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IDEALS OF MOTHERHOOD

By Swamy Jagadishwarananda

STRI-Dharma orideals of womanhood attained high watermark of perfection in ancient India. Many of the revealers of Vedic wisdom were women, such as Romasha, Gorgi, Lopamudra, Maitreyi, Viswabara, Sarwati, Apala and a legion of others. Vak, the enlightened daughter of a Vedic Rishi named Amvri, in the ecstasy of her exalted illumination exclaimed: "I am She, the mother of the Universe. I am the mistress of worlds and so on." Rigvedic Devi-Sukla or the hymn to the Goddess describes in eight stanzas the inspired words from her mouth. Hindu children were taught from early childhood to look upon their mother as Prakriti (Latin Procreatrix) or the Representative of the Divine Mother on earth.

Louis Jaccotot, the celebrated French author of "The Bible in India" remarks truly that India of the Vedas entertains a respect for women amounting to worship. Long before Roman law and Jurisprudence, the foundation of Western legislation, were codified by Justinian, the Hindu Law-Giver Manu said: Wherever women are happy God is propitiated and where they are neglected and dishonoured God is also displeased. In the Hindu shastras wife is termed as Sahadharmini or the partaker and partner of spiritual life not as wife as in all Western languages.

The Theme of Hindu Morality

Sister Nivedita who dedicated her noble life to the upliftment of Indian womanhood was divinely right when she remarked in an address before a western audience that the West perfected in wifehood while the East particularly India perfected in motherhood. Motherhood is the fulfilment of wifehood. Motherhood attained the acme of perfection in ancient India which is perhaps beyond compare in any other country. Among all human relations that between mother and the child is held holiest by the Hindus. That is why the doctrine of divine motherhood forms an important part of Hindu worship, as it is the characteristic of Hinduism to deify all human relations. No other religion in the world has given such a prominent place to mother-worship as the Indian religion. Indian art or rather Oriental art culminated in the heavenly conception of the mother with a child in her laps. Egyptian Isis, Indian Hriti, Nepalese Kisimoshin, Chinese Kuan-yin, Japanese Kanwan and Christian Madonna are not only highest but also the holiest masterpieces of artistic idealism. In the very Vedic age we read in Kenu-Upanishad that God was known as mother, the Uma Haimavati, Gayatri, the most sacred Vedic Mantra is adored as a Devi. In the Chandi, the popular scripture of the Puranic age, we read how Divine Mother is being worshipped in manifold aspects. In fact it has been the theme of Hindu morality to see the Divine Mother in the human mother.

Key to Hindu Morality

"These 19 centuries" says Sister N. "Europe has been dreaming of the idyll of Oriental women—the queen of saints." "A rare humility as one whose robes was always indeed her veil, a touch of deep silence and that gracious richness of maternity which

we can infer from the full and rounded sweatness of the child who grew within her shadow—what more do we know of the Blessed Virgin than these things." "Yet how frail and slight and young is often the mother so tenderly adored. No Madonna of the Sisterin Chapel can give that lofty purity of brow or delicate untouched virginity of look of any one of these Hindu mother maidens whose veil half covers, half reveals, as she rests on her left arm, her son". Poetic and theological presentments of the perfect wife there are in plenty: of Motherhood none. Even God is worshipped by the mother-devotees as holy child. The idea of Christ-child or baby Krishna is the religious fulfilment of the ideal Sri-Dharma.

And in matters so fundamental as the relation of mother and child religious teachers came only to enforce the message of the race. Is it not said by the Lion of Islam himself that the man who kisses the feet of the mother finds himself in Paradise. Even in the Indian home life is full of this intensity of sweetness. There is no other tie to be compared in depth to that which binds together the mother and her child. To one's mother one always remains a baby—is the ideal of filial sentiment. For there are no circumstances sufficient in Eastern eyes to justify criticism of a mother by her child. To him even her sin should be sacred, beyond reproach; he ought not to be able to think of it as other than his. Here lies the key to the practice of Hindu morality which is about to disappear from modern domestic life.

Proverbial Love for Mothers

The thoughts and feelings of womanhood never became ridiculous in the eyes of the Indians in contradistinction of that of the present. Mother's word is a law of righteousness to the child and herein lies the ideal perfection of babyhood. Unless ideal motherhood is lived babyhood can never improve from the present state of degradation. "With almost all great men in India," says Sister Nivedita, "the love of their mother has been a passion". The dedicated Sister quotes the following example: It is told of a famous Bengali Judge who died long ago—one whose judicial decisions were recorded and quoted even by the Englishmen who heard them as precedents in English law—it is told of this man that when on his death-bed his mother stumbled and hurt her foot on the threshold of his room one morning as she came after bathing to visit him. The very moment work as he was he had crept across the floor and lay before her mother kissing the wounded foot again and again and bathing it in hot tears of self reproach for the pain it suffered. Such stories are remembered and repeated in Indian society not because they occasion surprise but because they make the man's own name holy. Let not the Indian youth forget the proverbial love for their mothers and let not the Indian women disregard their glorious heritage.

