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RADIO AS A MEANS OF JOY TO VILLAGES

Wonders of Science

SUPERIORITY OF MAN OVER MACHINE

By the Hon. Mr. C. Rajagopalachariar,
(Premier of Madras, in a Broadcast Talk)

"THE new Radio Station for Tamil Nad is opened to-day at Trichinopoly. My talk, as it is heard by you, is being relayed through air from that station. When wires were first laid and telegraphic messages were transmitted, we were all filled with wonder. Later came the telephone by which men at great distances carried on conversation with one another, recognising one another's voice and laughter. All these, however, required connection by wire. Now I am talking to you across empty space—wireless. Men have now invented an instrument by which, if one sits somewhere and sings or plays music, in hundreds of towns and villages around, men and women can hear and enjoy themselves from where they are. As I contemplate this I am lost in wonderment, though to you it may seem to be commonplace in these modern times.

Wonders of Science

"After the bullock cart came the horse-drawn vehicle. Then came the steam engine and the railway train. We did not imagine that anything could surpass the railway train in human achievement. But then came motor cars which ran about here, there and everywhere, sometimes faster even than the railway. What is more, we ourselves drove them. Then came aeroplanes. As we saw these giant bird-like contraptions soaring and roaring overhead we were reminded of the stories in our ancient mythology like Sita being carried away in a *pushpakavimana*. But now we actually see these magic cars moving in the air and some of our own people pilot them.

"Everyone knows about the wonderful photographic camera which, in less time than it takes to wink, takes pictures with all the details which you

do not notice, absolutely true and faithful. So also, every sound uttered in speech or song is imprinted on the gramophone disc to be reproduced whenever you like. With the camera and the phenograph we can retain for ever form and voice, thereby almost conquering death. Through Radio, if one now sits at Trichinopoly and makes a good speech and sings a good song, throughout Tamil country the pleasure of it can be spread and enjoyed.

Like Catching Fish

"There seems to be no end to the wonders of nature. The forces existing in nature seem to be unlimited in variety. We simply pick them out as men catch fish in the sea. We cannot create any new thing. We simply throw the net and catch what is already there. The fishermen can only catch the fish that is there. But that itself is a great achievement.

"We see God through Radio. We can spread joy through Radio throughout the land. Joy is the sign of life. In fact it may be said that joy becomes life. Joy is the primary and first shape which the soul takes. Joy makes the difference between that which has life and that which has not. A village which has no joy has no life. Man does not live by bread alone. Food makes the body, but joy makes the mind. Radio can be a very good means for spreading joy in every village.

"This day marks the opening of a Radio Station which can spread every day good music and broadcast useful talks throughout the Tamil country. I hope and pray that the institution may prove a great source of joy and provide a fresh life throughout the Tamil districts. I tender my grateful thanks on behalf of the people of this

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TEXTILE INDUSTRY IN ANCIENT INDIA

VI. Silk Manufacture.

By S. R. Muttukumar

(Continued from our issue of 15-5-39.)

Antiquity.

The antiquity of the silk industry in India is uncertain, but the weight of evidence seems to be in favour of its importation from China by way of the Brahmaputra valley, Assam and Eastern Bengal. The tradition is that the eggs of the insect and the seed of the mulberry tree were carried to India by a Chinese princess concealed in the lining of her headdress. The fact that sericulture in India was first established in the valley of the Brahmaputra and in the tract lying between that river and the Ganges renders it probable that it was introduced overland from the Chinese Empire. From the Gangetic valley the silk worm was slowly carried to the other parts of India and westward to Persia. (1)

Silk is mentioned several times in the *Ramayana*, the *Mahabharata* and the Institutes of Manu. The Hebrew scriptures also make two references at least to silk. The *Amos* III. 12 appears to be the Arabic *damask*, English *damask*, a silken fabric; while *meshe* in *Ezekiel* xvi. 10 seems to mean a silken gauze.

Imitation Silk

It appears, however, that some sort of imitation silk was produced in India from early times. P. du Halde has described a species of silk, which is supposed to be the first intimation to the moderns. He says:—"This is produced by small insects nearly resembling snails. They do not form cocoons either round or oval like the silk-worm, but spin very long threads, which fasten themselves to trees and bushes as they are driven by the wind. They are gathered and wrought into silk stuffs, coarser than

those produced by domestic silkworms."⁽²⁾

On the other hand, it is possible that this cultivation of the native varieties, including the *tasar* silk, the silk produced by worms feeding on laurel species, and the silk produced by worms feeding on castor oil plants, was probably stimulated by the value of the *Bombyx* silk. (3)

Introduction into Europe

There is an interesting story in connection with the introduction of the silkworm into Europe. The Persians, who had the monopoly of the silk trade with the East, raised its price to such an extent that Emperor Justinian sought the assistance of his ally, the Christian King of Abyssinia, to wrest a portion of the silk trade from the hands of the Persians. In this attempt he failed; but, owing to an unexpected event, he realized at last the object of his ambition.

Two Persian monks, employed as missionaries in some Christian churches, were successful in penetrating into the country of the Seres (China). There they observed the labours of the silkworm, and acquainted themselves with the method of manufacturing silk fabrics of different patterns. This knowledge they conveyed to the Emperor; and, being encouraged by liberal promises, they undertook to bring to Constantinople a sufficient number of silkworms. This they accomplished by conveying in a hollow cane the eggs of these insects. The eggs were hatched by the heat of a dung-hill; and the worms, fed with the leaves of a wild mulberry tree, multiplied and worked in the same manner as in their original habitat. Large numbers of them were then reared in different parts of

(Continued on page 7)

(2) Dr. Robertson's *Disquisitions Concerning Ancient India*, Note, xxiv.

(3) *Cambridge Natural History*, vi. 376 quoted in Schaff's *Periplus*, p. 264.

(1) *Encyc. Brit.* Art:Silk.

A SHORT STORY

A SADHU'S
LOVE
AFFAIR

BY DEWAKI

The boatman was disappointed. His brother was a fashionable young man who drank and ate and purchased. He made commission out of everything, over and above the hire of the houseboat.

Abdullah was unlucky. He had a sadhu who lived all alone; and who never made any purchases except fruits and milk by way of food and the newspapers.

'But you got better rent,' his brother consoled him. 'He paid you what you asked, whereas my man cut me down by fifty per cent. I must try to make up the loss through him. All alone? Fool, why not throw Fatema on him and make him unloose his purse strings?'

Fatema was the boatman's niece. Abdullah was not over-scrupulous in his ways. He clutched at the idea.

'A sadhu? Nothing of the kind. He does not wear saffron coloured clothes. I have never seen him pray—unless he does it when he walks about. He is some wealthy man trying to get some peace and rest. Did he not say that he will go down the river to Wular?'

And Fatema had instructions to decoy the young man.

II

Jatadhar heard with dismay that in the interior no fruits and no vegetables would be available. 'We are a poor people, sir,' Abdullah said, 'and we live on rice and leaves and on fish if we can get them. Kashmir is very very poor, sir—no one wants vegetables!'

'Well, I must live as the people in the locality live,' Jatadhar said and that settled it. Fatema was to serve him with rice and the leaves and, of course, milk was available in plenty throughout the journey.

