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The Next World War

JAPAN'S AGGRANDISEMENT

AN EXAMINATION OF PROSPECTS

BY P. V. GADGIL

THE wars of Roses broke the back-bone of British Barons and paved the path of Democracy that followed. Napoleon's fire and sword policy trampled under foot the remnants of feudalism throughout Europe and carried the message of Liberty to the enslaved millions. The last World War has heavily struck at the foundations of Imperialism, and left the gigantic edifice of the present capitalist society tottering from top to bottom. Whatever pacifists may have legitimately to say against wars, wars have undoubtedly helped backward nations to be placed on the path of emancipation. Howsoever ghastly the havoc and destruction the World War wrought might be, the backward and down-trodden nations have only to thank Germany and other nations for provoking the War which gave them a chance to raise their heads. Is it possible that another war in a few years which Japan's aggressive policy in China is calculated to precipitate will give a similar chance to backward nations to consolidate their strength for complete emancipation from the grip of imperialist powers?

Japan is a group of small islands encircling within its bounds a population numbering six and a half crores of citizens. These islands can scarcely support its growing population. For centuries, when the Western nations, because of their industrial expansion went on bringing under their political and economic sway one land after another, the brave Japanese lay almost undisturbed in their dreary hove; until as late as 70 years ago America knocked at their door thus rousing the liberty-loving populace to the imminent danger of being entrapped by industrial foreign nations. They awoke only to be surprised to know that all chance for gradual progress was lost once and for all; that only a revolutionary transformation internally and tooth-and-nail struggle externally would possibly save them from being caught in a killing grip of aliens.

Equal to the Task

But once on their feet the proud people rose equal to the big task. All feuds were dramatically forgotten in face of the common danger. Japanese aristocracy generously laid their possessions at the feet of the country. The Common people girded their loins to lift the dead weight of centuries-old traditions. Young men were sent to civilized countries to get training in technical, scholastic, scientific and military arts. On return they made the service of the country their life's principal task. With the aid of the young men and foreign experts Army, Navy and Industry were built by Japan with amazing rapidity.

But what was all this for? The Japanese knew full well that to equip merely with a view to defend was not enough—war was even unnecessary. For, what was there to defend in a country which had in it not food enough to feed her own sons, no raw material, no industrial resources? What was urgently necessary was to be able to grab forcibly from other nations essential material for industrial progress on Western lines. And

from the very first they were building with this definite aim before them. China a large country, rich in all kinds of wealth which when developed makes nations prosperous, but a country backward in culture and in power of defence naturally became the first target of Japanese aims of aggrandisement. By the end of the last century Japan tested her might against China and came out victorious. This military victory, however, was turned politically impotent by the intervention of Russia, France and Germany who for fear that Japan would conquer China—their own objective—forced Japan to return the Liaoting peninsula to China which she had surrendered to the victor as a result of defeat. By the beginning of the present century Japan put her hand at a harder task, fought against Russia giving a wide shock to the nations of the west, who looked upon Asiatics as barbarous, by winning a decisive victory over Russia. This victory gave Japan a new and a firm foot on the mainland of Asia.

The Proud Hour

This victory against Russia was a landmark in Japan's new life. It marked her out as one of the world powers. It brought her face to face with America in the rivalry for the supremacy of the Pacific ocean. But this prominence of Japan itself became a hindrance. When the powers by intervention robbed Japan of her prize in the Sino-Japanese War, Japan judged that to grow stronger so as to meet America in field of battle was beset with gravest obstacles. International empires left any surreptitious advance out of question: open military and Naval preparation with rapidity would bring upon her a premature war smashing in a moment what took decades to build. But to remain passive and to abandon the ambition of the conquest of China and the Pacific was unthinkable in face of the economic insufficiency of the motherland. What was to be done then? An excellent opportunity offered itself and the Japanese were wise to seize it. It was the last World War.

Japan nominally joined the War but took little part in it. Only 300 men from Japan were killed in a War that killed or wounded two crores. While the belligerent powers were exhausting all their power in defeating one another Japan concentrated upon increasing her hold over China, her military and naval strength, her industry and commerce. The peace treaty handed over to Japan the mandate over German Islands in the Pacific which gave her a strategic position that would be decisively in her favour in the event of a war with America. And consequently Japan has become a mighty power in the post-war world, so mighty as to present the powers with a serious difficulty in the attempt to avoid a repetition of 1914.

The Diplomatic Trap

For the last 13 years England and America were trying to catch Japan in a diplomatic trap and thus to arrest the growth of her fighting strength. Thus the League of Nations Covenant, the Nine Power Treaty and the Pact of Paris all taken together prevented her from invading China outright and increasing her navy and army. In the Washington Conference the powers forced her to return to China the Shantung province which formerly belonged to Germany and Japan having conquered in the war

Prevention Of Crime

HOME MINISTRY'S PLANS

Village Committees To Take Active Part

Some measures aiming at the prevention and suppression of crime, particularly in rural areas, are engaging the attention of the Ministry of Home Affairs.

