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# THE HINDU ORGAN.

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## THE CULTURE OF THE RISHIS A BLESSING TO MANKIND AS A WHOLE

(By the Editor of the 'Prabuddha Bharata')

INDIA had her days of sunshine when the nations of old used to exclaim, "The Wealth of Ind!" The vast resources of national wealth were not the only thing that could arrest the admiring attention of the then world. The Hindus had their positive sciences no less developed even in the hoary past. Their knowledge of at least some branches of learning can keep pace with, or even excel in some respects that of the most advanced nations of today. They developed arts, crafts, and industries as much as could furnish the conditions of a civilized existence. They crossed the oceans with their ships and had business transactions with distant countries on the globe.

worked hard to grasp a generalized principle behind all ideas and things, and they succeeded at last in arriving at the same which they knew to be the substratum of everything. This they called Truth and they discovered numerous ways of travelling towards it. All men are not of equal constitution, so they prescribed various methods suiting individual tastes and temperaments. Swami Vivekananda said, "To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetishism to the highest absolutism mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the conditions of its birth and association, and each of these marks a stage of progress; and every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the Glorious Sun." This wide outlook and spirit of toleration has made the position of the Rishis unique in the spiritual history of man. Besides, the Rishis did not rally round the banner of any particular person or persons, yet they maintained equal respect and homage for all men of realization, to whatever race or country they might belong.

### Pre-eminently Spiritual

It is a mistake to think that the Rishis were idle dreamers. They did not rest content with the abstract philosophy. They lived it and found out means for making it practical in every-day life. They realized that the highest type of civilization can be found only in the individual, so they put forth all their energy in discovering methods of conquering the little self in man. Therefore, the culture of the Rishis is pre-eminently spiritual and they made the material conditions subservient to the spiritual. It was their experience that man is essentially a spiritual being and that his chief aim in life is to labour for the manifestation of the spirit in him.

### Religion in Every day Life

The teachings of Hindu scriptures are interwoven with the daily life of the Hindus. It is no exaggeration to say that a Hindu eats, sleeps, rises in the morning and does his daily round of duties in a religious manner. A pious Hindu looks upon his parents, his guests and his preceptor as the veritable manifestations of the Divine. His attitude towards everything around him is permeated with spiritual consciousness. The four stages of life, namely, those of the student, the householder, the mendicant and the hermit were meant for leading a man through a progressive scale of Self-realization. The aim of these stages of life was to mould the character of the people so as to qualify them for a life of peace and bliss and ultimately to enable them to overcome the trammels of birth and death. The

### A Permanent Message

The real greatness of India lies in the cultural glory of the Rishis which has survived ravages of time and foreign exploitation of every description. The message of the Rishis, however ageworn it might be, has a permanent bearing on the life of men, individual and collective. It requires no patronage for its spread and influence in the world. So long as the world endures, it will continue to prove a blessing to mankind as a whole. It is irresistible in its sway, because it is founded on the eternal rock of Truth. It is so wide as to cover all the nations that now exist on earth and all that will come in future. It underlies the fundamental principles of life and religion, hence it leaves no ground for narrowness and bigotry. Victor Cousin said, "When we read with attention the poetical and philosophical monuments of the East, above all, those of India, which are beginning to spread in Europe, we discover there many a truth and and truths so profound and which make such contrast with the meanness of the result at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy."

### Discovery of the Truth

If we closely examine the ancient wisdom of India, we find that the main trends of thought therein are more synthetic than analytic, more contemplative than speculative. We come across lofty and comprehensive views of life, so common to the Rishis of old. This peculiarity of thought is the chief characteristic of the Indian soil and it even now largely permeates the Indian literature. The Indian genius strained its every nerve to understand the truth behind all phenomena of nature and human mind. It tried to arrive at the highest generalisation, leaving the details to be worked out afterwards. We find a Rishi enquiring: "What is That, knowing which we shall know everything." It is not possible for a man to know all the details of the universe, so the Rishis sought after unity in variety. They

## COMPASSIONATE GRANTS

Allocation of Rs. 10,000 Vote

The Executive Committee of Labour, Industry and Commerce has allocated the vote of Rs. 10,000 provided for the purpose of giving compassionate grants to retired Government officers in the following manner:

Allocations to the various Provinces to be administered by the Government Agents—Rs. 4,850.

Grant to Charity Commissioner—Rs. 2,000.

Reserve—Rs. 3,150.

In making these allocations the Executive Committee has accepted the recommendation of Mr. M. M. Wedderburn in his report on Poor Relief, that this vote should be allocated to the various provinces and administered by the Government Agents.

In the case of the Colombo District it has been agreed that the Controller of Labour should deal with applications from residents within Municipal limits, and that the Government Agent should deal with those from residents outside.

Rishis laid stress on the fourfold attainments of life, e.g. Dharma (Duty), Artha (Wealth), Kama (Desire), and Moksha (Liberation). The scheme they made for the well-being of all men was deliberate, and far-reaching in its results. Buddhism and Jainism made the ascetic order too prominent and admitted men of all classes and conditions in the fold of anchorites. This unnecessary and, at the same time, unnatural step degenerated the Indian masses not only in secular but also in religious aspects of life. The Rishis expected renunciation of the world in the mendicant and hermit stages of life as the natural results of a long discipline undergone in the student and householder stages. Of course, there may be found men in all ages, who on account of their tendencies in past lives feel an uncompromising desire for renouncing the world even in boyhood or youth. In such cases, however, the Rishis sanctioned renunciation. Such people are few and far between and they conquer the desire for progeny, for wealth and possessions, and even for heaven, and embrace the life of renunciation as homeless mendicants, subsisting by the strength which the knowledge of Atman alone gives; then they devote themselves to contemplation till they are ultimately merged in Brahman. These people say like the seers of the Upanishads, "What shall we do with offspring, we who have this self and this world of Brahman?" This is the culminating point in the message of the Rishis whose chief aim in life was to know Brahman and to teach Its knowledge to mankind.

(To be Continued.)

## A Short Story.

### SHE RECLAIMS HIM

BY S. S. THANGAM

THE motorist was puzzled. Three roads branched off from where he had reached and no sign-post directed him. His destination was the temple where his aged parents had wished him to meet them. Pyarelal was an engineer working two hundred miles away from the place of pilgrimage whither his parents had come to worship from North India. Pyare, as his friends called him, was the dashing youth of the modern day, reckless in expenditure, owned his own car, dressed and messed in the choicest Western style and affected to know only the English language. He had studied the local vernacular; he knew Hindi very well, having passed his University examination in India on the subject, but it was his firm belief that an Indian speaking the Indian language with the English accent, added to his importance among the lower classes.

