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SOME LANDMARKS IN CEYLON HISTORY

A RAPID SURVEY OF EVENTS

By R. C. Tharmaratnam

SITUATED in the South of India, surrounded by the waters of Indian Ocean, Ceylon has been known from the time man (according to Christianity) set his foot on this earth. The Greeks called it Taprobane and was famous for its precious stones. Milton adopting the Greek name Taprobane refers to it in his *Paradise Regained* as an Island inhabited by people with dusky faces and turbans. From time immemorial travellers have been struck by its scenic beauty. Known, mostly for its gems and sceneries it will surprise many, except a few students of ancient history of the world, to hear that its glorious past is second to that of no country in the world. As time went on its glory faded away in the midst of internal strife and foreign ravages till extensive tropical jungles covered the lands that were once proverbial for their prosperity. The boyant spirit of freedom that was inherent in the people was curbed by being subjected to foreign yoke one after another till finally, they lost sight of the glory that was theirs and it was left for a few Archaeologists of the British Government to bring back to light the past splendour of Ceylon.

Adam's Peak

According to a legend Adam and Eve, cast out of the garden of Eden roamed about in this Island. The fancied resemblance to a human foot in the mark at the top of Adam's Peak is claimed by the Christians and the Mohammedans to be that of Adam. It is owing to this supposed resemblance that this peak comes to be called as Adam's Peak. Doris Wilson says:—

"Here surely Eve, outcast wandering far

Dried her slow tears and ran from tree to tree

Calling to God in ecstacy."

This may be only an expression of the imagination common to some writers and cannot be cited as material historical evidence. The Buddhists claim it to be the imprint of the foot of Lord Buddha and the Hindus claim it to be that of God Siva. But whatever the truth, it has been a great centre of pilgrimage to all the four religions for generations together. Thousands have climbed its cruel slopes in the face of great difficulties, but once at the Peak, the pilgrim gets ample recompense for his trouble in the brilliance of the rising sun that meets his eye, especially as the sky appears as a mass of light red, with the sun in the centre.

After Adam

Since the reference to Adam and Eve in the above legend we know nothing of the history of Ceylon except what we find in the Puranic Legends of India. To the Indians Lanka (as Ceylon was then known) was a land of mystery inhabited by demon-spirits and wild people. In the Puranic Legends it is stated that Skanda, God War, rested at Kathirgamam after defeating the Asuras, a war-like race, the then inhabitants of Ceylon. This spot

is even today a centre of pilgrimage for both Buddhists and Hindus. In this temple all bounds of caste distinction (the curse of South India and Ceylon) disappear. While bathing in the Manikka Ganga all caste, racial and religious differences are effaced for the time being. The next episode is the conquest of Lanka by Rama, the King of Ayodhya, and his followers. The story of the ten-headed Ravana, the then King of Lanka, carrying away Sita, the beautiful wife of Rama, from India to Ceylon and confining her to a spot near Newara Eliya, which is even now called Sita Eliya is known throughout every home in Ceylon. The river in which she is supposed to have bathed is called Sita Ganga. Rama and his followers landed in Lanka and after many severe battles killed the king Ravana and destroyed his kingdom and returned to India taking Sita back with him.

Founding the Sinhalese Dynasty

In 536 B. C. Wijaya, banished prince of North India, expelled by his father for his misdeeds at home, drifted aimlessly in the Indian Ocean and landed in Ceylon with seven hundred followers. He married a Vedda Princess named Kuveni. In her ardent love for Wijaya, Kuveni betrayed her people and her country. Oanceh-object was accomplished. Wijaya deserted her and married a Pandya Princess, thereby founding the Sinhalese dynasty in Ceylon. In its embryo, Sinhalese civilisation received a forward impetus by the introduction of Buddhism into Ceylon in the third century B. C. Asoka, the Buddhist Emperor of India, who spent his life for the cause of spreading Buddha Dhamma, sent a Mission to Ceylon headed by his own son Mahinda. Tissa, the King of Ceylon was soon converted and he devoted the rest of his life for the cause of Buddhism converting the people and erecting temples. The ruins at Anuradhapura are a monument to his religious fervor. In course of time, the converts grew so large that a nun was sent to take the vows of women who desired to join the priesthood. Sangamitta, sister of Mahinda, came to Ceylon bringing with her a branch of the hallowed Bo-tree under which Buddha became Enlightened. This branch was planted at Anuradhapura and is today one of the notable sights in Ceylon, having survived over two thousand years.

Tamil Invasion

Lured by the riches, for which Lanka was famous, the Tamils of South India then in their palmy days, came in increasing numbers in search of wealth and plunder. Of those who settled in Ceylon, Elara was the greatest, being famous for his fairness and justice. It is on record that his sense of justice was such that he killed his own son for the injustice the latter had done to a cow (an animal sacred to the Hindus). The Sinhalese under Dutugemunu waged war against the Tamils under Elara and in the battle before Elara's capital, Elara was killed by Dutugemunu in a single combat. The victor in this battle is regarded by the Sinhalese as second only to Tissa, as the champion of Buddhist faith. He quickly restored prosperity in the country and to his memory

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TIRED OF CASTE-HINDU INTOLERANCE

Dr. Ambedkar Advises Depressed Classes To Change Faith

Nasik Oct. 14.

