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Can Gold Be A Fixed Price Standard?

By Prof. Gustav Cassel
(An eminent Swedish Economist.)

THE present economic position throughout the world is so hopeless that all countries and all classes of people are directly interested in a clearing up of the position. That is why we are to have the World Economic Conference. At the same time the position is so complicated that it can be understood only after an analysis which separates the several principal factors of this problem, and tries to discover their nature and importance, and which at the same time considers measures whereby the separate bad effects possibly could be reduced.

Practical business men, who are trying to find a basis on which to form an opinion on the economic situation are smothered by an enormous volume of literature on the subject, and it is not to be wondered at if the many and partly contradictory opinions make them confused. One principle must be established from the beginning and that is that only such research is to be taken into consideration which aims at clarity and examines the problem in its many aspects from this point of view. All the ballast of writings on this subject which may exist between the separate factors should be put aside.

International Money Policy

The most important question from a practical point of view is this: What influence has the international money policy had, and is still having, on the present depression? This question is so important and fundamental that it must be treated separately. There is no hope whatever of arriving at a conclusion if we speak at the same time of all the other factors which may possibly have influenced the economic development or if we are satisfied with finding that the development is the result of the combined influence of a number of badly understood factors. It is true that a totally inadequate supply of means of paying, and the resultant downward movement of the price level of commodities, have had a substantial influence of other disturbing factors. Nor do we wish to deny the possibility that this depression may have been caused to a certain degree by the general and by now well-understood laws governing the general situation and its movements. Those who are studying this very complex question and wish to analyse the monetary aspect of the present situation are perfectly aware of the importance of other contributory factors. They admit freely that these factors are receiving their fullest attention.

The first point which must be cleared is that a universal falling of the prices of goods always means an increased value of money, and that this can only be explained by an inadequate supply of money. This inadequacy is, of course, relative and must be judged in relation to the continuously fluctuating demand for money. It should, however, have been possible to discover the means of providing a supply large enough to prevent a general drop in the prices of goods. If a general fall in prices occurs, then this is proof that this task has either been neglected, or that no means were discovered. Therefore all the reasons which have been advanced as explanations

nations of the depression are sheer nonsense.

Axiom That Remains True

A general drop in prices is always purely a matter of money supply. This axiom remains true, even if we remember difficulties which may arise when, for instance, such great amounts of money have to be found suddenly, as the degree of the fall in prices makes any. Such difficulties are essentially and safely a question of money policy. Every practical business man knows that it is most important for the stability of the economic position, if it is possible to maintain the general level of prices, apart from all the relative and unavoidable fluctuations. It is, therefore, necessary to realise that the maintaining of a permanent price level is a task belonging to the money policy. Many authors say that this programme is to a certain extent arbitrary, in as much as the general level of prices is a statistical definition which can never be ascertained with precision. We may, however, leave this clever dictum to itself. For it is the great practical problem to create money conditions which have a sufficiently satisfactory inherent stability. This can be done by first agreeing upon adequate prices, and then applying them as standards for the stabilisation. According to this plan it would evolve upon the Central Bank to provide sufficient money to maintain the price level for commodities.

A Universal Programme

It is objected that this programme is arbitrary, and that it could be advantageously replaced by other methods of procedure, to be adopted by the Central Bank. Certain authors have put forward the most subtle arguments purporting to show the advantages of replacing the stable price levels by a level which would be lowered in relation to increases in production. Such a scheme can hardly be upheld, because it does not take into consideration the fluctuations in wages. Above all, however, such agreements are impracticable because they can never lead to a money policy upon which the different nations and the Central Bank could agree.

A universal programme must be much simpler, and it is not possible to find a simpler aim than the constant level of prices. There are other authors who propose to neglect the regulating of price levels altogether, and are satisfied to make a few general remarks on the aims of a Central Bank. It is for instance, as asserted that the "Central Bank should help commerce and industry," or see to it that commerce and production should develop in as close a relation as possible. Such formulas have neither sense nor value, or else they give us quite a wrong idea of what a Central Bank can really do. In a small country with gold standard, a Central Bank can have no other task than that of maintaining the value at the prescribed parity in relation to gold. This task, therefore, determines the policy of the Central Bank. No others are of importance.

Get Rid of Fluctuations

In large countries there is the additional fact that the money policy of such countries is bound to have a direct influence upon the gold market, and thereby on the price of gold. The question therefore arises as to how this influence should be taken into account. The answer is the one which I gave already in May, 1928, to the Bank Committee of the United States House of Representatives: The Bank, in collaboration with other Central Banks, shall use its influence

Religion As Applied To Life

MR. KELAPPAN'S ADDRESS

The Harijan Movement

Mr. K. Kelappan of Guruvayur Temple-Entry Satyagraha fame, who is now in Colombo, gave an address at the Vivekananda Society Hall on Monday on the subject of "Religion as applied to Life."

Dr. T. Nallanathan briefly introduced the lecturer.

Mr. Kelappan in the course of his lecture said that world history would tell them that more blood had been shed in the name of religion than in any other cause. Religion had unfortunately never played the part it ought to have in the life of the people. Religion, instead of regulating life, had come to mean an intellectual exercise in the case of some and meaningless ceremonial in the case of others.

The revolt against religion in Russia, said the lecturer, was caused by the clergy becoming an instrument of oppression. The poor layman was asked to hand over his hard earned money to the "overfed clergyman" and to wait for his reward in the next world. Hence the revolt against religion. Mahatma Gandhi was incessantly striving to live up to his ideal. His creed was Truth. He spoke the truth however damaging it might be to his reputation and in his autobiography he proclaimed all his sins and failings. Today religion had been divorced from life, added Mr. Kelappan, and that was the cause of the ills of the world.

