

## Obiter Dicta—XV.

### MONEY And Some Matters Mundane

#### A Monk And Riches

THE executors of the late Gautama had no estate duty to pay: those of his devout follower Very Rev. Anagarika Dharmapala are dealing with realty and personality valued at Rs. 62000 and more! And the details of the monk's investments show immense secular wisdom, care and even acuteness of business to such a degree as to shut out thoughts and occupations less mundane. What would the holy Gautama say were he to be served with a copy of the probate paper? The world is entitled to go pale at the contemplation of claims to self-denial and renunciation being sought to be reconciled with enterprise in building up a colossal fortune. Had the Anagarika left his immense wealth in trust to a society for the propagation of his Dhamma who would not praise his sacrifice? One thing he had forgotten,—a samadhi burial after the manner of far wealthier saints. This is to his credit.

#### Yes Christians Too.

DEATH duties on Christian bishops' and priests' estates are from time to time reported very high, not so high as on Lord Incheape's estate. There are "missionaries" in Ceylon whose banking accounts are jolly good. Many a man, toiling more arduously in secular callings, finds it a tough job to make ends meet. The spectacle of modern "missionaries" giving very little, and saving a lot (not of souls but money) in sordid contrast to the self-denying lives of some of their noble predecessors. To go higher up, Paul was a pauper, and so was Peter, and so was the Son of Man.

#### The Brahmin.

THE Hindu priest does not profess that degree of ascetic detachment which dissociates itself from dhal and ghee and vitamins and very fattening food. He lives well, that is, he eats well, goes about his business with oily joy, is glad to get gifts, is seldom lean, and is a master of his craft. Except in cases, very occasional, where a Brahmin is ambitiously involved in Temple management, nobody knows anything of a Hindu priest's estate. He dies leaving none. He is an amiable fellow when living, when dead he is a nuisance to nobody, whether Commissioner of Stamps or District Court Secretary.

#### Of Course

OF course, of course, and once again of course, money is good and necessary and even religion cannot get on without money. The point, however, has been tersely put for clergy and laity alike in such utterances as these: "The love of money is the root of all evil". "It is hard for those who have riches to enter the Kingdom of Heaven". "If riches increase put not your heart on them". The Gita principle of detachment is in full accord with what underlies the above sayings.

#### The Rich beggar

THERE is a man seated in the dust and heat, on the edge of the high road, near the Jaffna Power Station.

He is armless and is a cripple. He has sat, almost in that place, for years and years; as far as my own personal recollection goes, cents are thrown to him by passers by. His health has not suffered a bit. Do you know how rich he is? Find it out. Then there is a one-armed man walking about from house to house collecting cents—he comes from Valigaman North—and he is very rich! These, like some monks and missionaries, lay up for themselves where moth doth corrupt and thieves break through and steal.

#### A Coroner's Joke

AFTER a recent inquest held in Jaffna the coroner is reported to have told a proctor that much money had changed hands since the mishap. Motor accidents are, if so, very remunerative. They release tied up wealth, and there is a liberal circulation of good money. The coroner may be right, he certainly was indiscreet. Now, why has Jaffna a very lay kind of coroner? Why not appoint an advocate or proctor to be coroner? The Colombo Coroner is a Barrister at Law, and the Jaffna Coroner is not. I do not know anything about the profundities of his knowledge of the criminal law or evidence but I know he loves a joke. Some jokes have serious consequences.

#### "Serious"

THIS word makes me fly off at a tangent to what I read in last Saturday's "Independent". "He stabbed three women who were seated in the Court verandah with a kris knife. The women appeared to be serious and were taken to the hospital." How very silly of the women to be seated in the verandah with a kris knife! The stabbing was expected, I guess, to make the women sing comic songs and crack jokes (like the Jaffna Coroner, and not to appear serious. The Gamjah correspondent to the "Independent" had better be careful about his English sentences. Like the woman in the story he might deserve to be taken to a hospital for treatment.

#### Sense of Proportion

A poor hungry boy who forged the payee's signature to a postal order for Rs. 2/- is sent to prison and is the theme for a grave Judicial homily. The complainant who alleges a misappropriation of some hundreds of rupees is often referred to a Civil Court for relief. A boy is fined Rs. 15/- for not breaching Reg. 1 to take out a cycle licence in time, while an adult who lets his car kill a man is fined Rs. 25 for not having good brakes. The late Mr. Labonehere used to have in *Truth* a column headed "On Judicial pillory", devoted to the pointing out of glaringly disproportionate sentences. Our newspapers might well have pillories and do some genuine good work instead of writing on Roosevelt's policy or the Mikado's wives, or the Pacific Ocean Route or Repairing of the Great Wall of China.

#### But They?

"WHAT would you like to be?" asked a father of his three sons. The first said, "I wish to be a retired Civil Servant". The second said, "I would be a Missionary in a Colony." The third said, "Nothing like being an administrator of an estate." Nothing really like it. Men go to prison for a small sum of money, but they who devour widows' houses, rob the orphans, and they who grow rich on illicit levies on toddy-tappers and they

### KANDYAN CROWN AND THRONE —O:— Curios In Windsor Castle

#### MOTION FOR THEIR RESTORATION TO CEYLON

In the State Council on Thursday Mr. Geo. E. de Silva (Kandy) moved:

"This Council respectfully requests His Majesty's Government in England that the Crown and Throne that were removed from Ceylon and which are now at the Windsor Castle be restored to this Government to be kept as a national possession."

