

# The Hindu Organ.

"Arise! Arise! and stay not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS  
HAS THE WIDEST CIRCULATION ESTABLISHED SEPTEMBER 11, 1889.  
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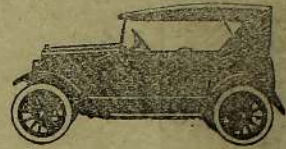
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H 22.

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Y. 21.

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Y. 24.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No 5195
In the Matter of the Estate of the late Govinda Iyer Somasundara Iyer of Thampal

Govinda Iyer Somasundara Iyer Champananthaswara Iyer of Thampal
Petitioner.
Vs.
1. Meenadachisrama widow of Somasundara Iyer of do
2. Somasundara Iyer Sarumuga Iyer of do
3. Govinda Iyer Thambiah Iyer of do

This matter of the Petition of the above-named Petitioner praying that the 3d Respondent Govinda Iyer Thambiah Iyer be appointed guardian ad litem over the 2d Respondent Somasundara Iyer Sarumuga Iyer who is a minor and that Letters of Administration to the Estate of the late Govinda Iyer Somasundara Iyer be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna in the presence of Mr. S. Subramaniam, Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner dated February 28 1924 having been read:

It is ordered that the 3d Respondent be appointed Guardian ad litem over the minor the 2d Respondent for the purpose of representing him and defending him in the Testamentary proceedings to be instituted by the Petitioner and that Letters of Administration to the estate of the late Govinda Iyer Somasundara Iyer be issued to the Petitioner as one of the heirs of the Intestate unless the Respondents show sufficient cause to the contrary on or before April 17, 1924.

G. W. Woodhouse, District Judge.
March 25, 1924.
O. 654.

The Hindu Organ.

JAFFNA, THURSDAY, APRIL 3, 1924.

GENERAL KNOWLEDGE FOR THE MASSES.

That the masses in this country are in urgent need of being enlightened in many subjects of the highest usefulness to their welfare must be quite evident to those who have bestowed any thought on their intellectual, social, political and religious conditions. It is indeed a matter for great regret that the common people of a country like Ceylon, which has an ancient civilisation and culture and for the promotion of whose material and religious welfare it is very necessary that her people should possess a general knowledge of all important subjects are left to pass their days in ignorance of many things which they ought to know. We are aware, and we are sure that all our leaders are aware, that this ignorance is the principal cause of most of the serious disadvantages the people are labouring under in every department of their activities. In subjects pertaining to the education of their children, in those connected with sanitation, agriculture, industries, trade, politics and religion, they show a lamentable lack of knowledge which is quite detrimental to their welfare. It seems to us that all the knowledge they possess in every one of these subjects is what they have gained from their own limited, defective experience. It is only natural that under the influence of such ignorance, which is the enemy to all progress, they are suffering from stagnation, lack of enterprise, and inability to achieve due success in the lines of life they have adopted, and that our dear motherland is in a low state in regard to almost everything which can make her take her proper place among the progressive countries of the world.

It is our firm conviction that as long as the masses in this country are allowed to continue in ignorance of the things they have very great need to know, it is futile to expect it to make any progress worthy of the name. Taking the educational work which is carried on in the country in our schools and colleges, it may be safely asserted that the parents of most of the students in them are ignorant of the kind of education imparted to their sons, for which they have to spend a good portion of their hard-earned money. The remarks we have made about education apply with equal force to sanitation, agriculture, industries, trade, and politics. The harm resulting from ignorance in matters pertaining to politics is quite evident just now when the whole country is astir with activities in connection with the forthcoming elections to the new Legislative Council. Very few even of the candidates for legislative honours, whose candidatures for legislative honours, whose views on subjects affecting the political and material welfare of the people are not known, seem to feel it their duty

to make such views known to the people whose suffrages they so eagerly seek. Evidently they think that the masses which are ignorant of political affairs do not deserve to be enlightened in such views and that it is quite enough for their purpose if the votes are secured on purely personal grounds. It is not necessary for us to point out that the elections in which votes are obtained in that way cannot result in the sending of the best men to the Council. We have had occasion more than once to deplore in these columns the ignorance of the people in religious subjects. When there is such ignorance among the masses in various subjects affecting their many sided interests, some of which are of vital importance to their welfare, is it not the great, the pressing duty of our leaders to do their best in every possible way to remove the ignorance and make the way clear for substantial progress in every direction?

