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Hindu Organ.

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WOMEN OF INDIA

By Swami Vivekananda

YOU may exhaust the literature of the world that is past, and I may assure you, that you will have to exhaust the literature of the future, before finding another Sita. Sita is unique; that character was depicted once for all. There may have been several Ramas, perhaps, but never more than one Sita! She is the very type of the true Indian woman, for all the ideals of a perfected woman have grown out of that one life of Sita; and here she stands these thousands of years, commanding the worship of every man, woman and child, throughout the length and breadth of the land of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she is the ever-chaste and ever-pure wife, she the ideal of the people, the ideal of the gods, the great Sita, our national God she must always remain. And every one of us knows her too well to require much delineation. All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but so long as there will be five Hindus living here, even if only speaking the most vulgar *patois*, there will be the story of Sita, mark my words Sita has gone into the very vitals of our race. She is there in the blood of every Hindu man and woman; we are all children of Sita. Any attempt to modernize our women, if it tries to take our women from that ideal of Sita, is immediately a failure, as we see every day. The women of India must grow and develop in the foot-prints of Sita, and that is the only way.

Ideals of the Nation.

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all-suffering. When you study these characters, you can at once find out how different is the ideal in India from that of the West. The West says, "Do. Show your power by doing." India says, "Show your power by suffering." The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have. The two extremes, you see. Sita is typical of India,—the idealized India. The question is not whether she ever lived, whether the story is history or not, we know that the ideal is there. There is no other Puranic story that has so permeated the whole nation, so entered into its very life, and has so tingled in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy; everything that in woman we call womanly. If a priest has to bless a woman, he says, "Be Sita!" If he blesses a child, he says, "Be Sita!" They are all children of Sita, and are struggling to be Sita, the patient, the all-suffering, the ever-faithful, the ever pure wife. Though all the suffering she experiences, there is not one harsh word against Rama. She takes it as her own duty, and performs her own part in it. Think of the terrible injustice of her being exiled to the forest! But Sita knows no bitterness. That is, again, the Indian ideal.....Sita was a true Indian by nature; she never returns injury.

Sita was chastity itself, she would never touch the body of another man except that of her husband.

"Pure? She is chastity itself," says Rama.

Sita—the pure, the all-suffering!

Sita is the name in India for everything that is good, pure and holy; everything that in women we call woman.

Sita—the patient, all-suffering, ever-faithful, ever-pure wife! Through all the sufferings she had there was not one harsh word against Rama.

"Be Sita!"

Their Present Condition

There are thousands of women here (in America), whose minds are as pure and white as the snow of this country. And look at our girls, becoming methods below their teens!! Good Lord! I now see it all. Brother, "The gods are pleased where the women are held in esteem,"—says the old Manu. We are horrible sinners, and our degradation is due to our calling women 'despicable worms,' 'gateways to hell,' and so forth. Goodness gracious! There is also the difference between heaven and hell!! He adjudges gifts according to the merits of the case. Is the Lord to be hoodwinked by idle talk? The Lord has said, "Thou art the woman, Thou, art man, Thou art the boy and the girl as well." And so our part are crying, "Be off, thou outcast!" "Who has made the bewitching woman?"

Amongst the educated classes in Bengal, the custom of marrying their boys too early is dying out gradually. The girls are also given in marriage a year or two older than before, but that has been under compulsion,—from pecuniary want. Whatever might be the reason for it, the age of marrying girls should be raised still higher. But what will the poor father do? As soon as the girl grows up a little, every one of the female sex beginning from the mother down to the relatives and neighbours even, will begin to cry out that he must find a bridegroom for her, and will not leave him in peace until he does so! And about our religious hypocrites, the less said the better. In these days no one hears them, but still they will take up the role of leaders themselves. The rulers passed the Age of Consent Bill prohibiting a man, under the threat of penalty, to live with a girl of twelve years, and at once all these so-called leaders of our religion raised a tremendous hue and cry against it, sounding the alarm, "Alas, our religion is lost!" As if religion consists in making a girl mother at the age of twelve or thirteen!

(The women of India are not much elevated) in a great degree owing to the barbarous invaders through different ages; it is partly due to the people of India themselves.

Respect Women

It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious Self is present in all beings. You always criticise the women, but say, what have you done for their uplift? Writing down Smritis etc. and binding them by hard rules, the men have turned the women into mere manufacturing machines! If you do not raise the women who are the living embodiment of the Divine Mother, don't think that you have any other way to rise.

In what scriptures do you find statements that women are to be

That Pannakam Meeting And Kindred Subjects

LETTER TO THE EDITOR

By S.H. Perinbanayagam

Sir,—I am afraid some of the statements made by Mr. Balasubramaniam in his letter appearing in your issue of July 27, may tend to confirm the wrong impression so sedulously propagated by Mr. C. K. Swaminathan and his political confederates, about my action in the now famous Pannakam meeting. Mr. Balasubramaniam cannot be expected to know the facts. So I am setting them down here for the benefit of your readers.

