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ESCAPE

Ex-President of Congress Seeks Peace in the Himalayas

Pandit Jawaharlal Nehru writes:—

THE Haripura Congress over. The wonder city of bamboo that had risen on the banks of the Tapti was looking deserted. Only a day or two before its streets had been full of an animated jostling crowd, grave and gay, talking, discussing, laughing, and feeling that they were taking part in the shaping of India's destiny. But those scores of thousands had suddenly departed for their distant homes and a sense of emptiness hung in the still air. Even the dust storm had abated. Having a little leisure for the first time since I came, I wandered by the Tapti bank and, in the darkness of the approaching night, went up to the edge of the flowing water. I felt a little sad when I thought that this magnificent city and camp, that had risen over the fields and waste lands, would vanish soon, leaving hardly a trace behind. Only the memory would endure.

But the sadness passed and the desire that I had long nursed, the wish to go away to some far-off place, became strong and possessed me. It was not physical tiredness, but a weariness of the mind which hungered for change and refreshment. Political life was an exhausting business and I had had enough of it for a while. Long habit and routine held me fast but distaste for this daily round grew, and while I answered questions and spoke as amiably as I could to comrades and friends, my mind was elsewhere. It was wandering over the mountains of the north with their deep valleys and snowy peaks, and precipices and gentle slopes covered by pinetrees and deodars. It panted for escape from the troubles and problems that encompassed us, for peace and quiet and the gentle sigh of the wind.

At last I was going to have my way, to pander to my secret and long-cherished desire. How could I trouble myself with ministries coming and going,

or the melting pot of international affairs, when the door of escape lay open before me?

I hastened north to my city of Allahabad and found to my dismay that some trouble was brewing. I grew irritated and angry with myself. Was I going to be thwarted and prevented from going to the mountains because fools and bigots wanted to create communal trouble? I reasoned with myself and said that nothing such could happen, the situation would improve and there were plenty of sensible people about. So I argued with and deluded myself, possessed by the desire to go away and escaped. Like a coward I crept away when my work lay in Allahabad.

But soon I had forgotten Allahabad and its troubles and even the problems of India receded into some corner of my brain. The intoxication of the mountain air filled me as we climbed up the winding road to Almora in the Kumaon Hills. From Almora we went further up to Khali, riding on sturdy hill ponies for the last part of our journey.

I was in Khali where I had longed to go for the past two years, and it was pleasant to be there. The sun was setting and there was a glow on the hill sides and a hush in the valleys. My eyes searched for Nanda Devi and her companion peaks of the snowy range, but they were hidden by light clouds.

Day succeeded day and I drank deep of the mountain air and took my fill of the sight of the snows and the valleys. How beautiful and full of peace they were, and the world's ill seemed far away and unreal. Towards the west and the south-east deep valleys, two or three thousand feet below us, curved a way into the distance. Towards the north towered Nanda Devi and her white-clad companions. Piercing precipices, almost straight cut, sometimes led to the depths below, but more often the curves of the hill sides were

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OUR SHORT STORY

THE PRODIGAL SON

By S. R. Muttukumar.

PERUMAL Chetty and Bro. were a leading firm of merchants carrying on business at Tuticorin. They were the envy of the other merchants of the place, who thus were trying their best to ruin their successful rivals. The junior partner of the firm was not a person of acute intelligence. The secret enemies were, therefore, continually drilling into his head the idea that he was being exploited by his brother who, they hinted, was appropriating to himself the major portion of the profits, and allowing his partner only enough for the feeding and clothing of himself and his family. The junior at first did not take much notice of these insinuations, but by degrees became to believe the vile statements.

Approaching his brother one day, he suggested to him the desirability of partitioning the business. Perumal Chetty was rather sorry to hear this but calmly replied, "I have always tried to carry on our business to the best advantage of all. I have only one son, while you have four. I have now saved a decent sum of money which it was my intention to divide equally among our children. I know that you have not the necessary qualifications for a successful merchant; yet, I cannot refuse to comply with your request, as otherwise there is bound to be much ill-feeling between us in the future. Instead of the half share due to you, you may have all the savings, and you may also take charge of the whole business. I shall try my luck elsewhere."

II

One April morning was a gala day in the history of Jaffna. The occasion was the opening of a Tea Kiosk in a boutique in the procession street of the Sivan temple at Vannarponnai. It was the first of its kind in Jaffna, and the proprietors were Perumal Chetty and Son. The Chettyar had ordered that on that day one and all who passed his boutique were to be given gratis a cup of tea. The boutique was also stocked with

every kind of confectionery, which only an Indian can prepare to perfection. The Jaffna villager is always chary of adopting new habits, but his prejudices were soon overcome by the tasty viands provided at the Tea Kiosk. The boutique soon became a popular resort to all who attended the Courts from the outlying villages and who transacted business in the cloth shops in the Grand Bazaar. A bakery was then added to the concern, and quite a thriving business was the consequence.

III

Somasundram, son of Perumal Chetty, was now twelve years old. His father had given him a good vernacular education and trained him well in the conduct of business. He now desired that his son should have an English education too, and, therefore, sent him to one of the colleges in the Jaffna Town. The result after some years was that, forgetting the time-honoured and wholesome simplicity of his race, Somasundram began to adopt expensive habits. It was a case of English—more English—better English coupled with Trousers—more Trousers—better Trousers, as a witty Ceylon Civil Servant once remarked. He began to taste meat, a habit which for generations his people had held in contempt. It was also rumoured that he was now and then seen in one of the Pettah liquor shops, and that he was a frequent visitor to the Tamil theatre run by a cigar roller of Vannarponnai, where debased nautch girls from South India were put on board.

IV

The Manager of the National Bank, Colombo, stepped into his office room. He opened the tappal box; and after reading the first letter, he turned to his assistant who was working by his side, and said, "Look here, Jones, that Perumal Chetty of Jaffna, who is one of our best clients, wants 2000 British sovereigns. He writes that he will call for them in a

Continued on Page 8)

RICE IN RESERVE FOR EMERGENCY

MERCHANTS FEAR
UNSTEADY PRICE

MEMORANDUM TO FOOD CONTROLLER

Colombo, Thursday.

POSSIBILITIES of price derangement and outside speculation, if the proposed 100,000-ton rice reserve, valued at Rs. 12,500,000, is set up, are emphasised by the Rice Merchants' Association, Colombo, in a memorandum to Mr. J. C. W. Rock, Food Controller, which will be discussed at a meeting of the Food Control Committee today.

They question the proposal of the Food Controller to create a standing reserve in the Central Colombo rice stores.

They point out that the necessity for rationing ought never to arise or at least ought to be considerably postponed, if and when the reserve is established.

We are prepared," the memorialists state, "to co-operate by purchasing and keeping a permanent reserve up to 100,000 tons, but we think it our duty to lay clearly before you and the Committee some of the implications involved and we do so, in the public interest as well as our own.

"We calculate the cost of the proposed reserve of 100,000 tons (at present rate F.O.B. plus freight, duty, etc.) and not less than Rs. 12,500,000.

"This money will be locked up so long as the reserve is maintained. We are prepared to arrange the finance but of course interest and other financial charges will have to be met.

"The reserve," they add, "will have to be bought at a cost greatly above market prices of the existing stocks, and the normal import as well during the period of such price-inflation will be at prices above the present market level.

"Next, we have to examine the situation when the reserve will have been purchased and the Ceylon demand will revert to normal. Nothing but a severe fall in prices can result, and it will almost certainly be a fall to a lower level even than the present."

