

The Jaffna Organ.

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ESTABLISHED SEPTEMBER 11, 1889.

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XLIII—NO. 9.

(Phone 56.) JAFFNA, THURSDAY JULY 30, 1931 (Registered as a Newspaper.) PRICE 5 CTS.

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Y 14. 12—11-3-32.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 7866.

In the matter of the estate of the late Cathiravelupillai Muttukumar of Vannarponnai

Deceased,
Muttukumar Cathiravelupillai of Vannarponnai East

Vs.

Petitioner,

1. Annammah widow of Muttukumar of do
2. Doctor V. T. Pa-upathy and wife
3. Kamsampikai of do now of Chavakachcheri
4. Hatoammah daughter of Muttukumar
5. Makkeshwary daughter of Muttukumar and
6. Muttukumar Kane has all of do

Respondents.

This matter coming on for disposal before D. H. Balfour Esquire District Judge Jaffna on April 1, 1931 in the presence of Mr. K. Sivaprasadam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated March 1, 1931 having been read; It is ordered that the abovenamed 2nd and 3rd Respondents be appointed Guardian ad-litem over the minors the 4th and 5th Respondents and 1st Respondent over the minor the 6th Respondent and that the Petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased—unless the person or persons interested shall appear before this Court on July 8, 1931 and state objection or show cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge,
Jaffna, June 30, 1931.
Time to show cause extended to 5th August 1931.
8 7 31. Id. D. H. B.
O 255, 30 & 3. D. J.

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Kayts:—Karampan

Trincomalie:— S. Chinniah,
Green Road.

(H.13 10-1-32)

AUCTION SALE.

IN THE DISTRICT COURT OF JAFFNA.
No. 545.

Philippupillai Moses of Karioor
Jaffna.

Vs.

Plaintiff.

- 1 Periatthamby Sellathurai and
- 2 wife Margarat of Pettah, Jaffna.

Defendant,
Under and by virtue of the commission issued to me in the above case I shall sell by public auction the undermentioned mortgaged property to recover the sum stated therein poundage costs etc. on Monday the 17th August 1931 commencing at 4 30 p.m. at the spot.

Land situated at Siviathera called Panrauthalvu in extent 16 Lms. V C of which an extent of 9 Lms. V C on the West with stone house, well, cultivated and spontaneous plantations and bounded on the East by the property of Srinathamby Joseph and wife Maramma, North by the property of Kandar Arumugam Kandar, West by the property of Ponnammah wife of Thirunavakarasa, and South by road. The whole hereof.

V. A. DURAYAPPAH,
Jaffna, 23 7-31. Commissioner.
Mis. 322. 30.

AUCTION SALE.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction No. 7109.

In the matter of the estate of the late Santharamma widow Muttiah Aiyar of Colombuthurai

Deceased,
Veluppillai Selliah of Manippay
now of Wega.

Administrator.

Under and by virtue of the commission issued to me in the above case I shall sell by public auction the undermentioned property on Saturday the 15th August 1931 commencing at 10 a.m. at the spot.

An undivided Half (1/2) share of the land situated at Colombuthurai called Chaddamby tharai in extent 30 Lms. V C and bounded on the East by the property of the Colombuthurai Sandraseguru Pillaiyar Temple, North by that of K. Thillainathar, West by road, and South by lane

V. A. DURAYAPPAH,
Jaffna, 22 7-31. Commissioner.
Mis. 323. 30.

Auction Sale.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7742

In the matter of the estate of the late Sabapathy Aiyar, Aiyadurai Aiyar of Colombuthurai

Deceased,
Veluppillai Selliah of Manippay.

Administrator.

Under and by virtue of the commission issued to me in the above case I shall sell by public auction the undermentioned property on Saturday the 15th August 1931 commencing at 10 a.m. at the spot.

An undivided half share of the land situated at Colombuthurai called Chaddamby Tharai in extent 30 Lms. V C and bounded on the East by the property of Colombuthurai Sandraseguru Pillaiyar Temple, North by that of K. Thillainathar, West by road, and South by lane

V. A. DURAYAPPAH,
Jaffna, 27-7-31. Commissioner.
Mis. 324. 30.

The Hindu Organ.



JAFFNA, THURSDAY, JULY 30, 1931.

NATIONAL REFORM SOCIETY.

THE JAFFNA BOYCOTT, THOUGH confined to a single district is yet the first expression of the awakened national consciousness in the country. Its spirit is now animating the people in other parts of the country, and has found expression in the National Dress Reform Movement in the South. Initiated a few weeks ago by some clerks in the Postal Department, it has been enthusiastically followed by many others in the different parts of the country. The public meeting held on Friday last at Ananda College and the organisation of the National Reform Society augur well for the future of the country. We are sure that the spirit of manliness and the sense of national self-respect which underlie the boycott movement will assert themselves in every walk of life in the country.

The importance of wearing national dress is not a new question. About a decade ago, Mr. P. de S. Kularatne, the Principal of the Ananda College, first started wearing it. His example has been followed by some of his pupils. But many of the so-called leaders shrugged their shoulders and poo-pooed the movement, and the general public did not respond to it. But Mr. Kularatne and his followers have now lived down ridicule and the seeds sown by them have germinated and are bearing fruit ten-fold and hundred-fold. It will take time before the national dress is universally adopted by the educated classes. But we hope that the National Reform Society will not be idle in this matter, and will do everything in its power to hasten that consummation.