Mother-Love

Of such stuff as this are the beaming millions of the Hindu people made. In moments of mortal agony when western lips would frame a prayer perhaps half an oath, the groan that they utter is ever the cry of the child in its deepest need "oh, mother!" It is easy to multiply instances particularly from towering celebrities of India. Sankara, the prince of monks promised to his be-

THE KARAYUR SLUM

U. D. C. Apprehends Distress

NO RELIEF NOW, SAYS LOCAL GOVT BOARD

Scheme Shelved Until Legislation.

The Karayur Reclamation Scheme was the subject of a correspondence between the Chairman of the Jaffna U. D. C. and the Chairman, Local Government Board, which was tabled at Saturday's meeting of the Council.

The U. D. C. Chairman forwarded to the Local Government Board the following resolution passed by the Council on 8th July:

"That this Council resolves to press on Government the great urgency for vesting in the Council the plot of land now ready for model tenements in the Karayur Reclaimed area".

In forwarding the above resolution the Chairman also wrote:

"My Council is most anxious that the matter should no longer be delayed and steps should be taken immediately to avoid distress in the slum area during the next rainy season"

The Reply

The Chairman of the Local Government Board in his reply states:

"I have the honour to inform you that an Ordinance dealing with the leases has been found necessary, but the Land Commissioner states that the draft of the Ordinance cannot be brought forward until the new Land Development Ordinance has been passed.

"It is regretted that nothing further can be done in the matter until such time."

wailing mother that he would see her whenever she would want him. "How that is possible, my child" said the inconsolable mother "you would be far away in jungles, mountains and out of the way places, how can I send word to you." "No mother dear" said Sankara, "whenever you remember me, I shall get the taste of your breast in my mouth and I shall come sharp by air through Yogic powers." Sankara as we all know kept his promise and visited the mother at her death-bed. Iron-hearted monk Vivekananda shed wells of tears when one night in a foreign land he dreamt of his mother's illness. Rama Krishna who could not keep his loin cloth in place in the forgetfulness of the beatific ecstasy could not stay in Brindaban lest his mother should feel her separation. Chaitanya who was literally mad in divine love could not wander from home to homelessness without the consent of his mother. Buddha said to his disciples, "In every home there is a Buddha in the form of the mother." Iswara Chandra, the renowned philanthropist of Bengal risked his life to cross a flooded big river in order to see his mother. How many children of the Indian mothers today are fortunate enough to possess such treasure of mother love? (Continued on Page 4.)

A Short Story.

MEETING IN ANOTHER WORLD.

By Jeysingh.

"No hope—life may last for a week more."

The wife heard that verdict on her sick husband who lay before her, feverish, emaciated, reduced to a skeleton.

For the last two months, without sleep, without rest, her whole heart given up to prayer, Saraswathi had watched by his side. She was the object of admiring sympathy of all who knew her.

"He is sure to come round: God is and God must reward such devotion and love"—they said to her. And that encouraged her in her fight for her husband's life.

It had been a love marriage. Saraswathi belonged to a low caste, while Govind was a Brahmin youth, the son of the reputed wealthiest landholder of the village. Govind was a rough agriculturist. He had no modern education. He lived in his father's country house, amidst straw and cattle, and delighted to watch the corn grow, the fruits and flowers budding and bulbing under the sun.

Here, the daughter of the foremost labourer in the estate, living in his mud-hut and springing about the entire place as a lamb, he found young Saraswathi.

Youth met youth, and before God and the tree and the flower and fruit and the sun and the moon and the stars as witness, they ran into each other's arms.

"It is nothing; it is no marriage—Kandan can have compensation" said Govind's father, on hearing of the love affair.

Kandan was willing, of course, to be compensated. He did not think much of it either.

But Govind respectfully turned to his father: "Saraswathi is my wedded wife. Not before the sacrificial fire, but before the Sun himself have I wedded her. I shall not come to the village and confront the Brahmins. I will live here and work here. Keep your wealth to my brother—work and Saraswathi mean all to me."

An angry father had turned him out. Husband and wife had taken service in an adjacent estate, where, by his hard work and expert knowledge, Govind had earned enough to build a decent hut by the river brink, which was the abode of love and devoted work.

And then had come this wasting fever, reducing the strong man into what he was at the time.

II

"Daughter, you ought to remove your man. I have done my best. I am sorry for you."

Saraswathi heard her own doom in silence. She arranged to leave by the night train. She had brought her husband to town for treatment. She had invested all her earnings and all her jewellery.

"There is God. I have seen Him in my dreamy wanderings. He will take care of you. You belong to Him"—was all that Govind said

as, holding her hand for support, he boarded the train.

