

# THE Hindu Organ.

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NO. 18.

## PROPOSED LEVY ON BUDDHIST TEMPLES DEFERRED

### Opposition To Using Public Funds On Temples

#### ADMINISTRATION BY UNOFFICIAL BUDDHIST BODY SUGGESTED

Colombo, June 9.

**AFTER** a protracted debate yesterday, the Minister of Home Affairs consented to withdraw his motion recommending a levy of 5 per cent. on the annual income of temples managed under the Buddhist Temporalities Ordinance. This was done on the understanding that an opportunity would be given to Buddhists to evolve a scheme for the administration of temples without the intervention of the Government, a suggestion having been made that some kind of Board of Control of Buddhists should be established.

The opposition was based on two main grounds: firstly, that there should not be any levy and, secondly, that the proposed levy was insufficient in that it covered only a fraction of the expenses of management, the rest having to be met from public funds.

The debate on the Buddhist temporalities levy was resumed

Mr Francis de Zoysa opposing the motion said that Government was spending Rs 40000 a year on the administration of Buddhist temporalities. He would ask the Board of Ministers to consider whether it was worth it. The Leader of the House, he said, seldom went wrong but when he did go wrong he went very wrong. He appealed to the Leader of the House to withdraw the motion and see to some other machinery being set up if necessary, for instance a Committee of Buddhist priests and laymen

#### Intention of the Ordinance

Mr. G. G. Ponnambalam (Point Pedro) said that it was not intended at any time that expenses for the administration of the temples should be borne out of public funds. It was a

very dubious point, he said, whether the high contracting parties of 1815 could be identified in 1938.

Mr. Ponnambalam, continuing, said that it had been argued that Section 25 explicitly revealed the fact that what was contemplated was the recovery not of the actual expenses of the administration but only of a portion of it. No such claim had ever been made by the most ardent Buddhists before. It had all along been definitely understood that the entire expenses for the administration of the temples should come out of temple funds. The Ordinance was passed in 1931. The regulations were framed in 1932 and it was laid down that 7½ per cent. of the gross income of temples should be recovered for administration purposes. The lower levy of 5 per cent. would bring a lower sum and it would definitely place on the revenue of the country a bigger and a more severe burden. He was aggrieved that the Leader of the House had not shown how that mystic figure of 5 per cent. was arrived at. When the Public Trustee's Department was brought into being, it was the intention that it should be made self supporting. The appointment of the Public Trustee was approved by the House, because it was stated that it was for the definite purpose of managing Buddhist Temporalities. The 5 per cent. levy would not be sufficient even for the payment of one officer of the Department.

In article 4 of the Royal Instructions it was stated that no Bill which was likely to give a benefit to one set of religionists over another would be assented to by the King. He was of opinion that the Ordinance of 1931 would not have been

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## JOURNALISM AS A CAREER FOR MAN

### Prospects not Gloomy

By Tusharkanti Ghosh

(Editor, Amrita Bazar Patrika, in a Broadcast Talk)

**I** have been asked to give you a brief talk to-night on "Journalism as a Career for Man"; I hope, however, that those among my hearers who belong to the gentler sex will not switch on in disgust when they find that the subject deals with mere males. I hasten to assure them that the omission of any reference to them is not deliberate—for are there not brilliant women journalists, including correspondents and special contributors who, by their clever work, have made a name for themselves? It is hardly necessary in these days, when women are extending their sphere of influence in every direction, to stress the fact that they possess the ability to do—and do better—much that was previously done by men.

\* \* \*

The excuse for introducing this item into the midst of a livelier programme is probably that you may be interested to know more about a profession the members of which are responsible for bringing out that familiar sheet which greets you at break of day and breathlessly recounts to you happenings all over the world during the past twenty-four hours. You may also like to gather a few facts regarding the career of the journalist, the prospects of his profession, his triumphs and his disappointments. Being an Editor, I am expected by the public to know a lot about these things and to be able to speak authoritatively on the subject; but the fact that I am also proprietor of a newspaper, gives rise to some diffidence in my mind. I tell you, therefore, at the outset that I only give you my personal impressions for what they are worth—without the slightest desire of their being accepted as final words on the subject. I speak to you only as a modest journalist whose twenty years' experience in the line is the one excuse of his presence here to-night.

\* \* \*

Time was when journalism had not attained the status of

a profession in this country, people were attracted to it neither by the chances it offered to one of earning one's livelihood nor by the many facilities it made available. Men took it up inspired solely by a patriotic spirit. They found that it offered splendid opportunities of voicing the country's opinions and grievances and doing service to the people. The pioneers made remarkable sacrifices and paid scant heed to personal gain. Gradually, with the improvement of the Newspaper Press in India, journalism developed a lucrative side also, although for a limited few, and began to attract more and more recruits to its fold. Of course the ever-increasing unemployment in the country had something to say in the matter, for every avenue leading to a decent living began to be fully explored. But journalism still remained a precarious calling—with possibilities but hardly any prospect. One, and the most important impediment the Indian Press of those days had to face was the absence of sufficient advertisements, which are the life-blood of a newspaper. There were, no doubt, spirited and self-sacrificing men who ran newspapers at a loss but their resources were not such as to enable them to do so for any length of time.

With the improvement, however, of the Indian Press, consequent on the growing demand of the reading public for the best and nothing else, there soon came a remarkable change for the better in all directions. Advertisers began to take notice; the public came to consider the newspaper as indispensable; and the managements of newspapers too tried their level best to bring them up to the high standard required by obtaining skilled service and installing machinery of the latest type. Thus journalism came to be considered in this country as one of the profes-

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# JOURNALISM AS A CAREER FOR MAN

(Continued from Page 1.)

sions in the real sense of the term.

Now let us consider what prospect this profession offers to the educated man of average intelligence of making a living for himself. You will excuse me if I fail to strike too optimistic a note in the beginning. The mere fact that a boy has stood first in an essay competition or has written a glowing description of a football match for his school magazine should not raise undue hopes in the fond parent's mind. It is often kind to be outspoken and it were better that disillusionment on certain points should come now than later.

It must be understood that the plums of our profession are all at the top and that the men who have climbed to a position from where they can pluck them have had to work hard for years and years. The age of miracles is past; and I am afraid that the man who has written a couple of articles on the international situation or the future of civilization, and has succeeded in getting them published in a newspaper, is apt to be disappointed if he thinks he is sure to make his mark in the journalistic world. Of course the case of the man who feels that he has a distinct vocation for journalism, and has sufficiently convinced experienced men in the profession of his ability in this direction, is different. He is what is called a born journalist—but even a born journalist has to be reared carefully. He must develop what we call a "news nose"; endless stories might be told of men who have failed to recognise news. The following once appeared in an American paper of the Wild West: "There is no news in this settlement to speak of. We did hear of a man whose head was blown off by a boiler explosion, but we didn't have time to learn his name."

The average beginner must realise that it is a profession which calls for hard and continuous work, with many heartbreaks, but with this saving grace—that one feels all the time that the work is one which is well worth doing. A writer of discernment once said that the working journalist must, as occasion arises, be a lawyer, a clergyman, a soldier, a policeman, a man of sentiment, a practical philosopher, an artist, a scientist, a statistician, and an able critic of every conceivable subject. It is no doubt a tall order, but there is a great deal of truth in what the writer says.

But I must not discourage beginners by painting the picture in too sombre colours, for a journalist's career has many compensations. It is full of variety and incessant change.

