

The Jaffna Organ.

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JAFFNA, THURSDAY JULY 23, 1931 (Registered as a Newspaper.)

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H. 4, 30-12-31

ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No 7915

In the Matter of the estate of the late
Sinnappillai w/o of Kanapathy of Umm
perai.

Velu Kanapathy of Ummperai

Deceased

Petitioner

Vs.

Minor 1. Leleebumi daughter of Kanapathy of do
appearing by her guardian ad litem

2. Kurunathy Vairavi of do

Respondents.

This matter of the Petition of the abovesaid
Petitioner coming on for disposal before D. H.
Balfour, Esquire, District Judge, Jaffna on June
24, 1931 in the presence of Mr. S. Kumara-
suriar, Proctor on the part of the Petitioner and
the affidavit of the Petitioner dated June 15 1931
having been read: It is declared that the 2nd
Respondent be appointed Guardian ad litem over
the 1st minor Respondent for the purposes of this
action, and the Petitioner, as husband of the said
intestate, is entitled to have Letters of Adminis-
tration to the estate of the said intestate,
issued to him unless the Respondents or any
other person shall on or before July 31, 1931
show sufficient cause to the satisfaction of this
Court to the contrary.

July 6, 1931

O 251 20 & 23.

Egd. D. H. Balfour,
District Judge.

R. Papyah.

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The Hindu Organ.

JAFFNA, THURSDAY, JULY 23, 1931.

"STATE COUNCIL AND THE JAFFNA BOYCOTT."

WE PUBLISH ELSEWHERE A LETTER ON the above subject from an esteemed correspondent in the F. M. S. It is the evidence of the keen and abiding interest which our people in that country take in the questions affecting the welfare of the mother country. But being far removed from it by time and space and not being in direct touch with the rapid changes that have taken place among the people of the mother country regarding their political aims and aspirations, some of our countrymen in the F. M. S. at times fail to appreciate correctly the situation here and they judge men and matters by standards of a bygone past.

Our correspondent is harking back at this distance of time to the old days when some of our leaders who are no longer with us, fought our constitutional battles on the principles of communal representation, open or disguised. Whatever justification they might have had then for their standpoint when transition was being made from racial to territorial representation, further constitutional and national progress demands the abolition of communal representation, and no one need feel any regret that it had gone and never to come back again. It is now useless to flick the dead horse. Time has come to view public questions from a national standpoint. Instead of clinging to the old garments of communal representation, it is desirable that our people adjust themselves to the changing needs of the times by putting on the new garments of pure nationalism. In commenting on the recommendation of the Donoughmore Report for the abolition of communal representation we made the following comment on the subject in our issue of July 23, 1928.—"Therefore the Commissioners are justified in putting an end to communal bickerings and wranglings by eliminating elected communal representation altogether. Events of the last four years have amply demonstrated that communal interests have hardly exercised any influence in the consideration of public questions in the Legislative Council. No doubt, the minorities may feel disappointed at this recommendation, but if they should consider this matter dispassionately, they cannot but come to the conclusion that the step taken by the Commissioners is not only to the advantage of the minorities concerned but also to that of the Island as a whole."

Nothing has happened since to change our view on this question, but on the other hand, events have happened to justify it. The reserved seat for the Tamils of the Western Province had been a bone of contention between the Tamils and the Sinhalese. The late Sir P. Arunachalam contended that in a Constituency where the majority are Sinhalese voters, a Tamil candidate had little chance of being returned to Council. The return of Dr. R. Saravanamuttu by a handsome majority for the Colombo North Constituency should dispel any doubt that may be entertained on this matter. A Tamil candidate has a reasonable chance of success in the South provided that he is a man of the right type.

The decision to boycott the State Council, though arrived at suddenly was never done on account of communal considerations as imagined by our correspondent. The Youth Congress which initiated the movement of boycott always stood against it. The two of the most prominent leaders in the movement never had any faith in communal representation. Mr. W. Duraismamy refused to sign the Minorities Memorandum of 1922, and voted for the abolition of communal representation, when the matter was discussed in the Legislative Council after the publication of the Donoughmore Report. Mr. S.

Sivapadasundaram has never been known to have any partiality for communal representation. When these two trusted leaders identified themselves with the boycott movement they did so with the sole desire to promote the interests of the country as a whole, and never to obtain any communal advantage thereby.

As regards the reconsideration of the decision of the boycott of the State Council, we can tell our F. M. S. Correspondent as well as those who agree with him there, that the boycott has the support of more than 90% of the people of the Jaffna District and the leaders will never be a party to advise the people to reconsider their decision. We are of opinion that it is the right view to take, and we hope that our correspondent and others who may agree with him will take the same view.

Our correspondent is thinking of pacts and safeguards before the Jaffna members enter the State Council. It is again the expression of the communal virus. It is the Lucknow pact of 1916 that has unfortunately contributed to the growth of communal feeling in the neighbouring country. This is now painfully admitted by the Indian Leaders. Pacts and safeguards so far from promoting national unity will only tend to perpetuate communal divisions. The only correct view to take in these matters is to think Ceylon our national home and to regard the weal or woe of one community as the weal or woe of the other. It is by purifying our hearts of communal feeling and by taking a national view of public questions that the political emancipation of our country can be achieved. In the grand struggle for freedom our countrymen in the F. M. S. will join the people in the mother country in the same spirit in which the latter have initiated the boycott movement.

EDITORIAL NOTE.

The Jaffna Co-operative Central Bank, Ltd.