The conveners of the meeting had said in their notice, that an overwhelming majority of the residents of Valigam West were for lifting the boycott. I knew this was far from true. There were many others who felt like me. We planned to go to the meeting in numbers and give the lie direct to the statement made in the handbill. *I did not induce a single school boy of my school or any other school to attend this meeting.* Since the venue of the meeting was within easy reach of Victoria College, Jaffna College and some other schools, students from these institutions did attend the meeting. When such outstanding leaders as Messrs. J. V. Chelliah, S. Sivapathasundaram, C. K. Swaminathan, V. Veerasingam and S. Nadesapillai were addressing a public meeting on the most live political issue of the day, who can blame the school boys if they were eager to imbibe the political wisdom of these worthy school masters? Why should any one imagine that other inducements were necessary to make the school boys attend this meeting?

Continued on page 3.)

petent for knowledge and devotion? In the period of degradation, when the priests made the other castes incompetent to the study of the Vedas, they deprived the women also of all their rights. Otherwise you will find that in the Vedic or Upanishadic age Maitreyi, Gargi and other ladies of revered memory have taken the places of Rishis through their skill in discussing about Brahman. In an assembly of a thousand Brahmans who were all erudite in the Vedas, Gargi boldly challenged Yajnavalkya in a discussion about Brahman. When such ideal women were entitled to spiritual knowledge, then why shall not the women have the same privilege now? What has happened once can certainly happen again. History repeats itself. All nations have attained greatness, by paying proper respect to the women. That country and that nation which do not respect the women have never become great, nor will ever be in future. The principal reason why your race has so much degenerated is that you had no respect for these living images of Sakti. Manu says, "Where women are respected there the gods delight; and where they are not, there all works and efforts come to naught." There is no hope to rise for that family or country where there is no estimation of women, where they live in sadness. For this reason they have to be raised

JAFFNA CO-OPERATIVE CENTRAL BANK LTD

FOURTH ANNUAL GENERAL MEETING

The Fourth Annual General Meeting of the Jaffna Co-operative Central Bank Ltd., was held at Pandaterruppu on the 29th July 1933 at 10 a.m., during the sessions of the Jaffna District Annual Co-operative Conference.

Mr. V. Ponnampalam, the President of the Bank presided and there were present the Registrar, C. S., Mr. W. K. H. Campbell, the Assistant Registrar, C. S., Mr. C. Ragnathan and representatives from more than 130 Societies.

The Minutes of the Special General Meeting were read and confirmed. The proceedings were conducted in Tamil.

The President in moving the adoption of the Report and Accounts said that the number of members at the close of the year under review was 190 made up of 32 Individuals and 158 Society share-holders. It will be noticed that there was an increase of 15 Society share-holders and practically no advance was made in the case of individual share-holders over the previous year. It is earnestly hoped that an appreciable response will be forthcoming from the General public during the current year to increase the share capital.

There was a rapid increase on Fixed Deposits by the outside public: Individuals Rs. 116,024-26 against Rs. 71,209-03 last year, Institutions Rs. 122,790-17 as against Rs. 55,204-89 1st year.

That was a striking testimony to the confidence of the public in this Bank that such enormous sums were invested with it. As a matter of fact, there could be a safer method of investing money than by depositing in a Co-operative Central Bank

Loans

The chief function of the Bank was the financing of Co-operative Societies within its area of jurisdiction. The number of loans granted to such societies was 249 and the amount loaned out was Rs. 174,113-50. It was very regrettable that during the year under review, several societies made default in the return of the loans granted to them. The Bank was fully aware of the difficulties faced by the Societies to recover the loans issued by them to their members owing to the prevailing fall in the price of agricultural produce consequent on the existing depression and he appealed to every delegate who was present there representing such Societies to impress on the minds of the defaulting members the importance of punctual repayment of loans to run the Bank successfully for the benefit of all the Co-operative Societies in Jaffna.

Profit.

There was a net profit of Rs. 24,68-09 for disbursement. The Board of Directors recommended a dividend of 6% to the share-holders, a bonus of Rs. 400/- to the Manager, Rs. 100/- to the set apart for a Building Fund and another Rs. 100/- for the Share Redemption Fund and the balance to be carried over for the next financial year of the Bank.

In accordance with the by laws of the Bank a formal resolution was moved confirming the Membership of 22 Societies and 2 individuals who had taken shares in the Bank.

In accordance with by-law No. 18 Messrs. V. Ponnampalam, S. Thambo and M. Chellappah retired from Office in place of Messrs. S. Thambo and M. Chellappah, Messrs. K. T. John, and K. Thambiah were elected Directors representing the Pandaterruppu and Tholpuram—Moolai Co-operative Union respectively.

Mr. V. Ponnampalam was re-elected President of the Board unanimously. A vote of thanks to the Chair terminated the Meeting.

"A Deluded Pedagogue."

THE NEW ORACLE.

Inspector's 'Bon Mot.'

