

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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THE HINDU ORGAN.

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The Hindu Organ.

JAFFNA, THURSDAY, JUNE 14, 1928

SIMON COMMISSION AND AFTER.

:O:

"I CONSIDER IT USELESS TO DISCUSS the Commission question any further. We decided to boycott it after full deliberation and nothing has happened since to lead us to change our attitude," replied Pandit Madan Mohan Malaviya, one of the foremost of the Indian leaders, to a question put by a special representative of the *Pioneer*. The Simon Commission which arrived in India in February last toured the country from the Himalayas to Cape Comorin, interviewed a few leaders and had gone back to England disappointed. It is no exaggeration to say that the boycott remains as strong as ever and the overtures of peace both of the Government and the Commission have produced little or no effect on those leaders of the Indian people whose opinions count in the country. The Councils of Madras, and the Central and United Provinces have joined the Assembly in openly expressing their opinion to boycott the Commission, while those of Bombay and Bengal have not declared their opinion either way. But here, too, the preponderating sentiment is towards the boycott. Even in the case of the Punjab Council which has decided to co-operate with the Commission it is doubtful that it will ultimately do so in view of its recent claim to equality of status with the Commission as the price of its corporation with it.

In calling the attention of our readers to the political situation created in India by the boycott it is not our purpose to extol its virtues or demonstrate its futility as a political weapon to reach the goal of self-government, but to show the supreme value and importance of having leaders of firmness, determination and independence if responsible government is to be established in any country subject to foreign rule. The supreme need of the hour in Ceylon is leaders whom neither sweets of power nor glamour of office can seduce from the path of truth and righteousness. If the leaders of the boycott movement in India have sought place or power they could have had it without their working for it. But to them the interests of the country are superior to those of individual, party or community. Neither the overtures of the Commission nor the maladroit manoeuvres of the executive Government could stake them from their determination.

The disclosures recently made in the Indian Press regarding the secret manoeuvres made by the Commission as well as by the Indian Government to break the boycott show to what length they are prepared to go to maintain their prestige and conceal their error. It is said that two members of the Commission paid nocturnal visit to Mr. S. Srinivasa Aiyengar at Delhi to persuade him to support the Commission. The emphatic 'no' of Mr. Aiyengar upset their calculations. Similar fate overtook the negotiations to get Mr. Jinnah into their parlour.

It may be asked what is the ground of this non-co-operation movement? And why should responsible leaders look upon the Commission with suspicion and misgiving? The ground is the loss of their faith in England's professions. A series of political disappointments and reactionary measures have contributed to this grave condition of affairs. No Indian leader of any note believes that self-government can be obtained from England by the mere asking of it. The Indian feeling in the matter had been ably summed up by Pandit Motilal Nehru in a speech delivered by him in the Indian Assembly on the 17th of March last. "It is puerile for anybody," says Mr. Nehru, "to think that the British Government seriously intends, at any time either in the remote or in the near future, really to give responsible government to India. England owes her supremacy in the world solely to her possession of India—to the Indian Empire. That supremacy in the world we cannot expect England to give away in a fit of generosity." It may be that Pandit Motilal and his followers are mistaken in their interpretation of British professions. It may be that England is animated with the best of motives in the administration of India, but, nevertheless, the fact remains that the words of English statesmen do not count anything in the responsible political circles in India. Faith in the good intentions of the Government is a great asset. We hope that the Ceylon Government will take note of this fact and will not be party to anything which will forfeit the confidence of the people in the good intentions of its administration.

The most noteworthy feature of the political situation in India is the growing consciousness of unity among the Hindus and Muslims in the matter of their political aims. Both communities, notwithstanding a few differences, demand full dominion status for India. The political situation in India is not without its lesson to the people of Ceylon. We are engaged in the same struggle as the people of the Indian continent. In a few weeks we shall know where we are and what measures we should take to win full responsible government for our people. Nothing is more essential for success than unity between the Sinhalese and the Tamils. We should warn the Tamil community against taking a narrow and parochial view of Reform. Let them give up the old catch-word 'Tamil view of Reform'. There is only one view of it and that is the national view. We are sure that the Tamil community will not remain insensitive to the wider issues at stake in the coming struggle and that when the time comes for action it will cast its lot with those who fight for the rulership of this country by the people for the people.

