

Mahatma Gandhi And Jawaharlal Nehru

EXPERIENCED TEACHER AND WORTHY PUPIL

Where They Differ And Agree—A Study

By Raghukul Tilak.

TO think of Mahatma Gandhi and Pandit Jawaharlal Nehru is to think not merely of two great personalities but of two mighty currents of thought and action. To understand them is not only to understand India we see, but to know how she is going to shape her immediate future.

There are three great motive tendencies at work behind our present national movement finding varying expression through both the Mahatma and the Pandit. The first is the common desire for independence drawing its inspiration from the very heart of human nature. The second is the reaction against the so-called western civilisation inspired by the general renaissance in art and religion. And the third is the impact of world forces finding its expression in advanced theories of a new economic organisation. The first admittedly finds its English expression alike in Gandhi and Jawaharlal. The passionate desire to see India free apart from personal affection, is the closest link between the two. But the other two reveal not so much their affinity to their fundamental differences. Gandhi is a revivalist and would not care much for a free existence which did not rest on religious idealism as a fundamental basis. Jawaharlal on the other hand is a thorough-going realist having little use for God and religion and anxious above all to see India reconstruct her social organisation on an up-to-date economic basis. We can perhaps say, that he is an extreme individualist in religion and a radical socialist in politics. Gandhiji can be called an individualist in religion only because of his broad tolerance, while his socialism is diluted with so much of religion and ethics that we doubt if we can call him a socialist even in the mildest sense of the word. In face of this to say that the differences between the two are merely temperamental looks more like an answer to the prophets of an imminent split than a fact which can stand to reason.

Different Conceptions of Life

In fact their very conception of life and its purpose is different. Gandhiji believes in attaining Godhood by transcending our animal existence. Jawaharlal's God is humanity itself and he worships it by stirring for a just and balanced enjoyment of life for every one of its members. Hence the almost mediaeval simplicity of one and the highly cultured modernism of the other. Hence also the difference in their conception of Ahimsa. To Gandhiji it is a part of his being and its complete realisation perhaps

much more important than the mere freedom of a country. Jawaharlal, on the other hand, while he is not blind to its moral sublimity, sticks to Ahimsa chiefly because of its being the only practical way. One would have it work through conversion; according to the other it can work mainly through coercion, and so with khaddar. For Gandhiji spinning is a sacrifice and the universal use of khaddar would mean the actual realisation of Swarajya. For Jawaharlal it is a good weapon against foreign exploitation and an excellent political badge because of the outward levelling it brings about. Whatever benefit it confers on the starving peasant is permanent in the eyes of one and a mere stoppage in the eyes of the other.

How They Reconcile

We are told Jawaharlal is not interested in Harjan work. Nor is he always repeating the necessity of Hindu-Muslim unity. The reason is obvious. To him the problem is essentially economic and ultimately political. It is bound to solve itself as soon as we have solved the political problem and reconstructed life on a new economic basis. One can take it that the omission in his letter to the Mahatma of all reference to the constructive programme of the Congress was not merely accidental.

With such differences in outlook how is it that these two very energetic and every self-assertive persons have been working in close co-operation so far? Only in one way. With all his hereditary self-assertiveness and his frequent outbursts of temper Jawaharlal has also the modesty of a truly great man and has always bowed before Gandhiji's superiority just as (the analogy must not be stretched too far) Trotsky bowed before Lenin. He has often fretted and fumed against the Mahatma's enigmatical methods but the parting of the ways has never come. He might have unconsciously felt that if he broke away from the Mahatma he might find himself at the head of a disciplined battalion but at the same time lose all chances of inheriting the supreme command. To speculate whether it would have helped to clarify issues if he had boldly chalked out a line of his own is at best a profitless task. As it is there is always a leftward tendency among the more ardent spirits in the Congress specially whenever there is dissatisfaction with the Mahatma's ways. If the process continues and Jawaharlal ultimately succeeds in winning away the whole Congress by reconciling it to a new synthesis of his own between Gandhi and Marx his statesmanship and foresight will have amply made up for whatever he seems to lack in boldness and initiative at present.

Who is in the Right?

In the meantime it would be no use blinking the differences between the
(Continued on Page 4.)

EDUCATION IN MALAYA

Protest Against New Policy

INCREASE OF SCHOOL-FEES

Petition by 14 Associations

Kuala Lumpur, Nov. 18.

A petition protesting against the new educational policy in Malaya was recently submitted to the Governor by 14 associations in Singapore. The associations are: Straits Chinese British Association, Eurasian Association, Indian Association, Moslem Association, Indo-Ceylon Club, Tamils' Reform Association, Ceylon Tamils' Association, Singapore Chinese Chamber of Commerce, Chettiar Chamber of Commerce, Clerical Union, Chinese Christian Association, Singapore Shorthand Writer's Association, and Chinese Students' Literary Society.

The petition which was signed by two delegates from each association, states:

By notification in the local press Government has intimated that all pupils entered on and after January 1, 1934, will be charged the new scale of fees as set out in the Council Paper No. 93 of 1932.

"Matter of Policy"

From recent speeches made at meetings of the Legislative Council of the Colony by responsible Government officials, the petitioners have been led to the inference that the proposal to increase school fees is a "matter of policy", and they have naturally concluded that Government is proposing to give effect to a change in its present educational policy.

With due respect the petitioners crave leave to submit (a) that the time is inopportune to effect any change and (b) that, if a change must be made it may well be aimed towards the accomplishment of the great British ideal of free elementary knowledge of the English language for all, with adequate fees for secondary education, but with ample provision for scholarships for intelligent students, who are poor and are, in consequence, unable to pay such fees.