In our last issue we published the proceedings of the second annual general meeting of the above Bank and also extracts from the report submitted to the shareholders. The Bank has made steady progress during the last two years and is proving itself to be an institution of great usefulness to the people. The membership has increased during the year under review; the paid-up share capital of the Bank has risen from Rs 7,100 to Rs 16,100; the loan to Co-operative Societies has more than doubled the amount loaned in the previous year. The Bank has attracted fixed deposits even from institutions outside the Jaffna District. If the Bank should have more deposits, it can extend its usefulness in the country. The Jaffna people can find no sounder and safer investments for their savings than in this Bank. Recently the investing public has lost heavily through the failure of the Chetty and other Firms. Even investments in mortgage bonds are not sometimes safe. But the investment in a Co-operative Bank is always safest. As pointed out by the Registrar of Co-operative Societies, not a single Co-operative Bank in India has lost a single cent by lending to Co-operative Societies. The Co-operative Societies are institutions of unlimited liability. Each member is liable for the debt of the other. The property of each member is in effect hypothecated to the Bank for the loans made to it. Such being the case, there is no reason why the investing public should hesitate to invest their money in the Bank. Further, the money so invested is used for developing the resources of the country. It is given to finance cultivators whose marrow is being eaten by parasites, both foreign and indigenous. The investing public will be doing a patriotic service by such investments. We are glad to note that Mr. V. Ponnambalam has been elected President for the current year and we hope that under his guidance the Bank is assured of further progress. We congratulate the Bank on the good work done.

Government Clerical Examination.

A notification appearing in the Ceylon Government "Gazette" of July 17, 1931, states that the Government Clerical Examination for the admission of candidates to Class II of the Clerical Service, will not be held during the current year.

It will be noted that this Examination was not held last year too, owing to the reduction of staff.

Co-operative Society Training Class.

ANNUAL CONFERENCE AT MOOLAI

The annual conference of Co-operative Societies, training class will be held on the 6th, 7th and 8th August 1931 under the auspices of the Tholpuram—Moolai Co-operative Union Ltd., at the Moolai Sivaite School. The Government Agent will open the Conference.

Economic Boycott.

A public meeting of the people of Vannai-ponnai and the adjoining villages was held in Sunday, at the Sri Venkatesa Perumal Kollu Grounds. Mr. W. Duraismamy, who presided, said that it is useless using very strong language, and exhorted the people to do steady and silent work. He emphasised the necessity for constructive work, and to have organisations in the different parts of the Province to carry out propaganda work. He said that in his view that non-cooperation with Government meant closer co-operation with the masses.

Mr. S. Sivapadasundaram spoke on how the different resources of the country have come to a dwindling stage. How the chief industry of the people has gone to the dust by the prohibitive tariff imposed by the Travancore Government on tobacco, where tobacco is now cultivated to a great extent. The speaker further stated that the openings in Government services are limited. The F. M. S. Government has put a stop to Ceylonese getting employed there. Several young men who are educated, find themselves in a sad plight. He emphasised the need of boycotting unnecessary things, such as cigarettes and other foreign luxuries, and to resort to the practice of economy by all people in their daily life.

At this stage Mr. Duraismamy left as he had another public engagement, and Mr. R. Sivagurunathan presided.

When the following resolutions were proposed and carried unanimously.

1. That this public meeting protests against the use of the expression "Hot-headed misrepresentation" by His Excellency the Governor in dealing with the boycott of the State Council by Jaffna, and further resolves to continue the boycott with unabated vigour till full responsible Government is attained by Ceylon.
2. That this meeting appeals to every patriotic Ceylonese to boycott the Oligaric and the "Breedin'" and thereby promote the tobacco trade in Ceylon.

To Plead in National Dress.

GALLE JUDGE GRANTS PERMISSION

Permission to appear in Court in National Dress has been granted to Mr. R. Amarasinghi, Prosecutor, by Mr. T. W. Roberts, District Judge.

Mr. Amarasinghi told the "Observer" correspondents that his suit cost him only Rs 4 25.

At a meeting of the Law Association held on the 19th inst to consider the desirability of adopting a "National Dress," the Chairman (Mr. C. L. Wickremasinghe) ruled that the Association's rules did not provide for the discussion of a subject like that. The meeting then ended.

New Officer Commanding the Troops in Ceylon

Colonel E. F. Shawell, C. M. C., D. S. O., the New Officer Commanding the Troops in Ceylon, arrived in Colombo on the 19th inst, and assumed duties on the same day relieving Brigadier General A. O. Girdwood, C. B., C. M. G., D. S. O., who was the Officer Commanding since 1927.

Kankasanturai Sanatorium.

It is understood that there is every prospect of the Kankasanturai Sanatorium being thrown open only for paying patients in the near future.

It will be interesting to note that the building was completed in December last year, and Government did not find itself able to provide with funds for its maintenance as a free institution owing to the present financial condition of the Colony. The question of opening this institution was discussed by the Ministry of Health, when the Chief Secretary and the D. M. and S. S. were also present. It was urged that it would be rendering a great service to the country if the Sanatorium were made available at least to paying patients, instead of keeping it shut up till the financial situation improves. The Members of the Ministry have approved of this.

Seventeen Hours on Coconut Tree.

A sensation was caused at Gampola when an elderly Tamil man climbed the tallest coconut tree in the town and refused to come down on any account. The Police made all endeavours to make the man to come down, but was of no avail. The man made all sorts of antics on the tree, and the watching crowd expected that he might fall at any time. By evening when he was evidently tired and worn out by hunger, he sat himself comfortably in a secure position. At 9 p.m. he came down, and was received by the Policeman, who was watching him all the time and was taken to Kandy to be produced before the District Judge. He was a man of nearly 65 years, and had spent 17 hours on the tree.