It is understood that, while it is not proposed to increase the powers of the police, the responsibility for the prevention and suppression of crime is to be increasingly placed on the Headmen and the Village Committees. Anti-crime work is, therefore, to be made an important function of Village Committees.

More attention in future is to be paid to methods of conciliation and arbitration in private disputes as it is felt that not sufficient attention has been paid in the past to this aspect of the matter.

Up-To-Date Detective Methods

At the same time it is understood that the Police Department is shortly to be equipped with more up-to-date apparatus and an increased scientific staff for the detection of crime. The removal next month of the Government Analyst's Department to Torrington Square from its present site is said to be the first step towards the expansion of the activities and equipment of this department. By making it possible to detect crime with greater certainty than is the case at present the authorities are said to be confident that a good deal of the crime that now occurs in out of the way places could be controlled and its incidence reduced.

In the detection of crime, too, it is learned that Village Committees will be expected to take an active part by assisting the Police in getting at eye-witnesses, who in the past have frequently shown a reluctance to come forward.

had coerced China to consent to Japan's possession of it. The civil authorities of Japan continued to yield to diplomatic pressure of the powers because of anxiety to avoid a war with the powers that defeated Germany. Meanwhile, the revolution and anarchy in China that was raging there ever since 1911 appeared to be coming to an end by 1928 and a firm Government was expected to be soon established.

All this meant loss of all opportunity to conquer China in future, and an economic death to Japan remained the only alternative. Baron Tanaka the late prime Minister of Japan warned the Emperor against being thus diplomatically entrapped and strongly advocated the policy of a political conquest of China as against the policy of gaining commercial privileges at the sufferance of great powers. He had laid down also a definite strategic plan for the purpose by which they were to begin with the conquest of Manchuria; and with the rich resources of the province to proceed to the conquest of China in spite of the opposition that the shrewd Baron expected from America and even England. Baron Tanaka died in 1927 but his plan is being carried out almost in every detail.

(Continued on Page 3.)

A Short Story

FOR GANDHI'S SAKE

By Supra

"KUNTI! Good God, fancy seeing you here of all places. How happy I am, my good friend"—and with a sudden impulse a lady, dressed rich, with jewellery flashing from her neck and nose and ears embraced a plain dressed woman standing near the third class waiting room.

"You have grown into a great lady, Susila. I read about your marriage and was so happy to know of your good fortune," said Kunti as she drew unto her child which had left her in the close presence of so much wealth and splendour.

And they talked of their school days till the train drew up, when they parted: Susila to board the first class carriage and Kunti the humble third class. Susila's husband was a millowner, reputed to be wealthy and one of the few educated among his community. Kunti's husband was an agriculturist owned a small piece of land which he himself cultivated.

X X X

"That was our prize girl—always the first and always the best behaved in the entire school. I was the dullard—fancy my being here and her being in that crowd. I almost feel ashamed of my good luck," said Susila to her husband.

"No, no, I will not dare tell her, though she is my best friend—" Susila almost screamed as her husband suggested her inviting Kunti, her husband, into the first class so that they might talk to each other. "She may be poor in wealth, but there is something about her yet, which makes me fear, love and respect her—though she is two years my younger. It was always so in our school—e on the teachers would feel small in her presence as she silently filled her seat in the class".

II

Wild waving green, rich crops of wheat ripening into crops. In the midst, like an island on the seas, was a raised platform. In a cottage on that platform there was Kunti with her two children, five cows, three buffaloes, and two young maid servants. An Indian house? Yes, but everything was clean as a mirror. She herself had tucked her clothes and was milking her cow when her youngest ran to her with the news that the "train lady" had come on a magnificent car and that father was bringing her.

Father always went to the post office twice a week to bring the newspaper which his wife liked much, and also for the few necessities they wanted in their retreat which was full four miles from the nearest post office and shop.

Kunti was happy to receive her school friend, and the very first thing she did was to ask her to remove her shoes and wash her feet with hot water.

"These rough pathways are not meant for such costly shoes or such lovely feet as yours, friend," she said, as she herself undid the shoes from her friend's feet amidst protest.

Her husband had come to supervise a local agency in the neighbouring town and Susila had taken the opportunity to spend a day with Kunti.

"You require an aeroplane to approach you", Susila observed, and frankly expressed sorrow that Kunti should have had so much work to do, from early morning till late at night. "You deserved a better fate than this drudgery and monotony. Believe me, I and all of us felt we were inferior to you in the class".

