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WARDHA SCHEME OF EDUCATION

The Scheme at Work

SUCCESS OF NEW METHOD

By Miss Komolini Sircar

IT was my privilege, this summer, to spend a month of my holidays as a student in the Vidya Mandir, Wardha, where about 160 men teachers were being trained as teachers according to the new educational system known as the Wardha Scheme.

A great deal has been written for and against this method of education. It aims primarily at imparting knowledge to children in the rural areas in a natural way, in terms of things they are familiar with in their daily life. The basic education lasting for a period of seven years, from the age of seven to fourteen, centres round three great factors. First, the child's physical environment, then his social environment, and then a familiar craft. These three avenues offer a natural pathway to the imparting of all useful knowledge to him.

The simple narrative of a child's physical environment, his hands, feet and other limbs, provide the means of teaching him physiology, hygiene, sanitation and other useful information.

His social environment, leading from his home, his village and important men and events, naturally paves the way for history, geography, economics, civics and other things. In the earlier stages it would proceed from stories to catch the interest and imagination of the child. This would also be the natural channel for all religious and moral teaching.

Element of Interest

Round the handicraft a great deal of knowledge could be given in simple mathematics, i.e., counting, measuring, weighing, adding, subtracting, multiplying and dividing, and other things would form a natural ladder leading to greater things. What is most valuable is that

the child will realise for himself the need to learn such things, for he would see their relation in the handling of the craft itself. Reading, drawing, writing, mother-tongue will all come in, in a most interesting way, while their little hands are busy with the craft. Instead of receiving knowledge in a purely theoretical way as hitherto, now his hand and eye, as well as his brain, will be active in registering useful information in the mind. Singing, recitation, dialogues, dramas and games could all be made to fit in usefully, so that the child can have a change, and rest his hands in between the periods of craft work.

While at the Vidya Mandir, I watched groups of little children, six years and seven years of age, happily engaged in spinning or in cardboard work while the teacher was teaching them the school subjects through interesting conversation. Probably the boys did not even realise that they were learning any dreaded school subjects, so intent and interested were they in their handwork, and in the pleasant conversation with the teacher.

No Enforced Discipline

Teachers of the old school will recall how much of their time and energy were wasted in making children sit still, and not fidget about. How often did children, not succeeding in the unnatural task of keeping their hands still, get into mischief with each other behind the back of the teacher. According to new system, as I see it, there will be no need for enforced discipline and scolding or punishing children. They will find a natural outlet for their energy in their handwork, and will unconsciously co-operate with the teacher in maintaining discipline and order

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PARLIAMENT OF RELIGIONS

Keshub Chunder Sen Centenary Celebrations

IN connection with the birth centenary celebrations of Keshub Chunder Sen, a Parliament of Religions was held last evening at the Congress House, Royapettah. Prof. D. S. Sarma presided. There was a large and representative gathering.

In the unavoidable absence of Dr G. S. Arundale, Mr. N. Sriram inaugurated the Parliament.

Mr. Sriram said that it was necessary that from time to time they should have gatherings of those who believed that religion was a unifying force. If they examined the different religions, they would find that in essentials there was a deep-seated agreement underlying them. The diversity was due to external accretions and ignorance. The first need of the day was reconstruction of the faiths of the people based on individual experience. The next work in which they should be engaged was the harmonising of the different forms in which that religion was expressed.

"In the future, there will be in a true sense only one religion," Mr. Sriram said, "of which the other religions will be diverse branches, each religion with its own individuality, undiluted in its purity and veracity, and at the same time all these faiths welding into a whole which will be the religion of the international world. That is the consummation which must inspire men's minds and hearts. Although we remain far from that, because of the present conflict, I believe that inevitably human life will make its way towards that end. Conferences such as this can help us to bring that consummation just a little nearer than it otherwise will be. India which has so many sects and creeds should set an example to the world."

The Highest Need of Human Nature

Mr. S. D. Sarma, in the course of his address, said that religion was the highest need of human nature. It was the spiritual hunger of man that had driven him to seek God. He believed that no purely human effort could ever establish

a religion. At the same time, the revelations of God had to come through human channels. As mankind grew in knowledge and experience, its conception of God also changed. It was these different conceptions that had given rise to various religions of the world. But God remained the same for ever. There could never be any change in His eternal Being.

The chairman next referred to the various religions in the world, and said that no religion was perfect. A perfect religion was only an ideal. So it was a mistake to suppose that one's own religion was a perfect revelation of God, and that all the others were mere creations of priests. "Our attitude to the various religions of the world," he said, "should, therefore, be one of tolerance. Love of our own religion should never result in the hatred of other religions. It is our duty to approach them in a spirit of reverence and sympathy with the object not only of understanding them but also, if possible, of improving and strengthening our own. In the modern world, it is inevitable that the various religions of the world should come into frequent contact with one another and thus influence one another. Every person who cares for truth, and who has no false pride of any kind, must welcome such a state of things. As the aim of all religions is to seek the perfections of God and to teach individuals and communities to order their lives in that knowledge, we should look upon all religions as allies engaged in a common cause, namely, the moral and spiritual improvement of humanity."

Referring to Hinduism, Mr. D. S. Sarma said that it was more a league of religions than a single religion with a definite creed. Therefore one of its cardinal principles had been toleration. The Rishis had said that "reality is one but the seers speak of it in different ways." But the danger of this policy was that it might lead to the neglect of one's own religion. To avoid this, their seers had given them a

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ANCIENT HINDU MARRIAGE

XI. Polygamy

By S. R. Muttukumar

(Continued from our issue
of 21-11-38)

THOUGH there are many allusions to polygamy in the Rig Veda (1) yet the ancient Hindus did not much encourage the practice, and their feeling in regard to plurality of wives was generally adverse. The importance of the wife's part was an obstacle to polygamy; and though it was not a precept, yet monogamy was the condition of the greater number. There is an echo of the ancient monogamous spirit in the rule of Apastamba (2) that if a man has a *dharma-patni* and she has borne him a son, he must refrain from further indulgence in matrimony.

The extent to which polygamy was sanctioned was very limited. Though a Brahman could take two or three wives, the custom of taking only one was in favour. A Nagara Brahman would never take a new wife during the life time of the first, nor would he put his wife away even for unfaithfulness.(3)

The want, however, of male posterity led to the plurality of wives. The second wife having a right to the same rank as the first, the priestly head of the family not being able to extend to many wives the religious privileges of house-mistress, and the ordinary man not being able to sustain the ruinous luxury of a harem, the kings and nobles, to whom this latter inconvenience mattered little, and who had not maintained their spiritual rites, alone escaped the general rule. This will be noticed later.

Divorce

Divorce is opposed to the principles of Hindu religion. There is a Tamil saying: "செத்தவன் பெண்கடி கரம் கண்டவன் பெண்கடி கரம் கட்டலாகாது". meaning, "Although a man may marry a widow, he should on no account marry a divorced woman". Manu says: "A wife given by the gods, let the husband receive and support constantly if she be virtuous, though he married her not from inclination; such conduct will please the gods"(4). He also says: "Neither by sale nor by desertion can a wife be released from her husband; such we know to be the law which Prajapati made of old. Once only is the partition of inheritance, once is a damsel given in marriage, once does a man say: 'I will give'; each of these three is done once only"(5)

However, Manu makes an exception in the following case. "Even after marrying a damsel according

- (1) a. "Loving the loving one, as wives their husband"..... (I. 71. 1.)
- b. "For, like a king amongst his wives thou dwellest....." (vii. 18. 2.)
- c. "India hath taken and possessed all castles, like as one common husband clothe his spouses." (vii. 26. 3.)
- d. "As wives embrace their lord, the lonely bridegroom".... (x. 43. 1.)
- e. "As in his dwelling moves the doubly wedded".....(x. 101. 11.)