"The love of journalism is universal" is a saying true but true. No other profession, perhaps, makes quite so deep, so intimate and so irresistible an appeal. Journalism is a hard task-master but it is also

a fascinating mistress, compelling one's undivided attention, constant loyalty and unflinching devotion; it also rewards its votaries with thrills every minute of their life. You can't put off things till to-morrow. The paper has got to come out. It has got to be first in the field with the best news. This necessitates strict punctuality, tireless industry and ceaseless vigilance—the essential requisites of a successful journalist. It is no easy task to provide delicious tit-bits for your readers every morning and evening. Of course no newspaper is absolutely flawless; but even if, occasionally, there be "slips that pass in the night," readers take a lenient view considering the breathless hurry in which journalists have to work. I remember an occasion when a very forgiving reader sent the following "contradiction" to the Editor of a certain paper:

"Sir,—I desire to call your attention to the fact that the cause of my death was not pneumonia; it was shock at reading the obituary of myself in your paper."

Contrasting present conditions with past, one must say that till recently the Press in India used to be run on what may be called "crude" methods. One still comes across men who combine in themselves the duties of an editor, manager and reporter. The reasons are not far to seek. Poverty and illiteracy of the people stand in the way of launching big ventures. Circulation and revenue of a paper depend on the increasing number of readers who take an intelligent interest in the topics of the day and also on the prosperity of those who advertise their products in the newspaper columns. As compared with other countries India is still backward in these respects. But I am happy to state that there are now many a paper which can compare favourably with foreign papers in printing, get-up, display and variety of matter. The standard has become so high that the days of novices and apprentices have gone by. The days of experts have come in. It is the trained man whom we need to-day in every department of journalism.

This leads to the question "how to get trained men." In other countries there are University courses in Journalism and separate schools and colleges where training is imparted and experts are produced. With the rapid progress Indian journalism is making, the necessity of introducing courses in Journalism in the different Indian Universities is becoming stronger day by day. But a true journalist is only made in the hard school of day-to-day work. A theoretical course combined with apprenticeship in a newspaper office is therefore bound to produce the best results.

We have often heard remarks to the effect that "the profession is overcrowded." All the same, people are anxious to take up journalism as a career and there are people in every branch of life who want to serve as contributors—for to "amateurs" the fascination of seeing the written word in

print is great. As compared with European countries the scope for employment is still limited in India. But to the man who knows his job—one who has the right equipment—there is no dearth of opening.

Unfortunately, however, the best talents of the Universities do not generally enter the portals of journalism. If successful ventures make prospects brighter, efficient men are also needed to make newspaper ventures successful. And I would like to point out that the career of a journalist is not as gloomy now as it was five years back, and that better conditions are bound to prevail in the days to come.

Besides the staff necessary for the management and production of a paper the special correspondents and foreign correspondents have created a very important field for themselves. Here is much scope for enterprising men. Correspondents are occasionally responsible for exclusive news, called "scoops" in newspaper parlance. I may be excused if I mention in this connection that the London correspondent of a Calcutta daily created a furor in the journalistic world by sending the news of the abdication of King Edward VIII two days earlier to his paper than any other news agency or special correspondent. Such scoops add to the prestige and position of a paper.

The time at my disposal being limited, I would rather not prolong this talk with technical details of the work carried by different departments of a newspaper, nor with the qualifications necessary for men who are responsible for the dark deeds that are done deep at night when every respectable citizen ought to be in bed. Every sincere aspirant may get to know these things if he tries.

It should always be remembered by those who seek to enter it that journalism, by the nature of its constitution is, and always must be, an open profession. It is a calling which attracts and

requires brains of every grade and calibre; the specialist is welcome within its ranks, or he may remain outside the charmed circle, lending his services, and placing his knowledge at the disposal of his paper from time to time as necessity arises. There is room too for the serious-minded junior who enters the wide field of journalism with the idea of earning his living. But he must have a well-stored mind, a ready pen and a reputation for reliability.

I conclude with the hope that the Indian Press of the not too distant future will hold its position on a level with the best, the most fearless and the most high-principled newspapers of other countries. It is time aspirants took to the right sort of training. Let them not regret that they were found wanting when the opportunity presented itself.

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 519.

In the matter of the Estate of the late Annamab widow of Murugesu Sinnathamby of Vaddukkodai West. Deceased. Murugesu Sinnathamby Rajaratnam of Vaddukkodai West.

Petitioner. died 1. Sabapathypillai Kumarakuru and 2. wife Rasammah both of do.

Respondents. This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 21st day of February 1938 in the presence of Messrs. Aiyadurai and Thambyrajah proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read:—

It is ordered that Letters of Administration to the Estate of the abovenamed deceased be granted to the petitioner unless the Respondents or any other person shall appear before this Court on the 23rd day of March 1938 and show cause to the satisfaction of this Court to the contrary.

Jaffna, The day of March 1938.

Sgd. C. Coomaraswamy, District Judge.

Time to show cause is extended to 15th June 1938.

Intd. C. C. D. J.

[O. 11, 9 & 13.]

## EMPIRE OF INDIA

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## EBB AND FLOW

### The Hindu Board of Education

By S. A. N.

THE affairs of this body have for some months been very prominently discussed and displayed. The occasion for the extra animation was the removal by the Director of Education of the General Manager of the Board Schools from that position and the country-wide agitation to have Mr. Rajaratnam restored to that position. My failure to review the situation in these columns has called a protest from several readers. Out of deference for them I have assessed the feeling in the country and set it forth here. The Hindus at large who form ninety nine percent of the population in the North, feel that since the collapse of the Tamil Kingdom of the North no popular movement as the Hindu Board's education propaganda has been set in motion and no Tamil has done so much for the movement as Mr. S. Rajaratnam. In a sense Mr. Rajaratnam is a hero and saviour of his people. Saying this does not detract from the full need of homage which the Hindus at all times place at the feet of the late Sri la Sri Arunanga Navalar and the late Sir Ponnampalam Ramanathan who were the inspirers of the regeneration. But it was left to Mr. Rajaratnam to become not only the torch-bearer of the two distinguished heroes of the past but to become the executive of their ideals. In a land that is poor and whose poverty provided the meat for denationalising forces, it requires more than ordinary interest to whip up enthusiasm for any movement. Mr. Rajaratnam threw himself heart and soul into the movement which was designed to reconstitute the lost Tamil-Hindu atmosphere so that the present generation, and the generations to be, of Tamil-Hindu Children may be trained in it. As did the great Navalar and Sir P. Ramanathan realise, so has Mr. Rajaratnam realised that nothing of permanent value can be created by a people whose current of life is switched off national and natural moorings. What we have had for a century in the way of education is nothing more than a parrot cry of the West and of all that is out andish. Hence his ardour for the cause of the movement and hence his abandonment of professional pursuit. If he had not been fired by something more than money and self interest he would have stuck on to his profession. We know of lawyers who are not more capable than he but who have made a decent living out of it. It must be granted that Mr. Rajaratnam felt a call for the uplift work. He toiled hard and long and the number of schools, teachers and pupils in them bear irreproachable testimony to his crusader-like work. In a poor country and that subjected long to disintegrating influences, shifts of a reformer are many and exacting. But be it said to his credit Mr. Rajaratnam has banded about himself hundreds of teachers whom he has fired with his own zeal for sacrifice. If there be any, their number must be very small, who have felt that Mr. Rajaratnam was sponging on them, they themselves have not acted straight, in that they contributed their share for the movement apparently most