A Hindu Renaissance

The Harijan movement in India, which was attracting the attention of the whole world, was not purely a social movement. That movement would cut away the extraneous growth that clung on to Hinduism and the lofty teachings of that sublime faith would once more shine forth illuminating the world. The Harijan movement represented a Hindu renaissance, which would make Hinduism once again a living faith, ministering to the real needs of the people and Mahatma is its new apostle.

Some questions were asked by members of the audience on the origin of caste and the lecturer replied

upon the value of gold in such a way that all unnecessary fluctuations in the value of gold are avoided. Now, as the value of gold can only be measured with the help of the general level of prices of commodities, this programme includes the task of keeping this price level constant.

In view of this logical deduction all the arguments that this programme is arbitrary, become idle. Besides, what alternative can be suggested? The gold valuta itself makes the regulating of the prices a necessity in the sense that a standard price in gold must be established for an arbitrarily chosen commodity—i. e., for a commodity which is subject to unforeseen and arbitrary fluctuations. We have had so many examples of the terrible fluctuation of gold values, that the old fiction of gold as a fixed constant standard can no longer be accepted as true. It is now a recognised truth that if the gold standard has to be maintained in force, great efforts will have to be made to give gold a far greater stability than it has hitherto had. The world must get rid of these fluctuations of an uncontrolled gold valuta system, if a greater stability of economic conditions is to be obtained. (British Trade Review)

A Short Story

DEATH TO SAVE FRIEND'S HONOR

By Jeysingh

The ceaseless prattling of the river on the pebbly bed, and right across, cleaving to the skies, the massive hill, sleepy in the full moon. Flashes of light now and then lit up the flowing river from the boat houses moored on both sides of the river. Music floated from one, sounds of revelry from another, for they were all holiday seekers in the beautiful valley of Kashmir, animated by one purpose: to enjoy the beauty of the scene and the freshness of the air.

A solitary shikar boat, unlighted and driven up stream by a long pole, shot up the window of one of the house boats and a lovely hand crept to the side of the boat as the shikar hung close by.

"You have come again?" was the whisper that was wafted from inside the boat.

Almost immediately, a thickly veiled figure boarded the houseboat and the shikar sped along and was lost in the shadow of a spreading chenar tree.

"This time I have been followed: my movements are suspected. It is dangerous for you to remain here, for any time the fanatics might attack the boat, set fire to it and even kill you."

"It is not so easy to kill me—for I can only die if God has ordained that my work is over."

II

Those were days of revolution in Kashmir; Muslims were restless, and property of Hindus were insecure. One small house, flung among three hundred Muslim houses, what security can the handful of Hindu dwellers have except in the trust and charity of the Muslim neighbours?

The one Hindu of this village was a money-lender who charged usurious interest.

A silent hostility surged in the neighbouring mind against him.

"I have warned him to fly, but he refuses. He has safely hidden his papers and wealth; and his son is in Lahore. He is willing to die but he will not leave the house of his forefathers."

"His womenfolk?"

His young wife refuses to part from him. Her duty is by him."

"But can he not see? She will be dishonoured if the rioters fail to get at his papers and property."

"That is for the man to consider. But if the man loves his house more than the honour of his wife."

The situation was critical. Death and dishonour hovered round the house, and yet the man will not move. He still refused to believe that his neighbours with whom he and his forefathers have been living in peace should at all rise against him.

"My duty is clear. I shall go and I shall die before they dishonour my friend."

The speaker was a beautiful Muslim girl—the daughter of the leading rebel of the place. The

wife of the Hindu Shankar and she had been playmates in their village.

The other voice from the boat came from a Sadhu, yellow garbed and young, a stranger spending his time in Kashmir.

III

Muslims were mad those days. From all parts came wild accounts of plunder and desecration.

"Why should Hindus at all rule over us: we are not cattle."

That feeling had been instilled into the Muslim mob.

The handful of policemen at the station, full twelve miles from the village, would be helpless to stem the tide. Of the twelve constables, five were Muslims and they invariably sided the insurgents on such occasions.

The Sadhu had by some herbal tonic, brought life and vigour to the mother of the girl who was speaking to him in the stillness of the night. Perhaps the gratitude of a daughter, perhaps the craving of a young heart to the charms of a youth, or the love of a friend to friend—was not the wife of the Hindu Shankar her dearest companion of childhood?—heartened this woman to betray her own father's plans.

"No harm should happen to my father—and to my friend" was her only stipulation to the doctor.

"Except my yellow garb and my knowledge of herbs, I have no power—" he confessed to her, "I am seeking power from God, but I know my own worthlessness. He has been pleased to endow me with some powers of healing—otherwise I am helpless."

"But you must leave this place now—" she begged, "I even doubt if the Hanjis would not create trouble and refuse to take your boat down the river now. My father suspects that I—I care for you. Alas, he has already forgotten that you saved his wife."

"I can die—" coolly said the Sadhu, "if and when my time comes. That much I know and have learnt. I am only sorry that in this great good cause of yours, to save your friend, I am of no use. What can I do?"

"But why should you care? You refuse to take me even as your servant and pupil or to take me away from this place. If you do not care for me, why care for my friend?"

"I know that your fancy is not deeper than your eye for me. And I have steeled my mind against feelings such as you seek to rouse in me. To me every woman is a sister or mother. But I am grateful to you for the trust you repose in me. If God entrusted you to open the secret of this plot to me, He must make me the instrument to do good. In what way will He make me useful?"

