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Tamil	9-00	12-00	13-00

THE Hindu Organ.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

The Only Newspaper in Ceylon for the Hindus, PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

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PRICE 5 CTS.

The Deccan Education Society

AN IDEAL NATIONAL INSTITUTION

HOW IT WINS PUBLIC SYMPATHY AND SUCCEEDS IN ITS MISSION

AN INTERVIEW WITH PROF. BHATE OF FERGUSSON COLLEGE

HOW a national institution that must necessarily depend on public sympathy and support can be successfully worked is well illustrated in the manner in which the Deccan Education Society, Poona, is conducting its educational activities. The Fergusson College, Poona, is a bye-word for efficient management and a monument proclaiming the success of selfless endeavour of great Maharashtra leaders.

Prof. G. C. Bhaté, M. A., Professor of Philosophy, Fergusson College, Poona, who was in Jaffna, last week, was interviewed by a representative of the "Hindu Organ" on the working of the famous Deccan Education Society and the institutions managed by it.

Prof. Bhaté said that he was connected with the Fergusson College first as a student for two years and then as a professor of the Fergusson College, Poona, and Principal of the Willingdon College, Sangli, a sister institution of the Fergusson College, for about forty years.

"When and by whom was the Fergusson College started" asked our representative.

Fergusson College

"It was started in 1885," the professor said, "under the auspices of the Deccan Education Society, Poona, by Messrs Agarkar, Tilak and Gokhale. During nearly twenty years of the Principalship of Dr R. P. Paranjpye, first Indian Senior wrangler and at present Vice-Chancellor of the Lucknow University, Fergusson College became a premier Institution of the Bombay Presidency having a strength of over 1200 students and teaching B. A., B. Sc. Degree courses and also the post graduate courses for M. A., and M. Sc. degrees of the Bombay University. The present Principal of the Fergusson College is Dr. G. S. Mahajani, M. A., Ph. D., a Star-wrangler, Smith's prizeman and Doctor of Philosophy of the Cambridge University. The present strength of the College is between 1800 and 1400 including post graduate students."

How the Society is Worked

"What is this Deccan Education Society, what are its aims and objects and what are its activities?" asked our representative.

"The Deccan Education Society, Poona," was started in 1884. It consists of patrons who contribute in a lump, sums of Rs. 1000 each towards its funds, of fellows who pay Rs. 200 and of life-members who pledge themselves to serve the Society and its institutions for at least 20 years on a bare subsistence allowance.

The aim and object of the Deccan Education Society is to cheapen and facilitate western education in Deccan or Maharashtra—the Marathi speaking part of the Bombay Presidency—among all classes of people irrespective of caste, creed, or colour. It gives special conces-

sions and facilities to backward and depressed class boys. It controls and manages the Fergusson College at Poona and the Willingdon College at Sangli started in 1919 and bearing the name of the present Viceroy of India who was then the Governor of Bombay and three high schools teaching up to the Matriculation standard and a mod-1 primary school.

Thus the Deccan Education Society imparts education to boys from their A B C to the highest degrees of the Bombay University, and in its institutions taken together there are over 5000 boys receiving education.

Teachers' Salaries

Ques: What are the salaries of Professors and teachers and where do the funds come from? What is the present financial condition of the Society?

All life members have equal rights and they get a fixed salary of Rs. 140 per month. Even heads of Schools and Principals of Colleges get the same pay and there is no promotion. The Society makes provision for their pension after retirement. Besides there is established a provident fund to which all servants of the Society contribute 5 per cent. of the salary. The Society making a similar contribution. The whole accumulated provident fund, some with interest, of each servant is given to him on retirement. The Society also insures the life of life members for Rs. 3000 which sum is given to the life member's family after his death. Besides life-members, there are permanent teachers and servants of the Society who receive pay according to their qualifications. After 20 years' service they are entitled to a pension to the extent of one-third of their salary per month.

How They Collect Funds

They can also join the provident fund scheme and are then entitled to the same benefits as life-members. All the Institutions of the Deccan Society receive annual grant from the Bombay Government from one-sixth to one-third of their annual total expenditure. The current expenses of the Institutions are generally met out of the fees from students and the annual grant from Government. But for all improvements and developments requiring capital expenditure the Society has to depend upon public contributions.

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AYURVEDA IN CEYLON

Need For Research Work

ALL-CEYLON AYURVEDIC CONFERENCE

Mr Balasingham's Reception Address

Mr. K. Balasingham, Chairman of the Reception Committee of the All-Ceylon Ayurvedic Conference held on the 29th ultimo, in the course of his address said:

It gives me great pleasure to welcome you here. This is the first time you are able to hold your sessions, in these new buildings. I want you to feel that this institution is yours. If it is to serve any useful purpose you must all help it with your learning and experience. We want your ungrudging service to make this institution a centre of great usefulness not only to Ceylon but to mankind at large. Let me also extend a cordial welcome back to Ceylon to H. E. Sir Edward Stubbs to whom you owe so much. He was the first to espouse your cause. He was anxious to do what was in his power to raise the level and status of the Vederals or Vaidyars and in this respect has anticipated Hitler of Germany by 17 years.