(2) *Dharma Sutra*, II. 11. 12.

(3) Mr. Stevenson's *Rites of the Twice-born*, p. 129.

(4) *Dharma Sutra*, IX. 95.

(5) *Ibid.*, IX. 46. 27.

to rule, a man may abandon her, if he finds her blemished, diseased or deflowered, or given to him by fraud. If any man gives a maiden who has defects, without telling them, the bridegroom may annul that act of her evil-minded giver"(6)

Kautiliya, the Brahman minister of Chandragupta, the Mauryan Emperor, writes: "As regards marriages among the three higher castes, rejection of a bride before the rites of panigrahana (clasping of hands) is valid; likewise among the Sudras, observing religious rites. Even in the case of a couple that has gone through the rites of panigrahana, rejection of a bride whose guilt of having lain with another man has been afterwards detected is valid. But never so in the case of brides and bridegrooms of pure character and high family."(7)

Though a man may divorce his wife under exceptional circumstances, no woman can for similar reasons divorce her husband to take another. She may, however, show aversion to a mad husband, or an outcaste, or an eunuch, or one without manly strength, or one afflicted with such diseases as punish crimes.(8) In this case, she might live in separation, but could never marry again.

A Second wife

Under certain circumstances a man was allowed to take a second wife. Manu says: "A wife who drinks any spirituous liquors, who acts immorally, who shows hatred to her lord, who is incurably diseased, who is mischievous, who wastes his property, may at all times be superseded by another wife"(9)

But, of all the reasons that may lead a man to have another wife, the most common was the desire to possess a son, since his salvation depends on his having a son to carry out his obsequies. A barren wife, says Manu, may be superseded in the eighth year, she whose children are dead in the tenth, she who bears only daughters in the eleventh, and she who is quarrelsome without delay. But, this superseding did not mean absolute desertion. A sickly wife who is loving and virtuous was superseded only with her consent and was never disgraced; she was kept in the house and maintained; but, if she left her husband's home in anger, she was instantly confined, or set aside in the presence of the family. (10)

The rites of a second marriage closely resembled those of a first marriage. Sometimes there was less glitter, or pomp, or feasting; but if the marriage was at the desire of the husband's parents they would see to it that these were not lessened.

Polygamy Among Kings

Indian royalty always indulged in a plurality of wives, often for political reasons. Polygamy was allowed in alien times to kings in all countries and among all nations. *Katha Sarit Sagara* tells us that Vikramaditya, the well-known

(6) *Dharma Shashtra*, ix. 72.73.

(7) *Arthashastra*, Bk. iii. Chap. xv. p. 238; Bangalore ed. 1915.

(8) *Manu Dharma Shashtra*, IX. 79.

(9) *Ibid.*, IX. 89.

(10) *Dharma Shashtra*, ix. 81-3.

WARDHA SCHEME OF EDUCATION

(Continued from Page 1.)

and quiet. There will be no lazy children or inattentive ones. In the old system we demanded some unnatural feats from children, expecting them to listen endlessly to a teacher, while being made to sit still with folded hands.

In the Practising School at Vidya Mandir, I was impressed by the cheerful contented atmosphere in the class, children as well as the teacher were naturally happy—nothing enforced from without. Streams of visitors used to go to watch the children in their classes, but the children took no notice of the visitors because they were absorbingly interested in their studies. There was quite a healthy competition in securing the first place in speed in spinning, so the children had no time to waste in looking at famous visitors! In the old school visitors used to offer a welcome break and relief to a class of small children wearied by the heavy discourse of the teacher; now they need no such diversion.

Right Type of Teacher

One recognised the great fact that for the success of this scheme there is need for the right kind of teachers. I felt that it calls for a dedicated personality from the teacher; more so than in the old system. Before this, there were more inducements and checks on the teacher from without; now, if he is to be a worthy educator of the young, he himself must rise to his highest, and give of his best in planning and relating his subjects to the crafts.

But here, too, the new method itself will be the best educator of the teacher. Working with head, hand and eye, his whole personality will be built up. He will become alert, watchful, eager and truly interested in his vocation and in his young pupils.

I believe the staff of the training school at Vidya Mandir were amazed to find the wonderful transformation in the men under training. This gave them added faith and hope in the new scheme of education.

Pupils' Output

Now a little about the economic output of the crafts. In the cardboard section students in training were making beautiful and useful articles of artistic designs. Boxes of different shapes and sizes were mounted with coloured and flowered khaddar of beautiful colour. There were also blotting pads, letter pads, office files and portfolios, albums and book covers, also pen-cases, pencil and pin trays. Book-binding and photo-framing were also taught, as also how to prepare artistic coloured mounting paper for the

articles. Here the aesthetic taste had ample scope for development.

Almost every day the articles found a ready sale among the crowds of visitors who came to the Vidya Mandir. I was told by the teacher that one hundred rupees had been spent in buying the materials for cardboard work. Already he had sold out articles worth Rs. 104, while he still had models worth Rs. 50 ready for sale, and a good supply of the material for more articles to be made.

During my three weeks of work of about two-and-a-half hours a day at cardboard work, I made seven models, the sale price of them all would be over four rupees.

In the spinning department, I was informed that the total amount of yarn spun by the students in the past four months was sufficient for the weaving of fifty "thans" of material for shirts and coats.

Thus it is quite conceivable that in due course of time the new schools will be completely self-supporting.

A Sound Scheme

Those responsible for thinking out and planning this scheme have achieved two great results from their labours. In the first place, they have devised a system of education which is sound, wholesome and healthy from every point of view, psychological, physical, mental, social and economic.

Secondly, they have found a method whereby basic education can be available to the masses in our villages at a minimum cost to the State. Rural schools can be organised through the length and breadth of our great land because the new schools will become educationally creative in the economic wealth of the State and instead of becoming a financial burden to the Government, will themselves bear their cost to some extent.

As I see it, the new Wardha Scheme of rural education is going to usher a new era in our villages, providing a solution for the educational as well as economic needs.

Each boy or girl leaving school at the age of fourteen will not only be equipped with sound education, but will also know at least one craft by which to earn a living. He will be proud and willing to use his hands, because his past training will have given him respect for manual work and also inculcated in him a spirit of self-respect and self-help.

Thus the new scheme will help to drive away illiteracy, poverty, disease, dirt, insanitation, indebtedness and many other ills which prevail in our villages.

All who wish to see India go forward in progress without the present terrible handicaps in the villages, will not only rejoice, but be deeply grateful to Mahatma Gandhi and his band of selfless workers, who are giving of their best unflinchingly to devise a system of national education. May their efforts be richly blessed and crowned with success.

(Continued on page 7)

ANTI-ALIEN BILL TO SHUT OUT ALIEN DOCTORS

State Council Passes Second Reading

ANOTHER BILL TO PREVENT QUACKS BEING DRAFTED

THE State Council passed on Friday the Second Reading of the Bill to amend the Medical Ordinance 1927 by prohibiting practice by aliens in Ceylon. THE Second Reading was moved by Mr. W. A. De Silva, Minister of Health.

Dr. N. M. Perera (Ruawella), opposing the Bill, said that while endorsing the object of the Bill to shut out aliens who were not properly qualified, he could not agree with the contemplated restriction of experts and specialists. What about the large number of quacks who were coming from India in the guise of ayurvedic practitioners? asked Dr. Perera.

"I am inclined to believe that they are doing more harm to this country than Western practitioners," he explained.

Dr. Perera next referred to the high fees charged by medical practitioners and dentists in Ceylon. Comparatively speaking, the fees were more than those in England where the standard of living was higher.

"If specialists who hold a pre-eminent place in such countries as Austria and Germany are to be shut out then I think it would definitely be detrimental to the interests of Ceylon," he said.

