

THE Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

PUBLISHED EVERY MONDAY AND THURSDAY

(Registered as a Newspaper)

[P. M. G., No. H. B. - 59/300 of 13-7-38]

Estd. Sept. 11, 1889

VOL. L.

Phone 56,

JAFFNA, MONDAY, OCTOBER 10, 1938.

Price 5 Cts.

NO. 50.

THE TYRANNY OF ENGLISH EDUCATION

Why Gandhiji Wants the Mother-Tongue

INDIA HAS A MISSION TO PERFORM

(By J. M. Kumarappa, M. A., S.T.B., Ph. D.,
Professor of Social Economy in the Tata Graduate School
of Social Work, Bombay)

THE present system of education, declared Mahatma Gandhi, does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. The excessive importance given to English has cast upon the educated class a burden which has maimed them mentally for life, and made them strangers in their own land. Such indeed are the major charges he levelled at the Wardha Conference against the present educational system, to introduce which the fatal step was taken in February of the year 1835 in accordance with the famous minute of Macaulay. It was then the lamentable principle, that henceforward all the funds available for education should be devoted mainly to the maintenance of higher schools and colleges, imparting Western education with English as medium of instruction, was accepted as the official educational policy.

Under this policy the progress of Western education in India was greatly accelerated by two other factors, namely, the abolition of Persian in 1837 as the language of the courts, and the resolution of Sir Henry Hardinge in 1844 that preference would henceforward be given in all appointments under Government to men who had received a Western education. To meet this requirement for government service, a series of examinations was instituted for the purpose of selecting suitable candidates. Thus originated that most deplorable, and yet the most prevalent, idea

that education is primarily and essentially a passport for government appointments.

A Fatal Legacy

But that was not all. In thus concentrating on higher education, those in control upheld the theory that Western learning, if imparted to the upper classes, would filter down through natural processes to the lower classes. Judging by results, we find that this policy, instead of filtering culture down to the masses, has given us a fatal legacy of ninety per cent illiterates which is not only a national but an international problem. In addition to this, it has also, as Mahatma Gandhi points out, resulted in severely divorcing the literary classes from the illiterate masses; so much so, that it will be difficult to find to-day anywhere on earth a class of people so different in outlook from its own masses as the typical products of this system of education. Cultural irrigation could not take place for the simple reason that whatever enlightenment the masses received was through the old Indian system of folk-education, the intimate ideas, images and ideals, that appeal to them most, being derived, not from Burke and Shakespeare, Hume and Mill, but from the Vedas and the Puranas, the writings of Kabir and Kalidasa.

Indian Mass Culture

The early educational experts, who devised the present system for the purpose of spreading education from top downwards rather than from bottom upwards, of meeting urban needs rather than the rural, were not perhaps aware of this peculiar character of mass culture. Naturally they ignored the most important

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ANCIENT HINDU MARRIAGE

VI. Nuptial Rites (Contd.)

By S. R. Muttukumar

(Continued from our issue
of 29-9-38)

AFTER a couple had been duly married according to the prescribed rites, the bridegroom held the bride by the hand, and led her three times round the sacrificial fire, reciting some verse as: "Come, let us marry. Let us beget offspring. Loving, bright, with genial mind, may we live a hundred years." The bride's father or guardian filled each time the bride's hands with fried grain, and she sacrificed it to the fire. After each round the bridegroom lifted the foot of the bride, and placed it on a grind-stone, saying: "Like a stone be firm".

Varied are the legends connected with this grind-stone ceremony, but the most pleasing of all is this:—"One Ahalya, the wife of a sage Gautama, was transformed into a stone by the curse of her husband, who wrongfully suspected her of infidelity, because he found her in the company of Indra who made overtures to her, but was repulsed. She was of the Brahmanical caste".⁽¹⁰⁾

Arundati Ceremony

Another is the Arundati ceremony. The story is that Arundati was a pariah girl. Her chastity and devotion to her husband were so great that she was exalted to the skies in the form of a star, and she is shown as an emblem of chastity worthy of imitation by all brides. Asvaldyana says: "And she (the newly married maiden) should dwell that night in the house of an old Brahmin woman whose husband is alive, and whose children are alive. When she sees the Polar Star, the star of Arundati and the Seven Rishis (Ursa Major), let her break the silence and say, 'May my husband live, and I get offspring.' Serukhayana also says: 'Let them sit silent, when the sun has set, until the Polar Star appears. He shows her the star with the words, 'Firm be thou, thriving with me'. Let her say, 'I see the Polar Star, may I obtain offspring'. Through the period of

three nights let them abstain from conjugal intercourse".⁽¹¹⁾

The meaning conveyed in the above two ceremonies is that a woman, though of a high caste, if even suspected of infidelity, deserved to be trampled under foot;—but one, though an outcaste, if she is chaste, is worthy of worship.

Manu, therefore, says: "She who restrains her thoughts, speech and acts, is not unfaithful to her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife). But a wife disloyal to her husband, shall incur disgrace in this life, and be born in the next from the womb of a jackal, or be tormented with horrible diseases which punish vice".⁽¹²⁾

He also states: "Let mutual fidelity continue till death; this, in few words, may be considered as the supreme law between husband and wife. Let a man and woman, united by marriage, beware, lest at any time disunited, they violate their mutual fidelity".⁽¹³⁾

Feeding Ceremony

A third interesting ceremony was the first meal of the bride and the bridegroom. The bride's mother brought in one hand a bronze tray containing some red powder, wheat and sugar, and in the other a vessel with some ghee. The husband threw some of the mixture from the plate into the sacrificial fire, saying: "Take away whatever vices there may be in my wife". He then took another morsel from the plate and asked his bride to eat it. In some parts of India the bride was so closely veiled, that she could do no more than make a feint of eating; but amongst those Hindus who did not veil their brides so closely, the wife did really eat with her husband, and continued to do so for the three or four days of the wedding festivities. However, whether the

(Continued on Page 8)

(11) Dutt's *Civilization in Ancient India* I. 261.

(12) *Dharma Shashtra*, ix, 30.

(13) *Ibid*, ix, 101, 102.

(10) *Report on the Census of Ceylon* 1911, p. 335.

HER FOURTH VICTIM

BY MAHABIR SAHAI

"BANG," Hari's head struck the corner of the table and it began to bleed. It was a desperate attempt to end his mental agony.

Twice Hari attempted to complete the letter but each time it was torn consigned to the waste paper basket. Hari, the thinker, writer and novelist, was still indecisive, wavering and perplexed. A severe conflict raged in his mind. He was called upon to choose once for all, between love and riches. Which one would he forgo? Both seemed to be indispensable. His head was completely muddled and continued indecision was driving him mad.

Excitedly he stood up, bandaged his injury with a handkerchief and re-read the following passages from his father's letter:—

"Even a prodigal son returns. But you still show signs of going farther away. Just a year back, you left me to take up the career of a literary vagabond, giving up the municipal job here. I now learn from private sources that you are in straitened circumstances. I am sending by money order a sum of Rs. 100 which will help you out of the difficulty and hope that you will wind up your affairs there and make a hasty retreat to your home. Let me tell you another complication, of which, unfortunately, you are not aware. The municipal job was offered to you on the condition that I would marry my son with the Secretary's daughter. This was the understanding. Now I am accused of breaking my promise, of betraying the secretary. You must either take up the rejected job and marry the girl selected for you or say 'no' definitely, in which case I have decided to disclaim you as my son and debar you from inheriting my property!"

