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## IS OUR LIFE A DREAM?

### THE WAKING AND DREAMING STATES

By C. Mahadeviah

POETS and philosophers, mystics and metaphysicians have, with one voice, declared that this life is a mere dream; and people who pride themselves in their sound common-sense have always treated the statement with contemptuous indifference. Even some poets like Longfellow have said:

"Tell me not in mournful numbers  
Life is but an empty dream."

So, it seems worthwhile to go a bit deeply into this question and find out exactly how much of truth it contains or whether it is at all true in any sense.

#### Similarities and Differences

The first step is to note the similarities as well as the differences between waking and dream. It is not possible to say that there is absolutely no difference between the two, for, in that case, they would become identical and the two words 'waking' and 'dream' would become unnecessary to denote them. But the similarities between the two are so numerous that it is better to exhaust them before going into the difference between them. In dream we have a complete universe as we have in waking. We have our sun and moon, stars and planets, land and sea, mountains and rivers, forests and meadows, beasts and birds, towns and villages, trains and cars. We have human denizens inhabiting our world. We have our wives and children, our kith and kin, our friends and foes, our joys and sorrows. We weep and laugh. We sleep and dream, just as we do in waking. We have memory of a long-past and expectation of a distant future. If it is said that some things in dream are incongruous like a man seeing his own back and so forth, the reply is that they are not incongruities so far as the dream universe is concerned, that they appear to be so when contrasted with the standards of waking and that those of waking would appear as much incongruous when contrasted with the standards of dream.

#### The Difference

Though there are so many similarities between waking and dream, the difference between them is not far to seek. Generally it is said that dream is stultified whereas waking is not. Though there is some truth in this statement, it is not correctly expressed. The first point to remember is that what we now call dream was as real as waking was, in fact, waking while it lasted. Now that it is past and has become stultified, we call it a dream. Even as the state before us is waking, dream was also waking while it was before us. Hence, it is more correct to define waking as a present state and dream as a past state. It may be said that yesterday's waking is a past state, but it is not a dream. But what is called yesterday's waking is no state at all but only a memory which persists in the present waking. It belongs to what is called to-day's waking as memory of past events. Moreover,

I know that I am living in the same universe as I did yesterday whereas the dream universe is distinct from the waking universe, since it cannot be located anywhere in the latter. Besides, we have to remember that dream has also its yesterday and yesterday's waking state. So, instead of saying that we pass from dream to waking it would be more correct to say that we pass from one waking to another and declare the previous waking to be dream. Beyond this difference of present and past, waking and dream cannot be shown to differ on any point.

#### Waking State

Now, it is clear that it is meaningless to say that waking is a state which is not stultified. Waking is always a present state and it is not possible for a state to be both present and be stultified at the same time. The moment it is stultified it is past and so long as it is present it cannot be stultified. So, the argument that the present state is waking because it is not stultified, cannot hold good. If it does, it applies with equal force to dream for we could assert, while dream lasted, that it was waking because it was not stultified.

What is it that is meant when life is called a mere dream? Evidently, it is meant that our life is unreal like dream. Longfellow, quoted above, further says "Life is real, life is earnest." Now why do we say that dream is unreal? It is because the world observed in a dream vanishes into nothing. It cannot be imagined to exist anywhere. It cannot be located anywhere in the waking world. It has simply dwindled into nothing. In other words, we call dream unreal because it is stultified. If so, then it is clear that waking cannot be unreal in the same sense. For we have already shown that waking being always a present state, it is not possible to speak of its stultification.

#### A Dilemma

Let us go a little deeper into the question. Sleep overcomes us. Soon we feel we are awake. We have a world before us. We are subjected to great suffering. Perhaps, we lose our dear ones. We weep bitterly. We beat our breast. We tear our hair. But soon we awake. We come to know it was all a dream. Then our tears give place to irrepressible laughter. We laugh at the whole show, in fact, we enjoy it. We relate it to our friends and enjoy it still more. Now, who is it that wept in dream and laughs when awake? The two cannot be identical, for if I wept because I lost, then I must laugh because I gain. But here I have not gained anything. I have simply come to know that it was all a dream and I laugh; what is more, I enjoy my previous weeping. Surely the one that laughs now cannot be the same that wept a moment ago. But can I say that it was not I who dreamt but someone else? Certainly not. How then is this dilemma to be solved?

Let us think of an actor on the stage. Suppose he is acting the part of a king. In the story he loses his wife and he weeps bitterly. Suppose at the moment he forgets that he is so and so and imagines

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## Queering the Education Pitch

### PURPOSE OF HIGHER EDUCATION

By A Pedagogue

"Methinks we do as fretful children do  
Leaning their faces on the window-pane  
To sigh the glass dim with their own breath's stain  
And shut out the sky and the landscape from their view."

The defeat of the motion in the State Council for a selective examination for those seeking entrance to the University College is symptomatic of the attitude of most people in the country to higher education. It is a wrong attitude which has led and which will lead to foolish waste of educational effort. Should every mother's son receive a university education? Should every young man who has crammed through the matriculation examination be received into the University College because he has got money for adventure?

If the purpose of education is to enable a person to attach a few letters of the alphabet to his name, then let every Tom, Dick and Harry enter on the vain enterprise. If on the other hand the object of University education is to produce men and women who will create and contribute some wealth of knowledge, and who will become expert interpreters to their land of the artistic and scientific knowledge and wisdom of other lands, then it is necessary to fix upon, for admission into the University, that type of young man who has the intellectual calibre of a high standard if not of real brilliance.

If the University College, and the future university, are to continue to produce that type of graduate, barring a few perhaps, with whom we are familiar, the so called high seat of learning will add to our economic difficulties instead of solving them. The ordinary graduate we are familiar with is little removed in brain powers from the youth who has passed the Cambridge Senior or other equivalent test. He may have read or crammed a few more books for the sake of the ornament he has set his heart upon, not for the absolute joy of knowledge and its radiation to others but for the chimera of supposed superiority and distinction it confers. He flaunts his degree little realising the reproach of his degree in the context of his knowledge.

The University College has been at the manufacture of graduates for nearly twenty years. Has one man out of its Halls, (leave alone done) attempted to do something that would be a cure to the economic ills of the country? Has one graduate, either art or science, thought of striking out in a channel of activity that would in the fullness of time leave the country out of its economic quandary? The so-called higher education has only made its victim the more helpless. If the Cambridge Senior man, and the matriculate is shy of manual work the graduate has developed an aversion to it, for has he not become a superior gentleman by his 'degree' education?

