

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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Y. 24.

JAFFNA, MONDAY, MAY 26, 1924.

A GOLDEN OPPORTUNITY:
VILLAGE COMMITTEES.

Politics in our country is not what it is in free countries. It is not the fine art of lying for one's party or country nor is it the process of twisting John Bull's tail for securing rights and concessions. At best it is begging for boons on horse back. Boons may be obtained in bunches but of what avail could they be to the country unless the people themselves realise the full import of the rights obtained and strive conscientiously to co-operate with the powers that be? Politics in our country ought to be identical with Nation-building. The people are sunk in ignorance and have neither the inclination nor the capacity to take an intelligent interest in the happenings outside their hearths and homes. The political sense in them has become atrophied, and like dumb driven cattle they obey the village bully or follow the lead of the wily expert in the arts of intimidation, coaxing or cajalary. They have no vision and therefore no ideal beyond their daily bread and creature-comforts. Various factors have combined to undermine the bases on which the ancient social fabric had been built up. Even the traditional duties of citizenship have been forgotten. The individualistic theory of social life has invaded the humblest homestead and laid its cruel grip on the villager folk. The old ties of obligation social and civic have weakened. Social relationship in the village is moving from status to contract with the consequent emphasis on rights rather than on duties. The villager finds his joy in the dignity of complete isolation from his neighbours. Judged by Western standard this may be progress but Western peoples themselves are now sick of individualism. They have learned the terrible lessons it holds out to mankind. The best brains of England are now groping amidst Capitalism, Communism and Bolshevism. Witness the recent tussle between G. B. Shaw and Winston Churchill. We, however, are not without hope. The instinct for service is in us. It is only dormant and needs opportunity for exercise. The ancient *Krama Sangam* (Village Committee) has not been swept away altogether from our country or memory. We have lost much of the vigour which made those committees useful media for public work and civic training. It is now our duty to place in the forefront of our programme of constructive work the task of energising these institutions. Let us harness for this end the enthusiasm of our young men and invite them to educate the people in their rights. The Village Communities Ordinance 1889 conserved to the people resident outside Town areas the right to elect members to Village Committees to which were assigned important duties. Till now these Committees have not proved as useful as they might have been owing to the influence of the official chairmen who had all their own way. People naturally lost faith in these institutions and ceased to take any interest in their composition. The recent amendment to the Ordinance which the Hon. Mr. W. Duraiswamy moved in Council and which was accepted by the government gives the people subject to the sanction of His Excellency the Governor the right to elect their own unofficial chairmen in such areas where they decide to do so at a meeting of the villagers. This is an epoch-making change and it is our duty to take full advantage of it. Intelligent and public spirited gentlemen are available for service in all the forty villages in which Committees have been established. Now that the opportunity is given really capable men will come forward to serve their countrymen. We understand that in a certain Sinhalese village in the Western Province a procer-gentleman has offered to stand for election as chairman of the committee. This, indeed is a golden opportunity for us to educate the people in their responsibility to their village and make themselves realise their own capacity to help themselves and thus grow more self-reliant and self-confident. The village is the unit of the nation and holds whatever is left of our past culture. It therefore is the most congenial field for planting the ideals of service and co-operation. Need we plant anew? No. We have only to pull off the weeds—the accretion of years of political and cultural subjection and allow the ideals full play to motive social and civic effort.

NOTES & COMMENTS.

Mr. Navins Selvadurai, the popular Principal of the Jaffna Hindu College was invested with the order N. SELVADURAI of the M. B. E. in last RECEPTION FUND. June. The friends and admirers of Mr. Selvadurai held a public meeting and appointed a committee to collect funds to show the appreciation of the country at the honour conferred on him. Subscription lists were sent far and wide and it is a matter for regret that the public function has not been held so far. The number of Mr. Selvadurai's admirers and Old Boys in the F. M. S. and S. S. is legion. We trust the committee will close the fund at an early date and make arrangements to hold the function in June this year.

A shortage of paddy may be expected during the last quarter of the current year. The traders have in NEED FOR stock at present only 60,000 ECONOMY. bags of paddy while last year this time they had two hundred thousand bags. This shortage in stock is accounted for by the fact that the traders who were put to great loss owing to stress of weather and other circumstances last year did not want to face the risk of loss this year also. Many vessels last year had to put into ports on the Coromondal coast or jettison their cargo owing to stress of weather. The traders may not have anticipated a heavy run on their stock in as much as they found that Vavuniya and Anuradhapura were sending up large quantities of paddy into Jaffna. The efforts to increase food production in the District have not been altogether unsuccessful. If supply meets demand there will be no trouble but if the Obetty Trader is to be allowed to step in to meet the demand he will have to get his paddy brought down by steamers this year, as the South West monsoon bars the Indian ocean to native vessels and the consumer will have to pay the heavy freight and perhaps the losses sustained in the past years.

LOCAL & GENERAL

WEATHER.—It rained in squalls at Araly, Mallagam and other villages. The monsoon has apparently set in.

PERSONAL.—Mr. C. Muttukumaru, retired Chief Clerk of the Kachcheri, has come up to Jaffna from Mannar for a change. He will stay in Jaffna for a month or two.

