulpit), from which the weekly address is delivered every Friday. This same sultan, whose death was due to desertion in face of the enemy, built one of the minarets of the Mosque of Al-Azhar, besides the Mosque of the Nilometer on the Island of Rodah.

The grilles lamps and pendant lanterns, seen on every hand in the various mosques will serve to indicate that such work was not confined to a small band of craftsmen, but shared by numerous members of a most flourishing guild.

As we wander through city streets, lined with native dwelling-places, we shall notice that, though the outer walls are unornamented, the doorways are frequently enriched with decorations of various kinds, many of them showing true appreciation of what is best in art. From the second (or third) story windows project with high blinds of wooden lattice. These are frequently adorned with magnificent 'meshrabiye' work, whose intricate and fretted carvings speak eloquently of the consummate skill of the old-time craftsmen. The arts of wood carving and ivory inlay appear to have originated with the Copts, in whose churches panels in basrelief, and surfaces inlaid with ivory, were well known before the Arabs conquered Egypt. (I. R. I. B.)



A Tip to Elementary School Teachers.

(Excerpts from a Report of the Refresher course for Elementary School Teachers in Madura District.)

It is admitted on all hands that the condition of elementary education is not quite satisfactory in this District. The present percentage of literates in the Madura District is only 4.9. Against an expenditure of 9 lakhs of rupees per annum from all sources only about 4,500 literates were hitherto turned out from boys' schools in the District, the cost per literate amounting nearly to Rs. 200/—.

It is an admitted fact that the present time is one of vast changes and that the Government of India Act 1935, has extended the franchise to all literates. It is also well known that our villages are steeped in poverty, insanitary conditions, disease, ignorance and a sort of stagnant life. The cry has, therefore, been for working out a programme of rural reconstruction by providing facilities therefor. Among these the provision of village leaders is the most important and with it has to be taken the provision of a complete elementary school education for all children of the school going age. It is also imperative that the percentage of literacy should be pushed up at least to 25 within the next 3 years.

Of the several factors that have affected the low literacy level in our villages such as faulty structure of schools, inadequate staff, (nearly 38.5 per cent of schools are still single teacher schools) employment of unqualified staff, the use of an unsuitable curriculum and lack of adequate supervision, the most important is the teacher and his equipment. Owing to numerous causes and want of adequate encouragement and regard from his environment, the village teacher in a number of cases has lapsed into ignorance even when he is a trained teacher; his enthusiasm and eagerness for work is at the lowest level as he has been carrying on his vocation as a matter of routine in an atmosphere mostly of gloom and despondency. If rural life is to be regenerated through effective leadership, the only machinery available is the village teacher and he has to be roused and refreshed to take a more optimistic interest in his environment and to prepare himself for taking up the office of rural guides in the near future.

To stimulate at least a fraction of the teachers serving in all classes of elementary schools in this district, to improve their own

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equipment and to readjust themselves to the altered conditions of life in villages, it was considered desirable to arrange for a refresher course for them during the Dasara holidays, with the help of specialists, and with the kind co-operation and deep sympathy of all classes of managements in the District. Our popular District Educational Officer, whom we moved in the matter, sent round circulars and selected a list of about 160 teachers and was kind enough to arrange for the personnel of the lecturers and instructors in several subjects useful for the Elementary school teacher and for re-awakening him. The course was accordingly inaugurated on the 23-rd of September at 4 P. M. In a short speech, the District Educational Officer explained the need for a Refresher Course, the condition of Elementary Education, the sweeping changes happening in the political field, the low economic level of the villages and the necessity for tackling with the elementary school teacher who is the only well informed man in the village. He requested Mr. R. D. Paul, the Commissioner, Madura Municipality, to declare the courses open. Mr. Paul was kind enough to impress on the audience the utility of such courses as were proposed by the Dist. Educational Officer and exhorted the teachers to make the best use of the time during their stay here at the course and to work out the maximum amount of improvement in their innate equipment. Regular work was started from the morning of 24—9—1938. The courses were short ones and included intensive training in Kindergarten occupations, child psychology, language training to young children, word-building and small games in connection therewith, number work through beads and other concrete objects, gardening as play and as project, children's clubs, adult education methods and preparation of useful teaching aids and appliances for daily use in class room practice. The courses were conducted by Mr. S. Jagannathan, Kindergarten specialist of the Teachers' College, Saidapet, whose services were kindly placed at our disposal by the Principal of that College.