In the face of such disheartening situation, of such work-shy helplessness.  
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## Manufacture of Sugar and Jaggery from Toddy

### Excise Commissioner Not of Possibilities

THE production of sugar and jaggery from sweet toddy comes within the purview of this Department only in so far as the base is an excisable article, for drawing which licences would have to be issued, and this would be done free of any charge whatever. The possibilities of a sugar industry in Ceylon have been ventilated before the various Industrial Commissions, and were once more revived hopefully by the Coconut Conference. The Department was asked to report on a large scale scheme of jaggery manufacture from palmyra toddy in the Island of Delft; yields and costs were worked out in detail, and a large profit shown on paper. The yields and costs were checked and confirmed by the Department, but the only fly in the ointment was a huge arithmetical error, the amendment of which turned the profit into a loss! The writer has heard nothing more about it," says Mr. S. H. Wadia, the acting Excise Commissioner, in his report for 1934.

#### Valvettiturai Failure

The Commissioner further says:—The dismal failure of the Ceylon Sugar Refineries Company, Limited, in 1918, after two years working at Valvettiturai, must also not be forgotten. It was a European-managed company with an expert in charge, but it had to close down, presumably as the cost of the base was too high as compared with the bases used in imported sugars from the beet and sugar-cane. Mr. Symons, the then Deputy Government Analyst, in his evidence before the Excise Commission (Sessional Paper IX. of 1917), stated that palmyra toddy contained 11 per cent. by weight of sugar, and coconut toddy 13 per cent.; this would be in the neighbourhood of about 1½ lb. of sugar in a gallon of toddy, possibly about 90 per cent. of it being crystallizable. The latest estimate of sugar content in a gallon of toddy was 1.2 to 1.7 lb., according to tests made by the Coconut Research Board staff. The writer is not aware of any process by which sugar can be produced from toddy as a cottage industry, and if it is to be produced by factory-methods on a large scale, the necessity of bringing sweet toddy at its highest degree of sweetness to one spot in very large quantities makes the cost of the base comparatively high. This adverse factor has also been recognized in a recent report by the Technical Adviser on Industries, who proposes to experiment on sugar manufacture from sweet toddy on a small village-factory scale, which might pay for purely local consumption. It is estimated that the cost of tapping alone would be in the neighbourhood of 6 to 10 cents a gallon, according to yields and whether the trees are close-planted or not (to enable the tapper to go from tree to tree by means of rope-bridges, as in the distillery tapping areas along the coastal belts of Kalutara and Galle Districts). With cost of transport, tree-owner's fees,

contractors' expenses for pots, ropes, &c., wastage and profits, the total cost of a gallon of coconut toddy delivered at a factory would probably vary from at least 14 to 18 cents a gallon.

#### Cheap Foreign Sugar

The Ceylon Sugar Refineries Company, Limited, tried to reduce transport cost and to expedite transport by a net-work of pipe-lines, which did not work satisfactorily owing to corrosion and blocking of pipes and valves by the lime in the sweet toddy. Taking 1½ lb. of sugar as a rather generous estimate of the yield from a gallon of toddy, the cost of the base of the factory thus works out at about 9 cents to 12 cents per lb. of sugar; possibly it might prove to be more costly in practice. The writer is not aware what the costs of production and distribution would be, nor what amount should be set aside for profits. According to the 1934 Customs Returns, 1,193,896 cwt. of refined sugar (other than candy) of the value of Rs. 5,269,248 were imported into Ceylon from Java, which works out at about 4 cents a lb. This is less than half the cost of the base alone for the production of 1 lb. of sugar from sweet toddy. A protective duty of anything from 100 to 200 per cent. *ad valorem* would therefore be required to make the local sugar industry from toddy pay its way. If tree-owner's fees, and costs of tapping and transport are eliminated by the owner himself becoming the tapper and transporter, and the sweet toddy is taken to the small village-factory proposed by the Technical Adviser on Industries, sugar might be made cheap enough for local consumption to oust imported sugar.

#### The Jaggery Industry

The production of treacle and jaggery from toddy as a cottage industry is severely handicapped on the one hand by the penetration of Java sugar in the country-side owing to its cheapness, and on the other by the demand for sweet toddy for its consumption as fermented toddy. The Department has been severely criticised for killing the local treacle and jaggery industry; what has killed it really is the wholesale closure of taverns in several large areas and in some cases entire districts, as will be shown later in dealing with sweet toddy licensing. The condemnation of the Department unfortunately rests on misconception. For instance, the late Mr. de Zoysa, the Chairman of the Coconut Conference is reported to have stated at page 1622 of the Hansard for August 16, 1934, that the value of jaggery imported into Ceylon from India was nothing less 600,000. According to the Customs Returns, the imports were 17,508 cwt. valued at Rs. 99,049 in 1933, and 15,199 cwt. valued at Rs. 98,180 in 1934. Imported Jaggery, which is probably made from sugar-cane, thus costs 5 to 6 cents a lb., landed at Colombo, whereas a

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## Hindu Organ.

THURSDAY, NOVEMBER 21, 1935.

### WHICH CAUSEWAY?

SO FAR AS THE PRESENT STATE Council is concerned the question of causeways in Jaffna is practically closed. The present Council will be dissolved in the first week of December and the whole question will be brought up again before the Council constituted after the general election. This is true in many respects. For it is expected that the new Council will be fortunate enough to secure the services of men of trained capacity and proved worth who will not insist too much on localised interests to the detriment of the larger interests of the country. Indeed, the Tamil members in the old Legislative Council were agreed that both the Velanai and Punakari causeways were indispensable and, had funds been available, both the projects would have been completed by now. Unfortunately, however, the whole question had to be shelved owing to lack of funds. When funds were available the question was brought up by the Executive Committee of Works at the far end of the life of the present Council with the result that in spite of the definite expression of opinion by the Council with regard to the urgency of the Pooneryn proposal, no practical steps towards its realisation seem possible.

The public meeting held at Nallur yesterday under the Chairmanship of the Rev. Dr. T. ISAAC TAMBYAH, President of the Jaffna Association, should help dispel any doubts that may lurk in any quarter with regard to public opinion in Jaffna on the question of causeways. The Pungudutivu causeway is necessary and, happily, not a single speaker at the meeting questioned the necessity for it. In fact, there was a consensus of opinion in favour of it. The meeting, however, emphasised the superior claims of Pooneryn and the urgent need to link up the vast undeveloped, unmalarious, fertile area with the mainland to stimulate food-production, colonisation and as a measure of relief for cattle owners in Jaffna. Let there be no quarrel amongst the supporters of both the causeways. Disagreement among the people and their leaders will have the only result of delaying the construction of either of the causeways. If funds can be had let us make a beginning with both the schemes. But, even the protagonists of the Pungudutivu causeway must admit that increased food-production, improvement of cattle, and colonisation are of vital importance to the people of this district especially at a time when the economic situation in the country is definitely gloomy. The prosperity of the mainland will naturally be shared by the inhabitants of Pungudutivu. Even now cultivators from this islet make a living by migrating to Pooneryn during the harvesting season. The last food crisis revealed to the entire population the resources of Pooneryn and the need for its development. The inhabitants in that area, in asking for the causeway, only ask that their very existence may be rendered more endurable. Pungudutivu does not stand to lose much by a little delay in providing what at best is only a convenience.

tivu does not stand to lose much by a little delay in providing what at best is only a convenience.

