

SUBSCRIPTION RATES		
PAYABLE IN ADVANCE.		
Town Delivery	Inland Inds etc.	Foreign P.M.S.
R. C. R. O. R. C.		
6-00	9-00	9-00
Yearly		
9-00	12-00	13-00
Tamil		

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

VOL. XLVII No. 71.

(Registered as a Newspaper.)

JAFFNA, THURSDAY, DECEMBER 26, 1935.

Estd. Sept. 11, 1889

Phone 56. PRICE 5 CTS.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

THE COUNTRY'S PEASANTRY—V A SCHEME OF RURAL REVIVAL THE NEED FOR A PEASANT PARTY

By R. C. Proctor, (Jaffna)
(Special to the "Hindu Organ")

THE peasantry have resisted all attempts made in the past to turn them away from their hereditary vocations and to convert them to wage-earning individuals. They ask to be given the facilities to remain the independent cultivators they were on the basis of "hereditary landlords" i.e. on the conditions of fixity of tenure, fair rent and freedom to devise according to their own laws and custom. They ask for nothing more and will accept nothing less.

The recent fever epidemic, despite its ravages, has done one good, viz: it has exposed the hollowness of our boast that, as a country, we are prosperous. The revenue contributed by a prosperous minority can never be an index of prosperity of a country, while a two-thirds of its population is in abject poverty. Nor can the political status of a country be deemed to be on a sound footing when the cleavage between the urban and the rural populations is so wide, the contrast of financial condition so portentous and, social conceptions so different in fundamentals. When the basic industry of the people is not on a sound footing, national well-being should become adversely affected. All wealth is produced by man and when so large a majority of people, instead of being wealth producers, remain dependent on eleemosynary gifts of the State and of the rich for existence, the prospect cannot but be dismal. It should be the endeavour of all who love our beautiful Island to set the peasantry on their feet. The latter are clearly sensitive of their responsibilities proud of their past achievements, and anxious to take their place as food producers in a scheme of reform.

I suggest the following measures for rural revival:—

1. That the progressive improvement of the condition of the peasantry be declared a national policy, and that no reversal of it be permitted at least for the next 16 years.
2. That His Excellency the Governor be pleased to reserve at least 5 nominated seats in the State Council for representation of peasant interest and that these seats be filled by gentlemen qualified by reason of their long association with, and common interests in, the peasant industry, high reputation, learning and intimate acquaintance with rural conditions.
3. That the members so appointed by His Excellency to the peasant seats shall form the nucleus of a party—to be known as the peasant party—and that the programme of the party shall be (1) the initiation of a rigorous policy of rural development (2) the establishment of Research Bureaus in the rural centres having for their object, among others, the assembling of facts and data connected with life and labour of the

peasantry in the past, information with respect to their traditional usages, beliefs and customs relative to pharmaceutical values of herbs and plants, food values of indigenous products, soil testing, their defences against poisonous reptiles, insects and flies as also against wild animals, their conception of economic minimum, social enjoyments, social safeguards, village sanitation &c. and testing the facts and data so assembled in the light of modern science with a view to found rural progress on rational or scientific basis. (3) Educational reform and the establishment of Training schools in rural centres for training teachers for employment in the rural district, and the establishment of a University at an early date.

4. The restoration of village tanks, water-courses and antiquities at State expense and reservations of jungle land for catchment areas.

5. Co-ordinated measures of colonization of abandoned villages and restoration of economic balance in villages where population is sparse and servant classes are needed.

6. Pronouncement of a more liberal policy with regard to disposal of Crown land. Peasant tenures must ensure permanency of possession.

7. The extension of local self-governing institutions to the rural areas, and the handing over of Crown land in the villages to be administered by the local governing bodies.

8. Progressive measures of housing in the rural areas.

9. The initiation of an effective policy of opening of inter-village roads and communications and sinking of wells in villages for water supply.

10. The preservation of the Headman System as essential basis of any scheme for administration of rural districts.

11. The progressive independence on overseas goods.

12. The promotion of cottage industries and small-scale production of goods as opposed to Factory System of production requiring concentration of large forces of labour.

13. The popularisation of co-partnership principles for rewarding labour engaged in trades and industries and legalising the existing custom there-arent in the division of products of labour in the agricultural, fishing and mining industries.

14. The organisation and promotion of societies in the villages with the object of providing the necessary stimulus to the people to concert measures to safeguard their interests, to set up defences against exploitation of the weak by the strong, to advance ideals of purity and ahimsa among the people to develop a strong corporate life, to create a healthy public opinion to inculcate habits of self-dependence and self-respect, to promote local patriotism among the village people,

Pro-Tavern Party Routed

LOCAL OPTION POLL AT VADDUKODDAI

Tree Tax Party's Vigilance

The pro-tavern party, which had met with some success elsewhere in Jaffna this year, encountered a reverse at the local option poll held on the 21st inst. for the reopening of the toddy tavern at Vaddukoddai. Out of a total of 2433 eligible voters only 111 did actually vote and of this number, 104 voted in favour of reopening.