And they talked, whispered, planned.

IV

"I go—" she said, "and may be, I may not see you again. I am a true Muslim, but remember this, I have been pure and I want to serve you as your servant. That is all my ambition. I do not want you to leave your search for God, but let me remain with you."

"You do not know what you talk, of my sister—but we shall surely see again. The brave part you are resolved to play for your friend's sake will be written in the history of this unfortunate village."

(Continued on page 3)

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Hindu Organ.

THURSDAY, OCTOBER 12, 1933

VILLAGE WELFARE.

THE PEASANTRY OF A NATION constitutes its back-bone. Where the tiller of the soil is ignorant, indolent or inefficient, the country suffers; for, the nation ultimately draws its nutriment from the labour of the producer. The well-being and prosperity of the village producer should, therefore, be the special concern of leaders who strive for the advancement of their own country.

If the Tamils have in the past maintained a position of some consequence in the eyes of the other communities in the Island, it is wholly due to the fact that they possessed certain traits which could not but evoke the admiration of others. Their love of simplicity, their regard for their ideals, their industry, frugality and above all their loyalty to their country and language have marked the Tamils out as a people worthy of respect wherever their enterprise took them. The traditional custodians of the many virtues which have distinguished the Tamils in the past are the village peasants, who with their simple faith in God and man are content to live laborious days patiently wrestling with an unkind soil. Poverty there is, sickness there may be, but the villager has a code of conduct which is often the despair of his kins-

man in the town. His philosophy of life may be of the simplest type but it touches his life at every point and is a more reliable guide for him in life than the perplexing paradoxes of the townsman.

The preservation of the village and the villager from the demoralising influence of some of the tendencies which threaten to sweep over them is a matter of urgent importance. There are few villages which have escaped the fatal attraction for litigation. Indeed, next to usury, the most crushing evil in Ceylon today is the readiness with which the villager summons his neighbour to a court of law. He goes to the law not because he feels certain that justice will be done but because his experience tells him that it is the best way to retaliate against his neighbour who has done him some wrong real or fancied. His sole object is to put the other fellow to trouble, expense and annoyance. The system of administration of justice obtaining in our country is such that even innocence cannot vindicate itself without expenditure of large sums of money, and false complaints are often "proved" true. The result is most serious to the parties and their neighbours. It favours the growth of a spirit of gambling with distressing consequences to the parties concerned. Litigation is making the life-candle of Ceylon's body politic to burn at both ends, impoverishing the wealth-producers at one end, and demoralising our intelligentsia on the other. Litigation breeds in place of amity, mutual hatred and jealousy. The best intellects of the civilised world are busy concerting measures for increasing the wealth of their country and in combination with the capitalists of the country, they are finding work on a living wage for their working proletariat. The best intellects of this Island are busy in the spoliation of those who produce food for them and for us all. Is it not like children sucking the blood of their mothers instead of their milk?

There are, of course, some cases in which a man must go to the law to defend his property or rights. But the majority of cases that are brought before our Police Courts are so trivial in nature that with the exercise of a little commonsense by the parties themselves or the timely intervention of a friendly third party the parties concerned could have saved much time, trouble and money.

It is a matter for congratulation that most of the Village Committees in this province are alive to their responsibilities with regard to the settlement of disputes among their respective inhabitants. But, there is still a good deal more for them to do in this direction. There are a few committees in which the chairmen have failed to realise the scope and purpose of these self-governing institutions and are a little too prone to regard themselves in the light of inferior magistrates clothed with authority to fine or imprison fellow villagers found guilty of offences. We do not deny their right to punish offenders. But we say that these chairmen would grasp the spirit of these institutions better if they made an honest effort to emulate the example of the village elder who exerted himself more to compose the differences arising among his neighbours before he thought of punishment. The best way to secure larger judicial

powers to our Village Committees will be for the chairmen to demonstrate to the people and Government that such powers will be used only for the protection of the people and not for abusing the authority of the chairmen.

The chairman of a Village Committee enjoys large influence in his parish and, if he cares to, he can wean his fellow villagers from the corrupting influence of litigation and the evil it brings in its wake.

REFORM OF THE CONSTITUTION

Ministers Meet To Discuss Policy

The Board of Ministers met yesterday morning, and is said to have discussed the question of formulating a fresh and more definite policy on all points regarding the reform of the constitution.

It is understood that the new proposals which are now being prepared will be brought up before the State Council before the end of next month.

Breach of Bar Etiquette

COLOMBO ADVOCATE
CONVICTED AND
FINED

Mr. O. L. de Kretser, District Judge, found Advocate Mr. A. V. de Silva guilty of breach of Bar etiquette in procuring work for himself in a Police Court case and fined him Rs. 125.

'The Reconstruction Of Europe'

A PUBLIC LECTURE

Mr. K. P. S. Menon, M. A., I. C. S. Agent of the Government of India in Ceylon, will deliver a lecture on 'The Reconstruction of Europe' under the auspices of the Jaffna Historical Association, at the St. John's College Hall, on Friday, the 13th instant, at 5. p. m. Rev. Fr. S. Gnanaprasagar O. M. I. will preside.

Unusual Pension Proposal

CEYLONESE PROFESSOR WHO
LECTURED AT ENGLISH
UNIVERSITIES

The Board of Ministers has under consideration a proposal to request, it is learned the State Council to sanction a vote for the payment of a pension to Professor D. M. de Z. Wickremasinghe, M. A., (Oxon.), D. Litt (London).

