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NO. 91.

JAFFNA—THE QUEEN CITY OF THE NORTH

Its holds a History that Stirs the Imagination

THE ATTRACTIONS JAFFNA HAS FOR THE TOURIST

By Annesley de Silva

Secretary, Govt. Tourist and Publicity Bureau
(in a radio talk)

JAFFNA, the northern capital of Ceylon, may not offer you the furbelows of modernity, but, she possesses an appeal that is different yet delightful and distinctive—the peculiar fascination of a remote place 250 miles away from Colombo. This queen city is at her brightest during the months of December, January and February. Then, the temperature is moderate, the ground is green with uplifting grass, the sun is soft and stimulating, tempered by a fresh and friendly breeze. The Dutch regarded the place as particularly healthy.

History of Jaffna

Apart from all this, Jaffna holds a history that stirs the imagination. In prehistoric times the northern and north-western portions of Ceylon, including Jaffna, are said to have been inhabited by the Nagas. They were not serpents as the name implies, but a race so called, owing to their worship of serpents. There is an account in the Mahawansa, of a visit made to them by Buddha in the year B. C. 581 and they are described as having had at that time a complete social and political organization with a king of their own, who was possessed of a gem-set throne. In the reign of king Devanampiya Tissa (307-267 B. C.), the branch of the sacred Bo-tree is said to have been debarked at the haven of the north and a magnificent vihare erected on the spot where the relic rested, and prince Rama, one of the escorts of the mission was granted the whole of the districts of Jaffna and Trincomalee in recognition of his services. According to local traditions, it

is believed that a certain princess of the Choli Dynasty of South India, who was born with a horse's head, was advised by the sages to repair to Keeri-mali near Kankesanthurai, where, having bathed in the sacred springs, she recovered her human shape. Subsequently a minstrel named Yalpannen came over from the continent and was granted the whole of the northern districts, which he called after himself, the "Yalpanna" being afterwards corrupted by foreign invaders into "Jaffnapattam—the city of Jaffna. It was the last stronghold of the Portuguese, the capture of which by the Dutch brought to a close the Portuguese era in Ceylon and when, 175 years later, the British wrested the Fort from the victors, the curtain was rung down on the Dutch power in Ceylon.

The Palmyrah Palm

The most striking and beautiful feature of the Jaffna landscape is the Palmyra Palm—tall and gaunt, crowned with fan-like leaves, it rises to a height of 74 feet and bears luxuriant clusters of fruits. It was unknown in the earliest times and it is stated that men trembled like water on the leaf of the lotus in a vain search for a diet that would assuage their hunger. Siva heard their prayers and called upon Vishnu to explain this neglect of the functions of preservation. Vishnu blamed Brahma for making insufficient provision for mankind. Brahma pleaded that he had done his best. Siva, then directed Brahma to transplant the Kalpa tree from Paradise to earth and thus the

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THE GREAT HUMANITY OF THE GITA

Its Universal Appeal

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

AMONG the Tamil works of the Sangham age there is a poem called "Maduraikkanji". It might have been composed between the 2nd century B. C. and the 5th century A. D. It is addressed to the Pandiyan King Nedunjezhiyan—the victor of Talaiyalanganam—by the poet Mangudimanadan. In this ancient work the King is advised to seek wisdom from a teacher like Krishna (lines 761 and following and commentary thereon). This shows that, from the earliest times, the Bhagavad-Gita has been considered a model of spiritual exposition even in the extreme south of India. Again, even in these days of universal godlessness, you can find hundreds of Hindus all over India who have read the Gita hundreds of times and can reproduce from memory its seven hundred verses without making a single lapse. Lastly, the Gita has appealed to mankind at large in a way in which no other work has appealed. What accounts for this universal popularity of the Gita? Different reasons may be given by different people. One reason may be given in the words of a verse which one has to repeat before commencing one's daily study of the Gita. The words are: "The great milk of the Gita has been milked by the milkman Gopalanandana from the cows called the whole body of the Upanishads with Arjuna as the calf for the consumption of the drinker called Wise-man." This reason is hardly satisfactory for it confines the enjoyment of the Gita to wise men when, as a matter of fact, even foolish men find it enjoyable. I should, therefore, think that reasons like this are not acceptable and that the only acceptable reason is what I choose to call "the great humanity of the Gita." I shall have to consider this remark from various points of view.

Let us first of all take the character of the man to whom the lessons of the Gita were

imparted. Arjuna was just nara—the mere man (genus homo)—though he was the friend of Narayana, the Lord of Supreme Wisdom. It is true that he had a number of virtues, but continence was not one of them. In the course of a pilgrimage of one year, undertaken as an act of penance, he married not less than three wives, though he was already a married man. Moreover, the ill-feeling between the Pandavas and the Kauravas was caused, partly at least, by Arjuna's carrying away Subhadra in the garb of a Sannyasin which he put on for the purpose of attracting her to his presence. To such a man Sri Krishna imparted the highest lesson of practical importance nishkamakarma or duty without attachment. Woman is the strongest link by which man is attached to mundane existence, and woman Arjuna had in largest measure. Is it not therefore an indication of the Lord's humanity that the Gita should have been addressed to such a man as Arjuna?

The remark receives further illustration from the way in which Arjuna more or less heckles Krishna. For instance, having explained Karma Yoga

(Continued on Page 2)

FOR SALE

A well-built stone house of drawing room, dining room, four bedrooms, with large verandahs, out-houses etc., standing in about thirty (30) lachams of land situated on the Uduvil—Manipay Road in close proximity to Uduvil Girls' School and Hospital. Excellent water. Offers invited. Half the purchase amount could be allowed at 6%

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(Mis 286 6-3 to 20-3-39)

THE CASTE SYSTEM

VI. Its Merits

By S. R. Muttukumar

(Concluded from our issue of 27-2-39)

IN my last article I stated that Dr. Vincent A. Smith has presented an impartial view of both the merits and demerits of the caste system of the Hindus, and there I dealt with the demerits summarised by him. Here I quote his opinion as well as those of other distinguished scholars about the merits of the caste system.

Opinions of Scholars

Dr. Smith states that "the hostile critics have not got hold of the whole truth. Much may be said on the other side, which needs to be presented. An institution which has lasted for thousands of years, and has forced its passage down through the peninsula all the way to Cape Comorin in the face of the strongest opposition, must have merits to justify its existence and universal prevalence within the limits of India.... It is an integral part of Hinduism, that is to say, of the Hindu social and economic system. It is, as Ketkar justly observes, intimately associated with the Hindu philosophical ideas of *Karma*, re-birth, and the theory of the three *gunas*. More writers than one have observed that the chief attribute of the caste system regarded historically is its stability. That stability, though not absolute, has been the main agent in preserving Hindu ideas of religion, morals, art and craftsmanship."⁽¹⁾

Sidney Law says in *A Vision of India*: "There is no doubt that it is the main cause of the fundamental stability and contentment by which Indian society has been braced for centuries against the shocks of politics and cataclysms of nature."

Dewan Bahadur K. S. Ramaswami Sastri observes: "The Indian caste system enables the society to have mutually co-operating national service as the idea of each social group. It ensures the preservation and improvement of hereditary aptitudes. It prevents undue and unrestricted pressure upon particular professions while allowing room for fresh blood by assimilation from connected professional groups. It ensures a customary regulation of wages which ensures to each family at least the minimum of comfort and happiness."⁽²⁾

Monier Williams concisely observes that "caste has been useful in promoting, self-sacrifice, in securing subordination of the individual to an organized body, in restraining vice and in preventing pauperism"⁽³⁾ These are weighty words, as is now evidenced in the chaotic state of the present day world economics.