Complete severance of the Depressed Class from the Hindu fold and embracing any other religion guaranteeing them equal status and treatment with other members of the faith is the gist of a resolution passed unanimously at the Bombay Presidency Depressed Classes Conference held last evening at Yeoli, Nasik District. The resolution was adopted on the advice of Dr. Ambedkar.

The President, speaking for over an hour, bitterly recounted the treatment meted out by caste-Hindus to Harijans. So far, he said, they had been unsuccessful in their efforts to bring about a change of heart and it was futile to waste their energies and money in further trying to get redress and work in harmonious co-operation. He declared that after deeply pondering over a way out, he had come to the conclusion that the best way was complete severance from the Hindu fold. "We shall cease our fight for equality where we are denied it. Because we have the misfortune to call ourselves Hindus, we are treated thus. If we were members of another faith, none would dare treat us so."

Dr. Ambedkar, in asking Depressed Classes to embrace another faith, left the choice to individuals saying, "Choose any religion which gives you equality of status and treatment." He concluded, "We shall repair our mistake now. I had the misfortune of being born with the stigma of an untouchable. But it is not my fault. But I will not die a Hindu, for this is in my power."

The audience, visibly moved by the speech, acclaimed his suggestion. The meeting passed the resolution unanimously.

The Conference was attended by nearly 10,000 people.

MAHATMA GANDHI ON THE DECISION

Wardhazari, Oct. 15

"The speech attributed to Dr. Ambedkar seems unobjectionable," said M. Gandhi. "If, however, he has made such a speech and the conference adopted a resolution of complete severance and acceptance of any faith that would guarantee equality, I regard both as unfortunate events, especially when one notices that in spite of isolated events to the contrary untouchability is on its last legs."

"I can understand the anger of a high-caste and highly-educated person like Dr. Ambedkar over atrocities such as were committed in Kawitha and other villages. But religion is not like a house or a cloak which can be changed at will. It is more an integral part of one's self than of one's body. Religion is the tie that binds one to one's Creator and whilst the body perishes, as it has to, religion persists even after death."

"If Dr. Ambedkar has faith in God, I would urge him to assuage his wrath and reconsider the position and examine his ancestral religion on its own merits and not through the weakness of its unfaithful followers."

"Lastly, I am convinced that a change of faith by him and those who passed the resolution will not serve the cause which they have at heart for the millions of unsophisticated and illiterate Harijans will not listen to him and then when they have disowned their ancestral faith, especially when it is remembered that their lives, for good or evil, are intertwined with those of Caste-Hindus."

A Short Story

A RAJPUT HEROINE

BY DEWAKI

PEALS of laughter rang from the car as, with grinding brakes, it drew up at the portico of the spacious mansions of Prince Ripsudan, a high military Officer of the State held in great esteem and regard by all the army and the civil population of the State.

Three young men jumped out and with a *Koihai* that reverberated through the army lines they hung up their hats and entered the carpeted and costly furnished drawing room. One of the friends of the Prince went to the piano, while the other called for a cold drink, with a little dash in it.

"Now, now, that will upset my sister—" said Narendar, another scion of another illustrious house equally loved and respected. Narendar had his education in London and was one of the most highly educated members of the State nobility.

"I am thirsty, for all that," Madho answered "and when your good sister knows that I am here, she will easily trace the order to its source."

Very soon the piano burst into welcome music, the while Prince Ripsudan's bearer was undoing the heavy boots of the Commanding Officer.

"God bless the lady of the house—" Madhosingh yelled out as if he were giving orders to an army on the March, "my thirst is quenched."

He was interrupted by an exclamation from Prince Ripsudan: the piano suddenly ceased. Both friends were near him as he held out to them, in deep silence, a letter that he had just opened from out of the *dak* on the table.

II

".....I marry Ripsudan or I remain a maid. Or, if forced, a Rajput girl's life is her own. My father never consulted me when he refused Ripsudan. I heard his sweet voice pleading for the upkeep of a Rajput's word. My father was worldly minded. I still remember Ripsudan's last words: 'The sin be on your head then, for breaking the pledged word.'"

".....I did not interfere. My duty was to my father. But there and then I vowed that if at all I marry, I marry Prince Ripsudan. I stick to it. My father has, what he considers, a more suitable proposal for me: a Prince of another house reputed to be wealthier than Ripsudan. I have told him to leave me alone. I have a duty towards myself greater than to my father—Truth. I know it and I shall discharge it."

".....On this day, when Mahatma Gandhiji is alive, shall it be said that a Rajput girl embraced prostitution? For what else is it that I, pledged to wed Ripsudan, should be married to another? My father may place money and position on a higher plane, but I place Truth. Let there be no needless word. I am firm in my determination and I shall not swerve. I obey my father in not marrying Ripsudan. I obey Truth and respect ancient Rajput chivalry by remaining a maid....."

III

Yes, this attitude of Devi Dhar-mishta was being talked of, but not so authoritatively as from the brave girl herself to Prince Ripsudan's sister, herself a Maharani. The Maharani now urged Ripsudan to save a

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He carefully took away his shoes: for the room he was to enter, was a temple. Devi Susila sat before a burning lamp; red flowers were strewn over an idol. Her eyes were closed. Near her, engaged in the interminable warfare with his toe, trying to subdue the monster into his mouth, played a child now and then leaving off the fight to wonder at the light and incense that wafted from its mother from where she sat.

Her *pooja* over, Devi Susila rose with a smile as she gracefully took her child in her arms and accosted young Narendar, her brother.