If the reserve is essential, they claim, that its establishment should be in the hands of the regular rice importers who alone have the requisite facilities, staff, and knowledge. "The admission of outside speculators would lead only to disastrous results," they state.

"The reserve should therefore be purchased only by regular importers on a quota proportionately to the volume of their usual dealings. This can be ascertained from the proper records.

Imports by Licence

"All future imports into Ceylon will also have to be on licenses. This is an evident necessity for the protection of the public, the Government and the merchants from the profiteering activities of outside speculators."

Other points they urge are that a representative of the local Exchange Banks who deal with the import trade in rice should be added to the Committee, and that a sub-Committee, consisting of members immediately accessible and armed with the necessary knowledge, should be set up to advise the Food Controller.

Testimonials of Judicial Officers

Legal Secretary Disapproves Practice

A STRONG disapproval of Judges, Magistrates, and Commissioners of Requests, granting testimonials to aspirants to judicial posts was expressed by Mr. J. C. Howard, Legal Secretary, in a circular letter to all Judicial Officers.

The Legal Secretary states that in selecting men for appointment as District Judges, Commissioners of Requests and Police Magistrates he necessarily has to attach great weight to the opinion of the Judge or Judges before whom an applicant for judicial posts normally practises.

It has been his experience that in some instances he had had to depend almost entirely on the views of such Judge or Judges.

Continuing, Mr. Howard says:—

"I shall be glad if judicial officers will, therefore, appreciate the duty they owe to me in this matter and will take pains to ensure that their opinion of the suitability of the applicant for such appointment is based on personal knowledge and is one on which I can act with the utmost confidence.

"I realise that a judicial officer is often rather embarrassed when an applicant approaches him for a recommendation to be attached to his application, and that he is in these circumstances often obliged to speak in complimentary or undeservedly complimentary terms of the applicant's abilities, and other qualifications for the appointment.

"I am of opinion that judicial officers should not grant testimonials to applicants for such appointments; they should inform the applicant that they will have no objection (if this be the case) to being named as referees, whom I might consult if I consider it necessary."

The Vivekananda Society, Colombo

Thirty-Fifth Annual Report

THE following are extracts from the Report of the Council of Management of the Vivekananda Society, Colombo, presented at the Thirty-fifth Annual General Meeting held on Sunday, 29th May, 1938, at 2 p. m., at the Society Hall:—

At the end of the last year there were on the roll 7 honorary members and 35 life members. One of our life members passed away during the year, and while the position of honorary members remains unaltered, the number of life members has been reduced to 34. Forty-five ordinary members were elected during the period under review, and sixteen ceased to be members by transfer, resignation and death, and the number on the roll at the end of March, 1938, is 723. Of these, about 543 continue to pay regular subscriptions.

The Library

The number of books in the Library is 1,726. This number includes some books which may be considered irrecoverable. Some of the old books in the Library require to be bound, and this had to be deferred owing to lack of funds.

Study Classes

Pandit Karunaliya Pandiyanar has

been teaching the Ramayana and Silappathikaram on Saturdays, and Thirukkural and Nanool on Tuesdays at the Headquarters. As the study of the Ramayana and Silappathikaram has been completed, the teaching of *manigolam* and *chittam* has been begun, and a pamphlet has been issued very recently exhorting members to attend the classes. The attendance of these classes is not very encouraging, and unless there is a response to the appeal made, we may have to consider seriously whether the expenditure incurred on this is justified.

Religious Examinations

The examinations in religious knowledge were instituted some nine years ago, and have been held annually. The Society considered it necessary to hold these examinations in order to meet a special need i.e., to devise effective means to systematise Hindu religious education, and to give a moral training to Hindu boys and girls in all parts of the Island.

The results of the examinations held in December, 1937, will be published shortly. The system introduced in 1933, whereby prizes are awarded to each school has evidently been responsible for a larger number of entries in the past few years. Over 3,000 candidates from 71 schools entered for the examinations.

(Continued on Page 7)

EMPIRE OF INDIA LIFE ASSURANCE CO., LTD.

Established 1897. Head Office: Bombay.

A few features of 41st Annual Report

Income	Rs. 84,62,000
New Assurances	Rs. 1,87,28,000
Assurances in force	Rs. 14,03,93,000
Assets	Rs. 5,06,87,000

APPLICATIONS FOR AGENCY INVITED.

Branch Office: IMPERIAL BANK BUILDING, COLOMBO.

[Y. 60, 28-6-37 to 30-6-38.]

[2]

TRAVANCORE NATIONAL & QUILON BANK LTD.

INCORPORATED IN TRAVANCORE—LIABILITY OF MEMBERS LIMITED.

Registered Office,—QUILON.

Central Office,—MADRAS.

Tele { grams. Tranquil.
phone No. 50.

Authorised Capital	Rs. 1,00,00,000
Issued & Subscribed	Rs. 50,00,000
Paid Up & Reserves	Rs. 29,56,000

CEYLON OFFICES. COLOMBO, GALLE, JAFFNA & KANDY.

Current Accounts are opened free of charge and interest allowed on daily balances, at rates which may be ascertained on application.

Savings Accounts are opened with sums above Rs. 5/- and interest at 2½% allowed on daily balances. Withdrawals by cheques.

Fixed Deposits The bank accepts Fixed deposits at the following rates

6 Months	2½%	24 Months	3½%
12 Months	3%	3 Year cash certificates	4%.

ALL KINDS OF BANKING BUSINESS TRANSACTED.

[Q. 60, 6-6-38 to 5-9-38.]

THE TASK BEFORE THE HINDU BOARD

60,000 Children Yet to be Weaned From Alien Influence

FOURTEENTH ANNUAL REPORT

"THERE are yet over 60,000 Hindu Children receiving their education in an alien atmosphere or receiving no education whatever. The earlier this Board provides for the Education of all these Hindu Children, especially girls, in a Hindu atmosphere, the better for the commonweal of the Hindu race."

THUS States the 14th Annual Report of the Hindu Board of Education presented at the Annual General Meeting held on Saturday at the Sannarka Bhodini Vidyasalai, Vannarponne.

THE following is the full text of the Report:—

In submitting the report of work done by the Hindu Board of Education during the year 1937, your Committee takes the opportunity to place on record that the Board has made satisfactory progress and regrets that the Annual General Meeting was not held before the end of February owing to the delay in getting the Accounts audited.

The Board rejoices that Mr. P. Sri Scandaraaja, one of the Directors, has been appointed as a member of the judicial service.

Your Committee laments the untimely death of Mr. V. Selvadurai, an ideal Headmaster and a Director of the Board.

Your Committee met 9 times during the year under review.

90 Institutions

There were at the end of Dec. 1937, 90 institutions as compared with 87 at the end of April 1937. These institutions are located as follows:—

Islands 24; Thennaratchy 17; Jaffna 12; Valikamam West 12; Valikamam North 6; Valikamam East 3; Vadamaratchy 5; Poonakary 2; Pachchilaipali 2; Mullaitivu 3; Vavuniya 1; Nawalapitya 2; Badulla 1; Teti 90.

Of the abovenamed 90 Institutions 81 are registered for Government aid and 9 remain yet to be registered for grant.

The following schools have been registered for Govt. Aid:—

1. Saivaprakasa Vidyasalai, Vavuniya started in October 1934 and registered as from November 1936. 2. Sri Subramania Vidyasalai—Kathiripay (Acheluvely) started in October 1936. Registered as from December 1936. 3. Ramanatha Vidyasalai—Delft S. E. Started in November 1936. Registered as from May 1937. 4. Hindu School, Thaninattu, Started December 1936. Registered as from December 1937. 5. Kamalambikai Vidyasalai—Meesalai South-East Started in January 1937, and Registered as from January 1938.