The Ministry of Agriculture.

The Executive Committee of the Ministry of Agriculture met for the first time on the 20th inst at the office of the Minister for Agriculture, the Hon. Mr. D. S. Senanayake, in the building formerly occupied by the Controller of Revenue.

The Wellawatte Tamils Association.

At a meeting of the above association held last week, Mr. S. Ponnappah delivered a lecture on "Dress Reform." Mr. S. Saravanamuttu will speak on the "Ideal of Man" today at 7 p.m. at No. 10, Cotta Lane, Wellawatte. —Cor.

Gandhi's Visit to a Bar.

STORY OF TWO WHISKIES DENIED.

Sinle, July 18.
Mr. Gandhi has issued the following statement to the Press:

"My attention has been drawn to a leaderette in The Times of India dated July 15 in which Mr. S. W. Powell, writing in The Daily Telegraph (London) of June 18, is reported to have said that 'Gandhi himself was not quite the ascetic he is now, for when I met the pair (Mr. Gandhi and his partner, a Hindu) in Durban afterwards, we had at least two whiskies in the nearest bar.'"

"I am sorry The Times of India, in view of the many misrepresentations current about me, has pointed what is a palpable falsehood without referring the quotation to me for verification."

"I remember Mr. Powell as a member of the European Ambulance Corps, and I regret to have to say about his statement that it contains a double falsehood. My companion was not a Hindu, but a Muslim. I never entered any bar in South Africa and I have never entered any bar anywhere throughout my life. What is more, Indians are not allowed to enter European bars in Natal, and a European would consider it beneath his dignity to enter an Indian bar, no matter how thirsty he might feel."

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17-7-31.

W. DURAISWAMY.
(Mis. 315 20-30)

Letter To The Editor

STATE COUNCIL AND THE
JAFFNA BOYCOTT.

Sir,

Those of us in Malaya will be perhaps wanting in our duty to our Motherland if we do not assist our brothers at home at least with our pen in their struggle for constitutional freedom. During the last few weeks we have heard of the boycott of the State Council by our several Jaffna leaders and their action having been quite sudden and unexpected requires close investigation.

We know that when the Donoughmore Commission's Report was published in Ceylon, it received almost a unanimous disapproval, but when the time came for discussion of its acceptance or otherwise in the Legislative Council, there was an unexpected turn whereby the motion for its acceptance was carried by a narrow majority. Why there was this unexpected turn, it has been explained in several ways and we have heard as some of the reasons, therefore, the temptation of the ministerial posts and the chances of Majority Rule or communal domination afforded by the new constitution. In view of the highly retrograde character of the reforms it is not improper to think that these two considerations had played an important part with those who decided in favour of the reforms at the last moment, and according to information reached us it appears that the latter reason had away over the former or in other words the acceptance of the Reforms was chiefly by the votes of those who were victims of the phantasm of Majority Rule.

We have among our Singhalese brethren who form the majority population of Ceylon several great minded men whom consideration of race superiority can least find a touch, but there are no doubt others on whom this superiority complex has a grim hold, for have we not had evidence of the several elections to the last Council which were on a territorial basis when Tamils and Singhalese contested, and the latter were returned purely on communal sentiment? Have we forgotten our request for a reserved Tamil seat in Colombo and its wherefore, and what was the occasion for our secession from the Ceylon National Congress? Is it lamentable that our leaders like Sir P. Ramanathan, Sir P. Arunasalam and the Hon'ble Mr. Sabapathy are not living today to bear testimony in this respect.

There is, therefore, a communal tension running high in some of our Singhalese brethren and are we right in holding that this is not worth retaliation by self respecting Tamils or are we right in ignoring the importance of such retaliation? If there is delay in obtaining "Swaraj" by India it is due to this communal problem and it is idle to think that those who are fighting for its solution before obtaining full responsible Government, do so with a retrograde spirit. If the "give and take" principle is adopted by a majority population there is then an end of the communal trouble, but the world we are living in is such that principle could seldom find favour. It is, therefore, necessary that the communal question finds a place in our political struggles and I am inclined to think that most of our Jaffna leaders who boycotted the council did so with a feeling of communal degradation caused by the attitude of some of the Singhalese leaders. I say this, for among those boycotters, we have leaders who follow the dictates of our departed Veterans and who in view of their mature wisdom and experience could not have been easy victims to the persuasions of the youth, and that too at the eleventh hour, though they have their due regard to the Youth Congress and their deliberations. I say this for the further reason that these leaders know what practical politics is, and as such they would not have chosen to stand out and work against a constitution that has been accepted by the country's major population.

The suggestion has been made elsewhere that the boycott was due mostly to the communal question and those of our leaders who had their say at the mass meeting at Jaffna, have strongly repudiated this suggestion. I do not for a moment dare to question the sincerity of this repudiation, but what I say is that our leaders would have been perfectly right even if they had boycotted the council on account of this communal question. If they had already pledged themselves to the abolition of Communal Seats in their "bona fides" that the communal disease would not prevail among the Singhalese and that unity would bring the early realisation of "Swaraj", let them not worry themselves that they

(Continued up)

"Nation-Building in Jaffna"

—O—
TWENTY-SEVEN VILLAGES FORM
A SABHA.