"Why, you bad boy, no smile for your sister?" she asked. In answer Narendar gave her the letter that had burst like a bomb shell on the heart of his Officer and beloved brother.

IV

"And what need is there to think? Only action is now needed. You and I leave by tonight's train to the proud father who, for wealth, is sacrificing his daughter's happiness. My happiness? Bhagvan, a Rajput lady knows her duty and her religion. My religion is to protect your honour and add to your happiness. I cannot sit alone, when a sister dies in unhappiness, to divide with me her affections for you. I go to my sister and tell her, 'Come, Truth has told. He is yours as mine. Let us serve our joint Bhagvan.'"

Ripsudan looked from where he sat on the image of beauty and glory whence fell these words—his own wedded wife.

"But" said Ripsudan, "They spurned me from their doors—I cannot forget the scene. And—"

"Your duty is clear, Bhagvan—not to think of her father or even of your own self, but of her who is prepared to die a virgin for your sake. She calls. Your sister, and indeed every true Rajput-minded lady, will regard you as cruel hearted who remembering an angry and worldly minded father, forgot a heroine whose existence enables our ancient traditions. Forget all; only remember sister Dhar-mishta."

And not waiting for a reply, she sent Narendar to arrange leave for Prince Ripsudan. And before twelve hours, the train left the station with Prince Ripsudan and Devi Susila and their baby in the only first class compartment attached to it.

V

"The brute—" the Maharani of—said as she was retelling to her brother and sister-in-law the story of Pathirata Dhar-mishta. "He thinks that his daughter is feigning, and that she will soon come round. 'She is not ailing for your brother's highness,' he said to me in so many words, and his reason? 'Because if she did, she would have been emaciated or at least lost weight. She has not. Her heart is her own.' That is the father you have to deal with."

"And did Dhar-mishta hear this taunt of her own father?" Asked Susila.

"She should not help hearing it, just as she could not help hearing the arguments with which he dismissed

(Continued on Page 3.)

THE RESOLUTION PASSED AT A Conference of Depressed Classes at Nasik in Bombay, approving the suggestion of DR. AMBEDKAR to break away from the Hindu fold and seek solace in any other religion guaranteeing them equality of social status and treatment as the only remedy open to the so-called untouchables against inhuman and unequal treatment according to caste by caste Hindus in India. Suffice it for us to note the reasons which moved the conference to accept the suggestion without demur. Caste Hindus in many parts of India, despite the campaign for removal of untouchability inspired and directed by Mahatma Gandhi, and the change it has wrought in the social conscience of the people, still continue to cling to their silly and antiquated social ideas. The propaganda initiated by Mahatmaji for the emancipation of the depressed classes has produced a change of heart at least amongst the educated classes in India. There is no denying the fact that intelligent public opinion in India as in Ceylon is solidly behind the movement for the removal of social disabilities that fetter the lives of the depressed classes. Progress, however, has not been as quick as might have been. And impatience on the part of the depressed classes has been the result. It must be borne in mind that social changes cannot be brought about in a day especially in a country as broad as India. Age-long prejudices die hard and social customs take time to change. The economic, political and educational forces are, happily, tending in the direction of social equality.

The depressed classes only want to be given the opportunity to live and enjoy a modicum of the comforts which life holds out to all human beings irrespective of caste or colour. It is their birthright and no one can deny them that right. The depressed classes are, at least, entitled to be regarded as human beings and treated as such. Their votes are sought after at political elections and their contribution to the revenue is not insignificant, and yet they are denied the right to take advantage of some of the amenities provided for the entire community at public expense. Denial of such rights is bound to produce heart-burning and will certainly lead to desperation if such denial is made in the name of religion. We are, therefore, not surprised at the willing approval with which DR. AMBEDKAR'S motion was received though we must add that the remedy proposed is tragically desperate.

We refer to the Nasik affair only to invite the attention of our readers to the attitude of arrogant intolerance towards the depressed classes in some villages in Jaffna. The result of such social intolerance has always been to drive large numbers of the depressed classes out of the Hindu fold.

Organised missions of other faiths are always on the look-out for opportunities to rush to the aid of the depressed classes and welcome them to their faith. Particular care is taken to protect their social rights even by recourse to the law at heavy expense. Protection may not endure long; but the convert is made to feel and sense the relief from social tyranny. His sense of freedom, of opportunity, of new hope is gratified and he therefore is easily disposed to contentment. A conviction of social freedom, short-lived may be, is more important than this or that particular form of its expression.

Let us recognise the fact that loss in numbers must ultimately tell on the political and economic strength of the Hindu community. It is, therefore, the duty of every Hindu interested in the welfare of his community to use his influence to remove the disabilities that keep large sections of his community in a state of perpetual misery and helplessness. They should be helped on to their feet, and made to realise the dignity of life and the opportunities it holds for larger and nobler self-expression. The presence in our community of a large class of people who are debarred from giving of their best to the country's economic and political progress constitutes a drag on Hindu Society.

The situation in Ceylon is not so difficult as in India. With wider diffusion of literacy and the assertion of the Time-spirit which is relentlessly mowing down the barriers between high-born and low-born, the vile canker of untouchability will disappear from society. It is the duty of educated Hindus to curb the ardour of their arrogant brethren who, more from selfish motives than any regard for the protection of Hindu society, provoke members of the depressed classes to seek desperate remedies. To harass socially those whom one should protect, uplift and assist is inhuman, un-Hindu and un-Tamil. It is an offence in the eyes of God and man, the consequences of such conduct the individual concerned may escape, but the community as a whole will have to answer for. The Nasik resolution should be an object lesson to Hindus in Ceylon.