Dr. Perera suggested that the Governor might be advised by the Executive Committee of Health as to what aliens should be permitted to practice here.

Mr. G. A. Wille (Nominated) said that safeguards were necessary, so that aliens who were experts in their line would not be shut out.

"Trade Unionism"

Mr. R. S. S. Gunewardene (Gampola) said that there was no justification for such legislation. There were not sufficient medical men and dentists. A large number of apothecaries were at present in charge of dispensaries which should really be manned by doctors. Even with the establishment of the Dental School, he did not think that they could turn out a sufficient number of dentists within the next 10 years.

Mr. Bernard Aluwihare said that the motion showed the drawback of not having a Cabinet System. The question of giving employment to aliens was not one which concerned only the Medical profession but also every other walk of life. Within the last few years the medical profession had become more and more a trade union. That profession was now attempting to keep out competition altogether.

"We can boast of 10 the medical profession a good many men holding high qualifications but is our contribution to medical science and medical knowledge and research so marked that we can afford to keep out people who will give us the

benefit of their knowledge and research?" he asked.

Mr. Aluwihare added that it savoured of class legislation.

Mr. R. Sri Pathmanathan (Mannar) said that the country had already a minority, and he did not want to add to it by having a Jewish colony.

Their medical profession was overcrowded and they should not allow aliens with foreign degrees to upset the market.

Mr. Geo. E. De Silva (Kandy) said that Ceylon should give every opportunity to its own young men. The Dental school, for instance, did not attract students because there were a number of alien dentists in practice.

Dr. A. P. De Zoysa (Colombo South) opposing the motion, said at present a patient was unable to obtain suitable private medical treatment unless he was willing to spend a large amount of money.

"The British Medical Association is known for its obstinate stupidity. Are we to introduce that stupidity in this country?" he asked. "If our medical men want opportunities to make more money they can sell rice or open up boutiques!" he exclaimed.

"We should welcome people from any part of the world if they are qualified. Here a monopoly is asked for in the name of a profession. We must be ashamed of it and we must oppose it."

Capt. E. A. Nugawela (Galagedera) said that the Bill contemplated bringing the law into line with the English practice in regard to registration of alien medical practitioners. It was necessary to protect one's own nationals, that was the first duty of any responsible Government.

Mr. Philip Gunewardene (Avissawella) said that it was not the duty of the House to protect a few qualified doctors living in luxury in order that they might continue to earn fat fees.

The duty of the State was to have the door open for highly skilled persons who might choose to give the country the benefit of their knowledge and skill.

Sheep and Goats!

Mr. R. P. Giddum, (Nominated) asked what the Member for Galagedera meant by "protecting our nationals". Did it mean "our nationals" in the medical service or nationals in the shape of the country?

The problem appeared to him like the story of the sheep and goats. From what he gathered of the vari-

Hand-pounded and Milled Rice

Interesting Experiments in Mysore

Bangalore, Nov. 23.

The Department of Industries and Commerce in Mysore has carried out interesting experiments regarding the comparative nutritive values of milled rice and hand-pounded rice. Pigeons fed on hand-pounded rice showed an increase in weight while those fed on polished rice showed a corresponding fall in weight and manifestations of beri-beri leading to death. The use of "Dhall," butter, milk or meat along with rice mitigates the development of deficiency diseases.

ous arguments, it was that the sheep should be welcomed and the goats shut out.

He would suggest that the best course for the House would be to pass the second reading of the Bill and during the Committee stage make the necessary amendments as indicated by the members who had spoken on the Bill.

Mr. David Wanigasekera (Weligama) said that there were over one hundred doctors in the British Isles who were unable to practise their profession. That Bill was intended to prevent those doctors from coming to Ceylon and establishing themselves in practice. As for the poor being unable to pay fees, Government should provide more medical facilities.

Mr. W. A. de Silva, in reply, said that in regard to ayurvedic quacks who obtained questionable Indian degrees for Rs. 2.50 and Rs. 5, a Bill was now being drafted to prevent such malpractices.

As for apothecaries who had no right to practise that was a very complicated question. Even if they got rid of the apothecaries they could not allow persons who could not practise in England coming over here.

Eight "Noes"

He was willing to accept as an amendment the suggestion that the approval of the Governor should be sought, with the advice of the Executive Committee of Health, for permission to an alien to practise.

As for dentists, a school had been started and six post-graduate students would be entitled to get their degree at the end of 2 years. It was now proposed to open the Dental School to those who had matriculated for a 4-year course. It was their intention to turn out at least six trained men each year.

In conclusion Mr. W. A. de Silva said that it was very necessary to maintain the status of the medical profession.

The second reading was passed by 27 votes to 8, one declining to vote.

The voting was as follows:—

Ayes:—Sir Baron Jayatilaka, Messrs. C. W. W. Kannangara, D. S. Senanayake, S. W. B. Dias, Bandaranaike, W. A. de Silva, J. L. Kotelawala, C. Batuwantudawe, Geo. E. de Silva, Francis de Zoysa, S. D. Dharmaratnam, R. P. Giddum, H. A. Goonesekera, D. P. Gunasekera, Neil Hewavitarne, Raja Hewavitarne, R. C. Kannangara, E. A. Nugawela, J. W. Oldfield, H. F. Parat, F. H. Griffith, R. Sri Pathmanathan, Mrs. S. Sarawanamuttu, Messrs. E. R.

PRESENTATION OF INSIGNIA

CEREMONY AT QUEEN'S HOUSE

DR. I. H. CURR CONGRATULATED

Colombo, Saturday.

RECIPIENTS of Birthday and other recent Imperial honours were presented with their insignia by the Governor at Queen's House, Colombo, this morning.

They were: Sir Mohamed Macan Markar (Order of Knight Bachelor), Lieut.-Colonel Waldo Sansoni, V. D. (Order of the British Empire, Military), Miss Isabel Hardie Curr, M. B. E., L. R. C. P. L. R. C. S. (Member of the British Empire Civil), Regimental Sergeant Major John Anson Thomson (Member of the Order of the British Empire, Military), Regimental Sergeant Major George Noah David (Member of the Order of the British Empire, Military), Mr. Allan Morley Spaar (Member of the Order of the British Empire, Civil), Mr. Richard F. P. Jayawardene, Mr. M. John Moraes, Mr. Liyanage Cornelis Perera, Mr. D. S. Joseph Silva Wijeyaratne (Imperial Service Medals).

About 275 guests had been invited to the ceremony and the ballroom, where the presentations took place, had a dignified appearance. Owing to court mourning for Queen Maud of Norway there was however, a total absence of colour at the ceremony. Most of the guests were attired in white, while those in uniform wore mourning bands.

At 11 a.m. the Governor, in full dress uniform, entered the room, preceded by mace and sword bearers, Sidney Abrahams (Chief Justice), Captain G. P. Rickcord (Aide-de-Camp), Mr. J. W. H. O'Regan (Private Secretary). The A.D.C. and Private Secretary carried the Insignia and the Royal Grants on two scarlet cushions.

When the procession reached the dais at the end of the hall the Ceylon Police Band, stationed outside, played the National Anthem.

Knight First

The first to be decorated was Sir Mohamed Macan Markar. As his name was announced by Mr. E. R. Sudbushy, Secretary to the Governor, he walked up the hall to the dais, supported by Sir Waitialingam Duraiswamy (Speaker of the State Council) and Sir John Tarbat. All present stood when the Governor requested Sir Sidney to read the Royal Grant conferring upon Sir Mohamed the rank of a Knight Bachelor. After Sir John had pinned the medal on to Sir Mohamed's breast, the

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Tambimuttu, S. P. Waitialingam, I. X. Pereira, D. Wanigasekera and G. A. Wille—(27)

Noes: Dr. A. P. de Zoysa, Messrs. Philip Gunewardene, H. R. Freeman, R. S. S. Gunewardene, T. B. Jayah, D. P. Jayasuriya, D. J. Kuruppu and Dr. N. M. Perera—(8).