"We have no tickets—we have no money—have pity on us," The ticket collector was used to such stories and he would not pass on.

And the beauty of the woman and the helpless body of her husband roused evil thought in the man.

"You must get down at the next station—the rules are strict—but I shall try to help you on to another train in a day or two," he said.

"You do not know—he is not well—he is—"

Saraswathi was struggling to find the words.

"I am dying, sir, I am being taken home to die—allow us, and God will bless you."

"Bha—God has other work to do than to care for me—you must get down, my woman, and no doubt about it. I will see to it that you are not inconvenienced at all during your stay in the dharmasala; in fact I also shall stay there."

There was mischief in his tone. The helpless village girl trembled in herself—and prayed to God.

III

"Sita Ram—Sita Ram—"

And just as the train drew up to the platform, a Sadhu entered and took his seat.

Saraswathi rose and bowed—she had learnt, in her village, to respect the yellow garb.

The Sadhu blessed her saying, "Sita Ram—Sita Ram"

In the meanwhile the ticket collector had come with a constable.

"They must get down—they have no ticket".

"Down—down—" shouted the limb of law and order.

She burst into tears. And on the seat, in fevered agony, the husband appealed in the name of God to permit him to die in his house.

"The train will not stop for you—get down"—and the heartless man drew the patient with a rough hand.

Saraswathi screamed—she had so gently and so devotedly handled the sick body of her lord and husband. And here he was being dragged.

"Stay—" and the Sadhu had started from his seat to where this scene was being enacted. "I shall pay for their tickets."

"Sita Ram—Sita Ram—" was all that he repeated as the Sadhu heard from her lips the sad story of her dying husband.

"God will take care of you. God sent the Sadhu. God will never fail you" whispered Govind. "My father, when he hears, will come to see me, and will provide for you."

"Provide for me—" and Saraswathi suppressed her rising feelings.

She had formed her resolution. The river was broad and deep and was in floods. One plunge and she can join her husband in the next world.

"There is a next world, is it not Swamiji?" she asked in her childish faith.

"Rita Ram" the man of God repeated, "there is a next world and a better world. We are all bound to it, even more rapidly going towards it

Continued on Page 3.

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NOTICE.

The undermentioned Government Timber at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna on Thursday, August 24th, 1933, at 10-30 a.m.

Lot. 1. 50 Pals logs
Lot. 2. 10 Sals logs
Lot. 3. 62 Rejected posts.

For further particulars please apply to the Divisional Forest Officer, Jaffna.

J. D. Sargent,
Conservator of Forests.

Office of the Conservator of Forests,
P. O. BOX 500,
Colombo, 10th August 1933.

G. 19. 14/8/33.



Hindu Organ.

MONDAY, AUGUST 14, 1933.

RESPONSIBILITY FOR
RURAL EDUCATION.

FACED WITH THE NECESSITY TO cut down expenditure owing to the fall in revenue and the refusal of the Governor's Government to accept the recommendations of the Pereira Commission, the Ministry for Education have been hard put to it to find ways and means to effect retrenchment in the annual recurrent expenditure of the Department. The opposition to the revision of the salaries to teachers having proved itself too strong for the Ministry, the suggestion is now put forward to invite Village Committees and other local bodies to share with the Central Government the cost of elementary education in the Island. There can be no doubt that the responsibility for the elementary education of the boys and girls in a village should rest with the Village Committee and parents should be persuaded willingly to shoulder the burden the new responsibility might entail. In considering the financial implications of the proposal, the authorities, we trust, will explore and make available to local bodies sources of income hitherto untapped or claimed by the Central Government and thus relieve the inhabitants of the pressure of the rates which in some instances are already too heavy for the villager to bear. It will be unfortunate if local bodies should for any reason refuse to accept this extension of their responsibility. Before accepting the proposal, local bodies would do well to examine the nature of the task allotted to them and find out if the responsibility now offered them is limited merely to the collection and payment of an annual contribution to Government or makes over to them real control over village education.

It is admitted on all hands that the present system of vernacular education is unsuited to village lads and renders them unfit for the life to which they mostly return after schooling is over. Not only is the present system of education out of harmony with the surroundings in the home of the pupil but also puts him out of stride with village life. It is

no wonder that most village boys after completing their period of study at the village school yearn to get to the nearest town in search of employment. The present policy of vernacular education with its emphasis on the literary side would seem to have been cast to serve the needs of urban areas. Moreover, the Department of Education has for convenience of administration, devised a system which makes more for uniformity than answer to regional requirements of the different parts of the Island. The changes necessary in elementary vernacular education to make it more useful to village lads and prepare them better to face the inescapable necessity to work for a living could be more effectively undertaken by the Village Committee than the Government. With help and encouragement from Government a Village Committee could appreciate the needs of its village better and take suitable measures to meet them than could a Government Officer who formulates a scheme for the whole Island.