Looking around he saw a young girl wielding an axe on a tree close by in her compound. He lowered the speed and had to back his car a little to get opposite to her to enquire the way to the temple.

"Take the way straight before you and you will soon see the golden flagpost of God Vishnu; keep that in view and steer towards it if you find confusion of roads."

Pyarelal heard and heard not. Suddenly he seemed to feel a swimming of his head and even before he could stop his engine, he had swooned at the wheel.

### II

"Where am I? What did come over me?" He spoke in English as he came to his senses. He was lying on his own bed by the roadside, his car having been parked at the fringe of the road. By him sat the girl who had directed the way. She held in her hand a tumbler of water and kerchief.

"You are tired—drink this milk and permit me to drive you to the temple," she said.

And not waiting for a reply, she handed the cup to him, and Pyarelal the proud felt like a child having to obey. He drank the milk. He obeyed her as she asked him to take the back seat. He looked on while she rolled his bed and tied it behind. She took the wheel as one accustomed to drive and very soon brought him to the tank opposite the temple.

"I am of a low caste and so cannot help you to your approaches to your God" she said, "but there, twenty of them are racing to serve you and to help you to our God's feet. Tie your purse well, for they aim at that."

Pyarelal smiled. Her opinion exactly coincided with his, he had contempt for the Pandas.

"I want to go near no God", he explained to the Pandas in his modernised vernacular. He had come to see his father and mother who must be putting up at some Dharmasala.

"I see—" she said more to her self, "you are of the modern variety who feel ashamed to own to a knowledge of the vernacular"—and with scarcely concealed sneer, she alighted from the car. "Since you can make yourself understood, I leave you to yourself—" she spoke in vernacular this time, and not in English and was walking away when Pyarelal found his tongue to protest.

"Surely I am entitled to know your name at least, you who have so much helped me—" he said—this time he

spoke the...  
 would...  
 "I am a...  
 having had...  
 I live with...  
 I live in Bombay...  
 And before he could ask more, the girl had gone.

### III

His parents did not interest Pyarelal so much as the mysterious girl who had exercised so much fascination over him. And strangely enough, often a feeling came over him that she had seen her somewhere. And that swoon? Why? It was true he had come 200 miles at a stretch in twelve hours, but he had not fasted on the way. Warm brandy was still in his pocket.

"Father, this place is dirty; I had better seek the dak bungalow some two miles away. I shall come and take you over after dinner—when you have done your worship and broken your fast. We shall then talk."

As he passed the way by which he had gone, he stopped where he had swooned. The tree that had stood had fallen; the axe lay near by, but the pretty woodcutter was nowhere.

Of course, he must seek her and know more. At any rate he must thank her uncle for what his niece had done.

"I know all, young man—" Lakshmi's uncle was telling him "It was lucky that you took ill only when your car had stopped. These are hilly places and it is dangerous to drive when you are subjected to swoons."

Pyarelal assured them that it was the first time he had such an attack.

"May be, you drank too much of the stuff you carry in your pocket—" said Lakshmi rather sternly, "but it was well it was there. For it helped to rally you even more than the dash of cold water."

The engineer felt ashamed for the first time, of his habit of drink. He felt small before the girl.

"My father and mother will go to the Dak Bungalow in two hours—may I beg of you and your niece to honour me with your company at tea?" Pyarelal asked shyly.

"No that is not possible—" Lakshmi firmly said, "We are what you call orthodox; we will not eat or drink with young men who are addicted to drink and live in Western style. Thank you all the same, but please get rid of the feeling of obligation for any service done. I was happy that I had an opportunity to help a brother."

Pyarelal was helpless again. He felt humble before this girl; much had he wanted to speak. The girl was used to motor cars and English books; but her uncle was poor looking. Pyarelal wanted to dazzle them by his hospitality. It was not to be. He talked for a while and took leave.

### IV

"It is fate—" Pyarelal's father was saying to Lakshmi's uncle as they sat facing the sea on the dak bungalow verandah. "For I see that this girl is meant to be Pyarelal's wife. Do not laugh; the stars do not tell lies. You and I might obstruct; why she is a Sudra and I am a Kshatriya and I am not modern enough to permit such intercaste connections. All the same, the stars must prevail. My son has never swooned before. She says he swooned just when your niece happened to be there. Accident? Yes, why, the human being is himself an accident."

"Uncle—" Lakshmi said as she handed over a letter to him, "I seem  
 Continued on page 3

**DENTAL NOTICE**

S. Imai, (Japanese Dentist)  
COLOMBO,  
will be at Jaffna at Tiruchelvam  
Buildings, Main Street, Jaffna, from  
7th to 17th November, 1935.  
(Mis. 191. 7/11 to 14/11/35)

**Hindu Organ.**

THURSDAY, NOVEMBER 14, 1935.

OUR YOUTHS

BY THE WORLD  
problem of  
education, our Govern-  
ment seem to be  
blissfully ignorant of the very  
existence of the problem in our  
midst. In Ceylon the problem  
remains wholly unattacked so  
far. Even the number of un-  
employed in the country is not  
known. In advanced countries  
Government recognise it as part  
of their duty to maintain trained  
staffs to prepare statistics of  
unemployment. But no steps  
have been taken in Ceylon to  
ascertain the extent of the prob-  
lem. Public opinion is indiffer-  
ent and educated young men who  
are the victims of the situation  
are perplexed and know not  
what to do to help themselves.  
They are ill-equipped to embark  
on fresh careers that may be  
found for them by certain chosen  
activities. They lack the training  
to start life on independent lines.  
We can hardly blame these  
young men who are the products  
of an educational system which  
ignored the needs of the country  
and turned out a surplus of un-  
wanted potential quill-drivers.  
The problem will keep on grow-  
ing till the entire educational  
system is recast securing a correla-  
tion between the type of educa-  
tion given and the employment  
needs of the country.