willingly but on his back complained of it and bore testimony against him. If as his enemies, open and hidden (and they are found in quarters whose interests are jeopardised by his propaganda) claim that Mr. Rajaratnam has misused the funds of the Board and has sapped the teachers for his personal benefit, he must be worth lakhs today. But the facts are he is in debt and has sold a part of his property to liquidate claims arising out of his association with the movement. Another handle of his enemies is that he got the teachers to meet his election expenses. People at large know the truth. But his enemies are more articulate than his admirers. If teachers paid, they did willingly pay, for they realised that if he was in the Legislature of the country it would be an additional strength to the cause they all had at heart. It should be realised that in any big movement some turbulent elements get in unawares and give trouble. There are some mischief makers in the Hindu Board movement who are impatient of Mr. Rajaratnam's success. They have succeeded in bringing about a situation which has led to his retirement from the control of the schools. Into the merits of the question on which the Director of Education has adjudicated we are not prepared to go, but from the representations of the Board and of the teachers of the Board it is more than clear that they are dissatisfied with the action of the Department of Education. The Board is composed of select men in the country. They cannot all be unreasonable men. They maintain the inquiry conducted by the Department covered ground that was never in dispute. Had the inquiry been held by an Englishman there would not have been even a breath of suspicion. The Board's last general meeting gave an impressive demonstration of Mr. Rajaratnam's hold. The one who dared to adopt an attitude of mentor was given such a bully-ragging that he might have regretted ever having gone to the meeting. Apart from right and wrong of the contention, the allegation of one party that the inquiry took cognizance of irrelevant matter makes it imperative for the Department of Education and the Education Ministry to go into the matter once again fully and do justice not only to Mr. Rajaratnam whose place in the society and whose services to it cannot be ignored but to the Hindu public whose trusted servant is he. Let us hope the Ministry of Education will soon feel impelled to review the question in the light of further representation.

#### The New Education Ordinance

The new draft Education Ordinance is published in the Government Gazette. After a rapid reading of it one rises with some hopes and many misgivings. The remarkable features of the Bill are the replacement of the present Board of Education by another bearing the same name but differing in functions and the provision to tax the Local Government Bodies at the Governor's discretion to meet,

## EDUCATION IN EASTERN PROVINCE

### Only Ten Hindu Schools in Batticaloa District

THERE were about ten Hindu Schools in the Batticaloa District as against 92 Christian Schools and 68 Government Schools in 1937.

THE number of pupils on the registers of Government and Maintained Schools was 8,138.

THESE figures are revealed in the Administration Report of the Government Agent, Eastern Province, for 1937.

The Report states:

There were 68 Government schools under the Education District Committee, of which 14 come under the category of Maintained schools. The schools are classified as follows:— 45 Tamil schools, 17 Sinhalese schools, 2 Sinhalese Tamils schools, 1 Vernacular school with an optional English course, 1 Trilingual school, and 2 Industrial schools. The Gonagolla (Branch) Government school was closed with effect from June 1, 1937, owing to poor attendance. In addition to the above there were 44 schools under the management of the Methodist Mission, 41 under the Roman Catholic Mission, 7 under the Church of Ceylon, and 10 under the Ramakrishna Mission. The Roman Catholic Mission has a carpentry school and a private individual carries on a printing school.

A girls' school and a mixed school were opened during the year under review at Kalmunai and Varipathanchenai respectively in buildings commenced in 1936 and completed during the year. A free gift of Bt/Valaichenai Tamil Mixed (Hindu Hindu Board of Education) school was offered by the proprietor and accepted by the Committee. It was registered as a Maintained school during the year. To validate the title in favour of the Government, proceedings initiated for acquisition of the school and the premises under the Land Acquisition Ordinance are in progress. The new Maintained school for girls at Kaluwanchikudi was opened during the year in the building which was offered by the authorities of the Manikka Pillaiyar temple of Kaluwanchikudi. A permanent building at Sammauturai and 3 semi-permanent building at Pottuvil, Thalavai and Thampalawattai to accommodate 200, 100, 80, and 75 children respectively are in the course of construction and will be ready for occupation early in 1938. A temporary building for an Industrial school for brass work at

Ondachchimadam is also under construction and will be ready for occupation early in 1938. A semi-permanent building for replacing Manaitivu Government school which was taken over from the Methodist Mission in 1930, was commenced during the year.

The number of pupils on the registers of Government and Maintained schools was 8,138. At present the children are educated only up to the 3rd or 4th Standard and on leaving school relapse into illiteracy. The question of raising the age limit for boys from 12 to 14 was considered by the Committee and steps are being taken to amend the relevant by-law. The proposal to amend section 25 (1) (d) of Ordinance No. 1 of 1920 in order to raise the compulsory age of education of Muslim and Tamil girls was also considered by the Committee and it was resolved to support the proposal.

#### TRINCOMALEE

##### Schools and Their Appurtenances

The number of Government and Maintained Schools in this district is 20. Two new Government Schools were constructed during the year, one at Peratuveli and the other one an Industrial school at Trincomalee. These will be opened during 1938. The roof of the Government Maintained School at Ilakantai was burnt down and was replaced. The roof of Menkamam Government School was also replaced during the year with a permanent roof.

Extension was effected to Mutur Government Maintained School.

Teacher's quarters were also constructed at Kambakodai Government School.

Two wells were constructed during the year. One at Tampalakamam Government School and the other one at Karukkaimunai Government Maintained School.

A moderate supply of furniture was issued to Government Schools in the district.

#### Attendance

The number of children of school going age who do not attend school is approximately 817. The total number of cases instituted against defaulters including children on the school register who keep away without reasonable excuses was 1,123 and the fines imposed amounted to Rs. 499.

The general conditions of the schools in the district is poor and the Committee has never had sufficient funds to effect necessary improvements. During 1938 it is hoped to provide all schools with furniture and to erect more latrines; at present in mixed schools there is often only one latrine—a state of affairs which should not be allowed,

(Continued on page 5)



## NOTICE

Notice is hereby given that Mr. Saravanamuttu, son of Sinnadhyar of Madathuvasal Mathagal, Pandatteruppu but presently residing at Battu Pahat, Johore, has given notice to his wife, Madam S. Sinnapillay, daughter of Vyramuttu of Jathambai, Mathagal, Pandatteruppu, revoking the power of Attorney made in her favour by our client.

Notice is hereby further given that all acts or transactions by the said S. Sinnapillay will not be hereafter ratified by our client.

CHIA & Co.,  
Solicitors for the said  
S. Saravanamuttu,  
Battu Pahat,  
Johore.

[Mis 65 9 6-38-8-7-35.]

## NOTICE

Mudaliyar and Mrs. C. Canapathi-Pillai of "Pathma Nithi" Nallur, Jaffra, will be pleased to see their friends and relations at 8 p.m. on the 13th instant on the occasion of the Mudaliyar's return from Colombo after the investiture.

Nallur,  
9th June, 1938.  
[Mis 66 13-6-38]

## A Memorial Service

to the late Mr. Nevins Selvadurai, M. B. E. will be held at the Wesley Chapel, Vannarponne on Sunday the 19th inst. at 9-30 a.m.

A memorial tablet will be unveiled during the service.

All are cordially invited to be present.

13-6-38.  
[Mis 67 13-6-38]



## Hindu Organ.

MONDAY, JUNE 13, 1938.

