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MY IMPRESSIONS OF CEYLON

A WEEK IN COLOMBO

BY PROF. G. C. BHATE, M. A.

[Retired Principal, Willingdon College, Bombay.]

(Special to the "HINDU ORGAN")

[In this and the instalments to follow, Prof. G. C. Bhaté of Poona, has kindly undertaken to record for the benefit of the readers of the "Hindu Organ" his impressions of Ceylon which he is now touring. Prof. Bhaté's impressions will be read with interest, since he has had first-hand acquaintance of peoples of other lands, having lived in European and Indian countries.]

EVERY Hindu knows Ceylon by its mythological name 'Lanka', but looks upon it as a far-off wonderland of marvel and miracle; the abode of Ravana, the demon Lord of Lanka, and scene of adventure, strife and ultimate success of Ram, the ideal son, Prince and King of Ayodhya and the hero of the great Hindu Epic, Valmiki's *Ramayana*. However, very few of them know that by the development of modern means of rapid loco motion by land and sea, Ceylon has come nearer and has become more easily approachable than many parts of India itself. Nay, in the near future or rather in a few months' time it may come nearer still when the scheme for the extension of air route from India to Ceylon materialises.

Colombo the Charming

It was on noon of 22nd November last that I sailed from Bombay for Ceylon by the new fast going Italian steamer S. S. Conte Rosso and just in forty-eight hours I first sighted the palm-lined and evergreen shore of Colombo. Soon, the harbour of Colombo crowded with steamers, ships and boats and the beautiful buildings of the Port became distinctly visible. In an hour or so we actually came into the harbour through the wide gates left between the long strong and beautiful breakwaters of the harbour of Colombo—a great engineering feat—built as they are in an open sea exposed to the violent waves and winds of the Indian ocean. But that Colombo harbour is only an artificial open roadstead and not a deep natural harbour like Karachi or Bombay is felt by a Bombay tourist like myself when he finds that the steamer is anchored at a more or less distance from the passenger jetty and that one has to reach land by means of smaller motor launches or smaller oared boats. After a close and searching inspection by the Customs officers of Ceylon the passenger is let off with his luggage chalk-marked as a symbol of 'permit'. So, after over an hour since my arrival in the Harbour of Colombo, I actually came out of the Customs office and Customs waiting-room and was delighted to see in front of me, the straight spacious tarred York Street with its equally spacious footpaths and flanked by tall red-bricked and yellow-stoned beautiful buildings. I felt as if I was in the Hornby Road of Bombay. To a Bombay tourist, Colombo looks like a pocket edition of Bombay and as a pocket edition is often prettier than a big volume of the same book so it is with Colombo. One is delighted to see the finely planned Fort area with its many public buildings and with its palatial hotels and with its European shops and business offices. But one cannot help feeling that Bombay will always retain its title 'Bombay the beautiful.' However, I should like to label Colombo as "Colombo the charming".

Beautiful Sights of Colombo

The first week of my stay in the Island I passed at Colombo. I put up in Dominion Hotel owned by an obliging respectable Buddhist gentleman who is a public servant in the Co-operative Department of Ceylon and is honoured by Government with the title of Mudaliar—a title similar to Rao Sahab or Rao Bahadur of the Bombay Presidency. This Hotel is located in a fine pretty white-coloured building and is situated in a quiet and retired lane in the Fort area but close to the seaside and very near the clock-tower and light-house of Colombo. I was given the top-floor single room, from the window of which I could constantly see and admire the greenish blue waters of the Indian Ocean with its foam-garlanded gentle waves beating against the low red parapet wall of the semi-circular road going to the Customs' waiting-room adjoining the passenger-jetty of Colombo Harbour.

During my one week stay I did the usual round of

(Continued on page 3)

HELP AFFLICTED BIHAR

Land Of Sacred Associations

MAHATMA GANDHI'S APPEAL

At all meetings, in South India Mahatma Gandhi has made an appeal on behalf of the afflicted Bihar, which has suffered terribly in the recent earthquake.

A FAIR LAND IN DESOLATION

At the Tuticorin meeting on the 25th instant, he appealed as follows:

"I want you to remember the province in North East of India. It is the place where Sita grew up and Janaka ruled. It is a land where Gautama found divine knowledge. It has many other sacred associations and it is known to you, to me and to every child in India as Bihar and Bihar means fair land. Today that fair land has become desolate through earthquakes. Several thousands are said to have died. Many more thousands have suffered injuries from which they are even now suffering excruciating pain. Many fair cities have become heaps of ruin. Aid has been coming to them from all parts of the world. The King has sent a message of sympathy. This "divine" calamity has suddenly reminded us that all humanity is one and as is but right and proper, in the face of this calamity, the Government and people have become one. For the time being, the distinctions between Congressmen and non-Congressmen have been abolished and all parties are supplementing the efforts of one another. I know for a variety of reasons only a limited number of people could contribute this purse. But I wish all without distinctions, race, religion or creed including Government servants to give whatever they can to the sufferers in Bihar."