A Divisional Inspector of Schools has put his foot in very badly. Invited to make a speech at the Old Boys' Day Celebrations at a Jaffna College, Mr. W. R. Watson attempted the impossible, says the "Young Ceylon" commenting on Mr. Watson's speech at the Jaffna Hindu College O.B.A. celebrations. He endeavoured to enhance his prestige as a Divisional Inspector of Schools by promulgating a new doctrine. He complimented the audience by addressing "them as the leaders of thought." He thus, of his own motion, put himself on a higher pedestal becoming the dignity and importance of a Divisional Inspector. Having secured himself on this gilded perch he uttered the *bon mot* of his erudite philosophy. Thus spoke this new oracle: "It been painfully brought to my notice that certain teachers in this country have not been able to draw the line between their own vocation and that of platform speakers." Assuming the license of an oracle he has taken the whole country under his scrutiny despite the limitation of a Divisional Inspector. It would be interesting to know how this information percolated into Mr. Watson's brain. It must have been a difficult process considering that Mr. Watson was smacking under the consciousness of the painful character of it. Even oracles must be pardoned for not being able to grasp the obvious. Mr. Watson being a Divisional Inspector may have been conscious of greater difficulties. That accounts for his inapposite distinctions. While teaching may be a vocation platform speaking is no means an approach to it. For Mr. Watson to "draw a line" between teaching and making a speech is to indulge in the ludicrous. A teacher by making a political speech does not become a politician; much less could a Divisional Inspector become a Sir Oracle by uttering crude absurdities. "Politics," Mr. Watson declared, "is a dirty game" and "young minds should not be contaminated by party politics." Surely Mr. Watson is old enough to realise that there is nothing under heaven that cannot be made dirty. Not politics alone but teaching can be a "dirty game," if a teacher is perverse and malicious. Inspection, too, can become a "dirty game" if the Inspector is unscrupulous and dishonourable. In such circumstances to single out politics and give it a bad name is the work of an adept at a dirty game. Mr. Watson is a Divisional Inspector of Schools and he must have heard at least from school-boys that party politics is the foundation and the structure of democratic government and the real and great leaders of a people are the leaders of great political parties. Dare Mr. Watson call them names! How dare then does he find fault with teachers for taking part in politics. It is the birthright of every man. Does Mr. Watson expect a teacher to sell his birthright because he is teaching a number of boys for his livelihood. Mr. Watson's remarks are in the nature of an impertinence

(Continued on page 3)

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Matrimonial.

NESIAH—SOMASUNDARAM

The solemnization of the marriage between Mr. K. Nesiiah and Pushpamany, daughter of Rev. and Mrs. S.S. Somasundaram, will take place at St. James' Church, Nallore, on Monday, August 14 at 5 p.m., followed by a reception in the Church garden. All friends please to accept this invitation. No Cards.

Mis. 72.—7.



Hindu Organ.

MONDAY, AUGUST 7, 1933.

VERNACULAR EDUCATION
AND RURAL NEEDS.

IT IS IMPOSSIBLE TO WITHHOLD THE meed of praise due to the Executive Committee for Agriculture and Lands for the great efforts they are making to promote paddy cultivation and insure the country's freedom from dependence on India for her staple food. The schemes of peasant colonisation inaugurated under Government patronage are bound to go a great way to relieve unemployment in certain districts. The example of the colonists cannot fail to give educated and unemployed youngmen the lead so necessary to enable them to go back to the

land. We trust Government fully recognises the fact that colonists from urban areas are utter strangers to the occupation, surroundings and setting of the new life to which they are willing to reconcile themselves and that during the early months they will need encouragement and assistance. The colonists will have, in many cases, to unlearn habits of mind and body which their early training at school in urban surroundings had instilled into them. Their training fitted them for occupations under a covered roof and their up-bringing was not designed to fit them for the open-air life of a colonist.

Let us recognise the fact that even the present economic depression has not materially affected the inflow of young men from rural areas into towns in quest of employment. The fact is that the education which the village boy receives at school tends invariably to uproot him from his social and economic setting and cast him adrift in the village itself or drive him on to the nearest town. This stream of migration into towns must be effectively prevented if rural areas are to be developed along agricultural lines. The fault lies in the system of vernacular education pursued in village areas. The syllabus of most of our vernacular schools is fitted for the leisured class. That is to say, the child merely went through a course prescribed in the syllabus and at the end he was not fit for any vocation which required the use of his hands because he did not learn any industry. He merely learnt a certain amount of literature that fitted him for a profession and this training did not suit him if he had to work with his hands to earn a living. Very often this training removed the pupil from his surroundings and made him discontented because the training was such that he despised the work of his father or, in other words, he despised manual labour. The result was that children left the vernacular school with a longing to follow vocations of children of the richer classes in the town and looked down upon manual labour as degrading. It is of no use to preach to boys at school on the dignity of manual labour. They will better realise the dignity and profit of manual labour if they are trained to do manual work at school. In ancient times, the son helped his father in the operations in the field and attended the village *Padasalai* to pick up literature and religion. The hours of study in the *Padasalai* were so arranged as to find time for the son to help his father in tending his field or cattle. When agricultural operations in the field were likely to occupy the attention of parent and son for some days as sowing and harvesting, the village schools were closed. Agriculture claimed greater attention than the convenience of teachers or inspectors. Now we find that the hours of opening and closing of schools in the villages are such that the pupils cannot find the time to help their parents in their field work. Often students have to walk from three to four miles to and from the school and they could not be expected to have the time or the energy to assist in the work of their parents.

