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HINDU ORGAN
AND
INTHUSATHANAM.

Is Education To Blame?

The Educational Policy In Ceylon

By K. Shivapatham

THERE is a tendency all over the world to blame education for many of the ills that afflict human beings. The failure of democracy, the economic misery, creeping through the world, the moral slackness on the part of many of the western nations, the dearth of true leadership, are a few of the evils that are attributed to the failure of education as a humanising influence.

In terms of Rupees and Cents.

In Ceylon too education is criticised from several points of view. With the ever increasing grip of poverty over the masses, the man in the street, measuring education in terms of rupees and cents, condemns it because it fails to ensure him a job. It is useless explaining to him that education aims at something more than mere material prosperity, because a person who is subject to the menace of unemployment, and consequently is on the brink of starvation, can hardly appreciate the higher ideals of education. His point of view is narrow, but direct, coming straight from the stomach.

Absence of an Agricultural bias.

Much of the State Council eloquence rises to an emotional pitch when some of the Councillors lament over the absence of an agricultural bias in the education imparted in our schools. Though agricultural works should be the main occupation of the Ceylonese, yet English education has to some extent been the cause of filling the heads of college, educated youths with a false notion of superiority which is instrumental in diverting the minds of the rising generation from agricultural pursuits. But this contempt for agricultural and industrial pursuits is not directly the outcome of education but is due to what might be termed the "soft-collar-job-mania" found in the parent and the child alike. To blame the education imparted in our elementary and secondary schools for it, is merely to exhibit an ignorance of scope of these schools. An elementary school during its 6 years' course teaches a boy the very rudiments of knowledge, and prepares him for a vocational training, while a secondary school equips the boy in addition to the above with a knowledge of elementary science and classics. These schools do not go further than this.

The Spreading of Crime

It was only a few days ago that a fierce controversy arose in the Press over the question of whether or not education was responsible for the spreading of crime in Ceylon. Curiously enough, it was a European planter who discovered this dangerous influence of education on the Ceylonese. When however, Father Galassi, of the Vicar General of the Diocese of Kandy, pointed out to these imaginative Empire builders that "scarcely a single person charged with murder or other violent crime can claim the remotest acquaintance with any of our secondary schools" they were perhaps

convinced that schools could not be the recruiting grounds for criminals. At any rate, they did not think it prudent to continue the controversy under the circumstances. To maintain that education encourages crime is a palpable absurdity which no person in his proper senses will believe for a moment. As a matter of fact, education is the best national safeguard against crime.

No Scope for Vocational Training

Another criticism that is often levelled at our system of education is that it is purely academic, and does not afford sufficient scope for systematised vocational instruction. A larger number of parents are beginning to realise now, what a few of them did before the depression set in, that a general education imparted in our schools will be useless unless at the end of it, a course of vocational training is available for their children. Year by year, the problem of the parents regarding the employment of their children is becoming more and more acute. Professions like Law, Medicine, and Teaching have long ago reached the saturation point, while the Government Service is unable to accommodate all those who hanker after it. A Committee to the Board of Education during the course of a discussion on the possibilities of industrial education, a report of which was recently published, stated that there was hardly any scope for vocational education, because those instructed would not be able to secure employment. While admitting the importance of vocational education as a conscious, definite training for certain specific types of work in the industrial organisation of society, it is still difficult to see how the elementary and secondary schools could be blamed for not affording a vocational training. The real question is not whether these schools should provide for a vocational training in addition to the general academic education, but whether there should be more schools which impart a vocational training in Ceylon. And supposing there were more industrial, technical, and farm schools which turned out hundreds of skilled workmen in the various branches of industry every year, even then the result would be different from what one may expect for what is the guarantee that all these young men will find employment. Thus the position of the skilled technician and the trained workman will in no way be better than that of the unskilled labourer in the sphere of competitive existence. Once more, the real difficulty will lie in balancing the supply and demand.

The Cost of Education Fallacy

In these days of shrinking revenue, many of our politicians view with considerable alarm the rapidly increasing cost of education both to the parent and the State. Some say that the spending of about 15% of the general revenue on education is not justified by the results. Whatever this might mean, it was pointed out times without number that while Ceylon spent the comparatively small amount of Rs. 250 per head on education, England, America, France, and other European countries spent five times as much. Over 45% of the children of school going age in Ceylon have no schools to attend. They are brought up in ignorance, not knowing how to read and write their own

Acting Governor In Jaffna

AN UNOFFICIAL VISIT

Address To U. D. C. Members

His Excellency, Mr. F. G. Tyrrell, the Officer Administering the Government, arrived on Friday morning, accompanied by his private Secretary, at the Railway Station, which was tastefully decorated for the occasion.

Mr. Edmund Rodrigo, Government Agent, received the Acting Governor, after which Mudaliyar G. Subramaniam garlanded him. Mr. Rodrigo then introduced the Chairman of the Urban District Council, Mr. R. R. Nalliah, who in turn introduced the members of the Council. The Government Agent next introduced the heads of departments.

When Permanent Governor Arrives

Addressing the Urban Council members, Mr. Tyrrell said it was very kind of them to have thought of presenting him with an address, but as his visit was purely unofficial and as the permanent Governor, Sir Edward Stubbs, was sure to pay them a visit as soon as he arrived, they could have their say and make any request to him.

Meanwhile he (Mr. Tyrrell) could assure them that as Acting Governor he would do all he could to help them. He was sure the Government Agent would render all possible assistance to them.

He was glad, continued Mr. Tyrrell, that they were running the affairs of the town very successfully. He expected to meet their Chairman and discuss with him some urgent affairs of the town. He thanked them for the pretty decorations and for their having come to welcome him.