The success of the oppsing party, which was strongly in favour of the early introduction of the tree tax system, was largely due to the efforts of a few leaders of the place, who banded themselves into a vigilance committee to watch and detect fraud, impersonation, and plural voting at the poll. It is generally believed, and the experience of the anti-tavern party of Vaddukoddai has proved it beyond doubt, that the success which had so far attended the pro-tavern party must have been entirely due to its corrupt practices.

Voters From Outside?

At Vaddukoddai, for example, not a single individual belonging to a respectable class of society did even care to attend the poll. From morning till evening, throughout the day, car-loads of men belonging to the depressed classes were shuttled between the two booths fixed for polling. Most of these men were found to be ineligible to vote and it is suspected that they were transported from places outside the area by interested parties. But for the vigilance of the tree tax party and the strict enforcement of the rules by the presiding officers and their efficient staffs at both the polling booths, there was every chance that these imported men would have managed to vote over and over again till the required percentage was obtained.

Those who are opposed to the opening of taverns in other areas may with advantage adopt the method followed by the public of Vaddukoddai. Besides affording an opportunity to Government to gauge public opinion correctly, it entails little or no expense. It may be easy to get up a petition signed by any number of people but it will not be so easy, especially in Jaffna, to get eligible voters to vote for a thing which they are decidedly against.

(Cor.)

to improve rural amenities and to engage in such other activities for securing the welfare of the rural population, the societies being co-ordinated on the group-federal lines.

15. Electoral reform.

16. The abrogation of the recent Land Development Ordinance and cessation of all activities on big scale agricultural enterprises till village problems have all been satisfactorily solved.

17. The decentralisation of the Land Settlement Department.

18. The abolition of the Land Commissioner's establishment, leaving it to the local Government Agents to manage their own districts.

A Short Story.

FROM A PRINCE TO A MILLIONAIRE

BY JANAKI

CHUTTAN was discontented. It is true he had good dress and food. It is true that he was envied by others because he was supposed to be happy. If a good salary and luxurious mode of life were happiness, Chuttan was happy indeed. He was in the service of a Ruling Prince; he was supposed to enjoy the trust and confidence of his Master—but somehow things had not been so smooth ever since Chuttan sailed for London with his royal boss. Did he suspect that he had fallen in the estimation of the Prince? There was some lurking suspicion surely, for Chuttan was not so often called by the Prince. And he had detected others whispering about him.

Not that he liked to be ever with his Master—not Chuttan. Happiness and personal attendance on the Prince were in two different hemispheres. All the same, to be fully in his confidence, to be feared and respected and flattered and fawned upon by the rest of the retinue, and then to find oneself outside the charmed circle: well, the experience was not tending to make Chuttan cheerful. Often Chuttan was seen sitting on his deck chair in a corner, gazing listlessly on the waves; he was the last to leave the deck—often he actually found the lascars at work cleaning the deck in the morning hours before he sought his cabin.

II

Chuttan from his corner on the deck started—was it a human sound of distress? He rushed to the place on the other side. Yes, in the grip of a strong man a lady was struggling. His hand lay across her mouth to stop her voice: he was trying to throw her overboard.

To jump at the man and knock him down with one blow of his strong hand was a moment's work for Chuttan. In fact Chuttan had come under the notice of the Indian Prince because of the extraordinary strength he had displayed at a wrestling match.

"If you rise, I will knock you down again—" threatened Chuttan, at the same time raising his shirt sleeves and discovering to view a pair of muscles that struck terror in the white man: he lay himself quietly down.

"Will you please take me to my cabin—brave brother" the lady said to Chuttan.

She, a white woman, had called him "brother". It pleased Chuttan. He knew several European friends of the Prince who drank and made merry at his expense, but behind his back, snapped their fingers at the ways of these "black princes". Here was an exception.

As he was going, Chuttan gave a parting kick to the brute who lay sprawling on the floor.

"Ask the lady's pardon, else it might go hard with you".

"Do not think of him—he is a worm," the lady simply said as she passed by, without casting a glance at the lump of flesh that lay at her feet.

III

"I shall surely remember your address in London and make it a point

to call", Chuttan was saying as Mrs. Merryweather and he parted at the Paris railway station. "As you have trusted me, so I have trusted you: let us be friends."

Chuttan spoke with as much respect to her as he spoke to his royal boss. "I see in the incident that brought us together the hand of my Goddess Kali, for I needed help and you came to me."

"Put it that way if it pleases you," the lady said, "but if you had not come at the moment, I might have been flung overboard and—" she visibly shuddered.

* * *

Paris the gay and bright city! The Prince's guests were making themselves merry. Each black man went about with two white girls, one on each side. They drank wine like water and laughed and enjoyed.

"I do not know how many francs make one rupee—" one of the Princely retinue said "but I know how many francs make one Paris girl."

Champagne was doing its work.

Chuttan stood out of the madness. "I am not a sage", he explained, "but all this does not appeal to me."

"I know what appeals to you, you dog—" His Highness was addressing him, "You are here to spy on me and report to your cousin, who is in the Political Department of the Government of India."

So, that was it—his cousin's stay with him for a month had started this suspicion. Chuttan now saw everything.

"I am sorry your Highness should think that way—" he boldly said, but I am innocent."

IV

In London! The conversation between His Highness and Chuttan was now the talk of the party. Chuttan had fallen, fallen. He kept to his room and went out alone. He never mixed with others.