Mr. De Silva said that he felt that everyone would be very anxious to support that motion and that the Imperial Government would be equally anxious to satisfy a national demand of that kind. At present the Crown and the Throne of Ceylon were kept as curios at the Windsor Castle but for the Sinhalese it was a national possession and he thought that if they respectfully demanded its restoration to Ceylon His Majesty's Government would gladly accede to the request. They would serve as an inspiration to the people of the Island.

Mr. D. D. Athulathmudali (Matugama) seconded.

Dr. S. A. Wickremesinghe (Morawaka): Is this a motion to restore the Sinhalese Throne?

Speakers: It is a motion that the Crown and the Throne should be brought back to Ceylon.

The motion was then referred to the Chief Secretary.

who are fat on hush money are not reached by the law. Once in a way a fool gets caught.

#### How did he build it?

A Jaffna Police Vidhane had been building a fine mansion in a well-known and well-seen part of his village. The Udayar must have seen it slowly rise to great proportions, and the Maniagar had seen it too. Neither of the P. V.'s superiors appears to have wondered how a P. V. getting a paltry pay was able to have a palatial residence erected in their village, under their very noses. The P. V. has been asked to resign—serve him right.

#### What Weber Says

THERE is a man called Weber. He drove his car recklessly one day and killed a child on the road. The law was let loose on him. He was greatly worried by the law, and began to take legal advice. The Proctor told him, "You must pay the Police so much." And he paid it. And it soon came to pass that the motor mishap was called an unavoidable accident. Lucky Weber—but isn't he romancing when he says that he paid so much to the Police? Is there a proctor living who is a bribe-broker to the Police? The first question is answered in the affirmative and the second in the negative.

#### A Short Story.

### THE INCARNATION OF FORGIVENESS

By Mohan

"DEAR mother, now I feel death working in me. I should enter my narrative, and give you the tale of my troubles and shame. If the last portion dies with me in my breast, I will know no peace and there will be no end to your pain. But the last flicker of a lamp is generally the brightest, and therefore I feel I would pull through."

"You know it as well as I do, that soon after the celebration of marriage I left you, my dear, dear mother, and went away with my 'Krishen', my husband, to his house. He started a big business, investing a large capital of Rs. 50,000 which came from the coffers of my father in the shape of a loan to him. You secretly promised me that the big sum would never be recovered from 'my Krishen', and the demand for receipts was a mere formality."

#### II

"I have no parents to welcome you to my cottage, but you will find enough compensation in me," said my Krishen. And what a hot love he made to me! Poet Tansi Dass followed his wife to her father's house. 'My Krishen' never allowed me to go to my father's house. Whenever I begged leave for seeing you he said, 'you can't leave me alone', and planting a hundred kisses on my lips, would drown my protests. I wanted to see you, dear mother, but also yearned for acting to his dictates. The result was that I never saw you, though your letters brought many requests. You would forgive me, dear mother, won't you? Because it was you who taught me that I had no individuality, and my whole being was in my husband, 'my Krishen'."

"Not a day passed without bringing for me a gift or two from him. I remonstrated against this practice, but my remonstrations and I goaded him on to ruin his gifts at my feet. 'Why do you not ask for anything?' he always dinned into my ears. But I never asked, never demanded. Did you not tell me, dear mother, that husband's love was all that wife should pray for?"

#### III

"Many a time I gave a sermon to 'my Krishen'. I requested him to pay greater attention to his business rather than to myself. 'Don't mind business!' he used to say, and making a jump towards me, used to enfold me in his arms. My Sermon would die on my lips and there would be a secret exultation in my heart."

"Early mornings used to find me in Shri Rama's temple. I had to make no demands there. The sense of gratitude used to well up to my eyes and make them liquid. I used to make a bow and depart, only to find my Krishen watching me outside. Why do you leave me alone in my room?' he used to ask. 'For thy sake' was always my reply. 'Let us run, arm in arm, queen of my heart and queen of my house!' At hearing this my heart would make a riot."

"Though rolling in money, we had no servant in the house. 'My Krishen' was always averse to the idea of having one. 'I always want you alone; I don't want a third person to come in between us,' he

used to say. I never pressed the point. To perform the little domesticities was a genuine joy to me.

#### IV

"One day when my husband was away on his business, an old woman entered my room. She was followed by a young girl. The old woman expressed herself as my neighbour and requested me to employ her laughter as my maid-servant. Her looks pierced my heart, and her torn feet made me hang my head in shame. 'Why don't men make an end of poverty and pain?' I asked myself. Finding her 'skeleton hands' with some silver I bade her good bye, and took the girl under my charge."

"The old woman goes, I turned to the young. She told me that she was his only daughter of her old mother, and that her father had passed away in the prime of his youth, leaving her widowed mother and herself, alone, to struggle against pain and want. I could not stand her utterance, and sitting on the floor in her narrative, gave her courage."

#### V

"I eyed her from top to toe. There appeared to me a stamp of innocence on her face. Her deep set eyes played their part admirably well—she won me completely to her side. 'My Krishen' always wanted a child. Though she was not my own, and more than a child, yet she could make our days fuller. I determined to fight out her case."