## BOSE—JINNAH TALKS

THE COUNCIL OF THE MUSLIM League which concluded its deliberations on the 5th inst. has obviously no desire for a settlement with the Congress, but is bent on persisting in its policy of uncompromising reaction. The Congress on the other hand was prepared to make the utmost possible concessions consistent with its ideal of nationalism to placate the Muslim diehards. But Mr. JINNAH and his group would not recede from their position of uncompromising hostility and demand as the price of a rapprochement that the Congress should cease to be a national organisation and shrink to the position of a communal body. The insistence that the Congress should recognise the League as the only Muslim organisation, should disown the nationalist Muslims, form coalition Ministries with weightage and abandon the Mass Contact Movement amounts to such a demand, besides leading to a perpetuation of communal differences. If professions mean anything, the League leaders show as much yearning for communal

unity as MAHATMAJI and NEHRU. Just when sitting to deliberate on grave issues on which Hindu-Muslim peace and even the future of Swaraj depend, Mr. JINNAH and his group make no secret of their hostility to the Congress and are fanning the flame of Muslim bigotry. The references to "subjection to the Hindus," "Congress oppression" and the "impossibility of peace between unequal parties" can mean only one thing, that the League is in no mood to arrive at a settlement.

When the Congress was in the wilderness of non-cooperation, the Muslim leaders luxuriated in the sweets of official patronage in all the provinces and did not covet the unenviable position of the Congress. But the astounding successes which the Congress achieved at the elections upset all the calculations of the Muslim diehards and the bureaucracy. With office acceptance the Congress began to strengthen its hold even on the Muslim masses. The genius of Mr. JINNAH saw that the Muslim community would have to forego its privileged position to demand weightage, if it once merged itself in Congress Nationalism. He at least was under no apprehension that Muslim interests will suffer under Congress government or that the safeguards embodied in the Government of India Act were inadequate. Muslims have already gained much more than they deserve. By raising the slogan of Islam in danger in season and out of season, by a campaign of vilification and misrepresentation against Congress government, he has succeeded wonderfully well in rallying Muslim reactionaries round his banner, one result of which has been the rapid increase of communal tension all over India as evidenced by the recent outbreaks of riots in the Congress provinces.

For over a year the Congress has been pursuing the mirage of Hindu-Muslim amity, nothing discouraged by the fundamental differences in outlook between itself and the League. It persisted to the very end, hoping against hope that sanity will ultimately prevail. All along the chance of rapprochement was hanging by a slender thread. No settlement is possible unless Muslim reactionism realises the folly of its own course or is able to view things from a higher angle. The Muslim ideal is to build up a solid communal block that will never coalesce with national forces. The Mass Contact Movement which the Congress is forming to counteract this reactionism, though fraught with danger for the present, will ultimately succeed in opening the eyes of the masses to the progressive policy of the Congress. Only then there will be communal amity in India.

## Hindus and Education in Batticaloa

It is disheartening to note, in the Eastern Province Administration Report for 1937, that there were only about 10 Hindu schools in the Batticaloa District in 1937. Batticaloa, like Jaffna, is a stronghold of Hindus in Ceylon. Yet it is strange how all these years the Hindus of the district have not felt the need for educating their children in Hindu schools rather than in Christian institutions. The position in this respect is intriguing. There are about 100 Christian schools, ministering mostly to the educational needs of the Hindus of the district. It is a pity that Batticaloa has slept over this vital question so long. It is, however, somewhat heartening to find that the Ramakrishna Mission has entered the field and taken up education work in right earnest. Srimat Swami Vipulananda, than whom Ceylon Hindus cannot think of a more qualified and capable educationist, is at the helm of this Hindu education movement, and we hope that he will, before long, accomplish for Hindu Batticaloa what it has woefully neglected so far to its cost and shame. We are glad that the new awakening now catching on in the District augurs well for the future of Hindu education there. We would earnestly appeal to the Batticaloa Hindus to rally round the Swamiji and render him all possible assistance in his noble work. His work so far has begun to produce striking results, which will redound to the glory of all Hindus of the District. We are certain that Hindu Batticaloa will shake off its indifference and lethargy in this respect and become a leading centre of Hindu culture and learning in Ceylon.

## Hinduism—Essentials and Non-Essentials

By Panfalantus

MY remarks on the above subject have called forth a criticism from S. A. P. It is not my desire to enter into a controversy over this matter, but, in the interests of the Hindu public, I feel compelled to offer a few explanations.

(1) The first point made out by S. A. P. is that the lecturer referred to by me "made it a point to say that what he was saying was repeatedly emphasised by Vivekananda and Gandhi". If the lecturer did so, so much the worse for his case. I have gone very carefully through the works of Vivekananda and Gandhi, and I have not seen them condemn *Var nasrama dharma* anywhere in their writings or speeches. On the other hand, Gandhi has always supported *varna*, and proclaimed himself a *sanatanist*, though he has not used those expressions in their ordinary acceptation. Similarly, in one of his famous Madras speeches, Vivekananda has trounce-

ed in very scathing terms those "boys, unmoustached babies, who have never gone out of their province, and yet presume to get upon public platforms and dictate to their elders what ought to be done to reform Hinduism." (As I do not have the book before me now, I am unable to quote the Swami's exact words, which I committed to memory somewhere near 1905). Again, in all the numerous recorded sayings of the Swami's guru—Sri Ramakrishna Paramahansa—you cannot find a single whisper against *varnasramadharma*. Lastly, it must be remembered that Vivekananda and Sri Ramakrishna have always bowed their heads to Sri Sankara as their Advaitic master, and that it was Sri Sankara who was responsible for remodelling Hindu society once more on the basis of *varnasramadharma* at a time when it was being assailed on all sides by heretical sects.

(2) It is well known that the "Eternal Truths" of the *Smrti*, i. e. the Veda, cannot at all be understood without the help of the six *Vedangas*, of which *Kalpa* is one. *Kalpa* includes (1) rules relating to *srauta*, or sacrificial, act, (2) rules relating to *grhya*, domestic life, and (3) rules relating to *dharma*, social life. Thus the *Smrti*, or *dharma sastra*, is indissolubly bound up with the Veda, i. e. *sruti*. It is absurd to think of the two as separate entities relating to two different watertight compartments of life.

(3) According to some, the central doctrine of the *Bhagavad-Gita* is the performance of *svadharma* without regard for its fruit. Now *svadharma* means "one's own *dharma*," and one's *dharma* depends upon one's *varna*. What the *svadharma* of a particular *varna* is should be gathered from the *sastra*, i. e. the *dharma sastra* or *Smrti*. Arjuna, as a Kshatriya, was shirking his *svadharma* of fighting his enemies, and hence was the *Gita* propounded to him in order to bring out the efficacy of *nishkama karma* (action without desire for fruit) as a means to salvation. The whole of the *Gita* depends upon *varna dharma*, and no honest student of it can fail to notice this. Even those who take the *Gita* as a mere metaphysical work preaching the highest *V-danta* and declaring that *Jnana* (wisdom) alone leads to *moksha* (salvation) have recognised the fact that the performance of the duties laid down by *Smrti* is an indispensable condition to the attainment of wisdom. The impatience and laziness of the English-educated Hindu have made him blind to this cardinal truth of Hinduism and induced in him the belief that if he only proclaims a *Vedantin* and repeats the sentences "I am the Brahman", "Thou art That", and so on, he can, without further ado, shoot up to *moksha* in an aeroplane or a rocket. I have said so much about the *Gita* here, because the word *svadharma*, used by my critic, is taken from the *Gita* and used without reference to the context.

