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THE Hindu Organ.

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PUBLISHED EVERY MONDAY AND THURSDAY

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IT PAYS
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Elevating The Upper Classes

A GREATER SOCIAL PROBLEM

Can Hinduism Organise?

SO much is heard of the elevation of the depressed classes, and so much is heard of the opposition of what we generally understand as the Sanatanist Die-hardism. But what about the elevation of the upper classes, by which I refer to the Sanatanists who now centre round every sacred place in India. They are sunk so low that very special efforts are needed to elevate them, writes "R. C."

They are degenerate, have lost all sense of self-respect, that the description of "human vultures" is the only apt description that I can think of. I relate my personal experiences in some of the sacred places I visited. Today, as I write this, I have ceased to be a Brahmin: I am even ashamed to own that I ever was one! Yet, three months ago, when I started on this pilgrimage to Upper India shrines, I was orthodox in the sense that I attached great importance to these visits, to a bath in the Ganges and Saryu, and in the sacred tanks of Kurukshetra.

The Benares Priests.

I am not exaggerating what I confess that I was literally waylaid at Moghulsarai by two men—Brahmins—the moment they heard that I was bound for Benares for religious purposes. Being a stranger, naturally I fell into conversation with the first of them, trying to glean some information about the place, where I might stay and spend a few days. At this stage came up a second man, who literally brushed aside the first man and said that he knew better, that the other was a rogue. They began to fight it out in the compartment—when the train was in motion.

It was a disgusting sight. Brahmins, pillars of Sanatanist movement, evidently fresh from a meeting in which they had proclaimed to the harkening Hindu world that Pandit Madan Mohan Malaviya was no Sanatanist!

All that I could do was to ignore both of them as I detested. But both of them pursued me right up to the hotel to which my taxi took me—I went in for a taxi to escape them, but it seems that their organisation covers the taxis also—the driver had told them where he was taking me.

At The Ghats

There they were again—trying to help me to wash off my sins and yelling and raising quite a crowd of partisans. It was impossible for me to peacefully bathe. One, two, three,—the Pandas came to me offering to intercede in my behalf to God. These beggars, human brutes, with no sense of decency seriously thought that they would impose upon me. I never talked to them, was lost in my anger, and feared I should do them and myself any physical wrong. I held my own communion between my Maker and myself.

The Ghats struck me as dirty and very untidily kept. All that the pilgrims and their keepers—that is the only way to describe the Pandas—did from morning till night was to make the place dirty. And although the municipality is making money from the pilgrim influx, there was not the arrangement I would have associated with a first class self-governing institution.

And the hotels? They were abominable. Evidently it is no one's concern to inspect the sanitary conditions of these places. The wonder is that any one ever did survive these haunts of the typhoid germs.

Avarice and Greed

It was the same with Gaya. The big and massive Dharmaśālas built here by the philanthropic-minded, suffered from want of cleanliness. Rooms in decent quarters were let on hire, and even here, no one had thought it his concern to sweep away the refuse of what the last pilgrim had eaten, perhaps a week ago. The latrines were always in an unspeakable condition.

Inside the temple, the same festering sore of the upper classes, pursuing you with importunities. And as in the sacred temple of Benares, so here, the beggars sat in a line for a mile ahead. And when they did not get what they expected they actually cursed you. I sincerely hope the beggars are not Brahmins too, but their aggressiveness had a family likeness to the Pandas who waylaid me at the Moghulsarai station and fought it as to who should appropriate me.

Evidently it was no one's concern to regulate order and maintain discipline in the sacred temples. I have not read much, but the sight I saw in Benares and Gaya remind me of the Jerusalem temple as and when Christ cleared the place of the wretches who marketted there. Commercialised vice in the name of religion foul the atmosphere.

At Kurukshetra

The sacred tanks of Kurukshetra! How the very thought of standing in the place whence was poured forth to man the Divine Song of Bhagavad Gita, thrilled me! To tread the ground trodden by the giants of old who live for every Hindu in the sacred pages of the Puranas?

But it did not take long before all the poetry oozed out of me by the sight of the Sanatanist Brahmins again. Two of them ran for their lives to get at me.

"Where do you come from? From Malras? I am your man—"

And one man actually took my hand in his, until I put all my disgust into that hand and gave it such a wrench from his that he started at the violence. I did not speak because I could not.

I asked the other fellow who had not spoken to me, whether he would guide me round the place.

"I am the man for that, no he—"

said the first fellow, hardly and almost savage. I ignored him.

"I only want you to accompany me"

(Continued on page 3.)

WHAT COUNCIL DEMANDS

Removal Of Defects In Constitution

NOT SELF-GOVT.

State Councillor's Plea Before Europeans

"There is no doubt, there is a large number of young people in this country—the youth movement—which is not confined to Jaffna but is in Galle and Colombo as well, vociferous, clamant and always insistent on their demand being heard, namely, that the time has come for the whole country to stand up for complete self-government, and some also say complete independence", said Mr. E. A. P. Wijayarathne in the course of an address at a meeting of the Kegalla Group of the European Association last week.