If rural up-lift work is to be a success and agriculture is to be given a chance, the present system of vernacular education should be changed to enable the

village school to foster the agricultural bias in the young mind. Every village school while imparting the rudiments of the three R's should at the same time inculcate in a practical manner the love for the field. Adjoining the school should be opened up a small plot of land and the pupils should be engaged in the cool hours of the morning or evening in actual cultivation. The crops raised in the school garden should be such as are commonly raised in the village so that when the boy leaves school, he could without difficulty take an intelligent interest in the activities of his father.

We are glad to note that the experiment started by the Raigam Korale Reconstruction Society to give practical training in agriculture to the pupils of the Government Vernacular schools at Bellapitiya and Meevanapalana has yielded excellent results. We trust that the Education Department will select a school in each of the Maniagar-divisions in the Province and try the experiment here also. We expect the experiment will prove to be an unqualified success because most of the vernacular teachers in Jaffna are from families which look upon agriculture as a dignified occupation and several of them have had training at the Experimental Farm at Tinnevely. There can be no difficulty in finding teachers with the necessary outlook and where the teacher does not come up to the standard of efficiency required to infect his pupils with the enthusiasm for the plough, it should be possible to move him to a school nearer the town and his place to be filled up by one who was bred up in agriculture. We trust that the Divisional Inspector of Schools will do his best to inaugurate the experiment in Jaffna and give a practical turn to vernacular education in rural areas.

We publish today extracts from the President's speech at the fourth annual meeting of share-holders of the above Bank held on 29th July at Pandaterippu.

Our readers will have reason to congratulate the Manager of the Bank on the excellent work done by him during the year. We are glad to note that the Bank has won the confidence of private depositors and we have no doubt that it will grow in popularity in the future. It is no doubt regrettable that some societies to which loans had been given could not pay up in time. We trust the Manager will take steps to recover the outstandings without being unduly harsh. The times are bad and every consideration should be shown to honest debtors who are making conscientious efforts to meet their obligations. The meeting has approved a dividend of 6% which must be regarded a handsome return to the share-holders. There are many people in Jaffna who will be glad to invest their monies on sound security and get even less than six per cent. per annum. To these we would certainly recommend the Bank for safety of investment. It goes without saying that if the Bank should decide to extend its usefulness by generous loans to its Society-members, it should make provision for a bad debt fund and dividend equalisation fund. We trust these matters will receive the attention of the Bank in due course.

"Your Life In Ceylon
Is Artificial"

AN HOUR WITH GURU DEV

By Wilmot A. Perera

(Special to the "HINDU ORGAN")

[Mr. Wilmot A. Perera, President, Raigam Korale Rural Reconstruction Society, spent a fortnight at Santiniketan in April last studying methods of rural work. He then took the opportunity to interview the poet.]

THE world admires Rabindranath Tagore as poet, philosopher and internationalist. To Mahatma Gandhi and all-India he is Guru Dev.

In a recent letter to Mr. C. F. Andrews, Mahatmajji stated that his sacrifice in Yerawada Jail, if it had not achieved anything else, had earned for him a corner in Gurudev's heart and that alone was worth it.

As compose of the Indian National Anthem, he has preached to millions the Religion of Patriotism.

At Close Quarters

To sit at the feet of the Guru is exhilarating. I was to see him a couple of days after my arrival at Santiniketan. I had heard him from a fro it seat in the house, deliver one of his lectures in Ceylon. But that is different to meeting him at close quarters. His voice, when he is addressing an audience, can give no idea of its musical cadence in conversation. It is difficult to forget the charm of my first interview. He was seated in the porch of his cottage. It is an Eastern custom to remove one's foot wear before entering. My sandals did not allow me to do it with effortless ease. Noticing my difficulty he said it was not necessary. But Tagore begets an air of reverence among those about him. To have complied with his request would have seemed as incongruous as smoking in a temple. Not that he expects any such worship. His simplicity is that of true greatness. He has reached beyond the stage of thinking of himself in front of others.

The Eastern Sage

In his long robe and white beard he looks every inch the Eastern Sage. His person is beautiful and impressive. He combined completely the reality with the appearance. There is an air of calmness and utter detachment about

him which engenders a placidity of spirit. Before him one feels at rest with the Universe. A study of his philosophy begets that same feeling.

His memory is remarkable. He remembered the details of his visit to Ceylon many years ago. He recollected his visit to a lovely sea-side home in Galle. He wished he could have stayed there much longer, enjoying the music of the waves.

Very Artificial

I told him, we were probably, even more Anglicized than when he last saw us. We were the world's best imitators. At once his mind went back to a garden party, held in Colombo in his honour. "Yes", he had noticed everybody present at that function "trying to be correct." "The way in which the ladies held their cups and saucers". "Your life in Ceylon is artificial" he remarked. How doubly true! The freshness of that impression still remained.