There are many people who may feel nervous to commit the problem of village education to the inexperienced hands of Village Committee members. But, it is well to remember that the blight of the present system of Government patronage and control of education has brought with it all the evils associated with the "dole". It has, for one thing, deprived the people of their sense of self-reliance and bred a feeling of dependence on outside help. There is a great deal of unorganised spirit of mutual help in our villages. In most cases it is dormant. It needs to be brought to the surface of active practice for the co-operative principle to revitalise village life in its many directions. This is more urgently needed for the reconstruction of our villages than the mere abolition of illiteracy. "The will to improve" is a more valuable asset to a villager than the acquirement of the three R's. Even illiteracy could be solved more expeditiously and at little cost to community once the creative principle of human fellowship is grasped by the village population. Mazzini's ideal of Education by Association produced the fine Italian peasantry which is the back-bone of the nation. Denmark based on the same principle the "Folk Schools" for adult education with marvellous results.

It will not be necessary for us to toil hard to teach the people of this country the advantages of mutual aid. For, in the blood of the nation are the qualities which enabled their ancestors to build up a splendid system of rural administration. With guidance and support from Government, it should be possible for our Village Committees to take over responsibility for the vernacular elementary education of the children in their areas and prove their capacity to shoulder wider responsibility. The Village School under the protection and control of the Committee will soon grow into a living centre for the diffusion of ideas which will fertilise and bring to life the seed of the race.

Obiter Dicta—X.

Elsie of the South

—:O:—

Girls And Grinding-Stones

All that was mortal of Elsie had been ruthlessly laid to rest. Her disquieted spirit still stalks this earth disconsolate. Her own share in the tragedy known as the Vallai Murder Mystery was due to the pitilessness of poverty. From domestic service to social sin the transition was easy—"One more unfortunate"! Organised gangs of girl-hunters have been suspected to flourish in this country for sometime past. The crispness of currency notes can always colour rakishness with the rouge of respectability. Add high-speed motor-car and the urban world has no question to ask. Fate and a beautiful face soon led Elsie into the clutches of one such gang. Something may be said, by way of explanation though not by way of excuse, in favour of an individual who pursues a career of depravity in the secrecy of his own dark surroundings. It is vastly different when people publicly, without prospectus or articles of association, resolve themselves into a syndicate for traffic in girls as promiscuously as in grinding-stones. The head office is in the heart of the Town: a barber's salon becomes a bawdy house. Then, business ends at Vallai Bridge, with the body of Elsie, no longer living to lure men to lust, thrown there, and finger-prints on a culvert red with the blood of beautiful Elsie of the South.

Those Blood-Marks

It is true that the splendid initiative of Mr. Weerasinghe, the local Superintendent of Police, along lines of right investigation had been superseded by the genius of Mr. Rahim Saibo imported from Colombo, and therefore to a great extent the failure to bring murder home to some person or persons unknown should rest with Mr. Saibo. Did he go to Vallai Bridge? Was he shown the finger-prints red with Elsie's blood? Did he find out if they were the finger-prints of one or more, if of any of the persons named in the case at various stages as culprits? In so far as I have followed the judicial proceedings, tediously long in the committing Magistrate's Court, and by no means brief in the Assize Court, I have not heard of anything more of those very important marks beyond the fact that Mr. Weerasinghe had, at the earliest possible moment, with commendable foresight, noticed and marked those prints. Did they mean nothing to Mr. Rahim Saibo? To put it after the manner of the Greeks, emphatically, though to the English ungrammatically, "Did nobody, never think, nothing of those marks?"

The Police Otherwise

Elsie had been done to death in the heart of the Town. Things were going on for two days in a place of public resort within easy reach of the Courts, the Police Station, Dispensaries, Rest-House &c. I take it there is always a policeman on duty at nights near the Courts, asleep or awake is another matter! Then the patrols pass the barber's salon, don't they? Doesn't an Inspector go about at nights to see what his men are doing, chewing betel or sipping tea in a boutique or resting their law-weary limbs in some cosy corner? The Police were not very much about Town on the night of the murder. There is a ring of truthfulness about the statement that Pragasam had to think of going to the Police Station to meet a Policeman. A policeless Town with nights in which defenceless girls are at the mercy of barbers and Borgias is a reproach which, I trust, will not recur.

The Vallai Verdict

Between murder and culpable homicide not amounting to murder the distinction is not generally known by laymen, even by school masters. The lucid charge of Mr. Justice Akbar left the Jury unenlightened at the stage in which the foreman spoke of 'provocation' which had to be very tactfully construed to mean 'intention'. The Jury, however, made amends for its inability to grasp legal subtleties, by their courageous rider upon which they are indeed to be congratulated. They owed such a rider to their country. The good name of Jaffna has been much sullied by this case. Jaffna has no brothels. Concubinage, as practically part of the Thesawalamie, is provable, no doubt, but the social evil is not Jaffna's besetting sin. Therefore, the rider suggesting a full and thorough inquiry into the circumstances connected with Elsie's career and its tragic close is one that should rehabilitate Jaffna in the keen eyes of even Mr. Justice Akbar. Everybody will admit that the accused would have elicited the sympathy of many had they been convicted of murder. As it is, the chief accused who was an ignorant and very foolish purveyor to the fleshly needs of more fortunate folks will have much leisure in which to mend his morals for a second chance to be decent. May he get it.