The only way in which the masses can be enlightened in the different subjects we have mentioned above is for the men of light and leading in the country who have been blessed with knowledge in them to form organisations with the object of enlightening the masses in them. We know of no work which is more imperative for the lasting good of the country at the present moment than this, and we are sure that as long as it is neglected, there can be very little hope of any appreciable improvement in the unsatisfactory state of things we have indicated. Public addresses on the subjects on which the people should be informed should be freely and frequently delivered at important centres, and the meetings at which such addresses are delivered should be made attractive by every possible means in the power of those who conduct them. Tracts and pamphlets written in easy Tamil on the subjects should be published and circulated among the people. The delivering of public addresses with the view to enlightening the masses will have the additional effect of bringing the educated people and the masses together and of creating and fostering better understanding and union between them. It will show the people the sympathy the educated men have for them and the interest they take in their welfare and in that of the country.

We sincerely hope that the suggestions we have made on the all important subject of "General Knowledge for the Masses" will be taken to heart by our educated and patriotic men and that great good will result to the people and the country from the efforts which we trust will be put forth to carry out the suggestions.

LOCAL & GENERAL

THE LEGISLATIVE COUNCIL.—It is stated in the Gazette of the 28th ultimo that Mr. T. F. Gurun, K. C., is to be nominated Official Member of the Legislative Council vice Mr. H. T. Akbar.

THE ELECTIONS.—The Government has provisionally decided on June 21st as Nomination Day and July 11th as the day of Election. It is reported that July 11th will be declared a Public Holiday in order to give the voters a chance of recording their votes more readily. The authorities are of opinion that the entire results can be published on the 19th of July.

GOVERNMENT PRINTING OFFICE.—Mr. A. C. Richards has been appointed to act as Government Printer for Mr. Rosa Cottle from April 2nd during that latter's absence on leave. Mr. E. Sellayah is to act as Assistant Government Printer during the period.

CAMBRIDGE SCHOOL CERTIFICATE EXAMINATIONS.—We understand that the next mails from England will bring the results of the Cambridge School Certificate Examinations held in December 1923. Ananda College, Colombo, and Sri Sumangala College, Paradeniya, have received cables announcing the results of the boys who appeared from them for these examinations.

FEEDING OF POOR.—As the result of the arrangements made by a representative committee of ladies, a large number of the poor were fed on Sunday the 30th, ultimo at Appu Thotham in Colombo, in honour of the release of Mahatma Gandhi and as an offering for his early recovery to perfect health.

A FAMOUS NOVELIST IN CEYLON.—Mr. A. E. W. Mason, a much read novelist, is now in Ceylon, having arrived here on the 26th March. He was for some days a guest of their Excellencies at Queen's College, Newera Eliya.

THE ROYAL ASIATIC SOCIETY.—At the annual general meeting of the Ceylon Branch of this Society held on Thursday the 27th of March at the Colombo Museum Reading Room under the Presidency of the Hon. Mr. Cecil Clementi, Colonial Secretary, Mr. A. Mahadeva read a very interesting paper on Katarangal God written by his father, the late Sir P. Arunachalam.

BRITISH EMPIRE EXHIBITION.—We understand that Mr. William Graham, Secretary to the Treasury, has given notice of a motion in the House of Commons to instruct the Government to guarantee for the British Empire Exhibition from 100,000 pounds to 600,000 pounds.

WESTERN PROVINCE TAMIL SEAT.—A meeting of the Colombo Tamils was held in the Towar Hall on Saturday the 29th ultimo under the presidency of Col. David Rockwood to support the candidature of Mr. Sri Pabhamaniam for the Western Province Tamil Seat. There were several speeches made on the occasion, among which was the eloquent and masterly address of Mr. Sri Pabhamaniam in which he gave clear expression to his policy.

BOARD OF EDUCATION.—A special meeting of the Board of Education was held at the Education Office on Saturday the 29th ultimo at 9.30 a.m. with the Director of Education in the chair. Among the subjects discussed were (1) Salaries of Teachers (2) Pension Scheme for teachers (3) Clause 13 (c) of the Code for Assisted Vernacular Schools and (4) clause 47 (b) bearing on Pupil Teachers in Vernacular Schools. In the classification of schools under clause 17 of the Code for Assisted English Schools, it was agreed that a third class of schools be introduced to be called Higher Grade Schools. These are schools which have to satisfy the requirements of Grade I schools and provide a further course of instruction up to the Cambridge Senior School Certificate or the Matriculation Examination for pupils who have passed the E. S. L. O. or an equivalent examination.

