

THE
Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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THE TASK BEFORE HINDU LEADERS

RELIGION like a golden jewel can be completely remoulded but cannot be repaired part by part. Its content is spiritual gold but its form always tried to please the eye of the age. Although born on poetic heights, every religion had to come down to the level where the average man stood and its success lay in how far he was able to assimilate its principles. Christianity is not what exactly Jesus conceived of it but it is what people understood about it. His teachings are still there, the golden content, but its form is but a corollary to the main social organisation which received those teachings. So is the case with all religions, the fundamental principles, the original teachings are common among them all. But their shapes vary according to the different environmental conditions to which they had to be adapted. If we have to study religion, it is not, therefore, merely the philosophic side that we have to study, but the social or organic side, the system of society with which that philosophy is associated. Comparative religion may convince us of the affinity of the fundamental teachings of all religions. But that is not enough. Comparative study of the social life to which religion is a part, is necessary. We must see whether any religion exists at all in that society or it is living merely on its name. When we extol our ancestral greatness, the high philosophy implied in our Vedas, we do not care to know how far we are able to utilise them in our actual life. Omission of this social or organic side of religion is a dangerous folly of almost all of our philosophers and reformers.

When in the ancient days the Hindu sages saw the necessity of reorganising the whole society according to the high truths they discovered, certainly they assembled together, discussed the problem, divided the people according to their functions and fixed regular duties for them with a stamp of religious sanction on them. The class of intellectuals, the Brahmins, the fittest class by virtue of their training, had to live a life of poverty and the King, the most powerful element in the society, had to bend to the exhortations of that beggar-sage, the Brahmin. Religion was the only legislature, the supreme authority and the King was only the executive head. The term that is used for the legal term "crime" which dealt with the irregularities of superficial life is the term "sin" which permeates into the very being of man. It covers also the world of thought and prevents a person from even thinking anything evil. The Hindu religious code dealt with every detail of a person's activity. And Religion in the Hindu society was the only dominating force. There are drawbacks and very dangerous drawbacks too but in those days long before Plato and Pericles appeared on the scene the creation of such a

compact and self-sufficient social order was a marvel, it was a miracle.

But the time factor was least considered. No one foresaw that in the long run life would reveal new economic situations, new necessities and problems and that a stereotyped formula for social or individual life for all time would be mere a hindrance than a use. The sins of the past are not the sins of today. Education to a 'sudra' or a peasant was a sin and he was severely punished if he ever tried to have any; but as the democratic spirit was slowly introduced into life, ignorance of the peasant has become the greatest sin today. For behind all the conflicting conceptions of evil which time forced on the society, there always prevailed the true religious aspiration for the ultimate happiness of its life as a whole, no member excepting. In the Hindu society all social and even economic laws being associated with the name of religion, they have become a matter of faith to everyone of its members. Change is abhorred and no room is left for the modifications that the time is bent upon bringing about in all things it governs. Duties were not divided among men but men were divided among duties, and in doing so no individual inclination or talent was taken into account. That is why natural talent was always inclined to rebel against the society and seek the shelter of that power or that organisation which offered free scope for its development.

Between ethics and politics there was always a keen rivalry. The one was jealous of the other and the one's failure is the other's opportunity. Ethics demand enlightenment and fitness for moral growth from the average man while politics lives on public ignorance. It was Shelley that said that without imagination there cannot be any virtue; if one has to be good he must first have the capability to place himself in another's position. Morality can exist only in such a society which is well-trained or well-educated. And politics is afraid of such a condition for in such a society it has to act as a mere slave. In a developed society law and legislatures are but mere formalities. People do not need diplomacy to keep themselves in order, when they know their mind and responsibilities of life. Social duties would become social traits and morality a general habit. But politics does not want all this. It desires to appear omnipotent and overrule all other claims. In order that people should believe in indispensability it puts them in ignorance as far as possible.

Morality is the social side of religion. It comes into existence when religion interferes with life and prescribes social duties to the individual members so that they might be able to utilise their social opportunities for their true individual free-

Excess Expenditure

The Jaffna U. D. C. at its last meeting considered Audit query No. 36/ I. U. of the 29th August 1935 *re* purchase of concrete poles from Mr. I. Matthews, Colombo, for electric extensions.

Mr. V. A. Durayappah moved that the rates quoted by Mr Matthews, and the payment of Rs. 1,325/97 in respect of the concrete poles be approved.

Mr. S. Patanjali seconded—Carried
It was suggested that the Superintendent of Works be asked as an experiment to make a few concrete poles. It was also suggested to call for quotations locally.

The consideration of Auditor General's letter No. I. U. of 27th March 1935 and subsequent letter *re* excess expenditure of Rs. 37,163/97 over the tendered value was deferred for the next meeting. The papers to be circulated over again.

Motion in U. D. C.

Mr. V. A. Durayappab, Member U. D. C., will move the following resolution at the next meeting of the Council :—

That this Council do request the Government to provide immediately a Jetty at Colombogam Port to enable passengers to get into or get down from the boats without wading in water knee-deep and also to facilitate the loading and unloading of goods such as paddy, straw, cattle, cocoanuts, timber, manure etc., without causing hardship to the public.

dom. Add religion is a failure when the social duties it precribes bind the individual and block his freedom. There, in that failure of religion lies the success of politics. Hindu society burnt its widows; there politics stepped in and there was legislation that burning of widows amounts to homicide. It married its children and infants, there was the anti-child-marriage bill. It suppressed the lower classes and called them untouchables, then they are politically divided from the main Hindu fold and are given separate political recognition. Thus the greatest of our Vedic philosophies proved to be of no use to us; they could not regulate our lives for we all along remained ignorant and opaque.

But is religion a necessity? Why not we satisfy ourselves with our politician and his all powerful laws. But the limitations of politics would be the limits of life. The function of the politician is always negative. He can prevent evil but he cannot inspire goodness. Politics aims at mere regimentation. Its business is finished when the safety of the people is kept up. It cannot bring them to freedom. Politics is the work of the brain.

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(Continued on Page 4.)

A Short Story.

WOULD
YOU
FORGET ME?

By 'K.

"MY queen are you angry? Come, get up. Why this silence? Oh! Sasi, speak, speak to me. Sasi! Sasi!!"

"My lord! You are come? well.
My last wish is satisfied".

"Sasi, my dear! Don't utter such harsh words. I will never leave you".

"You are upset, my lord. I am returning where I came from. It is inevitable. We are not free, we are a *man*; pick up courage."

"My desire! My Treasure? What on earth will you gain by deserting me, this miserable wretch? Who will look after me in this lonely world?"

"Don't weep, my lord. I know that you will be lonely when I am gone. But I can't help it. Oh God!"

"Sasi! God is merciless to me; everybody is merciless and now you too. No no, I will never leave you. Queen! Pray, take me along with you. Do have pity. Sasi."

"Tut—tut! Don't be childish, my lord. I leave behind a "present" for you. Take care of it, our child. Then my soul will rest in peace"

"Well, queen, I will obey you. This present is your own image, a faithful remembrance of its mother. Sasi, I shall live for him. Won't you come back to see your child? Do tell me."

"My lord! I am going up. Please do not pull me down. This is my last moment. Let us depart happily."