Dr. Wickremasinghe was not a Government Servant. He became Lecturer in Tamil and Telugu in the University of Oxford. He was also Reader in Tamil, Telugu and Sinhalese at the School of Oriental Studies, London University. He returned to Ceylon recently after his 60th year.

It is the first instance in which a pension has been recommended in these circumstances.

Wellawatte Mills

JAPANESE FIRM'S OFFER

It is learnt, says the "Daily News," that a branch of a big Japanese textile firm carrying on business in Colombo is negotiating for the purchase of the Spinning and Weaving Mills, Wellawatte.

The negotiations are being carried on both here and with mill's owners in Bombay.

In the meantime, it is gathered that a well-known Madras finance corporation is also negotiating for the purchase of the Wellawatte Mills on behalf of some Indian textile industrialists.

Obiter Dicta—XIII.

LET US PREY!

The Text

YOU will find the text for my discourse in the First Book of Edwin Arnold's *Light of Asia*

He marked
How lizard fed on ant, and
snake on him,
And kite on both; and how the
fish-hawk robbed
The shrike chasing the bulbul,
which did hunt
The jewelled butterflies;
till everywhere
Each slew a slayer and in
turn was slain,
Life living upon death.
So the fair show
Veiled one vast, savage
grim conspiracy
Of mutual murder,
from the worm to man
Who himself kills his fellow.

The motive behind it all is "the rage to live". It is the rage that regulates average human conduct, regulates the mundane affairs of that huge ant, the gigantic bulbul, the magnified kite, the mammoth worm, called man. Man is a preying animal. Though he uses no tooth or talon wherewith to rend and devour his fellow, yet man preys upon man, for so great is the rage to live.

The State Councillors

JUST to mention them is enough illustration of this homily. They are not where they are, and many of them where they have no business to be, out of purely altruistic motives. They prey upon the public. It is generally believed that there is a dreadful Depression on just now, but nobody more brazenly belies this feeling than a State Councillor. If the Tamils and the Sinhalese who are in the Council have much love for their country, have a spark of genuine nationalism, and have only the welfare of the people at heart they would relieve the country's financial distress by completely giving up their salaries, their allowances, their luxurious travelling, their free tiffins, and their passes and other costly privileges, and become poor for the people's sake, sacrificing their all upon the altar of true patriotism. If paupers have got into Council it is high time they got out of it, the splendid paupers. Not one Sinhalese or Tamil Councillor is so very indispensable to the people or the Government that his place cannot be filled, on the shortest possible notice, by his better.

To Your Shame!

THERE is one man, a foreigner by accident who is (let it be recorded to the undying shame of the Sinhalese and the Tamils) far more a friend of Ceylon and lover of its people than the loudest braying indigenous patriot. Mr. H. R. Freeman is a Gandhi in disguise. He lives in Anuradhapura, in a small cadjan house, I had almost written hut, which is furnished with just the barest necessities, most obviously not on the hire-purchase system. He lives in Ashramic simplicity. He has no man to fear. The Fiscal has no dealings with him. He is able to look every man fearlessly in the face. The impression is current in Anuradhapura that the bulk of the pension, a handsome amount he receives as a retired Civil Servant of the First Class, and of such other money as comes into his hands, he spends for the relief of the needy and the distressed. He is the beloved of the people. During the last election friends urged him to issue manifestoes, make speeches, spend money, and generally to do the things a candidate might normally do. The place was full of posters and placards about his rival. Mr. Freeman said, "If the people want me they will say so," and made no manifest appeal, wasted not a word or cent, and showed no electioneering gesture. He had 6000 votes more than his rival. Why? Because the people love him for his life of splendid self sacrifice.

Supposing?

IT is easy for me to suppose that the Asiatics in Council would find

very little difficulty in adopting the Freeman life of frugal simplicity, sublime service and splendid self-denial. Ceylonese whose ancestors, for generations, had thriven on rice and curry and sambol and salad, without the costly accessories of European civilisation could, with the greatest facility and the least amount of real hardship to themselves or their families, live the simple life which is, after all, the life of the bulk of their electors. Gentlemen, try the simple life. Some of you, upon theological conviction or upon electoral foresight, have adopted the religion of a majority. A change, therefore, from the complexities of costly Western modes of living to the healthiness of the simple life, should not be a matter of much violence with you. A change of opinion, and it now seems even a change of religion, is a normal incident in politics. A change to the Simple Life, gentlemen, is one that will tell tremendously in your favour, and may even be most salutarily infectious in its exemplariness. If for no nobler reason, then at least as a first class electioneering move, gentlemen, give the Simple Life a fair trial. What a change will then come over Ceylon! There will be many vying with you for simplicity. There will be economic well being on so large a scale that the cost of forgotten and abandoned luxuries will alone be sufficient to help necessitous multitudes to be above want. Your people will bless you, and the Government with a well-balanced, deficitless budget will begin to think that at last the Ceylonese have discovered the solidest foundation, upon which they are bound successfully to build and establish Swaraj. Gentlemen of the State Council, men and brethren, accept the Simple Life, be each a Freeman, and untold blessings will assuredly be yours, and your people's and your country's.