The following schools have not yet received Government Aid:—

1. Sivagurunatha Vidyasalai—Thaivyidly Started in October 1935. 2. Veeramarkaly Amman—Vannarponnai North East. Started in July 1936. 3. Hindu School, Vannarponnai South West Started in February 1937. 4. Mankayatkarsai Vidyasalai—Koddaikadu, Delft. Started in March 1937. 5. Maheswari Vidyasalai—Delft North-West. Started in March 1937. 6. Ganesha Vidyasalai—Navatkadu, Karambai, Varani, Started in March 1937. 7. Sivaprakasa Vidyasalai, Thumbalai Started in June 1937. 8. Kannakai Amman Vidyasalai, Thadduvakoddy, Elephant Pass. Started in September 1937. 9. Raja Raja Rajeswari Vidyasalai—Ponguduthivu South-West, Started in November 1937.

Of these, five viz. Nos. 1, 2, 3, 7, and 9 have been declared unnecessary by the Director of Education. The fourth and the sixth have been recognised and Gazetted for observations, and the fifth and eighth have been recognised.

Sivagurunatha Vidyasalai, Thaivyidly is one of the five schools declared unnecessary. Your Committee took over this school only after its founder had shown more than 85 Hindu children learning in that school who had not attended any other Hindu School earlier. On our application, the Director of Education had the school Gazetted for observation, thereby recognising that the school was necessary. When this school was started, the distance by any public route was over one mile to the nearest Hindu School. Long after it was Gazetted for observation, the proprietor of the nearest school shortened the distance by making a new public path and brought the distance between the two schools just a little below a mile.

Veeramarkaly Amman Vidyasalai The school was being conducted in a rented out house. The Department thought that the house was not suitable for a school. The Manager informed the Department that a suitable building would not be erected unless the School was going to be Registered for grant. The Department encouraged the Manager that the School would be registered for grant if a suitable building was put up. The Board has put up a suitable building for the School. Yet the Department has not seen its way to register the school.

Saivaprakasa Vidyasalai, Thumbalai, is the only Hindu School in the midst of 6 Christian schools. It has about 250 children on the roll. The nearest Hindu School is just over a mile distance from it by any known route. That school has not sufficient accommodation to take in the children of our

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EBB AND FLOW

By S. A. N.

The Late Sir E. B. Denham "And shall not his memory to Ceylon be dear, Whose example with profit tin gods may behold; An Englishman unbiased by interest or fear By power uncorrupted, untainted by gold?"

LET us record a sense of loss at the death of Sir E. B. Denham, the Governor of Jamaica. He will be best remembered in Ceylon as the Director of Education who inspired, as none has done before or after, a popular interest in Education. There may have been abler men in control of the Department of Education but no other man had that fund of primal energy and genial temper which the late Sir Edward had in abundant measure. If Education as a primary and basic State Service engages the serious attention of the Government and the people today it is undoubtedly due in a large measure to the buoyancy and blare of Denham's appeals. As the Director of Education he was more in the field than in the office. The late Mr. Armand de Sousa used to say that Mr. Denham, as he then was, could address a dozen meetings and eat as many dinners duly in the course of his frequent tours of the country and come out of it all with unabated freshness of outlook. He was an interesting speaker without any high oratorical quality; he was a ready thinker without pretence for depth and originality of thought. Nevertheless his power of popular appeal was irresistible. Teachers past and present should feel very much in his pay, for it was he who prepared the ground for the systematisation and regularisation of the profession. What was once a body of stragglers and mark-timers has now become an army of regimented regulars. A large share of the credit is Denham's. He was, as man, one of the exceptions in the Civil Service. Intensely human his peculiarities stuck out of the iron mould. He was a Bohemian charming and chatting with one and all. It was this unconventionality that endeared him to everybody. When he was transferred out of the Island several hoped that he would come back one day as the Governor. That was the promise and point of his ways.

A Wages Board

The growing complexity of life needs guards against ills of complexity. The highly industrialised and mechanised life in the west has called forth several acts of law to prevent friction between the employer and the employee; to make impossible any heartless exploitation of women and children; to standardise wages; and to regulate the hours of work. The social legislation in the West was slow in coming, for the forces of capital could silence the awakening of the popular conscience. It is desirable that Ceylon should not go through the strife and storm of social reform which European countries had to face when industrialisation was set on its pace. Though this country has yet to see serious steps in any well organised scheme of industrialisation problems are already cropping up which call for precautionary steps. In towns and villages the traditional methods of the small capitalist and of the labour no longer rule. To the extent that

several people pretend to gentility the social economy has been rendered difficult of smooth glide, for those who are yet content to occupy the station in life of labour adopt exacting poses. Unlike in the West the unreasonable and incontinent party to the social contract is the labour. True there may be stray cases of Ceylon employers exacting from the labour more than they pay. Both casual and regular labour in Ceylon demands wages and privileges which the average employer cannot afford. The step of the Labour Ministry for creating a Wages Board is most welcome. There have been in recent years labour disputes in and about Colombo. These disputes may have been engineered by labour organisations, or they may have been echoes of labour methods elsewhere. Any way the Ceylon labour has become self-conscious and assertive. So that what the Labour Ministry proposes to do is a very urgent provision. The Controller of Labour had, time back, submitted proposals for the consideration of the Ministry. He had suggested the need for and desirability of a Wages Board created by the law. The Ministry has started work on the suggestion. The necessary legislation is being drafted. Wages Boards should be established in towns and villages. In provincial centres the Town Council may be empowered to appoint a sub-committee of members to function as the Wages Board; in the Villages the Village Committee or a sub-committee of it may act as the Wages Board. There is trouble in the villages no less than in the towns.

The Bracegirdle Aftermath

The inquiry into the tangle between the Minister for Home Affairs and the Inspector General of Police is over and the finding of the Commission is awaited with bated breath. We are not concerned with the merit of either party as it is yet *sub-judice*. We are concerned only with the larger aspect of the question, namely the possibility of overlapping functions between the Home Ministry and the Chief Secretary resulting from certain lack of perspicuity in the legal provisions governing their respective functions and the consequent waste of public money entailed by protracted inquiries. Bracegirdle loomed into the Island and caused consternation in certain quarters which has led to two costly inquiries. The first inquiry by the Supreme Court into the legality of invoking an old Order-in-Council by the Governor to deport him took days ending in the Chief Justice holding against the Governor. The cost of the inquiry is so much loss to the taxpayer. The second inquiry was spread over months. The cost of it to the revenue must be a tidy sum. If the law-maker could be explicit enough there would be little room for misinterpretations and overlapping of functions. To the man in the street repatriation and deportation convey no startling difference. Both in effect mean the flinging out of a person or persons whose presence in the country is not desirable. He would want to know why the two descriptive forms of a net effect should be distributed between two functionaries thus creating an opportunity for doubt and debate as

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DENTAL NOTICE

S. Imai, (Japanese Dentist)
Colombo,
will be at Jaffna at Tiruchelvam
Buildings, Main Street, Jaffna, from
7th to 16th June 1938.
[Mis. 62. 6-6-38]

NOTICE

Empire of India
Life Assurance Co., Ltd.
BOMBAY.

NOTICE having been given of the
loss of Policy numbered 93892 on the
life of Kathiravelu Kasipillai of
Chavakachcheria duplicate Policy will
be issued unless objection is lodged
with us within one month from this
date.

Bombay, 31-5-1938.

E. E. ALLUM,
Manager,

[Mis. 61 6-6-38]



Hindu Organ.