EDITORIAL NOTE.

TODDY TAVERN AT SURUVIL.—The notification appearing in the Government Gazette dated 8th June, 1928 for the sale of the rent of the toddy tavern at Suruvil by public auction will be received with great concern by the Temperance workers in Jaffna. This toddy tavern was the last to be abolished. This the Government did in compliance with the request by some of the Members in Council. A local option poll was considered unnecessary in view of Temperance success in other parts of Jaffna. The present proposal of the Government to re-open it of its own accord has no justification whatever. When it was closed the people acquiesced in its decision and not a word of protest was uttered against it. If there is any demand among the people for the re-opening of this tavern let it be decided by local option. When the people have not come forward to take any step in this matter why should the Government take the initiative and use the powers vested in it to encourage drunkenness in the country? Mr. Benjamin Horsburgh once declared in Council that the Government is the greatest Temperance organisation in the world. This claim is now belied by the present action. We hope that the Hon. Mr. Duraiswamy in whose constituency this tavern is situated will do the needful in this matter and prevent its re-opening.

LOCAL & GENERAL.

DR. TAGORE'S VISIT TO EUROPE CANCELLED.—Dr. Rabindranath Tagore, who arrived in Ceylon on May 30th en route to Europe, has had to postpone his visit owing to ill-health. Dr. Tagore expected to be able to embark on Sunday for England, where he was to have delivered the Hibbert lectures on "Divine Personality," but he has, on medical advice, cancelled his original plans and returned to India by the Talamannar mail Monday. The poet's lectures were awaited with much interest in Europe. It is understood that the Hibbert Trust has invited him to deliver the lectures in April next year.

NEW ASST. COLONIAL TREASURER.—The following change in the Civil Service has been sanctioned by His Excellency the Governor:—Mr. C. E. Jones to be Assistant Colonial Treasurer, vice Mr. C. W. Bickmore, who is proceeding on leave about the end of August, 1928.

UNDER GUARD RUN OVER BY TRAIN.—Mr. A. Ponnambalam, an Under Guard of the C. G. R., met with a serious accident at Madawachchiya Station on the 9th inst., being run over by the afternoon train to Jaffna. He fell on the line between a stationary carriage and an incoming train, and several waggons passed over one of his legs, which was later amputated at the Anuradhapura Hospital.

HINDU PRAYER HALL IN LONDON.—It is announced that the Maharaja of Burdwan who is now in England had promised to support the construction of a Hindu Prayer Hall in London to benefit Hindus visiting London, and for encompassing cultural unity.

BUDDHIST SCHOOLS CRISIS.—The Hon. Mr. W. A. de Silva, who was appointed Director of the Buddhist Theosophical Society, at one of its recent meetings, to find, in association with its present office-bearers, a way out of the Society's financial difficulties without mortgaging Ananda College, has put forward certain proposals. In the meantime a notification in the "Gazette" cancels Mr. de Silva's appointment in place of Mr. G. Robert de Zoysa.

PRIZE GIVING AT VADDUKODDAI.—The annual prize distribution at the Vaddukodai East Boys' English School took place on Wednesday, the 13th instant (yesterday) at 6.30 p. m. The Hon. Mr. W. Duraiswamy presided. The following programme were gone through:—The-varam, Welcome Song, Report, Recitation, Group Recitation (1st year), Tamil Song Group Recitation (2nd year), Declaration in Tamil, Declaration in English, A Scene from the Julius Caesar, Tamil Dialogue, Distribution of Prizes. Speech by Dr. G. Kandiah, J. M. O. Speech by Mr. S. Nadesapillai, B. A. B. L., Principal, Parameswara College, and Remarks by the Chairman.

PERS. NAL.—Mr. M. Ramalingam, (Rtd. Overseer, P. W. D.) of Selvakanda Estate, Balakoda has come over to Jaffna and is staying at his residence at Anacottai.