Sir John Woodruff writes in *Is India Civilized?*: "Each function of the body of the Lord should, whilst preserving itself and holding to its duty, help the other to preserve the harmony of the whole. Hinduism has provided for this organization within India and among its followers by

the wonderful Varnashrama Dharma. Though the evolution of the world has hitherto not called for it, the Vedanta also supplies the fundamental principles upon which international relations may be built"⁽⁴⁾

Sir Madhava Row observes: "Thinking men must beware lest the vast and elaborate social structure which has arisen in the course of thousands of years of valuable experience should be injured or destroyed without anything to substitute, or with a far worse structure to replace it"⁽⁵⁾

Sir Sidney Cotton says: "The system of caste, far from being the source of all the troubles, has rendered the most important services in the past, and still continues to sustain order and solidarity. The admirable order of Hinduism is too valuable to be rashly sacrificed before any moloch of progress. Better is order without progress, if that were possible, than progress with disorder"⁽⁶⁾

And lastly, the Abbe Dubois was much impressed by the services which the institution renders to social order. He says: "I have heard some persons, sensible enough in other respects, but imbued with all the prejudices that they have brought with them from Europe, pronounce what appears to me an altogether erroneous judgment in the matter of caste divisions amongst the Hindus. In their opinion, caste is not only useless to the body politic, it is also ridiculous, and even calculated to bring trouble and disorder on the people. For my part, having lived many years on friendly terms with the Hindus. I have been able to study their national life and character closely, and I have arrived at a quite opposite decision on the subject of caste. I believe caste division to be in many respects the *chef d'oeuvre*, the happiest effort, of Hindu legislation. I am persuaded that it is simply and solely due to distribution of the people into castes that India did not lapse into a state of barbarism and that she preserved and perfected the arts and sciences of civilization, whilst most other nations of the earth remained in a state of barbarism. I do not consider caste to be free from many great drawbacks, but I believe that the resulting advantages, in the case of a nation constituted like the Hindus, more than outweigh the resulting evils."⁽⁷⁾

The same opinion is held by Sukra who says: "Through fear of the punishment meted out by the King, each man gets into the habit of following his own dharma or duty. The person who practises his own duty (and sticks to it) can become powerful and influential in this world. Without strict adherence to one's own walk in life there can be no happiness. Practising

(Continued on Page 6.)

(4) Quoted in the *Hindu Organ* of 25.5.36.

(5) Quoted in V. A. Smith's *Early History of India*, p. 41.

(6) Quoted in the *Hindu Organ* of 23.5.36.

(7) *Hindu Manners*, etc. p. 28.

THE GREAT HUMANITY OF THE GITA

(Continued from page 1)

in Chapter III. Sri Krishna begins Chapter IV thus:—"I described this imperishable yoga to Vivasvan; Vivasvan described it to Manu, and Manu described it to Ikshvaku. Royal sages were acquainted with this which came down to them from father to son: but, O Parantapa that yoga was lost for a long time. The same ancient yoga was spoken to you today by me because you are my devotee and friend. This is a very great secret."

Arjuna at once asks: "Your birth was later, and Vivasvan's earlier: how am I to understand that you described the yoga at first?"

Arjuna knows that this is a stupid question, for he knows that Sri Krishna, the Supreme Being, existed before everything else. Still Sri Krishna feels no resentment, but answers coolly: "I have had many births in the past, and so have you: I am aware of all of them, but you are not aware of them."

On a subsequent occasion, Sri Krishna concludes a lesson (Chapter X 42) with the words: "I remain pervading the whole of this universe with one piece of myself." But Arjuna will not be satisfied with this ipse dixit. He wants ocular proof of it. So, with the greatest courtesy he says: "For my welfare, you imparted to me the great secret of the Self, and by reason of this, my delusion has left me. The birth and death of beings have also been heard at length by me. Your imperishable greatness, too, has been heard by me from you. O Lord Supreme, I wish to see your Sovereign Form even as you have described it in regard to yourself." The Lord knows that Arjuna is crying for the moon: the Lord knows, too, that, even if he should manifest that Form, Arjuna cannot see it with his ordinary mortal eyes. But, still, so great is the Lord's love for Arjuna that he manifests that Form, which no one else had seen before, and endows Arjuna with divine sight for seeing it. Arjuna sees it, but it is too dazzling and awful for him. So, he requests the Lord to withdraw that Form and manifest himself in his usual, comely, human form, and the Lord does so (chap. xi). Can any one think of a more humane Lord than this?

Let us take another instance. Sri Krishna has just described to Arjuna what is called *Dhyana* yoga in which a man is required to cultivate equanimity (*sama drshti*). Punning on the word 'sama' (which means 'common' as well as 'equal') Arjuna says: "I am unable to see any fixity in this yoga, which you have spoken of as something common, for the mind is fickle. The mind, indeed, is fickle, disturbing, obstinate and untamable. I think it is as difficult of control as the wind". Sri Krishna has to admit the truth of Arjuna's objection and suggest the steps by which the mind has to

be brought under control. Apparently, Arjuna is still sceptical, for he asks: "Suppose a man has faith, but is lacking in strength of will, so that he is not able to push through his endeavour to success: what is his fate? Is he to perish like a piece of sun-dried cloud bereft of heaven and earth and, through ignorance, uninstalled on the path of the supreme?" Sri Krishna's answer to this question is one of the most memorable of his utterances as it overflows with the milk of divine compassion "O Partha, destruction for him there is none—either here or there: no worker of good; my child, ever comes to a grievous end" (Chap. VI. 33-40). Words of cheer like these must certainly urge every aspirant onward.

Arjuna has been hearing a number of sermons towards the end of which Sri Krishna has said: "Man is endowed with one of two gifts—divine and demoniac: the divine makes for release and the demoniac for bondage." Arjuna is startled: he is painfully conscious of his own foibles: are his properties divine or demoniac? Most probably the latter: and he trembles to think of the bondage to which he is, perhaps, doomed for ever, and is filled with sadness. But will the Lord allow him to pine away and droop like this? No: he does not take even half a second to understand the state of Arjuna's feelings: so he says: "Grieve not, Oh Pandava! You are endowed with divine properties from birth," and Arjuna enthuses to hear the rest of the discourse (chap. XVI. 1-5).

Taking Arjuna through the discourse on Faith (Chapter XVII) Sri Krishna reaches the final Chapter (XVIII) where the whole doctrine of the Gita is summarized. This chapter is a marvelous epitome of our ancient religion, and the essence of it is contained in verse 66, in which Sri Krishna guarantees *moksha* for all in these words:—

"Giving up all activity, take refuge solely in me, and I will release you from all sins: grieve not."

If man had faith in these words, why should he falter or flounder? Did not these words dispel Arjuna's delusion at once? But all men are not like Arjuna. They are generally a lot of fickle-minded creatures shirking responsibility under some pretext or other. For instance, one man says:—"Oh, I am an outcaste: I cannot perform those rites and ceremonies which the privileged classes are entitled to do and which fit them for a higher life. Therefore, how can I make any progress at all?" Sri Krishna's answer to him is: "I am no respecter of persons: I care not whether you are a Pariah or a Brahmin. Do the duties appertaining to your station in life; and, if you do them without attachment, you will be fit for liberation. Better one's own duty devoid of merit than another's duty well-performed: he incurs no sin who does the duty laid upon him by nature" (Chap. XVIII, 47). Another man says:—"Sri Krishna promises liberation only

(Continued from page 6)

(1) *Early History of India* pp. 41-42.

(2) *The Hindu Organ* of 25.5.36.

(3) Quoted in V. A. Smith's *Early History of India*, p. 42.

CEYLON CONGRESS AND REFORMS

Special Session Clarifies Demands

MR. DE ZOYSA'S APPEAL TO TAMILS

Non-Co-operation if Congress Demands Are not Met

Colombo, Saturday.

A SPECIAL session of the Ceylon National Congress yesterday resolved not to co-operate in the working of any new constitution which did not provide for the removal of the Officers of State; the abolition of the Executive Committee system of Government; the adoption of the Cabinet System of Government; the establishment of an independent Public Services Commission; and the curtailment of the Governor's powers.