Tears rolled down his eyes. Hari closed his eyes and sank back in the chair. A new struggle was now brewing in his head. Should he accept his father's help to discharge his debts? If he did, he must do as his father dictated. If he declined the offer, how was he going to repay his debts and maintain himself? The landlord had been calling on him twice a day for arrears of rent and reminding him of handcuffs. His writings were being returned with the publishers' regrets. The future was dark and gloomy. He courted poverty, settled down in slums, mixed with the poor and the down-trodden, so that he might live, feel and think like them. He worked on his novel from early dawn till late hours in the night. He gave out of his best. But it all proved unavailing. Then why was he fleeing from the lap of luxury and comfort? His father was pinning for him. Should he be troubled, worried and disgraced in old age?

These thoughts so overwhelmed him that he finally decided to go back. It was already 4.30 p. m. and the Dak was due to be cleared at 4.40 p. m. Hari hurriedly scribbled the reply and ran out to post it. As soon as it was safely slipped through the slot, he felt a weight off his head. The congestion of conflicting ideas and thoughts eased. From there he made his way to the landlord's residence to clear up the account. Relieved of these embarrassments Hari returned to his flat. His next move was to

make a secret departure from the town, perhaps after dark. But little did he suspect that a new surprise awaited him on his arrival. On pushing the door of his room, he discovered that it was closed from inside. A cloud of bewildered curiosity came over his features. Who could be inside? Knocking and shouting brought no response. He then gave a forceful push and the doors gave way. But what did he behold? Kamala, his 24-year-old girl friend, huddled up before him in an unconscious state. Hari quickly lifted her up and carried her to the bed. A little water restored her to her senses.

"Kamala, dear," asked Hari anxiously, impatient to unravel the mystery of the mishap, "what's all this?"

Though not fair-coloured, Hari's fiancée possessed the most attractive features and a lean, supple and lithe body made up what was lacking in colour. She was pleasing to look at.

"I hate to speak to a liar, betrayer and fake lover," replied Kamala angrily, struggling to release her hand from his grip, "were you wooing me for this? Why didn't you tell me plainly that you loved another girl, you wished to marry her and not me?"

"What has happened?" asked Hari wondering how she got the inkling of the whole affair.

"Happened," retorted Kamala, "Here is the proof, written proof of your treachery, deceit and faithlessness." Kamala, like a wounded tigress jumped out of the bed and handed over a piece of paper to the perplexed lover. It was a letter.

A single glance at it revealed that it was his own letter! The discovery gradually dawned on him. In the heat of excitement and perplexity, he had posted back his father's letter instead of the reply! Kamala called in during his brief absence, saw the letter on the table and was stunned to read its contents.

It was but natural under the circumstances. She was given to understand that Hari would not marry anybody but her. If that was, by some chance, not possible he was determined to remain single.

Hari's conscience severely chastised him and he looked a perfect fool. Did he incur all this expense to woo her hand, only to back out at the eleventh hour. Had he not already made up his mind to make Kamala his partner in life. Then why this change?

"Why do you hang down your head in shame?" snarled Kamala, furiously at Hari. "What have you to say—you irresponsible men, mean exploiters of the weaker sex." And she began to weep. Her sobs aroused Hari from his agonising reverie. Dashing forward, he closed her in his embrace.

"Kamala, you are mistaken," began Hari suavely, "I am sincere to the core of my heart. You must first listen to what I have to say."

"It's no use," she interrupted, trembling and sobbing, "Piling lies over lies. Leave me to my fate. Leave me for God's sake. You are a rich man's son. You can afford to shift love from one to another. We can't."

"What are you talking?"

"Talking nonsense, as is our wont."

Yes, women are weak. They readily succumb to man's outward charms and are misled by warm professions of love. Men take advantage of that weakness as you did in my case. Are you the same man who advocates the removal of caste-restrictions in his novels and vehemently pleads for inter-caste marriages? I doubt it."

"I tell you," said he in an apologetic tone which carried conviction, "I do not intend to send this letter now. I am extremely ashamed of what was happened. It was indeed a most fortunate blunder that the letter was not posted. But you must realise my position also." And Hari narrated the circumstances which goaded him into writing such a letter and assured her that she should not entertain any more doubts. He was sending another letter reiterating his previous resolution to remain a bachelor all his life.

"Could not we," he meekly suggested at the end, "remain partners without contracting the formal marriage?"

"What a foolish suggestion!" retorted she indignantly, "Do you want me to lead a scandalous life? Would you tolerate people pointing me out as an unmarried mother? Don't you know I shall be the mother of a child eight months hence?"

It was a most shocking piece of news. Hari felt as if he was slapped on the cheek. Nothing, he realised, would assuage the smart of humiliation except a ready offer to legally wed her as soon as circumstances permitted. But there was still a hitch in his way. What was he to write to his father? He put the question to Kamala who had by now completely composed herself.

"Don't say you are going to marry," she replied, "Keep him in suspense. Write in a conciliatory tone. Make him believe that you intend to marry no one, so that your handsome pocket allowance is remitted to you in regular instalments. For, you can't afford to break away from him at this juncture."

What alternative had he but to follow her advice which offered an easy way out of the tangle! This step would, moreover, displease no one, he thought.

A few days later, a secret marriage was performed in the presence of a solitary spectator, the impecunious priest. Later on they happily settled down into a well-furnished bungalow, far removed from the din and bustle of the city. Society regarded them as misfits and they looked down upon it. In self-imposed segregation, they were happy and contented.

But fame and fortune, which was dear to the heart of the literary aspirant still proved elusive. A month slipped by in day dreaming and delightful anticipations. Then one day Hari was telegraphically called to Bombay by a publisher's firm intimating their acceptance of his novel.

It fetched him Rs. 500 and suddenly brought him into lime light. He was never happier. As soon as the transaction was completed, he hurried back to break the news to his dear Kamala. But a more important and startling news awaited him there. Just as he entered the front verandah of the house, the boy servant informed him that *mem sahib* had been absent since the previous night when she secretly slipped away. Hari was dumb

founded. Where could she go? Why should she mysteriously disappear? He could not assign any cause. A volley of questions were put to the bewildered servant. Did anybody come here? Did she tell him anything? Did he see her going about? The replies were in the negative. The whole incident seemed to be enshrouded in mystery. The whole story appeared to be incredible. This was the last thing Hari could anticipate. Led by instinct, Hari entered Kamala's room with a view to making a thorough search of the place. On the centre table lay two papers. One was a telegram and the other a note written in Kamala's hand. The telegram was sent by Hari's father declaring him disinherited. Kamala's note ran thus:

Hari you will return to find yourself a pauper because you have been deprived of your fortune. Hence I have decided to leave you. I hate to be a beggar's wife. No! This is not the real reason. As soon as I succeeded in my plot, I bade good-bye. What was my aim in deceiving you, let me explain.

"I am an implacable and avowed enemy of men and young men, particularly. And also know, my name is not Kamala. This was a fictitious name adopted to hide my real identity. I was not employed as a mistress in the school. It was a lie. I did not get senseless on that day at your flat. It was all manipulated to entrap you. The information that I was pregnant was also wrong. That too was a lie concocted to force you to marry me. Now listen why I did all this, what my mission has been.

