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A GREAT MESSAGE OF HOPE

The Movement Associated with the Name of Sri Ramakrishna

IDEALS OF SWAMI VIVEKANANDA

By the Hon'ble Sir Maurice Gwyer, K.C.P., K.C.S.I., Kt.

THE activities of the movement associated with the name of Ramakrishna take two forms. There is the Mission, with branches all over the world, conducted by the members of the Order of Ramakrishna and devoted to works of charity and mercy which are at the service of all without distinction of race or creed; and there are also the Maths, places of prayer and meditation, where members of the Order retire from time to time for rest and spiritual refreshment. These two institutions, though obviously a close relation exists between them, are distinct organizations and independent of each other. The ideal of the ascetic, renouncing all in an endeavour to come nearer to God, has been known and revered in India for countless generations. The conception of a worldwide association of men all equally bound by vows of poverty, chastity and obedience but also actively engaged in rendering service to their fellow-men is, I think, of more modern growth. It is a conception not unfamiliar to us in the West, though there its historical development has followed different lines; but at the root of both the systems lies the idea of renunciation and service. It may be that in the West the obligation is assumed because of the belief in a divine injunction to feed the hungry, to tend the sick and to love one's neighbour as oneself; whereas this Order of India believe that God is best served by serving man, because man is a manifestation of God. But in either case the obligation demands renunciation and service, and that kind of service which, rejecting every self-regarding motive, looks for no other reward than the knowledge that the service is given.

Truths the West Needs

But both systems would be equally meaningless, if they

did not postulate the essential spirituality of life. This was not an unknown doctrine in India, but I conceive the contribution of the founder of the Ramakrishna Mission to the development of religious ideas in this country to be this, that he saw the spiritual life not in terms of the individual alone but in those of a whole people, perhaps of a whole world. It is good that teachers should rise up from time to time who can preach with vehemence and conviction great truths like this; and I cannot doubt that these are the truths which our civilization must grasp and believe, if it is not to perish altogether.

Freedom of Soul

The founder, believing that self-realization ought to be man's supreme achievement, taught with all the fervour at his command that first of all man must secure the freedom of his own soul. In these days when the world is faced with an organised effort to bind the human race with fetters of iron, and things of the spirit are derided and denied the last hope would indeed be gone if man abandoned the struggle for that freedom. No price can be too high to pay for it. It demands sacrifice and renunciation. And it is for this, and not for their ease or comfort, or any of their material possessions, that the democracies will have to fight, if fight one day they must, against the dangers that threaten them.

Simplicity

I think that the two qualities on the need of which the founder of this Mission insisted most of all were sincerity and simplicity. And by sincerity I suppose he meant that quality which rejects what is false, because it is never content with anything less than truth.

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TEXTILE INDUSTRY IN ANCIENT INDIA

II. Its Antiquity

By S. R. Muttukumar

(Continued from our issue of 10-4-39)

THE history of cotton spinning and weaving in India goes back to remote antiquity. The labours of the Rev. Fr. H. Heras S. J. of the Indian Historical Research Institute, Bombay, confirm this view beyond the pale of any doubt. The inscriptions at Mohenjo Daro and Harappa, whose date is at least 5000 B. C. make definite mention of the dresses worn by the people of these countries. The inscription on Marshall's Mohenjo Daro seal No. 393 reads thus:—*El (सृष्ट) savu (शराव) al (शुश) ettuday-adu (சட்டுடை அது)*, meaning, "of the eight dresses of the man who died seven times". An examination of the seals recovered from the ruins at Mohenjo Daro and Harappa also reveal the fact that the Proto-Indians of these ancient cities wore close-fitting stitched garments. A kind of cloak was also thrown over the back.

Rev. Fr. Heras also writes in the *Indian Culture* (1) that, during the Mohenjo Daro period, there was a tribe of people called Etkalis (எட்காலி) "the spiders", who were later united with the Minas, the people of Mohenjo Daro (2). They were undoubtedly weavers, as their name implies.

It has been claimed that the word *Sindhu* found in the library of Assurbanipal (625-626 B. C.) is used in the sense of "Indian cotton", and the word is said to be much older, belonging in reality to the Akkadian tongue, where it is expressed by ideographs meaning "vegetable cloth (3)". The word *sindhu* or *muslin* is also mentioned in an ancient Babylonian list of clothing. What we may conclude from this is that *muslin* went by sea from the Tamil coast to the Per-

sian coast, and then to Babylonia in very ancient times.

In the Rig Veda, Night and Dawn are compared to "two female weavers" (4), but the material used in clothing is not specified there. The other Vedas refer principally to woolen clothes of various kinds, some doubtless of fine quality, such as are still made in Kashmere. The Vedic Gods and Goddesses are described and pictured as wearing woven garments. The patterns of such garments, showing great skill in both woven and tinted designs, are abundantly reproduced from early temples in Mitra (5).

The *Ramayana* mentions silken, woolen and cotton stuffs of various kinds. The trousseau of Sita consisted of "woolen stuffs, furs, precious stones, fine silk, vestments of diverse colours, princely ornaments and sumptuous carriages of every kind." It is presumed that the woolen stuffs were Cashmere shawls.

The *Mahabharata* in Sabha Parva enumerates the presents brought to Yudishtira thus:—"Clothes and skins, the former of wool and embroidered with gold, shawls and brocades, the latter marten and weasel; blankets of various manufacture by the Abhiras of Guzarat; cloths not of cotton, but of sheep or goat-wool or of thread spun by worms (silk?) or of *patta* fabrics and linen, or woven by Scythians, Turharas and Kankas; housings by princes of the Eastern tribes, lower Bengal, Midnapur and Ganjan; fine muslin from people of Carnatic and Mysore".

Cotton thread and cloth are also repeatedly mentioned in the Laws of Manu (800 B. C.) in a way to show the organization of the industry:—"Let a weaver who has received 10 *palas* of cotton thread give them back increased to eleven, by the rice-water and the like

(Continued on Page 2.)

(1) Op. cit. Vol. iii. No. 4, P. 711

(2) Photo. N. D. 1930—31. No. 11196

(3) a. Sayee, Hibbert Lectures, 1887 p. 138.

b. Max Muller's *Physical Religion* (1891) p. 25.

(4) Op. cit. II. 3.6.

(5) *Antiquities of Orissa* Vol. ii quoted in *Periplus*, p. 256.

THE JAFFNA YOUTH CONGRESS

Plea for a United Ceylonese Nation

COMMUNAL ORGANISATIONS CONDEMNED

"IDEALISM to be worth its name must assert itself against the overwhelming odds and I claim that the idealism of the Youth Congress is such in tone and temperament," said Mr. S. H. Perinpanayagam, President of the Youth Congress, Jaffna, in his address at the eleventh annual session of the Congress held in the Town Hall Jaffna, on the 14th instant

Mr. N. Kumarasingham, Chairman of the Reception Committee, in welcoming the delegates and the visitors, referred to the absence of leadership in the country at the present time and said that the fight for freedom was being side-tracked by politicians of the various communities by a reversion to old tribal feuds.

On The Cross Roads

"Our country just now is on the cross roads, in the wilderness to which our politicians have led it I am sure this Congress will give the youth of this country a proper lead on some of the vital problems that affect our Island," said Mr. Kumarasingham

Continuing, Mr. Kumarasingham said:—

"One of the articles of our Faith is that in all public matters every member of this Congress should take a national as opposed to a communal view. Ever since our inception fifteen years ago at our Annual Sessions and at every propaganda meeting organised by the Congress we have proclaimed to the world that in all public matters we should be non-communal in outlook and action. We have adhered to this cardinal principle.