Hindu Mission's Appeal

Swami Satyananda, President of the Hindu Mission, has sent the following appeal:

"Earth-quake has caused terrible havoc in Bihar. Death toll exceeds ten thousands. Thousands are lying here and there in a precarious state—homeless, starving and victims to the freezing winter. They look up to you and to God for immediate help. Money, food-stuffs, clothing, blankets, diet and whatever you may give, will mitigate their sufferings. The Hindu Mission undertakes to distribute relief on your behalf. Relief parties have already been sent to Monghyr and Muzaffarpore.

Those who may undertake to raise funds or work as volunteers should communicate without delay.

Hindu Mission Office, 32B, Harish Chatterjee Street, Calcutta."

A SHORT STORY

THE MAGIC CONTEST

By S. R. Muttukumaru

[The following is a further continuation of the extract from the one preserved in the Jaffna Kachechi. The previous portions were published in the "Hindu Organ" of 18-12-1933 and 22-1-1934. S. R. M.]

The Jaffna District, being quite exposed to the atmospheric disturbances over the Indian Ocean, has always been subject to violent cyclones. The most disastrous cyclone, which is said to have caused great havoc at Jaffna, was in 1815. A storm of unparalleled severity swept over the district between the hours of 1 to 8 o'clock in the morning of the 9th February. Coconut and arecanut palms were snapped across, twisted round, and torn up by the roots. Hundreds of them were bodily uprooted and hurled down. A large number of houses were crushed by falling trees, or had the roofs blown clean away. The barque, "Koti Kisthi Mobarak" plying between Nagapattanam and Moulmein, was totally wrecked off Kalkovalam, about three miles to the south of Point Pedro. Of her crew of fourteen, six were saved and the rest were missing.

One of the surviving crew was a Kunchappu Nair, a native of Malabar. Finding Point Pedro a congenial place, he preferred to settle down there than go back to his country with the rest of his comrades. He was clever at sleight-of-hand tricks, balancing feat and other forms of Indian jugglery, and found an easy living by itinerating from village to village. I was given to understand that he was also a magician of no mean order.

The annual festival at the Valli puram temple, about two miles from Point Pedro, has begun. This festival, which lasts for ten days, ends on the full moon day in the month of September. Elaborate Puja ceremonies are performed daily at dawn, noon and sunset; and the evening ceremony generally ends with a fine display of fireworks. The residents of the surrounding villages avail themselves of this opportunity to open a fair on a large scale. People from all parts of the Jaffna district flock to the temple, not only to witness the religious ceremonies but also to buy their necessaries from the several stalls temporarily put up around the temple premises. I need hardly add that I, being a well known native physician, was always a privileged spectator.

One morning after the usual Puja I saw a stalwart Indian of a dark brown complexion performing on the seashore grounds in front of the temple some sleight-of-hand tricks, which evoked rounds of applause from the surrounding spectators. On enquiry I learnt that he was the Malabar magician, Kunchappu Nair. He soon after began the rope trick, which he performed to a fine finish; and the crowd was standing with open mouths and mystified faces. He was the rock of the walk, and therefore lost his presence of mind. With his chest thrust forward and his head tilted backward, he challenged any one present to a game of *Makidi-Keliya*.

[*Makidi Keliya* is a contest between two expert magicians. One has to overpower the other in magical feats. Very often it was a friendly contest between two neighbour magicians, but sometimes it was an earnest and deadly one, especially if one of the opponents was a stranger. The olden days were noted for this uncanny game. S. R. M.]

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

Eliciting no response to his challenges, the Indian juggler proudly walked up to his bamboo pole. Little did he then know what a Jaffna wizard could possibly do. He fixed the pole on the ground, looked round with haughty eyes and slowly but steadily climbed the pole. He had placed his navel in position on the top, stretched out his hands and legs, and with a jerk was whirling in a merry go round. My time had come. I looked at him hard, inwardly chanting my *Chathuru Mantra*, stamped my foot firmly on the ground, and broke in two the magic wand in my hand. The bamboo pole snapped in the middle. Only then did the Indian realize the fact that someone had taken up his challenge.

Instantly he assumed the form of a spotless white dove, alighted on the ground, and was hopping about to spy his adversary. I in turn changed myself into a black poll cat, and with stealthy steps crouched up to him. My opponent felt my presence; and turning round, he was intently watching my movements with the corner of his eyes.

Suddenly I saw before me a ferocious Indian panther glaring at me and my breath stopped for the moment. Kunchappu Nair knew that I was wavering, and he was almost sure of prey. Perspiration ran down my back, my veins throbbled, and my brain worked at lightning speed.

The panther had already crouched, and was about to make the final spring. I was trembling in every limb, and was about to resign myself to my fate; when, an inspiration flashed through my mind. I could assume the *Sarapa Naga*, the last resort of a master magician.

[*Sarapa Naga* means the form of a Sarapa, which is a mythical bird. It has eight legs with powerful claws and can easily carry away any bird, beast or man. It has a pair of eyes that can see through space, and is unobscurable by any mortal or celestial. This form was assumed by Bairava, one of the reputed sons of Siva, when he went to vanquish Takkan, an enemy of his father, vide *Upattikandam Kandapurana*. S. R. M.]

I remembered the words of my Guro, but the *Mantra* and *Yantra* escaped my memory, as I had never the occasion to invoke their aid. With frantic efforts I tried to collect my thoughts, and one by one I lisped the forgotten words. I felt that I was flying in the air.