III

For answer, Kunti led her into her house and showed her over. The clean vessels on the table, the neat kitchen, the white clothes, and her two rosy children gave the household the appearance and sanctity of a temple.

"Susila, I am sorry that you should consider I am unhappy—I am the most happy woman in the world and I can never adequately thank God for all that He has given to me. Often, as I stand by my favourite cow yonder, and watch the Sun rise through that flag and bathe the world with his life giving rays I have gone down to your farm with my gratitude to Him for his loving care of me. Do not think I am unhappy."

"But how can you be happy with so much work and so little to do? No cinema, no shopping, life one dull round of duties and—"

Here they were interrupted by the eldest child of Kunti, a boy of five who came with a grave face to call his mother.

"Bhargavi has suddenly taken ill and they are weeping."

"Come along if you want to see the poor amidst their surroundings, but you must walk barefoot, as the ground is wet."

And Kunti started with her friend. A fifteen minutes walk or rather plunge through overgrown grass brought them to a hut where at least fifty people had gathered and thirty out of the fifty were lamenting. There was silence and immediate respect as Kunti was seen. The crowd moved as idle as one man. On a cot lay a young woman unconscious.

Kunti approached her, felt her pulse, and going where some bottles were kept, soon restored Bhargavi to consciousness.

"The devil always goes away the moment you come—but in your absence the devil comes again", said an old woman.

"The devil will not come again, mother—but why not Bhargavi spend a few days with me? I shall then drive the devil for good".

X X X

"Will you believe, but I was reminded of our school days now. That was always the way with you: a queen amidst your class. How they loved and respected you, and yet you hardly spoke."

"That young woman is unhappy here with her mother-in-law. Her husband is the chief farmer of my husband's."

IV

"Do you think it necessary—we have so little of luxuries in our lives that I thought we need not abjure food."

"Have you seen what Bhargavi's husband eats? And have you a stronger man around you than Raman? It is not the food you eat that counts—but the vitamins that make up the food. The simple chapatti and milk and egg and green vegetables here constitute better food

Continued on page 3.

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Hindu Organ.

MONDAY, 4, SEPTEMBER 1933.

UNEMPLOYED YOUNG MEN

IT IS A PITY THAT NEITHER THE Government nor our public men have bestowed any attention on the problem of unemployment among English educated young men of the middle class. One does not need statistics to be impressed with the extent of the misery which is the lot of these young men today. There is over-production of young men qualified only to drive the quill. These must be found suitable occupation if their talents and capacities are not to be allowed to run to waste. We need scarcely point out what enforced unemployment means to the individual and the community. In most cases it develops parasitical tendencies in the young man and lowers his own feeling of self-dignity. It breeds qualities degrading to the manhood of the race and chills the hands of production. Hundreds of young men who have passed public examinations which, in normal times, would have found them employment in Government or mercantile service are going about knocking at the door of the employer and meet only with frigid sympathy. These young men do feel strongly that they should no longer depend on the limited resources of their parents; but, their honest efforts to share with their parents the burden of the family meeting with failure, it is no wonder they succumb to a feeling of helplessness. In the interest of the community, it is necessary that these young men should be lifted from the slough of despondency and set on their feet to battle with life's problems. It is the duty of the leaders of the community to provide these young men a fair start in life. They realise that it is no longer possible for them to secure the soft job for which alone their education has qualified them. They are willing to put their hands to any job provided they get one. They quite realise that their future might be in going back to the land and are ready to face the hardships which the life of a colonist involves. But, they lack the training to enable them to handle the plough or the mamotty with confidence. Without this practical training they feel too nervous to embark on a venture which might prove to be another failure in life. Having wasted almost all the substance of their parents in acquiring English education, the young man not unnaturally feels he should no longer draw on the slender resources of his parents for an experiment in cultivation which, in the absence of preliminary training, might in the end prove to be another failure. Failure not in the sense of profits being inadequate to the labour expended but the inability of the individual to adjust himself to the new circumstances and respond to the demands of the changed life. Young men whose parents can afford it will find ample opportunities in Mysore, Bengal and in South India to acquire the training they may desire in agricultural or industrial occupations. In each of the major provinces in India is a Department of In-

dustries which is busy fostering and building up industries suitable to the people. It should be possible for our young men to obtain admission as learners in one or more of the many branches of industrial training. There are also in India excellent centres which provide sound agricultural study and training. On the completion of the requisite training the young man could return to his native village and open a farm or set up an industry.

The Government and the public have a duty to the young man of small means who took to English education as a means to earn a living and help his parents and brothers and sisters out of their poverty and who in acquiring his education has exhausted the savings of the entire family. Young men of this type have to be helped to acquire the training necessary to reconcile them to the land.

