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IT PAYS
TO ADVERTISE
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AND
INTHUSATHANAM.

Need for a World Religion

How Can Youth Contribute To Its Realisation?

By T. M. P. Mahadev

[The following is the Second Prize Paper by T. M. P. Mahadev in competition offered to the Youth of Asia by the New History Society, New York.]

THE good offices that are sought to be done by the League of Nations will be of no avail, if a League of Religions be not ushered into existence. The need for a World-Religion is greater and more urgent than even the need for a federation of states. Most of the evils brought about by race-rivalries, economic competitions and armament disputes will vanish, if the nations of the world recognize the truth that human nature and needs are fundamentally the same everywhere and that in the eyes of God there is no difference between man and man. All attempts that are made the world over at the achievement of international amity and peace prove, more often than not, to be failures, because they are not inspired by the true spirit of friendship and love which can be had only from an understanding of the universal principles of religion. Peace-pacts which are products of mutual distrust and rivalry, can remain only as scraps of paper. If the nations of the world are not ranged today in battle-array, it is not because they have an inner craving for peace, but because the ravages of the late war have left them impotent to fight and they have not yet regained their strength.

Though the spirit of bellicosity is not far from the minds of the magnates of power, there is a general recognition, by the peoples of the world as individuals, of the futility of war and the fatal consequences of mutual strife. This is a ray of hope, rough to be cherished amidst the prevalent clouds of gloom. If this longing for peace were to materialize into a fact, if nations were to dwell as members of the one family of God, there must be the recognition that all creatures on earth are different manifestations of the divine Principle which is the source and solace of the universe. Unity and peace can be lasting, only if they be based on religion. It is saints and sages, not statesmen and strategists, that can abolish the differences that obtain today between nation and nation.

What is Religion?

The misrepresentation of religion by interested persons has contributed not a little to discord and disharmony among men. Narrow minds distinguish in order to divide, but those who are in quest of Truth divide in order to distinguish. The very purpose of religion would be defeated, if it served to divide man from man. The word "religion" is derived from Latin words, *re* and *legere* or *ligare*, which mean "to bind" "back." The corresponding Hindu word "Dharma" comes from *dhr* which means "to hold" or "bind together." And "Islam" signifies peace, which is the quintessence of religion. It is the function of religion to unite and not to divide, to spread peace and goodwill and

not distrust and discord.

Definitions of religion there are many according to the different standpoints from which religion is approached. There are intellectualistic, affective and voluntaristic definitions of religion. Philosophers have thought that religion is influenced by the one or the other of the faculties of mind. According to Descartes, the faculty of judgment is determinative of religion. Pascal shifted the emphasis from cognition to feeling. With Kant we have a further transcendence from feeling to will or practical reason. But all these are partial views of religion. A true conception of religion can be had only from the Messiahs and Masters of the world. Religion is the whole of life, and not a part thereof. "Religion is the manifestation of the Divinity already ready in man," said Swami Vivekananda. For Jesus, who proclaimed that it shall not profit a man if he gain the whole world and lose his own soul, it is the self coming into its own that constitutes religion. Hegel characterised religion as 'the knowledge possessed by the finite mind of its nature as absolute mind.' The purport of the philosophy of the Upanishads is that the individual self is non-different from Brahman. Muhammad declared the real *kalema* (word) that no one other than the "I," the supreme Self, is God. Thus the unitive experience, which is common to all the Prophets, is the essence of religion.

True Religion

True religion is universalistic in its outlook and appeal. Universalism is the core and cream of religion. A provincial truth is a contradiction in terms. Religion which is a value science cannot be particular and parochial. The priests crib and cabin religion into narrow grooves. The Prophets strip religion of its accretions and preach its truths as having universal application. "The prophetic movement is the basis for universal religion" (George Galloway). All the seers of the world have taught the same principles, though in different garbs. The Upanishads declare that just as cows which are of varied hues yield the same white milk, all the different paths lead to the same goal. The holy Quran makes it clear that teachers are sent to different races, not to preach different truths, but to teach the same Truth in different tongues. The saints and Prophets of the world, who teach that the Reality which is unconditioned by time, space and causation is the basic Principle of the universe, constitute one tribe. It is the lesser minds that create divisions and distinctions.

The more a religion is made mechanical and formal, the more does it become provincial and fail to serve its purpose. The more a religion appeals to the spirit in man, the greater does the range of its appeal become. Though it appears to be a paradox, it is in reality a supreme truth that in individualising religion we are at the

'PRESS SEARCHLIGHT ON CONVERSION'

CHRISTIAN PROTEST AGAINST EXPOSURE OF SALEM 'SCANDAL'

An Eye-Opener To Hindus

The *Dharmarajya* of Madras, under the caption "The Press Searchlight on Conversion," writes:—

