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THE COCONUT INDUSTRY IN CEYLON

Review of Work of The Coconut Board

DUTIES OF THE BOARD

THE total quantity of copra sold at the Sales Room of the Coconut Board during 1937 was 736,136 candies of the total value of Rs. 35,032,712, says the Manager of the Ceylon Coconut Board in his Administration Report for 1937.

Reviewing the work of the Board, the Manager says:

Some Relevant Facts

In reviewing the work of the Ceylon Coconut Board, it may be useful to record a few general facts relating to the Industry. The estimated area under cultivation is about 1,000,000 acres. The estimated sum invested in the Industry is about Rs. 500,000,000. Problems of cultivation and all purely agricultural matters relating to the Coconut Industry fall within the purview of the Department of Agriculture. The Coconut Research Scheme carries on investigations on problems connected with the Coconut Industry including researches with a view to discover new uses for coconut products. The Department of Commerce and Industries and the Department of Agricultural Marketing are concerned in the development of internal and external trade from the general and agricultural points of view respectively. The special functions of the Coconut Board as mentioned in the Coconut Products Ordinance are "the relief of the Coconut Industry and the Marketing and Exportation of Coconut Products."

Annual Output of Work

Though the Board has not yet been 3 years in existence, its annual output of work may be summarised by stating that during the past year the Board has co-ordinated the activities of 72 millers, 103 auctioneers, 107 shippers and 1,057 dealers, all registered under the Ordinance, and nearly 25,000 co-

conut producers; that during the same year a total quantity of 736,136 candies of copra of the average value of Rs. 35,032,712 has been sold in 56,554 lots at the Central Sales Room and delivery and payment in relation to each of the above lots have been checked; that altogether 4,443 licences have been issued for the export of 66,326 tons of copra and of 66,805 tons of coconut oil from the Port of Colombo; that for the verification of stocks, returns, payments, deliveries of copra and certification of quality of exports, 5,431 inspections to various stores or offices in the Island have been made; and 13,159 letters or communications have been issued in carrying out the above duties, besides the distribution of 93,849 copies of Weekly Statements of Market Prices, publicity leaflets, copies of reports and copies of the "Ceylon Journal of Coconut Products."

The Duties of the Board

It may be useful at this stage to summarise the duties imposed on the Board by the Ordinance. These duties are;—

(A) The annual registration of Dealers, Shippers, Millers, Brokers and Auctioneers, and the supervision and co-ordination of their activities.

(B) The conducting of a Central Sales Room for all copra to be exported from the Port of Colombo whether as copra or as manufactured into oil.

(C) The issuing of export licences for export of copra or oil from the Port of Colombo, including certification of quality of such exports.

(D) Advertisement and propaganda so as to further the demand for coconut products including collection and publication of statistics relating to the Industry.

(E) Aiding or financing local

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A SCHEME OF AGRICULTURAL PLANNING

Its Main Objective

MR SANTANAM'S ADDRESS AT MADRAS

Mr. K. Santanam delivered an address on "Agricultural Planning" at the University Buildings, under the auspices of the Madras Economic Association. Mr. P. H. Rama Reddi, Director of Agriculture, presided.

The Main Objective

The main object of agricultural planning, the lecturer said, must be to increase the purchasing power of the agriculturist masses. The purchasing power depended upon the quantity and the variety of products obtainable, agricultural prices in relation to the price of industrial products and of social service, the method of internal distribution of the products and the system of taxation prevalent. Agricultural planning would have to deal with the above facts, as without proper economic adjustments, the purchasing power would suffer.

Agricultural research, the speaker said, was now directed towards finding out how to increase in quantity. But mere increase in quantity was not good unless the resources were distributed. The object must be to produce the necessary things in necessary quantities. Mere over production would lead to harm rather than good. Crop planning was the first thing they should evolve. There should be control and regulation of crop, such control, in general, not being applicable to very small holdings. In this country, crops could be roughly divided into three categories, provincial, all-India and international. They would have to adopt different methods in respect of these three groups. In the case of the provinces, the control was in their own hands and they could adopt new methods of taxation to regulate crop. In the case of all-India commodities, a more detailed machinery might be required. In the case of world commodities, India might be helpless but he thought that it was

quite possible by arrangement between the provinces and the Centre to come to an adjustment suitable to the province.

Before any such step was taken, a preliminary estimate of crops must be made. It was only on the basis of surplus stores that they could devise a machinery for control. In other countries, they would find they had facilities for storing commodities for a year or more. Therefore for crop-planning, as well as marketing, they need a scientific system of warehousing. Without this scheme, the agriculturist could not be helped in any way. He was always working at a deficit and the only way by which he could pay was to cut of his expenses, not in any luxuries but in his necessities. The annual crop was the only foundation for his credit and the only way by which he could be helped was to enable him not to lose that credit. He should be made to deposit the annual yield in a public warehouse and allowed to spend only within limits. The introduction of such a system should be the beginning of their agricultural planning.

Internal Distribution

As regards internal distribution of agricultural products, Mr. Santanam said that the system of land tenure needed revision. On a rough calculation he would say that the rent receivers, the money-lenders, the middlemen, the cultivating owners, the tenants and the landless agricultural masses divided the products among themselves. He would say that the rent receivers, the money-lenders and the middlemen took away more than 50 per cent of the total product. This money was being spent more or less in goods of luxury, while a portion of this money in the hands of the cultivating owners and tenants would be spent on the necessities and to this extent their purchasing

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ANCIENT HINDU MARRIAGE

IX. Widows and Their Re-marriage

By S. R. Muttukumar

(Continued from our issue
of 7-11-38)

THE lot of a Hindu widow, especially a Brahman widow, is pathetic indeed. The popular belief is that, if a woman committed in her previous birth any heinous crime, and the blackest of crimes was adultery or murder, the malignant Karma forced her to be born again a woman, not once but several times, and to undergo the terrible sufferings of widowhood. The most heart-rending of all is that the younger and, therefore, the more unprotected and helpless a widow is, the more it proves how vile her sin must have been. The proverb says: If a widow has a son, her *saree* has only slipped from her head to the shoulders; but, if she be widowed young and childless, her *saree* has slipped right to the ground, and she is left naked and defenceless."

Fate of Widows

One may well imagine the blackness of a widow's grief, when to the natural sorrow of bereavement are added the pangs of remorse for an unknown sin committed in a previous birth. It is, therefore, no wonder that a sensitive and highly-strung woman who firmly believes in this terrible creed should emaciate her body by fast and vigil until "the poor half-starved creature has not enough force left in her to be of use to any one."

The crowning shame of a widow is her shaven head. The barber is called in on the day of her husband's death to shave the hair off, and never again is it allowed to grow again. "This shaven head is the widow's scarlet letter which together with her ignominious title *Randiranda* (one who has been a prostitute) is the cause of her greatest mortification. Her very presence is considered unlucky, and she, therefore, hides herself in a solitary room, and she is never more seen in public.

It is when her own father or mother is dead at the time of her bereavement that a widow, especially a virgin-widow, feels the full brunt of her calamities. There is no one then to protect her from her mother-in-law's or sister-in-law's biting tongue. There is then no one to remonstrate when all the heavy work of the house is thrown on her, and her father-in-law thrashes her for not completing some impossible task. Doomed to perpetual widowhood, cast out of society, stamped with the seal of contumely, she has no consolation whatever, except perhaps the recollection of hardships that she has had to endure during her married life.