Some time back we suggested in these columns the expediency of converting the farm school at Tinnevely into a Training School for middle class English educated young men. We repeat that the suggestion, if accepted by Government, will result in restoring self-confidence in the young men and enable them to join agricultural colonies with hope and self-reliance. The purpose of the training should be to make them work with their hands and get used to the life of a farm-worker and not to study the mysteries of agricultural science. Training of hands and eyes in practical work is all that is necessary to counteract the wrong emphasis wrought by the literary education received at school. At the end of the training the young man might join one of the colonies at Minneriya or Hatmune or take up cultivation in his home village if he has any ancestral lands. The cost of the maintenance of students during the period of training, which need not extend longer than four months, should be borne by a contribution from the Central Governmental and local bodies. We are not certain if the local Flood Relief Fund, the F.N.S. and other charity funds cannot be called upon to contribute to stave off what certainly threatens to be a national danger.

May we suggest to those who own farms under the Karachchi Tank to evolve a scheme to take on apprentices to work on their farms and after a period of practical training set them up as small-holders in the neighbourhood? This will certainly attract the right type of intelligent cultivators who will be able to make use of scientific methods of cultivation revealed by agricultural research. This is a duty incumbent on the land-lords at Karachchi and we feel certain that they will not overlook their duty by their less fortunate countrymen.

Licensing Of Accountants

REVENUE OF RS. 10,000
EXPECTED

It is learnt that the authorities will shortly take steps to licence all practising accountants in the Island in the same way that auctioneers and brokers are licensed.

It is estimated that the licensing of practising accountants will bring in an annual revenue from license fees of about Rs. 10,000.

A Poet's School —SantiNiketan

IMPRESSIONS OF A VISITOR

By Wilmot. A. Perera

(Special to the "HINDU ORGAN")

OM, Shanti, Shanti, Shanti. In these words denoting Peace could be summed up the great educational experiment conducted by the Poet Rabindranath Tagore.

62 years ago, Maha Rishi Devendranath Tagore, in one of his wanderings seeking the beatitude of peace, chose a spot marked by two Saptarni trees, standing on a barren plain, it's sandy way unbroken to the distant horizon. The region was the haunt of dacoits. The story is told how the chief of the dacoit clan saw the Maha Rishi in silent prayer and was so moved by the reflection of tranquility which filled the Rishi's mind, that thereafter, he became a devoted follower of the great personality who with Ram Mohan Roy stood as the torch bearers on the threshold of the Indian Renaissance.

Desert into Oasis.

The Maha Rishi out of the love for the place of his meditation transformed the desert spot into an oasis of verdant vegetation and dedicated it as an ashram for the use of everyone who wished to meditate on God. On a marble slab which marks the spot on which he sought communion with The Supreme Being is inscribed, in Bengali, the following text:—

Tini Amar
Praner Aram,
Maner Ananda,
Atmar Santi.

Thirty years later when Rabindranath Tagore inspired by the ideals of the Tapovanas of Ancient India, sought to found a residential school which should be a home and a temple in one, where "teaching should be part of a worshipful life" he selected the ashram.

It was only fitting that another Indian poet should reincarnate under modern conditions of life, the ideals from which Kalidasa drew his inspiration.

The Vidyalaya.

In December 1901, the Vidyalaya was started with five students, one of whom was the poet's son. In Gurudev's own words it sought to foster "the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe and consciousness of the infinite personality in all creation."

The first pictures that are imprinted on one's memory are indelible. It is difficult to forget the charm of my first evening. While a crescent moon bathed the sky with her soft light and as one gazed from the balcony of the house over the groves of mango and amalaki trees the stillness of peace that reigned over the place was further subdued by the music of song. A group of boys were silently moving in the ashram grounds, singing the poet's beautiful Bengali songs to the haunting music of a Santal flute. I could discern the slowly moving figures as they approached; as they turned away, the sound receded getting fainter and fainter in the distance until it died out altogether. This practice is carried out almost every evening before retiring to bed. One now realises how aptly the institution is named SantiNiketan—The abode of Peace.

Their Own Methods of Teaching.

Before sunrise and at sunset the school bell summons every student to a ten-minute period of silent worship. There is no instruction given as to the methods of meditation, the direction of the thoughts being left "to the influence of the

idea of silence itself and to the spirit of the place." The teaching is done in the open air in small groups, the students sitting upon the ground in a ring round their teacher. Man's instinctive sense of beauty is thus fostered. No set syllabus of studies is adopted. The teachers evolve their own methods of teaching, the medium of instruction being Bengali. The President-founder and his workers feel that education should be an aid in stimulating the gradual and spontaneous growth that has given definite shape to National civilization.

