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MAMARASA OF BHARATPUR ORDERED TO LEAVE THE STATE.—Great sensation is said to have been caused in Rijnghana on the orders of the Government to leave the State during the period of enquiry into a connection with certain irregularities and to abstain from any act of State administration and to hand over the charge to an officer selected by the Government. Protest meetings were held condemning the Government action, appreciating His Highness' patriotism and love of Hindu religion and requesting His Excellency the Viceroy not to suspend the Maharajah Sahib during this enquiry.



EDUCATIONAL EXPERIMENTS.  
This, the latest instalment of Gandhi-ji's Autobiography is taken from "Young India".

The reader will, I hope, bear in mind the fact that I am, in these chapters, describing things not mentioned, or only cursorily mentioned, in *The History of Satyagraha in South Africa*. It is no doubt possible that you will be able to see the connection between the recent chapters.

As the farm grew, it was found necessary to make some provision for the education of its boys and girls. There were, among these, Hindu, Muslim, Parsi and Christian boys and some Hindu girls. It was not possible and I did not think it necessary, to engage special teachers for them. It was not possible for qualified Indian teachers to be so near, and even when available, none would be ready to go to a place 21 miles distant from Durban on a small salary. Also we were certainly not overflying with money. And I did not think it necessary to import teachers from outside the Farm. I did not believe in the existing system of education, and I had a mind to find out by experience and experiment the true system. Only this much I knew, that, under ideal conditions, true education should be imparted only by the parents, and that there should be the minimum of outside help, that Tolstoy Farm was a family, in which I occupied the place of the father, and that I should so far as possible shoulder the responsibility for the training of the young.

The construction of no doubt not without its flaws. All the young people had not been with me since their childhood, they had been brought up in different conditions and environments, and they did not belong to the same religion. How could I do full justice to the young people, thus circumstanced, even if I assumed the place of paterfamilias?

But I had always given the first place to the culture of the heart or the building of character, and as I felt confident that moral training could be given to all alike, no matter how different their ages and their upbringing, I decided to live among them all the twenty-four hours of the day as their father. I regarded character building as the proper foundation for their education and if the foundation was firmly laid, I was sure that the children could learn all the other things themselves or with the assistance of friends.

But as I fully appreciated the necessity of a literary training also, I started some classes with the help of Misses. Kallenbach and Praeger. Nor did I undertake the building up of the body. This they got in the course of their daily routine. For there were no servants on the Farm, and all the work from cooking down to the scavenging was done by the inmates. There were plenty of fruit trees to be looked after and garden-plots to be done as well. Mr. Kallenbach was a fond of gardening and had gained some experience of this work in one of the Government model gardens. It was obligatory on all, young and old, who were not engaged in the kitchen, to give some time to gardening. The children had to dig the soil of this work, which included the digging pits, felling timber and lifting loads. This gave them ample exercise. They took delight in this work, and so they did not generally need any other exercise or games. Of course some of them, and sometimes all of them, misbehaved and quarrelled. Sometimes I intervened at their pranks, and often I was strict with them. I dare say they did not like the strictness but I do not recollect their having resented it. Whenever I was strict, I would, by argument, convince them that it was not right to play with one's work, the conviction would however be short-lived, the next moment they would again leave their work and go to play. All the same we got along. Any way they built up fine physiques. There was scarcely any illness on the Farm, though it must be said that good air and water and regular hours of food were not a little responsible for this.

In this connection I would also say a word about vocational training. It was my intention to teach every one of the youngsters some useful manual vocation. For this purpose Mr. Kallenbach went to a Trepplert monastery and returned having learnt shoe-making. From him I learnt it, and taught the art to such as were ready to take it up. Mr. Kallenbach had experience of carpentry, and there was another inmate who knew it, so we had a small place in carpentry. Cooking almost all the youngsters knew.

All this was new for them. They had never even dreamt that they would have to learn these things some day. For generally the only training that Indian children received in South Africa was in the three R's. On the Tolstoy Farm we had made it a rule that the youngsters should not be asked to do what the teachers did not do, and therefore when they were asked to do any work, there was always a teacher co-operating and actually working with them. Hence whatever the youngsters learnt, they learnt cheerfully.