Gone! She came to me one day and departed today. My queen! People said your were *mad!* You made me forget everything. Lying in my lap, you sang to me songs of love, you spread a radiance wherever you want. Your mind was all spring, all joy, all happiness. Still the world was calling you *mad!* The sweet smile on your moonlike face made me crazy. I was satisfied. You were all beauty then, my queen. Those rosy cheeks, those love-lit eyes and that bewitching smile, oh, they made me forget everything. They tuned the chords of my heart and my mind began to dance in ethereal happiness. While I was bathing in the light of your radiant face, you hid it with your lovely hands. I

pray: "let not my Sasi's moon-like face be hidden by clouds." You protest: "Moon! Moon is shining in the sky. Can't you see?" I answer, my moon is in my lap. With that captivating smile you ask me, "then there is no moon in the sky?" "There is a moon in the firmament of my heart also" I reply.

What present do you like me to bring for you?" I ask. Your answer is, "you are my greatest present. What more do I require?" Sasi! you never longed for ornaments, for costly dress, for anything. You were far far away from such temptations. Whenever you saw me in a melancholy mood, you ran up to me at once, solaced me by your sweet words and captivating smile. How often did I ask, "you refuse to take any present from me. How then are you wholly attached to me?" Out comes the reply, "if I do not worship my lord, whom else can I?" But Sasi, how could I have ever thought that one day you would leave me and go away? Why didn't you take me too along with you? Now you have given me your present, my hope, my happiness. I

will live for the Willingly
and gladly will I obey your precept.
Oh child! you are the true image of
your mother. I will call you Sasi-
kumar.

Sasi Kumar doesn't take milk. He is on sick-bed. Still his mother does not make her appearance. My mother says, "child, marry again. Sasikala can never return. Forget her. You are young, child. Would I be by your side for all time? At most a couple of years more for me here below. When I close my eyes, who will look to your comforts? Listen to me, my dear child. I can die in peace only if I find you happy. Otherwise there is no rest for me even in the other world. Child, won't you obey your mother?" I keep mum. How could I ever forget one whom I loved so much? My heart is full to the brim with her love. There is no place for another. No, never. Such a thing will never come to pass. I swear. I will never break my promise. Mother repeats her entreaties. I give her my final reply, "mother, a new step-mother can never succeed to look to the comforts of Sasikumar. Don't you realise this? To me, Sasikumar is everything."

Gone! The object of my love, my hope, my happiness—gone, gone forever! He never understood me; he knew his mother. He sighed at her demise. Now he has gone to join her on that peaceful shore. Come, my child, come, come. Your love for mother was evanish; it was spiritual, divine. Mine is impure, passionate, worldly. Still I am merged in temptations of outward beauty.

Sasi, you duped me, you mercilessly snatched away your present, your only remembrance—our child. Mother is on her death bed. Even her I could not make happy. She asks me again, "shall I get a suitable wife for you?" Other relatives repeat the same, "Brother, why do you yearn for the impossible?" Life and death are in the hands of the Almighty. You and I can have no control over it. It is foolish to weep for what is lost. You have duty to be done. Look at your poor mother. At least to console her, go and get yourself married. What was to come is come."

Everyday such things happen. Hearing the constant entreaties of my mother, I lose my balance. I fear I may surrender. But whenever I feel myself yielding, I turn over the old pages of my diary. Then the sparks of fire in my heart burst into a flame. Memory returns. My heart breaks. I go out, seek consultation in mother Nature.

Am I so faithless? Is there a change in me? That unhappy man to whom Sasikala was all spring, all joy, he, who with Sasi could turn a hell into heaven, that faithless man forgets to worship her altar with a tear drop every day! Is it possible? If he has not forgotten her, what else is the cause of his wavering mind? My diary! Blessed are you who could remind me of her. You alone can paint her picture before my eyes.

Hal: What am I doing? Sazi,
would I yield? Would I forget you?
Would I be a traitor? No—no Oh
God! Protector of the helpless!
Take pity upon me. Pray, do not
play such tricks with me any more.
I implore you. Do I cease to hear
your last words? No. They still
vibrate in the air. Listen! She asks:
"would you forget me?"

(Roy's Weekly.)

Auction Sale

No. 7461. D. C. JAFFNA.

1. Viyananther Nadarajapillai of Velanai East Plaintiff.

Vs.

1. Nagamuttoo Vaitilingam of Velanai East Defendant.

In terms of the commission issued to me by the District Court of Jaffna in case No. 7461, the following properties will be sold by public auction on Saturday 21st December 1935, at 4 p. m. at the spot.

PROPERTIES.

(a) All that piece of land situated at Velanai East in the Islands Division of the Jaffna District called Illupayadithoddam in extent 27 Lms. V.O., of this an extent of 15 Lms. and 10 Kls. on the Southern side of the said land, together with a house, portico, palmyras, and old coconut trees with other cultivated plantations and bounded on the East and North by the property of Parupathy wife of Ambalavanar, West by the property of Nagupillai wife of Kandiah and Theivannai wife of Veeragaty and South by lane.

(b) An undivided half share of all that piece of land situated at Velanai East called Alampulam Metkuvelladay in extent 26 Lms. P. C. and bounded on the East and South by the property of Venasy Murugesu and share holders, North by the property of Rasamnah wife of Ratnasabapathy and West by pond and channel.

N. KANDIAH,
Commissioner,
Kodaddy, Jaffna.

(Mis. 210. 28-11-35.)



Hindu Organ.

THURSDAY, NOVEMBER 28, 1935.

A SHORTER ROUTE TO INDIA.

A CONTRIBUTION APPEARING ELSEWHERE stresses the need for re-opening the Northern ports for passenger traffic with India. It is unfortunate that this question was not raised in a specific form in the State Council whose term is due to expire shortly. Mr. K. BALASINGHAM brought up this matter in the Legislative Council and secured the appointment of a Committee to report on the feasibility of opening the Northern ports for passenger traffic. The Council, however, was dissolved and with it the Committee ceased to function. The delay thus caused has considerably strengthened the case for a shorter route to India. For it is now definitely announced that the South Indian Railway Coy. has extended the railway line to Pt. Calimere which is a natural port in South India, and the suggestion has been made by Indian authorities that Ceylon should open her ports in the North to facilitate communication between India and Ceylon. In 1907, Kayts was opened for the landing of passengers from Pt. Calimere, but this route was not popular and had to be closed after eight months. The reason which stood in the way of passengers patronising the Pt. Calimere route is not far to seek. The Indian Railway extension in 1907 did not go further down than Thiruthurai which was 24 miles away from the port. Now that the extension has proceeded right down to this once popular port, there can be no reason to fear that this route may not attract passengers.

We need hardly point out the great saving in time, trouble and expense to passengers crossing over to Jaffna from South India without having to do a circuitous journey via Talaimannar.

The pilgrim traffic from Jaffna to India during the high festivals at Chidamparam and Tiruchendur is not inconsiderable notwithstanding the hardships entailed by the present round-about route. A shorter route will attract more pilgrims and enable them to fulfill their heart's longing.

It cannot be doubted that increased passenger traffic between North Ceylon and India will stimulate trade relations between the two countries. The Northern ports even now earn a large revenue mainly on imports from South India. In 1934, the total revenue collected at these ports amounted to Rs. 1,255,231. Increased trade relations are bound to yield larger revenue to Government and offer a chance for local produce to find a market across the sea. The coconut industry in this district and indeed, of the Island, will stand to benefit by the encouragement given to the direct and shorter route to India. The fostering of trade relations with India cannot but give a flip to the languishing shipping industry in the North. Ship-building and navigation which flourished in Valvetiturai a quarter century ago have all but disappeared with disastrous consequences to the hardy and sea-faring communities on the Northern sea-board. The venturesome among these have, for lack of honest employment, joined the gangs of dope-traffickers and are setting a wicked example to the youths of the country by their get-rich-quick operations. The encouragement of the shipping industry in the North might well be expected to strangle the dope trade by starving it of recruits.