Sir Baron Jayatilaka presided and the resolutions of the Congress Committee were moved by Mr. Francis de Zoysa, K.C., who has returned to Congress activities after a period of ten years.

Sir Baron Jayatilaka formally opened the proceedings with a brief speech. He said:—"We have met this afternoon for a special and important purpose, namely, to consider the recommendations contained in the despatch of His Excellency the Governor to the Secretary of State dated June 3, 1938. Apart from the intrinsic merits of these recommendations we must recognise the fact that the Governor is an administrator of wide and long experience with a distinguished record of service; and also he has manifested in many ways that he has very liberal views in regard to these matters. So it is important that we should consider these recommendations very carefully.

One thing to be borne in mind is the fact that these are mere recommendations. They have not yet been accepted by the Secretary of State and they do not form really a scheme of reforms presented to us.

Sir Baron then explained that the resolutions placed before the meeting dealt with only the most important points in the Governor's recommendations and also that there were no resolutions referring to those recommendations which they accepted in principle. Where they differed from the recommendations of the Governor they had those resolutions placed before the meeting.

Importance of The Occasion

He reminded the delegates of the importance of the occasion and appealed to them to speak and act with a due sense of responsibility and with the sole object of promoting the political progress of the country.

Sir Baron called upon Mr. Francis de Zoysa, K.C., to move the resolutions.

Mr. Francis de Zoysa, in mov-

ing the resolutions said:—

"I am prepared to forget the activities or inactivities of the Congress during the last ten years and work for the Congress as hard and as enthusiastically as I did before, provided we re-organise the Congress and work it as a political party, nominating candidates for election to the State Council.

"If that is so, we must work it as a countrywide business in the interests of the people of the country. We must not forget the Kandyan Provinces or overlook the Tamil Provinces, and we must not ignore the Muslim districts. Congress must not be run by a few people in Colombo for the benefit of a few.

"There is one thing I like to emphasise, and that is that the first plank in our Congress platform should be nationalism against communalism. We must decide whether the country is to be governed nationally or communally.

"Are we to stand in water-tight compartments, create balances of power and continue communalism for ever or are we, who claim Ceylon as our permanent home, to stand together as one nation and work for the benefit of the whole country?

A Big Issue

"That is the big issue before the country. Communalism among the Sinhalese, I deplore more than among the minority communities. There are those who say they do not know what Ceylonese are, but that the Sinhalese are the people who tell.

"I do not want to use hard words, I would not call them rogues or fools, but I do say that if what they say is true, then they know nothing of Ceylon or Ceylonese, and the less they talk about Ceylon the better for them.

"Ceylon for the Sinhalese is a very good slogan which will go down with the Sinhalese villager, but we members of the Congress must see that that cry is not raised in this country.

"You might think that I am talking nonsense, but I can assure you that there is no man in this country who loves the Sinhalese more than I do. I am prepared not to die for the Sinhalese, but to live for them.

"There are those who say that they are prepared to die for the Sinhalese. The sooner they die the better it will be for the Sinhalese.

"There are on the other hand those who say that they must exterminate the Sinhalese or at

least prevent them from being the major community. They will not succeed unless we Ceylonese allow ourselves to be dominated by the Indians from the neighbouring continent.

"If our Ceylon Tamils and Ceylon Muslims ally themselves with the European and Indian reactionaries they may succeed in retarding the progress of this country.

Shoulder To Shoulder

"I appeal to the Tamils and Muslims not to stand aloof. We must fight shoulder to shoulder for the rights of this country. What is a seat or two more for the Northern Provinces? Personally I have not the slightest objection to all the additional ten seats being given to the Northern Provinces, provided those who come into those seats are not Tamils to fight for Tamils against the Sinhalese."

Mr. de Zoysa said that he was sure that a large number of Tamils could be brought into Congress if they only tried.

The cry of communalism was the loudest cry they had in Ceylon today, said Mr. de Zoysa, and they could not talk a word anywhere without the communal cry being raised.

"Personally, I have no doubt whatever," he said, "that if we had been united, if this communal cry was not raised, His Excellency would have recommended responsible government for Ceylon, and we have to thank His Excellency in taking us out of a blind alley and placing us on the high road to self-government."

Mr. D. S. Senanayake seconded the resolutions moved by Mr. de Zoysa. He agreed with the last speaker's remarks about communalism. He thought they should be very careful not to antagonise communalists merely because they had been provocative.

"If we are to advance at all," said Mr. Senanayake, "we can only do so if we consider ourselves nationalists and not members belonging to one particular community."

Mr. Senanayake said that all the Communities in Ceylon had lived happily without any cause for distrust. The Communal cry was the outcome of the allocation of seats.

"Very Unfortunate"

He was surprised to read a few days ago some correspondence that passed between the Chairman of the European Association Mr. Morrison, the late Minister for Agriculture in England, and Mr. Ponnampalam.

A voice: "Traitor,"

"I am not going to call anyone a traitor," said Mr. Senanayake, "but it is very unfortunate that people of Ceylon, people belonging to the permanent population of the Island, should join others and try to prevent further progress.

"I for one can tell you that we appreciate their assistance and co-operation in the past and we hope they will be with us in the future to fight for Ceylon."

Mr. Senanayake read passages from a letter written by Mr. Ponnampalam to Mr. Kerr, regarding his efforts to postpone the publication of the reforms despatch. He

(Continued on Page 5)

RAMANATHAN COLLEGE SILVER JUBILEE

FOUR-DAY CELEBRATIONS

GOVERNOR TO PRESIDE OVER PUBLIC MEETING

THE Ramanathan College Old Girls' Union initiated the Ramanathan College Silver Jubilee Celebrations on Saturday with all due solemnity with *Abishekam* at the Nadaraja shrine. The impressive ceremony and the singing of all the old and present girls vividly recalled to the minds of the elders who were present the first *abishekam* twenty five years ago. The ambition of the founder, late Sir P. Ramanathan, has been fruitfully realised.

The old girls' lunch was a very pleasant item. The happy reunion of the old girls and the present girls was a success. The greetings and meetings of old familiar faces were never ending.

Elocution Contests

After a pleasant afternoon the musical and elocution contests were held at 4 p.m. To the visitor it was a revelation. The singing was good. The elocution contest disclosed the possibilities of our women in public and political life.

Exhibition

The Handwork and Art Exhibition and the Up-country flowers and vegetables stalls were enthusiastically patronised. Much brisk sale was done. Some of the drawings and articles made were much appreciated by the visitors. The organizers need no better thanks than the success they achieved.

The last item of the day incidentally permeated the place with the two primary needs of life—Faith and Loyalty. The scenes depicted from 'Silappadikaram' were true to the spirit of the original. Those who took part in the play efficiently expressed their abilities in acting. Much credit is due to those who directed the play. The scenic arrangements and the costumes were very good.

The success of the first day's programme is due to the unstinted energy of Lady Ramanathan the President of the Old Girls Association, the Secretaries, the whole-hearted co-operation of the committees and the teachers and girls of the three schools.

Public Meeting on Tuesday.

The celebrations conclude tomorrow with a garden party and a public meeting at 4 p.m. presided over by His Excellency the Governor. Mrs. Lakshmi pathi, Deputy Speaker of the Madras Legislative Assembly, and Mr. C. Coomaraswamy, C. C. S., District Judge, Jaffna, will address the meeting.

Broadcasting

AKASH-VANI,
MYSORE

This Week's Programme

Wavelength: 702 Meters Frequency: 4265 K/S.