The Inquiry

I venture to suggest that the Inquiry be in the nature of proceedings under a Special Commission issued to three persons not connected with the Courts, the police or the Public Service, with full power to administer oaths and take evidence, and power to summon before them any person or persons shown to be necessary to be examined. The police, the lawyers, and the public generally will assist in making the inquiry as thorough as possible. This is more advantageous than judicial proceedings.

Ayah! Ayah!!

There are many houses in Jaffna where Sinhalese servants are happy in service, and there are houses where they, if girls, run great risks to soul and body. A grave responsibility lies on Messrs. Oliver & Co., a servants' agency established in our midst. They import from the South pre-arranged girls into Jaffna for domestic service and complications often arise. That Jaffna parents, so very conservative in their customs, should need Sinhalese Ayahs is, I suppose, a mark of progress, but one has a right to the suspicion that, when in insular Kaysa a "decent" young Ayah (why young?) is wanted, it is not always the lady of the house that has felt the necessity for a perilous accession to the ranks of her domestics. Had Maniagur Chelliah done the right thing by Elsie by sending her back to her people there would not have been the Vallai case at all! The handing over of Elsie as "a piece of goods" to one man and then to another—Ponniiah disposing of the girl as readily as one of his grinding-stones—was most reprehensible. All concerned in the transfer of Elsie should for ever remember with regret, or remorse, the body under Vallai bridge.

And Elsie?

Vallai Bridge should hereafter be as memorable as the "Bridge of Sighs" in Thomas Hood's immortal poem. There the girl had killed herself, but not here. Yet, we cannot help thinking of poor Elsie's sin just as we cannot help thinking of the sin of the young woman in the "Bridge of Sighs". And we cannot help thinking, without hypocrisy, of others too, for Elsie stands not alone. Some lines of Hood are quotable here:

Oh; it was pitiful
Near a whole city full,
Home she had none!
.....
The rough river ran—
Over the brink of it—
Picture it—think of it,
Dissolute man!
Lave in it, drink of it,
Then, if you can!

(Continued on page 3. Col. 1.)

U. D. C. Building Site

GOVT. GROUNDS NOT AVAILABLE

The Problem Before Council

The Chairman announced at the close of the last meeting of the U. D. C. that the Maravalli-toddam site which they had applied to the Government for the building site was not available, the Government Agent having replied to that effect. So the other two sites are the Hindu College grounds and the Ridgeway Hall.

Mr. Subramaniam said that they should not think of the Hindu College grounds for the purpose. It was for them to find suitable playgrounds and not to encroach on the few play-fields available now. If they wanted a site let them demolish the Ridgeway Hall.

The Chairman said that their original idea was to put up only an office. Now he found that there was a general desire that a Town Hall also should be incorporated in it. If it were only an office, they could select the site behind the Ridgeway hall. It was time, he said, they had a public hall; and the cost of their buildings would not exceed Rs. 60,000 or 70,000.

Mr. Moses reminded the house of the financial crisis.

Mr. Brodie: What is financial crisis? The Church people are all building now.

Mr. Moses: Immediately we must build an office.

The Chairman said that if they were agreed that they should have an office, they need not mind another Rs. 15,000 or Rs. 16,000 for the hall. It was high time they thought of putting up a Town hall.

Mr. Subramaniam said that all far-sighted people were building now, as materials were cheap.

The Chairman said that there was already a resolution of the Council that the building should be put up in the Hindu College grounds.

Mr. Subramaniam: That will be disfiguring the esplanade.

The Chairman: Not that it will disfigure the esplanade, but will add to its beauty.

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(Continued from page 2 Col 5)

Take her up tenderly,
Lift her with care,
Fashioned so slenderly,
Young, and so fair!

Ere her limbs frigidly
Stiffen too rigidly,
Decently—kindly—
Soothe and compose them;
And her eyes, close them,
Staring so 'blindly':
Dreadfully staring.....

Perishing gloomily,
Spurned by contumely,
Cold inhumanity,
Burning insanity,
Into her rest—
Cross her hands humbly
As if praying dumbly
Over her breast.

Owning her weakness,
Her evil behaviour,
And leaving, with meekness,
Her sins to her Saviour.

The Northern Assizes.