The State Council meets tomorrow (Oct. 22) and among other business will consider the Report for Jaffna port of the Executive Committee of Works and Communications on the causeways for Jaffna. While we have always supported the demand of the people of Pungudivu for a causeway and still hold that the early construction of one will be a blessing to the six thousand people of that Island, we would press on the attention of the State Councillors the urgency of a causeway to connect the mainland with Pooneryn. The mere fact of cost should not deter the Council from voting for a project which cannot but prove a boon to the Tamils of Jaffna. Pungudivu and Araly causeways are necessary to facilitate communication and add to the convenience of people moving to and fro. On the other hand, the Pooneryn causeway would open a vista of economic prosperity to the educated as well as uneducated sections of Tamils who cannot but take to paddy growing as a means of livelihood. The Pooneryn causeway will give a tremendous fillip to the paddy industry in the province. It will also, as was pointed out by the Government Agent (E. Rodrigo Esqr. C. C. S.),

relieve congestion in the mainland. The construction of this causeway was recommended by him as one of the public works necessary for the district. We would invite the attention of the State Councillors to Mr. C. V. Brayne's Report (Sessional Paper xx, 1930) in which he points out the advantages of connecting Pooneryn with the mainland by means of a causeway. A vast area of undeveloped land eminently suitable for paddy awaits exploitation. Difficulties of communication stand in the way of people from the mainland putting to the best use the holdings they own at Pooneryn. It must be borne in mind that the success achieved so far at Klnochchi is due wholly to the enterprise of the people who have battled bravely against malaria and labour shortage. Pooneryn is free from malaria and labour is available. The Pooneryn causeway while providing better facilities for the people of Pooneryn to reach the town of Jaffna for their medical and other needs, will to some extent solve the problem of pasture for the cattle in the District. A causeway such as the Pooneryn one which is bound up with the prosperity of the Tamils of Jaffna will, we trust, commend itself to the State Council. If sufficient funds are not available, the bridge may be dispensed with for the present and a ferry may be established to cover the 4000 feet of water.

Mr. K. Balasingham than whom there is none more competent to discuss the merits of the Pt. Calmère-Kankasanturai route, in his article appearing elsewhere, makes out an unanswerable case in favour of the re-opening of the port of Kankasanturai for passenger and goods traffic with India. As a member of the defunct Legislative Council Mr. Balasingham having studied the question in all its aspects introduced a motion urging the re-opening of the Northern ports. A committee with the mover as chairman was appointed to investigate the question and before the report was ready the Council was dissolved. Now that the South Indian Railway Company has pushed the rail head to Pt. Calmère and Madras Government is willing to open that port for goods and passenger traffic, we trust our Government will not stand in the way of securing closer trade relations with India by refusing to re-open the Port of Kankasanturai. Mr. R. H. Bassett who went over to India to explore the possibilities of stimulating Indo Ceylon trade was definitely of opinion that the carriage of Ceylon produce by sailing vessels would cut down transport cost and give Ceylon produce, copra and coconuts especially, an advantage in the Indian market. May we hope that State Councillors will take a long view of things and support the suggestion for the re-opening of the Port of Kankasanturai for goods and passenger traffic?

LETTER TO THE EDITOR
THE JAFFNA SEAT

Sir,—The announcement in your issue of today's date that I do not propose to be a candidate for the Jaffna Seat at the next Elections is entirely untrue and unfounded. It is good enough to give this letter the same prominence and publicity as was given to the original paragraph. Yours faithfully,
A. MAHADEVA.

COMPULSORY RETIREMENT OF U. D. C. SECRETARY

MINUTE OF DISSENT BY MEMBER
Mr. Sivagurunathar's Protest

At a meeting of the Jaffna U. D. C. held on the 12th inst. the charges framed by the Chairman against the Secretary, Mr. E. T. Hitchcock, were taken up for consideration and the Secretary was eventually retired for inefficiency by a majority vote of the Council. Mr. R. Sivagurunathar, one of the three dissentient members, has submitted the following Dissent to the Chairman:—

In amplification of my oral dissent at the inquiry on the 18th instant into allegations made against the Secretary I beg to submit the following in writing:—

The agenda for the last meeting of the Council was dated the 8th October, 1935, and was, I believe received by me on the 9th. I found therein under item No. 17 that certain charges framed by you against the Secretary would come up for consideration. Such an important matter deserving careful consideration ought to have been circulated earlier to enable the Members to make independent enquiries of their own if they were so minded, but I received the papers under closed cover on the 9th October, 1935, though dated 23rd September, 1935. Want of time and pre-occupation with my professional duties prevented me and, as I subsequently understood, also some of my colleagues in the Council, from giving the matter due consideration and making independent inquiries. Even a cursory reading of the papers sent on to me plainly showed that the Chairman had already formed an opinion on the subject and was merely inviting the Members to confirm it at the meeting itself. I expected the Chairman as the prosecutor in the case to confine himself to merely reciting the charges, giving in full the explanations submitted by the Secretary and also the evidence by way of statements or otherwise which the Chairman had obtained either in support of or against the charges and allowing the Members to form their independent opinion on the materials so supplied. Elementary principles of justice demand that an accuser cannot be the Judge himself and it was natural on my part to have expected so eminent a lawyer as the Chairman not to have been ignorant of that fact. But however I found that the Chairman has convicted the Secretary off his own bat and was citing certain statements in support of the conviction. It was also natural for me to presume that those statements were taken on oath in the presence of the accused person and to have expected them to have been circulated among the Members for their information. The absence of copies of the statements among the circulation paper was a great handicap and prevented me from following the lead which was given by the Chairman. The Chairman's report disclosed a strong bias on his part which was strengthened by the Secretary's plea in the concluding paragraph of his explanation that there was a very great deal which he could say and substantiate in the matter of the Chairman's reasons for bias against him. I therefore expected that the Chairman would, at the meeting itself, call for a free and open discussion into the matter to avert the charge covertly levelled against him by the Secretary.