THE TAMIL MARATHI KALAKAM.—At a meeting of the above association held on the 24th inst. A resolution of condolence on the death of the late Mr. Sapapathy was proposed by the President, Mrs. Sivapakiam Ampalavauer and passed in silence all members standing up the while There were thirty members present.

RETIREMENT.—Mr. A. Chellappapillai, Sub-Collector, Customs, Kayts is due to retire from service in September. He has reached the age-limit. He is a conscientious and hard-working officer and as such won the confidence of his superiors and affection of his subordinates.

WEDDING.—Invitations have been issued for the marriage, on the 29th inst. of Mr. T. V. Chellappah, Head Master, Mallakam English School, with Sinnammah Subramaniam of Wavunawatte in Tellipalai.

A GRUESOME ACCIDENT.—An accident of a very serious nature, which resulted in the death of Mrs. Thambipillai wife of Mr. T. Thambipillai, assistant master, Jaffna Hindu College took place on Saturday the 24th inst. about 4 p. m. in the Navanthurai Road opposite Gate Mudalar M. S. Ramalingam's bungalow. Seeing that a child of hers had strayed on to the road she rushed up and in rescuing the child from being run over by a car, she was knocked down and died on the spot. The police and the judicial medical officer were soon on the spot. The usual proceedings were taken. The child escaped with a slight abrasion on the head.

THE LATE MR. SAPAPATHY'S ANTIHISTI.—Mr. S. Saravanamattu accompanied by some of his relatives will leave for Rameswaram on Saturday the 31st instant to perform the Antihisti of his late father. The ceremony is for Monday the 2nd proximo and will take place on the banks of the Sacred Sathu.

OBITUARY.—We regret to record the death which took place at Vannarpannai last Saturday of Mrs. A. Kandiah, wife of Mr. A. Kandiah, Landing Waiter, Customs at Kankeanturai. She leaves behind her husband and two children.

—Rassammah beloved wife of Mr. Sathasivam Kandiah, Clerk of Works, Ipob, breathed her last after two days illness of Heart disease in her 21st year at the Residence of Mr. Nallathambi Thambiah (the father) F. M. S. Pensioner at Vannarpannai. The funeral took place on the Wednesday and was attended by a large number of friends and relations from different parts of Jaffna.

ANSWER TO CORRESPONDENTS.

S. K.—Delft cotton is of short staple. The cambodia variety they say suits Ceylon soil very well and the staple long. Cambodia seeds can be had at the Tinnevely farm at 15 cts a pound. Why not try both varieties?

T. E. Selvadurai, Mullaitivu.—The publication of your letter will only add to the cares of this long-suffering community. Please write to the managing bodies of the institutions concerned.

THE KANDARMADAM LITERARY ASSOCIATION.

ANNUAL CELEBRATIONS.

(From our Correspondent)

The Second Annual Day of the above Association was celebrated on a grand scale under the presidency of the Hon. Mr. W. Duraiswamy. The Kandarmadam Vernacular School was tastefully decorated with festoons and evergreens and the earnestness and enthusiasm of the members were so much in evidence all through the proceeding. Punctually at 6.30, a large number of the educated people of the town had already come and Mr. V. S. S. Kumaraswamy received them all with his characteristic geniality. On the platform, were noticed Mr. Veerasingam of the Mappayya Hindu College and Mr. V. Rajesopal of the Parameswara College. Mr. Duraiswamy was given a grand ovation and garlanded as he took his seat on the Platform.

The proceedings began with a *Tbavaram* sung with an excellent tune by one of the members and this was followed by a welcome song which was also well done. The Secretary read his report for the past year and said the Association had still to tide over some more difficult days. This was followed up by a humorous dialogue on "Unemployment" which was highly appreciated on account of its importance and interest. Then there were declamation in English and Tamil which were inspiring on account of the lofty ideas and ideals that those selections breathed. All through one had enough data to gauge the current feeling of the young men there that there should be a national revival based on the immortal traditions of the Tamil race and that the degeneracy which exists now, is directly due to the apish imitation of foreign dress customs, language and culture.

Then the prizes were distributed to the several members. Mr. Veerasingam spoke in Tamil for half an hour on the necessity of reviving the Tamil culture and civilization. Mr. Rajesopal gave a short speech on "The Utility of Yoga."

Then the President exhorted the young men there in a neat speech to be true to their national ideals and culture and congratulated them for their attempts in that direction. The function terminated with a vote of thanks at 9 p. m.

LOCAL GOVERNMENT BOARD.

Minutes of the thirty fifth meeting of the above Board held at the Colombo Kachcheri on Wednesday, May 21, 1924, at 9.30 a.m.

Present:—The Hon. Mr. R. N. Thaine (President); The Director of Public Works; The Hon. Mr. J. Strahan; Mr. A. A. Wickwar, Surveyor General; The Hon. Mr. M. T. Akbar, Acting Solicitor General; Dr. J. F. E. Bridger, Sanitary Commissioner; Mr. H. A. P. Sandrasagara, C. C.; The Hon. Mr. Loos; The Hon. Mr. A. C. G. Wijeyekoon.

1. The minutes of the thirty-fourth meeting having been circulated were confirmed.

2. Considered under section 47 (a) of the Local Government Ordinance an application for the acquisition of land from the Matara Council for widening Uyanawatta Road. Resolved to suggest to the Council that land should be acquired sufficient to provide for a 40 foot road, especially in view of the fact that the houses built along the proposed road will have to conform to the building regulations.