A causeway to Pooneryn will be a boon not only to the inhabitants of that division who are cut off from the mainland but will enable educated young men in Jaffna who cannot find employment to take up food production as an honest means of earning a decent living. There is no land on the mainland suitable for development. There is congestion here and steps will have to be taken soon to relieve it. Klinochchi Tank area would seem to offer a good opening for energetic young men but the health conditions there are such that few young men would care to risk their health, not to speak of their capital, as many pioneers have had to do. Pooneryn is not half as malarious as Klinochchi and the land is very fertile. Labour can be easily attracted and abundant pasture for cattle is available. Small capitalists might be tempted to open settlements and Pooneryn might once again be made to justify the name she has borne from time immemorial. The declared policy of the Government being to make the island self-supporting with regard to her food, we trust the advantages of opening up Pooneryn will not be over looked in any policy of public works calculated to secure the economic improvement of the country. Indeed, as Mr. K. BALASINGHAM pointed out to the meeting yesterday, Government had decided upon the scheme of linking up Pooneryn and voted a sum of money for the construction of the Thanankilappu-Kerativu road. But conflicting views of officials and unofficials somehow pushed the whole scheme to the back-ground. Now that public opinion in Jaffna has expressed itself definitely in favour of the Pooneryn Causeway, we trust no excuse or pretext will be allowed to smother it.

### POONERYN CAUSEWAY

#### Manipay V.C.'s Support

The Manipay Village Committee has passed the following resolution:—

"This meeting of the Manipay Village Committee requests the Government of Ceylon to make immediate provision for the construction of the Pooneryn Causeway as this would facilitate the opening of this fertile district which is suitable for paddy, coconut and other cultivation and provide fodder etc for cattle in the Jaffna District during the dry season and will greatly relieve unemployment in the Northern Province."

#### Puttur's Support

The following resolution was passed at a meeting of the Puttur Village Committee on the 13th inst:

That this Committee is impelled to express to the Central Government that the Pooneryn Causeway should be given preference as the vast inhabitants of this small congested and parched Peninsula of Jaffna will be facilitated to carry on the cultivation of agricultural produce and the breeding of cattle in Poonery and the adjoining Wannie areas.

## WHICH CAUSEWAY?

BY JIX

MEETINGS have been held and articles have been written on the question of which of the two causeways pressed for should first be proceeded with. In all the mass of spoken and written word one thing sticks out. That is, the issue is as far from settlement as it ever was. This is a consummation which the powers that be, perhaps, desire, for on the pretext of the lack of unanimity of opinion the question may be shelved. This policy of starting a rival hare to any project of public work in the Jaffna Peninsula has been a favourite game of the gods in the seat of power who are eager to "starve" Jaffna from the point of view of expenditure on public utility services and who also strive by devious ways to shut out the Jaffna man from his due share of political power, of public offices and perquisites.

#### Jaffna's Bessetting Sin

It is a part of the game of politics that those who are in power try to retain power, absorb all available monies for their purpose and "strangle" minority interests. But what is a matter of painful surprise is that those who are the victims of this "cut-throat" policy do not see through the game or seeing it, would not close up their ranks, for they look upon localised interests as far more important than the larger interests of the entire community. The besetting sin of the Jaffna people has been their inability to compose minor local differences for the consolidation of the larger claims of the country. If the protagonists of the Pungudutivu causeway sat down to think for a minute with all the detachment from local interests they could summon, they would, I feel sure, agree that a causeway linking up Punakari with the overcrowded Jaffna Peninsula would promote the prosperity of all Jaffna which includes even Pungudutivu. It is this view they should take if they were men of vision and vintage of reason. No man would for a moment argue that a causeway to Pungudutivu was unnecessary and ill-conceived. In fact, all those foremost men in Jaffna who plead for Punakari causeway, do also support the other but rightly claim that if money was not available for both, the Government should undertake the construction of the one which serves the larger interests of the whole country.

#### High Politics of Kayts Member

Mr. Nevins Selvadurai who by an accident happens to be the member for Kayts electorate could have made things smooth-going by proposing a token vote for Pungudutivu Causeway so that it might be undertaken when money was available. He could have helped to make the issue clear. The two Causeways should not have been placed on a common footing. While one is a major work of economic importance the other, though necessary and valuable, has only a local significance and as such may, without loss, suffer some delay. If only the Kayts member took this view and was not swayed by personal interests in the chase of which he seems to have roused up the people of Pungudutivu into an unreasonable attitude, the problem would wear a different aspect and the Sinhalese autocrats in power, would be sadly disappointed in their day dream of cross-current policy. The electors of Kayts area would do well to note "the high politics" of Mr. Nevins Selvadurai in a question of all-Jaffna importance and prepare for him a far-well "Knock-out" at the next elections. It is a study in scarlet what Mr. Nevins has done in this question of Causeways.

#### A Warning

If the good and sensible people of Pungudutivu would purposely ignore

the superior importance of the Punakari Causeway and fight for their "pet," let them be assured that they would not only not get their boon but they would blast the other two. Let them realise that it is not a desirable situation to be in. Let them realise that the leaders of the Jaffna people who wish that precedence should be given to Punakari Causeway are in no way opposed to their Causeway and it would be unwise for the country to be divided against itself.

#### Council's Duty

The State Council has a duty by the people of Jaffna. The Peninsula is, they know, overcrowded. The people are in need of an outlet. The best outlet is in the direction of Punakari. This large problem of the country should not be made dependent on the whims and fancies of a small section of the people for a causeway without which they have long lived and prospered and for which they may wait a bit longer. Why should the State Council mix up a larger economic question with a "parish-pump" affair? The State Council ought to know what Stuart Mill lays down as one of the cardinal principles of politics—that where a people, or a section of a people, are not competent enough to dispassionately judge on a question of major utility or are swayed, though competent enough to judge, by localised self-interest, the supreme authority in the land shall and should decide on the question and carry out its decision. Why should the State Council seek for the decision of the people when it knows that unanimity of opinion of the people would not be forthcoming? Unless it be that the State Council tries to shirk its responsibility. The State Council has spent millions in the South to combat Malaria and to develop land. It never raised the query, what do various sections of the people say? Would the Council be justified in its attitude to this question affecting Jaffna?