If Ceylon is to establish closer trade relations with India and find an outlet for her produce, especially tobacco and coconut, it is necessary that we should import our food grains more largely from South India than Burma, and this can be done more cheaply by popularising the shorter route between the two countries than sticking only to the Talaimannar route. We trust the Northern members in the next Council will take up the question in earnest and obtain sanction for the re-opening of the Northern ports for passenger traffic.

JAFFNA ORIENTAL STUDIES SOCIETY

Annual Meeting

The Annual General Meeting of the Jaffna Oriental Studies Society will be held at the Vaideswara Vidyalyaya on Saturday the 30th inst. at 3 p.m. followed by a public meeting at which Mr. S. Natesan M. S. C., Rev. Fr. S. Gnanaprakasam and Vykarna Mohopadyayar V. Ramaswami Sarma will be the speakers.

Mr V. Coomaraswamy, Proctor will preside.

Transfers

Mr. W. Abeysondera of the Waduwala Excise Inspectorate is under orders to proceed to Kankasanturai. Mr. A. Rajakariar, Sanitary Inspector, Gorakapola, Panadura, has been transferred to Jaffna.

COMMUNICATIONS AND CONVENIENCES

THE JAFFNA RAILWAY AND THE CEYLON-INDIA ROUTE

By R. N. SIVASAMBU (Madras)

THE Jaffna Association has, I see, moved in the matter of improving the amenities in the Jaffna section of our railway, and public opinion is being focussed on the question of opening the Northern ports of Ceylon for traffic with India. Both are long pending subjects and this is the time to bring on them concentrated light of comment and criticism if we are to hope for any favourable solution.

An Ancient Joke!

It used to be a joke in the early days of the Jaffna railway that when even the late Sir Ambalavanar Kanagasabai, Councillor, could not complainingly climb up to the carriage from the platformless stations and jump down on alighting, smaller fry had no cause for railing against the want of conveniences in the railway. We would rather knock our shins against the carriage foot-boards and grin and bear the pain than take a complaint to the authorities and be snubbed. Those were days when the Railway thought it was needless extravagance to light the lamps in the carriages on this section. Carriage doors would be often locked at some station and passengers imprisoned therein would squeeze themselves out through the windows. Trains would pull up at odd places on the way for the driver and his men to have a draught of toddy. We bore it all stoically, but things went too far. Though some of these glaring defects do not exist now, there are others which must be remedied if one should bracket comfort and convenience with our railway service.

A Reflection?

It has always struck me that the fine lacquer-finished polish of the carriages in the C. G. R. reflects only too painfully that outward shine so patent in the Ceylonese make-up of nearly all strata of society. Beautifully finished carriages they are. But what is the substance behind in comfort or convenience? I have often come across a type of carriage which I consider must have been designed by some one without the least consideration or respect for the needs of Eastern peoples. Look at the lavatories—weak spots, perhaps, but very important to passengers—about ten square feet in extent with a double-lidded commode and just above it the pull-out-and-tip wash basin. Beautiful lacquer finish on the walls, fine mirror, nice nickel plating, pack of toilet paper or its case! A person of average size can hardly turn inside without soiling his clothes. That is outward discomfort. Imagine the repugnance to a Tamil, or any Eastern person generally, of having to perform his morning toilet in this peculiarly arranged contraption,—washing above the commode. Let that pass if it can. The offer to Easterners of a commode of the pattern found convenient by Western peoples is an affront, the pack of toilet paper is an insult. Have our people, I ask, changed their habits—never mind the ultra-moderns? Then why this inflexion? Why do we tolerate this unwelcome and unwholesome method of personal cleanliness? Unpleasant topic, I admit, but I am not at all impressed by the wax-polish covering it.

Some Major and Minor Misfortunes

That midnight halt at Madawachi in the midst of a howling jungle, with insufficient lighting, inadequate resting place, the absence of suitable refreshment stalls, the inordinate delays at each station, shunting of goods wagons back, front, back, by the engine of

your train, the snail's pace of the train, undue height of the carriage foot-board from many platforms—are these not enough discomforts to damn the railway? I have often travelled across from India. A direction board for Kankasanturai carriage or Talaimannar carriage is always absent. It is convenient for the railway people to handie out on occasion at Madawachi passengers from Talaimannar bound for Jaffna. Why does the train conductor at Talaimannar pier always offer you a sleeping berth for a rupee, and slyly suggest the existence of the eight-persons-per-compartment rule if you don't appreciate the sleeping accommodation offered.

The Shrewd 'Thevathuru' Man

Of refreshments, such as they are, let me mention this funny incident. Early morning at a certain station stall there stood a row of five glasses of tea. One passenger paid for a glass, put it to his lips, half drank the contents and with obvious bitterness placed back the glass with half the tea still in it. The thevathuru man proved his business acumen by promptly filling that glass again from his kettle, for the next customer. As promptly I took it and threw the contents out to the dismay of the thevathuru genius. But I am not fathering the blame for this on the railway.

And to finish with a most wonderful arrangement. That brilliant brain wave of the Minister for Communications by which people arriving in Jaffna on Sundays must spend an extra couple of hours in the train, obviously in contemplation of the wonders of the Ceylon Government Railway, means a crowding discomfort. Officials from Colombo and other outstations visiting Jaffna for a Sunday are deprived of two precious hours. But the rule, like the law, is a "hass", and Jaffna has to abide by it. A trader once told me at Madawachi while we were passing midnight time, that this rule "could be changed if we properly asked for it." He was a shrewd man.

The Ceylon-India Route

The days when I crossed over to India from Kayts in a Kallaththoni are still fresh in my mind. I have in my day crossed and recrossed by all the routes, by sloop between Negapattam and Point Pedro, by steamer between Kankasanturai and Negapattam, by boat between Pamban and Mandapam, and of course by steamer between Colombo and Tuticorin, and latterly by the round about route about which we are all grieved now. The present circuitous method is madness. One almost sees the palm-fringed outline of Jaffna from Point Calimere, or from Pamban even, yet one has to do the round.

Short Cuts Not For Us

In these days when short cuts are the rage the Jaffnese alone are found adopting the long-winded method. Does the beautiful scenery of stretches of sand in Pamban island with the waves almost kissing the feet of your train as it proceeds in haughty disregard, compensate for the loss of time and waste of money? Not a bit. Immense harm has been done to the life and existence of Jaffna by the abolition of the time honoured direct routes to India. Industry, business, trade—everything has been sacrificed for the pursuit of a whim. I know the planters once cursed the Dhanuskodi route and threatened to put pressure in proper quarters to have it closed. Their interest was not in Jaffna, but in the easy transport of labour to Ceylon from the most fruitful recruiting grounds of S. India, which were nearer by the Tuticorin route. Would to God they had done it.

Railway via The Moon!

That ceremonious and cumbersome quarantine procedure at Mandapam need not be repeated in detail at any Jaffna port for it to be effective. Government of course will plead cost, exaggerate difficulties where it can't create them, and attempt to make

Business Careers For Educated Men

IMPORTANCE OF COMMERCIAL GEOGRAPHY

Duty of Teachers

A strong plea for educated men entering the field of commerce was put forward by Dewan Bahadur A. Ramaswami Mudaliyar who addressed a meeting under the auspices of the Teachers' Association at Saidapet.