Training in Project Method which enables teachers to work effectively when they have to deal with multiple classes was undertaken by Mr. Devasikamani of the Pasumalai Training School. Four lectures and practical work to enable teachers to utilise projects for all the five standards of the elementary school were provided. To remove the intense stress now placed on intellectual training in our schools a special course of training in handicrafts such as palmyrah leaf work, basket-making, stringwork and book-binding was provided with the help of Mr. S. Nallathambi of Pasumalai, and the handicrafts instructors of the Municipal Model School, Madura, with the kind permission of the

Commissioner of the Madura Municipality. Advantage was also taken of men of experience to arrange for talks on several subjects of vital importance for the village teacher to enable him to widen his outlook and to take an abiding interest in the work of rural development and in carrying on his school work more efficiently by enlisting parental co-operation.

1. Four talks were given by Sri Rao Sahib Rajaiah Lazarus, B. A., Retired Panchayat Officer, on village conditions in South India, bad sanitation, poverty, ignorance and illiteracy, debt, drink, idleness, inactivity, indulgence in factions, unchanged methods of cultivation and above all, neglect of children. Comparison of South Indian villages with those in Ireland, Holland, Germany, Philippines, China etc., the need for intelligent leadership in villages and historical, social and other factors governing village life with special advice to teachers as to how they can participate in social service.

2. Rural co-operation and working of co-operative societies and how best the teachers can help the activities of village Co-operative Societies by Mr. Ganapathia Pillai of the Co-operative Department.

3. *Agriculture*:—Rudimentary knowledge of this occupation with stress on soils and their nature, selection of seeds and crops suited to soils and climatic conditions, conservation and use of manures of different kinds including fertilisers, fungus and insect pests and how to control them, application of the principles of co-operation to agricultural activities, means of providing a subsidiary income through orchards, poultry keeping, bee-keeping etc.

4. (a) A talk on 'Care of Cattle' by Mr. Rajagopalachari, Assistant Veterinary Surgeon, Madura, their common diseases and how the village teacher can advise the villagers in seasons of epidemics or trouble, also the diseases commonly attacking poultry, and the remedies.

(b) A talk on cattle and care of cattle and their diseases by Sri Gopal of the Milk Supply Company Co-operative Society, Madura, who was kind enough to provide also facilities for a visit of the teachers to the cattle fair maintained by the Society in Madura.

5. Scouting, its importance in regard to training of young children in right traits of character and how it should be developed in Elementary schools by Sri Rajaiah D. Paul, Commissioner, Madura Municipality.

6. Sri Vaikuntamiah of the Madura Bar on the Rules of the Road just to enable the teachers to instruct young children when they are at school as to how to behave when they are on the road.

7. A talk on principles of 'First Aid' by Dr. Somasundara Iyer.

8. A talk on Red Cross and Junior Red Cross work in schools and their use in rural reconstruction work by the District Educational Officer.

9. Educational statistics and their importance in interpreting progress in elementary education by the District Educational Officer.

10. Cinema shows of films relating to malaria, hook worm, venereal diseases, tuberculosis, small pox, cholera etc., on 4 days for about an hour and a half per day by the Municipal Health Department with the kind permission of the Commissioner, Madura Municipality. Credit is due to the Cinema operator, for exciting great interest in the teachers in the subjects of the pictures exhibited by him.

Above all, it has to be mentioned here that physical activities and games for young children in village parts without elaborate equipment or large play grounds formed an integral part of the course. The teachers were given exercises and activities for about an hour in the morning as a sort of warming up. Children's games were taken up in the evening and the sole aim was to create in them a natural desire to teach and to direct their own children at play on returning to their schools. A variety programme, planned out for each school, was gone through so as to give the teachers a real training to improve the play side and the tone of their schools as well as in the community. They included rhythmic and play activities, initiative games, story games, folk dances and steps, competitive and non-competitive group games and spectacular stunts. It was emphasised that a variety of body-building play activities should be used by each teacher by engaging the maximum number of participants within the minimum space. A printed syllabus in callisthenics and games together with printed instructions containing directions for about 50 simple games were also placed in the hands of the teachers so as to enable them to do the follow-up work in their own schools.

At the end of the course a demonstration of physical activities was made by the teachers and it is a matter for gratification that they exhibited an unbounded enthusiasm, interest and cheer in those activities.