Of character building and literary training later.

Who Speaks Correct English?

PROBLEMS OF PRONUNCIATION.  
Many characteristic witticisms are included in the two grammophone records which Mr. George Bernard Shaw completed for the benefit of Linguaphone Institute students of good English. Here are a few of them:—

"If what you hear is very disappointing, and you feel instinctively that must be a horrid man," you may be quite assured the speed is wrong. Slow it down until you feel that you are listening to an amiable old gentleman of seventy or with a rather pleasant Irish voice, then that is me.

There is no such thing as ideally correct English. No two British subjects speak exactly alike. In London nine hundred and ninety-nine out of every thousand people not only speak bad English, but speak even that very badly.

Even in private intercourse with cultivated people you must not speak too well. Apply this to your attempts to learn foreign languages, and do not try to speak them too well, and do not be afraid to travel. You will be surprised to find how little you need know, or how badly you may pronounce.

Even among English people, to speak too well is a pedantic affliction. In a foreigner it is some thing worse than affliction. It is an insult to the native who does not understand his own language when it is too well spoken.—C. M. L.

HAPPINESS TO BE SOUGHT WITHIN.

The following is the reprint of a lecture by Srimath Swami Ramakrishnananda of the Sri Ramakrishna Mission:—

Every bit of our activity presupposes some want and this conscious activity goes by the name of life. Where activity is conscious, that is what we call life; but when it is unconscious, as in a big engine or machine, we do not regard it as life. Only when activity knows that it is active, it is life. Every activity furthermore is actuated by some want. What has made me active? The desire to get something. Why have you come here? Because you think that you will get knowledge or help of some kind. We never take one step forward without the hope of getting something, or realising something. All activity presupposes restlessness and restlessness comes from want. So long as that restlessness is in you, you will have to be active; you will try to satisfy the want in yourself.

DEFINITION OF MAN.

But has man really any want? Great God men like Sri Krishna, immortals like Buddha and Christ have taught otherwise. Their definition of man is "wonderful". They say that he is birthless, deathless, free from want, all-blessed, self-existent, self-luminous. Even the titanic of Shiva has no power to destroy him. He is eternal and indestructible by his very nature. But if that is the definition of man, then what am I? I am also called a man; but I am only three and a half cubits in length, I am born, I die, I have many wants. Can you point out to me a single man from the poorest labourer to the greatest emperor who is not full of want? Man is, indeed, a creature of wants. The moment the baby comes out of the womb, it cries. Why? Because it has a want. Man is born in want, he lives in want and in want he dies. Out of want he has come into existence, in want he lives, and from want, he dies.

Then what is the relation of this man to that other man? How can the one be equal to the other? How can the one be united with the other? One is beyond all want, all fear, all birth and death, while the other is a man who is full of all sorts of fears and desires, who is born and who must die. How can there be any relationship between these two men apparently existing at opposite poles? Yet there is a relation. This man who has birth and death, who is finite and limited, this very man points to his infinite nature. Man is always restless, always moving from place to place. Why? Because he is never satisfied, because nothing brings him permanent satisfaction; and this very fact that he is dissatisfied with his finite nature shows that it is not his natural condition. The fact that he has infinite ambition, that he has insatiable hunger for more and more, proves that he is infinite by nature, and that is why he is always dissatisfied with whatever is finite.

DISCONTENTMENT.

Go to any man and you will find that he is discontented with his finite condition. Not one of you is really content. You may say that you are content with your one hundred rupees a month, but that is laziness. You must never confound laziness with contentment. Nishiketa, a Hindu sage, a whole kingdom, beautiful women, but Nishiketa knew that truth alone would satisfy him and he wanted nothing else. But if anyone should offer you two hundred rupees instead of one hundred, would you not take them? That shows that you are not really contented with what you now have. If you will analyse yourself, you will see that there is no end to your ambition. When will that ambition come to an end? Only when you can say: "I am master of all. The whole universe belongs to me. I want nothing. I have transcended death. I am responsible to none." Until this comes, your ambition will never leave you. You want to get rid of limitation and until you can say that you are limitless, deathless, immortal, you will not be at rest.