It has been asked "What is National Dress"; it is difficult to answer it. The study of our ancient history shows there was not a time when Virsi and Shawl did not form the essential parts of the dress worn by the majority of the people. We are glad to note that Virsi and Shawl are going to be the essential components of the national dress for men. As regards other details of dress, it is but right that they should be left to the discretion and the aesthetic sense of the wearer.

Besides the national dress, the National Reform Society is going to promote (a) the study and use of the national languages (b) simplicity and thrift in the life of the people (c) the production and use of local commodities.

Dress is the outward symbol of national life and self-respect. No nation can attain its freedom by putting on merely the national dress. If real freedom is to be attained, it should attain intellectual and cultural freedom. Therefore a study of the national languages and their use in every walk of life become paramount and imperative.

The employment of a foreign language in the field of education and political life is inconsistent with national emancipation. The National Reform Society should aim at making the national languages of the country the media of instruction in schools and the languages of the State. The mother tongue is the true vehicle of mother wit. It is one with the air in which a man is born. It is inseparable from his personality. Through the mother tongue the infant first learns to name the things it sees or feels or tastes or hears, as well as the ties of kindred and the colours of good and evil. It is the mother tongue which gives to the adult mind the relief and illumination of piety. Therefore in all education, primary place should be given to training in exact and free use of the mother tongue, but

unfortunately in this country owing to lack of vision and self-respect, this aspect of national education has been entirely lost sight of, and the national soul has been allowed to be caged, cribbed and cabled by a foreign tongue. The Education Commission was appointed to report among other things how far it is practicable to make Sinhalese and Tamil the media of instruction in the schools of Ceylon; but the Sinhalese members of the Commission including the Chairman of the public meeting and the mover of the first resolution have turned a deaf ear to the call of the mother tongue, and rejected its claims to be the media of instruction of the youths of the country. But notwithstanding the short-sighted policy of these members, the late Sir P. Ramanathan and Mr. W. Duraiswamy have had to write dissenting minutes advocating the claims of the mother tongue. Better late than never. Again an opportunity is given to give the national languages the honoured place in the educational and political life of the country. We hope that the Sinhalese leaders will rise equal to the occasion. Mr. A. L. J. Croos Dabrera and Dr. Paul Peiris have shown recently how linguistic differences could be removed in this country. Mr. Croos Dabrera is a Tamil, but he seconded the first resolution in the public meeting in a speech in Sinhalese. At another meeting Dr. Paul Peiris who is a Sinhalese began his address to a Tamil speaking audience in Tamil. This shows what clear vision these two great leaders have about the future of these two languages in the Island. It is for the National Reform Society to act in this matter with the same vision and to promote unity among the two important sections of the population of this country.

Executive Committees at Work

BUDGET REDUCED TO 2 MILLIONS

It is reported that the Ministers and their Committees have completed their examination of the Government budget proposals, and that a meeting of the Board of Ministers will take place shortly.

The Committees have decided to reduce the expenditure side of the Budget by about two million rupees. The final decision will be made by the Board of Ministers.

It is also learned that the Committees have made strong recommendation to Government to consider an all-round reduction in the salaries of Government Servants. If this proposal is not accepted, it is very likely that the suggestion of His Excellency the Governor will be sought to bring in a motion in the State Council and to urge the Government to carry out a thorough revision of the salary scales in all Government Departments. A large majority of the Members are reported to be strongly in favour of such a proposal.

Parliaments of the Empire

STATE COUNCIL AFFILIATED TO THE ASSOCIATION

At a meeting of the members of the State Council held on Tuesday afternoon it was decided to reconstitute the Ceylon affiliated branch of the Empire Parliamentary Association under the New Constitution.

The Speaker of the State Council was unanimously elected to be President and the Leader and Deputy Speaker, and Mr. E. W. Perera to be the Vice President.

Lecture.

Under the auspices of Theosophical Higher Education Society, a public Lecture on "National Education" will be delivered by Lady Ramanathan and Mr. S. Natesapillai, Principal, Paramaswara College, on Saturday the 1st August 1931, at 6 p.m. at Amirthambikal Salva Vidyasalai, Nunavil East, Chavakachcheri.

Sir P. Ramanathan's Portrait.

The House Committee of the State Council has decided to accord a place to hang a Portrait of the late Sir P. Ramanathan in the Council Chamber, which has been offered by the Sir P. Ramanathan Jubilee Committee.

Chandars Second Threat.

PALLA WOMAN CREMATED

ARMED POLICE AGAIN.

Once again police assistance had to be given to the Pallas of Chankassal to cremate one of their dead, as some trouble was anticipated from the Chandars of the place.

Information is to hand that on Tuesday evening when the Pallas of Pirampattal, Chankassal, took one of their dead for cremation and was preparing the funeral pyre, the Chandars of the village came in their hundreds armed with revolvers and clubs and threatened to do harm to the Pallas. The latter fled from the place leaving the corpse. Information was at once given to the authorities. The Government Agent and the Police Magistrate with 40 constables under the command of the Superintendent of Police, Inspectors Stewart and Fernando motored to the scene. There they found the corpse covered with olas and stone. The Chandars had run away from the place.

About fifteen of them have been arrested.