How It Happened

Let me tell you how this happened. In 1916 I urged on Government to encourage the Indigenous System of Medicine. I will quote from my Memorandum:

"Government can confer a great boon on the people by extending its patronage to the System of Medicine on which they still rely for the most part especially as these systems are worthy of encouragement on the testimony of those most competent to judge.

"Owing to want of encouragement the study of our Medical Science is now being neglected and increasing number of persons take to the practise of medicine with a superficial knowledge of the subject. Encouragement may be given to the Indigenous System in several ways:

1. By the establishment of an Ayurvedic College and hospital in Colombo.
2. By appointing a Lecturer in Oriental Medicine to the Ceylon Medical College.
3. By the granting of subsidies to hospitals and dispensaries opened by competent medical men in suitable places.
4. By the granting of Scholarships to highly qualified Western Doctors for research in Oriental Medicine.
5. By the creation of a Board of Indigenous Medicine if the Government cannot undertake this work."

Governor's Sympathy

These proposals were most sympathetically received by Sir Ed. Stubbs. He wrote on 19th July 1916 as follows:—

"The history of the Vedarala is something like that of herbalists in Europe.

Before modern systems were invented herbalists were in many cases men of learning who knew what they

(Continued on Page 4.)

Spreading Love For Tamil

PURPOSE OF TAMIL-LOVERS' CONFERENCE

Arumuga Navalar First Publisher Of Tamil Readers

TAMIL BOOKS ON SCIENCE AN URGENT NEED

A conference of all person interested in the cause of the Tamil Language organised by the Madras Library Association commenced its session on the 23rd ult. at the Pachaiyappa's College under the presidency of the Hon'ble Dewan Babaçur S. Kumaraswami Reddiar, Education Minister with the Government of Madras. The Hon'ble the Raja Sir Annamalai Chettiar of Chettinad opened the conference. There was a very large and distinguished gathering of ladies and gentlemen. Delegates to the conference had come from all over Southern India.

After prayer by Mrs. Sastri, Mr. P. N. Appaswami Aiyar the Secretary, read messages regretting inability to attend the Conference and wishing it success

Gandhiji's Message

Mahatma Gandhi sent the following message:

"I hope that the love of Tamil lovers will prove lasting and stand the severest strain. The superficial knowledge that I have of Tamil has enabled me to appreciate the beauty and richness of the language. To neglect it would appear to me to be criminal."

Mahatma Gandhi subscribed his name to the message in Tamil.

Mr. K. V. Krishnaswami Aiyar, President of the Madras Library Association, requested the Raja to open the conference.

MR. K. V. KRISHNASWAMI AIYAR'S SPEECH

Mr. K. V. Krishnaswami Aiyar, the President of the Madras Library Association, under whose auspices the Conference was convened, in requesting the Hon'ble Raja Sir Annamalai Chettiar of Chettinad to open the Conference, said that the main object of the Library Association was to promote learning by means of establishing libraries in all towns and even villages in the country. In olden days the libraries were closed institutions to the general public and only a few took advantage of the facilities offered. This practice obtained in almost all the countries. The work of preservation of books was considered more important then but things had changed now. The open access system had been introduced in all the countries with a view to afford the public the opportunity of using the books and thereby enlarging knowledge. This was introduced to create a love for reading books and thereby to educate themselves. To bring about this self-education by the people in the country the best medium of learning and instruction should be the vernaculars. At the

present time vernacular books on current thought were few and it must be the endeavour of all interested in the promotion of knowledge to supply this great need. The Conference was convened only with the purpose of knowing what books there were in Tamil and to know what steps they ought to take in the direction of supplying the necessary books. By the constant endeavours of the Madras Library Association, there had arisen a feeling that libraries ought to be provided in all cities and it was with a view to achieve this end that a Public Libraries Bill had been introduced in the Legislative Council. If the Bill was passed into Law, there were sure to come more libraries and then the need would come to supply these libraries with books in the vernaculars so that they could be used by the public. The Government and the public had supported the movement and it only remained for them to help the Association to publish suitable books on all subjects to enable the public to be up-to-date in their knowledge. The Conference had not been convened too soon and it would be the endeavour of the Conference to suggest ways and means to fulfil this long felt want. He was glad that learned pandits had attended the Conference and he was also deeply grateful to the Press for their warm support. He was glad to note that publishers had graciously co-operated with their endeavours and he hoped that the Conference would be a complete success.

Continuing, the speaker said, that it was quite appropriate that the Hon'ble Raja Sir Annamalai Chettiar of Chettinad should open the Conference. The Raja Sahab had shown himself to be a great lover of Tamil and had contributed largely to the improvement of Tamil. The University endowed by him and named after him, would add glory to the Tamil Nad.

POSITION OF TAMIL IN EDUCATIONAL SYSTEM

Rajah Annamalai Chettiar's Speech
The Hon'ble Raja Sir Annamalai Chettiar of Chettinad in declaring the Conference opened observed that he felt it a privilege to have been asked to perform the function, though he was aware that there were more qualified men to perform it. Tamil had a glorious tradition, and he was not going that day to deal at length how the literature was fostered and developed in the past. With the gradual impact of western civilisation and literature, there was a gradual deterioration of the Tamil language. No useful purpose would be served by merely glorifying the past. They must be able to resuscitate the language and make it once more the animating means of spreading culture in the Tamil land.