The article in the popular Tamil Weekly *Ananda Vikatan* dated 7th July 1935 drawing attention to the recent conversion of Harijans by the Bishop of Salem has aroused a storm of indignant protests by various Christians in the Madras Presidency. The public cannot have forgotten the protests which were made by Christians some time ago about an article by Gandhiji regarding the methods of conversion prevalent in India. All reasonable men are agreed that there are conversions and conversions and that mass conversions of ignorant or unprincipled men and women by holding out inducements of all sorts are reprehensible. The *Ananda Vikatan* drew attention to the version that each Harijan family was given Rs. 25 and that a large sum was paid to secure the Mariamman temple. The explanations now given to justify these acts deserve and require public scrutiny. The temple had an image and was hence *res sacra* and none had any right to sell it or buy it. It is said that there was no sale deed. But there could not be any right of even parting with possession of the temple or assuming possession of it, even if it has not been formally converted into a church. This is the just and legal view of the matter even if all the local inhabitants abandoned the old faith and embraced Christianity (which does not seem to be the case). It was certainly not the purpose of the well-known Tamil weekly to attack the world-worshipped figure of Jesus or the noble Christian faith. But Christianity in practice need not be and has not always been Christ-like, and hence ought not to resent public comment and criticism. The event ought to be an eye-opener to the Hindus who have been allowing things to drift from bad to worse without safeguarding their co-religionists and their religion.

same time universalising it. Religion is something inward and personal. It is the inner evolution of the soul. Rituals and rites are helpful only in so far as they contribute to spiritual development. But when they turn to be hindrances rather than helps, the spirit of religion is strangled, and what we have is bigoted ceremonialism instead of benign religion. Too much of institutionalism is inimical to the progress of a religious man. Conventional morality and conformity to set rules cannot make men moral or religious. True religion is incompatible with blind belief. In appealing to the spirit, it appeals to all without distinction of class or race.

What we need today is not the creation of a new religion but an understanding of the true principles that inspired all the great faiths. When people come to know that there is a common bond that binds them together, that whatever may be the names of their religions, they are all adoring and approaching the same Spirit,

(Continued on page 3)

Why I Am A Vegetarian

Because It Affords Protection from Diseases

By Charles H. Wolohon, M.D.

IN these times, fads and faddists are the order of the day. All kinds of diets and all varieties of foods and accessory food products, good, bad, and indifferent, are offered to the public and are eagerly purchased by the deluded. It is my purpose in this article to set forth the world's best dietary programme,—vegetarianism,—and to tell why I believe it to be the best.

First, a vegetarian diet is best because it makes for strength and endurance. From an article "Endurance", written by Prof. Irving Fisher, comparing the endurance of flesh eaters with that of vegetarians, as determined by muscular exercise, I quote:

"The first comparison (for holding arms straight out from the side) shows a great superiority on the side of the flesh abstainers. Even the maximum record of the flesh eaters was barely more than half the average for the flesh abstainers. Only two of the fifteen flesh eaters succeeded in holding their arms out over a quarter of an hour; whereas twenty-two of the thirty-two abstainers surpassed that limit."—*Yale Medical Journal*, March, 1907.

Commenting on these experiments in *Munsey's Magazine*, Professor Fisher said:

"The flesh eaters were largely men in training for athletic contests at Yale; the abstainers were such Yale students as I could find who did not use meat, or used it very sparingly, and nurses and physicians of the Battle Creek Sanitarium.

One remarkable difference between the two sets of men was the comparative absence of soreness in the muscles of the meat abstainers after their test. The flesh abstainers were ahead in all the tests."

Endurance Test

While the above is good evidence, it should not come as a startling surprise to any one who has reasoned about the matter a bit. The elephant, ox, and horse are all vegetarians, and as every one knows, they are the strongest of animals. It was Theodore Roosevelt, was it not, who observed that a horse with a heavy man on his back could, in a mile and a half, ride down a lion fleeing for his life. This would suggest a tremendous difference between the endurance of the vegetarian horse and the flesh-eating lion.

And what provides this remarkable strength and endurance for these powerful animals? It is their simple diet of grains and grasses as found in Nature, which when digested and assimilated, is built into muscle of amazing strength. It stands to reason that upon analysis of the flesh of these creatures, it could be composed of nothing other than the elements contained in the food upon which the animals had subsisted. It follows therefore, that when one eats a steak from some tough-steer, he is simply eating the grasses and grains second-hand, at a loss of perhaps 75 to 80 per cent or more of the nutritional value in the process of conversion into meat. How much better it would be to sidetrack

the expensive middle man—if in this instance a cow may be called a man and go back to the natural sources for our food supply.

Infinitely Preferable

From the stand-point of strength and endurance alone, it would seem that Lord Playfair's observation "Animal diet is not essential to man" is corroborated. To state it positively I would echo the words of Alex. Haig M.D., F.R.C.P. who wrote:

"That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration from physiologists and my researches show not only that it is possible, but that it is infinitely preferable in every way and produces superior powers of both mind and body."

Protection

The vegetarian diet affords a high type of protection against diseases of various kinds. Flesh foods may prove dangerous, as the animals themselves may be reservoirs for disease-producing parasites or germs, such as tapeworm, trichina, tuberculosis, and paratyphoid, which are contained in the carcass itself at death. The vegetarian does not share these hazards.