An exhibition of the Kindergarten aids and appliances prepared by the teachers and also the products of handicrafts training contributed by them was organised and kept open for inspection by the public. From the exhibition one could see the sincere and earnest attempts made by the teachers to improve their own innate equipment and to react in a cheerful measure on the work done by so many during the short period to awaken and to improve them. There is no doubt that these teachers will spread the healthy and useful knowledge they have gained here among their fellow workers who for one reason or another have not been able to participate in the course.

As a sort of encouragement and stimulus for further follow-up work, it is proposed to award certificates for all the teachers who underwent the course, with the approval of the Educational Department.

Gleanings.

The Daily Newspaper and the Teaching of Geography.

PROF. J. N. GHOSH, M. SC., B. T., F. R. G. S.

I doubt if the average teacher of geography is aware of the great mass of information, accurate and reliable, that is always accessible to us in the pages of the daily newspaper. My present object is to draw the attention of the teachers of geography to the particular page devoted to the *Stock Exchange Report*. There are three of these usually published in a day's issue, excepting Monday's of course. The *London Stock Exchange* report summarises the prices at which the shares of the most prominent industrial concerns of the British Empire have changed hands. It includes also a few shares of industrial corporations that are outside the confines of the Empire but in which Englishmen have large investments. A few items collected at random from to-day's paper will show that these are of greater significance to the student of geography than to any other class of newspaper readers, barring of course the very small section that actually dabbles in the Stock Exchange. Items like "Soa Pauls 7 p. c. coffee", "Bradford Dyers" (what do they dye?), "International Nickel" (why is the price quoted in dollars?) will speak for themselves. Others, like *Imperial Chemicals*, *Woolworth* (the famous American chain-stores, where everything can be had for 3d or 6d.), *Dunlop Rubber*, *Lever Brothers* (the famous manufacturers of Sunlight Soap, factory at Port Sunlight, near Liverpool), *Ford Motors*, *Imperial Tobacco* (the successors of the famous W. D and H. O. Wills of Bristol, who have also established a factory

at Monghyr), "*Carreras*," formidable rival of the above, and manufacturers of the "*Passing Show*," "*P. & O.*" etc. are names familiar even in India. Others may not be so well-known here, but are nevertheless gigantic industrial concerns of international repute which are veritable gold mines to their original shareholders. Among these we notice "*British Celanese*" and "*Courtaulds*," two of the most prominent manufacturers of artificial silk or rayon in the world. Incidentally it may be mentioned that artificial silk has proved to be a formidable rival to natural silk and more artificial silk is produced (and used) now than the natural product. *J. & P. Coats* are the famous firm of cotton thread manufacturers of Paisley. Our text-books of geography mention their products and one can see them in any shop dealing in these anywhere in India. *Vickers Ltd.* are the famous manufacturers of naval armaments, battleships, maxim gun, ammunitions, airships &c.

The Stock Exchange Report confirms the text-book statement that *tea* is grown in Assam, Doon and Ceylon. The other minor centres of production favoured by some text-book writers are ignored,—they do not come in international trade. The names of the sites of the famous *jute mills* on both banks of the Hooghly, Kamarhatti, Kanknarrah, Barnagore, Howrah &c. are not to be found in any text-books, but in the share market report. Among the popular mining shares we find the name of *Nundydroog*—one of the Kolar Gold Mines. The *Burma Corporation* works the lead-silver-zinc mines in Namtu. *Rio Tinto* is the name of the famous copper-mining centre in the province of Huelva in Spain. *East Rand* is one of the Johannesburg gold mines. Under the heading "*Oil Shares*" we find reference to all the important petroleum deposits of the world, excepting those of the United States and Russia. Trinidad and Venezuela, Attock and Burma are self-explanatory. The *Shell Trading and Transport Company* is associated with the Royal Dutch Company in the development of oil property in the Dutch East Indies. Just now the *Mexican Eagle* has become famous for its lands and properties have recently been expropriated by President Cardenas of Mexico. At one time Mexico produced almost one-fourth of the world's petroleum and 85 p. c. of the shareholders of the Mexican Eagle are British! Their main fields are in the Isthmus of Tehuantepec which was at one time considered a possible site for a Pacific-Atlantic Canal.

The Anglo-Iranians are a reminder to us that we should get rid of the old habit and call Persia by its official name—*Iran*. (*The Bihar & Orissa Teachers' Journal*.)

Corporal Punishment in Pontypridd.