Proceeding, the Raja Sahab said, that the present position of Tamil in the educational system of the country was not quite satisfactory. In all the grades there had not been that prog-

(Continued on Page 3)

NOTICE

ORDER NISI

From 1st January 1934 our charges for Order Nisi will be Rs. 3/-

Manager

Parameshvara College, Jaffna

An Entrance Scholarship Examination will be held on the 10th instant at 9 a.m. for students who seek admission to the Cambridge Senior and Junior Classes. For details apply to the Principal.

Mis. 176. 4-1-34.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8459.

In the matter of the estate of the late Achechpillai wife of Kathirgamer Vallipuram of Maviddapuram, late of Gembasin F. M. S.

Deceased.

Narayana Kathirgamer Vallipuram of Maviddapuram

Petitioner.

Vs.

1. Gnanammah daughter of Narayana Kathirgamer Vallipuram of do

2. Vallipuram Selvaratnam of do

3. Rajendri daughter of Narayana Kathirgamer Vallipuram of do

4. Sithamparam widow of Murugasu Sinnathambay of do

5. Sinnathambay of do

The 1st, 2nd and 3rd Respondents are minors appearing by their guardian ad litem the 4th and 5th Respondents

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esqr., District Judge, Jaffna, on the 19th day of December 1933 in the presence of Mr. H. R. Ariyachetty Proctor for Petitioner and the affidavit of the Petitioner having been read, it is ordered that letters of Administration to the estate of the abovesaid deceased may be granted to the Petitioner as her lawful husband unless sufficient cause be shown to the contrary on or before the 19th day of January 1934.

Sgd. C. Coomaraswamy. District Judge. Dec. 19th 1933. O. 32. 4 & 8.



Hindu Organ.

THURSDAY, JANUARY 4, 1934.

ALL-CEYLON HINDU CONFERENCE

THE ALL-CEYLON HINDU CONFERENCE that assembled in the Tamil School Hall of the Jaffna Hindu College on the 28th and 29th ult. was a success from every point of view. This was the verdict of the large gathering present on both days. As the subjects discussed at the Conference are of vital interest to the Hindus of Ceylon, a special number of the "Inthusathanam" containing the proceedings and the addresses was issued last Monday for the benefit of those who could not attend the Conference in person. There are cynics who point to failures in the past to prophesy failure for the future. Conferences and congresses, say

they, involve a waste of time and energy and lead to no tangible results. They are not prepared to disclose their own schemes to harness time and energy more economically. But defeatists that they are they must, perforce, condemn what seems more waste and see no good or purpose in it. We do not share this view. Human action is full of an apparent waste, so appearing from the individual point of view, which we may be sure subserves well enough the large and universal purpose of things. The failures in the past in the strict economy of the Divine Guide may well be stepping stones in the march toward the goal. For, who knows His method? He has no method and every method. What may seem mere failure and waste to the egoistic mind eager for success might be, indeed, is, the continuation of a process still undetected by the limited mind. The Conferences that proved to be barren of results in the past have helped to usher in the new movement which holds good promise of a great future. The ghost of past failures need not therefore haunt and paralyse our efforts.

It was well that at a time when the din and dust of political controversy threatened to obscure the ultimate meaning of life to the individual and the race, the Saiva Paripalana Sabhai took steps to remind the Hindus of the more urgent and vital problems awaiting their attention. We cannot hope to escape the operation of world-forces in our economic and social relations, nor indeed, achieve our own salvation without in some essential manner affecting the life of the race. Let us welcome the changes proposed by modern progressive thought, but let us not forget that above and beyond the intellectual and moral heights towards which we are striving there is the spiritual peak from which the energy in the race had undergone a deplorable recoil.

The whole trend of modern thought and modern endeavour reveals itself as a large conscious effort in man to effect a general intellectual level of equipment, capacity and farther possibility by universalising the opportunities which modern civilisation affords for the mental life. The sense and drift of this vast movement translates itself in the spread of education, the elevation of depressed classes, the multiplication of labour saving appliances, the movement toward ideal social and economic conditions. At present the material and economic aim may predominate, but always, behind, there works or there waits in reserve the higher and major impulse: the assertion of a higher than the mental life which is the central truth of Hindu culture. The response to this secret impulsion given willingly, freely and consciously leads to the knowledge that perceives and accepts God in the universe as well as beyond the universe and enables the liberated soul to reach the crown and fulfilment of his destiny. We do not minimise the importance of the system of Government in the scheme of progress and development of a people but we do hold that political enthusiasms and ambition are apt to corrupt the soul unless the supreme purpose of life is kept steadily in view and every step is taken in the light of the Divine Presence.