"Some of our friends have deserted us, under the stress of trying circumstances or as the result of a well-organised campaign. We hope they will still realise their mistake and come back to our fold. But the main body of the people, the masses are still with us.

"What does it matter to them if a few more Tamil politicians enter the State Council or if Mr. Bandaranaike gets a few more Sinhalese Councilors into the Sinhala Maha Sabha. The masses are not concerned with the seats in Council. They are more concerned with the problem of hunger.

"There is no Sinhalese or Tamil hunger. There is no Sinhalese or Tamil Tax. Politics ultimately is a matter of economics and the earlier our politicians realise it the better. In that sense where was the occasion for the formation of the Sinhala Maha Sabha as a political organisation?.....

Debate in Council

"In the Debate going on in the State Council on the Governor's Despatch this question has once again come to the forefront. The

Despatch which has received high praise for the mellifluousness of its diction and the clarity of expression is otherwise wholly unsatisfactory. The one test that should be applied to any scheme of Reforms granted by an Imperial power to a subject people is: What is the extent of the power really transferred?

"The Scheme adumbrated in the Governor's Despatch fails such a test. There is no transfer of power. On the other hand the Governor's scheme seems to be solely designed to make the Governor more secure than now and make his Government less open to popular criticism by removing the Officers of State from the State Council. Certainly in the machinery and in the form of Government certain substantial changes are recommended. Some of these are overdue. But here again one is confronted with the peculiar devices with which the Governor hopes to effectively control the State Council. There is no whittling down of the 1931 Order in Council or the 1933 Amending Order in Council or the Governor's powers.....

Sinhala Maha Sabha

"The formation of a political organisation by the Sinhalese purely on a communal basis is an evil portent and is fraught with the most mischievous consequences. If politics is a matter of race, caste or creed, then the Sinhala Maha Sabha supplies the best justification for the demand made by the minority communities for balanced representation. For the advancement of our religion, our culture, our language ever for the promotion of racial purity let there be ad hoc organisations. I am proud of my race, the culture I have inherited from my forefathers, the language which my mother taught me. I shall allow no man to trample on them. I should do everything to preserve them.

"There I draw the line. In all other matters my interests are the same as those of other permanent inhabitants of this Island. Where is the justification for the formation of a political organisation by the major community on purely racial lines. What is more surprising is that a large body of the members of the State Council and some Ministers owe allegiance to it. Is this the way to promote national outlook?

"Such an organisation might make it easier, might provide a short cut to ambitious politicians to reach their goal in quick time. It certainly cannot help the country to reach its goal of an Independent United Ceylonese Nation. If in the reformed Council the Sinhala Maha Sabha has a majority, probably it will run the Government. If that is the object, then the Sinhala Maha Sabha is the best justification for the fifty-fifty demand of the communalists. The Sinhala Maha Sabha seems to be

quite inconsistent. Though it is a 100 per cent. communal political organisation, yet it is opposed to communal representation. The earlier that organisation gives up its political character, the better for the country.

Caste Feuds in Jaffna

Mr. S. H. Perinpanayagam, delivering his presidential address, after thanking them for electing him President, referred to the early history of the Congress, which, the speaker said, started owing to the dissatisfaction with the politics of the elders and the desire to win political independence for Ceylon.

Referring to the crime wave, he said that a large percentage of the crimes in Jaffna were due to caste feuds. The higher caste folks would not brook any assertion of equality from the depressed classes and depressed classes were no longer willing to yield homage to their "betters." This tension between the high and the low was the source of many of the crimes. Those who would doctor social ills of the present time should look beneath the surface. Asking lawyers not to defend the accused persons would do no one any good. These actions seemed to him to be symptoms of social maladjustment. The recognition of that disease was the first step towards a cure.

Communalism Condemned

The other purpose that the Congress had set before itself was to work for the evolution of a homogeneous Ceylonese nation. Today, if ever, this would seem a monstrous joke or an idiot's fancy for at no other period in the Island's history had communalism been so rampant. Tamil people had leaders who thought more of Tamil interests than Ceylon's interests. But they never introduced personal bitterness into the controversy.

"Today the wrangle has assumed unseemly aspects and two communities, the Tamils and the Sinhalese are further apart than they ever were and today even to dream of bridging the gulf seems an hopeless adventure," Mr. Perinpanayagam continued. "It is only in such circumstances that idealism is tested. Idealism to be worth its name must assert itself against the overwhelming odds and I can claim that the idealism which inspired the Youth Congress is such in tone and temper."

Referring to the influence of Congress on the country the speaker referred to the boycott and said that the party which came into existence to oppose the Youth Congress and secure another nomination day, went to Council.

Politician's Methods

One thing a gentleman of that party had done was to widen the gulf between the Tamils and the Sinhalese by every means in his power and to embitter the races against each other to behave as though a perpetual feud should be the proper relation between the two communities.

Deploping the harm which had accrued to Tamils, Mr. Perinpanayagam said that the methods this politician had adopted for pursuing his ends were even more reprehensible than his policy. If the Tamils had grievances against the Sinhalese they could have been

TEXTILE INDUSTRY IN ANCIENT INDIA

(Continued from page 1)

used in weaving; he who does otherwise shall pay a fine of 10 panas" (6).

It may be stated here that Section II. 44 of the Institutes of Manu, according to Sir William Jones' translation, reads as follows:- "The sacrificial thread of a Brahmen must be made of cotton, so as to put on over his head, in three strings; that of a Chatriya, of sana (flax) thread only; that of a Vaisya of woolen thread".

Weaving House for women

It is also pleasing to find that a Weaving House for women formed part of the machinery of government under Chandragupta, the Mauryan Emperor. Women of various grades from young to the aged were employed in spinning and weaving coats, clothes and ropes. Various kinds of garments, blankets and curtains were manufactured; and mail armour was also made by those acquainted with the work. These women presented themselves at the weaving home at dawn, and exchanged their spinings for wages. Kautilya says: "Only so much light as is enough to examine the threads shall be kept. If the superintendent looks at the face of such women or talks about any other work, he shall be punished with the first amercement.

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(6) Dharma Sastra, viii. 397.

presented with more grace and less crudely.

"We refuse to gain influence by an appeal to primitive instincts of the people" he continued. "If instead of clamouring for fifty-fifty, we went one better and made a demand that the minorities should have 75 per cent. of the seats and that the Sinhalese should have 25 per cent. of the seats, we are sure we will burst into popularity overnight. If we went further and suggested that all Sinhalese should be driven into the sea and the minorities alone allowed to live in Ceylon paeans of applause will greet our pronouncement.

"We certainly want to exert our influence. But we prefer to do it in a right cause and in a right manner. Rather than win it for unworthy causes, we will live in obscurity until the reasonableness and the worth of our cause bring influence to us."

Indians in Ceylon

The speaker denounced communalism of the Sinhala Maha Sabha and reiterated the Congress demand on the need for Tamils to study Sinhalese and vice versa.

Regarding Indians in Ceylon, the speaker said that Ceylon's first duty was to provide work for Ceylonese and that Ceylon could not continue to furnish work for "our cousins across the Palk Straits indefinitely."

HEADMASTERS OPPOSE RETRENCHMENT PROPOSALS

Commission's Scheme Definitely Unsatisfactory

LOCAL EDUCATION COMMISSION URGED

Colombo, Friday.

WHILE condemning the proposals of the Retrenchment Commission regarding teachers, "which have been dictated by financial considerations alone," the Headmasters' Conference, at a special session, held yesterday at Zabira College, Colombo, decided to urge for the immediate appointment of a local Commission to consider and report on the educational system of the country.