MUKTI OR SALVATION.

This is what is called Mukti or Salvation. So although this little man seems so diametrically opposite to that great man—that finite man—yet this little man will never rest until he has become one with that infinite man, which shows that he is his real nature. If you take a fish and place it on the peacock throne of Shah Jahan, one of the emperors of India, and bow down and worship it, will it be happy? No, it will rather say: "Throw me even into a cesspool, but do not keep me out of water!" because water is its natural element. In the same way, you are all restless after your lost nature.

There is no man who is not restless, and restless for what? Restless for his lost nature, his infinite nature; and blessed is he who is restless and most miserable is he who is contented, with his present lot. The contented man is not a man; he is no more than a brute. You may keep an elephant tied all his life and it will not mind if you give it some food. Men who are thus contented are no better than animals. "Eating, sleeping, procreating and getting frightened we have in common with lower animals;" and if we do not know to do anything higher and better than these, how can we distinguish ourselves from them?

THE GERM OF GREATNESS.

Wherever there is discontent, you must know that there is the germ of greatness. Read the life of any great man, you will find how constantly active and restless he was, always seeking more and more. And those restless people, who have no ambition, they are destined to be coolies. They are just like those bullocks that turn round and tread the mill all day but never leave the groove. When these people were at school they did not care to learn, they were quite content to be at the lower end of the class; but with them there were some who were restless, who were ambitious to learn, and they are the high officers and the men of importance to day. Study the lives of all great men and you will see that they have become great because they were restless. Therefore do not cease to be active.

Continued up.

PANDIT MALAVIYA'S ADDRESS

At the special session of the Hindu Mahasabha held in the Congress Pandal, Madras, on Thursday, December 29, 1927, Pandit Madan Mohan Malaviya, President of the session, delivered an eloquent address in the course of which he said:—

Ladies and gentlemen—I am very deeply grateful to you for having elected me to preside over this special session of the Hindu Mahasabha. I take this opportunity to put before you some of the ideals which the Hindu Mahasabha has for its existence and to ask you to co-operate in carrying out these ideals. I wish you to remember that this Hindu Mahasabha was never brought into existence as a communal organisation to fight against any community. It is national to the core, Nationalism is as much the creed of the Hindu Mahasabha as Hinduism itself. The main objects of the Sabha are (a) to promote greater union and solidarity among all the sections of the Hindu community and to unify them closely as parts of one organic whole and (b) to promote good feelings between the Hindus and other communities in India and to act in a friendly way with them with a view to the attainment of a united self-governing Indian nation. You will see from these objects that they are not anti-national but entirely consistent with the national aim. Ever since its inception up to date, not a single resolution has been passed by this Sabha which any reasonable man who has any sense of nationalism in him can take exception to. India is the home of the various communities, and Hinduism teaches you to pray for the prosperity and well being of all the communities, not of one particular community alone. You should act in such a manner as to create harmony between the various communities which will lead the country to a position of power and prosperity. The Hindu Mahasabha does not ask you to exorcise your political rights but it tells you what you should do in matters of a socio-religious character. The Hindus are asked to look after the education of their children under the Hindu faith just as Christians are looking after the education of their children under the Christian faith and the Mohammedans under the Muslim faith. The Hindus are also asked to look after their own classes of worship in temples. You do not expect the Mohammedan Mullah or the Christian missionary to look after the Hindu religion. Therefore the Hindus should have their own organisation to look after their socio-religious matters. This is what the great Sri Sankaracharya and Sri Ramana Maharishi did.

THE ADVENT OF THE BRITISH RULE.