"But we in the Council" he continued "have not considered the question of self-government in the sense that self-government is understood by intelligent people. We have only asked that the actual defects of the present Constitution should be removed. When I mention some of those defects I feel certain the European Association, whose assistance, sympathy and help we need, will not find it difficult to lend a sympathetic ear to the proposals we have placed before the Council."

Nothing New

"In asking for freedom we are not asking for anything new," he continued. "Your (Mr. Hoare's) reference to the past will be helpful on many occasions. I wish to refer to the past in one or two particular things only. We have had a past, we have had free institutions in this country, we had a civilization that can go back to two thousand years. You conceive it a great distance of time when you speak of the Tudor period as the foundation period of British times—we had already by that time passed three-fourths of the history of our country....."

Equality of Treatment

"I ask you to bear this in mind. We are heirs to a great tradition. You say you are heirs to a great responsibility; we too are heirs to a great tradition and it should not be said that after a hundred years of British rule we who have been accustomed to free institutions should be declared to be unfit. If there had been unfitness you should not lay the blame at the doors of the Ceylonese only. You conquered us after three hundred years of struggle—it has been said by one of your historians that for 300 years the people of this country defied three mighty nations in their pride—we were conquered in the sense that our powers of resistance were gone. But even then the last struggling remnant of our people entered into a solemn covenant with your country and it was on those terms that we ceded this country to His Britannic Majesty—that we should enjoy every privilege enjoyed by a British citizen. We ask only for equality of treatment,

Twilight Of Foreign Missions

"Politically we went out to Conquer; economically, to exploit; in religion, to convert"

BY NATHANIEL PEFFER

(Continued from our last issue.)

MISSIONS, like so much else, are a casualty of the times. The Christian missionary movement was part of the larger expensive movement of the West in the nineteenth century. Expansion was made possible by the power derived from the newly fashioned machine; but sustained success in every part of the world, as manifested by actual conquest, bred a conviction of Divinely ordained superiority. Seen in historical perspective, the conviction was a delusion, but it could not be successfully challenged—rather because of the power behind it than because of its own validity—and, therefore, produced the most egregious absurdities. Right and truth were with us alone, and God was our right hand. Politically, we went out to conquer; economically, to exploit; in religion, to convert—all three being phases of the same phenomenon. But whichever it was, and however profitable or satisfying to ourselves, it was our duty and a benefaction to others. We had discovered progress to be the law of history, and we alone had the key to progress; "civilization" came to be defined as the sum total of our collective and individual habits. Ours then was the "mission" to make others over in our own mould, whether as statesmen about to execute a territorial coup, financiers about to acquire great deposits of natural wealth in another land, or missionaries to save lost souls.

They have learned

So long as the conviction imposed itself on its victims as well as on its authors, it was at least a point of stability in the world. And so it served until some time after the turn of the century. Now, obviously, it is hollow. We no longer accept it ourselves; still less do other peoples. Politically, the nations we subdued are in mutiny. Economically, they are determined to exploit their riches for themselves. In religion, too, they assert their equality. If they accept our beliefs it will be on their own examination and not on our assertion. The conviction must, in other words, stand on its own merit, objectively measured against the truths that others have held. All this is to say that an age has passed. The demigods bestride the earth no more. They never really were demigods. They only knew how to produce goods more quickly by machinery and how to fabricate powerful weapons of warfare. Others have learned. The Japanese are notoriously apt pupils.

The Change

Missions were part of that age. They were founded on the conviction of superiority and the possession of exclusive truth. They cannot exist without it. And this conviction is no longer maintained even by those who exercised leadership in the mission world. They do not renounce mission, it is true; they only renounce everything that has characterized missions, and propose to transform the mount of all recognition. They propose to abandon aggressive methods and efforts to undermine native institutions. They propose to send missionaries to serve

as religious ambassadors, forbidden "to attack the non-Christian system of religion" but adjured instead to "give largely without any preaching," to co-operate with non-Christian agencies for social improvement. They propose, in short, to make of missions an agency for religious and cultural interchange. How these proposals will be implemented and by whom supported is not clear. It is emphasized that a new outlook, new methods, and a new personnel are required, but nothing is said of the constituency which this new personnel with its new methods will represent.

The New Constituency

Will this be the present constituency? Then first its members—that is the American religious bodies must be proselytized for conversion to a new attitude to life as revolutionary to them as the message of Christianity is to any Oriental. The new missionary must first be sent to them, and he will find as stubborn a resistance as in China or India. Otherwise they are being dealt with under false pretenses. To appeal to other religious zeal and to take their financial substance on the understanding that they are helping to reclaim the lost to the only true religion, and then to give that effort the free translation of social service and philosophical interchange is to mislead them and take advantage of their innocence.

Are They Wanted?