3. Considered under section 47 (a) an application from the Jaffna Council for the acquisition of land for widening Kampantharal Lane. Resolved to enquire the present and proposed width of the lane.

4. Considered papers regarding Chilaw Electric Lighting and Water Supply.

5. Considered question of Matala Electric Lighting.

6. Considered and approved by-laws made by the Matala Council.

(a) prohibiting the use of certain roads by motor buses and lorries and restricting the speed of Motor buses;

(b) regarding the division of the town into residential and commercial areas.

7. Considered and approved draft Estimates of the Local Government Board for 1924—1925.

8. Tabled Circulation paper No. 13 regarding the recent Audit inspection of the Matala Council.

9. Read (a) Colonial Auditor's letter No. 1517 of April 23, 1924, regarding the recent audit inspection of the Ratnapura Council; and (b) C. S. letter No. 23 of April 23, 1924, setting out the position of Urban District Councils regarding resthouses and resthouse premises vested in them.

10. Considered the Report of the Financial Relations Commission. It was resolved to ascertain the views of the Urban District Councils regarding the proposals.

11. Considered under section 47 (a) of the Local Government Ordinance the new salaries scheme proposed for certain officers of the Matara Council, and also the question of a monthly allowance paid to the Sanitary Inspector for passing cattle for slaughter. Resolved to approve the proposed scheme, but with effect from July 1, 1924, and to give sanction for the monthly allowance for passing cattle up to June 30, 1924, only, on the footing that the new salary approved from 1st July will be taken to include this allowance.

12. Considered a reference from Government regarding the policy to be pursued in distributing the payment for Town Surveys. Resolved to recommend (a) that on application being made for a survey, the Surveyor General should be requested to specify the nature of the survey required, having regard to its object, and to estimate the cost; (b) that the division of the cost between the Central and Local Governments should be considered on the merits of each case.

13. Considered the assignment of certain remuneration to the Secretary of the Chilaw Council. Resolved to approve the salary of Rs. 235 00 per mensem from 1st June, 1924, plus a monthly allowance of Rs. 10 00 for so long as he does work in connection with the recovery of Police tax.

14. Considered papers regarding Ratnapura Water Supply. Resolved to obtain further information before making any definite recommendation to Government for a grant.

CORRESPONDENCE.

THE CALL TO SERVICE.

Sir,
Mournful cries of deep sorrow are heard ringing in the air. The atmosphere saturated with grief. Lamentations are heard all over. One calamity has followed the other in quick succession. Two of our acknowledged leaders have left us and gone to find their place among the immortals. What is wrong with the sons of Lanka? They are deeply stung with grief.

Awake! Sons of Lanka, Awake!! Here is now your opportunity. This is a psychological moment in the history of your existence. Stir yourself from your slumbers and contribute your quota for furthering the welfare of your motherland. The call of the mother is heard. Two of her best and tried sons have left her. She is in affliction. She solicits your help. Step in the arena of public life and take this grand opportunity and show your loyalty both to your motherland and your departed leaders. Nay serve the mother and fulfil your Duty towards your departed leaders. Will you rise equal to the occasion or not? The stern call of Duty, which your country expects, and your departed leaders expected, is heard blasting her wings in the air. You are fanned by her breath. You cannot, as true sons of Lanka, shirk your share of responsibility. Rise equal to the occasion. Invoke the same spirit that actuated your leaders to live and die for the good of their country and of humanity. Show your genuine desire to serve your country and to carry out the mandate, entrusted to you by your departed leaders. Herein lies the Duty to which you should all subscribe ungrudgingly. The fulfilment of this highest form of Duty shall be the greatest service done to one's motherland and the highest honour paid to the departed.

Sir P. Arunachalam and Mr. A. Sapapathy J. P. are both gone. But this fact remains supreme, that they were great personalities in the public life of Ceylon. They rose to this eminent position by dint of personal efforts and hard work. Whoever they put in their effort they were invariably successful. The secret of their success lay to a remarkable degree, in their unimpeachable character, their ordered living, their sincerity of purpose, their cultural education and above all their religious conviction, which gave them the necessary strength to arouse their efforts with success. They have left us this great asset and shown us the way how to gain success.

To follow in their fort steps and to take the same place as they took in the public life of Ceylon is now Our Duty. It is to this Duty and far fulfilling it rightly that the true sons of Lanka should yearn. Thus and then only shall the cause of Ceylon be furthered and the dream of self Government in the realms of practical politics be easily realised.

Will you awake Sons of Lanka.

Kandy Yours etc.
19.5.24. T. S. Kanagaratnam.

THE VITAMINE THEORY AND THE ANCIENT HINDUS.