A Suggestion

If Government is not able to provide free elementary English education to children born in the Colony, the petitioners take the liberty to suggest that the charge for such education may be made comparable with that existing in other parts of the British Empire, which works out as equivalent to a maximum of \$2 per mensem and for secondary education a fee of \$5 and \$7 per mensem is suggested as adequate, dependent on the results of an annual qualifying examination.

It has been contended by Government that the present educational policy tends to turn out annually large numbers of young men fit to become clerks only, for whom employment cannot readily be found and who naturally swell the ranks of the unemployed.

The petitioners submit that the remedy for this lies in the provision of more vocational and trade schools.

(Hindu Cor.)

The Ethics OF Fasting

ITS CURATIVE VALUE

Some Authentic Cases

Mr. E. S. Pillai, writes in the "Health":

Fasting has in these days acquired a prominent place in the minds of men in view of the fact that one of the great leaders of men has resorted to this course to attain certain ends. It will therefore be worth while to examine the question rather critically in order to ascertain what effective purpose it serves in human economy. Religious fasts like Lent among Christians, the Ramzan among the Muslims, and the frequent New Moon and other abstinences among Hindus were imposed not only as a spiritual discipline but as a cure for many of the ills which flesh is heir to, by the wisdom of the early founders of religions. But the curative potentialities of fasting have been brought to new light only recently. Fast has become a popular institution in America, thanks to the efforts and success of its champions, prominent among whom stands Bernan McFadden. In England, however, fasting is scarcely known, though there exists a 'Nature Cure' Establishment in the midst of beautiful scenery and where invalids fasting their way back to health are literally starving to life, to use an enigmatic phrase. Doctors, and expert medical men have pronounced such cases as 'chronic' and 'incurable', but they live today to tell the amazing tale.

Authentic Cases

Proper nourishment and proper elimination conceded, the normal state of the human body is health. Abnormal nourishment and abnormal elimination are the real causes of ill-health, sickness and disease. Logically, the method of cure in such cases is to stop the intake of nourishment entirely so that the body may devote its energy otherwise expended, in assimilating food and eliminating the toxins responsible for the ill-health. Be the disease, acute or chronic, be its symptoms and name what it may, the cure is to fast and permit the body to get on with its work. The following authentic cases have come directly under the notice of a leading physician. A sixty year old man, weighing 16 stones, was physically a wreck with an abnormal blood pressure of 220. Several doctors gave up his case as hopeless. A brief fast improved him so much that he determined to go to a Nature Cure Establishment, and to fast indefinitely, not unto Death but to fast till he regained his health. Fasting for thirty days on the juice of three oranges daily, for thirty days on water, for twenty days again on the juice of three oranges daily, and finally for twelve days on the juice of six oranges daily, this chronic regained his normal state of health. This was in 1927. During the entire fast of ninety two days, he declared that he felt 'splendid'. He walked, and smoked his pipe. His weight towards the close of his fast came down to 61 lbs. and his blood pressure towards the close of the first thirty days' fast was reduced to 130. Gradually he got back to food and within a fortnight his blood pressure returned to 135—to below the normal for a man of his years. Several such instances may be multiplied, but space forbids.

A Warning

The craving for food vanished after
(Continue on Page 4)

ON ITS LAST LEGS?

The Jaffna Cheroot

TIMELY ATTENTION NEEDED

What Scientists Can do

The passing away of the Jaffna Cigar, should the sad event be allowed to occur, will be mourned in every part of Ceylon.

Thus concludes a leader in the "Daily News", commenting on the present plight of the Cigar industry in Jaffna.

The contemporary says:—

The State Council has voted a salary of Rs. 8400 per annum for an industrial chemist who will be required to answer questions about the manufacture of soap, lead pencils, tea chests, biscuits, etc. It is a pretty tale of a window dressing and we do not think that a man, even if paid twice the salary could be found to make good in all the directions except in a very superficial manner. Nothing will be gained by vague and lofty aspirations about the industrial regeneration of the Island. What is required is to take in hand a few industries which have a reasonable chance of success. For, in these days of mechanisation, vast quantities of capital are required to beat the large combines at their own game and Ceylon cannot hope to undersell foreign manufacturers in many articles of common use without raising high tariff walls. Even the British Dominions with advantages not shared by Ceylon have found, through bitter experience, that promiscuous industrialisation raises more problems than it solves.

Jaffna Cigar.

There is one industry in Ceylon which is steadily going down, but to which little attention seems to be paid from a scientific point of view. We refer to the Jaffna cigar industry. Notwithstanding the depression, Ceylon imports about a million rupees worth of manufactured and unmanufactured tobacco every year and there is evidence that a new generation of smokers is coming into existence which knows not the Jaffna cheroot. Even the humble Indian beedi, smuggled through the northern peninsula, is making inroads into the Jaffna cigar trade. The uneven quality of the cigars sold in the bazaar is the chief enemy of the trade. The cheap cigarette is preferred because it is a clean smoke and because its quality can be depended upon. Yet there are thousands of smokers throughout the Island ever in search of a Jaffna cigar that will burn evenly and not taste too much like burnt leather.

Scientists Must Rescue.

The many excellent schools of Jaffna send out budding scientists to the University College but science is about the last thing that has been brought to the service of the cigar industry. The methods of manufacture are altogether too primitive. No attempt is made except in one or two factories to grade the cigar or ensure quality. The industry in consequence is destined to a lingering death unless a more enlightened policy is followed whether by the adoption of co-operative methods or some process of rationalisation. Although the Jaffna cheroot is manufactured in the north the industry benefits numbers of people in other parts of the Island. A large portion of the tobacco crop of the Central Province is sold for use as wrappers for the Jaffna cheroot.