(Continued on Page 3.)

language. Even among the children who are fortunate enough to attend a school, about 68% of them do not go beyond the third standard in their vernacular. 92% of our girls are illiterates, while only 3% of our people have a working knowledge of English. In view of these distressing facts, it would be nothing short of a national calamity if people labouring under the delusion of economy grudged the money spent on education.

Under a Ceylonese Minister

When the new brand of democracy in the shape of the Donoughmore Constitution was served out to the people of Ceylon, political prophets declared that education would make tremendous progress under a Ceylonese Minister. But judging from the recent policy of the Ministry of Education, far from the anticipated dawn of a golden era, ushering in the long deferred national renaissance, we are passing through a very critical and anxious time, so much so that almost all prominent educationalists of the island protested recently against some of the measures of the Minister of Education. A few of them even charged the Minister publicly with imperilling the progress of education and jeopardising the teaching profession. Thus it is becoming abundantly clear that the educational policy of the island should be placed outside the pale of political opportunism, and should be controlled by men of intelligence and foresight, and not by those who are so comfortable in office that they become quite impervious to public opinion.

(Continued from page 3)

A Short Story.

LITTLE MISTAKES

By Mohan

"HIMALAYAN blunders" very seldom make tragedies. Not that we are too careful to avoid them, but the said results are brought about by very small mistakes, which are all important in this world. It is the little occurrence which exhibits the richness of life. Short sighs and faint smiles contain in them tragedies more painful and comedies sweeter than any which Shakespeare ever wrote. It is also an awful truth that we cannot avoid committing small mistakes—the frailty of human nature, the nakedness of our sense organs, our mental jaundice, being mainly responsible for that. The following short story illustrates how often a tragedy is hidden in a small mistake.

II

A certain Ram Chand worked as a teacher.

He was the "proud possessor" of a wife, named Sita, and of Sita's gift, a son, named Hira, who had seen six summers only.

Hira would accompany his father to school. The school was a real joy to him. He made many friends, but was intimate with a tall Harijan girl who, as he learned afterwards, was a neighbour of his.

The Harijan girl was named Janki. She was at home in Mathematics but at sea in English, and she would always refer her difficulties to Hira. "I understand him at once when he gives a solution," she would say about Hira, with faint smile playing on her lips. Hira, child-like, made no secret of the fact that he liked the "free play of Janki's big, black, eye-balls." Can we say that they "loved" each other? Love, then, was a "half-love"—a yearning to sit close to each other.

III

God was watching them. For training love, separation, the most effective of the love-lotions, was needed and it was instantly provided in the sudden death of Hira's father.

Hira was shocked at the death of his father. He felt like a dog that had lost its master. The fears of utter helplessness, starvation and loneliness, did not allow him to mourn over the grave loss he was called upon to suffer.

Hira took to his studies seriously. Goaded on by adverse circumstances, he began to show the best results, and was considered by his teachers to be head and "shoulders above the remaining lot." But what was glory in examinations without Janki to share it? A mere name. He was determined to win her, to make her his own. She was his guiding star; he must make himself worthy of her.

IV

"Now that you have topped the list of the successful candidates for the Matriculation examination, I also have come to know what peace and ease of mind mean. But why should you mar happiness by making the cruel proposal about your marriage with that Harijan girl....what is her name?.....Janki.

"You would be leaving for the Medical College on Government Scholarships after three months only. That you propose to bring her into wedlock within this short period gives me a headache. Please....."

"But no, mother.....please..... your obstruction gives me deathache,"

blurted out Hira with tears in his eyes.

Janki's mother also was not in favour of the proposed marriage. She had no fears of "contamination," but did not possess courage enough to walk on an untrodden path. Common people venture nothing and have nothing in the world. Marrying her daughter out of her caste appeared to her to be sending her to some lone, distant land about which she did not know anything. On the other hand the pleading looks of Janki had made it quite plain to her that in going against her wishes her (Janki's) happiness was at stake. This state of indecision was a source of constant trouble to her.

The "iron will" of the young lovers succeeded at last in pressing down all opposition. Janki came to her husband's house, the marriage ceremony being performed. But Hira had to depart—the session of the Medical College was not going to be delayed to wait for his convenience.

V

Hira's fame had reached the Medical College even before him. The "first in the university" was puzzled to find himself befriended by a large group of students whom he never had the good fortune to know before. So in the college he was an "honourable man," and as such had few anxieties.

A lurking fear sometimes disturbed his peace of mind. But he was unwilling to allow it to grow and cast gloom on the pleasant time he was going to have. How could his mother pull on with his wife in his absence? But Janki would win his mother who was growing sensible.....

Chatting with a group of his friends, he received a letter from Janki. The letter was full of love, kisses, prayers and good wishes. In the end it said that she was going to her mother till his vacation, because it was too much for her to be mocked at for her birth and to be looked down upon as "impious." She also prayed that he should not magnify her troubles, for they never troubled her, knowing that he was hers.

VI

The eagerly awaited vacation arrived. Hira made a courteous bow to his mother, and smiled with Janki who had come there to welcome her lord. She handed over a letter to him which had arrived on that day. He went through the letter and turned pale.

"Why did I hand over the letter to him?" said she to herself, "I ought to have allowed him a little time for breathing. It contains some bad news."

But done could not be undone.

"Mother," said Hira, "give me leave. I am returning to-morrow....." his voice died in his throat.

And again, "The letter is from our benefactor—the kind old banker, who spent so much on my education. He says that his son is suffering from small-pox, and I should go to see him as soon as I reached home."

A deep silence fell.