The third way in which diet may produce disease is through weakening or impairing of the detoxicating and eliminative organs in the effort to rid the body of a surplus of the end products of that particular type of food. This is especially true of the protein foods, of which meat is a principal one, when they are taken in excess. On this point Professor Chittenden says:

"Protein does not undergo complete oxidation in the body to simple gaseous products like the non-nitrogenous foods, but there is left behind a residue not so easily disposed of; and there are many suggestions of improvement in bodily health, of greater efficiency in working power, and of greater freedom from disease, in a system of dietetics which aims to meet the physiological needs of the body without undue waste of energy and unnecessary drain upon the functions of digestion, absorption, excretion, and metabolism in general."

The high-protein diet is incriminated in producing the chronic degenerative diseases of the heart, liver, kidneys, and blood vessels, and also cancer. These diseases are increasing by leaps and bounds. Until now tuberculosis, which used to be styled 'the captain of the men of death,' is far outdistanced. Many of our most eminent medical authorities trace a connection between the increase of these diseases and the increased consumption of meat.

It is easy to see that the bill of fare in Western countries is a high-protein one, and the following indictment by Fisher and Fisk, in their well-known work, "How to Live," applies: "A chief and common error of diet consists in using too much protein... When protein is taken in great excess of the body's needs, added work is given to the liver and kidneys; the circulation is overstimulated, and the 'factor of safety' of these organs may be exceeded."

W. D. Sansum, of Santa Barbara, California, in his little book, "The Normal Diet," says that the high-protein acid-ash diet is responsible for a whole host of afflictions, and he concludes by including "the blood vessels disease which is responsible for high

(Continued on page 4)

Cancellation of Power of Attorney

I the undersigned Arunugam Mathiaparam of Vannarponnai East presently at P. W. D., Torrington Square, Colombo, do hereby give notice to the Public that the Power of Attorney No. 8471 dated 1st April 1916 attested by Mr. S. Sabapathipillai, Notary Public and granted by me in favour of my brother Mr. M. A. Rajadram of Vannarponnai East is revoked.

A. Mathiaparam

19 August 1935
Jaffna, Clock Tower Road
M/s. 138, 22-8-35



Hindu Organ.

THURSDAY, AUGUST 22, 1935.

RE-ORGANISING CIGAR TRADE

IT IS HEARTENING TO NOTE THAT despite the indifference of the manufacturers to their own interests, Mr. C. ARULAMBALAM continues with unabated zeal to beat up support for his plea for State intervention to rescue the local cigar industry from total collapse. He has done signal service to the trade by initiating discussion on many an occasion. The meeting at the Government Farm School last week at which the Divisional Agricultural Officer presided adopted a number of resolutions calculated to help the industry forward. One of the resolutions recommended an exhibition as a means of stimulating the cigar trade. Exhibitions are good in their own way and, organised on sound lines, would result in popularising the exhibits. We do not, however, think the Jaffna cigar stands in need of any advertisement to push it forward. It enjoys an Island-wide popularity and the immediate task should be to see its hold on its patrons is not weakened by offering to the consumer shoddy and inferior varieties at a time when cheap cigarettes and beedies are competing for the market. Standardisation seems to be the only remedy and this cannot be achieved unless the leading manufacturers actively support the idea and are prepared to incur some loss at the start. The manufacturer of cheap cigars should be hounded out of the market and his products should not be allowed to carry false descriptions. Drastic action on these lines is likely to cause hardship to the petty "Mudalali," but solicitude for his interests should not be allowed to ruin a long standing industry which provides a living for thousands of homes in the district.

Those interested in the cigar trade would do well to secure the co-operation of the manufacturers in the steps they take to rehabilitate the industry. We should like to see an organisation of the manufacturers discussing the problems peculiar to the trade and inviting State assistance where it is not possible for it to act single-handed. In the absence of intelligent and willing co-operation on the part of those who control the manufacture and sale of cigars any action by leading men or the State would smack of coercion and provoke resentment and defeat the very object in view.

Before action is taken to explore foreign markets, steps should be taken to strengthen the home market by studying the

conditions and catering to the demands of the consumer. The general economic depression did certainly affect the cigar trade but the latter has not reflected the general condition of prosperity in the Island. Other factors are certainly operating to the detriment of the trade. Of these, cigarettes and beedies are rivals hold a prominent place. And the apathy of the manufacturers in the past has been responsible for the absence of uniform quality in the cigars put on the market with the result that the consumer often deceived in his expectation of quality prefers to go in for cigarettes and beedies the quality of which is more dependable.

Only united action on the part of manufacturers can save the industry from gradual extinction. The Technical Adviser on Industries should be invited to suggest ways and means of re-organising the industry on sound and economic lines. The reduction of wages and railway freight are questions of vital importance to the industry, but these cannot be tackled effectively so long as the manufacturers remain believers in the virtues of lone hand dealing. Even the State Cigar Factory for which Mr. ARULAMBALAM has been pleading these many months cannot be of any avail unless the manufacturers realise the prospect ahead of them and join hands to pull the industry out of the slump into which it has drifted.