Notice

Wanted by an old and well established Life Office gentlemen of influence as representatives for Jaffna for whole or part time work. Good prospects for F. M. S pensioners.

Apply,
"Life"

C/o. "Hindu Organ".
(Mis. 164 7 & 11)

NOTICE.

The undermentioned Government Timber at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Dry Zone Division, Jaffna, on Tuesday, 19, 1933 at 9-30 a. m.

Lot 1 50 Palu logs
Lot 2 10 Satin logs

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

A. E. LUSHINGTON
Actg. Conservator of Forests
Office of the Conservator of Forests
Post Office Box. 500,
Colombo, 7th December, 1933.
(G.34. 7th)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 8392.
In the matter of the Estate of the late Ponnachy wife of Kandappan Sittampalam Velupillai of Karavetty

Deceased.

Kandappan Sittampalam Velupillai of Karavetty West

Vs.

Petitioner.

1. Sinnachy daughter of K. S. Velupillai

2. Sittamparapillai Kandappu of Karavetty West

The 1st Respondent is a minor by her guardian-ad-litem the 2nd Respondent

Respondents.

This matter coming on for disposal before C. Cumaraswamy Esquire, District Judge, on the 22nd day of November 1933, in the presence of Mr. K. Muttukumaru Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner be declared entitled to take out Letters of Administration as the husband of the deceased and that Letters of Administration to the estate of the said Ponnachy be issued to him unless the Respondents or any other person shall appear before this Court on or before the 18th day of December 1933 and shew sufficient cause to the satisfaction of this Court to the contrary.

Sgd. C. Cumaraswamy,
The 24th day of District Judge.
November 1933.
(O. 30. 7 & 11.)



Hindu Organ.

THURSDAY, DECEMBER 7, 1933.

EQUAL SEATING IN SCHOOLS.

—O—

FEW PEOPLE THERE CAN BE IN these days of enlightenment and progress who would honestly question the right of children of the depressed classes to equal-seating in schools supported wholly or mainly with funds provided by Government. The age when distinctions based on social and economic necessities held sway has almost passed away and the individual is gradually coming into the realisation of his own dignity and worth in a manner scarcely appreciated by the orthodox who have their head in the past and the heart in the present. The orthodox party who refuse to recognise the demands of the age and adjust themselves to the altered situation must be content to be left behind on the platform and tearfully accept defeat by the

Time-Spirit. The urge to break up the old barriers and declare the brotherhood of man is spreading out in such powerful currents in all directions that the old distinctions cannot stand the onslaught of new and progressive ideas. Here and there an ancient villager might deplore the changed outlook of an educated son of his and encourage the old-fashioned views of his other grown-ups. But, the combined opposition of father and sons could prove no more effective than the threats, imprecations and broom-stick of MRS. PARTINGTON to keep back the waves of the Atlantic. The spirit which animated and sustained in the past the relations between the touchables and "untouchables" has altogether disappeared. The deference paid to the touchables is purely ceremonial and formal. No one knows this better than the caste man who, sometimes in his hurry not to miss the compliment, nods approvingly before his humbler fellowman has bared his shoulders or bowed his head.

RABINDRANATH TAGORE in a recent lecture in Bombay summarised the situation in the following words:—

"The moral distance which we impose upon men to whose physical proximity we come for exploitation is immense. This makes them appear so ridiculously diminutive as to be dimly recognisable by our conscience. It smoothes our path of self-seeking to think that others are absolutely other than ourselves, that their human value is represented in coins that have an utterly different mintage from those which we claim for our own."

The great movement for the removal of untouchability in India inaugurated by MAHATMA GANDHI cannot fail to bestow its blessings on Hindu Jaffna which cannot refuse to be influenced by the social and religious movements in India.

Educated and intelligent sections of the people are all in favour of the gradual removal of social disabilities that cruel custom imposes on humble classes of people. If equal-seating in schools has not been accomplished in every village in the Province, it is entirely due to the existence in some places of reactionary groups who honestly think that any relaxation of caste-observances would ruin society and bring discredit on religion. It is certain that with the growth of public opinion and the spread of education and the stimulating example in India, the orthodox party will find its supporters deserting the ranks and the enforcement of the rule regarding equal-seating will not be followed by consequences such as those reported by a correspondent in this issue. Persuasive methods are by far the best to overcome opposition to equal seating in a school. Obstinate elements however, cannot be won over by such methods and it might become necessary to put the law in motion. Equal-seating is a powerful weapon to stir up the public conscience and we admit that the school is the best place, and youth the best time, to imbibe the lessons of equality and brotherliness. But we submit that the Department of Education should hasten slowly. No excuse should be given to the opposition to stiffen. There must not be the least show of defiance to the popular attitude in the neighbourhood of the school. Parents and guardians should be approached first and the neighbours persuaded to view the ex-

periment with some indulgence before the rule is enforced. In any case, we believe, it is the duty of the Department to protect and indemnify school authorities from loss or damage consequent on carrying out the orders of the Department. Children withdrawn from a school as a protest against equal-seating should be denied facilities to join other schools and any loss in the grant payable to the school should be made up by a special contribution from the Department. Thus alone could the rule regarding equal-seating be enforced without loss or damage to institutions which have been built up at great expense and sacrifice in some parts of Jaffna.