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

Monday, the 6th March, 1939

6 p.m. Film Hits
6-15 p.m. News and Announcements
7 to 8-45 p. m. Karnatic Instrumental Music
8-45 p.m. News in Urdu

Tuesday, the 7th March 1939

6 p.m. Orchestral Music
6-15 p.m. News and Announcements
7 to 8-45 p. m. Karnatic Vocal Music
8-45 p.m. News in Urdu

Wednesday, the 8th March 1939

6 p.m. Hindusthani Light Music
6-15 p.m. News & Announcements
6-30 to 8-45 p. m. Flute Recital by Vidwan A. K. Subba Rao, accompanied by Asthana Vidwan Venkataramaniah (Violin) & Asthana Vidwan Venkatesh Tevar (Mridangam).
8-45 p.m. News in Urdu

Thursday, the 9th March 1939

6 p. m. Dance Music
6-15 p.m. News and Announcements
6-30 to 8-45 p.m. Radio Play: "Naveena Sundari" by Sri Saraswathi Prasadika Nataka Sabha, conducted by Mr. M. V. Sivappa.
8-45 p.m. News in Urdu

Friday, the 10th March 1939

6 p. m. Nagaswaram
6-15 p.m. News and Announcements
7 p.m. Hindusthani Music
7-30 p. m. Readings from Koran by Mr. Mir Md. Husaine
8 p.m. "Here and There" by wanderers
8-45 p.m. News in Urdu

Saturday, the 11th March 1939

6 p.m. Karnatic Light Music
6-15 p.m. News and Announcements
7 to 8-30 p. m. Vocal Music Performance by Mr. P. Thiagarajah accompanied by Asthana Vidwan Venkataramaniah, (Violin) and Asthana Vidwan Venkatesh Tevar (Mridangam)
8-45 p.m. News in Urdu

Sunday, the 12th March 1939

No Broadcast.

Resale of Toddy Taverns for
Non-Payment of Instalments.

Notice is hereby given that the Assistant Government Agent, Mullaitivu will receive sealed tenders for the purchase of the exclusive privilege of selling fermented toddy by retail in the undermentioned taverns for the period 16th March, 1939 to 30th June, 1939, on Monday the 13th March, 1939 at the Residency at Mullaitivu. The sale will be conducted at the risk of the original grantees and on the original conditions.

2. The conditions of sale and any other required information can be obtained at the Vavuniya Kachcheri.
S. S. NAVARATNAM,
Assistant Government Agent,
The Kachcheri,
Vavuniya, 27th February, 1939.

List of taverns referred to:

No.	LOCAL AREA.	DIVISION.	TIME
1.	Vadduvakallu	Maritime Pattus	9 a. m.
5.	Vattapalai	do.	9-20 a. m.
7.	Chilavattai	do.	9-20 a. m.

(G. 44 6-3-39.)

NOTICE

Restriction of Vehicular Traffic
during Vannarponna Sivan
Temple Panguni Festivals

Vehicular traffic will be restricted in certain roads in Jaffna Town on the following dates:-
16th March, 1939, to 5th April 1939; from 6 A. M. to 2 P. M. and 6 P. M. to 2 A. M.

The roads chiefly concerned are, Kankasanturai Road, Manipar Road, Sivankovil-Pannai Road and the Loop Road opposite the Sivan Temple.

P. R. Krishnaratne
Asst. Supdt. of Police, N. P.,
Police Office, Jaffna.
28th February, 1939.
(G 43 6-3-39)



Hindu Organ.

MONDAY, MARCH 6, 1939

RECOGNITION OF
FRANCO.

THE RECOGNITION OF GENERAL Franco as the *de jure* ruler of Spain by both Britain and France brings to an ignominious close a dark chapter of internal conflict and international bickering. At Spain's evil hour the imperial ambition of Il Duce realised that the triumph of General Franco would serve as the key to his supremacy in the Mediterranean and his vast schemes of colonial expansion. From that moment the Spanish Civil War emerged from an internal conflict into the sphere of power politics and Spain became a mere pawn in the gamble between two opposing ideologies. The attitude of both Britain and France has all along been marked by vacillation and faint-heartedness for fear of international repercussions. Britain had been pinning her faith to non-intervention, while Italy and Germany were freely helping General Franco. With the fall of Barcelona and the extension of Franco's authority to the French frontier, Republican resistance crumbled and the Civil War practically came to an end. Britain and France now began to take a realistic view of the situation instead of standing on impossible ideologies. They do not want that all the strategic and commercial advantages of the Spanish territory now under Franco should go exclusively to Italy and Germany. To France in particular an unfriendly Franco regime would be a potential danger because of the necessity of defending the Pyrenees frontier. Spain being a key position as regards communication with the East and the Mediterranean, besides

possessing abundant raw materials, prudence dictates that Britain and France should desert the Republican Government and make friends with Franco. This anxiety to placate him was evident soon after the fall of Barcelona when British help was given in the occupation of Minorca. Now that the war is practically over, British money would be needed by Franco for the task of peaceful reconstruction that awaits him. Italy and Germany would not be in a position to provide the necessary funds for this purpose.

This anxiety to wrest from the totalitarian states at least a part of the strategic and commercial advantages, explains the change of front and the betrayal of the Spanish Government. Britain and France which insisted so obstinately that the withdrawal of Italian volunteers should be a condition precedent to the granting of belligerent rights to General Franco have now given him recognition as a *de jure* ruler without any condition at all. Without any guarantees as regards withdrawal of volunteers or an equitable treatment of and avoidance of reprisals towards the Republicans, the democracies have, as Dr. Goebbels justly said, been engaged "in a humiliating and ridiculous race for the recognition of General Franco." Such pusillanimous surrender to might and calculating selfishness cannot but undermine the prestige of the democracies and make small nations wary in joining their alliance. The proper course would have been to grant recognition to Franco after getting from him a guarantee as regards these two points, the withdrawal of foreign volunteers and the avoidance of all reprisals towards political offenders.

But the calculations on which Britain and France are basing their policy may not materialise. General Franco has not been placed in power by the free choice of the people but by the aid of Italian men and German machinery. Gratitude and prudence demand that he should make concessions to the Dictators and placate them. The help of the Dictators may be further required by Franco to maintain his position. It is early to say whether General Franco will show himself as a far-sighted and generous statesman who will initiate an era of peace and reconciliation in Spain and refuse to allow Spain to be entangled in a European War. The chances are that he will align himself on the side of the Anti-Comintern pact and prove a potential danger to the democracies. It is idle to think that Mr. Chamberlain's manoeuvres have removed the dangers attending a Fascist victory in Spain and reduced it to the position of a neutral state.

GANDHIJI BEGINS
ANOTHER FASTRajkot Ruler's Breach
Of Promise

Rajkot, March 3.

"He who has urged me to undertake the fast will give me strength to go through it, and if it is His will that I should still live for a while on this earth and carry on the self-chosen mission of humanity, no fast, howsoever long, will dissolve the body."

With these words, Mahatma Gandhi embarked upon yet another historic fast at noon to-day—the hour at which his ultimatum to the Rajkot Durbar expired. It was a solemn occasion and a special prayer was offered invoking God's blessings.

Gandhiji has not been medically examined and it is not known whether his condition admits of the great ordeal that he has undertaken.

Punctually on the stroke of twelve, Mahatma Gandhi's intimate friends and close relations at present at Rajkot assembled in the Mahatma's room. Gandhiji's grand-nephew thrummed the *tambur* and led the prayer, singing "Vaishnavajanatho," Gandhiji's favourite hymn, and "Ragupathi Raghavarajaram." Then calling on God to witness, Gandhiji embarked on his great ordeal. Simultaneously he released his letter to the Ruler of Rajkot sent yesterday.

It was not till an hour later Mahatmaji received a reply from the Ruler of Rajkot stating that the notification of December 26 last still stands.

EMERGENCY
LANDING GROUNDS

Expert to Visit Sites

Colombo, Thursday,

On the instructions of the Minister of Communications and Works, Mr. E. E. Benest, the Deputy Director of Civil Aviation leaves during the week-end for an inspection of possible emergency landing grounds in Ceylon.

His tour will cover Kandy, Jaffna, Hambantota, Anuradhapura, Batticaloa, and Wilson's plains, Nuwara Eliya.