On the above subject, the Health has a short article part of which is reproduced below:—

We have read in our Epics that the Hindu Sages and Saints of yore generally took their bodies in airy forests, drank pure and crystal water from running brooks, ate such simple foods and fruits, roots, herbs, cereals, vegetables, greens, ghee, milk, butter, honey, &c., and lived fabulously long and beautiful lives. We used to laugh in our sleeves and characterize such descriptions on the part of the authors as gross exaggerations. For, judged by the present standard of life and longevity, those descriptions are nowhere near the truth. But, a closer examination will convince us that there was every possibility of a longer lease of life having been bestowed on them by Mother Nature whose uncontaminated air they fully breathed, whose unpolluted water they always drank and whose unadulterated foods they sparingly ate, allowing of course sufficient margin for the fanciful imaginations and natural idiosyncracies of poets and more especially of the Hindu Poets. We, of the modern world, have so far deviated from Nature's tract that we find ourselves completely "in wandering mazes lost", without ever coming to a proper solution of the problem of Life and Death. Let us take the three important health giving and life bestowing substances, air, water, and food and compare notes with the poet. In ancient India, there were very few cities and so overcrowding, which is the baneful feature of modern civic life, was unknown in those days. Again, our ancestors lived mostly on river-beds, and river water is scientifically held to be pure under certain conditions. So, fresh air and pure water they enjoyed to their hearts' content. And what about their foods? There is no doubt that their foods were always simple and nutritious. Natural foods were easier to obtain in good old days. Our ancestors thrived on these natural foods. Their first food was milk. They never cared for anything else. And that is the reason why cows were held in great veneration and were even deified and any ill-treatment or cruelty to them would be visited with untold horrors and misery, spilling utter ruin on the perpetrators and their progeny. A sage who had relinquished the whole world would never refuse the gift of a cow. Cows form the first and foremost item of gifts. On marriage occasions, during funeral ceremonies, at sacrificial rites and on every occasion of joy or sorrow free gifts of cows are enjoined as the surest means of production of all virtues and expiating all sins. Again, our ancestors were accustomed to take whole grain liquid congee. Fruits, fresh vegetables and edible leaves also formed the important menu with our ancestors. Well, what did these foods contain? Vitamins—the things that give strength, that ward off ill and prolong life. Modern science has just discovered the existence of vitamins in foods and recommends the following model and natural diet in preference to all refined and artificial foods:—

- First—Milk.
 - Third—Fresh vegetables, edible leaves and fruits.
- These three roads lead to health. On the way we pick up lime, phosphorus, and all mineral salts, also fat soluble A and water soluble B and C—the Vitamins—just the food on which our ancestors had lived on happily for a number of years.

Now that our ancient mode of living and modern science have agreed, are we prepared to go back to our old and tried methods and enjoy perfect health longevity or are we going to stick to the present ways of living and meet with untimely death?

"The Modern Review"

SIR P. C. RAY'S "MESSAGE OF KHADDAR."

In his presidential address at the opening ceremony of the Khadi Exhibition at Coimbatore, December 25, 1920, Sir P. C. Ray very rightly observed:— "At the very start I must express my annoyance at one thing, and I am this time going to speak out, it is at the lie homage that is now being paid to Khaddar, at this neglect and apathy that is again growing on apace about Charka in particular, and spinning, in general, constructive work in general; at the drowning of the musical hum of the spinning wheel, in the more uproarious din of the market place and polling booth. Annoyance is not the proper word,—deep agonised creeps in my soul when I find that our former, age-long inertia and listlessness are invading us again; and that the splendid inspiration and lead that was given to the nation by our august leader, Mahatma

Gandhi, is ebbing fast away and getting lost in the mazes of sporadic outbreaks and fussy sensations. Let me make myself clear: I have no quarrel, not in the least, with sensationists and political dramatists. Sensation and drama have their place and no mean place in the moulding of public opinion and in the vitalisation of popular enthusiasm—but it becomes disaster if these are allowed to engross our whole attention and tax all our energies—if there is not the solid background of real, unobtrusive work done by and for the rank and file of the people, then all these dramas ultimately degenerate into farces, to the infinite chagrin of the patriot and the meritment of the enemy. These remarks are being wrong out of me by the right that the country now presents—the paralysis of well nigh all our constructive work—the endless wrangling about the pros and cons of Council entry that has been our favourite occupation for the last year and a half, as if that were the only thing that mattered—and Charka and Khaddar and National Schools and autonomy and arbitration and village organisation, all relegated to the scrapheap, or at least, verbally mentioned in mock reverence and then brushed quietly aside. What a fall from 1921!"

He dwells thus on the importance of the universal adoption of the Charka:

"Of the various items of constructive work that lie before the nation, and on which so much emphasis was laid by Mahatma Gandhi, the most important and the most urgent for the economic prosperity of the people is the universal adoption of the Charka. What method is there which is available to everybody, even the poorest and the weakest, and which may enable every one, man and woman alike, to add substantially to his daily income? Such a method can only consist in removing the indispensable want which everybody feels and which can be accomplished by means within everybody's reach. And what other method is there which supplies all these desiderata excepting the homely Charka which even the frailest women can use and even the poorest can procure and manufacture and repair for themselves, and which would double the average daily income of the Indian proletariat, or if you prefer reckoning to kind, would do away with the peasants' cloth-bill altogether and also leave some margin behind? There is absolutely no other, in the nature of things there can be none other, excepting agriculture, and agriculture does not exhaust all the energies and the time of the peasant. At the most generous calculation, it occupies him for not more than eight months, in some parts of the country considerably less, and the remainder of the year is practically spent in idleness and waste. So much for the menfolk; as for the women-folk practically throughout the year they can devote some little time to spinning which would more than suffice to clothe the whole family for the year. Even from the argumentation point of view, this sounds convincing enough, but here I can say from personal experience during the organisation of relief works in connection with the Kulu famine and the North Bengal floods that this is not mere theory but the barest practical truth. Had the ryot an alternative and supplementary means of livelihood to fall back upon, he would not have been at his wits' end for the failure of a single season's crop. And when we have tried to introduce spinning by the supply of Charka and of cotton, the poor peasants, men and women alike, have simply looked upon it as a Godsend after observing the actual results."