MONDAY, JUNE 6, 1938

THE FOUNDATIONS OF PEACE

THE EXECUTIVE COMMITTEE
of the International Peace
Campaign have taken some
steps in furtherance of their
objective of establishing and
maintaining international peace.
They have strongly condemned
the action of the British Cab-
inet with regard to the Abyss-
inian question at the last meet-
ing of the Council of the
League of Nations as a betrayal
of the principle of collective
security and a shameful truck-
ing to the Dictator. The
Committee have suggested that
the nations interested in main-
taining peace should offer
financial assistance to China
and put an embargo on the ex-
port of war material to Japan
and carry out a thorough boy-
cott of Japanese goods. We
have no faith that these mea-
sures, though they may put off
the evil day for China, will
prove effective. Knowing as
we do the present mentality of
European nations, we do not
think that these measures will
be universally adopted even by
the non-fascist states. Besides
these same measures proved so
ineffective in the case of the
Italo-Abyssinian War when
there was far greater unity than
is possible at present. The
non-intervention scheme has
handicapped the Spanish Gov-
ernment and helped General
Franco. We have little doubt
that China will ultimately have
to go the way of Abyssinia
and only the out-break of a
general European War will
stay the annexation of China
by Japan by making Japan's

hands too full. It is the vacil-
lation and pusillanimity all
along displayed by the demo-
cracies that have paved the
way for the success of the
Dictators' hectoring attitude.

The measures recommended
by the Executive Committee of
the International Peace Cam-
paign will never materialise
and will ever remain mere
pious wishes. Our hopes for
the peace of the world must
rest with the nations and clas-
ses which do not depend for
their prosperity on the exploita-
tion of the weak and not with
the imperialist or dictatorial
states which thrive by exploi-
tation. So long as the weak
and unorganised nations of the
world are looked upon as mere
pawns in the gamble of imperi-
alism the threat to peace will
ever be alive, and it is only the
fear of defeat and disaster that
will put off war for a time. Im-
perialism is ever a monster that
will not be glutted by any
extent of conquest. The
Haves and the Have-nots will
ever wage an interminable con-
flict. It is only on a basis of
self-determination and respect
for the rights of free develop-
ment of nationalities that last-
ing peace can be built up. The
world opinion must be orga-
nised along the lines of demo-
cracy, internationalism and
peace. Such a thing can be
achieved only after a long pro-
cess of education and propaga-
nda in the schools and through
other organs of public educa-
tion.

Indo-Ceylon Relations

We are gratified that at this
time, when Indo-Ceylon rela-
tions are a little strained as a
result of the denial of franchise
to Indians in the Village Com-
munities Ordinance and the
consequent refusal of the Indi-
an *raj* to renew licence to re-
cruit Indian labour for Ceylon,
the Minister for Labour, Indus-
try and Commerce, Mr. G. C. S.
Corea has, in his address at the
Annual Meeting of the Indian
Mercantile Chamber held on
Friday, stressed the need
for mutual goodwill. He
deplored in this connection
"the mistaken and sometimes
misguided activities" of a small
section of Indians, calculated
to embitter feelings between
the two countries and endanger
the success of the forthcoming
Indo-Ceylon trade talks. The
Minister has given the assu-
rance that, in the course of the
trade negotiations, "all matters
in dispute can be discussed dis-
passionately with the object of
promoting a lasting under-
standing between the two coun-
tries." That such an under-
standing is in the best interests
of this country no less than
those of India, will be admitted
by all impartial observers. It
is therefore very essential

that nothing should be done,
either here or in India, which is
likely to prejudice the Indo-
Ceylon negotiations. The co-
conut growers of Travancore
under the leadership of Mr. C. K.
Parameshwaranpillai seem, how-
ever, to have moved heaven and
earth to see that additional
duties are levied on Ceylon
copra exports with a view to
checking the so-called "dump-
ing" of coconut products
into India. They should have
known that such a measure
would do as much harm to
Indian industries as to Ceylon.
It is a pity that they did not
realise that Ceylon copra ex-
ports to India is governed
entirely by the economic law
of demand and supply. In
this connection Mr. E. S.
Captain, the retiring Pre-
sident of the Indian Mercantile
Chamber, rightly observed as
follows: "It is thus absolutely
clear that this country is in no
way harming Indian indigen-
ous industries, but merely sup-
plying an existing need. It is
not realised that, in the sphere
of trade and commerce, senti-
ment has little room". It is to
be hoped that the Indo-Ceylon
trade talks will lead to an agree-
ment pregnant with immense
benefit to both countries

A Current Commentary

By S. A. P.

Varnashrama Dharma

THE well-known Indian journa-
list referred to by "Panfalan-
tus" is one of the most clear-
headed and balanced young men
I have come across. He has
dived deep into the writings of
Vivekananda and Gandhi. When-
ever he spoke about Hinduism he
made it a point to say that what
he was saying was repeatedly
emphasised by Vivekananda and
Gandhi. Any intelligent student
of Hinduism would agree with
Mr. Krishnamurti that it has two
aspects. On the one side there
are the Eternal Truths and on the
other laws governing society. In
other words there are the *Smritis*
and the *Srutis*.

The *Srutis* being Eternal Truths
do not change from time to time.
They are of universal appeal.
They are the common property of
mankind. It is because of this
that Hinduism is called the Uni-
versal Religion.

The *Smritis* on the other hand
change from time to time. This
is what Prof. D. S. Sarma
says about *Smritis*, "The *Smriti*
consists of admittedly human
compositions, the object of which
is to regulate personal and social
life and bring into existence in-
stitutions embodying the principles
of the *Smriti*. Therefore laws for
regulating Hindu Society from
time to time are codified in the
Smritis. The *Risish* who guide
Hindu society from age to age
make the necessary alterations in
the laws according to the needs
of the time."

From the foregoing we find

that Varnashrama being a part of
the *Smriti* can be changed. It is
not an essential part of Hinduism.
It cannot be said that a man who
does not accept the principles of
Varnashrama is not a Hindu.
Certainly Hinduism does not tell
us that there is no salvation for a
man who does not believe in
Varnashrama. We Hindus be-
lieve that it is possible for Chris-
tians, Mohamedans and Buddhists
to attain salvation. But these
people do not believe in Varnash-
rama.

Therefore Mr. Krishnamurti was
perfectly justified in treating
Varnashrama as not an essential
part of Hinduism. At present,
the Brahmins are taking up to all
kinds of occupations. Some are
cooks and hotel keepers, some
others are car drivers and still
some others are bankers. Again
very few people enter the Vana-
prastha or the Sannyasa stage.
When these are the facts, what is
the use of the writer saying, "It
may be that Hinduism has given
up certain things in certain parts
of its history, but it has never
given up Varna and Ashrama.....
The moment they are demolished
Hindu Society will fall."

The greatest danger to Hindu
society is not from men of the
type of Mr. Krishnamurti but
from hypocrites who preach
one thing and practise another.
The majority of those who call
themselves orthodox are orthodox
only in views but not in practice.
Some of the leaders of the Sana-
tanist party in South India are
vakils earning thousands of rupees
a month.

The greatest beauty about
Hinduism is that it gives absolute
freedom in the spiritual field.
This has been recognised by think-
ers like Swami Vivekananda.
It allows freedom to its votary to
follow his Swadharma. Swami
Vivekananda has said somewhere
that the golden age of Hinduism
will dawn when such freedom is
given in the social field also.

The writer says in another
place, "He remarked that these
people believed that if anyone
claiming to be a Hindu, cropped
his hair, shaved his face, and
wore garments in a particular
way, that one was doomed to
eternal perdition.....I am fully
acquainted with Hindus on either
side of the Palk Strait and I
am not aware of any who enter-
tain belief of the kind described
by the lecturer." I can only say
that the writer's experience is not
complete. There are Hindus
both in India and Ceylon who
believe that a man who crops his
hair, who eats from plates and
drinks from porcelain cups is not a
Hindu.