PUBLIC RECEPTION TO A NEW J. P.—A public reception was given to Mr. L. P. Spencer B. A., J. P., Principal, Kilner College, in honour of his being made a Justice of the Peace, in the grounds of the Jaffna Central College, on last Friday evening at 5 p. m. The grounds were tastefully decorated for the occasion and music was in attendance. After refreshments had been lavishly served, eulogistic speeches referring to the career of the guest of the evening as a teacher for about 40 years and his public work were made by the Hon. Mr. W. Duraiswamy, Rev. A. Lockwood and Mr. Navins Salvadori to which Mr. Spencer suitably replied. —Cor.

A BUDDHIST MISSION TO ENGLAND.—A delegation of Buddhist priests from Ceylon left for England on the 5th instant in connection with the London Vihara Committee's scheme for the propagation of Buddhism in Great Britain.

A STRANGE PHENOMENON.—An Associated Press of India message states that a strange cyclone attended by unheard of phenomena, visited a village in Central Travancore, as a result of which a large cylindrical column of water, about 20 to 30 feet in height, swept over a paddy field and remained in one position for several minutes, emitting fire and making a dreadful noise. The phenomenon attracted crowds who only found a deep crevice of the size of a well on the spot.

F. M. S. RUBBER DUTY REDUCED.—At a meeting of the Federal Council of the Federated Malay States, the Chief Secretary, Mr. W. Peel, moved a resolution of the rubber export duty to one cent per lb. After considerable thought, Government had accepted the view that it would benefit the producer most. It is a most certain that Government will revert to the sliding scale in November, with a minimum pivotal price of 30 cents per lb.

Hospital Policy of Government.

SELECT COMMITTEE'S MEMORANDUM. On August 3, 1927, a message was addressed to the Legislative Council by the Officer Administering the Government regarding the outbuilding of the hospital building programme, and it was stated that the Government would examine the various recommendations for new hospitals and would propose a definite course of action. The matter was thereupon investigated in detail, and at a meeting of the Executive Council held on January 28, 1928, it was decided to invite the Colonial Secretary, the Acting Controller of Revenue, Sir Marcus Fernando, and Dr. Bridger to form a Committee for the purpose of formulating proposals for further consideration. The Committee has submitted a report. The following are the recommendations of the Committee affecting the Northern Province:—

- (i) We recommend that Jaffna hospital should gradually be organized as a central hospital on the line indicated in Appendix A, that the accommodation should be increased, as soon as funds can be made available, from 106 to 200 beds, and that a further expansion to 250 or 300 beds should be kept in view.
- (ii) Small hospitals of 34 and 36 beds respectively have been proposed for Palali and Ponnalai kaddavan. Communication with Jaffna and with other places having hospitals is in each case good, and, if the proposed enlargement of Jaffna hospital is now undertaken, we consider that there will not be at present any necessity for further hospitals in the Jaffna peninsula.
- (iii) We recommend that a hospital of 24 beds should be built in the Musali division. We think it advisable at the same time to improve the routes of access to Maachota and Mannar hospitals.
- (iv) We recommend that the Mollaitivu hospital should be rebuilt on another site. We regard this as a matter of urgency.
- (v) We recommend that the building of Left hospital should be proceeded with.
- (vi) We recommend that a building grant of Rs. 50,000 should be given to the Green Memorial Hospital at Maipaly. It is directly to the advantage of the community to support well managed institutions which help to relieve it of the burden of hospital provision.

APPENDIX A.

Beds:—Male Surgical Wards 40; Male Medical Wards 40; Female Surgical Wards 30; Female Medical Wards 30; Isolation Wards 6; Maternity Wards 10; Ophthalmic Wards 20; Gynaecological Ward and Children's Ward 24 Total 200.

PAYING WARDS.

First Class block of 6 rooms, each for 1 patient. Second Class Ward of 8 beds for males, Second Class Ward of 4 beds for females, One Ward of 10 beds, Pathological Laboratory and Mortuary and post mortem room.

STAFF.

1 Medical Officer in Charge and Physician, 1 Visiting Surgeon, 1 Surgeon, Eye Department, 3 House Officers and 1 Woman Doctor or Male Gynaecologist.

Ceylon Legislative Council.

The session of the Legislative Council beginning on June 18th promises to be a busy one.

Among the more important subjects that will probably be taken up for discussion fairly early are:—

Rubber Restriction (Hon. Mr. H. R. Freeman's motion).

Rubber Export Duty (Government business).