When the Poet returned from Japan after his lecture tour of 1916, he realized more than ever the necessity for a centre of Eastern culture which could illumine the Materialistic West. In Japan he saw, vividly, the baneful effects of a Western system of education which had estranged an old-world people full of the poetry of life, from their surroundings—a system which had augmented and altered their demands but had not taught them how to satisfy these demands.

Whole World One Single Nest

The time had arrived when the Santi Niketan Ashram and Vidyalaya was to be developed into a more comprehensive unit of learning. The Visva Bharati was brought into being. It had for its motto the Sanskrit Vedic text—Yatra vivan bhavaty ekanidam—where the whole world forms its one single nest. It has concentrated in one spot the varied ideals of Art and civilization which have been contributed to the world by the various countries of Asia. It has brought into living contact with modern influences the wealth of past learning which remained unlost in the Orient.

Under the conditions amidst the surroundings in which Indian cultural greatness has grown up from the earliest times, an education which strikes root deep in national sentiment is imparted because it is only too apparent that when you borrow things that do not belong to your life, they only serve to crush your life.

When Will University be Established?

MINISTER UNABLE TO
GIVE GUARANTEE

How long would it take for the University to be established? Will it be within the course of this Council's life? Has any provision been made?—asked Mr. P. B. Ranaraja in the State Council last Thursday.

The Minister of Education: The matter is just now being looked into. I am sorry I cannot guarantee when it would be.

District Judge, Jaffna

MR. C. COOMARASWAMY
TO SUCCEED MR. D. H.
RALFOUR

Mr. C. Coomaraswamy who, is now District Judge, Kurunegala, is to succeed Mr. D. H. Balfour, as District Judge, Jaffna, the latter being appointed District Judge, Negombo.

Mr. M. Prasad, Commissioner of Stamps, will, on the merging of the Stamp Office in the Income Tax Department on October 1, assume duties as District Judge, Kurunegala.

The Minneriya Scheme

MINISTER'S BIG SCHEME

No Estimate Of Whole Cost

Rs. 80,000 had already been spent on felling under the Minneriya Scheme up-to-date was the reply given by the Minister of Agriculture to a question in the State Council.

Mr. H. W. Amarasinghe inquired whether the Minister could tell the House how much the Minneriya scheme would cost altogether.

The Minister replied that he could not at present say how much the whole scheme would cost, because he had in mind a big scheme under which he was planning to bind the Mahaweli Ganga and to take the water thus available to the North-Central Province and bring the whole area under paddy cultivation.

But as regards the existing scheme under Minneriya he explained that the opening up and irrigation of the 10,700 acres would cost about Rs. 30 per acre. But over and above that the Minister said he would be establishing a minor experimental station at an estimated cost of Rs. 16,000. He also contemplated opening a 2,000 acres cattle farm for the purpose of cattle breeding.

Statue of Maha Vishnu

REMOVAL FROM KANTALAI BY AN OFFICER

The removal of a stone statue of Maha Vishnu from Kantalai, without the knowledge of the temple authorities, by an officer of the Archaeological Department was the subject of a question by Mr. M. M. Subramaniam in the State Council last week.

The Minister of Education, in his reply promised to look into the matter.

Personal

Mr. K. Perampalam, Special Grade Surveyor, F. M. S., has returned to Ceylon after retirement and is residing at Urelu.

Mr. T. Sivagurunathan of the District Engineer's Office, Kegalla, is under orders to proceed to Public Works Office, Colombo, on transfer.

A SHORT STORY

(Continued from page 1.)

than the costliest prepared for the wealthiest, who have the least of health."

And so Kunti, with one gesture, erased all spices from the household—only salt and pepper and nothing more.

Why? Because Gandhi was in jail.

"For grandad Gandhi's sake"—said the younger daughter aged three, "we will have no more sweets. Now I hate the sweets."

Gandhi was the grandfather of the house!

"That will enable you to carry medicines to another household," said her husband as he proudly stroked her long silky hair that shone in the sun.

"Living in the same age with that mighty soul of Gandhi, can we not at least try to follow his example."

V

"That is enough for the day—the sky is threatening, friends—we will carry on tomorrow" said Rupnarain to the labourers working at a new room near his cottage. He called the workmen 'brothers', even since Kunti joined him; and they all sat together and ate during such work—master and mistress and workmen and workgirls.

(Continued on Page 4.)

Grant Scheme For Schools

WHY IT WAS WITHDRAWN

Practical Scheme For Training Teachers

The Grant Scheme, proposed by the Ministry of Education, with the dual object of giving employment to unemployed teachers and of limiting the increase of liabilities of the Department as regards Assisted Schools, was withdrawn, stated the Minister of Education in Council last Thursday, owing to the opposition towards the scheme by the teachers through fear that their own prospects would be undermined as a result of the scheme. Unless the teachers themselves wanted the scheme the Minister said he was not going to have it introduced.