N. U. T. to support Teachers if penalised by Authority.

Pontypridd teachers will have the full support of the National Union of Teachers should they not observe the regulations of the Pontypridd Education Committee restricting the powers of the teachers to inflict corporal punishment.

This is the effect of a letter from N. U. T. General Secretary (Sir Frederic Mander) read to the Education Committee last week.

The revised regulations introduced recently forbid the use of corporal punishment in infants' and girls' schools, and provide that only head teachers shall give corporal punishment, which shall be limited to two strokes for one offence.

Sir Frederick Mander's letter stated that in the opinion of the executive committee of the N.U.T. and of the local teachers these restrictive regulations were calculated seriously to undermine discipline and impair efficiency in the schools.

Deteriorating Discipline.

The experience of the local teachers had been that the withdrawal from the teacher of the powers vested in him at common law to administer correction had already resulted in a marked deterioration in the standard of discipline and conduct of the schools, and was proving seriously detrimental to efficiency.

The letter concluded:—

"My executive, having given their full consideration to the serious educational and professional issues involved, have now adopted a resolution, the substance of which I am instructed to convey to the authority.

"In accordance with this resolution teachers will be advised to avoid recourse to corporal punishment so far as is possible, but that should a situation arise which, in their opinion, can only be dealt with by the administration of proper and reasonable corporal punishment for the purpose of maintaining discipline, and also for the well-being of their school, then, notwithstanding the authority's restrictive regulations, any teacher who, after the most careful consideration, deems it necessary to administer such corporal punishment shall, in the event of the authority dismissing him for a breach of their regulations, be accorded the fullest support of the Union."

—The Schoolmaster and Woman Teachers' Chronicle, London.

The Mind in Health and Disease.

BY LILLIAN R. CARQUE.

(Carque Natural Foods Research Institute, California, U. S. A.)

So tremendous an influence is held by the mental attitude over the life process of the body that the slightest aberration in its motives, the faintest deflection in its course of the moral rectitudes reacts with an all-sweeping impulse towards health or disease in the unfoldment and survival of every cell in the human organism.

Through the power of our motives, the mind is practically in control of our physiological processes. The ancient philosophers realized that an impure mind, with its demoralized will-power, is capable of effecting the same diseased conditions in the digestive secretions as would result from the ingestion of putrifying food itself. For it is over the wireless or fiberless currents of the human Radio, playing on every receiving station in the physiological field of the body, that the mind has the power to influence, for good or for ill, the selective affinities involved in the digestive and nutritional processes of individual life.

The attitude the individual holds to the world, he first holds to himself. Every shade of feeling he projects outwardly reacts simultaneously on himself inwards. Thoughts are not things, but boomerangs. Equally important, they affect the sender both in going and in returning. The hater, the deceiver and the profligate give to their own nature the first shock of their destructive thought batteries. Their distorted, perverted practices and misleading statements rebound as agents of chaos and corruption into the vital activities of their own cell-world.

Of striking significance is the fact that the vibrations which accompany the thought impulse connect the transgressor, by a circuit of exchange, with every thought or mental energy that bears affinity to his own mind. Consequently, the criminal mind, by vibrating in the key-note of criminality, becomes a receiving station for every criminal impulse thrown upon the vital ethers of the world. The incensed mind may become a lurid vortex of destructive passion as it augments fresh energies of its own fatal affinity. Similar pernicious influences are exerted on the fearful mind, the envious mind, the lustful, the corrupt and the degenerate mind. They contribute momentum to their own specific destructiveness until like physical storm centers the very convulsion of their energy reverts automatically into self-destruction.

Meanwhile, the individual in the grip of destructive emotions transmits the vital discords of his mind into his own physical edifice. The angry man will send a torrent of rage into his own constructive cell-world, transforming every cell into an aggressive entity ready to attack every other cell by its vitiated secretions. The body is suddenly turned into a vital chaos of strife and struggle where precious tissue structures, once pillars of vital strength, are reduced to ruin and ashes. Might not this suggest the genesis of most of our degenerative diseases?

Where anger destroys the individual by starting vicious attacks upon his own nature, its companion emotion—fear—destroys by the very opposite method, that of isolation. The fearful individual isolates himself from the co-operative forces of the world by surrounding his mind with a zone of universal distrust and suspicion. As action and reaction intertwine, so the movement of isolation invades the man himself, introducing a condition of fear into his cellular activities that practically freezes up his own life currents, and

strikes the cell units with a blinding distrust in their own life values—a situation which slowly reduces the body commonwealth to the frigid indecision of a physiological glacier. Anger destroys the cell-world by fire, fear by frost.