"My husband returned, and on coming to know what had come to pass in his absence, he declared his opposition. 'I didn't give way. The thoughts of Lakshmi's eyes, set deer, and of her innocent face were giving me courage to make a bold stand against 'my Krishen', who never knew any opposition from me. But he didn't budge an inch. I thought of playing my last card. With tears in my eyes I said, 'you always ask me to ask from you, but when I do, I go unheeded!' He clasped me in his arms and I carried the day. Lakshmi was henceforth always with me, lending me a helping hand here and there. 'My Krishen' also came to have a soft corner for her."

#### VI

"Let me cut through, dear mother, and bring to the unfortunate day when I caught fever. The illness which followed was a prolonged one, and the doctor once remarked: 'She has not caught fever, but the fever has caught her.' My husband placed all possible medical aid at my disposal, but the fever didn't abate. I very well remember, dear mother, the invaluable service which 'my Krishen' and Lakshmi rendered to me. Indeed, they sometimes quarrelled, and 'my service' was the bone of contention. And then the fever seemed to catch hold of my brain. I remained unconscious for.....I don't know!"

"I recovered at last—a pretty long time had passed. My struggle with death cost me my captivating looks. My face was laid bare and there was a squint in my eye. You are kind enough to call it a suspicion of the same, but alas! dear mother, 'my Krishen' held a contrary view."

"There was an altercation in the love as there was an altercation in the face. He grew cold towards me, to my dismay, dear mother. I realized that it was my skin or beauty which had such a hold on my 'Krishen'. But never a complaint made I—he was the master!"

#### VII

"There was no change in this state of affairs. My heart was a desert. (Continued on Page 4)



## Notice

A Reward of Rs. 10000 will be given to any person who gives clues to the discovery of an Indian servant-boy who has, on the 1st instant, run away stealthily taking with him a purse containing Rs 1800-00. Name: Muttiah Duraiswamy; Age: 18 years; Appearance: average middle size, round face with projected nostrils, reddish brown colour, and thick flat lips.

N. Wytilingam,

Maviddapuram,  
3-12-33. (Mis 162 4th-11th)

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 8203  
In the matter of the estate of the late Valliammal wife of Ampalavanar Sithamparapillai of Araly West who died at Ipoh in the Federated Malay States.

Deceased.

Visuvanathar Ponnampalam of Naranthani

Petitioner.

Vs.

1. Sithamparapillai Muttiah

Guardian 2. Ampalavanar Sitham-

parapillai both of Araly

West

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna on the 3rd day of November 1933 in the presence of Mr. S. Nagalingam, Proctor for Petitioner and the affidavit of the Petitioner dated the 19th day of October 1933 having been read.

It is ordered that the Letters of Administration in respect of the estate of the abovenamed deceased be granted to the Petitioner, unless the abovenamed respondents or any other person shall on or before the 18th day of December 1933 show sufficient cause to the satisfaction of this Court to the contrary.

The 10th day of November 1933

Sgd. C. COOMARASWAMY,

District Judge.

(O. 28. 30 & 4.)



## Hindu Organ.

MONDAY, DECEMBER 4, 1933.

### POLICE VIGILANCE

CAPT. E.F.L. WRIGHT, THE D.I.G.P., when he was last in Jaffna on inspection duty, addressed the minor Headmen assembled to bid him farewell and exhorted them to do their best to put down crime. By way of emphasising the arduous nature of the duty of investigating and prosecuting offenders, Capt. Wright deplored the indifference of the public to assist the limb of the law in the detection of crime. If the Police and peace-officers do not have the co-operation of the public it is not because of any lack of public spirit on the part of the people concerned but because the officers have by their conduct forfeited the confidence of the public. Respectable people do not wish to lend themselves to be used by the Police to support what they know to be the Police version of an incident.

It is wiser for a man who has a conscience to answer for, to adopt an attitude of watchful neutrality than undertake to support half-truths which may be worse than whole lies. The Police too often assume the role of a judge with results disastrous to the administration of justice. The rider appended to the verdict in the Vallai Murder trial clearly showed that the Police in Jaffna had failed in their duty to bring to book all the culprits in that case. It is not necessary for us to point out how grievously

the administration of justice might suffer if investigating officers take it on themselves to use their own discretion in admitting or shutting out evidence available to them. The exercise of such discretion for which they have neither education nor training is bound to expose them to temptations and strike at their usefulness to the public and impair their reputation for honesty and integrity. The duty of testing the value of the evidence is rightly vested in Courts of Law which enjoy the confidence of the people.

The conduct of the Police with regard to the recent motor mishap at Oddumadam which resulted in the death of the injured man furnishes a good illustration of Police vigilance and their methods in Jaffna.