TRAINING OF TEACHERS

The Minister also stated, in reply to questions by Messrs. P. B. Ramaraj and W. A. de Silva, that the question of future training of teachers at the Training College was being considered by his Committee and he hoped to bring before the House a practical scheme if it could be evolved. The Minister agreed that schools for the training of teachers should all be bilingual and a scheme was being pursued at present on those lines. He also undertook to look into the possibility of shifting the Gampaha Training School to Kandy.

The Next World War

(Continued from page 1.)

Upon the same plan from 18 September 1931 to 29th May 1933 Japan conquered Manchuria, not minding the verbal opposition of the League of Nations and America.

The Clash at Arms

Though the war in Manchuria has for the time being ended, it is obviously impossible that Japan would stay her hands at that point. The Japanese population cannot migrate to Manchuria the climate there being unfavourable and thus economic disaster is rapidly increasing population cannot be averted with Manchuria alone. America on the other hand which has increased her trade with Asiatic countries—mainly China—15 times in 15 years cannot shut her eyes to Japan's aggrandisement which, apart from the loss of America's trade, is a standing menace to America's empire in the Pacific, Philippines and other islands in the Pacific. England has no less risk in Japan's aggrandisement in China, in that India and Australia are her big assets in Eastern waters.

So a clash at arms between Japan on the one hand and America and England on the other looks like inevitable. America and England are at present entangled in economic difficulties and Japan too is not out of them. Japan fears, besides, to give a battle to the united strength of England and America. But there is reason to expect that Russia will play a decisive role in this future conflict. Communist Russia is against all Imperialist powers, particularly against America and Great Britain and has been long seeking an opportunity to bring about their downfall. If Russia promises Japan to desist from disseminating communist doctrines in Japan there is no difficulty in the way of their alliance. Russia, it is reported, is prepared on some conditions to recognise the puppet state 'Manchuquo' the creature of Japan not minding the opposition of world powers. The differences between Japan and Russia on the one hand and England and America on the other are thus far doomed to widen and a war involving the whole world can be predicted to come about in a decade or so. Will this war also act as a force, making for the emancipation of backward nations from the domination of imperialism?

—(Maharatta)

PT. JAWAHARLAL RELEASED

In Excellent Health

AT MOTHER'S SICK-BED

Has a Lot to say on Political Situation

Allahabad, Aug. 31.

Pt. Jawaharlal was released at about 5 p. m., yesterday and reached "Anand Bhawan" escorted by Major Salamatullah, Superintendent of the Naiin Jail. Mr. and Mrs. Pandit received Pt. Jawaharlal at "Anand Bhawan".

Taken round the city by Babu Purushottamdas Tandon, Pt. Jawaharlal made his appearance in Chowk Friends embraced him and crowds gathered round him.

Deeply touched by the manifestations of love, Panditji, in the course of a brief address at the Khaddar Bhandar, observed that it was natural that men who were habituated to remaining in jail, should on release, feel joy on meeting people.

Asked about his health, Pandit Jawaharlal replied with a smile: "I am in excellent health bodily and mentally and I am stretching myself, just to take a deep breath."

Questioned about his views on the political developments in the country during his incarceration, Pt. Jawaharlal stated that he had to say a lot, but had no time just then.

Pt. Jawaharlal was taken by Mr. and Mrs. Pandit at about 8.30 to their residence. After dinner he left for Lucknow.

Reception in Lucknow

Lucknow, Aug. 31

Pandit Jawaharlal Nehru arrived here this morning, from Allahabad. A few of his friends and relatives received him at the railway station. There was no crowd or demonstration.

The Pandit drove straight to the Medical College Hospital to see his mother, whose temperature had slightly risen last evening apparently on account of excitement on hearing her son's release.

Pandit Jawaharlal Nehru saw his mother, whose condition remains unchanged.

Mrs. Kamala Nehru had another fit of heart trouble to-day and is still bedridden. Miss Indu Nehru has been called from Poona.

Pandit Jawaharlal stays here for three days, and then intends to go to Allahabad and will return after a short stay. He intends to remain mostly in Lucknow during his mother's illness. (A. P.)

GANDHIJI HAS NO READY-MADE PLAN

To Consult Friends Before Next Step

Poona, Saturday.

Interviewed by the Associated Press today Mr. Gandhi replied to the comments of the National Labour Party's fortnightly organ, the "News-Letter," which hoped he would respond to the Government of India's conciliatory action.

Mr. Gandhi said: "I am not conscious of any error in giving my previous advice. However I admit this unexpected release has produced a situation that demands special treatment."