No digestive tonic comes up to the tonic of a cheerful mind. Joy floods every cell with mental sunlight, and exhilarates every physiological process with abounding vital energy. Under the influence of joy, the small arteries and capillaries dilate and every organ receives an increased and more energetic blood supply. Through its magic powers upon the muscular system, there is not only an increased disposition to activity, but a more intensified capacity for effort and endurance. The heart beats stronger, the brain is clearer, breathing is deeper, digestion more active, the eyes brighten, the cheeks glow, the whole body rejoices and prospers under the influence of a peaceful contented mental state.

Joy is the progeny of the creative impulse manifested in acts of altruistic energy. It enters our life as a possession or gift only to the extent it is a response to efforts of unselfish, humanizing constructive service. Before we get the power to receive, we must first have acquired the power to give. It is only through the giving out of something of our own life that we can make room for something new to enter into its place. Moreover, as the law of affinity lies back of every exchange, it follows that the gift transferred upon us must vibrate to the same key-note of ideality and virtue, power and genius as the motive in which we send our own gift. Thus it is this replacement of our own personal gift by gifts more divine that penetrates our nature with that rapturous joy which becomes the automatically unfailing reward of all altruistic efforts. This is the ecstasy of the artist who, in his creative labours, forgets himself for his art—an ecstasy which sends a wave of bounding, healthful life through every cell or unit of his nature.

It is revolting both from a moral and scientific point of view to look for power in a paid healer to restore purity and peace to a troubled conscience. Some day we shall find within the range of medical science the power to demonstrably follow the changes of vital chemistry at work between the moral acid of an uncharitable, suspicious feeling, and the subsequent irritation of the secretory glands involved in the hydrochlorid production in the gastric chemistry. As a suspicious, gloomy hypercritical and fault-finding disposition of the mind may ultimately lead to gastric disorders, so the harboring of other shades of abnormal feelings may give rise to corresponding pathological reactions.

An outbreak of anger—an emotion which particularly relates to the hepatic nature of the individual—may so influence the bile and glycogen secretion of the corresponding organs that serious and even fatal shocks have sprung from it. Excessive fear, by sending all the blood to the heart, has been known to cause temporary arrest of digestion and assimilation; heart disease is acknowledged to be the inevitable result of the continued and persistent

sensations of overpowering fear. Emotional tension causes about three quarters of all cases of ulcerative colitis, according to Dr. Albert J. Sullivan of the Yale University School of medicine in his report to the Gastro-Enterological Association. True, there are physical causes for cancer, but the mental poisoning back of this dreaded disease is more prevalent and constant.

It is through the gateway of feeling that the subjective world with its beauty and ugliness, its holiness and baseness, its truth and falsehood are asserting their influence as appreciable factors in the moral consciousness of the individual. The secret of health lies consequently in the development of a pure, firm and vigorous will, ever ready to respond to the call of our moral nature and always occupying a positive stand in enforcing its mandates. The same principle is applicable to eating, walking, resting, breathing or any other phase of general or personal duties. Maintaining a loving and wide-awake interest in the functional activities of our nature, with a living realization of the involved moral purpose, we are able to key our cell-consciousness to our cerebral or self-consciousness, and thus raise the tenor in the vital exchange of our entire metabolism.

As the true knowledge of *will* is fundamentally and intrinsically represented in its inspiring motive, it follows that the only guarantee for an ultimately safe employment of will in physical healing lies in the unselfishness of its motive. Our bodies are entrusted to our care, not for our carnal pleasures, but rather for our usefulness. Consequently to be well means to be moral, which is equivalent to unselfish and useful service to humanity. The state of a person's general health indicates the sum total of his moral experiences, no matter how remote in his life history the lines of discipline and character have to be traced to reach their converging point. Every act and gesture is freighted with meaning and destiny. An individual finds himself at any given moment in a certain place, in a certain attitude and in possession of certain powers, because the point in time and life involved at that moment forms an integral part of his own vital and moral organisms—constituting the inevitable and inexorable focal point which is formed by the projection into his moral evolution of impulses of thought, will or feeling, endorsed and sustained by his own self-consciousness.