The facts relating to the incident are of the simplest character, much like those of the numerous motor fatalities reported in the daily press. There were no complexities likely to prove baffling even to an ordinary constable. Mr. JULIUS MATHER who belongs to a wealthy and influential family at Manipay drove his car and knocked down one VITHY PEDRO at Oddumadam within the U.D.C. area. The man was picked up from a roadside at Manipay, two good miles away from the scene of the incident, and taken to Government Hospital where he succumbed to the injuries. The usual inquest was held at which the J.M.O. deposed that "death was due to compression of the brain as a result of haemorrhage" Mr. MATHER told the coroner that "the man struck the rear-view mirror of the car" when he was driving past a bus. He drove on as a crowd of people was seen advancing in a threatening attitude. One of the lady occupants of the car said that the injured man was not taken in the car. But, the driver of the bus who gave the signal to Mr. MATHER to pass had a version of his own. The published report (Times of Ceylon, October 11, '33) of his evidence before the coroner is as follows:—

James Wellkalle, of Ukuwela, at present of Karativu East, driver of bus H903, said that at about 6 or 6.30 p.m., at Oddumadam, he saw a two seater car coming from the opposite direction, with about six or seven occupants. The car came at a furious speed, keeping to the middle of the road. Witness swerved to his extreme left, and when the car was passing his bus, he heard the noise of a person falling. He looked in that direction and saw two occupants of the car getting down, picking up a man from the road and placing him on the rear seat. The car then drove off at a furious speed. Witness was under the impression that the injured man was being removed to the hospital. Mr. Julius Mather met him at the Shell Petrol Station and asked him not to give any information to the police. Mr. Mather also requested him to tell the police if he was questioned, that the injured man got up and walked away after the accident.

In view of this evidence, given by an eye-witness to the incident and who could not be accused of any ill-feeling against anybody, the task of appraising the value of his testimony should have been left to the court. One would have expected the Police to follow the usual procedure and place the evidence before the Police Court which would have called upon the accused to rebut it by more trustworthy evidence tested by cross-examination. Only a trained judge could have adjudicated upon the difficult question whether the injured man could have walked a distance of two miles before he fixed upon the roadside for his last resting place. As it

is, only the Police and highly qualified experts could hold the view that a man who receives a bleeding and fatal injury on his head could walk up till he reaches his journey's end in this world. Why was not the Sinhalese bus-driver produced in Court? Has he suddenly disappeared from Jaffna? Or, is there a presumption in law against bus drivers' evidence?

The Police in this particular case, exceeded the limit of their legitimate functions in rejecting the evidence of the bus-driver as untrustworthy. Their conduct is least calculated to win the confidence of the public and exposes them to ugly accusations. We are surprised that superior officers should have connived at or condoned such slipshod methods on the part of investigating officers. Widespread dissatisfaction is felt over the manner in which the Police have managed to bungle or blunder.

It may be that after a full and exhaustive enquiry the Police Magistrate himself might find that the death of the man was the result of a pure accident, that the bus-driver was not speaking the truth before the coroner and that the deceased walked up to where he was found. A finding by a Court of Law cannot but satisfy the public and give the quietus to the rumours now afloat. As it is, the Police cannot blame the public if it draws inferences unfavourable to the fair name of the Police force in Jaffna. The Police carried on their investigations for over three weeks and finally charged Mr. MATHER in the Police Court for the offence of failing to stop the car after the accident and take the injured man to Hospital. He has been acquitted and, if we may say so, rightly on the evidence placed before Court.

In the interests of justice, of the Police force, of Mr. MATHER himself, we would suggest to the Government Agent to call for the papers and satisfy himself that the course of justice has not been deflected in this case by any act or omission on the part of the Police.

## A Mathematical Prodigy

—O—

AT MYLIDY

We understand that a young man, Kathiripillai by name, of Myliddy is creating a sensation in his village by his lightning calculations. Without paper or pencil he could add and multiply figures of four and five digits. It is said that the boy has had no English education. His feats of calculation came to him without any effort on his part.

## The Kala Nilayam Library

READERS' TICKETS TO BE ISSUED

At a meeting of the Executive Committee of the Kala Nilayam held on the 30th ultimo, it was decided to issue Readers' Tickets, on a deposit of Rs. 5/-, to enable members of the public, who cannot afford to become members of the Kala Nilayam, to remove books from the library.

## Jaffna Hindu College

The Jaffna Hindu College closes today for the quarterly vacation and reopens on the 4th proximo.

# Educational Experiments In India

## AN ITINERANT SCHOOL

### A BRAHMACHARI'S ENTERPRISE

By S. J. A.

(Special to the "HINDU ORGAN")

IF the Indian ideal of education is the manifestation of perfection already in man, impartial observers will have to confess that educational experiments and enterprises in modern India are almost all of them failures. This could not but be so as the country was passing through its transitional throes. About half a century ago, the nation could have thrown off to some extent the medieval influence. Yet on the advent of the new era it came under the grip of modernism. The suffocating sway of semitic cultures and creeds has wellnigh upset our national ideals in both the medieval and the modern ages. But hopeful signs are there that we are coming to our own.

### New Enterprises

How the ancient ideals should be modified and modernised in accord with present needs, keeping the spirit intact yet absorbing the best in modern thought is a problem that has engaged the minds of educationists. The future India will get a modern body with the same ancient soul that has stood the challenge of centuries in the past. Educational methods alone can do so for on them depends entirely the failure or the success of the nation's future. A new orientation of the ancient ideals has been attempted on very efficient lines by such famous educational enterprises as Rabindranath's "Shantiniketan" Hanmunda's Boys Own Home at Calcutta Gurukul and Rihikul at Hardwar. The modern school of Delhi, Brahmacharya Vidyalaya of Ranchi, R.K. Mission's Vidyapith at Deoglor and Students' Homes at Madras and Calcutta, Mahatma's Satyagraha Ashrama at Sambarnati and others—but the results are far from satisfactory.