In the meanwhile, however, it  
will not do for educated young  
men to yield to sullen despair or  
keep on hoping for jobs that  
may never come to them. Young  
men must face up the situation  
themselves and strike out new  
lines of honest work which hold  
out promise of profitable and  
honourable occupation. Where a  
single individual cannot himself  
find the capital necessary for an  
undertaking, a few young men  
might combine to make up the  
outlay necessary to start a modest  
business. Soap-making, poultry-  
farming, dairying and similar  
lines of work could be taken up.  
Honesty and business methods  
will foster the expansion of the  
business and teach the youthful  
entrepreneurs the supreme virtues  
of self-reliance and initiative.  
Even set-backs in the early stages  
will be valuable as revealing the  
weak spots of the concern.

There are in most villages in  
this District educated young men  
honest and willing to work but  
without any suitable occupation.  
To these we would commend the  
suggestion of opening in their  
respective villages Consumers'  
Co-operative Societies. It is well  
known that the well-to-do folk in  
our villages buy their rice, clothes  
and other provisions from the  
local retail traders at rather high  
rates or go to the Town market to  
make their purchases. If the  
leading members of a village will  
form themselves into a Consum-  
ers' Association and open a store

in the village, they could procure  
their provisions at market rates  
and enable their neighbours to  
save the money now absorbed by  
the local retail trader. What is  
more, a few educated young men  
also could be found suitable em-  
ployment. The administration of  
these stores, it must be admitted,  
is much more difficult than credit  
institutions. Expert manage-  
ment and loyalty of the members  
are the two indispensable condi-  
tions for their success. It can-  
not be said that expert know-  
ledge in this direction cannot be  
had here for any young man  
whomay be anxious to acquire it.  
The Department of Co-operative  
operation which is always ready to  
assist any form of Co-operative  
enterprise will be only too pleased  
to assist and supervise the working  
of such a store. It is a pity that  
we, who complain bitterly that  
the whole-sale and retail trade of  
the district has passed into non-  
Ceylonese hands while our educa-  
ted young men are loafing the  
streets without any occupation,  
should have failed to develop this  
branch of the movement. The  
Co-operative Central Stores, which  
is doing good business should be  
an example to our readers. Con-  
sumers' Stores cannot prosper  
in small towns and villages where  
the customers are bound to be few.  
But, we have a number of villages  
in which these Stores may be opened  
with advantage to the members. A  
federation of the Consumers' stores  
in all important centres in the  
country should result in the  
organisation of a locally controll-  
ed whole-sale agency to provide  
for the requirements of the stores.  
Thus alone would it be possible to  
recover our trade into our own  
hands and provide some measure  
of relief for our own educated  
but stranded young men.

**PUNGUDUTIVU  
CAUSEWAY****Minister's Visit To  
The Island**

The Hon. Mr. C. Batuwantudawe,  
Minister for Local Administration  
spent the week-end at Pungudutivu  
where he was garlanded and taken  
round in procession.  
Mr. K. Ambalawane, President, of  
the Pungudutivu Assn. at Colombo  
who accompanied the Minister from  
Colombo read an address to which  
he suitably replied and emphasised  
the necessity for more roads in the  
Island.

It is understood that he favoured  
the construction of the Pungudutivu  
causeway in preference to the Pooneryn  
Causeway.

**"NAVALAR DAY"****Celebration At Kokuvil  
Hindu English School**

The staff and pupils of the  
Kokuvil Hindu English School  
will celebrate the "Navalar Day"  
on Monday, the 18th inst., between  
4 and 5-30 p. m. Mr. S. Shivapada-  
sundaram, late principal, Victoria  
College, is expected to preside.  
The chief items are: songs and  
oration by pupils; speeches by  
Pundit S. Kanapathippillai and  
Vyakarna Mahamahopadhdhiya-  
yar Brama Sri V. RamasamiSarma.

**At Karainagar**

Arumuga Navalar Day will be  
celebrated by the Saiva MahaSabbai,  
Karainagar, on Monday the 18th inst.  
commencing at 6.30 p. m. Mr. S. K.  
Rajasingham B. A., will preside at  
the function. Pandit S. Kanapathi-  
pillai will be one of the speakers.

**MESSAGE  
TO STUDENTS OF  
CO-OPERATION****Language Difficulty**

By C. R. Fay, M. A., D. Sc.,  
Chairman, Horace Plunket Institute,  
London.

HAVING lived in Canada for ten  
years I am aware of the difficulties  
which arise when students are com-  
pelled to use text books which derive  
their examples and their background  
from the experience and the mental-  
ity of another country. For Canada  
there must be a Canadian economics.  
For India an Indian economics. You  
in India have the further difficulty  
of language. If your work some-  
times lacks originality, I believe it is  
largely due to the above two difficul-  
ties. The brain power of your  
students is spent on difficulties of  
alien background and foreign language,  
so that too little effort remains  
for original native thought. This  
applies to the Economics of Co-  
operation. You must write it your-  
selves from first principles. You  
must illustrate it from the experi-  
ence and mind of your own people.  
You must put it sooner or later in  
the language which your people  
genuinely understand. Do not  
quote meaningless statistics. Reason  
it out in terms of human con-  
duct. Do not waste your time in  
complaining of Government's short-  
comings. Analyse the motives and  
social habits of your people. And  
remember that if this orderly think-  
ing is not done in the class-room of  
the University, it will be done no-  
where. Co-operative education  
must issue from the University. It  
is a part of economics and history,  
and should be handled by those who  
handle these subjects. For example,  
I, at Cambridge, teach co-operation  
(a) as part of my economics history  
courses, (b) as part of my course on  
the organization of agriculture.

**Teaching**

In teaching co-operation the prin-  
ciples are all-important. Co-ope-  
ration means active working to-  
gether, active membership in a  
living society. Never start a  
Society which is a passive channel  
for the receipt of government money.  
This is an insult to the cause of co-  
operation and a foolish waste of  
government money. Co-operation  
further means common enjoyment.  
The democratic element in it is this  
that all benefit in proportion to the  
use which they make of their so-  
ciety. Thus if a man is in a store,  
he must benefit in proportion to the  
goods he buys at his store; and this  
means that all profit, over and above  
a small return, say 5 per cent. to  
capital, must be returned to the  
consumer-members as a dividend  
on purchases. If he is in a milk-  
selling society, the member must be  
paid according to the quantity and  
quality of the milk he delivers, and  
all receipts, over and above a fixed  
return to capital, must go to the  
milk-supplying members.