The most terrible, nay the most horrible part of a widow's unfortunate lot is that sometimes her chastity is considered fair game by the male members of her father-in-law's household, and sometimes, having been called an adulteress ever since she became a widow, she at last does live up to her reputation. Neither she nor the unborn child will be allowed to live. There are easy methods of getting rid of an unwanted widow. She is simply turned out of house and home; she is pushed down a well; she is poisoned; she is taken on a pilgrimage and

either lost or sold; or she is burnt to death.

There is an ominous saying: "Kerosine is cheap", which indicates the fate of a widow in certain parts of India. It is quite simple to soak a piece of cloth in kerosine, wind her up in it, pour more oil over her, and, after setting fire to it, to lock her up in a room. The inquisitive neighbours can then be told that she either accidentally caught fire when cooking, or that like a faithful wife she committed *suttee*. God alone knows which side of the hellish room was locked. "Kerosine is cheap," and the family honour has been saved.⁽¹⁾

Widow-Marriage Allowed

It is, however, pleasing to note that this cruel treatment was not meted out to widows in Vedic times. On the contrary, widow-marriage was not only not prohibited, but was distinctly sanctioned as seen from the following passage in the Rig Veda:—

"Rise up, woman, thou art lying by one whose life is gone; come to the world of the living, away from thy husband, and become the wife of him who holds thy hand, and who is willing to marry thee"⁽²⁾

Dr. Rajendra Lala Mitra winds up a paper on *Funeral Ceremony in Ancient India* thus: "That the re-marriage of widows in Vedic times was a national custom, can be established by a variety of proofs and arguments; the very fact of the Sanskrit language having from ancient times words such as *Didhishu* "a man that has married a widow", *Parapurya*, "a woman that has taken a second husband", *Paunarbhawa*, "a son of a woman by her second husband," is enough to establish it."⁽³⁾

As caste was still a pliable institution, men belonging to one caste not infrequently married widows of another. Atharva Veda tells us that Brahmans married widows of other castes without scruple. "And when a woman has had ten former husbands, not Brahmans, if a Brahman then marries her, it is he alone who is her husband."⁽⁴⁾

The marriage of widows, which was a prevalent custom in the Vedic period, continued to prevail in the Epic (1400-1000 B. C.) and Rationalistic (1000-320 B. C.) periods.⁽⁵⁾ Kautilya, the Brahman minister of Chandragupta, the Mauryan Emperor, writes: "In the case of husbands who have long gone abroad, who have become ascetics, or who have been dead, their wives, having no issue shall wait for seven menses; but if they have given birth to children, they shall wait for a year. Then (each of those women) may marry the brother of her husband. If there are a number of brothers to her lost husband, she

shall marry such a one of them as is next in age to her former husband, or as is virtuous and is capable of protecting her; or one who is the youngest and unmarried. If there are no brothers to her husband, she may marry one who belongs to the same gotra as her husband's or a relative. But if there are many such persons as can be selected in marriage, she shall choose one who is a nearer relation to her lost husband."⁽⁶⁾

Many passages can be quoted to show that widow marriage was prevalent even in the Puranic age (500-1000 A. D.) Yajñavalkya tells us that a woman who married a second time is called *Punarbhū*, meaning a remarried woman.⁽⁷⁾ Vasistha tells us the same.⁽⁸⁾ And even Parasara, who is a more modern writer allows the re-marriage of a widow whose husband is dead, or has lost caste, or is become an ascetic.⁽⁹⁾

It is interesting to note here that there is an amusing story of a woman of Malava, who married eleven husbands successively, and who at the death of her eleventh husband would have welcomed a twelfth, but "even the stones could not help laughing at her"; so she took to the life of an ascetic.⁽¹⁰⁾

The re-marriage of widows is not uncommon amongst the Thamis. However, the only ceremony performed is the invocation of Ganesha before the tying of the *thali*. Although a widow may re-marry, she is for all ceremonial purposes regarded as a widow, and she cannot take part in the celebration of any of the auspicious events.

Widow-Marriage Prohibited

Widow-marriage gradually became unpalatable to the later Hindus. Manu is indignant against it and writes: "A faithful wife, who wishes to attain in heaven the mansion of her husband, must do nothing unkind to him, be he living or dead. Let her emaciate her body by living on pure flowers, fruits and roots, but let her not, when her lord is deceased, even pronounce the name of another man. A widow, who from a desire to bear children, is unfaithful to her dead husband by marrying again, brings disgrace on herself here below and loses her place with her husband in heaven."⁽¹¹⁾

But, here too, as in some other instances, Manu contradicts himself when he mixes the old custom with the new. He unguardedly tells us of sons of remarried widows,⁽¹²⁾ of husbands of re-married widows⁽¹³⁾, of Brahmans who have married widows⁽¹⁴⁾, and of virgin widows who were expressly permitted to re-marry,⁽¹⁵⁾ and who were worthy to perform with her second husband the nuptial ceremony.⁽¹⁶⁾

It is, however, gratifying to note that the enlightened opinion of the educated men and women of the present day is veering round in favour of the ancient custom of re-marrying widows, particularly virgin widows.

(6) *Arthashastra*, Bh. iii. Chap. iv. pp. 202-3

(7) *Dharma Sutra*, I. 67.

(8) *Dharma Sutra* XV. 7-8.

(9) *Dharma Sutra*, IV. 26.

(10) *Katha Sarit Sagara* chap. 66.

(11) *Dharma Shastra*, V. 157-161.

(12) *Dharma Shastra*, III. 155.

(13) *Ibid.* III. 166.

(14) *Ibid.* ix. 175.

(15) *Ibid.* ix. 69.

(16) *Ibid.* ix. 176.

(To be Continued.)

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Bibliography of Tamil Books

Kumararajah of Chettinad's Gift

Madras, Nov. 7.

MR. S. R. Ranganathan, Secretary, Madras Library Association, writes:—

The Council of the Madras Library Association is glad to announce that the Kumara Raja of Chettinad has been kind enough to place a sum of Rs. 2,000 at its disposal for completing the preparation of a comprehensive bibliography of printed Tamil books. The preparation of such a bibliography was taken up by the Council on April 16. The work was planned to be completed in four stages.

To begin with, a list of all the Tamil books deposited in the library of the office of the Registrar of Books was prepared in slips of standard size, with a transcription of title pages, 21,734 books have been so listed. They range from 1851 to 1937. The Council is indebted to the Director of Public Instruction and the Registrar of Books for the facilities they gave in preparing the lists.

As part of the second state of the work, information about the books not found in that library has been collected from files and published lists. 8962 books have been so listed and notes have been taken down for about 7,861 books of minor importance. These refer to the period from 1899 to 1935. Similar supplementary slips have yet to be prepared for the period from 1851 to 1898. The lists so prepared have to be further supplemented by collecting information about books published prior to 1851. It will have to be collected from reviews published in Indological periodicals of India and elsewhere. It is also hoped to get information about Tamil books published in foreign countries like Ceylon, Burma, Malay and South Africa. The Association proposes to complete the second stage at its own cost.

The donation so kindly made by the Kumara Raja of Chettinad will be used for the third stage in which the slips will be classified according to subjects and the press copy will be prepared for printing the comprehensive Tamil bibliography. The publication will consist of (1) Author part, (2) Classified or subject part and (3) Chronological part. The first part will be arranged alphabetically by the name of the author and will give full bibliographical details about every book. The second part will have the books arranged systematically by subjects according to the Call Number. It will contain only brief information about author and title.

The third part will have the call numbers of the books arranged in chronological order. If funds permit two additional parts will be given in which the Call Numbers will be arranged by the name of the printer and publisher respectively. The Association hopes to complete the third stage in two years.