The Minister, Major J. L. Kotelawala, hopes to have at least two Emergency Landing Grounds ready by the end of this year, in addition to the emergency landing facilities now provided at Puttalam for Tata's Air Mail Service.

These landing grounds will be made with the least possible expense to the taxpayer, for Crown land will in practically every case be available for the purpose.

In process of time it is hoped that such important centres as Kandy, Jaffna, Batticaloa, Anuradhapura and Nuwara Eliya will have, in addition to landing grounds, modern airdromes equipped with telephone, and with full petrol and oil supplies available at a moment's notice.

CEYLON CONGRESS AND REFORMS

(Continued from Page 3)

also read a telegram sent by Mr. Kerr to Mr. Ponnambalam on the subject.

"You all know from this how things are moving," said Mr. Senanayake "You know what forces are against us to prevent our getting our due share of reforms."

"You also know that some of those reactionaries who are working are very powerful, but at the same time we must realise that although that work was done by these reactionaries, we have to keep our heads cool and do our utmost to get what we are entitled to."

The following were the resolutions adopted by the Congress:—

That the Ceylon National Congress is of opinion that the following amendments should be made to the motions of the Legal Secretary on the Governor's proposals to reform the present Constitution:—

1. Franchise.

That the qualification for the entry on the registers of voters for the election of members of the State Council shall remain as prescribed by the Ceylon (State Council Election) Order-in-Council 1931, as amended by the Ceylon (State Council Election) Orders-in-Council 1934 and 1935 subject to regulations governing the Indian Franchise being duly framed and properly implemented in accordance with the proposals of Sir Herbert Stanley and the decisions of the Secretary of State as contained in Sessional Paper XXXIV of 1939.

2. Le-Allocation of Seats.

That with a view to securing greater representation for minority communities a Committee shall be appointed by His Excellency the Governor with the following terms of reference:—

To consider the present electoral areas of the Island and to advise what changes or additions could reasonably be made on the basis of a minimum and maximum number of probable voters for each electoral area with a view to affording more chances for the return of candidates belonging to minority communities and to securing adequate representation of the Kandyan rural interest

3. Officers of State.

That the three Officers of State as constituted by articles 6 and 7 of the said Order-in-Council, shall no longer be retained, and that the subjects and functions allotted to them in the second schedule of the said Order shall be administered by duly appointed Ministers.

4. Cabinet.

That the resolution dealing with the Governor's proposal to include in Royal Instructions a clause relating to the election of the Cabinet be opposed.

5. Principal Secretary to the Governor.

That the office of Chief Secretary shall be abolished and a new officer designated "Principal Secretary to the Governor" shall be appointed and be allocated the functions specified in paragraphs 32 and 38 of the Governor's despatch dated June 13th, 1938, to the Secretary of State for the Colonies, except that he shall

not be a member of the Public Services Commission.

6. Minister of Justice.

That the Legal Secretary shall not be retained and the functions exercised by him shall be exercised by a Minister of Justice.

7. Establishments.

That the "Subjects and Functions" under the heading "Establishments" allocated to the Financial Secretary under the provisions of the Ceylon Government Manual of Procedure together with the office and staff of the Controller of Establishments shall not be administered by the Public Services Commission, but continue to be administered by the Treasury under the control of a Minister of Finance

8. Minister of Finance.

That the "Subjects and Functions" allocated to the Financial Secretary under the Ceylon Government Manual of Procedure shall be transferred to a newly-constituted Minister of Finance.

9. Treasurer

That the Financial Secretary should not be retained with the title of Financial Adviser nor exercise the functions allocated to him and specified in paragraph 25 of the Governor's despatch dated June 13, 1938 to the Secretary of State for the Colonies, and that a Treasurer shall be appointed who shall be the head of the Treasury under the Minister of Finance.

10. Constitution

That the sub clauses, (a), (c), (d) of (the Legal Secretary's) motion 34 be deleted.

11. Public Services Commission

That the Public Services Commission shall be composed of three persons especially selected and appointed by the Governor for a period of five years, who shall be unconnected with the Executive or the Legislature and holding no other appointment under the Crown in Ceylon either during or after the tenure of their office as Commissioners.

12. Functions of the Public Services Commission

That the functions of the Public Services Commission shall be advisory on matters relating to the Public Services, such as appointments, transfers, and disciplinary measures.

13. Re-allocation of Subjects and Functions.

That in the event of the Cabinet System of Government being adopted, "Subjects and Functions" shall be re-allocated subject to alterations rendered necessary by the creation of two new Ministries of Justice and Finance.

14. Governor's powers.

That the Governor's powers of legislating independently of the concurrence of the State Council shall be abolished and that other powers shall be defined with more clarity and precision in the Order-in-Council making provision for the Constitution.

That the Ceylon National Congress resolves not to Co-operate in working any constitution, which contains provisions repugnant to the following principles, which have been adopted by the Congress, and which are embodied in the motion of the Legal Secretary, and the amendments to some of them made

LETTERS

The Communalist Choir

(Continued from Page 6)

also, by talking about the Sinhalese not receiving their due share of public service appointments.

(4) Is it right that the public service which should be above politics, and demands the best talent, ability and character that can be found anywhere in the Island, be made subject to racial prejudice and communal representation?

(5) Is it not a fact that the majority community by insisting on their rights because of their numbers, makes the minorities apprehensive? One can understand the minorities keeping the communal issue alive by asking for safe-guards for fear of being swamped, but why do the majority community claim rights and privileges on a communal basis?

(6) Is it not a fact that in India the Congress which is composed chiefly of the major community is willing to allay the fears of the minorities by conceding all their demands but that some of the minorities in spite of all these concessions, fear the might of the majority and keep aloof? What gesture, beyond some ambiguous words of being fair, have the majority community made towards the minorities in Ceylon?

(7) Is it not a fact that it is unjust to have the kind of government suitable for a homogeneous country, for one with a non-homogeneous population?

(8) Is it not a fact that by balanced representation all that is asked is that the five or six minorities can together equal (not exceed) the majority community; and that severally, or without the co-operation of even one group they will still be minorities?

(9) Is it not a fact that the majority community can lose nothing except their power to harm or aggrandise, by giving balanced representation and political equality to the minorities?

Yours truly,
"Plain-facts".

The Jaffna Mutual Benefit Fund

Sir,—I am very glad to read the letter of Mr. V. Nagalingam, Managing Director of the above Fund, which appeared in your paper of the 2nd March 1939 and to note that the annual meeting of the shareholders will be held this month.

As regards Mr. Chintamani's application, an officer of the Fund did tell me after the closing date of applications that he applied for the post of Manager and wanted Rs. 150 per mensem. As Mr. Nagalingam had signed his letter as Managing Director (not acting), am I to understand that he had been perma-

by the Congress at its Special Sessions held on the 4th March, 1938:—

- Removal of the officers of State.
- Abolition of the Executive Committee System of Government.
- Adoption of the Cabinet System of Government.
- The establishment of an Independent Public Services Commission.
- Curtailement of the Governor's Powers.

Teachers Bid Farewell to Inspectors.

The Valigamam North Teachers Association bade farewell to Messrs. V. K. Nathan and S. U. Somasegaram on the eve of their departure from the Peninsula on transfer, at a garden party on Monday the 27th ultimo at 6 p. m. in the premises of the Tellippalai Bilingual School. The guests were garlanded on arrival by Mr. T. T. Jayaratnam and Mr. K. P. Ponnampalam. Light refreshments were served ad lib. Mr. T. Sinnathambi one of the vice-presidents of the Association in the absence of the president congratulated the chief guests of the evening on their well merited promotions and wished them all prosperity in their new stations. A message from the president, Mr. I. P. Thuraiatnam, who was slightly indisposed was then read by the Secretary. Messrs S. Srinivasan, A. K. Kandiah and T. V. Chellappah spoke on the genial qualities of the guests and wished them all success. Mr. Nathan, in the course of his reply touched on the duties of the teachers and on the happy relationship between the Teachers and the Inspectors, while Mr. Somasegaram pointed out that the teachers had an enormous part to play in the field of social service. They thanked the speakers for the kind words said of them and the association for the warm farewell. Mr. T. T. Jayaratnam, the Secretary, then thanked the guests for having responded to the invitation and wished them *an revoir* in the hope that they would come back to Jaffna in higher capacities in the not distant future. The function terminated at about 8. p. m.