Declined to vote: Mr. B. H. Aluwihare.

The House then went into Committee and considered the Bill, clause by clause.



Hindu Organ.

MONDAY, NOVEMBER 28, 1938.

INDUSTRIAL EDUCATION

NOT A DAY MAY BE SAID TO have passed during the last ten or fifteen years without the people of this country having had a rude and bitter realisation of their growing economic prostration. This helplessness was not long realised, for there were yet the means of employment as servants of Government and capitalist business in and out of Ceylon; and those others who were not servants anywhere found profitable occupation in growing raw materials for the factories of the West. The seeming prosperity of a century of British rule was really a moonshine. It depended solely on what the external agencies were prepared to pay for our raw products and our subordinate services. These two sources of unreal prosperity have "slumped" during recent years very heavily. Government and mercantile services cannot only not accommodate all who seek work but have been compelled in reaction to trade depression to throw out hands. It is this complete and complacent dependence on outside economic structure that has been the bane of this country. We do grant that a certain measure of interdependence between one part of the world and another, between one people and another and between one individual and another, is an axiomatic economic factor. But the dependence of the people of Ceylon on foreign enterprise, even for the bare necessities of life, has at last driven them face to face with the blank wall of despair.

The despair of the so-called educated unemployed is indeed pitiable. The powers-that-be may perhaps realise the enormity of their predicament. But nothing tangible has been attempted by the State to relieve the situation. Let alone the already "educated" unemployed. The State may at least switch off the current of educational training, the purpose of which has been served over a thousand fold, into the unexploited fields of scientific industrial enterprise, the possibilities of which are unlimited and indeterminate. What then is absolutely necessary at this critical stage of the vanishing prosperity, is the industrialisation of the country, so that the present and the future generations of students may be guarded against swelling the ranks of those who

jostle and grouse with application papers in hand at the door step of the Government and the mercantile offices. We know it is worse than useless to deplore the want of vision of those who originally designed our present system of education and of those who in later years could have better described the signs in the offing that times were rapidly approaching when only a practical education would ward off an economic collapse but who were content to operate the system in the most unimaginative way. But we do not feel that even now in the face of a stark problem that neither the Government nor the people and their leaders of thought make a conscious, planned effort to give the youth a practical scientific training which could and would turn them look into the industrial possibilities of the land. The State Council that has fired many a shot on the University has only wasted so much powder and shot, for its warfare has lost sight of the real and the substantial—namely the effective organisation of the elementary education with an agricultural and an industrial bias on which alone could be raised the structure of higher applied scientific training.

The ultimate authority of the British Government may not actively aid the industrialisation of the country for the obvious reason of losing a market for the British goods, but they will not hamper any effort of the State Council to alter a sorry state of affairs. The State Council of Ceylon is near enough to India to take a lesson from there. GANDHIJI'S scheme of elementary education is designed to enable a child when it has gone through the course to do something practical and useful which will bring him or her bread and which will contribute to the general prosperity of the people. The lesson of India's economic reawakening is thus lost on us. We may in the alternative turn Japanwards. Japan offers facilities for industrial training for Indian students. Several arts and crafts could be learnt there at comparatively small cost. But the Government of the country and the leaders of the people are not on the *terra firma* of realities but on the heights of subtle constitutional theories. An old rhyme has it that, "The real worth of anything, is just as much as it will bring." Judged by this standard, the one thing that will hold back the country from its roll down the economic precipice, is industrialisation and the training of the youth for it. Carlyle spoke wisdom when he said that the scientific industrial worker was a greater saviour of his country than either the constitutional theorist or the literary scholar. While the former delighted in his vacuum, the latter saw word pictures. But the person who

sustained them both and those who gaped at them in wonder is the scientific worker. Industrial education alone will be the salvation of Ceylon.

Ramanathan Day

The memory of the late Sir Ponnambalam Ramanathan's services to the country remains as green as ever in the minds of the people. The anniversary of the consummation of a full life of service unstintedly rendered to his fellowmen is being celebrated in various parts of the Island. In Jaffna where he chose finally to lay his bones the celebration aptly takes a religious form. A garupuja at his Samadhi Shrine, bhajana and a public meeting at the Ramanathan College, his first love in Jaffna, yesterday, were all a fitting tribute to the noble soul that fulfilled its mission in all the spheres that helped man's redemption—social, political and religious. On this great occasion we deem it our duty to pay our grateful tribute to the memory of this great Karma Yogi who has placed the country under an undying debt of gratitude. Richly and deservedly endowed by nature and fortune he used his talents and equipments in the service of his country, as no other Ceylonese has yet done. He was thus the only unrivalled leader who commanded all-Ceylon allegiance, and this privilege and honour remain undimmed even to this day. Ceylon has not produced so far another who could lay claim to this enviable distinction. Have we deserved such a unique leader? The measure in which we have demonstrated our respect and gratitude should certainly be the measure of our worth. Even the statue ordered soon after the memorable riots of 1915, by a people who were beside themselves in gratitude and love for one who was "our saviour" then, has not been thought worthy of a place of honour in the Island, and its history continues to remain a stain on the public life of this country. Has Jaffna which has special reasons to be grateful to him proved true to its leader? The Tamils who are proverbially noted for their gratitude have fallen sadly from their time-old nobility, and their thoughtless indifference in the matter stands as a monument of shame and ingratitude which can never inspire men to rise to great heights. No wonder this Island today pines for an all-Ceylon leader. Should we not emulate, in this respect, our neighbour India, where memories of her great sons are treasured and prized more than anything else? Let us not forget that, by cherishing and perpetuating the memory of our great men, we only show ourselves worthy of our heritage.

ANGLO-FRENCH UNITY

FOREIGN POLICY AND DEFENCE

COMPLETE IDENTITY OF VIEWS

Paris, Nov. 24:

FRANCO-British conversations ended 6.10 p.m.

A joint Franco-British communique states that the visit to Paris of Mr. Chamberlain and Lord Halifax gave the French Ministers an opportunity to exchange views with the British colleagues concerning principal questions of common interest, including those concerning national defence as well as diplomatic action.

Discussions to-day again made plain the complete identity of conception in the general orientation of policy, of the two countries who are inspired by the same care for the maintenance and consolidation of peace.

"No War" Declaration

It is learned that the proposed Franco-German no war declaration was discussed during the Anglo-French conversations this morning. Mr. Chamberlain expressed great satisfaction with this.

Franco-British military co-operation was then discussed. M. Daladier stated France's attitude and Mr. Chamberlain replied. Talks were resumed in the afternoon.

Mr. Chamberlain Pleased

Mr. Chamberlain, in a statement following the talks, announced that there had been complete agreement in the discussions and added: "Our policy is to preserve peace and maintain peace and to take all steps for that object. It has given us particular satisfaction that the French Government have reached an agreement with Germany which has the same end as the agreement I signed with Herr Hitler myself."

Mr. Chamberlain referred to the importance of the two Governments having personal contacts in discussing a situation which is continually changing.

Acting Director of Agriculture

Mr. P. P. Jepson, Deputy Director of Agriculture, has been appointed to act as Director of Agriculture with effect from December 1, 1938, during the absence on leave of Mr. E. Rodrigo until the resumption of duties by that officer.

Mr. M. Park, Plant Pathologist, will act as Deputy Director of Agriculture.

Debate on Bracegirdle Commission Report

The debate on the Bracegirdle Commission Report in the State Council was adjourned until November 29th, at Wednesday's meeting of the Council.