Is there a case for foreign missions? Antecedent to that question is the question whether the mission to American religious communities has any chance of success. If it is successful, the victory for foreign missions may well be a Pyrrhic one. For the appeal of the new conception is attenuated and rarefied and intellectualistic. It fires no zeal in the masses. It is not calculated to enkindle the emotions. It is highly civilized: it has dignity and leaven; but its appeal is to a minority. It lacks the old, robust faith, which may be indispensable to mission work. Interest in foreign mission is more likely to dwindle, then, and with it support for missions. If, on the other hand, the American religious bodies are not won to the new idea then surely the mission movement already carries its death within itself. Already it is becoming difficult to recruit eligible missionaries from the colleges, so the laymen's report says. It will become increasingly difficult. Those of higher qualifications who are not forced out will drop out. They will be too completely out of sympathy with the tone of the work. Furthermore, the nations of the East will no longer submit to foreign missionaries come in the old spirit. They are curbing them already.

Will They Survive?

It is more likely, then, that missions are passing and that the evaluations and prospectuses for their reconstruction are but their requiem. And their passing, I think, is not an unmixed evil. They were part of an ugly age, a pushful, self-assertive, puerile age; and in themselves there was something narrow, bigoted, graceless, and uncivilized. Their defects were inseparable from their essence. They may die, and the spread of Christianity and Occidental culture be no more impeded for that. What is enduring in the Christian message will move in the normal currency of ideas, now more freely than ever before with the barriers of

(Continued on Page 4.)

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Order Nisi.

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 8226

In the matter of the estate of
the late Sinnathamam wife
of Sangarapillai Sinnatham-
bay of Chuthumalai

Decedent

1. Perumalpillai Sinniah and
2. wife Nagamuttu of Chuthu-
malai. Petitioners

Vs.

1. Nagappan Kulanthamby
Minor 2. Rasammah dr. of K. Suppiah
3. Kulantham Velupillai of
Chuthumalai
4. Parupathippillai widow of
Ambalavanar of Chuthumalai
5. Kulanthamby Muttiah
of do. now in F. M. S.
6. Kulanthamby Kandiah
of Karanagar
7. Kulanthamby Suppiah
of Suthumalai
8. Sinnappillai wife of Suppar
Sellathurai
9. Sangarapillai Sinnathamby
of Colombo.

The 2nd Respondent is a minor and
appears by the 1st Respondent.

Respondents

This matter of the petition of the
abovenamed Petitioners praying for
Letters of Administration to the
estate of the abovenamed deceased
Sinnathamam wife of Sangarapillai
Sinnathamby coming on for disposal
before D. H. Balfour Esquire, District
Judge, on the 1st day of March 1933
in the presence of Mr. P. K. Soma-
sundaram, Proctor, on the part of the
Petitioner and the affidavit of the
Petitioner dated the 21st day of
February 1933 having been read, it
is declared that the 2nd Petitioner is
the sister and one of the heirs of the
said intestate and is entitled to have
Letters of Administration to the
estate of the said intestate issued to
her unless the Respondents or any
other person shall, on or before the
27th day of March 1933 show suffi-
cient cause to the satisfaction of this
Court to the contrary.

Signed this 13th day of March 1933
(Sgd.) D. H. Balfour,
District Judge.

Extended for 21-8-33.

By order of Court

(Sgd.) C. Kanapathipillai.

Secretary.

(O. 15, 20 & 24)

Jaffna Hindu College Old Boys' Association.

NOTICE

As it has been resolved to pre-
pare a complete list of the Old
Boys of J. H. C., all Old Boys
are kindly requested to send
in their names and addresses
to the Secretary.

A. Kanapathipillai,
Secretary, O. B. A.
Jaffna Hindu College,
Jaffna, 19-7-33.
Mis. 59. 20-31-7-33.



Hindu Organ.

THURSDAY, JULY 20, 1933.

HAND-SPINNING IN SCHOOLS.

IT IS GRATIFYING TO LEARN THAT THE
Hindu Board of Education have
taken steps to give the students
in their Training Institute for
Teachers, practical lessons in
hand-spinning and weaving.
We are aware that spinning
classes were opened in some of
the schools in Jaffna sometime
ago and the results proved to be
very encouraging. It is a pity
that for some reason or other,
interest in spinning waned with
the novelty of it wearing off.
We do not blame the Managers
or Teachers for the neglect. The
Department of Education is al-
ready so exacting in the standard
of efficiency and results for pay-
ment of the grant-in-aid that
neither Teacher nor pupil could
find time to devote to pick up
spinning. Moreover, the Manager
of a school is not free to make un-
authorised incursions into the
time-table and provide the time
necessary for a training which
the Department does not approve.
Managers have very little dis-
cretion in the matter and
their only concern would seem to
be to see that the mill grinds
without any hitch or break. The
influence of an alien Government
is nowhere more disastrous than
in the field of education. The
ever-increasing army of educated
and unemployed youngmen in a
country rich in natural resources
is a sad commentary on the
failure of British tutelage to equip
the men and women of this
country to earn an honest living
for themselves or to feed and
clothe themselves. If educated
young men standing on their feet
as men, determine to shape for
themselves independent careers
and to make their lives of real
service to the land of their birth,
the Government offer them low
positions in the service—too low
for the Europeans to accept and
in return for an assured salary
and pension insist on their
giving up their patriotism and
man-hood and rigorously eschew-
ing politics be only dumb and
docile servants of the Govern-
ment.