Back of the worry habit lies a demand for complete security, which life does not offer and which would serve merely as a stumbling block on our upward and onward evolutionary flight. Persons who demand of life something more than a reasonable security, maintained by their own capacity for effort, are still clinging to infantile reactions which are appropriate in childhood, but which must be abandoned in adulthood. It must be our constant endeavour to create a reasonable security for oneself by one's own resourcefulness and by one's own capacity for wholehearted, willing, unremitting effort. The essence of adult courage is its willingness to take chances, to accept the normal risks of life without worrying or shrinking, and to rely on one's ability

to deal with emergencies as they arise. Courage is grace under stress; it is a self-sufficiency that is all powerful, skilful and secure with a security of its own unfoldment.

We must hold the invincible conviction that nature is benign and that the forces which control it are of a benevolent kind. There must be an unswerving trust and faith in the dependability of the cosmic plan, its law^s and its destiny. To all progressive and unprejudiced thinkers, it becomes clear that the universe is not at the mercy of blind forces, but that divine laws are working unceasingly towards perfection.* The cosmic Intelligence or Power that directs life's finer forces will safely guide us through our stumbles if we comply with its higher laws in the spirit of love and service. As we grow in loftier motives, we become connected with every spiritual and creative force in the universe, and all that is required of mind, soul and body on the physical, mental or moral plane moves towards us in the course of humanitarian pursuits—and serves as an alkalinizing or purifying force.

(*New Health.*)

Special Hind Swaraj Number of the "Aryan Path".

A Review by

Prof. C. A. Krishnamurti Rau, M.A., F.R. Ec. S. (London).

"Hind Swaraj" was written by Gandhiji in 1908 in Gujarati and appears now in English, a volume of 200 small pages, substantially unaltered though 30 years of storm and strife have passed since then subjecting the world to a deluge of exciting ideas. Its indictment of western civilisation for the evils and the miseries which have come in its wake must have come as a shock to many in the West at a time when they were most glorying over their achievements. The remedy of Non-violence suggested in the book must have also appeared as novel as it seems simple. The book might possibly have been set down for the "production of a fool" or that of "a crank" or one playing "a deep game". But it has received wide-spread attention, and the nine articles in the Special number of the "Aryan Path" would indicate how the West has reacted to these essentially Indian ideas.

The appearance of the book in 1908 was occasioned by the intense agony felt by Gandhiji at witnessing the greatest tragedy of modern times, the enslavement of the Indian people both in India and in S. Africa. India was not being trampled upon under the British heel but under that of western

civilization, according to Gandhiji. The only weapon available to a people helpless against armed governments was that of non-violence or passive resistance. Today the situation is much more grave, and Gandhi's "case against western civilization is certainly stronger". Countries like England which are apparently prosperous are, in the opinion of Gandhiji, terribly suffering owing to this civilization. English education has enslaved India, the younger generation particularly having fallen a prey to its glamour. The source of the evil is the same in both cases—western civilization, which has made the West "drunken"; and the remedy also is the same. But the question is whether those to whom the appeal is made would listen and act. The nine brilliant articles contributed by some of the best thinkers of the west to the special number of the "Aryan Path" show how they have reacted to Gandhiji's appeal. While they are in agreement with the basic ideas of "HIND SWARAJ", they enter into a defence of Western civilization and expose the defects of Gandhiji's view-points. That is the latest phase of the never-ending debate between the West and the East.

Eulogiums have been showered on the book. "It is a most disturbing book", according to Mr. G D H Cole. Mr J Middleton Murry calls it "a spiritual classic". To Mr. J D Beresford, "it enunciates the Law of Love". Mr. Fausset calls it "one of the best modern hand-books of a real and creative revolution". Gerald Heard sees in the society envisaged by Gandhiji the vision of "a new order with a rational planned way of life for avowed intentional living". Irene Rathbone would "implore people to read this book which is suffused in light".

Gandhiji's views on Western civilization are subjected to a searching analysis by these writers. If it is contended that the defects of Indian civilization are not of its essence, it holds good equally in the other case also. Besides, the greatest contribution to human advancement has come only from the west. It has delivered humanity from drudgery and its possibilities have not been exhausted. But, suggests Gandhiji, the sciences are no good in helping me to control the senses! Look at the horrors of war which are only on the increase! The answer to this from the other side is that western civilization is "not of sharp necessity at enmity with the human soul" that it is not doomed but is only threatened and can be saved by leaders of the type of Gandhi but after the ways of the West, who can direct the 'machines' along benevolent channels. To suggest that the "machines" should be abandoned altogether is to place humanity at some unknown point two centuries behind and is due to "a confusion in attributing to mechanisms moral qualities which are possessed only by those who use or misuse them". The machine is, therefore, to be controlled by self-renunciation rather than annihilated, being a good servant though a bad master.