Post office Changes

It is understood that Mr. M. V. Subramaniam, Postmaster, Mullaitivu, has been transferred to Nikawaratiya, the transfer to take effect from 1st April, 1939. Mr. C. Sinnathamby, the Local Assistant Postmaster at Mullaitivu, has been appointed Local Postmaster at Mullaitivu with effect from the above date. Cor.

nently appointed to the post of Manager?

As regards loans on mortgages I note that they were not made on the recommendation of the Directors and were made by the Manager at his discretion and risk. But has he been empowered by the rules of the Fund to make such loans? I think not. If not why did not the Directors take notice of it and prevent him from repeating it when they found that he had done unauthorized things? Form B (application for loan on mortgage of lands) clearly shows that the sanction of the directors should be obtained by the manager before granting the loan. Will Mr. Sellappa's security be sufficient to meet the losses sustained by granting the loans under the mortgages?

I would suggest that all these things be embodied in the annual report to be submitted at the next annual meeting for the information of the shareholders.

Yours faithfully

K. SIVAPRASAD.

Sivaprasadam Road,
Jaffna, 2nd March 1939.

LETTERS TO THE EDITOR

MINORITIES AND THE REFORMS

Sir,

The reform of the constitution looms large in the eyes of politicians throughout the island. Since the publication of the Governor's despatch on this all-absorbing subject, much has been said for and against the recommendations of His Excellency. Large sections of the people, particularly the minorities, have expressed in no unmistakable terms their acute sense of thorough disappointment with the proposed changes. There is a consensus of opinion among them on this point: that the Governor's prescription for the political ills of Ceylon are not in the best interests of the country at large.

When the Donoughmore constitution was given to Ceylon in 1931 purely as an experimental one, the majority community grasped it with both hands, while the Tamils of the North did not hesitate to boycott it, knowing fully that it was designed to undermine their political power, prestige and racial integrity. Having secured the lion's share in the Government of the country by sheer force of their numerical strength, having tasted political power and found it good, the Singhalese have persistently asked for more power. The fact that they have always sought to have the Governor's Reserve Powers diminished, alone should rouse the suspicions of the Colonial Office. Even Sir Andrews' recommendations which are almost identical with the demands of the Singhalese politicians, do not seem to have satisfied some of them. They want more power to crush the minorities and kick them out of the Island. Such is the greed for power.

The Donoughmore Constitution was introduced purely as an experiment, and this experiment everybody admits, either in part or in whole, has proved a huge failure. The framers of this novel Constitution had one important ideal before them viz: To EVOLVE A CEYLON-SE NATIONAL OUT OF A HETEROGENEOUS POPULATION. This is indeed a very commendable objective. However, now that we have had eight years' experience in working this constitution, its best to examine ourselves on a vital question: Have the hopes of the Donoughmore Commission been realised? No! A thousand times No! The so called suppression of communal representation has proved a colossal fiasco. The more they try to hide it, the greater expression does it show! The communities that lived in amity and concord only ten years ago, have now flung themselves at each other's throat—political power being the bone of contention.

As a result of this, today everybody, from the Governor down to the conservancy cooly, thinks, acts and speaks communal-mindedly. Even H. E. the Governor, I say, is communal because he has recommended a number of nominated seats for the European community & for that of the Burgars, while being vehemently opposed to the principle of communal representation! There is not a single political party that can call itself truly representative of all shades of opinion. The Ceylon

National Congress, while retaining its name, has fallen into a (Sinhalese) communal caucus. An ex-president of this Congress finding its scope perhaps not much to his palate, broke away from it and has formed his Sinhala Maha Sabas all over the Sinhalese Districts. But the worst part of it is that, he (in addition to his multifarious duties) is out to teach a lesson to all who dare to cross his path. The studied and communal utterances of such a responsible Minister as Mr. S. W. R. D. Bandaranayake whose famous slogan is "Ceylon for the Sinhalese and Sinhalese alone", is very likely to play havoc among the illiterate Sinhalese masses. The Tamils who have played an important part in the progress of the country, are now called "Usurpers". The long and short of it is, that communalism is most rampant at the moment, and it is suicidal to ignore it.

At the All-Ceylon Meeting of the Tamils held in Colombo on Sunday the 26th. February, it was rightly pointed out that H. E. the Governor had very little time at his disposal to study the constitutional problem of the island "at first hand"; and that he was unduly influenced by the Pan-Sinhalese Board of Ministers, whom he called more than once "My Ministers". There is both external and internal evidence to show that, in his anxiety to do his duty as a constitutional Governor, Sir. Andrew Caldecott has allowed himself to be freely influenced by the Sinhalese Ministers. What surpasses all understanding is the absence of any adequate safeguards and a balanced representation for the non-plussed minority communities.

If the dictum of the Duke of Devonshire, namely, *that no single community should be in a position to outvote the combined strength of all the other communities*..... is not adopted and the interests of the minorities in this unhappy Isle sufficiently safeguarded, it does not require a seer to prophesy that the Island is heading for a political catastrophe. A Royal Commission must examine very minutely into the present chaotic state of affairs.

Yours truly,
TARZAN.

Jaffna, 1st, March, 1939.

The Communalist Choir

Sir,—Is it not a fact that before the Donoughmore Constitution there was little or no communal feeling in Ceylon?

(2) It is not a fact that in India where representation to both the local and Provincial Governments is made by communities that there is greater accord because there is no grievance, and that India has progressed further in Democratic lines while in Ceylon this non-communal representation has only accentuated communal feelings?

(3) Was it not the majority community that first raised the communal question in the public service

(Continued on Page 5)

The Caste System

(Continued from page 2)

one's own duty is the paramount penance" (8)

(8) *Sukraniti*, p. 45-47.

The Abbe Dubois concludes his remarks thus: "This was the object which the ancient lawgivers of India attained by establishing the caste system, and they thereby acquired a title to honour unexampled in the history of the world. Their work has stood the test of thousands of years, and has survived the lapse of time and the many revolutions to which this position of the globe has been subjected. The Hindus have often passed beneath the yoke of foreign invaders, whose religion, laws, and customs have been very different from their own; yet all efforts to impose foreign institutions on the people of India have been futile, and foreign occupations has never dealt more than a feeble blow against Indian custom. Above all, and before all, it was the caste system which protected them." (9)

The above are evidence enough to prove the merits of the caste system as outlined by the ancient Hindus.

(9) *Hindu Masters*, etc. pp. 36. 37.

Conclusion

In conclusion, I quote the following weighty words of Dr. Vincent A. Smith: "With reference to the future, the practical conclusion is that talk about the abolition or even the automatic extinction of caste is futile. Caste within India cannot be either abolished or extinguished within a reasonable time. The system grew up of itself in remote antiquity, because it suited India, and will last for untold centuries because it still suits India on the whole, in spite of its many inconveniences. Hindu society without caste is inconceivable. Reformers must be content to make the best of a system which cannot be destroyed. The absolutely indispensable compromises with modern conditions will arrange themselves from time to time, while the huge mass of the Indian agricultural population will continue to walk in the ancestral ways. The deep waters of Hinduism are not easily stirred. Ripples on the surface leave the depths unmoved." (10)

And yet, the times are changing and we with them. "*Tempora mutantur nos et mutamur in illis*." The ways of Providence are inscrutable.

(10) *Early History of India*, p. 42.