The Conference demonstrated beyond a shadow of doubt that

the Divine Awakener is ever busy at his task. There was not the least trace of the holiday spirit in manner, speech or bearing of the large gathering that assembled to participate in the joys and sorrows common to them and their co-religionists. The hearts of the audience swelled with pride as the Chairman of the Reception Committee, Mr. S. SWAMINATHAN B. A., recalled in accents sweet and solemn the achievements of Sri LA SRI ARUMUGANAVALAR of blessed memory, his courage, his scholarship, his service and above all his spirit of self-sacrifice. We may be too poor of heart to assess the merits of the great solitaries who have sought and attained their self-liberation, but it is possible for each one of us to emulate in one's own humble way the example of the great NAVALAR who, feeling himself stronger in the might of the Lord than all the forces of the material life banded together, had thrown himself upon the Tamil world and grappled with it in a loving wrestle. He succeeded in changing the forms of our life and its institutions so that they too may be a better mould for the reception of the Divine spirit. His efforts have been and are the supreme landmarks in the divine preparation of the race.

The big event of the Conference was the address of Mr. C. K. SUBRAMANIA MUDALIYAR of Coimbatore who exhorted the audience to approximate in practice to the Saivite ideal as exemplified in the lives of the great army of shining witnesses, saints and teachers, names sacred to the Hindu mind who have throughout the ages swelled the lofty appeal. His address was received in silent admiration. It was an appeal to the individual to revise the emphasis on things fleeting and evanescent and restore the spiritual measure of things provided by our culture.

The Conference recognised the fact that the individual does not live in himself alone but in the collectivity and that individual perfection and liberation are not the whole sense of God's intention in the world. There is need for work not only on the lines suggested by the resolutions but also in the direction indicated by Mr. SWAMINATHAN. We have exiled the progressive mind from material as well as spiritual life. While we are prepared to make concessions to the demands made on the material life as a result of the impact of Western culture we are too timid to admit changes in the social or religious life. By renouncing the attempt at general progress, society has been cast into such a religious mould that its most customary acts should be accompanied by a formal reminder of the spiritual symbolism of life and its ultimate destination. The religious mould being fixed, the formal reminder has tended to become a routine and to lose its living sense. The material life lost the divine impulse to growth, the spiritual preserved its height and purity by isolation but lost its power and service-ability to the world. If a revival is to be attempted it must reconcile the spiritual and material aspects of life which had long been divorced and ensure their harmonious progress in the wake of personal inner experience. The call to the individual and the community, we have no doubt will receive ample response. We congratulate the Committee on the success of the Conference.

LETTERS TO THE EDITOR

THE CASTE SYSTEM

Sir,—At a meeting the other day of the Old Boys Association of the Hindu English School at Karaitivu the Vice-Principal of St. John's College, Jaffna, was invited to speak on the subject of "The future of our Youth". The lecture was open to the public and was presided over by a self-opinionated lawyer. The lecturer regaled us with a number of subjects, partly relevant to the subject on which he was down to speak and partly otherwise. In his rambling, discursive talk he called upon the audience to wipe out the caste system and like the devil quoting the Bible called in the name of Gandhiji in support of his statement. The speaker did not evidently know what exactly is the attitude of Gandhiji on this question. The Mahatma has never condemned caste per se. What he has condemned unequivocally is the caste spirit the superiority complex and untouchability. He has attacked the abuse of the system not the system as such. One may read Gandhiji's 'Hind Swaraj' or his other diverse writings and speeches, one will only find that he condemns the corrupt spirit of the System as it functions now.

Great European Scholars seem to see in the institution of caste an effective solution for economic evils in their countries. The evils of over production, inartistic labour and unemployment may be minimised, if not altogether banished by a social readjustment on the lines of the Hindu caste system. In its pristine purity the caste system was a beautiful and smooth division of labour necessary for social economy. The system promoted and secured efficient and adequate performance of various services. A carpenter would be the better worker for being the son of a carpenter. Hereditarily is accepted by even European psychology as a constantly live factor in the education and behaviour of man and of even lower animals. The European looks for pedigree in horse flesh. In all the avocations of man the inherited tendencies play a large part.

I would draw attention of the lecturer referring to that of the 'learned friend' who masterly exposition of the intrinsic worth and wisdom of the caste system by great Indologists like Sir John Woodroffe and Sister Nivedita whose 'Web of Indian life' is a book of unparalleled beauty. Her exposition of caste makes it appear a great contribution of Indian genius to world civilisation. Because it has been abused, it is no reason to say that it should be scrapped. The plea should be entered for its reform; not for its rejection.

Though the writer may pull to pieces the views of the speaker on some other questions, the sharp difference of opinion centred on the caste system. When the Chairman was appealed to by the writer for a chance of placing the other side of the picture, "the learned friend" from Colombo declined to allow comments on the lecture, though it was a public one. "The learned friend" has betrayed the lack of one great discipline of his profession, namely the readiness to hear the other side. The Chairman of a public meeting ought to realise that within decent limits he ought to allow comments on a lecture that has raised controversial points. After all there is such a thing as what Hazlitt would call, the ignorance of the learned.

Yours etc.,
"SAN."

Karainagar,
29 12 33.

ROAD SIDE SHADE TREES AND AUCTION SALE OF THEIR LEAVES.

Sir,—A thoughtless administrative act perpetrated in recent times is the auction sale of green leaves of the beautiful shade trees that stand by the road sides. The picture that is being enacted by this wanton cutting of shade trees to collect green leaves for purposes of manure is indeed the sorriest of all. Surely the consideration of a small revenue accruing therefrom should not have led the authorities to adopt this extremely cruel policy.