Again he says, "I must state
with regret that Hinduism is the
only religion which permits any-
one to expound it." Where is
the necessity for regret in this
matter? On the other hand is
this not a blessing? Why should
we give undue influence to the
priestly class and create a vested
interest? The priests have been
the cause of the downfall of
Christianity in Russia and are
trying to destroy in Spain. Kemal
Pasha found them a nuisance in
his work for national reconstruc-
tion and has deprived them of all
power.

INDO-CEYLON RELATIONS

TRADE PACT URGENT

INDIAN MERCANTILE CHAMBER PRESIDENT'S HOPES

"BY far the most important question now agitating the minds of the public both in India and Ceylon in recent months, is one concerning the Indo-Ceylon trade agreement," said Mr. E. S. Captain, President of the Indian Mercantile Chamber, speaking at the annual meeting of the Chamber on Friday in Colombo.

"Last year," he added, "when the Minister for Labour, Industry and Commerce proceeded to London with the object of negotiating a trade pact between India and Ceylon, it was generally believed that a solution satisfactory to all concerned would be arrived at and would lay at rest all the misgivings on both the sides.

"But since then, considerable delay has taken place in opening the negotiations, presumably because, the concluding of the Indo-British trade agreement is yet in the melting pot.

"As long as the attention of India remains focussed on Indo-British trade problems it is unlikely that any talks between India and Ceylon could be opened. I am, however, hopeful that before the year ends India will be ready to invite Ceylon and conclude a trade pact.

"Let me hope that the Indo-Ceylon trade pact, whenever it is concluded and ratified will go a long way to ease the present tension between India and Ceylon. At the same time, I am confident that all outstanding questions—political or economic—on which differences of view exist, will be fully thrashed out, and the solution arrived at will give quid-pro-quo to both the sides.

JAFFNA HINDU COLLEGE

Playground Fund

I beg to acknowledge the following donations towards the above Fund:

Jaffna Hindu College	
S. P. Rasiiah	50.00
J. H. C. Prep. Tamil School	
K. Muttucumaroo	10.00
K. Sivaguru	10.00
S. Somaskanda (Pd.)	10.00
K. Ratnasabapathy	15.00
M. Kanapathipillai	1.00
S. Sellam (Pd.)	5.00
A. Muthupillai	2.00

S. ADCEALINGAM,
Hony. Treasurer.

Jaffna
6-6-38

EBB AND FLOW

(Continued from page 3)

to who shall be repatriated and who, deported. Where the British subject enjoys a freedom of speech, he or she may propound startling theories of life and activity which are capable of being viewed from more than one angle. The Police view depends upon the manner of man who controls the Force. If the Police view the activity as revolutionary and subversive, why should the party be deported? Why should the ordinary law court not try him? Why shouldn't the party be thrown into the local jail if the magistrate found him guilty? This division and over-lapping of function is possible under a system of diarchy. The responsible Minister of Home affairs should also administer the departments now in charge of the Chief Secretary. Under diarchy elected ministers may not receive the undivided loyalty and co-operation of Heads of Departments if such Heads are slow to readjust themselves to evolutionary conditions. The waste of the taxpayer's money in Ceylon in ways which can be easily controlled and prevented has few parallels in the rest of the world. The removal of diarchy is an essential reform for which people should press.

A Travancore threat of Boycott

The Indian problem is going to be a source of perpetual trouble to Ceylon. South India is going to send year after year thousands upon thousands of her half-starved souls into Ceylon. Besides several lakhs of Tamils, there are over half a lakh of Malayalees in Ceylon. There is daily an inflow from Malabar. The Government of India and Provincial Governments and Indian States threaten economic reprisals if Ceylon adopts any measure of restriction of immigration. Ceylon is so dependent on India for some very necessary supplies that India thinks that she can very well force her way. The Congress Ministries too support the rather penalising claim. India and the Provincial Congress Ministries ought to realise that Ceylon is a small country which finds it a tough question to provide work and employment to her children. Several thousands of educated youth are out of employment. Their number is daily swelling. The already difficult problem is made terribly acute by the presence of large numbers of Indians seeking work, hundreds of whom are holding some job or other which rightly belongs to the son of the soil but he does not take it on the conditions on which the Indian takes it. The employer is generally an exploiter. It is the case everywhere. The local man may take his stand on a false assumption. But that is no reason why he should be undercut. Despite the finding of the Commissioner on Immigration there is a residuum of fact in the contention that the Indian undercuts the Ceylonese. It is not magnanimous of India to insist on the open-door to one and all if Ceylon is to carry on trade with her. Ceylon does not want to shut the door tight but she feels that the Indian flux is growing out of all proportion to her resources to absorb them. Those who know the nature of the country in South India can better realise why South Indians troop into Ceylon. The South Indian who has once been in Ceylon will not only himself stay

A Daring Burglary at Tondaman-Ar

Burglars' Car Traced?

A daring burglary last night is reported from Tondaiman-Ar in which a mother and daughter were relieved of their jewellery and an old man was badly injured.

It is stated that at 2 A. M. burglars entered the house of Mr. A. Sivasambu, F. M. S. Pensioner and pawnbroker. On hearing the dog bark the old woman came out when burglars snatched her Thalikody and bangles. The husband of the woman was badly assaulted. Their daughter Mrs. Sivasambu, and Mr. Sivasambu then came out. The burglars fell upon them and snatched the bangles and Thalikody of the former, Mr. Sivasambu ran into his room and raised an alarm. Neighbours came up and the burglars disappeared. Finding some clue, a party immediately set out in a car and traced a car No G. 929 said to have been used by the burglars, and on a statement by the driver of the car, four men said to belong to the gang of burglars have been produced before the Magistrate who is holding an inquiry into the matter.

on, earning a living but will invite his kith and kin to come over. That is how the Malayalee element grows day after day. There is a growing enmity against the Malayalees in the South of Ceylon particularly. As a counter move a cry is raised in Travancore to boycott the Ceylon coconut products. Mr. Parameswaranpillai is the leader of the movement and he is trying to enlist the support of the Congress. This is a sort of blackmail. It is so unfair on the face of it. Indians think that they can threaten Ceylon into accommodating them. Ceylonese in F.M.S. have been undercut by the Malayalees. They carry out the invasion of Ceylon. There must be a limit to all this. India can't be unfair as long as she likes. Trade must be on a fair basis.

Beyond our Shores

Pandit Jawaharlal Nehru has left on a tour of the West. He proposes to "do" most of the important countries including Spain and Russia. The Pandit is not going on a pleasure trip. He goes with a purpose, not only to see first hand the drift of world's affairs but to apprise the Western World of India's struggle to find the feet. No better ambassador for India can be had than the Panditji, barring of course Gandhiji. In a sense he is greater than the greatest Indian for the Panditji's sacrifices are greater than Gandhiji's. The Gandhi-Jinnah talks which aroused great interest throughout India have evidently not led to any definite conclusions. Jinnah, though he does not evoke the fealty of the entire Mohammedan population, wields an influence of considerable dimensions. He tries to bargain with the Government and the Congress alternately. Hence his hold on the Muslims is declining.

In the Far East the Ministerial changes in Japan may bring about an early

NADARAJ VASHI COMES TO JAFFNA

PERFORMANCE BY FAMOUS INDIAN DANCER AND HIS TROUPE

NATARAJ Vashi, the famous Indian dancer, and his troupe of men and women artistes will give a performance at St. John's College Hall, Jaffna, on Thursday, the 9th inst. at 8-30 p.m.