ONE YEAR'S R.I. FOR TRINCOMALEE ACCUSED

Another Case From Trincomalee

The Second case taken for trial at the Northern Assizes was one of attempted murder from Trincomalee, in which one Kadirumar Rasiah stood charged with the said offence on Police Constable S'ey and Katha muttu. The accused pleaded no guilty and was defended by Mr. H. A. P. Sandrasegura, KC with Mr. V. Sambandhar, instructed by Mr. M. M. Subramaniam and Mr. R. J. Ratnam.

The trial was concluded on Friday evening. The Jury found the accused guilty of causing grievous hurt on Constable S'ey and simple hurt on Katha muttu. His Lordship sentenced him to one year's rigorous imprisonment.

Rioting And Causing Death.

The third case taken up for trial before Mr. Justice Akbar and an English speaking Jury with Mr. C. T. Arunachalam as foreman, is from Trincomalee, in which six men stood charged with unlawful assembly, rioting and causing the death of a Sinhalese man, Martin, on the last New Year Day 13th April.

Mr. S. D. Tampoe instructed by Mr. Visuvalingam, Proctor, is defending the accused who have pleaded not guilty.

(Case proceeding.)

Importation of Sheep and Goats

RESTRICTED TO 4,000 A MONTH

From and after September 1, 1933, the number of sheep and goats that may be landed during the period of a month shall be 4,000, says a notification in the latest Gazette.

This number will, if considered necessary, be revised after a period of 6 months beginning from the date hereof.

Minneriya Forest Clearance

BON FIRE ON 2,000 ACRE-PLOT

Two thousand acres of virgin forest coming under the Minneriya scheme have now been cleared ready to be set on fire. The Government Agent of the North Central Province, it is understood has tentatively fixed the 18th instant as the day of the great bonfire.

It is proposed to set fire to the clearing on all sides so that the fire will converge to the middle. The timber worth having will be excluded from the area to be set under fire.

Political Prisoners In India

NUMBERS REDUCED BY 75 PER CENT

Rugby, Friday
OFFICIAL figures published at Simla show that the number of persons in prison for civil disobedience activities at the end of June was 5,915 and represents a reduction of 75 per cent. compared with the total at the end of June, 1932.

Owing to the expiry of sentences or because detention was no longer considered necessary about half the political prisoners in the North West Frontier Province have been released since the end of June:—

The late Adigar S. N. G. Eliatamby

The death occurred on Thursday last of Adigar S. N. G. Eliatamby of Batticaloa after a protracted illness.

Personal

Mr. J. T. Paramaniam, Chief Clerk, Nuwara Eliya Kachcheri, has been appointed Chief Clerk,

WATER-SUPPLY FOR TOWN

Expert To Examine Sources Of Supply

HALF-A-CENTURY OLD PROBLEM

Jaffna U. D. C. Meeting

The monthly meeting of the Jaffna Urban District Council was held at the Jaffna Kachcheri on Saturday the 12th instant. Mr. R. R. Nalliah, the Chairman, presided. Others present were: Messrs. A. M. Brodie, P. Moses, R. Subramaniam, Sam A. Sabapathy K. Aiyadurai and Dr. S. C. Thirunirajah, M. O. H.

The minutes of the previous meeting were confirmed.

Mr. Moses moved that an expert be invited to examine and report on the sources of fresh water supply for the town and to furnish an estimate of the cost of such a scheme.

Mr. Moses said that the question of water-supply was half a century old. That question had been engaging the attention of people and the Government. In almost every public address presented to Governors mention had been made of it. Investigations were made and at one time the Puttur scheme was in the air and it was abandoned. The Tinnevely Scheme also was similarly abandoned.

Cyclone of 1884.

Continuing, Mr. Moses said that since the big cyclone of 1884, water in wells, especially of Wards 1, 2 and 3, which were washed by sea-water, was not pure and fit for consumption. That was partly the reason, he thought, diabetes was more prevalent in town since 1884. The increase in Enteric cases was also due to that. "In olden days did we have people who suffered from diabetes?" asked Mr. Moses. It was only during the last half of the century they heard of these diseases in Town because of the unwholesome water. He would therefore ask the Council to take immediate steps to remedy the state of affairs.

Mr. R. Subramaniam seconded and the motion was carried unanimously.

A letter from the Manager and Principal of the Lanka Ayurvedic Medical College and Hospital, Jaffna, applying for support from the council was then considered.

It was the opinion of the house that the Ordinance would not permit them to make a grant to such an institution, and a reply regretting the inability of the Council to support it was decided to be sent.

Inspection of Lighting Schemes.

A circular from the Commissioner of Local Government re inspection of Town Lighting Schemes was considered.

The Chairman said that the Government wanted that Rs. 300 plus travelling allowance and batta be paid for cost of inspecting the town lighting scheme and to furnish detailed report of its working. The Chairman felt that there was nothing like an expert coming and inspecting and advising them as to what they should do.