The final stage will consist of printing and publishing the bibliography. It is estimated that about 50,000 titles will be represented in the bibliography and that the entire

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EDUCATION BILL PASSES SECOND READING

Ministers Effective Reply

CRITICS WORSTED

THE State Council passed on Thursday the Second Reading of the new Education Bill without a division. The Minister who piloted the Bill reiterated his assurance that it was not calculated to affect denominational schools.

Mr. C. W. W. Kannangara (Minister of Education) replying said that this Bill was drafted in 1931, so that it was really very much prior to anybody thinking of a Commission or of Reforms. It had received the approval of both the last and the present Executive Committee.

Referring to the objections to the Bill, he said that this Bill had nothing whatever to do with the doing away of denominational schools. The real reason for it was the need for a co-ordinated system and a system, which fell into line with the Donoughmore Constitution. The main objection was to the Board of Education. That Board, from 1893, had been a sort of Second Chamber to the Director of Education and it was sought to make it a Second Chamber for him. The other Ministers did not have a Second Chamber and he did not wish one to be imposed on him.

The Minister emphasised that under this Ordinance, the place of the Consultative Body to the Board of Education in England had been given to the proposed Board of Education here. In future the rule-making power would be vested on the Executive Committee. The provision with regard to religious education was adopted in accordance with a decision of the House.

Explaining the conscience clause, he said it had been put in positive form and that was done not on his own. It was based on the recommendation contained in a Sessional Paper of 1929, which had been subscribed to, among others, by Fr. J. B. Meary.

The denominational schools had undoubtedly been started by the Missionaries and it was done for two reasons. One was proselytism and the other the education of children of their own denominations. With some the first was the main object while with others it was ancillary to the object of the education of the children of their own denominations.

Mr. Kannangara quoted various extracts from Rev. Fr. S. G. Perera's History of Ceylon to show that denominational schools had been opened not merely for the education of the children of those particular denominations.

Grant-In-Aid System

Mr. Kannangara continuing said that the Rev. Mr. Dickson of the American Mission in Ceylon in 1905 had written to the Education Commission to the effect that the grant-in-aid system was an unmitigated nuisance, which did not yield an adequate return for the good money that it cost, and that their teachers were hypocrites in a large part. Mr. Kannangara went on to read the opinions of certain other Christian

missionaries given expression to at that time against the grant-in-aid system of education and stressing the need for the Government to take entire control of education.

"My own opinion is one thing, but my Executive Committee has not decided to do away with denominational schools", said Mr. Kannangara. The real objection, he said, was not to the proposed Ordinance but to an amendment in the Code laying down the conditions under which a school was recognised and registered when it happened to be established on religious grounds. That had been the cause of representations to the Governor and the Secretary of State. Before the Code was amended, it was impossible to stop a number of schools springing up in one place, which were quite unnecessary. Representations were made to some of the more prominent people in this country that the Board of Ministers under the Donoughmore Commission was functioning in an irresponsible way in "wasting money although the revenue of the country was less than the expenditure."

Memorial to Whitehall

A memorial had been sent to the Secretary of State by those people who had protested against Income Tax. When the memorial was referred to the Governor, he took a serious view of the situation and he told them that the expenditure of the Island was going really too high according to those people who had made special mention of the fact that Rs. 20 million was spent on education, which was alleged to be quite out of proportion to the revenue of the Island. He received a number of letters from the Board of Ministers asking him to reduce the expenditure on education and when the Executive Committee of Education went into the question it was found that the main thing, that contributed to a waste of money, was the superfluity of schools in one place owing to the rivalry of denominational schools on religious grounds. It was to limit the number of such schools that the amendment to the Code rule was effected and certain stipulations imposed.

Mr. Kannangara went on to refer to a memorial sent by the Catholic Union of Ceylon to the Secretary of State "in view of the proposed amendment of the Ceylon Constitution", in which allegations were made that the Minister of Education, the Minister of Home Affairs and the Minister of Local Administration had brought forward discriminatory legislation against non-Buddhists and in favour of Buddhists in various matters.

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SCHOOL EDUCATION SHOULD RELATE TO REALITIES OF LIFE

MR. ROCK ON DEVELOPING INDUSTRIAL POSSIBILITIES OF CEYLON

MEMORANDUM TO MINISTER FOR EDUCATION

"UNTIL decisive measures are taken by Government, both to develop major and cottage industries, and to train men in order to undertake the work involved in such development by imparting a vocational bias to the curriculum of education, the idea of developing the industrial possibilities of Ceylon will remain an idle dream."

Thus observes Mr. J. C. W. Rock, Director of Commerce and Industries, in a memorandum to the Minister for Education on the possibilities of industrial education in Ceylon.

This memorandum, was discussed at a joint meeting of the Executive Committees of Education and Labour.

Mr. Rock in his memorandum points out that, in formulating a scheme of industrial education, it would be necessary to take into account

(1) the vocational trends of the population;

(2) the various levels of population for which industrial employment is likely to be available;

(3) the industries which will appeal to the constituents of the population at each such level, as well as their occupational habits;

(4) the stage of development which rural industries have reached in the economic history of the country;

(5) the educational facilities already available for promoting further development.

"Modern developments have brought about greater latitude and flexibility in the choice of occupation than the rigid framework of the caste system and the longer tie of the Guild used to dictate," states Mr. Rock.

"But in spite of the possibility of diverting the energy of youth into new channels the fact remains that in most cases the choice of profession is made haphazardly, or in imitation or emulation of the apparent successes of a past generation or a few fortunate students and the majority adhere to the beaten track."

In Spite of It All

"There is the question of fitting the education to the profession actually chosen; and in spite of the fact that the demands of modern life are more exacting, and the range of activities more visibly enlarged; in spite of the fact that modern competition cannot be met by old traditional methods, that the output of the craftsman is often superseded by the products of modern machinery and that on every side there is a demand for specialised training and progressive technique to enable the people of a particular country, especially the so-called backward countries, to keep in step with the advances of modern science we still adhere to the old curriculum, the old institutions and old teaching methods."

"Even an agricultural country must adopt more up-to-date methods of cultivation in order to reduce its costs and multiply its output if it is

to compete not only in world markets but in its own home market."

"Not only in such improvement an agricultural country must aim at the production of a diversity of products in order to ensure a balanced economy, and in order that there may be scope for exchange of commodities within its own borders."

Levels of Workers

"In preparing a curriculum of industrial education, one must, consider the various levels of the workers whose needs must be cared for. These may be classified into—

(1) labourers, doing the lowest menial tasks and working for hire;

(2) farmers, owning and working their own lands, including dairy-men, stock breeders, etc;

(3) artisans, performing semi-skilled labour, such as weavers, potters, carpenters, etc;

(4) shopkeepers and the vast army of middlemen who distribute the goods which those in the first three classes have produced;

(5) mechanics, performing tasks of greater difficulty and requiring a finer technique, e.g. goldsmiths, fitters, plumbers, blacksmiths, etc;

(6) technicians e.g. engineers, skilled in various branches, etc;

(7) merchants and financiers, accountants bankers;

(8) the professional classes i.e. lawyers, doctors etc;

"Industrial education must be directed to meet the needs of the third, fifth and sixth levels of workers. At each level a different degree of skill may be acquired."

"One pupil may be capable of rising from the lowest to the highest level with natural ability and training another may not be able to go beyond the first level, a second may rise to the second level, and the more able and more highly educated may rise to the third level and become managers or foremen or heads of departments and so on."

"There is in fact, a hierarchy of occupations, and there are different grades of educational opportunity at each level. Education must, therefore, be designed to meet the needs of the workers at each level."