The boat was cut off and it drifted slowly—it was a thrilling experience to see the boat meandering along with the river—creeping along in the current. Men and women and children could be seen bathing or playing on the banks. The sun shone. The boat drifted—trees and rocks receded.

'Wonderful,' thought Jatadhar as he looked on steadily through the opening of the boat in front of him—now a mountain, now a meadow, now a tree, now a temple—the river bending and twisting and the boat also going round and round.

'Food is ready, sir.' And Fatema appeared on the scene, with a smile and dressed in her choicest.

Jatadhar had heard of the wiles of these girls and without being offensive he took the plate.

'You are a Hindu and I am a Muslim, and you are not afraid? Fatema asked coming near.

'Sister,' Jatadhar said. 'To me there is neither Hindu nor Muslim. I deal with brothers and sisters in this world.'

'You are a sadhu?' and Fatema looked below half in fright. She looked beautiful then.

'I am not a sadhu, sister,' Jatadhar said. 'It is not easy to be a sadhu. I am trying to see Kashmir

so as to get the background for a novel I am writing.'

III

'No—I fear him—I cannot be bold.'

Fatema was definite about it to her uncle who was rather annoyed that the girl was not making more progress. For instance, Fatema had taken Jatadhar in a shukari round the river. She and he alone—and nothing had happened. 'We talked a great deal of the river and the hills and the fountains,' Fatema said. 'And he ate with me from the same plate. But he is a brother to me—he calls me sister. And he means it.'

Jatadhar was so different from young men of his age—that was now accepted. For one thing, he never asked accounts, but had stopped purchasing things through the boatman. He simply went out and bought the things he wanted.

'My uncle will purchase things—he is a clever man,' Fatema once said as Jatadhar brought some articles.

'Fatema, your uncle is too clever. He pays more than is necessary. Don't you know that?'

But she said, that is the way with all of them—it formed part of their legitimate earnings.

'I can give you some small change if you are in need—ask for it. But why do you steal? And sister, I know that your uncle is annoyed with you for—'

Jatadhar looked at Fatema and Fatema looked below—shy and trembling. 'Now, sister, surely you cannot love me for order—there must be some boatman you love. Tell me, and I shall be your friend.'

Fatema looked up—and tears rolled down her cheeks. She went away.

IV

'Babuji, you said you will help me—Rashid who drags the boat is poor, and my uncle will not allow me to speak to him—I love him.'

Jatadhar looked at the young man pulling the boat along as he walked on the shore—a strong fellow who did all the work because Abdullah merely walked on.

'What is Rashid getting?' asked Jatadhar.

'He only gets food here. My uncle does not pay him. When he goes down to the plains in winter he earns, but he has an old mother to feed. Rashid is a good man.'

Love—and it stirred this best girl, kept for immoral purpose. Love, the gift of the gods, God Himself, looked down on the girl as she eyed sideways at Rashid walking steadily on and on.

'Send Rashid to me,' said Jatadhar, when Fatema answered that her uncle would be annoyed if she was found talking to him. 'My uncle will not allow any one to speak to you, sir—only he must speak to you—or I.'

Indeed? Poor Rashid, he cannot even speak to Jatadhar.

'Well, I shall find an opportunity to speak to him. In the meanwhile, you tell your uncle that I

have asked for you to-night—Here is your money.'

'Rashid—'

'Fatema.'

And the lovers met in the houseboat!

'My God,' prayed Jatadhar, 'I do not know if I have done well, but this is real love indeed. I have never spent money for better purpose.'

V

Abdullah was a changed man. He assumed more importance now. He entered the room of Jatadhar, arranged his table, put a vase of fresh flowers on it with a smile. 'Fatema sent it, sir.'

Jatadhar did not encourage the man. 'Leave it there and come only when called,' he curtly said.

'When you next go to Lahore for work, Rashid, come away with Fatema. I shall find you permanent work on a salary that will enable you to live with her. Marry her.'

Marry Fatema? Rashid said it was impossible. He was a poor man and her uncle would never think of him for Fatema.

'Then you will have to do what young men and young women do when they truly love each other—elope. But, Rashid, promise that when you go to Lahore you will marry Fatema. On that understanding I shall pay you money to enable you to go to Lahore.'

Rashid and Fatema fell at the feet of Jatadhar. 'Rashid will not cheat me—No, he will not,' said Fatema and Rashid was even more explicit.

'Master,' he said, 'I may be poor and uneducated but I knew when some one has been kind. I shall never be untrue to the girl whom you have called sister. I feel ready to lay down my life at your feet, for you have shown me that there is a side to human character quite different to Fatema's uncle's.'

And once again Jatadhar thanked God that he was able to bring together two such lovers.

'Sisters, you should forgive your uncle and always learn to be true to Rashid,' Jatadhar said as she came along with others to the car by the side of the boat—Jatadhar was leaving for the plains.

'No present to Fatema, huzar,' asked Abdullah as Jatadhar got into the car.

'Yes, Abdullah, I shall give her a good present—later, not now. You will know of it of course.'

And Abdullah knew of it too soon—for Rashid would not allow Fatema to live with him again.

'You are spoiling her—you are thrashing on her. She has agreed

to marry me,' Rashid was almost violent.

Abdullah was taken aback. 'You son of a beggar. I fed you—'

'In return for hard work, you half fed me,' Rashid gave back. 'Now look here, Fatema is mine and I propose to marry her. Any one who objects to it might consider himself my enemy.' And Rashid drew up his sleeves and discovered strong muscles.

The sympathy was with Rashid, for they knew Abdullah to be a wild and wayward fellow.

'I shall have you killed,' said Abdullah as he left.

Rashid smiled. 'Yes, he can easily manage to have me killed—but not if I am not in Srinagar.'

'Well Rashid, you will get Rs. 25 a month as agricultural labourer, but that includes the work of Fatema also. I hope you will be happy with the money.'

Twenty-five rupees every month! Rashid was happy.

'But what of this money you gave me—I have hardly spent anything out of it.'

'It is dowry I have given along with my sister to you,' and Jatadhar was happy as they smiled. —Indian Nation.

(Roy's Weekly.)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 731

In the matter of the Estate in Ceylon of Ponnusamy Venkataraman formerly of Chattanathapuram in South India, but late of Jaffna.

Deceased.

Veeragathipillai Rajasegaram of Tondaimanar Jaffna Petitioner.

S. Ponnusamy Iyer Krishnamoorthy Iyer of Chattanathapuram, Shialli Taluk, South India, presently of Tondaimanar, Jaffna Respondent.

This matter of the petition of Veeragathipillai Rajasegaram of Tondaimanar praying for Letters of Administration to the estate of the abovenamed deceased Ponnusamy Venkataraman coming on for disposal before G. Coomaraswamy Esquire, District Judge, on the 24th day of April 1939 in the presence of Mr. M. Ehamparanathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 24th day of April 1939 having been read, it is declared that the petitioner is the attorney of the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall on or before the 12th day of June 1939 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 24th day of April 1939

Sgd. G. Coomaraswamy,
District Judge.

(O. 9, 22 & 25-5-39)

SALE OF TODDY RENTS 1939-1940
MULLAITIVU DISTRICT

NOTICE is hereby given that the Assistant Government Agent, Mullaitivu [Vavuniya], will receive sealed tenders for the purchase subject to Toddy Rent Sale Conditions published in Government Gazette No. 8118 of April 28, 1939 and General Conditions applicable to all Excise Licenses, of the exclusive privilege of selling fermented toddy by retail in the unincorporated rivers during the period 1st July, 1939 to 30th June, 1941.