(4) Several *smritis* have been compiled from age to age to suit time, place and circumstance, but every one of them is based on that fundamental factor of Hinduism—*varnasrama dharma*. The *Parasara smrti*—the most liberal

(Continued on Page 5)



# JAFFNA CELEBRATES KING'S BIRTHDAY

## Ceremonial Parade

### PRESENTATION OF SERVICE MEDALS

**A** CEREMONIAL parade was held on the esplanade in honour of the King's Birthday.

Mr E. T. Dyson, Government Agent, arrived at the esplanade at 7-30 a.m., and was met by Mr. P. R. Krishnaratne, Assistant Superintendent of Police, Northern Province, who conducted him to the saluting base. Inspector Wijeyasekera was in command of the Police parade. Mr. Dyson inspected the ranks, after which there was a March Past and Mr. Dyson took the Salute.

#### Service Medals Presented

After the advance in Review Order Mr. Dyson presented Service Medals. The Gold Medal was presented to Muhandiram A. Ponnusamy, the late Udayar of Chundikuli, for long and faithful service for 38 years. Mr. Anthonypillai John, the Police Headman of Karayur, was presented with a silver medal for long faithful service for 53 years. The Post Peon of Point Pedro Post Office, Sanmugam Kindiah, was given the rank of Honorary Aratcha. Mr. Anthonypillai John was garlanded by Lieut. M. Jacob, member for Ward No. 2 of the U. D. C.

At 8 a.m. the Cadet Platoons of St. Patrick's and St. John's Colleges paraded under the command of Lieut. M. Jacob. Other officers on parade were Lieut. E. M. Ponnudurai and 2nd Lieut. C. W. D. Alwines. The Salute was taken by Mr. Dyson. Three cheers were called for His Majesty the King and justly given. Mr. Dyson inspected the ranks and complimented the cadets and officers on their smart turn-out. This was followed by Gun Display of St. John's, Central, Hindu and Jaffna Colleges. Mr. R. C. S. Cooke, District Commissioner, was in charge.

#### At Mallakam

The birthday of His Majesty the King was celebrated at Mallakam English School in a fitting manner. The teachers and the students assembled for prayer in the School Hall at 9 a.m.

Speeches on the life of the King were made by the Head Master and Messrs M. Sittampalam and S. Rasiah.

The school children and some of the poor were fed at noon. Then the students took part in sports. There was an Inter-house competition.

The programme for the day ended with the singing of "God save the King." (Cor.)

#### Point Pedro

Pt. Pedro, June 10.

The Point Pedro Maha Jana Sabha had a Volley ball match against the Young Men's Association in the morning and the latter won. In the afternoon there was a "Kilithaddu" match which was specially organised in the interest of the depressed classes, played at the Northern End motor's premises. Mr. Sam T. Solomons, President, Point Pedro Maha Jana Sabha, was garlanded and the President took the salute.

## Birthday Honours

### Jaffna Recipients

Imperial Honours for Ceylon on the occasion of His Majesty the King's Birthday include a Knighthood on Mr. H. M. Macan Markar who thus becomes the first Muslim in Ceylon to receive the distinction.

(CIVIL DIVISION)

Miss Isabel Hardie Curr, M. B. E. Member of the Most Excellent Order of the British Empire

GATE MUDALIYAR

Nathaniel Nalliah Thamotheram, MUDALIYAR  
C. Canapathipillai, Kacheheri Mudaliyar, and Maniagar, Jaffna.

MUHANDIRAMS

Joseph Naganather Oulanthaivalu. Swamynather Balasingham Pospalappillai.

Sinuathamby Aiyer Somasundara Aiyer.

Swaminathapillai Kanagaretnam Swaminathan.

Arunasalam Visuvalingam. JUSTICE OF THE PEACE  
Northern Province: Mr. Kadiravelu Somasundaram.

### Who's Who

**Miss (Dr.) Isabella Curr**

has again received recognition for work in the Medical Missionary field, especially among women and children.

Two years ago she received the M.B.E. for her laudable work in the Northern Province.

**Muhandiram J. N. Culanthaivalu** who hails from Mandaitivu, is a descendant of Seththukavala Mudaliyar, and Kathirnayagala Mudaliyar of Mandaitivu.

He joined the Government Clerical Service in 1910. He has been Chief Clerk, Department of Agriculture, Chief Clerk, Fiscal's Office, Jaffna, Secretary, District Court, Badulla, and Secretary, District Court, Kalutara.

At present, he is Secretary, District Court, Jaffna.

**Mr. N. N. Thamotheram**

is Chief Tamil Interpreter to the Governor.

**Mr. S. K. Swaminathan**

is the agent in the Northern Province of the Shell Co., Ltd. He is also managing proprietor of the Vivekananda School, Manipay. Recently he gave a Free Reading Room for Manipay.

**Mr. K. Somasunderam,**

Proctor, Jaffna. He was a member of the Local Board, Jaffna, from 1915 till it was superseded by the Urban District Council and later a member of the U.D.C. from 1924 till 1937 except for a brief period. He was vice-Chairman of the U.D.C. for some time. He has been in public life for nearly a quarter of a century.

After the game the president standing under the Union Jack addressed the depressed classes on the significance of the day and loyalty to British Empire. A large gathering composed of the neighbouring villagers and other well wishers assembled in the grounds which was gaily decorated with flags and festoons, where there was a profuse display of crackers. Thampoolim and Sweets were served lavishly. The crowd dispersed after giving three cheers to their President. (Cor.)

## Hinduism—Essentials and Non-Essentials

(Continued from page 4)

of the *smrtis* and the one intended to govern Hindu society in this age—centres round *varnasrama dharma* quite as much as any of its predecessors. No other *smrti* has so far superseded this one, and it must be deemed to be in force until it is superseded. So, unless a new *smrti karta*, compiler of *smrtis*, appears on the scene and sweeps off *varnasrama dharma* as unsuited to the modern age, no true Hindu may declare war on it. Not even a thousand Vivekanandas or Gandhis can ignore this most Eternal of all the Truths of Hinduism. Prof. D. S. Sarna, too, whom my critic quotes, agrees that it is not every Jack and Jill that can tamper at will with Hinduism. He says: "The Rishis who guide Hindu society from age to age make the necessary alterations in the laws according to the needs of the time."

(5) It is true that "we Hindus believe that it is possible for Christians, Mohammedans and Buddhists to attain salvation"; but, if a Hindu wants to attain salvation as a Hindu, he must follow the dictates of the Hindu sastras, and not those of the Bible, the Koran, the Dhammapada or his own wayward fancies. Vivekananda's conception of freedom in the Hindu spiritual field does not include freedom to commit spiritual suicide or homicide.

(6) Hindu orthodoxy of the true type must be sought for, not among the Hindu Vakils in large towns—though, even there, a few fine specimens may be found—but among the people living in the villages on the banks of sacred rivers like the Tambraparni, Cauveri, Godavari, etc. It must be understood that the system of *varnasrama* is an ideal which all Hindus should try to approximate to, but which a few only can actually reach. Hinduism need not fear extinction so long as there is at least one sincere follower of the ideal. In the present day villages of India, there are hundreds of such sincere followers, and that is why Hinduism is still such a vital force in India. The rules of *varna* do not prohibit any man—whatever his class—from making money in a legitimate way even though it be in thousands; they only insist on his spending the money (and his life) in a worthy way.

(7) My opinion about people who are disposed one way or the other about cropped heads, etc. may be right or wrong, but it does not, in the slightest degree, affect my arguments about *varnasrama*—the main theme of my article. I am, however, glad to be told that my experience, in this respect, is not complete.