In the alternative, the conference was willing to co-operate in the preparation of a fresh scheme for English schools, if it was supplied with the details of the financial assistance which Government would give to English primary and secondary education.

The Rev. R. W. Stopford presided over the conference and principals of almost all the leading schools in the country were present.

Chairman's Statement

The decisions of the conference, which was in session for nearly six hours, are contained in the following statement issued by the Chairman.

"The Headmasters' Conference is anxious to co-operate in any reasonable measures of Retrenchment which may be made necessary by the financial situation, but it cannot, in so doing, agree to any scheme which in its opinion is educationally unsound.

"The proposals of the Retrenchment Commission appear to the Conference to have been dictated by financial considerations alone. They have been hastily conceived and due consideration does not appear to have been given to the disastrous consequences to the whole education of Ceylon, which would result from their adoption.

"Last Refuge" Danger

"The country has the right to expect that its children shall be taught by teachers of the highest character and attainment, and in conditions which allow adequate attention to be given to each child and permit of a wide variety of subjects in the higher stages.

"The proposed amendments will make the attainment of these aims impossible. With the proposed grading scheme and the low salaries suggested the tendency will be for the teaching profession to become the last refuge of the inefficient.

"The New Entrants' Scale, although no grading system is attached to it, has already discouraged many of the best qualified men and women from entering the teaching profession.

"The drastic increase in the quota of pupils for each teacher will make it necessary to have classes so large that adequate attention to pupils

and efficient teaching will become difficult.

"The new quota will also make impossible to provide a variety of subjects in the curriculum of the upper classes. Moreover, the operation of the proposed grading scheme and quota will inevitably create stagnation in the teaching profession and preclude the entrance of any younger teachers for many years.

No Justification

"The Conference is not convinced that the rights of existing teachers are sufficiently safeguarded by the proposed amendments, and even if they were this would be no justification for acquiescing in a scheme which will inevitably endanger the cause of education in the future.

"The Conference is unanimously of the opinion that the educational problems, financial and otherwise, can only be solved after a full consideration of the whole educational system of the country, and that time must be given for this purpose.

"In the meantime, if the financial condition of the country demands immediate retrenchment the Conference feels certain that the teaching profession would be ready to bear its full share of any sacrifices necessary to meet the situation until a satisfactory scheme has been prepared.

"The Conference is unanimously opposed to the scheme put forward by the Retrenchment Commission which in its opinion is definitely unsatisfactory, and is convinced that a better scheme can be evolved.

"The Conference therefore suggests either the immediate appointment of a local Commission to consider and report on the educational system of the country, or in the alternative the Conference is willing to cooperate in preparation of a fresh scheme for English schools if it is supplied with the details of the financial assistance which Government will give to English primary and secondary education.

"The Conference realising that investigations by a Commission or the preparation of a fresh scheme may take some time is of the opinion that new appointments to English schools should be made either as excess teachers or subject to future regulations and salary scales until such time as a satisfactory scheme has been approved."

Those present were: The Rev. R. W. Stopford; the Very Rev. Fr. M. J. Le Goc; the Rev. R. S. de Saram; the Rev. Fr. D. L. Hyde; the Rev. Fr. T. M. F. Long; the Rev. Fr. D. J. Nicholas Perera; Messrs. P. de S. Kularatna, T. B. Jayab; F. A. J. Utting, H. Peto; the Rev. Bro. Luke; Messrs. A. Cumaraswamy, C. P. Thamotheram; the Rev. Fr. Cavletti; Messrs. E. A. Wijesuriya, F. H. Nonis, J. N. Jinendradasa and J. Dalby.

SIDE LIGHTS AND LIGHT SIDES

(By Squint Eye)

My occupation is almost gone after what happened to me last time I wrote under this head. I live on misprints, and you may even say Squint Eye is in love with Miss Prints. So when a paper reported that our champion speaker G. G. Ponnambalam condemned the Cimmunalism of the Sinhalese I hugged the precious thing and gave it a para. Imagine my depression when the subeditor corrected the spelling of that word and made me look silly!

That, however, is not the first time, I have had this sort of misfortune. Years ago when I wrote a column for a humorous weekly, the bulk of which centred round misprints in public, a very literary subeditor thought it ridiculous to let the matter go as it appeared originally in print. Promptly and punctiliously he corrected every misprint in the proof, and when I rechecked it all and had it the way I wanted, he, B. A., B. L., etc. that he was, was furious at my bad spelling and set it right all again, but left my comments as I made them. The result was I looked a fool that week. So, subeditor, please remember I am in love with Miss Prints!

The Ceylon Tourist Bureau, I read, is organising a regular exhibition of Kandyan dancing which is proving a popular tourist attraction.

Another tourist attraction would be the devil dancing in our State Council, and the Bureau could well arrange for this to be suitably publicised.

An astrologer in India forecasts a year of more marriages and much eating of sugar, ghee, curd etc.

With sweethearts and honeymoons no wonder there will be more marrying. Where are the Birth Control faddists?

In a concise traffic code of Ceylon drawn up by Mr. Notley recently he tells motorists, ".....don't neglect your mirror."

That way lies danger, I am afraid, where women are concerned. The more they look in the mirror the more they neglect the grip on the wheel!

You remember my friend who had a wonderful idea about stratosphere climbing. He met me the other day and had another wonderful idea to make public. It was after the spate of rain. "Pooh, you call this rain?" he laughed at our company. It's nothing in his estimation, and he said it would be worse. Less and less rain, the more we become civilised, that is his idea. How? Well, if we set up radio and used the atmosphere for our pleasure we exhausted it so much that we deprived its power to send us rain. We can't have all this new-fangled fancies and fads that disturb the atmosphere—airplanes, radio etc, and still expect the usual rains. Nature can only give us correct measure, in correct

proportion, but if we stole more of one sort then we get certainly less of any other sort. See the idea?

"The world is begged to leave us alone in our great daily task," said the Duce the other day in deprecation of the Peace Powers' statements.

"Give us this day our daily bread," may well be the prayer of the Axis Lords, and they may add "Lead us early to the Promised Land."

"MOST DIABOLICAL AND DREADFUL CRIME"

ARMS CHOPPING CASE

ACCUSED SENTENCED TO 14 YEARS' R. I.

A sentence of fourteen years' rigorous imprisonment was passed on Wednesday by Mr. Justice Nihill on Arumugam Ponnuthurai of Sandilipay, who pleaded guilty to a charge of attempted murder of a 16-year old girl, Nageswari, daughter of the late Mr. Ponniah, an F.M.S. pensioner of the same village, by chopping off both her arms with a koduwa knife.

Mr. G. E. Chitty, Crown Counsel, prosecuted, while the accused was undefended.

His Lordship, before the indictment was read, asked the accused as to when the notice was served on him.

The accused replied "three days ago."

His Lordship said that 14 days' notice was the legal requirement which however could be waived, if the accused agreed to proceed with the trial. Otherwise the accused, being still on remand, would have to wait for his trial till the July sessions. His Lordship asked the accused to consider the matter well before replying.

The accused said that he waived his right and wished the trial to proceed.

Tragic Case

The Registrar then, read the indictment to which the accused tendered a plea of guilty.

Crown Counsel addressing the Judge said that the case was a very tragic one. Nageswari, according to the evidence of her brother and sisters, was sent by her brother, who was her guardian, to a convent, because the accused, a neighbour, used to pay her undue attention.

After she returned from the convent accused renewed his attentions by peeping at her over the fence while passing along the lane.