The troupe has been giving performances in Colombo and the press has showered encomiums on it.

The 'Times of Ceylon' says "ably supported by Chandra Lekha and his special orchestra", he proved to "Colombo once again that he is one of India's front-rank exponents of the art of dancing. Endowed with a figure in itself representing the poetry of dance Nataraj Vashi easily captures any audience".

Reshav Dhorda, the flute-player, a member of the troupe, the paper says "played delightfully on his flute, but what the audience marvelled at was the way in which Ratikant Yakkim made tablas and cups sing melodies as he wanted."

From press accounts of their performances Jaffna could expect a rare treat from Nataraj Vashi and his troupe.

Obituary

MRS. S. KANDIAH

The death occurred on 31st May at her residence at Aiyankovilady, Vannarponne, of Mrs. S. Kandiah.

The deceased was the mother of Messrs. K. Kanagaratnam of the P. W. D., Batticaloa and K. Duraiappah, Registrar of Lands, Batticaloa.

abandonment of the campaign in China. While trying to set up a government in Shanghai on the model of puppet states of the North, the Japanese are devoting some attention to the Southern ports. Canton has received a number of treatments from the Japanese aeroplanes. The frightened people of these ports are fleeing for shelter into Hong-kong where the British Government is hard put to finding accommodation for them. Japanese forces seem to be held up to the west of Hsichow, nay they have suffered some reverses. News during the past week has been scanty. Japan is compromising with America. In reply to the American note re American property and the return of Americans to their posts in China, the Japanese Government has agreed to both. It may be the result of the ministerial changes. In Europe Britain is trying her best to solve the trouble in Spain. The

(Continued on page 6)

LETTER

A Trumpet Call To Cultured Tamils

Sr.—The report of the Principal of the Ceylon University College has disclosed to the country the weakness of the present hybrid system of education. It is high time that we must do away with this and evolve out a national utilitarian and practical system that will contribute peace and prosperity to the country. It is encouraging indeed to note that the Principal of the University College has in his report rightly stressed the crying need for a Tamil University to impart national education to the Jaffnese people.

Tamils have a hoary past undoubtedly the most ancient race, which is supported by the latest excavations in the Sindh Valley and other places. Eminent research scholars are proving that it is Tamil which has given the roots to the classical languages such as Sanskrit, Greek, Latin etc. But our hoary Mother is yet a virgin, as she is ordained to be a virgin, spoken by the layman and the poet alike. It is a great pity that such an ancient race with its matchless tongue has not yet established a Tamil University—the very National edifice of a cultured people.

An eminent scholar like Dr. Caldwell says:—“Tamil, however, the most highly cultivated abintra of all Dravidian idioms can dispense with its Sanskrit altogether, if it is needed and not only stand alone but flourish without its aid.” If we want to embark in this venture, then a Tamil University is the most pressing need. The Universities of Madras and Annamalai cannot do any substantial progress in virgin and pure Tamil crusade. Because, they are located in such surroundings that lack natural and congenial advantages for the upbringing of ‘pure and virgin Tamil’. Further more, if Hindi become the national language of India and Dravidian Tamil become the National language of Ceylon, then the question is which is the most appropriate place where pure Tamil can be safely fostered. It is Jaffna and illustrious Jaffna alone in the whole Tamil country that is endowed with natural and excellent advantages to give parental nurture and nourishment to ‘pure and basic Tamil’. A more appropriate place, a more productive and congenial soil and an increasingly freed environment than this ancient and great Tamil City-State (Jaffna) can hardly be chosen as the nerve centre of Dravidian Culture and seat of Tamil learning.

Further more, the founding of a Tamil University in Jaffna—a historically renowned Tamil City—will be an epoch making event in the history of the Tamil land. It will be the stepping stone for the Dravidian Tamils to fulfil their national and patriotic aspirations. In my humble opinion the University will be the backbone and spinal cord to direct, organise, consolidate and give new life to the educational, social, economical, cultural and political advancement of the Jaffnese people. You may rest assured that there can be no salvation for the Tamil land unless and until the National language (Tamil) becomes the vehicles of Thought, Education, and Administration.

It is very sad and painful to think of the days when our motherland Jaffna was a free and independent Nation State. Unfortunately, the

Ebb And Flow

(Continued from page 5)

non-intervention committee is discussing a plan of having foreign volunteers withdrawn from Spain. The Soviet that showed disapproval of the plan at first, is showing a change of tactics and looks now agreeable. If the British plan succeeds the Spanish War may close down soon. If the report is correct, then Czechoslovakia is acting, by its recognition of the Government of France, prejudicially to the plan of Britain. Britain is full steam ahead in her war preparations. The air defences are laid to plan. The new Air Minister has silenced criticism. He has conducted a test of the air defences already carried out by a sham massed attack on certain places in the East coast. The Commons is meanwhile considering an emergency Military Service Bill under which resort may be had to conscription. Another Bill to secure an unfailing supply of food in war time is being piloted. *A fully armed Britain is certainly the best guarantee for world peace.*

coming of the Portuguese sounded the death-knell of this Tamil State and prevented the development of the Jaffnese Nation. This is the tragic end of Jaffna as a free and national State. Sooner or later the regional independence of the Tamil land must be re-claimed. The free and independent people of Jaffna always resent their leading a minority life. The National minded Jaffnese cherish that their ethnic individuality as a Nation must be asserted. It is our sacred duty to preserve and safeguard our racial integrity, racial self-respect and racial individuality. It is very pleasing to see that Jaffna's iron leader, Dr Isaac Thambyah, who is a devoted votary for the cause of Tamil Nationalism is doing untiringly and ardently to preserve the individuality of the Tamils intact. Undoubtedly Dr. Thambyah is the proper man to guide Jaffna in this troublous days. He is the De Valera of the Jaffnese and the Messiah of Tamilakam. Finally, I trust that all the Tamil patriots, enthusiasts and cultured Tamils will listen and pay some attention to my moving appeal. I am sending this in the hope that some of our leaders may come forward to collect funds for establishing a Tamil University. The root cause for our present economic helplessness, cultural stagnation and political ills will be easily solved if we found the national University before it is too late. Therefore “Back to the past with the best of the present” should be the slogan of Jaffna. With the strength of the past assimilate the best of the present.

A SLAVE OF MOTHER TAMIL.
Ipoh, Perak.
P. S.

Dravidian Tamil should be the National language of Ceylon and this should include all the Dravidian languages such as Sinhalese, Kanarese, Telugu, Malayalam and Tamil in the infant stage and a pure Tamil crusade can be made in fullness of time.

The Ceylonese Nationality should be Dravidian and nobody should call himself a Tamil or Sinhalese or Malabaric. The term Ceylonese means “Dravidians”. The Sinhala Maha Saba should change its name into Dravidian Maha Saba if it wants to be native of Ceylon and its interest and traditions.

THE TASK BEFORE THE HINDU BOARD

(Continued from page 3)

new school. The Department first thought that it was a necessary school, when Mr. Natesan was the Manager. On representations by two Managers of the six Christian schools the Department declared the school unnecessary when it had been handed over having returned to the Hindu Board in the meanwhile. On our representations, further action was taken by the Director. It seems that the Divisional Inspector and Chairman of the Rural Education District Committee found it necessary on religious grounds. The Director has written to say that the School is unnecessary. This, we consider, a mistake.

Teachers and Students

At the end of Dec 1937 there were 13600 children and 456 teachers in 90 institutions as compared with 12500 children and 431 teachers in 87 schools at the end of April 1937. Of the 456 teachers 396 are certificated or otherwise qualified.