"The gentleman in No. 8? He left the room, sir, and has independently engaged room No. 10. He said that he had ceased to be in the employ of the Maharaja. He has paid his week's advance, and we do not worry about him."

The hotel manager was replying to the Prince's secretary who was enquiring about Chuttan. His Highness had sent for him. Chuttan was not to be seen.

It was a fact that when the salary for last month was offered to Chuttan, he flung it on the face of the secretary. "Take it back. I do not draw salary for being suspected. I do not own His Highness as my master."

And in right Indian dress, Chuttan issued out of the room and did not wish His Highness whom he met at the lift. But he did not show any ostentatious impertinence. To Chuttan there existed no one like "His Highness".

His Highness talked to him. Chuttan drew himself up with pride: "I do not know you sir," he replied. "I knew His Highness who was

(Continued on Page 6.)

Manager's Notice.

Subscribers are kindly requested to pay up arrears of subscription before Thai Pongal (14th January 1936). The receipt for payment will be sent along with a neatly got up Calendar for 1936.

MANAGER,
"Hindu Organ"

17-12-35.

Change of Name

I, Miss Chellamma Ramanathar of Vannarpoanai, Ceylon, do hereby give notice, to all whom it may concern, that I shall henceforth be called, known and sign as Senthyl Chelvam Ramanathan.

Chellamma Ramanathar
23rd December 1935
(Mis. 231. 23 to 30-12-35)



Hindu Organ.

THURSDAY, DECEMBER 26, 1935.

VACUOUS LEADERSHIP

THE CANDIDATES WHO ARE SEEKING re-election to the four Northern constituencies have not so far deemed it prudent to render the people an account of their stewardship in Council. There is reason for discretion on their part. Entering Council eighteen months ago the Northern members could not have achieved more than their meagre record reveals. Each of them could boast of a tremendous trifle here or a bit of personal service there calculated to gladden his supporters and yield fruit at the ensuing General Election. But none of them has attempted a solution of the many problems facing the people. It would seem that our members living in an atmosphere of distrust and suspicion had perforce to take up a defensive attitude. One of the defenders of Tamil interests in the last Council, the Member for Kayts, gave it as his opinion recently that the Sinhalese as a body were opposed to proposals likely to benefit this province. One would like to know what these proposals were and whether they fell through only as the result of opposition on the part of Sinhalese members. Perhaps, the member for Kayts had in mind the debacle over the causeways. Why does he forget the fact that the question was entirely mishandled by the Northern Members themselves? They were not united among themselves with the result that the question had to be shelved. If the Member for Kayts had been less insistent with regard to the claims of his own constituency provision would have been made by now for the construction of at least one of the causeways in Jaffna. It is easy to account for the lapse into parish-pump politics. A policy in which fear of aggression by other communities is a dominant element cannot hold together the advocates of that policy for any length of time.

They cannot but play for safety and degenerate into opportunists. We are reminded on every possible occasion that the Sinhalese are communal-minded. They are; but have they who deplore this attitude on the part of the major community ceased to be parochial? Have the members from the North taken the trouble to discuss and decide upon a policy calculated to thwart the forces of opposition to their interests? Often divided among themselves and at cross-purposes, they could not make their influence in Council felt. Unity of action among the members, at least, on fundamental questions affecting Tamil interests is urgently called for. Only thus would it be possible to compel our members to lift their eyes above parochial pre-occupations and concentrate more largely upon the interests of the community as a whole. In the absence of such a policy and team-spirit, our politicians will continue to take advantage of the ignorance and helplessness of the people for the pursuit of their fancies and ideas and even their own personal aggrandisements. We trust the Jaffna Association whose lead in the affairs of the country is being increasingly felt and appreciated will rise above the influence of mischievous politicians and lay down the line of action for our members in the next Council.

The wet months of the last quarter of the year are invariably followed by an outbreak of malaria and other sickness. Stagnant rain-water, polluted drinking water and the insanitary condition of residential compounds have been held to be favourable conditions for the breeding of mosquitos and other disease germs. The Health Department is taking steps to warn the people of the possibility of an outbreak of malaria with the beginning of the New Year. Sanitary Inspectors are seen going round pointing out to the people the necessity to keep their dwelling compounds clean of weeds and shrubs. This is commendable. But we feel that the efforts of the Sanitary Inspectors will meet with greater success if ward members also go round and advise the rate-payers on the need for cleanliness. Here is an opportunity for educated young men to join hands and undertake a "weeding campaign" in their neighbourhood. Will our young men who have laid aside for the holidays the cares of the classroom prove their capacity to serve their neighbours?

The Northern Assizes

A criminal session of the Supreme Court for the Jaffna, Mannar and Mullaitivu Districts is to be held at the District Court House, Jaffna, on February 3.

A notification to this effect is published in last night's "Gazette."

Support for Pooneryn Causeway

At a meeting of the Mallakam Village Committee, it was unanimously resolved that the construction of the Pooneryn Causeway should be done by Government next year.