Meanwhile the Indian panther had come flying through the air, and alighted not on poor me but on the soft white sand. He clutched at what he thought was the black poll cat, but found only a mouthful of sand. He blinked, and sank back on his haunches. With an effort he sprang up, and looked all round to see where I was, but failed to locate me. His eyes then began to roll, and fear was written on his face. He squatted again waiting for further developments.

I had now recovered my strength, and swooped down with a whirl and a flap, and in an instant crossed myself on the back of the panther. The Indian tried hard to shake me off; and failing in his attempt, he turned round to have a look at his enemy. I saw his soul appealing to me through his eyes, but I could not retract. My adversary knows that, in feats of this kind, it is a question of life or death, and that no quarters are given. My beaks were already embedded in the fat neck of the Indian panther, and I was slowly but steadily draining the last ounce of his blood. In a few

(Continued on page 3)

MANAGER'S NOTICE

The offices of the "Hindu Organ" and the Saiva Prakasa Press will be closed tomorrow for 'Thaipooam' festival.

Manager



Hindu Organ.

MONDAY, JANUARY 29, 1934.

VILLAGE INDEBTEDNESS.

THE GOVERNMENT MAY HAVE MANY sins to answer for; but, it cannot surely be said that it can never do anything right. It is reported that the Government Agents who will shortly meet in conference to consider questions of administrative policy will be invited to discuss practical measures for village uplift. This is a step in the right direction. For, it must be confessed that in the past, the Government anxious only for its own peace, has busied itself more in tackling the problems of clamant urban interests than pay heed to the difficulties confronting the silent but long suffering producers in the villages, who, let it be remembered, constitute the backbone of the nation and the foundation of urban prosperity. This new-born interest in the well-being of the villager affords good reason for the belief that a welcome change in the view-point of the Government has taken place. It remains to be seen whether the Government will be prepared to bring to bear towards the solution of village problems their immense resources, organization and influence. A half-hearted and sporadic effort in the shape of Conferences or Exhibitions will leave untouched the core of the problem. A vigorous campaign supported by Government and aided by unofficial agencies should awaken in the villager the will to improve which now lies dormant under the dead weight of ignorance, indifference and inertia.

It is necessary that the head of the Province should take a personal interest and pleasure in the task of bringing the drowsy villager back to life. Fortunately for us, we have many officers in the Civil Service who are well fitted for the task by reason of their education, training and sympathy with the people whom they serve. The Civil Servant of an earlier generation had his heart fixed on his home-country while his hands laboured in the country of exile and his mind keep count of the number of years between him and retirement on pension. The Civil Servant of the present day has a better conception of his responsibilities and does not think that his home is far, far away from the country which he has undertaken to serve. The modern civilian is prepared, within limits—for the old tradition of cold detachment has not been broken down completely yet—to identify himself with the people of this country and share their joys and sorrows. The influence of such an officer with the people in the villages is great, indeed. The success of any scheme of rural uplift depends in a large measure on the faith, vision and devotion of the officer responsible for carrying out the policy of Government.

In drawing up a scheme for village improvement applicable to the whole Island there are bound to arise differences of opinion as to the choice of lines of work and the degree of priority to be attached to each of them. But, while making allowance for claims rendered urgent by the peculiar needs of each district, it should be possible to draw up a scheme answering to the requirements of the entire village population in the Island.

Economic uplift of the village is the need of the hour. It is the only effective insurance against the ravages of poverty and unemployment. In its wake will follow social, cultural and political improvement of the nation. Economic uplift involves the improvement of the existing village industries including agriculture and the creation of new industries and national services in such a way as to make the country self-supporting and to keep the profits of the producer, the distributor and the financier within the country. It is necessary that the bulk of the ultimate profits of the industry must come into the hands of Ceylonese. It is then and only then that we can hope to achieve economic uplift. The beneficial utilisation of Ceylonese capital is the ultimate test of all economic progress. The supposed benefit from the use of foreign capital is not only no benefit but is a definite drain on the country—it is a form of exploitation. The villager needs assistance till he converts his labour into capital. But, the village money-lender has laid such a strangle-hold on him that, try however honestly he may, the villager cannot escape the exactions of the money-lender.

If there is any problem which is universal to the villager in Ceylon it is his indebtedness. Before any step forward can be taken it is necessary that the villager should be freed from the hold of the money-lender and his burden lightened. We do not suggest that the villager should be helped to repudiate his debts. But, we do say that he should be protected from the unconscionable exactions of the money-lender and given a chance to raise loans on the security of honest labour. In the United Provinces, Central Provinces, and the Punjab, a Debt Conciliation Act has produced an immense change in the condition of the village cultivator. Debt-Conciliation Boards are at work in these provinces to bring the cultivator and the money-lender together, when accounts are looked into and adjustments made in a manner tolerable to the debtor and acceptable to the creditor. We are aware that for the effective and satisfactory working of Conciliation Boards it will be necessary to have competent men whose opinion counts for something and whose judgment is accepted by the parties. Such men could be found in abundance in the country if only an effort is made to secure their good offices. As Sir FREDERICK SYKES pointed out recently in Bombay, an inexpensive procedure of Rural Insolvency will be of great assistance to protect the honest cultivator from being hounded out of the village by the attentions of the village Shylock.