Mr. Subramaniam said that during this depression, the Government was trying to lighten its burden, by taxing the local bodies. It was the Government's duty, he thought to help local bodies by supervising such schemes and furnishing reports.

Mr. Sabapathy wanted that they should first correspond with the Government to find out if they should pay. The Chairman said that if the Council did not pay, they were not bound to come.

Mr. Sabapathy said that under the Ordinance Government was bound to help them. It was then decided to write to the President Local Government Board on the subject.

AIM OF RELIGION IN EDUCATION

Mr. Justice Akbar's Address

The Hon. Mr. Justice Akbar, K. C., addressed a crowded audience at the Vaideshwara Vidyalyam last evening on "the Aim of Religion in Education." Mr. W. Duraiswamy presided. The speech was very ably interpreted in Tamil by Mr. T. N. Subbiah, Proctor, whom Mr. Akbar thanked and congratulated at the end.

Mr. Akbar said that in all his speeches in Jaffna he had no opportunity so far to speak out his heart and that he proposed to speak it out that evening. That too depended on them; they had to pull it out from him. Education, he said, meant the pulling out the best that was in man and developing all the qualities that were latent in him. The lecturer then spoke for about an hour and a half. His speech was in the form of a talk in the course of which he narrated some of his personal experiences in spiritual life and concluded by emphasising the need for all to live a spiritual life to attain salvation. That, he said, was the aim of religion in Education.

The Chairman thanked the speaker for the instructive and enlightening address of the evening, and the meeting terminated at 9-30 p.m., with the singing of *Thevaram*.

A SHORT STORY.

(Continued from page 1)

than this train takes you to your village."

IV

"I have been lucky in the last village, and so I have got more than what I want. I shall find you out and take it later—keep this"—and the Sadhu poured into Sarawathi's lap a handful of rupees.

She bowed and respectfully declined: "You will not find me—I am—I am bound to the other world" she simply said.

"I shall take it from there then—I also am bound to that place. You must have something—keep it."

"It is God's punishment—let him die—and she must suffer. I shall not do anything for them" was the angry word of the rich father who heard of his son's dying condition. He never went to see him.

"But he wants your forgiveness—will you not see him?"

"Sadhuji, how can I enter that hut? He ceased to be my son when he disobeyed me. He is already dead to me long ago."

"Sita Ram—Sita Ram—" and the Sadhu left.

"I have seen God—" speaks the fevered patient. "God smiles. He will provide for you"—the one burden of Govind's song as he lay between life and death.

Week—ten days—the patient did not die. The Sadhu had added his prayer perhaps. The Sadhu's herbal mixture had effect perhaps. Blood came to his cheeks slowly. The fever left—strength spread over the prostrate form.

"He will live"—the Sadhu said. "and you deserve his life for your devotion."

Sarawathi wept for joy and prostrating herself, she touched the Sadhu's feet.

"I am happy—but believe me, I was not anxious—I had intended to die with him. That thought had given me strength. We would have met in the other world."

"What is this?" asked Govind next morning as he picked up a bundle from near his pillow.

Gold sovereigns—and the Sadhu had felt. (R. W.)

Cultivation Of Rice

IN CEYLON AND BURMA

Where They Differ

"There are some important differences between rice cultivation in Burma and in Ceylon; and one which has an undoubted effect on cost of cultivation is the difference in the size of holding in the two countries" observes Mr. L. Lord, M.A. Divisional Agricultural Officer, Eastern Division, in reviewing the Agricultural Survey No 17 of 1932, entitled, "The rice crop in Burma, its history, cultivation, marketing, and improvement by Mr. J. W. Grant."

Mr. Lord further says: "The author (Mr. Grant) writes: 'Although paddy land in Lower Burma has within recent years been passing from the small peasant proprietors of earlier days to larger landowners, practically the whole of the crop is produced by small cultivators working either their own land or land rented from others. The size of the holdings varies considerably from district to district and in Lower Burma the most common size is from 20-25 acres, while in Upper Burma 10-15 acres is about the average.'

In Ceylon the holdings worked by an owner or tenant are much smaller, smaller probably in the centre and south-west of the island than in any other rice-growing country. In many parts of Ceylon 1-2 acres is the average extent. There are regions of Ceylon for example in the south and the east, where large areas are owned by one man but these are rented out to tenants and one man will cultivate about 5-7 acres.

Transplanting

One other big difference between cultivation in Ceylon and Burma is that in Burma almost the whole of the rice acreage is transplanted. In Ceylon the transplanted area is still very small although it is extending in the Central and Uva Provinces. Experiments in Burma have shown that transplanted paddy yields about 300 lb. per acre more than broadcast paddy, that is about 20 per cent. of the average yield. An even larger increase was obtained in Ceylon experiments covering a period of three years.