HINDU IDEALS OF EDUCATION

By Dr. Rabindranath Tagore

IT is the same all over the world. Here, man has hidden his true welfare behind the veil of antiquated custom; there, in his attempts to grow bigger by acquisition and accumulation, he has allowed his self to eclipse that which is greater than self; everywhere, whether it be by inert slothfulness or by unmeaning activity, he has been lost to the sense of his greatest good.

Heart of Hinduism

From its very birth, (and every time it has gained fresh life by shaking off the bonds of orthodoxy,) Hinduism has been characterised by its efforts to rescue itself from the depths of such forgetfulness, to rouse the faculties of man to their greatest power by making men realise themselves in their relation to the Infinite. The unshackled Hindu mind has always proclaimed this freedom of joy as the true object of man's religious striving. And whenever any particular scripture, temple, philosophy or ritual has usurped the place of such grand freedom, it has done so contrary to the spirit of truth and necessarily therefore of true Hinduism.

The Aspiration

This much already becomes evident, that religious teaching of this character cannot consist merely in prescribing formulas to be learnt by heart, or rites to be repeated. At the same time, the difficulties due to the absence of that kind of definiteness which from outward forms, must not be shirked. We must not allow ourselves to be moved by regretful longing for those facilities of sectarian religion, be it Hindu or any other, which make the problem easier. What is the good of trying to make religion easy? Dust is easy to get, not gold. Just as health is a condition of man's whole body, so is religion of his whole nature. Health cannot be given in the same way as money is put into one's palm. But it may be induced by bring about suitable conditions. Religious teaching, likewise, cannot be left to a school committee to be put on their syllabus along with arithmetic and Euclid. No school inspector will be able to measure its progress. No examiner's blue pencil can assign it proper marks. An appropriate environment must be created in which religion may have its natural growth.

The Way

Men, who have attained realisation, have themselves told us that the way is not through the intellect, nor vastness of erudition. That is to say, religion is not a thing to be taught and learnt, in the ordinary meaning of those terms. But no great man, up to now, has been able to tell us exactly how he arrived at his enlightenment. Seers have simply exclaimed: I have known Him; those who know Him attain immortality. How He comes to be known is a truth of such intimate mystery, that it is not even patent to the knower. Had any seer been able to disclose the mystery, the problem of religious education would have ceased to exist.

Sadhanas

It is true, there have been cases of enlightened men who have advised a definite religious procedure for their disciples. One set of these has said: "Purify your mind; avoid sin; make your inner self worthy of receiving the enlightenment, which shall come from within." Others have counselled the recourse to outward observances. Some of the latter prescribe the performance of rites; some enjoin the repetition of formulas, or meditation on symbolic images. But history has shown us how, whenever the religious effort is thus directed outwards, the door is thrown open to error; the illusion runs riot; the disciple, fascinated by the

alluring comfort of lazy credulity, loses his way. Thereupon ensues self-delusion and the deluding of others. Nevertheless, there can be no question that many of those who give such advice have gained truth themselves. It would be wrong to charge them with a deliberate desire to mislead. At the same time, the fact that they have gained realisation for themselves does not preclude their being honestly mistaken. It is one thing to have arrived at enlightenment, and quite another to have a correct analytical idea of the path by which it was reached.

While many wise men recognise this and seek to combat the tendency to make too much of habits, there are others, born and bred therein, who cannot get rid of a certain dependence upon and affection for them. Though, as a matter of fact, the latter have become great only by inwardly transcending such habits, they do not realise that fact. On the contrary, even if they are driven to admit that such popular customs are not essential to a people's spiritual perfection, they persist in justifying them as having been initially useful in the case of their own temperament. The result of this is that lesser men, who have no inborn genius, imagine that they too have achieved greatness because of their adherence to the same customs; they wax intolerant, and cannot concede greatness to be possible where these observances are absent. For them, truth and conformity to custom become one and the same thing.

Ideal of Perfection

Attainments, which do not have their origin in external habit, but are the result of the unfolding of the inner nature of man, cannot be gained by artificial methods. They depend on favourable conditions. If religious feeling is not considered a mere sectarian accomplishment, but rather the fulfilment of humanity itself, then it must have a suitable environment for its exercise, and sufficient leisure for its growth. The surrounding light and air must be so ample that the soul may gain fresh life with every breath it draws. This amplitude is what the forest universities of ancient India offered for the spiritual education of her children. The ideal of perfection preached by the forest dwellers of ancient India runs through the heart of our classical literature and still dominates our mind.

The Asrama

The forest *Asrama* was the sacred abode, where human activity, in cadence with that reposefulness which is in universal nature, mingled in the discipline of man's pure disinterested endeavour. The spirit of the universe and the soul of man united to build up a temple for worship. This worship itself was service, unfettered by the bonds of self-seeking. It is this spiritual unity which was set forth so truly and so purely by the great thinkers and teachers of ancient India in their forest *Asramas*; and it is this same ideal which we need for our religious growth today.

The religion of the modern time which does not ascribe any particular form to the subject of its worship, nor attributes any special efficacy to particular rites, but rather believes that outward observances carry with them a certain danger to man's intellect as well as to his moral nature, —such religion cannot be expected to keep a permanent hold over the minds of men by the mere preaching of its ideals.

