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Tamil			

THE Hindu Organ.

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

Editor: M. S. Eliatamby, Advocate.

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TWO GREAT MINDS DIFFER

CAUSE OF PHYSICAL CATASTROPHES

GANDHIJI'S REPLY TO DR. TAGORE

THE sin of untouchability has brought down the recent terrible earthquake in Bihar, was the view expressed by Mahatma Gandhi, in some of his speeches in South India.

Dr. Rabindranath Tagore protests against this view and asserts that "physical catastrophes have their inevitable and exclusive origin in certain combination of physical facts."

Gandhiji's Reply

Mahatma gives the following reply to Dr. Tagore:

The Bard of Santiniketan is Gurudev for me as he is for the inmates of that great institution. I and mine had found the shelter there when we returned from our long self-imposed exile in South Africa. But Gurudev and I early discussed certain differences of outlook between us. Our mutual affection has, however, never suffered by reason of our differences, and it cannot suffer by Gurudev's latest utterance on my linking the Bihar calamity with the sin of untouchability. He had a perfect right to utter his protest when he believed that I was in error. My profound regard for him would make me listen to him more readily than to any other critic. But in spite of my having read the statement three times, I adhere to what I have written in these columns.

A Living Faith

When at Tinnevely I first linked the event with untouchability I spoke with the greatest deliberation and out of the fulness of my heart. I spoke as I believed. I have long believed that physical phenomena produce results both physical and spiritual. The converse I hold to be equally true.

To me the earthquake was no caprice of God nor a result of a meeting of mere blind forces. We do not know all the laws of God nor their working. Knowledge of the tallest scientist or the greatest spiritualist is like a particle of dust. If God is not a personal being for me like my earthly father, he is infinitely more. He rules me in the tiniest detail of my life. I believe literally that not a leaf moves but by His will. Every breath I take depends upon His sufferance.

He and His law are one. The Law is God. Anything attributed to Him is not a mere attribute. He is the Attribute. He is Truth, Love, Law, and a million things that human ingenuity can name. I do believe with Gurudev in the inexorable of the universal law in the working of which God Himself never interferes. For God is the Law. But I submit that we do not know the Law or the laws fully, and what appear to us as catastrophes

are so only because we do not know the universal laws sufficiently.

Connected with Morals

Visitations like droughts, floods, earthquakes and the like, though they seem to have only physical origins, are, for me, somehow connected with man's morals. Therefore, I instinctively felt that the earthquake was a visitation for the sin of untouchability. Of course, Sanatanis have a perfect right to say that it was due to my crime of preaching against untouchability. My belief is a call to repentance and self purification. I admit my utter ignorance of the working of the laws of Nature. But even as I cannot help believing in God though I am unable to prove His existence to the sceptics, in like manner, I cannot prove the coming on of the sin of untouchability with the Bihar visitation even though the connection is instinctively felt by me. If my belief turns out to be founded, it will still have done good to me and those who believe with me. For we shall have been spurred to more vigorous efforts towards self-purification, assuming, of course, that untouchability is a deadly sin. I know fully well the danger of such a situation. But I would be untruthful and cowardly if, for fear of ridicule, when those that are nearest and dearest to me are suffering, I did not proclaim my belief from the house top. The physical effect of the earthquake will be soon forgotten and even partially repaired. But it would be terrible if it is an explanation of the divine wrath for the sin of untouchability and we did not learn the moral lesson from the event and repent of that sin. I have not the faith which Gurudev has that our own sins and errors, however enormous, have not got enough force to drag down the structure of creation to ruins. On the contrary, I have the faith that our own sins have more force to ruin that structure than any mere physical phenomenon. There is an indissoluble marriage between matter and spirit. Our ignorance of the results of the union makes it a profound mystery and inspires awe in us, but it cannot undo them. But a living recognition of the union has enabled many to use every physical catastrophe for their own moral uplifting.

With me the connection between cosmic phenomena and human behaviour is a living faith that draws me near to my God, humbles me and makes me readier for facing Him. Such a belief would be a degrading superstition, if out of the depth of my ignorance I used it for castigating my opponents.

POET'S STRICTURES

(The following is the statement issued by Dr. Rabindranath Tagore referred to in the article.)

"It has caused me painful surprise to find Mahatma Gandhi accusing those who blindly follow their own social custom of untouchability of having brought down God's vengeance upon certain parts of Bihar, evidently specially selected for His desolating displeasure. It is all the more un-

(Continued on Page 3)

THREAT OF SATYAGRAHA

Buddha Gaya For Buddhists

"DESECRATION" BY MAHANT

Appeal to Ceylon Buddhists

ELABORATE preparations for the institution of a strongly-organized civil disobedience campaign, in order to secure once and for all the restoration of the famous Buddha Gaya, where the Buddha attained enlightenment, are suggested in a stirring appeal to Buddhist sentiment addressed by Brachmachari Devapriya Walisingha, the successor of the late Ven. Devanitta Dhammapala, and the present leader of the Maha Bodhi Society, which is one of the most influential Buddhist organizations of the world.

In the course of an exhaustive appeal addressed by Brachmachari Devapriya from India, he makes a vehement protest against the perpetration of a system of "alien control" of the most important Buddhist institution in the world, and seeks to rouse world-wide Buddhist sentiment into determined and immediate action in what he deems to be a matter of life and death for every true Buddhist who has any respect for the Master.