VII

Janki was growing anxious. Hira did not return.....small-pox was raging in that part of the country..... three days dragged along and no news. The banker's son must have passed away—that was the natural inference. But one is never sure. Was Hira himself quite fit? Oh, why did he go to a small-pox stricken area when begged not to?

Her own thoughts, thief-like, were depriving her of her peace of mind. (Continued on page 3)

Order Nisi

IN THE DISTRICT COURT OF
JAFNA.

Testamentary Jurisdiction No. 8394.

In the matter of the estate
of the late Subramaniam
Kumaraswamy Moottap-
pu of Valvetty.

Deceased.

Rasammah widow of S. K. Moot-
tappu of Vaddukoddai West.

Petitioner

Vs.

1. Chellappah Nagaretnam.
2. His wife Parimalam both of Vaddukoddai West presently of No. 171, Daniel Road, Mutwal, Colombo.
- Minor. 3. Maheswari daughter of S. K. Moottappu and
4. S. K. Chinnappabillai both of Vaddukoddai West.

Respondents.

This matter coming on for disposal before D. H. Balfour, Esquire, District Judge, Jaffna, on the 11th day of October 1933 in the presence of Mr. R. Sivagurunathan, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 5th day of October 1933 having been read:

It is ordered that Letters of administration to the estate of the above-named deceased be issued to the petitioner accordingly, as she is the lawful widow of the deceased, unless the Respondents above-named or any others whomsoever, shall on or before the 10th day of November 1933 show sufficient cause to the satisfaction of the Court to the contrary.

Sgd. D. H. Balfour,
District Judge.

This 17th day of Oct. 1933.

O. 26. 6 & 9.



Hindu Organ.

MONDAY, NOVEMBER 6, 1933.

BETTER-LIVING SOCIETIES

IT IS A WELCOME SIGN OF THE times that an increasing number of educated and intelligent men and women are beginning to realise the importance of rural reconstruction. During the past weeks we have had reports of meetings in villages to establish public reading-rooms and discuss problems of Co-operative self-help. Educated youngmen everywhere seem to be thoroughly alive to their responsibilities and opportunities alike. Some youngmen in Vali-North have opened a wayside market and have provided a water-cart to supply water to those who resort to the market. They have also opened a public library for the benefit of the villagers. We understand that these youngmen propose to open a garden to supply the requirements of the village in the matter of vegetables. We have no doubt that the efforts of these youngmen will meet with the encouragement and support they deserve.

Only a genuine revival among the masses can save the country from the difficult times ahead. The future will demand many adjustments and the continued prosperity of the country will depend in a large measure on the ease and readiness with which the producing classes accept changes and innovations rendered necessary by the pressure of economic forces. All that the

villager needs is a little guidance to enable him to realise his potentialities to the full. Once he is convinced of the honesty of those who strive for his betterment, his response is as cordial as it is ample.

The villager can be regenerated only by a reconstruction of the mentality of the villager. Charitable doles of money or cheap money thrown into his pocket, whether by the Co-operative Society or by the Government, will only serve to make him more dependent and less self-reliant. If the financial assistance in the way of cheap credit given to the cultivator is not closely associated with the inculcation of co-operative principles, his position may become worse. It is, therefore, necessary that side by side with Credit Societies there should be societies to make the improvident thrifty, the reckless careful, the drunkard sober, the evil, doer well conducted, the unlettered capable of reading.

While the immediate object of the village worker is to assure the cultivator "Better farming and better Business", it must be borne in mind that these ends by no means exhaust all the aspects of sound village work. Any scheme of village uplift which leaves out of consideration the most urgent need of the village—better living—cannot produce the regeneration which should be the true purpose of any village work. "Better Living Societies" are a noteworthy feature of the movement in the Punjab. It is said that there are 59 societies of this description with a membership of over 2,000. The plan is most popular and gives a lead to the informal groups of caste-fellows who were already trying to reform their ways. All classes and castes have joined these Societies and resolutions have been passed restricting expenditure on ceremonies, penalising cattle trespass, forbidding the sale of daughters and the giving of false evidence. Hygienic improvements have also been effected by these Societies.

That there is great scope for Better Living Societies in our villages cannot be denied. It is necessary to organise an agency in each Division which will give a lead to the villagers to start their own societies, not confined as in India to caste-groups but to embrace all the inhabitants of a compact and well defined area. The bond of fellowship should be based on the fact of civic relations and not on caste considerations. In this progressive age the emphasis should be laid more on the fact of humanity than on any divisions or distinctions planted in it by the needs of a by-gone age.

In this task, again, we have to turn to our young men. If the thousands among the middle class realise their responsibilities to the nation and resolve to contribute their legitimate share to the cause of nation-building, then Jaffna is certainly rich in human material. Let those who render this contribution remember that a rejuvenated village will repay their sacrifice a thousandfold. Everyone will be benefitted. Our educated men should cultivate a rural bias and should go back to the village to spend all the spare time at their disposal. Men who retire from services and professions should settle down in their villages and help the villagers with their experience and wise guidance.

LETTER TO THE EDITOR

"THE TOWN HALL SITE"

Sir,—When the public seeks some information from a public body, it is for the Chairman or the Secretary of that body to enlighten the public. It is bad form for a private member to volunteer information when he is not pointedly asked for it.

When you made some suggestions on the site question Mr. Brodie rushed in to explain and asserted that he was purveying first-hand information.

I have waited to see if any one in authority contradicted Mr. Brodie's assertion. By the Chairman's silence in this respect the only possible inference is that Mr. Brodie has had the necessary authority to do so. But whether Mr. Brodie was conscious of the implications of his statement, or not, is a matter he alone can know.