"Honour and shame from no condition rise;
Act well your part, there
all the honour lies"

POPE: *Essay on Man*.

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Order Nisi

IN THE DISTRICT COURT
OF JAFFNA.

(held at Point Pedro.)

Testamentary Jurisdiction No: 62/Pt
In the matter of the intestate estate
of the late Nagarathnam wife of
S. Periathamby of Thunnalai South

Deceased.

Subramaniam Periathamby of Thunnalai South.

Vs Petitioner

1. Maheswariamma daughter of Periathamby.
2. Periathamby Gananathapillai.
3. Periathamby Sivagurunathapillai
4. Velupillai Selladurai all of Thunnalai South

Respondents.

This matter coming on for disposal before C. E. A. Samarakody Esquire Additional District Judge on the 17th day of June 1938 in the presence of Mr. C. Kulavirasingam Proctor on the part of the peti-

The Great Humanity of the Gita

(Continued from page 2)

to those who resort to him, and he is a Vaishnav deity. How can I, a Sakta, follow him and reap eternal bliss? For him also Sri Krishna has an answer: "Whatever form a devotee wishes to worship in good faith, I confirm him in his devotion to that form. Fixed in that faith, he performs the worship of that form and obtains from it those wishes which I have myself ordained" (Chap. VII. 21-22). "Even those who are devoted to other deities and worship them with faith, worship only me, though they are doing so in ignorance" (Chap. IX. 28).

The Gita, then, gives hope to all castes and creeds: so comprehensive is its humanity. Though it was addressed to Arjuna personally, he was only a medium through which divine grace might be communicated to all. Sri Uma Devi gave the milk of Wisdom to Gnana-sambandhar only, but has not the whole world benefited by it? So, too, has the milk of the Gita been drawn with the help of the calf Arjuna in order that all mankind may feed. According to the Gita, the only qualification for an aspirant is faith—faith in oneself, faith in the adequacy of one's own duty, faith in the words of one's own guru, and faith in the grace of God. How the lesson of the Gita can be applied to the activities of every day life can be seen from the following words of Srimathi Vijayalakshmi Pandit—a woman and a politician—as reported in the Madras "Hindu" of February 23rd:—

"I am a soldier of the Congress and as a soldier I understand the value of discipline. I accept without question any order which my General may issue and if at any time he thinks I can serve better by going to Rajkot than by remaining in Lucknow, I shall not hesitate to obey. Meanwhile, the order has not come and it is my duty to continue to carry out to the best of ability, the work with which I have been entrusted, for, better one's own duty though destitute of merit than the duty of another well discharged."

With this vast ocean of the milk of divine kindness lying spread before him, why need any man despair of life in this world?

tioner and the petition and affidavit of the petitioner having been read;

It is ordered that the 4th Respondent be appointed Guardian-ad-litem over the minors the 1st, 2nd, 3rd respondents for the purpose of representing and defending them in the above testamentary proceedings, that the petitioner be declared entitled to take out letters of administration as the husband of the deceased and that letters of administration be issued to him accordingly unless the Respondents or any other person shall appear before this court on or before the 7th of July 1938 and shew sufficient cause to the satisfaction of this court to the contrary.

The 17th day of June 1938.

Sgd. C. E. A. Samarakody
Additional District Judge.
2nd March 1939. Extended and
reissued for 23rd March 1939.

Sgd S. Rodrigo
Additional District Judge.
(O 92 6 & 9-3-39.)

Jaffna—the Queen City of the North

(Continued from page 1)

heavenly Palmyrah tree was created. There are seven million palms in the Peninsula producing food sufficient for two hundred and twenty thousand people. The tree is applied to eight hundred and one uses—hence the epithet "The Tree of Life." Dry and infertile though the soil may be, those hardy men of the North, have made the desert bloom like a rose and large tracts have been brought under cultivation. Among the ancient Hindus, agriculture was of the highest importance and its dignity was praised in song. Thousands of acres are devoted to the cultivation of tobacco, one of the chief products; and the Jaffna cigar is smoked throughout the Island.

Buildings

The town is clean and well kept and contains many relics of old Dutch architecture, worthy buildings, eloquent reminders in stone of the solid work of the Hollanders, who had undoubtedly built for posterity. It is a town of quaint streets and old walls, with dates inscribed on carved doorways and no attempt is made to repress age—everything is old-fashioned and austere like a page out of a history book. The old Fort is the finest specimen of its kind in Ceylon. Although the Portuguese erected something of a Fort on the shores of the lagoon, it was the Dutch who built the present compact structure of coral rock, moat, drawbridge, escarpment bastions embrasures, corner towers, etc. are all in excellent preservation, the dark grey stones harmonising beautifully with the green turf around and within. Evening on the Fort can be exquisite, especially when the night gathers darkness from all sides, bringing coolness, awakening noises everywhere, pale stars twinkle in the sky and the moon silvers the old stone walls. The chief object of interest in the Fort is the Dutch Church, the oldest ecclesiastical Dutch monument in Ceylon. The date over the entrance is 1706, but older buildings must have occupied the site since there are tombstones of 1666 and 1672 let into the floor and which are apparently in situ. Here lie the old Dutch soldiers, governors and merchant princes—the boast of heraldry, the pomp of power—alone, but honoured in the great church they built. The ground plan is in the shape of a cross, the interior is enormous and impressive in its vastness and height. The walls are four to five feet thick, built of rubble and coral stone and covered with cement. The floor is paved with rectangular stones under two feet square. Pillars, arches and peditments are in thin yellow bricks. This church possesses the bell of its Portuguese predecessor bearing the legend "Our Lady of Miracles Jaffnapatam" and the date 1648. There is also an organ

gallery which contains a panel carved in high relief representing King David, apparently in advanced years, playing on the harp, the accompaniment to his own songs, his eyes resting upon the book of psalms. Another building of interest in the Fort is the "King's House." The exterior is unpretentious, but the spaciousness of the interior is astonishing. The furniture is large and heavy. The dining room is 43 feet square. The vast kitchen seems to have been designed for roasting whole oxen. In the centre of an enormous bedroom, is a little iron bed. Today the Supreme Court Judges occupy the King's House during the sessions. A witty historian has suggested that a fitting subject for a Health Robinson picture would be His Honour settling out at dawn on a route march to the tooth brush on a distant wash-hand stand!

Industries

The Immortal British dramatist Ben Jonson wrote of "that bald old cheater Time." But in Jaffna, Time has been fooled by the steady enterprise and perseverance of the Tamils, and there is a remarkable difference between the Jaffna of 1903 and that of 1939; and today it is an impressive centre with appurtenances appropriate to its ancient civilization. Indeed, even between the ninth and fourteenth centuries, the Kingdom of Jaffna played an important part in foreign trade and intercourse as may be gathered from the accounts of early Mohammedan travellers and from mediaeval European writers. Then, well-built ships were loaded with bright and lustrous pearls taken from the roaring seas, broad and shining chank bangles neatly cut with saws, different kinds of grain consigned to merchants, white salt manufactured on clayey beds, sweetened tamarind and fish cut into round pieces by strong-armed Tamil fishers. Her people still carry on the ancient traditional arts and crafts in a manner which is all their own, preserving both originality and individuality. Good filigree work of exquisite designs are made by master workmen and almost vie with Venetian examples of the same art. They also make ornaments and lamps in brass which are still used in the homes of the opulent. Mention is made in the Tamil classics of "swan shaped lamps" and "a large flame burning in the bowl of a lamp held in the hand of a maiden figure." Another industry of note is the weaving of cloths of such fine texture that these were coveted by the fair Persian maidens in the harems of Susa and Bobatana and by royal maidens of India and Ceylon. The palmyrah palm is utilised to make articles of beauty and utility such as baskets, mats, elephants, etc., and excellent souvenirs for friends abroad.