We should think that with Debt Conciliation and Rural Insolvency as effective protection against the nefarious and parasitic occupation of the money-lender, the village producer will

regain his freedom and stand erect on his feet. Chronic indebtedness is the bane of his life. Once this load of debt is lifted off his shoulders or is lightened, a new hope will be born in his heart and bless him and the country.

Cultural uplift could only come as a consequence of economic betterment. Culture connotes leisure, knowledge and materials, all of which cost money in more or less degree and are necessarily a later stage than economic betterment.

"THE HINDU ORGAN" EARTH-QUAKE RELIEF FUND

In order to enable the public in North-Ceylon to contribute its quota to the relief of the sufferers in the terrible earth-quake disaster in North India, the "Hindu Organ" has arranged to receive subscriptions to the Relief Fund.

The contributions sent to us will be acknowledged in our columns as they are received and forwarded to Babu Rajendra Prasad, the well known Bihar leader.

We have pleasure in announcing the following subscriptions today:

	Rs.	Cts.
The Jaffna Central College Staff	23	50
The "Hindu Organ" Staff	36	00
Mr. C. A. Candappasegaram	1	00
„ K. N. Coomaraswamy	2	00
A Sympathiser	1	00
	63	50

TAMIL LIBRARY FOR JAFFNA

APPEAL FOR SUPPORT

Mr. K. M. Chellappah of Lanka House, Jaffna, has issued an appeal in the course of which he says:

"We appeal to all our people in Jaffna, Colombo, Kandy, Batticaloa, Trincomalee, Mannar, Mullaitivu or any other part of Ceylon and also to our people resident in the Straits Settlements and in the Federated Malay States and call upon them to make every effort to realise a substantial fund towards this purpose. At least a sum of Rs. 10,000 is proposed to be collected. It is presumed that at least 1,000 persons among our community can be found who can afford to pay Rs. 10 each. It is also open to us to collect larger sums from our patriotic and rich benefactors and also smaller sums of money from the average people. It is also open to various Associations, Schools and Colleges to collect funds by arranging public lectures, concerts, or staging plays for the benefit of the fund. We are certain all will be anxious to join the cause and liberally subscribe towards it."

Nayan-Makaddu Ayurvedic Hospital

GOLD MEDAL FOR VALUABLE MEDICINES

The Ayurvedic Hospital, Nayanmakaddu, has been awarded a first class Certificate and Gold Medal by the All-India Siddha Vaidya Conference, held on 27th, 28th and 29th December 1933, for exhibiting valuable medicines.

Personal

Mr. A. Mahadeva, Manager State Mortgage Bank, is on a visit to Jaffna and is staying at the Rest House.

Mr. P. Subramaniam of the Audit Department has been appointed Chief Clerk of the Mallakam Courts.

Mr. G. G. Ponnampalam, Advocate is at Point Pedro.

Gate Mudaliyar T. Karalapillai is at Manipay.

Sinhalese and Tamil as Media of Instruction

A SCHEME FOR REFORM OF EDUCATION IN CEYLON

Jaffna Conference of All-Ceylon Teachers

THE annual Conference and the 14th annual general meeting of the All-Ceylon Union of Teachers were held on Saturday, the 27th instant, at the Central College, Jaffna. Mr. T. B. Jayah, the President, presided. Delegates from the various provincial associations were present. Mr. A. M. K. Coomaraswamy welcomed the President and the delegates. Mr. Jayah in the course of his address reviewed the work of the All-Ceylon Union during the past year.

A Scheme for the reform of education in Ceylon prepared by the Northern Province Teachers' Association was one of the important subjects discussed at the Conference. Mr. K. Nesiiah, M. A., led the discussion.

The following is the outline of the Scheme.

Object of the Scheme

The objects of the new scheme are to secure the following:—

- Elementary Education should be free and compulsory.
- Education should be in the Mother tongue of the pupil as far as is practicable in the present circumstances.
- Higher English Education should be restricted to those who are likely to enter the University or the learned professions.
- Without forfeiting the advantages of imparting education through the language of childhood, English should be introduced as early as possible in the course in view of the fact that English will for some time to come remain indispensable for some of those who are leaving the Secondary Schools, whether for employment or for University Education.
- All Sinhalese pupils should have at least a working knowledge of Tamil and vice versa.
- Vocational instruction should receive adequate encouragement in the educational system.
- There should be a uniform system of education in Ceylon.

Primary School

A FOUR YEARS' COURSE.

Ages: 4+ to 8+
Classes: Infant class and classes 1 to 3.

Curriculum: Language (Speech Reading, Writing), Number, Hand work (including Drawing and for girls, Needlework), Physical Exercises Singing.

Note: 1. All instruction shall be in Sinhalese or Tamil.

2. Each school shall have its own Primary School Examination.

Elementary School

A FIVE YEARS' COURSE.

Ages: 9+ to 13+
Standards: 4 to 8.

Curriculum: Sinhalese or Tamil Language and Literature, Second Language—English, Third Language (for Stds. 6—8—Tamil or Sinhalese, History (including Civics), Geography, Mathematics (Arithmetic and, for Stds. 6—8, Practical Geometry), Elementary Science (Physics, Chemistry, Physiology and Hygiene) or Domestic Science, Handwork (including Drawing and, for girls, Needlework), Physical Exercises, Music.