#### A Rumour

Where is the sovereign power of His Excellency the Governor in the face of this marionette play which the Council adopts towards Jaffna? The State Council with the top-heavy Sinhalese power slights and slap-dashes the Jaffna man and how long are we going to look on and allow things at the mercy of the Singalese autocracy? I have a rumour come to me that the head of this province is in league with a private medical man and both are trying to either get the Pungudutivu Causeway taken up or cause the money available for Jaffna to be spent on hospitals and other services. It may merely be a rumour. But we have no doubt that the Pungudutivu enthusiasts are blind enough to pull all wires for their purpose.

The Minister for Local Self-Government has again been led to visit Pungudutivu and feted all for the purpose of throwing over-board a scheme of major work in preference to a minor, local affair. It is not merely a question of Punakari or Pungudutivu but it is something more, it is a question of high policy of Government and Administration in respect of Tamil area. The Government of the country is on trial. The people of Jaffna too are on trial—whether they will long brook the unreasoning and unreasonable Sinhalese autocracy. They may as well say with Poet Milton, "Evil, be thou my good."

Out of this evil of the State Council settling by the ear a major question and a minor to quarrel for precedence, good will come to Jaffna in that the vast majority of the people of Jaffna will realise the grim reality of their helplessness under the dispensation of the Earl of Donoughmore Constitution.

## HINDU BOARD OF EDUCATION

TRAINING CLASS ROOMS AND ASSEMBLY HALL,

### Foundation-Laying Ceremony

From an early hour last evening pupils and teachers from Hindu Board schools assembled in the Training School at Tinnevely to participate in the foundation-laying ceremony for the proposed class rooms and Assembly Hall—the gift of Hindus residing in the F. M. S. and Malaya. They sang and other devotional songs were sung to the accompaniment of music till a late hour in the night. Punctual to the auspicious hour fixed for the ceremony, the entire gathering of teachers and parents moved to the site chosen for the building and at 12-45 a. m. this morning, the foundation stone was laid by a Sannyasin amidst deafening chanting of "Hara Hara Mahadeva", and shouts of joyous enthusiasm. This over, the gathering repaired to the School Hall and after prayer and the distribution of Prasadam dispersed.

The building which is the gift of Hindus in the F. M. S. and Malaya is estimated to cost Rs. 12,000. Among those present at the function, were Mr. S. Rajaretnam, Manager Hindu Board Schools, Mr. W. Duraiswamy, Manager, Jaffna Hindu College, Mr. S. Swaminathan B. A. Principal Training School, Mr. W. Ponnudurai, President, the Malaya Building Committee, Dr. M. Kathiravelpillai, Ayurvedic Physician and many teachers and parents.

### THE FIRST UNOFFICIAL J. P. IN JOHORE

#### Jaffna Tamil Honoured

Mr. S. Ponnampalam of Kaddurai Manipay was honoured in Johore by H. H. the Sultan by appointing him a Justice of the Peace on the occasion of the 40th Anniversary of His Highness's accession to the throne and 62nd birthday celebration of His Highness. This is the first time in the History of Johore that Justices of the Peace were appointed.

Mr. Ponnampalam was educated in the Victoria College Chulipuram and the Manipay Hindu College where he taught and left for Malaya. In January 1915 he was appointed a teacher in the Government English School, Muar, State of Johore.

In September 1920 Mr. Ponnampalam resigned the services of the Government of Johore as a teacher and became the managing clerk of the newly formed legal firm of S. C. Goho in Muar in the same year.

Mr. Goho paid a very high tribute for his high character and efficiency. As a teacher and a clerk in the legal firm Mr. Ponnampalam has shown shrewd common sense and clarity of vision.

During his stay in the State of Johore he was instrumental in getting up various social and charitable functions in Muar and Batu Pahat.

He was also the President of Jaffnese Unemployment Relief in 1931 and through his intervention those who were given 30 days' notice by the F. M. S. Railway Department found relief in getting two months' salary in lieu of notice and a second class passage to their country of origin (most of them were Jaffnese). Mr. Ponnampalam was always helpful to his community during his 20 years' stay in Malaya. (Cor.)

#### Examiner of Tamil Press

Mudaliyar C. Arumugam Interpreter, District Court, Jaffna, has been selected by Government for the post of "Examiner of Tamil Press" in the Police Department.



## THE POONERYN CAUSEWAY

### AN URGENT NECESSITY

#### PUBLIC MEETING IN JAFFNA

A resolution was passed at a largely attended meeting of landowners and cultivators of Pooneryn and the public of Jaffna, urging on the Government the necessity for giving precedence to the construction of the Pooneryn Causeway in view of the need for stimulating food production, cattle improvement and the establishment of colonies for relieving unemployment in the Jaffna Peninsula.

In spite of the inclement weather a large number of people from different parts of Jaffna and Pooneryn had turned up to the meeting. The meeting was held in the Mankayarakasy Vidyasalai, Nallur, last evening at 5 p.m. Rev. Dr. T. Isaac Tambyah was voted to the chair. Mr. S. Coomaraswamy, Proctor, was elected Secretary.

#### History of the Causeways

A message from Mr. K. Balasingham was then read, in the course of which he said:

"The Tamil members of the old Legislative Council from Jaffna agreed that both the Velanai and Pooneryn Causeways should be pressed on Government. As a first step in the Pooneryn Causeway scheme they pressed for the Kerativu road. It was my privilege as a member of the Executive Council to carry this agitation further into the inner Councils of Government and persuade the Government to provide funds for the Tanankillappu—Kerativu road. Our idea was that if the Government had constructed the road up to Kerativu, it would be very easy to make the Government to extend the road further over the shallow parts of the lagoon. Though the vote for the Kerativu road was passed the G. A. then did not allow any portion of it to be spent till the Government decided to construct the Causeway which was estimated to cost about 20 lakhs, if I recollect rightly. The votes lapsed and owing to a falling revenue nothing was done next year.

"A suggestion for a bridge of boats over the deepest portion of the lagoon was not considered though it would have reduced the estimated cost by about 75 per cent.

"This is a very important Causeway for providing room for expansion of congested Jaffna and bring into cultivation an area as large as Jaffna, which can be easily rendered irrigable. The Causeway will also solve the important pasture question."

#### Chairman's Speech

The Chairman said:—

We are assembled here for the sole purpose of expressing the wishes not only of the vast and very representative gathering, but also of the far greater number of those who are not with us this afternoon, upon the undoubted necessity for the speedy construction of a causeway to Poonakari. That so many of you from all parts of the Jaffna District, even from great distances, are here is evidence that nothing, not excluding this all-day downpour of rain, can damp the ardour of your enthusiasm for what concerns the immediate welfare of Poonakari and the resultant well-being of the Peninsula as a whole. While our attention will be focussed upon Poonakari primarily, we are not unmindful of the needs of our brethren in Pangudutivu and the other islands. Since Jaffna contributes a large sum of money yearly to the general revenue it is quite feasible for Government to undertake the work of more than one causeway at the same time.