Mr. Ramaswami Mudaliyar pointed out that though their country was predominantly an agricultural country, there was a vast scope for her expansion industrially. What was it that teachers who were the makers of the future generation could do in this direction? It was not necessary that every one of them should possess technical education to develop the country industrially. Taking the management of an industrial concern, it required a man who was acquainted with the broad aspects of the industry, the broad outlines of its existence throughout the world and the way in which it was organised in other countries. Education on these lines was essential if the country had to make a rapid progress. Salesmanship, which was an important aspect of industry and commerce, did not attract sufficient attention in this country. An educated man would be better able to acquire knowledge in this branch of business than an uneducated man. Their administrators had not developed this aspect and their educationists had not paid any attention. Their businessmen were not moving with the times but were sticking on to the old methods. The management of industrial concerns had acquired a new orientation and latest systems of management had been introduced. It was only the educated man who knew what was going on in other places, that could take up the job.

Commercial Geography

In conclusion, Mr. Mudaliyar dwelt on the value of commercial geography and said that it was this general knowledge that would help them to understand the several commercial problems that would arise. He then appealed to the teachers to pay particular attention to commercial education and interest students in the subject.

JAFFNA SEAT

Mr. H. A. P. Sandrasekara's Candidature

Mr. H. A. P. Sandrasekara, K.C. informs us that he has decided to stand for the Jaffna Seat in the forthcoming general elections.

He is expected in Jaffna on Sunday.

Kayts Seat

Mr. S. Kanapathipillai, "The Camp" Karainagar, writes to us intimating his intention to contest the Kayts Seat at the forthcoming General Election.

your case appear silly. But as my trader friend at Madawachi averred the change could be got if we properly asked for it. There can be no straighter route between S. India and Ceylon, than across the Palk Strait. Politicians are prattling in Ceylon about unemployment and going far to seek remedies. Here is a key that will solve it. Get Jaffna easily accessible to India, see the old shipping industry, timber industry, fishing industry re-appear. Governor don't know who was said to have likened the Jaffna railway to a railway to the moon. To us sojourning in India whose home is Jaffna it is a railway to Jaffna via the moon. When shall we abandon it?

I hope and pray that the present agitation will lead to some definite action towards re-opening the Jaffna ports.

A Federal Constitution For Ceylon

A ROUGH SCHEME

By C. S. R.

1. CEYLON shall have a Federal Central Council at Colombo and three Provincial Councils. Ceylon shall be divided into three major provinces based on ethnological and other grounds: The Kandyan Provinces, the Lowcountry Singalese Provinces and the Tamil Provinces. Each province shall have a Provincial Council.

2. The Federal Central Council shall be in charge of federal subjects that may be specified and the Provincial Councils shall be in charge of non-federal subjects, i.e. Provincial subjects. The federal subjects shall be of an all Ceylon nature.

3. Adult franchise and territorial representation shall be a prominent feature of the federal constitution.

4. Every Province shall be divided into not less than 30 electoral areas. The number of electoral areas may vary from Province to Province but shall not be less than 30 each. Areas must be so carved out in each province to enable members of the minority communities in each province to be returned as members of the Provincial Council. A list of minorities in each Province shall be specified.

5. Every Province shall have a Provincial Governor who shall be the executive head of the Province. He shall be appointed by the Governor General who is the executive head of the Federal Government.

6. Every Provincial Council shall elect a Speaker, a Deputy Speaker a Prime Minister and a Leader of Opposition. The Prime Minister shall choose 4 other Ministers of whom one at least shall belong to the Minority communities of the province. All these shall be paid a salary. Their appointments, if approved, by the Provincial Governor, shall only be valid.

7. The Ministry shall be responsible for the administration of the provincial subjects. They have complete control over provincial finance and the provincial services. The Ministers shall exercise a collective responsibility.

8. The Provincial services shall be administered by an independent Public Services Commission composed of three persons nominated by the Provincial Governor. Of the three, one shall be an official. The Commissioners shall be paid a salary.

9. The Ministry shall resign if a vote of censure is passed by the Council. The Governor shall in such cases order for a reelection of a Ministry from among the members to serve for the remaining period of the Council.

10. Every Provincial Council shall last for 4 years and the Federal Central Council for 5 years.

11. The policy of any Department shall not be altered unless such policy shall have been previously approved by the Council and the provincial Governor.

12. Every Province shall have a Provincial Appeal Court. There shall be a Federal court of appeal. All provincial courts shall hear cases both on provincial and federal subjects. The Federal Court of appeal shall hear all cases in appeal from the Provincial Appeal Courts. It has to hear specifically all disputes between the Federal and the Provinces or province and province. An appeal to the Privy Council shall

lie over the decision of the Federal Court.

13. All laws passed by the Council, if approved by the Provincial Governor and the Governor General, shall become effective.

14. All members other than the officers and the Ministers shall receive batta for the days they are absent on Council duty and also free conveyance.

The Federal Central Council

15. The Federal Central Council shall be composed of the following members:—

(1) Three State Officers.

(2) Thirteen members from each of the three Provinces by direct election

(3) 8 members to be nominated by the Governor General to serve the special interests or to serve the under represented communities.

16. The State Officers shall be discontinued when sufficient advance is made both in the Provinces and at the Centre and shall be replaced by responsible Ministers.

17. The Council shall elect a Speaker, a Deputy Speaker, an Official Leader and a Leader of Opposition.

18. With regard to the election of the Official Leader of the Council three names of members for each of the Provinces shall be proposed and seconded and the member who secures the highest vote shall be declared the Leader of the State Council.

19. The House shall also elect three Ministers from each of the Provinces. Of the three, one shall at least be a member of the minority communities of the Province concerned.

20. The Ministers shall have joint responsibility for the administration of the Federal Subjects.

21. The Federal Central Council shall be dissolved by the Governor General at his discretion.

22. If a vote of 'No confidence' is passed by the Central Council, the Governor General shall order a reelection of a Ministry from among the members to serve for the remaining period of the Council.

23. There shall be an independent Public Services Commission who shall administer the services subject to the approval of the Governor General. The Commission shall be composed of the three State Officers and a person from each province nominated by the Governor General. The Commissioners shall be paid a salary.

24. All persons resident in any of the Provinces who have an origin of Ceylon domicile shall be eligible to take up any examination for appointments under the Federal Government. All appointments must be made by a competitive examination.

25. The policy of any department shall not be altered by a Minister or the Board of Ministry without the approval of the Council and the Governor General.

26. The Board of Ministry shall be composed of the three State Officers, the Official Leader of the State Council and the nine Ministers. The Hon'ble the Chief Secretary shall preside at the Board of Ministry. The State Officers shall vote at the Board of Ministry but not at the Council. The Leader shall be the Vice President of the Board.

27. All bills other than money bills shall not become law unless such

Continued on page 4

THAT MEETING!

(By One Who Was Present)

Few who attended the meeting on the 18th of November at the District Court will ever forget it. It was a unique meeting from several points of view. It was a day of discovery. Jaffna has a genius in its midst, a real Mussolini. Guess if you can? The genius, the great man of action, that incomparable upholder of the privileges and dignity of the Government officials, that man is the present Provincial Surgeon, Dr. Kurien! If there is one man who believes in the Divine Right of Kings, as applicable to Government Servants, that man is Dr. Kurien. If there is one man who fondly hugs the belief that a high Government Official's *ipse dixit* is more sacred than the Ten Commandments, that man is Dr. Kurien.