CEYLON AND FOREIGN TRAVEL SERVICE

A New Company to Facilitate Travel

S'Pore, August 6.

The Ceylon and Foreign Travel Service was opened yesterday with a tea party at which a fairly large number of people, comprising mainly Ceylonese, were present.

The new venture has a small but well appointed office at the Tanjong Pagar Railway Terminus, and is under the direct supervision of Mr. S. R. S. Nathan.

The objects of the company are to facilitate travel between Malaya and Ceylon in particular and in time to come to arrange for tourist parties.

Arrangements have already been made with one well-known steamship line for special concessions for those booking passage through this company, and it is hoped to come to some definite understanding with other lines.

After tea, Mr. Paramanathan, in a brief speech, urged that the new company be given a trial by those intending to proceed to Ceylon. He felt sure that the facilities offered would be a boon to those undertaking the trip.

Mr. S. R. S. Nathan replied suitably. (Free Press).

ONE YEAR'S R. I. AND 2 YEARS' POLICE SUPERVISION

Sinhalese man Convicted of House-breaking and Theft

A Sinhalese young man now going by the name Thambimuttu Velupillai who stood charged before Mr. C. Coomaraswamy, District Judge, Jaffna, with house-breaking and theft at Messrs Sannuganathan's Book Depot was convicted and sentenced to one year's rigorous imprisonment, and two years' Police supervision.

The Tramp Abroad

By S. A. N.

"To be frank, it is not the curse of God, in the way of poor soil, no water and a small population that afflicts us, but a refusal to use the brain with which God has blessed us."

—MR. K. BALASINGHAM.

THOSE who have been to the Talkies screening pictures of a hundred years' development of Australia and Tasmania will have been tremendously impressed by the wonderful progress registered by those countries. What was within living memory a desert and scrub jungle has been converted as if by magic into smiling fields and fruit gardens. One who is familiar with the history of the Australian settlement and of the difficulties which beset the venture was not prepared for the visual demonstration of the almost miraculous unfoldment of the possibilities of the country.

As one sat feasting the eyes on the beautiful reels of pictures one could not help remembering what our own Mr. Balasingham has not been tired of writing and speaking about. The orchards of apple, orange and grapes—how beautifully they are laid out and tended! The crop of fruit each bush bears—it is simply lovely! How healthy and vigorous are the men and women who are engaged in fruit-growing and in the transport of fruits to other parts of the world. If the spoken, and the written word, of Mr. Balasingham required any amplification these pictures which a large number of teachers and pupils have seen, have supplied it and there cannot be left any doubt in their minds that what Mr. Balasingham has unceasingly been preaching is the only solution for the economic difficulties with which this country is confronted.

Some one recently attempted to pooh-pooh Mr. Balasingham's effort in the direction of encouraging the food production of the country, for he (Mr. Balasingham) had not cared to express himself on a Memorandum of Reforms. But the fact remains that in this country where enlightened and well-informed leadership is a rare thing, Mr. Balasingham is about the only leader of the people who knows something of what really matters in the life of a people. When he repeatedly reminds the people of Ceylon, and of Jaffna in particular, of the value of rearing goats at the rate of one or two for each person, of growing mangoes, oranges and pine-apples, he really feels and knows that these are far more important than the Memoranda of Reforms which a person or a body of persons may draw and submit to his or their delectation.

When the picture spoke and said that there are 18 million sheep and an equally big number of cows and bulls in Australia, one could only imagine the growing wealth of Australia. How well-fed and well-groomed the animals are! And it is no wonder that the people of Australia derive a part of their wealth from preserved meat and hides. The ever multiplying head of cattle, the ever expanding development of arable land and the ever increasing supply of means necessary for the full exploitation of the land do indicate what the people and their government consider important in the life of the country. Scientific methods of agriculture, scientific preservation of the surplus for foreign markets and a well organised Commerce Department of Government to secure the best markets of the world—all combine

TEACHERS AS NATION-BUILDERS

Valigamam North Teachers' Association

A general meeting of the above association was held on Saturday, the 10th inst. at 9.30 a. m. in the Tellippalai American Mission English School hall with Mr. J. V. Chellappah, President of the Association, in the chair. Mr. S. Natesapillai, B. A., B. L., M. S. C., delivered a lecture on "Teachers as Nation-Builders." He made special mention of the pre-eminent position the teacher had of serving as a nation-builder and the high ideals which should characterise his life. He regretted the fact that both in the last Legislative Council and in the present State Council the number of members elected from among the teachers to represent the cause of education was too small to further the cause of education. He referred to some of the very great personalities like Tilak and Gokhale who served their country, starting their life as teachers on a small pittance and thus set a very noble example to others. The lecturer was of opinion that a number of teachers endowed with the requisite mental equipment and possessed of high character could serve a country much more effectively than members of any other profession. Finally he exhorted the teachers to do what was expected of them, so that they might turn out into the country a number of young men saturated with the highest ideals in life and who would be prepared to serve their country with considerable self-sacrifice and gain for it a place among the foremost nations of the world.