#### Its Vanished Splendour

Poonakari—the city of flowers! The name is testimony to the vanished splendour of a once prosperous country. History tells us that royal personages and vast armies used to pass through

Poonakari on their way to the citadels of Jaffna and Anuradhapura. Instead of dwelling on that past let us come down to present day realities. The name alone remains. Poonakari is a forgotten part of the North. The inhabitants come to the mainland wading through a fordable stretch of the sea or by a boat-journey of very uncertain duration of time. They are nevertheless very industrious. My knowledge of the place or the people is not personal, as in my lay days, there was no court-house then and now there is no Church! The undaunted energy of the people is responsible for vast acreages of paddy, coconut and tobacco cultivation. Once a year for 45 days 3000 labourers from Pangudutivu and other islands find work at Poonakari's paddy harvest tide. It is estimated that about 26000 bushels of paddy are taken to the mainland annually from Poonakari. From as far back as 1921 the inhabitants have been clamouring for facilities of communication but their cries have fallen on deaf years. There is one item of great loss both to the people and to the Public Treasury. Annually the husks of about 140000 coconuts are burnt at Poonakari for want of transport conveniences from there to Jaffna. It is said that the husk of five coconuts yields one pound of coir: the annual loss thus to the revenue is about five million rupees!

Let us now proceed to consider the subject of a causeway for Poonakari further.

Mr. T. R. Nalliah Advocate, moved:

"That this meeting representing the landowners, and cultivators of Pooneryn and the public of Jaffna who are interested in the economic and agricultural development of the Pooneryn Division and the adjoining areas is strongly of opinion that the construction of a causeway between the Jaffna Peninsula and Pooneryn division is a matter of urgent necessity in view of the need for stimulating food production, cattle improvement and the establishment of colonies for relieving unemployment in the Jaffna Peninsula and urges the State Council to give precedence to the construction of this causeway in preference to other schemes of a similar nature of restricted local importance."

#### Vital Necessity

Mr. Nalliah said that for nearly 25 years he was associated with the Jaffna Association which was the oldest institution of its kind in the Island. They were very fortunate; and the organisers of the meeting were to be congratulated upon it, that they had as their Chairman that might Rev. Dr. Isaac Thanyah, President of the Jaffna Association. His connection with the present movement was sure to carry great weight with the Ministers. The fact that at the Jaffna Association meetings he (the speaker) had advocated the linking of Pangudutivu with Velanai did not prevent his moving the present resolution. He was not against the linking of the Islands with the mainland but he was strongly for Pooneryn Causeway. They were all convinced that a causeway to Pooneryn was a vital necessity of paramount importance and therefore they felt justified in asking Government to give precedence to Pooneryn Causeway. The Ministers were spending large sums of money in the South including about three million rupees on unemployment. Was it right, was it not just that some substantial part of the revenue towards which they contributed much should be expended upon more than one causeway? It was very inequitable on the part of the Ministers to ask them through their representatives to be agreed on one causeway while it was the duty of the Ministers not to dole out to them handfuls of revenue but to do more and undertake works of public benefit under more than one head. They could undertake the two causeway at the same time.

#### Facilities for Expansion

Continuing he said that the Tamils of the North were in the main an agricultural people. The population today was not what it was 40 years ago and with increasing number of people they should have facilities for expansion. It was towards Pooneryn that they might go. Circumstances restricted them to agriculture because there were no industrial and manufacturing centres in the Peninsula except those who were devoted to the rapidly declining cigar industry. There were their young men to whom British Malaya was a closed land, and the

## LETTERS TO THE EDITOR

### "CULPABLE IF TRUE"

Sir,—with reference to your editorial note "Culpable if True," I should like to invite your kind attention to a tell-tale amendment of the Cambridge Regulation which you mention. The Regulation in question originally ran thus:

"Schools whose results for two successive years are not satisfactory in the opinion of the Director may be taken off the list of accepted schools."

Its amended version runs thus:—  
"Schools which do not maintain a satisfactory standard of efficiency in the opinion of the Director may be taken off the list of accepted schools after due warning."

One cannot resist the temptation to infer that the amended version is a result of the alleged culpable pact on which your editorial note comments.

Yours, etc.,  
A SUFFERER.

V. T. PRESIDENT, DELFT.

Sir,—The State Council has decided to remove the chief Headmen from being Village Presidents and has provided 33 new Presidents in our Current Estimates. All the Govt. Agents are calling for applications for filling the posts. But it is strange that the Govt. Agent, N. P. has not yet called for applications for the post of President, Delft. It is rumoured that the Maniagar is attempting to retain the post of Village President and that the Govt. Agent has recommended to the Attorney General to allow the Maniagar to officiate as Village President without any additional remuneration. The question at issue is not cheapness but it is a case of separation of Executive and Judicial functions. The previous Maniagar, I think, suffered assault owing to his joint duties. We must protest against the suppression of this post in this manner.

"ISLANDER."

problem of unemployment was assuming vast proportions. The Klinochi Scheme which might suggest itself to many as a remedy was now found to be unsatisfactory. Therefore their people must look to the wide stretches of Pooneryn for developing agriculture. It would be remembered that Mr. C. V. Brayne who had no manner of vested or other interest in Pooneryn strongly urged upon Government some years ago the early construction of a Causeway to Pooneryn. The very cogent reasons which he urged in favour of his proposal were given with remarkable clearness and conclusiveness in the Sessional Paper No. 20 of 1930. As an appendix to that valuable document was the full text memorandum on the subject by the late Mr. A. Canagaratnam one of their great patriots. He therefore very strongly commended the resolution to the house and to the Ministry.

Mr. C. Ponnambalam seconded.

Messrs K. Ponnambalam, N. Swaminathan retired Udayar of Pooneryn, and K. Ramalingam supported the resolution which was carried.

Mr. J. C. Amarasingham wanted the permission of the house to move an amendment to the resolution, before it was put to the vote, and it was disallowed.

Mr. M. Subramaniam, Proctor, that copies of the resolution be forwarded to the Ministers, members of the State Council, and the Government Agent, N. P.

Mr. P. Sinnadurai, seconded, carried.

#### Pooneryn Maha Sabha

On the motion of Mr. C. Arulambalam advocate, seconded by Mr. C. T. Coomaraswamy, Proctor, Association called the Pooneryn Maha Sabha with Gate Mudaliyar A. Naganathan J. P. U. P. M. as President, was inaugurated, to further the agricultural development of Pooneryn.