He has, however, made one painful admission which, I am sure, he will make haste to contradict. He says that the site for the Town Hall is still alterable if public opinion is for demolishing the Ridgeway memorial. Which in plain English means that Mr. Brodie and his comrades never tried to sense public opinion nor cared a rap for it.

If a hue and cry were raised over some subject one could rely on the U. D. C. to offer some sop to the public for the moment and then get back to its old rut of countering public opinion at every turn.

The voter can effectively check this type of flouting if a year hence he would exercise his vote with discrimination.

J. H. C.
2-11-33

Yours etc.
N. Ganesalingam.

Deputy Commissioner Of Excise

Mr. T. V. Saravananmattu Assistant Commissioner of Excise has been appointed Deputy Commissioner of Excise.

(Continued from Column 5)

definitely political turn to the European tradition of progress, with its ideal of human perfection to be achieved in a perfectly organized state. The recent discovery of the Sanskrit original of Kautilya's Artha Shastra, however, proves that India did not neglect either the theory or the practice of political Science.

The Caste System

The way in which a man must earn his living was determined by the wider interests of the entire social group and the essential nature of the caste system was brought under the sanction of religion in the Gita, and man's daily task came to be regarded as a religious duty he owed to the community as a whole and as a part of his duty to God.

In the solution of the inter-racial and international problems and the problems relating to conflicts between opposing economic classes, Western civilization has given no evidence so far of successful achievements. India feels that if she eliminates from the caste system its rigidity and all those evils which deny equality of opportunity for self realization to all human beings alike, she may yet retain the original spirit of the caste system and utilize it to work out a more efficient scheme of national welfare on the basis of reciprocal relations of fitness and duty in the case of each individual.

The two main prohibitions of caste are directed against inter-dining and inter-marriage. The introduction of the railway train and the electric street car, also co-education in schools and colleges, as well as the necessity for persons of different castes to work side by side in the modern factory, have created new democratic influences which are already relaxing the separatist tendencies of the caste tradition. Intercaste marriages and inter-caste dinners are no longer uncommon. How far the efforts of Mahatma Gandhi to hasten the working of social evolution by admitting the untouchables to a status of social equality with the caste Hindus will be successful still remains to be seen.

—(Indian Social Reformer)

The Influence Of Foreign Cultures On Hinduism

(By A Hindu)

IN attempting to make an appraisal of the effects of foreign cultures on Hinduism, I should like to endeavour to show, within the limits of my time, that the distinctive foundations of Hindu culture have not been seriously affected by Western influences; that, under the stress of modern science, changes of an abiding nature have occurred in the outward expression of the spirit of Hindu culture; that these changes are not hostile to the basic structure of Hinduism; that some Western scholars and Christian missionaries in India have often been misled into giving erroneous interpretation of at least three of the strands out of which Hindu culture has been built up—viz: the doctrines of Maya and Karma and the institution of caste; lastly, that the outlook for the future of Hinduism will be brightened in proportion that India assimilates the scientific spirit, eliminates the evils associated with the caste system, discards the ascetic ideal and faces the future as far as climatic difficulties and a prolonged period of political emasculation will permit, by rapid adaptation of her social movements to the exigencies of modern progress, without the sacrifice of spiritual values which have sustained her through centuries of change.

Whatever the nature of Absolute Reality may be the Hindu has always held, for sound logical reasons, that it cannot be imprisoned in the verbal forms of a creed, conformity to which is regarded as the essential condition of orthodoxy in all Semitic religions. Hinduism is mainly a culture which has gradually been evolved around a spiritual conception of man and the Universe through an unbroken tradition covering not less than thirty centuries of time. It has left the individual perfectly free to change his opinions and to adopt any method to reach the goal of self realization, provided he does not in any way bring disaster on the social organization of the caste system which is the backbone of their communal life.

Contact With Foreign Cultures

There have been many periods in India's past history when Hinduism as a culture was brought into close contact with foreign cultures. The contact with Hellenic culture reached its interesting phase under Alexander the Great and continued for a long time through the Greek kingdoms which were scattered around the northwestern borders of Hindustan. There was hardly any permanent impression made by Greek culture on India owing probably to the fact that the Greek and Hindu outlook on life had many things in common. The second important period of foreign contact began when the Arabs invaded India in the eighth century. For nearly twelve hundred years Moslem and Hindu have mingled with each other on the plains of India and there has continually been an exchange of cultural ideals between the two communities. The stern monotheism of Islam was calculated to produce a serious conflict with the polytheistic cults which grew under the shelter of Hinduism. It is, however, not true that Hinduism imported idea of monotheism from Semitic religions like Islam and Christianity. The theistic tradition began in the Vedic period with the worship of Varuna. The Upanishads developed a double tradition of pantheism on the one hand and theism on the other. The religious writings of men like Kabir and Nanak demonstrate the tremendous emphasis on monotheism which was brought about in Hindu society largely through the influence of Islam. The metaphysical trend in Hinduism emphasized the association of timelessness with reality and necessarily subordinated the importance of history to the larger significance of the philosophical interpretation of human activity. The Moslem on the other hand attached more importance to the things of time and did not neglect the development of the historic sense as the Hindu did. Hence there is a close

analogy between the chroniclers of Islam in India and the writings of Herodotus in ancient Greece. The creative genius of a polytheistic people revels in the production of rich and varied imaginative material which can be painted with the brush or carved on stone with the chisel. History has again and again proved that polytheisms can contribute a much larger share in the production of the finest works of art than rigidly theistic religions. This will explain why it is that the Hindu has to his credit a much larger achievement in artistic culture than the Moslem. Another point of importance in a comparison of the two cultures is furnished by the comparative position of woman in both communities. It is very often forgotten that polygamous practices prevailed among the Christian communities of the Roman Empire just as much as among the Moslems in Arabia and the Hindus in India. The ideal of monogamy, however, was the central theme of the epic of the Ramayana and polygamy was regarded as a social lapse from the norm of the ideal monogamous marriage. The rise and growth of the custom of the seclusion of women among the Hindu aristocratic families was largely borrowed from the Moslems and their tradition of imposing rigid restrictions on the liberty of women.