### A Novel Experiment

A novel experiment in national education is being made by the R.K. Vidyalaya at Podanur, Coimbatore District, at the foot of the Blue Mountains (Nilgiris) in South India. Though the infant institution is only three years old it has made a marked departure from existing institutions mostly in its methods. If the methods are right and practical they must inevitably lead to the goal. But it is too early yet to predict results but it cannot be doubted that it is full of promise beyond expectations. The school has attempted to evolve a new type of education by which the boys will grow into strong and self-reliant young men always ready to serve the country and the community. With this end in view the whole scheme of education has been drawn up. This alone furnishes the justification for starting this new institution.

### Itinerant School

While dissolving the Satyagraha Ashrama, Mahatma wanted to make it a 'walking Ashrama' though it seems to have been nipped in the bud. The Vidyalaya under notice may be rightly christened an itinerant school. The Boys of the Senior classes—(one class at a time) with its teacher and religious instructor go out into some neighbouring or distant villages of the District by arrangement and stay there for a week. The daily routine of the class is followed even there without a break as at the Vidyalaya and during off hours in the mornings and evenings they take up village reconstruction work. They try to awaken the religious and national spirit of the illiterate villagers by singing appropriate songs round the village under the guidance of their self-sacrificing and honorary teachers. A pro-

cession is naturally formed as the by-standers like to join the young boys in singing both vocal and instrumental music. They sweep the slums, clean up the village, cleanse the tanks and thus give practical lessons in service to the villagers. The boys teach them sanitary and hygienic rules, unite them into a communal co-operation, and urge them to rise to a 'sharp-pull-up to become worthy, competent and up to date members of the nation capable enough to solve their own problems. They help a great deal to remove their lethargic self-oblivion and create a sense of national as well as social consciousness.

### A New Chapter

Thus, this itinerant school goes round the district halting a few days in each important village for weeks together. It has therefore opened a new chapter of educational activities combining life building and social service. If the young generation is thus trained in the path of sacrifice and service from their boyhood we can very well imagine what they will become as grown up adults. They will turn out to be national workers and solve the problems of their country with ease and efficiency. Should every province, if not every district, start such itinerant schools the question of village reconstruction, social uplift and nation building will be solved in no time. India is lagging behind only because she is lacking in men with capacity and ideas for constructive work.

Another notable feature of the school is that all the work of the boys is done by the boys themselves, without the aid of any servant. Even cooking, washing, sweeping, hair-cutting, nursing, gardening and all other household duties are cheerfully done by the students. Caste prejudices are ignored there. Among the pupils there are representatives from all castes of the Hindu Community including Harijans. They are learning to move together like brothers and feel themselves as part of the same household. It was a delight for me to see as a visitor how the rich and the poor, Brahmin and Harijan are living as brothers forgetting the traditional caste and class-consciousness.

### Where Rich And Poor Meet

The school is a residential one with classes up to the Matriculation Standard. No fee is charged either for boarding and lodging or teaching from even well-to-do boys. This has helped to avoid the difference on grounds of wealth. It teaches the rich boys a sense of simplicity, humility and brotherhood besides dignity of labour, and the poor boy acquires a bold and independent outlook. Nobody should however be under the impression that the religious side of life is neglected. This is far from truth. On the other hand highly educated and spiritually advanced resident monks try by their personal example and association to develop the character of the boys on strict Brahmacharya lines. The boys retire to the vidyalaya shrine for prayers and recite holy texts such as the Gita, Upanishad, both morning and evening. Lives of the great men are told them through stories and they get a general acquaintance with the religious books of their faiths.

### The Founder

Special care is taken of the health of the boys and for that purpose various indoor and outdoor games have been introduced. The daily lives of the boys are lived on temperate and balanced lines—a via media between puritanism and modernism. Excess of every kind is discouraged. The Vidyalaya is both a home and school for the boys. The comforts of the home and the benefits of the

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DEBTORS IN COUNCIL

Abuse Of Right Of Questioning

PROHIBITORY NOTICES ON M. S. C.s' SALARIES

Speaker Disallows Mr. Freeman's Question

The Speaker at yesterday's State Council meeting disallowed the following question of which notice was given by Mr. H. R. Freeman, Member for Anuradhapura, on the ground that it is not a question relating to public affairs:—

"Will the Hon. the Attorney General state the total number of prohibitory notices issued in respect of salaries and allowances of Members of the State Council since its inception."

The Speaker expressed the opinion that he considered it an abuse of the right of questioning.

Pungudutivu Riot Case

The Pungudutivu Riot Case in which 47 men stand charged will come up for trial at the Jaffna District Court on the 7th instant.

Mr. H. A. P. Sandrasegura K. C. and Mr. R. L. Perera K. C. will defend the accused.

Colombo Advocate On Murder Charge

ALLEGED MURDER OF WIFE

The inquiry into the death of Mrs. Seneviratne, wife of Mr. Stephen Seneviratne, Advocate of "Duff House," Colpetty, was concluded and the Magistrate, Mr. E. H. R. Tennison delivered his finding on the 1st instant that death was caused by homicide.

Mr. Stephen Seneviratne was produced before Mr. Tennison, the Colombo Police Magistrate, at his bungalow on the 2nd instant and charged with the murder of Mrs. Stephen Seneviratne. He pleaded "not guilty" and was remanded till December 8.