"A CRIME AGAINST HUMANITY"

Mahatma Gandhi's Strictures on Palestine Issue

HUNDRED WAYS OF REASONING WITH THE ARABS

Bombay, Nov. 26.

THE prosecution of Jews in Germany is the subject of an article by Mahatma Gandhi, in to-day's "Harijan". He advises them to choose the way of non-violence to vindicate their position.

Gandhiji draws a parallel from the Indian Satyagraha Campaign in South Africa and adds that, while the Indians resorted to Satyagraha without any backing from the outside world, the Jews of Germany are in an infinitely better position, for they have organised world opinion behind them.

Dwelling on the Palestine issue, Gandhiji says that his sympathy "does not blind him to the requirements of justice." He adds: "Surely it would be a crime against humanity to reduce the proud Arabs, so that Palestine can be restored to the Jews, partly or wholly, as their National Home. It is wrong to enter Palestine under the shadow of the British gun."

"There are hundreds of ways" Gandhiji says, "of reasoning with the Arabs, if they (the Jews) would only discard the help of the British bayonet."

STATE MORTGAGE BANK

Annual Profit of about A Lakh

The accounts of the State Mortgage Bank for the half year, ending September 20, 1938, published in the last Friday's Gazette show that the Bank is now making an annual profit of about a lakh of rupees.

The balance of the profit at credit for the half year under review is Rs. 40,686.23. The balance of the profit from the previous half year was Rs. 41,598.32, making a total of Rs. 82,284.55, after payment of Income Tax at the rate of 12 per cent.

The volume of the moneys lent on mortgages has also greatly increased.

During the first three years of the Banks' working, the amounts lent out totalled approximately not more than Rs. 1,500,000. The loans now total Rs. 8,611,420.10.

SRI AROBINDO GHOSE

Annual "Dharsan" Program not Held

Pondicherry, Nov. 24

The many visitors both from India and abroad who had gathered at the Aurobindo Ashram to-day at Pondicherry in connection with the celebration of the Renunciation or the "Siddhi" Day of Sri Aurobindo Ghose were disappointed at the announcement they could not see Sri Aurobindo that day.

About 350 visitors including the son of Sir Akbar Kydari, President of the Executive Council of H. E. H. the Nizam's Government and other State officials, the Maharani of Pratadnagar State in the United Provinces, Miss Wilson, Mr. Mercedes, a well-known Spanish writer and Mrs. Sides all from America and other prominent people assembled at the Ashram early in the morning to have 'Dharsan' of Sri Aurobindo Ghose, to-day being one of the three days when visitors could see him at the 'Ashram'.

As there were various rumours about the cancellation of the 'Dharsan', I interviewed Mr. Nalini, the Secretary of Ashram, who told me that Sri Aurobindo sustained an injury on one of his knees as a result of an accidental fall last night and consequently he was a little indisposed and that was the reason for the cancellation of the 'dharsan'.

In the evening at 5, all the visitors and the inmates had a 'dharsan' of the Mother of the Ashram. An announcement has also been put up inside the Ashram with regard to the cancellation of the usual Meditation in the Ashram.

(Hindu Cor.)

STATE-AIDED BANK

Royal Assent

It is proclaimed in Friday's Gazette that the Royal assent has been given to the Ordinance to provide for the establishment of the State-Aided Bank.

The Ordinance was passed in the State Council on March 29, 1938.

All-Night Vigil at Nallur

Suspects Caught by Residents

AN all night vigil by a group of residents at Nallur which has recently been the scene of a number of burglaries ended in the running to earth last night of two of the occupants of a suspected car.

Suspicious of a boutique-keeper and his neighbours were aroused when a car was halted at a boutique at the Arasadi junction, Nallur, and petrol was bought. The occupants of the car and the manner in which the car was driven off before its number could be noted, gave room for suspicion. The car is said to have moved up and down Nallur more than once last night. A vigil was therefore kept by some of the residents the whole night. At 3 a. m. this morning the car was again sighted near Veeramakali Amman Temple. It was stopped by the vigilant band. The occupants of the car thereupon fled in different directions. A chase was given, in which one man ran into the public latrine and then climbed up a tree. He was caught and is said to have sustained an injury on his calf. He is identified as Kandam Maniccan of Navalkadu, Achchuvely. The other man who was caught by the pursuers is said to have hidden himself in the public latrine. He is identified as Philip Thampu of Pooneryn who got married at Kandamadam, Vannarponnas.

While the people were thus engaged in the pursuit of its occupants, the car is said to have escaped and its whereabouts are not known.

The injured men were taken to the Police Station from where they have been despatched to the Hospital.

The Police are making investigations.

(Continued.)

description taken down by the Sub-Inspector was found to fit in with the attiyal. Antonial indentified it as hers.

The defence denied the allegations and submitted that the attiyal belonged to Pavilu's wife and was given to the accused by Pavilu to be sold for purchasing a rickshaw. It was alleged that Rs. 71 of the 81-50 of the accused was misappropriated by the Sergeant.

The Judge said that in spite of the false allegations brought against the Sergeant, he believed the prosecution story. He found the accused guilty and sentenced him to 2 years' rigorous imprisonment on each count, the sentences to run concurrently.

Bail was allowed in Rs. 1050 in the event of appeal.

Mr. S. Kanagasapaj, Crown Advocate, prosecuted.

Mr. Aelian Pereira with Mr. Advocate Thambitturai instructed by M. C. Storer defended the accused.

HOUSE-BREAKING AND THEFT

TWO YEARS FOR NALAVA MAN

JUDGE ON CRIMES IN JAFFNA

IN view of the increase of crimes in the Peninsula accused found guilty of such offences should be given deterrent punishment, remarked Mr. C. Oogmaraswamy District, Jaffna, in sentencing on Friday a nalava man found guilty of house-breaking and theft.

Karali Muttiah, a nalava man of Jaffna town, stood charged with house-breaking & theft of an attiyal belonging to Antonial, wife of Sebastian of Pungudutu, at the Nayanmarkaddu Hospital.

The case was taken up for trial on Thursday, a public holiday. This case was specially fixed for this date, and a large crowd was drawn to the court on both the days of the trial.

The story for the prosecution was that Sebastian was a patient at the Nayanmarkaddu Hospital, and his wife and her brother-in-law Marian Sebasty were staying with him at the hospital. On the night on the 25th at 3 a.m. the accused entered the room where these were staying, and removed the attiyal from the neck of Antonial. She raised an alarm when her brother-in-law came up and gave chase to the accused. The accused went up as far as the hospital gate and turned back and threatened the pursuer. Sebasty had seen the accused in the street light at the gate of the hospital. The accused made good his escape. Going back to the room Sebasty found a clasp knife and the pendant of the attiyal on the mat. He handed the knife to Dr. V. S. Ramanathan and told him of the theft. Dr. Ramanathan informed the Police. Sub-Inspector W. A. Rajab proceeded to the hospital to make inquiries. In the meantime Sergeant D. G. Chelliah who went along Kannattuddy road, stopped near the junction to talk to a Police pensioner. He saw the accused getting out from L. K. M. Sulaiman's jewel shop. The accused was joined by two others. They went as far as the Royal Theatre junction and looked back. The suspicions of the Sergeant were then aroused. He followed them as far as Sirampiyady junction. The accused joined a Kavady procession and mingled with the crowd. The Sergeant examined one of the companions of the accused and found Rs. 10 in his waist cloth. When he examined the accused, he found two 25-cent pieces. The Sergeant brought the three men to the jewel shop where the proprietor testified to the accused having sold an attiyal to him for Rs. 81-50. The sale was entered in a book. The Sergeant took the attiyal, the account book and the three men to the Police Station. Having made his entries, he heard of a theft at Nayanmarkaddu hospital. The Sergeant immediately proceeded to the Nayanmarkaddu hospital taking the attiyal with him. There the

(Continued on Previous Column)

LETTER TO THE EDITOR

PANADURA ROMAN CATHOLIC SCHOOL

Sir.—The controversy over the school between the Roman Catholics and the Minister of Education is rather interesting and illuminating. The General Manager of Roman schools, Panadura, has, it seems, put up a big school building just for the sake of educating only twelve Roman Catholic children. If that is not so, what is the idea behind that school.