Appeal to Buddhists

With the avowed object of freeing the holiest of holy places in the Buddhist world," Devapriya Walisingha, addressing himself to Buddhists in Ceylon, Siam, Burma, Japan, China and practically all over the world where Buddhism has spread, entreats them all to band themselves together in spirit, and by concerted and determined action make it possible for the early inauguration of a thoroughly organized Satyagraha Campaign, to be conducted at the Buddha Gaya, until the Buddhist claims to its possession are recognized and its complete restoration to Buddhists is made an established fact. As a preliminary step towards the final organization of the campaign, a well-planned scheme, for widest possible propaganda for the purpose of stimulating Buddhist interest in Ceylon and abroad, is advocated in order that the average Buddhist might be enabled to appreciate the significance of the obligations devolving upon the faithful followers of any religion to preserve what is treasured as their most sacred religious possession from being "desecrated" by alien control.

While the present appeal is warmly endorsed by those in sympathy with the aims and aspirations of the Maha Bodhi Society, there is another section, including the All Ceylon Buddhist Congress, whose President is Mr. H. Sri Nissanka, the Colombo advocate, who favours means of peaceful persuasion of the authorities in effecting the restoration of the Buddha Gaya.

At the present time the Buddha Gaya is in the hands of a religious sect in India, whose head, known as the Mahanta, is reputed to be fabulously rich and who wields such a vast influence in the extensive domains

(Continued on page 3)

A Short Story.

WIFE'S GREAT SACRIFICE

By Dewaki

THE priest started as he opened the door, such was the blinding beauty of the girl standing before him, in her wet clothes, before the image.

It was bitter cold outside. The priest is paid to bathe early and prepare the stone image for the daily worship by hanging ornaments round it, lighting the lamps, cleaning the entire room. Rarely has he seen any feminine worshippers at this early worship, when the idol is naked, unadorned.

He waited and watched. The young worshipper was concentrated on the idol. Now and then she heaved a sigh. Tears profusely poured down her cheeks—but soon she checked herself as she found another worshipper standing by.

Five minutes of this stern, sincere, heart to heart communion with her Maker—and the girl bowed, and was returning when the priest spoke.

"Do you not take *prasa*? And do you not observe the rules of worship? You have to go round the temple three times—"

"I came to pray—I have prayed. May I not go?"

And without waiting for a reply, she left.

II

Speculation was rife. Some said she was a Princess. Some said she was a very wealthy girl come to worship in the temple for forty days because of an incurable disease.

Disease? Many who saw her laughed. Diseased? She could never be.

And every day she came and went in the morning hours. She waited not for *prasad*. She did not observe temple rules of worship. She stood before the idol, she closed her eyes, often she was lost in thought—and she flitted away.

x x x

"There—that is the girl!"

A boat was tied to a pole on the lake. Clusters of palm trees threw their shade on the half a dozen boats, filled with men and women who all seemed to obey the girl as their mistress.

Knots of the village people gathered near the boat. No answers were given to questions, except that they had come from a far off country, to worship.

x x x

"The crowd is getting more and more—and I almost trod on a snake as I was returning—you follow me with a lamp and *lathi*!" said Sita, as she going to the temple, again in the early hours of the morning.

III

"This must end. You know I consider it foolish to fast and worship a stone. You know that this crowd who go to the temple go to see you, to wonder at you, and not to pray. I can only scoff if I come."

The speaker was a young man, a Prince, whose parents had been

unwilling that he should marry Sita who, though wealthy, was an orphan. Enemies had whispered that her father was a dacoit, that all her wealth was the careful accumulation of plunder.

But except that he was a Prince, he was nothing more. He had no money. He had no State. His property was heavily encumbered. His parents had pride of birth. But Rudra had no pride. English education had levelled him down, so far as family pride counted. But he had expensive ways. Drink was one. Dress was another. Gambling was third. There may yet be fourth and fifth, but the young wife had not yet seen the trait emerge. It was only the hundredth day of their nuptials, and her lord and husband had exhausted her balance in the current account!

He called for more.

Her father was anxious that she should marry Rudra, so that his daughter may have high family connections. But on his death bed he had whispered to her.

"He is poor. He has expensive ways. Do not throw open my treasury. Once your money is lost, you are lost, and he is lost."

Often she remembered her father's warning within the hundred days. The cry was ever for more and more.

The girl wife trembled—and prayed.

"My father" has commanded me to be careful—"she confessed, "not to place the treasury at your disposal."

x x x

She screamed one night, and the servants rushed. "It was a scorpion bite—" she said. But it was Rudra's cruelty. He had assaulted his wife for money.

The next day saw this pilgrimage to her father's God for strength and for intution.

IV

"Come with me—I shall see you safe."

Sita turned round at the temple gate and stopped. Before her was a tall, stately figure of a Sadhu, knotted hair on head, a flowing beard, and a bag that dangled on his hand.

Sita did not speak, but followed him to her boat.

x x x

The twenty first day of fast! Sita was weak, but a supernatural glow was on her face, as she found the Sadhu at the temple gate, ready to lead her.

Sita spoke: "Why are you so good to me, father—you are—"

"I am Pratap's friend—" the Sadhu simply said. "I see Pratap's eyes and expressions on your face. Pratap and I have worshipped here alone often. Pratap built this temple for me for I would not follow him to see the world."

Her father's friend? But who knows? These Sadhus—

"Are often vagabonds—" the Sadhu answered her thought. "That is why I never sought to speak to you. You asked and I answered."

V

Thirty third day! "You should not go—" commanded her husband, smelling of whisky, his face flushed and red with wine and intoxication.