What has been regarded as a "nation-building" step has been launched, for the first time in the history of the Jaffna Peninsula, by the efforts of representative citizens of the 27 villages comprising the Vadamaradohi Division, having a total population of 60,000.

A public meeting of the 27 villages comprising the division was held on Saturday, July 11th, at the Sital Ven-yagam School, Pt. Pedro, when friends of the movement addressed the audience on the subject, "What are the aims and purposes of the Maha Jana Sabha?"

The chair was occupied by Thikkam O. Chelliahpillai, who said that it was the bounden duty of every citizen in any sphere of life to contribute his quota towards the building up of the nation. He should look upon himself as an indispensable unit in the making of Vadamaradohi.

Power of Organization

Mr. J. C. Thamotharam, B.A., of Hartley College, said that such a movement had not been tried since the time the Tamils ceased to be a nation. When they were an independent nation and were confronted by a common enemy it was usual for those villages to take concerted action by means of certain simple organisations and arrangements, which were effective enough. He and his friends once more intended, after centuries of national apathy, to allow their energies to flow in the direction of union, co-operation and construction, in which alone there was life. Even the women could join them if they wished, said the speaker. The young men, who were bursting with enthusiasm and desire to serve their country, had the opportunity of their lives in the present undertaking. The speaker criticised the Agricultural Department and dealt with the money at present spent on litigation. When the Maha Jana Sabha was started a Conciliation Panchayat of five just and devout men would be established to go into the villages and settle as far as possible all disputes. Pandit Jawaharlal Nehru had said that the most revolutionary thing in the world was an idea and that any movement could succeed which had the masses behind it. Such a revolutionising idea was the one they were setting before them. If any effort to ameliorate the condition of the masses was to be given a fair trial, it must be taken up wholesale by all the villages. If any boycott was to be launched on a future occasion over some deep grievance of the people which the Government may obstinately refuse to meet, could they have a better machinery for the purpose than such a Maha Jana Sabha of his dream, asked Mr. Thamotharam.

Some Necessary Reforms

Pandit S. Thillainathapillai said that the proposed Maha Jana Sabha could concentrate on some of the pressing needs of the hour, such as the absence of a separate District Court for Point Pedro, and the insufficiency of beds at the Mambaiyal Government Hospital. Real power or Sakthi would come only through organisations, and in the absence of such bodies, individual protests would fall on the deaf ears of the bureaucrats.

It was decided to inaugurate the Maha Jana Sabha on July 25th.

Continued.

will be branded for retracting, for most of the Singhalese have done so. Self respect should be first and the Singhalese people know to what extent we preserve this self respect, for in 1915 when their own self respect was in danger we took it as part and parcel of ours and showed our sympathy with them not only in words but also in action.

It is, in my opinion, an unsound policy to stand out, for four of us will mean nothing to the Government who will carry on in our absence. From papers that have reached here at the time of writing I find that they have in fact given expression to that course of action. The attitude of the major population or at least the major members who have already entered the State Council is such that our standing out is of little utility. Let us therefore explain our actual position to Government and after obtaining promise of safeguards enter the Council and then fight from within the Council against the Reforms which are admittedly sugar coated and require early revision.

Yours truly,

V. W. THAMBIATH

Koda Lumpur,
8.5 July 1931.

Perumal Kovilady Murder Case.

—O—
CONFLICT BETWEEN TWO
PARTIES.

CASE PROCEEDING.

A sensational case of alleged murder and rioting which took place at Perumalkovilady on the night of the 4th October 1930 was taken up for hearing on Monday last before Mr. Justice Maartenz and Englis speaking Jury. Another case connected with this incident, in which some men of Grand Bazaar stood charged was tried previously and six men were convicted for rioting, unlawful assembly and attempting to commit murder. The present case relates to the same incident in which one "Boy" Kandiah was alleged to have been murdered by the opposing party of Attiady men. It is alleged that a riot took place at Perumalkovilady in which the two parties—the Grand Bazaar party and the Attiady party met one another and had a fight with dangerous weapons such as swords, kris, kulle, clubs, revolvers and soda water bottles.

In the present case the Attiady party consisting of (1) Kandiah Nadarajah, (2) Kandiah Rajah, (3) Kandiah Sabaratnam, (4) Subramaniam Kanagaratnam, (5) Subramaniam (6) Kumar Kandiah and (7) Ethenamby Thambisiah stand charged, the 2nd accused with the murder of one Muttu Kandiah of the Grand Bazaar party, and the others with aiding and abetting the said offence, and all the accused with riot, unlawful assembly with deadly weapons. All the accused pleaded not guilty.

Mr. S. D. Tampoe instructed by Mr. A. Ratnasabapathy defends all the accused except the 6th who is defended by Mr. V. Joseph instructed by Messrs. R. R. Nalliah and V. Ramalingam.

Dr. S. Thambipillai J. M. O. Jaffna, who held the post-mortem examination on the body of the deceased Muttu Kandiah said that two injuries were found on his body. There were a stab wound 3 inches and 5 inches deep on the front of left shoulder cutting the lungs, and a stab wound 1 inch long on the right side of the chest. Internally the lung was cut to a depth of 1½ inches. The injuries could have been caused with a kris or a sword.

The doctor also deplored to the injuries on one Nargaratnam of the Grand Bazaar party and also injuries on some of the accused.