(8) Lastly, I must say that I hold no brief for any class—priestly or princely. My only submission is, that those who set out to expound Hinduism—to whatever class they may belong—must have an intimate acquaintance with the original sources of Hinduism, as, otherwise, they would be presenting to the public only the distorted picture of it which they have formed in the darkness of their own minds. I am, however, very much surprised to see that people, who call themselves Hindus and disciples of Mahatmaji, should so far forget themselves as to scorn the authority of their own sages and seers and look for inspiration to Stalin, Franco and Kemal Atatürk!

## EBB AND FLOW

(Continued from page 3)

educational cost. It is so in self-governing countries. But in a subject country the taxable capacity of the town dweller and the villager is not much. And in a subject country where one race far outnumbers the others and happens to inhabit more fertile parts of the country and where racial differences are already acute or may be rendered acute by political differences, this principle of local education taxation may lead to a disregard and neglect of certain areas and districts. It is not intended to suggest that the Sinhalese majority seeks or "tries to seek ways and means whereby certain very essential services in certain communal areas are made proportionate to their paying capacity. But if past experience provides a measure of the *bona fides* of the majority community in power, then the future of education in the districts of the Northern Province is far from hopeful. Let us hope that any fear or flutter likely to be caused by the proposed ordinance will prove baseless. The de-

(Continued on Page 6)

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA

(held at Point Pedro)

Testamentary Jurisdiction No. 43/P. In the matter of the estate of the late Thambiah Chellappah of Karanavai North Deceased. Angayatkannynachchan widow of Ramalingam of Karanavai North

vs. Petitioner.  
1. Sivapakkiallinachchan daughter of Ponniah of do.  
2. Muttukumaru Thambiah of Chulipuram  
3. and wife Ellaihavathianachchan of do Respondents.

This matter coming on for disposal before Herbert S. Roberts, Esquire Additional District Judge, Jaffna on the 14th day of February 1938, in the presence of Mr. M. Esurapadham, Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read.

It is ordered that the Petitioner as the sister of the deceased be declared entitled to take out Letters of Administration and that Letters of Administration be issued to her accordingly, unless the Respondents or any other person shall appear before this Court on or before the 11th day of March 1938, and show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of February 1938.

Sgd. Herbert S. Roberts.

Addl. District Judge.

Extended and reissued for 16-6-38.

Intld. C. E. S.

A. D. J.

[O. 13 & 16-6-38.]

## NOTICE

AMENDMENT OF THE THESAWALAMAI

1. A Bill to amend the Jaffna Matrimonial Rights and Inheritance Ordinance, 1911.
2. A Bill to amend and consolidate the Law of Pre-emption relating to lands affected by the Thesawalamai.
3. A Bill to amend Ordinance No. 7 of 1840. The Select Committee of the State Council to which the above Bills have been referred will hold sessions at the Town Hall, Jaffna, on Friday, the 17th and Saturday, the 18th June, 1938, at 10 a.m. each day to hear representations that may be made by members of the Bar and the general public on the proposed amendments in the Bills with particular reference to the question of community of property in Thediatheddam.

All persons who desire to make representations are requested to appear before the Committee on the above-mentioned dates at the time and place aforesaid.

R. W. KANNAKARA,

Clerk of the State Council.

The Council Chamber.

Columbo, 10th June, 1938.

[G. 8. 13-6-38.]



## LETTER

## The All-Ceylon Industrial Rally and Carnival

Sir,—There are some features of the recent All-Ceylon Industrial Rally and Carnival which call for comment. The show was preceded and followed by a tremendous press and publicity campaign; but I hope, however, that you will allow me the use of your valuable columns to voice a rather different opinion, which is shared by many but which has as yet found no public expression. Even those of us who had strong views on the matter had restrained ourselves, but the suggestion that the same organisers should repeat the show in 1940 makes it necessary to state a few points of criticism.

The Industrial Rally and Carnival were both supposed to be run by a public committee, with the G. A. of the Province as Chairman. The G. A. as Chairman of the Committee owes it to the public to cause a full statement of the accounts to be carefully examined by the committee and presented to the public. For, it is stated that one particular educational institution, which was behind the show, has benefited to the tune of several thousands of rupees. The Committee has a right and a duty to go into the account and to decide how the proceeds should be utilised. Some members of the Committee seem to think that it would not look nice for them to go into these matters after being invited to serve on the Committee; but the public have a right to expect the Chairman and the Committee as a whole to rise above these feelings of personal obligation when they are professing to function in the name of the public.

Another point that arises is the propriety of Government Departments participating in a show promoted in aid of the funds of a particular institution and general government patronage being extended to a show like this. For, in spite of the "public committee", apart from the Batticaloa and the Palmyrah Products pavilions, practically all the pavilions devoted to Ceylon industries consisted of stalls taken by Government Departments of the pavilions for which two Managers and the headmen under them were responsible. There was also the large financial contribution made by the C. G. R. in the shape of free transport for goods. A minor point in this connection also needs investigation. I have heard that several shrewd business-folk availed themselves of this concession to convey quantities of goods required for their normal business in Jaffna. No doubt these people booked a stall or so at the Exhibition, but whether all the goods so carried were connected with the promotion of indigenous industry is the point for scrutiny. Not the least in significance was the Health Exhibition run almost by the same promoters as the other shows, with the usual official patronage, to help to draw crowds to this supplementary as well as to the main shows.

I believe I am speaking for a number of people keenly interested in the development of national industries when I say that the Rally did not justify itself. The reason is not far to seek. Originally, the organisers conceived of the idea of a Carnival to raise money for the

## EBB AND FLOW

(Continued from page 5)

centralisation of education so far as expenditure is concerned seems to be the keynote of this ordinance. This step in spite of its potentiality for disadvantageous operation in some areas, becomes inevitable for the education vote is looked upon as rising beyond reasonable proportions. It is a matter of opinion, where the Public Services consume over half the revenue it is no surprise that certain quarters raise the alarm over the education vote. The real position ought to be that education should receive preferential treatment over all others. It is so in most self-governing countries of the world. Do those who sound the tocsin of alarm over the education vote, realise that Ceylon takes a very prominent place in the world's record of preventable crime? The growth of crime is traceable in the ultimate analysis to the want of light of knowledge. If revenue earning and setting up a credit balance by starving basic services were the prime objects of a Government, then we could better understand this ordinance and several others which do not bear any relation to the actualities of life in the country. We trust that our fears are groundless and shall revert to the ordinance when it comes in for discussion before the State Council.

### The Buddhist Temporalities

The last meeting of the State Council is memorable for the attitude of the most of the Sinhalese leaders towards the Govern-

building fund of the institution concerned. The Industrial Rally was an after-thought, no doubt intended to support the Carnival by obtaining greater public attention and co-operation. To the end the Carnival remained the Main-Show, and the Rally the Side-Show, though publicity and propaganda were naturally bestowed on the latter. The aim of the whole business being money, obviously there was little purpose or policy guiding the Rally. Thus it was that the most imposing sections dealt with British, Indian, Japanese and other foreign goods, that an important section was the sales agency of a motor-car business, while the stalls devoted to local industries did not get sufficient support from other than government people. Far greater success has attended the various industrial exhibitions held in Jaffna in past years, because they were not money-making but industry-making concerns.

The personnel of the proposed 1940 show promises that there will be a repetition of the recent affair. All the key officers and the bulk of the places on the new Committee are held by teachers of the institution concerned, while there is a sprinkling of the same safe "public" to enable the committee to be called a public one. Any institution is entitled to run any show it likes; Old Boys, members of the denomination, or even friends of the cause may help in their individual capacities; but it is not fair to call a show a public show unless it is genuinely public and it is not fair to seek or give State support to what is not a real public cause.