Conveners

Let me get on from the realm of generalisation to facts. A meeting was summoned under circumstances that, to say the least, were inexplicable. A post-card sent to a favoured few mentioned that it was proposed (1) To form a Health League, (2) To incorporate all existing institutions. Three gentlemen signed the Post-card, Dr. Kurien as Provincial Surgeon, Mr. R.R. Nalliah, as Chairman, Urban District Council and the latest edition of a public-spirited gentleman, Mr. N. M. Vanniasinghe of Cheetu Club fame and formerly of Murrangan and Batticaloa. These three signed on behalf of fifty other conveners. By a process of filtration and elimination, on the score of respectability, social status, financial soundness, public-spiritedness, etc. Mr. Vanniasinghe found himself the only man out of forty eight persons who could be aligned in print with the Provincial Surgeon and the Chairman of the Urban District Council! So much for the P. C. An advertisement in a local paper had a different tale. There were two conveners and Mr. Vanniasinghe styled himself "Organising Secretary". Those who read that notice asked me who appointed Mr. V. as organising secretary, and which was the meeting that elected him to that office. I was unable to answer then, but now I know. Mr. Vanniasinghe appointed himself and Dr. Kurien ratified the appointment.

Attendance

A galaxy of Government Officials, a sprinkling of lawyers, and some others assembled at the District Court. Some were the favoured recipients of the Post Card, others prompted by curiosity and ignorant of the P. C. responded on the strength of the Notice in the local paper. The meeting began with the Government Agent being gavelled. The Government Agent took the Chair unelected. Mr. V. began to function as Secretary unelected. Dr. Kurien went up the platform and beckoned to Mr. Nalliah to join him there. Mr. Nalliah responded. A similar invitation was extended to the District Judge, but the A. D. J. declined the honour. There was apparently no layman of any status, not even a private medical practitioner who was deemed worthy to join the "Big Five" on the platform.

I was strongly reminded of Dean Swift's words:

"We are God's chosen few,

All others will be damned;
We have no place in Heaven
for you,
We can't have Heaven crammed."

Dr. Kurien had got hold of the big idea—"Aren't we high Government Officials? We must be on Mount Olympus. The plains below will do for the *hoi polloi*."

The Chairman made a speech. While the speech was being delivered, a photographer posted behind one of the big pillars focussed his camera. The conditions of light were not satisfactory for indoor photography, but—Mr. V. tried to look more pompous. The magnesium flashed in the pan with a boom making some believe that there was some communist in the gathering who had thrown a bomb, and the sensitive plate of the camera recorded for posterity to see, the physiognomy of the "Big Five" on the platform. I can't understand why arrangements were not made to broadcast the proceedings. The whole Island could then have listened to the weighty words that fell from the lips of those who were privileged to speak on that occasion.

Mover's Speech

Dr. Kurien was down to move the resolution of the evening. There was neither eloquence, earnestness, nor correct enunciation in his speech. One could judge from his speech that the doctor seemed to have flourished in a small medical pond of Departmental Circulars, Administration Reports, General Orders, Hospital Forms etc. That pond had absolutely no outlet to the vast sea of knowledge and research that was daily swelling the Public Health activities the wide world over. In that departmental pond, he was at present, at least where the North was concerned, the biggest and the largest frog. Imagine coming to a public meeting of that sort and being only able to mumble a few sentences, which at best conveyed a few half-baked ideas. There were at least two doctors, one a young man, another an old one who could have made an inspiring, unprepared speech on Public Health measures, their necessity and importance from the national and economic point of view. Even some laymen present were in a position to make a better speech on the main resolution, than Dr. Kurien. But anything was good for benighted Jaffna. I forgot to mention that Dr. Kurien prefaced his remarks by tracing the genesis of the movement. The ideas he had on the subject, had taken a practical shape owing to the inspiration and initiative of Mr. Vanniasinghe, I wonder if Dr. Kurien realised the *denouement*. The Provincial Surgeon having his plans perfected by the Ex-Sanitary Inspector! What a combination! The mountain stream ending in mud!

The Chairman of the U. D. C. seconded the resolution which had now circumspectly been pruned down to the formation of the League—the grandiose idea of incorporation had been furtively dropped. Dr. Schokman then spoke in support. I doubt if more than half a dozen in the audience heard what he said. But what did it matter? He was a Government Official and what he said must be sensible and consequential.

A Treat—Election of Office-bearers

After the adoption of the main resolution, began the treat of the evening, the election of Office-Bearers. The audience was now given a rare exhibition of how a Government Official in Jaffna estimated his worth and that of his colleagues, a reminder to every existing non-political institution, that if it sought for respectability it must man its ranks with high Government Officials. The District Judge was down to move,

and the Additional District Judge to second, the election of all the Office-bearers. No one in the audience was credited with any sense of propriety or proportion to discriminate and elect the Office-bearers. The officials must needs sponsor the infant association, and give it their benediction. The District Judge was suffering from a hoarse throat, and who else was better fitted to take his place, and incidentally to propose his own name, as President, than Dr. Kurien? He reminded his audience that the list of names he was going to read out was the result of his research, investigation and thought. To cap the farce he began to read a "formidable list of half a dozen patrons, a dozen Vice-Presidents, the Secretary, the Treasurer, and close on 50 Committee Members of both sexes. The imposing list of Office-bearers constituted a pandemonium in the North. The officials were designated by the Office they held. What more? The District Judge as District Judge in Public Health? I thought he was professionally interested in dealing with cases of mental health. What can you say for the A. D. J., the President of the Jaffna Association, the A. S. P.? Why pitchfork all these notables into office? There are some significant omissions. I hope those omissions will be soon filled. The President can, like the Governor under the Donoughmore Scheme of Reforms, certify.

Significant Omissions

The list of officers omitted is:

The Superintendent of the Jail, The Superintendent of Excise, the Superintendent of the Saltern, the Superintendent of Minor Roads, the Superintendent of the Electricity Department, the Inspector of Works, Jaffna U. D. C., the Divisional Inspector of Schools, the Deputy Fiscal, the Kachcheri Shroff, the Station Master, the Foreman Platelayer, the Post Master, the Kachcheri Mudaliyar, the Assistant Registrar of Co-operative Societies, and the Superintendent of the Experimental Station, Tirunelveli. It was pointed out that this was irregular procedure; but who dares talk of irregular procedure? Dr. Kurien thought otherwise—so echoed the Government Agent, the Chairman. The reading of the list was continued *ad nauseam*, again someone else interrupted with a suggestion. The interruption and the suggestion fell on deaf ears. It was asked whether it was an election or a nomination, still like Casablanca on the burning deck. Dr. Kurien held on. What did the audience know, and was that the way they appreciated the ripe experience of men and things that Dr. Kurien had accumulated in the course of his two score years of service under Government? Dr. Kurien must have his say, and his nominees must be accepted. Wasn't he the head of the Medical Department from Point Pedro to Talaimannar with the hospitals and dispensaries thereof? His attitude seemed to indicate: "I am the biggest Medical Oracle in the North and when I open my lips, let no dog bark." The audience breathed a sigh of relief when the reading of the formidable list of office-bearers was finished. The A. D. J. rose to second the names proposed. He proposed to take the names in batches. The audience was waiting for a chance to administer a shock to Dr. Kurien. After the election of the patrons, the president, and the vice-president, Dr. Kurien's nominee, his aide-camp and Chief of Staff, the Ex-Sanitary Inspector was rejected by an overwhelmingly large majority for the post of Secretary. "The best laid plans of mice and men..." This was a rude shock to Dr. Kurien. Had he been Chairman, he was really Chairman *de facto* his election had been ratified, he would have declared the election of Secretary null and void but the idea did not strike him. Mr. V. ungraciously and tenaciously still clung on to his self-appointed post of Secretary of the meeting. Even after the permanent Secretary was invited to the platform Mr. V. would not surrender his portfolio. "One crowded hour of strife, is worth an age without a name."