The other witness examined was a Muslim, Matharu Ghouse, a bus-driver of the Grand Bazaar party, who has been convicted in the connected case and is in jail. He spoke to the incidents of the 3rd instant at the Perumalkovilady premises, when during a rush to get in front of the temple procession, Muttu Kandiah, the deceased and Nargaratnam of the Grand Bazaar party assaulted the 1st and 2nd accused. The parties were separated and the fight was stopped. The next day the 1st, 3rd and 7th accused along with others of Attiady were seen at the Jaffna Mutual Benefit Fund junction and threatening to stab him with a kris.

The next witness Murugar Nagalingam a trader of Kanderamadam, said that on the 4th of October last he saw in the morning at Seenithamby Vichan's junction a crowd of 10 or 15 people of Attiady, among whom were 1st, 2nd, 3rd and the 7th accused. Witness asked them why they were collecting there. The 2nd accused replied that his brother had been assaulted by the Grand Bazaar party the previous night and that they were going to ask the Grand Bazaar party why they assaulted. Witness dissuaded them and the crowd dispersed and returned to Attiady.

In the evening when the witness was going towards Grand Bazaar at 6 p.m. he saw a crowd of 40 or 50 people carrying swords, revolvers, clubs, iron rods and soda water bottles at the junction of Chennam Street and Kannathiddu road. The deceased Muttu Kandiah and Nargaratnam were in that crowd. They were going towards Perumalkovilady. Witness spoke to Nargaratnam and advised them not to go there. The deceased replied that having come there so far, it would not do to return. They then proceeded towards Perumalkovilady. Most of them were drunk.

Cross-examined, the witness spoke of the ill feeling that existed between Karuthar and Kumar Kandiah, the 6th accused, from the time the latter brought the Grand Bazaar lease, and some lands belonging to the former. Karuthar had a lot of hitlings under his thumb.

Continued up.

Another Election Petition.

Another election petition, numbering six in all, has been filed with the Registrar of the Supreme Court. The petitioner for this is Mr. F. A. Wijesekera of Waikkal against the election of Mr. G. O. S. Corea, Member for the Chilaw Constituency. The petitioner alleges charges of bribery, treating, misconduct and undue influence, corrupt and illegal practices.

Retirement of Public Officers.

It is understood that several Executive Officers, both of the Civil and Technical services have sent in their papers of retirement, thus availing themselves of the new pension regulations which have come into operation with the introduction of the State Council. Among them are Messrs H. A. Burden, P. M. G., E. Harpen, Chief Engineer of Telegraphs, F. E. Kennard, Principal, Government Technical Schools, M. J. Fry, G. Gilchrist, and Bowel District Engineers of the P. W. D.

Local Administration.

MEETING OF EXECUTIVE COMMITTEE.

A meeting of the Executive Committee on Local Administration was held on Friday in the old Council Chamber. The Hon. Mr. C. Batuwatillawa presided and, apart from the members of the Committee, Mr. H. E. Newham, Commissioner of Local Government, was also present.

Having already decided that the life of the Colombo Municipal Council should not be extended beyond this December, it is learned that the Committee discussed the draft Ordinance for the amendment of the constitution of the Colombo Municipal Council.

As it is unlikely that the draft Ordinance will be passed until some time next year, preparations are already being made for the elections under the existing Ordinance this December.

(Continued.)

Kalpekam, mother of the deceased said that one Pavila gave her information on the evening of the said day that Kumar Kandiah and some others were inquiring after her son the deceased. She denied that Karuthar ever influenced her to send petitions in connection with the case.

Pavila corroborated the previous witness and said that he lived on Karuthar's land which was now bought by the 6th accused. He denied Karuthar having any influence over him and got him to give evidence.

Nagalingam Nargaratnam of Grand Bazaar, one of those injured in the riot and who is in jail, in the course of his evidence stated that while he and Muttu Kandiah were going along Naventurai road, Kumar Kandiah who was at the head of a moving band, said "Here comes men, beat them". The 2nd accused then struck the deceased. Witness then described how he was injured and gave details of the assault. Cross-examined witness admitted previous convictions and said that he was fined once for meddling with citizens monkeys.

Nagammuthu Chelliah who is known as "Commie Chelliah" corroborated Nargaratnam's evidence. He admitted many previous convictions. He also admitted that at times Karuthar used to employ him to do some work, but denied that Karuthar asked him to give evidence against the 6th accused.

Vallipnam Kandiah, trader, Arumogam Subbiah, Nagammuthu Kaspillai cousin of Nargaratnam, Viasagar Ponnai, P. C. Visuvanalingam and Police Sergeant Chelliah gave evidence for the prosecution.

P. S. Chelliah said that he knew Karuthar for the last 20 years. He had told the Magistrate that Kathiraspillai was a man who hired men to do his dirty work.

Inspector Stewart of the Jaffna Police, was called by the Judge to give evidence. Cross-examined he said there were two policemen posted at the hospital ward, in which the injured were. There were many foreigners inside the ward. Commie Chelliah was a servant of Kathiraspillai.

Ellatamby Ramalingam, Jewell Merchant of Perumalkovilady, an eye witness to the incident in the course of his evidence said that he saw the 2nd and 8th accused at the junction with nothing in their hands and saw the 1st accused bleeding from the face. He was perfectly sure that he did not see the 6th accused at the spot.

Defence.

The prosecution is closed. Mr. Tampoe did not want to call witnesses for the defence. Mr. Joseph proposed to call evidence to prove that the 6th accused was not a party to the incident and that he had been purposely implicated in it by Karuthar owing to ill feeling he was the two.

The first witness he called was Kumar Kandiah the 6th accused.

The case is proceeding.

Modern Influences on Indian Women.