Training Institute

Only fifty-one students were approved for Training during the year under review.

Orphanage

There are in the Orphanage 81 students as compared with 83 of last year.

Finance

All our Tamil and Bilingual Schools are being continued under the system of Direct Payment of salaries to teachers. We received during the year 1937 Government grant amounting to Rs. 21072-77 cents, Donations and subscriptions from the Board Teachers Rs. 12611-82 cts. and from the public Rs. 6383-25 cts. We spent on salaries of teachers Rs. 21687-43 cts., on furniture Rs. 9358-63 cts. and on land and buildings Rs. 3803-76 cts.

The salaries paid by the Government direct to the teachers in our registered Tamil and Bilingual school during the year in round figures was Rs. 250,000.

During the last 14 years we have spent Rs. 109341.10 on our different schools over and above what we had received as grant, and what our Local Committee had spent. For this purpose we have made use of Rs. 8665 31 which ought to be with us to the credit of some of our Schools.

Cash Donations and Subscriptions

During the last 14 years the Board received Rs. 176,000/-. Of this during the first four years were received Rs. 16,000/-. The remaining Rs. 160,000/- were received during Mr. Rajaratnam's Managership. Of this we received from our F. M. S. friends, Rs. 10,000/-, from our teachers, Rs. 50,000/-, from the public Rs. 100,000/.

Loss on New Schools

The attitude of the Government towards registering new schools is continuing to cause great anxiety and loss to the Board.

The General Manager

A report by your Committee would be incomplete if it failed to mention a few deplorable facts.

Mr. S. Rajaratnam, advocate, Jaffna, is one of the few who had organised our Board in 1923. He has been doing yeoman service for its growth from its very inception and during the last ten years he had done ines-

timable service to the Board as its General Manager, sacrificing his practice at the Bar, his time, health and wealth—all for the service and the cause of Hindu Education.

When he became General Manager of our Board our annual grant was Rs. 30 000/- as compared with over 2 1/2 lakhs of Rupees to-day. The total cash contributions received by the Board for the whole period of four years before he became Manager was Rs. 16,000/-. The average cash contributions for each of the ten years of his Managership is Rs. 16,000/-

We are deprived of the services as Manager of such an indefatigable worker, a self-seeking subordinate of ours, disobeyed the legitimate orders of the Manager. An Officer holds an enquiry on matters not in issue, in spite of protests, a few jealous of Mr. Rajaratnam's position, as the redoubtable champion of the Hindus, and seeing here a chance of placating the enemies of the Hindu Board, joined hands with that Officer. They carry on a propaganda behind our back. Without formulating charges or holding an enquiry and against all principles of British Justice, the Manager is found unfit on six grounds by the Director of Education. The Director is more to blame than Mr. Rajaratnam in the matter of transfers of teacher for no transfer can take place without the Director's prior approval. In the matter of two other points viz: teachers' voluntary contributions to the Board and payment of Manager's contributions of English teachers, the Department has not only been kept fully informed of these for the past five years but has even now expressly sanctioned them. Nor can the Department plead ignorance. Of the fourth ground stated viz: payment of an allowance to Mr. S. Rajaratnam, there was correspondence about the time the Board sanctioned the allowance. In fact it is an undoubted right of the Board to spend its money without being questioned by anybody but its members and Directors.

The other two points are flimsy and untenable. The position of a Manager who tries to follow the policy laid down by you for the growth of the Board has been rendered unenviable and humiliating in the extreme by the action of the Education Department.

Your thanks are but a poor compensation for all that Mr. Rajaratnam has been made to suffer in carrying out the policy laid down by you and fearlessly working for the Board. The Hindu Board has completed 14 years of useful service to Hindu Ceylon. It has grown from strength to strength. Almost every wage earning Hindu has sometime or other contributed his or her quota towards the success of the Board. To-day it has 90 institutions including the Saiva Training Institute and the Orphanage catering to the educational needs of 13,500 Hindu children. There are yet over 60,000 Hindu children receiving their education in an alien atmosphere receiving no education whatever. The earlier this Board provides for the Education of all these Hindu children, especially girls in a Hindu atmosphere, the better for the commonweal of the Hindu race. May we make our earnest appeal to all Hindus to take up the work that lies before us. The heart of the Hindu race is sound and we are confident that all Hindus would as usual show their keen interest for the work of this Board. Every Hindu becoming a member would hasten the day when every Hindu child receives its education in a Hindu atmosphere thus realising the ideal of the Great Sri La Sri Arumuga Navalar.

ANGLO-INDIANS ADOPT SAREE

Difference in Saree Modes in Ceylon and India

"The Tatler" writes in the *Times of Ceylon*:—

A recent visitor to Bombay tells me that many Anglo-Indian girls (new style) there are adopting the saree and look extremely pleasing in it. This is one of the curious social changes that come in the wake of a change in the form of Government.

Both in India and to a much greater extent in Ceylon men and women have tended to adopt the sartorial fashions of the rulers.

The Kandyan chief and later the Low-country Sinhalese lady borrowed fashions of the ruling classes. So Malabar and Portugal left their mark.

In India the Congress is in power, and the saree is more than ever popular. There is, however, a vital difference, in saree modes there and here and that also faithfully reflects another distinction.

In India the saree is draped with a flowing simplicity that is both natural, artistic and modest. In Ceylon the tendency is to make the saree approximate the skirt.

When the skirts were short, the Ceylon saree crept up the knee. Today the move is to make the saree appear as if the woman, especially if she is fat, had herself poured into it, as somebody once remarked.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 578

In the matter of the estate of the late Thangaratnam widow of Ramalingam Thambapillai of Uduvil Deceased

Thambapillai Arunasalam of Uduvil Petitioner

Vs.

1. Thambapillai Veerasingham
2. Thambapillai Thanganathan
3. Kanagaledumy daughter of Thambapillai
4. Sivagnanapillai widow of Arunasalam all of Uduvil Respondents

This matter of the petition of the petitioner praying that the 4th Respondent be appointed guardian-ad-tem over the minors 1st, 2nd and 3rd respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna on the 24th day of March 1938 in the presence of Mr. T. S. Kanagaretnam, Proctor for petitioner and the affidavit of the petitioner dated the 18th day of March 1938 having been read.

It is ordered that the abovenamed 4th respondent be appointed guardian-ad-tem over the minors the 1st, 2nd and 3rd respondents for the purpose of representing them and acting on their behalf in this action and that Letters of Administration to the estate of the abovenamed deceased be issued to

The Vivekananda Society, Colombo

(Continued from page 2)

held in December last as against 2,800 last year

Siddhantha Panditha and Bala Panditha Examinations

Arrangements have been made for holding these examinations on 28th May, 1938. About 25 candidates have sent in their applications for these examinations.

The work on this section of activity has gone up by leaps and bounds, and the success is entirely due to the untiring energy and enthusiasm of the Examinations' Secretary who is very devoted to this work. We recommend that suitable assistance should be given to him to carry out the onerous duties of his office.

The Vidyalayam

The Vivekananda Vidyalayam is a Junior Secondary Tamil School with a free optional course in English from the IVth standard. There are at present 395 pupils on the roll, 243 boys and 153 girls. Of these, 37 are non-Hindus. The average attendance for the past school year has been 306 as compared with 224 for the previous year. The Staff consists of 5 male teachers and 3 females. Of these, two hold first class trained certificates, four hold second class trained teachers' certificates, one holds the teachers' preliminary certificate, and the other is uncertificated. The present accommodation is sufficient only for 264 pupils, and the Inspector of Schools has insisted on additional accommodation being provided at an early date. A separate class room for the kindergarten classes is highly desirable. It may be recalled with pleasure that one student was presented for the Junior School Certificate Examination in Tamil and passed it, there being only one other to pass this examination from Colombo.