THE GHEROOT INDUSTRY

There is not the least doubt that the Jaffna Cheroot industry is in a parlous condition. Statistics are not needed to convince anyone of the fate which has over-taken the industry. The proverbial man in the street knows to what extent cheap cigarettes and beedes have invaded the home of the cheroot industry in Ceylon. It is deplorable to note that even cheroot Mudalalis and their sons have transferred their fancy to the imported article. Not infrequently does one come across even cheroot factory hands delighting in fashionable beedes. The reason for the disrepute into which the Jaffna cheroot had fallen is not far to seek. The manufacturers had their eyes fixed on profits regardless of the taste of the consumer and the state of the market. Each Mudalali does his best to go one better than his rival and in this endeavour to outwit the others he loses the touch with the market. He often carves out a small area for the sale of his cheroot and is busy with devices to keep others out of his preserve. While each one is thus busy the market is exposed to exploitation by the foreign manufacturers who secure their position by the superior organisation and backing of capital, once they get a foot-hold in the market. It is not surprising that the cheap cigarette should oust the Jaffna cheroot in many provinces. There is also the petty mudalali with a small capital who buys cheap and rubbishy leaves and puts on the market cheroots which, in appearance, cannot be distinguished from the genuine article and helps to strengthen the prejudice against the Jaffna cheroot.

The situation cannot be retrieved unless the manufacturers awakened to the serious conditions, internal and external, that threaten to ruin their business and take measures betimes to stave off the disaster. The manufacturers must realise that without expert advice and guidance they cannot regain their market. An expert from one of the cigar manufacturing towns in India will be able to help the trade to recover its lost market. A small contribution from each of the manufacturers and traders in Jaffna should provide a fund to pay for expert assistance in securing the present market and exploring new markets for the Jaffna cheroot.

Weather

The weather which continued to be warm and sunny turned out to be wet and squally since last night. There is such a stillness in the sky that a blowing might be in store as it happened last year and the year before it,

Shastras And Social Reforms

AN INTERESTING DISCUSSION

—O—

MADRAS, Dec. 3

An interesting discussion on "Shastras and Social Reforms" took place last evening at the Ranade Hall, Mylapore, when Rao Bahadur C. V. Krishnaswami Aiyar delivered a lecture on the subject with Mr. K. S. Ramaswami Sastriar in the chair.

Mr. Krishnaswami Aiyar said that by Shastras he meant organised and systematised knowledge. But that was not the sense in which the term Shastras was used in controversies concerning social reforms. The Shastras one should have in mind in considering questions of social reforms were the Shastras that really counted and which tended to benefit humanity and the religious life that one ought to live. On a consideration of this subject, the lecturer went on to state that there were three or four distinct schools of thought. There were those who thought that Shastras were nowhere and that if Shastras did not agree with reason, they should be thrown aside. As regards that school of thought, it seemed to him that that attitude merely indicated the old dispute between authority and reason. Those who agreed with that school of thought, should as well remember that there were certain matters on which it was impossible to depend purely upon reason. Great scientists of modern times had conceded that point. There were other ways to arrive at truths than mere reason. This argument would equally apply to those who merely depended upon intuition. Therefore, reliance on mere reason or intuition was as unsatisfactory as mere reliance on Shastras.

The Last Word

The second school of thought represented the other extreme section. They would say that Shastras were the last word on social changes. They asserted that the great seers had expounded all things for their guidance and unless they too were such wise men made of the same calibre as the great ones of the past, they would do well to keep up to the past. There was nothing for them superior to the Shastras. The weakness in the attitude of the school of orthodoxy was this. They were forgetting that the world was not static and that even the very Shastras had provided for changes. The third school of thought consisted of those who were of the view that where the Shastras were opposed to natural laws, those things were not matters on which they should look into Shastras for guidance. This sort of attitude was somewhat dangerous; because what one considered as a natural law might not be so in the eyes of another.

The fourth set of people were those who agreed to social reforms if those reforms did not come into conflict with the traditional interpretation of Shastras and Vedas.

Interpretation

The speaker proceeding, stated that the interpretation of Shastras was the ground on which there was much scope for investigation and search. When there existed difference of views on the ultimate questions of realities, like Prakriti, Purusha or Maya, there was bound to be difference of view on the interpretation of shastras concerning social changes. Therefore one need not be accused of insincerity or torturing the texts if he took a different view from the traditional interpretation. This line of approach the lecturer concluded by saying afforded a hopeful ground on which one could act and all the important social reforms could easily get the support of shastras. Of course there were certain rules of interpretation and they must be followed. If that procedure was adopted there would be very little room for the orthodox and the reformer to disagree or to come into conflict. It was only when one insisted on traditional interpretation that the trouble had to be met with. If they examined the shastras on the

line he had suggested they would find that their books were not so stupid as one school of thought contended nor so sufficient as the orthodox represented them to be. There was a via media and such a course was not new to the Hindus. Unless such a course was pursued and a settlement arrived at, he was afraid petrification would set in to the detriment of the whole community.

A Discussion

A debate then ensued. Mr. R. Venkatesan, said that in matters of social reform they should not allow the dead to dictate to the living who should adjust themselves with the progress of society.

Mr. S. K. Yegnanarayana Aiyar said that they could not say that their ancestors had exhausted all wisdom. While they should revere and respect the accumulated wisdom of their race, they could not stick to the four corners of the shastras and refuse to be guided by the experience gained by human race after the shastras were expounded. Their attitude should be that of a discoverer of truth.

Mr. K. V. Sessa Iyengar was of the view that intellectual freedom was the heritage of man and they should try to bridge the gulf between conduct and knowledge. New needs and desires had sprung up which could not be satisfied by any method of interpretation of shastras. He would suggest legislation to tackle social reforms after holding a commission of inquiry into present conditions and not to adopt coercive methods.