Mr. N. Sangarappillai, Lecturer, Jaffna Hindu College, offered a few remarks as to who a real teacher was, what ideas and ideals should take possession of his mind and how he could and should serve his country. He said that a teacher's interests should be many and varied, so that he might make his presence felt in every department of life.

The Chairman said that he was very glad to see before him a number of teachers who were either officers or enthusiastic committee members of different Co-operative Societies through which he felt they could do immense service to the country. (Cor)

Rs. 15 for Being Drunk And Disorderly

The Police Vidhan of Manipay produced yesterday before Mr. Simon Rodrigo, Additional Police Magistrate, one Ramasamy, an Indian servant of Mr. Singanayar, Post Master, on a charge of having been on the 20th night, drunk and disorderly on the Manipay road. The accused pleaded guilty and was fined Rs. 15/-

to promote and secure the prosperity of the Commonwealth.

One other important thing the pictures served to emphasise is this: men and women who are well built and well disciplined and who bear marks of tolerably good education and training, are so happy each at his or her manual labour and each enjoys the work putting forth maximum speed in it. It is a pleasure to see them at work. But here in this country most "educated" men and women are proud of their learning, of their knowledge of English, of their university degrees which in most cases are cheap and crum-pendants, of their positions in life and of other utilities. Until the so-called educated in the land become really educated and begin to value things which are really valuable in the life of the individual and the aggregate and until all our vanities disappear, we are bound to live the smaller life we are now living.

Tobacco Conference & Exhibition Urged

TOBACCO GROWERS ASK FOR RESEARCH INSTITUTE

Meeting of Tobacco Growers in Jaffna

Resolutions favouring an Island exhibition and conference and a research institute were passed at a largely attended meeting of people interested in the tobacco industry at the Government Farm School on Friday evening. Mr. W. R. C. Paul, Divisional Agricultural Officer, presided. Mr. M. R. M. Jebaratnam, Manager, Experiment Station, Jaffna, the convener, acted as Secretary.

Mr. Paul said that in 1914 the Department of Agriculture carried out several experiments with varieties of tobacco in Jaffna. 33 varieties were tried and White Burley was found to be the most suitable for local conditions.

They could easily produce a better quality of White Burley by rigid selection, careful cultivation and scientific curing. He stressed the importance of grading and the standardization of leaves for foreign countries.

Mr. C. Arulampalam said that within the last fifteen years there had been a steady decline in the industry.

Standardization Necessary

They had to attain a better understanding between the manufacturers and labourers, to standardize production, license factories and find markets in foreign countries.

A powerful organization was necessary to put the industry on a good footing. He supported the idea of a tobacco conference with an exhibition. The Government should, he said, be asked to keep all branches of the industry in Jaffna.

Mr. Nagalingam Mailvaganam said that before the railway ran to Jaffna 600 lbs. of tobacco could be transported by schooners for only Rs. 3. 50. Now transport by railway cost Rs. 40. The Government ought to look into this question with greater sympathy.

Labourers should be told of the precarious condition of the trade so that lower wages might be accepted. Wages in Jaffna had risen during the last few years from 30 cents to Re. 1.60 for rolling 1,000 cigars.

To Ensure Quality

A regulation to govern the quality of cigars produced in the Island was essential. Manufacturers ought to be licensed and only prescribed grades should be produced. A powerful organisation under Government supervision was very necessary to safeguard the industry and also it was very essential to find foreign markets for their cigars. Beedi cultivation and manufacture could be undertaken on a commercial scale by the Department of Agriculture.

Mr. S. Swaminathan spoke on the need for a Factory Act to suit local conditions, so that the labourer and the manufacturer could be benefited. Children should be discouraged and given a free and compulsory education. Thus unemployment among adults would be alleviated.

Mr. A. Chelliah, of Manipay, Mr. N. Suppiah, of Alaveddy, Mr. A. Ramathan, of Putur, and Mr. S. P. Murugupillai, of Pt. Pedro, also spoke on the subject.

Mr. K. Suppiah proposed and Mr. C. Arulampalam seconded that a tobacco conference and exhibition be organised for the whole Island.

The meeting gave full support to the resolution of Mr. C. Arulampalam, Advocate, to move in the Central Board of Agriculture to establish in Jaffna a State-aided cigarette manufacturing on modern lines with a tobacco research institute attached to it to develop the tobacco trade in Ceylon.

Abduction Of Orphan Girl

ACCUSED PLEAD GUILTY

Sixth Case at Northern Assizes

The sixth case was taken up for trial at the Northern Assizes on Monday before Mr. Justice L. M. Maartensz and an English-speaking jury with Mr. V. Duraiswami Pillai as foreman, in which four men, (1) Sinnathamby Assaipillai, (2) Sinnathamby Kandiah (brothers) (3) Sinar Ponniah and (4) V. Ramalingam, driver of Car No. D. 1488 of Mandavel stood charged with having, on 9th February last, abducted a 14 year-old orphan girl named Ponnupillai, daughter of Velayuthar of the same place, and caused voluntary hurt to some others.

