

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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Y. 24.

The Hindu Organ.

JAFNA, THURSDAY, MAY 8, 1924.

THE LATE
MR. A. SAPAPATHY, J. P.

1854-1924.

It is with deep sorrow that we chronicle the death of Mr. A. Sapapathy, J. P., which took place at 6 a. m., on Tuesday the 6th instant, at his sea-side residence in Vallalai, where he had been staying for the benefit of his health. He had been apparently in the best of health in the early part of January this year, but took suddenly ill in the latter part of the month. For three months he was ailing, and though nobody thought the end was so near, he passed away suddenly and quite peacefully. A week ago his friends went to see him as they heard he was growing weak. He was in bed, but there was the usual vivacity of talk about the coming elections and the different candidates, and earnest enquiries about the Hindu College and the "Hindu Organ". But when his friends were taking leave of him, cutting short their visit to give him the needed rest, he turned his face towards them and uttered the words, "I am prepared for the worst" which come to their minds now with a tragic sadness.

He reached the age of seventy, and died full of years and full of strenuous disinterested work for his people and his country. For three decades, and more, he played a very important and active part in the public life of Jaffna, during that period for a space of four and a half years, 1917 to 1921, he was called upon to fill a position of honour and responsibility to represent the Tamils in the Ceylon Legislative Council. He had thus an opportunity to play a part in the large public life of Ceylon, and those who had watched his career as a councillor will agree that he discharged the high duties with ability, judgment and courage. He had a great capacity for work and a conscientiousness that made him prepare with great care any question that came up for discussion before the Council or was considered in the Finance Committee. From the time he entered the Ceylon Legislative Council, he became well-known to the leaders of other communities in Ceylon, who appreciated his sound common sense and business capacity. It is while he was a member of Council, that he was selected by the Ceylon Government to be a member of the deputation to wait upon the Viceroy of India, to obtain concessions from the Indian Government regarding the rice to be imported into Ceylon from Burma. He went to Delhi as a member of the deputation and the mission proved a success.

It was on his return from India that he contracted a fever which greatly weakened him and compelled him to retire temporarily from the Council. He regained his health and resumed duties as Councillor in November 1921 and continued to be so till the Council was dissolved in February 1922, just before the Reformed Council, under a New Order-in-Council was constituted in May 1922. His trip to India was a source of great pleasure to him. It widened his political vision, and he was able to meet some of the political leaders in India. He was the guest in Delhi of the Rt. Honourable Mr. Srinivasa Sastri. He was able to worship at the holy shrine at Benares and bathe in the Ganges. This gave great satisfaction to his religious instinct, and was a source of genuine godly joy in him. He was very much impressed with the stately and beautiful Mogol Architecture and his visit to the Taj Mahal at Agra was a source of great delight to him. He brought with him a Miniature Model of the Taj. He returned keener than ever before, to spend the rest of his days in active political life. But his health did not permit him to stand for the Northern Province Seat at the last election. He wanted to try for the Southern division seat in the Northern Province in the New Reformed Council, and though his chances were really good, ill health again compelled him to withdraw from the candidature and the Fates have ruled otherwise. He leaves behind a clean record of public and private life. His disinterested services for the Tamil Community were actuated by the noblest motives. His uprightness, integrity of character and self-sacrificing service will long remain an inspiration to the people of the North.