The conquest of the people is
now complete. There is no ini-
tiative left in the people. In the
face of a difficulty, the first im-
pulse of the best among the
people is to turn to the Govern-

ment with a petition praying for
assistance. The dignity of self-
reliance has been forgotten. It is
not possible to make plans for
public improvements, for, such
plans cannot fructify without the
assent and co-operation of Govern-
ment, because it has all power.
The initiative of the people is
chilled. Each one seems concern-
ed with his own interests and
no more. No one is prepared to
do the sacrifice necessary to
awake the people out of their
lethargy.

It is necessary that the lesson
of self-help should be brought to
the village homes and this is
easily accomplished by training
the teachers themselves in the
art of learning to help themselves.
These teachers may be depended
upon to influence by their ex-
ample the villagers in whose
midst they might find themselves.
Spinning and weaving, apart from
the aesthetic appeal they have to
the unsophisticated mind have also
an economic aspect. Every man
or woman has to pay some
money in purchasing foreign-
made cloth. This may be fairly
called a tax. Even a poor family
consisting of five members will
have to spend about fifty rupees
a year. This money is often
borrowed by the poorest classes.
The extinction of cottage indus-
tries has thrown them out of
employment. This unemployed
labour goes to waste. The
village people fully understand
these difficulties but they do not
know how to get out of them.
Nothing but economic regenera-
tion of our villages can save them
out of the economic ruin facing
them and such re-construction
must be based on the re-genera-
tion of our cottage industries. For
such a purpose our village people
are sadly in need of intellectual
strength and organising capacity.
Some people view the revival of
cottage industry with misgivings.
They say that cottage industries
do not pay and cannot compete
with machine industries. Cottage
industries may or may not bring
riches to the villagers but they
are sure to provide the impover-
ished villagers with sufficient
food and clothing. The question
of competition does not arise
when the poorer classes cannot
find the money necessary to buy
even cheap Japanese prints.
The revival of spinning and
weaving throughout the village in
Jaffna is certain to result in res-
toring the sense of discipline and
the atmosphere of peaceful co-
operation of which foreign exploi-
tation has robbed us.

We trust that the example of
the Hindu Board will be followed
by other institutions which have
the welfare of the people at heart
and insist on every student spin-
ning for some hours each day as a
fixed task. A stimulus to popu-
larise spinning could be furnished
if a weaving school offers to
buy up for its own use all the
hand-spun yarn. The other
agencies such as for cotton grow-
ing and sale of the woven cloth
will come into existence when
spinning is taken up seriously by
the people.

The Assize Court on July 24th.

The Northern Assize Court com-
mences in Jaffna on Monday 24th
July at 11 A.M. The Hon. Mr.
Justice M. T. Akbar will preside.
There are nine cases on the calen-
dar and two more have been added
from the Trincomalee district. The
first case is a civil suit and the
second is a criminal case.

'Situation Fraught With Grave Danger'

LORD WILLINGDON'S DANGEROUS DOCTRINE

Gandhiji's Comments On Viceroy's Reply

INDIVIDUAL CIVIL DISOBEDIENCE: NO MASS MOVEMENT

Bombay, July 18

RECLINING in his cot with friends seated around, Mr. Gandhi
gave the first Press interview since his last fast.
Asked about his immediate programme he stated that he was
going to Sabarmati Ashram simply for the sake of visiting
the people of the Ashram.

"It would be a matter of regret for me," he declared, "if I did
not go to the Ashram before being imprisoned. Imprison-
ment is a certainty whether it comes to-day or in a few days."
"What do you think of the Viceroy's reply?" Mr. Gandhi was asked.

Regrettable Situation

"In my opinion, he said, "the Viceregal reply has created a re-
grettable situation. The situation is fraught with grave
danger and a doctrine has been laid down in that reply
which in my opinion is altogether new. I do not know of
civilised States which refused to carry on conversations with
their rebellious subjects for the sake of peace, and whilst
hitherto they have parleyed with rebels who were armed from
top to toe, in the present instance the civil resisters were
admittedly non-violent. It was also a matter of deep regret
that His Excellency should have taken any notice whatsoever
of unauthorised Press reports of confidential proceedings in
answering a simple request for an interview for the promo-
tion of peace. This again in my opinion is a dangerous
doctrine. I am not aware of heads of States having taken
notice of Press reports in situations such as this. The
duty therefore before self-respecting Indians is perfectly plain.
I cannot imagine a greater degradation or humiliation than
for one to deny his faith."

Individual Satyagraha to Continue.

Interviewed by Reuter Mr. Gandhi said that the mass movement
would be suspended for the time being and individual dis-
obedience would continue instead.—(C. D. N.)

GANDHI—VICEROY CORRESPONDENCE.

Mahatma Gandhi sent the
following telegram to the Viceroy:

"Will H. E. the Viceroy grant
me an interview with a view to
exploring the possibilities of peace.
Kindly wire."

The Private Secretary to the
Viceroy has replied to Gandhi as
follows:—

"In reply to your telegram asking
for an interview His Excellency has
directed me to say that if circum-
stances were different he would glad-
ly have seen you, but it would seem
you are opposed to the with drawing
of civil disobedience except on con-
ditions, and that the interview you
seek with His Excellency would be
for the purpose of initiating negotia-
tions with the Government regard-
ing these conditions.