"About two years back I was studying at the University and I fell in love with a student there. He was not only handsome and attractive but immensely rich. He liked me but he was a Brahman and I belonged to Rajput Jat family. Caste-restrictions forbade our union. But he decided to ignore this barrier and begged me to give my consent. I yielded to pressure which involved severance of all connections with my parents. The young man too, faced a similar situation but he could not brave the storm, raised by your marriage, successfully. The lure of gold and riches fascinated him more than what true love held out. He did not realize that it was too late. But the charm proved irresistible. One dark night he escaped. I could not never dream that he would one day leave me like this. Finding no other clue of his whereabouts I raided his village residence. All doors and windows were bolted at my appearance. I guessed that the youngman was securely interned in the building. Nobody approached me. I requested everybody who came out of the house or went into it, to at least let me have a last look at the youngman. But no. My prayers fell on deaf ears. He was inaccessible. When I began to weep on the doorstep, I was dragged out by a servant and left stranded on the road. From that very hour I resolved to wreak vengeance on as many young rich sons as I can get hold of. My *modus operandi* has been to hunt out rich bachelors, marry them, stick to them like sucking bees and to desert them when they are reduced to poverty and want.

"I think I have made myself clear, I am now off to another place to rope in others. You are my fourth victim."

(Roy's Weekly)

CEYLON'S GREAT MAN OF PEACE

Tributes To The Late Sir Ambalawanar Kanagasabai

A HALL TO PERPETUATE HIS MEMORY

THERE was greater harmony between the several communities in Ceylon than at present, because the men who represented these communities then were men of great commonsense who worked for the good of the country. Sir Ambalawanar was one of them, who by his contribution to the public life earned the respect not only of his community but of all communities.

Thus observed Mr. C. Coomaraswamy, District Judge, Jaffna, speaking at the foundation stone laying ceremony for the new hall to be erected in memory of Sir Ambalawanar Kanagasabai.

The foundation stone was laid by Sir Waitialingam Duraiswamy on Saturday at the Sir Kanagasabai Vidyasalai, Pannalai.

Sir Waitialingam was conducted in procession to the Vidyasalai in a decorated car. After laying the foundation-stone, he presided at the public meeting held at the Vidyasalai.

Mr. K. Sri Sundaramoorthy, Manager of the Vidyasalai, read the 73rd annual report of the school.

Valued Friend of Governor Stubbs

The following are extracts from his report:—This school was founded 82 years ago being the first aided private school in the Northern part of Jaffna. Since the school was recognised as a senior secondary school it counts over 75% passes in the J. S. C. and S. S. C. examinations, a record for any school in Jaffna. A very important innovation during the current year is the formation of a Parent-Teachers association.....It is this association that has undertaken to erect this hall as early as possible and is appealing to friends of the late Sir Ambalawanar and of the school for the necessary funds." Referring to the outstanding events of the year the report referred to the presentation by the Director of Education to the school of the Lorge Cup for physical Drill. The report thanked Sir Waitialingam for laying the foundation stone of the new Hall. Originally it was expected that Sir Edward Stubbs would perform the ceremony but his premature departure from the Island prevented him from doing so. In one of his letters to the manager Sir Edward stated that he was prepared to do anything to perpetuate the memory of his old true and valued friend Sir Ambalawanar.

Towered above Contemporaries

Mr. R. B. Naish, Government Agent, said that when he was last in Jaffna he had heard the name of Sir Ambalawanar being spoken with real respect as a man who stood head and shoulders above his contemporaries. The people of

Jaffna felt that Sir Ambalawanar was a man whose aim first of all was service to the people. The speaker referred to the long interesting and honourable career of Sir Ambalawanar, a career the climax of which was reached when he became a member of the Executive Council which indeed was a very great distinction.

Espoused All Ceylon Cause

Mr. C. Coomaraswamy, District Judge, said that Sir Ambalawanar was not only a man of peace but a man of action. The late Sir Ambalawanar was a good speaker, his speeches being always marked for reason and sound common sense. At a time when there was communal representation in Council, it was Sir Ambalawanar who espoused the cause of Ceylonese as a whole. There was greater harmony between the several communities than at present because the men who represented these communities were men of great common sense who worked for the good of the country. Sir Ambalawanar was one of them who by his contribution to the public life earned the respect not only of his community but of all communities.

Atikar A. Naganather speaking in Tamil referred to the late Sir Ambalawanar as one of the brilliant stars that illumined the local sky. The speaker paid an eloquent tribute to the highly dignified behaviour of Sir Ambalawanar both in his public and private life. So remarkable a man was Sir Ambalawanar that among the great men of Ceylon one could count but a few who enjoyed confidence of the Governor and the governed alike as their distinguished countryman (loud applause).

Mr. C. T. Lorge said that it was very fitting they should commemorate the memory of a truly great man by erecting a building of learning.

Man of Peace

Sir Waitialingam addressing in Tamil referred to his long and intimate association with the late Sir Ambalawanar whom they all respected and revered as a man of peace, a man among men. It was said that Mr. Chamberlain had brought peace to the world. Sir Ambalawanar in his days was acknowledged by all communities, Europeans, Sinhalese, Tamils and others as a man of peace. His smiling face and his sweet words of counsel and guidance always commanded the affection and esteem of all those who came in contact with him. Deeply learned in the religious teachings of his faith Sir Ambalawanar radiated the spirit of true patriotism, "Thesa Bakti".

A Truly Great Man

Before leaving Colombo for that function he (the speaker) had met some leading European and Sinhalese.

(Continued on page 5)

THE NEW MOTOR BILL

GOVERNOR'S ASSENT

SOME CLAUSES IN FORCE FROM TODAY

Last Friday's Gazette contains the announcement that the New Motor Ordinance No. 45 of 1938 received the assent of the Governor on October 3rd.

The new ordinance will be brought into operation on April 1st, 1939, according to the proclamation on Saturday, but certain provisions will be put into force as from the 10th of this month. These sections deal with the licensing of omnibuses and lorries and the machinery connected with dealing with it.

The programme that has been drawn up is that all applications for the licensing of lorries and buses for the period April 1st 1939, to December 31st, 1939, must be made to the licensing authorities on or before November 30th, 1938.

For the period January 1st, to March 31st, 1939, a new ordinance is to be enacted making provision for the issue of licences for all motor vehicles.

INTER - COLLEGIATE FOOTBALL

Two matches in the series were worked off last week-end. The wind, obeying some periodic law or taking advantage of the absence of the Hon. Secretary Mr. J. S. Selvaratnam, who had gone to Colombo for the Public Schools' Meet, once again started taking too keen an interest in the games.

On Friday, Skandavarodhaya College, who have entered the competition for the first time, beat Hartley College by the odd goal in three. It appeared to be a popular win for the debutants.

The Teams

Skandavarodhaya College

Vallipuram, Navaratnam, Subramaniam, Sivapragasam, Sivagnanam, Sathasivam, Thiagarajah, Sivapasingam, Thillainathar (Capt) Rajaratnam and Nadarajah.

Hartley College

Sivapathasantharam, Selvarajah, Ambalawanar, Kumarasegarampillai (Capt), Thillainayagam, Ramalingam, Ramanathan, Nesar, Velupillai, Velautham and Subramaniam.

Mr. K. V. Mylvaganam refereed and Messrs. K. S. C. Thuraiatnam and M. Sinnathamby were linesmen.

On Saturday Manipay Hindu College beat St. Henry's College by the one goal scored. The game was well contested but both teams lacked combination and finish.

The Teams

Manipay Hindu College

Thirunavukarasu, Rajakulasegaram, Ponnudurai, Thambakasalam, Jayaratnam, Kanagasalingam, Thambirajah, Somasundaram, Subramaniam, (Capt.) Arumugajajah and Amaratham.