2. For further particulars see Government Gazette No. 8431 of 19th May, 1939.

3. The Conditions of Sale and any other required information may be obtained at the Vavuniya Kachcheri.

The Kachcheri,
Vavuniya, 16th May, 1939S. S. NAVARATNAM,
Assistant Government Agent.

List of taverns referred to:-

No.	Division,	Local Area.	Date & Time of closing tavern	Place.
1	Maritime Pattus	Vaddiyakattu	June 6, at 10 a.m.	Mullaitivu
3	-do-	Puthumthalam	" " 10.10 a.m.	Residency
4	-do-	Pothukudiyirappu	" " 10.20 a.m.	-do-
5	-do-	Vattapala	" " 10.30 a.m.	-do-
7	-do-	Chillawatts	" " 10.40 a.m.	-do-
8	Vavuniya North	Kachchilamadu	" " 10.50 a.m.	-do-
11	Vavuniya Sanitary Board Town.	Within Sanitary Board limits of Vavuniya.	June 7, at 9 a.m.	Vavuniya Kachcheri.

[G. 5, 22-5-39]

REPRESENTATION TO CONTINUE ON TERRITORIAL BASIS

State Council Accepts Legal Secretary's Motion

MR. PONNAMBALAM'S AMENDMENT REJECTED

Colombo, Saturday.

MR. J. C. Howard's second reforms motion proper—"that seats in the State Council for which members are elected shall continue to be filled on a territorial basis"—was carried in the State Council yesterday evening by 31 votes to 11, four declining to vote.

Mr. Ponnambalam's amendment—"that seats in the State Council shall be filled on a territorial basis or communal electorates or electoral colleges"—was defeated by 20 votes.

The third reforms motion which will be discussed next week concerns the appointment of a Delimitation Committee to recommend such changes in the electoral areas as would help the Minorities to secure a greater measure of elected representation.

When the Reforms debate was resumed yesterday afternoon Mr. I. X. Pereira (Nominated) continued his remarks on Mr. G. G. Ponnambalam's amendment that seats in the State Council should be filled on a territorial basis, with communal electorates or electoral colleges.

A sincere attempt, he said, should be made to give the necessary protection and representation to the minority communities.

He recalled that in the old Legislative Council there was territorial representation side by side with communal representation. And there was complete harmony, he added, among all communities.

He supported the amendment of Mr. Ponnambalam and he appealed to the leaders of the country to do all in their power to have a united Ceylonese nation by recognising the right of the minorities.

"Radically Wrong"

Mr. G. C. S. Corea (Minister of Labour) said that he agreed with Mr. I. X. Pereira that there was something radically wrong with the present system and that was why they sought for another scheme.

He supported those reforms because they contained the essential characteristics of territorial representation with adequate representation for the minorities.

They had always demanded and they were still definitely in favour of territorial representation with adequate safeguards. Those safeguards, he added, were contained in the Governor's recommendations.

Mr. Ponnambalam, he said, had laboured very much to show that the Tamil community had a rightful place in Ceylon and none, said Mr. Corea, had denied the fact.

Dr. A. P. de Zoysa (Colombo South) said that he could prove

that even the seats in Jaffna were not fought on a communal basis. If it was on a communal basis they would not have returned Mr. Natesan who was an Indian. Any person entering an electorate on communal grounds should be ignored. The communal element would ruin the fundamental principles of Government.

Mr. R. Sri Pathmanathan (Mannar) said that Jaffna Tamils had at no time acted against the political aspirations of the Kandians. The Tamil leaders in the Congress had the highest respect for the Kandian claims. The speech of Mr. B. H. Aluwihare was an exposition of the communal claims of the Sinhalese.

The Jaffna Tamils had always desired the welfare of the Kandians. In the Congress there had been Kandyan leaders like Mee-deniyia Adigar.

Mr. B. H. Aluwihare (Matale): Never, Never.

Mr. Sri Pathmanathan said that it was the Low-Country Sinhalese who had let down the Kandians.

Territorial representation was a perfect basis but as conditions were at present it would not work. It might work well at some future date.

In this country unless the communal problem was settled there would be no room for a peaceful work of the Constitution.

"Best Method"

For Dealing with Communalism

Major J. W. Oldfield (Nominated) said that the best method of getting rid of the communal problem was a matter for argument. One point of view was that the existence of the problem should be acknowledged and just measures meted out.

He had not realised how strong communal feeling was until he had listened to the speech of Mr. George E. de Silva in the State Council the previous day. During the debate the members of the minority communities were accused of preaching communal propaganda. But Mr. George E. de Silva had stated that the Sinhala Maha Sabha of the Minister of Local Administration was as communally-minded as the members from Jaffna.

Under the circumstances he would support the amendment of Mr. G. G. Ponnambalam for some agreement to be made for communal representation with the hope that communal representation would eventually disappear.

Major Oldfield added that nomination for the representation of specific interests was more practicable. He would be prepared to support the amendment of Mr. Ponnambalam if he defet-

(Continued on Page 6)

GANDHIJI'S CONFESSION AND REPENTANCE

The Part he Played in the Rajkot Affair

Rajkot, May 17

MAHATMA Gandhi has renounced the advantages accruing from the Award of the Chief Justice of India in the matter of Rajkot Reforms.

In a statement issued this evening, Gandhiji says:—

"When I left for Calcutta on the 24th ultimo, I said that Rajkot had proved a laboratory for me. The latest proof of the fact lies in the step I am now announcing. After an exhaustive discussion with my coworkers, I came to the conclusion at 5 p.m., evening, that I should renounce the Award of the Chief Justice.

"First Tainted With Himsa"

"I recognise my error. At the end of my fast, I had succeeded as no previous fast had done. I now see that it was tainted with *himsa*. In undertaking the fast I sought the immediate intervention of the Paramount Power so as to induce fulfilment of the promise made by the Thakore Sahab. This was not the way of *ahimsa* or conversion. It was the way of *himsa* or coercion. My fast, to be pure, should have been addressed only to the Thakore Sahab, and I should have been content to die if it could not have melted his heart or rather that of his adviser Darbar Shri Virawala.

"My eyes would not have been opened, if I had not found unexpected difficulties in my way. Darbar Shri Virawala was no willing party to the Award. Naturally, he was in no obliging mood. He, therefore, took advantage of every opportunity to cause delay. The Award, instead of making my way smooth, became a potent cause of angering the Muslims and Bhayats against me. Before the Award, we had met as friends. Now I am accused of having committed breach of a promise made by me voluntarily and without any consideration. The matter was to go to the Chief Justice to decide whether I was guilty of the alleged breach of promise. The statements of the Muslim Council and the Gurasia Association are before me. Now that I have taken the decision to renounce the Award, there is no occasion for me to answer the two cases. So far as I am concerned, the Muslims and Bhayats can have anything the Thakore Sahab may be pleased to give them. I must apologise to them for having put them to the trouble of preparing their cases.