The atmosphere of the *Asrama* is needed if the religious spirit in the modern age is to find its inner harmony and its living power. For in the *Asrama* life, such a harmony exists. There are no artificial barriers between men and nature. Men and women and little children come

Midnight Collision At Sea

CARGO BOAT COMES TO GRIEF

Boatmen's Nasty Experience

Three boatmen who escaped from the jaws of death in mid-sea narrated how they had to put up a fight against the elements for ten hours after their boat sank, and how they made a desperate attempt to save their lives. The three men with three others who left Jaffna at 3 p.m. on the 24th inst. in a cargo boat to unload cement from the German vessel Kiemark anchored 22 miles off Jaffna met with an accident near Mathavamunai in which their boat sank with 112 barrels of cement.

It appears that the boat which came to grief and another which were returning with a heavy cargo, collided and the former sprang a leak and sank. The men in this boat mounted the mast and with the help of a plank suspended on it remained for 10 hours above water. Only 8 feet of the mast was above water. They remained in this predicament till 10 a.m. the next day. Having lost all hopes of being saved three of these men threw themselves into the sea in a desperate effort to swim for their lives. With the help of a plank, the three managed to cover four miles against a strong current, and reached the islet Palativu. A motor boat which chanced to pass the island, brought these three men to Jaffna. Nothing is known about the other three who remained on the mast swing.

The other vessel involved in the collision appears to have arrived in Jaffna safely.

Relief parties have left for the scene of the accident.

naturally to regard bird and beast, tree and creeper, as their kith and kin. The subtle allurements and endless appurtenances of worldly comforts do not constantly distract the mind. The search after God is not merely an act of meditation, but is continued throughout the daily life in acts of sacrifice and compassion. Conscience is not imprisoned by any personal consideration of expediency. Its urgency is ever towards the higher ideal of universal good as the only final sanction.

Spiritual Truth

There are truths which are of the nature of information, that can be added to our stock of knowledge from the outside. But there are other truths, of the nature of inspiration, which cannot be used to swell the number of our accomplishments. These latter are not like food, but are rather the appetite itself, that can only be strengthened by inducing harmony in our bodily functions. Religion is such a truth. It establishes the right centre for life's activities, giving them an eternal meaning; maintains the true standard of value for the objects of our striving; inspires in us the spirit of renunciation which is the spirit of humanity. It cannot be dolled out in regulated measure, nor administered through the academic machinery of education. It must come immediate from the burning flame of spiritual life in surroundings suitable for such life. The *Asrama*, the Forest University of ancient India, gave for our country the answer to the question as to how this Religion can be imparted.

It was in the *Asrama* where the harvest of religious thoughts, reaped in a great period of Indian History, was garnered in the Upanishads. These had nothing to do with any institution; they never harboured any creeds, nor built rigid walls round them of logical consistency; and there fore people brought up in the atmosphere of some sectarian religion consider the texts contained in them merely as so many seeds of religious philosophy. But there can be no doubt that these seeds came out of the fruit of a true life of religion, fully lived. Such religion contains the true spirit of liberation in its essence of spiritual truth because it is free from the bondage of sect.

(Visva Bharati)

LETTER TO THE EDITOR

JOURNALISTIC BROW-BEATING

Sir,—The Editorial that appeared in the "Daily News" of the 19th instant appears to me to be a very unique and interesting document. In spite of the valient efforts of the writer to appear dispassionate and disinterested, it is clear that it is a piece of special-pleading which cannot deceive anyone except its writer. The pity of it is that a paper of the standing of the "Daily News" should descend to the communal level beyond which its vision does not seem to penetrate. It may be a Singhalese-owned Paper but according to the high traditions of journalism its interests must not be solely confined to the Singhalese especially on the face of the fact that there are thousands and thousands of Tamils and other minority Communities who are foolish enough to subscribe to the Paper. However, the Tamils have not boycotted the Paper just as some of them have boycotted the Donoughmore Scheme.

The paper especially resents the fact that one of the Tamil representatives of the last State Council agrees with the National League that there are numerous instances in which the Tamil interests have been betrayed. It says, "It is surprising to find one of the Northern Members of the Last Council asserting that the majority in that house offered unreasonable opposition almost always to proposals for the good of Jaffna or people of Jaffna".

The Editor does not categorically deny the proposition but casts about for mitigating circumstances. None is so blind as he who will not see. What more striking example of the policy of obstructionism and bully-raggings should be cited than what may be indulged in by the Singhalese members when Mr. Mahadeva made the memorable speech condemning the nepotic policy of the Majority community. This policy is not confined to the State Council but appears to extend to even Journalism.

One wonders whether at any time the Editor has ever paid a visit to Jaffna. It is a highly malarial country—Tenradchy, Pachchilapala, Karachchi, Poonerya Vadama radchy East, Islands, everywhere are hot beds of malaria which is endemic. There is infant mortality to an alarming extent. Then why is it that there are malarial campaigns all over the Island excepting the North. The excuse given by the Daily News that the reason why no causeway is given to the Tamils is because the Tamils are not agreed which Causeway they needed. This is a falacy with a vengeance. Two Causeways were suggested and the Tamils will be satisfied if one Causeway is given and more than satisfied if both the Causeways are given. The giving is in the hands of the Sinhalese why not give the Tamils one?