"It also appears to be decided that
unless Congress can reach a settle-
ment with the Government as a result
of such a discussion civil disobedience
will be resumed on August 1. It is
hardly necessary to remind you that
the position of the Government is that
civil disobedience is wholly uncon-
stitutional, and there can be no compro-
mise, and that the Government can
not enter into any negotiations for its
withdrawal.

"On April 29, 1932, the Secretary
of State stated in the House of Com-
mons that there would be no question
of making a bargain with Congress as
a condition of its co-operation. The
same position has been consistently
maintained by the Government in
numerous subsequent statements.

"If Congress desires to resume its
position as a constitutional party, and
to put an end to a movement which
has brought grave injury and suffering
to the country, the way is open to it,
as it always has been. It is within
the power of Congress to restore peace
by withdrawing on its own initiative
the civil disobedience movement. As,
however, Congress is not willing to
take that action the interview with
His Excellency would be to no pur-
pose."

Gandhiji's Reply.

Gandhiji sent the following wire to
the Viceroy on the 17th:—

"Your wire of even date has
come upon me as a painful surprise. I
had not expected that Government
would take official notice of the un-
authorised publication of confidential
proceedings at an informal conference
and on the basis thereof reject my
request for an interview. If the
interview were granted I could show
that the proceedings taken as a whole
were calculated to bring about an
honourable peace.

"The conference was undoubtedly
favourable to peace if it can be attain-
ed without humiliation. If however
Government hold that they cannot
have any conversation, even for pro-
moting peace, with a representative
Association engaged in activities in a
breach of the State laws, however
repressive they may be, until that
Association first discontinued such
activities which it believes will be in
pursuance of an inherent right be-
longing to the human family, I can
have nothing to say.

"Nevertheless I would like to add a
personal note. My life is regulated by
peaceful motives. I hanker for real
peace, but I must confess I cannot be
satisfied with a makeshift. If I resort
to non co-operation or civil disobedience
it is for establishing true and
voluntary co-operation and obedience
to the laws in place of forced co-opera-
tion and forced obedience. I therefore
hope my request for an interview will
be granted.—Gandhi."

Viceroy's Reply To Second Telegram.

The Private Secretary to the Viceroy
sent the following reply to Mahatma
Gandhi's second telegram:—

"His Excellency had hoped that the
position of Government was plain. It is
that Civil Disobedience is a movement
intended to coerce Government by
means of unlawful activities and that
there can be no question of Govern-
ment holding conversation with a re-
presentative Association which has
not abandoned that moment."

FUTURE OF AYURVEDA

Views of Western- Trained Men

"NO NECESSITY"

Minister's Warning To Students

One criticism that was levelled at any efforts for the promotion of the indigenous system of medicine was that it was an old, effete system and the methods of diagnosis were faulty and entirely out of date, and that there was no necessity, therefore, for resuscitating the system. That was the view that the average Western-trained medical man took, and he had read it too in the British Medical Association's journal of the Ceylon Branch, in which that view had been elaborated and expanded, said the Minister of Health, the Hon. Mr. T. B. Panalokke, addressing the Oriental Medical Association (Junior Branch) at the Ayurvedic College, Colombo.

Against that he said there was the view that the system was indigenous and had its value, and in spite of the want of encouragement by the State it still existed and was very popular, serving as it did the masses who had faith in it.

Popular System

There was no doubt that the system was believed in and resorted to by many people. They all knew that the system had very valuable remedies and specialists in various departments to whom people went very often successfully. They could not, therefore brush aside the value of the system and say there was nothing in it.

He asked whether the encouragement given to ayurveda was for purely sentimental reasons. Some had pleaded the economic value of the system.

The other question was what place the system was going to take in the scheme of things in this country. They had a very complete system of Western medical science well-established in the country. They had a training college in which doctors were trained annually, and hospitals and dispensaries in various parts of the country. In no part of the world were there so many free medical institutions as in Ceylon.

That being so what was the State going to do in the way of establishing their system and putting it within the reach of the poor classes? That was a question which had to be considered and an answer found. What was the purpose for which the State was training the students in that Institution?

There did not seem to be any prospect of finding them employment under Government after they had been trained because even doctors trained in the Western system were finding it hard to secure employment. They took up Ayurvedic Medicine with the hope of making their living by it. That was again a question which those who took up the system and others who were responsible for admitting and training the students, should seriously consider.

He did not want to discourage students from joining and qualifying themselves, but he wished to sound a note of warning as to what the dangers might be.

Private Practice

It was said that there were opportunities in private practice. As for free medical aid Government now supplied it in the form of out-door dispensaries. What their prospects were going to be in private practice was a question they would have to ask themselves. If they could reach the middle classes who could not afford the higher fees of the Western system, possibly there was a field for them.