Note: 1. The instruction and examination in all subjects other than an additional Language shall be conducted in Sinhalese or Tamil.

2. The number of periods devoted to English should be gradually in-

creased as the course advances.

3. Only a working knowledge of the Third Language need be attempted.

4. Commercial Arithmetic should be emphasized in the later years of the course in Mathematics.

There shall be an Elementary School Certificate Examination at the end of this course.

Secondary School

Ages:—Vocational School, 14+ to 16+ Sinhalese or Tamil Secondary School, 14+ to 16+. English Secondary School, 14+ to 17+.

There shall be a trifurcation at this stage. Teachers in consultation with parents shall decide which of the three Secondary courses a pupil may take: Vocational, Sinhalese or Tamil, or English. No pupil should be admitted to any particular course unless he is fit for it. On the other hand, a generous system of State-aided scholarships should make it possible for poor but intelligent children to get the advantages of a good Secondary education.

All these three courses shall run on parallel lines and may be given in separate schools, or two or even all three of these courses may be given in the same school. Thus the Vocational School may either be a special school or it may form one of the courses in an academic Secondary School. The benefit of having the vocational classes along with the academic courses in one school would be to secure them an equal status and to secure for the vocational pupils the advantage of association with other pupils and perhaps that of attending some common classes with them. Some of the academic Secondary Schools may have certain vocational courses and others may have other courses. The pure Vocational School must make some provision for an element of literary education as well. Agriculture, weaving, cottage industries, handicrafts, carpentry, pottery, printing, motor-mechanism and (for girls) nursing will find a place in the curriculum according to the needs of the particular district. The Vocational School course should extend to two years.

Sinhalese or Tamil

The Sinhalese or Tamil Secondary School shall also have a two years' course. The subjects in the curriculum shall be the same as in the English Secondary School except that the medium of instruction shall be Sinhalese or Tamil. English shall be a compulsory second language. Science and a third language (Sinhalese, Tamil, Sanskrit or Sanskrit or Pali) shall be alternative. This course shall lead to a Secondary Certificate (Sinhalese or Tamil).

The English Secondary School shall have a three years' course. The medium of instruction shall be English. But Sinhalese or Tamil shall be a compulsory second language. A third language shall alternate with Science. The first two years of this course should be general covering a wide range of subjects, but the third year's course may be more specialised. Ultimately this course should lead to a Ceylon Secondary School Certificate (English); but till such time as the University of Ceylon comes into being there is no other choice for us but to present pupils for the London Matriculation Examination.

It is to be noted that the English Secondary school outlined in this scheme is contemplated only as a temporary and transitional measure. We must look forward to a time when Sinhalese and Tamil shall become the media of all education in Ceylon.

It was decided by the Conference to empower the Executive of the A. C. U. T. to appoint a special Committee to report on the Scheme.

A COLONISATION SCHEME

Opening For Urumparay Youth

MALAYAN URUMPARAY UNION

14th Annual Meeting

The usefulness of a body largely depends on the strength of its membership, and more so in the case of a Union such as yours. Hence, that every member should endeavour to enrol as many new members as possible cannot be too strongly emphasised or too often repeated, observes the report presented by the Executive at the fourteenth annual general meeting of the Malayan Urumparay Union, Kuala Lumpur, held on the 27th instant.

Financial

The total receipts during the period were \$ 960.10 (this includes the Flood Relief Fund collection of \$ 503.50) against an expenditure of \$ 278.59. The credit balance of the Union at the end of the year is \$ 3,335.41. Of this amount a sum of \$ 2,929.22 (permanent fund \$ 2000/-) is in the Government Savings Bank, \$ 405.46 (Rs. 602.50) in the Jaffna Co-operative Central Bank and 73 cents in hand.

The following figures will show the position regarding the numbers of children attending the Urumparay Hindu Schools:—

	No. on Roll.	No. of Girls.	No. of Boys.
Hindu Eng. School	310	82	228
Hindu Tamil School	241	133	109
Chandrothaya Vidya	263	132	131
salai	814	346	468

The total number of children in the three Schools is 814 as against 784 last year, the increase being 30. It is pleasing to note that there is an increase in the numbers of boys and girls attending the Tamil Schools.

All the girls in the English School and some boys are reported to have learnt spinning. Many of them have reached a fairly high standard of proficiency. Your Committee understood only in December that the School was unable to introduce weaving for want of funds.

Lighting of Roads.

Your Committee have promised a sum of Rupees three hundred, the initial cost of the installation of a few petrol lamps along the roads. In the meantime an assurance from the Village Committee to maintain them is being sought for.

Sanitation and Health.

The number of Dry Earth latrines has increased to thirty. It is evident that the people are beginning to realise the importance of good sanitary conditions. Is it too much to hope that every house in Urumparay will be provided with a Dry Earth latrine in the not far distance future?

Arrangements are being made by the Sanitary Inspector to build a public latrine with four compartments on the premises of the Urumparay market at Government expense.

An earnest move is being made by Mr S S. Rajaratnam, Sanitary Inspector in Charge of Urumparay, to have a trained resident midwife in the Village. He is still in correspondence with the Government on the subject. Your Committee feel that this is a move in the right direction and wish him every success.

You will do doubt be glad to know of the existence of a Sanitation Committee to look after all things appertaining to the sanitation and health of the Village.