He was born in the year 1854. His father was a landed proprietor and a thriving merchant, carrying on trade in tobacco with Malabar. The father gave his son the best education he could in Jaffna at the time, and Mr. Sapapathy passed through the highest class in the Jaffna Wesleyan Central School which has now developed into the Central College. It was his intention to study law, but through ill-health he had to abandon the idea. He remained all his life a landed proprietor and a merchant. He was truly independent. He served under no man, but he served his country to the best of his ability in the true spirit of humility and self-sacrifice. On the death of his father the whole responsibility of managing the estate and the tobacco business of his father devolved upon him as his eldest son. He had to devote almost his whole time to the affairs of the rather extensive business carried on by his father and in connection with it he had to pay at least one annual visit to the tobacco firm in Malabar of which he was a partner in the place of his father. In the midst of all this work, he never ceased to be a student and an occasional correspondent of the Colombo Newspapers chiefly of the "Ceylon Observer". He took a lively interest in all public questions of the day in Ceylon and assiduously cultivated a taste for journalism. It was his paternal uncle, the late Dr. M. Covington, who was Provincial Surgeon of the Eastern Province, who fostered in him a love for journalism and guided his studies in that direction. He became a student of history, more particularly a student of English History and the British Constitution. Very early in his journalistic career he was an ardent advocate of the Reform of the Ceylon Legislative Council. In the year 1889, when the late Mr. Advocate S. Nagalingam who had received his education in the Calcutta University came to Jaffna to practise, his profession he was able to stir the minds of the Hindus of Jaffna to establish a Saiva Paripalana Sabai for promoting the Saivite religion and to establish a Tamil and an English newspaper to be the Organ of the Hindu community. One of those who associated themselves with Advocate Nagalingam in 1890 was Mr. A. Sapapathy. The Hindu Organ was started in that year under the editorship of the late Mr. T. Chellappapillai, retired Chief Justice of Travancore. When owing to failing health Mr. Chellappapillai retired from the editorship in 1891 Messrs A. Sapapathy and A. Kadiravela became honorary joint Editors of the "Hindu Organ". Mr. Kadiravela ceased to be joint Editor after some years, and Mr. Sapapathy continued to be Editor from 1891 till his death. During his Editorship the paper gained in popularity and in 1899 the fortnightly paper became a weekly. The Hindu community grew in importance and influence and the necessity arose for a bi-weekly paper. In 1913 it became a bi-weekly. In 1915, the Silver Jubilee of the paper was celebrated, and in appreciation of the self-sacrificing services of the Honorary Editor, Mr. Sapapathy, the Hindu public on that occasion presented him with a public address and a gold medal and chain. His singular devotion to his work as Editor for 34 years without receiving any remuneration is without a parallel in the journalistic annals of Ceylon. He did the work in a spirit of noble self-sacrifice using his talents with singular ability and with moderation to safeguard and promote the interests of the Hindu community and to promote the welfare of the Tamil community as a whole.

Mr. Advocate S. Nagalingam gathered round him Messrs. V. Casipillai, Sapapathy Chettiar and A. Sapapathy, and undertook the founding of a Hindu English School in Vannarpoonnai. The small beginning of an institution in 1890 has now grown to be the Jaffna Hindu College. This College will, we hope, ever remain a monument to the public spirit, patriotism and religious enthusiasm of its first founders. The public of Jaffna, Hindus as well as Christians, helped the establishment of this indigenous institution, and the Hindu College, stands to day, in a true sense the People's College. It has been successively under the management of Messrs. Nagalingam, Casipillai and Sapapathy. It is well-known what progress the College has made during the last ten years under the management of Mr. Sapapathy. It is now one of the efficient Secondary English Schools in the Island.

As Editor of the "Hindu Organ" and Manager of the Jaffna Hindu College, he occupied a leading position, among the leaders of Jaffna. He won the respect of the people and was recognized as a leading citizen of Jaffna. He held many public offices of trust. There was no move-

ment of importance in Jaffna in which his counsel was not sought and in which he was not asked to take up some position of responsibility. He was a member of the Jaffna District Road Committee for many years; a member of the Local Board of Jaffna; a member of the Jaffna Association, afterwards its Secretary, and latterly its President; a member of the Jaffna Food Products' Committee; a Member of the Ceylon Board of Agriculture; the Representative of the Tamils in the Ceylon Legislative Council; a member of the Jaffna Urban District Council; President of the Jaffna Central Temperance Association; Manager of the Branch Schools of the Jaffna Hindu College; a member of the Jaffna District School Committee; a member of the Advisory Board of the Jaffna Technical Schools, a member of the Excise Advisory Committee, a member of the Tamil Mahajana Sabha and a director of the Jaffna Commercial Corporation. He gave himself in these ways unstintingly to the service of his country, so much so that leisure was to him a word of an unknown tongue.

The tobacco industry of Jaffna is a source of wealth to the country. The tobacco trade with Malabar has been carried on for many years. On two occasions, the trade with Travancore was seriously threatened by proposals to increase the import duty on Jaffna tobacco, by the Travancore Government. It was Mr. Sapapathy, a tobacco merchant himself, that saw what distress it would create to the tobacco-cultivators of Jaffna and took prompt action to make representations to the Government of Ceylon and through the Ceylon Government to the Travancore Government and the Government of India, and thus averted what would otherwise have proved a great disaster to the people of Jaffna.