The Partition Ordinance

AN AMENDING BILL

At Thursday's meeting of the State Council Mr. G. K. W. Perera obtained permission of the Council to introduce a Bill amending the Partition Ordinance No. 10 of 1863 by removing certain objectionable features, particularly regarding the taxation of costs.

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school are offered to them. Along with the usual curriculum of studies vocational training is imparted to them on tailoring and such other home-industries. The Vidyalaya has a very bright future before it. About 42 boys are in the school now and arrangements are being made to accommodate a hundred. Mr. T. S. Avinashilingam, B. A., B. L., Advocate, who is the founder and patron of the Vidyalaya is the "Gandhi" of Coimbatore District. He has suffered imprisonment in the national movement. He comes of a very rich and noble family and has sacrificed a brilliant career. He is a Brahmacari, and has dedicated himself and his possession to this Vidyalaya. His private funds are forthcoming and the Vidyalaya is expected to develop into a full fledged institution in the next couple of years. We wish every success to it.

RELIEF TO PADDY GROWERS

Motion Referred To Committee

At Friday's State Council meeting Mr. G. C. S. Corea (Chilaw) with the permission of the House, moved and Mr. M. M. Subramaniam seconded the following motion which was referred to the Executive Committee of Agriculture and Lands:—

That in view of the greatly reduced price of paddy and the difficulties of marketing country rice this Council is of opinion that immediate relief should be afforded to paddy growers; and this Council recommends:

1. That the practice of seizing paddy stacks for the recovery of water-rates should be immediately stopped.
2. That only half rates should be recovered from 1932 onwards till conditions improve; and that where full rates have been already levied by distress or otherwise credit should be given by setting the other half towards water-rates becoming due in future years.
3. That paddy growers should be given the option of delivering to the Chief Headmen at a price to be fixed by the Government Agent—subject to the approval of the Minister for Agriculture and Lands—paddy for the amount of the water rate due.
4. That steps may be taken to erect stores in suitable centres to store and deal with paddy collected as above.

Cambridge Examination

The Cambridge Certificate examinations commence tomorrow.

Obituary.

MR. S. VEERAGATHIPILLAI

We regret to record the death which occurred yesterday morning at Kandy of Mr. S. Veeragathipillai, the well known merchant and landed proprietor of Tondaimanar.

The deceased took ill and proceeded to Kandy where his son, Dr. V. Duraiswamy, District Medical Officer, secured the best medical treatment. The remains will be brought to Jaffna for the funeral.

MASTER S. RAJADURAI

The death occurred yesterday of Master S. Rajadurai, son of Mr. A. Somasundaram, Pensioner F. M. S. Railways, and grandson of Mr. K. S. Vijayarathnam, Postmaster, Vannarponne. The remains were cremated at the Villoozdy crematorium.

MRS. A. KANDIAB

The death occurred last night at Kokkuvil of Mrs. A. Kandiah, wife of Mr. A. Kandiah, landed proprietor, Kokkuvil. The funeral took place in the afternoon.

"CONTINENTAL"

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(H 75, 10 8-33—9-2-34.)

Congress Leaders To Confer

PANDIT JAWAHARLAL'S INVITATION

An Informal Conference

Bombay, Thursday

The Associated Press understands that following recent agitation by some Congressmen to call a meeting of the All-India Congress Committee, Pandit Jawaharlal Nehru has invited some prominent Congressmen, including Dr. Ansari, Maulana Abdul Kalam Azad, Mrs. Sarojini Naidu, Mr. K. F. Nariman and others to an informal conference to be held at Jubulpore on December 5 and if necessary on the following days.

Jubbulpore has been fixed as the meeting place in order to enable Mr. Gandhi to be present at these discussions. As far as can be gathered the discussions will mainly centre round the question whether a meeting of the A. I. C. C. should be called and if so when and where it should be called.—(Associated Press of India.)

MR.COREA'S REFORM BILL WITHDRAWN

In View Of Ministers' Proposals

Mr. G. C. S. Corea's Reform Bill was withdrawn at Thursday's meeting of the State Council in view of the Ministers' Memoranda which had gained the support of the majority of the House.

Auction Sale.

No. 4618.

V. Chelliah of Van: West Plaintiff.

Vs.

S. Thambapillai and wife of Do Defendants

In terms of the commission issued to us by the District Court of Jaffna in Case No. 4618, the following properties will be sold by public auction, at the spot, on Thursday, 21st instant at 4 p. m.

PROPERTIES

1. Land situated at Vannarponnai West called "Palluvilthoddam" in extent 4 1/2 Lms. V. C. with house, well, cultivated and spontaneous plantations and bounded on the East by the property of the heirs of Muttachchy wife of Velupillai, North by lane, West by the property of Muttu-Vaitilingam and South by the property of Suntharam wife of Kanakasabai, the whole hereof.
  2. Land situated at Do called "Palluvilthoddam" in extent 1 Lm. V. C. with well, palmyrahs, cultivated and spontaneous plantations and bounded on the East by the property of Subramaniam Samnugam and on the South by the property of Kanakasabai Thirunavukkarasu exclusive of the share of well and the right of way and watercourse belonging to the Western and eastern boundaries in the well hereto; the whole of the remaining.
- MOSES and PONNAPPAR, Commissioners.
- Jaffna, 1st Dec. 1933.  
Mis. 158. 4 12-33.