Then again what about the problem of unemployment why not any steps be taken to meet this problem in Jaffna when they are devising ways and means to find solutions for unemployment in other parts of the Island? It is not true what "The Daily News" says that the depression is not felt severely here. On the other hand we feel it very severely in the North, the poorest of all countries in the whole of Ceylon.

We are not deceived by the kind of argument that the Editor of the Daily News adopts, in every budget a number of schemes for the good of the south are suggested and passed without question or cavil. Why not do the same for the people of the North? The onegreat question why the Kilinochchi Hospital has been abolished has not been answered satisfactorily. It is one Hospital to

help a big Scheme like the Karachchi Scheme. What support or help is given this Scheme? Whereas mints of money are expended on Minneriya.

The contention of the Editor that the instances discussed at the meeting of the National League were but mere incidents of Government and that the Tamils should put up with it for the good of the majority and work for Self-Government need no reputation. Self-Government for whom, for the Sinhalese?

The policy of the "Daily News" is much to be deplored. This is the sort of clap-trap that destroys all confidence between the communities and defeats all attempts at Political developments. In this connection I cannot help referring to the fable of the Lion King and his minister the Fox. The King was ill unto death and was prescribed the brains of an Ass and the minister the Fox was deputed to bring the antidote. He inveigles an Ass into the presence of the King who jumps on him too soon and the Ass runs away. But the Fox manages to bring him back again and this time he is duly killed and brained. But the King must need go for a bath leaving the Fox in charge before he sat to eat the brains but when the King returns he finds no brains and angrily questions the Minister the Fox. Said the Fox "Your Majesty if the Ass had brains would he come back a second time"? He who understands this parable will understand the political situation at present.

I am, Yours etc. "A Tamil" Jaffna, 20-12-35.

House and Property For Sale

A large commodious upstairs bungalow with garden, several rooms and well. Suitable for lodging and dispensary or any other business at Hospital Road, Koddady, Jaffna.

Apply N. KANDIAH, Commissioner of Sales, Koddady, JAFFNA. 9-12-35. (Mis 222. 9 to 31-12-35.)

D. GOPAUL CHETTY'S FAMOUS PHILOSOPHICAL WORKS

I. The Mystery of Creation Scientifically Explained— In this book, it has been proved for the first time that Saiva Siddhanta is the only true philosophy of India that finds confirmation in science and that all the others do not withstand the modern day criticism. Price Re. 1-0-0

II. Chidambara Rahasyam Revealed. The Secrets of worship at Chidambaram which were hitherto kept as secrets and not explained are here for the first time explained in a Scientific manner. Price Re. 1-0-0

III. Saivism, the Religion of the Ancient Britons That Saivism was the Religion of the Ancient Britons is for the first time satisfactorily proved here. Price Re. 0-8-0

D. Gopaul Chetty's Tamil Translations of Swedenborg's Works

I. சகலவாழ்வுக்குரிய பரிபாலனப்பொருளும் 606 பக்கங்கள் விலை ரூ 1-8-0

II. பத் பக பரவின்சகம் 504 பக்கங்கள் தகுந்த அரை விலை ரூ 0-12-0

III. பரமஇச்சாகுரனத்தகை 218 பக்கங்கள் தகுந்த அரை விலை ரூ 0-8-0

The Works of Swedenborg are Scientific Commentaries on Saiva Siddhanta Philosophy. Even Sivagnana Yogiak knew no Science and therefore his commentaries are not based on Science. The Saiva Siddhanta papers like the Siddhantam, The Hindu Sathanam, The Hindu Organ and other papers and leading Saiva Siddhanta Scholars have spoken highly of these books of Swedenborg and others mentioned above. Apply for Copies to, D. GOPAUL CHETTY Late Editor "New Reformer" Royapettah Madras

(Q. 227. 23-12-35—18-3-36)

B. P. NICHOLAS & SONS, (Bankers)

54, SECOND CROSS STREET, JAFFNA. TELEGRAM: "JAFFNABANK" TELEPHONE NO. 27 General Banking and exchange business of every description undertaken. Drafts issued directly to Colombo, India and the F. M. S.; remittances to the principal cities of the world also by special arrangements. Loans granted on the security of jewels bearing interest @ 12% p. a.; current accounts also allowed to be overdrawn on approved securities. Indian & Straits Currency bought and sold. Passages arranged FREE OF COMMISSION to all ports of the world. For further particulars apply to S. P. JOSEPH Manager Y. 188, 21-10-35—20-10-36

EUROPEANS AND THE ELECTIONS

Questionnaire to Would-be Candidates

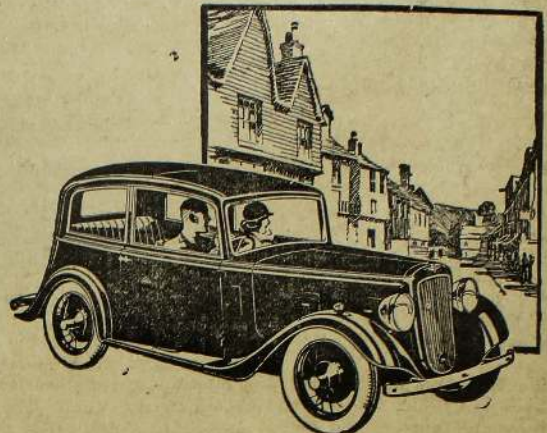
The European Association is now ready to take part in the election campaign says the Times.