He was agitating for the political advancement of the people and believed that Ceylon would attain the status of a self-governing Colony within the British Empire. He advocated the reform of the Legislative Council with an unofficial majority. He was a Member of the Executive Committee of the Ceylon National Congress, when he was a Member of the Ceylon Legislative Council. He was a man who had always the courage of his convictions. He took an active part in the deliberations of the Congress, and would have remained so till his death, had it not been for the differences that arose among the leaders of the Congress on questions that seemed vital to the political existence of the Tamils and for the reasonable representation of that community for the safeguarding of their political rights. In the political squabble that arose over the Western Province Tamil Seat, Mr. Sapapathy was a keen and firm but clean controversialist. In the Jaffna Association and the Tamil Mahajana Sabha, he staunchly advocated the Seat, and he was largely responsible for the Memorandums these Associations forwarded to the Secretary of State for the Colonies.

The History of Jaffna, during the last four decades, without the figure of Mr. Sapapathy and the part he played in religious, educational, political, social and economic progress, will not be complete. He was at the time of his death, an acknowledged leader of the people. He will be missed in the many associations and public bodies of which he was a member. His death is an irreparable loss to the "Hindu College" and to the "Hindu Organ". The people have lost in him a friend and the champion of their interests, the Government has lost in him a trusted Counsellor. A great landmark is quenched in dust, but he leaves behind a name and fame that will not perish in the dust. His life and the spirit that breathed through his life-work, will be an inspiration to future generations.

We are glad to learn from his sons that their father, some time before his death, had left instructions with them for the donation of some property to the Jaffna Hindu College, in his name so that it might form a permanent endowment of the College.

We deeply sympathize with his wife and two sons and a host of relations in their bereavement, and hope that the memory of a good and noble life will be great consolation to them in their deep grief.

THE FUNERAL OF MR. A. SAPAPATHY.

The funeral of Mr. A. Sapapathy took place in the afternoon of Wednesday the 7th instant. We have seen very few funerals in Jaffna so largely and so respectfully attended. The arrangements made were perfect in every respect. The ceremony in the house which occupied about three hours was extremely solemn and impressive, and the singing of Thevarams and other religious songs by the Salivata priests and Mr. T. Rama-

rasamy Pillai, Salivata Preacher, was so exquisitely melodious and soul-stirring that it produced a profoundly spiritual effect on those who were present on the occasion. The cortege left the house at 4 p. m. sharp. The coffin which contained the body of the great leader was placed in a carriage splendidly decorated with the choicest and most beautiful flowers, and the carriage was drawn by the nearest relatives of the deceased. The funeral procession was a very long and imposing one. A large number of the leading residents of Jaffna awaited the arrival of the cortege at the crematorium. Among these was Mr. L. W. C. Schrader, the Government Agent of the Northern Province. After the ceremonies at the crematorium were over, the coffin was taken round the funeral pyre thrice and placed on the pyre by the Government Agent, and Messrs. N. Salvadurai, Principal, Jaffna Hindu College, A. Canagaratnam, Chairman of the Jaffna Urban Council, Edward Mather, Managing Director, Jaffna Commercial Corporation, and M. S. Ramalinga Mudaliar, Chief Mudaliar of the Jaffna Katchcheri. The Government Agent also took part in the last rite of "putting fried rice for the mouth". After this ceremony was over, the pyre was set fire to by the two sons of the deceased, and all that was mortal of one of the greatest leaders of the Tamil community in Ceylon ever had, who indeed was the greatest in some respects, was soon in flames. A very large number of telegrams of condolence was received during the day, one of them being from His Excellency the Governor.

LOCAL & GENERAL

AGRICULTURAL SCHOOL FOR JAFFNA.—We understand that the Hon. Mr. F. Stockdale, Director of Agriculture proposes to open an Agricultural School in Jaffna for the poor children under 14 years of age. Mr. Chinaiab Adigar Ramanavagam, the Agricultural Instructor, Northern Province, will be put in charge of the school. A good number of boys under 14 who are now sent to cigar manufactories to assist cigar rollers will derive much benefit from the school when started.