**Cutting Prices**

There is no chance of a co-  
operative society achieving perma-  
nent success, if its main purpose is  
to cut prices. If it is a store or a  
society for the supply of agricultural  
requisites, it must charge the current  
market rate; otherwise it cannot earn  
a purchases dividend for its member.

But the last and most important  
thing of all is a right attitude to-  
wards credit. For a townsman  
earning regular wages, credit trading  
is always wrong. It ruins the society  
or James its growth at least. For if  
a society does not sell for cash, it  
cannot buy for cash. If it cannot  
buy for cash, it cannot buy freely  
and cheaply; and it cannot earn a

**An "Immoral Pact"****GRAVE INDICTMENT  
AGAINST EDUCATION  
DEPARTMENT****Based on "Unimpeach-  
able" Evidence**

The existence of an "immoral  
pact" between the Ceylon Education  
Department and the Cambridge  
University, for the purpose of keep-  
ing down the percentage of passes  
to one third of candidates presented  
from Ceylon, was referred to by Rev.  
H. Peto, Principal, St John's College,  
at the annual meeting of the North-  
ern Province Teachers' Association,  
on Saturday, which passed the  
following resolutions:—

"Whereas this Association learns  
on unimpeachable authority that the  
Ceylon students are expected to  
reach a higher standard of pass  
than the students from elsewhere  
in the Cambridge Senior Exami-  
nation, and that the percentage of  
candidates to be passed every year in  
this examination by the Cambridge  
University is dictated by the Educa-  
tion Department in Ceylon, this As-  
sociation deprecates this practice and  
recommends that Ceylon adopts the  
same pass standard as obtains in  
England, the higher standard (the  
pass with C. as at present) being re-  
tained as a passport for University  
education.

"This Association also looks for-  
ward to these two standards in the  
Cambridge Senior being in due  
course re-placed by the Ceylon  
Senior School Certificate Exami-  
nation and by the Ceylon University  
Matriculation Examination, the  
former serving as the normal  
school leaving examination."

**STATE COUNCIL  
GENERAL ELECTIONS****Between February  
15 And 29**

It is understood that the State  
Council General Elections will be  
held between the 15th and the  
29th February, 1936.

**INTER-COLLEGIATE  
FOOTBALL****Championship Match**

The final match in the inter-col-  
legiate football competition for 1935  
will be played on Saturday at the  
Jaffna Schools Sports Association's  
ground.

Jaffna College, champions of  
Group A will meet Parameshvara  
College, champions of Group B.

decent purchases dividend for its  
consuming members. From this  
there is no escape. For a country-  
man credit, both long-term and  
short-term, is necessary, but it  
should be granted with the  
greatest care and watched until it is  
repaid. It would be better for a  
government to run rural credit on  
severe business lines without any  
pretence of co-operation than for a  
co-operative society to issue credit  
carelessly, with Government support  
in the background.

There is great scope for what is  
really a form of consumers' society,  
the building society. This should  
be operated as a special form of co-  
operation; and once again, advances  
should be made with caution, and  
repayment rigidly enforced. This  
apparent severity is the only true  
kindness in the long run.

**THE GENERAL  
ELECTIONS****NORTHERN SEATS****Tamil Leaders Decide  
To Enter Council**

It is definitely learnt that at the  
forthcoming general elections the  
Tamil leaders, who abstained from  
entering Council as a result of the  
boycott in 1931, have now decided  
to stand for election.

**Jaffna Seat**

Mr. H. A. P. Sandrasegara, K. C.  
who represented Jaffna in the old  
Legislative Council has consented to  
stand for the Jaffna Seat (Jaffna  
Thenmaradchy divisions). It is  
understood that the Jaffna Catholic  
Diocesan Union has resolved to  
support Mr. Sandrasegara's candi-  
dature.

Mr. A. Mahadeva, the sitting  
member is expected to contest the  
seat.

It is reported that Mr. R. Siva-  
gurunathar Proctor, and member,  
U. D. C., also intends contesting  
this seat.

**Kayts Seat**

Mr. W. Duraiswamy who was a  
member of the old Legislative  
Council, has been persuaded to offer  
himself for the Kayts seat.

**Pt. Pedro Seat**

Mr. K. Balasingham, a member  
of the defunct Legislative and Exe-  
cutive Councils for a long time, has  
decided to contest the sitting  
member for Point Pedro.

**Kankesanturai Seat**

There is no likelihood of any  
contest for this seat which is held by  
Mr. S. Natesan.

**Mannar Seat**

It is understood that Mr. R. Sri  
Pathmanathan, M. A., has been in-  
vited to stand for the Mannar seat.

Mr. S. Anantham, the sitting  
member, it is understood, has decided  
to stand out.

**ANURADHAPURA  
U. D. C. ELECTIONS****Three Tamils Elected on  
Nomination Day**

Messrs A. Sivacolundu, Proctor,  
S. Nataraja, Proctor and V. Rama-  
samy, Proctor have been declared  
elected to the Anuradhapura U. D.  
C. on the nomination day for Wards  
Nos. 1, 2 and 5 respectively. The  
other three seats are being contested.  
Messrs S. N. Sittampalam, A.  
Sockalingam and R. Munasinghe  
are contesting Ward No. 4.

**Personal**

Mr. H. A. P. Sandrasegara, K. C.  
arrived in Jaffna last week.

Mr. A. Mahadeva M. S. C. is  
now in Jaffna.

Mr. K. Balasingham, Advocate,  
who arrived in Jaffna last week is  
now staying at Nallur.



# GANI BHAI STORES

(PROPRIETORS: ABDUL GANI ABDUL RAHIMAN)

## Wholesale & Retail Piece-Goods Merchant

TO LADIES AND GENTS:-

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

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

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8460.  
In the matter of the Estate of the late Saravanamuthu Kumaraswamy of Alaveddy Deceased  
Nesamalar Kumaraswamy widow of Saravanamuthu Kumaraswamy of Alaveddy Vs. Petitioner.  
Minor. 1. Kumaraswamy Subramaniam  
" 2. Kumaraswamy Gnasubramaniam  
" 3. Kumaraswamy Rajaledchumy  
" 4. Kumaraswamy Annaledchumy  
" 5. Kumaraswamy Arasaretnam  
" 6. Subramaniam Kumaraiah  
" 7. Karthigesu Kandiah all of Alaveddy Respondents.