LETTER TO THE EDITOR

"Catholics Under Heels of Pagans"

AN EXPLANATION

Sir,—I would ask you, in all fairness, to publish the following answer to the letter of the Rev. J. Francis which appeared in your paper of November 13th last.

Firstly, I should like to point out that the letter quoted by you was not written for publication in Ceylon, hence the writer cannot be accused of any desire to wound religious susceptibilities in the island.

Secondly, allow me to draw your attention to the fact that the Rev. Father in his letter, mentions two distinct villages but does not specify them by name.

And the events which he goes on to relate are events which happened partly in one village, partly in the other.

Not being anxious to worry an American or Irish public with Tamil place-names, he has suppressed them and brought together and fused into one letter events relating to both villages.

The villages in question are Pungudutivu and Eluvaitivu and the happenings related in the letter are substantially true.

Thirdly in the letter quoted in your paper are the following words:—"last April the 600 Catholics had their houses set on fire".

In English this sentence can bear two meanings.

It can mean either that some only of the houses were set on fire—or it can mean all of them.

Knowing as we do the facts which occurred at Pungudutivu last April the former meaning is correct; but unfortunately, in the Tamil edition of your paper you have so worded it as to mean the latter.

Fourthly, you preface the Rev. Francis' letter with the following words:—

"We are not aware of any effort on the part of (Hindus) 'Pagans' to force Catholics anywhere to contribute a share of their earnings to the building of any temple"

The following are facts:—

Some years ago the Vellalar community of Eluvaitivu (Hindu) pursued the trade of basket-making.

The baskets were sold by one of their own community and a part of the profits went for the upkeep of the Hindu temple.

Later on the Carrears community of the island (Catholic) also took to the same trade.

But the baskets still continued to be sold by the Vellala contractor alone and the profits still continued to go to the upkeep of the Hindu temple.

The Carrears being less in number and inferior in caste, reluctantly and through fear of consequences, consented to this arrangement.

The then Parish Priest of Kayts and Eluvaitivu, the Rev. Fr. Perussel, bearing of this was indignant and convened a meeting at the Kayts Rest House in 1922 at which the Government Agent and the representatives of both communities were present.

The decision of the G. A. was either that the Carrears be allowed to sell their baskets independently of the Vellalars—or if the Vellala contractor still continued to sell the baskets, that part of the lawful profits should go to the Carrears.

Some time after this, the basket-rent among the Vellalars had been allowed to lapse.

But about the middle of last year the old trouble was reopened.

The Vellala basket-contractor demanded that the arrangement be re-suscitated viz.—that the Carrears should give their baskets to him to sell and the profits to go to the Hindu temple.

The Carrears agreed to this on one condition viz. that part of the proceeds be also given to the upkeep of the Catholic Church.

This the Vellalars refused and threatened to withdraw the dhobies and barbers from the services of the Carrears.

This threat they carried out and moreover they sent the dhobies to wash clothes in the only decent drinking well of the Carrears.

A case was filed against the dhobies by the Carrears and after dragging on for more than a year, was at last decided in favour of the Carrears in the Kayts Court last September.

Lastly, I should like to observe that

GANDHIJ'S TOUR

Rs. 12,000 Collected At Amraoti

HARIJANS PROMISE SUPPORT

Interview With Sanatanists

Betul, Nov. 30.

Yesterday, Mr. Gandhi's programme at Seoni began with a visit to the Harijan quarters, followed by a largely attended ladies' meeting where ladies generously gave money and ornaments for the Harijan cause. The audience contained a fair number of Mussalman ladies also.

At a crowded public meeting, which followed, addressees were presented to Mr. Gandhi by the local Municipality, the Harijan Seva Sangh and Harijans and a purse of Rs. 100 by the people of Secni. Caskets, frames and other gifts were auctioned as usual.

After the meeting was over, Mr. Gandhi gave an interview to some Sanatanists at which certain doubts were cleared.

Mr. Gandhi left Seoni at noon, and reached Chhindwara, where he visited the Harijan quarters, and later addressed a public meeting attended by about ten thousand persons. Three addressees were presented to him by the Town Municipality, by the people of the District, and by the people of of Sansar Tehsil, and also a purse from the public of Chhindwara. All the gifts were auctioned. A casket and a silver tray were sold for Rs. 250 each.

On the way back to Betul, Mr. Gandhi addressed two meetings at Khirwani and Mullapi where addressees were presented to him. Mr. Gandhi advised Harijans to give up carrion eating and to cultivate clean habits. He also advised Harijans to give up drink irrespective of the fact that some Caste Hindus had not given it up, and thus set an example to others in the matter of self-purification.

Mr. Gandhi reached Betul at night. (A. P. I.)

Rs 12,000 Collected At Amraoti.

Akola, Nov. 17.

Gandhiji left Yeotmal early morning yesterday for Amraoti. He addressed a large gathering at Dhamangan and Chandur on the way and made collections. He reached Amraoti at 11. In the afternoon he visited Harijan quarters, addressed meetings of children, ladies and Harijans. He received a fair number of ornaments at the ladies' meeting. The Harijans' meeting was attended by almost all Harijans of Amraoti. In their address the Harijans said they appreciated his work and promised support by internal reform. In the evening Gandhiji attended a function at Dr. Patwardhan's gymnasium where about a hundred Harijan boys displayed various physical feats to the accompaniment of Harijan's band.