There was no evidence that the accused had spoken to the girl or that she had encouraged him.

In the course of her evidence one of the girl's younger sisters had stated in the lower court, that on the day before the incident in question, accused, while riding a

(Continued on page 6)

They Come to Jaffna

WHO

'He Comes from Jaffna'

AND

'Well Mudaliyar'

AT

St. John's College Hall

May 1st 6.15 p.m. "Well Mudaliyar"
9.15 p.m. "He comes from Jaffna"
May 2nd 6.15 p.m. "He comes from Jaffna"
9.15 p.m. "Well Mudaliyar"

First Second Gallery
Rates:— Rs. 3.00 Rs. 2.00 Re. 1.00

To enable visitors from distant places to witness both plays dinner will be available at a nominal fee of 60 cts. Those requiring dinner should notify the Dinner Secretary, c/o St. John's College, before 12 noon each day. Payment in advance.

(Mis 18, 24 & 27.4-39)

MATRIMONIAL

Kailasapillai—Nallainayagy

The marriage of Mr. Kailasapillai, son of Mr. Subramaniam Kanapathipillai of Mandativu and Chairman, Allaipiddi Village Committee, with Miss Nallainayagy, the eldest daughter of Mr. P. Thambu, Asst. Master, Jaffna Hindu College, will be solemnized on Monday 1st May 1939 at 11 a.m. at the bride's residence at Neeraviady, Vannarponnai. Friends and relations are cordially invited.

NO CARDS.

(Mis. 17, 24 & 27.4-39.)



Hindu Organ.

MONDAY, APRIL 24, 1939

FLOGGING AS A PUNISHMENT

AT THE NORTHERN ASSIZES which concluded last week, the presiding judge, while passing sentence on the accused in a sensational case, expressed regret that the section under which the prisoner stood charged did not allow the infliction of flogging. The circumstances in that offence were of such a revoltingly brutal character as to justify the expression of regret by the learned judge. In that case, as the Jaffna public is already aware, the accused had chopped off both the hands of a girl, who would not favour his advances, with the deliber-

ate intention of making her an object of aversion and pity just on the eve of her being given away in marriage. Such deliberate act of villainy is an instance which, in the opinion of many, preeminently calls for flogging as a deterrent penalty. The law allows flogging in the case of gross or coarse offence against society or of prison indiscipline and mutiny. Recently during the crime wave in Jaffna a good many responsible men ascribed the increase of crime to the wrong humanity towards offenders which expressed itself in milder sentences and more humane treatment in gaols. As to the humanity or effectiveness of flogging as a deterrent penalty, there is a sharp conflict of opinion among the thinking section. One way of viewing this is that in the case of offences of a coarse or revoltingly brutal character like the one that came up for trial at the Jaffna Assizes flogging gratifies our sense of retributive justice. While the victim of the dastardly crime was subjected to extreme mental and physical torture and subsequently to a lifelong misery and helplessness, men's sense of justice at times feels outraged at the thought of the culprit passing comparatively tolerable days, though within prison walls; and torture alone seems in this case to make things even. But this way of looking at things seems on calm reflection to be crude and primitive as being based on revenge. According to modern view, punishment should be reformatory or at least should have a deterrent value.

Recently a Bill called the Criminal Justice Bill came before the House of Commons and the Standing Committee by 32 votes against 17 approved the clause abolishing flogging except for certain offences in prison. One of the clauses in the Bill states that no person shall be sentenced by a court for corporal punishment and abolishes all enactments conferring power on a court to pass such sentences. Another clause provides for the infliction of corporal punishment for mutiny, incitement to mutiny, or gross personal violence to an officer of a prison when committed by a prisoner. The arguments advanced in support of the Bill are that the punishment embitters the criminal, is neither a deterrent nor a reformatory measure and degrades the person who receives it and the society which inflicts it. It was also mentioned in the course of the debate that many countries, such as France, Sweden, Hungary, Italy, Switzerland, Belgium, Portugal and Germany had abolished it. One notable feature in the debate was that certain women members supported the retention of flogging. It is not right to in-

flict the penalty in cases where it has obviously failed to act as a deterrent. If, for example, out of a hundred cases of offences against society 99 repeated their offences, it is wrong to argue that it is useful.

But for all that we are firmly persuaded that cases may arise besides offences committed in prison which may call for flogging as the best deterrent. Where offences against society of a gross or coarse or revoltingly brutal character are rampant as in certain parts of India flogging, when judiciously administered, may prove to be a very effective deterrent where other forms of penalty have failed. Especially in the case of repeated offences mere gaol sentence will not produce the same degree of effect as one of gaol sentence coupled with flogging. In cases of kidnapping and abduction of which there seems to be an epidemic in certain parts of North India and in gross offences of sex committed by perverted characters the retention of flogging may be found to be expedient.

Relief Urgent

The unusually heavy down-pour and the strong blowing a few days ago, though welcome to a parched Jaffna, have caused much damage to many crops. Tobacco suffered the worst damage and many a cultivator has been deprived of his only money crop on which he had built much hope. Reports from various parts of the Peninsula speak of the sad plight of the cultivators whose crops have been badly damaged by the flood and the gale. The extent of the damage has been considerable and it is too heavy a loss for the poor cultivator to bear. We urge on the authorities to have a survey made of the distressed areas and an estimate of the damage prepared with a view to giving relief where necessary. We hope immediate steps will be taken to relieve the sad plight of the cultivators.

THE NORTHERN ASSIZES

Sessions Conclude

The Northern Assizes concluded on Friday, though there are more cases pending trial.

The last case tried was from Mullaiavalai in which one Sinnar Arumugam who stood charged with attempt to murder Chellappah Sinnatamby, was found not guilty and acquitted.

MAHAVELI TO REPLENISH TANK

Proposal to Tap the River

Batticaloa, Friday.

An investigation is to be made into the possibilities of tapping the Mahaveli Ganga for replenishing Vakaneri Tank, which periodically runs short of water for cultivation of the fields below it.

This was decided at a meeting of the Batticaloa District Agricultural Committee yesterday, presided over by Mr. D. S. Senanayake, Minister of Agriculture and Lands, who is on a visit to the district.

The existence of an ancient channel on the right bank of the river for a distance of nearly 22 miles was referred to by Mr. S. Armstrong, as a proof that those living on the right bank had been enjoying the privilege of making use of the water of the river.

The Rajkot Impasse

Gandhiji's Reported Offer

RAJKOT, April 21.

Gandhiji today received a reply from Mr. Gibson. It is likely that he will meet Mr. Gibson again, and discuss the various issues raised in his (Gandhiji's) letter.

In this connection, it is reported, Gandhiji made an offer to the Durban that it might appoint its own Reforms Committee to draw up a Scheme in accordance with the State notification; but at the same time the Parishad would also draw up a scheme, and both schemes could be compared. The Parishad would reserve to itself the right to modify the State Committee's scheme. In the event of a dispute, the matter should be referred to the Chief Justice. No confirmation of this offer is, however, available.

According to another report, if the Durbar does not complete the composition of the Reforms Committee, for which Gandhiji has already submitted a list of seven names, the Parishad nominees will commence work, and draw up a scheme and submit it to the Thakore Sahab for ratification.

It is understood that a representative of the Durbar will interview Gandhiji to-morrow on this subject.

July Civil Service Examination

Four Vacancies

It is notified in last Friday's Gazette that four vacancies will be offered for competition among Ceylonese candidates at the open competitive examination for Cadetships in the Ceylon Civil Service to be held concurrently in London and Colombo in July.