(By Pt. BISHAN DAS, B.A.)

(1) One of the correct tests of the civilization of a race is the condition of its women. Their moral, spiritual and physical condition is always a sure index to the social life of the people. They are not only the mothers of a race but its true educators, correct apostles and right benefactors. Their magical influence has made brutes men, men Divine. The records of every civilized land have had some glorious instances of female devotion but in no other country but India instances of willing self-sacrifice are so numerous. How this spirit of sacrifice was carried to the extreme under perilous conditions still excites our wonder? The history of Rajputana is replete with numerous instances of awful sacrifices, hard austerities undertaken by Hindu women to save the honour, the chastity, the purity of their race. If India has anything to be justly proud of in its grand achievements, it is her womanfolk and their devotion to the honour of their religion. They burnt their bodies to ashes to save their chastity and that of their race. You will search in vain in the history of any other race for such brave sacrifices, such heroic deeds as were willingly undertaken by Rajput ladies of medieval India. History of no other nation records more ennobling or more magnificent instances of female sincerity and attachment. "Not will the annals of any other nation," says Colonel Todd, "furnish more sublime or more numerous instances of devotion." A nation preserving such holy characters can not perish howsoever it may be suppressed.

Mothers of the Race

Thus there are three functions of a woman's life on this earth. The first is the physical function, she is to be the mother of the race. The right understanding and the right application of their function has been the cause of peace and comfort on this earth while its wrong application has bred innumerable sins and inextinguishable crime. The maxim which has stood the test of ages is that one who has to be a mother must lead a chaste and pure life. Unless she is pure in mind and body, her off-spring must suffer from the same sins. Licentious parents must beget licentious children. Modern science has declared that the character of children is a reflection to the propensities of their parents. This was long ago recognized by the great Hindu Law-giver *Munu* who lays down that "a woman gives birth to a child who is already stamped with the same propensities, desires and sentiments as her mother has. Hence a man should take every possible care to protect the honour of his wife. A husband enters the womb of his wife and is reborn in the shape of a child, hence woman is called *jaayaa* among the Aryans!" Perhaps nothing in this world has caused so much misery and affliction as wrong understanding of the relations between man and woman. If you really want to regulate human life, bring peace and amity where discord or discord now reigns, then try to purify the relations between man and woman. This is the great criterion to measure the culture of a land, other criterion are false makeshifts. Enlightenment of humanity means the widespread education of mankind in the ideals of human life. Any other education, however attractive, cannot be much useful nor it can elevate the human race, all the paraphernalia of modern scientific inventions has rather diverted the attention of the human race from the ideals of true life and has plunged humanity into an abyss from which it sees no means of escape. How the present relations of man and woman stand at present is a good commentary upon the culture of modern humanity.

Meaning and Significance of Marriage Tie.

The correct meaning of marriage is the union of two souls in bonds of mutual affection. They are wedded to each other not only in earthly interests but in those of life beyond the grave. They are not united in the sexualities of temporal affection which may be broken at any time at the sweet will of either of the parties. Marriage is not meant for earthly purposes alone. Viewed as an earthly contract and the whole institution becomes a farce. It loses its sanctity and grace! True and eternal love cannot ripen in souls who believe their kinship to rest on sexual considerations. The sexual passion is subject to fluctuations like all other human desires and the time comes when its intensity is followed by disgust or mutual hatred. The absence of true conjugal love is sure to lead to numerous brawls, misdeeds or family dissensions. So long as passion or lust sways the life of man divorce is the natural result. Hence the system of divorce, is current in those races who have viewed marriage simply as a sexual tie. Hindu law knows of no such system as its makers or ordainers looked upon marriage as a sacrament bound by spiritualities. Marriages that originate in lustful feelings often end in mutual enmities and breed archaic quarrels that destroy the peace of family. Licentious men and women working on the way of ungodliness, passion enter into matrimonial union but no sooner is the passion exhausted than they take a fancy to another. This has been in vogue all over the world and to the misfortune of society has been the cause of its daily increasing misery. Chaste offspring can be the issue of chaste parents only. Unless the father and the mother both follow the strict regulations of a strict continent life, their issue can not remain pure, *Munu* lays down again:—"A man should not seek wife in a family governed by lustful passions or had habits or where fornication is deepened." Why

so? Because all these things are sure to afflict the character of the off-spring. Licentious parents who marry with a view to gratify their lust cannot fulfil any moral duty on this earth and record their life in misery. The large roll of divorces in the civilized lands of the West is a correct index to the state of social life prevailing there. If India has been singularly free from this trouble it has been due to her ancient culture. So far as Hinduism have kept up the traditions of this culture, they have preserved their race, consciousness and saved their souls. Again it is this culture that has yet kept our homes happy—our children chaste in spite of the grovelling poverty that prevails in this land. Western critics of our culture may note that India still claims a unique position in point of conjugal fidelity. Mrs. Picken Philson remarks:—"And there is much in your Hindu family life that excites my sincere admiration, much in the domestic life which appears to be a strong characteristic of Hinduism which commands my respect." Sir George Birdwood says, "The marriage laws of the Hindus have served to create the highest type of family life known for its simplicity, affection, reverence and purity. It is absolutely, inapproachable by any other nation." Still there are critics of our culture who fall foul of us because we have not adopted the ways and modes of life prevailing among other races. Without examining the principles of our culture and looking to their comprehensive nature they vilify what they cannot apply to their life.

Moral Ideal.