Akbar's futile Efforts

The efforts of the Emperor Akbar to build a bridge between Islam and Hinduism proved futile; but the two communities have lived side by side in India practising mutual adaptation and tolerance until the present time, when under the unfortunate stress of communal political representation in the proposed scheme of self government for India, the ashes of extinct religious antagonisms are beginning to flare up in new flames.

The third period of the contact of Hinduism with foreign cultures is the most important—viz: the contact with modern European civilization which has lasted for over three centuries. Indo British relations are a part of the larger relations between Western nations and Asia, in a limited sense; for it must be remembered that psychologically and culturally the Hindu is as different from the Chinese and the Japanese as from the modern European. These relations have produced important consequences, along political, socio-economic, scientific, philosophical, and religious lines. But the main citadel of Hindu thought in regard to ultimate reality which alone gives meaning to man and the universe still remains unshaken. The idealism of India has been combined with the realism of the modern West in various ways by several scholars in recent times.

Mistaken Interpretation

It may be pointed out, incidentally, that the freedom of the will which is essential for all ethical values is not denied by the Karma doctrine and that the fatalistic attitude to life generally ascribed to that doctrine by foreign critics is a mistaken interpretation and corruption of its true meaning. The question as to how one's caste standing comes to be determined by one's Karma in previous existence is shrouded in mystery, and presents difficulties with some of which at least Plato was familiar. As regards the doctrine of Maya, Shankara in his exposition of the Vedanta doctrine has clearly emphasized the view that until the moment of emancipation arrives in a man's life with the dawning of God-consciousness, man is bound to recognize the reality of the affairs of this life as set in the frame-work of time; and Gita emphatically proclaims the gospel of duty here and now. The Upanishads do not commit the mistake of making God and the world synonymous terms and definitely oppose the kind of pantheism which some Western critics imagine is implied in the idealistic monism of the Vedanta. The metaphysics of the Vedanta, far from being opposed to the idea of progress, is primarily interested in producing the ideally perfect man. Plato gave a

(Continued on Col. 3.)

START BOYCOTT CAMPAIGN

If Constitution Not Amended

REFORMS DEBATE

European Opposition To Motion

The debate on the reforms motion of the Leader of the State Council, which began on Wednesday last was continued till Friday, when it was adjourned till the 14th instant.

Sir D. B. Jayatilake moved.

"That this Council accepts the proposals for the reform of the Constitution embodied in the memorandum dated April 21, 1933, and July 29, 1933, respectively submitted to the Governor by the Ministers and forwarded by His Excellency to the Secretary of State for the Colonies."

The central idea, underlying the proposals, Mr. Jayatilake said, was the transfer of responsibility in managing the internal affairs of the country by a responsible body, responsible to the Council. The constitution, as reformed must be made to mean that the responsibility for initiating financial measures and formulating policies should be entrusted to the Board of Ministers.

Futile to Continue

Mr. G. C. S. Corea in seconding the motion said that it was both futile and a waste of time for them to continue to work a constitution which was practically unworkable. They had now arrived at the pass where either the constitution should be amended or the constitution might cease to exist.

Mr. D. C. Stewart Smith (nominated) opposed the motion on the ground that the time was not yet ripe. He did not feel that such changes would be welcomed by the authorities in England. He felt that Ceylon's constitutional future should be wound up with her recognition of her imperial responsibility.

Mr. W. A. de Silva took the previous speaker to task for his reactionary views. He said that they should not think that the people would remain silent if they were obstructed in their aspirations.

Manar Member Opposes

Mr. S. M. Anantham said that with some of the proposals in the memorandum he agreed and some he opposed. He opposed the motion.

Mr. S. W. Dissanayake and Mr. S. W. R. D. Bandunayake supported the motion.

Mr. H. R. Freeman in opposing the motion said he could understand it if there was to be no Governor in the Island but it did not say so. He was not in favour of a motion which took away all balancing powers.

Mr. E. C. Villiers (Nominated) said that he honestly and sincerely thought that a reform of the constitution on the lines proposed at that stage was not in the best interests of the country and its people.

Remove Officers of State

Mr. D. S. Senanayake, Minister of Agriculture made an impassioned plea for the reform of the constitution. "For goodness sake if we are to work this constitution kindly remove these Officers of State" exclaimed Mr. Senanayake. "Daily we are being bullied. I am absolutely frank", he went on. The Constitution which he with others, accepted with such hope two years ago, had failed to fulfil that hope.

Mr. A. E. Goonesinha, in supporting the motion said that if that constitution was not amended the country wanted every member to clear out of that House and start a campaign of non-co operation and boycott. He hoped the resolution would be fruitful of good result.

In all twenty six members have spoken on the motion till Friday afternoon when the debate was adjourned till the 14th instant.

Almost all the Unofficial elected members have spoken in support of the motion, while the European and other minority community members opposed it.

College of Indigenous Medicine, Colombo.

MEDICAL STUDENTS' UNION

The election of Office-bearers for the ensuing year took place in the College Hall on Monday 30th inst: under the Presidentship of Dr. Nallanathan and resulted as follows:—

PATRONS

Mr. K. Balasingham, Chairman B.I.M.
Mr. Donald D. Obeyesekere, Member.
Dr. A. N. N. Paniker, Principal C.I.M.
Dr. T. Nallanathan, Lecturer.