In order to show that "the spinning wheel is not an innovation in India," but that "it is, on the contrary, perhaps the longest standing industry, next to agriculture, in India's history," that "not even a century ago, the spinning wheel was the rule, and not the exception, in every village household."—Dr. Ray gave some extracts from the statistical observations of Dr. Francis Buchanan's economic enquiries in Southern and Northern India conducted between 1793 and 1914, proving "how widespread this industry was throughout the country, and how many hundreds and thousands of our men, women and children worked at it—mostly in their leisure hour—each day and earned crores of rupees annually."

Dr. Ray also quoted the following words of Mahatma Gandhi:—

"Some consider that I am putting back the hands of the clock of progress by attempting to replace mill made cloth and mill-spun yarn. Now I am making no such attempt at all. I have no quarrel with the mills. My views are invariably simple. India requires nearly 18 yards of cloth per head per year. She produces, I believe, less than half this amount. India grows all the cotton she needs. She exports several million bales of cotton to Japan and Lancashire and receives much of it back in manufactured clothes although she is capable of producing all the cloth and all the yarn necessary for supplying her wants by hand weaving and hand spinning. India needs to supplement her main occupation, agriculture, with some other employment. Hand spinning is the only such employment for millions. It was the national employment a century ago. It is not true to say that economic pressure and modern machinery destroyed hand spinning and hand-weaving. The great industry was destroyed, or almost destroyed by extraordinary and immoral means adopted by the East India Company. This national industry is capable of being revived by exertion and a change in the national taste, without damaging the mill industry. If this employment were revived, it would prevent crores of rupees from being annually drained from the country and distribute the amount among lakhs of poor women in their own cottages."

Another passage which he repeated from the Mahatma's writings is given below.

"Do I want to put back the hand of the clock of progress? Do I want to replace the mills by hand-spinning and hand-weaving? Do I want to replace the railway by the country cart? Do I want to destroy machinery altogether? These questions have been asked by some journalists and public men. My answer is: I would not weep over the disappearance of machinery or consider it a calamity. But I have no design upon machinery as such. What I want to do at the present moment is to supplement the production of yarn and cloth through our mills, save the millions we send out of India and distribute them in our cottages. This I cannot do unless and until the nation is prepared to devote its leisure hours to hand-spinning."

As regards competing with mill-made goods, Dr. Ray observed:—

"Really this question of competition, this economic bogey that is paraded by theorists, we do not contemplate. If it comes to the commercialisation of selling in the market like any other commodity and buying by strange customers, then I confess that there is very little chance of competing in point of price with piece goods turned out in large quantities by up-to-date machinery with its labour-saving devices. What then do we mean? We mean this that spinning be taken up as an essentially domestic programme, worked in every household, out of cotton grown in the cottage compound, the thread woven into cloth by the family or by the neighbouring village weaver on the payment of a nominal remuneration, intended for the use of the family members themselves. Just as kitchen work is undertaken in every household by the members of the family and eatables are not indented or purchased by cash payment from any huge hotel or restaurant, in exactly similar a fashion should the clothing be provided for. The question of sale and purchase, price and competition, would simply not arise. At the present moment, when cotton cultivation has not yet been universally resorted to, the cotton, of course, will have to be purchased. But even this should not be allowed to continue: the silt should be to plant cotton in every household's grounds, and out of the product of those plants the family's clothing should be manufactured. This should be the method of work: prepare cloth, at least ordinary everyday cloth, as you do your food, as a household requirement; abolish it as a marketable commodity, a subject of sale and barter. The competition bogey would then vanish into thin air."

"Of course, if surplus yarn is turned out, and if cloth is woven out of that, naturally that will go to the market and people who want cloth will buy it. There will not be any dearth of buyers, because their always will be people who have not got the time or the leisure to prepare their cloth for themselves—they may be engaged in more profitable occupations, in more arduous professions—they have no other alternative but to buy cloth."

Why then ask young men "who should be studying at the University" to spin? Dr. Ray's answer is:

"When a new movement is initiated the intelligentsia must take it up before it can filter down to the masses. The educated classes must set the fashion; and the masses would not look upon the work as degrading and menial, and that is why in the beginning of the movement everybody, student and professional man, alike were asked to devote some part of their time to spinning. When we come to the question of a practical programme, however, it is easily understood that this message of Charka is essentially a message for our peasants and workers, the teeming millions of India, who have got their leisure time to devote to this work. And as I have pointed out already, this labour, which brings a profit that means a mere pittance to the favoured few, spells to them the difference between semi-starvation and a full meal. It is the salvation of the Indian proletariat."