With a view to diffusing knowledge about principles of sanitation, feeding etc., it is considered necessary to print a series of leaflets and circulate them among the people, these eventually forming a brochure. The first of

(Continued up

NOMINATION DAY FOR JAFFNA

Announcement Expected this Week

Rumour has it that the amendment to the Order-in-Council providing for a Nomination day for Jaffna will appear in the Government Gazette of the 2nd proximo.

A Fatal Bath.

NEERAVIADY TANK TRAGEDY.

One Vallipuram Chinniah, a young man of 21, met with his death on Saturday evening while bathing in the tank at Nearaviady. It transpired at the inquest that the deceased was a cigar roller from Vasavilan, working in one of the cigar factories, at Van narpenna. On the day in question while bathing in the tank he slipped into deep water and was drowned. Mr. S. Avampillai, inquirer into sudden deaths held an inquest on the body yesterday and returned a verdict of accidental death due to asphyxia by drowning.

Matrimonial

PASUPATHY CHETTIAR—KANAPATHIPILLAI

The marriage of Mr. S. T. M. P. S. Pasupathy Chettiar, eldest son of Mr. S. T. M. P. S. Sivantharamanatha Chettiar with Srimathy Nagulaximi, daughter of Mr. S. Kanapathipillai of Mandaitivu took place at the bride's residence on Friday, the 25th instant at 12 a.m., in the presence of a large and respectable gathering.

A large number of friends and relatives assembled in the house of the bride-groom in the forenoon on Friday to witness the *Kurnapooshanam* Ceremony. A reception was held the next day by the bridegroom's father in honour of the home-coming of the newly married couple.

these series is under preparation and will be out soon.

Ceylon Urumparay Union.

The following extracts from the 1st Annual Report of the Ceylon Urumparay Union may be of interest to you:—

Unemployment. The formulation of a scheme whereby a limited number of unemployed young men of Urumparay may be made to colonise a suitable area under the Scheme for Middle Class Ceylonese was entrusted to the President and the Secretary. The Committee was of opinion that a non-malarial station should be preferred. Correspondence with the Government is pending and no definite decision has been reached so far.

A Colonisation Scheme

With regard to the Colonisation Scheme the Ceylon Union has since decided to await the results of the clearing and cultivation that are being done at Minneriya and in the meantime to assist any member who is prepared to take land under the Middle Class Scheme.

The Ceylon Union has a membership of 60 of which 8 are Malayan Pensioners.

The total amount promised to this Fund by Urumparays in this country is \$700.50 of which \$574.50 has been collected. The amount still due is \$126/-. There is still time for members to pay up their promised subscriptions.

The sum of Rs. 500/- which was remitted for the purpose of immediate relief of the victims of the Flood was not spent and the money is deposited in the Jaffna Co-operative Central Bank. It is to be noted that the people of Urumparay far from being eager for temporary relief were very keen on preventive measures which would bring permanent relief.

The necessity for a central Library cannot be too strongly stressed. Great as the difficulties of running a Library are, they are not insurmountable. That the efforts of the Home Advisory Committee will be crowned with success is the earnest wish of your Committee.

10,000 Frozen To Death

YELLOW RIVER FLOOD HAVOC

Relief - Work Difficulties

Shanghai, Saturday.

Ten thousand men, women and children are reported to have been drowned, frozen to death or missing in the Hopei and Honan provinces where seventy districts have been ravaged by the Yellow River flood.

A thousand more are reported to be homeless. It is freezing hard, and jagged cakes of ice swirling in turbulent waters are endangering lives and hampering the efforts of relief workers.—(Reuter.)

Bose Researches.

REQUEST FOR TRANSLATION FROM POLAND

The interest aroused in the researches made at the Bose Researches Institute under the able guidance of Sir J. C. Bose has been so great that French and German editions of the works have been published. Timiriazoff, the eminent Russian plant-physiologist, has given an account of these discoveries in Russian language. The interest evinced in Poland has been equally great and it is learnt that permission has been asked for a Polish edition of the account of some of the important researches carried out at the Institute.

A Short Story.

(Continued from page 1)

seconds the Indian rolled over, and I had eaten his heart and liver. It was the most delicious repast I ever had in my life. In another second I heard again that sardonic laugh!

The crowd stood the while in awed silence. They could not witness our magic feats, unless I had permitted them to do so. They only saw that the bamboo stick had snapped in two, and that the Indian had lost his balance and dropped down with a sickening thud. When they recovered from their stupefaction, there was a tumult of voices. When the excitement had subsided, the general verdict was that the man had met his death of accident. Ignorant fools! They know nothing.

Let not my readers judge me too harshly. I need not tell them that Self-preservation is the first Law of Nature. This is well exemplified by the story of Narada related in our *Shastras*. Once he had to assume the form of a worm as a result of the curse of a holy man. While in this state, he saw one day a Sadhu approaching him; when, he made a frantic effort to wriggle out of the path through fear of being trampled to death.

When the Sadhu came near, he is said to have exclaimed:—"O! Narada! You are well aware that this loathsome body of yours is only temporary, and that the instant you shed this repulsive covering you will again be the mighty Rishi. Why then do you run away from me in fright? Narada is reported to have replied: "My friend, I am perfectly cognisant of all that you say, but I cannot possibly escape from the clutches of that Instinct of Self-preservation, which compels everyone to prolong his miserable existence as long as he can. I am but an ordinary Rishi."