St. Henry's College

Fernando, Pakianathan (Capt), Subramaniam Paramasathan, Vijayaratham, Dharmaratnam, Gnanaratnam, Mylvaganam, Swaminathan, Balasundaram and Rajendram.

Mr. I. V. Thuraiatnam refereed and Messrs. S. Sundaram and I. S. Ponnambalam were linesmen.

THE NEXT CENSUS

PRELIMINARY WORK BEGUN

MACHINES TO SECURE ACCURACY

Colombo, Saturday.

CEYLON'S next census in 1941 is likely to be mechanised, with a view to effecting a considerable reduction in the staff and to be as accurate as possible with regard to the figures.

Tabulating machines, similar to those to be used by the Railway, will be used for this purpose.

The Registrar-General, Mr. E. R. de Silva, is now busy going through the preliminary work and has also already addressed the Chief Secretary on the subject of appointing a Census Officer.

It has not yet been decided as to which department should be in charge of the Census, in the absence of a well equipped Statistics Department. At present there is only a statistics branch functioning under the Director of Commerce and Industries.

The Statistics Department, it may be remembered, was dissolved in 1932 as a retrenchment measure.

Last Census Incomplete

The last Census taken in 1931 was considerably curtailed owing to the financial crisis then.

A full Census was taken only in the town of Colombo with a population of 287,729 out of a total population in the Island of 5,312,548; on the estates, with a total population of 790,376, particulars with regard to total population, sex and race, were supplied by the Superintendents; while in the rest of the Island only the figures of the total population were taken.

When this partial Census was taken in 1931, it was hoped to take a fuller Census in 1936.

The 1941 Census it is understood, will be a complete one.

The first Census taken in Ceylon in 1827 showed a total population of 88,584. In 1837, the figure was 125,619 and in 1931 it had risen to 5,312,548.

Population Increase

In the decade 1911-1921, the urban population in Ceylon increased by 15.4 per cent; and the rural population by 8.7 per cent. In 1921-1931, the Urban increase was 20.4 per cent, while the figure for the rural population was 17.5 per cent.

Infantile mortality showed a marked fall in the decade 1911-1931.

Estate population remained high in 1901-1911, owing largely to the rubber boom. In 1911-1921 the estate population began to fall owing to the slump in the rubber market. This fall was evident even in the decade 1921-1931.

SENIOR CAMBRIDGE CANDIDATES!

A CRITICAL AND EXPLANATORY STUDY

of Methuen's ANTHOLOGY OF MODERN VERSE

By N. Narayanan, B.A., B.L., L.T.,
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Vannarponnai, Jaffna.

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[Mis. 167. 10-10 to 31-10-38] [M]



Hindu Organ.

MONDAY, OCTOBER 10, 1938.

THE UNIVERSITY AND THE VILLAGE

THE CONVOCATION ADDRESS delivered at the Mysore University, last week, by the Rev. C. F. ANDREWS is characteristic of the man who is a great lover of humanity and a tried friend of India. He has lived the life of a true Christian, endeavouring to remove evils wherever they may exist and to bring joy and relief to the poor. His exhortation to the University graduates is bound to make a wider appeal and carry great weight with all those who are interested in the welfare of the educated youth. The subject of his address—how to bridge over the gulf between the rich and the poor; between the university and the village,—is by far the most difficult that we can approach. Only that State which can set to work sincerely to solve this problem, is likely to weather the storm. He stressed his point, illustrating how, in Europe, ancient dynasties had crashed, for they did nothing to help the poor. Acknowledging frankly the mutual benefits derived by the East and the West by their contact, he emphasised some of the baneful effects of English education in India. He elucidated his view by reference to his own experience as a teacher in India. To quote his own words, which are eloquent in their simplicity—"When I was teaching in the Punjab University more than thirty years ago, by far the greater proportion of those whom I taught came originally from villages. They were the best brains in that generation. But I can hardly remember a single instance of one who went back to his own village in order to work for his village people. His English education had cut him off from his own kith and kin. Thus the fact became glaringly

evident to me long ago, that the villages were being depleted of their best intellects in order to feed the elaborate machine by which the administration was being kept going".

We can but touch upon one or two of the concrete proposals which MR. ANDREWS put forward as calculated to eliminate the injurious features. His suggestions, we daresay, are equally applicable to our English educated youth. He felt it necessary that University settlements should be established in the town as well as in the villages, so that really educated young men might throw in their lot with the poor and work for their amelioration. Those who would come into residence in such a settlement should live a plain and simple life with a view to mixing freely with their less fortunate brethren and sharing their joys and sorrows. In this way they could effectively educate and serve the villagers, who are steeped in ignorance and poverty. Only so could the University graduate hope to bridge over the gulf between the rich and the poor, between the educated youth and the ignorant villager. He could thus help revive the old spirit of village brotherhood. The object of such settlements should be "to try to flood the choked bed of village life with the stream of happiness. For this, the scholars, the poets, the musicians, the artists, have to collaborate, to offer their contributions. It is fulness of life that makes one happy, not fulness of purse."

Another point to which he drew pointed attention is the medium of instruction. He passionately pleaded that the mother-tongue should be the proper medium of instruction with a view to affording a free and full expression to the genius of the people. He pertinently asked one very simple and obvious question: "Is there any other country in the world except India where instruction is given from the school stage right up to the University through the medium of a foreign language?" He showed clearly how the harm done by the foreign medium had gone beyond the sphere of language and education, resulting in the "continual rise in the cost of living, without any compensating benefit to the common people." In short he condemned in unmistakable language the "slave mentality" that expressed itself in the preference for foreign tastes, fashions and goods. We commend his words in this connection to the close attention of our politicians and educationists.

In Memory of a Great Leader

He was truly a man of peace. Those who have had the privilege of knowing the late Sir

Ambalawanar Kanagasabai can well appreciate how best it describes the man. He was in fact known as "peace-maker." He carried with him this great trait wherever and in whatever capacity he functioned. He was President of many Societies and the indispensable Chairman of social and political assemblies. There were times when youth and age clashed, but under the magic wand of peace so cleverly wielded by him, imminent clashes were transmuted into friendly discussions. This great characteristic of his won him the hearts of the rulers and the ruled. As Atikar Naganather aptly observed, he was among the very few who enjoyed the confidence of the Governor and the governed alike. His love for his community knew no bounds, and the services he had rendered to it, in the Council and outside, were remarkable. Equally great were his services to the Island. It is gratifying to find that an effort is being made to perpetuate his memory by building a public hall in his name at the school called after him in his village. His memory will ever inspire his community to great achievements. The appeal of the organisers should meet with a ready response from the public.

YES, WE HAVE NO BANANAS TODAY

WHO is it that said that travel makes man's knowledge wide? Last week I travelled a bit and my knowledge has become wide. I had thought that the old joke about bananas had become stale, but at Talaimannar the other day its refrain was heard from the lips of the Customs and medical authorities. I had tried to bring into Ceylon's exclusive shores a basket of rare bananas from India that evening but they suddenly sprang a surprise on me and other fellow passengers who had sundry fruits with them. Of me the limbs of the medical profession and of the Customs guardians asked "Bananas?" "Yes, about a hundred", I answered. "Yes, no bananas". "Since when?" "Today." They, I mean the bananas, had to be thrown overboard or eaten, anything except being taken ashore. They could not compel me to do either of the two things. I spread the precious fruits on the deck for the benefit of the crew and landed on the holy shore minus the offending fruits. Apples and other fruits from other passengers were thrown into the sea.