Temple Builders

SOME temple-builders are very preying people. Forty years ago a man went about collecting subscriptions for the renovating and restoring of an ancient temple in a village. The man is dead and gone, and the temple stands in its original unrenovated and unrestored antiquity. The many good and glib folk who had liberally contributed towards a good cause have asked no questions of his heirs, executors, administrators, assigns. A terribly pious-looking gentleman, clad in silk coat and trousers, shod well and properly turbaned called on me, not long ago, with a ponderous subscription-book, and solicited donations for a temple to be built. I evinced immense interest in the scheme and said, to the temple-builder's consternation, that he should be more man like him to start establishing new temples. The book was opened and I signed my name, wrote down my address, and subscribed, "Tales"! The man's face fell. He was perhaps shrewd enough to have an inkling that I had the foresight to guess that the tales stage of temple building is seldom reached! He meekly protested, "Tales"? and I promptly told him that, while fire-insurance had advantages, cadjan was generally very dangerous. He politely bowed himself out, a sadder but a wiser man. I haven't seen him since.

Vowed to Beg

I wonder if readers of the *Hindu Organ* can corroborate my experience of a new peril, a new preying lot. Two good-looking young men, in fine national costume, brought in a third who seemed afflicted by a headache or a toothache or some other noble that kept his head hanging. He was apparently the sick man of the troupe. One of the three said, "This young man had been very ill of late and he vowed to go to seven houses to beg for money for performing a pooja." A ten-cent piece was all that they wanted. I calculated that if they were to go to one hundred houses they would get a good sum in one day. In thirty days, I did the Rule of Three problem, they should get 30 times a good sum. I gave five cents. The young men went away rejoicing. I had been fooled. So I waited for the next batch of vov-performers, and hadn't long to wait. A strapping young man with a "sick" fellow arrived a few days after my first experience. Business stated, I did the talking. "Can you drive a car?"

THE NATIONAL COMMITTEE

A General Meeting

MINISTERS REFORM PROPOSALS

Jaffna Youth Congress Supports

A general meeting of the National Committee will be held on Friday the 13th October 1933 at 4.45 p. m., at Cambridge House, Darley Road, Colombo.

Resolutions

The following resolutions will come up for consideration:

(1) The National Committee while standing by its demand for Dominion Status supports the reform of the Constitution as set out in the Memoranda of the Board of Ministers to the Secretary of State.

(2) This Committee while not being opposed to a scheme (a) for the readjustment and delimitation of territorial Constituencies and the creation of multiple Constituencies, wherever possible to facilitate the election of persons representing minority interests and (b) to the making of suitable provision in the Constitution against discriminatory legislation emphatically declares that the restoration of Communal Electorates is calculated to retard the movement for the realisation of Responsible Government.

(3) This Committee resolves that a deputation of five members do wait on His Excellency The Officer Administering the Government and place before him the country's demand and Memorial to the Secretary of State.

(4) That a Sub-Committee consisting of the Chairman, the Secretary and five other persons be appointed to report on what steps should be taken to prepare the country for further action and what form of action should be recommended to the country for the purpose of securing the object of the National Committee in the event of the Secretary of State refusing his assent to the country's demand.

(5) That Local Sub-Committees be appointed to organise and promote the work of the National Committee in the various Provinces.

Support for Ministers' Memorandum

JAFFNA YOUTH CONGRESS RESOLUTION

A meeting of the Executive Committee of the Jaffna Youth Congress was held last night at the Congress Office and the following resolution on the Ministers' Memorandum was passed:

"That the Executive Committee of the Jaffna Youth Congress, without deviating from the demand for full responsible Government, supports the proposals for the immediate reform of the constitution, set out in the memorandum of the Board of Ministers to the Secretary of State for the Colonies."

Obiter Dicta

(Continued from page 2 column 5.) Can you type? Do you know anything of gardening? Have you heard of the Penal Code? Do you want to go to the Police Station? This fire of questions hastened their departure. The tribe, I guess, is extinct.

Preying With a Vengeance

THE Cambridge Local Examinations constitute a system of the most colossal uselessness. They lead nowhere. They fit you for no Degree. A back door entry into London University is their utmost service, a service obviated by the manlier and easier and more direct Matriculation way. Certain facilities are offered to Senior Local passed men in Ceylon. But at what cost? Some lakhs of rupees go out of the Island as entrance fees alone. Add to this the expense of buying text-books. If the story be not true that the Locals were original-

LETTER TO THE EDITOR

SIR S. RADHAKRISHNAN'S LECTURE ON THE TEACHING OF BUDDHA

The Editor "Hindu Organ".

Sir,—While Mr. A. W. H. Abeyesundere, a born Buddhist, considers that it will be a boon to the public if the Public Trustee makes arrangements for the publication, in book form, of Sir Radhakrishnan's lecture under the Ratnayake Trust, Mr. Bandaranayake seems to think that the great savant has gravely misrepresented Buddhism and belittled its founder's originality. I wonder whether this attitude on the part of Mr. Bandaranayake is due to his zeal and enthusiasm for the new faith he has recently embraced or is it that he is one of those who entertain the belief that the revival of interest in Buddhism, which is daily growing in depth and extent, will result in Buddhism supplanting all other religions?

As a Hindu it was really impossible for the learned lecturer to have overlooked the unassailable fact that Buddhism was born of a social necessity. Credal aggression was not Buddha's mission. He came to fulfil, not to destroy. By his aversion to all metaphysical speculation, theological tendencies, and theoretical accretions, and by his declaration that every one could gain his own salvation without the aid of priest or the reference to gods, he directed men's attention to the fundamentals of life. By emphasising the practical aspects of the spiritual life, he gave it a new turn. The ideal preached by Him was identical with the Vedantic ideal, though its philosophical presentation by Him and the psychological analysis on which He based His practical teachings were different. There was this difference, because He was anxious to avoid all controversy on the super-sensuous and the transcendental, and was satisfied in His conception of life and reality only in their phenomenal aspect.