Continued on Page 4.)

NOTICE

State Council Elections

This is to announce that at the request of a large number of voters of the Kayts electorate, I have decided to stand as a candidate for the Kayts seat at the forthcoming election of Members for the State Council.

Nevins Selvadurai.

Jaffna, (Mis. 217 22nd.)
22-2-34

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, February 27th 1934 at 9.30 a.m.

Lot 1.....50 Pains logs.
Lot 2.....16 Sains logs.
Further particulars and conditions regarding the sale may be obtained at the office of the Divisional Forest Officer, Dry Zone Division, Jaffna.

A. B. LUSHINGTON

ACTG. CONSERVATOR OF FORESTS,

Office of the Conservator of Forests,

P. O. Box 500,

Colombo, January 27, 1934.

G. 42. 22/2/34.

AUCTION SALE.

No. 4054. D. C. J.

K. A. Veeravagu and his wife

Plaintiffs.

Vs.

V. Veeravagu of Udovil

Defendant.

In terms of the Commission issued to us in the above case the following property will be sold by public auction at the spot at 4 p.m. on the 24th proximo.

1. Land situated at Udovil in the Parish of Udovil called "Kurampai sidy and Thevariaday" in extent 16 Lms. V. C. together with share of well on the Western boundary and bounded on the East by M. Tambu, North by Nannippillai wife of Kathiramar and S. Suppiah, West by well and property of N. Kulanthambam, and South by lane and property of M. Tambu. The whole hereof excluding the foot-path on the Eastern side.

MOSES & PONNAPPAH,

Commissioners.

Jaffna,

21-2-33.

Mis. 214. 22.



Hindu Organ.

THURSDAY, FEBRUARY 22, 1934.

YOUTHS' OPPORTUNITY

THE PRESENT POLITICAL AWAKENING in the country is not a little due to the changed attitude of young men towards the country's problems. Educated youths the world over reckon it their duty to evince a more lively and practical interest in the affairs of their country than was possible for an earlier generation. The advent of youths into spheres from which they had hitherto been rigorously excluded by time-hallowed tradition has had many beneficial results. An air of seriousness and with it a sense of responsibility have supplanted the feeling of abandon and loquacious levity often associated with youth and their enterprises. Many superstitions that swayed the imagination of statesmen trained on orthodox lines have been rent to shreds and many a shibboleth has been ripped up and its pretension exposed. There is evidence on every side of youths having given a definite direction to movements that threatened to miss their course and objectives in the hands of over-cautious politicians. In our own country

reforms received an immense accession of strength by the bold stand taken up by the youths of the country. The older politicians are now engaged in the task of keeping within reasonable limits the enthusiasm of the more radical sections of the Youth movement. In our own province the awakening among the masses has been accomplished with amazing success by the boycott of the State Council and the propaganda rendered necessary by the efforts of a group of ultra-loyalists.

It is true that the awakening among the masses has not proceeded far enough to enable the electors to pull their weight in the affairs of the country. We are yet miles away from the ideal conditions favourable to the growth of democratic institutions; but, it may fairly be claimed that people now have a keener perception of the value of the vote and the responsibility it involves. It is no longer possible for the political adventurer to exploit the credulity of the masses. Honeyed words and vague promises can no longer deceive the voter. Exacting standards are being applied to assess the merits or demerits of candidates for election. No longer is it possible to get the voters in a village to trudge their way like dumb driven cattle to the polling booth at the bidding of the laird or his more formidable myrmidons. But a danger and a very real one faces the country. Many ambitious youngmen have come into the field and are busy canvassing for votes personally and through their supporters. Ambition almost always blinds reason, and some of the gentlemen already in the field do not seem to be over-scrupulous in the methods they employ to catch votes. In these days of financial depression, the offer of money is certain to go a great way to tempt the unwary voter to compromise with his conscience. We understand that in one or two constituencies a group of men have banded themselves together, prepared to give their support and the votes they can command to the highest bidder. The Law is quite clear on this subject, but these underhand dealings are often difficult to detect, and still more so, to prove. The man who can afford to throw away some of his money is welcome to do so in these days of want and depression, but the moral effect of bribing voters by offer of money or equally tempting bait is, to say the least, most abominable. Nincompoops and numskulls who long to crown their earthly glory with a seat in the State Council do not pause to consider the harm they do to the voter and the public at large. The purpose of democracy is defeated when the voter is induced to place a money value on his vote, and the candidate who gets into Council as a result of bribing the electors is under no obligation whatever to his constituents. He cannot be accused, if after the glamour and novelty of occupying a seat in the Council Chamber wear off, he quietly settles down to recoup by means fair or foul the loss in money occasioned by his election.

The great evil wrought on the community by monied adventurers is that sometimes even the tried and trusted leaders of the community may find it hard to secure recognition for their undoubted merits. If young men do not wish to see their good work in the past undone by unscrupulous place-seekers, it is their duty to organize themselves

a campaign of purity in public life. It is necessary that the tender plant of democracy should be protected from the danger of corruption which in Western countries has grown to such proportions that many thoughtful observers are losing faith in democracy. It is certain that notwithstanding the apathy of the older generation, there are large numbers of people who will support the purity campaign and help to fight against corruption in every form.