PRESIDENT

Mr. V. C. T. Gunatillaka

VICE PRESIDENT

Mr. S. Ponnambalam

GENERAL SECRETARY

Mr. K. C. Balasubramania Iyo

CORRESPONDENCE SECRETARY

Mr. K. Ramasamy

TREASURER

Mr. K. Namasiyayam (re-elected)

The Executive Committee Members consist of the above Office-bearers along with Messrs S. Sindrassagaram, S. Karunatilaka and Mr. R. Ambalavanar. (Cor.)

A Short Story

(Continued from page 1)

A faint knock here or there would send her running to the door.

A postman appeared and gave her a telegram. She saw it addressed to her mother-in-law. Failing in summoning courage for tearing the cover she requested the postman to let her know the contents. The postman read out huskily, "Our son dead—Sorry," which Janki took for "Your son dead—sorry".

Her mental condition lent support to the truth of this tragic news. She felt that her brain was on fire.... Without demanding any further explanation, without seeing her mother-in-law she hastily ran out of her room. With head downcast, eye-lids swollen, she hurried through the streets of the town. Tears would have made people suspicious, but they had chilled up. She felt that her brain was on fire.... and hurried through.

"Janki would be anxiously waiting for me," Hira thought. "What a pleasant time is ahead now."

Now Hira's train was nearing the station. Hira, to make sure that he was at his journey's end looked out of the compartment window. To his utter astonishment he could recognise Janki crossing the rails, just in time to save herself from being smashed, to pieces by the dash of the engine. But unfortunately a railway coolie by crying out paralysed her motion. The engine ran over her.

Darkness encircled Hira. The train stopped. He alighted and paid no attention to her. "Revenge" thought he, "she died of being laughed at."

He ran to his mother, and before she could utter a single word, he seized her throat and did not loose the grip. "Blood wants blood," he blurted out.

The next day Hira's dead body was dragged out of the well in the compound. —(Roy's Weekly)

Is Education To Blame?

(Continued from page 1)

It is far from the intention of the present writer to claim perfection for the education imparted in the elementary and secondary schools of Ceylon. The whole educational policy, when tested by the generally accepted principles of education in modern times, is found to be wrong and requires a thorough examination and reform, especially in view of the rapidly changing conditions of life in the island. But the tendency to blame education for all the ills of society is quite untenable, and should be resisted by all those who care for the educational welfare of the island. It is only the mentally defective who can fail to grasp the importance of a sound general education either in English or in the Vernacular which serves as a preparation for life, and only incidentally to livelihood. Whatever shortcomings there might be in the education imparted in our elementary and secondary schools, they undoubtedly lay the foundation for a better type of citizenship. It may also be claimed that those schools play an important part in the formation of character in the rising generation. The products of these schools are generally more able to cope with difficult situations in life, than those who have not the benefit of any education. Besides, they are manly, self-reliant, intensely patriotic, and a type superior to the usual "what-master-please" variety.

TEACHERS' PROVIDENT SOCIETY N.P.

Vigorous Membership Campaign

A Meeting of the Executive Committee of the Northern Province Teachers' Provident Society was held on the 24th. of October, 1933 at 4.30 p. m. at the Jaffna Central College. Mr. J. W. Arudpiragasam the President, took the Chair and others present were Messrs. S. Swami pathao, B. A., M. Vaithilingam, S. Sivapragasam, B. Sc., V. Johnpillai, V. R. Ratnam, A. C. Suntharampillai, B. Sc., P. Thambu and J. C. Charles, Secretary.

The following resolutions were passed:—

1. That the collections received by the Treasurer be deposited in the Ceylon Savings Bank till it becomes necessary for the money to be deposited in a more suitable bank;
2. That a Special General Meeting be called early in March 1934, to consider the recommendations of the Committee regarding Death Calls;
3. That Pass Books on the model submitted by the Treasurer be printed and that accounts of Members be entered duly and sent to them;
4. That a Day Book be kept by the Treasurer, and that two Membership Registers be kept, one by the Secretary and the other by the Treasurer;
5. That the Rule IV of the constitution dealing with the time limit for teachers above 30 years and under 50 for becoming members of the Society be extended to 31st December 1933;
6. That copies of the Rules of the Society be reprinted to meet the demands for same by teachers, who are desirous of joining the Society.

Forty three new applications for Membership were considered and accepted. The Secretary also informed the Meeting that the total number of Members had risen to 250. The Committee considered this as very satisfactory considering the fact that the Society had been in existence only for three months. It was hoped that the Membership would rise to 500 before the year was out. The Committee also decided to take steps to launch a vigorous membership campaign with a view to bring the total membership to at least 1000 within the next six months.

Vaddukoddai Hindu English School O.B.A.

The Annual General Meeting of the above Association came off on Sunday the 29th October 1933. There were present several old boys and leading gentlemen of the place. The meeting began with Thevaram at 4 p. m. with Mr. M. Sabaratnasinghe B. A. the president in the chair. As soon as the meeting began, Mr. S. Rajakariar moved a vote of condolence on the death of Mr. A. Sithamparanather, the late Head-Master of the school. It was seconded by the Chairman, and passed all present standing. Then inspiring addresses were given by Dr. S. Kandiah, a distinguished old boy of the school, Mr. S. Nagalingam Proctor, and the Chairman. This was followed by the election of office-bearers which resulted as follows:—

President: Mr. M. Sabaratnasinghe.