The Kalutara railway disaster (Hon. Mr. E. W. Perera's motion).

Prohibition (Hon. Mr. S. Rajaratnam's motion).

The Mahara outrage.

Municipal Councils' reform.

The debate on the railway disaster may give rise to the appointment of a Committee to investigate the administration of the Department.

Ceylon Savings Banks.

The following are taken from the Report of the Directors of the Ceylon Savings Bank to be submitted at the 26th Annual General Meeting of Depositors to be held on Monday, the 18th June, 1928, at 4.30 p. m. at the Legislative Council Chamber, Colombo.

The Branch Offices of the Ceylon Savings Bank are all Kacheheries. Number of Depositors on December 31st, 1927, 50,085; (Out of this number the Tamils are 408, about one sixth of the total number of the Sinhalese.) Amount of Deposits during 1927 Rs. 3,218,643 74. Amount of withdrawals during 1927 Rs. 2,818,905 10. Total amount at credit of Depositors on December 31st, 1927 Rs. 6,947,424 90. Amount of invested funds Rs. 7,611,030 36. Revenue Rs. 309,796 41. Interest paid to Depositors Rs. 219,195 48. Reserve Fund Rs. 857,788 05.

PROFITS.

The net profit after providing for interest to depositors, Expenses of management, Rent of premises, etc was Rs. 37,017 73 as against Rs. 25,145 43 in 1926—an increase of Rs. 11,872 30.

COST OF MAINTAINING THE BANK. The expenses of management of the Bank during the year amounted to Rs. 53,380 63 as against Rs. 51,070 90—an increase of Rs. 2,309 72—due to annual increments to officers.

Princes' Mission to England

"Unhappy India"
HOW IT MEETS "MOTHER INDIA."

Gem Merchant Victimized.

A CASE OF CONFIDENCE TRICK

A man named V. S. Navaratnam was charged before Mr. J. O. W. Rock, District Judge of Jaffee, with having misappropriated rubies to the value of Rs. 1,700—entrusted to him by one A. K. A. S. Mohammedu Lebbo, and falsely represented that these rubies were required for a Mudaliyar at Mallesivu and thereby induced Mohammedu Lebbo to hand over the rubies.

A. K. A. S. Mohammad, a jewel merchant of Vannarapoonal, left Jaffna for India in July last, leaving his nephew, M. K. S. Mohammad, in charge of the business. During the time the proprietor was in Jaffna the accused had dealings with him in two capacities, first as a cash purchaser, and secondly as an agent selling rubies on commission. After the manager left in July, the accused went up to the nephew and induced him to be stated for the prosecution to hand him three packets of (29½) kodies rubies to show to a Mudaliyar at Mutativu. The price was fixed and the accused went away taking the rubies with him.

A FALSE DEFENCE.
Days passed and the accused did not turn up. In the early part of January, complainant wrote to his principal in India informing of the transaction and asking instructions. He was ordered to recover the value of the rubies, and the proprietor wrote that he himself was starting for Jaffa. This letter was produced in Court. After the Muddall returned and made inquiries, he found that accused had disposed of the rubies to several merchants in Jaffa.

The Manager's nephew filed a case and a warrant was issued against the accused, who appeared in Court and denied all knowledge of the transaction. He maintained that the case was a false one launched at the instance of a Nativist Chetty with whom he was not in terms and with whom there was some civil litigation. Several witnesses were examined who corroborated the story for the prosecution.

The Judge in finding the accused guilty remarked that the accused had played a confidence trick on an inexperienced young man and then set up a false defence. The accused was sentenced to 18 months' rigorous imprisonment.