Reception to Mr. Gandhi

COMMITTEE FORMED IN LONDON

London, July 23,

A "Gandhi Reception Committee" consisting of Mr. Marley M.P., Mr. J. E. Horriam M.P., and Mr. Fanner Brookway M.P., Mrs. Brijlal Nabru, Mrs. Harold Lisle, Miss Lester and Messrs. H. L. Polak, O. F. Andrews, John Fletcher, Horace Alexander, and Mr. Krishna Meeson as Secretary has been formed to arrange a reception to Mr. Gandhi in London the definite form of which has not yet been decided.

Representatives of other organisations, including the International Missionary Council, are expected to join the Committee.

University of London

RELIGIOUS KNOWLEDGE INCLUDED IN THE SYLLABUS

It is understood that the Senate of the University of London has decided to include Religious Knowledge as one of the optional subjects for the Matriculation Examination. Now that this has been made, it will be advisable for the University authorities to include other religious ideas in the list of optional subjects.

Ceylon State Council.

MOTIONS FOR REPEAL OF CERTAIN ARTICLES IN THE ORDER-IN-COUNCIL

Mr. E. W. Perera gave notice of the following motions on Tuesday's meeting of the State Council for the repeal of certain articles in the State Council Order-in-Council of 1931.

1. That this Council claims the exclusive control of the public purse as an inalienable constitutional right of the people of Ceylon.

2. This Council claims the exclusive right to legislate for the peace, order and good Government of the Island as a vested constitutional right of the people of Ceylon.

3. This Council demands the withdrawal of the requirement of the Governor's sanction for the discussion of such matters as affected the public officers as are referred to in article 87 as an unwarranted interference with the rights of the legislature.

4. This Council condemns the division of the subjects and functions of Government into two classes in respect of one only of which the State Council is charged with the administration, and demands the amendment of the Constitution so that all subjects and functions of Government may be placed within the administration of the State Council.

5. This Council declares that the addition of the subjects in the Royal Instructions of April 22nd, 1931, in respect of which the Governor's assent may be refused legislation excepting so far as may be necessary to render discrimination against communities or religions impossible is unnecessary and retrograde.

6. This Council declares that the enhanced powers granted to the Governor, such as the power to enact laws himself and to suspend laws passed by the Council are in derogation of the rights of the legislature and reactionary in character.

7. This Council is of opinion that Government by Executive Committee leads to divided responsibility, delays in administration, is unsuited to the Government of the country and recommends that the duties and responsibilities assigned to such Committees and Ministers should be assigned to Ministers responsible to the Council.

News & Notes.

Nearly 10,000 pilgrims from all parts of Ceylon and South India have gone to Kataragama festival.

Dr. Alma Pennington from America has taken charge of the McLeod Hospital, while Dr. Cvr is on furlough.

The Minister of Health, the Hon T. B. Panabokke, visited the General Hospital with the D. M. and S. S. yesterday at 10 a.m.

The late Officer Commanding the Troops in Ceylon left Ceylon with Mrs. Girdwood yesterday at 5 p.m. by the P. & O. Rawalpindi.

It is understood that a Memorial has been forwarded to the Minister of Communications and Works protesting against the increase in Season Ticket fares.

It is reported that nearly seven addresses have been presented to the Nuwara Eliya Member in the State Council.

It is understood that at a meeting of the Board of Ministers, the subject of indirect Taxation will be discussed, in order to make any relief for the financial depression during the next financial year.

The Asiatic Petroleum Co. notifies that from the 25th of July the price of petrol has been reduced by five cents per gallon, and "Rising Sun" kerosine oil by six cents per gallon.

The Hutton-Dickoya Local Board has decided to inquire from the Kurunegala and Chilaw U. D. C's. whether they have any second hand Street Lamps for sale, with a view to purchase them.

Two members of the Nuwara Eliya Board of Improvement walked out as a result of the discussion of Mr J. L. Perera's motion "For the information of the public the Board define the public entrance to the Town Hall."

The General Manager, C. G. R. has issued a circular to the staff against incivility to passengers. He states that "in the event of any complaints coming from the public against individual members of the staff for incivility, or for demanding gratification, the man concerned will be most seriously dealt with."

A Co-operative Bank is to be opened in Colombo shortly. A large representative meeting was called at Bonjean Hall on Saturday last, with a view to form a Bank of the type that are now worked in Jaffna and Kandy. It will be interesting to note that Jaffna was the first to start a bank of this kind, and has passed two years of its existence successfully.

A Railway Clerk working at the Ragama Railway Station has been interdicted from duty owing to a shortage of Rs. 68/90, being freight charges recovered on cattle consigned to Ragama. It is reported that this officer attended races on the previous day and the authorities decided to examine the accounts after his return, and found this shortage.

Prisoner Balasuriya who was charged with cheating a trader of Watawala was produced before Mr. R. Y. Danial, District Judge of Hutton who ordered him to be sent to the Lunatic Asylum pending His Excellency's pleasure, as he was found to be of unsound mind and unable to defend himself. When the D. J. passed the order Balasuriya said smiling "Thank you, Sir."

Killed in a Funeral.

TROUBLE OVER KOVIAS.

KOPAY KOVIAS ON STRIKE.

A case of murder arising out of a dispute in regard to a time worn custom of employing Koviase to carry the corpse of a Vellala man came up for hearing on Monday last before Mr. Justice Maartensz and an English-speaking jury with Mr. J. J. Heneman as foreman.