Fantastic

Dr. Kuria then came out with another fantastic suggestion. He wanted a Medical Committee appointed

(Continued on page 4)

CASTE PREJUDICE AND VILLAGE COMMITTEES

Members Refuse To Attend Meetings

"Local factions and caste prejudice have interfered with the working of a few Village Committees. In one case the supporters of a candidate for the Chairmanship resigned from the Committee when their man was not elected. When an election was held to fill the vacancies none of those belonging to the caste of the resigned representative of one village would attend the election. Another caste attended and elected one of the members. The other Committee members then resigned because they refused to sit on a Committee with a member of the caste just elected," observes Mr. H. E. Newnam, Commissioner of Local Government, in his Report for 1934.

He further says:—

Absence from 3 consecutive meetings involves vacation of office and a Chairman reported that a member had been so absent and that his place should be filled. The member, however, replied that the meetings had been called for 9 a.m.; that he had attended at 9 a.m. and that as no one else had arrived by 9-30 he had gone away. The Chairman asserted that although the meetings were called for 9, no one ever arrived until 10 and that it was, in effect, merely irritating for any one to be punctual.

There were prosecutions of Chairmen for misappropriating funds, but as a subsequent deposit of the money seems to make the misappropriation "temporary" there is a difficulty in obtaining a conviction or even a sense of wrong-doing.

The Secretary of a Village Com-

THAT MEETING!

(Continued from page 3)

which would from time to time recommend to Government the improvements that should be effected in the Civil Hospital, but with this proviso, the Committee once elected was not to be responsible to anybody. Sanity prevailed and the motion was given a decent burial.

Where was the constitution of this infant League? How could a number of patrons, vice-presidents, half a century of committee members be elected, unless the constitution provided for those numbers? Dr. Kurien was ready for that also. He had brought a list of rules. He wanted to read them and have the audience nod approval. What a poor idea Dr. Kurien had of Jaffna's intelligentsia! On the suggestion of a lawyer, the draft rules were referred to the committee. So ended the meeting.

On little suggestion before I conclude, Dr. Kurien's knowledge of procedure to be adopted at public meetings, and his knowledge of running public societies are very, very queer indeed. It will be treason to suggest that he is an ingenuitus. Perhaps his knowledge has grown a bit rusty. But will the public of Jaffna, or the office-bearers of the infant League present its President with a Chairman's Guide?

mittee was prosecuted and sent to jail. The Committee kept his post open for him and reinstated him on his release.

The system of local Government by Village Committees as now in force, with its elected members and Chairmen, offices, meetings, votes, works, appointments and so on and the results of good or bad work visible close around them is giving the rural population a very valuable and vivid education in the management of public affairs.

IS THERE LIFE ON MARS?

By K. Ramachandra

In the course of a lecture on "The Solar System", delivered on the 13th inst at the Catholic Home, Colombo, Dr. Ellison has raised the above question.

It is rather strange that the learned lecturer thought it necessary to speak to a 1935 audience about the theory of canals in Mars which has faded into the dim mists of improbability years ago. It was Schiaparelli, the Italian Astronomer, who invented in 1877 this theory of canals from the network of fine straight lines said to have been observed by him on Mars, but the task of drawing a romantic picture of the artificial irrigation channels constructed by a race of super-intelligent beings to convey water to the arid regions from the melting polar caps, was really left to Lowell who specially built an observatory in Arizona at a height of 8000 feet to observe Mars under favourable conditions.

Distance from Earth

The image of Mars in a large telescope is almost the size of a pin's head, and the canals must be at least 50 miles wide to be visible to us through the most powerful telescope available. Mars is at present very close to the earth, only 58,000,000 miles compared to the 240,000,000 miles at its furthest, and the observers in recent years, with larger and improved instruments, have entirely failed to see any of those so-called canals.

The abandoning of the canals' theory does not necessarily follow that Mars is not inhabited. Dr. H. Spencer Jones, the Astronomer Royal, who is not a believer in the special act of creation as preached by the Christian Churches, favours the old, old Hindu view that if conditions favourable to life exist anywhere the life suitable to them will have evolved. His recent utterance:

"Life has a wonderful facility for adapting itself to changing circumstances and conditions, we know that even man can, after a short period of acclimatisation, live at high altitudes where there is a much smaller supply of oxygen than that to which he is accustomed. As the oxygen on Mars has been slowly depleted, the forms of life prevailing there have probably gradually changed to suit the changing conditions."

and his conclusion that "we must look upon Mars as a world which is almost spent and as having reached a state to which our own earth will probably also come many millions of years from now", are in complete accord with the theory of Cosmic Evolution mentioned in Hindu Metaphysics.

Evolution and Involution

Modern Science speaks of only Evolution but the ancient Wisdom includes Evolution as well as Involution. Science begins its consideration of Evolution with the nebulae, from which the planets were formed. It also admits that gross forms were produced from finer, but it ignores the significant fact that the process of change from finer to grosser was Involution, not Evolution. The nebulae were therefore a part of the process of Involution. Furthermore, the Hindu Metaphysics deal not merely with the evolutionary process of the physical forms but also with the progress of the 'souls' embodied in those forms. In other words, there is a twin process, the main object of which is to develop 'souls', while evolving higher and higher forms of physical bodies for these constantly changing souls to occupy. From globe to globe, from one Universe to another, from higher to higher, the great wave of soul life passes in Cyclic Rhythm. Poet Tagore puts this in beautiful language when he sings: "Thou hast made me endless, such is thy pleasure. This frail vessel Thou emptyest again and again, and fillest it ever with fresh life. The time that my journey takes is long and the way of it long. I came out on the chariot of the first gleam of light, and pursued my voyage through the wildernesses of worlds leaving my track on many a star and planet."

ALL INDIA HINDU MAHA SABHA

Dr. Radhakumud Mukerjee to Preside

The annual session of the All-India Hindu Maha Sabha will be held in Poona on December 29, 30 and 31.

Dr. Radhakumud Mukerjee will be the next President of the Sabha. 14 Provincial Hindu Sabhas communicated a panel of five names for the Presidentship, and Dr. Mukerjee obtained the highest number of votes.

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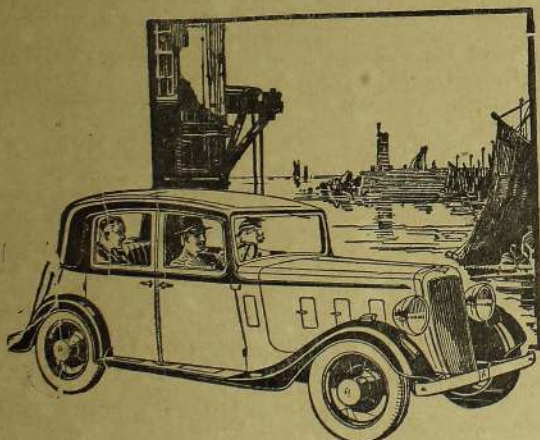
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(Y. 137. 19/8/35 to 18/8/36.)

"CASTE HAS TO GO"

Gandhiji Defines His Position

Commenting on "An open letter to Mahatma Gandhi and Hindu leaders" on the subject of Hinduism and caste, Gandhiji sums up his position as follows:—

1. I believe in Varnashrama of the Vedas which in my opinion is based on absolute equality of status, notwithstanding passages to the contrary in the Smritis and elsewhere.

2. Every word of the printed works passing muster as 'Shastras' is not, in my opinion, a revelation.

3. The interpretation of accepted texts has undergone evolution and is capable of indefinite evolution, even as the human intellect and heart are.