Mr. Virawala's position

"I owe an apology to the Viceroy for the unnecessary strain I have put upon him in my weakness. I apologise to the Chief Justice for having been the cause of putting him to labour which, had I known better, he need not have gone through. Above all, I apologise to the Thakore Sahab and Darbar Shri Virawala. So far as the latter is concerned, I must also own that, in common with my co-workers, I harboured evil thoughts about him. I do not here pause to consider whether the charges made against him were true or not. This is not the place

to discuss them. Suffice it to say, that the way of *ahimsa* was not, and has not yet been, applied to him. And let it be said to my discredit, that I have been guilty of playing what may be called a double game, that is, hanging the sword of the Award over his head and wooing him and expecting him of his own free will to advise the Thakore Sahab to grant liberal reforms. This method, I admit, is wholly inconsistent with *Ahimsa*.

"When all of a sudden, I made what is known as a sporting offer to Mr. Gibson on 19th April, I discovered my weakness. But I had not the courage then and there to say: 'I do not want to have anything to do with the Award.' Instead, I said: 'Let the Thakore Sahab appoint his own Committee, and then the Parishad people will examine the report in terms of the Award, and if it is found defective it could go to the Chief Justice. Darbar Shri Virawala detected a flaw, and very properly rejected the offer saying: "You are still hanging the Award over my head, and want to become a court of appeal over the Thakore Sahab's Committee. If such is the case, you must take your pound of flesh and no more." I saw the force of his objection. I told him too that I lacked the courage then to throw the Award overboard, but I would still plead with him to come to terms with the people as if the Award was not in existence and as if the Sardar and I had also withdrawn. He promised to try. He tried on his own fashion, but not with a large heart. I do not blame him. How could I expect a large heart when he knew my faint-heartedness in clinging to the Award? Only trust can beget trust. I lacked it myself.

"But at last, I have regained my lost courage. My faith in the sovereign efficacy of *Ahimsa* burns brighter for my confession and repentance.

"Unjustified Fears"

"I must not do an injustice to my co-workers. Many of them are filled with misgivings. My exposition of *Ahimsa* is new to them. They see no cause for my repentance. They think that I am giving up a great chance created by the Award. They think too that, as a political leader, I have no right to play fast and loose with the fortunes of 75,000 souls, may be, of the whole of the people of Kutchiwar. I have told them that their fears are unjustified, and that every act of purification, every accession of courage but adds to the strength of the cause of a people affected by a movement of Satyagraha. I have told them too that if they regard me as the General and expert of Satyagraha, they must put up with what may appear to them to be my vagaries.

"Having now freed the Thakore Sahab and his Adviser from the oppression of the Award, I have no hesitation in appealing to them to appease the people of Rajkot by fulfilling their expectations and dispelling their misgivings."

NOTICE

I Somasundram Saravanamuttu of Nallore, Jaffna do hereby inform the public that I have ceased to act as attorney of R. M. Veluppillai of Benares India from 1st March 1939.

(Ms 45, 22-5-39)



Hindu Organ

MONDAY, MAY 22, 1939

THE AGRICULTURAL
BILL

CEYLON WITH HER VAST undeveloped areas can very well be self-contained as regards her food-supply and the Government must be supported in all reasonable measures in that direction. The vast majority of the population have cultivated a taste for the imported rice in preference to the more nutritious home article. Agriculture is not paying and the farmers are dying of starvation and malaria in many parts of Ceylon. The Ordinance which passed its second reading last week is an attempt to remedy these evils. Its object is defined to be to regulate the importation of agricultural products and to facilitate the sale of the agricultural products of Ceylon. It is proposed that the State should set up rice mills in important centres and by imposing a quota of locally grown food on the importers of foreign products and by licensing the retail traders, who will also be expected to stock a certain percentage of the local product, should ensure the sale of home-grown food. The Financial Secretary blessed the scheme and prophesied a gain of Rs. 5,000,000 to the peasants if the scheme were enthusiastically worked out. While the ideal is very praise-worthy, we believe the State is introducing the principles of dictatorial countries and increasing State interference with private enterprise and the burden of administration while the treasury is already depleted by the extravagance of the Board of Ministers.

To effectively enforce the scheme it will be necessary to collect accurate statistics of local production and consumption, to establish stores at all important centres and maintain a regular supervision of the retail trade all over Ceylon. All this would mean the establishment of an additional department or at least a large increase of staff to the existing Food Control Department. The administrative charges have so swollen since the advent of the Donoughmore Constitution that it is inadvisable to add to it

any further. State competition with private enterprise may lead either to severe financial loss by the State or to the creation of a monopoly and the forcing up of prices. The article offered by the State may also not be of the right quality to satisfy the public taste. As Mr. ALUWIHARE mentioned in the State Council, there is the fear that some British company may enjoy a virtual monopoly of the rice milling industry, although the Minister denied any such intention. It is also possible for importers to form a ring and by the buying up of import coupons to force up prices to the great disadvantage of the consumer. There is also the difficulty of gauging exactly the needs of the market or estimating the supply available locally. The local product may not be to the taste of the people of a certain area and it will not be possible for stockists to force an article on the consumer. State interference with private enterprise is usually uneconomic and gives rise to a lot of inefficiency and indirect attempts at evasion and malpractices. Men without business capacity may be entrusted with the task of administering the control system and blunder as in the case of the various colonisation schemes undertaken by the Ministry.

In the absence of an adequate supply of home produced food of the right quality, to attempt to control the sale of foodstuffs by the issuing of licenses and fixing of quotas of local supply would be a case of putting the cart before the horse. The state control of the match industry has created a virtual monopoly and resulted in the raising of prices without any gain to the country at large. There is nothing to make us hope that the control of trade in articles of food will lead to any better results. Our fear is that it may bring greater hardships to the consumer. No one can gainsay that food production must be speeded up so as to make the country self-sufficient. It is also necessary that the people must be induced to prefer the home supply to the imported article. But this must be attained rather by persuasion and propaganda and by the improvement of the quality of the home article than by legislation.

Discovery of Sacred
Buddhist Sutra

4,888 Volumes

Tokyo, (By Mail).

Dr. Gemmyo Ono, an authority on Buddhist literature, discovered a copy of Daizokyo, a sacred Buddhist sutra dating back to the Sung Dynasty of China in a curio shop in Osaka. In 4,888 volumes and encased in 76 boxes it was printed about six centuries ago at Chisha along the Yangtse, later sent to Chosen and brought to Japan 488 years ago.

Ottawa Welcomes
King & QueenEnthusiastic Crowds
Line Streets

Ottawa, May 19.

A Crowd of six thousand cheered lustily as the King stepped from the train and inspected a guard-of-honour of the Princess Louise Guards wearing khaki great coats over colourful red tunics, the Cameron Highlanders' full Highland dress.

Their Majesties were greeted by Lord Tweedsmuir and after a Royal salute of guns drove away to Government House, accompanied by an escort of Dragon Guards.

Crowds had stood two hours in the pouring rain with newspapers slung round their shoulders and commented freely on the Queen's smiling charm. One Canadian exclaimed colloquially: "Oh Boy! The Queen is going to tear things right open." The sun happily emerged as such comments were heard.

The route to Government House, where a State Dinner is being held this evening, followed by a reception, resembled a brightly-coloured sea as the crowd, including thousands of young people lining it, waved Union Jacks.

The Queen entered the capital wearing a lilac-coloured ensemble and a grey hat with ostrich feathers.

The King wore the full dress uniform of a Field-Marshal with a plumed hat.