Renunciation and Sacrifice—the two eternal ideals of Hinduism—found a new inspiration through the life and teachings of Buddha. Righteousness (Dharma) and Truth (Satya) are identified in the Upanishads. Buddha's main interest being ethical, he dealt with only the ethical nature of the Absolute, and so Dharma took the place of Brahman.

It is quite easy for Bertrand Russell or any other Western writer to say in this age of 'isms'—Communism, Hitlerism, Bolshevism, etc.—that Buddha was an atheist. But the people of Buddha's time were theisticly minded and they would not have accepted a barren creed full of negative rationalism.

What the modern civilization badly needs today is the life and character of Buddha as distinguished from his doctrines. The world at the present time does not lack in ideas, dogmas, doctrines and philosophies. The man is irreligious not because there is no logic in the existing systems but because there is no vision of life. And we need today a few more lives like Gandhiji's that can stand before the world as the living demonstrations of the truths and ideals that religion has been preaching from times immemorial. Mr. Bandaranayake wonders why Sir Radhakrishnan did not refer to the works of Rhys Davies and Dahlke. I would humbly request him to read "The Doctrine of the Buddha—The Religion of Reason" by that great German Scholar, George Grimm, who claims to have set forth in his work the original genuine teachings of Buddha, rejecting all the later metaphysical developments.

In conclusion, let me add that this is no defence of Sir Radhakrishnan. That great Sage needs no defence, much less from my unworthy hands.

Yours truly,
Colombo, Oct. 5. K. Ramachandra.

Iy started upon the inspiration of an enterprising book-seller in England, then the truth is undeniable that book-sellers prey on the school-going public of Ceylon and other Colonies with a vengeance indeed. Now for less than half the annual cost of the Cambridge Locals it is possible to have in Ceylon examinations run by a Ceylon Board of Examiners. There are men in Ceylon able and honest enough to be Examiners, and all the Ceylon Government facilities now being given to holders of Cambridge Senior Certificates might well be accorded to holders of the Ceylon Senior Certificates. Why don't people agitate in this direction?

Harijan Uplift Movement

GANDHIJI'S PROPOSED TOUR

A Nine Months' Programme

ALLAHABAD Oct. 10.

According to information received from those in touch with Gandhiji, says a press message to "The Leader," a nine months' tour programme in connection with the Harijan uplift movement is being planned for him. It is understood that, to begin with, the Mahatma will make a week's tour in Wardha and Chanda districts in the Central Provinces in the fourth week of this month. If his health permits, a tour lasting from November 1933 to July 1934 will be undertaken. Details of the programme have not yet been settled. Mr. Birla is reported to be in favour of the Mahatma visiting the South in the cold season and North India in Summer. Each province, in all likelihood, will be given roughly twelve "working days."

(Hindu Cor.)

THE HERO OF GURUVAYUR

Mr. K. Kelappan B. A. In Jaffna

Mr. K. Kelappan B. A., who is well known throughout India as the leader of Satyagraha Campaign for Temple Entry at Guruvayur arrived in Jaffna this morning and is staying at the Kala Niyam at Vannarponnai. He returns to India by the night mail tomorrow evening.

Probationary Engineers

PROPOSALS BEFORE MINISTRY

A scheme for the creation of a number of posts of the grade of Assistant District Engineers in the Public Works Department is reported to be under consideration by the Executive Committee of Communications and Works, in order to make provision for vacancies in the higher ranks, which are expected to occur from time to time in the near future.

At the start it is understood that five qualified Ceylonese civil engineers, who are at present practically unemployed, will be taken on as probationary Assistant Engineers.

A similar scheme is reported to be under consideration regarding the Government Electrical Department. Mr. Evan Parry, of the firm of Messrs Preece, Cardew and Ryder who is at present in Colombo, will be consulted in the formulation of a scheme for the training of Ceylonese in the Government Technical Schools in electrical engineering, and with regard to finding employment in the Hydro-Electric Scheme for Ceylonese who have the requisite qualifications.

Up Against Dowry

A SADHU GOING ON HUNGER-STRIKE

Karachi, Oct. 2.

A Sadhu of Hyderabad has been on a hunger-strike for the past few days and it is stated, intends to continue it until the dowry system is abandoned by the people of Sind in general and Hyderabad in particular. (United Press).

Obituary.

KUMARASIVAM.

We regret to record the death of Kumarasivam, the founder of the "Thiruvigal Ashram" at Keerimalai, which took place yesterday at Manipal. He is known to the older generation as "Loggie" Velupillai.

A SHORT STORY

(Continued from page 1)

late State when this communal convulsion is laid down to rest. Fare well."

With the morning, the Muslims were hurrying to the village from all sides. The boatmen of the Sadhu were nowhere to be seen: they too had joined the mob, leaving the womenfolk and children in the kitchen boat. And even the women were aggressive—for they knew the work of their husbands and brothers.

After a cup of milk, the Sadhu also walked along to the place, holding a parcel in his hand.

He disappeared behind a chenar tree on the way, and soon emerged as a Muslim fakir in dress and manners and lost himself amidst the crowd.

V

"You cannot get at my papers—I have sent them away. I have not done you wrong. But you can do your worst. My son lives."

The Sahukar had developed a kind of heroism as he faced Fakrudin, the father of the girl who had betrayed his plans to the Sadhu.