From this book, the readers will be aware, probably for the first time, how the vicious circle of British imperial propagandists, the Round Table group, specially the Diebstist Lionel Curtis, conspire behind the screen, with the muckrackers like Katherine Mayo in furtherance of the British interests of exploitation. He also gives interest-

ing sidelights on the subjects of British Capitalism. In defence of India's case, he has also dealt with the past Indian Civilisation, its history, polity and culture, which will be a challenge no doubt to the lying misrepresentations of the Christian missionary propaganda abroad, as well as the vile accusations of crackbrainers specially in the circle in which "Mother India's" cheap sensationalism has evoked an interest over India, indirectly advertising what a benevolent British trusteeship has succeeded to do in its civilising mission in India during the rule of a century and a half. Indian fibres to shoulder responsibilities of national administration, has been effectively proved to the hilt, of course to those that do not selfishly shut up their eyes against reason and fair play. India's moral and cultural degeneration physical emasculation and economic ruin are all the results of British rule and the so much-advertised usefulness of Indians, is itself a sad commentary on and a direct and inevitable outcome of the British system of administration, education and exploitation,—facts which, has been established in the book by quoting most unimpeachable authorities (while) in particular, to carry weight to the 'white readers'.

His exposition of the horrors of Negro lynching, the exploits of the notoriously militant Ku Klux Klan (originally a secret society of "know-nothings" etc.) etc. is of thrilling interest and reflects a good deal on the country that prides in Mayers and the like. Indeed, on reading these chapters, the readers will be disposed to admit with the author that English are a better folk than the Americans in this respect or rather I would add that American whitemanism is a bit more aggressive and demonstrative than the British or Continental counterpart, but at the back ground, it is all the same, merely differing in policy or practice. It is the American way to do things, to run a business like style, without much fuss, whereas the European counterparts White Imperialism, potens and kills very slowly, strategically but all the more very surely in the long run. Lalajai concluding his chapter on "India—a World Menace", very aptly summarises his warning to all concerned with the destiny of India, in the following words: "Can help, coming here:

With a Republican China in the North East, a strong and virile Afghanistan in the North West, an independent and progressive Persia in the background and a Bolshevist Russia on the North up across the Hindukush, it will be extremely foolish to attempt to rule India despotically. Not even the Gods can do so far a considerable length of time. It is not possible even if the British Parliament and the Indian Legislature were to devote all their sittings to the drafting and passing of a "Constitution Act."—"Amrita Bazar Patrika."

Doctor (to navy patient): "Yes, may advice to you is, give up tobacco and tobacco and you will soon be all right again."

Navy Patient (packing up his cap): "Is that all, guv'nor?"

Doctor: "Yes, my good man, but it is usual to pay for advice before leaving the surgery."

Navy Patient: "But I ain't a-taking it, guv'nor, Good day."

Mahatma's Autobiography

THE ESSENTIALS OF HINDUISM

This is the latest instalment of Gandhiji's Autobiography, as appearing in "Young India".— It was a positive relief to reach the Gurukul and meet Mahatma Mohandasji with his giant frame. I at once felt the wonderful contrast between the peace of the Gurukul and the din and noise of Hardvar.

The Mahatmas overwhelmed me with affection. The Brahmins were all attention. It was here that I was first introduced to Acharya Ramadevi and I could immediately see what a force and a power he must be. We had different viewpoints in several matters, nevertheless our acquaintance soon ripened into friendship.

I had long discussions with Acharya Ramadevi and other professors about the necessity of introducing industrial training into the Gurukul. When the time came for going away it was a wrench to leave the place.

I had heard much in praise of the Lakshman Jhula (a hanging bridge over the Ganges) some distance from Hrishikesh, and many friends pressed me not to leave Hardvar without having gone as far as the bridge. I wanted to do this pilgrimage on foot and so I did it in two stages. Many sannyasis called on me at Hrishikesh. One of them was particularly attracted towards me. The Phoenix party was there and their presence drew from the Swami many questions.

We had discussions about religion and he realised that I felt deeply about matters of religion. He saw me bare-headed and shirtless as I had returned from my bath in the Ganges. He was pained to miss the shikha (tuft of hair) on my head and the sacred thread on me and said:

TWO EXTERNAL SYMBOLS.

'It pains me to see you, a believing Hindu, going without the sacred thread and the shikha. These are the two external symbols of Hinduism and every Hindu ought to wear them.'

Now there is a history as to how I came to dispense with both. When I was an orphan of ten, I envied the Brahman lads sporting bunches of keys tied to their sacred threads and I wished I could do likewise. The practice of wearing the sacred thread was not then common among the vaishya families in Kathiawad. But a movement had just been started for making it obligatory for the first three varnas. As a result several members of the Gandhi clan adopted the sacred thread. The Brahman who was teaching two or three of us boys, Ramakrishna invested us with the thread and although I had no occasion to possess a bunch of keys, I got one and began to sport it. Later, when the thread gave way, I do not remember whether I missed it very much. But I know that I did not go in for a fresh one.