The case was from Kopay, a village four miles from Jaffna. K. Varitbamby, K. Sinnanthy, V. Ponnampalam, V. Sinnappu, S. Paramothby, A. Sinnathampoo and S. Velayutham, all Vellala men of Copay South, stood charged with the murder on April, 4 1931, of another Vellala, Vettivelu Saravanamuttu.

The accused pleaded not guilty and were defended by Mr. S. D. Tampoe instructed by Messrs. A. Robinson and W. M. S. Tampoe. Mr. R. R. Salvadurai, Crown Counsel, prosecuted.

The case for the prosecution was that on the 3rd of April last a Vellala man, Kandar Kurunthy of Kopay died. His funeral was fixed for the next day. Till 2 p.m. on the 4th it was found that only one Koviase man was available. It was the custom among these Vellalase to get their corpse borne by the Koviase to the crematorium, and it was found that there was not the required number of them to carry the bier. So Seenivasagam, the son of the deceased, was consulted by one Velthe. Vadam Velupillai and the Udayar of the place as to what should be done in the circumstances. It was then agreed among them, that they should avail of the services of some more Koviase and that Velupillai should go and bring them from Vasavilan and Maviddapuram. The difficulty of finding Koviase arose out a strike a year and a half ago by the Koviase who refused to serve this section of the Vellalase. Though, there were Koviase at Kopay, they were, therefore, not available for service at this funeral. Velupillai therefore, left in a car at 2 p.m. to bring Koviase. In the meantime the funeral rites at home were over and the body was placed in the bier. The accused, relatives of the deceased, proposed that they themselves would carry the bier and objected to availing the services of Koviase from outside at this stage. Velupillai returned with 4 Koviase from Vasavilan and Maviddapuram and tried to dislodge the accused from carrying the bier, as it was an unusual custom among them. He insisted on getting the bier borne by the Koviase, failing which they should give him the money due to the Koviase he had brought. The accused Sinnappu then struck him, Velupillai then went out to the road, where Saravanamuttu, his nephew was. The latter reprimanded the accused for creating trouble. Accused Sinnappu then went up and struck Saravanamuttu who also returned the blow. A general fight then took place in which all the seven accused assailed Saravanamuttu. Saravanamuttu was warding off the blows with his sandal and retreating. The party had thus moved on for about 25 or 30 yards when accused Paramothby picked up a big stone and threw at Saravanamuttu. It hit the latter on his left chest. He immediately collapsed and fell down. Whereupon the 3rd accused, Sinnappu, said "This man should not be allowed to survive; kill him". So saying he trampled on the fallen man. All the other accused also then trampled and kicked him. When a cry was raised that Saravanamuttu was dead, the accused ran away from the spot. Saravanamuttu died on the spot.

The defence was that the accused were relatives of the deceased, and they belonged to one section of Vellalase in Kopay.

Ever since the Koviase of Kopay went on strike about 2 years ago and refused to serve this section, the accused and some others of this party refused to avail themselves of the services of Koviase from outside. Whereas Velupillai and others employed Koviase from Vasavilan and Maviddapuram to serve at their funerals. At the funeral in question there were thus two parties. The accused objected to bringing any Koviase from outside. They wanted to carry the bier themselves as they had done on other previous occasions after

Continued up.

Supreme Court Criminal Sessions at Batticaloa

The Supreme Court Criminal Sessions at Batticaloa, which was fixed for July 27, 1931, has been postponed to August 10, 1931.

The Vel Festival.

The Annual Vel festival of the Cathiresan Temple at Sea Street, Colombo, took place on the 28th. As usual a "Kandy Procession" went early to the Wellawatte Hindu Temple, which was followed by the Golden Car accompanied by large band of Indian music. This procession will return to the temple today.

All banks have been closed on the 27th and 28th as they Bank Holidays, and all Hindus have suspended business to participate in these festivals.

National Service League, Chulipuram.

A mass meeting of the citizens of Chulipuram was held at Kurugai Madam on Monday the 27th instant at 5 p.m. to inaugurate the above League and to form a Committee for the purpose of taking steps to reorganise the village life in the area in view of the present social, economical, religious and political conditions in the country. Mr. N. Senathyrajah, P. President, Peasants Association, Vail-West presided and in the course of the address urged the gathering to take immediate steps to make the village entirely self dependent. He pointed out how late things have been changing too fast and reminded them that it was high time to stop the drain of money from the village, the industries of the village should be revived and every effort should be made to make both young and old to lead a simple life and to learn to make for themselves the things they required.

The following office bearers were elected:— President: N. Senathyrajah; Secretary: A. Nadasan and thirty (30) of the leading citizens were elected to form a Committee to carry into effect the following resolutions which were unanimously passed:—

1. Encouraging paddy culture and garden culture.
2. Protection of Cow.
3. Simple living.
4. Total abolition of liquor.
5. Using all things made locally.
6. Establishments of Co-operative Credit Societies.
7. Spinning and weaving by Thagil and Rednam.
8. Training garden culture and industrial works in Schools and Colleges to students.
9. Prevention of animal slaughter.
10. Following the doctrines of Religion and acting according them.

The meeting began by 5 p.m. and terminated by 7 p.m. with the singing of Thevaram and Thirunamam.

(Continued.)

the strike of the Koviase of Kopay Velupillai insisted on getting the bier carried by the Koviase he had brought. An altercation ensued in which Velupillai was assaulted by the 3rd accused.