Mr. Nihal Goonesekere, Crown Counsel prosecuted. Mr. S. D. Tampoe with Mr. S. Sahapathipillai instructed by Mr. C. R. Tambyah defended the accused who pleaded "not guilty."

Ponnupillai, the complainant, giving evidence said that her father died in February, nine days before this incident. Her mother predeceased her father 3 or 4 years ago. She had no brothers, but had two sisters, both of them married. Vallipillai, her eldest sister had left her and her father and gone to her husband's place one year prior to this incident. During this time her elder sister, Sinnamma visited her regularly and helped her. Complainant and father lived alone in the house. After her father's death, Vallipillai also used to visit her.

On the 9th morning at 7 or 8 a.m. the complainant, her sister Vallipillai, and the latter's husband Velupillai and one Arumugam, an uncle of the complainant, were going along a channel to Vallipillai's house. The first three accused and two other short, black youngmen met them. The first two accused were brothers and the third was their cousin. These were related to the complainant through her elder sister Sinnamma's husband. The 1st accused came running to her with an open clasp knife, in one hand and caught her by the hand. She thereupon got hold of her sister by the other hand. Her brother-in-law, Velupillai, got hold of the accused by his tuft of hair. Then the latter released his hold of her hand. She then ran towards one Ramalingam's gate. In the meantime Velupillai was assaulted by the other two accused. Arumugam who was accompanying the complainant was also seized by the 2nd accused and an unknown man. He was thus unable to come to her aid. While running up to Ramalingam's gate, she heard her sister crying out that someone had snatched her. She then came out opening the gate. She then went up to him and holding him round, implored him to protect her. The 1st accused and another then came up to where she was and asked Ramalingam to leave her and threatened to stab him if he would not give her up. The 1st accused charged her and carried her away. Before this Velupillai got hold of the 1st accused again by his tuft of hair, but the 2nd accused released him by pulling off his tuft. The accused carried her to a car waiting on the road, a distance of about a fourth of a mile. While she was being carried by the accused on his arms, she noticed blood on the accused's head, and blood also dropped on her from his head. The accused put her on the back seat, and himself and the third accused also sat with her. The second accused, and another unknown man were on the front seat. She was crying "Ayo, Ayo". Her uncle Arumugam came up and was holding the car, when the unknown man pushed him aside. The car then started and travelled a fairly long distance and stopped near a well at Maruthankerny.

When the car was on the move, the third accused suggested to the 1st accused to ask the complainant to marry the latter, in which case a costly thalikody will be given her. The 1st accused took away her neck lace, bangles and a talisman. The 1st and the 3rd accused wanted her to state that she was with them of her own accord and that the mother of the 1st accused also accompanied them in the car. When the car stopped at the well, they all got down. The 2nd and the 3rd accused then bathed at the well and the unknown man who came with them disappeared. An unknown man said to be the Police Vahan, came there and took them all to the hospital where he recorded her statement. They were then taken in a car to another house. From there except the first all the others were taken to a third and again to a fourth house at about sunset. That was the Maniagar's house. The P. V. of Manthuvil was there at that time. Velupillai, her brother-in-law and her sister also came there. She was given a new saree and jacket which she refused to wear.

Cross examined by Mr. Tampoe, the witness said that to the Maniagar she had described the 1st accused as a marriageable relative, to the Police Magistrate as a cousin and now as a distant relative. Though they took away her jewels they did not attempt to violate her chastity. Velupillai had a brother called Aiyai alias Kasitambay. No proposal of marriage was ever made to her. She would not have given her consent to it, but she did not know what her father would have done in the matter. At present she was living at Vallipillai's, where Aiyai also lived. She would not consent even now to marry him. Her two sisters had each a brother-in-law and neither of them proposed any of these to her. She had some properties.

After some more witnesses were examined all the accused severally pleaded guilty to the charge of abduction and the 2nd and 3rd accused in addition pleaded guilty to the charge of causing voluntary hurt to Velupillai and his wife Ponnupillai.

The Jury accepted the plea. Sentence was reserved for the next day. His Lordship sentenced the 1st accused to 3 months R. I.; the 2nd accused was fined Rs. 85 and imprisoned till the rising of the Court; the 3rd accused was bound over in Rs. 200 to be of good behavior for two years.

Manipay Murder

The seventh case taken up for trial yesterday at the Northern Assizes before Mr. Justice L. M. Maartensz and an English-speaking jury with M. Samuel Jacob as foreman was one of murder from Manipay in which one Thambayah Selvadurai stood charged with the murder of Duraiswamy Namasiyayam of the same place.

Mr. Nihal Gunasekera, Crown Counsel, is prosecuting. Mr. S. D. Tampoe with Mr. W. G. Spencer instructed by Mr. R. R. Nalliah is defending the accused.

Dr. K. Rajah, J. M. O. in his evidence stated that the deceased had a knife injury, 3 inches deep on the left side of the back just opposite the chest. It was a fatal injury. The deceased was about 20 years old and was a well nourished young man, and was stronger than the accused. The case is proceeding.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 105.
In the Matter of the Estate of the late Ambalavanar Suppappillai of Vannarapallai West Deceased.
Suppappillai Ramiah of do Petitioner.