"In every school nowadays some kind of manual teaching is imparted. Both elementary and secondary schools hold classes in which carpentry and some elementary knowledge of engineering is imparted."

"The ideal curriculum would be one in which manual training is imparted at an early age. Careful count is kept of the progress of each pupil and every opportunity is given to the pupils to show the greatest aptitude to develop their skill with a view to proving its usefulness in after life."

"In certain cases technical training would become the most important part of the pupil's education and the more literary side be given a secondary place."

Mr. Rock adds that something must be done to link the training imparted in the school to the realities of life.

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a Lady Teacher for the Hindu Board School, Navalapitiya.

Apply to
the Manager of Schools,
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a trained Tamil Teacher for the Seremban (F. M. S.) Tamil School. Salary \$ 50—70 p/m. according to qualification.

Apply to: Manager of Schools,
Hindu Board of Education,
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[Mis. 196, 14 and 17-11-38]

**Hindu Organ.**

MONDAY, NOVEMBER 14, 1938.

**THE ROLE OF
UNIVERSITIES**

THE CONVOCATION ADDRESS which Mr. K. NATARAJAN, the distinguished editor of the "Indian Social Reformer" delivered to the Annamalai University sometime last week, is a thought-provoking one and is marked by the same sanity and independence of judgment which characterise all his utterances. He condemns the tendency which is far too often prevalent in nationalist circles to ascribe all our ills to the present educational system, to which we owe all our political, scientific and economic thought of today. In our opinion the main significance of the address lies in its avoidance of party shibboleths and courageous advocacy of a detached and humanistic outlook on educational and social problems. He condemns a narrow utilitarian outlook and insists on the pursuit of culture for its own sake. In his opinion the greatest defect of the present system of education is that it fails to develop the initiative and self-reliance of our youth, and makes them dependent on outside agencies for their employment. His advice to the youth is: "Whatever thy hand findeth to do, that do with all thy might. Make your own work. Be your own employer". He also points out, perhaps not without some truth, that certain political ideologies have a tendency to the suppression of initiative and independence of judgment not merely in the rank and file, but also in those who are entrusted with some power of direction, and levels the same criticism at some of the schemes of educational reform. It is the duty of universities to inculcate a healthy, tolerant and noble

conception of patriotism and nationalism free from chauvinism, provincialism and class hatred. They must "fight against the infection of the narrow nationalism which has made a hell of Europe. Another and even worse danger which Indian universities have to guard against is that of a narrow bigoted provincialism" which the creation of autonomous provinces under the Government of India Act seems to have accentuated. "It behoves universities as intellectual power-houses to range themselves in uncompromising protest against the narrow provincial spirit which in some of its ugliest forms is raising its head." University education of the proper type is the solvent of narrow sectionalism. There can be no higher aim before a university than that of bringing about a better understanding between communities and classes. He expresses his own doubts of the value of legislation as an instrument of social reform, which must rather be achieved through education and propaganda.

At the present day, when in many parts of the world dictators are aiming at the regimentation of all life and the standardisation of all opinion, the thought-provoking address of Mr. NATARAJAN has a significance of its own because of the freshness of outlook, sanity and independence of thought which it breathes. The Premier of Madras, opening the Education Week about the same time, spoke in justification of Government control of educational policy and discouraged educational controversy by teachers. In Ceylon the New Education Ordinance seeks to place in the hands of the Executive Committee full control over education. We do think that the proposal, though opposed by some interested circles, is a step in the right direction and will result in the evolution of a national system of education with economy and justice for all communities. In our Island too schools can play a large part in the dissemination of a healthy and tolerant view of nationalism and in the cultivation of inter-communal understanding. Just as in India the creation of autonomous provinces and the conferment of increased responsibility has accentuated provincialism and exacerbated the relationship between the Congress and the Muslim League, in Ceylon too political reforms have shown the same tendency in an even more acute form. The leaders of the majority community, both by their public utterances and by their administrative policy have created a feeling of insecurity in the minds of the minorities and widened the cleavage. Our secondary schools are the proper places where a broad national outlook can be made to germinate in the minds of the younger generations.

**Buddha-Gaya and
Kataragama**

It is reported that a deputation of Ceylon Buddhists waited recently on Babu Rajendra Prasad, Ex-President of the Indian National Congress and Member of the Working Committee, to place before him their views in regard to the management of the Buddha-Gaya Temple and enlist through him the support of the Congress Government of Bihar for securing to the Buddhists the management and control of the temple associated with the name of the great and noble founder of their religion. Our readers will remember that for long there has been an agitation in this country on the part of the Buddhists for securing the management of the temple in their hands. Towards this end many a deputation in the past went to India to present the Buddhist case to the Indian authorities and the Congress leaders with a view to enlisting their sympathy and support in the matter. The Congress, realising the Buddhist demand to be just and reasonable, proposed to vest the management of the temple in a joint-committee of Buddhists and Hindus. But the question was suffered to remain at that stage owing to the exigencies of the Indian political situation. Since then the Hindus of Ceylon have carried on an intensive agitation, seeking to vest the management and control of the Kataragama Temple in the hands of the Hindus or in those of a joint-committee of Hindus and Buddhists. The Congress authorities in India were fully apprised of the Hindu demand in regard to Kataragama. It appears from Babu Rajendra Prasad's reply to the deputation that the Congress leaders find a close parallel between the Hindu demand with respect to Kataragama and the Buddhist demand in regard to Buddha-Gaya. The leader of the deputation is reported to have observed in this connexion that, "though the temple at Kataragama exclusively belonged to the Buddhists, owing to the absence of communal feeling, Ceylon Hindus were allowed to worship there." We fail to see the logic of this statement. Granting for purposes of argument that Kataragama "belonged exclusively" to the Buddhists, one may as well say that Buddha-Gaya belonged exclusively to the Hindu Mahant who has been in possession of it for centuries. We would, however, tell our Buddhist leaders that they cannot hope to secure the support of Hindu India in the matter of Buddha-Gaya unless they settle the question of the management of Kataragama to the satisfaction of the Hindus. That way lies the solution to the Buddha-Gaya question.

**The Passing of
Turkey's Liberator****End of Kemal's Historic
Career**

Ankara, Nov. 10.

KEMAL ATATURK, President of the Turkish Republic, died this morning at the age of 58.

The President of the Assembly, Abdul Halikrenda, has assumed the interim Presidency.

The National Assembly elects the new President tomorrow at 10 o'clock.

General Ismet Inonu, ex-Premier, and for many years the right-hand man of Kemal Ataturk, is the likeliest candidate for the office.

Although Gen. Inonu has taken no part in public life since relinquishing the Premiership in October last year, his 13 years' close co-operation with Ataturk and his thorough understanding and support of the President's program are factors in his favours.

Two other candidates for the Presidency mentioned at the time of Ataturk's previous illness in October were Marshal Fevzi Chakmak, Chief of the General Staff, and Mr. Fethi Okyo, Turkish Ambassador to London, who is stated to have refused to stand.

**TO LOVERS OF
MUSIC****Programmes of
Madras and Mysore
Radio Stations**

The Madras Radio Station and the Mysore Station provide lovers of Carnatic Music with very interesting items of music. It is therefore proposed to publish regularly in the columns of this paper some select items culled from the programmes of these stations for the benefit of our readers.

Today we publish three days' programme of the Mysore Station—Akash-Vani—commencing from this date. From our next issue, the Madras and Mysore programmes will be published.