The accused then lifted the bier and were about to take it out when Velupillai and his nephew Saravanamuttu went up and pulled down the bier. There was then a general fight and in the scuffle the bier was dropped down. The fight was continued. Saravanamuttu struck the accused with his sandals. All the accused then assaulted Saravanamuttu who was all the time retreating and using the sandals on the accused. After they had thus gone about 40 or 50 yards on the road Saravanamuttu picked up a stone Paramothby also took up a stone and hurled it at Saravanamuttu, who fell down. The accused had done this out of a sense of resentment at the indignity done to the deceased and at the indignation they felt when assaulted by the sandal.

The Jury returned a unanimous verdict of guilty of voluntarily causing grievous hurt against all the accused except Paramothby who was found guilty of culpable homicide not amounting to murder. The Jury also recommended the latter to the mercy of the Judge, in view of the extenuating circumstances.

His Lordship sentenced the six accused to six months' rigorous imprisonment each and Paramothby to three years' rigorous imprisonment.

Letters To The Editor

NEW COLONIZATION AND OPENINGS FOR JAFFNESE

Sir,

Openings in the Government service of British Malaya for Jaffnese has practically come to an end. Openings in Ceylon Government service is limited. So what is going to be the position of the Youths in Jaffna. May I suggest that the Ceylon Malayan Association or some of our leaders in Jaffna take some steps to form a Colony settlement in some up country side of Ceylon, where it is possible to do farming cheaply and profitably.

If such a Colony can be started many Jaffnese in Malaya would like to settle in the new Colony as it would be cheap and profitable for them with their limited means. Besides being in close touch with Jaffna, it will be of great interest to have the opinions of our leaders in Jaffna and Malaya to the above suggestion through the medium of your valuable journal.

"Interested"

THE NEW CONSTITUTION.

Sir,

As a result of the vacillating policy of the Ceylonese and their unnecessarily excessive accommodating nature under any circumstances without the least regard to principles and respect, this country has failed to avail herself of some of the valuable opportunities in the past to gradually extricate itself from political serfdom into which the new Constitution has thrust us a step deeper. "Peace at any price" appears to be the one and the only motto that the people of Ceylon have adopted as a result of foreign rule in this country. The latest son of the soil to observe this motto is our good friend, the Rev. James Mather. The initial stage of suffering for political emancipation has just been completed, and the forces of public opinion for the coming more important struggle are still in the making. The attempt of Mr. Mather at peace making, however well intentioned, is therefore inexplicable in view of the fact that the real struggle and suffering for freedom from the various bondages have not yet begun.

Should it be repeatedly dinned into our ears that it is well nigh impossible to amend a constitution manufactured solely by British imperialists for consumption of the subject race and that it cannot be done away with within the four walls of the Council Chamber? Do we not know that Mother India tried this and failed miserably, but the artillery action of the Indian masses under the command of the Captain Mahatma Gandhi has thrown open the prison walls of that country and brightened its horizon outlook? Any one with the meaneast intelligence would certainly agree that a well disciplined army of 46,000 souls can fight the cause of Swaraj better, and with a sure hope of success, than 46 State Councillors who are at each other's throats.

The Governor's charge of 'hot-headedness' to the voters of the four constituencies who did not respond to the notice inviting applications for posts in the State Council, although a direct insult to the youth of Ceylon in general and those of Jaffna in particular, should moreover be welcomed, because, in my opinion, His Excellency's expression is an impetus to our youth, who by the way appear to be now taking a small rest after the preliminary struggle, to prepare the field for the second and important stage of the struggle. Side by side with the inauguration of the State Council and commencement of its abortive deliberations, the All Ceylon Youth Congress should forthwith strike out a plan for it to be a four year plan for an organized and systematic political and economical education of the masses. The villages need this sorely. Had this been done earlier, say a year ago, the present mock Constitution would not have seen the light of day. However, it is better late than never. Lanka calls her youth to scout the country—East, West, North and South and infest her people with its ideals. Let me recall the stirring words of Mr. Vithalbal Patel. "If he were a Ceylonese" he said "he would carry on a raging propaganda against the new Constitution." Now is the time to start the raging propaganda throughout Ceylon on an extensive scale and counteract the evil influences the State Council is out to exert. This should be done not with a spirit of revenge with and one but with prayerful thought and energy. God help us.

Yours faithfully
EWARAJEST,

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Registrar General's Department.

DEPUTY REGISTRAR GENERAL NOT REQUIRED.

It is reported that the Executive Committee of the State Council on Labour, Industry and Commerce has not supported the official proposal of appointing a Deputy Registrar General. This proposal was the result of the amalgamation of the Department of the Statistics with the Registrar General Department, and the appointment of Mr. L. J. B. Turner, Director of Statistics as Registrar General.

It is indeed a matter of great sorrow to note that Mr. Turner, who has been carrying on experiments in the Statistical Department with regard to the reduction of staff etc. in all branches of work should now resort to an European Assistant as Deputy, when the whole Department of the Registrar General was managed smoothly and efficiently by one European as head of the Department and with three Ceylonese Assistant Registrars General. Perhaps Mr. Turner thinks that the Amalgamation of the Statistical Department meant increase of work, which we believe is entirely a misconception, for with the present staff of the Statistical Branch of the Registrar General's Department, Mr. Turner could manage to cope with the increased work that has now devolved on his shoulders.