Need for a Parishad

Mr. T. R. Venkatarama Sastriar said that he was a reformer and at the same time a worshipper of shastras. He did not see any conflict between shastras and social reform. He did not think legislation was the proper substitute. They should first understand their shastras. If they did so, they would see that shastras did not give any final opinion on subjects dealing with Dhristas; it was only for Adhristas, (unseen) final decisions were given. They could ignore the collective wisdom and experience of the race and leave themselves purely to be guided by the steady light of reason. To do so would be to ignore the experience of every day. His own view was that there should be a parishad to decide the questions agitating their minds. Such methods were not alien to them. In the process of revelation that was coming to them, let them not be guided by individual reason alone, but their acts should be tested by the collective reason of the group to which they belonged. He wanted them to bestow more thought on these problems and should see that the change they wanted to effect was consonant with the traditions and experience of their race and in the highest interests of the society.

Mr. C. V. Krishnaswami Aiyar after replying to the points referred to by the speakers suggested that a Chair for the study of Dharmasastras should be instituted in their University.

The Chairman's Remarks

Mr. Ramaswami Sastriar, in bringing the proceedings to a close, stated that he was of the view that the Shastras were the revelation of God to man. They were not the domination on the living by the dead, but were the guidance for the living by the ever alive. Their present duty was to find out the greatest common measure of agreement among the different schools of thought on the subject. Social reformers were so busy with the means that they were oblivious of the ends to be achieved. The orthodox, on the other hand, were thinking more of the ends than of the means. The Shastras contained clear enunciation of the ends and in some places there was not a clear enunciation of the means or the proofs necessary to achieve the ends. The spirit of the Shastras was for the attainment of individual and social happiness and he believed that was also the object of social reformers. Therefore there need be no conflict between the two if they approached the

(Continued on page 3 Col. 1.)

Colombo Proctor Jailed

MISAPPROPRIATING JAFFNA WOMAN'S MONEY

Two Years' Rigorous Imprisonment

Mr. F. W. de Vos, Proctor, Colombo, was charged in the Colombo Police Court on Tuesday before Mr. E. H. R. Tenison, with criminal breach of trust in respect of two sums of Rs. 10,000, and Rs. 5,000, entrusted to him by Mr. Allen Lee de Alwis, of Colpetty, and Messrs. Potger and Keyt, Proctors, Badulla, respectively, as agent of Mrs. N. Kandiah of Jaffna.

The accused was charged in the alternative with misappropriating the amounts.

Mr. M. F. S. Palle, Crown Counsel, prosecuted, and Mr. R. L. Perera, K. C., with Mr. E. F. N. Gratian, instructed by Mr. J. W. Wijeyesinghe, appeared for the accused.

Mr. Pereira said that, acting on his advice, the accused was pleading guilty to the first and third charges. He asked that the accused be tried by the Magistrate in his capacity as Additional District Judge.

Mr. Palle said that before sentence was passed, he wished to place certain facts before the Court. The accused was charged on the first count with having, in the month of July, 1931, committed criminal breach of trust in respect of a sum of Rs. 10,000, received by the accused for his client, one Mrs. Kandiah. The third charge was that in October 1931, the accused committed criminal breach of trust of a sum of Rs. 5,000, received by accused, for Mrs. Kandiah. He submitted that on those two counts the accused could be sentenced to undergo a term of two years' rigorous imprisonment on each count, aggregating four years.

After Counsel had addressed the Court the Magistrate said that he would make his order on Thursday.

Mr. Pereira said that the accused had come prepared to go to gaol and he would much rather that he was sentenced today.

The Magistrate made the following order: "I certainly feel that accused has taken the wisest course in admitting his guilt and he deserves some credit for this, but one has to consider the unfortunate lady, who lent the money, who has apparently lost most of it. Clients in entrusting their money to proctors and notaries should be able to feel that such moneys are safe and it is to this end that the law should be devoted. Taking all the facts placed before me I consider that the ends of justice will be met if I sentence the accused to 18 months' rigorous imprisonment on the first charge and six months' rigorous imprisonment on the second charge, the sentences to run consecutively."

(Continued from page 2 Col. 5)

problem in the right spirit. Society wanted order and progress. Unless there was a balance of the elements of order and progress, chaos would result. The vitality of the Hindu thought and culture was due to the enunciation of the principle of order and progress for the welfare of the society. The shastras also were based on the spirit of discontent of the spiritual man and social reform was also based on the spirit of discontent of the materialistic man. They must therefore try to bring about a harmony between the two. There was no need for them to be in hostile camps and he was glad that the lecturer had suggested a via media. The whole problem, the Chairman concluded by saying, depended upon the view they took of life. Life in his opinion was a pilgrimage and not a place of pleasure. This world was only an inn in that pilgrimage. They must view things from this stand point and guide their conduct accordingly. The meeting then terminated.

LETTER TO THE EDITOR Equal Seating in Schools

Sir.—I trust you are aware of the serious disturbances in many villages in Jaffna in 1929 in consequence of the introduction of equal seating in schools. It is a well known fact that a large number of schools were burnt down by rowdies on account of the bitterness of feeling caused by the thoughtless introduction of an innovation at a time when the country was not prepared for it. Any man of common sense will readily admit that an age long custom cannot be done away with by the formulation of a rule and by seeking its enforcement by means of intimidation. The school authorities cannot but obey any rule which might cost them the grant-in-aid paid by the Department from the general revenue of the country.