GERMANY & ITALY PREPARING A CHALLENGE?

Efforts to Undermine Peace Bloc

TURKEY LIKELY TO JOIN BRITAIN AND FRANCE

London, Friday.

THE Rome-Berlin Axis is endeavouring vigorously to undermine the efforts of the Democracies to organise a peace bloc.

That is the interpretation laid on the delay of Herr Hitler in replying to Mr. Roosevelt's message. The reply will be made next Friday with due pomp and ceremony and will be broadcast to the whole world.

It is believed that both Germany and Italy are preparing the ground for a challenge, supported by those States which are unsympathetic or neutral to the Anglo-French peace front. Intense diplomatic activity has already begun in Berlin and Rome to undermine the new British system of alliances and win over the confidence of Rumania, Poland, Bulgaria, Hungary and Yugoslavia. Herr Von Papen was recently sent to Turkey to see what he could do before Turkey accepts the British guarantee.

There are two suggested forecasts of Herr Hitler's speech. He is likely to suggest (1) A Conference of Powers, excluding Russia; (2) He will present a peace offer with guarantee to Germany's neighbours, provided they accept certain conditions, such as Germany's need for living space and her claim for colonies and Italy's claims in the Mediterranean.

What is regarded as a defeat for the Axis Powers in the Eastern Mediterranean is the report from well-informed circles in Paris that the conversations between Britain, France and Turkey to establish a system of security in the Eastern Mediterranean are on the point of being successfully concluded.]

Britain's Moves Annoy Tokyo

Tokyo, Saturday.

Officials and private circles are greatly irritated by reports that Britain is not only seeking a rapprochement with the Soviet, but also intends to extend the Democratic front to the Far East, says "The Kokumin Shimbun".

Renewed charges that Britain has persistently backed the Chinese Government are made in this and other papers. "The Miyako Shimbun" even declares: "There are grave grounds for believing that the two Powers may see each other engaged in conflict."

FAREWELL TO AGRICULTURAL OFFICER

Garden Party at Farm School

On the eve of his departure from Jaffna on transfer as the Propaganda Assistant of the Agricultural Department, Mr. M. R. M. Jebaratnam was entertained at a garden party on thursday by the public of Jaffna.

The function took place in the lawn of the Farm School, where Mr. Jebaratnam is the Headmaster.

Speeches were made by Messrs. V. Veerasingham, S. D. Thampoe, Cosmas W. D. Alwines and Mudaliyar C. Karapathippillai. Reference was made to the prominent part Mr. Jebaratnam played in organising the Tobacco Conference, and the useful work he had done on behalf of the anti-crime movement.

The speakers also referred to the sterling qualities of Mrs. Jebaratnam.

Parents' Duty

Mr. Jebaratnam thanked the speakers and appealed to them to remember that rural uplift is the basis of the wealth of the country.

He entreated the parents to give their sons and their daughters an education that would help them to increase the wealth of the country by establishing cottage industries and supporting agriculture.

Mr. Jebaratnam also exhorted them to organise relief for the farmers who had suffered in the floods.

CHINESE RECAPTURE SEVENTY TOWNS

Their Optimism Increased

Chungking, Saturday.

During the past 20 days, the Chinese re-captured over 70 important towns, many of which are of the greatest strategic value, according to a Chinese military spokesman, who declared that the recent operations have increased Chinese optimism.

Nevertheless, he added, the moment for a general offensive had not yet arrived. The Chinese objective is to utilise the mountainous regions to draw the Japanese forces, particularly the main body of their army, to positions where their superior equipment would be ineffective and then the Chinese armies would deliver a "serious blow."

Broadcasting

AKASH-VANI, MYSORE

This Week's Programme

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

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

Monday, the 24th April, 1939

SHANKARAJAYANTHI & SRI RAMANUJACHARYARA TIRUNAKSHATRAM.

6 p.m. Devotional Music
6-15 p.m. News and Announcements
6-30 to 8-30 p.m. Harikatha: "Indra Keela" by Srimathi Lalithamma

8-30 to 8-45 p.m. "Life and Teachings of Sri Ramanujacharya" by S. R. Sampath Iyengar, Esq., B.A., B.L.

Tuesday, the 25th April 1939

6 p.m. Lavani Recital
6-15 p.m. News and Announcements
6-30 to 8-10 p.m. Karnatic Vocal Music

8-10 to 8-30 p.m. Biographies of Great Men: Sri Sankaracharya and his Teachings by A. S. Viswanatha Sastry, Esp.

Wednesday, the 26th April 1939

6 p.m. Hindustani Instrumental Music

6-15 p.m. News and Announcements

7 to 8 p.m. Vocal Music Performance by Sow. Subbalaxmi and Party

Thursday, the 27th April 1939

6-15 p.m. Film Hits
6-15 p.m. News & Announcements

7 to 7-20 p.m. Popular Science: "Coloured Pictures" by B. M. Sivaramiah, Esq.

8 p.m. Telugu Drama: "Markandeya"

Friday, the 28th April 1939

6 p.m. Karnatic Light Music
6-15 p.m. News and Announcements

7 p.m. Hindusthani Music

7-30 p.m. "Qirat"
8 p.m. Urdu Drama, "Khuda-Dost"

Saturday, the 29th April 1939

6 p.m. Orchestral Music
6-15 p.m. News and Announcements

6-30 to 8-30 p.m. Vocal Music Performance by Vidwan T. M. Venkatarama Iyer and Party

Sunday, the 30th April 1939

No Broadcast.

Obituary

MRS. S. CHELLAPPAH

We regret to record the death of Mrs. S. Chellappah, wife of Mdlr. S. Chellappah, Superintendent of Prisons, Jaffna, which occurred at the Jaffna Hospital on Wednesday last.

The funeral which was largely attended took place at her residence at Aiyankovilady on Thursday. The remains were cremated at the Kompayanmanal crematorium.

The deceased was 44 years old and leaves behind besides her husband, eight children and a host of friends and relatives with whom much sympathy will be felt.

GANDHIJI AS DICTATOR

SOGIALIST LEADER'S RESOLUTION

NO-CONFIDENCE MOTIONS IN MR. BOSE & GANDHIJI

Bareilly, April 21.

THE acceptance of Mr. Gandhi as the sole dictator of Congress is suggested by Mr. Seth Damodar Swarup, the Socialist Leader and U. P. member of the A.I.C.C., who has given notice of a resolution to this effect at the forthcoming Calcutta A.I.C.C. meeting.

An Allahabad message states that two motions of no-confidence, one in Mr. Subash Bose in the name of Mr. Lala Shamlal (Punjab) and the other in Mr. Gandhi and the thirteen Congress leaders, who resigned from the Congress Working Committee after Mr. Bose's election, are among the resolutions, notice of which has been received by the A.I.C.C. office for the forthcoming Calcutta meeting.

The second motion is sponsored by Sardar Sardul Singh.

THE TOUT NUISANCE

Stricter Measures Contemplated

To enable the Police to deal more effectively with the tout nuisance the draft of an Ordinance to amend the Vagrants' Ordinance is published in last Friday's "Gazette."

Under the provisions of the existing Ordinance, a sworn statement made by a person about to leave the Island may be given in evidence against the person accused on a charge of touting if such statement is made before the officer for the time being in charge of a Police Station, not being below the rank of a sub-Inspector.

Most passengers are reluctant, on the ground of inconvenience, to proceed to a Police Station for the purpose of making complaints before an officer in charge of a station. It is, therefore, proposed to amend the law to enable statements of passengers to be made before any Police officer not below the rank of a sub-Inspector.