There is another evil against which the youths of the country must battle with might and main. The communalists who are out to secure support to enter Council must be made to realise the plain truth about communalism. Till a strong party organisation is formed to popularise the principles for which the Nationalist party stands, it is necessary that young men should educate their neighbours and friends on the implications of the communalist policy. The only politics for a subject country like ours is the winning of self-Government. There might be differences of opinion as to the methods of achieving the goal of the country; but self-Government will always be the final goal of our present endeavour. The communalist, however, has no use for self-Government for the country. He wants favours and boons for himself, his friends and, what he claims by reason of the accident of birth, his community. Under the mask of love of community is concealed love for one's self. These communalists who have not raised a little finger to help ameliorate the social and economic condition of the people and have remained blind to the misery of the masses and deaf to their entreaties are now shedding crocodile tears and profess great concern for the people. The communalist is not merely a social do-nothing, he is a political re-actionary. The immediate task before the students and youths of the country is to organise a country-wide campaign "to overthrow this reactionary, conservative, selfish, self-seeking job-hunting, percentage-settling ideology."

Remembering that it was the boundless enthusiasm brought to the service of their mother-land by the Youth of Italy that has brought success in reforming the administration and in promoting the development of Italy, our young men will not hold any sacrifice too great to defend the policy enunciated by their leaders and, refusing to give quarter to the communalist, end him at the poll.

Tamil School Managers' Conference, N. P.

A Conference of the Managers of Tamil Schools and Principals of Tamil Training Schools of the Northern Province will be held on Saturday, the 24th instant, at 3-30 p.m. at Jaffna Central College hall, to form an organisation.

Death of 'Times of Ceylon' Editor

The death occurred on Tuesday morning of Mr. E. P. B. Brockwell, Editor-in-Chief and Managing Director of the "Times of Ceylon"

"THE HINDU ORGAN" EARTH-QUAKE RELIEF FUND

The following are further contributions received to the Fund:

	Rs.	Cts.
Previously acknowledged	658	02
Students of Mattuhamby Vidyasalai, Tionevely.	8	42
Mr. S. P. Murugupillai.		
Alvai, North.	2	00
C. Sinnappoo, Sandilipay North.	2	00
W. D. Nilea.	2	00
Collected by the Subramanya Vidyasalai, Pungudutivu:—		
Mr. M. Kandiah.	50	cts;
Pugudutivu W. Mission Padasalai, Re. 3; Messrs. A. Naga-		
lingam, Re. 1; K. A. Ehatam-		
by, Re. 1; P. Saverimuttu,		
Re. 1; A. Saravanamuttu,		
Re. 1; A. Kandassamy, 50 cts;		
P. Retnam, 50 cts; K. Joyan-		
pillai, Re. 1; K. Arumugam,		
50 cts; V. K. Arumugam,		
Re. 1; A. S. Augustine, 50 cts;		
S. Amirthavaganam, 25 cts;		
S. Muttutambay, Re. 1; J. S.		
Arumugam, 50 cts; V. Pa-		
nathypillai, Re. 1; P. S.		
Kandiah, Re. 1; N. Sethu-		
pathy, Re. 1; R. Thammun,		
Re. 1; K. P. G. nair, 50 cts;		
P. Thambipillai, 50 cts; K.		
Sinnadurai, 50 cts; K. Tan-		
rajah, 50 cts; M. Kathirave-		
pillai, 50 cts; S. Pancho-		
dhara Kurukkal, Re. 1; K.		
Selvadurai, 50 cts; K. Tham-		
boo, 50 cts; A. Nallathambay,		
Re. 1; A. Arumugam, Re. 1;		
K. Muttiah, 50 cts; S. Am-		
balavanar, Re. 1; S. Kana-		
pathipillai, Re. 1; K. M.		
Sinnadurai, Re. 1; N. Aru-		
mugam, 50 cts; V. Sivagnana		
Sarasa, 25 cts; P. Sinra-		
thambay Iyer, 25 cts; Sri		
Subramania Vidyasalai,		
Rs. 3 25 cts; Mr. V. Tiru-		
gnanam, 50 cts.		
Total	704	44

THE LATE KUMARASWAMY PULAVAR

Unveiling of Portrait At Kala Nilayam

A portrait of the late Kumaraswamy Pulavar of Chunnakam will be unveiled by Rev. Dr. T. Isaac Tambiah at the Kala Nilayam hall, tomorrow at 6-15 p.m.

A public meeting will then be held at the Vaideshwara Vidyalayam Hall at 6-45 p.m. under the chairmanship of Mr. S. Natesapillai, when Vidvan S. Ganesa Iyer, Pandit S. Kanapathipillai and Mr. V. Ramasamy Sarma will speak on the life and works of the late Pulavar.

Maha Samadhi of Swami Shivanandaji

PRESIDENT OF THE RAMA-KRISHNA MISSION

A telegram was received yesterday by the Sri Ramakrishna Vaideshwara Vidyalaya, Vannerpoone, intimating the Maha Samadhi of His Holiness Swami Shivanandaji, (80) President of the Ramakrishna Mission.

The late Swami was the oldest among the four surviving disciples of Sri Ramakrishna Paramahansa.

The Mission Schools in Jaffna were closed for the day in his honour.

Obituary

MR. C. ARIYANAYAGAM

We regret to record the death of Mr. C. Ariyanayagam, Proctor, Matalo, which took place yesterday in his residence at Matalo.

The late Mr. Ariyanayagam was ailing for some time but his friends did not expect that his end would come so soon.

Mr. Ariyanayagam was popular lawyer in Matalo, and at one time filled the

LETTERS TO THE EDITOR

STATE COUNCIL ELECTIONS.