CIVIL SERVICE EXAMINATION.—An examination in the Civil Service is to be held in the Council Chamber on Tuesday the 15th of July.

MUSLIM DIGNITARY FROM MECCA.—His Holiness Sheikh Mohamed Ibrahim, head of the Subhalla Tharik, and party are expected to arrive in Colombo on Sunday the 11th instant. They are now visiting different centres in India.

DR. TAGORA AT PERINA.—It is reported that Dr. Rabinadrath Tagore and party were given a hearty welcome on their arrival at Peking and that they will leave for Japan on the 20th instant.

NOCTURNAL THEFTS.—Two thefts of a daring nature were committed at Alaveddy, one on Thursday the 1st and the other on Saturday the 3rd instant. On Thursday at about midnight a thief entered a house stealthily and snatched off the thali and necklace of a woman who was fast asleep. A similar incident happened on Saturday at another house where three necklaces were stolen from the necks of a woman and two small girls at about 11 p. m. In both the cases the thieves managed to make good their escape without being caught by the inmates of the houses.

DEATHS BY SNAKE BITE.—A man named Kasiappilai living at Alaveddy died on Sunday the 4th instant being bitten by a very poisonous snake the previous night. The snake bit him at about 8 p. m. on Saturday the 3rd instant on his way home from his garden.

Another death due to snake-bite was that of a boy of 10 years who died at Manthuvil on Thursday the 1st instant. The boy was sleeping with four others in his house, and at about 10 p. m. on Thursday the 29th ultimo, he was bitten by a poisonous snake which had gone to his bed from outside.

THE SALT DEPARTMENT.—Mr. M. L. Olary of the Salt Department, who was stationed at Pallavi, has been appointed Superintendent of the work at Pattalam. Mr. E. B. Johnson, Inspector, has been appointed Assistant Superintendent of the work at Pallavi.

ELECTION SQUARES.—As the Government has grounds to suspect the validity of the present registration, there is a probability of the date provisionally fixed for the election namely July 11th being cancelled. It is believed that a new registration will be called for. This is the result of certain malpractices in connection with the registration of voters. The Government, it is reported, is under the necessity of inquiring into 3000 objections.

TELLIPPALAI CO-OPERATIVE CREDIT SOCIETY.—The annual general meeting of this Society will be held on Saturday the 10th instant at 6 p. m. in the Tellippalai Mahajana English school Hall.

VISIT OF A THEOSOPHICAL WORKER.—Mr. M. Subramania Iyer is expected to arrive in Colombo on Saturday the 10th instant from the Head Quarters of the Theosophical Society, at Adyar. He will stay in Colombo for about two months delivering public lectures on theosophical lines.

POINT PEDRO NOTES.

A Meeting was held in the Y. M. H. A. hall at Arithady on the 20th instant at 6 p. m. When Mr. K. Vallumragu, Licensed Surveyor, presided. Mr. V. Ramaswamy, Proctor S. C.

born in mind that these two are interconnected and it is only for the sake of convenience that we make this distinction.

(i)
He is—Himself.

He is *Satyam*—The true, the real, the existent, the self-existent, and self-sufficient. This implies that he is immutable and eternal.

He is *Jnanam*—he is consciousness, he is a self, more properly "The self."

He is *Anantham*—He is infinite in power, knowledge and love. He is never limited by time, space or any other entity.

He is *Anantham*—Blissful.

He is *"Santam"*—He is unroiled, equanimous. He is *Sivam*—benign, graciousness, auspicious, without any taint of evil.

He is *Sundaram*—He is beautiful.

He is *ekam eva advaitam*—He is one without a second. With reference to us.

He is the creator, preserver and destroyer of this universe.

He is the self of ourself, he is our life, light and guide.

He is our loving Father. The epithet Father might imply human limitation; therefore the *rishis* called him "the most fatherly of fathers" (*pitr-tama pitram*). God is to us also our loving mother and loving friend.

(To be continued.)

"The Modern Review."

MAHATMAJI ON THE SITUATION.

BOYCOTT OF COURTS AND SCHOOLS.

RETENTION FAVOURED.