TORNADO IN AMERICA.—As the result of a tornado which took place on the 29th ultimo in the city of Kansas in America, it is reported that eight persons were killed and seven were badly injured and that 200 buildings were leveled to the ground, 400 students who got out of one of these buildings a few minutes before the storm demolished the building, narrowly escaping.

SCHOOL OF TECHNICAL AGRICULTURE.—The annual prize giving of this institution took place on Saturday the 29th of March. Sir Anton Bertram, Chief Justice, presided, and Lady Bertram gave away the awards and certificates. The attendance was poor on account of bad weather. A very interesting report was read by the Principal of the school, the Hon. Mr. E. A. Stockdale.

ANNIVERSARY OF SREE RAMAKRISHNA DEVA.

The 89th Birthday Anniversary of Bhagavan Sree Ramakrishna Deva was celebrated by his many devotees and admirers with great devotion and ardent enthusiasm at the Vivekananda Ashrama, Kuala Lumpur, on the 9th March, 1924.

The Ashrama Buildings and its precincts were tastefully decorated with evergreens, flowers, festoons and flags. The hall was prettily decorated with jasmintine garlands and lotus flowers. Motions and sayings from the great works of Mahapurushas were hung on all the pillars of the building. At the further end of the hall a range of miniature mountains overgrown with sweet smelling trees and other shrubs with five peaks jutting out was erected. At the foot of the central peak which represented the Mount Kailasa, the abode of Shiva, a life size photo of Bhagavan Sri Ramakrishna Deva decorated with jasmintine, rose and Thulasi garlands was placed on the top of the peak the symbol "Aum" engraved in glittering golden papers was seen shining and sending rays of light to the other four peaks on which the Churoh representing "The Father in Heaven", the Vishva, representing the "Nirvana", the Chinese temple, "The Supreme Harmony" and the Mosque, "The Alah" were erected. This was the emblem of the main principle of the Santana Dharma that whatever path we follow sincerely we shall attain the highest Truth. The flags of Santana Dharma were seen flying on a decorated mast high in the air near the gate and on the top of the building at the entrance of the hall. The gentle waving of these flags looked as if they were inviting the sight seers and spectators to come within their fold and do service to the humanity as the manifestation of the Lord, irrespective of caste, creed or race. The compound and the whole building were also illuminated with variegated coloured electric lights.

The stored song processions and Bhajans Parties headed by flags and banners, bearing motes and sayings with the photo of Paramahansa Deva mounted on decorated Rikshas from the suburbs of the town, attended with music started for the Ashrama at the early hours of 4 a.m. Along the whole route the native musicians played the best selections from oriental music with Bhajana parties and the devotees with holy songs. All parties having met at the Mariamman and Kandaswami Kovils of the town, reached the Ashrama at 8.30 a.m. where Swami Vivekananda and his disciples with a great distribution of holy esha, the Bhajana parties retired for light refreshments which were served respectively by the General Hospital Residents, Sankhita Kulkabagam concluded at 12 noon. The wish words of the day were "Shanti" or peace and "Thodu" or service.

From early morning poor Narayanas began to pour in great number. They were all received with great reverence at the entrance by a Committee of Klang residents, assisted by Swami Vivekanandaji. Cord milk was distributed to quench their thirst as they reached the Ashrama and every comfort was provided. The meals, having been well prepared under the care of the Bhakti's residents, the feeding of the poor Narayanas, the important item of the day, began at 11.30 and continued till 5.30 p.m. It was not mere "Anandanam" distribution of rice—but actual service to Narayanas. Birthday celebrations of these great Saints, Sree Rama Krishna Deva and Swami Vivekananda, have become so popular in Malaya that several Chinese Poor Narayanas are attracted besides the many thousands of Indians. On the occasion there were more Chinese and Malays to be fed and clothed than on previous occasions. The splendid organisation and management for feeding the Poor, by the residents of Santal deserves great credit.

Immediately after the feeding was over the distribution of clothes began. Tailor made clothes numbering about 400 were supplied, because of the endowment of several parties going about from house to house and shops collecting clothes and money during the week preceding the celebration.