Sir,—In reply to your correspondent "Endeavour to Unite", I, who, as a member of the Youth Congress, Jaffna, have come in close contact with the elite of the young men of Jaffna, feel that the following gentlemen are the best fitted to represent our interests in the State Council:—

JAFFNA TOWN SEAT.—Mr. S. Rajaratnam, Advocate.

KAYTS SEAT.—Mr. W. Duraiswamy, B.A. Advocate.

3. POINT PEDRO SEAT. Mr. K. Balasingham, Advocate.

4. KANKESANTURAI SEAT. Mr. S. Natesan, B.A., B.L., F.R.E.S.

Yours etc,

C. A. Candapasekaram.

As requested by Endeavour to Unite I have set forth the names of the following men who in my opinion are fit to represent our interests in the State Council. I have named them according to their merits. They are:—

1. Mr. K. Bala Singham
2. Mr. W. Duraiswamy
3. Mr. H. A. P. Sandra Segra K. O
4. Mr. G. G. Ponnampalam
5. Mr. Nevins Selvadurai
6. Mr. S. Natesan.

Yours Sincerely

T. S. R.

Sir—With reference to your correspondent "Endeavour to Unite's" offer of a cash prize for a list of the first half-a-dozen public men qualified to represent Jaffna in the State Council I desire to submit the following:—

1. Nevins Selvadurai Esqr.
2. W. Duraiswamy Esqr.
3. A. Mahadeva Esqr.
4. H. A. P. S. ndrasegara Esqr.
5. K. Balasingham Esqr.
6. S. Natesan Esqr.

Yours etc,

V. Subramaniam,

Karairagar East,
20-2-34.

Minneriya's Maiden Crop

Anuradbapura Feb. 16th,
The gathering of the maiden crop under the Minneriya Development Scheme will take place on March 4th, near the Ulpathi Elu, on the Agricultural Road. The Hon. Mr. D. S. Senarayake, Minister of Agriculture and Lands, will cut the first sheaf at the auspicious hour, 10 a.m.

TEACHERS' SALARIES

Scheme of Graded Posts Withdrawn

The Board of Education has withdrawn its scheme of graded posts for teachers in assisted schools, which gave rise to a storm of opposition, both from teachers and managers.

The Board has now appointed a Sub-Committee consisting of Mr. C. A. Wicks, Mr. T. B. Jayah, Mr. A. Mahadeva, Miss H. M. Park and Rev. Fr. M. J. Le Goc to report on the existing scales of teachers' salaries.

Maha Iykia Saba Araly

A Committee meeting of the "Maha Iykia Saba"—Araly North was held on Saturday and after a lengthy discussion the house unanimously approved the following resolutions:—

(1) That Mr. W. Duraiswamy be requested to come forward as a candidate for the Kayts seat in the State Council.

(2) That representations should be made to Govt. for a public market at Araly.

(3) That action be taken to deepen and recondition the water course between Araly North and East from Pathirakali-Kovil Kilam

'Bind over' Proceedings Fiasco

VEHICLEMEN UNION PRESIDENT DISCHARGED

K. C. Attacks Police Methods In Jaffna

"YOU would have been of valuable assistance to Government if you had prosecuted all the people in Jaffna who boycotted the State Council", jokingly remarked the defending counsel, Mr. H. A. P. Sandrasegaram K. C., while cross-examining Inspector J. H. A. Fernando, in the case in which the Inspector moved that the President of the North-Ceylon Vehiclemen's Benefit Union be bound over to keep the peace.

The Police Court was unusually crowded on Tuesday when the case against Mr. Ediverasingham, was taken up for trial before Mr. N. Moonesinghe, Police Magistrate, Jaffna.

The Charges

The Inspector of Police charged Mr. Ediverasingham with having incited bus-drivers, owners and conductors not to pay the gala bus-stand fees, threatened to boycott the U. D. C. gala and open a new one, to set fire to the bus of Arlis Silva and also with having threatened to shoot one Seeris Appuhamy, a bus-driver. The Inspector moved that the accused be bound over to keep the peace.

The accused was defended by Mr. H. A. P. Sandrasegaram K. C. with Mr. S. R. Kanaganayagam instructed by Mr. Sam. A. Salapathy.

Mr. Ediverasingham appeared in Court with the Gandhi Cap. The Magistrate asked him to remove the cap, and the accused refused to remove it, saying that it was part of his national costume.

Mr. Sandrasegaram said that he protested against removing the cap as it was part of the costume worn by Hindus. Owing to a misunderstanding he removed the cap when the Additional Police Magistrate asked him to do it. It would not be right to ask a Sinhalese gentleman to remove the comb which forms a part of his national head wear, but if the Court insisted he would advise his client to remove the cap.

Magistrate: It would be better if he removes the cap as he had already done before.

Accused:—I would go to gaol than take off my cap. If I take my cap, I would pull off my shirt also and stand before Court with bare body.

On the advice of Mr. Sandrasegaram the accused removed the cap and the case proceeded for trial.