One could easily imagine the horrid state of the long stretches of roads in Jaffna without these shade trees. The whole scene will undoubtedly be

A FREAK PLANTAIN BUNCH

Seven Bunches in One Bush

A freak of nature showed itself on a plantain bush in the shape of seven flower-sheaths in a garden of the Police Vidhane of Jaffna. People from all parts are flocking to see the freak. Three of the sheaths have been pulled down by village lads at play and there now remain only four.

The freak first appeared in the form of an ordinary sheath and when the petals fell off branches sprouted forth from the stem of the sheath. The owner will now have, if all goes well, four bunches instead of one.

Four New Year Honours For Ceylon

K. B. E. FOR CHIEF SECRETARY

The following four Ceylon names are included in the list of persons on whom New Year Honours have been conferred:

Sir F. G. Tyrrel, C. M. G.—K.B.E.
Capt. E. S. P. Carrad—O. B. E.
Mr. Martinus C. Perera—M. B. E.
Mr. N. H. M. Bowden—O. B. E.

'Bus Conductors' Meeting

TRAFFIC SUSPENDED FOR TWO HOURS

A meeting of bus owners, drivers, conductors and sympathisers was held on Saturday last at the Grand Bazaar 'Bus Gala at 4 p.m. Mr. A. Ethirayakam was proposed to the chair. From 3 to 5 p.m. all the buses were parked at the gala and there was no bus traffic for two hours.

that of the Sahara. This process of annual denudation deprives the weary pedestrians and the fatigued bulls yoked to heavily-loaded vehicles of all available cooling spots to leave a sight of relief and repose for a while.

It is surprising that the authorities who took great care in distributing, planting and protecting shade trees till very recently should come to be the destroyers of same so suddenly. The object of planting shade trees by the road-sides and their usefulness become completely lost in their chopped down state. The beautiful shade trees, as they stand chopped down and mutilated, bear a close resemblance to certain forms of barbarism of old. The greedy hands of the purchaser is never sparing.

Indeed those responsible for the cutting of these trees should have had the good sense to feel the injury to the public. No one can be ignorant of the fact that in several places in Jaffna shade trees were and are planted watered and protected by charitable individuals under the severest trials.

During the time Mr. H. R. Freeman (was Government Agent of this Province, nothing claimed his attention more than the planting and protection of shade trees. Instances are not wanting that in the course of this bicycle tours in Jaffna, he administered, severe warning to several culprits whom he happened to meet in the act of cutting the leaves of shade trees and impressed on them their usefulness in a manner—all his own—which carried correction and repentance both together.

A small addition to the revenue is not a sufficient reason to justify this glaring injustice. May I appeal to you, Dear Editor, to use the influence of your facile pen to redress this grievance of the voiceless thousands—both man and animal.

Puttur.
30-12-33.
Yours etc.
S. SATHASIVAM.

**Chidamparam
Ampalavana
Swami**

**PUNNYANACHY
TRUST
ADMINISTRATION**

**General Meeting of
Trustees.**

Pursuant to notice dated 2-12-33 issued by the Committee of Management of the Punnyanachy Trust and the advertisement published in the "Inthusathanam" on the 4th and 7th days of December 1933, a general meeting of Hindus interested in the administration of the above charitable trust was held on Wednesday the 13th day of December 1933 at 4-30 p.m. in the Jaffna Hindu College Hall. There were present many interested members from Vannarponnai, Mathakal, Moolai, Tholpuram, Chulipuram, Vadukodai, Kockuvil, Miruvil and other villages.

Mr. Thillaiampalam, landed proprietor of Vannarponnai, the President occupied the Chair and opened the proceedings with prayer and singing of Thevaram.

2. The minutes of the general meeting held on 17th May 1917 were read and confirmed.

3. The Assistant Secretary submitted the report of the administration from the year 1917 till November 1933.

The Treasurer tabled the accounts relating to the charities.

The report and accounts were read and passed.

4. The President and office-bearers retiring from office, Mr. A. Thillaiampalam was voted to the Chair to conduct the proceedings of the meeting.

Proposed by Mr. T. N. Subbiah, Proctor and seconded by Mr. S. Adchalingam-Manager S. P. Press.

4. Mr. S.T.M.P. Sithamparanatha Chettiar was elected Secretary.

Proposed by Mr. C. Arulampalam Advocate and seconded by Mr. K. Ayadurai Proctor.

5. Mr. R. Sivagurunather Proctor and member U. D. C. moved the following resolution:—"That in terms of and pursuant to the decision arrived at by the Committee of Management of the Chidambaram Ambalavana Swamy Punniya Nachy Trust and for the more effective and more efficient administration of the charities aforesaid, all properties movable and immovable now belonging to the said charities or which may hereafter belong, shall be vested and do hereby vest in the Saiva Pari Palana Sabha (a body incorporated by Ordinance No. 17 of 1931) and all steps taken to assure to the said Sabha possession and control of the properties aforesaid to hold and manage the said Trust subject to the conditions and terms imposed by the said Committee of Management."