From 4.30 to 6.30 p.m. Hari Kutha Kalaksharam with accompaniment of music was recited in the hall by Mr. T. R. Subramania Iyer. The story selected for the day was "Arjuna Tapas" from the Maha Bharata.

The public meeting commenced sharp at 7 p.m. with a chanting of Deyaram, the presidential chair being occupied by Mr. S. Veerasamy, Barrister at law. There were present Swami Vivekanandaji and a large audience. The Chairman after a brief introduction called upon Mr. K. Ramseyy of Klang to deliver his lecture in Tamil on "Sri Rama Krishna's Life and His Teachings". The speaker dealt lengthily on the various stages of Sri Rama Krishna Deva's life and spoke on the cardinal points of his teachings, his love and mercy for all, and his realization.

Mr. V. Nallabharani, Teacher, then spoke in English on the Life and Teaching of Sri Rama Krishna. The speaker said that at a critical stage of the world's history when spiritualism was on the decline and materialism was trying its level best to demolish religion, Sri Rama Krishna was born to reassert spiritualism in this world. He spoke at length on his teachings. The keynote of his teachings was, the speaker said, "Harmony of Religions." Sri Rama Krishna claimed that the existence of different religions in the world does not imply any necessity for antagonism among each other. On the other hand each religion exists simply because it had a definite purpose which none other can fulfil. All different religions are part of one whole. By way of illustration the speaker referred to the great religion of Mohamed and asked where in the world we would find such fraternity as taught and practised by Mohamed and his followers. He referred to the teachings of Sri Rama Krishna Paramahansa and said that God is not one man's property, nor of one country's, nor of one religion's either. There are none to whom He is partial, He loves the Saint and sinner alike.

The meeting came to a close at 8.35 p.m. with a prayer by Mr. V. Sankappa to the Almighty Lord and a vote of thanks to the President, the Lecturers of the evening, to all those who have contributed towards the success of the celebration, and particularly to the Poor Narayanas, who has blessed the day by their presence. AUM TAT SAT. —Cor.

VISIT OF SIR AND LADY RAMANATHAN TO MALAYA.

PAHANG PRESENTATION

Owing to the unexpected illness of Sir Ponnampalam Ramanathan, Kt., K. C., O. M., G. C. his proposed visit to Kuala Lipis was cancelled. He was, however, presented in memory of P. Pang with a flag "Semanamb" walking stick artistically mounted with silver. In making the presentation in the Town Hall, Kuala Lumpur, before a large assembly of over 1500 people (soon after the lecture by Sir Ponnampalam on "Thirupatharham" under the auspices of the Saiva Sthanta Sabha) Mr. S. Sivasubral (Secretary, Pahang) said—

Having come all the way from Pahang, I have the greatest pleasure to say a few words on this memorable occasion. We were all longing to see Sir Ramanathan and family in Kuala Lipis, the capital of the State of Pahang, where a fitting reception was being arranged for them. Owing to his recent indisposition, the visit to Kuala Lipis was cancelled to our great regret and disappointment. However, we quite appreciated the circumstances that led to the cancellation of the visit and some of us have come from there to greet and some of us have come from here to greet our Great Man in Kuala Lumpur, the Federal Capital (Applause). Even if Sir Ramanathan had visited Kuala Lipis, the very pleasant duty of greeting him there would have fallen on me as Chairman of the Pahang Reception Committee. I should mention here that Orders were placed for the Pahang Address to be printed, and a fine basket to match was ordered; but these orders were

...allowing to the consecration of the work. As the month has struck us to...

Sir, for an insignificant person like myself who is not even fit to visit at your feet, to attempt to greet you is a piece of impertinence...

Being born in one of the most distinguished families, if not the most distinguished family in Ceylon; being brought up in the pure atmosphere of nobility; having had the best of education worthy of the times then and being a student in search of knowledge even now; having attained success, distinction and honours in every walk of life you have undertaken; having consecrated your life for the service of humanity, today you stand before the whole world as a great politician, an ardent reformer, and a public benefactor...

Your love of truth and justice coupled with that rare and harmonious combination of Western and Eastern Culture in Art, Literature, Philosophy, Law and Religion has earned for you a world wide reputation as an earnest and a sage. It may be said with the least fear of contradiction that it is men of your type who are the true connecting links between the East and the West until the Day comes for the realisation of Universal Brotherhood...