In the afternoon Their Majesties will proceed to Parliament buildings and early in the evening will receive the Press at Government House.

Revision Of History
Text-Books UrgedTo Infuse Patriotism
In India Youths

Lucknow, May 18.

A non-official resolution recommending to the Government to appoint a Committee of experts to revise the text-books on Indian History eliminating passages which are likely to cause friction between Muslims and Hindus in India or which are calculated to impress upon Indian youths that India was inferior to other nations, and to remodel the same with a view to infusing a feeling of brotherhood, toleration and patriotism in the youths of this country, was passed by the U. P. Legislative Council.

IRON LUNG SAVES
BABY'S LIFELord Nuffield's Gift to
Galle Hospital

Galle, Saturday.

The life of a baby born this morning in the Galle hospital was saved by the iron lung gifted by Lord Nuffield which was installed in the hospital only yesterday.

When the baby was born it was not breathing and artificial

SIDE LIGHTS
AND
LIGHT SIDES

(By Squint Eye)

Mr. G. G. Ponnambalam is reported to have spoken at a Vadukoddai meeting alluding to the important events of the present quarter of the 21st century.

I have always thought that he was rather ahead of the times for Ceylon.

An Italian paper tried to ridicule the British habit of fighting its wars with other people's soldiers.

What about fighting other people's wars with one's own soldiers, as in Spain?

In Bombay the Congress government in introducing Prohibition has excluded Europeans and aboriginal and hill tribes from its penalties.

While the white man may appreciate the booze would he like the bracketing with aboriginals? Perhaps it was some Congressman's clever way of getting his own back.

Fifty British men and women in the past four years have had their sex changed at a London hospital, says a newspaper.

May I tell from where they came? Middlesex!

Some newspaper reporters in the Rangoon Legislature have been permitted to possess revolvers while in duty.

Their reports must now be sound.

Because his friends laugh at him whenever they see his initials, a young Anglo-Indian of Calcutta has decided to apply for a legal alteration in his name. The young man's full name is Frederic Oliver Oswald Little.

An old teacher of mine used to say that there are no foolish names but only foolish persons.

Strong nations are fertile and weak ones are sterile, declared Signor Mussolini, recently.

And some of them are puerile in addition.

HITLER AT FIFTY said a newspaper headlines.

Fitter and Hefty, would do for a second head.

A famous writer has an article on "the Importance of Greece" in discussing war prospects.

Grease is quite an important thing for both sides.

"Germany need not be concerned about the future if the Lord Almighty preserves the strength and health of the Fuehrer for many more years and decades", said Dr. Goebbels.

But the Lord Almighty will have to be concerned about His future if he doesn't do so.

respiration by hand proved ineffective.

Thereupon the baby was put in the iron lung.

Within 15 minutes the baby began to breathe and after two hours in the lung it was removed, completely recovered.

Had the lung not been installed yesterday there would have been no chance of saving its life.

ITALO-GERMAN TREATY TO BE SIGNED

Automatic and Reciprocal Military Aid

KING VICTOR OF ITALY TO VISIT BERLIN

London, Saturday.

THE Italo-German Treaty of Alliance will be signed on Monday. Count Ciano left Rome for Berlin today for the purpose. His visit will last three days and will include an interview with Herr Hitler.

Official circles in Rome declare that all forecasts of the nature of the treaty are purely arbitrary, but the "Osservatore Romano" publishes a Berlin report that the alliance is thought to provide automatic and reciprocal military aid in the event of a conflict, and an agreement with regard to zones of influence in Southeast Europe.

The pact, according to this report, will last for ten years after which it will be reviewed. This reports adds that it is understood that in the event of an armed conflict, even if only one of the Axis Powers is involved, there will be military consultations and joint military and political action.

It is authoritatively stated in Rome that King Victor Emmanuel of Italy will pay a State visit to Berlin after the signature of the Italo-German treaty of alliance.

The exact date has not been fixed, but it is thought that the visit will take place possibly at the end of this week. The visit of King Victor, it is said, will furnish another occasion for strengthening the Axis.

It is expected that elaborate festivities will be held in Berlin in honour of the Italian sovereign.

Count Ciano is due in Berlin on Sunday morning. He is accompanied by the War Secretary, General Pariani. Count Ciano and Herr von Ribbentrop will sign the pact on Monday morning, after which Count Ciano will call on Herr Hitler.

Cinema Show on "Maternity and Child Welfare" at Pt. Pedro

Pt. Pedro, May 19.

A cinema show on Maternity and Child welfare was held at the Girls Bilingual Boarding School under the patronage of Mrs. W. R. D. de Silva (wife of the Point Pedro Magistrate) on Thursday the 18th instant at 6-30 p.m. This was meant for ladies only and many prominent ladies of Point Pedro were present in response to the invitation sent by Miss. M. M. Margatroyd, Principal, G. B. S. S.

Mrs. W. R. D. de Silva was presented with a bouquet (Chendo) on arrival at the Hall by a Senior Girl of the School.

Then Mr. P. Nadesan, Sanitary Inspector, Point Pedro, in the

CHRISTIAN TAMIL MUSIC SCHOOL

Opened in Jaffna

A large number of Christians from all parts of Jaffna met at St. Peter's Methodist Church, Jaffna, when the Rev. E. M. Weaver, the Chairman of the North Ceylon Methodist Church, opened the Christian Tamil Music School. He welcomed the tutor, Bhagavathar J. P. Jacob, who had come from Madura.

The Rev. James S. Mather, who was responsible for the opening of the music school, said that the object of the school was to train their congregations to sing better and according to their ancient science of Tamil music. In the past they had neglected Tamil music and it gave rise to the complaint that their religion had denationalised them.

Bhagavathar Jacob sang a few Ragas and later taught the congregation to sing one of them. Arrangements have been made to hold singing classes at St. Peter's Church twice every week, on Wednesdays and Saturdays in the evenings, for the next three months.

At the end of the term the school is expected to move on to other mission stations in Jaffna as well as in the Eastern Province.

In the course of the opening speech gave an introduction of the film to be screened, appealed to the ladies of Point Pedro to start Maternity and Child Welfare Clinic at Point Pedro with the help and guidance of Mrs. W. R. D. de Silva. He said that Sister Esther Hayden from Puttur has promised to lend the services of a Lady Medical Officer free of charge for this work and it was up to the ladies to rise to the occasion and to do some service to the poor and downtrodden members of humanity.

The show came to a close with a vote of thanks proposed by a member of the staff of the Girls Bilingual Boarding School, to Mrs. W. R. D. de Silva for her patronage and to Mr. P. Nadesan, Sanitary Inspector for having got up the show. (Cor.)

Non-Ceylonese Govt Employees

Scheme for Repatriation of Daily-Paid Man

Colombo, Saturday.

The Chief Secretary and the Financial Secretary were in conference this morning drawing up a scheme for the repatriation of the daily-paid non-Ceylonese Government employees who are to be discontinued shortly.

It is understood that it is likely that a special officer will be appointed to carry out the repatriation scheme. This is one of the suggestions which was considered at this morning's conference.

If all non-Ceylonese daily-paid employees take advantage of the Government offer to go back to their homes at the State's expense, and with a gratuity on a graded scale, the total sum required is estimated at two-and-half-million rupees. Of this sum, as a first instalment, Sir Baron Jayatilaka will ask the State Council on Tuesday, to approve a supplementary estimate of Rs. 500,000.