The point he would like to raise was whether the numbers of those given admittance to the College should not be limited, in the interests of the students themselves who would have to earn their livelihood by that system. He thought it would be a great thing if certain remedies, which had

How Become Rich

TALK LESS: LISTEN MORE

Tip From China's Richest Man

The richest man in China, Sir Robert Ho Tung, has come to London.

He is the power behind the Far East at the World Economic Conference.

The J.P. Morgan of the East began life as one of a large and poor Hongkong family.

Today, at the age of seventy, he controls millions.

And so when a "Sunday Express" representative saw him at Claridge's Hotel, he did not ask him about the politics of the East but about how to make money. And this is what Sir Robert said:—

"There are many men who have a good idea. That is not enough. A man should have two good ideas in case one fails.

"A man will tell you that such a proposition is good, but impossible of achievement. I have heard that said of many things I have attempted.

"My advice is that you should always attempt the impossible. I have made mistakes, but I have never failed.

"Many men would be rich if they talked less and listened more. My ears have done me more good than my tongue.

"A man's confidence is worth more than his wealth. Gain his confidence and you will become rich.

"An army training is good for any business man. I plan all my business deals on military lines. I arrange my attack and my defence.

"Before you can receive you must learn how to give. I am supposed to be the richest man in China. I have already made plans for the disposal of my money when I die."

Vali-North Teachers' Association.

LECTURE ON CREATIVE EDUCATION.

A general meeting of the Valigamam North Teachers' Association was held on Saturday the 15th instant at 10 a.m. in the Telippalai Mahajana English School hall under the presidency of Mr. V. Comaraswamy, B.A., Proctor.

After the minutes of the previous meeting were confirmed, Mr. V. Veerasingam, B.A., Principal, Manipay Hindu College and President of the N. P. T. A. delivered an instructive address on "The Creative Teacher." In the course of his speech he said that unlike in some countries in the West, there was not even a single school in the whole of Jaffna where creative education of the right type was imparted to children. He pointed out to the audience the extreme necessity of starting at least one creative school in a central place in Jaffna, so that the people of the place may have a chance of realising the advantages of creative education. Then only he was of opinion that the country could produce men of initiative, originality and administrative capacity who could overcome the disastrous consequences of the present economic depression. He further said that creative teachers alone could help their pupils to have a harmonious development of their physical, mental, aesthetic, moral and spiritual powers and enable them to spiritualise all their activities in life.

Remarks were offered by Mr. R. Bissel, B.A., and Mr. K. T. Kanagarayar, Retired D. T. S. After the concluding remarks of the Chairman, a vote of thanks to the Chairman, the lecturer, and those who were present at the meeting was proposed by Mr. K. Chinnappah and was seconded by Mr. Karthigesu Iyer. The meeting terminated at 12.30 p.m.

been kept as family secrets, could be released for the benefit of the profession. He did not know how far their attempts in that direction had been successful, but if they succeeded, it would be a justification for the existence of the College.

Ceylon Students' Dinner In London

BEACON IN THE NORTH

Faith In The Youth Movement

At the Ceylon Students' Dinner in London on July 8th and presided over by Mr. S. Rasanayakam B. Sc. Mr. Leslie Goonewardene responding to the toast of Ceylon proposed by the Rt. Hon. Herbert Morrison is reported to have said that he dismissed the elders as beyond hope, but pinned his faith to the Youth Movement which in his view has already led to a stirring of the dry bones. He referred to the beacon which was lit in the North two years ago when four constituencies decided to boycott the Donoughmore Constitution. This, he thought, was a lead in the right direction, but, unhappily, it was not destined to be followed. The State Councillors had made it abundantly clear that they did not intend to vacate their seat until Father Time swept them out with his broom.

Saiva Paripalana Sabhai, Jaffna

The 44th Annual General Meeting of the above Sabhai was held on Wednesday 19th July 1933 at 4.30 p.m. in the Jaffna Hindu College Hall. A large number of members were present. Mr. A. Ambalawanan, Proctor took the chair. After the annual report and accounts were read and adopted the following office-bearers were elected for the current year.

President: Gate Mudaliyar A. Naganathan, J.P., U.P.M.

Vice-Presidents: Mr. C. Arulambalam, and Mr. A. Ambalawanan, Proctor.

Secretary: Mr. P. Rajagopal.

Assist. Secy: Mr. V. Nagalingam B.A.

Treasurer: Mr. S.T.M.P. Sithamparanatha Chettiar.

Auditor: A. Chellappah.

Committee: Messrs. V. Ramalingam, T. N. Subbiah, M. S. Eliatamby, E. Kathiravelu, V. T. Sambanthan, R. Sivagurunathan, K. Ramalingam, A. Chellappahpillai, S. Adchalingam, C. Nadarajah, K. Navaratnam, V. Ramasamy, A. Thillaiampalam, S. Rajaratnam, K. Sivaprakasam, C. A. Candappasegaram and A. Nagendram.

Obituary.

A. CHELLIAH UDAYAR

We regret to record the death which took place last evening at his residence in Vannarponnai of Mr. A. Chelliah retired Udayar of Vannarponnai East. Mr. Chelliah was 84 years old at the time of his death and joined Government service in 1884. He retired from service in 1932 since when he has been ill off and on. He leaves behind a widow and a host of relatives with whom much sympathy will be felt.