Sir Ponnampalam gratefully received the present, arose amidst applause and said that no better selection could have been made of the present and that he had great pleasure in accepting the gift which will be his life long companion and an inspiration in his after life. He wanted to know the derivation of the word 'Sambhava' and on being informed that it was a Malay word and that it may have been derived from Sanskrit—'Sambhava' means 'to be born'—'Sambhava' means 'to be born'—'Sambhava' means 'to be born'...

After the function was over, several people congratulated Mr. Sinnadurai for the very fine speech which he so eloquently delivered and which apparently impressed Sir Ponnampalam well. —Oct.

CORRESPONDENCE.

A HINDU HOSPITAL FOR JAFFNA.

Sir, The idea of a Hindu Hospital for Jaffna is in the mind of many Hindus. Is there any one who will say that such an institution is not indispensable to us? One may say that we lack funds. No, we lack the spirit, the spirit to organize and to enlist the sympathy of others. If only the leaders in Jaffna back up a few enthusiastic young men, a Hindu Hospital for Jaffna can be made a reality. Hindu schools and colleges have been established and made efficient. Why not start a Hospital? Let us join hands and start it at once. I remember the present Manager of Jaffna when he was the secretary of the Local Board telling us one day how in Austria some people were able to start a company by determining to use no sugar for their food, solid and liquid. Our tradition says that we as a nation simplify our life and do not go beyond the necessities of life. Are not coffee and tea unnecessary additions to the wants of our life? Why not use the money spent on such luxuries for something more useful and lasting? If the Y. M. H. A. determines to...

carry out this aim, it would be a standing monument to perpetuate its memory to posterity. It must not be said that the existing Hospitals are wide open to all. So were all Christian schools and colleges. A person on his sick bed is much more influenced by religious ideas than when he is enjoying health. Is not a hospital one of the many means which must be used to preserve our religion and to propagate it? I expect an echo soon.

Kopay, K. E. RAMALINGAM. 23 3 1924.

WHAT JOY DOES FOR THE YOUNG.

By EDWARD HOLMES.

(Continued from our issue of the 24th inst.)

For this attitude towards education, for this suppression of freedom at the expense of the happiness of the child, two familiar writers are partly responsible. "Obstinate thy son" says the author of Proverbs, while yet there is hope, and let not thy soul spare for his crying. "Rebuke him is bound in the heart of a child, but the rod of correction shall drive it far from him." "He that sparrah the rod hateth his son; but he that loveth him chasteneth him betimes." With-hold not correction from the child; for if thou hatest him with the rod he shall not die. Thou shalt beat him with the rod and shall deliver his soul from hell." The author of ecclesiastics speaks in the same strain: "He that loveth his son causeth him off to feel the rod, that he may have joy of him in the end." "Chastise thy child, and he shall make thee afraid; play with him, and he will bring thee to heaviness. Laugh not with him and lest thou gash thy teeth in the end. Give him no liberty in his youth and wink not at his follies. Bow down his neck while he is young and beat him on the sides..."

It was but natural and reasonable that the Jewish parent, and those who instructed and admonished him, should take this view of education. Under a legalistic conception of life, obedience is the first and last of virtues; and as the child is father to the man, to enforce obedience, by whatever means, is the first and the last duty of the parent and the teacher. We cannot wonder, then, that the glorification of the rod is the central feature of the pedagogy of the Jewish scriptures. The pity of it is that as those scriptures are supposed to have been divinely inspired, the "Spare the rod and spoil the child" theory of education has been invested with an authority which it is presumptuously impious to dispute. A friend of mine, an Assistant in a Grammar school, had the temerity to tell the Headmaster that he did not believe in punishments, to which the retort came promptly: "I suppose you think you know better than God."

The Founder of Christianity was a revolutionary in His attitude towards children, as in other matters. Far from thinking that the rod alone could redeem them from perdition, He said to His disciples, "except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven;" and when the disciples rebuked them that brought young children to Him, "He was much displeased and said unto them, suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God..." and he took [the children] up in His arms, put His hands upon them, and blessed them? There is a depth of meaning in the words "Of such is the Kingdom of God" which has not yet been fathomed, but which, if we are to think aright about education and about life, we must at all cost try to fathom; for as the words explain the little child in terms of the Kingdom of God and the Kingdom of God in terms of a little child, they hold, as it seems to me, the clue to the solution of the greatest of our problems. As they stand, they are a rebuke to the arrogant assumption which underlies our philosophy of education—that the business of the teacher is to stamp himself, with all his defects and limitations, on the presumably plastic nature of the child. For, in setting the Kingdom God before us as our ideal, and then telling us that if we are to enter into the Kingdom we must become as little children, Christ has warned us, by implication, that in the undeveloped nature of the child there is a world of Divine mystery, which for our own sakes we ought to explore, under the guidance of reverence and love. This is what some of us are now beginning to do; but how much precious time has been wasted. If only Christ's implicit warning had been heeded by Christendom, how different might have been the history of education—and of mankind!