Mr. S. T. M. P. Sithamparanatha Chettiar speaking in support pointed out the necessity to introduce responsible management for the numerous charities by vesting the properties on Saiva Paripalana Sabha which should render to the public accounts and reports periodically. It was pointed out that the extensive landed property belonging to other similar charities should be brought under the more efficient management of the Sabha to prevent the present mismanagement and carry out the purpose of the original founders by utilising all the surplus income to support and maintain local charitable foundations not inconsistent with the general aims and purposes of the founders.

Mr. S. M. Sinnatambay seconded the resolution which was carried unanimously.

6. Mr. K. Ayadurai Proctor proposed and Mr. T. N. Subbiah, Proctor seconded the resolution appointing the following five gentlemen, viz:—(1) Mr. Arunachalam Thillaiampalam; (2) Mr. Ramalingam Sivagurunather; (3) Mr. S. T. M. P. Sithamparanatha

**STATE COUNCILLORS
AND BRIBES**

**Mr. Bandaranaike's
Experience**

Speaking at the anniversary celebrations of the late Mr. F. R. Senanayake, at the Ananda College on New Year day, Mr. S. W. R. D. Bandaranaike is reported to have deplored the prevalence of crime and strife among the Sinhalese and said that as he was leaving his house for the meeting a clerk from the Income Tax Dept. who had been dismissed for alleged bribery came to him and asked for help to get back his job. He asked the clerk why he should have come to him for help when there were so many others. The clerk replied that he went to two Members of the State Council, one of whom asked for Rs. 500 and the other as to what "compensation" he (the clerk) was prepared to give. As he had't the money, the clerk said, he came to see him (Mr. Bandaranaike). He (the speaker) informed the clerk that as he was always against bribery and corruption he would see that he did not get back into service.

Hindu Students' Movement, Nallur

**FOURTH ANNIVERSARY
CELEBRATION**

The fourth anniversary of the Hindu Students' movement, Nallur, was held at Nallur in the "Kauadshi Mantajam" on Monday the 1st instant, with Mr. C. Coomaraswamy District, Judge, Jaffna, in the chair. The hall was tastefully decorated and a large gathering of ladies and gentlemen was present.

Speeches were delivered by Messrs S. Kandiah, Retired supervisor of Tamil Studies, Tikkam Chelliah.

Mrs. Coomaraswamy distributed the prizes for elocution, essay-writing and sports. A Gold medal was awarded to Mr. S. Sivasambo, in appreciation of a Tamil play written by him and staged on the occasion.

**Two Indian Privy
Councillors**

SIR SAPRU AND AGA KHAN

The New Year Honours in India include Sir Tej Ebadur Sapru and the Aga Khan who are made Privy Councillors.

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, January 16, 1934 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. B. LUSHINGTON
Conservator of Forests
Office of the Conservator of Forests,
Post Office Box 500
Colombo 21st Decr. 1933.
G. 39, A-1-34.

Chettiar; (4) Brahma Sri Muthusami Natha Kurukkal Ayyasamikorukkal; (5) Mr. Kathirithamby Somasundaram Pillai to sign legal documents and perform all lawful acts on behalf of the Committee of Management to more effectively transfer the management of the Trust to the Saiva Paripalana Sabha.

7. A vote of thanks to the retiring members of the Committee of Management was passed. Proposed by Mr. T. N. Subbiah and seconded by Vidwan Ramalingam.

The meeting terminated with the singing of Thevaram.

**GRIEVANCES OF
RATE-PAYERS**

**Mass Meeting On
Saturday**

A mass meeting of rate-payers of the Jaffna Urban area will be held on Saturday, the 6th instant, in the Hindu College Grounds, Jaffna Esplanade, under the Chairmanship of Mr. H. A. P. Sandrasegara K. C. to consider among other matters, about election of U. D. C. members, appointment of assessors, permits for buildings, latrines, improvement of lanes in different wards and to protest against the rates levied by the Council.

The notice convening the meeting is signed by about 200 rate-payers.

**"Boycott the English
Language"**

**IRISH POET'S ADVICE TO
INDIANS**

London Dec 6.

"England is degrading the Indian mind by forcing English upon it", declared Dr. William Butler Yeats, the poet, speaking at a dinner in Eddon last night of the P. E. N. Club.

"The worst act which England has done to India," he said, "is to compel that country to carry on its higher education and to conduct the public life in the English language. No man can think with vitality except in the tongue he has learned from his mother's knee".

Referring to two well-known Indian writers in the meeting, Dr. Yeats continued, "I urge both these Indians when they get back to their own country to boycott the English language; let them start a movement among young men to refuse to study English."

**The Deccan Education
Society.**

(Continued from page 1)

To secure such contributions life members move about in the vacation time and collect funds and try to add to the number of patrons and fellows of the Deccan Education Society. The Deccan Education Society, for the day to day management and control of the Institutions, elects a Council and a Governing Body from among the members of the Society. The permanent property of the Institutions in the form of grounds, buildings, Libraries, laboratories, botanical gardens, dead stock, invested endowment fund and pension fund has reached the large sum of about 50 lacs of rupees. The far larger part of these funds have come from sympathetic public who have appreciated the self-sacrificing works of the life members and have contributed liberally towards the funds of the Society. There is no permanent fund as such with the Society from the interest of which the Institutions can be maintained and developed. But during the last 50 years of the life of the Fergusson College and the Deccan Education Society, the Society has never suffered from lack of help from the public though on account of the world wide trade depression and abnormal fall of prices it is an uphill task to collect subscriptions but life members will prove equal to the task.