The discussion appeared to me to have opened in an one-sided fashion when the Secretary was asked to leave the hall. I cannot even now understand why the presence of an accused person should in any way embarrass the Members who were going to sit as judges over his conduct in arriving at a just and reasonable conclusion.

His enforced absence during part of the proceedings enabled the Chairman to supplement the arguments contained in his statement and to further prejudice those of the members who might have come in with an open mind to the meeting.

The first three charges were mainly concerned with certain transactions which a Member had with the Council. From the Charges framed and the explanation given by the Secretary it would appear that the evidence of one Tambipillai would have helped the Members considerably in coming to a conclusion. It was observed that Tambipillai himself was present in the hall and his personal evidence was not availed of though a suggestion to this effect was made to the Chairman. The Member in question admitted in the course of the committee proceedings that he had received through Tambipillai from the Secretary illumination lanterns for which no payment was made by him. That proved that he was aware of the return of the balance amount and that Tambipillai had arranged for the repayment in kind by way of lamps. The Member I felt, ought to have been called upon to make a fuller statement and that the Chairman should have allowed the Secretary to cross cross examine the Member himself on the point. Anyway that admission went to the root of his contention that Tambipillai was not his agent.

As regards the fourth charge Mr. Rappiel's statement of the payment of Rs. 30/- to the Secretary was denied in toto by the latter. Mr. Hitchcock's position as the Secretary of the Urban District Council and as the accused in the case demanded that his denial should be given preference to that of an outsider and his statement accepted, but the Chairman for reasons of his own thought otherwise, drew a wrong conclusion and denied the Members an opportunity of examining Mr. Rappiel.

The fifth charge was one of those submitted by the Chairman against the Secretary sometime in the latter part of last year. The Secretary's statement, then made, pointedly referred to the fact of his having requested the Chairman to bring up a connected matter before the Council for granting him the redress which would have enabled him to avert this charge. In the course of the discussion the Chairman admitted that the Secretary had made the request but that even now he is not prepared to place the matter before the Council. I consider it to be a serious dereliction of duty on the part of the Chairman to have refused the Secretary's request to place the matter before the Council for its decision. This action merely shows that the Chairman was not prepared to allow anything that would prevent him from removing the Secretary from his path and feared that a discussion in open Council over the Secretary's request would have induced the Members to clear the Secretary of this charge.

As regards the sixth charge the Secretary stoutly maintained that the arrangement was made at the instance of a brother-in-law of the Council's employee referred to therein. The doubt sought to be raised by the Chairman that this loan was by way of a bribe could have been easily dealt with if the Council's coolly and his brother-in-law were called in as witnesses. There was nothing to prevent their attendance before the Council except the fears of interested parties that their examination would have the Secretary from this charge.

Council's Money

Charge No. 7 shows up the Revenue Overseer in question as the offender in misappropriating the Council's money. Is not earmarked and even if Rajah's alleged statement is true it merely proves that he lent a certain sum to the Secretary on a certain occasion. It does not prove that the Secretary was aware that the money so lent was not Rajah's own which the latter might have borrowed, stolen or obtained by any other means elsewhere. The Secretary's denial ought to have been accepted in preference to Rajah's excuse for his admitted temporary misappropriation of the amount.

The Secretary's explanation in charge No. 8 discloses a curious state of affairs existing in the Council which, in my opinion, requires further and careful investigation. Each minor head of a branch appears to have been authorised—I do not know why—to order for stationery and other materials on his own initiative without the whole indent passing through the executive officer who was in charge of the office. Any way the charge merely proves delay on the

A SHORTER ROUTE TO INDIA

Advantages of Opening Kankasanturai Port

By K. Balasingham

It was reported in the "Daily News" this week that the railway line has been extended to Pt. Calmère. With the opening of this line for traffic on December 1, the order closing our Northern ports for passenger traffic with South Indian ports would become altogether unsupportable—for the two railway termini, Pt. Calmère and Kankasanturai, are only 27 miles apart.

When as Chairman of the Committee appointed to report on the re-opening of the Northern Ports, I stressed the advantages that would accrue from a shorter railway route to Madras, it was feared by some that through traffic was not easy to develop even as to passengers as the port of Pt. Calmère was some miles away from the railway and as the Indian Railway authorities would not extend the line to Pt. Calmère as it would prejudice the Pamban route. This objection can no more be urged.

The Government of Madras put the case for opening our ports forcibly and unanswerably, long before the Railway to Pt. Calmère was contemplated. He wrote to the Government of Ceylon: "The closure of the port of Kayts causes very real hardship to persons proceeding to North Ceylon from Vedaranyam and its neighbourhood....."