But in the sphere of education it was the mantle of Judaism rather than of Christ that fell on the Christian Church. The Church believing itself to hold a commission direct from God, was, on principle, dogmatic and dictatorial; and it expected all who taught to defer to its authority and follow its example. Like Judaism, it regarded obedience as the first and last of virtues; but it added to obedience proper—obedience in the field of conduct—a new virtue which is called faith, by which it meant the obedient acceptance of defined doctrine.

(To be continued.)

THE CALCUTTA... Moulana Muhammad Ali's letter to the following... A PUNJABIAN DECLARATION.

"Some ten days ago a telegram to the Khalifat of Sherif Hussain, reporting to have been sent by Moulana Abdul Bari Sahib of Farangi Mahal, Lucknow, appeared in the papers. Although the language of that message was far from clear it seemed to me, as to many other people, to be a premature declaration of a new Khalifa, before we had been able to ascertain from Angora whether the Turkish National Assembly had finally declined to retain any responsibility for the Khalifat, or had merely discontinued the unsatisfactory arrangement it had itself made after the deposition of Mohammed Wahiduddin Khan as Sultan and Khalifa and the appointment of Abdul Mjid B. Yusuf as Khalifa only, upon the power of the Sultanate was taken over by the Assembly itself and subsequently by the newly-declared Republic, this message appeared to me to be inconsistent with the previous declaration of the Moulana in which he had clearly indicated his preference for Hussein in such a delicate matter. In fact, it seemed hardly different from the characteristic propaganda of Shaikh Muzib Hussain in favour of the British Government's favourite, without any consideration for the views of the Mussulmans of India. I was not unaware of the friendship that existed between the Moulana and Sherif Hussain, which had made it painful for the Moulana to denounce him for his betrayal of the Khalifa during the war, though he did not eventually refrain from performing this public duty.

AN EXPLANATION OF ABDEL BARI SAHIB'S MESSAGE.

Therefore, when the Moulana wired me that he intended to meet me at Calcutta on my way back from Calcutta to Delhi to offer the condolences on my recent bereavement, I was as anxious to meet him as he was himself and to avail myself of this opportunity in order to enquire...

about this and a subsequent message of his addressed to a gentleman in Mecca. From what I am going to relate, I do not intend to offer any justification, but only an explanation of the Moulana Sahib's action and this will be apparent when I declare that we agreed to differ in our views regarding Sherif Hussain. I cannot do less than concede to him the liberty to hold his views just as he gladly conceded to me, his spiritual disciple, and to all others, the liberty to hold ours. I learn from him that he had received the same cable as my brother and I had received from our common esteemed friend Syed Muhammad Ali Zaidi Ali Roza, who was proceeding to Paris, recommending to us the acceptance of Sherif Hussain as Khalifa. We for our part had not considered it necessary to take any immediate action on this suggestion. The Moulana thought that a reply was due and wrote out a private message in Urdu which he handed over to an English-speaking gentleman who then happened to be present for translation into English. I have seen the Urdu original and although it was not worded as clearly as it should have been, it is regrettable that the translator placed his own interpretation on two or three doubtful phrases which did not tally with what the Moulana intended to convey. Had he just then asked the Moulana, as I have since done, what he really meant by these phrases, some of the present misunderstandings would not have arisen. I also ascertained that the Moulana did not desire to give any publicity to this message, but that the manager of the 'Hindustan', a Urdu daily of Lucknow, who happened to be present when it was being sent, obtained a copy of it from a relation of the Moulana and after translating into Urdu published it in that newspaper without his knowledge or consent. It was the publication of this rather late version that made the Moulana for the first time aware of what had actually happened and he sought to improve the situation by publishing the longer message that he had subsequently sent to a gentleman in Mecca in which he had indicated his disapproval of the present publication of those who in their excess of zeal and over eagerness had announced the Khalifat of Sherif Hussain without waiting for a Conference of the Muslim world.