**SPREADING LOVE
FOR TAMIL**

(Continued from page 1)

It is not one should like to see. The blame had been laid on the spread of English language and on the Government. That was not completely true. They had to blame themselves to a large extent for this state of affairs. I had also been stated that students nowadays would not take up the study of Tamil with that eagerness as they do English. He was of opinion that this was due to a certain extent to the paucity of well-written and understandable Tamil books on current thought and suitable to modern conditions. Another point which he would like to refer in this connection was that students nowadays read with the sole view of passing examinations. They would not go beyond their text books. To remedy this defect they must have only those books which would create a love for learning, as text-books. They must also have good libraries full of readable books in all important villages so that the masses might be educated. In the West great efforts were being taken to properly educate the citizens by the establishment of public libraries and by organisation of lectures on current topics by eminent scholars. They had such organised movements in his country. In this connection the work of the Madras Library Association was very commendable. He wished that there were more associations of that kind. If one country would come in contact with another, having a different language there were sure to be intermingling and foreign words would be utilised. But they must be careful to see that greatness of the language was not lost when absorbing new words. He hoped that the conference would make efforts to place Tamil in its proper place. The language had a great future and he wished the conference every success.

Mahavidwan R. Raghava Iyengar then read a song in praise of Tamil composed by him for the occasion.

**RECEPTION COMMITTEE
CHAIRMAN'S ADDRESS**

Mahamahopadhyaya Dr. V. Swaminatha Aiyar, the Chairman of the Reception Committee, said that he considered it a privilege to welcome such a large gathering of learned Pandits. They had met there to concert measures to improve the Tamil language and to create a love for Tamil literature. The Tamil language was enriched in the past by Pandits in various ways and at the present time they might not be able to appreciate certain of their efforts and to understand certain texts. It must be the duty of the Pandits of the present generation by publishing commentaries in plain and easy style to make them intelligible. The literary style of a nation would surely undergo changes as time passes on and instead of discarding those ancient text-books as unintelligible the Pandits should try to find out their real significance and to explain why they were composed and written in such a manner.

At the present time, the written Tamil and the spoken Tamil varied greatly. They could not use slang in their books nor could they talk in the style found in the books. Again the meanings of words differed in different

**GANDHIJI'S HARIJAN
TOUR**

**Rs. 11,000. Collected
In Nellore**

Nellore, Dec. 31.

Mahatma Gandhi completed his tour in Nellore District this morning at nine and entrained by the Katpadi Passenger at Venkatagiri.

Cash collections and jewellery contributed by ladies aggregating to over Rs. 11,000 easily make Nellore the first among the Andhra Districts so far. Before entraining, Mahatmaji gave a "Certificate" to Mr. Chandipati Subbaramireddi, who drove his car during the tour. "Owner Subbaramireddi, one of the richest men of Kovur, was good enough to drive the party himself and did it well." A large number of Venkatagiri citizens gave a send-off to Mahatmaji at the station.

(A. P. I.)

places and therefore their efforts would be to formulate a style which would be easily understood by all those who knew Tamil. Several years ago, the Government instituted a "Tamil Academy" and the Pandits were asked to write books in easy Tamil. They were also asked to translate into Tamil books on useful subjects written in foreign languages. If those efforts had continued, Tamil would not have deteriorated to the extent it had now.

The first publisher of Tamil readers was Arumuganavalar. The first novel was written by the late Vedanayakam Pillai of Madhavaram. During the last thirty years several Tamil books had been published mostly intended for students. The urgent need at the present day was the publication of Tamil books on sciences. In using words they should be careful only to use such of them as could be understood all over the land. They could with benefit translate foreign words in Tamil if such words had become household words. Again in these days the habit of reading newspapers had increased and it must be the duty of editors of vernacular newspapers to use in their writings proper words and help in the propagation of the real language.

The speaker then dwelt at length on the ways in which they could improve the language. The Tamilians should always have their correspondence in Tamil when writing to people who knew Tamil. They should give public addresses in Tamil if a majority of the audience happened to be Tamilians. They should teach in their schools proper grammar and instil into the minds a love for Tamil literature. The birthdays of their Tamil scholars like Kambar, Thiruvalluvar, and Ovvai should be celebrated.

The speaker was glad that the Madras Tamil Sangam, the Annamalai University and certain associations were doing what they could to spread a love for Tamil. He was sure that the Pandits assembled would suggest other ways to achieve their object.

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Mis. 175, 4-22-1-34

Ayurveda In Ceylon

(Continued from page 1)

were doing and why. Latterly they degenerated into quacks.

Why should not wealthy men provide an institution for studying and teaching the indigenous system so as to raise the level of the Vedaralas.

Think it over and if you can get something started I will see if we can help you.