4. Nothing in the Shastras which is manifestly contrary to universal truths and morals can stand.

5. Nothing in the Shastras which is capable of being reasoned can stand if it is in conflict with reason.

6. Varnashrama of the Shastras is today non-existent in practice.

7. The present caste system is the very antithesis of Varnashrama. The sooner public opinion abolishes it the better.

8. In Varnashrama there was and should be no prohibition of intermarriage or interdining. Prohibition there is of change of one's hereditary occupation for purposes of gain. The existing practice is therefore doubly wrong in that it has set up cruel restrictions about interdining and intermarriage and tolerates anarchy about choice of occupation.

9. Though there is in Varnashrama no prohibition against intermarriage and interdining, there can be no compulsion. It must be left to the unfettered choice of the individual as to where he or she will marry or dine. If the law of Varnashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to restrict the marital relations to their own Varna.

10. As I have repeatedly said there is no such thing as untouchability by birth in the Shastras. I hold the present practice to be a sin and the greatest blot on Hinduism. I feel more than ever that if untouchability lives, Hinduism dies.

11. The most effective, quickest, and the most unobtrusive way to destroy caste is for reformers to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox. The change will be gradual and imperceptible. The so-called higher classes will have to descend from their pedestal before they can make any impression upon the so-called lower classes. Day-to-day experience of village work shows how difficult the task is of bridging the gulf that exists between the city-dwellers and the villagers, the higher classes and the lower classes. The two are not synonymous terms. For the class distinction exists both in the cities and the villages.

PROCTOR ACQUITTED

Misappropriation Charge Fails

Mr. R. Mahadeva, Proctor, Colombo, who stood charged before Mr. Justice Maartensz and an English-speaking jury, with criminal breach of trust in respect of Rs. 8,190 entrusted to him as proctor for the British Ceylon Corporation, and with misappropriation, was found not guilty and acquitted on Monday.

The State Council

(By Scrutator)

"But they're to'able steady in one thing They al'ays git round to their meals."

The measure of the Urban District Council is *mutatis mutandis* the measure of the State Council. If the Town Council is marred by incompetence, incontinence and clique animosities, the supreme legislature displays the self-same weaknesses and limitations. But all the same the heroes of both the bodies, "always git round to their meals." The Urban Councillors blunder and burk their blunders in time to get straight with their voters. The State Councillors are now at this game for the general elections are close at hand. The business of the Council last week lent itself admirably to this game. The proposed recruitment of two civil servants from England threw the Council into two camps, the very pillars, the Ministers, voting against the motion. The most emphatic feature of the division is the herding together of all the minority members for the motion. This is typical of the line of cleavage that has characterized the Council from beginning to end. The majority members have invariably concerted regardless of minorities and the minorities have as naturally intensified their fears, and this feature of differences on communal basis is bound to go on until the constitution is amended or better understanding dawns between the two groups. The speakers in both camps simply prepared the way for their return to their seats. The merit of the proposal was not independently examined. The chief Secretary in moving it was tactless when he talked of the traditions of the service. It is more or less a fact that the people in the country do rely, rightly or wrongly, more on the sense of fairness of an English Civil Servant than of a Ceylonese. Though nothing can be said against Ceylonese Civil Servants, there is the unexpressed fear of the villager that one of themselves placed in power may not be altogether free from bias. This fear is due chiefly to long suppression by foreign rule. And it is also partly due to the exaggerated notion of authority a Ceylonese Civil Servant brings sometimes to bear upon his work. Whatever the conflicting views may be, the fact remains that for a long time to come, at the least till the Singalese leaders show a better appreciation of minority positions, the various races of the country will not jointly pull for any set purpose. Personally I feel that the Jaffna members should have refrained from voting on the motion. Such a course of action would have been more diplomatic. Neither the Singalese members nor the others take a complete view of the whole. Each group, and each member, pulls for personal ends under the cover of public service.

That Polonnaruwa Incident

The Catholic miscreants who visited the buried glory spot may have played their monkey pranks on the trees close-by but not on the image of the Great Enlightened. The Rev. Father who went with his "scholars" should have known better. But it is expecting the impossible. The Catholics are as a class the most bigoted. Their attitude towards other religions is one of studied insult. There is never a variation in it. Only occasionally it openly erupts out. In the face of this unconcealed Catholic attitude towards other religions and their sacred relics, the Buddhists and the Hindus send yet hundreds of their children to Roman Catholic Schools. This unfortunate incident has had a "silver lining." It has given the chance to Singalese members in the State Council to endear themselves to the voters. They have organised meetings in the country and howled their concern. And they have capped it all with a motion in the Council for steps to protect holy places and relics. This is all as it should perhaps be. But

THE NEXT EUROPEAN WAR

Mr. S. C. Bose's Forecast

In the course of a communication to the *United Press* on the international situation arising out of the Italo-Abyssinian War, Mr. S. C. Bose opines:—

"About a European war in the not distant future, there is not the slightest doubt. I agree with the forecast made last year by the well-known American writer, Knickerbocker, in his book, 'The Coming War In Europe' to the effect that a European conflagration is likely to break out within 5 to 10 years. Indeed the effect of the Italo-Abyssinian War will be to hasten the bigger conflict in Europe, rather than postpone it. As the Turko-Italian (Tripoli) War of 1911 and the Turko-Balkan War of 1912-13 heralded the Great War of 1914—so does the present campaign in Central Africa give a forecast of what is likely to happen soon in Europe.

He also adds:—
"Careful observers are inclined to hold that if the economic and financial

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sanctions adopted by the League fail to restrain Italy and if she continues her victorious march, it is not unlikely that a war may break out in the Mediterranean."

Concluding he says:—
"I would like to draw public attention to two dangerous implications in this speech of Lord Zetland—namely, the possibility of Indian troops being sent abroad to fight and manner in which India's sympathy for Abyssinia is being exploited by British politicians."

HOW TO WORK CIVIC BODIES

Babu Rajendra Prasad On Councillors' Responsibility

"Local Self-Government offers the best field for serving the people directly"—observed Babu Rajendra Prasad, President of the Indian National Congress, replying to an address presented to him by the Ongole Municipality last week.

He further said that the people who worked these civic bodies must also develop a high sense of responsibility. The voters must be trained to exercise their franchise intelligently and with discrimination. These civic positions should not be looked upon simply as places of status and influence for leading men. They should learn to treat these positions as opportunities for service. So long as the former attitude of mind dominated progress was bound to be stunted. It was possible to do something substantial for the people even within the limited opportunities offered by these bodies by the way in which those that were in charge of them worked.

the Buddhist and the Hindu leaders in the country ought to know that the best way of safeguarding religion and places sacred to religion is to see that their children are not sent to schools where a foreign faith is aggressively taught.

"The minds that heed no auguries Take their ease on the blind verge of fate See nothing and hear nothing."

VADDUKODDAI UNION OF MALAYA

Annual General Meeting

The ninth annual general meeting of the Vaddukodda Union of Malaya was held on the 10 inst. at the S. C. T. A. Hall at 5 p. m. with Mr. K. A. Naganathan in the chair. The President addressed on the various needs of village in particular and Jaffna as a whole such as opening Northern Ports for traffic with India, fresh water tank by bunding part of the lagoon, extending the Coast Road from Punnalai to Araly port etc.

The following were elected office-bearers for the year 1935 to 1936: President: Mr. R. A. Naganathan re-elected.