The doctrine of Ahimsa sounds quite pleasing to the writers in the "Aryan Path", but does not promise to be practical. First, it is difficult to understand its technique. Is it merely a temporary political expediency or an

abiding solution? How can passive resistance be an answer to German or Japanese bombing from the air? Not all can achieve the personal swaraj that Gandhiji has done. "I would risk war to end war" says one. "Make Christ the leader of the West once again" says another. "For discovering the innocent village communities Europe has to go to the Middle Ages, but Gandhiji finds them every where in his land" says a third. But all agree that mass assassination known as war must be stopped at all costs. But is non-violence effective or really non-violent? Echo answers that its superb moral influence will work a wonderful moral revolution in the heart and prevent mankind from being doomed. "The dust of ages will soon settle on this machine civilization" but a society ever wakeful to the workings of the soul with the splendour of truth surrounding it need not only never fear destruction but would keep the world better worth living in.

Such are the thoughts aroused by Gandhiji's great book. Is he going to clear the doubts and answer the points raised in the nine articles of the "Aryan Path" in its special number? The mind must ponder deeply in the silence of the heart, subduing the baser passions which first enslave the self and then only others. The puzzle of the book perhaps lies in its having left several things unsaid which the Indian can easily understand and fill in, thanks to his regimentation in the spiritual field where he has been subjected to the daily discipline of early rising and bathing, a regulated non-violent diet, contemplating the splendours of the rising and setting sun and the immensity of space wherein this little speck floats, "to which ten thousand years are but a tick of the great cosmic clock"—to a people so brought up, Ahimsa is real and earnest though the path to the promised land is long and the journey arduous. But how great the victory when actually achieved!

Notes.

University Reform and Reorganisation of Secondary Education.

By Prof. C. A. Krishnamurti Rao, M. A., F. R. Econ.s.,
Associate Editor.

A really useful discussion took place on this important question during the last meeting of the Academic Council and the Senate of the Madras University when members of the Syndicate, the Vice-Chancellor, the Director of Public Instruction and the Parliamentary Secretary for Education took part in the same. It would be useful at the outset to give in outline the circumstances under which the question was brought before the University bodies. In June 1937, the Government of Madras issued a press communique regarding the policy of elementary, secondary and higher education. In March 1938, the Government requested the University to consider in detail the press communique, since the question had long been pending and had to be decided soon in view of the growing criticisms levelled against the system of public education in general in our land. The Syndicate thereupon appointed an Ad Hoc Committee consisting of heads of Colleges and High Schools on the Academic Council and members of the Syndicate, with the Vice-Chancellor as convenor. The question of the Matriculation Examination was expressly kept out of the purview of the committee. Other questions in the communique were to be considered. The resolutions of the committee were that the University should have its own Matriculation and the University courses be left as they are with no change in their length.

In the course of the lengthy discussion that ensued, certain points were made pretty clear. There was a feeling that the Intermediate Examination was a better test for eliminating unsuitable candidates for the Degree courses. The alternative to this is a pre-University course extending beyond the IV Form in the Secondary Schools which would have a parallel vocational course projecting at this point. The institution of

an Entrance Examination after 2 or 3 years after the IV Form thus becomes obligatory on the part of the University to satisfy its own needs.

A peculiar difficulty is felt at this stage. Frankly put, the question resolves itself into this. The pre-University area seems to be in a sort of twilight, a kind of no man's land. If it is conceded that the main function of the High Schools is to impart utility-education, they are not very much interested in concentrating on preparing pupils for the University which now seems to assume that its duty begins and ends with instituting its own Matriculation and no more, so far as this is concerned. It is a needless and thankless burden thrown on the High Schools which can give, after the IV Form stage, exclusive attention to vocational courses, thus ridding our educational system of the age-long charge of mere clerk's education. The duty of the University cannot begin or end with merely instituting an Entrance Examination. It must also take complete charge of the pre-University classes so that it can have in abundance the sort of stuff that it needs. This appears to be the only and surest way of disentangling matters which have got badly complicated. The University discussions revealed a sort of disinclination, lying beneath the surface, to shoulder the burden of the region between IV Form and the Entrance Examination. Public interests suffer no little on account of this sort of dyarchy at this stage. The situation is this: The High School cannot be interested in this pre-University preparation; the University cannot concern itself in preparing students below the University classes. As the Director of Public Instruction clearly pointed out, it is better that High Schools be told exactly and definitely that preparation for the University courses does or does not form a part of their function, because it is high time that they put their own house in order, though they are willing and anxious to be guided by the considered opinion of the University. It is a matter for surprise that though the question of the Matriculation Examination was definitely excluded from the consideration of the Ad Hoc Committee, the instituting of the same was the first of the two recommendations of the Ad Hoc Committee. The