As I grew up several well-meaning attempts were made both in India and South Africa to re-invest me with the sacred thread, but with little success. If the Hindus may not wear it, I argued what right have the other varnas to do so? And I saw no adequate reason for adopting what was to me an unnecessary custom. I had no objection to the thread as such, but the reasons for wearing it were lacking.

As a vaishnava I naturally wore round my neck the *kanthi*, and the *shikha* was considered obligatory by elders. On the eve of my going to England, however, I got rid of the *shikha* lest when I was bare-headed it should expose me to ridicule and make me look as I then thought a barbarian in the eyes of the Englishmen. In fact this cowardly feeling carried me so far that in South Africa I got my cousin Chhaganlal Gandhi, who was religiously wearing the *shikha*, to do away with it. I feared that it might come in the way of his public work, and so even at the risk of paining him I made him get rid of it.

MUST PURGE ITSELF OF EVILS.

I therefore made a clean breast of the whole matter to the Swami and said:

'I will not wear the sacred thread, for I see no necessity for it, when countless Hindus can go without it and yet remain Hindus. Moreover, the sacred thread should be a symbol of spiritual regeneration, presupposing a deliberate attempt on the part of the wearer at a higher and purer life. I doubt whether in the present state of Hinduism and of India, Hindus can substantiate the right to wear a symbol charged with such a meaning. That right can come only after Hinduism has purged itself of notoriety, has removed all distinctions of superiority and inferiority, and shed a host of other evils and abams that have become rampant in it. My mind therefore rebels against the idea of wearing the sacred thread. But I am sure, your suggestion about the *shikha* is worth considering. I once used to have it, and I discarded it from a false sense of shame. And so I feel that I should start growing it again. I shall discuss the matter with my comrades.'

The Swami did not appreciate my position with regard to the sacred thread. The very reasons that seemed to me to point to not wearing it appeared to him to favour its wearing. Even today my position remains about the same as it was at Hrishikesh. So long as there are different religions, every one of them may need some outward distinctive symbol. But when the symbol is made into a fetish and an instrument of proving the superiority of one's religion over others' then it is fit only to be discarded. The sacred thread does not appear to me today to be a means of uplifting Hinduism. I am therefore indifferent to it.

As for the *shikha*, cowardly having been the reason for discarding it, after consultation with friends I decided to regrow it.

HARDVAR EXPERIENCES.

But to return to Lakshman Jhula. I was charmed with the natural scenery about Hrishikesh and the Lakshman Jhula, and bowed my head in reverence to our ancestors for their sense of the beautiful in Nature, and for their foresight in investing beautiful manifestations of nature with a religious significance.

But the way in which men were using these beauty spots was far from giving me peace. As at Hardvar so at Hrishikesh, people dirtied the roads and the fair banks of the Ganges. They did not even hesitate to defecate the sacred water of the Ganges. It filled me with agony to see people performing natural functions on the thoroughfares and river banks when they could easily have gone a little farther away from public haunts.

Continued up.

The Aim of Education.

Professor Ariam Williams, Private Secretary to Dr. Rabiadrnanath Tagore delivered a lecture at a meeting of the Tamil Young Men's Union of Wellawatte on last Saturday evening, at the Polytechnic Institute on "Education." The following is the report of the lecture as appearing in the "Ceylon Daily News":—

Professor Williams said that he was glad of the opportunity of getting into touch with things Jaffnese, and things Ceylonese, because he had been away from Ceylon for a long time. Although he had had no opportunity to make himself conversant with politics, he had yet followed very closely the educational work which was being done in the Island. He had been travelling in Europe and England and partly in America for about six years, and was therefore in a position to give them an idea as to what was lacking in our system as compared with the system obtaining in those countries. He had himself passed through the mill in Ceylon, from the vernacular school to the higher school, where English was taught. Having travelled in other countries and observed the educational systems in them, he could speak on the subject with first-hand experience.

EARNING IDEA DOMINATES.