Vice Presidents: Mr. K. Somasundaram and Dr. S. Kandiah.

Secretaries: Mr. V. Kandiah and Mr. P. Sivapiragasam.

Treasurer: Mr. A. Kandasamy.

Auditor: Mr. S. K. Chelliah.

COMMITTEE:

Messrs S. Thambirajah, S. Sinnathamby, N. Thillaiampalam, M. Suppiah, M. Kanapathippillai V. Kandiah, P. Balasundaram, S. Nagalingam (Proctor), A. Sabapathippillai, V. Thiyagarajah, P. Kanapathippillai (Proctor), S. Saravanamuthu and A. Thambiah.

At the close a vote of thanks was proposed by Mr. V. Kandiah the Secretary and was carried with acclamation. The meeting came to a close with the singing of Thevaram at 6.30 p. m.—Cor.

GOVERNOR'S ARRIVAL

Expected Towards End Of December

London, Nov. 2nd.

The Colonial Office has now informed the "Times of Ceylon" London correspondent that Sir Edward Stubbs, the Island's new Governor, is making his own arrangements, and is sailing direct from Cyprus to Ceylon, arriving towards the end of December. The vessel is not known in London. (Times of Ceylon Cor.)

Katragama Pilgrimage

KARTHIGAI FESTIVAL

It is announced that this festival will last for three days commencing on November 30, 1933.

Acting Police Magistrate

Mr. K. Kangasabai has been appointed to act as Commissioner of Requests and Police Magistrate, Jaffna, and Kayts, during the absence of Mr. N. Moonesinghe from November 3 to 9, 1933.

Vacancy In Government Analyst's Department

The Government Analyst calls for applications from candidates possessing the B. Sc. degree in Chemistry for a vacancy in his department.

Obituary.

MRS. S. SIVAPRAKASA PILLAI

We regret to record the death this morning of Mrs. S. Sivapragasapillai, wife of Mr. S. Sivapragasapillai, Notary Public of Vannarponnai.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8409

In the matter of the Estate of Ehangapareswari alias Sivakamasunthariammah wife of Kathirithambiar Chelvadurai late of Enuvil.

Deceased.

Periathambiar Muthuthambiy of Chuthumalai.

Petitioner

Vs.

Minor 1. Chelvadurai Pulenthiran alias Kathirgamasagaram of Chuthumalai

2. Kathirithambiar Chelvadurai of Enuvil. Respondents

The 1st Respondent is a minor appearing by his Guardian-ad-litem the 2nd Respondent.

This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 27th day of September 1933 in the presence of Mr. P. K. Somasundaram, Proctor for Petitioner and the affidavit of the Petitioner dated the 4 day of September 1933 and his Petition having been read:

It is ordered that the Petitioner be declared entitled to administer the Estate of the abovenamed deceased and to have Letters of Administration issued to him accordingly unless sufficient cause be shown to the contrary by the 2nd Respondent on the 18th day of October 1933 to the satisfaction of this Court

This 7 day of October 1933

Sgd. D. H. Balfour,
District Judge

Extended for 15—11—33.

Sgd. D. H. Balfour

D. J.

O. 25, 2 & 6.

NEITHER TAVERNS NOR TREE-TAX

Minister's Personal View

TREE-TAX DEPUTATION

Tree-Tax For Valigam West Urged

A deputation consisting of Dr. S. C. Paul, Messrs. M. C. Cary, R. Sri Pathmanathan, A. Gnanapragasam, Sam J. C. Kadragamar, Mudaliyar T. Karapillai, Messrs. S. Somasundaram and A. P. Thambiyah waited on Sir Baron Jayatilaka, the Minister of Home Affairs, on Saturday last and advocated a tree tax.

With the Minister were Mr. T. V. Saravananuttu, Deputy Excise Commissioner, and Mr. K. Vaithianathan, Secretary to the Ministry.

Mr. M. J. Cary introduced the members of the deputation and said that he had presented a memorial in the State Council a few days ago asking that Valigam West might be included in the proposed Scheme of Tree Tax. The Minister replied that the memorial had just reached him and he was considering the various points raised.

Toddy's Food Value

Dr. S. C. Paul explained the medicinal and food value of toddy. From the point of view of the health of the people he strongly advocated the introduction of the Tree Tax.

Mr. A. Gnanapragasam, said that at the local option polls there should be three clear issues, viz., whether the people wanted an area to be dry, or whether they wanted a tavern or a Tree Tax.

Mr. Sri Pathmanathan and Mr. Radirgamar agreed.

Practice In Scotland

The Minister replied that that was the practice in Scotland and that he would submit those issues to his Committee.

Just now, he said, there was the legal difficulty. In the ordinary course polls had to be held in Valigam North and West. It was for the supporters of the Tree Tax to defeat the taverns at the polls. Then the question of introducing tree tax in Valigam West would be considered. In the division of Valigam North if the taverns were defeated tree tax would be introduced in July, 1934. The Minister asked the members of the deputation to explain this to the people before the polls were held.

As a temperance man, the Minister said that he would not have either taverns or a tree tax.

The members of the deputation promised to explain to the people and prevent the re-opening of taverns.

Carrying Out Policy

The Deputy Excise Commissioner said that he was asked to state on behalf of the Department that they had nothing to do with the Excise Policy. It was the Executive Committee that shaped the policy while the Department carried out that policy.

Acting Governor in Jaffna

(Continued from page 1)

The Acting Governor visited Pt. Pedro, Valvettiturai, Kankesanthurai, Ramanathan College and the McLeod Hospital in the forenoon.

At 4 p. m. he presided over the prize-giving at St. John's College and left by the evening mail.