John Stuart Mill, the great economist, said:—

"Education, habit and the cultivation of the sentiment will make a common man dig or weave for his country as readily as fight for his country."

The British Prime Minister Mr. Baldwin recently said:—

"Government proposes not only to keep men in rural districts, but to do something to prevent destruction of small but ancient industries throughout the countryside, the industries of the Blacksmith, the Wheelwright, the Saddler and others."

"—The Modern Review."

MAHATMA'S JAIL EXPERIENCES.

MORR ABOUT YERAWADA.

Mahatmajl writes in "Young India":

It has been my invariable experience that good evokes good, evil, evil; and that therefore, if the evil does not receive the corresponding response, it ceases to act, dies of want of nutrition. Evil can only live upon itself. Sages of old, knowing this law, instead of returning evil for evil, deliberately returned good for evil and killed it. Evil lives nevertheless, because many have not taken advantage of the discovery, though the law underlying it acts with scientific precision. We are too lazy to work out in terms of the law the problems that face us, and therefore fancy that we are too weak to act up to it. The fact is that the moment the truth of the law is realised, nothing is so easy as to return good for evil. It is the one quality that distinguishes man from the brute. It is man's natural law not to retaliate. Though we have the human form we are not truly human till we have fully realised the truth of the law and acted up to it. The law admits of no escape.

I cannot recall a single instance in which it has not answered. Utter strangers have within my experience irresistibly responded to it. In all the South African jails, through which I passed, the officials who were at first most unfriendly to me, became uniformly friendly because I did not retaliate. I answered their bitterness with sweetness. This does not mean that I did not fight injustice. On the contrary, my South African jail experiences were a continuous fight against it, and in most cases it was successful. The longer Indian experience has but emphasised the truth and the beauty of non-violent conduct. It was the easiest thing for me to accede to the authority at Yerawada. For instance, I could have answered the Superintendent in his own coin when he made the insulting remarks described in my letter to Hakim Sahab. I would have in that case lowered myself in my own estimation and confirmed the Superintendent in his suspicion that I was a cantankerous and mischievous politician. But the experiences related in that letter were trivialities compared to what was to follow. Let us recall a few of them.

A European warden I know suspected me. He thought it was his business to suspect every prisoner. As I did not want to do any the slightest thing without the knowledge of the Superintendent, I had told him that if a prisoner passing by saluted, I would return the salutation and that I was giving to the convict warden in charge of me all the food that I could not eat. The European warden knew nothing of the conversation with the Superintendent. He once saw a prisoner salute me. I returned the salutation. He saw us both in the act, but only took from the prisoner his ticket. It meant that a poor man would be reported. I at once told warden to report me too, as I was equally guilty, with the poor man. He simply told me he had to do his duty. Instead of reporting the warden for his officiousness, but in order to protect a fellow prisoner, I merely mentioned the Superintendent the incident of saluting without the conversation I had with the warden. The latter recognised that I meant no ill whatsoever to him, and from that time forward ceased to suspect me. On the contrary he became very friendly.

I was subject to search like the other prisoners I never objected. And so, daily before the lock a regular search took place for many months. Occasionally a jailer used to come who was exceptionally rude. I had nothing but my loin cloth on. There was therefore no occasion for him to touch my person. But he did touch the groin. Then he began overhauling the blankets and other things. He touched my pot with his boots. This was proving too much for me and my wife was about to get the better of me. Fortunately regained self-possession and said nothing to young jailer. The question, however, still remained whether I should or should not report him. This happened fairly long time after my admission to Yerawada. The Superintendent was therefore likely to take severe notice of the jailer's conduct if I reported him. I decided to the contrary. I felt that I must pocket these personal rudenesses. If I reported him the jailer was likely to lose his job. Instead, therefore, of reporting him, I had a talk with him. I told him how I had felt his rudeness, how I had at first thought of reporting him and how in the end I decided merely to talk to him. He took my conversation in good part and felt grateful. He admitted too, that his conduct was wrong, though he said he did not act with the intention of wounding my susceptibilities. He certainly never molested me again. Whether it improved his general conduct in regard to other prisoners I do not know.

SIXTH PRISONERS' HUNGER STRIKE.

But what was most striking was perhaps the results of my intervention in connection with the floggings and the hunger strikes. The first hunger strike was that of the Sikh life sentence prisoners. They would not eat food without the restoration of their sacred loin cloth and without the permission to them to cook their own food. As soon as I came to know these strikes, I asked to be allowed to meet them. But the permission could not be granted. It was a question of prestige and jail discipline. As a matter of fact there was no question of either, if the prisoners could be regarded as human beings just as susceptible to finer forces as their species outside. My seeing them, I feel sure, would have saved the authorities a great deal of trouble, worry and public expense, and would also have saved the Sikh prisoners the painful prolonged fast. But I was told, if I could not see them, I could send them 'wireless messages!' I must explain this special expression. Wireless messages in prison parlance means unauthorised messages sent by one prisoner to another with or without the knowledge of the officials. Every official knows and must connive at such interchanges of messages. Experience has shown them that it is impossible to guard against or to detect such breaches of prison regulations. I may say that I was scrupulously exact about such messages. I cannot recall a single occasion when I sent a 'wireless' for my own purpose. In every case it was in the interest of prison discipline. The result was, I think, that the officials had ceased to distrust me and if they had it in their power, they would have availed themselves of my offer of intervention in such cases. But the superior authority, so jealous of its prestige, would not hear of it.