1. Tangamuthu widow of Suppappillai of do
2. Suppappillai Rasiah of do
3. Murugesu Namasiyayam
4. wife Sellachey of do — Respondents.
This matter of the petition of the petitioner praying for Letters of Administration to the estate of the above deceased coming on for disposal before C. Coomaraswamy Esquire District Judge on the 14th day of May 1935 in the presence of Mr. T. N. Subbiah Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 15th day of May 1935 having been read, it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 10th day of July 1935, show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 30th day of May 1935.
Sgd. C. Coomaraswamy, District Judge.

Extended for 29-8-35.
O. 62, 22 & 26-8-35.)

LETTER TO THE EDITOR

CATHOLIC DRAMA AT KARAMPAN

Sir,—Will you be good enough to give me some space in your valuable journal to let the public know that, in the matter of the Catholic drama at Karampan, leading and educated members of the Catholic community have not interested themselves in the staging of that abusive play, "Thee-Puceo"? It is the work of some illiterate and narrow-minded Roman Catholics of the locality. I further understand that the priest of the St. Sabastian's Church has, on Sunday last, advised those concerned to drop the idea once for all. If these act up to the priest's advice, the Hindus and Catholics of Karampan can live in peace and amity as hitherto.

A KARAMPAN HINDU.
Kayts, 19-8-35.

31 RAILWAY STATIONS INTO WAY-SIDE CENTRES?

Economy Drive by the Railway

Some railway stations in the North and in other parts of Ceylon which are now being worked at a loss may be reduced to the status of way-side stations.

A list of about thirty-one railway stations has been submitted to the General Manager of the Railway by the Divisional Transportation Superintendents as being maintained at a loss by the railway. They have recommended that, in order to stop the drain on the railway revenue by maintenance of these stations, steps should be taken without delay to reduce them into more or less way-side stations with only a clerk in charge.

Of these stations about twenty-one are in Colombo division of the Railway which includes the Coast Line, the Kelani Valley and the Pattalam Line. The rest of the stations are on Up-country and in the Northern Line.

Review

TWENTIETH CENTURY (Aug.) 1935: A Monthly Journal edited by Mr. K. Iswara Dutt. Published by the Indian Periodicals Ltd. Allahabad. Annual Subscription Rs. 8/-

The current (August) number of this popular monthly contains a choice selection of interesting articles by distinguished writers. "Martingale" in the course of an arresting article entitled "Maudlin Meanderings" exposes the "atrocious sentimentality of the Indian people" and concludes that India should focus her gaze on essentials while England should be longer sighted. Prof. R. C. Lorimer of Delhi enters a strong and convincing plea for "The abolition of flogging." His arguments are supported by copious references to many sources. "The Illusion of Liberty" is a paper prepared by Mr. H. N. Mukerji B. A., B. Litt (Oxon), Lecturer in History and Politics, Andhra University. He points out that true liberty does not really exist and holds that "Society must be classless if it is to be free; and in the social revolution that must come if the beauty of life is to endure, we should reverse the slogans of the French Revolution: Fraternity, Equality, Liberty." A chapter from a forthcoming monograph on "Economic Imperialism in India" by Dr. Rama chandra Rau throws considerable light on the supports of economic imperialism. Mr. P. K. B. who recently returned from a visit to Japan contributes an interesting study of that country. Mr. K. R. Sastri's article on "International Organization" will be read with most interest. Dr. Lanka Sundaram's survey of Foreign affairs is interesting and accurate as usual.

NEED FOR A WORLD RELIGION

(Continued From Page 1).

there will be no more war on earth, no more strife among men.

Youths' Duty

In the establishment of such an understanding, the youth of the world can play the major part. They inherit all the best that was in the old, and they have the power to create a new civilization avoiding the blunders of the past. They are between two worlds, the one that is dead and the other that is yet to be born. They are the liaison officers who connect the past with the future. As citizens of the morrow, it rests with them to create either a good or a bad world.

The youths possess all the requisites for the realization of a universal religion in the sense we have noticed above. Their minds are least prejudiced and untroubled by blind dogmatics. Youth is the most precious period in life, because it is buoyant with energy and enthusiasm. It is full of idealism and "divine philosophy." The youth of the world, if they but muster together in the cause of universal peace and prosperity, can work wonders; and the millennium will not be far off when the promised kingdom of God would be established on earth.