Broadcasting

AKASH-VANI, MYSORE

This Week's Programme

Wavelength: 702 Meters Frequency: 4265 Kc/S. CALL SIGN: V. U. 7. M. C.

Monday, the 22nd May, 1939

6 p.m. Hindustani Light Music
6-15 p.m. News and Announcements
6-30 to 7-30 p.m. Karnatic Vocal Music
7-30 to 8-30 p.m. Karnatic Vocal Music Performance by Srimalathi N. Chokathayammal & Party

Tuesday, the 23rd May 1939

6 p.m. Orchestral Music
6-15 p.m. News and Announcements
7 to 8 p.m. Devotional Music (Purandara Das Kirtanas) by Brahmasri Gamaki Ramakrishna Sastry & Party

Wednesday, the 24th May 1939

6 p.m. Karnatic Light Music
6-15 p.m. News & Announcements
6-30 to 8-30 p.m. Violin Recital by the Ashwani Vidwan Venkatesaniah accompanied by Master Ananthaswami (Mridangam)

Thursday, the 25th May 1939

6 p.m. Nadaswaram
6-15 p.m. News and Announcements
7 p.m. Popular Science: "Visual & Radio Education" by B. M. Sivaramiah Esq.
7-30 p.m. Tamil Drama, 'Chandida'

Friday, the 26th May 1939

6 p.m. Instrumental Music
6-15 p.m. News and Announcements
7 p.m. Hindusthani Music
7-15 p.m. Talks to Children in Urdu — "Ajeeb Batao" by Mr. Abdul Rehman Sheriff
7-30 p.m. "Qirat"

Saturday, the 27th May 1939

6 p.m. Theatrical Tunes
6-15 p.m. News and Announcements
6-30 to 8-15 p.m. Vocal Music Performance by Vidwan B. Parasuram & Party

Sunday, the 28th May 1939

No Broadcast.

RAJKOT RETURNS TO NORMAL

PUNISHMENTS TO BE WITHDRAWN

SEQUEL TO GANDHIJI'S STATEMENT

Rajkot, Saturday.

OVER the signature of the Thakore Sabib, the following notification was issued this evening:

In view of the restoration of normal conditions in the State now, and there being no likelihood of any further agitation, due to the statement issued by Mr. Gandhiji, rightly advising our people to approach us, we hereby announce as under:—

(1) All notifications and orders passed since 1-8-38, with a view to meeting the situation created by the agitation being now no longer necessary, are hereby cancelled.

(2) All fines recovered, all confiscated properties now in the possession of the State and all monies realised by the sale of confiscated properties in respect of acts committed in pursuance of the agitation, will be restored to individual owners on their submitting their request for the same. Fines not recovered will be remitted.

(3) All citizens of the State henceforth will enjoy all their civil rights and liberty so long as they remain within the ordinary law of the land.

The above announcement will be made when a darbar is held at the Thakore Sabib's palace this evening.

An announcement regarding the appointment of a committee to prepare a scheme of reforms for Rajkot State is expected to be made today. The ban on newspapers is also to be lifted.

INDIA'S CONCERN FOR HER NATIONALS IN CEYLON

Strong Action May be Taken

Simsa, May 20.

Many important developments in the position of Indian nationals, particularly in South Africa and Ceylon, are bound to come under a searching review at the meeting of the standing Emigration Committee which will be called at Simsa on May 26.

The Asiatic Land Bill in South Africa, and the Ceylon Government's formal approval of the scheme to repatriate Indians employed on daily wages in certain Government departments to make room for Ceylonese unemployed, have caused great concern here as elsewhere in India.

This feeling will, doubtless find expression at the meeting which, it is anticipated, will urge the adoption of stronger measures by the Government of India.

LETTER TO THE EDITOR.

எலிமயிர்ப்போர்வை
(Elimayirpporvai)

Sir,—In my article on "Woolen Fabrics" published in the *Hindu Organ* of the 15th instant, I mentioned that the எலிமயிர்ப்போர்வை in the *Jivaka Chintamani* was nothing but common sheep wool and that by எலி the author meant only a sheep. In support of this I quoted Rev. Fr. Gnana Prakasar's article in the *Catholic Guardian* of the 14th March 1934. A friend of mine invites my attention to the fact that this interpretation was first suggested by Mudaliyar C. Rasanayagam, retired C. C. S. in an article contributed to the now defunct *Gnayiru* (எலியூ) in 1933. My friend appears to be correct, for, if I remember right, the Rev. Father himself once told me that this idea was suggested to him by the Mudaliyar.

S. R. Muttakumar.

Kurumpahaddy,
19th May 1939.

ALL CEYLON
AGRICULTURAL
SHOW

In Kandy Next Year

At a meeting of the Standing Committee of the Central Board of Agriculture appointed for the purpose of organising All-Island Agricultural Shows it was decided to hold the first All-Island Agricultural Show in Kandy during Vesak next year.

A draft catalogue was considered and it was decided to consult the different Research Schemes and various authorities before the final catalogue is issued.

At the next meeting of the Kandy District Agricultural Committee a local committee with the Government Agent, as Chairman will be appointed—as resolved by the Central Board of Agriculture. The venue of the Exhibition will be Bogambara.

The show will be held for three days.

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 439.
In the matter of the estate of the late Ramalingam Vaitilingam of Neervely

Deceased.
Asairatnam widow of Ramalingam Vaitilingam of Neervely

Vs. Petitioner.

Minor 1. Buvaneparai daughter of Ramalingam of Neervely
2. Murugesu Chelliah of Urumpirai

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the 2nd Respondent be appointed Guardian-ad-litem over the minor the 1st Respondent coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna, on the 7th day of April 1937 in the presence of Mr. T. N. Subbiah, Proctor on the part of the Petitioner and the affidavit and Petition of the abovenamed Petitioner having been read:

It is ordered that the abovenamed

Representation to Continue on
Territorial Basis

(Continued from Page 3)

ed electoral colleges on the distinct understanding that there would be communal representation of Minorities in places where elections on a territorial basis would not provide Minorities with seats

Mr. C. W. W. Kannangara (Minister of Education) said that Major Oldfield was mistaken if he thought that if representation was allowed the need for it would eventually disappear. On the contrary the appetite would grow with the eating.

Whenever a concession had been granted to those who wanted communal representation, their demand grew greater next time.

Mr. Ponnambalam had stated that abolition of communal representation was a thing he could not understand.

"I want to give some reasons for the abolition of communal representation," said Mr. Kannangara, and referred to a resolution passed at a meeting held in Jaffna on February 9th, 1909, when communal representation had been denounced.

He was interrupted by cries of "Old History" and "Falsified by Actual Facts."

Mr. Kannangara, ignoring the interruption, said that Mr. Ponnambalam had stated that he would reiterate the demands of former Jaffna politicians. "Now Jaffna has retrogressed at the instance of the Member for Point Pedro," exclaimed Mr. Kannangara.

When the Donoughmore Constitution had been debated in the Legislative Council, Mr. Kannangara recalled, he had taken a strong stand on the side of those who wanted the report rejected. "I cannot possibly understand how some of the members, who took part in that debate could have made the speeches they have made now," he said.