Inspector's Evidence

Inspector Fernando who conducted the prosecution gave evidence. He said that a complaint was made by one Mr. Velupillai, renter, Grand-bazaar gala, that the accused had come to the bus stand and by holding meetings was preventing him from collecting his legal fees and had threatened the said Velupillai by proposing to establish another bus stand and boycotting the U. D. C. stand. Owing to the interference of the accused, Mr. Velupillai was prevented from collecting his legal money. On January 7th, accused had by his addresses asked the bus drivers, conductors and owners not to ply their bus if the accused so ordered, and had also abused the Police. On January 9th the buses were stopped from running and he received a message from one Seenivasagam that the road opposite bus stand was blocked, traffic held up and serious trouble anticipated. He went with a party of police and saw the bus-drivers, conductors and owners obstructing the road and out to create trouble. At lot of persuasion the road was

cleared. On the 21st, one James Welikala made a complaint that the drivers of buses plying along Karainagar Road were threatening him for not having joined the Bus Association and the accused also forced him to join the Union, and when he declined they had threatened him. One Arumugam Kandasamy also complained that the drivers had threatened him for not joining the Union and that he was frightened. On the 4th, one Arlis Silva complained that the accused threatened to shoot the driver of bus H. 998 and said that he would shoot him like Bagavat Singh. One Seeris Appuhamy also complained that the accused threatened to shoot him like Bagavat Singh.

Threats

On 5th February, Police Constable Ponniah came and reported at the Police Station, that the accused was addressing the bus drivers at the Stand, and was asking them to carry out his orders. Accused also told them that he would burn the Police Station and would remove the head of the Superintendent of Police. He threatened the police and abused them. A telegram was sent by the accused to the Inspector-General of Police that the Police were harassing the bus drivers and conductors and he (witness) promptly made inquiries, and there was not a single complaint made at the Police Station from the time the telegram was sent to the I. G. P. He also detailed Sub Inspector Corea to go and inquire from the bus drivers and conductors who met him in large numbers, but not a single complaint was made against the Police. The accused is said to be the President of the North-Ceylon Vehiclemen's Benefit Union. The accused stopped the buses from running on the 17th. He (witness) was expecting a breach of the peace at any time and certain drivers and conductors were also expecting a breach of the peace.

The Inspector was cross examined by Mr. Sandrasegaram:

Telegram was sent on the 6th to the Inspector General of Police stating that the Police were harassing the bus-drivers and owners?—Yes.

Did you know when you filed the plaint that the accused had sent a telegram to the I. G. P.?—

—I filed the plaint in the morning and the telegram to the I. G. P. was sent in the evening.

Boycott—Breach of Peace

Did you know that the accused was the President of the North-Ceylon Vehiclemen's Benefit Union?—He calls himself so. There are so many people in Jaffna calling themselves presidents of different associations. Last year Advocate T. R. Nalliah was the President of the Bus Union.

Have you read the rules printed by the North-Ceylon Vehiclemen's Benefit Union?—Yes, I have gone through. All the rules are good.

You are aware that such an association is in need of money?—I object to the threatening of people to join the association and pay money.

Do you object to the association having a man to collect subscriptions due to the association?—They could collect the money anywhere but should not inconvenience the Gala-renter.

What is the inconvenience he gives the gala-renter?—Accused had asked the renter to reduce the rates and also threatened to boycott the U. D. C. Gala.

If he says "I will boycott the Gala" is that a reason for you to get him bound over?—He said that he would open another Gala, that means a breach of the peace.

You would have been of valuable assistance to Government if you had prosecuted all the people in Jaffna who boycotted the State Council?—But they are going again to the State Council.

If the accused had held meetings in

the gala stand, is there any legal objection and would you prosecute him?—I will not prosecute him but will refer him to the Chairman, U. D. C.

If the accused had asked the gala-renter to reduce the rent would you prosecute him? I will prosecute the bus-driver for not paying the fees and charge this accused with aiding abetting. Have you charged any driver so far for not paying the gala rent?—No.

Is that a ground to bind him over if he asks for reduction of the gala fees?—Yes.

Why?—I consider that would create a breach of the peace.

Will you prosecute the accused if he orders the bus-drivers not to ply their buses?—That would be a ground for binding him over as that would inconvenience the public.

If the buses were stopped running, by the drivers of the Union, would you say that is a ground?—Yes.

Handcuffen And Marched

This accused was arrested, handcuffed and marched to the Police Station?—Yes he was arrested and brought to the Station handcuffed.

If you were responsible, would you have hand cuffed him?—Yes.

Was the accused taken straight to the Police Station after his arrest or was he taken by a circuitous road?—I did not know personally which way he was brought, but the officer who made the arrest should explain.

A man after arrest should be brought in secrecy?—Yes, with care and caution.

Have you got evidence when he was hand-cuffed, that he had asked drivers not to ply buses?—Yes, before he was hand-cuffed.

The drivers of buses threatened the man Welikala?—Yes, the accused was the cause, he has been telling the drivers to do it.

What was the force used on Welikala?—He did not tell me how the force was used on him.

It is your position that you hold the President criminally responsible for anything done by the members of the Union?—Yes.

It is a very strange doctrine?—(No answer)

Can you be held responsible for the rascality of your Police under you, if they do anything?—If I instigate them to do anything, I will hold myself responsible.

Arlis Silva says that the drivers of the Union threatened him but there is no evidence that this accused threatened him?—No definite charges against the accused.

Do you know who this Bagavat Singh is?—I don't know, but I have read in papers.

Has this Bagavat Singh being doing anti-police work?—I don't know. Is there any common knowledge in Jaffna about Bagavat Singh?—

I heard that he had been banged by the British Government.

Don't you think that the Police behaved in an ungenerous way by writing in the summons the name of the accused as Bagavat Singh or Gandhi?—He is called by some bus-drivers as Gandhi and some call him Bagavat Singh.

Do you know that Gandhi's doctrine is non-violence?—Yes.

Do you know also that the Police had fixed a bad nickname on the accused calling him Bagavat Singh?—No.