No sensible person will gainsay the fact that the time has come when the school authorities should give in their schools equal treatment to all the children studying in them, regardless of their caste or creed or any other consideration. The grant of all the assisted schools, both English and Tamil, is paid from the general revenue. But the same Government never thought of doing anything contrary to the existing customs of the country till about four years ago, as they knew well that serious disturbance of the peace in the country would result, if any such thing were attempted. The children of the depressed classes were receiving education in many schools under certain conditions which were conducive to the peace of the people of the country as a whole. The Department sought to introduce equal seating in schools about four years ago by the formulation and enforcement of a rule by which grant was withheld from schools which were not prepared to give equal seating to all the children studying in them. Not a little was the bitterness of feeling evident among the people of the country in consequence of the rule, according to which there was not much scope for the school authorities to prepare the minds of the parents and guardians of the children studying in their schools before the introduction of the innovation.

Some members of the Education Department were carried away by emotion to such an extent that they even thought that the school authorities who were not prepared to introduce equal seating into their schools all at once were trying to thwart their authority and should therefore be made to lose their grant. It is on account of the fear of losing their grant that many school authorities introduced equal seating in their schools with disastrous results. Some of the so-called high caste people who are not well disposed towards the authorities of any school have now an excellent opportunity of harming these schools by setting up a number of people of the depressed classes to send their children to that school. They know well that if these children are admitted and given equal seating, a number of the children of the touchables will be withdrawn from the school and consequently a number of teachers will also be compelled to leave the school. The mischief-makers know well that the Department is always ready to enforce the rule by intimidation, regardless of the magnitude and nature of the loss that the school authorities may be compelled to sustain. As soon as a petition is sent to the Director by a member of the depressed class, the Divisional Inspector is asked to hold an inquiry without in the least making an attempt to ascertain the correctness of the statements made in the petition. There have been cases of petitions sent against school authorities by members of the depressed classes who do not live in any part of the world. But even in the case of these imaginary petitions, dates are fixed for the inquiry and Inspectors go to the schools concerned for holding the inquiry but are thoroughly disappointed to find that the petitions have been cooked up by some wicked and unknown people, to find out whom no serious attempt is ever made by the Government.

So recently as the 29th ultimo the Head Master of the Mallakam English School who was forced by the Department to admit children of the depressed classes and give them equal seating was assaulted by a rowdy of the place who happened to be the brother of a pupil studying in the school and who was not satisfied with the action of the Head Master in admitting children of the depressed classes. The sensible people of the

Mahatmaji And Boatmen

A REQUEST FOR WASHING HIS FEET

An Accident

Damoh, Dec. 2.

As Mahatmaji was about to cross the Nerbuddha at Barmanghat yesterday morning, the boatmen, who were to carry him across, approached him with a request that they should be allowed to wash his feet first, and refused to row unless he acceded to their request.

Some time later, Nanhibai, a ten-year-old Kachi girl, in her eagerness to see Gandhiji was knocked down by Mira Ben's car, but received only minor injuries. Mira Ben attended to the girl's injuries, and she was admitted in the Deori hospital. Mr. Gandhi, on learning of this incident, visited the hospital and cheered up the little girl, who unmindful of her injuries, was delighted to see Mr. Gandhi.

(United Press of India)

DR. TAGORE'S UNIVERSITY

Poet's Appeal for Help.

Bombay, Dec. 2.

An appeal to the public to help him in the establishment of his university on a sound and permanent basis, was made by Dr. Tagore at a reception held in his honour by the Indian Merchants Chamber.

The poet said that he had struggled for thirty-two years in the service of the motherland, but had not received enough response in India. On the other hand, he received greater encouragement from the countries in Europe and America. He said that Indian culture was recognised by every country in Europe, and these were hoping that India would give her wisdom to them. He added: "It is a glorious thing, indeed, for us, but when they come to our doors, would you send them to universities which are only dim imitations of their own institutions?" In conclusion, the poet appealed to the public to give wholehearted support to his mission, so that the dream of his life might be realised.

Seth Mathuradas Vissanji, welcoming the poet, said that he must be taken by the people of Bengal and Bombay to place the Vishwabharati on a sound financial basis and to relieve the poet of this burden.

Seth Vissanji donated Rs. 1,000. The urgent necessity of creating a Chair for Hindu Culture at Shanti-Niketan was stressed.

Dr. Tagore and his party, it is understood, are leaving for Waltair on the 5th instant. The poet will deliver three lectures under the auspices of the Andhra University.

place seem to think that the Head Master was not wise in failing to appraise the Education Department of the difficulties and troubles involved in obeying the rule.

Equal seating has been introduced with success in many schools and can be successfully introduced in many other schools where it is not now in vogue, if the school authorities are given some time for the preparation of the minds of the people and are allowed to remove the age-long custom and introduce the innovation gradually and not all at once. The Director of Education will be doing bare justice to the school authorities, if he will not insist on the immediate introduction of equal seating but give them enough time to do it gradually and tactfully by making the people realise the desirability and necessity of treating all pupils alike. The successful introduction of equal seating in all the schools in the Island is only a matter of time and it will certainly not be long before every school in this country takes pride in saying that equality among human beings is practised more in a school than in any other place.

SPECTATOR.

A LAKH FOR POLITICAL WORK

Late Mr Patel's Last Will

Bombay, Dec. 4.

Mr. Gordhanbhai Patel, in a statement to the "Hindu", throws light on the will left by Mr. V. J. Patel to the people of India. Mr. Gordhanbhai says:

"I find that considerable speculation regarding Mr. Vithalbhai's last will prevails in the public mind. I am in a position to state that he, as was expected of him, by his countrymen, has left a substantial sum of money, amounting to about one lakh of rupees, to be spent for the political uplift of India, and preferably for publicity work on behalf of India's cause in other countries."