Now, do we really think we are going to prevent the introduction of disease into the Island from outside by these bans on bananas and other fruits? What will it be next? Perhaps the passengers' clothing. We might be asked one day to land in our naked glory for the benefit of the sanitary theories of our medical experts.

ALL CEYLON PUBLIC SCHOOLS ATHLETIC MEET

Jaffna Schools' Creditable Performance

The Jaffna contingent that went over to the Meet just concluded in Colombo, has acquitted itself very creditably. The athletes J. B. Kibuka of St. Patrick's and V. G. George of Jaffna College deserve special mention. The Jaffna boys were placed in the following events:—

Pole Vault.

1. V. G. George (Jaffna College) 10'—4½"
3. K. Selvadurai (St. Patrick's) 10'—1½"

High Jump.

1. V. G. George (Jaffna College) 5'—10"

120 Yards Hurdles

1. J. B. Kibuka (St. Patrick's) 15-3 seconds
3. N. Saverimuttu (do.) (Public School Record 15-9 seconds)

Long Jump

2. A. Ratnasingam (Jaffna Hindu) 21'—1½"

220 Yards

3. C. J. Sanders (St. John's)
- 220 Yards Low Hurdles
1. J. B. Kibuka (St. Patrick's) 2-69 seconds (Public School Record 27 seconds)

The Central Management Committee in collaborations with the A. A. Officials, has decided to hold the next Meet in Jaffna on the first Friday and Saturday in October. Father Long has undertaken to entertain all athletes and officials during their stay in Jaffna.

Minister Resumes Duties

Mr. D. S. Senanayake, the Minister of Agriculture and Lands, resumed duties on Friday, exactly three months after having been on leave.

Obituary

MR. R. PONNIAH.

The death occurred on Friday at his residence at Nallur of Mr. R. Ponniah, retired Teacher, at the age of 73. The funeral took place on Saturday and was largely attended. He leaves behind three sons, Messrs. Subramaniam, of the C. G. R., Sadasivam of the Hindu Organ Office, and Sithambaranathar of the Jaffna U. D. C. and two daughters Mrs. S. Swaminathar and Mr. K. V. Sivaguru, and a host of relatives and friends with whom much sympathy will be felt.

If they do ask us, may I ask them that they please notify passengers beforehand, not that they can leave their clothing behind in India, but that they can leave their bananas and other fruits behind. The sudden imposition of the ban at Talaimannar is unjust.

R. N. SIVASAMBU.

JAFFNA HONOURS TAMIL SCHOLAR

Vidwan Ganeshaiyar's 60th Birthday Celebration

PURSE PRESENTED

Speaker's Tribute at Public Meeting

A function, the like of which was never before held in Jaffna, took place on Saturday morning at the Vannarponnai Vaidyashwara Vidy-alaya when the public and five different associations joined to celebrate the sixtieth birthday of one of Jaffna's most distinguished scholars. A very large assembly was present.

Vidwan S. Ganeshaiyer, the well-known grammarian and scholar was presented with a well-filled purse and seven illuminated addresses in Sanskrit and Tamil verse.

The Speaker of the State Council, Sir W. Duraiswamy, who presided, in presenting the purse paid a high tribute to the profound, versatile and exact scholarship of the Pundit and stated that it is scholars of the type of Vidwan Ganeshaiyar, who help to keep the torch of Tamil learning burn bright, especially at a time like the present when the intellectual classes confine themselves to the study of English and its literature.

Place of Mother Tongue

Sir Waitlingam had no doubt in his mind that nothing could help the Tamils more towards the achievement of their goal than a wide-spread movement for the study of Tamil and he earnestly pleaded with the younger generation to take advantage of the scholarship of teachers like Vidwan Ganeshaiyar and study the national language and the encyclopaedic literature it treasured. In this respect the coming generation must definitely break with the past so that those who claim to be educated may be equally conversant with the home language and its literature as with English. Unfortunately he was himself a victim to the old order and was ashamed to confess to a lack of competent knowledge of the great national literature.

Honoured in India

Swami Vipulanada, of the Ramakrishna Mission, who has been till recently in close association with Tamil scholars in South India, in his capacity of as Professor of Tamil at the Annamalai University, and in other academic capacities, said that in spite of the urgent engagements in Batticaloa he hurried to Jaffna in order to have the pleasure of telling that Assembly of Tamil scholars and others that Vidwan Ganeshaiyar's name was a much respected one in Tamil academic circles in South India. The Vidwan's own innate humility and utter lack of any desire for self-advertisement has hidden his light under a bushel and few people in Ceylon knew what great place he occupied. In India, scholars ranked him very high indeed. Indian scholars always

had the highest esteem for the exact scholarship of Arunuga Navalar, Vidvasiromani Ponnampalappillai and Kumaraswamy Pulavar. Vidwan Ganeshaiyer had the privilege of studying under Ponnampalappillai and Kumaraswamy Pulavar and contemporary scholars recognise in him not only a pupil who is an honour to his great masters but one who is not second to them. Nothing would have pleased those great masters more than the knowledge that their pupil should occupy such a high place in the world of Tamil scholarship.

The Vidwan's Work

Vidwan Ganeshaiyer's work was of the lasting kind. He is a pundit of the old type, unfortunately passing away now, whose knowledge was at the same time versatile and intensive. What ever there was to learn they mastered and made their own so that ever afterwards they knew what they knew for all time and would not have to depend on libraries and notes for occasional reference. The Vidwan's publications were few because Jaffna afforded little facilities for scholars without money to publish their work. But the few books he had succeeded in bringing out were monumental indeed. His recent two volumes on 'Tholkappiyam' were a mine of learning. His textual amendments and criticism and his commentary disclosed such patient research and careful thought and scholarship that even those who knew the author intimately were agreeably surprised at the masterliness disclosed. Well-known Indian scholars like Jaba Maha Upadiyaya Swami nathi Iyer, M. Ragava Iyengar, R. R. G. v. Iyengar and others held him in high regard.

A Warning

Swami Vipulanada warned the audience to take heed, for scholarship of the type of Vidwans was fast disappearing and unless earnest and competent students came forward to follow in the footsteps of the Vidwan, Jaffna would before long lose her place in Tamil scholarship. Time was when Jaffna scholarship was the high-water mark of Tamil scholarship and the great tradition deserved to be saved. He had no doubt that steps would be taken early to bring out the Vidwan's remaining commentary on 'Tholkappiyam'.

Mr. S. Natesapillai, Rev. Fr. S. Gnana Prakasa, O. M. I., Vignakarana Mahopadiyaya, Ramasamy Sarma, and Pandit Mahalingasivam also spoke paying high tribute to the Vidwan.