A list of seven questions has been drawn up for submission to would-be candidates. Meetings have already been held in some districts, and will be held in all those in which the European community has vital interests.

Local candidates have been invited to these meetings and in some cases have asked to reply to a copy of the Association's questionnaire. Here are the seven points:—

- 1. Does the candidate support Mr. C. rea's Reform Bill?
2. Is the candidate in favour of a reduction in Tea Export Duty, and Will he support a continuation of the Tea and Rubber Restriction Schemes, if such should be the wish of the industry?
3. Will he support an increase in Tea Propaganda Cess up to 1 cent if and when the industry wishes it?
4. How does he think future taxation is to be provided to meet the cost of all the proposed expensive schemes?
5. Will he oppose any schemes to saddle the tea industry with further burdens?
6. What is his attitude towards limitation of immigration and employment of Indians (a) generally throughout the Island, (b) as far as estates are concerned?
7. Does he approve of the fixation of wages being left to the industries concerned?
8. What are his views on (a) The Ceylonisation of the Services, and (b) The necessity for Europeans being appointed to specialised posts?
9. What is his attitude towards malaria control?
10. University. What are his views on this question?
The Association will at a later date, it is understood, publish a full list of those candidates who have been chosen for support.

"Comfort ... Economy... .. Dependability?" Then You'd Better INVEST IN AN Austin



THE AUSTIN IS EXCEPTIONAL VALUE

It brings to you in generous measure the qualities which no other car can offer you today—comfort, economy, beauty, dependability and a higher resale value.

WALKER, SONS & CO., LTD. COLOMBO, KANDY, TALAWAKELLE, BANDARAWELA RATNAPURA, GALLE.

Sole Selling Agents for Jaffna Trincomalee, Mullaitivu, Puttalam, Mannar and Anuradhapura:

V. SELVADURAI & SONS, AUTHORISED AGENTS. HOSPITAL ROAD, JAFFNA. (Y. 137. 19/8/35 to 18/8/36.)

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918) BANKERS.

Authorised Capital Rs. 800,000.00 Amount of Calls made Rs. 134,367.00 SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times. CURRENT ACCOUNTS opened and interest allowed at 3% per annum on the average monthly balance when it does not fall below Rs. 500/-. FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 3, 4, 6 and 8 % respectively. DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements. INDIAN MONEY bought and sold LOANS on the security of Jewels a speciality. Interest charged at 10% per annum when paid monthly; otherwise 12% (Part payments accepted.) LOANS are also granted against approved securities, such as Landed Properties etc. (Part payments accepted.) For further particulars apply to S. SELLADPAH, Manager. Y. 203. 21-11-35—20-11-36. (T's)

N. VAITILINGAM & Co.,

HARDWARE MERCHANTS & BUILDING CONTRACTORS COLOMBO & JAFFNA

Telephone No. 30. (Jaffna.)

We stock Japan, German, Danish, Italian and English cements. We are Sole Distributors in Jaffna for Asano cement which is a superior cement and well patronised by Government and other local bodies in and out of Jaffna. As we get down these cements direct from Europe and Japan we sell them at surprisingly cheap price.

QUOTATIONS WILL BE GIVEN ON APPLICATION We Undertake Building Constructions of Steel Structures Or any other Kind or Size

We have a good stock of roofing and plain sheets in all sizes, Round iron, Barbed wire, Brassfittings, Paints, Varnishes, Oils, Asbestos roofing, Ceiling, etc.

Head Office

38, Third Cross Street Colombo. Phone No. 2210 (Colombo) Y. 56. 8-2—7-2-36. (T)

GANI BHAI STORES

(PROPRIETORS: ABDUL GANI ABDUL RAHIMAN)

Wholesale & Retail Piece-Goods Merchant TO LADIES AND GENTS:-

Fashionable Sarees, Silk & Cotton, Exquisite Workmanship and design, a fine selection of Lace and other items: Silk and Cotton Dhoties & Shawls & a Variety of Shirting and other Pieces.

We have imported a large variety of gents' and ladies' ware from India, Japan and England to suit the tastes of even the fastidious.

A visit to our Stores will convince you of the Excellent quality, and the comparatively cheap price we offer to our Customers.

Try us once & You will always want to make Your purchases at the GANI BHAI STORES

GRAND BAZAAR, JAFFNA.

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

A Short Story

(Continued from Page 1.)

good to me and who trusted me. That Prince died—to me—at Paris when he charged me with being a spy."

And Chuttan had left the place when the lift arrived: he did not want to talk more!

V

The coffee was growing cold on the table. The Prince held his morning paper in his hand and was reading a story that was heavily featured: the rescue of the wealthy American heiress on board ship by a brave Indian youth: the photo of Chuttan was in the paper, as also the story of the gruesome crime.

"And so Chuttan is now in her employ!" the Prince spoke to himself. Chuttan was the talk of the hotel; in the corridor, leading to his room, were quite a number of reporters trying to get a glimpse of him.