"Keep Your Sentence in Your Pocket".

When the sentence of ten years' rigorous imprisonment was passed on Mukherji in connection with a gang case by the sessions Judge, Mr. Talukar, of Alipore, the prisoner said "keep your sentence in your pocket; I do not care a straw for it." When Mukherji was charged in connection with a murder, the following day, it appears that the prisoner rushed up to the judge, when a fellow prisoner shouted a warning. Mukherji stabbed the prisoner, and another constable who came to the prisoner's rescue. The prisoner died in Hospital. The judge escaped without any attack.

"Cut Short Your Expenses."

Mr. A. R. Subramaniam, Police Magistrate of Trincomalee, in acquitting one Mr. S. R. Rajah, an ex-agent of the Continental Provident Insurance Society of Madura, for cheating Mr. C. V. Visuvanigam in respect of a sum of Rs 75/ said "if you are lacking in funds you ought to cut short your expenses instead of leading a luxurious life. Why do you lead a false life? In future behave properly. The complainant was ordered to resort to civil action, as the accused had admitted that he owed the sum, but never cheated the complainant in any way. As he had no witnesses to prove that Mr. R. Rajah had cheated him the case was discharged.

OBITUARY.

REV. J. K. SINNATHAMBY
It is with feelings of deep regret that we record the untimely death of Rev. J. K. Sinnathamby, which took place at the Manipay Green Memorial Hospital. His body was removed to Chavakachcheri, and buried at the Chavakachcheri family burial grounds. It was attended by a large circle of friends.

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The Simla Discussions.

GANDHI WILLINGDON MEETING

Mr. Gandhi's talk with H. E. the Viceroy lasted till dinner time.

Interviewed by the special representative of the Associated Press as he emerged from the Viceroy's Lodge, Mr. Gandhi said: "The conversation was inconclusive, but I am not staying for any further interviews, I am leaving to-morrow for Bardoli whence I proceed to Borsad."

Pressed to say whether there would be any further negotiations, Mr. Gandhi said there might be negotiations possibly through correspondence by which light might be seen later. For the present, the position is in Mr. Gandhi's hesitating expression "Are you were" and the "temperature of the patient is the same."

Asked about his going to England, Mr. Gandhi said it was still doubtful and there would be no certainty until he was on board the steamer.

Mr. Gandhi had his evening meal and prarthana (prayer) at the Viceroy's Lodge.

Political circles seem to think that the demand for an enquiry into the economic condition of the ryots in the United Provinces which is the main issue for settlement, would require more time for consultation in official circles.

GANDHI ON PROGRESS OF TALKS.

I had an exclusive interview with Gandhi, last night, when he was turning his checks for producing his daily quota of yarn. Rai Bhadr Mohanlal has just concluded, discussing with Gandhi the arrangements for the latter's departure this afternoon for Bardoli. One of the points revealed in this discussion was that Gandhi is to address a public meeting at Kalka, before he enters there.

Gandhi looked a little tired after his walk to and from the Viceroy's Lodge, but he attended to his engagements with punctilio.

An English journalist, who interviewed Gandhi came and told me he did not mind foregoing his dinner, for it was so pleasant and invigorating to talk with Gandhi.

Gandhi had, previous to my interview with him, broadcast the news that his conversation with Lord Willingdon was inconclusive, and that he was not staying on in Simla any further.

I asked Gandhi whether he was going away disappointed to which quick as a shot he replied: "I am going away neither disappointed nor hopeful. It is all merely indecisive."

- Q: Was there any talk about the R T O ?
A: Nothing directly. It was all general.
Q: What was the hitch to an understanding ?
A: It was the old hitch about the Pact, which is still not working as well as it ought to.

Asked as to the possibility of the Government conceding the Congress demand for an arbitration board and an economic enquiry in the United Provinces, Gandhi was particularly slow in answering, but gave the impression that it was a matter for further negotiations and therefore some more time should elapse before a definite statement could be made.

- Q: So, you won't regard the negotiations as having broken down ?
A: Not in the least.

Q: Was Sir Malcolm Hailey's speech before the United Provinces' Council on the last reverse position helpful in the discussions on the need for an economic enquiry ?

A: I did not discuss this point with Lord Willingdon to-day.

Q: Is your going to London more certain as a result of your conversations in Simla ?

A: Not until I am seen boarding the steamer.

Q: How long more do you think you will take to decide on boarding the steamer ?

A: A few more days, and possibly soon after the forthcoming meeting of the All-India Congress Committee in Bombay.

Q: Do you don't anticipate resumption of the Civil Disobedience movement or non-payment of taxes in the near future ?

A: You are very true to your profession. You seem to look very far ahead. Lord Curzon's description of journalists that, they anticipate events and therefore know much more than even Government appears to fit you well. But I am looking at things around me, and solving immediate problems.

Q: Where will your residence in London be ?

A: At Kinsley Hall.

At this stage, Gandhi entered into conversation with Mrs. Jawaharlal Nehru (who by the way was engaged at her talk) regarding the weather in London during the winter and her experiences of winter in Switzerland.

Before Mr. Gandhi concluded his conversation with the Viceroy, Pandit Jawaharlal Nehru finished his discussion with Sir George Schuster, on vital issues, particularly, about the observance of the Pact and on the need for an economic enquiry.

Pandit Jawaharlal informed the Associated Press representative, on his coming out of "Peterhoff", that "Gandhi is the main person to

(Continued on p.)