"Prior to the closure of Kayts in 1898, Pt. Calmère and Topputturai were comparatively flourishing ports. The decline in trade and traffic which has since taken place has been very marked....."

"While fully realising the importance of the question as affecting the health of the Island, the Governor in Council would strongly urge a reconsideration of the Ceylon Government's decision which involves the blocking of a natural trade route of importance. I am to say that H. E. the Governor in Council is most anxious that the timid and tentative commercial efforts of the small ports of Topputturai and Pt. Calmère, where the trade is in the hands of natives of the country whose enterprise he desires to stimulate by all means in his power, should not be discouraged."

Can we say that our Government has been as anxious as the Governor of Madras to stimulate Indo-Ceylon trade?

In 1909 Ceylon imported 4,141,000 cwt. of rice from Tanjore and 463,000 cwt. from Burma. In 1926 the imports from Burma had risen to 5,922,000 cwt. while the imports from South India were very considerably reduced. If we are to find a market for our coconuts in India, it is necessary for us to cultivate trade relations with India, rather than with Burma which will soon be separated from India. To foster trade with India, we must open the Northern ports for traffic with India. There were before the closing of these ports about 60 sailing vessels engaged in the trade between Pt. Calmère and the other Tanjore ports and North Ceylon. Today there are not more than six vessels engaged and that occasionally in that trade. Instead we import rice from Burma by steamers.

The main objections urged against opening the Pt. Calmère-Kankasanturai and Kayts route were the absence of a suitable site for a quarantine camp in Jaffna, and the cost of building and maintaining a camp. The Planters' Association of Ceylon demolished the first argument when they agitated for the opening of the Negapatnam-Kankasanturai route for coaly traffic—before the Madras line was under

COMPULSORY RETIREMENT OF U. D. C. SECRETARY

(Continued from page 2)

Secretary's part and an unprejudiced mind would not have taken the slightest notice of it.

Charges Nos. 9 and 10. I had as I told the house an assurance from an audit officer that the Secretary had misunderstood the request made by the audit and had formed an exaggerated idea of the difficulties likely to be met with in supplying the information called for. The officer I am referring to assured me that when questioned by him the Secretary had said that it would take months and months for him to prepare the information asked for but when he had explained the audit's requirements and supplied him with a model statement the Secretary had finished the major portion of the statement in the course of two or three days. This establishes the fact that the Secretary had genuinely misunderstood the audit's requirements and had unnecessarily fancied that the audit had called upon him to supply them with a statement requiring an enormous quantity of hard work and research into the files. I am therefore of opinion that this charge shows that the Secretary's explanation goes far to prove that he was a conscientious officer who was not prepared to deal with an audit paper in a slipshod manner but was bent upon supplying them with all necessary details even at the risk of incurring the Chairman's displeasure for a supposed delay. The delay was decidedly bona fide.

Charge No. 11. The Secretary in his explanation referred to an explanation offered by him on the 4th July, 1935. That explanation was not placed before the Council and I for one in its absence am not prepared to support the Chairman's contention that the Secretary had skipped over it. The Chairman if he had thought his judgment well founded should have produced that and other connected papers for the information of the Members.

Charge No. 12. Explanation re lateness of attendance and unauthorised absence from office should have been called for immediately after detection. Belated discoveries of the Secretary's absence merely prove the Chairman's eagerness to find causes complaint against the officer. The delay in bringing the charge and the admission after the Secretary's statement that in certain cases he might have given leave leads me to think

taken. They wrote: "We are aware that Hon. Mr. Jackson says he is 'convinced that at present there is no site available in the Jaffna peninsula for such a camp with a satisfactory water supply.' We can only join issue and say that we have seen several—but if in this part of the country where the population is so dense the people can and do live in good health, why should it be difficult to find a site for a camp to accommodate at the most a 1,000 coolies? No, it is quite certain that there are plenty of camp sites in the Jaffna peninsula as good and in some cases far better than those already established by Government in India and Ceylon."

The Government Agent of Jaffna reported favourably to our Committee on a site on the West Coast of Karinaragar—but this is some miles away from the railway. It might be possible to find a site near the railway and to construct a camp for about 1,000 passengers at a cost of about Rs. 100,000.

The Kankasanturai route cannot replace the Talaimannar route. It would be only an alternate route; and an alternate route would be appreciated by the increasing number of tourists from India. By developing this route our railway would carry goods and passengers for 80 miles more than by the Talaimannar route. The distance from Madras to Colombo would be shorter but the mileage done by our trains would be greater and this would bring our railway more revenue.

India is stretching the hands of fellowship across the sea at Pt. Calmère. Let us grip it warmly.

that there is much substance in the Secretary's submission that ordinarily he would have had a good and sufficient cause for the absences if any but that owing to the delay in the charge he was now unable to give the true explanation thereof.

Charge No. 13. The Secretary in his defence re charge No. 13 refers to a memo of his dated March 30, 1935, which the Chairman had not had the courtesy of placing before the meeting. I am of opinion that the Chairman's reference to a pending suit was uncalled for and meant and intended to prejudice the Members and in the absence of the necessary files I do not think that the Chairman has arrived at a correct conclusion on this charge.

Charge No. 14. Would have been ordinarily brushed aside even by a man in the street and I do not propose further to deal with it except to point out the persecution the Secretary was suffering from apparently for a long period.