The road was blocked long after the accused was arrested. Do you want him to be bound over for that?—Yes, it was one of the reasons and he was responsible for it.

Would you prosecute a man if he calls himself Bagavat Singh?—(No answer.)

Did the accused say that he would shoot Seeris Appuhamy?—Yes, that was how a complaint was made.

Do you know that this accused is utterly foreign to fire-arms?—No, I don't know.

A man who calls himself Gandhi will not go to take practice with gun?—I can't say.

You must tell me who Bagavat Singh is and why he was shot?—I don't know.

Supdt's Head

Are you seriously thinking that he would burn the Police Station?—I first thought he was a lunatic. The accused said that to a Police constable.

A man to say that he would burn the Police Station when Inspector Fernando is in charge! Do you believe it?—I do not take that seriously.

Do you believe that the accused had said that he would remove the head of the Superintendent of Police—for what purpose was the head useful to him?—was it to have a medical examination?—It is an impossible thing to do, but I believed that he had made a statement.

On the 17th, all the buses stopped running in honour of Mr. Goonesinghe and Mr. Dassanayake's visit to Jaffna and were lined up near the esplanade. They as well as Mr. Nevins Selvadurai, a respected gentleman of the Government and myself addressed them. Do you know that I have heard it? It is I who said that the J. H. Police is under the command of a good officer?—I don't know.

A telegram was sent by the accused to the Home Minister, that Police Constable No. 2117 was harassing the bus-drivers?—Yes.

Constable 1136 Perera was punished for unnecessary interference with the bus-drivers?—Yes.

A leaflet was issued on the evening of the public meeting, referring to the incident of the accused removing the cap in the Police Court when the Police Magistrate asked him to do so. Are you aware of the origin of this leaflet?—No.

Did you send this leaflet to the "Guardian" office for printing?—I deny it. It is a deliberate wrong instruction.

In the leaflet an allegation was made that the accused was afraid of gaol?—I can't say.

Witness Denies Threat

Arumugam Kandasamy, a bus driver, next gave evidence. He said that he made a complaint to the Police. The driver of bus H. 993 asked him to drive a bus for three days and he drove it. He did not join the Bus Association. No members of the Union who are drivers threatened him at any time. He did not travel with the accused in a car that morning.

Seeris Appuhamy, bus-driver next gave evidence.

"Policemen Beware!"

Police Constable Visuvanalingam next gave evidence. He said that on the 5th he was taking tea at a boutique near the Bus Stand, when the accused came out from within the boutique with three other companions, one of whom was a habitual criminal. Accused asked witness something in English which he could not understand. Addressing him, the accused then said, "All you policemen, beware. First of all I will remove the head of the Superintendent of Police and have the Police Station burnt. Do not think I am Gandhi as I am dressed in khaddar, but I am Bagavat Singh of India. Go and tell your Superintendent and others to beware." After saying this he went away. Witness gave no provocation to the accused. He went and made a complaint at the Police Station.

Under cross examination, the witness said that he did not think that the threats of the accused to burn the accused to burn the police station and remove the head of the Superintendent were so serious as, or worse than, the recent earthquake for him to see that an armed guard was sent to the spot. Mr. R. M. Velupillai, Gala-renter, said that accused had asked witness to reduce the gala rent or he would ask drivers to go to some other place.

At this stage the Magistrate discharged the accused.

Notice of Sale

No. 4986 D. C. J.

(1) Velupillai Subramaniam and (2) wife Lakkumayammah of Karativu East Plaintiffs.

Vs.

Thambiah Ponniahpillai of Madduvil Nadu in Ponnakary Defendant.

In terms of the commission issued to us in the above case, the following lands will be sold by public auction at the respective spots on the dates given below.

1. 4 p. m. on 12-3-34. Land at Columbarum called "Mantriyantharai and Navalady and Navalady Metku" in extent 52 Lms. V. C. and 38 Lms. P. C. aggregating to a total extent of 90 Lms. V. C. and P. C. with cultivated and spontaneous plantations and palm trees and bounded on the East by V. Kathiravelar and A. Selvadurai, North by lane, and West by lane and property belonging to Vairavar Temple and South by T. Chinniah and property of Uppukulam Pillaiyar Temple. Out of this, exclusive of land taken or reserved for road and railway an undivided half share.

2. 2 p.m. on 14-3-34. Land at Madduvil Nadu in Ponnakary called "Ammaivelappu" in extent 50 Lms. P. C. and bounded on the East by S. Pappiah, North by K. Kulanthai and shareholders, West by P. Kartigesu and South by S. Muttiah. Of this an undivided half share.

MOSES & PONNAPPAH, Commissioners. Jaffna, 20th Feb. 1934.

TWO GREAT MINDS DIFFER

(Continued from page 1)

fortunate, because this kind of scientific view of things is too readily accepted by a large section of our countrymen. I keenly feel the indignity of it when I am compelled to utter a truism in asserting that physical catastrophes have their inevitable and exclusive origin in certain combination of physical facts. Unless we believe in the inexorableness of the universal law in the working of which God Himself never interferes, we find it impossible to justify His ways on occasions like the one which has sorely stricken us in an overwhelming manner and scale.