Acting Asst. Supdt. of Excise, Jaffna

Muhandiram V. Nagalingam, Warehouse Officer, Jaffna, has been appointed to act as Superintendent of Excise, Jaffna, in addition to his own duties, during the absence on leave of Mr. M. B. Dissanayake, from April 16 to 27.

LETTERS TO THE EDITOR

Flood Damages.

Sir,—The unusual rains have totally damaged the vegetable, chilly and tobacco crops all over Jaffna. The Manipay fields which were two days back a green stretch of smiling vegetable gardens in different stages of growth are now a vast sheet of water with all the plants under water.

This is a painful reminder of the state of the drainage system all over the peninsula and I wish that you draw the attention of the authorities to take steps to prevent a recurrence of this sad plight and to afford relief to the poverty stricken farmers.

Yours truly,
V. Veerasingham-
Manipay

II

Sir,—I beg to invite the attention of the authorities concerned to take immediate steps to investigate into the flood damage incurred by the poor farmers in Jaffna as a result of the unprecedented rain-fall on the night of the 12th instant, and to grant them relief as early as possible.

At a garden party held in Jaffna on the 5th inst. in honour of Mr. M. R. M. Jebaratnam, on the eve of his departure from this place, on transfer, Mr. V. Veerasingam said that the minimum damage to farmers would be fifty lacs, and appealed to those present for the formation of a league to take up the cause of the flood victims and to obtain for them immediate relief from government. I trust those who have the welfare of the poor farmers will not hesitate to form a league and do the needful to ameliorate the pitiable condition of the distressed peasants. This is the most important occasion when the councillors should perform their duties to their constituents. It is believed that the Northern Councillors will do the needful and see that timely relief is granted to the poor distressed farmers. In doing so, great care should be taken to see that the relief fund is not misused.

K. S. Soundaranayagam,

Manipay,
16th April, 1939.

College of Indigeno Medicine,
Colombo

New students desiring admission to the classes should send in their applications to reach the Registrar on or before 8th May. For prospectus and other particulars apply to the REGISTRAR.
(G. 3. 24-4-39.)

Correction

In the Auction Sale, D. C. J. 12497 published in our issue of the 6th inst. the 1st respondent in the action is Kumaraswamy Arumugam and not Kandasamy Arumugam. In land No. 2, the share of well referred to is $\frac{1}{4}$ share of the water way and water course of the well on the land reserved for the Western land, and not $\frac{1}{4}$ share.

MATRICULATION
RESULTS

Jaffna Centre

The following is the Pass List of candidates who sat for the University of London Matriculation Examination at the Jaffna centres in January, 1939:

Jaffna I.

FIRST DIVISION

L. G. Rajaratnam, St. Patrick's.

SECOND DIVISION

S. Alagurajah, St. Joseph's Colombo and St. Patrick's and Private study; N. Balasundaram, St. Patrick's; S. Cathiravatepillai, Private study; Chinakkuddy K. Chellathury, Private study; S. Chinnathamby, Ramanathan College; S. Dissanayake, Private study; Reginald Y. Fitch, Private study; B. B. Guanapragasam, A. L. B. Hensman, D. S. Joseph, St. Patrick's; E. Kanagaratnam, Skanda Varodaya College; V. Kanagasabapathy, Private study; S. Kanakasapay, V. Kanapathupillay, Ramanathan College; R. Kandasamy, Parameshvara; A. Kandiah, Skanda Varodaya and St. Patrick's and Private tuition; P. Kandiah, Ramanathan College; A. Karthigesapillai, St. Peter's & St. Patrick's; A. Karunalingam, Shivananda Vidyalaya and St. Patrick's; A. Kukendra, R. A. Kumarasamy, St. Patrick's, S. Mahadevan, St. Henry's and Private tuition; V. P. Manuvelpillai, St. Patrick's and Private study; A. Marcelamoney, St. Patrick's; S. Masilamani, Central Jaffna; V. Nadarajah, S. Nagalingam, E. J. Palagaraja, St. Patrick's; C. Palasuntharam, St. Patrick's and Private study; P. Rajendra, St. Patrick's; E. V. Ramanathan, V. Rathinavel, C. Sabaratnam, T. Sadacharam, K. Saravanamuttu, N. Saverimuttu, St. Patrick's; B. V. Savirimuthu, St. Henry's and St. Patrick's; R. Chellappah, Uduvil Girls' English School; K. Sivapalan, St. Joseph's and St. Patrick's; T. Sivapatham, St. Patrick's; K. Somasunderam, St. Peter's and St. Patrick's; M. Soosapillai, St. Henry's and St. Patrick's; K. Thangarajah, Hartley and St. Patrick's; M. Velautham, Ramanathan College; E. Vetharaniam, St. Patrick's; K. P. Vincent, St. Henry's and St. Patrick's; V. V. Xavier, St. Patrick's.

Jaffna II.

SECOND DIVISION

K. Aiyadurai, Private study; W. B. M. Allegakoen, B. D. Amarasingham, J. S. Ariyaratnam, St. John's; S. Arunasalam, Private study; C. Canagarethinam, St. John's; K. Chellappah, Jaffna Central; D. A. Hoole, Jaffna Central; H. A. Jesudason, M. Kanagasabapathy, St. John's; A. Kandiah, Jaffna Central; S. Kandiah, Skanda Varodaya; A. Mahesan, Parameshvara; T. Manigavasagar, S. Nagaratnam, V. Nakenthiram, C. Navarathinam, P. S. Rasakone, St. John's; V. Santhirasenan, Jaffna Central; E. Sapapathy, D. N. Selvaratnam, K. Sinnathanbar, St. John's; T. Sivaramajah, Jaffna Central; P. G. Somasundaram, St. John's; A. Somasundaram, Parameshvara; M. S. Thambiah, Jaffna Central; T. Velnamby, St. John's; S. Velupillai, Skanda Varodaya.

Jaffna III.

FIRST DIVISION

M. Sinnathurai, Parameshvara.

SECOND DIVISION

V. Nadesan, Skanda Varodaya; E. Nannithamby, Skanda Varodaya; M. Nasathuray, Parameshvara; E. S. Navarathinam, St. Patrick's; V. Palasingam, Skanda Varodaya; E. S. Ponnudurai, St. Henry's and Private study; K. Ponnuthurai, Jaffna Central and Private study; R. Ramalingam, Skanda Varodaya; K. Ramanathan, Jaffna College Vaddukoddai and Private study; N. Ramanathan, Private study; V. Sabaratnam, Skanthavarothaya and Private study; N. Selvadurai, Private tuition; K. Senapathyrajah, Private

study; M. Subramaniam, Private study; T. K. Thuraiasingam, Parameshvara; K. Thuraiajah, St. John's N. Vallipuram, Private study; S. Veeragathy, St. Patrick's; N. Visuvanather, Skanda Varodaya.

Jaffna Hindu College

FIRST DIVISION

(1) K. Ponnampalam (2) K. Thangarajah.

SECOND DIVISION

(3) T. Amarasingam (4) S. Appadurai (5) M. Arumugam (6) A. Aruppillai (7) M. Balasingam (8) N. Chatgunananandan, (9) V. Kanagasapathy (10) M. Kartikesu (11) S. Kiruddinan (12) V. Murukaiyah (13) E. M. Nadarajah (14) V. Ponnambalam (15) W. Rajasekaram (16) M. Ramasamy (17) C. Selvaratnam (18) P. Selvaratnam (19) T. Sinnathurai (20) T. Sivaramajah (21) S. Sivapakiam (22) S. Somaskandar (23) M. Sukirthalingam (24) K. Visuvalingam (25) S. Kandappu (26) M. Nagarathinam (27) S. Karthigesu (28) T. Chelvadurai (29) S. P. Veerasingam and (30) M. Sinnathamby.