Vidwan's Reply

Vidwan Ganeshaiyer, in reply thanked those assembled, the organising committee and the various associations for the purse and the addresses presented to him. He

Causeways for Jaffna District

Pooneryn and Pungudutivu

THE Acting Director of Public Works in his Administration report for 1937 makes the following reference to the Jaffna Causeways:

There has been agitation for a number of years regarding the construction of causeways in the Jaffna District. After much discussion it has been decided to construct two causeways:

Jaffna-Pooneryn causeway to connect Jaffna peninsula with the Pooneryn division of the main land from Kerativu to Sangupiddy—total length of 13,000 feet including ferry crossing 3,000 feet long, at an estimated cost of Rs. 625,000; and Velanai-Pungudutivu causeway between the islands of Velanai and Pungudutivu—total length of 12,400 feet including ferry crossing 2,400 feet long at an estimated cost of Rs. 420,000. The proposal is to do work on both the causeways simultaneously and to complete gradually as the finances of the Island would permit. During the last year a length of 800 feet of the Pungudutivu causeway has been constructed, and a start has been made on the Pooneryn causeway.

was deeply touched by such manifestation of affection and goodwill. He confessed to being much embarrassed for he was not used to participating in functions in which one's own praises were being sung. He saw nothing unusual in a man learning his own mother tongue. If he had attained any proficiency in it that was entirely due to his great teachers Ponnampalappillai and Kumaraswamy Pulavar. On his part he always had the highest reverence to his teachers and learned his lessons with avidity and earnestness. During their days they used to pester their teachers to teach them more and more while today the more teachers wished to teach the more pupils desired to shirk. That was due to the changed system prevailing. Tamil scholarship is not a thing obtainable by merely reading books. Only through the association of the pupil with a competent Guru continuously and steadfastly could the scholarly aptitude be developed and cultivated. The Vidwan most earnestly pleaded with his hearers to perpetuate the old Pundit method of learning through the Guru-shishya system of teaching. Tamil is one of the world's greatest languages and the literature in Grammar, religion, poetry, drama and other departments that is measured in Tamil is so noble that any race would be proud of it. It is the duty of all Tamils to help preserve and extend that great literature.

Addresses in Tamil verse were presented by the public, the Saiva Rasipalaya Sabai, the Oriental Studies Society, the Tamil Teachers' association, the Kalanidhayan, and the "Eelakesari" Thondai Sabai.

Messengers of good-wishes were received from the President of the Theosophical Society, Madam—a monastic Saiva University in South India, Maha Mahopadiyaya Dr. V. Saminatha Iyer of Madras, Mr. M. Ragava Iyengar, chief Tamil Pundit, Tamil Lexicon Council, and several other distinguished scholars.

EUROPE HAS SOLD HER SOUL

GANDHIJI ON RECENT CRISIS

A TRIUMPH OF VIOLENCE

Bombay, Oct. 8.

"EUROPE has sold her soul for the sake of a seven days' earthly existence," writes Mahatma Gandhi in to-day's *Harijan* in the course of an article entitled "Logical Consequence," dealing with the recent European crisis.

"One must feel happy," Gandhiji says, "that the danger of war has been averted for the time being. Is the price paid likely to be too great? Is it likely that honour has been sold? Is it a triumph of organised violence? Has Hitler discovered a new technique of organizing violence which enables him to gain his end without shedding blood? I do not profess to know European politics. But it does appear to me that small nationalities cannot exist in Europe with their heads erect. They must be absorbed by their large neighbours. They must become vassals."

"Europe has sold her soul for the sake of a seven days' earthly existence. The peace that Europe gained at Munich is a triumph of violence; it is also its defeat. If England and France were sure of victory, they would certainly have fulfilled their duty of saving Czechoslovakia or of dying with it. But they quailed before the combined violence of Germany and Italy. But what have Germany and Italy gained? Have they added anything to the moral wealth of mankind?"

Ceylon's Great Man of Peace

(Continued from page 3)

These friends of Sir Ambalavanar who were unavoidably prevented from being present on that occasion. Every one of these gentlemen was of opinion that the late Sir Ambalavanar was a truly great man.

Mr. T. C. Rajaratnam, J. P., speaking on behalf of Sir Ambalavanar's family and the Management and the staff of the Vidyasalai said that it was in the fitness of things that Sir Waitlingam should preside over that function. There was much in common between the lives of Sir Ambalavanar and Sir Waitlingam. No other institution in the North would have drawn to its platform such a distinguished number of public men and high officials as that school that evening. That Vidyasalai was a growing institution and their public men and high officials should make it a point to encourage such an institution by their presence.

The speaker suggested that efforts should be made to teach the students in their schools the lives of their great men. Such knowledge would be a real inspiration to the students.

Proceedings concluded with a singing of Thevaram.

Work Before Retrenchment Commission—IV

*By K. Sivapragasam
(Retired Chief Clerk of the Galle
Kachcheri)*

STATIONERY

EACH department is provided with a vote for stationery, office furniture and office requisites. Enormous sums are being expended for this purpose. All the stationery obtained is not used for Government purpose only. Staff officers are supplied with letter paper and envelopes for writing demi-official letters but it cannot be denied that they are used for writing private letters also. It cannot also be denied that Government paper etc., is used by officers for private purpose. Apart from this Government paper is not economically used. If officers only consider the Government paper as their own, surely they will use it so economically as there will be a big curtailment in its use and consequently there will be a great saving. The vote for stationery can very well be reduced by at least 20 per cent and Heads of Departments should be instructed to economise the use of stationery to the highest extent.

As regards office furniture and requisites, there are not instances wanting where Heads of Departments want to have very costly furniture not only for themselves but also to their Assistants and clerks. They also want to constantly change the furniture according to their varying fancies. Consequently very good furniture without any defects at all are condemned and sold and the proceeds obtained thereby do not come to even 25% of their original price. Year after year the same amounts or more are provided for furniture. What does this mean? It means that valuable furniture is condemned and sold and new furniture obtained. Heads of Departments should therefore be instructed to stop this un-economical practice.

The same comments apply to the other requisites such as type-writers, roneo-machines and duplicators. The type-writers are carelessly used in offices and consequently they go out of order and they are repaired at great costs. After some time they are condemned and sold. When the type-writers are carelessly used, their lives become short and they become unserviceable in even 4 or 5 years. In fact they are made to become unserviceable by careless use and by beginners handling them at random. When new type-writers are applied for, investigations should be made as to the necessity of making such applications.

Printed Forms

The Government Printer is provided with a vote for the printed forms and he apportions it to the Heads of Departments. Like stationery Officers cannot make much private use of them, but they are being wasted by carelessly indenting for a much larger supply than what is required. This is due to the laziness of record-keepers of offices. If the record-keeper has indented for 1000 forms of one kind in a year, he will indent for the same number every year without due regard as to whether the 1000 forms are actually required for a year. This he does without looking into the balance stock. Supposing only 200 forms are required for a year, there would have accumulated 8000 forms in 10 years. What will the

record-keeper do? He will slowly dispose of them some way or other (he may burn them) for the fear of his being found fault with. There was an instance where a record-keeper of a Police Court used to indent a Court of Requests form for a very long time—that also a large number—and an unwieldy number has accumulated in the record-room. When the record-keeper complained to the Magistrate that there was no space to put in the new stock of forms, the Magistrate on his inspection found this C. R. form occupying the greater portion of one almirah. When the Magistrate asked the record-keeper why he indented for the C. R. form which was not required in a Police Court, he explained that he indented for the C. R. form as his predecessor indented for it. It is therefore essential that the Heads of Departments should instruct the record-keepers to indent for only such forms that will be required for the ensuing year. If this is done, there will be savings on their vote.

Big Schemes and Works

On going through the Estimates of Expenditure under Irrigation and P. W. D. Extraordinary, one will find that there are many big schemes and works for which enormous sums are voted. Sums are also voted for princely buildings. The terms of reference to the Commissioners perhaps do not include the above category. But it is better if the commissioners advise the State Council not to incur expenditure on useless big schemes and works and also on costly buildings which could be constructed at a lesser cost.

Office Hours

The Government Office Hours are at present from 9 a.m. to 4-30 p.m. on week days and 9 a.m. to 1 p.m. on Saturdays. Allowing half-an-hour for lunch, officers are expected to work for 7 hours on week days and 3½ hours on Saturdays. If retrenchment is earnestly desired, the present office hours can very well be increased by one hour and they should be from 8-30 a.m. to 5 p.m. on week days and 8-30 a.m. to 1-30 p.m. on Saturdays. By the increase of one hour, the number of clerks can be reduced by one-eighth. For instance if there are 100 clerks in an office, 12 clerks can be reduced thereby effecting great savings.