Regarding the cost of treatment abroad, and certain statements appearing in the Press concerning the payment of the expenses incurred for the conveyance of the body to India, Mr. Gordhanbhai says that every expense incurred for Mr. Patel's visit to Europe, for his treatment in Geneva and elsewhere, as also the cost of embalming the body has been defrayed from the moneys left by Mr. Vithalbhai himself. (Hindu Cor.)

PUNGUDUTIVU RIOT

Trial Before District Judge

The Pungudutivu Riot case has been taken up for trial today, before Mr. C. Coomaraswamy, District Judge, Jaffna. 47 accused are standing their trial. Mr. E. H. D. Gunasekera, Crown Counsel, is prosecuting. Mr. Aelian Perera, instructed by Messrs K. V. Rasiah and Sam A. Sabapathy is defending the accused.

Supreme Court

With the return of the Chief Justice to the Island, Mr. Justice Maartensz, who was acting, assumed duties as Commissioner of Assize. Mr. W. E. Barber, who has been Commissioner, goes on leave.

Notice to Correspondent

MR. S. W. RAJARATNAM:—No purpose is served by publishing your letter in December when the collection you refer to took place in November.

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. Wiyitalingam,

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

been receiving free tuition. His benefactions have always been unostentatious and deserving. An ardent supporter of deserving causes, his generosity never encouraged idleness. The branch dispensary at Tondamanar, opened by Government through his intervention is even today housed in one of his buildings.

As a mark of respect his business establishments at different centres in Jaffna and the two schools were closed for 4 days.

Mr. Veeragathipillai leaves behind his widow, his sons—Mr. Suppiah, Dr. Duraiswamy, Mr. Rajaratnam, Rev. Fr. Theodorus and Mr. Raja segaram—his daughter Mrs. Mullaivanam, his brothers Messrs. Kandiah and Ramaswamy, his sister Mrs. M. Kathiripillai and a host of grand children, great-grandchildren and other relatives to bemoan his loss. —COR.

Death Of Renowned Octogenarian

THE LATE MR. S. VEERAGATHIPILLAI

From Poverty To Prosperity

The remains of Mr. S. Veeragathipillai whose death was announced briefly in our last issue, were cremated at the Tondamanar crematorium in the presence of a vast crowd of friends and sympathisers from all parts of the peninsula. The deceased was 83 years of age and was in the best of health attending to his normal round of duties until about a month ago he complained of persistent disorders in the stomach and left for Teldeniya, where his son Dr. Duraiswamy, District Medical Officer, was treating him in consultation with Dr. Lucian de Silva from Colombo. Dr. Spittel, Dr. Somasundaram and Dr. Ramaratnam from Kandy and Dr. Subramaniam from Jaffna. Mr. Veeragathipillai passed away peacefully on the morning of the 30th ultimo. His remains were embalmed and enclosed in an oak coffin mounted in silver and inlaid with gold and brought by car to his residence at Tondamanar the same day. The next day the funeral rites were performed by Mr. V. Suppiah, the eldest son of the deceased, assisted by the family priest. The ceremonies over the bier was placed in a beautifully decorated palanquin. The cortege left the residence at 12.30 and wended its way to the crematorium, headed by children bearing flags and singing songs and followed by a band of songsters singing hymns in praise of the Lord.

A Life Sketch

Mr. Veeragathipillai's life is one that should inspire young men, as that of one who by dint of his personal endeavours built up a huge business from humble beginnings and became easily the richest man in Jaffna.

Born in 1850, Mr. Veeragathipillai was the second son of Mr. Kathirgamar Sinnabhamby of Tondamanar, at that time the leader of a respectable but indigent family. It had seen better times, but the childhood of Veeragathipillai were days of privation and hardship. His school education merely consisted in the ability to read and write Tamil tolerably. It in his later day he struck every one as a cultured man, it was entirely due to his insatiable thirst for knowledge.

With this meagre education he sought employment under the late Mr. Pakeer Meera, the then millionaire of Jaffna who had extensive business dealings in Malabar. The integrity, honesty and the inborn business acumen soon won for Mr. Veeragathipillai the confidence and admiration of his principal that he was sent in charge of the latter's business establishment in Malabar. On his return he resigned from Mr. Pakeer Meera and started a business of his own, which formed the nucleus of his subsequent extensive trade in paddy, rice, tles, timber, tobacco and other articles of commerce. Paddy, the staple food of the Jaffna man, was at that time mainly imported from the Arakkam district in Burma by the Nattucottai Chettyar community who were virtually holding a monopoly in the trade. Nothing daunted Mr. Veeragathipillai with his slender resources started ordering paddy shipments direct from Arakkam and when he experienced obstruction in the form of enhanced freight, he purchased sailing vessels of his own. He had the foresight to increase the number of vessels when freight was high, and reduce his fleet when freight dropped.

Founder of Schools

As a philanthropist he was unqualified in his generation. Realising the educational needs of his village, he opened a Tamil and an English School twenty years ago. At a time when caste prejudice was strong in Jaffna and numerous children were refused admittance, Mr. Veeragathipillai had the breadth of outlook and the courage of his convictions to defy all barriers of caste and throw open his schools to children of all castes. For nearly ten years the schools were an independent of any Government aid and even after recognition has granted a large number of children has (Continued on previous Column)

Mahatma Gandhi And Jawaharlal Nehru

(Continued from page 1)

two. We must try to know and understand them; for both Gandhiji and Jawaharlal, each in his own way, have earned the right to have the building of our destiny in their hands. To discuss which of them is more likely to be in the right will take us into deeper water than we are prepared to fathom at present. To the present writer they seem to represent two powerful streams of human thought which are bound to converge and unite in the end. That is why he can love and respect both at the same time. The path of wisdom, however, may as always, lie somewhere on the high and dry ground in the middle. We need Jawaharlal's strong emphasis on the economic aspects of life as India is united sick unto death of religious misunderstandings. Even the Mahatma's drive against untouchability resting as it does on a more or less religious basis, has not been free from them. At the same time, national solidarity being the "sine qua non" of national success, we cannot do without Gandhiji's gentle ways and comprehensive tolerance. How to fit the two into a definite programme is the immediate question before us.