This matter of the petition of the above-named petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before Simon Rodrigo Esquire, District Judge, on the 9th day of September 1935 in the presence of Mr. V. K. Gnanasundram Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 13th day of November 1933 having been read, it is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before the 21st day of November 1935 show sufficient cause to the satisfaction of this Court to the contrary.  
Signed this 30th day of September 1935.  
(Sgd.) S. Rodrigo,  
District Judge.

(O. 92. 11 & 14-11-35.)

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 156.  
In the Matter of the intestate Estate of the late B. C. RajaRatnam of Udappiddy, sometime of Polghavela Deceased.  
Florence Sellachy widow of B. C. RajaRatnam of Udappiddy Vs. Petitioner.  
1. V. W. Chinniah and wife  
2. Sinnappillai both of do. Respondents.

This matter of the petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased B. C. RajaRatnam coming on for disposal before S. Rodrigo Esquire, Addl. District Judge, on the 11th day of September 1935 in the presence of Mr. C. Thanabalasingam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 20 day of September 1934 having been read, it is ordered that the Petitioner is the lawful widow of the said intestate and she is hereby declared entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before the 23 day of October 1935 show sufficient cause to the satisfaction of this Court to the contrary.  
Signed this 27th day of September, 1934.  
S. Rodrigo,  
Additional District Judge.

Extended to 22-11-35.

(O. 91. 11 & 14-11-35)

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# Jesus In The Experience Of A Hindu

By Rev. Dr. T. Isaac Thambiah

(A lecture delivered to the Hindu Student Movement members in Arunachalam Hall, Colombo, on October 27, 1935.)

What is proposed to be presented to you this morning is in the form of a personal narrative edited by a friend whose notes begin and conclude the manuscript. The narrative is in the first person. It must be added that there is a substratum of fact underlying the autobiographical matter.

[Note by Editor of Manuscript: Any kind of experience may occur to anybody. There is no monopoly in this matter. Experiences in the sphere of the spiritual form no exception. One man's claims to a particular experience or a series of experiences may be paralleled by another's on similar lines. Thus, it may be said, in a general way, that there is the possibility of a large number of people attesting a commonness of spiritual befallings occurring to them or recurring in their experience. At the same time it is well to remember that a man's environment, upbringing, mentality, individual characteristics, and degree of response or resistance to spiritual impulses must make his experience different from another man's even richer in content than that other's and possibly even more abnormal. Now, the spiritual pilgrimage of Iswara Prasad, a young Hindu gentleman of twenty-eight years of age, is full of features so unusual and unique, at any rate to my mind, that a record of them, best in his own words, cannot but be, at least, interesting.]

My father, grand-father, and his father before him had been hereditary managers of a large Saivite temple. In my eleventh year my father died, and I as the eldest of two boys and a girl performed the due ceremonies at the cremation of my father's lifeless body. I have a vivid recollection of the unsolemn noisiness of the happenings at the crematorium. The horrible drums which had been silenced for a while at the burning-ground enabled me to hear the haggling of the hirelings over their customary perquisites of office. The bodily presence of my dear father, the form and the flesh which, in my child-manner, I verily considered was all he, was being dishonoured by the heartless manner in which the coffin was broken and the body put on the pyre as in the doing of some business, in a cold, matter-of-fact way. The dreadful drums sounded again. I set fire to the oiled wood on which were laid the mortal remains of my beloved father. I was hurried home without a backward glance. Something snapped within me. I had found no solace in the funeral ceremonies. My heart was breaking with grief. When, on my arrival at home from the crematorium, my mother, so soon a widow, and so young, received me into the embrace of her bereaved arms, it seemed as if I would sob out my very soul in sorrow. The remembrance in maturer years of my mother's sympathy and sorrow on that day of utter darkness and despair helped me into the realisation of the motherhood of God, one of the most beautiful doctrines of the Saiva faith. My father, where was he? What had happened to him? Had he, whom the cruel and un sentimental details of the cremation had made simply an *it*, been reduced to nothingness in the ashes of the funeral pyre? Was my father still living, human, somewhere? In the adult after-years I wondered if there was not some truth in the saying that Death was the keeper of the keys of all the creeds. My Hindu education of later times showed me that that wonder had exercised the minds of the thinkers of the *Kathopanishad*, hundreds of years before Christ, for the youthful Nachiketas propounds to Yama (Ch. I, line 29)

the great problem, "Tell us what is there after death?"

As the days passed I became more and more reconciled to the fact that one must not sorrow overmuch for even one's father. Yet, I missed him. And out of my misery I began to think I was sure of my father's continued presence in our midst. He had not died, it was his earthly vesture that had been burnt. This was a great step in my realisation of religion; the dead are not dead, they are with us, the spirit-world is ever with us, just indeed as God Himself is never absent from us. The dead are interested in the living, being freed from the limitations of flesh and blood they are freer to be concerned about their dear ones than if they were in their bodies. In the silences of the night I spoke to my father and am sure he heard me in that stillness which is a great part of peace. This practice of my father's presence had a tremendous steadying influence over me. It regulated my life. I often asked myself:

"Shall he for whose applause I strove, I had such reverence for his blame, I see with clear eye some hidden shame, And I be lessened in his love?"

Just as much as I rejoiced in the love and communion of my father, I was glad in the love of my mother, and brother and sister. It did not take me long to make them believe in what I believed, the practice of my father's presence. To us it was a consoling thought. Where then was place, and provision, for the love of God? In the after-days of study of religions I read in the *Brihad-Aranyaka Upanishad* (2.4.5) the beautiful words:

Lo, verily not for love of the husband is a husband dear, but for love of the Atman is the husband dear.  
Lo, verily not for love of the wife is a wife dear, but for love of the Atman is a wife dear.  
Lo, verily not for love of the sons are sons dear, but for love of the Atman are sons dear.  
Lo, verily not for love of all is all dear, but for love of the Atman all is dear.

This was a great thought, that it is God I love in my love of father, and mother and brother and sister. The *Brihad* passage confirmed a sort of intuition of my earlier years. In an easily understandable manner I made my mother and brother and sister gradually discover this great *Brihad* truth.