Illavalai

FIRST DIVISION

P. Asirvatham, St. Henry's.

SECOND DIVISION

Y. Amirthanather, A. Emmanuel, S. A. Gnanapragasam, R. Kanagaratnam, V. Karthigesu, V. A. Manuelpillai, M. J. Mariampillai, S. S. Marianayagam, A. B. Mellican, St. Henry's; T. Paramanathan, Private study; V. Rajadurai, K. P. Selvadurai, P. Thuraiasingam, St. Henry's.

Manipay

FIRST DIVISION

K. Palakrisnar, Manipay Hindu.

SECOND DIVISION

R. Kumaraswamy, Private study; S. Murgesu, V. Namasiyaya, Manipay Hindu; A. S. Rasanayagam, St. Patrick's and Private study; K. Rasarthinam, St. Patrick's and Manipay Hindu; K. Sittampalam, Skanda Varodaya and Private study; A. Sivabala Singam, Skanda Varodaya; S. Sivakurunathar, Manipay Hindu; E. K. Siyanathan, Manipay Hindu and Private study; R. S. E. A. Solomon, Private study; A. Subramaniam, Manipay Hindu; T. Tharmarathinam, St. John's and Private tuition; D. H. E. Wijanathan, Jaffna College.

Point Pedro

FIRST DIVISION

R. Visuvalingham, Chithambara Vidyalaya.

SECOND DIVISION

K. Chandrasekera, Hartley and Private study; S. Kidnasingham, Private tuition; S. Mailvaganam, Vigneswara and Private tuition; A. Manicam, K. Ponniah, Vigneswara; N. Rasaratnam, Hartley and Private tuition; S. Rasiyah, Chithambara Vidyalaya; S. Sanmugarathinam, T. Segarajasingham, Hartley College; S. Selvanather, St. Henry's and Chithambara Vidyalaya; S. Senthinathan, Hartley; S. Sionathamby, K. Sivanandasundaram, Chithambara Vidyalaya; M. Sivasangaranathan, Hartley College; A. Thiruvenkadasalam, N. Tisseveerasingham, T. Yogaguru, Chithambara Vidyalaya.

Vaddukoddai

SECOND DIVISION

A. Chornalingam, Jaffna College; R. Ethirayagam, Victoria; R. Jayaratnam, C. Jayasingh, K. Kamalarajan, Jaffna College; T. Kanapathupillai, Private study; C. Kandasamy, Victoria College; R. Kandiah, Ramanathan and Jaffna College; S. Kumarasamy, Jaffna College; A. Mahesan, St. Joseph's and Jaffna Colleges; T. Mailvaganam, Victoria; S. Manikkavasagar, Jaffna College; S. Palasundiran, Jaffna College and Private tuition; A. Rajapadcham, Vic-

"Most Diabolical and
Dreadful Crime"

(Continued from page 3)

bicycle along the lane by Nageswari's house, had thrown a letter into the compound of her house.

The letter declared that should Nageswari marry anyone other than accused there would be trouble.

Notice of marriage, it would appear, had been given earlier for the girl's marriage to another young man.

Nageswari's brother, on the evening of the day of the incident in question, had asked her to dress and be ready to go out for the ceremonies in connection with the marriage.

The brother then went out.

Twelve Blows

The accused entered the house, while the girl's brother was away, with a large knife hidden under his cloth and inflicted injuries on both the arms of Nageswari.

His Lordship (to Crown Counsel). Both her arms were completely severed?

Crown Counsel: "Yes, My Lord."

Mr. Chitty continuing stated that when the brother returned to the house to take her to the marriage ceremonies he found Nageswari with both her arms chopped off.

The injured girl had stated in her evidence that the accused had dealt twelve blows with the knife in order to sever both her arms.

His Lordship (to accused): How old are you?

Accused: "I am thirty years of age."

His Lordship: Are you married?"

Accused: "No, My Lord."

Addressing the accused before passing sentence, His Lordship said: "you have pleaded guilty to a crime of a most diabolical and dreadful character. It is clear that you conceived this assault against the girl and carried it out with deliberation and that your intention was to make her an object of ridicule for the rest of her life and to prevent her leading a normal life in future, and that you carried out that intention with the result that the young girl will spend the rest of her life unable to do anything and will have to be looked after by other people.

"Menace To Society"

"In accordance with the section under which you are charged, I cannot order a flogging but I can see that for a term of years, you will be prevented from being a menace to society.

"You will go to prison for 14 years' rigorous imprisonment."

toria; Ponnambalam Ratnam, Private tuition and study; V. S. C. Ratnasingam, M. Seevaratnam, Jaffna College; P. Sinnadurai, Jaffna College and Private study; K. Somasuudram, Jaffna and Victoria; S. Subramaniam, Private study; R. Thambiraja, Jaffna College; S. Thuraiajah, Jaffna College and Private tuition; N. Vijiasahara, Jaffna College and Private study.

Supplementary Certificate
LATIN

(Jaffna III)

A. Kumaraswamy, Private tuition,

(Vaddukoddai)

N. Ponnambalam, Jaffna College.

ELECTRICITY AND MAGNETISM

(Vaddukoddai)

N. Nadesan, Jaffna College.

A GREAT MESSAGE OF HOPE

(Continued from Page 1)

It is perhaps the result at first of a conscious effort, but later on it becomes a habit of mind and a part of a man's intellectual equipment, so that it is possible almost by instinct to distinguish the true from the false. In a world drenched with propaganda, when falsehood is deliberately made to masquerade as truth and people are fed with lies in the interests of a policy or an ideology, sincerity is not perhaps one of the virtues now in fashion; but I am old-fashioned enough to believe, though sometimes I find it difficult, that truth will in the end prevail. And so too with simplicity, which is another aspect of truth, since it implies the discarding of catch-words and shams, and of all the irrelevant things with which we have complicated and confused our lives.

Action and Character

Sincerity and simplicity are the qualities of a saint, but saints are not always practical men. And what I admire in Vivekananda also is his strong sense of reality and proportion. He reports his own Master as saying: "First form character, first learn spirituality, and the results will come of themselves." This is the same conclusion as that of the great Greek philosopher, that good acts are those acts which the good man does. Action issues from character; and it is not so much what a man does as what a man is. And I remember with pleasure one of the parables told by Ramakrishna himself. I mean the parable of the Guru, the disciple and the mad elephant. The story is that the disciple once encountered a mad elephant. Every one shouted to him to escape from its path and the *mahout* cried out, "Save yourself, save yourself," but the disciple stood his ground and was attacked by the elephant and seriously injured. His Guru later on inquired from him why he had acted thus, to which the disciple replied that, having been taught that God was manifest in all life, he supposed that the elephant also was a manifestation of God and therefore no harm could come to him. But the Guru said, "It is true that God was manifest in the elephant, but was He not also manifest in the *mahout*, and even more so? Why then did you pay no attention to his warning?" So too on another occasion he is reported to have said, "A devotee ought not to be a fool." And I think that Vivekananda's sense of reality and proportion is shown most strongly in his foundation of the Ramakrishna Order, devoted not only to contemplation and meditation but also to the service of their fellow-men in order that they may the better serve God. I would never speak lightly of the exclusively contemplative life, in which many men and women have found happiness and peace; and there are countries to-day where people may well find in it the only escape from persecution and the miseries of a regimented existence. But in countries like India where the pulse of life beats strongly, and men are still allowed to think for themselves, the conception of a life of renunciation conjoined with service seems to me

to have the higher value. But whether this be so or not, I do not think that the founder of this Mission hesitated between the two; and the extension of its work into so many lands justifies the choice which he made.