It is with long-aged paddies that the increases have been obtained. With three-month varieties (which occupy a large proportion of the Ceylon rice area) it is doubtful if the small increased yield due to transplanting will meet the extra cost incurred. In his costs of cultivation in Burma, the author states that six women can transplant one acre in a day and that bunches of two to four plants are transplanted from 4 in. to 8 in. apart. With inexperienced labour in Ceylon it was found that from 15 to 22 women were needed to transplant an acre in one day.

Preparation of Land

The preparation of the land in Burma is more thorough than in Ceylon. Puddling the soil with buffaloes still takes place in the Tenasserim and Irrawaddy Divisions but this is a practice which is dying out. Generally the land is prepared by ploughing and harrowing. The plough is similar to the country plough of Ceylon but an improved type of plough designed by the Agricultural Department is gradually coming into use. The Burmese harrow which has been introduced into Ceylon is used after ploughing and fields are usually harrowed eight times in different directions. Two forms of rotary blade harrow (*Settun* are in use; the *Gwinset* and *Dahset*, which are described as follows: "The *Dahset* consists of a wooden roller about three to four inches in diameter to which five iron blades are attached transversely. The roller works in "bushes" in two side pieces so that it turns when pulled along the ground, the cutting edges being on the soil while the implement is in use. In the *Gwinset* small iron blades about three inches in length are driven into the beam at intervals of three inches apart. The latter is the cheaper of the two, and on that account is more commonly used than the former which however is the more efficient implement." The rotary harrow is used where weed growth is luxuriant in order to cut and assist in burying the weeds.

The Ideal of Motherhood

(Continued from page 1)

In Chaos Today

Domestic life is a chaos today in India. In order to prevent that catastrophe what we want is that "epic of motherhood of which each separate mother and her child are but a single line or stanza, that all compelling imagination of the race which must for ever be working itself out through the individual." Motherhood transcends wifehood and by its nature grows deeper with the deep need of the child and follows the beloved child even into hell. "A yearning love" says Sister Nivedita "that can never refuse us; a benediction that for ever abides with us; a presence from which we cannot grow away; a heart in which we are all safe; sweetness unfathomed, bond unbreakable, holiness without a shadow—all these indeed and more is motherhood." When such motherhood reigns supreme in a household that home is indeed Heaven. Children under such a roof cannot but grow good and great. And such a home is the foundation of an ideal Society. Small wonder that the innermost longing of every Hindu is to find himself at home in the Universe, with all that comes thereby, of joy in sorrow even as a baby lying against its mother's heart. This is the infallible remedy of juvenile crime, the startling increase of which is forcing itself on public attention all the world over and which is baffling all reformatory efforts.

The very word mother is held sacred by the Hindus and good men always address a senior woman as mother. Even a father looking at some daughter and struggling to express the mystery of futurity that he beholds in her and addresses her as little mother. In motherhood alone does marriage become holy; without it the mere indulgence of affection has no right to be. This is the true secret of longing for children. And to reach that height of worship in which the husband feels his wife to be his mother is at once to crown and end all lower ties. Sri Dharma begins in wifehood and ends in motherhood but there is a class of women who are born mothers from their girlhood. Such Hindu mothers' life is a long stillness of prayer and purity. She strives to worship God as the child-saviour, struggling to think of herself as the mother of God. And the perfect motherhood is reached when she reaches the ideal sentiment of looking on all men as her children. For what thought is it that speaks supremely to India in the great word mother? Is it not the vision of an unfailing love and graciousness that never seeks to possess, that is content simply to be—a giving that could not wish return. A divine radiance that we do not ever dream of grasping but in which we are content to bask, letting the eternal sun shine play around and through us.

And yet was there ever an ideal of such strength as this, that was not firm-based on some form of discipline? What then is the price that is paid by Hindu women for a worship so precious. The price is the absolute inviolability of marriage. The worship is at bottom the worship of steadfastness and purity. That other men should be only as shadows to her, that her feet should be ready at all times to go forth on any path even that of death as the companion of her husband—this constitutes the basis of Indian ideal of wifehood. It is told of some wives with bated breath how, on hearing of the approaching death of the beloved they have turned smiling and gone to sleep saying—"I must precede not follow". And from that sleep they never woke again. So the idea of the sanctity of motherhood based on the inviolability of marriage finds due fulfillment, greater completion in the still greater doctrine of the sacredness of religious celibacy. And this was literally lived by Rama Krishna and his virgin wife Sarada Devi—the ideal couple of modern India. It is the towering ideal of super social life which gives sanction and relation to all social bonds.

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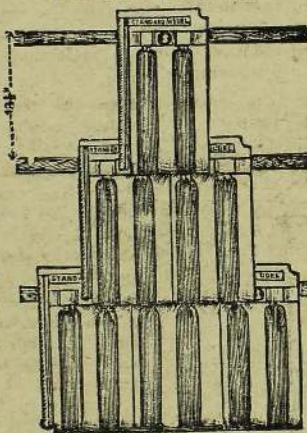
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