On my twenty-first birthday I made over my rights as temple-manager to my brother with our only uncle, my mother's brother, as regent-guardian. My interest was not in the temporalities of the temple but in all that was spiritual in the worship carried on there. The study of law left me leisure—the law is a subject in which there is no research work—for close study of religions. The mere intellectual appraisement of credal facts seemed to me like living on canned fruits. The real, original was what I aimed at knowing. The appeal of religion to life as one can live it was something testable. The practice of my father's presence was possible because of the close personal touch between us. It afforded a key to practical religion. Should I not try a general communion of saints? My father was neither saint nor God, yet I realised his presence in some inexplicable manner just because of the personal touch and such approach to experienceable in an environment of the life-facts of the unseen person, and also, indeed more so, the likelihood of my having reasons to think of that person's interest in me. I found, for example, nothing in the available knowledge of the life of Gautama the Buddha which could

make me realise his presence today, despite the centuries between his *nibbana* and now. He cannot come into my life. The *dhamma* he preached was he, and it was all a cold abstraction. I cannot love a code of ethics. The loftiness of the code I granted, but the law-giver was beyond my love, perhaps above. The saints of the Saiva faith came into my mind for the purposes of this experiment of communion. I thought of them more than others because of the famous passage in the *Siddhiar* (3.12.3) which says that the form of God's devotee is the form of God himself. They, says the same authority, are to be worshipped as God, the context suggesting the worship, perhaps, of saints alive. I found very little of biographical value in the recorded lives of these holy men.

What shall I say of Sri Krishna of the Song Celestial? The *Gita* is a great book whatever the history of its origin may be. From my eighteenth year no book had delighted me so much as the *Gita*. The more I read it the more I liked it, and it was to me, for a long time, the one and only book in the world. A close, and scientific, study of it, when I was twenty-three years of age and under the scholarly guidance of a Sanscrit scholar and saintly Brahmin, my dear friend, now alas! no longer in the flesh Vaithieswara Ayyer, made my judgment of the book more balanced and less ecstatic. One of the conclusions of my study was the indebtedness of the Vaishnavite *Gita* to the Saivite Upanishad of the personalizing of Deity, the *Svetasvatara*. This small Upanishad, whether owing to my Saivite prepossessions or not, soon became, in my esteem, a formidable rival to the *Gita*. Whatever I was able to trace in the *Gita* to the *Svetasvatara* increased my interest in the latter, lessening in proportion my affection for the former. The mind wants a picture. It must needs frame for itself some form of the Deity for its adoration. This is the rationale of images as aids to worship. But the mind, ranging higher, seeks to see some living, personal form of the Adorable One. He of the *Gita* is, to my thinking, not to be dissociated from those biographical data we have of him in terms of human frailty fusing into romantic adventures of erotic sensuousness. The more however the Krishna stories are allegorized, by way of explanation or excuse, the more they lose in reality and heart-appeal. An expurgated edition of Krishna's life-story as an avatar of Deity, and so of a personalized God, should not have been occasioned, and such a residuum would leave us a record devoid of colour and warmth which make the unaltered Krishna-biography so intensely interesting from the point of view of the average man. The result was—I may be wrong—that I totally failed to realise by practice the presence of Sri Krishna. And, further, the *Svetasvatara* with its Siva the gracious and of a guru to be revered as God, was a greater favourite than the *Gita*. Once I heard a gramophone melody, a pathetic prayer against the dread of rebirths. It left me cold. The *Gita* idea of grace as the great releaser of souls from the obsession of births, anticipated in the benign conception of *deva-prasada* in the *Svetasvatara*, led me further afield.

It was thus. Reading of recent discoveries, in the course of excavations, in Ur of the Chaldees, I developed an interest in Abraham whose city it once had been. About this time, in my twenty-fifth year, through the instrumentality of my very dear Christian friend, my study of the Life of Jesus Christ was begun. My knowledge of classical Greek enabled me to be thoroughly conversant with the Greek of the Four Gospels. My first through reading of them envisaged to my mind a great and good man, a very lovable personality, Jesus of Nazareth. It was on my second reading that I paused to think of the significance, to me a Hindu, of that saying of Jesus to the Jews of His

time, "Your father Abraham rejoiced to see My day; he saw it and was glad." (Jno. 8<sup>36</sup>) Was it in Ur of the Chaldees or in Canaan? Did Abraham see Jesus? Was it possible? How? Jesus explained, "Before Abraham was I am" (Jno. 8<sup>58</sup>). The pre-existent Jesus had manifested Himself in those theophanies of which I find record in the books known as the Old Testament. Like the Biblical theophanies, I was led on to think, were those God-appearances to holy men in our Hindu writings. Jesus it was who had so appeared. This may be my delusion, but I cannot give it up. I refuse to read the Gospels in an environment of sectarian thinking. My reading of them evolved for me not simply a picture, but a living vision, of a Person whose benign presence I have practised for three full years. He speaks to me, as no man has ever spoken, "Come unto Me, and I will give you rest." It was not the book, but I realised the living voice, which said, "Him that cometh unto Me I will in no wise cast away." That invitation of grace was, for poor, troubled me, heavy-laden with sin and sorrow, wholly irresistible. I was full of thirst, and I heard Jesus say, "If any man thirst, let him come unto Me and drink." His stupendous claims, so arrogant in one simply man, so natural in one who is God-man, made me unhesitatingly accept Him, take Him at His word, fall at His feet adoring, and own Him my Lord and my God.

My experience of Jesus was direct, personal, and special. It can be anybody's. It transcended the restraints and limitations of institutional religion. I worshipped Jesus in the devotions at our temple, but more than that I was in close personal contact and communion with Him, not only in the quiet hours of early morning before the break of day, in the stiller hours of the watches of the night, but at all times. I have heard His voice when reading His words in the printed page, and an experience which, for the benefit and heartening of my very dear Christian friend, I here set down with all else here written, once and only once befell me in that manner. It was like unto that which befell one of His holy servants:

When I saw Him I fell at His feet as dead. And he laid His right hand upon me, saying unto me, "Fear not, I am the First and the Last. I am He that liveth and was dead; and behold I am alive for evermore." (Rev. 1<sup>7-18</sup>)