Akash-Vani Mysore

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

Wavelength: 70'2 Meters Frequencies: 4265 KC/S

Programme

Monday, 14th Nov. 1938

6 p.m. Film Hits

7 p.m. Sociology Talk: by M. A. Venkata Rao Esqr.

7-30 to 8-30 p.m. European Music

Tuesday, 15th Nov. 1938

6 p.m. Hindusthani Light Music

6-30 p.m. News and Announcements

7 to 8-30 p.m. Karnatic Vocal Music

Wednesday, 16th Nov. 1938

6 p.m. Regimental Tunes

6-15 p.m. News and Announcements

6-30 to 8-30 p.m. Veena Recital by Asthana Vidwan Swaramurthy V. N. Rao, accompanied by Asthana Vidwan Venkatesha Tevar (Mridangam).

**A New Justice of
the Peace**

Mr. A. Chellappa, Manager of Schools, Hindu Board of Education, has been appointed a Justice of the Peace for the judicial district of Jaffna.

CHINESE TROOPS ADVANCE TOWARDS CANTON

Japanese Capture Yochow

STRONG NOTES TO JAPAN FROM BRITAIN, FRANCE AND AMERICA

London, Saturday

CHINESE troops are now closing on Canton, according to a telegram received by Reuter in London from the Chinese Embassy.

It is claimed that the central Chinese column is pushing south along the Canton-Hankow railway and has reached within seven and a half miles of Canton, while the east river, Nanhai, only 12½ miles from Canton, and also Poklo have been re-captured.

Another column is approaching Tsungshun, north-east of Canton, meeting with little Japanese resistance.

Japanese Claims

Tokyo, Saturday.

The Japanese have captured Yochow, 140 miles south of Hankow and claim this means the breakdown of the most important outpost in the defence of Changsha.

It also gives them control of the important Tungling Lake.

Strong Notes

London, Saturday.

Parallel notes containing firm representations regarding navigation on the Yangtse have been made to Tokyo by Britain, France and America.

The British note declares that discrimination was made against British shipping and that though the Japanese time and again promised to reopen the Yangtse following the fall of Hankow this has not been done.

MATCHES AT TWO CENTS

Retail Prize Fixed

The prize of matches was discussed again by the Executive Committee of Labour, Industry and Commerce and it was decided to fix the retail price at two cents a box as against the original recommendation of one cent.

The Excise duty was fixed at Rs. 40 per case and it was decided to raise the wages of labourers substantially.

Sir P. Arunachalam Scholarship in Tamil

The Sir P. Arunachalam Scholarship in Tamil has been awarded to Mr. A. V. Mylvaganam on the results of the recent London B. A. Examination.

This scholarship may be utilized for the Vidyan course at the Annamalai University.

TO MAKE UMBRELLAS IN CEYLON

A Czechoslovakian's Application to Govt.

Colombo, Nov. 11.

Mr. Rottu, of Czechoslovakia, has sought the protection of the Ceylon Government to establish an umbrella factory in Ceylon.

The Executive Committee of Labour, Industry and Commerce, whilst welcoming the suggestion, has declined to grant him protection from outside competition.

Mr. Rottu has pointed out that he is prepared to invest about a lakh of rupees on the factory and to employ local labour.

Vaideshwara Vidyalayam

Mr. T. Sreenivasagam of the staff of the above school has been selected for training at the Government Training College.

Mr. C. Vyramuthu of the staff of the same school has passed the Inter-Arts Examination held in June last.

Indian Irrigation Experts Return

Messrs. Rammalingam Ayyar and Rajagopal Narasinha Ayyangar, the Indian Irrigation Officers, who recently reported to the Ceylon Government on irrigation schemes in the Island, arrived in Colombo on Friday.

Hindu Board of Education

The Koddakadu Maheswari Vidyasalai under the Management of the Hindu Board of Education, has been registered for grant as from 1st October 1938.

WANTED

Life agents throughout Jaffna and islands also Batticaloa and other parts of Ceylon. Only men of good character with local influence need apply. Good remuneration and permanent future prospects. Apply to.

Bombay Life Assurance Co., Ltd., P. O. Box. 364, Colombo.
Mis 192 10-11-38 to 17-11-38)

Education Bill Passes Second Reading

(Continued from page 3)

Mr. C. W. W. Kannangara, continuing, said that in regard to the allegation against Sir Baron that discriminatory legislation had been introduced against pilgrims to St. Anne's, those regulations were recommended by two officials of the Department of Medical and Sanitary Services, who were both Catholics and the same regulations were imposed on pilgrims to Adam's Peak and Kataragama.

The memorial alleged that the action taken by those in power were aimed at destroying the Catholic schools by withdrawing grants. They also asked that in any reform of the Constitution there be included safeguards, which would protect the civil and religious rights of the Roman Catholics and other non Buddhist communities.

Mr. Kannangara, continuing, said that, if there was anybody with a grievance against him, it was the Buddhists. There was a Buddhist School with an attendance of 300 which had not been registered for the last three years. There was not one Christian school to which registration had been denied. Referring in this connection to a letter by Fr. Le Goc, Mr. Kannangara referred to a school in Panadura, which the Catholic authorities had bought over from a Buddhist and which had not been recognised because there were only 18 Catholic children, instead of the required minimum of 40, the others being non-Catholics.

Mr. Kannangara in conclusion said that the Ordinance was based on just and sound principles and there was no reason why anybody should object to it. It was camouflage for anybody to ask to wait for a Commission. "There is no use trying to postpone the evil day," said Mr. Kannangara.

He next referred to certain statements reported, in the "Times of Ceylon," to have been made by Mr. A. A. Wickremasinghe, the new Chairman of the Galle Catholic Diocesan Council to the effect that secret circulars had been sent to the Managers and Principals of Buddhist Schools that all State schools would be Buddhist institutions. Mr. Kannangara repudiated this statement.

The motion for the second reading of the Education Bill was then put to the House and carried without a division being called.

The question as to whether the Bill should be referred as usual to Standing Committee A, with three other members co-opted, or to a Committee of the whole Council, was next discussed.

Sir Baron Jayatilaka (Leader of the House) proposed that the Bill be referred to Standing Committee A, with the Minister of Health, the Minister of Labour, Industry and Commerce, and Mr. I. X. Pereira co-opted to the Committee. This proposal was put to House and carried.

(Continued.)

Ceylon Hindus were allowed to worship there. They would have no objection to handing over Kataragama to the Hindus if the Buddha Gaya temples were returned to them.

Before departing the entire deputation sang in chorus for Dr. Rajendra Prasad's health.

CEYLON BUDDHISTS MEET INDIAN LEADER

THE BUDDHA GAYA QUESTION

TRANSFER OF KATARAGAMA TO HINDUS STIPULATED

Patna, Friday.

A DEPUTATION of 21 Ceylonese Buddhists, including nine Bhikkus and two women, waited on Dr. Rajendra Prasad yesterday, to press for the restoration of Buddha Gaya temple to the Buddhists.

The conversation was carried on with the aid of an interpreter.

The leader of the deputation, who is the Principal of Sarvada College, Ceylon, stressed the fact that Buddhism had the largest number of adherents among all the religions of the world and it would be unfair to them if they had not the right of managing their religious places, especially at Gaya, where Buddha was enlightened.

He hoped that since Congress was now in power, especially in Bihar, the grievances of the Buddhists would be redressed.

Interruption

Dr. Rajendra Prasad recounted how Congress appointed a Committee which recommended that Buddha Gaya temple should be placed under the management of a Joint Committee of Hindus and Buddhists and the recommendation had been endorsed by the All-India Congress Committee, but before the Mahant could be persuaded to agree to the proposal the civil disobedience movement was launched and the matter was left where it was.