Vice-Chancellor more than once pointed out that this point need not, at that stage, engage the attention of the House.

At a particular point, the discussion tended to be peculiarly illuminating as when the University representatives said that, prior to doing anything in the matter, they would wait to know how the Government would reorganise its course in the Secondary stage; and the spokesmen of the Government were equally anxious to know whether the University desired them at the Secondary stage to prepare students for the University or not; and when this was made clear, they felt they could proceed apace with the reorganisation of Secondary education unhampered by considerations extraneous to them, as University requirements really were. The Director was again clear on this point as what he wanted to know was what the University thought regarding the Government proposals. It was in no way helpful for Secondary or University reform that it should be said, as was done on the occasion, that the Syndicate was the supreme body and the Senate was the ordinance-making body! The University bodies could easily make up their minds as to whether they wanted the High Schools to serve after the IV Form as pre-University training ground or not. A clear and early decision on this point would rescue both Secondary and University education from the anomalous situations in which they find themselves only too frequently as at present. The time for considering whether the High School course should be lengthened or the College course shortened would arise only after this is made clear.

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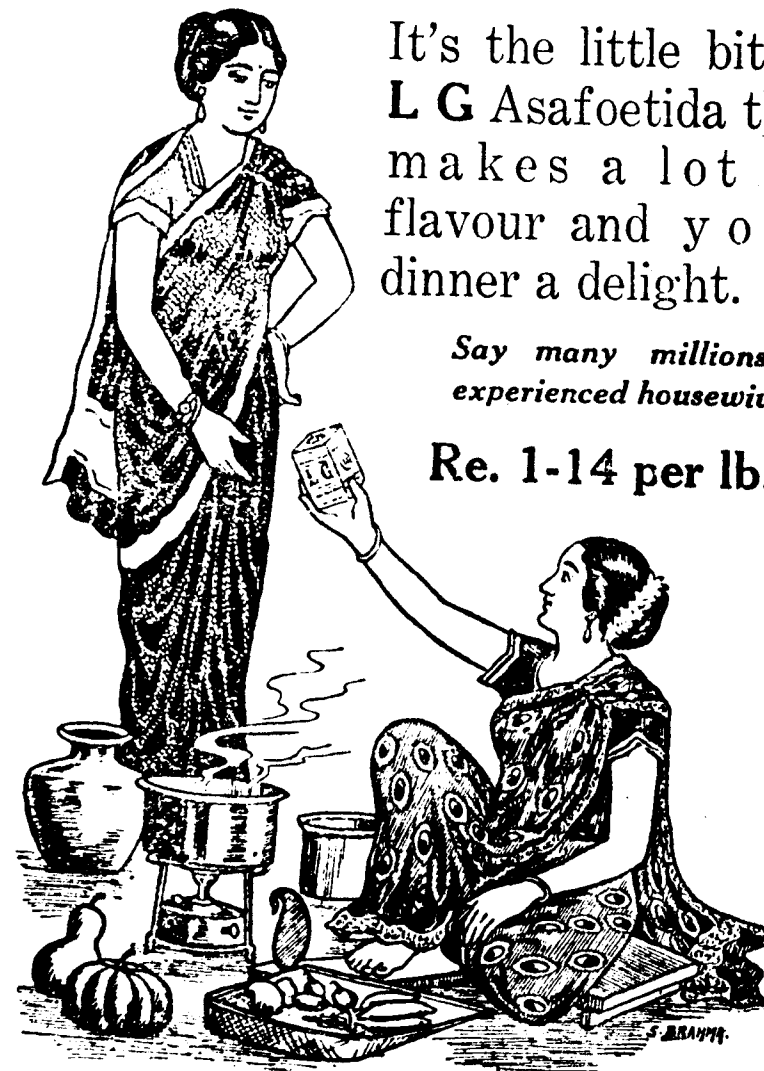
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