Thereafter I have lived till now to very nearly the close of my twenty-eighth year as a lover of Jesus. I have never deviated from our Tamil customs and national observances. In my case I have realised that to be a follower of Jesus Christ one need not be denationalised, and is free to observe all uses and customs which will not have the effect of coming between Jesus and the human soul. My days are so joyous that my mother who is very keen on my getting married wishes to know if my great happiness which cannot be concealed is due to my affection for any woman. When I told her of Jesus, of my practice of the presence of God, the new *Soham Bhawanam*, she was at first very disappointed, but gradually she has grown to be glad in my happiness. She is surprised that my religious feelings found no room for asceticism or austerities. My religion is just Life, and Jesus has promised to me life abundant in this present time and for the ages to come. I am content. To Jesus I can apply the words of our own, that is, the *Siddhaata Potiparthodai* thus translated

To Him be praise  
Who nor beginning has, nor birth,  
But deigning to bestow on us the boon  
Of birthlessness, became a man  
Who born, and bore a name  
Who name has none,  
And felt, in human form and frame,  
Hunger and thirst, felt joy and fear,  
Cravings for restful sleep,  
And, tasting all, rejoiced  
Because He held all souls to Him  
And wished their weal, [so dear

## OUR NATIONAL EDUCATIONAL POLICY

C. S. R., of Jaffna, writes:—  
It is very unfortunate that hitherto people who should have a voice in the formulating of a national policy of our educational system have been treated with indifference. The adult franchise under the Donoughmore Constitution has given the people sufficient power to bring about a desired change in our educational system. It is equally unfortunate that those who have had an English education militated against the growth of the vernacular education. Even Mr. Kularatna who presided at the last prize distribution in the Jaffna College is not free from that vicious habit. It is therefore vain for those who are interested in proper national education to expect any body to do the task. I wish to consider the following:—  
1. There shall be a vernacular school (Primary and Secondary).  
2. The Elementary vernacular school shall teach up to and including the 7th Std. with a second language (English or Sanskrit) introduced from the 4th Std.  
3. The Secondary Vernacular School shall teach above the 7th Std, i.e., impart higher education in all branches of knowledge. English or Sanskrit shall be compulsory. All necessary text books in all sciences &c. shall be immediately translated and provided.  
4. The English Schools shall not admit any boy or girl who has not passed the Tamil or Singalese 7th Std. English schools shall teach up to a degree. English schools shall be a few but of a higher order. The course in English schools shall be limited to 7-10 years. The first two years shall be devoted to the mastery of the English language and the remaining years to proceed with the course of studies. The medium of instruction during the first two years may be in Tamil or Singalese or a little mixture of Tamil and English and during the remaining years through English only. Tamil or Singalese shall be compulsory in English Schools.  
5. All boys or girls who do not go to a vernacular higher school or to an English school shall receive a training for six months at a technical, industrial or agricultural school at State expense and it shall be compulsory.  
6. The age limit to scholarships, examinations and appointments under Government shall be raised from 15-23 to 23-27 years.  
7. All public appointments &c. shall be open to students who have prosecuted their studies either in the Vernacular higher schools or in English Schools. Otherwise none in this country will prosecute Tamil higher studies with profit or interest.  
8. The ultimate aim shall be to close all English schools and carry on Tamil higher schools where English and other languages shall be taught. These schools shall be the same as English schools in England and German schools in Germany, and Japanese schools in Japan. Let us thus face the situation honestly.  
9. It is the duty of the vernacular teachers to assert their true position and bring about a desired change. Parents and Tamil teachers should work and agitate for such a national education. The Tamil schools are without any aim and cannot in its nature bring the people to useful life.  
And, for their saving, Guru He  
To Him be praise! (became—  
(Lines 138-189, 43-45.)  
[Note by Editor of Manuscript: My young friend Iswara Prasad, about the end of his twenty-eighth year, contracted a malignant fever which so often breaks out in Jaffna and passed into the Peace that passed all understanding on the 7th of Feb. 19—  
From the state of the papers which it is my melancholy duty to edit, and a portion of which is given in the preceding paragraphs, it was his intention to write more. I was with him in the Civil Hospital when he breathed his last. His end was happy and peaceful. His last word was, 'Jesus.']

## SOCIAL REFORM AND LEGISLATION

### Some Reflections

By S. A. N.

"To speak nobly, comprehends  
To feel profoundly—if the ends  
of Power and suffering, Nature  
blends—"

THE strength of the chain is, they say, the strength of the weakest link. Similarly the position of a country and its people in the scale of civilised life is determined by the physical securities, intellectual amenities and moral safeguards provided by them for the best of them in their midst.

#### National Unity

Developed in great positive philosophy in his book on "National Unity" He wrote and worked for national unity and social cohesion within the State. He was one of those who foresaw the possibility of unity of nations (League of Nations) whose business it was to strengthen themselves as a moral force, to act as trustees for the weaker people and lead the world. But the League of Nations we behold, is only a travesty of the ideal of Comte.

To promote the ideal of international unity he thought it was first necessary for every State to engage in social reform and ensure social reform by legislation, the aim of it all being to make every citizen a full member of his nation.

The work Comte did in the first half of the nineteenth century caught on to neighbouring countries chiefly England where a band of social reformers worked ardently for the improvement of the lot of the sweated labour, the unemployed and the poor. Unceasing agitation backed by enlightened public opinion culminated in the latter half of the nineteenth century in several pieces of social reform entrenched in, and enforced by, legislation.

#### Amenities to Labour

Standardisation of living wages, limitation of hours of work, insurance to cover life of labour against mishap on duty, compensation for other disabilities, old age pension, relief to the unemployed, parks and promenades for recreation of labour and a host of other services have been legalised and non-compliance of Capital with the provisions of the law is promptly penalised.

The work-a-day labourer in most of the European countries is a fully live wire in the life of the nation. That is because he has been fathered and fostered into that consciousness of his worth to society. During the first quarter of the current century the movement has gained greater force in making every citizen not merely a voting unit but a consciously active, co-operative member of the community.

#### Other Beneficiaries

Outside the ranks of factory hands, railway-men and miners, too, social legislation has been enacted in European countries to afford relief to the needy and the helpless in the upper rungs of Society. Provision has been made in several countries to help scientist and literary men in want. The Civil List in England provides annuities to deserving men who have laboured unsuccessfully from the point of view of money in some field of thought or activity and who in the evening of life are otherwise unprovided for.

Great painters, musicians, builders and explorers are aided in any disability. Even great soldiers are rewarded with rich gifts from the nation. In addition to Government aid public charities and funds are run to finance and foster activities undertaken for common good. When monied men die in Western countries they provide in the will legacies to great men of limited means so that they may carry on their respective work. Education

receives ample support from this source.