"At this stage I can only say that I am giving my earnest and prayerful consideration. I have no ready-made plan before me. I shall consult all my friends, listen to all their advice and come to no hasty decision."

"I reiterate my most earnest desire for peace. Therefore, I shall leave no stone unturned to bring about peace so far as it lies within my power." (A.P.)

Ill-Treatment Of Teachers

TEACHERS AND INSPECTORS ARE CO-WORKERS

Qualification Of Future Inspectors

In future there would be no recruitment of Inspectors on the existing lowest grade of Rs. 100 per month and that only First Class trained teachers or graduates, with a knowledge of at least one of the vernaculars would be appointed as Inspectors was the reply given by the Minister of Education to a question in the State Council last Thursday.

The Minister also gave the assurance that grievances of ill-treatment of teachers consequent on adverse reports from Inspectors were being cured and that the necessity for realising that teachers were co-workers of the Inspectors in the scheme of education was being impressed on the Inspectors at present.

Village Tribunal Fines.

RECOVERY BY RESTRAINT ON PROPERTY.

The recovery of fines imposed by Village Tribunals without immediately committing to jail convicted persons who fail to pay them was one of the subjects considered at a recent meeting of the Executive Committee of Local Administration.

The Committee was of opinion that an effort should be made to recover fines by distraint on movable property and recommended that the Village Committee Ordinance of 1924 should be amended so to enable that procedure being adopted.

Sinnathambv Pulavar Memorial Fund

Where Is Your Contribution?

—M. S. Eliathamby.

Public Lecture at Chulipuram

Mr. N. Senathirajah delivered two lectures on "Panchamapathakam" under the auspices of the Chulipuram Association at the Saravapava Nilayam on the 19th and 26th August.—(Cor.)

Matrimonial.

BALASUBRAMANIAM — SIVASITHAMBARAMPILLAI

The marriage took place on Friday last at the bride's residence at Pannalai of Mr. T. Balasubramaniam of the Provincial Registrar's Office, Kandy, and son of Mudaliyar S. Thiruchittanpalam, with Srimathi Meenakshi Ammal, daughter of Rao Sahib T. Sivasithambarampillai, retired Superintendent of Police, South India. The bride's father held a reception on the following two days. A reception was held at the bridegroom's residence today.

SABAPATHIPILLAI — CULANTHAIVELU

The marriage took place on the 1st instant at Vannarponnai of Mr. N. Sabapathipillai of the Registrar General's Office, Colombo, with Miss Sugirthamalar Culanthaivelu, daughter of Mr. J. N. Culanthaivelu, Secretary, District Court, Badulla.

Katragamam Temple

TRUSTEESHIP OF THEIVANAIA MMAL SHRINE

Claims Of Woman Disciple Of Late Swami

At the Badulla Police Court, Mr. J. N. Arumugam, Magistrate, inquired into a petition presented by Messrs. S. Sabaretnam and A. Thillambalam with regard to the appointment of a trustee for the Theivanaia MMal Hindu Temple at Katragamam.

The petitioners, through their lawyers, Mr. K. Balasingham, Advocate, instructed by Mr. K. N. Nadarajah, claimed that, as the previous trustee, C. Sugathapuri Swami, who died in January this year, had not appointed one to take his place, the trusteeship belonged to Sirimadi Nadawathi, the only disciple of the deceased Swami left.

The Swamies from Inda who opposed the claim were represented by Mr. N. K. Choksy, Advocate, instructed by Messrs. Malcolm Potger and H. K. S. Keyt.

No Province in Code

Mr. Choksy said that he wished to point out to the Court, at the very outset, that no provision was made in the Criminal Procedure Code for this kind of a claim.

The Court decided that both parties should frame their objections and issues and fix another date for the inquiry.

Mr. Choksy also mentioned that the claimant Nadawathi was not a Sannasie. She was not a Paramparava Seasia of Dattaraya Swami and a woman could not be a disciple of the sect of Dasnamies.

Mr. Balasingham then framed the issues:—Is Nadawathi a fit and proper person to be appointed trustee of the shrines and temples mentioned in the petition? Is a woman, as such disqualified from being appointed trustee of such temples, shrines and madams? Next he pointed out that they were putting forward that claim by the fact that the deed had failed, and as such the claimant Nadawathi, who was the only disciple of the deceased swami, was entitled to take his place.

The inquiry was fixed for February 9th, 1933.

Valigamam North Teachers' Association.

The third annual general meeting of the Valigamam North Teachers' Association was held on August 26th 1933 in the Tellippalai American Mission English School Hall. The meeting commenced at 9.30 a. m. Rev. Brother S. S. Philip occupied the chair. Mr. C. Sinnathurai, the Honorary Secretary, presented the minutes of the second annual general meeting and the report for the year. Mr. A. K. Kandiah B. A. the Treasurer read his report for the year. A boy from the Tellippalai Mahajana English School and a few girls from the Tellippalai American Mission English School entertained the audience with a few songs.