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(H. T. 15/2-18/3)

Problems of Rural Reconstruction.

MR. KUMARAPPA'S SURVEY.

"One of the most hopeful signs in India to-day is that people are thinking in terms of villages. Since we came into contact with the West we had almost forgotten that India is a land of villages. Nearly ninety per cent of the population is rural and over seventy-three per cent are raw material producers. The purpose of opening rural reconstruction classes appears to me to be a clear indication of the recognition that we had taken the wrong turning and of the desire to build afresh on the old plan.

In attempting to rebuild, it is incumbent on us to study the plans laid down by the original builders. Unless we follow closely their specifications our efforts will be in vain. I do not mean here that we should follow slavishly everything that has been done in the past, right or wrong. While we accept their foundation, the architecture should be ours. Study of our past history and institutions reveals the fact that they aimed at: 1. Assuming to every individual the minimum of subsistence. This is shown by the method of payment in kind to the artisans. 2. Avoiding competition. This idea runs through all our social organisations, such as the caste system, the joint family system etc. 3. Promoting co-operation. This is revealed by the organisation of the village unit. 4. Levelling down inequalities in wealth. The joint family system has been a great contributor to this idea. 5. Strengthening the solidarity of social life. This is indicated by the caste system, though at present, we see only the degenerated part of it. 6. Placing society on an idealistic and intellectual basis, and not on an economic basis. This is brought out by the fact that the first place in society was given to the intellectuals rather than to the king. However rich the king might have been he paid his homage to the itinerant and penniless sage at his court. 7. Glorifying the idea of service, rather than the tyranny associated with aquisition of property. We notice this in the reverence attached to renunciation rather than to possession. For deeds of our village have been disintegrated as regards their administration. There is a great deal said in favour of, as well as against, village Panchayats.

Communitz Service and Panchayets.

In these parts considerable amount of public work, such as building village communication, drains, improving tanks, and organising Panchayats appears to have been done from reports I have received. I have been anxious to visit these places before to day, but unfortunately my other engagements have prevented me from doing so; but I am still hoping that it will be possible for me to see these activities for myself in the next few days. I am glad to notice that the Government has given fairly liberally towards the cost of these activities. I should have been happier still if the Government had not given any grant whatever and yet the people had carried it all out by co-operation amongst themselves. Because, the Government as it is constituted to day, is an

Continued up.

Continued.

decide the question whether there is an agreement. So far as I am concerned my talks with everyone have been quite satisfactory."

Q: Do you think that the Government will agree to appoint an Arbitration Board to go into the matters relating to the alleged breaches of the Delhi Pact, in the United Provinces and enquire into economic conditions?

A: It is too early to say anything about it just now. The way is just being paved to get at an amicable settlement.

Q: Can you say, as the result of your talk with Mr. Emerson, Sir James Crear and Sir George Schuster, that there is a turn for the better or that an optimistic view could be held?

A: The very fact that we are staying on here shows that there is some thing like real optimism prevailing. Otherwise we should have gone away long ago.

Q: Do you think that the chances of Gandhi going to London are now more certain than before?

A: I won't put it so really as all that, but there is every chance of Gandhi going to London.

Q: Can it be said that the bone of contention is the arbitration board and an economic enquiry?

A: They are not the only things, but they are the vital issues.

Continued.

Irresponsible Government, whatever it gives, it gives with a patronising air and hopes by its paltry contribution to hold the receiver under an obligation and thus control his activities and restrict his freedom. In this way, many of our schools, colleges and other public institutions have had the nose string put on to them under the guise of a grant. I trust that the grant you have received will not curb your independence. Otherwise, the grants would be public bribes to buy out your birthright. Many a Christian mission has had its mouth shut because of having taken these bribes. We hope the day is not far off when the people may take Government grants and yet retain their self respect. As long as, there is no popular control over the finances of the Government, any grant from an irresponsible executive Government savours of charity and favours conferred. It is very necessary to develop in our village folks the feeling that the Government is their servant and the money that the Government has, belongs to the people. And they should be taught to take a keen interest in the way in which their own money is being spent. The people of each village should see to it that they get full return for the money they have paid by way of taxes. If a village pays twenty thousand rupees by way of land revenue, income-tax etc, it should receive by way of services such as schools, sanitation medical aid, water supply, postal service etc, at least about two thirds of that amount that is, about fourteen thousand rupees. At present, hardly a tenth is spent on the village itself, itself. It will be the duty of the workers, who go forth trained from this institution to instill a sense of responsibility in the village people. To pay taxes when you receive no return for it is like giving over your property to a robber without a protest, it is cowardice and lack of manliness. I see in your syllabus a little information on public finance is included. I should like to see a little more emphasis given to this subject. A knowledge of public finance is a necessary equipment for every citizen, and much more so to village reconstructor workers.

Towards a Clean Village Life.

One of our great weakness is the lack of a sense of communal cleanliness. As regards personal cleanliness, we could stand comparison with any nation. But when it comes to a question of sanitation we pay a very little regard to the rights of our neighbours.

It is a happy idea to give the students some knowledge of first aid and a few medicines to deal with common ailments. Even a simple avoidable disease like malaria has caused a tremendous loss in human power. If even these simple diseases could be tackled by your workers it will be a great service to the people of the villages. It is very essential that village industries should receive the first support by the people of the village and what cannot be made in the village should be brought in from other parts of India. This spirit of Swadeshi should be inculcated in every man, woman and child. While there is so much poverty and starvation in the country we cannot take the bread of our brethren and give it to the foreigner who is much better off.