Two Deputations

In the morning a deputation consisting of Messrs. C. Thanabalasingham, G. Sathisivar, V. Paramanathan and G. G. Ponnambalam waited on the Acting Governor and expressed their opposition to the reform of the constitution.

In the afternoon a deputation of the Tamil Conference met him at the Government Agent's bungalow.

MYLIDY - CENTRE CO-OPERATIVE SOCIETY

Training Classes

A co-operative Training class under the auspices of the above society was held on Saturday the 28th October at 4.30 p.m. in the Palar-Gnanothaya Sanga-Vithiasalai of Myliddy-South under the presidency of E. Rodrigo Esqr. C. C. S. Government Agent N. P. Jaffna. As a welcome to the president a beautiful address was presented to him in which some of the very urgent needs of the village such as a Dispensary, A separate Police-vidhan for Myliddy-South and protection against the ravages of floods, were mentioned.

"Proud is Jaffna's privilege" says the address "to have one of Lanka's distinguished sons direct her destinies in these difficult days. At a time when the Sinhalese-Tamil Unity is in danger, and when the communal cry is raised in regions far and near, your choice as Government Agent of this province is most happy, and we feel sure that it has marked a great advance in the onward march of the unity of the two races."

The Chairman before he formally declared the conference open said that the co-operative work is of great national importance as it aims at the real rural reconstruction of a village. He declared that though his knowledge about the co-operative movement was very limited, yet he was glad to note that the movement was making very rapid progress in Jaffna under the ablest and best direction of that great missionary Mr. Campbell, who has begun to devote his whole life to it, and also he was very glad to know that the Myliddy-centre co-operative society has been doing splendid work for themselves and others. The Government agent said that he had two great problems in his mind, which he wanted to solve by the aid of Co-operative efforts. One thing he was anxious to do was to organise a co-operative sales Society for Malayalam tobacco at Travancore, and the other thing he was aiming to do was to create and maintain pasture grounds by co-operative efforts.

Before he concluded his speech, he referred to the servants problem in Jaffna and said that the commission sent to Jaffna to investigate into the servant problem was not the result of the Vallai murder or racial motives, and quoted facts to show that it was the outcome of a very long agitation created by the Child Protection Society in Ceylon, and the report of the Simon Commission in London. He as a Sinhalese would say that the servants as a whole in Jaffna are treated very kindly and that he would advise the unemployed Singhalas to go over to Jaffna and work as servants under the Tamils except for the fact that they (servants) were not recruited through Agencies of the existing type. Lastly the speaker said it would be a good idea if the people of Jaffna formed a Co-operative Society for recruiting servants and appointed a man or woman to look after the comforts of these poor people.

This was followed by a very interesting speech by Mr. V. Coomaraswamy B.A. Proctor S. C. on "Rural uplift of a village". At the end of which Mr. N. A. Subbiah President Valigamam-North Co-operative Union delivered a very instructive address in regard to the sale of Malayalam tobacco in Travancore through a co-operative organisation.

Replying to the speeches made by Messrs. Coomaraswamy and Subbiah, the Chairman said that a Rural District Council would be formed if representations were made. He also said that he was agreeable on all the points about the Malayalam tobacco sale society, but regarding financial affairs, the people must pay at least half the capital before the business was started, and if it was begun on the fund of the Government alone, he was sure that it would not do well.

This being over, the Chairman left the meeting with the permission of the

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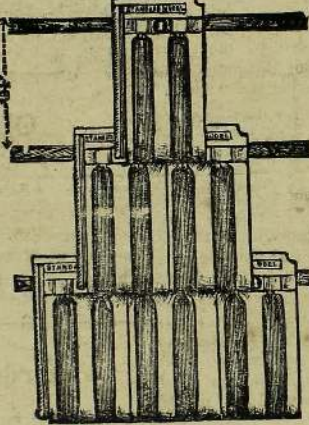
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(H. 75. 10-8-33—9-2-34.)

house, and Mr. V. Coomaraswamy B. A. Proctor S. C. Telipallai, was voted to the Chair. Mr. S. Swaminathar B. A., Principal, Saiva-Training School Tirunelvely, spoke about our future state in life for about an hour. This was followed by Mr. F. A. Sandrasegaram, Inspector of Co-operative Societies.

At the close of this, Mr. K. S. Kanagarayar Proctor S. C., was voted to the chair, and Dr. S. C. Thuraiarajah M. O. H. Jaffna, delivered an instructive and useful lecture on Rural health and this was followed by Lantern show. The meeting came to a close at about 9-30 p. m. —Cor,

Order Nisi.

IN THE DISTRICT COURT
OF JAFFNA.

Testamentary Jurisdiction No. 8422.
In the matter of the Estate of the
late Sinnappu Subramaniam of
Vaddukoddai West Deceased.
Sinnappu Ampalavanar of Vaddukod-
dai West Petitioner.

Vs.

Sellammah widow of Ragunathar
Rajah of Vaddukoddai West

Respondent.

This matter coming on for disposal
before D. H. Balfour Esquire District
Judge Jaffna on the 15th day of
September 1933 in the presence of
Mr. S. Nagalingam Proctor on the
part of the Petitioner and the affidavit
of the Petitioner dated the 13th day
of September 1933 having been read.

It is ordered that Letters of Ad-
ministration in respect of the estate
of the abovenamed deceased be granted
to the Petitioner unless the above-
named Respondent or any other
person shall on or before the 6th day
of October 1933 show sufficient cause
to the satisfaction of this Court to the
contrary.

Sgd. D. H. Balfour,
September 28, 1933. District Judge.
Order Nisi extended for 10-11-33.
(O. 21. 2 & 6.)

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