Dr. Prasad then referred to correspondence that passed between him and some Ceylonese, which suggested that Gaya temple should be restored back to the Buddhists and the temple at Kataragama, Ceylon, to the Hindus.

He regretted that due to recent events in Burma, where Hindus had been assaulted by Phonyis, public opinion would not be favourable towards the restoration of the temple now, and added that before he could do anything he must be assured of the safety of Hindus in Buddhist countries.

He pointed out that there were difficulties in the nature of the Mahant's temples and other vested interests whose claims the Government would have to examine before taking any decision.

Old Ties

Wishing success to the deputation's mission, Dr. Prasad reminded them of the close contact that existed in ancient times between Patna and Ceylon, and how from what was now known as Mahendra Ghat (a ferry ghat on the banks of the Ganges) Kumar Mahendra embarked for Ceylon with shoots of the Bodhi tree of Gaya (where Buddha attained nirvana), which he placed at Anuradhapura in Ceylon.

The leader of the deputation, replying, said that though the temple at Kataragama exclusively belonged to Buddhists, owing to the absence of communal feeling, (Continued on Previous Column)

LETTERS

Education Ordinance

Sir,—In 1919 there was tabled in the Legislative Council a Memorandum defining the future policy of Government. It emphasised the finding of the Education Commission of 1905. "There is something anomalous in the system under which funds raised by taxation are used to support a movement for changing the religion of those taxed."

The Memorandum adumbrated a policy of making all Tamil and Sinhalese Schools State Schools.

The Roman Catholics at that time took a very reasonable view and wanted State aid to teach their children their religion in a Catholic atmosphere.

In 1923 the Catholics published a pamphlet making the above demand with a recommendation of His Grace Archbishop Anthony Condert of Colombo. This shows what a fight they put up rightly to make the Government accept the principle that the Catholics had the right to give elementary and secondary education to the children of their faith. His Grace asserted that on the Bishops was imposed, the duty of providing elementary and secondary schools for the children of their flocks—"Our right to Catholic Schools, staffed by Catholic teachers under Catholic management, whenever the number of Catholic is sufficient to enable us to open such schools."

The pamphlet in page 5 goes on to say:—

"British rule stands for religious freedom. But religious freedom for Catholics includes and implies freedom to fulfil the religious obligation of giving to all Catholics schools under Catholic management."

And in page 42 it demands emphatically, and the extent of the Catholic claim is: "Catholic schools for Catholic children with Catholic teachers under Catholic management, the Catholics receiving an equitable participation in those public benefits which are the property of all. Nothing less."

With the above position of the Catholics all reasonable men, Buddhist or Hindu, would sympathise and even actively help them to achieve their objects. What passes all understanding is their latest contention that they are the agents of the parents of other religious as well and that they must get Government aid even if they must educate the children of other faiths in their schools. Here they ignore the Golden Rule, "Do unto others as you would that others do unto you." They do not want Catholic children in non-Catholic schools, State or denominational. How could they now expect State aid to educate children of other denomination when they in 1919 made this demand:—

"Your Memorialists suggest that the acceptance by a Catholic School of a child belonging to another denomination or to no denomination be not made compulsory where within the area there is a Government school or a school belonging to such child's denomination."

A State school cost the State more than an aided school. Even the Catholic Vernacular schools should cost less than the State schools, if the Orphanage grant is

included in arriving at the average cost per pupil as given by Government in its reports.

A genuine denominational school is the best. It can be achieved if the denomination of the management, of the teachers and of the children is the same. A genuine denominational school fosters the religion of the child besides imparting secular education at less cost to the Government.

S. Rajaratnam,
Jaffna, November 8, 1938.

The Ceylon National Congress

Sir,—In the Editorial article which appeared in the "Hindu Organ" of the 7th November 1938 regarding the election of Sir Baron Jayatilaka as the President of the Ceylon National Congress for the next session, it was stated that, under his leadership, the Congress proposes to re-establish itself as a truly national organisation representative of the whole country and to counteract the Sinhala Maha Sabai spreading its communal gospel under the guidance of Mr. S. W. R. D. Bandaranaike threatening to undermine the Congress.

As pointed out by you there is practically no difference between the two rival organisations. Both the organisations have the same object of dominating not only the Tamils but also the other Minority Communities. This fact cannot be refuted and so long as this is so, it cannot be believed that the Congress will re-establish itself on a truly representative basis.

Sir Baron Jayatilaka cannot be expected to accomplish the great task of unifying the country, as will be seen from his past doings both in the Council and on the platform. But if he changes his past policy, he will be able to do something to unify the country as he is the leader of the Sinhalese community. But his colleagues who are anti-Tamil may not allow him to take the Tamils into his confidence and to bring about unity between the Sinhalese and the Tamils. Let us wait and see.

If success is to be achieved in unifying the country, the Congress should strengthen itself by taking in as many members as possible to the Congress not only from the Tamil community but also from the other minority communities. If this is done, self-government will not be far.

It is suggested that the Congress at its next sessions do invite the leaders of all communities and confer with them regarding the best means and ways of obtaining self-government in the near future. If the whole country unitedly demands it, success will not be far.

It is for you, Editor, to advocate the invitation of the leaders of all communities by the Congress to solve the problem which is vital.

K. Sivapragasam,
Sivapragasam Road,
Jaffna, 9th Nov. 1938.

First Division in the J. S. C. Examination

Sir,—It is a matter of great surprise that out of more than 50 candidates who passed in the First Division in the J. S. C. examination held in June last, there was not a single candidate from the Northern Province who passed in the First Division.

It is reported that the answer papers of the candidates in the North of Ceylon are valued by the examiners who hail from the Southern parts of the Island and vice versa. Is one to think that the examiners in the South are more strict than those in the North or is it that all the schools and colleges in the North which sent up candidates for the last J. S. C. examination are so very backward? The Director and the Divisional Inspectors of the various centres will, I hope, be able to enlighten us on this matter of vital importance affecting the prestige of a number of educational institutions in the North of the Island.

X. Y. Z

Pt Pedro Maha Jana Sabha

Point Pedro Nov. 11th.

The Point Pedro Maha Jana Sabha will hold a special general meeting on the beach in front of the Office of the Sabha, on Saturday the 19th November, in order to consider:

1. a U. D. C. for Point Pedro
2. The extension of the present Point Pedro Town limits
3. A message of congratulation to Mr. P. N. Banks, Inspector General of Police on the finding of the Bracegirdle Commission.

Mr. V. Paramsothy, Proctor, Point Pedro, will address the meeting.

Mr. Sam T. Solomons, President of the Sabha, will preside. (Cor)

Remembrance Day

Pt. Pedro Nov. 11.

The observance of the Two Minutes' Silence began by the tolling of the Hartley College bell, and ended when a gun was fired. All the Government Departments observed and supported in buying Poppies. Mrs. R. Ramchandran, wife of the Police Magistrate, Point Pedro, assisted by Mr. Sam. T. Solomons sold Poppies to the schools. There was a good sale at Point Pedro. (Cor)

Bibliography of Tamil Books

(Continued from page 2)

material will cover about 8,000 pages of demi octavo size.

Bibliographies in other Lands

Comprehensive bibliographies of this kind are in existence for most of the languages of the world. For example, the comprehensive bibliography of French books was begun in 1857 and has been completed in 29 volumes; German books, covering the period 1750 to 1910, was published in 36 volumes between 1834 and 1910. The Italian bibliography, which was published between 1947 and 1920, lists 400,009 books. The Belgian bibliography, covering half a century beginning 1830, is in four volumes and was published from 1886 to 1910. The Norwegian bibliography is in 12 volumes. *Bibliotheca Danica* (1482-1930) is in five volumes. Even Hawaii has its Bibliography, published in 1908.