#### In Ceylon

These reflections are occasioned by the thought how poor is Ceylon in the matter of social legislation by Government and of public charity. What has the State Council done during the last four and a half years? Mr. Bandaranayake was addressing a meeting the other day on social legislation. He drew attention to certain aspects of the problem I have briefly attempted to present. Unless the leaders of the people organise a movement to prod the government and the people to embark on a series of social legislation and charitable endowments, our resources in mind and material will run to seed.

We in the North are very lax in public endowments. There is neither individual nor combined effort. In view of the bombshell thrown by Dr. Ambedkar a complex social problem is likely to arise in Ceylon too. To avoid it social reform should be taken in hand betimes. It may not assume the proportions in India, yet we can not avoid it rearing its head if we are not going to engage in necessary reforms. Social and racial unity, and political and national unity are the two chief solvents for our ills.

#### Our Problems

We find a considerable numbers of poor, so-called outcaste people in dirt and disease. It is partly due to social estrangement and partly to their neglect by the Government. Some castes of people in Jaffna are dirty and drink-sodden; they are perpetually so, for the reason that the tyranny of the high casta has been content to let them be so and they, the ignorant unfortunates, have by age-long habit regimented themselves into dirt and drink.

The trusted custom sits so tight on them both "high and low" that they continue to look on the situation as a matter of course. Wherever and whenever the outcastes began to feel a little they sought freedom by conversion into a foreign faith only to find that they escaped from one evil to fall into another of patronising air of the missionary who substitutes the untouchability of the old order with the inferiority complex of the new. And so the disability of the outcaste yet remains only in another form.

When one goes into the interior villages of the Sinhalese area one finds abject poverty, reeking dirt and dangerous drunkenness. It is all due to a social system that unrelentingly victimises a section of the people for no other fault of their own than their uncomplaining willingness to submit to the rigours. Though in law all are free, some at least of the old rigours continue unabated. When Mady Simon talked sometime ago of slavery in Ceylon, she must have obtained an insight into the situation.

The subtle influence of the old structure of society cannot be swept away by any social legislation which lacks the compelling drive of the State. The only cure is the legalised re-cast of the society abolishing all differences due to birth and wealth. That would be bidding, some may be afraid, for Sovietism. Indeed for at least certain social evils, Soviet Socialism in the sure remedy. We may work and prepare for a great regenerator, if we cannot perform the miracle ourselves, and in the fulness of time, he will be announced.

Let the poet sing for the new social order we yearn for, in the words he sang for the Soviet Union.

"Toll, thou mighty Moscow Bell;  
Mighty news to nations tell.  
Old things perish—Toll their Knell  
Toll, thou mighty Kremlin Bell.  
"Toll with vast and billowy swell,  
Toll, thou mighty Kremlin Bell.  
Long do men in darkness dwell  
Toll the Dawn, O Moscow Bell."

## MARKET FOR COLONIAL TIMBERS

### Ceylon to Join English Organisation

Ceylon is likely to join the newly formed Colonial Forest Resources Department in England.

This organization has been set up under the Colonial Office to find a market for colonial timbers. Recently the Secretary of State for the Colonies addressed a communication to the Governor inquiring whether Ceylon would contribute towards the maintenance of this organization. The Executive Committee of Agriculture and Lands, to whom it was referred, considered it on Friday, and agreed to ask for a supplement-vote from the State Council for the necessary amount.

## NOTICE

To all to whom these may concern I, Chellammah wife of Ramalingam Suntharampillai of Naranthanai in Kayts do hereby make known that I have filed an action against my husband the said Ramalingam Suntharampillai in case No. 8949 of the District Court of Jaffna claiming among other relief for a declaration that I am entitled to an undivided one half share of all the movable and immovable properties acquired by my husband the said Ramalingam Suntharampillai during the pendency of my marriage with him and warn them against accepting any right, title or interest created by my husband the said Ramalingam Suntharampillai in respect of any of the said acquired properties of my husband the said Ramalingam Suntharampillai.

(Chellammah of wife Ramalingam Suntharampillai)  
Naranthana, Kayts  
8th November 1935  
(Mis. 197. 11-11 to 10-12-35)

## Auction Sale

No. 7661 D. C. J.

1. Nagalingapathar Thuraiappah pathar and
2. wife Kamalammah of Vannarponnai East Plaintiffs.

Vs.  
Suppramaniam Thambaiyah of Do Defendant.

In terms of the commission of the District Court of Jaffna, in case No. 7661, the following properties will be sold by public auction, at the respective sports, on Thursday 5th December 1935 commencing at 3.30 P. M.

#### PROPERTY

1. All that piece of land situated at Vannarponnai East called "Elan chinganodavivayalam Tharaiyum" in extent 3 1/2 Lms. V. C. with well, cultivated plants and palmfrabs and bounded on the East by the land of Visuvanater Sellaturai, North by lane, and the land of Arumugam Rasantiram, West by Road and South by the property of Subramanyam Kandiah.

2. An undivided extent of 5 Kullies with its appurtenances out of all that piece of land situated at Nallur, called "Thunippulanadchivalavu", in extent 6 Kullies with share of well standing on the eastern boundary land and the right of path used for passing and re-passing along the Northern side of the Eastern land, and this is bounded on the East by Nallammah wife of Kandiah, North by Road, West by Sapapathy Arumugam and South by Sunderam wife of Ponniah.

MOSES AND PONNAPPAN,  
Commissioners,  
Jaffna,  
8th Nov. 1935.  
(Mis. 199. 14-11-35)

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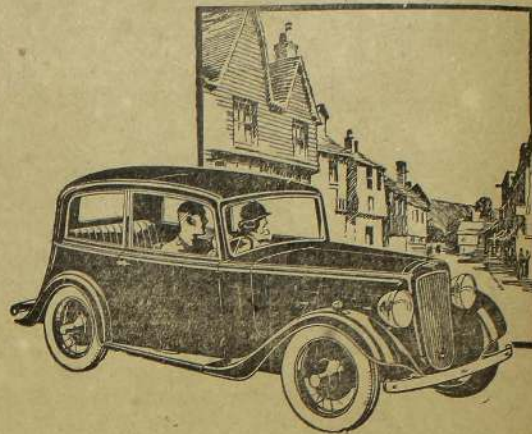
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Y. 152. 21-11-34—20-11-35. (1's)