His first question was "Have you a University in Ceylon?" I replied it was still not a reality. Our politicians were still discussing the question of a site. Was it to be in Colombo or away from it in Dumbara?

"Where do you think it should be? Only one reply was possible. "As far away as possible from a centre of Urban life."

"Yes, he could not understand how anyone could wish to found a University near a large city."

Ceylon Constitution

His next question—"Has Ceylon a new constitution? Was Sir Ramnathan still fighting its battles?" And on he talked on many a subject, every sentence compressed with thought and full of meaning. He is certainly critical. It is the criticism of a poet-philosopher, not that of the orator politician. It is impossible to come into his presence without feeling the richer by it. He conveys an overwhelming spirit of intellectual power. One is stimulated to loftier ideals by his contact. He is a thinker above the generality of mankind. The very philosophy of his life radiated through his personality.

'THE STILL SMALL VOICE'

"But how shall we recognise this voice of God, seeing that so many delecting voices call to us in the stillness? To begin with, we must be prepared to find ourselves making mistakes, and not to be discouraged by such mistakes. All life is a pursuit of truth against hazards, and the falsest life of all is that which is for ever seeking to guard itself against the risk of imposture", says Mrs. Herman in her 'Creative Prayer'.

"The alert and courageous soul making its first venture upon the spiritual life is like a wireless operator on his trial trip in the Pacific. At the mercy of a myriad electrical whispers, the novice at the receiver does not know what to think. How fascinating they are, these ghostly pippings and mutterings, delicate scratchings and their murmurs—and how confusing! Now he catches the plaintive mutterings of a P. and O. liner trying to reach a French steamer, now the silvery tinkle from a Japanese gunboat seeking its shore station. There are aimless but curiously insistent noises, like grains of sand tumbling across tar paper: these are the so-called "static" noises of the atmosphere adjusting itself to a state of electrical balance. Again, there come series of tuneless splashing—that is heat lightning miles away—followed by the rumour of a thunder-storm in the opposite direction. Now he thinks he has got his message, but it is only the muffled greeting of ships that pass in the

night. And then, just as his ear has begun to get adjusted to the weird babel of crossing sounds, there comes a remote and thrilling whisper that plucks at his taut nerves and makes him forget all his newly-acquired knowledge. It is the singing of the spheres, the electrical turmoil of stars beyond the reach of the telescope, the birth-cry and death-wail of worlds. And when he is steeped soul-deep in the spell of this song of songs, there comes a squeaking, nervous spark, sharp as the squeal of a frightened rat. He decides to ignore it, and then suddenly realises that it is calling the name of his own boat. It is the expected message, and he nearly missed it.

"So the soul that waits in silence must learn to disentangle the voice of God from the net of other voices—the ghostly whisperings of the subconscious self, the luring voices of the world, the hindering voices of misguided friendship, the clamour of personal ambition and vanity, the murmur of self-will, the song of unbridled imagination, the thrilling note of religious romance. To learn to keep one's ear true in so subtle a labyrinth of spiritual sound is indeed at once a great adventure and a liberal education. One hour of such listening may give us a deeper insight into the mysteries of human nature, and a surer instinct for Divine values, than a year's hard study or external intercourse with men".

Mahatma Gandhi A Prisoner Again

ONE YEAR'S SIMPLE IMPRISONMENT

A Brief Half-Hour Trial

GANDHIJI EXPLAINS WHY HE DISOBEYED LAW

Bombay, Aug. 4th.

Poona.—Mr. Gandhi was released shortly after nine this morning and served with an Order under Section Four of the Bombay Emergency Special Powers Act by the District Magistrate of Poona, requiring him not to leave the limits of Poona City.

Mr. Gandhi broke the Order forthwith, and was re-arrested before noon and taken back to Yerawadi Gaol.

After being served with the Order not to leave Poona, but to quite the gaol premises, Mr. Gandhi and Mr. Mahadev Desai (his Secretary) were released this morning. But as both asserted that they would break the Order and as they did not leave the gaol premises, they were re-arrested.

The Trial

Mr. Gandhi's trial commenced at 3.15 p.m. in the Gaol Superintendent's office. Clad sparsely as ever, Mr. Gandhi sat opposite the Magistrate, wrapped in a Khaddar shawl. Mathurdas Trikamji, Mr. Gandhi's nephew, and two Press representatives were the only outsiders present at the trial. A few police officers and the Police Prosecutor were also present. After the Magistrate had explained the circumstances under which the trial was taking place, Mr. Gandhi suggested that as he intended to plead guilty to the charge, witness might not be examined. But the Magistrate informed Mr. Gandhi that the procedure required him to record a certain amount of evidence.

Mr. Gandhi: "I think that in 1932, when I pleaded guilty, all the evidence was dispensed with."

The Magistrate: "It is very kind of you. I understand what you say. It will, of course, simplify matters. But it is my duty to record some evidence. I shall reduce it as much as possible."