Conclusion

The people of Ceylon fervently expect the Commissioners to do the sacred duty imposed on them and save the Island from calamity. They should fearlessly decrease the cadre and adopt such salary standards as to bring on savings. It is expected that the savings to be effected in all will not be less than 20 per cent. It will be a colossal blunder if the commissioners do not take this opportunity of saving the Island from bankruptcy.

The instalments of the memorandum are being forwarded to the Retrenchment Commissioners. The Secretary in acknowledging the receipt of the 1st instalment, has stated that it and other instalments will receive favourable consideration.

A Correction

In the article "Work before Retrenchment Commission" which appeared in the "Hindu Organ" of 6-10-38, the following corrections should be made:—

- (1) In para 4, line 5, "certain" should be inserted before "registrars."
- (2) In line 2 of column 3, "vote" should be "out".
- (3) In line 6 of column 3, "now" should be "vote".

The Ceylon (State Council Elections) Order in Council, 1931

No. 30—Kayts Electoral District

No. 31—Kankasanturai Electoral District

No. 32—Jaffna Electoral District

No. 33—Point Pedro Electoral District

NOTICE is hereby given that the revised registers of voters relating to the above-named electoral districts have been completed, and that such registers are open for inspection during office hours at the Jaffna Kachcheri.

Every person who is qualified in accordance with the Ceylon (State Council Elections) Order in Council, 1931, to have his or her name entered in the register for any of the above-named electoral districts, and whose name has been omitted or expunged from such register and who claims to have it entered therein, may submit a written claim, which must reach the Registering Officer at the Jaffna Kachcheri, within two weeks of the date of the publication of this notice in the *Government Gazette*, to have his or her name inserted in such register. Such claim must be in the Form A in the second schedule to the Ceylon (State Council Elections) Order in Council as amended by the Ceylon (State Council Elections) Amendment Order in Council, 1935 (copies of which form may be obtained from the said Registering Officer), must set out the grounds of claim, and must give an address for the receipt of notices. Provided that no person shall be entitled to claim to have his or her name inserted in the register on the ground that he or she is qualified under Article 8 or Article 9 of the above Order in Council unless an application made by that person in accordance with the requirements of Article 14 was duly received by the said Registering Officer on or before the 15th day of September, 1938.

Every person whose name appears in the register for any of the above-named electoral districts who objects to the name of any other person or his or her own name appearing therein, may submit a written application, which must reach the Registering Officer, at the Jaffna Kachcheri within two weeks from the date of the publication of this notice in the *Government Gazette*, to have such name expunged from such register. Such application must be in the Form B in the second schedule to the Ceylon (State Council Elections) Order in Council, 1931 (copies of which form may be obtained from the said Registering Officer), must set out the grounds of objection and must give an address for the receipt of notices.

(Sgd.) R. B. Naish,

Registering Officer for Electoral Districts

No. 30, Kayts, No. 31, Kankasanturai, No. 32, Jaffna, and No. 33, Point Pedro.

The Kachcheri,
Jaffna, September 30, 1938.
[G. 23 10-10-38]

Excise Changes

Mr. N. S. Sanders has been appointed to be Superintendent of Excise, Trincomalee, with effect from November 15th.

Mr. M. B. Dissanayake to be Acting Additional Superintendent of Excise, Jaffna, until November 15th, and thereafter Acting Superintendent of Excise, Jaffna.

Mr. A. Dissanayake to act as Superintendent of Excise, Point Pedro, with effect from November 16th.

Auction Sale

D. C. J. No. 12811.

1. P. Nagalingam Thirunavukarasu of Nallur administrator in case No. 7830 D. C. Jaffna and
2. Alagavally widow of C. Pon-nampalam of do

Plaintiffs.

Sinnathamby Selvanayakam of Chundicully Jaffna presently of Thigogoda, Overseer P. W. D. Matala Defendant.

PROPERTY

All that block of land comprised of two pieces of land called Puthian Valavu and other parcels of the extent of 2½ Lms. V. C. and Kailary Valavu, Palia Valavu Thanimartheerthan Valavu and other parcels in extent 1½ Kules both totalling 2 Lms. V. C. and 16½ Kules situated at Vannarponnai West and bounded on the East by the property of Sithamparamma wife of Kandappa-selakar, North by the property of Annapillai widow of Sivasubramaniam, West by the property of the heirs of the late Ramupillai Sivasubramaniam and lane and by the property of the heirs of the late Thangam wife of Thamboe and South by the property of the heirs of the late Sinnathamby Nagalingam and the land belonging to the Ponnirapanikorodai pillair temple, together with the plantations buildings and everything standing thereon and which said have been held by the said mortgager under and by virtue of Deed of transfer bearing no 72 dated 22nd July 1926 attested by S. Kathiresu Notary Public D. 33.

In terms of the commission issued to me by the District Court of Jaffna in Case No. 12811. I shall sell the above property by public auction on Monday 31st October 1938 at the spot at about 4 p.m.

N. KANDIAH,
Commissioner.

Vannarponnai West.

[Mis 106. 10-10-38.]

Auction Sale

D. C. J. 11685.

1. Thambiah Sivacolunthu and wife
2. Thilagavathipillai both of Manipay

Plaintiffs.

Vs.

Mohamed Cassim Mohamed Mohideen of Vannarponnai West

Defendant.

In pursuance of the commission issued to me by the District Court of Jaffna, in the above case, I shall sell the below mentioned property by Public Auction on Tuesday the 1st November 1938 commencing at 3-30 p.m. at the spot.

PROPERTY REFERRED TO:—

A piece of land in extent six Lachams V. C. being the eastern portion of an extent of Ten and one eighth Lachams V. C. which forms the western portion of an allotment of land called "Palluvilithoddam" in extent Twenty and one fourth Lms. V. C. with house plantations and share of well standing on the western boundary land with right of way and water course thereto situated at Vannarponnai West and bounded on the East by the property of Sultan Kany widow of Mohamed Cassim and children, North by Lane, West by the remaining portion of this land and on the South by the property belonging to Vannai Valthesparan Temple.

S. MUTTUKUMARASWAMY,
Commissioner of Sales.

"Siva Villa"
Manipay,
8-10-38.

[Mis. 165. 10-10-38.]

THE TYRANNY OF ENGLISH EDUCATION

(Continued from page 1)

aspect of Indian civilisation; they missed the fact that our civilization is a product of the village, not of the town, of the forest and not of the city. In reference to this peculiarity of Indian development, the poet Tagore points out: "A most wonderful thing that we notice in India is that here the forest, not the town, is the fountain-head of all its civilization...It is the forest that has nurtured the two great Ancient Ages of India, the Vedic and the Buddhistic. As did the Vedic Rishis, Lord Buddha also showered His teaching in many woods..... The royal palace had no room for Him; it is the forest that took Him into its lap. The current of civilization that flowed from its forests inundated the whole of India" *

This feature of Indian civilization should not be lost sight of, if education is to be made truly Indian and is to serve the needs of our masses. It is little wonder, therefore, if Gandhiji advises all those seriously interested in educational reconstruction to "forget the cities and concentrate on the villages." He is absolutely right in laying down the principle that the future education of India must so develop as to meet the needs of rural India, since India's civilization itself is rural and her population also mainly rural. Further, to be Indian in character, it must bear close relation to the cultural and economic life of the people; to avoid the disastrous ways of Western industrialism, it must be true to the national genius of the people, reproducing their social heritage in the life and atmosphere of the school; for the customs, traditions and ways of living of a people are the results of the long process of historical growth through which it has passed. For want of this vital connection, our present system of education makes its products strangers in their own motherland.