With a vote of thanks to the chair the meeting terminated.

## THE JOHORE STATE COUNCIL

### Jaffna Doctor Nominated Councillor

The "Mallaya Urban" announces that H. H. the Sultan of Johore has nominated Dr. N. Mootatamby to a seat in the Johore State Council to represent the Indian and Ceylonese Communities.

Dr. Mootatamby of Sandirupay who takes a keen interest in sports and is very popular with both the communities he has been chosen to represent, is the president of the Indo-Ceylon Association, Johore Bahru. He came out to Malaya from Ceylon in 1906 and was educated at the Victoria Institution, Kuala Lumpur, and in 1912 joined the Medical College, Singapore, qualifying in 1917.

### Northern Province Teachers' Provident Society

The Annual General meeting of the above Society will be held at Jaffna Central College on Saturday 23rd inst. at 10 a. m.

### Manufacture Of Sugar And Jaggery From Toddy

(Continued from page 1)

bottle of local treacle from toddy costs about 20 cents, and a pound of local jaggery from toddy about 25 cents. The licences for tapping for sweet toddy are issued free; it is therefore difficult to see how the Department can be blamed for killing the local treacle and jaggery industry. If anything, the Department's activities in seeing that the sweet toddy licences are not abused for the illicit fermentation of sweet into fermented toddy should stimulate the production of treacle and jaggery, but any stick seems good enough to beat the Excise Department with! The fact is that the demand for treacle and jaggery in towns as well as villages is strictly confirmed to the making of indigenous sweetmeats, and only those who value the flavour of local treacle and jaggery, and can afford to pay for it, will buy if against imported jaggery at the retail price of, say, 7 cents a pound and imported sugar of, say, 10 cents a pound. It is this economic competition and consequent low profits that have forced the cottager to mix a large percentage of Java sugar in his local treacle and jaggery.

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 169. In the Matter of the Estate of the late Ramanathar Vythilingam of Manipay

Deceased.  
(1) Swaminathar Sinnatamby and  
(2) wife Sinnatamang of Manipay  
Petitioners.

Vs.

(1) Chellamma widow of Rasiyah of Manipay  
(2) Ramanathar Murugesu of Talang Road, Kuala Kangsar.  
(3) Ramanathar Thambimuttu of Ipoh

Respondents.

This matter of the Petition of the abovenamed Petitioners praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before S. Rodrigo Esquire, District Judge, on the 5th day of September 1935 in the presence of Mr. M. Vythilingam, Proctor on the part of the Petitioners and the affidavit of the Petitioners dated the 5th day of September 1935 having been read, it is declared that the 2nd Petitioner is a lawful heir of the said intestate and is entitled to have Letters of Administration to the estate of said intestate issued to them unless the Respondents or any other person shall, on or before the 28th day of November 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 5th day of September 1935  
(Sgd.) S. Rodrigo,  
District Judge.

(O. 95. 21 & 25-11-35.)

## NAVALAR DAY

### Celebrations In Jaffna

The Naval Day was celebrated in various centres in Jaffna on Monday.

The Kokkuvil Hindu English School celebrated the Day on a grand scale. Mr. S. Shivapadasundaram, presided at the public meeting. Songs specially composed for the occasion were recited by school children. Pandita V. Ramaswamy Sarma and S. Kanapathipillai spoke on the life and works of Sri La Sri Arumuga Navalar.

The Sri Arumuga Vidyasalai, Vankaravay, celebrated the day with Gurupoo.

The Naval Day was also celebrated in the programme of pujas.

## INTER-COLLEGIATE FOOTBALL

### Championship Match On November 23

The Inter-Collegiate Football Champion Match between Jaffna College and Parameshvara College fixed for the 16th instant was postponed owing to the heavy rains, and will be played on Saturday, the 23rd instant at 4-30 p. m. on the J. S. S. A. Grounds.

## QUEERING THE EDUCATION PITCH

(Continued From Page 1)

ness induced by a false sense of educational values which in its turn is really due to mediocre talents having been decorated with "degrees," it is absolutely unwise, not to say wickedly foolish, of the Legislature to refuse to establish a selective examination so that really capable youth may be admitted for training; so that State expenditure on the University College may be justified by its products.

I think it was Cardinal Newman who said that university education to the wrong type of student would result in the creation of snobs. Most of our graduates are such self-important mediocrities who will not even make an effort to justify their claim for attention. Our feels that the only sensible thing in the world in the matter of university education is the system that obtains in Germany. The only degree available in that highly educated country is the Doctorate which may be conferred on persons who succeed in getting the School Leaving Certificate from the University. The title of Doctorate is possible only to those who submit a thesis of research value on some subject. France comes next.

In England those who seek University education are very much limited by various considerations, one of which is the absence of vanity amongst the generality of Englishmen. This feature accounts for the possibility of Englishmen of real ability but of no university varnish rising to high positions in public life and government service. It is the Americans who are making the world sneer at university education. They have made degrees so cheap that one may get the Master of Arts degree even for salesmanship. It is a craving for the shoddy and the shabby. Let us not in Ceylon spoil the youth of the land by making university education cheap. Let us not manufacture shoddy degrees and convert the youth of the land into reeking snobs.

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(Q. 172. 13-10 to 12-1-35.)

### IS OUR LIEE A DREAM?

(Continued from Page 1.)

that he is that king in the story. Then he really weeps and is unhappy. But the moment he goes to the green-room he remembers who he really is and begins to enjoy his weeping on the stage. He feels elated that he acted so well. Our waking from a dream is like going to the green-room from the stage. We remember that our real nature is that of the witness of the dream state. For though the dream has vanished along with the ego who suffered and wept, we survive. We now realise that we, the witness, forgot our real nature while we dreamt and wrongly identified ourselves with the dream ego. Hence our enjoyment of the whole show.

#### The Wise Man

Now think of an actor who, even while on the stage, does not forget that he is really so-and-so, and that he is only acting the part of a king. He still weeps—as he has to do it—but he enjoys it even while he weeps. It is not necessary for him that the scene should end if he has to enjoy his acting. Even so the wise man does not forget his real nature as witness even while he is awake, that is when the state is present; whereas the ordinary man, like the other actor, is ignorant of his real nature as witness while the state is present but comes to know of it only when the state is past. But the wise man knows that even while he is awake, he is really witnessing the ego which suffers and enjoys, weeps and laughs, as he did when he was awake in dream.