One reeling lathi blow felled him down—and this was followed by a wild scream, and his young wife flattered and fell over her husband's body and pressed her hand against the blood rushing from his head.

At this moment, a Russian sought to drag her from her fallen husband. He made a dirty remark as he pulled her away.

"Father, she is my friend—and before you countenance any dishonour to her, you will see your daughter die at your feet."

Mukhtar flashed a knife in her hand and stood over her trembling friend. She wore a male dress and followed the crowd.

x x x

The mad crowd drew back from where the two girls stood, one Hindu, one Muslim, while the man's blood dripped from their clothes.

"You may die then—for you are no true Muslim—drag the Hindu girl and take her away for wife."

The father made a gesture to one of the young men who advanced.

"One step forward, and as I am a true Muslim, I die."

Mukhtar spoke. They heeded not. One man advanced. Mukhtar raised her knife and thrust it into her heart—and fell down senseless, and without a cry.

The crowd moved back again. The young man ordered to drag the Hindu girl fell back and trembled.

"Enough!" said the leader, "leave the dying and the dead. Let us search the house."

And the mob went inside the house.

Just then a fakir stooped over the senseless body of the girl, slowly drew the knife and applied some balm to the wound.

He similarly smeared the balm over the old man who lay senseless.

"You lift your friend—I will lift your husband, and before the mob return, let us go."

VI

"You saved my wife and daughter—I am grateful."

"In return, save the life of the Hindu and the honour of his young wife, the friend of your daughter for whom she would have died."

And while the soldiers and the police scoured round Kashmir with martial law and special ordinances and roped in the rebels, not a whisper was known of this local out-break.

"And if I may ask of you to return my good deed in saving your life," said the Sadhu to the Shanker "be satisfied with twelve per cent interest, and cancel all the pro notes which, at this rate, have been paid over."

And the Muslims celebrated the day when the Shanker burnt many a pronote in their presence.

Over the village descended peace and harmony.

"And have you no message for me?"

The voice was Mukhtar's to the Sadhu as he prepared to go. "The courage to die for my friend was born from the despair that I could not follow you," she confessed.

"Mukhtar, mother, save me even as you sought to save your friend," appealed the Sadhu. (Roy's Weekly)

DIEHARDS BEFORE SELECT COMMITTEE

Indians Refuse To Cross-Examine

NO DEMOCRATIC PRINCIPLES FOR INDIA

Indian Empire Society's Evidence

London Oct. 10.

A number of Indian delegates of the Select Committee declined to cross-examine when the Indian Empire Society resumed its evidence yesterday.

The lead was given by Mr. Jayakar, who said:—

"There is no common ground with the witnesses, who express the opinion that it is a mistake to apply democratic principles to India, that its decline commenced when British politicians endeavoured to endow India with democratic government and that the only reality is power. These sentiments are so radically different from Indian sentiments that I shall not detain the Select Committee by detailed questions."

Sir Phiroze Sethna, Sir Hari Singh Gour, Sir Abdul Rahim and Sardul Buta Singh announced that they also would not examine the witnesses.

Mr. Zafulla Khan said that in view of the evidence witnesses had given that since the reforms the administration of India was less efficient, more corrupt and far more expensive, that wherever in British India Indians had been interested in self government the results were almost invariably disastrous and gave no indication of success in the higher ranks, that the better class of Indian does not want democracy, and that the Indian does not want the vote accompanying it, he had no questions to ask.

Mr. Thombare and Sir Manubhai Mehta also announced that they had no questions to ask.

Exaggerated Influence

The examination was conducted almost entirely by the British members, notably Lord Salisbury and Mr. Isaac Foot. Lord Salisbury at the conclusion of his examination bearing on the Services' opinion asked, "If anybody said the great mass of Indian official opinion favoured the White Paper would you say it is inaccurate?"

Mr. Justice La Rossignol: "I would say it is untrue."

Lieut. Col. Bruce agreed.

Mr. Foot asked if the witnesses concurred with the Simon Commission's view in regard to the great power of the political classes over the masses. The general effect of the answers was that the influence was often exaggerated.

European Risk

Mr. Foot pointed out that the risk of granting democratic institutions would fall heavily on European businessmen, yet the European Association supported the White Paper. Mr. Lyall was of opinion that a cleavage of opinion existed among the Europeans while not suggesting that the European Association's evidence needed modification, and referred to the influence which Congress exerted over European firms, particularly in Bombay which he described as blackmail.

Sir Hubert Carr intervened and pointed out that the Associated Chambers endorsed the European Association memorandum and said that differences of opinion were less today than in the past.

Mr. Lyall told Mr. Foot that he did not think the Indian Empire Society had considered the Princes' stipulation that Federation was impossible without self-government. He expressed the opinion that the Princes' views on Federation were not the same today as formerly and added that the units must be working before Federation was possible. (Reuter.)

THE PRIM ROSE

"We are the daughters of the secret fire,
Of the fire which circulates thro'
the veins of the earth;
We are the daughters of Aurora,
and of the morning dew,
We are the daughters of the air;
We are the daughters of the water;
But we are, above all, the daughters
of Heaven."—The Hymn of
Flowers.

What a desolate and dreary place this world would be without flowers! It would be a face without a smile; a feast without a welcome; a sky without stars. Well may Longfellow compare them to 'Stars that, in earth's firmament, do shine'. One cannot look closely at the structure of a flower without loving it. Flowers are the emblems and manifestations of God's love to the creation, and they are the means and ministrations of man's love to his fellow creatures: for they first awaken in his mind a sense of the sublime and the beautiful. They lead him to thoughts of generosity and moral beauty, detached from and superior to all selfishness, so that they are pretty lessons to Nature's Book of instruction, teaching man that he lives not by bread and bread alone, but by something other than animal life.