MR. V. THAMOTHARAMPILLAI

The death occurred on Monday evening at the General Hospital, Colombo, of Mr. V. Thamotharampillai, Appraiser, H. H. Customs, Colombo, after a day's illness pneumonia.

MRS. PUNITHAVATHI KANAGASABAI.

The death took place on Wednesday 12th instant at 9 p.m. at Vannarponnai of Mrs. Punithavathi Ammal, wife of Mr. S. Kanagasabai, Accountant, the Jaffna Mutual Benefit Fund and leaves behind the widowed husband, a son and a host of relatives to bemoan her loss.

Hindu English School Karainagar

ANNUAL PRIZE GIVING

The Annual Prize Giving of the Hindu English School, Karainagar, which is in its forty-fifth year of existence will be held on Saturday the 29th of July 1933 at 6-30 a.m.

Mr. W. R. Watson, the Divisional Inspector of Schools will preside and Mrs. Watson has consented to distribute the prizes.

The boys of the School will stage some select scenes, from the life of "Manikavasagar" on the occasion.

On the next day—Sunday the 30th July at 7-30 p.m., the entire play "Manikavasagar" will be staged by the boys of the School.

ELEVATING THE UPPER CLASSES

(Continued from page 1)

and go on repeating the importance of the place—I am not a religious man."

That at once disarmed the opposition of the first brute: he was not interested in an irreligious man. Such a prey had not flesh enough for him.

Sad Commentary

Having settled the fees at eight annas, I went along with the second Brahmin. The sacred tanks? They were the reservoirs of dirt and disease. That any human being ever bathed in them and lived to say that he had ever visited Kurukshetra? I asked my guide whether any one did at all baths; for answer he showed me where a company of men and women and children were bathing, under the guidance of four able-bodied Sanatanists.

"Each of them will get almost five rupees ahead, for the party is wealthy," moaned my guide, who was to get only half a rupee from me! Yes, he was a new comer, and had yet to establish connections. He hopes, however, to prosper soon.

Never was a historic place kept in greater dirt than I found Kurukshetra in the month of May. There was only one redeeming feature—a building, with a temple of the Lord, was erected where the Song Celestial is supposed to have fallen from the lips of Krishna unto the ears of Arjun. Here was a library. Here no Panda pursued me as I went up. I found, instead, an intelligent young man who, for the love of it, was willing to answer my questions. I later found that this institution owed its being to contributions from Hindu princes.

Why Not Organise

Why should not, in the name of Hinduism some wide organisation be set up which will keep these sacred places pure and clean and beautiful. Kurukshetra, especially, lends itself to be preserved as a garden, with the tanks filled with clean water, proper tablets put up explaining the places, and with guides who will take you through for some prescribed fees. It would be a pleasure to visit such places. As it is, the very reverence for the Mahabharat evaporates on the sacred grounds of Kurukshetra.

The same feeling came upon me at Ajodhya where also the same dirt and insanitation characterised the places supposed to be the sacred ground where Shri Ramachandra was born or where he had lived.

Christian missions have organised throughout the world institutions that proclaim the Christ—hospitals, schools, hostels—the Salvation Army the Y. M. C. A., the Red Cross are names to rouse the admiration of humanity. Why not Hinduism impress such an institution to keep in purity and preservation the places sacred in Puranas?

The need is for the elevation of the upper classes. There is more dire plight than that of the Harijans. The Harijans are passive in their dirt and unclean ways; here, among the upper classes, we are face to face with the aggressiveness of accumulated dirt, where the human mind is bent and preys upon brother man—worse than cannibalism, for they only kill the body; but, these kill the soul by inches by their obnoxious ways.

I wish some one will come forward to take up the work of elevating the upper classes. (Dr. W.)

Annual Co-operative Conference

THREE-DAY SESSIONS AT PANDATERIPPU

The Jaffna District Annual Co-operative Conference will be held at Pandaterippu American Mission School on July 27th, 28th and 29th under the auspices of the Pandaterippu Co-operative Union.

PROGRAMME.

July 27, 1933 Morning President: Rev. Father Charles Mathews, O. M. I. Rector, St. Patrick's College.

9.30-9.40 Welcome song by children.

9.40-9.45 Welcome by the Union.

9.45-10 Introductory remarks by the Registrar, W. K. H. Campbell Esq., C. C. S.

10.00-10.15 Opening address by Rev. Father Mathews and presentation of Cooke's shield.

10.15-12 Resolutions.

Evening President: S. Rajaratnam Esq., B. A. Advocate.

2-2.15 Address by W. P. A. Cooke Esq., M. Sc.

2.15-2.40 'Chillie Cultivation': Farm Manager, Senathirajah, Govt. Farm, Tinnevely.

2.40-3.00 Suggestion for improvements in societies by Auditor V. Ponnuchamy and discussion.

6.45 Lantern lecture by Dr. S. C. Thurairajah, M. O. H. on Rural Sanitation. Dr. S. Subramaniam, P.S. will preside.

July 28, 1933 Morning President: Rev. John Bicknell B.A., B.D., M. Ed. Principal, Jaffna College.