The Work

The work before the youth is, indeed, great; but the very greatness of the task ought to inspire them to unstinted action, to put forth an effort which knows no exhaustion, an endeavour which stops at nothing short of the end. Self preparation ought to precede the education of the world. The youth all over the world, especially under graduates and graduates of the universities, ought to train themselves to think in terms of universalism. A reverential study of comparative religion and a correlation of the fundamental truths of all faiths will make them fit soldiers to fight against all superstitions and dogmas which are enemies of peace and goodwill. Caught up in the narrow groove of some cult, the majority among men are ignorant like the proverbial "frogs-in-the-well," of the vastness, depth and splendor of the ocean that is religion. The youth should wake up from the slumber of ages, leave off the beaten track of blind tradition, and march as the standard bearers of Truth. They must realize that "religions in the plural are appearance, forms, and that "religion" in the singular is reality, content. The formation of study circles under the guidance of scholars, who are not only skilled in the lore of the various faiths but are also pure in conduct and unprejudiced in thought, will serve as a valuable aid to the youth and prepare them for the work of regeneration by giving them the proper education in religion.

Equipped with the necessary knowledge of true religion, the youth should undertake to instruct the masses. They should purge society of all its misconceptions about religion. Most of the troubles under which we labor are of our own making. After raising a dust, we complain that we

cannot see. Quite contrary to the express declarations of the great Prophets of the world we hold religions to be mutually conflicting. But the mission of youth should be to lift the veils and let in light. Intense propaganda through the press, the platform and the pulpit; convoking of parliaments where people representing different races and cultures could come to ethir and exchange thought, convincing the intelligentsia of the world of the great importance of the movement for disseminating right knowledge about religion, the inauguration of a League of Religions with well-organized branches all over the world—these may be some of the ways by which the youth can make the concept of a universal religion to take seat in the hearts of men.

Fundamental Oneness

There is no use in looking forward to a "non-religion of the future" as the Positivists do. If many of the youth are sick of religion today, it is not because religion in itself is harmful to the progress of the individual and of the race, but because religions as presently conceived and practised at the present do not carry the spirit of God. The men should live in concord and in the summum bonum of life is the one purpose of religion; and if any cult or creed run counter to this object it cannot be called religion, but only the reverse thereof.

All the inhabitants of this earth, and especially the youth, should realize that the various religions are as pearls on a shining strand. Instead of living in the hope of seeing the day when there would be no religion in the world, if the youth understand that religion is something which is inborn, innate, impossible to sunder from man, recognize "the fundamental oneness of religion," and work with heart and soul for dispelling from the minds of men the appalling ignorance about it, the day will not be distant when the world will become a veritable paradise of men and women living in harmony and peace, realizing the unity underlying the diverse faiths and beholding the splendid sight of the many coloured lights blending into one Supreme Radiance.

ATM! AMIN! AMEN!
(New History)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 66
In the Matter of the estate of the late Thangamuthu alias Parupathipillai wife of Velupillai Chelliah alias Chelvasothy of Karanavai North Deceased.

1. Ramo Sinnathamby and wife
2. Yalipallathal both of Karanavai North Vs. Petitioners,
Velupillai Chelliah alias Chelvasothy of do Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge on the 14th day of March 1935 in the presence of Mr. K. Muttukumaru Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioners having been read:—

It is ordered that the Petitioners as the parents and heirs of the deceased be declared entitled to take out letters of administration and that letters of administration be issued to them accordingly unless the Respondent or any other person shall appear before this Court on or before the 22nd of May 1935 and show cause to the satisfaction of this Court to the contrary.

The 2nd day of April 1935.
Sgd. C. Coomaraswamy, District Judge.
Order Nisi extended to 30th August 1935 (O. 62, 22 & 26-8-35)

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WHY I AM A VEGETARIAN

(Continued from page 1)
blood pressure and such complications as partial blindness, heart disease, kidney disease, gangrene and apoplexy.
The stimulating extractives in meat, resembling caffeine in their chemical formula and action, cannot help but fall under suspicion as to their part in producing high blood pressure.

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As to whether there is any greater chance of escaping cancer by adherence to a vegetarian idea, I shall call on Dr. William J. Mayo, Chief Surgeon, Rochester, Minnesota. In his presidential address before the American College of Surgeons some time ago, he declared:

"Cancer of the stomach forms nearly one-third of all cancers of the human body. So far as I know this is not true of the lower animals, nor of uncivilized men, in the cooking or other preparation of his food which acts to produce the precancerous condition. Within the last one hundred years, four times as much means is taken as before that time. If flesh food are not fully broken up, decomposition results, and active poisons are thrown into an organ not intended for their reception, and which has no time to adapt itself to the new condition."

On the positive side, as to the beneficial results of a vegetarian diet in cancer, Dr. L. Duncan Bulkley, for years the senior physician of the New York Skin and Cancer Hospital, said: "The first element of treatment is an absolutely correct vegetarian diet, with the avoidance of coffee and alcohol in every form. A vegetarian diet needs no defence for millions of human beings naturally live thus and escape cancer, and those in Western lands are now adopting it for health."
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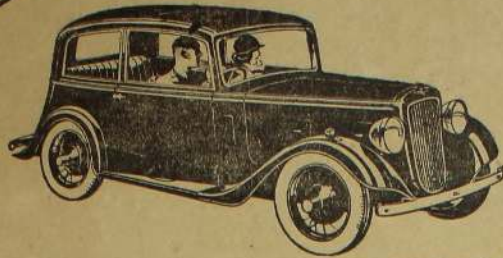
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