"Lady Merryweather has become infatuated with the Indian youth—" was one story. "She was paying him one hundred pounds a week and has settled on him an annuity of five thousand pounds from the day he rescued her."

"What is that trouble about, manager?"—it was Chuttan's voice across the counter as the manager and the secretary of the Maharaja were seen talking.

"A dishonoured cheque, sir—" said the manager to Chuttan. "His Highness gave us a cheque on Thomas Cooks, and it has been returned unpaid."

"Effects not cleared—it only means you have to wait a little," the secretary was explaining, but the manager smiled. "This is the third time within the last three months this has happened. I do not want the bally lot—they are spoiling my carpets."

"Here, I shall pay that amount—" Chuttan said to the manager; and turning to the secretary. "Go and tell His Highness that the spy has paid his hotel expenses for the week."

And he tore His Highness' dishonoured cheque into pieces and threw the pieces away.

"I have returned good for evil—" Chuttan was explaining to Mrs. Merryweather that evening. "I paid my late Master's hotel bill for the week."

"It seems you cannot do anything but good—even to your detractors," was the lady's loving remark.

(Roy's Weekly)

N. Kandiah
LICENSED
AUCTIONEER
AND
Commissioner of
Sales

KODDADY, JAFFNA.
(M. 75. 1-5 to 31-12-35) (T)

Cbe Quilon Bank Limited

(INCORPORATED IN TRAVANCORE 1919.)

JAFFNA

FIXED DEPOSITS

are now accepted by the Bank on the following terms

6 Months	3 1/2 per cent
12 "	4 1/2 " "
24 "	5 " "

Further particulars may be had on application

V. C. OOMAN, B. A.
AGENT.

(Y. 32. 25-4-35-14-4-36)

The ORIGINAL is always better than an Imitation so buy

LITTLE'S ORIENTAL BALM.

First in 1885 and first in 1935

MADE IN INDIA BY INDIANS

USE IT FOR ALL ACHES AND PAINS.

Y. 53 1-1-31-12-35.

EMPIRE OF INDIA
LIFE ASSURANCE COMPANY, LIMITED
ESTABLISHED 1897.

Head Office : Bombay.

Assets Exceed Rs. 45,000,000

INTERIM BONUS INCREASED TO:-

Rs. 18.	per Rs. 1000 Assured	Rs. 16.
on	per annum	on
Whole Life		Endowment
Assurances		Assurances

Coupled with a LOW RATE of PREMIUM is now a [HIGH RATE of BONUS]

Apply for leaflet — "Why is a POLICY in the 'EMPIRE OF INDIA' of SPECIAL INTEREST?"
REMUNERATIVE AGENCY TERMS.

F. DADABHOY,
Chief Agent.

Y. 54 1-1-31-12-35

49 Canal Row, Fort, Colombo

UMBRELLA BRAND TILES

CHEAPEST AND LARGEST TILE IN THE MARKET.

SOLE SUPPLIERS TO GOVERNMENT.

J. CHERUBIM & BROTHER,
SOLE AGENTS,
MAIN STREET, JAFFNA

H. 114 1/8/35 to 31/1/36.

TEAK! POUND MARK TILES

Large and fresh Consignment Just Arrived

SIAM TEAK FROM 2.60 UPWARDS
RANGOON TEAK FROM 2.75 "

Another Important Announcement is that we have reduced our interest on Pawn broking from 12% to 9% per annum for Rs. 100. and upwards.

The House for QUALITY, RELIABILITY and LOWEST PRICES

POUND MARK TILES

A Speciality

S. Veeragathipillai & Sons
Grand Bazaar, & Bankshall Street.

Y. 57. 1-5-35-30-4-36

FOREMOST AYURVEDIC REMEDIES

CHOLERA KILLER.—A most reliable and positive cure for this dreadful disease. Price per box Rs. 1. V. P. P. charges for 4 to 6 boxes As. 8 only extra.

CONSTIPATION CURE.—Best remedy for habitual and occasional constipation, corrects the torpid liver, stimulates healthy natural secretion of bile, cures all dyspeptic ailments, regulates the bowels and keeps the system healthy. Price per packet As. 10. V. P. P. charges for 1 to 4 packets As. 8 only extra.

CHANDRAMRITA RAS.—Cures even difficult cases of cough and bronchitis, it gives immediate relief; gives good digestion and is a good tonic. Price per box Rs. 1. V. P. P. charges for 1 to 6 boxes As. 8 only extra.

DYSENTERY CURE.—This is a very superior and effective preparation for dysentery in all its stages. It certainly cures the disorder, checks abnormal motions and thus restores permanent health. It is a panacea for dysentery and diarrhoea as well. Price Rs. 1 per box V. P. P. charges for 1 to 8 boxes As. 8 only extra.

39

Years of Study Research and Practice in AYURVEDA

P. Subbaroy

AYURVEDIC PHARMACY

Sri Venkatesa Perumal Sannathi, Tanjore, India.
(Y. 53. 1-1-31-12-35.)

Complete Catalogue on request.

Printed & published by S. ADCHALINGAM, residing at Vannarponnai West, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on THURSDAY, DECEMBER 26, 1935.