The brethren of the Mission would be the first to admit that others have laboured, and are still labouring, in the same field. But they themselves do seem to me to represent the birth of a new idea destined to have far-reaching consequences. *Here is a movement, issuing from Indian soil and based upon the adaptations long familiar to Indian thought, but which has nevertheless given those conceptions a novel content and direction and has related them to modern needs. Its principles are those of unity and not division, of co-operation, not conflict; and the unity is a spiritual one, transcending divisions of caste and creed. Is there not here a great message of hope?*

The picture of Vivekananda among his disciples, their equal and friend rather than their master, is a very attractive one. It was an English poet who wrote "He prayeth best who loveth best, all things both great and small;" and I may fitly conclude what I have to say by quoting words which Vivekananda is said to have used on occasions. During an epidemic he said to one who complained of not being able to talk of religion when he came to see him, "So long as even a single dog in my country is without food, my whole religion will be to feed it." And the other occasion was during a great famine when a devotee had maintained to him that the death of so many was a matter concerning only the victims' Karma and was none of his business; to this Vivekananda replied in a passion of indignation, "Are they men, those who have no pity for men?"

(Prabuddha Bharata)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA (held at Point Pedro) Testamentary Jurisdiction No. 73/P. In the matter of the Estate of the late Devasigamany Balasubramaniam of Valvettiturai

Deceased. Sivapragasam Sabanayagam of Valvettiturai

- Vs. Petitioner.
1. Subramaniam Devasigamany of Do, presently of C. G. R. Maradana
 2. Sivaprakasam Velupillai of Valvettiturai
 3. Annaporany daughter of Sivapragasam of Do
 4. Velupillai Kangatharampillai of Do

Respondents. This matter coming on for disposal before C. E. A. Samarakkoddy, Esquire Additional District Judge, Jaffna on the 15th day of July 1938, in the presence of Mr. M. Esurapadham, Proctor for 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 2nd and 3rd Respondents, that the petitioner be declared entitled to take out Letters of Administration to the estate of the deceased as an heir and that Letters of Administration be issued to the Petitioner accordingly,

House-Craft for Teachers

A Course of Training in Colombo

Colombo, April 21

NEARLY a hundred teachers from the vernacular and bilingual schools in the Island, including those from Jaffna, Trincomalee, Batticaloa and Matara, are at present in Colombo, undergoing a practical course in house-craft. The scene of their activities is Wesley College.

This is an annual course, but a welcome departure from the usual routine has been made in the week's programme this year, talks on books being included.

The programme which is comprehensive and interesting includes courses on house-cleaning, polishing, needlework, furnishing and house-hold economy.

There is training for health work in preparation of the sick room, care of the patient, treatment of common ailments and wounds, accidents and fractures.

The teachers are also taught bathing and clothing of infants, treatment of children's ailments and the training of infants.

Girl guiding is another feature of the programme, in which the teachers are taking a great interest, and games and a sing-song invariably complete the day's work.

Self-Help

The teachers cook their own lunch and dinner and every day distinguished guests are invited to lunch. Mr. R. Patrick, Deputy Director of Education, was guest of honour at yesterday's lunch.

A picnic has been arranged for

unless the Respondents or any other persons appear before this Court on or before the 5th day of August 1938 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 19th day of July 1938
Sgd. C. E. A. Samarakkoddy,
Addl. District Judge.

Extended and reissued for 27-4-39 (Intld) S. R. A. D. J. (O 1 24 & 27-4-39)

tomorrow, while a concert on Monday night will bring the course to a close. The teachers are leaving for their respective stations on Tuesday.

The instructors are Miss C. de Vos, Miss. Goonewardene, Mrs. M. de Silva, Miss D. Karunaratne and Miss Bonne. Dr. (Mrs.) Mary Rutnam, Mrs. Jayasuriya and the Rev. R. Lamb are the visiting lecturers.

This year's programme was arranged by Miss Elsie Solomons, who was assisted by Miss M. Udugama. The success of the course is due to their efforts.

LANDS FOR SALE

Land called 'Piddimandan Malla-diyakadu' described as Lot No. 4 in Preliminary Plan No. 5090 appearing in Title Plan No. 335773 situated in the village called Thampalai in Atchuvely Parish, Valigamam East Division of the Jaffna District containing in extent 24 acres, 1 rood, 27 perches, bounded on the East by land bearing Lot No. 5 in Preliminary Plan No. 5090, North by Point Pedro-Kankesanturai Road, West by lane and South by lowland belonging to the Crown. The whole of this.

This land was purchased from the Crown and is quite suitable for planting coconut, plantains, fodder grass, fruit trees etc. Good water at a depth of 6 or 7 feet is available. The land lies about half-a-mile to the South West of Tondaman-Aar Bridge.

2. A coconut estate being the divided southern share of a land composed of "Thalaiyadi-Thalaimadai" and "Thalaiyadi-thetku" situated in the village of Valalai in Atchuvely parish aforesaid containing in extent 167 lachchams and 11 $\frac{1}{4}$ kulies, bounded on the East by low lands subject to floods and the village-limit of Thampalai, North by coconut estate belonging to Veeragathiar Chelliah, Government pensioner, West by sea shore and South by estates belonging to Arumugam Thampar and others. The whole of this.

Title covered by certificate of quiet possession from Government. The land is cooler than the adjoining ones and lies close to the first land mentioned above.

Intending purchasers are kindly solicited to send their offers to me before the 15th of June next.

K. S. Chandrasegarampillai
Fical's Office,
Batticaloa,
20-4-39
(M/s. 13 24-4-39—1-5-39)

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(Continued from page 2)

Delay in paying the wages shall be punished with the middlemost amercement. Likewise when wages are paid for work that is not completed." Those women who could not stir out of their houses, those whose husbands had gone abroad, and those who were cripples or young girls could work in their own houses. Special arrangements were made for taking raw materials to them, and taking back finished goods from them.⁽⁷⁾

Widows, cripple women, women compelled to work in default of paying fines, mothers of prostitutes, old women-servants of the king, and prostitutes who had ceased to attend temples on service were employed to cut wool, fibre, cotton, hemp and flax.⁽⁸⁾

Wages were paid according as the threads spun were fine, coarse or of middle quality, and in proportion to the quantity manufac-

(7) Arthashastra, Bk ii. chap. 23.

(8) Ibid;

ture, and in consideration of the quantity of thread spun. Wages were cut short if the quantity of thread spun fell short of the raw material supplied. Those who worked on holidays were given special rewards.⁽⁹⁾

The women, who after receiving wages did not turn out the work, had their thumb cut off. Similar punishment was inflicted on those who misappropriated, stole, or ran away with the raw material supplied to them.⁽¹⁰⁾

On the one hand this system of cottage industry found employment for the weaker sex, and on the other hand the profits accruing from these manufactures went to swell the treasury.

Finally, it may be observed that Sir John Marshall remarks that there are signs of the remains of an earlier city lying buried under the ruins of the present site at Mohenjo Daro. If these are excavated, it may possibly transpire that the art of Spinning and Weaving was practised by the Proto-Indians some hundreds of years, nay thousands of years, prior to 5000 B. C., the date of foundation of the last city at Mohenjo Daro.

(To be continued.)

(9) Ibid.

(10) Ibid.

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