In the above instance I did set in motion the wireless apparatus, but it was hardly effective. The fast was broken after many days, but I am unable to say whether it was at all due to my messages.

This was the first occasion when I felt that I should intervene in the interest of humanity.

FLOGGING OF MULSHI PRISONERS.

The next occasion was when certain Mulshi Peta prisoners were flogged for short task. I need not go into the painful story at length. Some of these prisoners were youngsters. It is likely that they had willfully done much less task than they could have. They were put on grinding. Somehow or other these prisoners were not classed political as the Swaraaj prisoners were. Whatever the cause, they were mostly given grinding as the task. Grinding has an unnecessary bad odour about it. I am aware that all labour is irksome when it has to be done as a task and under supervision not always gentle. But a prisoner who courts imprisonment for conscience's sake should look upon his task as a matter of pride and pleasure. He should put his whole soul in the labour that may be allotted to him. The Mulshi Peta prisoner, or for that matter the others, as a body were certainly not of this type. It was a new experience for them all and they did not know what was their duty as Satyagrahis—whether to do the most or the least or not at all. The majority of the Mulshi Peta prisoners were perhaps indifferent. They had perhaps not given a thought to the thing. But they were mostly high-spirited men and youths. They would brook no 'yo hukam', and therefore there was constant friction between them and the officials.

The crisis came at last. Major Jones became angry. He thought they were willfully not doing their task. He wanted to make an example of them and ordered six of them to receive stripes. The flogging created a sensation in the prison. Everybody knew what was happening and why. I noticed the prisoners as they were passing by. I was deeply touched. One of them recognised me and bowed. In the 'separate', the 'political' prisoners intended to strike as a protest. I have paid my tribute to Major Jones. Here it is my painful duty to criticise his action. In spite of his sterling good nature, love of justice, and even

partiality for prisoners as against officials, he was hasty in action. His decisions were sometimes therefore erroneous. It would not matter, as he is equally ready to repent, if it was not for sentences like flogging which once administered are beyond recall. In discussing the matter gently with him, but I know that I could not persuade him that he was wrong in publishing prisoners for short term I could not persuade him to think that every short term was not proof of wilfulness. He did indeed admit, that there always was a margin for error, but his experience was that it was negligible. Unfortunately, like so many officers, he believed in the efficacy of flogging.

ETHICS OF HUNGER-STRIKES.

The political prisoners having taken a serious view of the case, were on the point of hunger-striking. I came to know of it. I felt that it was wrong to hunger-strike without an overwhelming case being made out. The prisoners could not take the law into their own hands and claim to judge every case for themselves. I asked Major Jones again for permission to see them. But that was not to be allowed. I have already published the correspondence on the subject which I invite the studious reader to consult at the time of reading these notes. I had, therefore, again to fall back upon the "wireless". The hunger-strike and a crisis were averted as a direct result of the wireless. But there was an unpleasant incident arising from the matter. Mr. Jeramdas had delivered my message contrary to the regulations. Mr. Jeramdas saw, as he had to see, the political prisoners "acrossed". They were purposely kept in separate cells. He therefore "wandered" from his own to the other blocks with the knowledge of the convict officers and one of the European jailers. He told them that he knew that he was breaking the regulations and that they were free to report him. He was reported in due course. Major Jones thought that he could not but take notice of the breach although he knew that it was for a good cause, and although he even appreciated Mr. Jeramdas's work. The punishment awarded was seven days' solitary confinement. On my coming to know of this, I invited Major Jones to award at least the same penalty to me as to Mr. Jeramdas. For he Mr. Jeramdas had broken the regulations at my instance. Major Jones said that in the interest of discipline he was bound to take notice of an open defiance brought Officially to his notice. But he was not only displeased with what Mr. Jeramdas had done, but he was glad that even at the risk of being punished he saw the prisoners who were about to hunger-strike and thus saved an ugly situation. There was no occasion, he saw, to punish me as I had not left my boundary and as my investigation of Mr. Jeramdas was not officially brought to his notice. I recognised the force of Major Jones's argument and attitude and did not further press for punishment.

I must consider in the next chapter another incident still more telling and important from the Satyagrahi standpoint and then consider the moral results of non-violent action and the ethics of fasting.

THE PROVERBS OF SPORT.

HOUSEHOLD WORDS.

(Continued from our last issue.)

"All are not hunters that blow the horn" (Compare, "The hoed does not make the monk") may be taken as a reproof of the assertive in general and the two boisterous in the hunting-field in particular. It is not far to seek for the origin of "Little dogs start the hare, but big ones catch it." Much the same wisdom attaches to "One beats the bush and the other catches the bird." This proverb has a correlative in "One starts the game and another kills it." As for the bird in the hand which is better than two birds in the bush, that is an allusion to the ancient sport of bat-fowling, or of setting springs or other traps—as for woodcock.

A severe rebuke to double-dealings conveyed in the saying, "To hold with the hare and hunt with the hounds." The thoughtless and imprudent are reminded that "He who would have a hare for breakfast must hunt overnight." Again: "The foremost dog catches the hare." Yet again: falsely attributed (in a play) to Mrs. Gasson of cockery book notoriety. "First catch your hare; then cook it." Masters of Harriers tell us: "First find your hare....."