Cultural Dualism

Another serious charge against the present educational scheme is that it results in a cultural dualism, since its subject matter is alien while the cultural background of the educand is Indian. Thoughtful observers, both Indian and European, have condemned this nature of our education in no uncertain terms as a menace to the wholesome creative life of the nation. A few months ago, Professor Gustave Jung, the famous European Psychologist, who was one of the delegates to the recent session of the Indian Science Congress, sounded a note of warning that India, though a land of great religions, was in grave danger of losing her soul. "It is the half-baked education" he remarked, "the Indians now receive which will ultimately ruin their souls. This mixture of materialistic Western ideals and spiritualistic views is doing more

harm than good. India must choose one or the other."

The above statement does not mean that India should reject altogether Western cultural contributions; it only means that the Indian youth should be given a sound foundation in Indian culture first to enable him to assimilate the best the West has to offer. His warning, like many others from the admirers of Indian culture, is not without justification; for, this cultural dualism, besides making the irrigation of culture impossible, has almost severed the intellectual element of the nation from its historic traditions. It has reduced us to a life of intellectual parasitism in this very land which was once so famous for its learning. The intellectual sterility of modern India, its pitiful inability to contribute new and valuable ideas in the realms of literature, art, science, philosophy and religion, and the dearth of noble ideals are all evidences of our intellectual pauperism.

Race Individuality

It is to overcome these serious defects, that Gandhiji wants the whole system of education from bottom to top to be radically overhauled. As a first step in this reform, he insists that basic education should include, among other things, a good knowledge of the mother-tongue, and a fair acquaintance with its literature, the mother-tongue being the medium of instruction. In fact, the Sub-Committee of the Central Advisory Board of Education, which met recently in Simla under the Chairmanship of the Hon. Mr. B. G. Kher, accepted unanimously, after discussing the Wardha scheme threadbare for two days, the principle that instruction should be in the mother-tongue of the pupil, and in case the mother-tongue is a dialect, it should be in the literary language to which he dialect belongs. And now that this principle has been accepted, Mahatma Gandhi advocates the introduction of provincial languages in Government offices and courts to ensure the rapid vernacularization of education.

In thus reorganizing education, Gandhiji is trying to develop a system which will make the youth of the country "true representatives of our culture, our civilisation, of the true genius of our nation." Since our cultural heritage is embodied in the literatures of the country, it can be made available to the youth only if education is through the mother-tongue. We can ill-afford to ignore our culture any longer, since culture is as important to a nation as face to a man; it is that that gives individuality to a race. With regard to this vital relation between culture and racial individuality, Tagore observes: "The physical organization of the race has certain vital memories which are persistent, and which fashion its nose and eyes in a particular shape, regulate its stature and deal with the pigment of its skin. In the ideal of the race, there also run memories that remain constant, or, in the sense of alien mixture, come back repeatedly even after the elapse of long

intervals. These are the compelling forces that secretly and inevitably fashion the future of a people and give characteristic shape to its civilization."

If what Tagore says is true, then should not the main lines of a people's education be determined by its inner life, its character and predisposition? Inasmuch as it is the living consciousness of the race's past ideals and achievements which differentiates one cultural group from another, it is imperative that such historical traditions and ideals should be made to form the intellectual equipment not only of every student but also of the lowest unlettered member of the race. This is also a fundamental factor in national cohesion and the Romans spoke of it as *communio sacrorum*. The common memories, traditions, aspirations and ideals sacred to the group are the ties which bind a nation or a human group together. The total cumulative effect of such common memories, traditions and the like is even greater than the community of race, language and religion. It is common culture, therefore, that forms the basis of social solidarity. Sadly have we overlooked hitherto this important psychological factor in national unity.

Revival of Indian Culture

And now Mahatma Gandhi wants to revive this common culture and lift our own literature to their lost but legitimate place in the scheme of studies; for, is not the nation's literature the record of its wisdom, of its learning and intellectual achievements? Is it not the embodiment of the nation's intellect and the sanctuary of its spirit? I venture to say that there is no surer test of a nation's real greatness than its literature. Indian literature is the product of India's mental activity extending over a period of at least three thousand years. Is it then a matter for surprise if it embraces practically every subject of human knowledge, and contains an accumulation of incalculable and priceless material?

Many indeed are the Orientalists who have expressed unstinted appreciation of Indian learning and wisdom, and also their belief that India has much to give to the West to enrich its spiritual life. One among the outstanding oriental scholars is Max Muller who declared: "If I were to ask myself from what literature we here in Europe,—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish,—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life alone but a transfigured and eternal life, again I should point to India."

India's Mission

Apart from such statements, the evolution of Indian culture itself seems to show that there is a hidden purpose in India's history. She has a mission to perform, a mission of peace and reconciliation. She has ever stood for a true and living harmony of toleration and discipline, of law and love of restraint and freedom. In this age of International hatred

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26th September 1938.

[Mis. 155. 29-9-38 — 10-10-38]

and strife, India must offer to the world her philosophy of life, of peace, based on her conception of the spiritual unity of all human beings. But, if the world is to take cognizance of her never failing emphasis on the abiding values of the spirit, she must demonstrate the superiority of her spiritual culture over the secular culture of the West.

Such demonstration, however, is not possible unless and until we ourselves are taught to live up to the high and noble ideals of our sages and saints. In order to realize this goal, Mahatma Gandhi wants the use of the mother-tongue. By this process he hopes to revive our learning, saturate the schools and colleges with our indigenous culture and make each child, as far as possible, an incarnation of the spirit of the race. His first aim in thus attempting to reorganize education is therefore to meet the immediate need of providing the children of India with a culture that is the product of India's thought and creative activity. Such a cultural foundation is necessary to enable them to take legitimate pride in their own intellectual aristocracy as well as to enable them to assimilate to greater advantage the best in Western culture. (Hindu.)

ANCIENT HINDU MARRIAGE

(Continued from Page 1.)

bride actually ate or pretended to do so, the husband, as he offered the first mouthful, said: "I give you this morsel and unite my life with yours"; with the second morsel: "I unite my bones with your bones"; with the third morsel: "I unite my flesh with your flesh" (14); and finally: "I unite my skin with your skin". So closely did this symbolized feast unite them that the wife was ever afterwards considered to be half of her husband's body. (15)

(14) Cf. "This is now bone of my bone and flesh of my flesh" Genesis, ii. 23.

(15) Mrs. Stevenson's Rites of the Twice-born. pp. 92, 93.

The idea is that the left side of a married man is supposed to be a form of his wife. The Hindus consider that a husband and wife are like Siva and Sakti, who are but two parts of one and the same body. They are inseparable, and one cannot exist without the other. This oneness or indispensability of a husband and wife is best expressed by Sivaprakasa Swamikal in the following verse:—

காதல் மனையாளுங் காதலனு "மாநின்றித்
திரு லொருகருமஞ் செய்பவே—யோத
கலை
எண்ணிரண்டு மொன் றுமதி யென் முகத்
தாய் கோக்கருன்
கண்ணிரண்டு மொன்றையே காண்.
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(To be continued.)

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[M]

Printed and published by S. ADCHALINGAM, residing at Vannarponnai, East, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on MONDAY, OCTOBER 10, 1938.