Nature Vs. Providence

If we associate ethical principles with cosmic phenomena, we shall have to admit that human nature is morally superior to Providence that preaches its lessons in good behaviour in orgies of the worst behaviour possible. For, we can never imagine any civilized rule of man making indiscriminate examples of casual victims, including children and members of the untouchable community, in order to impress others dwelling at a safe distance who possibly deserve severer condemnation. Though we cannot point out any period of human history that is free from iniquities of the darkest kind, we still find citadels of malevolence yet remain unshaken, that the factories that cruelly thrive upon abject poverty and the ignorance of the famished cultivators or prison-houses in all parts of the world where a penal system is pursued, which, most often, is a special form of licensed criminality, still stand firm. It only shows that the law of gravitation does not in the least respond to the stupendous load of callousness that accumulates till the moral foundation of our society begins to show dangerous cracks and civilisations are undermined. What is truly tragic about it is the fact that the kind of argument that Mahatmaji used by exploiting an event of cosmic disturbance far better suits the psychology of his opponents than his own, and it would not have surprised me at all if they had taken this opportunity of holding him and his followers responsible for the visitation of Divine anger. As for us, we feel perfectly secure in the faith that our own sins and errors, however enormous, have not enough force to drag down the structure of creation to ruins. We can depend upon it, sinners and saints, bigots and breakers of conventions. We, who are immensely grateful to Mahatmaji for inducing, by his wonder working inspiration, freedom from fear and feebleness in the minds of his countrymen feel profoundly hurt when any words from his mouth may emphasise the elements of unreason in those very minds—unreason, which is a fundamental source of all the blind powers that drive us against freedom and self respect."

Threat of Satyagraha

(Continued from page 1)

owned by him as to place him in a position of equal status to the Maharajah of an Indian State.

"Only Harmless Weapon"

For purposes of the present agitation, three possible proposals are examined, out of which, however, two are more or less, preliminaries, while the third—the systematic practice of a consistent programme of satyagraha—is hailed as the only harmless weapon which would achieve the goal they are out to attain. The three suggestions put forward are, (1) the institution of a civil action, (2) organization of public opinion throughout the world and (3) the actual launching of the civil disobedience campaign. The first step was mentioned in the Mahabodhi Temple case, but, as it turned out to be a criminal action, no judgment was delivered affecting the temple rights, so that there is stated to be still room for further steps being taken in that same direction.

With a view to paving the way towards the creation of a virile public opinion in favour of the Buddha Gya restoration, Brachmachariya Devapriya discusses the advisability of sending delegates to all important centres in the Buddhist world in order to educate public opinion in those countries as affecting the question at

V Short Story

WIFE'S GREAT SACRIFICE

(Continued from page 1)

"Remember my vow of forty days. You get at the treasury. Else I die and the secret dies."

That warning cooled his brain. But a week—and he will have the Pratap hoards to do what he liked with.

"You knew even my thoughts. Swamiji. Tell me, what should I do? My father is dead. My father wedded me. My husband is my lord. I must obey him. To obey him is to disobey my father. God has not yet shown me the way."

"Pray—and be prepared to suffer. For to obey your husband is to suffer on earth. To disobey him is to suffer in the other world. Choose it."

"But when he leads his women friends to my house and yells and turns me out, where shall I go?"

The Sadhu stopped and looked at her. "Pratap's daughter, before Pratap's temple, in the hearing of Pratap's friend, should not ask where she should go when her husband turns her out. She must trust her father's God and come here."

The fortieth day!

And Sita rose lighter and more resigned than ever.

"I shall tell you—" said Rudra "and at the temple gate you shall tell me about the treasury."

Sita did not reply.

At the temple gate, on the fortieth day, the Sadhu was not to be seen.

Sita looked—and yet did not look for the Sadhu.

She had made up her mind. She told him the secret at the temple gate. "Go and be happy. But I remain here as the servant and devotee of God."

"Fool—come and be merry the while life and wine last. But you are a kill jay. Remain here."

"She is Pratap's daughter—and on the record you will find that provision for her stay is made. She will live in the attached house. She will have two maid servants."

The Sadhu had arranged for her stay. Sita, in her faith in God, lived and served. Except her food and her Khaddar sari she wanted nothing. She gave her allowances to the needy.

"Sita is a Goddess—they said whom she served."

VI

Five years hence!

Sita was sweeping the temple grounds. She always liked to do this. And she suddenly found that some one threw himself at her feet. She looked to find her own husband.

She lifted him up, saying: "This is not right, my lord, and hurried with him to her quarters. The story was short: it was not unexpected. He had run through the fortune. He was a pauper. He had cheated. He owed money to many. Several warrants of arrest were out against him."

"He is a new man," Sita was telling the Sadhu, her father's friend, "completely changed."

"You were praying. Every day that you lived here was a prayer, a hard knock on God. He has heard. Live long and happy with him."

"It is a new life, Swamiji. He wants less than even I do. 'Give to the poor and the needy,' he always says. 'Give, for I gave to wealthy rascals who have ruined me and would not look at me.'"

"Daughter, you are the beloved of God," said the Sadhu, "and to-morrow I will lead you to a part of the temple set apart for me by Pratap. It will please you."

One, two, three, four—rooms! And all filled with gold, currency notes, silver.

"All this is yours—the Sadhu said."

Sita looked blinded. She turned to her husband.

"Yours, my dear—" Rudra said at once. "I have vowed not to touch money."

"It is God's, and God loves his children. It is the property of the poor—" Sita said. "Swamiji, you must advise us how to dispose of the wealth in the best interest of the people. For instance—"

Sita looked round. No Sadhu was there.

"Have you seen him?"

No, Rudra did not see him go out. Where is the Sadhu?

He was not seen again. But his wealth was Sita's to give to the poor.

(Roy's Weekly)

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