The lecturer said that the first things that had struck him in Ceylon, more particularly in Jaffna, was that in the matter of education, the question of earning a livelihood seemed very much to dominate the minds of both parents and students. Parents and guardians were so obsessed with this idea that they spurred the boy through his school education, as if the be all and end-all of education was the earning of one's livelihood. The lecturer confessed that in other parts of the world this factor was taken into consideration, too, but the attitude of mind of the parents and children was different. It was, after all, the animal that was so much concerned with the problem of existence; for human beings there had to be something higher or than that.

In this connection the lecturer said the average person took higher education to imply poetry and philosophy, and did not think that it implied more cultural things.

The lecturer attributed the blame for this state of things to the manner in which education was imparted in this country. The only method by which reform was possible for us was to get back to the system of education which could be imparted through the medium of the vernaculars. If that was to be done, it was necessary that they should take a greater interest in the literature of the vernaculars and the lecturer attributed the lack of literature to the state of apathy on the part of the people in respect of the customs and traditions of the country. English education was imparted without any consideration to the environment, the children could not grow to the fullness of their stature, and learn to appreciate all that was good and noble in literature, art and spiritual things. At present the system of education enabled them to acquire just enough English to carry on commercial correspondence, or to do clerical work within the walls of a Government office, and not to enter into the spirit of the English language.

THE MORE ENGLISH FAD.

He blamed the leaders of the country who cried out for "more and more English" to the exclusion of the language of the country, and with a certain amount of deference to those advocates, the lecturer made the observation that ninety per cent. of the English spoken in Ceylon was not English at all. English education, as it was imparted in the schools here, was, the lecturer contended, at variance with the nature of the children, and in the opinion of the lecturer there was no salvation for Ceylon, if she proceeded on the present lines. The lecturer pleaded for the spread of vernacular education among the masses of the country as the only hope of the future.

In the present day freedom was so largely spoken of. What were the factors which led to the freedom of a people, he asked? Knowledge and sympathy, in the opinion of the lecturer, were the two factors. He did not think that both those objects were served at present. In fact, the present system of education made no sympathy possible between the teacher and the taught. On the contrary, there was a certain fear on the part of the pupils of the teacher, which narrowed the sympathy between them. The lecturer did not think that any amount of lecturing would help to remedy present defects. What was needed was action. He earnestly advised everyone who had some concern for the future of the country to take the situation in hand, and see to it that vernacular education was spread far and wide in the country, and there was a renaissance in the literature. He wanted them to take it upon themselves as their responsibility, to do this one thing for the rising generation. "Help the children to develop a taste for their own literature and if you do not have sufficient literature, you must take pains to write books, conduct papers and magazines for their benefit," he concluded.

Continued.

Lakshman Jhula was, I saw, nothing but an iron suspension bridge over the Ganges. I was told that originally there had been a fine rope-bridge. But a philanthropic Merwadi got it into his head to destroy the rope-bridge and erect an iron one at a heavy cost and then entrusted the keys to the Government! I am at a loss to say anything about the rope bridge as I have never seen it, but the iron bridge is entirely out of place in such surroundings and mars their beauty. The making over of the keys of this pilgrim's bridge to Government was too much even for my loyalty of those days.

The *Svargashram* which one reaches after crossing the bridge was a wretched place, being nothing but a number of shabby looking sheds of galvanised iron sheets. These, I was told, were made for *sadhaks* (sannyasis). There were hardly any living there at the moment. Those who were in the main building gave one an unfavourable impression.

But the Hardvar experiences proved for me to be of inestimable value. They helped me in a small way to decide where I was to live and what I was to do.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6741.

In the matter of the Estate of the late Thalayammash wife of Sivagurunathar Ponnusamy of Vannarponnai East.

Deceased.

Sivagurunathar Ponnusamy of Vannarponnai East.

Petitioner.

Vs.

1. Mageswary daughter of Ponnusamy of Vannarponnai East

2. Ramalingam Subramaniam of do. now at Colombo

Respondents.