Now, let us place ourselves in the position of the witness which we really are, and view the dream and waking states. The dream state has vanished into nothing. But the witness is still there. It is now witnessing the waking state even as it was witnessing the dream state while the dream lasted. If we consider the matter well, we shall find that it is not possible to say that the witness did not exist at any time, for to note its non-existence at the time another witness would be required and so on *ad infinitum*. If we call that real whose non-existence cannot even be imagined, then the witness is supremely real. And compared with the witness the dream state as well as the waking state cannot be real. For we know that the dream world cannot be located anywhere in the waking world and even so the waking world cannot be located anywhere in the dream world. They are mutually exclusive. One does not and cannot exist while the other is present. So we can speak, nay, we know, of a time when either of them did not exist. So they cannot be so real as the witness whose non-existence cannot even be imagined. Anything less than real must be unreal. We cannot speak of a thing as half real or three-fourths real. In this sense, compared with the witness, waking is as unreal as dream.

(Vedanta Kesari.)

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## The Aim of Education

(Gleanings)

By Conor

Just as in philosophy in general, the members of one school of thought seek for one good as the end or purpose of all our actions, while others contend that several "goods" may exist together and motivate our behaviour, so in education we may seek for an aim or for aims. One's attempts to define Education, or what we mean by it, depend on one's mental system which one brings to bear upon the educational process as one views it. Generally then and now the majority of us consider education as one that leads to the healthy and easy earning of a livelihood with the knowledge of the fundamental abilities of reading, writing and number, generally called the three R's. Education in the earlier stages was no subject of the politician and hence its birth in the old dame schools, its nurture by the nothing-else-to-do class of people, the non-interference of the community or State in its welfare. As time progressed, and new situations arose, new aims of education came into view. The vocational aim of education was thus restricted to apprenticeship in the factories and workshops replaced by technical schools. Education came to be realised as one affecting the community and the State in general and hence the interference of the State in the education of the masses, the aim of education came to be aims of education. For most people the actual requirements of vocation took a small place in a reasonable view of education and this led to the inclusion of such subjects as music, folk dancing, literature and drawing as subjects of enjoyment and one of the aims of education was to enable the individual to spend his leisure usefully, after work which was for mere subsistence and after recreation which was in the form of play for the adjusting of mind and body. Why this view is preferred to the one held by the first pioneers in education is clear. There are clear examples of the fatal results, owing to a misconception of the right purposes of education, for we have in our midst people who were educated in schools which trained pupils with a vocational bias, and hence their inability to use their leisure profitably to themselves and to the community and the world at large. The existence of bar-houses, talking shops etc. frequented by the people after their daily labour, or work and the vices that dominated them are convincing evidence of the wrong use of leisure. Therefore the right use of leisure is a reasonable aim, for the purpose of work is to enjoy leisure, as the end or purpose of war is to enjoy an undisturbed peace. So work is a means to an end and not an end by itself. By work or labour we mean the way of one's earning a living. This work is only a means of enjoying a leisure which is the end sought from our daily labours. So the purpose of educational institutions is to send out children into the world not with the sole aim of earning a livelihood, but with the ability or skill to use his leisure profitably.

### Aim of Education

Even the right use of leisure is not after all a sufficient aim of education as the individual is a member of a society and his behaviour in the society is an asset to the well-being of a good social order and life. If education is only to secure the means by which individuality may only be developed, it takes on an exaggerated form when self-expression is put forward as the only guiding principle of life and hence of education. To be free from the traditional restraints, from social conventions, moral laws, to give free rein to the human impulses, to lead one's own life, receives its encourage-

ment in scientific quarters, especially in America where one is free to learn and hence free to do what one pleases. This self-expression is anti-social and therefore any such aim of education for the development of the individual in his own free line should be discouraged with limitations as such an exaggerated aim infringes on the liberty of others. Therefore one of the aims of education is to bring up the child as far as possible to an ideal self by finding out the pupil's possibilities and providing the means by which he may be enabled to realise the highest of ideals so that he may make his individual contribution to the common stock or community in which he lives. So the main purpose of education is to form and strengthen the character and develop the intelligence of the children entrusted to the educators and to make the best use of school years available in assisting boys and girls according to their different needs to fit themselves practically as well as intellectually for the work of life. Since a well-spent life consists of work or labour, recreation and well-spent leisure we shall say, in the words of Herbert Spencer, that our aim of education should be a preparation for complete living. Herbert Spencer includes in what he meant by complete living in a society the duties of a citizen and education as the preparation for these duties as one of the main aim of Education. With the development of science and the progress towards the mutual understanding of nations the duties of citizenship widens and hence the duties of citizenship come to mean the duties of a world citizenship. So the schools and the other educators have a greater work to perform. As a preparation for such complete living, school and its surroundings are a specially created or a modified environment in which the child is allowed to live in as a member of the school community. The world is growing and progressing. So the school community must not be stereotyped and line-marked by authority. It must be a natural growth and progressive so as to pass without break into the growing and progressing life of the outside community of today. Industry, trades, commerce, forms of government have changed and are changing. The schools, even the older universities have lost their definite goals to which they might have in an earlier stage looked into: The definite occupations, the familiar forms of society and Government change. So the aim of the school is to prepare the child to live a complete living in an unknown future wherein rapid change is certain, wherein trades will disappear and new occupations arise, forms of Government will alter and social conditions go into the melting point. To meet all such exigencies our main aim should be to train the children to adapt themselves to new situations, and to behave suitably by judging each case on its merits. The school therefore does not merely exist for the mere inculcation of facts or imparting of a limited knowledge to the pupils but for developing skills and ways of behaving without stressing too heavily one of these three to the detriment of the other factors. It is undoubtedly the duty of education as a preparation for complete living as a world citizen, to give some knowledge of other times, other places, and other communities, other races, other social classes. There is a Swiss proverb, "There are other men in other valleys" which should never be forgotten by the teacher. The great advantage of such knowledge of the outside world results in an increased tolerance, the decrease in narrow-mindedness and parochial conceit and an enhanced intellectual value. In the opinion of Mr. H. G. Wells "The pressing business of the school is to widen the range of understanding," and to shape or to help to shape the expanded man into a world citizen fitting him to live and to live with. "So the proximate aims are to give boys and girls health in mind and body, information about the world of nature and men, creating worthy interests in knowledge and action, a multitude of habits of

## REVIEW

**TWENTIETH CENTURY (Nov.)**  
1935: A Monthly Journal  
edited by Mr. K. Iswara Dutt.  
Published by the Indian Periodicals Ltd. Allahabad: Annual Subscription Rs. 8/-