It is but proper that similar comprehensive bibliographies should be published for all the South Indian languages. The Madras Library Association hopes that the public encourage the completion of the Tamil bibliography already taken on hand and the preparation of similar bibliographies in other languages.

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 8581.
In the matter of the Estate of the late Sannugam Kumaraguru late of Teluk Anson Perak in F. M. S.

Deceased.
Anima widow of Sannugam Kumaraguru of Vannarponnai East, Jaffna
Vs.
Petitioner.
(Dead) 1. Thayalnayagi daughter of Kumaraguru

2. Maheswary daughter of Kumaraguru
3. Bhavani daughter of Kumaraguru

4. Sannugam Sathasivam of Vaddukoddai East

5. Murugesu Sabapathy of do
The 2nd and 3rd Respondents are minors appearing by their Guardian-ad-Litem the 5th Respondent — Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 31st day of May 1937 in the presence of Mr. K. Aiyadurai Proctor 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 28th day of July 1937 and show cause to the satisfaction of this Court to the contrary.

The 30th day of June 1937.

Sgd. C. Coomaraswamy,
District Judge.

19th October 1938

Time to show cause extended for 27-11-38.

(Intld.) C. C.
D. J.

[O. 53. 14 & 17-11-38]

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction J. No. 593
In the matter of the Estate of the late Murugesu Kandavanam of Vannarponnai East — Deceased.

Sinnachchippillai widow of Kandavanam of Vannarponnai East
Vs.
Petitioner:

1. Kasippillai Ponniah and wife Ledehumipillai
2. Kandavanam Somasunderam
3. Kanmany daughter of Kandavanam and
4. Laikai Sunthary all of Vannarponnai East

Respondents.

This matter of the petition of the abovenamed Petitioner coming on for disposal before C. Coomaraswamy, Esquire District Judge, on May 2, 1938 in the presence of Messrs Aiyadurai and Thambirajah Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minors the abovenamed 3rd, 4th and 5th respondents for the purpose of protecting their interests in the matter of this application for letters and that the letters of administration to the estate of the abovenamed deceased be granted to the petitioner unless the respondents or any other person or persons shall appear before this court on June 22, 1938, and show cause to the satisfaction of this court to the contrary.

Sgd. C. Coomaraswamy
District Judge

May 20, 1938

Time to show cause is extended to October 24, 1938

(Intld.) C. C.
District Judge

October 24, 1938

Time to show cause is extended to November 21, 1938

(Intld.) C. C.
District Judge

[O. 62. 14 & 17-11-38]

Indian Lyrical Concert

Successful show at Kuala Lumpur

Kuala Lumpur, Nov. 3

On Saturday evening the students and teachers of the Sangeetha Abivirithi Sabha, Kuala Lumpur, F. M. S. staged a Musical Entertainment at the Town Hall. The hall was packed and the breathless silence with which the audience listened to the programme showed their great appreciation of it.

Mr. M. Kandiah, the Hon. Secretary of the Sabah, opened the Concert with a speech in Tamil in which he said that the Sabah was founded about 15 years ago for promoting Indian Music and art. During the period about 600 students had been trained according to the syllabus laid down by the Annamalai University and the Madras University. He urged that a similar Sabah be formed in Penang for the benefit of local children.

In conclusion the speaker thanked the Penang Wireless Society for relaying the proceedings and all those who assisted in organising the performance.

Excellent Singing

The first item on the programme was a lyrical lecture entitled "Seemanthani." This was beautifully rendered by Misses Selvadurai Saraswathy and Gulasingham Yoheswari.

This was followed by a "Sangeetha Kacheri" in which a number of songs were very ably rendered by Misses Ratnasabapathy Gnanambikai, Ramasamy Paranjothi and Kanagaratnam Vijayalakshmi. All these songs were loudly applauded but it was the rendering of "Thiagarajah Keerthanai" a very intricate piece of Indian music which gained the most applause. All these items were rendered to Violin accompaniment of Vidwan S. Ramalinga Iyer, harmonium by Vidwan S. Hari Iyer and Miruthangam by Sreeman R. Thangavelu.

Mr. N. Ponnudurai's Speech

Just before the end of the programme Mr. N. Ponnudurai addressed the audience in Tamil and said that all present had enjoyed the programme.

Though he was not a musician himself he could appreciate beautiful music. The proficiency attained by the Sabah students showed the excellent training they have had under the able direction of these responsible for running the Sabah. He wished the Sangeetha Abivirithi Sabha, Kuala Lumpur, continued success in its work so that it would be able to keep up the high standard of Tamil Music in Malay.

He thanked the students, their parents, the teachers and the Office-Bearers of the Sabah for staging this performance, which was incidentally the first of its kind to be staged in Penang.

The concert ended with a display of "Mahudi" on the harmonium by Vidwan Hari Hara Iyer. This was a skillful imitation of the music played by Indian snake charmers.

The whole programme was relayed by station Z. H. J. Penang

THE COCONUT INDUSTRY IN CEYLON

(Continued from Page 1.)

associations or co-operative societies formed for the advancement and support of the Coconut Industry.

(F) Action likely to facilitate freights and the export or transport of coconut products.

(G) Promoting or subsidising the manufacture of coconut products or articles in which coconut products are used.

The following paragraphs summarise the action taken by the Board in terms of the above duties.

The Uses of the Sales Room

The purpose of the Central Sales Room was to bring producers and buyers to a common open market and to create competition among buyers so as to enable producers to obtain for their produce the best value possible for the day. The law provides that except in the case of proprietors exporting copra or oil manufactured from the produce of their own plantations, no copra or coconut oil may be exported from the Port of Colombo except on an export licence issued by the Board, and no export licence may be issued unless the copra to be exported or the copra equivalent of the oil to be exported was purchased at the Sales Room. This provision forces all copra intended for export into the Sales Room, the result being competition among buyers and an ascertainable margin of benefit to producers. From the point of view of buyers, whether they are shippers or millers, the Sales Room is an obvious facility as it enables them to obtain in one common market near the harbour of Colombo all the copra they need for shipments whether as copra or oil. The Central Sales Room is the first successful attempt in establishing something approximating to a stock exchange in the Island so far as copra is concerned, the element of compulsion as regards sales in an open market having been introduced by law as voluntary copra exchanges had failed in the past to attract a sufficient number of buyers or sellers. In fact for a few months at the beginning of 1936 voluntary sales were given a trial by the Board, but out of a possible average of 3,000 candelies of copra sold in Colombo per day, the average quantity sold per day at the Sales Room during the period of voluntary sales was 160 candelies. As a result of compulsory sales, the quantity offered at the Sales Room rose from an average of 4,000 candelies per month to 50,000 candelies. The total quantity sold at the Sales Room during 1937 was 736,136 candelies of the total value of Rs. 35,032,712. Almost the total quantity of copra sold at the Sales Room has been exported as copra or oil from the Island. It may be appropriate to enquire what services the Central Sales Room has rendered.

and according to reports from the mainland the reception was good.

On Sunday the visitors were entertained to a luncheon party by Mr. M. Arulampalam, Station Master, Penang and Mrs. Arulampalam at their residence No. 10 Logan Road. The visitors left by that night's express for Kuala Lumpur. (Cor.)