Their Transparent Sincerity

All this talk about differences must not make us forget that there is a good deal of common ground between the two which has given them such an undisputed hold over the same masses of the Indian people. The most remarkable common trait is their capacity to exclude the personal factor from their thinking and to look at things (so far as such a thing is possible) from a purely objective point of view. This is what enables them to think of Swarajya only in terms of the starving masses. This is also what makes a communist of Jawaharlal and a champion of the Harijan cause of the Mahatma. Another striking characteristic which follows almost as a corollary is their transparent sincerity. Many a lesser man will be found to be absolutely sincere. But the Mahatma and the Pandit actually radiate sincerity so that their worst enemy dare not accuse them of double facedness. They both live up to Gandhiji's favourite maxim about Caesar's wife having to be above suspicion. It is this quality which makes both Gandhiji and Jawaharlal effective public speakers though neither can claim the gifts of a bonorator. Whatever they speak comes from the heart, and is instinct with feeling. Hence no special aids of art or language are necessary to make thoughts grip the hearer's mind. The same quality of always meaning what they say lends power to their pen and makes them powerful writers with all the simplicity of their diction. Then was it Carlyle who held genius to be an infinite capacity to take pains? Judged by this standard they are both geniuses. Tireless themselves both Gandhiji and Jawaharlal galvanize others into activity. This only proves that they are also born leaders of men which all geniuses are not. Lastly add the rare gifts of a fine sense of humour and you will begin to understand the secret of the magnetic charm of their personalities. But when all is said and done we cannot afford to forget that in all these things the Mahatma has to be accorded the place of an experienced teacher and the Pandit only that of an apt and worthy pupil.

Their Obsessions

Unfortunately another characteristic is shared both by Gandhiji and Jawaharlal with the world's most great men. They both have their obsessions. In one case it is the inner voice, in the other the Russian Revolution. In the hidden realm of the spirit the inner voice must of course have the final say. But when you put it against mundane standards of logic and consistency you cannot complain if people grumble and break away. And so with the Russian experiment. It has its own lessons and no sensible man can afford to shut his eyes to them. But to see and interpret every social and political phenomenon in India in terms of the inevitability of a proletarian revolution may not after all lead us in the right direction.

What is needed is clear thinking with open minds. It is a good sign that Pandit Jawaharlal has recently been elucidating his thoughts in the columns of the "National Call" instead of allowing vague talks about all sorts of economic programme to go on among his followers. A clear and definite lead alone can put heart into a tired and suffering nation. ("National Call")

Education and Depression

At a meeting of the Valigamam East Teachers' Association held at the Punnalaikadduvan English School at 4.30 p. m. on Tuesday the 28th ultimo, under the presidency of Mr. N. Vengateswaran B. A., Principal, Neervaley Hindu English School, an inspiring lecture was delivered by Mr. S. Arumugam B. A. (Lond.) on "Education and Depression". He began by saying how the various nations are affected by the trade depression, with special reference to the position of our country. He deplored the case of the retrenched clerks and officers from the Government and mercantile services. Continuing he said that the position of the educated was far worse and should receive the attention of every teacher. The educated youth was disappointed and dissatisfied. English education had failed to help them. Depression coloured all their actions. They begin to lose faith in English education. "It is high time" he said, "he said, "we give an agricultural and an industrial bias to our education in imitation of Japan. Our salvation lies in this direction. Agriculture is introduced in Neervaley Hindu English School as a regular school subject and other Rural schools will do well to follow its example." With a vote of thanks to the lecturer, the meeting came to a close. (Cor.)

The Ethics of Fasting

(Continued from page 1)

A day or two after the fast commences, and a faster can sit at a table where a rich banquet is in progress without experiencing the slightest craving to join it. The fear of starving to death in a fast is simply foolish. The body does not live on its own vital parts until it has consumed all the lumber, poisonous and fatty issue. The return of hunger is the warning that it is again ready for food.

Fast cure may look simple enough, but it should not be undertaken by any one haphazardly and without proper supervision. I should consider myself highly compensated if any of the leading Medical Practitioners can give some thought to it, and found a Nature Cure Establishment in a locality with a salubrious climate.

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8404
In the matter of the estate of the late Sivakolunthammah widow of Namasivayam Sivakolunthu of Vannarponnai East

Deceased.

K Vaitilingam VisuvalingaPattar of Vannarponnai East

Vs. Petitioner.

Minor 1. Sivakolunthu Namasivayam
2. Vaitilingam Ehamparam both of Vannarponnai East
3. Appah Thambimuttu of Vannarponnai East. The 1st Respondent is a minor appearing by his Guardian-ad litem the 3rd Respondent.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before C. Coomaraswamy Esqr. District Judge, Jaffna on the 1st day of November 1933 in the presence of Messrs. Sivaprakasam & Katiresh Proctors on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as the brother of the said deceased, unless the abovenamed Respondents appear before this court on the 19th day of January 1934 and shew sufficient cause to the satisfaction of this Court to the contrary. This 25th day of November 1933.

Sgd. C. Coomaraswamy.

District Judge

O. 29. 7 & 11.

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