The strangest part of it all is, that even the Absolute Brahmi is also subject to this law, when He assumes the lower form of Sathasivam for the purpose of performing the three-fold functions of Creation, Preservation and Destruction. Unless this is so, the pure Existence itself will forthwith cease to exist.

[More anon, S. R. M.]

MY IMPRESSIONS OF CEYLON

Continued from page 1.

the beautiful sights of Colombo: the Buddhist temples, the Galle Face and the Lake walks, and the Cinnamon Gardens area, with its pretty Victoria Park, with its new magnificent Town Hall, with its museums and public libraries, with its colleges and finally with, its fine aristocratic residential bungalows having big beautiful gardens all round. Of course I saw the modern beauty spot of Colombo which is 8 miles from the Fort—Mount Lavinia—the daily and weekly resort of the gay and the fashionable. I enjoyed my tea in the spacious and spotlessly white-coloured hall of the Hotel there and the beautiful scenery of the sea to be seen all round the Hall, though I had to pay one rupee for simple tea and cake. I felt that the higher charges of the Hotel were, in part, a hire for the shorter or longer stay that one makes at this beautiful narrow neck of evergreen elevated land jutting out into the Indian Ocean and I did not grudge the payment.

Europeanised Life and Outlook

But it is not the object of this series of articles to describe in detail the natural and artificial beauty-spots of Ceylon, though to eschew them altogether would be to take away the silt out of the life of the Ceylon tourist. Rather I want to give here my impressions of the life and manners of the people of Ceylon as I came to know them casually during my two months' tour in Ceylon.

The first thing that struck me after my arrival in and stay at Colombo was the Europeanised life and outlook of the place and its people. For instance, here I was living in a Sinhalese Hotel run by a Sinhalese gentleman, but there was nothing indigenous or Sinhalese about my life. I felt as if I was living in a Bryton Hotel in England or in a Geneva Hotel in Switzerland. I had my bed-tea, breakfast, lunch, afternoon tea and dinner, all prepared according to the European dietary and served in the manner and at the time I had while I was in Europe. There was very little difference in food or method of cooking. Perhaps the only difference that I noticed was that curry and rice was a daily course at lunch and that there were usually many kinds of curry served with rice. Moreover, unlike in Europe, I had here daily hot bath, and there were up-to-date arrangements for hot water with the help of the instantaneous gas water-heater. There is a bar and billiard table attached to and quite close to the Hotel where men may enjoy, after or before lunch and dinner, the pleasure of the wine glass and may have a game of billiards where they may make or lose some money. I found that this bar was liberally patronised by the people who came to lunch or dine at the Hotel. Thus in the matter of diet and drink, the people of Colombo have taken to European ways of living. So it goes without saying that in the matter of dress the people are, a fortiori, Europeanised. Everywhere in the Fort one sees people with tiptop European dress of foreign cloth. When, one evening, I was walking by the road along the Secretariat buildings of Ceylon Government, I saw an army of public servants going home after their day's work. Among the whole crowd I did not find a single person in Sinhalese national dress. This means that the officially recognised dress of a public servant is European costume. Hence all servants whether at the lower or higher rung of the service-ladder have to adopt the European costume at least as an official dress. I do not know whether a state servant would have the liberty of wearing his national costume or the still simpler dress of Khaddar shirt and Gandhi Cap. Even in Colombo bazaar or market I rarely met with such a dress. So it must be taboo in public or state office.

The Indigenous Dress.

Of course, Europeanization of the Sinhalese people is due to the influence of the early settlement of European planters who introduced tea, coffee and cocoa cultivation—three non-alcoholic drinks which have captured the whole world—and brought in days of plenty for the island; to that of the Burgers of Ceylon—mixed descendants of the Dutch; to that of the Sinhalese Christian population, the result of the proselytising zeal of the Portuguese and, last but not the least, to that of western education introduced by the English in the island. But happily and fortunately, this Europeanization in dress and diet is confined to, what I may call, the official and European business circles of the Sinhalese community. When I moved in the Pettah part of Colombo and when I went into the interior of Ceylon I found that the indigenous and national dress and diet were common everywhere. This indigenous dress and diet are not peculiar to Ceylon but are universal throughout the whole South India including Ceylon.

This indigenous dress consists of a short dhoti doubly wound round the loins and fixed by a knot or by a band, an armless, half-armed or full-armed shirt and a short piece of cloth, as an upper cloth. This is all the dress. A short coat may be worn over this. I took to this simple dress and found it to be quite comfortable. It does not require a headgear or a footwear. This dress is very simple and suited to the hot climate of Ceylon and Southern India; it is quite cheap and comfortable. And the beauty of it is that it is a universal national dress in the true sense of the term. It is worn alike by both men and women of the labouring classes, though the clothes of women are slightly varied in shape, colour and texture. It is worn by all people whether they are Buddhists, Hindus, Christians or Mohamedans. It is worn by all from the landlord to the labourer, from the high-born to the low-born, from the England

Continued on page 4.

MY IMPRESSIONS OF CEYLON.