"Mad as a March hare," is truly based upon the vernal varieties of the jack hare. "The grey mare is the better horse"—now used to describe a dominant wife—is taken from Butler's "Hudibras"—"The grey mare will prove the better horse." This proverb originated in the preference formerly given to the grey mares of Flanders over the finest coach-horses of Britain.

Also to the chase we are indebted for the following pieces of current verbal coin: "Try back," "A false scent," "Off the scent (or the line)," "A cold scent," "At bay," "In the first light," "Run heel" (Shakespeare's hunt counter), "Give tongue," "Dark back," "Smell a rat," "Beal about the bush," "Gone to ground" or "earth," and many others.

Germane to the foregoing are: "Work not a willing horse," "A horse of another colour," "The winning horse," "A screw," "Look not a gift horse in the mouth" ("A given horse may not be taken in the teeth,"

The fox punishes the groundwork of much nut-brown mirth and rascal wit. In addition to the well-known allusion to sour grapes, Reynard from the subject of many an aphorism: "When the fox preaches, watch your gese;" "An old fox needs no craft;" "Go play the fox to others;" "Yet untaught in foxey wiles;" "A wise fox will never rob his neighbour's henrook"—an allusion to the careful habit of this beast of chase of foraging pretty far from home. And the sharpness of teeth and of temper of the vixen—who knows them not, at least, by repute?

If it may be permissible to allude to cockfighting—never tere sport, but a national pastime until it was abolished in 1855—we shall be in a position to adduce the following aphorism by word:—"That cock won't fight," Showing the white feather" (a sign of hybridism and cowardice) "Died game," "Cook of the walk," "Cook-a-hoop"—boastful, defiant, like a gamecock with his hoove, or crest, erect.

with the expression, derived from the hunting-field and the race course, "Rare fathe," "Very fat," "Going strong and well". "As healthy as a fish" is a corruption phrase to "Sound as a roach." This should be "Round as a rock." The reference is to St. Roche (or Budo), a French saint who was reputed to be able to cure diseases and so render the afflicted "sound". Do not, moreover, some of our "top-to-date" public men sometimes "ride for a fall," "draw a red herring across the line," and "try to catch old birds with chaff? And are not certain Members of Parliament dignified by the style of "Whippersnappers"?

"CARDS AND ALB"

Finally, not to prosecute a "wildgoose chase" too far, the inclusion of pastimes under the general head of Sport would give us a large field of starters. Thus, "A horse of another colour," "A dark horse," "What's the odds?" "An outsider," "Winning card," "Strong card," "Strong hand," "Turn up trumps," "Within an ace," "Stumped," "Bowled," "Of his own bat," "Tackle," "On the wrong (or right) tack," "Serena," "Honours are easy," "Beer and skittles," "Handicapped." Hamlet refers to handspike, which is, primarily, a game of cards. Popya says, "To the Mites Tavern. Here some of us fell to handspike, a sport I never knew before." Of course, we now understand handspike in its racing-adjusting the weights so as to equalise the chances of horses differing in age, power, speed, past success, and so forth.

A want of familiarity with the proverbs of sport and play unduly handicaps any member of the British community. "Whoo-whoop!"

NOTICE.

The following person was licensed during the month of April 1924 to carry on the trade or business of an Auctioneer within the limits of the Trincomalee Local Board area for the year 1924, and his name is published in terms of Section 17 of Ordinance No. 15 of 1889 as amended by Ordinance No. 25 of 1922. Ranganabai Kalibirakambamby, Division No. 8, Trincomalee. Local Board Officer, Chairman, Local Board, Trincomalee 22-5-1924. G. 396.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5101.

In the Matter of the Estate of the late Velanther Ramalingam of Thankkarcunichy Deceased.

Nallapillai widow of Ramalingam of Thankkarcunichy. Petitioner.

Vs.

- 1 Ramalingam Chellathurai of do
2 Ramalingam Villingam of do
3 Ramalingam Kandassamy of do
4 Ramalingam Vallipram of do
5 Thankkarcunichy daughter of Vallipram of do
6 Ramalingam Elyathembay of do
7 Ramalingam Komarasamy of do Respondents.

This matter of the Petition of the above-named Petitioner praying that the 1st Respondent be appointed guardian-ad litem over the 3rd, 4th, 5th, 6th and 7th Respondents who are minors and that Letters of Administration to the Estate of the late Velanther Ramalingam coming on for disposal before W. D. Niles Esquire, District Judge, in the presence of Mr. S. Subbaroyam, Proctor, on the part of the Petitioner and the Petition and affidavits of the Petitioner dated May 2, 1924, having been read:

It is ordered that the 1st Respondent be appointed Guardian-ad litem over the 3rd, 4th, 5th, 6th and 7th Respondents who are minors for the purpose of representing them in the Testamentary proceedings to be instituted by the Petitioner and that Letters of Administration to the estate of the late Velanther Ramalingam be issued to the Petitioner as the widow of the deceased unless the Respondents show sufficient cause to the contrary on or before June 5, 1924.

W. D. Niles, District Judge. May 15, 1924. O. 697.

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