The public meeting was attended by about twelve thousand. An address was presented by the Municipality. Loud speakers had been installed and pin-drop silence prevailed while Gandhiji spoke. He laid stress on Municipality's duty to Harijans. The meeting terminated with auction of the gifts. Total collections at Amraoti amounted to about twelve hundred. Gandhiji left Amraoti this morning for Khamsaon.

the word 'Pagan' is not a term of offence to Hindus.

Etymologically it means country-people as opposed to townspeople. (Latin, *Pagus*=country.)

From usage it has come to mean in English all non-Christians.

I am,  
Yours truly,  
Rev. A. Erwin, O.M.I.

[We gladly concede to the request of the writer and publish this rather lengthy explanation. English is not our mother-tongue but we still hold that the definite article 'the' qualifies the words "600 Catholics" and the sentence, therefore, is capable of only one meaning.—Ed. H. O.]



## A SHORT STORY

(Continued from page 1)

now, seat of chaos and confusion, Lakshmi's presence was a gift to me now. She performed all the domestic duties for me. 'Dear Lakshmi! I used to say, "I don't know how I could have pulled on without you?"' Lakshmi used to smile like a child.

'One evening—Oh! alas for that evening!—when I opened the door of my kitchen, I saw my husband seated on a chair with Lakshmi on his thighs with her arms round his neck—the same neck which had so great a charm for me! I could not believe my sight and cursed my squint for playing me false. I rubbed my eyes and looked again. The scene, dear mother, was true, awfully true!

'I ran upstairs and got into my bed. It was getting dark. The ceiling seemed to come down to crush me in my bed; the walls—sweet walls, hung with my Krishen's and mine photographs—came to suffocate me!

'I sank and sank—'Oh mother, why did you bring me to this world—why?' sobbed I. The moon—the pale moon, was mocking at me. I shut the window. The darkness advanced and dedicated to oblivion my outraged sentiments. I forgot all about the situation; only a fever was burning my precious little self. I wished it to burn me to ashes.

'Sleep sleep—I had little of it. I slept by snatches. It appeared to me that... pursuing me. I never tried to understand the situation—Oblivion was the best.

## VIII

'At last the morning broke in the sky and I stole out of the house. The temple of Shri Ram, my morning resort, appeared in view. I had not the courage to enter the temple for fear of detection.... I made a return—I felt I was on a rack.

'I cooled down when I learnt that Lakshmi had run away. So he was mine again—mine. 'My Krishen' returned very late in the night. I crept towards him and catching hold of his feet said, 'Why are you late, my lord?' He didn't make any reply. On my repeating the question he gave me a stern look and said, 'Don't look that way, you frighten me.'

'I threw myself on my bed and wept, without allowing the sobs to reach him in his sleep. I wished I could set right my squint—but I could not do it, mother.

'I waited patiently, trusting time to win him back for me. But time brought forth dismay only! My husband seldom came to his house now. I heard it said that he had fixed Lakshmi in a house outside the city and that he had plunged in dissipation with her. Tongues are not to be trusted, dear mother, and I never believed when I was told that 'my Krishen' had got a son from her and that son was done away with.....

## IX

'All hope died away and hopelessness reigned over me. It gave me a new strength also. Once when 'my Krishen' had come on a short visit—he paid short visits for fear of ridicule or public opinion—I confronted him and cried out, 'Why do you not marry her?—I would make room for her!' 'Where would you go?' asked he. 'Going to die,' cried I, and the room thundered with my laughter. 'Do not mind your debt even,' added I.

'He did not mind what I said; he did not mind me! He was silent like a stone. When he left the house, I also left for joining you—you, my dear mother. On my way was the Shri Rama's temple. I entered and felt overjoyed. 'Won't you take me to you?' said I to Shri Rama. He seemed to me to smile.....

'My illness, dear mother, is incurable. It is death illness. My last request to you, dear mother is to hand over to my 'My Krishen's' receipts, so that I might send them to him. Then alone he can marry her—he is afraid of being sued, prosecuted by my father if he takes any such step. Oh mother, lawful wedlock alone can save him.'

The mother hands over to her the receipt. She sends them to her husband.

'Oh mother, how good and kind you are! Your love for me is unfathomable. Please ladle some water down my mouth—my throat is so dry! And then I would kiss you, mother and....

The mother goes downstairs to get some water. She finds her son-in-law coming running with receipts in his hands.

'I beg forgiveness,' blurt out he. They run upstairs.....The mother tries to ladle down the water down her throat, but the water is obstinate, it wouldn't go down!

(Loy's Weekly)

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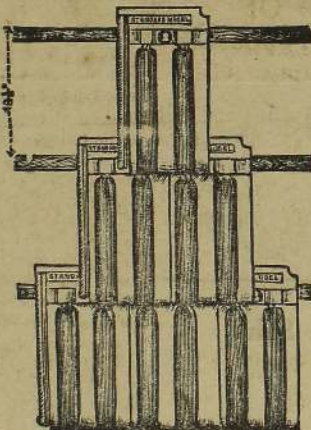
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