Flowers entwine themselves with many incidents in our lives and appealing as they do to two senses—sight and smell—they act as a powerful stimulus to the memory and bring back to recollection, in many a case, the days of old.

Children love flowers: quiet and contented common people fondly watch them as they grow. They are the cottager's treasure, and in the crowded cities or towns, they look like the broken fragments of a rainbow as they mark the windows of workers whose hearts are the haven of peace. Imaginative, passionate and religious minds contemplate on them with fond, feverish love and longing.

Mungo Park, while travelling through the dreary deserts of Africa, was overcome with fatigue and gave himself up for lost. The chance sight then of a lonely little flower springing up in the sand by his side breathed life into his sinking heart and he exclaimed, "Praise be to God! If He cares for this wee flower in the wilderness, He will not surely forsake my weary self!" Even if there were no other proofs in the world of God's goodness or greatness, the flowers would supply them in abundance.

One of the most beautiful of flowers is the Prim Rose. It is a little yellow flower which appears in the British woodlands and hedges and on the banks of rivers about Easter time. It is among Britain's first wild flowers of the year and its dainty colouring, great profusion, and shyness of appearance appeal to almost everyone. Exceptions there may be as the poet tells us:

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more.....,"

but they are rare.

Its gold is scattered throughout the length and breadth of Britain all through the spring time. If at all the weather is mild, it may be seen even in January and February, but it readily, though shyly, comes to woods and river-banks and even by waysides in April and May. Its yellow flower hiding behind broad green leaves, or peeping out coyly from its shelter to see this wonderful world, always receives the warmest welcome.

Disraeli, with his extensive Eastern imagination, very much appreciated its gentle charms. He chose this little flower as his favourite, and to this day his admirers wear it in his honour and remembrance.

Few flowers have set in vibration the tender heart-strings of poets with wider amplitude than the prim rose, and the following are some of the waves which have, as a result, surged forth from within:

"Long as there is a sun that sets,
Primroses will have their story."
—Wordsworth.

"Sweet as the primrose that peeps
beneath the thorn."
—Goldsmith.

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(bTh)

"What landscapes I read in the
primrose's look!"
—William Jones.

"Fair flower!
I love to watch at silent eve,
Thy scattered blossom's lonely
light,
And have my inmost heart receive
The influence of that sight."
—Bernard Barton.

"In this low vale the promise of
the year,
Serene, thou openest to the nip-
ping gale,
Unnoticed and alone,
They tender elegance."
—Kirke White.

To the lover's eyes this lovely
flower mirrors forth his own mind:

"Ask me why I send you here
This firstling of the infant year;
Ask me why I send to you
This primrose all bepearl'd with
dew,
I straight will whisper in your
ears,
The sweets of love are washed
with tears;
Ask me why this flow'r doth show
So yellow, green, and sickly too;
Ask me why the stalk is weak,
And bending, yet it doth not break;
I must tell you those discover
What doubts and fears are in a
lover."
—Thomas Carew.

"The primrose I will put,
The first thing of the year,
And I will put the pink,
The emblem of my dear."
—Robert Burns.

Prim-roses have long been associated with childhood and youth; they are the earliest nurselings of spring, but not until they have been 'Warmed by golden Sunshine and Silver Rain' do they attain their full size and beauty of flower and foliage. So also with young people. If they cultivate good habits in early age, in after years their hearts will become fruitful Gardens of Good Graces.

In the East prim-rose is sometimes called Prem-rose (Love Rose) on account of its lovesome flower, foliage and fragrance. There are more reasons why we must call it prem-rose. Among God's flowers it is the first harbinger of springtime—the season of love and devotion. Without much effort on man's part it grows quickly in great profusion. Its beautiful yellow colour is very auspicious and adds to our weal. It is a perennial plant and its roots never die. Even as a true lover persists in his love against odds and ends, so also it survives the onslaughts of mellowing autumn and biting winter and readily sprouts out and thrives in smiling spring. The leaves of it grow in

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(H. 75. 10-8-33—9-2-34.)

rather a peculiar way: They have no stalk, but the flat part shoots up direct from the underground stem. They spread out in all directions in order that they may catch as much light as possible. The also cluster round the tender little flowers in order to protect them from wind. The task of the flower has a peculiar pleasing whitish pink colour, due to the fact that the thick leaves, in protecting the tiny flowers from the wind, deprive them of sunshine to a certain extent. Its dainty colouring, natural profusion and the shy innocence of its appearance appeal to almost everyone. Besides there is nothing prim or precise, approaching great exactness or neatness, in this little flower. Prim-rose may perhaps mean prime rose, the rose that appears during the prime or first part of the year. It is one of the most beautiful pot plants, growing to a height of about two feet, and is thus most suitable for rearing at home. It is not altogether a stranger to the Eastern countries. The double varieties, mainly raised from the Chinese or Japanese stock, are very hardy and handsome. There is a good range of flower colour in these—white, yellow, lilac, lavender, mauve, blue and crimson.

These reasons will be clearly intelligible to those who have observed the flower and studied it closely. They will find the name Prem rose a very suitable one. No real lover of flowers should fail to cultivate this pretty little flower in his garden or compound—especially in this suitable season, when they can easily get its seeds from such reliable Seedsmen as Messrs. P. P. Peeha and Sons, Poona, India.

—Prema-Rosa-Priyah

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