Continued from page 3.

returned to the illiterate, from the minister to the manservant. For, I must admit, even with the official classes the private and home dress is the indigenous dress.

National Indigenous Diet.

What is true of the national indigenous dress is equally true of the national indigenous diet. I found this also to be universal and common throughout Southern India and Ceylon. The staple food of these parts is rice. All varied and delicious dishes are made of rice and the people have evolved a perfect system of diet suited to the country and the climate and common to both home and Hotel life.

You will get a breakfast of *doshe, ittali* with chatni and coffee in a brass tumbler and pot. As a superior delicacy you can have simple or stringed hoppers instead of *doshe* and *ittali*. For your meal and dinner you will have rice with vegetarian or non-vegetarian curries. You will have a variety of curries to choose from and you will have chatanis and papads to boot; you will be served rice more than once but all courses will be of rice. It may be of rice and *sambar* or *kolumbo*; it may be of rice and *rasam* or *saru*, or *piper-water*, lastly it may be of curds or buttermilk. In Southern India and Ceylon all dishes and delicacies are made of rice flour mixed with blackgram flour. This diet is very cheap, quite delicious and easily digestible. In my tour in South India I took to it as a necessity and then I began to like and relish it. The only defect of this diet is that it is all starchy food and for an old man like myself starch is unsuited. But my doctor son's prescription of ten drops of diluted Hydrochloric acid in a glass of water after food kept me fit and healthy throughout the whole Southern India tour.

This is my impression and experience about the Sinhalese or South Indian dress and diet. This dress and diet are to my mind a symbol of simple living and high thinking. I wish that this national dress and diet of Ceylon and South India should remain a respectable dress and should have a recognised place in the habits and life of the people. The European dress may remain as a purely official and business dress; but the common everyday, as also holiday dress, should be this simple national dress so admirably suited to the climate and the country and so well calculated to foster a feeling of unity and nationality, from the priest to the pariah, among the people.

Climate of Colombo

Having given my first impression of the people of Colombo, I cannot conclude without giving my impression about the climate of Colombo.

I find the climate of Colombo healthy and delightful. The sanitary and water supply arrangements of the town are up-to-date and quite satisfactory. The only defect of the climate is that it is fitful and has its whims. To a man like myself who has spent practically the whole of his life in Poona, the climate appears rather warm and often oppressively hot and sulky. But the mornings and nights are quite cool and in the Fort area one gets cool breezes from the sea. But one cannot call Colombo a cool resort. Why the Europeans like it so much and why the shipping companies advertise it so much is because Colombo is on the high sea route to the East and to Australia. One can easily spend a week, a half a week at least, on one's way back to Europe or one's way from Europe. They find the town just as like any European town. There one can have betting and billiard, drinks and dances and the pleasant association of ladies. But to a man of simple and austere habits like myself these are no attractions. Still Ceylon is full of natural and architectural beauties and that is an enough attraction for one like me to come and spend some time in Colombo and Ceylon.

I have given enough and to spare of my first impression of Colombo and its people and so I must conclude this introductory article.

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(Y. 143, 21-11-33—20-11-34. M's)

Prevention of Leprosy PLAN TO HELP THE EAST

The British Empire Leprosy Relief Association has established a Special Committee with Sir Samuel Wilson as Chairman, to raise a fund for the purpose of supplying non-medical workers to help in leper colonies and for leprosy prevention units in Africa and the East.

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(H 75, 10 8-33—9-2-34.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8371.

In the Matter of the Estate of the late Nagammah wife of Kanapathippillai Nadarajah of Manipay

Decceased.
Kanapathippillai Nadarajah of Thavady now of Walker Sons & Co. Ltd., Carpenter Shop, Mutual, Colombo

Vs. Petitioner.
Minor 1. Sivapakkiam daughter of K. Nadarajah of Colombo
2. Kanapathippillai Navaratnam of Thavady

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

This matter of the abovenamed Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased Nagamma, coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 1st day of December, 1933 in the presence of Mr. P. K. Somasundaram, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 22nd day of November, 1933, having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 8th day of January, 1934, shew sufficient cause to the satisfaction of this Court to the contrary.
Signed this 7th day of Dec. 1933.
(Sgd.) C. Coomaraswamy, District Judge.

Time to show cause extended till 2nd February, 1934.
(Sgd.) C. Coomaraswamy, D. J.

O. 35. 25 & 29.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 8474

In the matter of the estate of the late Sellammah wife of Thambiah Vaitilingam of Vannarponnai East, Jaffna

Decceased.
Thambiah Vaitilingam of Vannarponnai East, Jaffna.

Vs. Petitioner.
Nagamuttu widow of Sithamparappillai Veluppillai of do.

Respondent.

This matter of the petition of the petitioner praying for grant of Letters of Administration to the estate of the abovenamed deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 18th day of December 1933 in the presence of Mr. A. Modir Veluppillai, Proctor for petitioner and the affidavit of the Petitioner having been read;

It is ordered that Letters of Administration be issued to the Petitioner in respect of the above estate unless sufficient cause be shown to the contrary, on the 31st day of January 1934.

This 8th day of January 1934.
Sgd. C. Coomaraswamy, District Judge.

O. 36. 25 & 29.

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1923.	Rs. 39,97,000	Rs. 1,98,92,000
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