Mahatma Gandhi writes in "Young India":—

"I hope you have by this time been able to consult friends who were not led to modify, at Delhi, the Congress resolution regarding the Triple Boycott. What final decision have you come to? Are you going to preach them over again in the same form?"

"As to the boycott of Councils, I may not say anything; the leaders of the Swaraj Party might have clearly laid before you facts and arguments. The work they are doing and are likely to do is before you. As to the boycott of schools and colleges, it has, if I may say from my own experience, completely failed. I may refer to my own case. Here there are two full fledged High Schools, attended by more than 500 pupils each, while the National High School has barely 80 boys on the roll. We have tried all possible ways and means for canvassing boys, but have failed. I have been convinced that people are not prepared for this boycott.

"As to the third boycott, there were only a very few lawyers who gave up their practice. Now almost all have rejoined. The number of court-going people never diminished. The *Lavadi* Courts established by national workers never thrived and have since died. These courts, having had no power to enforce their decisions, and the people being not trained to submit, cannot be expected to attain any palpable success.

"Under these circumstances what are we—who boycotted our further education and prospects at the election call of the Congress to sacrifice for the sake of the country only one year—to do? We have sacrificed not only one year but three. We established national schools for the people and the people heed them not. The sacrifice of the workers is not appreciated. Are not the national schools with such poor attendance a useless waste of the public money, energy and life? Does it not mean that our efforts and plans are premature? Our sacrifice gives no satisfaction to ourselves too. It is often a hindrance to patriotism or national enthusiasm. Khaddar is dearer than mill-cloth and our means are poor. Though elected delegates to the Congress we cannot attend or have to refuse the seat, for want of the necessary money required for travelling and other expenses. We have to earn money not for luxury but as a necessity. But our ways are blocked by the Congress.

"I have a family to support and a delicate constitution, and hence cannot bear the hardships of village propaganda. The Congress has practically no work at present. What I think is that the Congress should arrange for the maintenance of workers and admit only those whom it can support. It should give permission to all others to follow their own pursuits patriotically and be holders of the militia (irregular army) ready at the country's call whenever required. Such people will enter Government and semi-Government schools and teach their prescribed books and lessons with a patriotic angle of vision. They will join the bar and show to the people at every step what a waste of time and money the Courts are. They will enter the military and refuse to fire on their own brethren. And so on, I know not what you intend to do after your recovery. In the meanwhile I seek your advice. I think that I am doing no better service to the people and to the country by remaining the head master of the national school here, which is not appreciated and supported by the public. May I complete my law education and join the bar and do what humble service I can to the Motherland? Will you advise the Congress to remove these boycotts and devise some other ways and means for attaining freedom? Or are you going to take up these boycotts in right earnest again? May we wait?"

P. B. It is no question of conscience and Religion. I look at Non-co-operation only as a means."

N.C.O. THE ONLY MEANS FOR ACHIEVING SWARAJ.

The foregoing letter sums up succinctly the argument advanced by my correspondents and visitors against the boycott of schools and law courts. As usual the sting is in the tail. The post script yields the secret of unbelief in the boycott. One need not regard everything as a matter of conscience or religion to be able to stick to it through thick and thin. Even one's means may be so vital that giving them up may mean death. Long are the means whereby we breathe and sustain life. They are not life. Both their destruction is destruction of life itself. No one questions that non-co-operation is a means. The question is:—Is non-co-operation as conceived in 1920 the only means of reaching our goal? The Congress decided that it was. But the Congress merely presents the opinion of the delegates for

the time being. Some of us evidently consider that it was a mistake to think that it was the only means. Some of us think that it was one of the means and many more should have been adopted at the same time. Yes others, though they disbelieved in it, adopted it out of regard for the decision of the majority and because they think that the decisions of the Congress have a mandatory character and bind the minority whether in matters of principle or detail. Yet others adhere to the opinion formed by them in 1920 that non-co-operation as then conceived is the only means for achieving our goal. I belong to the last category and it will be my humble duty from time to time to show why it is the only means. Mr. correspondent evidently belongs to the opposite school.

PLA for TOLERANCE.