Vice-President: Mr. S. K. Thambiiah. Committee members: Messrs. K. A. Chellathurai, K. Sanmugam, S. Subramaniam, M. Ponnampalam, S. Kannappillai, D. V. Kandiah and C. S. Arunasalam.

Hon. Secretary: Mr. S. Muthiah. Hon. Treasurer: Mr. M. Kathiravelpillai.

Hon. Auditors: Messrs. M. Velupillai and N. Murugasu.

The meeting was followed by a dinner in honour of Mr. D. V. Kandiah who recently retired after a long and meritorious service of nearly 30 years under Government. The function was held at the Station Hotel and was attended by representatives of the Union from the various parts of Malaya. Mr. R. A. Naganathan, the President of the Union, presided. After the loyal toasts the chairman in the course of a long speech extolling the virtues of Mr. Kandiah paid a glowing tribute to his services to the community and his popularity with both young and old of all communities. Concluding he hoped that Mr. Kandiah will long be spared to be of service to his countrymen and to the community in general. Speeches were also made by Messrs. S. K. Thambiiah, K. Sanmugam, N. Subramaniam, S. Subramaniam, Dr. S. Sanmugam and others.

Mr. D. V. Kandiah who was visibly moved expressed his thanks for the honour done to him and hoped that the Union will prosper and members will be united to achieve greater success in their undertakings in the future. (Cor.)

TOWN TEACHERS' ASSOCIATION

Lecture 'On Dr. Jung And Eastern Psychology'

Dr. G. H. Mees, M. A., L. L. D., a distinguished savant, will deliver a public lecture on "Dr. Jung and Eastern Psychology" at the Jaffna Central College Hall on Monday, December 2nd at 5-30 p.m.

THE LATE DR. K. V. VEERASINGHAM

By Muhandiram V. Ponnampalam

IT is not my purpose here to eulogise a departed friend and neighbour, but the great admiration and regard I have for him prompt me to write a few words of appreciation in his memory.

Born of a respectable family at Urumparay in the year 1893, young Veerasingham showed very promising signs of a bright future. He received his early education at the local Hindu School and went to Malaya at the invitation of his brothers, who were in Government service there. He continued his studies in Malaya till he became eligible to join the Singapore Medical College, where he had a brilliant career and got his L. M. S. Diploma and joined the Straits Settlement Medical Service. He served in Singapore for some time and was transferred to Penang, where he commanded wide popularity among all classes of people who came in contact with him. He was always kind, amiable and gentle in his ways and manners. He won the respect and confidence of the European, Chinese, Malay, Indian and Ceylonese communities resident in Penang. By dint of perseverance and devo-

NEWS IN BRIEF

New Parliament Meets.—The new British Parliament met for the first time on Tuesday. In the House of Commons Capt. E. A. Fitzroy was re-elected Speaker.

Dr. Ambedkar to embrace Islam.—According to a Lahore Muslim Vernacular paper, Dr. Ambedkar has promised that he and his followers would shortly embrace Islam.

Police Constable Matriculates.—According to an official statement made in the Punjab Council, 1930 police constables of the Punjab Police force have passed the Matriculation examination.

"Ananda Bodhi" Sapling.—The Sapling from the Ananda Bodhi tree of Sravasti, India, which was brought to Ceylon on the 19th inst., was taken to Sangaya Estate, Matigama on Sunday morning. It was placed on a special mound in front of which had been transformed a Gaur dakuti.

Sinhalese Scientific Terms.—A glossary of Sinhalese equivalents for terms used in English text books on Mathematics, Science, Psychology, Geography, Art, etc. is in course of preparation by a Committee which was appointed in August 1932. The compilation will be published in the near future.

To Control Sale of Milk.—An Ordinance to consolidate and amend the law relating to the production and sale of milk in Ceylon is one of the measures being considered by the Executive Committee of Health. The Committee at a recent meeting agreed that the measure was one which should be taken up without delay by the next Executive Committee.

Proposed Rural Survey.—An inquiry into the incidence of poverty in the Island is to be conducted next year. The information is required for the scheme which is being framed for the uplift of the rural classes. The scheme envisages State assistance, by means of land or money or both, to those sections of the rural population who have no resources whatever of their own.

First Plane to Ratmalana Flies over Jaffna.—The first aeroplane to land at Colombo's new aerodrome at Ratmalana was a Gipsy 3 high winged Pussmoth of the Madras Flying Club, which landed at Colombo yesterday at 9 40 a.m. The plane was sighted towards the east in Jaffna at about 6 30 p.m. The plane crossed the Palk's Strait and flew over Jaffna, and landed at Ratmalana, having covered a total of 435 miles in 4 hours 5 mins. The plane took off for India at 11 20 a.m.

Matrimonial

SELVADURAI—SARASWATHY

The marriage took place on Friday the 22nd inst. at 9 a. m. at the bride's residence, Hospital Quarters, Krah of Mr. T. Selvadurai, Hospital Assistant, Kampar with Miss Saraswathi daughter of Mr. and Mrs. A. Rajah. A largely attended reception was held at 4 p. m. at the bride's residence. (Cor.)

tion to duty, he rose up to the highest rung of the ladder in service, superseding most of his seniors. He was once seconded for service by the P. C. M. O. to do certain special work at Brunei and was highly complimented by the Government. The Leper Asylum at Pulau Jerejak was the scene of his last post of duty, when the cruel hand of death stole away the life of one whose beneficence will be missed by his friends and relatives alike.

The sad news of the sudden and unexpected death of this devoted son of Urumparay in the prime of his life has caused profound grief all over the village and in fact the inhabitants of the whole village, old and young, are mourning his loss. He was considered to be an ornament to the village. He had intended to do service to his mother-land on his retirement. It is our own Karma that has deprived us all of his benign presence and his service during his retired life for the relief of the distressed among us.

At the lotus feet of the Lord may he ever abide.

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(Q. 172, 13-10 to 12-1-36.)

CAN HINDUISM SAVE ITSELF?

(Continued From Page 1)

It cannot lead us very far. Life wants positive growth, complete emancipation. Here religion alone can give a lead, the poetic heights of inspired Vedanta, the full play of the human heart. But it should be a true religion, working efficiently on both the sides, social and individual. "Myself and my Creator" is an attractive philosophy. But it should not go to the extent of neglecting the social duties which connote complete social emancipation.

Seek for Reorganisation

If Hinduism has to save itself it has to reorganise itself; its old institutions must be adapted to new wants. The priest is in retreat as even the political tyrant. The immoralised ignorant and the ill-fed poor are refusing to be utilised any longer for the happiness of the oppressing few. They are demanding education and necessities of life. They want to be good, at the same time they want to be happy. Slavery and virtue can never go together. The whole Hindu society must be reshuffled. Let the leaders of Hindu society reorganise it in such a way that every one of its members might be able to utilise those teachings for his own good and for the good of those with whom he comes into contact.

It is the pessimistic attitude of the too-practical minded people that sees greatness only in the past, despair in the present and chaos in the future. While the real fact is that the past which could provide schemes for individual emancipation has yielded a present where signs can be seen of the beginnings of complete social emancipation. Life is the truest of truths; and it will toss any scheme away, any organisation, or any institution into oblivion if it seeks to prevent its growth. It does not accept pretensions or favours. It exists not for the sake of scriptures but scriptures exist for its sake. Hinduism must re-organise itself; it has to prepare a fresh code of morals in accordance to the times and true to the democratic spirit of the day. In fact that is the task now before our Tagores, Arabindos, Radhakrishnas and Malaviyas. That is the only way of saving Hinduism or it will perish into the enclosing political power.

(The Indian Social Reformer)

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