Woman is not only the mother of the race but she is also its educator and its teacher. As a mother she stamps her character upon the mind of her children while as a wife she tames the brutal elements in the mind of her husband. As a member of society she spreads her holy influence upon her neighbours by her orderly and well regulated conduct of life. As soon as a new wife enters the door of her husband, she finds herself in a new sphere of life beset with grave responsibilities and serious duties. She now understands that marriage is a very serious affair. It is not a life of enjoyment but a life of grave responsibilities to which it opens the door. There are the elders of the family, the parents, sisters and brothers of her husband to whom she owes equal duties with him. Thus she learns that she is bound by ties on all sides. If she neglects them, she turns false to the matrimonial ties. "All whom I honour then shall also honour and serve" This is the matrimonial tie. The notion that wife is for the husband and his bond for the wife does not find support in the text of any faith in the East. The duties of the husband become the duties of the wife in India, Arabia, Persia, China. A wife entering into the family of her husband becomes part and parcel of the same looking up to and following its traditions.

Joint Family.

The bond of joint family has served to keep up the family bonds intact. The system has served to maintain discipline and to inculcate mutual confidence. It has preserved family and tribal traditions thus keeping the culture of the race intact, subordinating individual interests to the family or tribal interests. It has brought protection to the inexperienced members of the family and ensured safety to all the dependents. It has bred a life of benevolence by making each earning member place his income at the altar of the family. Joint family is the breeder of discipline and maker of character for women. There can be no denying that this system has helped a good deal in maintaining the chastity of our females. It is by discharging her duties to all the members of the system that a new wife gets a good name and affection from all. By preparing food for all she not only learns a useful art but is linked in bonds of affection towards all. Hard labour makes her vigorous strong and sympathetic with others broadens her outlook on life. Her chaste though a help in making others chaste and her noble example serves to ennoble others. By her gentle behaviour she saves situations which otherwise would be perilous and by her loyalty she keeps the link joined together. By frugality she minimizes the family expenses. By the time she grows to be a mother, her character is formed and she is in a position to bequeath it to her children. By learning self-denial she has become now an unselfish lady of the house. Henceforth we find in her a representation of Divine virtues on earth. She is absolutely disinterested, wanting no compensation from her children to return. However disloyal or wayward they might turn out in life, she is ever kind. A mother will never desert her son however bad, wicked or indolent he might become. There have been millions of wicked sons but history does not record a single instance of a wicked mother. Probably there is nothing on this earth so indicative of Divine love as a mother. Blessed is the home where she reigns and her dictates are obeyed.

Spiritual Ideal.

Probably among all races of the world Hindu Aryans only have developed the spiritual ideal of life. Herein lies the glory of their culture. That woman has a spiritual mission not only in earthly life but in life beyond the grave is a very enlightening and healthy ideal. To those who perform their duties loyally on this earth the promise is that they shall not be parted in death. *Munu* lays down:—"The whole duty of husband and wife towards each other is that they cease not and wander not apart from each other in thought, word or deed till death and the promise that they who righteously discharge their duty here shall not be parted hereafter even by the death of the body but shall be together in the world's beyond also. Chapter X Vol V 165. If the wife be of noble soul and her husband sinful and she determines to follow him in death, then even as a snake charmer grasps the serpent and drags it to light from the deepest crevices, even so her giant love and sacrifice grips the husband's soul and drags it from its depths of sin and darkness into realms of light above. Beautiful expressions uttered in beautiful language. Love is a lasting sentiment. It endures beyond death so that souls loving each other sincerely on this earth cannot be parted in life beyond the grave. But where the love is sexual or sensual, it is exhausted on this earth. Sir John Birdwood says:—"It was the realization of the sanctity of the marriage relation that led the Hindu females to sacrifice their lives for their husbands." It was this sentiment that stood at the background of the institution of *sati* in India. *Sati* was a woman who had realised this ideal in her earthly life. With the cremation of her body her soul was at once united with her lord on the astral plane.

—"The Vedio Magistrate".

(To be continued).

Literacy for a Democracy.

NEED OF A DYNAMIC PROGRAMME

Uneducated illiterate democracy is a danger to the public weal. The value and importance of adult education in a country that has been conceded adult franchise cannot be overestimated. Mr. K. N. Kiny in an article published in the Hindu dated July 12th sets forth the need of a dynamic programme for mass education.

As compared to the standard of life of the American masses, that of the Indian masses is nowhere. A passive philosophy of giving up comfort, or at any rate of reducing them to a minimum, has reduced us to the state of the poorest nation materially notwithstanding our rich natural resources, has deprived us of facilities for learning new things and has practically killed personality except perhaps in a very small portion of the people. The real task lies in gradually motivating the masses to learn to raise their standard of life, which can only be achieved by enhancing the power of producing useful things and by simultaneously combating all those influences at work which preach the philosophy of negation.

Compulsory Adult Education.

In this endeavour of reconstruction, we must reach both the adults and the children. Adult learning is to be emphasized because firstly we cannot afford to wait until the present children are trained in the new ways through childhood to adult stage while the rest of the world is rapidly progressing secondly an inert and conservative adult population acts on the child mind so as to detract it from a progressive spirit while a forwarding looking adult mass is a great advancing force in the learning of children, and thirdly a broad view taking adult populace is immediately required for working out any programme of material prosperity and political development at this most critical period of modern times. An ignorant, illiterate, superstitious, half starving, ill-clothed and ill-housed people cannot function properly in a present-day democracy. Even in the more highly developed countries of the West, democracy is on its trial and in travail; and its protagonists prefer its disadvantages only to those of autocracy.