This matter of the Petition of Sivagurunathar Ponnusamy of Vannarponnai East, praying that the 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent and that Letters of Administration to the estate of the above-named deceased Thalayammash wife of Sivagurunathar Ponnusamy of Vannarponnai East be issued to the Petitioner coming on for disposal before J. C. W. Rock Esquire, District Judge, on April 16, 1928, in the presence of Mr. K. Alayudhar, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 20, 1928, having been read, it is declared that the 2nd Respondent be appointed Guardian ad litem over the 1st Respondent, and that the Petitioner as the husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other persons shall, on or before May 24, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

May 17, 1928.

Time to show cause is extended to June 21, 1928

M. A. A.

Addl. D. J.

O. 1468.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6764.

In the matter of the Estate of the late Menadichippillai wife of Ramalingam Arulanandam of Tirunelvely, Jaffna.

Deceased.

Velauther Ponnampalam of Tirunelvely.

Petitioner.

Vs.

1. Arulanandam Sivaprasadam

2. Botby daughter of Arulanandam

3. Arulanandam Sivaraja

4. Kanagampillai daughter of Arulanandam

5. Kaniam daughter of Arulanandam

6. Ramalingam Arulanandam

7. Sithamparum wife of Velauther Ponnampalam, all of Tirunelvely

Respondents.

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge Jaffna on May 2, 1928, in the presence of Mr. R. Sivagurunathar Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated April 30, 1928, having been read, it is ordered that the above-named 6th Respondent be appointed guardian ad litem in this action and that the Petitioner is not father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other persons shall, on or before June 25, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

May 28, 1928,

O. 1469.

FOR SALE.

Velaitotam, 100 Acres, fully planted with Coconut trees, situated in Palai, 5 miles from the Railway Station.

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Kandarmadam,

M. 63. JAFFNA.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6462.

In the Matter of the Estate of the late Swaminathar Sangarappillai of Mallakam Deceased.

Sangarappillai Souraja of Mallakam.

Petitioner.

Vs.

1. Sangarappillai Appadurai of Mallakam presently of Seramban F. M. S.

2. Sangarappillai Kanagaresim of Mallakam, a minor

3. Roothamby Amuthalingam of Mallakam, presently of Colombo

Respondents.

This matter of the Petition of the Petitioner praying that the above-named 3rd Respondent be appointed Guardian ad litem over the minor the above-named 2nd Respondent and for Letters of Administration to the estate of the above-named Swaminathar Sangarappillai coming on for disposal before G. W. Woodhouse Esquire, District Judge June 1, 1927, in the presence of Mr. V. K. Ganesundaram Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated April 7, 1927 having been read it is declared that the above-named 3rd Respondent be appointed Guardian ad litem over the minor 2nd Respondent and that the Petitioner is an heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the above-named Respondents appear before this Court on June 14, 1928, and show sufficient cause to the satisfaction of this Court to the contrary.

M. A. Arulanandam,

District Judge.

O. 1465.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6581.

In the Matter of the Estate of the late Onelappah Sinnathamby of Kokkivil West Deceased.

Sannugam Ponnambalam of Kokkivil West

Petitioner.

Vs.

1. Ponnambalam Subramaniam

2. Sellathamby Kanagasabai & wife Rajamany of Kokkivil West

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 G. W. Woodhouse Esquire, District Judge, on August 24, 1927 in the presence of Mr. V. K. Ganesundaram Proctor on the part of the Petitioner and the affidavit of the Petitioner dated August 23, 1927 having been read, it is declared that the Petitioner is the brother in law of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before October 18, 1927 show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

September 23, 1927.

Extended for 14th June, 1928.

M. A. A.

District Judge.

O. 1466.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6749.

In the Matter of the Estate of the late Valray Sinnathamby of Imaiyanankurichy

Deceased.

Sinnathamby Thambigattu of Imaiyanankurichy

Petitioner.

Vs.

1. Sinnathamby Saravananathan of Do and

2. Sinnathamby Perumal of Do

Respondents.

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge Jaffna on April 25, 1928, in the presence of Mr. S. Appadurai, Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner dated March 31, 1928 having been read; it is ordered that Letters of Administration to the estate of the late Valray Sinnathamby be issued to the Petitioner as the son of the intestate unless the Respondents shall appear before this Court on May 24, 1928, and show cause to the contrary.

J. C. W. Rock,

District Judge.

May 17, 1928.

Time to show cause extended to 21 6-28.

O. 1467.

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