1. Is it not to attract Buddhist children and win them over to Christ by educating them in a Catholic atmosphere altogether alien to the Buddhist Traditions?

2. Is it not another attempt to give employment to Roman Catholic Teachers and to throw out of employment Buddhist Teachers.

3. Or is it not to employ Priests as Teachers and to earn a Government grant which would go to fill up the Church coffers.

According to the last section of the Education Code any finding or act of an Education Officer is subject to the revision of the Director of Education himself.

The contention of the General Manager of Catholic schools, Panadura, that the Inspector's recommendation amounts to formal recognition is untenable in view of the fact the Inspector was caught unaware to sign perhaps a printed form in use before the 1937 amendment came into force. Had the Director failed to rectify the unwitting error of the Education Officer, he would have been open to the charge of himself breaking the Code Rules which are equally binding upon the Director and the Roman Catholics as well.

The Catholics complain that they have been very sadly led down by the Department of Education, in the matter of that new school that was originally started by a Buddhist and subsequently transferred to the Roman Catholics. Compare and contrast the grouse of the Catholics with reference to this new Catholic School for Buddhist children with the action of the Catholics towards certain Hindu schools in the North. A Hindu school for Hindu children in one of the Islands was gazetted for observation before registration as an aided school. Mark you, Sir, this school was gazetted for observation, only after it had functioned for about an year, after it has been declared a necessary school by the Director of Education. The Catholic Manager of schools, not only raised an objection but even went to the extent of appealing to the Education Committee to have the said Hindu school declared an unnecessary school.

The case of a Hindu school in a village near Point Pedro exposes more glaringly the Christian unreasonableness and intolerance. The Hindus established a Hindu school in a predominantly Hindu area, for the education of Hindu children by Hindu Teachers in a purely Hindu atmosphere. Six other Christian schools surround this Hindu School in this Hindu area. Naturally enough the Hindu children from these Christian schools sought admission to the Hindu school. About 250 children were on the roll of the new school. The Director of Education paid a visit to this school and was impressed with the building put up at a cost of Rs 7000. He declared the school a necessary school on religious grounds on the recommendations of the Divisional

Broadcasting

AKASH VANI, MYSORE

This Week's Programme

CALL SIGN: V. U. 7 M. C.

Wavelength: Frequency:
70.2 Meters. 4265 Kc/S.

Programme

Monday, the 28th, November 1938

6 to 7 p.m. Karnatic Light Music

7 to 8 p.m. European Music

8 to 8-25 p.m. Sociology: "The state and Social Control" by M.A. Venkata Rao, Esq., M.A.

Tuesday, the 29th, November 1938

6 p.m. Film Hits

6-30 p.m. News and Announcements

6-35 to 8 p.m. Karnatic Vocal Music

8 p.m. Readings from Kannada Literature

Wednesday, the 30th, November 1938

6 p.m. Comic Selections

6-15 p.m. News and Announcements

6-30 to 8-30 p.m. Flute Recital by Vidwan A. K. Subba Rao, accompanied by Asthana Vidwan Venkataramaniah (Violin) and Vidwan Ramiiah (Mridangam).

Thursday, the 1st, December 1938

6 p.m. Karnatic Instrumental Music, Violin

6-30 p.m. News and Announcements

7-45 p.m. Kannada Drama: "Ehishma Prathighe"

Friday, the 2nd, December 1938

6 p.m. Nadaswaram Music

6-15 p.m. "Readings from "Qirat"

6-30 p.m. News and Announcements

7-00 to 7-30 p.m. Urdu Talk: "Vocational Bias in girl's Education" by Farhat Begum (by the courtesy of Lajnatul-adab (Mysore))

7-30 to 8-30 p.m. Hindusthani Music

Saturday, the 3rd, December 1938

6 p.m. Orchestral Music

6-15 p.m. News and Announcements

6-30 to 8-30 p.m. Vocal Music Performance by Vidwan T. Puttaswamiah, accompanied by Vidwan Subrahmanyam (Violin) and Vidwan Ramiiah (Mridangam)

Inspector of Schools and the Chairman of the Rural Education Committee. Did not the Christian Managers of schools, both Catholics and Protestants, induce the Director of Education to revise his own decision and that of his sub-ordinates.

I really cannot understand the wail of the Roman Catholics that they are subjected to a persecution by the Department of Education. The amended section 9 of the Education Code contemplates 20 and not 12 children of the same denomination as that of the Management. If the Code requirement is only 12 and not 20, the Director's revision *re* this new school of Panadura is wrong. Even the Minister of Education cannot interfere with this revision effected in terms of the amended Code section which is binding even on the Catholics.

The only rational solution for all these squabbles, as I said at the last Hindu Education conference in Jaffna, is to incorporate in the Education Ordinance the Roman Catholic formula of 1919, empowering any denominational school not to admit children of other denomination if there was a Government school or a school belonging to the denomination of the children in that particular area.

Will Rome demand now from the Department of Education the enforcement of their own formula of 1919 which it so righteously enunciated and demanded then—or will it keep on grousing that there is no chance of proselytising.

Yours truly
Jaffna, 23-11-38. S. Rajaratnam.

PRESENTATION OF INSIGNIA

(Continued from page 3)

Governor shook hands with him.

Miss (Dr.) Isabel H. Carr, of the McLeod Hospital, Udumalpet, came in the company of Sir Waitalingam Duraiswamy and Mudaliyar V. Ponnambalam. On presenting her with the insignia of office of the Officer of the British Empire (Civil Division). His Excellency congratulated her and expressed the hope that she would continue to carry on her good work, which had won for her the recognition of the King.

When all the recipients had been decorated the Governor left the hall, followed by the Chief Justice, Aide-le-Camp, Private Secretary and the mace and sword bearers.

The Lascreeen Guard as usual, was on duty at Queen's House during the ceremony and lined the flight of steps leading to the ballroom.

After the ceremony the guests were served with refreshments.

(Times.)

Death of Promising Student

MISS. MUTTU—RAMALINGAM

Seremban, Sunday.

The funeral of the late Miss Padmavathi Muttu-Ramalingam, whose untimely death on Armistice Day came as a great shock to all her friends and relatives, took place at Kuala Pilah yesterday, and was largely attended. Daughter of Mr. Muttu-Ramalingam, well-known Kuala Pilah advocate and solicitor, deceased, who was a bright pupil of the Tuanku Muhammad School, was greatly liked by both the staff and schoolmates and will be sadly missed.

Of a pleasant and amiable nature, she made a lot of friends, and the attendance at the funeral bore ample testimony to the high esteem in which she and her parents were held in Kuala Pilah and the districts. She was the best pupil in the Cambridge Class of the Tuanku Muhammad School. She leaves her parents, three brothers, three sisters and a host of friends and relatives to mourn her loss.

Wreaths were received from her parents brothers and sisters, Headmaster, Staff and pupils of the Tuanku Muhammed School, Kuala Pilah. Dr. and Mrs. S. S. Rajaratnam, Mr. and Mrs. R. Kumaratnam, Mr. and Mrs. D. S. Stoner, Mr. and Mrs. Thambiah, Messrs K. Rasiah, V. Murugasu, Mr. and Mrs. R. Arulampalam Mr and Mrs V. Chelliah.