I enclose my card.

Yours etc.,

A CITIZEN OF JAFFNA.

8-6-38.

## THE READERS' UNION, JAFFNA

### Association to Popularise Reading Habit

A meeting of the readers and sympathisers of the Jaffna Central Library convened by Mr. C. S. Rajaratnam, Librarian, was held at the Library Hall at 5 p.m. on Wednesday the 25th May 1938 for the purpose of forming a Readers'

ment management of the properties of Buddhist temples. This attitude is so revealing that the hopes of the minorities that the passage of time will gradually put sense and balance into them will be vain. Sir Baron Jayatilake moved the adoption of his Committee's report on the subject of the Buddhist temples contributing for the expenses of management of their properties by the Public Trustee. The Home Committee had recommended that five per cent of the income be made over towards the cost of management. Sir Baron pleaded vainly for the report. In the end the amendment to send the report back to the Home Committee was passed. As I said earlier the behaviour of Sinhalese members was revealing. The *enfant terrible* of Veyangoda revealed more than others that deceased growth of race-pride which the new found Sinhalese nationalism cultivates. He roundly described any idea of temples contributing towards expenses of management as humiliating to the Buddhists. His position expanded in simple words is that the (Buddhist) Sinhalese are the sovereign people of Ceylon and the Government of the country as servant of the Sinhalese should perform the *rajakaria* for the honour of it. He who cannot understand the simple proportion that the labourer is worthy of his hire cannot be, and does not deserve to be, entrusted with ministerial functions. To meet a part of the expenses they are opposed. How would they behave if the proposal was to meet the entire expenses? Why should the general revenue of the country bear the burden of managing the property of a particular religion? On the principle of the Sinhalese "nationalists" the Government should undertake the management of the properties of other religions as well. The Church of England may as well move for the revocation of the Disestablishment Bill whereby the Government ceased to maintain the Church that men of supposed learning supposed to represent the good sense in the country should argue in the manner so many of them did last week would drive the other races in Ceylon to the distrust of the Sinhalese leaders. In the light of their asseverations on the proposed levy on the Buddhist temples, income the minorities living in specified and isolated areas have to think a good deal before they may agree to the proposed Education Ordinance under which the majority in power may work a lot of harm to the minorities. We do hope that his Excellency the Governor who is the only hope of the minorities will have noted the growing unreason amongst the Sinhalese in his report on constitutional reforms.

Union with the following objects in view:—

- (1) To popularise reading habit in the country.
- (2) To assist the authorities of the Jaffna Central Library in furthering the growth of the Library to the satisfaction of the readers.
- (3) To provide for the benefit of the public and the Readers of the Library, lectures, debates etc. from time to time.
- (4) To encourage study circles and such other things that the Union may decide from time to time.

On the motion of Mr. K. M. Chellappah and seconded by Mr. C. Thuraijasingham, Mr. M. A. Masilamani was elected as Chairman protem and Mr. C. S. Rajaratnam was elected Secretary protem.

The notice convening the meeting was read. The Chairman in his introductory speech explained briefly the objects and the necessity for such a union in Jaffna and appealed to the audience for necessary support and sympathy.

On the motion of Mr. K. M. Chellappah and seconded by Mr. C. Thuraijasingham, it was resolved that the gentlemen present at the meeting be taken as original members of the Union.

On the motion of Mr. K. M. Chellappah and seconded by Mr. C. Thuraijasingham, it was resolved that the union be designated as "The Readers' Union, Jaffna" and that the union be managed by a managing committee composed of:—

One President, Two Vice-Presidents, Two Secretaries, One Treasurer and not less than eleven members, providing necessary rules. Five members to form a quorum.

Mr. K. M. Chellappah proposed that Rev. Dr. T. Isaac Tambyah be elected President and that Rev. P. T. Cash and Mr. M. A. Masilamani as Vice-Presidents of the Union. It was seconded by Mr. C. Thuraijasingham and was adopted.

Mr. K. M. Chellappah moved that Messrs S. Ambikapakan and C. S. Rajaratnam be elected as Secretaries. It was seconded by Mr. C. Thuraijasingham and was adopted.

Mr. C. Selvarajah proposed that Mr. K. M. Chellappah be elected as the Treasurer of the Union. It was seconded by Mr. K. Kanagaratnam and was duly adopted.

Mr. K. M. Chellappah moved that the following gentlemen be elected members of the managing committee:—

Messrs. Isaac Ponnampalam, K. Navaratnam, A. Ramanathan, M. Jacob, V. Duraisampillai, T. Muttucumaru, S. Balasubramaniam, R. Subramaniam, K. Namasivayam, A. Saverinattu, V. V. Karunanithi. Mr. C. Thuraijasingham seconded. Carried unanimously.

Mr. C. Selvarajah moved that Messrs. C. Thuraijasingham and K. Kanagaratnam be elected as auditors. It was seconded by Mr. R. Subramaniam and was carried.

Messrs Sam A. Sabapathy Chairman, U. D. C., Jaffna; M. Jacob, Member U.D.C., Jaffna; R. Subramaniam Proctor S. C., Jaffna and T. Muttucumaru B. A., Jaffna, addressed the meeting.

With a vote of thanks to the chair the meeting terminated at 7 p. m.



## PROPOSED LEVY ON BUDDHIST TEMPLES DEFERRED

(Continued from page 1)

assented to and the Law Officers of the Crown would have been ill-advised if they did so if it was anticipated that it would be a burden on the exchequer. It was bad religion and worse politics to make the general tax-payer to foot that Bill.

### The Indian Example

Mr. S. Natesan (Kankesan-turai) said that the legislation of Hindu Temporalities by the British Government in India had been more or less on the same lines as the legislation which had been evolved in Ceylon with regard to Buddhist Temporalities. When the new constitution came into being in India a Hindu Minister in Madras evolved a piece of legislation by which a statutory body had been created for the purpose of looking after the temples. That body was under the control of the Minister. The emoluments of the officers employed in that work were not mixed up with the general revenue. The attitude of the Minister for Home Affairs was illogical. He should say that either the temples should be exempted from that levy or that the Government had the right to demand the payment of the money it spent on the administration. Instead of that he said that the levy was not sufficient for the administration but it should be paid. That was no solution. If there was a levy it should be in complete discharge of the monetary obligations of the Government. Under those circumstances, he had no alternative but to oppose that measure. He however, commended to them the Hindu Endowments Board Act of the Madras Government.

### Govt. Administration Expensive

Mr. B. H. Aluwihare (Matale) said that he was against the Bill of 1931 and had tried his utmost to get the priests of Malwatte and Asgiriya not to consent to it. He had urged that Government administration was expensive and once they admitted the principle of a levy they could not legally stop the Government from obtaining the whole charges of the administration.

In Ordinance after Ordinance it had been suggested that there should be a strict audit of the accounts of trustees but even now the auditing was not properly carried out, even by the Public Trustee.

With reference to the remarks of the member for Pt. Pedro about the Kandyan Convention he could not see how imperial treaties could be brushed aside in that way and he quoted extracts from Sessional Papers to prove that its provisions had been recognised. If the Temporalities were properly administered, he said, Government would be able in ten years to undertake education in the Kandyan Pro-

vinces, which it was unable to do at present.

Continuing, Mr. Aluwihare said that the Government of this country should be generous to the Buddhist temporalities. It was not a communal question at all, but they had to preserve a national asset.