Mr. J. V. Chelliah M. A, Vice-Principal of Jaffna College, delivered an instructive address on "Educational Theories Old and New". He requested the teachers to take the best of the old methods of teaching and combine them with the best of the new methods. Then Mr. N. Sankarapillai M. A. proposed a vote of thanks to the learned lecturer and it was carried with acclamation.

The president called upon Mr. S. J. Gunasegaram B. A. (Hons) lecturer St. John's College, Jaffna to deliver his address on "Literature and Life". He spoke at length on the subject and laid much stress on the uses of literature in life and on the importance of the subject in the school curriculum. After the president's remarks, Mr. C. Sinnathurai proposed a hearty vote of thanks to both the lecturer and the president and it was seconded by Mr. A. K. Kandiah B. A. The meeting came to a close at 12 o'clock.—Cor.

A SHORT STORY

(Continued from page 3)

"The fact is, Kunti—" said her husband after the workman had left "I think we have hit on some hidden treasure. I told you my great-grandfather was reputed to be a wealthy man, and my father always thought he hid his vast treasure somewhere. I almost heard the clink of a metallic sound and so I stopped work."

"If God gives you wealth, will you devote it to His children, or will you go in for luxuries—" asked Kunti very seriously, for she almost believed that the hidden treasure was out. She was well nigh afraid.

"God will try us. Every pie we get is for our fellowmen—it makes us able to give—it makes us like God himself, to answer prayers to us for help."

"I have married a saint—" her husband said, "so be it—we will make it a Kunti Trust and devote it to help our fellow men."

"That is much, is it not?" asked her panting husband.

Kunti was drying the perspiration from her brow. Both husband and wife had worked hard in the stillness of the night to drag out the iron box which was found, on examination, full of diamonds and gold bars.

"We are wealthy indeed—beyond all dreams of avarice," whispered he.

"Let us pray to God to deliver us from temptation and guide us to be of use to His children—" said Kunti and she prostrated herself on the ground.

VI.

"I felt I would have peace and repose with you. I feel as if I were in a temple in your house. This is my husband—humbled now. Kunti, we have lost all."

Susila and her husband were received with all love.

"You will find our food insipid—we have left off spices, but believe me, sir, I am a doctor of medicine, and I tell you this is the best of food."

"I have heard so much about you from Susila that I am willing to be your disciple for the rest of my life," answered the broken down millowner.

He had speculated and his fortune had come down crash.

"And Susila would not keep her diamonds even—she gave all away to my creditors."

"How could I keep them, Kunti and claim to be your friend. I thought it was cheating others. You see, an old widow had lost her all in my husband's bank. How could I have my diamonds when she was starving? I learnt it from you, Kunti, that happiness is not in wealth and in Rolls Royce and jewels, but in the love and respect that you inspire in others. I saw it in Bhargavi's house in the crowd that rose from your presence as if you were a Goddess."

"With ten lakhs, you think you can fight back to your ancient prosperity?" Kunti was asking Moolchand, Susila's husband.

"Ten lakhs!" he gasped, how it looks mighty now in my eye—and I never thought much of it a month ago. Yes, ten lakhs will put me on my feet again. But where to go for it."

"I will give it you, but on one condition—that when you are once again on your feet, you will promise to live the simple life and give away your earnings to the poor—not in any showy gesture, but without your left hand knowing what the right hand does. And you will place the interest on the ten lakhs regularly to my husband's credit with the Central Bank of India."

"Woman or goddess?" asked Moolchand of Susila as they sat in their little room. "Ten lakhs? Why, we have realised twenty lakhs with her magic box. And yet these millionaires live that simple life. Susila, that is the way to happiness."

"And I actually told her, Moolchand, that she was unhappy and pitied her lot—when she was so rich and could place a Mool Chand on his feet again. May I be worthy of her love and friendship."

"Moolchand has changed a great deal—he is a follower of Gandhi, now" they said.

"But where did he get his help? From Gandhi?" wondered the stock exchange. —"Boy's Weekly"

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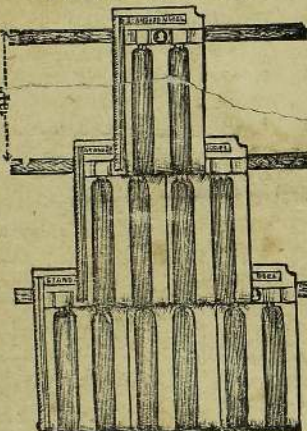
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