Mr. and Mrs. K. Ampalavanar, Mr. and Mrs. A. Sundrum, The Chinese Benevolent Society, Union Bus Co., Mr. and Mrs. Yee Boh, Mr. and Mrs. Ramasamy, Mr. and Mrs. Guan Guan, Kuala Pilah Chinese Recreation Club.

The bereaved parents were also the recipients of condolences from all over Malaya.

(The Malaya Tribunal.)

Obituary

MASTER M. THURAIRATNAM

The untimely death at the age of 19 of Master M. ThuraiRatnam occurred at Kokuvil. He was the son of Mr. V. Muttiah, Commissioner of Sales, District Court, Jaffna and nephew of Mr. V. Chelliah, Police Vidan, Kookuvil, and R. N. Tambithurai, Secretary, Sanitary Board, Kuala Lumpur, F.M.S.

A SHORT STORY

(Continued from page 7)

comes to Ramnarayan, I shall soak my clothes with oil and die—that is if you are responsible for it or if you do not extend yourself to befriend him. Son, who is the coward that asks you to strike? Gandhiji never wants you to strike—he wants you to suffer."

Ambica preached to her son the gospel of Gandhiji—suffering and non-violence.

"You have strength—go and use it to uphold Gandhiji against the false preachers who are betraying you."

The meeting began.

Oratory was in full flow. The crowd were shouting slogans.

Who was it coming against them from afar with a posse of constables—it was Ramnarayan. They were waiting for him. Lathis were waved.

"Strike him—strike him—kill him—" the cry rose from all sides. The police stopped and showed the rifles. "Go away—this is not public land. This is Ramnarayan's land. Why do you trespass when you have been asked not to?"

The reply was a shower of stones. One stone hit Ramnarayan and he was seen reeling. Blood flowed from his head.

"Hoorah—Hoorah—Gandhiji—kiji—" the crowd died, as a constable took Ramnarayan in his arms and made for protection.

"Follow him—" the cry was raised. But Gopal dashed forward and stood against the mad rush.

"Who threw that stone? He is a coward. He is against Gandhiji and the Congress. Who threw that stone? Let him come forward and confess."

Some force seemed to hold back the crowd. The three policemen now gained courage and advanced.

"Gopal you have saved us and yourselves—for if they had rushed we would have shot."

They took Ramnarayan to Gopal's house. Ambica Ma gave first aid—the old man revived.

"You owe your life and we owe our lives to Gopal—" the people said as his wound bandaged, Ramnarayan rose to go.

Ramnarayan looked down—Ambica, retired.

"Ambica, forgive me—I have used you very ill—" Ramnarayan said. "I know my son loved you. I shall make an allowance to you. Where is the young man—who is he?"

Gopal came forward and at the same time Ambica said: "Who is he? Look at his face. Can you still ask that question? He is Gopal's son—your own grandson saved your life. It is well that he should."

Gopal's son—and as Ramnarayan looked he seemed to see his son as on the day he left him years ago.

"Come home—the property of Gopal awaits"—and Ramnarayan embraced Gopal.

(Roy's Weekly)

A SHORT STORY

SHE
DARES
IT

BY DEWAKI

A YOUNG mother and her child—worn and wasted she looked as her eyes were cast from the window of the running train. Now and then tears arose in her eyes—but she carefully dashed them away. She never talked or mingled with the other passengers.

She rocked the crying babe in her hand—hugged the shrivelled thing to her bosom. With her torn cloth she cleaned its running nose.

Yes, she clung to life because she loved the baby.

"Perhaps it is hungry—child, you are starving—how will it have milk from your breast?"

And the old man drew forth a bottle and asked the mother to drink. "If you do not eat and be strong, the child must shrivel and die. Don't you see?"

She looked up at the face whence the words of love fell. That look told tales of intense suffering.

"Father, how long? You still dare take me in? I disobeyed you—I mocked, your words of advice born with the experience of the world. I revelled in making mock at the whole village. And now?"

The old man did not speak, but held out the bottle of milk. She took it and drank.

"Let it give food enough for the child"—the old man prayed.

II

Ambica was the eldest daughter of the house. In his pride the father had educated her. She had come up wonderfully. The teachers praised her. She got scholarship. She was the first in her class.

Not in her books alone. Ambica seemed to imbibe real education. She was a Brahmin but she ate and drank with Sudras. It was whispered that she had shared a cup of water with a Harijan school mate.

"I saw it!" Minakshi passed on the word, "Kori and Ambica drank together from the same cup."

"Did she?"—even the school master asked that question, until it reached the ears of Ambica. Kori denied it, but Minakshi asserted.

Ambica came up and took Kori in her hand. "Sister, why are you troubled? Why deny when some one is eager to start a lie—but let us give the truth, Sir—" and Ambica faced the orthodox teacher, "I did not drink water with her, but, I have no objection at all. Please pass on a cup—"

And not waiting for some one to do it, Ambica herself fetched it, gave it to Kori to sip and then sipped it.

"You need not whisper about it any further—but we did it only now. Minakshi, and I am grateful to you for that."

Minakshi had frowned and vowed social ostracism. Orthodoxy was ablaze. Ambica had to leave the school, for they would not tolerate that.

But the Inspector of Schools

heard of it and took Ambica to another school—run by the State. He cut off the Government grant to the school that kept out Ambica. The whole village now turned out against her. But she dared them do the worst.

"My father works for his bread—we do not depend on charity. We will live here and work—" This was in reply to suggestions that they might leave the village altogether.

III

Gopal was the son of the leading lawyer of the town—he was also a student of the college. Ambica created an impression on him. He was not very forward in his lessons but in the sporting ground, Gopal was a figure to count.

And they whispered when they saw Ambica and Gopal together. Sometimes they sat under the school tree reading and explaining. Sometimes Gopal was seen teaching her to swing her hands and feet—exercises intended to develop her body.

"You are a queer thing—always reading—" Gopal would taunt her, "You must be strong also".

Once Gopal actually lifted her from the ground to show her how light she was, and how strong he was.

Gopal failed in his examination: Ambica passed and went over him. But this did not make any difference. They still mingled with each other.

"You teach me how to pass examinations, and I will teach you how to be strong."

This was the partnership between them.

Tongues wobbled—lies were spread—until Ambica's father intervened.

Never have anything to do with the rich men's sons—they will make you a toy. I shall withdraw you from school if you give cause to any talk."

Her father said that! Her father who had stood by her over the Kori incident now back out from her because of this scandal.

Can her own father believe anything against her?

"Boy, you had better leave the college and go to the presidency town: I do not like your association with Ambica. They talk—never-see or speak to her"—This from Gopal's father.

And the student lovers met and talked—and they walked to the temple of the Goddess.

Nothing more was seen of them both—both had disappeared.

IV

One year hence, Ambica's father hears from a friend of the plight of his daughter. Gopal had died of cholera in the mill lines where he worked as a *maistri*. Ambica was helpless—she had been asked to leave the house to make way for another employee.

"Gopal gave me your address and asked me to beg of you to go to Ambica, for Ambica would die rather than seek you. Go and

help your daughter."

And father and daughter were travelling together.

"Father it is his child—he must live. He is born in this child. They will abuse you, they will execrate me, but I shall live for Gopal's child. I call him Gopal, father—he sacrificed his father for me."

Ambica was the object of hatred and hostility both among the orthodox and especially of Gopal's parents. "The Rakshasi—she killed my son" the mother yelled out whenever she caught sight of Ambica. "It is not Gopal's child—it was born of some one else—" Ambica's enemies said.

But Ambica went on to the Harijan quarter, Kori had married and had a child too. Kori's husband was a farmer, Ambica found solace with Kori.