I have repeatedly observed that no school of thought can claim a monopoly of right judgment. We are all liable to err and are often obliged to revise our judgments. In a vast country like this, there must be room for all schools of honest thought. And the least therefore that we owe to ourselves as to others is to try to understand the opponent's view point and, if we cannot accept it, respect it as fully as we would expect him to respect ours. It is one of the indispensable tests of a healthy public life and therefore fitness for Swaraj. If we have no charity and no tolerance, we shall never settle our differences amicably and must therefore always submit to the arbitrament of a third party, i.e., to foreign domination. I invite the reader, then, to share with me the respect that is due to the view set forth by my correspondent and if he belongs to the correspondent's school of thought, bear with my even though I cannot see eye to eye with him.

'A FAILURE AND A SUCCESS'.

In my opinion, the boycott of schools and law courts has been both a failure and a success. It has been largely, not wholly, a failure in that schools and law courts have not been effective or even appreciably deserted. But it has been a success in that the halo surrounding Government schools and law courts has disappeared. People believe, much more now than they did before in the necessity of independent national schools and settlement of disputes by panchayats. Lawyers and Government schoolmasters have lost much of the artificial prestige they enjoyed five years ago. I count these as no small gains. Let me not be misunderstood, I do not undervalue the sacrifices and devotion to the country of schoolmasters and lawyers. Dadabhai and Gokhale were schoolmasters. Pherozshah Mehta and Badruddin Tyabji were lawyers. But I would not have even these distinguished countrymen of ours to claim the exclusive monopoly of wisdom or ability to guide. The spinner, the weaver, the farmer, the artisan, the trader have just as much right to shape the destiny of the country as the members of the so-called liberal professions. As the latter have represented the arm of authority, we have been awed by them and to that extent they have accustomed us to think that we can satisfy our wants only through the Government instead of teaching us that the Government is a creation of the people and merely an instrument for giving effect to their will. The false prestige of privileged classes has suffered a shock from which I hope it will never recover.

That national schools and panchayats have not flourished, as they might have, is due to a variety of causes, some avoidable and others unavoidable. We have been new to the work and therefore we have not known how to go about it. For us therefore the poverty of results is not a cause for disappointment but for greater and more enlightened effort. Our failures we can convert into so many steps to success.

IMPORTANCE OF VILLAGE WORK.

The village work frightens us. We who are town-bred find it trying to take to the village life. Our bodies in many cases do not respond to the hard life. But it is a difficulty which we have to face boldly, even heroically, if our desire is to establish Swaraj for the people, not substitute one class rule by another, which may be even worse. Hitherto the villagers have died in their thousands at that we might live. Now we might have to die so that they may live. The difference will be fundamental. The former have died unknowingly and involuntarily. Their enforced sacrifice degraded us. If now we die knowingly and willingly, our sacrifice will ennoble us and the whole nation. Let us not flinch from the necessary sacrifice, if we will live as an independent self-respecting nation.

The difficulty with the non-co-operating lawyers is greater still. They have unfortunately been used to a highly artificial life totally out of harmony with their national surroundings. I regard it as a crime that any lawyer or doctor should charge or get say Rs. 1,000 per day or for that matter even Rs. 100 per day. It is no answer to the indictment that it is the moneyed men who pay and there can be no harm, but it may be all to the good, if lawyers take money from the rich people and use a part for the public good. If the profession was disinterested and charged only enough for maintenance, the moneyed man would also have to revise their budget. As it is, we seem to be moving in a vicious circle.

If under Swaraj we shall have to make the town life correspond to the village life, we shall be bound to simplify the town mode of life. The beginning has to be made now. Why should lawyers feel so utterly helpless as they seem to do now? Is starvation the only alternative if they cannot resume practice? Is it impossible for a resourceful lawyer to turn his attention to weaving or any other honourable toil?

RETENTION OF BOYCOTT FAVOURED.

It is difficult for me to advise non-co-operating lawyers and schoolmasters. If they believe in the boycott they should face all difficulties and continue the boycott. If they do not believe in it, they can without any disgrace attaching to their action rejoin the profession. As I do not believe in the mandate theory, I do not consider it to be obligatory on any schoolmaster or lawyer to refrain from rejoining Government schools or law courts because of the continuance of the boycott resolution. I would still advocate the retention of the boycott, to be worked out not by propaganda for emptying Government schools and courts (that was done and had to be done during 1920 and 1921) but by the constructive method of establishing and popularizing national schools and panchayats. —The Hindu.

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