A Scheme of Agricultural Planning

(Continued from page 1)

power would be increased. They must take steps to transfer some part of the money from the hands of the rent-receivers and middlemen to the tenants and cultivators. He knew that unless there was forcible legislation they could not transfer the whole, but like the Debt Relief Act it was possible to transfer slowly in more or less painless stages. The ultimate objective should be to see that at least half of what the rent-receivers and middlemen got now was transferred to the hands of the cultivators. This would mean that the standard of life would be improved considerably.

Holdings Under Ryotwari System

The lecturer then dealt with the question of land tenure. It could be safely said, that 50 per cent of the acreage was being cultivated by owners. In view of this state of affairs they would have to consider whether it was desirable to disturb this condition and have large scale farming. It would not only involve force of a tremendous magnitude but at the end of it all, it was highly doubtful whether they could make anything. Therefore so far as the bulk was concerned they must take things as they were and try to build on them. They should also try to bring the other half of the lands to conform to this type. Even these existing owner cultivators were being slowly displaced by others either by fragmentation or by indebtedness. The laws of inheritance also affected this class to a certain extent. So if they desired to see that they must take special steps. Large scale farming might be maintained as model farms in the midst of the other class of cultivators. The existence of such model farms would greatly benefit the agriculturists. Legislation should play a great part in preserving this class. A certain minimum acreage should be prescribed for each pattadar and there should be no fragmentation of that minimum. The minimum to be prescribed might depend upon the nature of the soil and the crop to be raised. The test should be that an average Indian family must be able to maintain itself in a decent manner. To start with all those who had the prescribed minimum should be prohibited from further sub-dividing the property. They must also devise a scheme of inheritance to see that the family property was left intact. Then each village would have more or less a statutory number of families for which agriculture could be the main profession. The surplus population would be automatically separated by this process. The new educational system as propounded by the Wardha scheme could also be successfully worked, one member of the family having agriculture as his craft and the others choosing other crafts. He

also wished that by slow stages the holdings which were occupied by tenants were bought up by the State. The State might purchase them from funds set apart for the same and keep them till they were finally acquired by the people.

The lecturer said that a proposal of this nature would raise a hue and cry. He had been suggesting that this should be a voluntary process. Every peasant who had the minimum holding should be allowed to register his property as indivisible. They should have in the first instance only permissive legislation and he was sure that in course of time the scheme could be put into operation. The question of financing the indebted, the speaker went on to say, should also be solved by a money lending corporation or by co-operative effort.

Taxation

Regarding taxation, Mr. K. Santanam said that present system of taxation was wrong in two ways. It did not take enough from people who had more and it took too much from people who had too little. He personally believed that taxation as such was not particularly heavy. It came to about Rs. 3 per acre and he would not say that this was a heavy burden. In the case of dry assessment, it was only half of the wet rate. But there was one defect. If there was a complete failure of the crop, they had no machinery to reduce the remittances or to help the cultivator with funds to start with for the next year. They must devise a system by which the State must take according to the capacity of the people to pay. He personally would like that all land should be assessed on a dry basis and that the irrigation system was placed on a business footing just like supply of electricity. Water rates should be made flexible. It might complicate the administration but it would be fair to the agriculturists. Till now taxation was conceived only in the interests of administration. But the time had come to arrange it in such a way that it gave primary attention to the convenience of the people. The real guiding factors should be the capacity of the people to pay and the productivity of the soil.

A sort of agricultural income-tax could also be introduced. This would help the ryots enormously, provided they had a low minimum.

Again if small cultivation was to become the general rule in the land, they should encourage in all possible ways the peasant to produce for his own consumption. He believed that it was a wrong policy to encourage the average peasant to manufacture for the market. The policy of encouraging manufacture for local consumption would give scope for expansion of cottage industries and the ultimate consequences would be much better for the whole country. The lecturer concluded by saying that in formulating his suggestions it was not that he had not realised the difficulties of giving effect to them but he merely wished to draw public attention to these facts.

Order NisiIN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 641.

In the matter of the intestate estate
of the late Sinnammah daughter of
Sittampalam Sangarapillai of Mal-
lakam

Deceased.

Sittampalam Sangarapillai of Mal-
lakam

Vs. Petitioner.

Sellammah wife of Sittampalam
Sangarapillai of Mallakam

Respondent.

This matter of the Petition of the
abovenamed Petitioner praying that
Letters of Administration be issued
to the Petitioner coming on for dis-
posal before C. Coomaraswamy Esqr.
District Judge Jaffna, on the 25th day
of August 1938 in the presence of Mr.
S. T. Rajaratnam Proctor on the part
of the Petitioner and on reading the
affidavit and Petition of the Peti-
tioner.

It is ordered that Letters of Ad-
ministration be issued to the Peti-
tioner as the father of the deceased,
unless the abovenamed Respondent
shall appear before this Court on the
12th day of October 1938 and shew
sufficient cause to the satisfaction of
this Court to the contrary.

This 1st day of September 1938.

Sgd. C. Coomaraswamy,
District Judge.Time to shew cause extended to
18-11-38.

[O. 59. 10 & 14 11-38.]

Order NisiIN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 544.

In the Matter of the Estate of the late
Moottatamby Sinnappu of Pattai-
many Jaffna

Deceased.

Sinnappu Nadarajah of Pattaimany
Jaffna

Petitioner.

Nagamuttu widow of Moottatamby
Sinnappu of Pattaimany Jaffna.

Respondent.

This matter of the petition of
Sinnappu Nadarajah praying for Let-
ters of Administration to the estate
of the abovenamed deceased Mootta-
tamby Sinnappu coming on for dis-
posal before H. S. Roberts Esquire,
District Judge, on the 23rd day of
December 1937 in the presence of Mr.
Mailvaganam Ebanjara Nathan Proc.

Order NisiIN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 652

In the matter of the estate of the
late Sionakuddy Sabapathy of
Chunnakam

Deceased.

Kanapathyar Kandiah of Chunnakam
Vs. Petitioner.

1. Sabapathy Selvanayakam
2. Saraswathy daughter of Saba-
pathy
3. Nagamany Vallipuram all of
Chunnakam

Respondents.

This matter coming on for disposal
before C. Coomaraswamy Esquire
District Judge Jaffna on the 30th day
of September 1938 in the presence of
Mr. T. Kumaraswamy Proctor on the
part of the petitioner and on reading
the affidavit and petition of the peti-
tioner

It is ordered that the abovenamed
3rd respondent be appointed guardi-
an ad litem over the minors the
abovenamed 1st and 2nd respondents
for the purpose of representing them
and acting on their behalf in this case
and that the petitioner be declared
entitled to letters of administration
to the estate of the abovenamed
deceased and that letters be issued to
him accordingly unless the above-
named respondents shall on or be-
fore the 16th day of November 1938
appear before this Court and show
sufficient cause to the satisfaction of
this Court to the contrary.

This 17th day of October 1938

Sgd. C. Coomaraswamy
District Judge

[O. 61. 10 & 14-11 38]

tor on the part of the Petitioner and
the affidavit of the Petitioner dated
the 23rd day of December 1937 having
been read, it is declared that the
Petitioner is the son and heir of the
said intestate and is entitled to have
Letters of Administration to the
estate of the said intestate issued to
him unless the Respondent or any
other person shall, on or before the
16th day of February 1938 show suffi-
cient cause to the satisfaction of this
Court to the contrary.

Signed this 11th day of January 1938

C. Coomaraswamy
District Judge.Extended and reissued returnable
16th November 1938.C. Coomaraswamy
District Judge

[O. 60. 10 & 14-11-38.]

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[M.]

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