A Police Officer, the Assistant Superintendent of Police who arrested Mr. Gandhi, and the tax-driver who drove Mr. Gandhi to the Golf Links were examined.

Residence—Yerawada Gaol

Mr. Gandhi declined to cross-examine the witness, saying: "No, thanks."

In reply to a question, Mr. Gandhi stated that he was 64 years of age and a Hindu by caste.

The Magistrate: "What is your occupation?"

Mr. Gandhi, hesitating for a moment, said: "I am, by occupation, a spinner, a weaver and a farmer."

Magistrate: Your residence?

Mr. Gandhi: Yerawada Gaol now.

Magistrate: Now of course, but otherwise?

Mr. Gandhi: Otherwise Sabarmati, Ahmedabad District.

Asked if he had anything to say regarding the evidence for the prosecution, Mr. Gandhi replied that he thought it was quite correct.

Mr. Gandhi requested the Court's permission to make a brief statement as to why he had committed the breach of the order. On the Court granting consent, he dictated offhand a statement.

People Demoralised

He stated that he was a lover of peace and regarded himself as a good citizen. "But," added Mr. Gandhi, "there are occasions in the lifetime of a citizen, when it becomes his painful duty to disobey the laws and orders of his State. As is well known, such a painful duty came upon me in 1919

and I not only regarded it as my duty to offer civil disobedience, but also to preach it to others."

"This law or act under which I have been tried is a glaring instance of the proof of my contention that the system, under which India is being governed today, is not merely unjust, but is dragging her down economically and morally. I had recently a spell of freedom amidst the people, and had an opportunity of coming into contact with a very large number of men and women. I made what to me was a most painful discovery—that men both high and low, educated and uneducated, rich and poor, were demoralised and were living in perpetual fear of loss of liberty and their possessions.

"It was a trial for me to live amidst that atmosphere. Being, by nature, from childhood a confirmed believer in methods of non-violence, I sought shelter in self-suffering, such as might fall to my lot. That is the only way in which I could relieve myself of some of the agony that is burning in me. It is for reasons such as that, that I am offering all resistance to this system of Government—resistance that is within my capacity, resistance that a peaceful man like me could offer."

Dislikes Classification

Mr. Gandhi further added that he disliked the procedure regarding the classification of prisoners. He wished to be classified amongst those whom the Government considered to be the lowest.

After framing charges, the Magistrate asked Mr. Gandhi if he pleaded "guilty". Mr. Gandhi replied in the affirmative. He also stated that he did not want to call any witnesses for the defence.

Delivering judgment, the Magistrate observed that he was passing a light sentence in view of Mr. Gandhi's age and present state of health.

Mr. Gandhi was to be placed in "A" class. Mr. Mahadev Desai was next tried and sentenced to one year's simple imprisonment. He was awarded "B" class.

Mr. Gandhi's trial lasted over half an hour. (Times)

'A Deluded Pedagogue'

(Continued from page 1)

We trust that Mr. Watson will realise his own limitations and stick to his job as Divisional Inspector and not go about the country expressing exploded shibboleths and earning a cheap notoriety. We trust he will profit by the very timely remarks of Rev. J. Bicknell. The true teacher and the sincere educationalist spoke in Rev. Bicknell when he said that if they wanted to make their children become good citizens they must create an interest when they were at school even in politics. "He did not fear," Rev. Bicknell continued, "that any wrong was done by awakening in the boys an interest in anything that pertained to the well-being of the world." There spoke the gentleman and the educationalist.

Change of Name.

I. Miss Parvathie Vythilingam, of Imayanad, Udipudi, Jaffna, do hereby inform the public that I will be known as Parameshwari and will sign as V. Parameshwari from date hereof.

7 8 33
Mis. 73 7 & 10

HOW WAS SHE INJURED?

Burden Of Proof On Accused

ACCUSED NOT ABLE TO EXPLAIN

Vallai Murder Trial

When the trial was resumed on Friday, the 1st accused was called to give evidence. He was examined at length during which the Judge pointed out to him a number of contradictions in his evidence before the Police Magistrate and the evidence he was giving in the Supreme Court. The accused explained that since Murgesu was put into the case by Periya Thurairajah to implicate them, he (accused) also in his evidence in the Police Court implicated them. Many of the statements he made to the Magistrate, the accused admitted, were false.

In the course of his evidence witness stated that on the 23rd night at 8.30 or 9 p.m. Sinna Thurairajah came to saloon, with a tin of cigarettes and a bottle of whisky. Both of them drank the whisky. Sinna Thurairajah then told witness that he was going to stay that night with the girl. Witness then told Sinna Thurairajah that as he had not gone home for two days he wanted to go that night, when he gave witness Rs. 5. to get a bottle of arrack. Witness returned to the saloon with a bottle of arrack when Sinna Thurairajah told him to take the arrack as it was meant for him. Witness drank more than half of it and fell asleep. In the morning when he took refreshments for the girl, he found her in the well. Prakasam at once rushed out to inform the police. Witness went to Sinna Thurairajah and informed him when he asked him to stop Prakasam from going to the Police Station and also asked him to go to Periya Thurairajah's where he would go in a bicycle.