Since the advent of the British rule, owing to the glamour of British civilisation, our people and children know more of the Bible and the sermons preached by the Christian missionaries than their own religion, their own Shastras, and Vedas and commentaries. There should be an organisation like the Hindu Mahasabha to do these things. Mr. Srikrishna Iyengar just now told you that the necessity for such an organisation does not exist in this Presidency. I regret to say that I widely differ from my esteemed friend. On the other hand, it is more needed in this Presidency than in any other part of the country. (Cheers) The teachings of Sri Sankaracharya, Ramana Maharishi and Madhacharya can be popularised in this Presidency as you have a good number of learned men in Banket. Just as Christians have institutions to protect orphans and widows, you should also have similar institutions. In Christian schools, Bible classes are compulsory whereas in a Hindu school, religious classes are not compulsory. Hinduism always expects you to adopt an attitude of justice and truth. Do not waste your time in unnecessary discussion over the question as to whether your descent is Aryan or Dravidian. The Brahmin-Non-Brahmin question is, I understand, very keen in this Presidency. So far as I know, the division, Brahmin Non-Brahmin, does not find any place in the Shastras. Our daily national prayer is that all men to whatever community they may belong should flourish on this earth. I appeal to you Brahmins and Non-Brahmins to desist from this unbrotherly attitude and re-establish brotherly feeling towards one another. If you cannot give up this quarrel, you can never attain freedom and liberty. Your communal controversy has resulted in making you look like a flock of sheep without a shepherd.

UNTOUCHABILITY.

Coming to the question of untouchables I am aware that Madras has made great progress in recent years in this respect, but there yet remains more to be achieved especially in the matter of the entry of the so-called untouchables into temples for worship. Every man has got a right to worship God. I appeal to you to remove this disability and the Mahasabha has this question of the removal of untouchability as one of its objects. In Benares, untouchables, freely enter the temple of Vishwanath and worship God. In the Rama Mandir at Ayodhya, the Mahant has not the least objection to the untouchables entering the Mandir. Bagavad Gita says that the moment a man utters the name of God, he becomes pure. I can multiply instances, where untouchables freely enter places of worship along with higher classes. The mere fact that a man is an untouchable does not disentitle him to enter the temple and worship God, if he is pure in mind. God accepts his prayer and he should therefore be allowed to worship God in temples. God welcomes the man who is morally pure more than the man who is physically pure. (Cheers)—Hindu.

Continued.

Be never satisfied with little. You are infinite, you are all perfect, and until you realise your infinite nature, you must not stop. Do not think that you are intellectually limited. You have the brain of a Socrates, you have the intelligence of a Newton. Only you have allowed a lot of dust and dirt to cover it over. Wipe away the dust, arouse your ambition, stir up your activity and know that all power is latent in you. You are not limited. No you are as much limitless as any of the greatest sages of yore from whom and God space and time never intervened.

(To be Continued.)

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M. SABARATNASINGHE, for Principal.

Hindu College, Jaffna, 26—12—27. Mis. 1125.

Order Nisi.

IN THE DISTRICT COURT OF MANNAR.

Testamentary Jurisdiction No. 389.

In the Matter of the Estate of Allapalai Mohamad Abdulader late of Erakkilampiddy

Deceased.

Allapalai Mohamaddeen Abdulader of Erakkilampiddy

Petitioner.

Vs.

1. Mohamad Sulaisamma wife of Nooru mohamad
2. Mohamadoveevee wife of Seguthamby
3. Allapalai Mohamadul Caeem
4. Ayeamma daughter of Mohamad Abdulader
5. Mohamad Marian daughter of Mohamad Abdulader, all of Erakkilampiddy

Respondents.

This matter of the Petition of Allapalai Mohamad Abdulader of Erakkilampiddy praying for Letters of Administration to the estate of the above-named deceased Allapalai Mohamad Abdulader coming on for disposal before P. C. Fernando Esquire, Addl. District Judge, on December 2, 1927, in the presence of Mr. S. Madir, Advocate, Counsel, on the part of the Petitioner and the affidavits of the Petitioner dated December 2, 1927, having been read, it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or other person shall, on or before January 5, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the 8th Respondent be appointed Guardian ad-litem of the 4th and 5th Respondents for the purpose of representing them in these proceedings unless the Respondents or other person shall, on or before the said date show sufficient cause to the satisfaction of this Court to the contrary.

December 2, 1927. P. O. Fernando, Addl. District Judge, O. 1386.

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