The Building Fund

A sum of Rs. 288.47 was due to the general funds from the Building Fund account at the end of last year. Out of this a sum of Rs. 75 has been collected during the year. There are many promises made by members, but these have not come in yet. May we once more appeal to these gentlemen to be gracious enough to fulfil their promises. The new building is in very urgent need of extension owing to inadequate accommodation for the Vidyalayam, and if these promises are fulfilled, it would facilitate our efforts to find other means and ways of collecting the balance amount required for the proposed extensions.

the petitioner as one of the heir unless the respondents shall on or before the 18th day of May 1938 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 12th day of April 1938

Sgd. C. Coomaraswamy,
District Judge,

Order Nisi extended for
24th June 1938.

Sgd. C. E. A. Samarakody
Addl. District Judge.

[O. 9. 5 & 9-6-38]

ESCAPE

(Continued from page 1)

soft and rounded, like a woman's breast. Or they would be cut up in terraces where green fields witnessed to the industry of man.

In the early morning I lay bare-bodied in the open and the gentle-eyed sun of the mounts took me into his warm embrace. The cold wind from the snows made me shiver a little, but the sun would come to my rescue and fill me with warmth and well-being.

Sometimes I would lie under the wandering wind, whispering many strange things into my ears, and lulling my senses, and cooling the fever in my brain. Finding me unguarded and open to attack, it would cunningly point out the folly of men's ways in the world below, their unceasing strife, their passions and hatred, their bigotry in the name of religion, the corruption of their politics, the degradation of their ideals. Was it worthwhile going back to them and wasting one's life's effort in dealing with them? Here there was peace and quiet and well-being, and for companions we had the snows and the mountains and the hill-sides covered with a multitude and a variety of trees and flowers, and the singing of birds. So whispered the wind, softly and cunningly, and in the enchantment of the spring day, I allowed her to whisper.

It was early spring still in the mountains, though down below summer was already peeping in. On the hill-sides the rhododendron flowers made bright red patches which could be seen from afar. The fruit trees were full of bloom, and millions of tiny leaves were on the point of coming out to cover with their fresh and tender and green beauty the nakedness of many of the trees.

Four miles from Khali, fifteen hundred feet higher up, lay Binsar. We went there and saw a sight which we can never forget. Stretched out in front of us was a six-hundred mile stretch of the Himalayan snowy range, from the mountains of Tibet to those of Nepal, and in the centre towered Nanda Devi. There was Badrinath and Kedarnath and many another famous place in that wide expanse, and just across them lay Kailas and Manasarovar. What a magnificent sight that was, and I gazed at it spell-bound, awe-stricken with the majesty of it. And I grew a little angry with myself when I thought that I had missed this overwhelming beauty in a corner of my own province, all these long years, though I had wandered all over India and visited many distant countries. How many people in India had seen it on

even heard of it? How many of the tens of thousands who visit annually the cheap and tawdry hill-stations in search of jazz and bride?

So the days passed and contentment grew in my mind, but also a fear that my brief holiday would soon end. Sometimes a huge bundle of letters and newspapers would come and I viewed them with distaste. The post office was ten miles away and I was half inclined to let my mail rest there, but old habit was too strong and the possibility of finding a letter from some dear one far away made me open the door to these unwelcome intruders from outside.

Suddenly there came a rude shock. Hitler was marching into Austria and I heard the tramp of barbarian feet over the pleasant gardens of Vienna. Was this the prelude to that world catastrophe which had hung over us for so long? Was this war? I forgot Khali and the snows and the mountains and my body became taut and my mind tense. What was I doing here, in a remote corner of the mountains, when the world was on the brink and evil triumphed and had to be countered and checked? Yet what could I do?

Another shock came—communal riots in Allahabad, many heads broken and a few persons killed. A few men dead or alive did not matter much, but what was this disgusting madness and folly that degraded our people from time to time?

There was no peace for me then even in Khali, no escape. How could I escape from the thoughts that tormented my mind, how could I run away from my trembling heart? I realised that we had to face the world's passions and endure the world's anguish, dreaming sometimes, it may be, of the world's deliverance. Was this dream just a phantasy of the dreamer's mind or was it something more? Will it ever take shape?

For a few days more I stayed on in Khali, but a vague disquiet filled my mind. Slowly a measure of peace returned to me as I gazed at those white mountains, calm and inscrutable and untouched by human folly. They would remain there whatever man did, and even if the present generation committed suicide or oblivion by some slower process, the spring would still come to the hill-sides and the wind will rustle through the pine-trees, and the birds will sing.

But meanwhile there was no escape whatever of good or ill the future might hold. There was no escape except to some extent in action. No Khali could smother the mind or drag the heart into forgetfulness. And so to Khali I bade good-bye, sixteen days after I had come there, and wistfully I took my last long look at the white peaks of the north and imprinted their noble outline on the canvas of my mind.

(Modern Review.)

Our Short Story

Continued from Page 1.

week's time. Can we spare so many?"

"Yes, I think we can," replied his assistant.

V

Perumal Chetty was lying seriously ill. The doctors diagnosed the disease as cerebral malaria, and pronounced their opinion that the illness was taking a serious turn. The Chettiyar called his son to his bedside and addressed him thus, "My son, your welfare has always been my chief concern. I know that of late you have been taking a downward path. I tried to save you through the offices of my friends, but failed. No man can be reformed by the advice of another. He has first to realize his own folly, and then reform himself. People open their doors to the rising sun, but shut their doors against the setting sun. As long as you command money, your companions will fawn at you, and serve you well; but, when once you are down, they will desert you like rats in a sinking ship. If at any time you are on your last legs remember the Chettys' maxim, "Better death than dishonour." That rope there attached to the plug in the wall will show you an easy way to end your misery." So saying, he expired.

VI

Somasundaram Chetty was twenty one years of age when his father died. In two years he had run through his father's money. Through sheer neglect his business too dwindled, till at last he was compelled to close his boutique. He was now without any means of livelihood. Being a Chetty, he

was too proud to solicit any help from his quondam friends. However, pocketing his pride owing to dire necessity, he paid a visit one evening to one of his friends. He knew that his friend was at home, but the servant returned with a message that his master was away. This cut him to the quick.

In silent despair he dragged his weary steps homewards. He had not tasted any food during the whole day, and the pangs of hunger were gnawing at his stomach. To relieve the pain, he drank a glass of cold water. He then stretched himself on his bed, and began to ruminate on the past. He now realized the folly of his past life, but there was now no possible way of redemption. He remembered his father's dying words. He looked at the plug in the wall and the rope was persistently inviting him to come over.

With a deep sigh he rose from his bed, placed a stool beneath the plug, and standing on it, firmly tied the rope round his neck. He then kicked the stool away from him. To his great wonder, he found himself on his back on the floor. The plug had given way, and through the aperture gold sovereigns were raining on him and rolling into all the corners of the room. He was dazed; his heart stopped working; and he fainted.

On recovering his consciousness, Somasundaram Chetty drank another glass of cold water to steady his nerves. He then began to count the sovereigns collected by him from all parts of the room. There were 2000 of them.

VII

Five years have passed. The Jaffna Railway Station was en fete. It was gaily decorated and brilliantly illuminated. The occasion was a reception to be given to Muhandram Perumal Chetty Somasundaram Chetty who was returning that evening from Colombo after investiture.

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