Charge No. 15 appears to be a misfortune not peculiar to the Secretary of this Council but prevalent among Government Servants and even highly placed officers. This state of things is highly deplorable and it found necessary Government's action as recently adopted in this matter may be followed by the Council. In view of a recent compulsory reduction of the Secretary's salary by a fairly big slice I do not think this is a matter which would condemn the Secretary in the eyes of the public.

Charge No. 16 seems to have been put in to be trotted out as a forlorn hope in the event of the prosecutor failing to prove the other charges. This charge is contradicted by general public opinion in the Town and by ex-act from the certificate given by the late Hon. Mr. Canagaratnam and referred to in the Secretary's explanation. It is unfortunate that in the main result this charge had proved to be the mainstay of those who had been although bent upon ruining the Secretary and the assignment of inefficiency as the reason for Secretary's compulsory retirement proves satisfactorily that even the majority were of the opinion that the fifteen other charges so strongly urged by the Chairman had fallen through. But it is intriguing to observe that the Member who brought the motion for the Secretary's retirement assigning inefficiency as the reason stated in open Council a few minutes earlier that the Secretary was an efficient officer and that Mr. Canagaratnam has complimented him. It would prove a cross word puzzle for me to trace the connection between the argument that Mr. Hitchcock was an efficient Officer and that he ought to be retired for inefficiency. I leave it to keener brains than mine to do so.

I felt and even now feel that a thorough inquiry ought to have been held over the charges brought against the Secretary. A verdict on each charge should have been sought for and passed by the Council. Their mere numerical strength should not have been made to prejudice the Secretary's cause. The adjournment for further discussion, the application to allow the Secretary to lead evidence on his own behalf and to cross examine the witnesses who had made the confidential statements to the Chairman and the motion for the appointment of a committee of inquiry were the only course which an impartial observer and one interested in the purity of the U. D. C. administration could or should have adopted. It was a rude shock therefore to me to find that these reasonable proposals were one after the other rejected by the block vote and that as a final result the Secretary had been deprived of the benefits of a full and fair inquiry which even the meanness of us is expected to receive at the hands of our judges.

I therefore feel, Sir, that the reputation of the U. D. C., for fair dealing to its officers has been greatly diminished and its fair name tarnished and the rate-payers' trust betrayed by the resolution passed on the 12th October 1935 calling for the compulsory retirement of the Secretary and therefore submit this humble but firm protest for the Council's consideration.

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Malai Kovil Ayar,
Miras,
Palni S. I.
(Qr. 130, 12-8 to 11-11-35)

SOME LANDMARKS IN CEYLON HISTORY

(Continued from Page 1.)

stand two ruins at Anuradhapura the Brazen Palace and Ruvanvelisaya The Portuguese in Ceylon

In the fifth century A. D. a blot on the fair name of Ceylon was cast by Kasiyappa, the paricide when he buried his father alive and sought refuge in the rock fortress of Sigiriya. When he was defeated by his younger brother with the help of the Tamils of South India, he committed suicide. From this period onwards, the Tamils pursued their conquest and were in power till 1071 A. D., when Wijaya bahu rekindled the dying Sinhalese patriotism and made a last spurt which culminated in the defeat of the Tamils and the reign of Parakramabahu the Great. The new king of Ceylon revived the Buddhist culture and the civilisation of the country. Within thirty years of his death, the quarrels of his successors brought the Sinhalese dynasty to ruin. Civil wars in the country were common and the country was over-run by foreign armies. The advent of Western civilisation took place during this period. The fifteenth century saw the conquest of the "key to the East" Constantinople by the Ottoman Turks, who impeded all Western trade with the East. This necessitated the finding of a new sea route to India of which Ceylon was then considered to be a part. This spirit of friendly adventure led the Portuguese to come to Ceylon. The Portuguese first landed in Ceylon in 1505 A. D., and within a few years they were masters of the South Western maritime provinces. The lion race that had ruled Ceylon for more than two thousand years had now to bear a foreign yoke. Only Kandy and bordering provinces were ruled by the Sinhalese.

(To be Continued.)

NOTICE

The Ceylon (State Council Elections) Order in Council, 1931

No. 30, KAYTS ELECTORAL DISTRICT.
No. 33, POINT PEDRO ELECTORAL DISTRICT.

Copies of the revised registers of Voters for the above electoral districts are open for inspection at the Jaffna Kachechery. Copies of sections of the revised registers relating to the respective registration areas are also available for inspection at the Post Offices or Village Committee Court Houses noted against each registration area between 9 a.m. and 4 p.m.

Name of Registration Area.	Name of Post Office.
1. Delft ...	Delft
2. Nainativu ...	Nainativu
3. Pungudutivu ...	Pungudutivu
4. Analaivivu ...	Analaivivu
5. Karaitivu ...	Karaitivu
6. Karampun ...	Kayts
7. Naranatani ...	Velanai
8. Allaiippiddi ...	Mandaitivu
9. Anaiakkoddi ...	Manippai
10. Arali ...	Vaddukoddi
11. Chankana ...	Chankana
12. Makiappiddy ...	Pandateruppu
31. Ampun ...	Kuddattani R.O.
32. Katavalam ...	Point Pedro
33. Alvai ...	Point Pedro
34. Karaveddi ...	Karaveddi
35. Kerudavil ...	Valvetiturai
36. Karanavai ...	Uduppitai Village Committee Court House.
37. Chempianpattu ...	Pallai
38. Kandavala ...	Kilinochchi.
39. Cheddiyakurichchi ...	Pooneryn
40. Iranaiviti ...	Veraval R.O.
41. Tunukkai ...	Tunukkai R. O.