Our present political bondage is a righteous visitation of God's judgment on a people who have used their privileges to enslave their brethren. Until this blot is removed from amongst us in vain shall we cry for Swaraj. For with the same measure that we mete whilst it shall be measured to us again. In some places the treatment of the untouchables is worse even than the treatment given to animals. I have seen beautiful troughs built for cattle in villages and several wells for the caste people while the untouchables had to get their water from ditches dug in the ground and into which water from the cattle wall was allowed to run. What will be the state of the country given over into the hands of people who could so tyrannise over their own brethren. We are supposed to be a religiously minded nation. If we do not see God in the needs of our brethren our religiosity is pure humbug. A Brahmin who hesitates to touch an untouchable should be an outcast of society and it is a blasphemy to call him a priest. True Brahmin is he who lays down his life in service of God as revealed in the needs of the helpless and the down trodden. In this sense, I sincerely trust that every one of your trained workers will be a Brahmin. At this stage of our country's history our greatest need is for workers who will spread themselves out into the villages and awaken our people from the stupor into which they have fallen."

Modern Influences on Indian Women.

(Continued from the issue of 23-7-31) MODERN INFLUENCES

Modern India however is face to face with a perplexing problem. We have received modern education that has brought new ideals of life in its train which have created a barrier between the husband and the wife. The woman is still under the influence of old ideas while her mind is working in antiquated grooves of thought. Educated people regard her beliefs as superstitious, her ideas as wooden, inflexible and antediluvian, hence they find it urgently necessary that she should be modernised to bridge over the gulf between the husband and the wife. It is a question of the preservation of the old culture which women of India or of the East claim to have maintained for thousands of years. The cry of the present age is that woman is the companion of man, not a maid servant of the family. Her educated husband cannot suffer to see her serving his elders as women of the old days used to do. He will to make her the lady of the house. Place the entire management at her disposal and make his mother or parents subservient to her. A generation or two back the husband used to address his wife: "Who are you to ride over my mother—you should wait till your term is fulfilled and you become a mother in your turn." But times have changed or a new era is claiming the same rights for women as exist for men has come to stay. So mother is dethroned and wife is enthroned. This is the cry of the age. This is what is generally meant by modernising. Would India with her ideals of self abnegation submit to it?

It is pity that people talk much about this subject without realising what is meant by it. Does modernising lie in the dress of Europeans or in their fashions of life or manners of society? India has never refused to imitate the best influences of other races but it has preserved its own vitality. While absorbing what was good and great in them it has not surrendered its personality. What our ancestors adopted from others they adapted the same to their needs but never lost their own identity—their life and soul. Show us a single period of our history when we acted otherwise. Such adoption made our culture strong. The Greeks, the Romans, the Arabs, Mongols all gave us some good points but we never lost ourselves in adapting them. Modemism has been both creative and constructive. Its strength lies in its power of assimilation. If the soul of the nation is departed and her consciousness is gone, then no power on earth would be able to make her fit to preserve her culture. A diseased mind or an incapacitated will cannot stand any disaster. India was able to face so many storms as she had a healthy soul which reasserted its powers soon enough and produced a harmony out of apparent chaos. This harmony retrieved ruin and saved the nation.

But matters do not seem to end here! The modern Indian is so enamoured of materialism that he appears to be bent upon upsetting all our spiritual ideals. But he should understand that by thinking willing, solving after the materialist he will not solve the problem but will rather make conditions worse. There is no beauty in slavish imitation as it reduces a man to a mere shadow. True modernism, says Rabindra Nath Tagore, is freedom of mind not tutelage under European schoolmasters. It is science but not its wrong application to life. It is not in slavery of taste but in independence of thought and action.

The ideal of life in the East has always been self abnegation or renunciation of earthly pleasures (so far as possible) to give the higher nature of man a chance to grow. A young woman learns lessons in obedience before she is able to make or issue commands. A young man is made to observe discipline before he is able to govern. A girl or boy who has not passed through rough strict discipline can not create such habits in her or his future life. Hence to teach them waywardness at an age when they need discipline most is to spoil the entire management of the family. India has stood for disciplines of conduct which alone leads to healthy growth. She has held out an ideal of freedom before the world—freedom from the false, the untrue from the shams of taste. Neither modern education nor modern ways of life have made our boys moral angels or intellectual giants. Most of our youngsters have lost their olden indigenous culture without getting good grounding in Western systems of thought. What is true in the case of our boys is to be found more true in the case of girls who are more likely to be financed by the present day fashions of the West. India has produced women saints, women philosophers but not women militant fighting for their rights or liberties. Why so? Because her culture was a culture of mental or moral discipline teaching self denial at every step. It brought peace to our homes and contentment to our hearts. Youngmen of the East! What would you do about? Would you like to make your homes places where sorrow cannot enter—homes of peace, blessedness or content or lodes of discord and misery? Educate your girls and sisters by all means, for knowledge is like but in knowledge of correct ideals of life and not in anything else. India will stand for it so long as her life is linked with it.

—The Vedika Magazine.

Printed & published by S. ADCHALINGAM, residing at Ayanarkovilady, Van West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalans Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnady Jaffna.