"Father—" Ambica surprised her aged father, "I am going to live with Kori. She is in need of aid. She loves me. Her husband has promised to help me to start a school for the children. Permit me—bless me. This village will make your life hell if I remain here, I shall have Kori's husband to protect me when the wicked young men think they can make love to me. It is terrible—but I shall live for the child."

Within the compound of Kanjan, a shed was put up—the school. Harijan children came and were taught the alphabet.

More than the alphabet—Ambica loved them, gave them all the treasures of her heart, bathed the dirty, told stories from the Ramayan and the Mahabharat.

"Ambica ma—" She was a character in the Harijan area.

And sweeter than the voice of the Harijan urchins rose another voice that called her "ma"—It was her own child—her Gopal's child.

V

Seventeen years after—Gopal was a strong man, with even stronger muscles than his father. He was known as steady farmer. From a piece of barren land he had wrung fruits and corn.

His mother was no longer a teacher—but she supervised the school. "Ambica Ma" was loved and treated with respect by everyone. Gopal worshiped his mother. To him she was a Goddess.

The times were exciting. The Congressmen were in their midst, whispering a new hope, promising a new cheer. Why should the workers slave and their landlords flourish? The land was their birthright. They must have the fruits of their labour.

And the most unpopular landlord of the locality was Ramnarayan. He was talking of crushing the Congress. He called the tenants dogs—he said he would break them if they played with him. "Strike him"—was the word that was passing from lip to lip.

"They are going to strike Ramnarayan today, mother—" Gopal was saying as he threw off his workmen's dress and donned his better clothes for the public meeting.

Ambica placed her knife with which she was cutting the vegetables and went to Gopal. "Who will strike Ramnarayan?" She asked.

"Gopal, hear me—if any harm

Ancient Hindu
Marriage

(Continued from page 2)

Pengal, on seeing her statue, both of whom were duly admitted into his harem.⁽¹¹⁾

Nicolo Conti, an Italian who visited Vijayanagar about 1420 or 1421 A. D. writes that "the inhabitants of this region marry as many wives as they please, who are burnt with their dead husbands. Their King is more powerful than all the other Kings of India. He takes to himself 12,000 wives, of whom 4000 follow him on foot wherever he may go, and are employed solely in the service of the kitchen. A little number, more handsomely equipped, ride on horseback. The remainder are carried by men in litters, of whom 2000 or 3000 are selected as his wives on condition that at his death they should voluntarily burn themselves with him, which is considered to be a great honour for them"⁽¹²⁾

Some Results of Polygamy

The result of this polygamy was often disastrous. Domestic dissensions were the natural result, and we find hymns even in the Rig Veda where it is stated that wives cursed their fellow wives⁽¹³⁾. If the husband distributed his favours equally, and shared the wives' rooms in turn, a *modus vivendi* was of course arrived at. This amounted at best to a state of armed neutrality. But, when an old wife was discarded and treated as a cast off servant, or when a new wife fell into disfavour, and was thus flung defenceless on the tender mercies of her once defeated but now victorious rival the atmosphere was more like hell than home. The most unbearable part of it all was that the two or more wives who hated each other like cats and dogs were condemned to lifelong imprisonment together. In addition to all these, the mother-in-law was always at hand to stic up strife, and cast fresh fuel on the flame. These endless bickerings, strife and jealousy often led at last to open quarrelling, and sometimes even to secret poisoning and murder.

It is interesting to note here that in every royal palace of ancient times, there was a special chamber known as the "grumbling or mourning room", to which a lady of the king's household retired, whenever she had a grievance or was in distress of mind, and wept out her woes. The peace and harmony of the rest of the harem ladies were thus not disturbed. The king then, if he wished, visited the distressed lady, and redressed her grievances, or tried to bring her consolation.⁽¹⁴⁾

It is gratifying to notice that enlightened men now see that, if they want any peace or joy at home, monogamy, the higher course, is the happier one. Manu, therefore, laid down thousands of years ago the following wholesome precept, "Let mutual fidelity continue until death. This is the highest law for husband and wife."⁽¹⁵⁾

(To be Continued.)

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(11) Op. cit. Book xviii.

(12) Quoted in Swell's *A Forgotten Empire* v. 84.

(13) Op. cit. x. 146 and 159.

(14) Havell's *Handbook of Indian Art*, p. 98, note.(15) *Dharma Shastra*, ix. 101.

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Parliament of Religions

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second injunction and that was "Better one's own Dharma though imperfect than the Dharma of another perfectly carried out." It was in this spirit that Mahatma Gandhi had said: "I want all the cultures of all lands to blow about my house as freely as possible. But I refuse to be blown off my feet by any." In conclusion, the Chairman said that every man should be firmly grounded in his own religion and then try to understand the others. It was that spirit that animated Keshub Chunder Sen.

The Religion of Keshub

Dr. B. P. Dey, speaking on 'Brahmism', said that it was only Hinduism in its pristine purity and beauty, divorced of all its meaningless rituals, freed from idolatrous ceremonies and priest craft. Keshub dreamt of a world religion based on universal ideas. He realised that every religion had its own peculiar pattern and that in a harmony of the great religions lay the world's salvation. The dreams of Keshub still remained unfulfilled. The speaker hoped that conferences of this nature, held at intervals, would enable people to reach the ideal.

Brahmachari Arya Asanga of Jena spoke on Buddhism. He said that Buddhism occupied a unique place in the comity of religions. The injunctions of the founder to his followers were to lead a saintly and a good life. Ahimsa was the highest virtue, and Buddhism's great contribution was this doctrine of Ahimsa. Mahatma Gandhi was the greatest exponent of the doctrine in the present-day world.

Rev. Alexander Eimore Muizen, of the Netherlands Liberal Catholic Church, spoke on "Larger Christianity." He said that the Path of the Cross was the path of happiness and service. "Love one another" was the fundamental doctrine of Christianity. No Christian who was worthy of that name would ever despise another religion.

Prof. D. D. Kanga spoke on

'Zoroastrianism.' He said that the main tenets of the religion of Zoroaster were belief in the absolute supremacy of one God, the complete freedom of the human being to make his own choice between spirit and matter, the law of cause and effect and the path of service. The religion was a dynamic religion. The speaker wished that such conferences were held periodically, for they promoted mutual understanding which was the basis of world peace.

Mr. L. Subramania Aiyar addressed the gathering on Hinduism. The basic tenet of Hinduism, he said, was the doctrine of the Immanence of God. The principle of unity of life supplied the motive for self-control, self-sacrifice and service.

Mr. S. M. Fossil said that the very name 'Islam' meant surrender and peace. Surrender did not mean self-annihilation, but was to be based on action. Islam preached the fatherhood of God and the brotherhood of man. It believed that self-realisation should come not through renunciation, but by active life. Islam was a practical religion.

Life of Love and Service

Swami Asehananda speaking next said that through Keshub, Sr. Ramakrishna came to know the minds of the young men of his day. Ramakrishna's religion was the religion of service. The broadest aspects of Hinduism and the highest philosophy of Vedaanta were taught by him. He created no sects but formed a body of missionaries to work among mankind to preach and practise a life of love, sacrifice and service.

Mr. T. R. Sarangapani spoke on Saiva Siddhanta; the system of philosophy preached and practised by the Tamil saints.

Mr. D. Gopal Chetti spoke on the Swedenburg theory of Christianity. He said that philosophy of Swedenburg was the same as that of Saiva Siddhanta.

Dr. C. Rama Kamath spoke on Theosophy. He said that Theosophy meant knowledge was power. Knowledge of all religions gave one strength to serve humanity better.

The Chairman in bringing the function to a close said that the speeches that evening had demonstrated the unity of all religions.

Mr. V. Venkataratnam proposed a vote of thanks to the speakers and the Chairman.

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