E. T. DYSON,
Government Agent, N. P., and
Registering Officer for Electoral Districts No. 30, Kayts, and No. 33, The Kachechery, Point Pedro, Jaffna, 16th October, 1935.
(G. 41, 21-10-35.)

A SHORT STORY

(Continued From Page 1.)

Prince Ripsudan's suite for being married to her—he talks aloud. But I can never forget the nobility of the girl: "Why need I brood and be melancholy and be a drag on a house? I have made up my mind. I die a maid if forced to marry against my will. I live a maid for my father's sake. If married I live as Prince Ripsudan's wife. Then what is there for my heart to bleed and brood over?"

Dharmishta's father was raging! "Rajput chivalry? It lies dead in the pages of history—these sensation mongers have spoiled my child. To her, *charka* is enough—and her Gandhi and Gopaul. She might have driven an aeroplane with the band of my choice—she might have counted lakhs of rupees—all are no account to her. Flighted word—only is crying in of orality. ber Ripsud

"Sister—now this is you—sisterly protest against loss and shyness. Remember—'Yes I do remember that I am the younger sister whose proud privilege is to serve her older sister and own lord and husband,' was Dharmishta's reply. "Sister, leave me as I am. Let me be your slave and my lord's slave and above all, let me be the slave of God that this child is—"

And she took the child of Susila, which demonstrated its unutterable happiness in the new surroundings by the vigour of its kicks and the determination with which it got at the truant thumb which shot straightway to the mouth.

The *Charka* is ever at work here in Dharmishta's room; there in hers, Susila reads the Puranas and weeps over the woes of Gods. But, as the evening shades fall, both are in the drawing room singing devotional songs and entertain their Lord and husband into a world of mercy and kindness, as distinct from the parade ground where they swear and drink.

(Roy's Weekly)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8311.

In the matter of the estate of the late Ana Kana Karuththamarakair of Keelakara in South India Deceased.
Carthikesari Canapathipillai Secretary, District Court, Jaffna

1. Mahamadu Sara Ummal widow of Ana Kana Karuththamarakair of Keelakara and Guardian-ad-litem over the minors 2nd and 3rd Respondents
2. Seyed Ahamadu Kabir and
3. Kathijammah, children of the deceased

Minors, Respondents.

This matter coming on for disposal before Simon Rodrigo Esquire, District Judge Jaffna on the 4th day of October 1935 in the presence of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that Letters of Administration be granted to the Petitioner above-named as Official Administrator for the purpose of the Testamentary proceedings to be had in respect of the above-named deceased unless the Respondents shall appear before this Court on the 7th day of November 1935 and state objection or show cause to the contrary.

This 11th day of October 1935.
Sgd., C. Coomaraswamy,
District Judge.

(O. 85, 21 & 24-10-35.)

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(Mts. 166, 10-10- to G 11-35)

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All the agents, employees, policy-holders and the public are hereby notified that the change of the name of the Company has taken effect as from 1-8-35.

It is further notified that the constitution of the company has, with the sanction of the High Court of Judicature at Madras, been so changed, as to do Life Assurance business under the Life Assurance Companies' Act, 1912, and that the capital of the Company has been fixed *protem* at Rs. 200,000/- divided into 4000 shares of Rs. 50/- each, the necessary security having been furnished to the Government of India, the Company will commence the new business as from 1-10-35.

All correspondences, Money Orders, Cheques etc., should henceforth be addressed to the new name and address given herein, viz., "The Indo-Lanka Life Assurance Company, Limited," No. 7 General Patter's Road, Mount Road, Madras, or Post Box No. 346, Mount Road, Madras.

Dated at Madras the 13th day of August 1935.

S. K. SUBRAMANIAM,
MANAGING DIRECTOR.

(Mis. 173. 17/10 to 28/10/35.)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 35.
In the matter of the estate of the late
Eliathamby Thambiah of Vannarponnai East
Deceased.
Valliammai widow of Nagamuttu
Nagalingam of Araly West
Ve. Petitioner.

1. Thambiah Kandiah of Vannarponnai East presently of P. & T. Store, Kuala Lumpur
2. Sellappah Ponnudurai and wife
3. Vijaladehy of Vannarponnai East
4. Sinnappu Rasiah and wife
5. Thankaratnam of do
6. Rasammah daughter of Thambiah
7. Thambiah Eliathamby of do
8. Sellammah widow of Eliathamby Thambiah of do — Respondents.

The 6th & 7th Respondents are minors appearing by their Guardian-ad-litem the 8th Respondent. This matter coming on for disposal before C. Coomaraswamy, Esquire District Judge, Jaffna on the 20th day of May 1935 in the presence of Mr. S. Nagalingam Proctor for Petitioner and the affidavit of the Petitioner dated the 17th day of May 1935 having been read. It is ordered that Letters of Administration in respect of the estate of the abovenamed deceased be granted to the Petitioner unless the abovenamed Respondents or any other person shall on or before the 26th day of June 1935 show sufficient cause to the satisfaction of this Court to the contrary.

The 27th day of May 1935.

Sgd C. Coomaraswamy,
District Judge.

Extended for 22-10-35.

O. 84. 17 & 21-10-35.

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