"In Honkong there is a hospital where on one side patients are treated according to Western methods and on the other according to the Chinese system. Why not try something of the kind. Dr. Kelly could tell you how it is run".

As a result of further negotiations the government wrote to the Secretary of the Oriental Medical Science Fund, Mr. Donald Obeyesekere, offering about 5 acres of excellent land worth about Rs 150,000.

As the Oriental Medical Science Committee was not able owing to the prevailing trade depression in 1921 to collect sufficient money for building and working expenses the offer of the government lapsed and the site has become the present Manning Town. Later efforts resulted in this institution.

Almost Everything Achieved

Without the sympathetic support of Sir Edward Stubbs at the start it would have been difficult to have achieved so much.

Almost everything proposed in 1916 has been achieved except the appointment of a lecturer in Oriental Medicine in the Ceylon Medical College. We have in our College two Western doctors undergoing training in Ayurveda and they will soon be qualified to serve as lecturers in Oriental Medicine in the Government Medical College.

In Germany by virtue of new law issued by Hitler doctors practising with herbs and other old fashioned remedies are granted the same status as fully qualified doctors.

Rudolf Kess, Hitler's Deputy, said a few days ago :-

"I have much experience of the value of natural healing on my own body and it would be a crime against the German people if I did not do all in my power to give this system of healing the position it deserves."

Professorship of Nature healing will be instituted in the universities of Berlin, Cologne, and Munnich.

It should not be difficult to persuade the Medical Council in Ceylon to do what the German Universities are doing.

National Health League's Views

Let me now quote a few Extracts from a Letter dated 14th September, 1933, of Dr. Newell, M. O. & D. S. C. the Secretary of the National Health League of England.

He writes :- "I am directed by Sir, Augustus Fitz. George our President who as you are aware is a Cousin to their Majesties the King & Queen to acknowledge your letter,

We are prepared to propagate your system of Medicine under the authority of your College throughout Great Britain and in the Southern and Western State of America.

Later we are disposed to introduce it on the Continent. The writer would be prepared to visit your College on behalf of the National Health League at an early date. I am sure it would interest you to know that for many years I have devoted myself to the study of Ancient Indian Medicines.

You will find my paper on the Germ Theory of disease here-with and in connection with the same it will I am sure gratify you and your College to note that the Pastuer institute of France has agreed with our findings re the Germ Theory.

Our methods of treatment are eminently similar to your own and to give an example of their efficacy I can state that we hold a report from a distinguished Surgeon of Brompton Hospital for Consumption, London, in which he states that our method of dealing with acute cases of tuberculosis was successful in from 85 to 90 per cent. of cases treated. I therefore believe that reciprocity between ourselves and your College will confer enormous benefits on suffering humanity.

He assured the writer and his Colleagues will leave no stone unturned to bring the work of your College the

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wide recognition which it deserves. It would be open on behalf of your College to arrange funds for propagation purposes.

It is interesting to learn from this letter that Pasteurs Germ Theory is likely to undergo some revision in the Light of further research. It is possible that Indian Theories about diseases are not as absurd as some Western Doctors seem to think. As a Tamil philosopher truly observed long ago "what is now known will be forgotten, what we have now forgotten will become known again",

Cyclic Theory

"Unarantana Marakkum: Maranthan Unarum."

When it is remembered that man has lived on this Planet for several Millions of Years it would be presumptuous to reject this Cyclic theory of knowledge and believe that only within the last 75 years, that Medicine became a science.

The German Schiller gave expression to only a partial statement of this Law of knowledge when he said;

"The truths of past ages are at present recognised as errors: those of the present are on their way to be so recognized".

Now a word as to Medical research.

There can be no progress in research without your co-operation with these who have undergone a thoroughly scientific training. We are taking the necessary preliminary steps for this important work.

Research Work

In 1928, one year before we started this College an M. D. of Vienna who was in Ceylon was prepared to study our Indigenous medicine, and do research work. He was also willing to study "Sanskrit" for this purpose, but he was not able to wait till the College was opened without a definite promise of employment which it was impossible for me to give.

Some time later a German Lady Doctor was interested in the Study of Ayurveda but we were not able to find a place for her on our staff. As I told you before two highly qualified Ceylonese Doctors are now undergoing training in Ayurveda and we trust that before long they will be in a position to do research work.

The time has now come for you to make an organised effort to get your position in the country clearly defined. There is a badge of inferiority placed upon you.

Your certificates as to cause of death are not accepted by the Regis-

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Mis. 174. 25-12-33-34-1-34)

trar of Death, though you are allowed to treat any case. Even the heads of the public departments refuse to accept the certificates of even the best of you.

You are not allowed to use the most necessary foreign drugs though the Western system is daily adding to its Pharmacopia from your system and from every country.

I should like to make an announcement about a matter though not coming within the Scope of Ayurveda but as subject in which you will be interested. Steps are being taken to start a Veterinary College of Indigenous Medicine shortly. As this Board of Indigenous Medicine has neither the money nor the land for the purpose it will be unconnected with it.

In an agricultural country like Ceylon it is necessary that every village should have a qualified Veterinary Physician. If there is any help you can render in this matter it will be thankfully received.

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DESCRIPTIVE PAMPHLET on application to—

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