Adult education then must be placed in the forefront of our national programme. To begin with, every person may be taught to read a printed newspaper. Since the Indian vernaculars are all phonetic, it should not take more than six months for an average adult to read printed matter if he should attend school at the rate of one hour a day for 3 days in a week. Writing and arithmetic may be dispensed with for the present and may be left to individual initiative. Two batches can be trained simultaneously on alternate days and four batches per year. The present elementary school teachers may be entrusted with the work and given some remuneration for doing it at nights. The main point is that compulsion will have to be exercised. Within the next three years, every male adult between the ages of 15 and 45 years must be compulsorily trained to read one language. Undoubtedly additional expenditure will have to be incurred. When nations are at war, money is somehow got. The same "somehow" psychology must be applied now and funds obtained. If we will, it can be done.

Simultaneously an extension education service must be set on foot. Mysore affords some experience in this. Her Economic Conference has its Boards of Industry, Agriculture and Education which, with the aid of the Departmental officers and the specially appointed Economic Superintendents in the districts, have been doing immense work in taking technical knowledge and culture to the very doors of the rural population. The machinery at work is no doubt too inadequate. Every talk must have an extension worker to spread modern ideas on agriculture, industry, commerce, trade, education, health, co-operation, house-building, home economic etc., by means of lectures, pamphlets, contributions to newspapers, personal conference with individuals and groups, demonstrations etc. The rest of the local officers must co-operate with him in the task. Mysore has not yet appointed women district extension workers. It is absolutely necessary that for every man worker there must be a woman worker also to diffuse knowledge among the female population. Afternoon classes for imparting reading facility to women will have to be organised wherever possible. In addition to paid workers, volunteers must be recruited from both sexes to aid the movement, thus motivating private endeavour. If each Province and State in India would adopt a scheme of this sort, we can become a very dynamic nation in a decade. Without some such plan, we shall merely drift.

Compulsion for Children.

Though the need for compulsory education of boys and girls has been conceded widely, very little progress has yet been made. This reform must be speeded up. In order that cost may not run high, education may be imparted in batches, one to work in the mornings for two hours and a half and another in the afternoon for an equal period. I do not think that for children of primary grades, more time is needed if instruction is given properly. We can instruct twice the number of children by the shift method. It is no use pointing to western countries and saying that 5 hours a day are required. In the interests of

Continued up.

For Sale.

An allotment of land called Palluvittodam situated in the village of Vannarponnai West (Kodaddy) containing in extent 9 lachams V. C. and 8 kunes, together with commodious dwelling house, school Bungalow, other buildings, boundary wall and compound products.

Apply to:

Rev. E. Middleton Weaver
Vembadi Mission House,
Jaffna.

(Mis. 816. 23, 27, 3 & 10)

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 7916.

In the matter of the estate of the late Karunakar Vallabam of Tholpuram Deceased.

Karn karai Chellappah of Tholpuram Petitioner.

vs.

1. Ampalavar Mutteemarn of Tholpuram
2. Sarasvattipillai daughter of Ampalavar of do.
3. Karthigesu Porriah of do.
4. Karthigesu Sinnathurai do now of F. M. S.
5. Ponnai, widow of Subramaniam Marugan of Tholpuram
6. Perampalam Sarumugam
7. and wife Kathirappillai of do presently of F. M. S.

Respondents.

This matter of the Petition of the abovesaid Petitioner praying of Letters of Administration of the Estate of the abovesaid deceased coming on for disposal before D. H. Balfour Esquire, District Judge Jaffna, on June 24, 1931, in the presence of Mr. V. Nagalingam Esquire, on the part of the Petitioner and the affidavit of the Petitioner dated June 20, 1931 having been read: It is declared that the Petitioner is the brother and an heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before July 31, 1931 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour
District Judge.

July 9, 1931.
O 254. 23 & 27.

Continued.

the masses and of working out democratic ideals in the land, those whose children are now getting education on full day basis must sacrifice a bit for the less forward. The rural folk and the poorer classes will appreciate the advantages of the shift system, in that their children will be able to devote a portion of the day in assisting the parents in family occupations. From an educational point of view, this would constitute manual training.

Text books must contain lessons dealing with practical subjects—small themes on agriculture, trade, transport and communications, industries, hygiene and sanitation and patriotism leading to national self-respect. Newspapers written specially for children have to be produced and one or two periods a week must be devoted to their reading in the class room. In the fourth grade pupils must be encouraged to read useful articles from general newspapers to appreciate current problems. Children take more interest in current history than in the dry bones of the past. Love of the past is adult interest and not of children. History books must contain lessons leading from the present events to the past and not vice-versa as at present. Wars, bloody massacres, rebellion and such other topics which create hatred between classes and communities must be suppressed as they do no good and certainly do not add to culture. History must be a record of human activities to enrich life from a material and cultural point of view. Similarly geography must be, not heights of mountains and population of towns, but must relate the life of man to the natural surroundings. Educational officers must contribute often to vernacular papers showing the way to accomplish these things. Very little lead has as yet been given by them to the teachers in India.

Courageous Policy Needed.

A thorough overhauling of our educational system is due in the interests of a broad democratic life; and education itself must be defined as living one's life in the present and preparing for the morrow. The psychology of the masses must be changed from one of negation and passivity to one of positive effort for fuller life on this earth alone. Patching up here and there is no use. The crisis calls for courage, vision and insight in the task of building up a great nation. Our masses have intelligence. Shall we not harness it for a richer life by affording them a bold lead?

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