Cross-talk

Mr. E. R. Tambimuttu (Batticaloa) said that it would be a sad day if Mr. Ponnambalam's amendment was passed. The Donoughmore Commissioners had wanted community of interests and not communal interests.

He added that the Tamils of the North had no mandate from the Muslims who were capable of looking after their affairs.

Mr. G. G. Ponnambalam: That is why they rejected you.

Mr. Tambimuttu: I certainly resent that remark.

The Speaker intervened and said that had he heard the remark he would have called Mr. Ponnambalam to order.

Mr. Tambimuttu said that the question of territorial representation had come to be considered

2nd Respondent be appointed Guardian-ad-litem over the minor the 1st Respondent for the purpose of representing her in these Testamentary proceedings, unless the abovenamed Respondents or any other persons interested shall appear before this Court on or before the 17th day of May 1937 and shew sufficient cause to the contrary.

This 27th day of April 1937.

Sgd. C. Coomaraswamy,
District Judge.

Extended for 26-5-39.

O. 8, 18 & 27-5-39.

by Tamils in the Council and those outside.

"In those days, they were men of a different type," he said. "They were really and truly the best of Jaffna, born and bred and married there. They were matured and experienced, not like the present day members..."

The speaker: Order, please, no personal remarks.

Mr. Tambimuttu said that in those days he and the Speaker saw no reason why they should depart from the policy.

"Notwithstanding the mischievous remarks of the Member for Point Pedro, who seems to think that my political life depends on him, I have been 15 years in this Council and in the public life of this country for 20 years," said Mr. Tambimuttu.

"It is very annoying to be pitted against a youthful member of this Council, I am sincere when I say that I shall not allow my convictions to be changed either by praise, favour or by any party."

"The Tamils, I know more intimately than any other member, and I can say that the vast majority of them are not concerned with political theories."

"Their real interest lies in their earning their living and being in country. I say that outside this Council the Tamils have no ill-feeling towards the Sinhalese."

It is for these reasons that I propose to vote against this amendment.

"As regards the Indians, they can fight their own battles. We have always been willing and ready to assist them in their endeavours."

"In 1921, when the question of labour came up, it was not the people of India who helped them but the Tamils in the Council."

In conclusion, Mr. Tambimuttu said that they should not reopen that old bogey of Island-wide electorates for Tamils, Indians and Muslims which the new constitution had avoided.

Mr. D. S. Senanayake (Minister of Agriculture and Lands) said that the amendment was not clear enough. Even Major Oldfield, an Englishman, had found difficulty in grasping its definite intention.

As he understood the wording it meant that it could be territorial, communal or territorial colleges.

Mr. G. G. Ponnambalam rising to a point of order said that if he had used the words "or either" the amendment would have looked vague.

Mr. Senanayake said that he was merely expressing his view of the meaning of the motion put forward by an "Oxford or Cambridge graduate." After reading that amendment he did not regret his not having been able to become a graduate.

Major Oldfield, Mr. Senanayake added, had not been in favour of electoral colleges but if there was no proper representation for the Minorities Major Oldfield was in favour of communal electorates. He did not know whether Major Oldfield desired rural voting too.

"It is in their nature to feel inclined to please all and sundry," exclaimed Mr. Senanayake.

"But the subject before the

House requires more serious consideration and should be more the result of our convictions than perhaps our nature.

"The European members have always told us that they want stable Government.

"Can they have stability with communal representation? With communal representation there would be chaos in this country. In India even appointments are made on a communal basis."

Dr. N. M. Perera: Quotas.

Referring to the remarks of Mr. I. X. Pereira, Mr. Senanayake said that the Sinhalese community had no enmity towards them. They merely gave their own interests prior consideration.

On resumption after the tea interval, Mr. Senanayake appealed to Members to consider the terms of the motion and what effect the amendment would have if it was accepted.

Mr. Natesa Iyer moved that the last three words in the amendment, "or electoral colleges," be deleted.

Mr. Vythialingam seconded and Mr. Natesa Iyer's amendment was lost, 29 voting against the amendment and 16 in favour of it.

Amendment Lost

Mr. Ponnambalam's amendment—"that seats in the State Council shall be filled on a territorial basis or communal electorates or electoral colleges"—was lost; Ayes 11, Noes 31, declined to vote 4.

The substantive motion of the Legal Secretary—"That seats in the State Council for which members are elected shall continue to be filled on a territorial basis"—was carried. The Ayes were those who had voted against Mr. Ponnambalam's amendment, and the Noes were those who had voted for it.

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 627 T.
In the matter of the estate of the late Sinnammah wife of Eliyavy Kandasamy of Uduvil

Nallathamby Velluppillai of Uduvil
Vs. Petitioner.
Minor 1. Rasamany daughter of E. Kandasamy

2. Eliyavy Kandasamy of Kanderodal

3. and Sinnappillai wife of N. Velluppillai of Uduvil

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esq. District Judge, Jaffna, on the 20th day of July 1938 in the presence of Mr. V. S. Nathan, Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner dated 20th July 1938; it is ordered that the 3rd respondent be appointed Guardian-ad-litem over the minor, the 1st respondent abovenamed for the purpose of enabling the petitioner to apply for Letters of Administration to the estate of the abovenamed deceased, unless the respondents shall on the 24th day of August 1938 shall appear and show sufficient cause if any to the contrary.

This 21st day of July 1938.

Sgd. C. Coomaraswamy,
District Judge.

Drawn by:-

Sgd. V. S. Nathan
Proctor for Petitioner,
Extended and reissued

for 20-1-39

Do 27-2-39

Do 31-3-39

Do 18-4-39

Do 29-5-39

Ind. C. G.

D. J.

(O 10, 22 & 25-5-39)

Review of Educational Policy Urged

Protest Against Proposed Salary Scale

Kandy, Friday.

THAT a thorough review of the educational policy of the Island by an independent commission is necessary before such things as quotas, salaries or grading of teachers are discussed, was the view expressed by the Rev. R. W. Stopford, Principal of Trinity College, speaking at a special general meeting of the Kandy Teachers' Association held at St. Anthony's College today, to protest against the proposed salary scale for teachers.

Otherwise, he said, even if the best financial brains were available the result would still be the patchwork and there would be nothing to recommend one scheme more than another except the arrangement of the patches, he said.

Mr. E. St. C. Rode said that the Retrenchment Commission would have been quite right if they had resolved to Ceylonese salaries of teachers, but they had gone further and tried to Indianise them.

The Commission thought a situation would arise in Ceylon similar to that in India, where graduates were to be found even among the trans-conductors.

In Ceylon, he said, they were going about the University scheme in a more rational way, and they had made a very good beginning by restricting admission to the University College.

"We are going to have a University of the unitary type with residence and a man who comes out of such a place will be one worth having and paying well, he said.

The Wrong Approach

"I think we have started from the wrong end altogether," said the Rev. R. W. Stopford. "I feel that you cannot discuss quotas, salaries

or grading until you know what kind of schools you want, or what kind of education you want to give—in other words, until you have a clear picture of the educational future.

"If the best financial brains in the world were made available for this situation," he contended, "starting at the end we have started, the result will still be a patchwork, with nothing to recommend one scheme more than another but the arrangement of the patches."