Getting Ready

Witness went to Periya Thurairajah's. Sinna Thurairajah also came there. After both of them had been for some time in a room, they came out. Kanapathy and Prakasam and Elayavan had also come by that time. Periya Thurairajah then told witness to go and keep the saloon open to keep out suspicion. Witness did so, and a little later Elayavan and Kanapathy brought wire, strings and gunny bag to the saloon & told him that Periya Thurairajah was getting things ready. Witness again went to Periya Thurairajah at 5 p.m., when the 2nd and 3rd accused were also there.

Parcelling The Body

On Periya Thurairajah's direction, they three of them went to the saloon, removed the body from the well and made it into a parcel by using two gunny bags. Again at 7 p.m. they went to Periya Thurairajah's where a musical entertainment was going on. When it was over the two Thurairajahs came out and asked them if everything was "ready". Witness replied in the affirmative. They were asked to wait some time. Periya Thurairajah then told driver Arumugam that he wanted the car to go to Vaddukodai and he would drive it himself. Arumugam went away. At 11 p.m. Sinna Thurairajah drove them in that car to the saloon. They put the parcels in the car and left for Vallai.

To Vallai

Sinna Thurairajah drove the car, Elayavan was seated with him. Witnesses and Kanapathy were in the rear seat. Periya Thurairajah did not go with them. When the car left Periya Thurairajah's, Periya Thurairajah himself brought the grinding stones to the verandah from where Kanapathy took them by the car. As soon as the car had to cover about 20 or 25 miles to reach Vallai, where the three ac-

CHILD'S CHAIN IN THIEF'S MOUTH

A Daring Theft At Nallur Temple

The timely grip of a man has saved for a child its gold chain which was about to be swallowed by a thief in the Nallur Kandasamy Temple on Thursday last.

It is reported that the child was with its mother who was worshipping at the inner shrine. A sturdy fellow snatched the chain the child was wearing and immediately put it into his mouth. A temple priest saw this and suddenly, the thief was caught by the jowl and pressed by one of the devotees assisted by others who had gathered there for the alarm. With the greatest difficulty the man was forced to open his mouth; the child's chain was there and the man was immediately handed over to the police.

That Pannakam Meeting and Kindred Subjects

(Continued from page 1)

Mr. Swaminathan and other champions of the Anti-Boycott Cause have again and again made out that a special heinousness attaches to my action at the meeting, because the Vice-Principal of Jaffna College was one of the speakers on the other side; hence, they seem to imply it was an unspeakably atrocious crime for me to have sought to express my views. Do they mean the teachers in all schools should not averve a 'lot or tittle' from the political philosophy expounded by their Vice-Principal? Or is it that no teacher at Jaffna College should espouse political principles, different from those of the Vice-Principal? Or do they hold that in all matters, private and public, political or moral or intellectual, the Vice-Principal sets the standard and all teachers should, without doubt or hesitation, follow his lead? If Vice-Principals be elevated to such pontifical eminence what will become of Principals and Managers?

It is not many years ago that I was a pupil at Jaffna College under Mr. J. V. Chelliah. Neither then nor at any later time has he claimed that his views on any question are sacrosanct. He never expected his pupils or his assistants to dance dutifully to the political or any other tune he played. On the other hand he often taught us to "test all things, prove all things and hold fast to that which is true".

Why Sir, do Mr. Swaminathan and his school of thought fail to see that Anti-Boycott Propaganda is Politics quite as much as Boycott Propaganda? If one teacher may with impunity exhort the public to lift the boycott why should not another teacher advocate the opposite point of view? "My doxy is orthodox; and your doxy is heterodoxy" declared some one in a theological controversy. In like manner when some of us speak in favour of maintaining the boycott we are accused of talking politics; but when Mr. Swaminathan and his friends decry the boycott, their propaganda is metamorphosed into a discourse on Yoga Philosophy or Relativity or something else equally exempt from the sordid associations that belong to the "dirty game" of politics.

caused got down and threw the body into the water. Witness threw also one of the stones into the water. After that they returned to Periya Thurairajah's at 3 a.m., left the car there and went to the saloon and washed it, as advised by Sinna Thurairajah. They also burnt the clothes used by the girl. Witness did not know how the girl came by the injuries.

Burden of Proof

The Judge told Gnanamuttu that he should explain how the injuries were caused. The burden of proof was on him; the girl was taken by him on the 22nd; He had admitted that he and the two accused threw the body at the Vallai bridge on the 24th night. He must therefore explain how she got the injuries.

Witness said that he could not give any explanation.

Dr. W. J. Jameson of the Manipal Hospital was next called by the defence. He was examined till 11 p.m. Friday. The Crown Counsel is cross-examining him to-day.

(Case is proceeding.)