(Continued on page 4)

LAYING OF THE FOUNDATION STONE OF THE VEERAMAKALI AMMAN TEMPLE, SARASALAI.

The Sri Veeramakali Amman temple of Sarasalai, is a shrine of some antiquity and is one of the few Hindu places of worship that escaped the destructive hands of the fanatical Dutch invaders of Jaffna. Age has however brought the buildings to such a state of disrepair that it is deemed necessary to have them entirely rebuilt. The work which is estimated to cost Rs. 10,000, has been undertaken by us. Knowing as we do, the difficulty of collecting the amount in our own country, we have appealed to our brethren in Malaya for help. Through the kind and sympathetic assistance of Messrs. P. Narayana, Traffic Inspector, Gombak, and V. Seshiah, Chief Accountant's Office, Kuala Lumpur, subscriptions amounting to nearly \$1,000, have been obtained, out of which a sum of \$500, Rs. 850, has been collected in cash. We are greatly indebted to the above two gentlemen for their disinterested services rendered with no eye to reward, but a pure love of their religion. While thanking those who have so far contributed to the fund, we earnestly appeal to those who have not done so yet to extend their support by liberally contributing to the fund.

The temple that lies scattered all over our holy land are the only means by which the fire of love for our immortal Dharma is kept burning. In no other way can we further the cause of our faith than by renovating and keeping in repair our shrines which have helped many a generation past in their spiritual pursuits. The Great Kali, the Mother of the universe to whom this temple is dedicated stands for a great Hindu Ideal—the love of God, as a child would love its mother. When it is remembered that Bhagavan Sri Ramakrishna, the great revivifier of our religion, obtained his spiritual liberation by the worship of the divine mother at a temple of mother Kali, it would in some way show to our brethren the important part the temple of mother Kali could play in the spiritual regeneration of our race. Bhagavan Sri Ramakrishna used to say that the child is usually more free with its mother than with its father, so it is said that it is more natural and easy for a spiritual child to worship God as the manifestation of the divine Mother than as the father or any other relationship.

It is therefore earnestly hoped that our brethren would extend their timely financial support and help the completion of this noble undertaking. In so doing not only they shall earn the eternal gratitude of the people of the village surrounding the temple but the benign blessings of the Divine Mother shall always rest on them and theirs.

We are glad to inform our brethren that the foundation laying ceremony for the rebuilding of the temple was performed by Sriman T. Saravananathan of Sarasalai on the 19th November 1923, before a large concourse of devotees of Sarasalai and surrounding villages. May the Almighty Mother of the universe without whose will not even an atom moves grant us all strength and resource to bring to a happy consummation the noble work which by her grace we have undertaken.

On Tat Sai. S. PONSUNAWAY, Manager. S. KANAPATHIPILLAI, Hon. Secretary and Treasurer.

COMMITTEE.

- 1. K. Subramaniam. 2. S. Ponniah. 3. K. Seshasudaram Kuruk. 4. S. Selliah. 5. P. Kumarasamy Iyer. 6. V. Thambu. 7. E. Saravananathan. 8. S. Sinnathambay. 9. K. Veeramuthu. 10. A. Gnanasargampillai. 11. S. Manigayagar. 12. E. Saravananathan. 13. V. Kandiah. 14. M. Thambu. 15. E. Sinnappu. 16. K. Sinniah. 17. K. Veeravathar Iyer. 18. K. Ponniah. 19. V. Suppiah. 20. S. Namasivayam. 21. M. Subramaniam. 22. S. Selliah. 23. N. Katheravain. 24. T. Ampalavanar. 25. M. Selvadurai. 26. N. Sellappah. 27. C. Kandar. 28. K. Ramalingam. 29. A. Sivagnan. 30. E. Vallappan. 31. S. Elathambay. 32. M. Ponnadurai. 33. M. Vannathambay. 34. T. R. Thiruvannukarasoo.

Temple is a very ancient institution by our good old Sages. I always value it as a centre of gravitation in which everybody in the Hindu Sphere is unconsciously drawn. It is here that we are in our native simplicity and here the equality of man is expressive in concrete form. D. V. Kall represents the mother aspect of God—Hood that which there is nothing dearer in all the world. This temple is in responsible hands and I beg to commend the undertaking to all friends and well-wishers. M. MUTHUKRISHNAN MUDALIAR, Retired Manager of Theobalds, 24 5 Dec. 1923. Mts. 430.