He felt that whatever happened, the thing which teachers must continue to press for was a really, thorough review of the educational policy by some form of independent commission with the power and ability to investigate the problem and recommend a clear policy for the future.

He was glad that the association made it clear that the teaching profession claimed no preferential treatment, but only that it should not be asked to bear an unfair proportion in any retrenchment that might be necessary.

Unable to Get Married

The treatment meted out to teachers appears to be very shabby, said Mr. A. K. Kandiah President of the Association. There were several first-class teachers caught in the meshes, and their salaries were so low that they were vegetating as Bramachariyas, unable to get married and maintain a wife. This scale had not reduced the teaching profession as to make it the laughing stock of parallel professions and to make it an asylum for the failures in other walks of life.

"We certainly," he declared, "must protest against this unbearable indignity at the hands of an erstwhile schoolmaster."

Mr. G. D. A. Abeyratne said that when delegates of the All Ceylon Union of Teachers, went before the Retrenchment Commission, the Auditor General was kind enough to say that an initial salary of Rs. 50 a month for a teacher ought to satisfy the heart of anybody. Because the Auditor General foresaw a time in Ceylon when London graduates would be driving buses, he thought it was infinitely better for a graduate to take a job as a bus-driver than sit at home better and disconsolate.

Textile Industry in Ancient India

(Continued from page 1)

Greece, particularly in the Peloponnesus, Sicily followed with equal success, and was initiated by several towns in Italy. In all these places extensive manufacturing centres were established, with the result that the subjects of the Greek emperor were no longer indebted to the Persians for their supply of silk. Thus was silk first introduced into Europe; and a considerable change took place in the nature of the commercial intercourse between Europe and India. (4) Gibbon, in writing the history of Emperor Justinian, has noted this subject (IV. pp. 71ff)

Silk in the Thamil Land

The ancient Thamilis were not deficient in the manufacture of silk clothing. *Divakaram*, the ancient Thamil lexicon, says:-

"பருத்தி நூல் பட்டி நூல்களைத் தாண்டி யாக் கருத்து உருவாக் காமத்தாலும் பிறவும் காருகலினைத் தொழில்" ...Xii

This is well supported by other classical works too. (5)

Adi, arkanalliar, the commentator of *Silappadhikaram*, mentions 36 different kinds of silk cloth woven by the ancient Thamilis (6) They had their borders ornamented with knots made of warp threads, while a few others had the warp threads hanging loosely (7) They were stored in godowns in bales of 100 pieces each for sale as well as for export. (8)

Silk was extensively used in South India. The ladies of aristocratic families wore silk dresses during day and cotton dresses during night (9)

Their bed sheets were also made of milk-white silk. (10)

(To be Concluded.)

- (4) a. Schöff's *Periplus*. pp 173 & 276.
- b. Dr. Robertson's *Disquisitions Concerning Ancient India* pp. 70, 71
- c. Warmingtton's *Commerce Between Rome & India* p. 178.
- d. Rawlinson's *Intercourse Between India and the Western World* p. 116.

(5) "பட்டினு மயிரினும் பருத்தி நூலினும் கட்டு நூல்களைக் காருக சிருக்கையும்" *Slappadhikaram*, V. 16. 17

"The resistance of weavers who make fine fabrics of cotton, wool and silk"

- 6. They are: 1. கோசிகம், 2. பீதகம், 3. பரலிசை, 4. ஆரத்தம், 5. தண்டிசை, 6. கண்ணம், 7. வடகம், 8. பஞ்சு, 9. இரட்டு, 10. பாடகம், 11. சேகலகை, 12. சேரபம், 13. சித்திரகை, 14. குருதி, 15. கரியல், 16. பேடகம், 17. பரிபட்டக்காசு, 18. வேங்கம், 19. புல்லக்காழகம், 20. சில்லிகை, 21. திரியம், 22. பங்கம், 23. தத்தகம், 24. வண்ணகை, 25. கந்தமடி, 26. தூல்யாப்பு, 27. திருக்கு, 28. தேவாங்கு, 29. பொன்னெழுத்து, 30. குச்சரி, 31. தேவசிரி, 32. காத்தபம், 33. இறஞ்சி, 34. வெண்பொத்தி, 35. செம்பொத்தி, 36. பளிப்பொத்தி.

(7) "கொட்டகக்காரய பட்டினு க்கி" *Pornmarattupadai*, 155. "Having presented silk clothes

Radio as a means of Joy to Villages

(Continued from page 1)

Province to the all-India Radio for what has been done by them for this Province.

Private Philanthropy

"In the towns those who are well-off can keep receivers in their houses and get the benefit of the Broadcasting Station in their own homes. Receiving sets are now available at fairly easy prices. In the villages, I hope there will be some one in each place philanthropic enough to install a set at the village temple or chavadi or at some convenient spot, where the village folk may listen and enjoy the Broadcasts. The Tamil people have great talent and taste for music. Radio is sure to increase the pleasure of good music. Every one, not only a few, should learn to sing.

"But the coming of radio should not lead to the neglect of the musician. Nor should the song and dance of boys and girls at home stop on account of the introduction of the receiving set. Whatever inventions may come, that which is sung and played and spoken by a person in front of you can never be equalled by what we can get out of a box. Good bye."

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with borders worked in knots."

(8) "நூலினு மயிரினு தாழ் நூற் பட்டினும் பால்வகை தெரியாப் பண்ணுந் தடுத்திடுங்கு" *Silappadhikaram*, xv. 205, 207.

"Street lined with godowns emitting fragrant smell, where bales of cotton, woolen and silk goods are stored in bales of 100 pieces each."

(9) "தனைப்புணர்ந்த மடமங்கையர் பட்டி நீக்கித் தடுவடுத்தி" *Pattinappalai*, 106, 107.

See also *Puranamuru*, 383: 16-18.

(10) "பாப்பரத்தன்ன பட்டார் பூவனை பகம்பொற் கட்டில்" *Jivaka Chintamani*, 541.

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Dope Detections in the North

Pt. Pedro, May, 17th

Before Mr. W. R. de Silva Magistrate Point Pedro, Mr. K. K. Chunnugam, Officer in charge of Valvettithurai Excise Station charged one Manicam widow of Rasamanicam of Valvettithurai with possession of one pound of Indian Ganja. The accused in pleading guilty admitted a previous conviction of Rs. 50 for a similar offence. She was fined Rs. 250 in default 3 months' R. I. She had obtained time to pay the fine.

Mr. C. Thanabalasingam Proctor pleaded in mitigation.

Point Pedro, May 17th,

Before Mr. W. R. de Silva, Magistrate, Point Pedro. Excise Inspector Mr. K. K. Chunnugam of Valvettithurai charged Vethanayakai Aminah wife of Veeragathiyar Subramaniam of Valvettithurai with possessing 1/2 pound of

Indian Ganja. The accused pleaded guilty. The Inspector pressed for deterrent punishment. The prosecuting officer brought to the notice of the court that the accused's husband is a notorious ganja dealer with two previous convictions. She was fined Rs. 100/ in default 3 months' R. I. Mr C. Thanabalasingam Proctor appeared for the accused.

The same Inspector charged one Subramaniam Venkadasalam of Valvettithurai with position of 15 grains of Indian ganja and 5 grains of opium. The accused pleaded guilty to the charge and was fined Rs. 50/ or in default two months rigorous imprisonment. The fine was paid.

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