Political Changes in Malaya

POLICY OF DECENTRALIZATION

Sir Cecil Clementi's Statement

In the course of his opening address at the Durbar of the Sultans of the Federated Malay States held at Kuala Kangsar on July 24, His Excellency the High Commissioner, Sir Cecil Clementi, made the following statement regarding the impending political changes in Malaya:—

"Since the last Durbar a momentous political decision has been taken. I refer to the approval by His Majesty's Government of the policy of decentralization as set out in detail in the report of Sir Samuel Wilson, who visited this country in the latter part of last year.

"His report, which has been read by all of you, shows the care and thoroughness with which he fulfilled the object of his visit. It is now our task to give effect to that policy and by gradual stages to arrive at the final goal.

"A corollary of the decentralization policy, as I said at the Durbar in Pekan, will be the abolition of the volume of the annual estimates entitled 'F. M. S. Estimates, Unreserved Services'.

"Part of these Estimates will be absorbed in the Federal reserved estimates and part in the estimates of each of the four States. The preparation of the estimates for next year is already too far advanced to permit of the necessary alteration being made now; but transfers from unreserved services to Federal reserved services and State estimates will be made during the course of next year, as opportunity offers.

"The estimates for 1935 (excluding the Railway estimates) will be comprised in five volumes only—the four State estimates and one Federal volume.

Malayan Establishments Office

"The Malayan Establishments Office, which will promote greater efficiency and economy, will be inaugurated towards the end of this year, and the Postal Union between the Federated Malay States and the Straits Settlements, which has been discussed at previous Durbars, will come into being at the beginning of next year.

"There is reason to believe that the experimental Malay Company at Port Dickson will prove to be a success, and that, therefore, in a few years' time the Federation will have its own Malay Regiment.

"In anticipation of the success of this experiment, instructions have been given that plans should be prepared for building permanent barracks for a Malay Regiment at Port Dickson.

"You will be pleased to hear that the total area under paddy cultivation in the Federation increased by 15,650 acres in 1932 and that the crop for last year was 45,000,000 gantangs, an increase of more than 7,000,000 gantangs over the crop for the previous year.

"The recent rise in the price both of tin and of rubber has been very welcome, and there are indications that the worst of the slums is over; but the need for the strictest economy is still as pressing as ever.

"Retrenchment continues and must continue until it is clear that there is a safe margin of revenue over expenditure. We may, however, I venture to hope, look forward into the years ahead with full confidence that before long prosperity will return to Malaya; and it must be our constant aim to ensure that the economic and political future of the peninsula shall be based on sound, broad and durable foundations."

(—"Hindu", Cor.)

SALE OF FUEL—NORTHERN DIVISION

Tenders will be received up to midday on August 29, 1933, by the Chairman, Tender Board, P. O. BOX 500, Colombo, for the purchase of firewood by two consignees of approximately 150 acres each in the Mandakani Reserved Forest.

Further particulars regarding the areas of exploitation and the conditions of sale may be had on application to the Divisional Forest Officer, Jaffna.

J. D. Sargent, Conservator of Forests.

Office of the Conservator of Forests, P. O. BOX 700, Colombo, 21st July 1933.

G. 18. 7/33.

Order Nisi

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 477

In the matter of the Last Will Testament of Pethuru Pavilu of Vanchiyankulam. Deceased. Alvapillai Kanthapper Alvapillai, Secretary, District Court, Mannar. Petitioner.

- 1. Philappah widow of Pavilu
2. Santal wife of Salgado
3. Santia Salagado
4. Annapillai daughter of Pavilu
5. Victoria daughter of Pavilu
6. Sebastan son of Pavilu of Vanchiyankulam. Respondents.

This matter of the petition of A. K. Alavapillai, Secretary of the District Court of Mannar praying for Letters of Administration to the estate of the abovenamed deceased Pethuru Pavilu with copy of will annexed coming on for disposal before R. Y. Daniel, Esquire, District Judge on the 19th day of June 1933 in the presence of the petitioner in person and the affidavit of the petitioner dated the 29th day of May 1933 having been read it is declared and it is ordered that the will of Pethuru Pavilu of Vanchiyankulam deceased dated 5th October 1924 and now deposited in this Court be and the same is hereby declared proved unless the respondents or any others shall on or before 11th July 1933 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st respondent be appointed Guardian ad litem over the 4th, 5th and 6th minor respondents unless sufficient cause be shown to the contrary on or before 11th July 1933.

It is further ordered that the petitioner be and he is hereby declared entitled to have Letters of Administration with copy of will annexed issued to him accordingly unless the respondents or any others shall on or before 11th July 1933 show sufficient cause to the contrary.

19th June 1933 Sgd. R. Y. Daniel, D. J. O. 16. 3 & 7.

The time for showing cause is extended to 5th Aug 1933.

11. 7. 33. R. Y. Daniel

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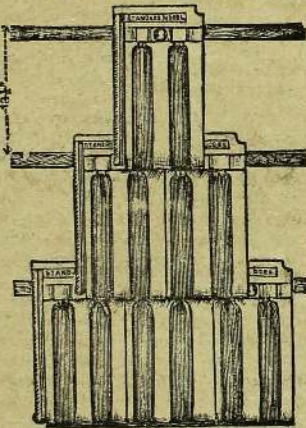
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