9.30-9.45 'Bank, Union and Societies' Notes by Inspector Sandrasegaram and discussion.

10.30-10.50 'The White Burley C.S. and how it is worked' by the Assistant Registrar.

11.00-12.00 Lecture on Fruit Growing by Fred Taylor Esq., and demonstration.

Evening President: V. Veerasingam Esq., B.A., Principal, Manipay Hindu College.

2.00-2.20 White Burley Cultivation and curing by Agricultural Instructor A. V. Chelvanayagam.

2.20-2.35 'Stores' by Inspector R. C. S. Cooke.

2.35-4.00 Resolutions.

6.45 Lantern lecture on Pests and diseases by C. N. E. T. de Mel Esq., B. Sc., W. P. A. Cooke Esq., will preside.

July 29, 1933 Morning President: V. Ponnampalam Esq.

9.30-10.00 Lecture on 'Co-operation in relation to education' by W. R. Watson Esq., B.A., B. Sc., Divisional Inspector of Schools.

10.30-12.00 Jaffna Co-operative Central Bank Annual General Meeting.

Evening: 1-30 Payment to delegates.

India Wants Preference For Cotton Goods.

OBSTACLE TO TRADE NEGOTIATIONS.

It is understood that in connection with the trade negotiations between India and Ceylon, the Indian Government insists on Ceylon giving Indian cotton goods a preference amounting to at least 20 per cent. in return for which India will lower her duties only Ceylon's copra exports to India.

The authorities in Ceylon are, however, reported to have replied that a slight preference in favour of Ceylon copra would be practically valueless and would not result in any material improvement in Ceylon's coconut trade with India.

Twilight of Foreign Missions.

(Continued from page 1)
distance reduced. Men and women who believe that the Christian way of life has something to contribute to all men will still go where their instincts prompt them, there to exemplify it by their conduct and bearing. Those with special talents, prompted to exercise them in certain countries, whether China or Turkey, India or Mexico,

will be free to go. There will always be agencies to send them if they lack facilities themselves. They may even be more effective if unhampered by the impediments of organizations for special pleading. The meeting of culture with culture, religion with religion, needs no mission intermediary in the twentieth century. It is inescapable in the natural course. And it may be healthier if in the natural course. Missions may die, and little that is permanently valuable to men be lost with them. (Prabuddha Bharata.)

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HINDU ORGAN.

Sale of Arrack Rents of Mullaitivu District 1933—34

NOTICE is hereby given that the Assistant Government Agent, Mullaitivu, will, up to 3 p.m. on Monday, 28th August, 1933, at Vavuniya Kacheheri, receive sealed tenders for the purchase subject to Arrack Rent Sale Conditions published in Government Gazette No. 7983 of May 26, 1933 and General Conditions applicable to all Excise Licenses published in Government Gazette No. 7704 of April 12, 1929, of the exclusive privilege of selling Arrack in the undermentioned taverns for a period of 12 months, October 1, 1933 to September 30, 1934.

2. Every tender should be on the prescribed form (which may be obtained at the Mullaitivu Kacheheri), and should be accompanied by a receipt for Rs. 500/- deposited at a Kacheheri or Treasury Office.

3. Every tender should be placed in a sealed envelope clearly marked in the top left hand corner with the name of the tavern in respect of which the tender is made.

4. All tenderers must be present at the Vavuniya Kacheheri at 3 p.m. on August 28, 1933.

5. (1) The Assistant Government Agent may in his discretion reject any or all the tenders received; and in the event of his so rejecting all tenders, he may put up the privilege for sale by auction.

(2) At such auction only those persons shall be allowed to bid from whom tenders have been received or who produce a Treasury or Kacheheri receipt acknowledging the deposit of Rs. 500/-.

(3) Subject to the proviso that the Assistant Government Agent shall have a discretion to reject any or all the bids, and the privilege shall be granted to the highest bidder at such auction.

(4) In the event of the rejection of all bids as aforesaid the privilege may be granted to any person who is approved by the Assistant Government Agent, and who agrees to pay by way of rent such amount as the Assistant Government Agent may fix.

6. The successful tenderer or bidder on being declared the purchaser shall immediately pay to the Assistant Government Agent, a sum equivalent to two months' rent as a security deposit, and sign the conditions of sale, and shall sign the contract, furnishing necessary stamps therefor.

7. The Conditions of Sale and other required information may be obtained at the Mullaitivu Kacheheri.

Taverns Above Referred To.

| No. | Name of Tavern. | Division. | Hour of opening. | Closing. |
|-----|-----------------------------|-------------------|------------------|----------|
| 1. | Mullaitivu, Maritime Pattu. | S. a.m.—8 p.m. | | |
| 2. | Mankulam, Vavuniya North. | S. a.m.—8.30 p.m. | | |
| 3. | Vavuniya, Vavuniya South. | S. a.m.—7 p.m. | | |

G. de SOYZA
The Kacheheri, Assistant Government Agent,
Mullaitivu, 15th July, 1933.
G. 15. 20/733.

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