### Sir Baron's Reply

Sir D. B. Jayatilaka (Minister of Home Affairs), in reply, said that the total number of temples brought under the Ordinance was only 135, of which 95 were viharas and 39 devalas. There were only 27 day trustees, of which the Public Trustee had, under Section 11 of the Ordinance, appointed only six.

With regard to the report before the House, Sir Baron said that the opposition was based on two grounds. One section felt that there should be no levy at all while the other section thought the full cost of the administration should be recovered from the temples. The former took their stand upon the Kandyan Convention of 1815. In his opening speech he did not refer to the Kandyan Convention because that proposal did not touch that Convention. He did not share the view that that Convention belonged to the dead past and should not be revived. But the proposal to levy a certain contribution from the temples did not in the least affect that Convention.

The position that had been taken up by everyone since 1889 had been that the temples must contribute towards the administration of the temporalities. But he had given the reason why the Government should come to their aid at this stage. He had explained to them why the temples could not contribute the full cost of the administration of the Ordinance. Nobody could challenge that reason.

If the proposal before the House were adopted, about Rs. 7,500 would be recovered for the present—and that from only 39 temples. There were 135 temples which at present earned less than Rs. 1,000 but, under better management, many of them would, in course of time, be able to contribute their

share. If that happened, as he expected it would, the liability of the Government would be gradually reduced and a time would come when that liability would disappear altogether.

### "Pregnant Suggestion"

For the first time after fifty years a pregnant suggestion had been made in the course of that discussion that an unofficial Buddhist body should be created to administer the temporalities. In 1923, when an amending Ordinance was being framed there was a proposal to constitute an unofficial body to manage the temporalities but that was abandoned owing to opposition by the Mahanayake Theros of Malwatte and Asgiriya and when the matter came up before the Legislative Council in 1930, the members considered the suggestion impracticable. Perhaps after eight years great changes had taken place and they had made progress. And as one, who had in a small way contributed towards that progress, it was not for him to deny the opportunity asked for. He would therefore give the Buddhists, and the members of the Council in particular an opportunity of framing a scheme, which would put an end to the control of the temporalities by the Public Trustee. If the House was agreeable he would, therefore, withdraw that report temporarily and give them sufficient time to put up a satisfactory scheme. If they failed to do so, then he would have to reintroduce that report and he sincerely hoped that, in that event, there would be no opposition to it on any grounds whatsoever.

### Order Nisi

#### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 554.  
In the matter of the estate of the late K. Arumugam Chelliah of Pungudutive West, Jaffna Deceased.  
K. Arumugam Sanmugam of Pungudutive West, presently of Navatkuli Vs. Petitioner.

1. K. Achimuttu widow of Arumugam
2. K. Arumugam Ramalingam
3. K. Arumugam Suppiah
4. Pakkiam daughter of K. Arumugam
5. Lachumy daughter of K. Arumugam all of Pungudutive West Respondents.

This matter of the petition of the abovenamed Petitioner praying that the abovenamed 1st respondent be

appointed guardian-ad-litem over the minors the 4th and 5th respondents and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna, on the 14th day of February 1938 in the presence of Mr. V. K. Subramaniam, Proctor for petitioner and the affidavit of the petitioner dated the 11th day of February 1938 having been read:—

It is ordered that the abovenamed 1st Respondent be appointed guardian-ad-litem over the said minors and it is ordered that the Petitioner as a brother and an heir of the deceased is entitled to have Letters of Administration to the estate of the said deceased issued to him accordingly unless the abovenamed respondents or any others shall on or before the 23rd day of March 1938 show sufficient cause to the satisfaction of this Court to the contrary.

The 14th day of February 1938.

Sgd. C. Coomaraswamy,  
District Judge.

This order nisi is extended for 15-6-1938.

Sgd. C. C.  
D. J.

[O. 14. 9 and 13-6-38.]

### Order Nisi

#### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 601.  
In the matter of the Estate of the late Tamuctarampillai of Manipay Deceased.  
Tangamma widow of A. Tamotarampillai of Manipay Petitioner.  
Vs.

1. T. Nadaraja, 2. T. Balasundaram and 3. T. Gnanasundaram of do. 2nd and 3rd are minors by their Guardian-ad-litem 1st Respondent.

This matter of the Petition of the petitioner coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on 18th May 1938, in the presence of Mr. E. Murugesampillai, Proctor, on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the 1st Respondent be appointed Guardian-ad-litem over the minors 2nd and 3rd Respondents for representing and for watching their interests in these proceedings and the Petitioner be declared as the widow of the deceased declared entitled to administer his estate and Letters of Administration be issued to her unless the Respondents shall appear before this Court on 29th June 1938 and state objection to the contrary.

The 26th day of May 1938.

Sgd. C. Coomaraswamy,  
District Judge.

Drawn by Proctor for Petitioner.

[O. 10. 9 & 13-6-38.]

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



**Order Nisi**

IN THE DISTRICT COURT OF  
JAFFNA  
(held at Point Pedro)  
Testamentary Jurisdiction No. 53/P.T.  
In the matter of the estate of the late  
Vally Kathirgaman of Alvai South  
Deceased,  
Annappillai widow of Kathirgaman of  
Alvai South Petitioner.

Vs.

1. Kaththan Sadayan,
2. Chellammah daughter of Kathirgaman
3. Ratnam daughter of Kathirgaman
4. Kathirgaman Vallipuram
5. Kandan Ponnan all of Alvai South Respondents.

This matter coming on for disposal before Herbert S. Roberts Esquire Additional District Judge, Jaffna on the 9th day of April 1938, in the presence of Mr. M. Esuwapadham, Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 5th Respondent be appointed Guardian-ad-litem over the minors the 3rd and 4th Respondents, that the petitioner be declared entitled to take out Letters of Administration and that the Letters of Administration be issued to her accordingly unless the Respondents or any other person shall appear before this Court on or before the 19th day of May 1938 and shew sufficient cause to the satisfaction of this Court to the contrary.

The 9th day of April 1938.

Sgd. Herbert S. Roberts,  
Additional District Judge.

19-5-38.

Extended and Reissued for 16-6-38  
Intld. C. E. S.

A. D. J.

[O. 13. 9 &amp; 13-6-38.]

**Order Nisi**

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction No. 61/PT.  
In the matter of the Estate and effects  
of the late Murugupillai Nakal-  
ingam Thambiraja of Puloly West  
Deceased.

V. Kanagasabai Sivaprakasampillai of  
Alvai North Petitioner.

1. Paruvathavarthinippillai widow of Sathasivam of Puloly West

Minor. 2. Thambiraja SiriSkandaraja  
of Do. Respondents.

This matter of the petition of the abovenamed Petitioner praying that the 1st Respondent be appointed Guardian-ad-litem over the 2nd Respondent and that Letters of Administration be ordered to issue to the Petitioner coming on for disposal before C. E. A. Samarakkody Esquire, Additional District Judge on the 28th day of May 1938 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of May 1938 having been read.

It is declared that the 1st respondent be and he is hereby appointed Guardian-ad-litem over the 2nd Respondent and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate issued to him unless the respondents or any other person shall appear before this Court on or before the 17th day of June 1938 to shew cause to the satisfaction of this Court to the contrary.

This 28th day of May 1938.

Sgd. C. E. A. Samarakkody,  
Additional District Judge.

[O. 12. 9 and 13-6-38.]

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[Y. 134. 1-4-38 to 30-9-38]

R. M. WEST,

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[M]

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