A place of historic interest is the Kandaswamy Temple at Nallur, built by Sapumal Kumaraya alias Bhuvaneka Bahu, the Sinhalese conqueror—son of a Tamil and therefore a Hindu. Go there on a quiet afternoon, where, undistracted by worshippers, you

can study the curious carvings, the gilded shrines and gaze into the deep enigmatic light on the altar of Siva. Massive stone columns support a roof lost in Cimmerian shadows. Under the flickering light of wax tapers you discern the figures of unknown gods.

Jaffna Islands

The Jaffna lagoon was a great roadway for foreign vessels in the old days. In these shallow waters, men wade waist deep and fish; schooners stand silhouetted against the sky bewitched into an immobility perfect—final. When the sun is poised low, this greyish green expanse looks like a street of furnished metal. Numerous islands lie across—with musical sounding names:—Kayts, Delft, Eluvativu, Paruthitivu, Analativu or Donna Clara, Nainativu. Pungudativu and Kurikkadduvan. You can visit any of these by motor boat. Kayts is noted for its modern natural harbour which is spacious and affords anchorage for vessels throughout the year. A large amount of sea borne trade is carried between this and the ports of India and Burma. Situated in mid sea is Ford Hammenhiel. The Dutch thought Ceylon had the shape of a ham. This island made the heel (of the ham), hence the curious appellation. The Fort is small but interesting with its numerous corridors and passages. Delft is a two hour journey from Kayts. The Tamil name is 'Long Island' and the Portuguese called it "Cow Island." It is of coral formation and consists of 2 groves of palmyrah plains covered with good grass. The Portuguese introduced Arab ponies and they bred so well that the name was changed to "Horse Island." Ponies still graze on the vast plains. The visitors will be also impressed by the herdsman with his lasso; the tody tapper with his palmyra-leaf bottle, the milkwoman with her bamboo milking pot. But the point that strikes one most forcibly in Delft is the amazing capacity of of the inhabitants for drinking toddy. Here, any time is toddy time. Donna Clara, a Portuguese woman, the chief owner of Analativu island, was renowned for her extraordinary size. Her chair, according to Ribeyro, was preserved in his time, as the sole curiosity of the island. Nainativu is sacred to the Buddhists because, it is the place where Buddha made the first of the three visits to Ceylon. A Hindu kovil marks the spot where he preached to the Naga princes who had invited him to settle a dispute as to the ownership of a gem set throne.

Beauty Spots.

If you wish to steep yourself in scenic beauty, visit Kankasanturi, eleven miles from Jaffna where, the coast that runs from east to west dazzles the eye with its delicious freshness. The waves break cream and translucent over coral reef. At sunset the sky effects are unruffled like some colossal seascape canvas by a great master. There are traces of a Portuguese Fort here. Two miles west of

TRAVANCORE NATIONAL & QUILON BANK

Court Orders Payment To Creditors.

Madras, Friday

In the High Court today Mr. Justice Venkata Ramana Rao passed orders, on an application filed by a creditor of the Travancore National and Quilon Bank directing the liquidators to declare and pay a dividend of three Annas in the rupee to British Indian creditors in the first instance.

Kankasanturai, is Keerimalai, well known for its Holy Springs. A considerable volume of water issues here close to the sea and has been looked upon by Hindus as possessing curative powers. Incidentally at Puttur, 9½ miles from Jaffna is a remarkable well which is one of the wonders of the peninsula. It is about 24 fathoms deep, fresh in the surface, but lower down it is never reduced below a certain fixed point even by the abstraction of a large quantity of water. According to the historian Baldaeus, the well was opened by a thunderbolt. This refers to a tradition that it was opened by Rama by a stroke of his arrow, to refresh his followers when he was seeking to recover Sita. There are other places in the Jaffna Peninsula that are worth a visit—and yet appealing. The little town of Mannar is situated picturesquely on the lagoon, with its quaint trees, yellow sand and pink shells. But its chief claim to fame is the Pearl Fishery. Mullaitivu, which comprises the Vanni district is interesting to the entomologist and historian. The road runs through a vista of trees standing like columns. The sunlight filters through varying shades of green and the road is flecked with dappled shadows: Something unusual to the point of being eerie is a trip on this road. At Point Pedro, close to the beach, is the tall and noble tamarind tree under which Baldaeus preached. He was a Minister of the word of God and his book on Ceylon, written in Dutch was printed at Amsterdam—an instructive book illustrated with curious wood cuts.

When you have visited Jaffna, the memory you will carry away will not be one old fort or filigree work, palmyrah trees or tobacco, but the gentle gracious maidens of the North attired in vivid sarees, caste mark on the brow, knot of raven hair wreathed with fragrant jasmine flowers, earlobes swinging with beautiful rings, wrists glittering with bright bracelets and neck adorned with chains of gold.

"Limbs to fair proportion True And a soft skin of lustrous hue"

Parameshvara Training College—Entrance Examination

The above examination commences on Saturday the 1st of April 1939. Applications on forms obtainable from the Principal should reach him on or before the 30th March 1939.

Applicants must have passed, at the time of selection in May 1939, either the Senior or Matric examination with Tamil, or the Tamil S.S.C. examination. The entrance examination will consist of a paper in General Literature (Tamil), another in Nannool and an interview. Those selected will undergo a three-year course of study for the Pandit and Training certificates. Eligible candidates can obtain additional facilities for the study of Sanskrit, Tamil, Mathematics & Logic, which should enable them to pass the Inter-Arts examination.

K. SHIVAPRAKASAM,
Principal.

Parameshvara Training College,
Tinnevely, Jaffna.

10-2-39.

(Mis. 272. 20-2-39—6-3-39.) (M)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 664

In the matter of the intestate estate and effects of the late Ambalawanan Murugesoe of Karaitivoe East Deceased.

Meenadhipillai widow of Murugesoe, Karaitivoe East. Petitioner.

Vs.

1. Murugesoe Ampalawanan
2. Kandiah Subramaniam and
3. His wife Suntharam all of Karaitivoe East.

Respondents.

This matter coming on for disposal before C. Coomaraswamy, Esquire, District Judge, Jaffna, on the 21st day of February 1939 in the presence of Mr. P. Sabaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the petitioner be declared the administratrix of the estate of the deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person shall on or before the 13th day of March 1939 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of February 1939

Sgd. C. Coomaraswamy,
District Judge.

(O. 90. 2 & 6-3-39.)

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Q. 246 9-1-39—8-4-39) M

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

(held at Point Pedro)

Testamentary Jurisdiction No. 85 P.T.

In the matter of the Intestate Estate and effects of the late Veluppillai Eliayathamby of Karanavai South Deceased.

Parupathy widow of Eliayathamby of Karanavai South

Petitioner.

1. Pakkiam daughter of Eliayathamby of Do

2. Eliayathamby Thirunavukkarasu of Do

3. Eliayathamby Kidinapillai of Do

4. Walliammai widow of Sinniah of Do

The 1st, 2nd and 3rd Respondents are minors by their Guardian-ad-litem the 4th Respondent.

Respondents.

This matter coming on for disposal before Simon Rodrigo, Esquire Additional District Judge, Jaffna on the 4th day of January 1939 in the presence of Mr. P. Kanapichippillai Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read.

It is ordered that the 4th Respondent be appointed Guardian ad litem over the minors the 1st, 2nd and 3rd Respondents for the purpose of representing and defending them in the Testamentary proceedings instituted by the Petitioner and that the Petitioner as wife of deceased be entitled to take out Letters of Administration and that Letters of Administration be issued to her accordingly unless the Respondents or any other person shall appear before this Court on or before the 27th day of January 1939 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 10th day of January 1939.

Sgd. S. RODRIGO,

Addl. District Judge.

Extended to 17-2-1939

Sgd. S. R.

A. D. J.

Extended to 30-3-1939

Sgd. S. R.

A. D. J.

(O 91 6 & 9-3-39)

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(M)

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[Y. 103. 22-7-38 to 21-7-39.]

[M.]

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