The November number of this Magazine which has rightly achieved a front place among the monthlies of India within the first year of its existence, has received further messages of congratulations, from eminent publicists. An unpublished poem "The Skeleton", of Dr. Rabindra Nath Tagore specially translated from the Bengali for this journal by the poet himself, is given a place of honour. Mr. K. M. Panikkar, the well known author in his article on "Hindu Community and the New State" discusses the problem of remodelling Hindu Society in the changing conditions India is faced with. "For the first time since the origin of Hindu Society," he says "the chance has now come to us to organise it on a purposive and rational basis, to make it reach to our ethical sense and social vision." That the new conditions, would usher in a State in India is doubted by some progressive thinkers. "Intellectual Co-operation" is a brief but thoughtful contribution from the pen of Mr. G. A. Chandavarkar who puts forward a scheme which in his opinion is best suited to India in advancing the cause of civilisation on the foundations of international understanding and intellectual co-operation. Mr. S. Narayana Prasad of the Andhra University has some thought-provoking views on the much-beaten subject of Planned Economy in his article on "Implications of Planned Economy." "Tagore as a Ballad-writer" is an interesting article from the pen of Mr. Kalipada Mukerjee. The first of a series of twelve articles on "Mysticism in Islam" by Bankey Behari is published under the caption "The Mystic—an Apologia." This is of especial interest as it comes from the pen of one who is making a comparative study of the subject of Mysticism. The second part of Principal K. G. Savidain's instructive article on "Education and Social Order" is continued. Mr. P. Goha-Thakurta, an author and writer of distinction, discusses the problem of Mass Education in the first of a series of articles and puts in a strong plea for educational planning for all India on national lines. Some useful suggestions are contained in the article on "Primary Education in the Villages," by Sukumar Ranjan Das M. A., Ph. D. Prof. R. K. Singh of Balwant Rajput College, Agra, discusses the traditional role of religion in the growth of civilisation in his contribution on "Religion and Character-building" and deals with the psychological aspect of character education. Two poems—"My Beloved" and "Red Roses" by Premkata Mehta add to the literary charm of the journal. Mr. P. Sebadi of Govt. College, Ajmer, replies to a "criticism of his article on the Roman script for India." Book reviews and other features of this journal are continued in the number.

thought, feeling and behaviour and ideals of efficiency, honour, duty, love and service. So the main business of the school is to prepare for efficiency in the serious business of life as well as for the refined enjoyment of leisure. The ideal of a scholar has given way to the ideal of the capable man, capable in scholarship still but also capable in physique and in the power of manipulating things and to adapt himself and fit himself to new situations". As Mr. Newman puts it "Education is the process of training by which the intellect instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession or study or science is disciplined for its own sake". Therefore in the quest for an aim of education, we have come across aims of education leading from the vocational, the right use of leisure, the free development of the self, to the detriment of social freedom to a centre on which all these concepts hang like keys to a common ring that the main aim is to secure for each conditions under which the individuality is most completely developed with its manifold varieties to the highest pitch of excellence training him for a complete living as a member of the family, his community, his country his nation and the world at large.

## A FEDERAL CONSTITUTION FOR CEYLON

By C. S. R.

The Donoughmore Constitution has been tried during the last 5 years and found wanting, and changes are asked on it by many sections in different directions totally disfiguring the original. Nobody today is enamoured with the constitution. All are dissatisfied and a change is inevitable. His Excellency the Governor has indicated that he can approve an agreed constitution. The next period of the Council will witness the change of the constitution. It is therefore our duty to discuss in what manner we should like to have our constitution altered to suit the conditions and peculiarities of Ceylon in a permanent manner with room for progressive evolution and at the same time with a background with our past together with the best features of modern constitutions including the British model. The only country that stands parallel to Ceylon is Switzerland both in size and also in the diversity of communities, race, language and religion. Switzerland is independent while Ceylon is a dependency under Great Britain. An authority on Modern Constitutions writes as follows: "Switzerland is a remarkable instance of a country whose people divided in race, language and religion, had yet united in self defence and evolved a polity which has not only stood the test of time but serves as a shining example of a modern direct democracy in action". It has a Federal Constitution. Professor Cole states that a Federal Constitution is capable of generating the greatest amount of democracy yielding justice to all social groups. The fact that at the time the Europeans arrived in Ceylon there were three Kingdoms in Ceylon—The Kandyan Kingdom, The Tamil Kingdom and the Low Country Sinhalese Kingdom—ruling Ceylon in separate territories and that these Communities exist as separate Communities still should find some expression in our Constitution to serve its vitality. The Sinhalese, Tamils and Moors differ in race, language, religion, laws, culture &c. The country does not possess a homogeneous population. The country is devoid of parties which are well organised and have a definite programme and policy by which they stand or fall not only in the State Council but in the country as well. There is also not a single party in Ceylon as you might find in Germany or in Italy with a definite policy of its own. The National Congress is a Low Country Sinhalese Communal organisation with a policy of communal gain. This organisation has at its last annual session refused to forge a party system. In the absence of a party system, and adult franchise the territorial representation in a non-homogeneous population can only lead to chaos and suppression of all smaller Communities. It can only place the most dominant community in power to the disadvantage and detriment of smaller Communities. When the Kandyans, the Tamils, the Low-country Sinhalese, the Moors and others are of unequal capacities and resources, the result is that the Low Country Sinhalese can dominate the whole field without the least opposition. The concessions made by the British Government under the present constitution can be retained with advantage. Our capacity for swara is not sufficient to take a full share now and it must be the result of a gradual growth. I shall place before your readers shortly a rough scheme of a Federal Constitution for Ceylon retaining the essential good features of the present constitution with a possibility for gradual expansion without much energy being spent periodically for securing changes. This scheme may be used as a basis for discussion and it is open to all to make necessary improvements on same. The British Government has already granted a federal, rigid, written parliamentary constitution to Canada, Australia and India where people of

## RESURRECTION OF THE DEAD

### Vibratory Effect Of Mantra-chants

Mr. Singhatar Singhan writes—  
Please find enclosed a cutting from the local Press of an incident at Warsaw, Poland, wherein a Jew whose burial was delayed waking up from his coffin while the Talmudistic Mantra-chant for the resurrection of the dead was being chanted. It is, no doubt, a rare case, but it is nothing strange in the phenomenal world, where life nominally extinct could be brought back by the potent, intensive vibratory effects of the correct mantras from the Vedas. Unfortunately our people have no idea of the power of the or their correct chanting, or even the Vedic Mantras. Their out understanding of the meanings and originals or in some cases, except to cause evil, their correct manner and means of chanting, and embodying the objective in them by the correct mantra-intonations, the kavadu, talismans, etc. of current deluded Hindu society.

### Kali Yuga

During Kali Yuga, all such artificial means to produce good disappears and only the portions of the black Atharva remains in view of mankind, due to his entirely becoming enveloped with *maya* and forgetting altogether the Nadana-Saba-Pathi, in spite of his heart-rending struggles to bargain for a seat in Heaven with his equally deluded priests, acharyas, pundits and tantrics.

All this force has to be wiped out and man directed to the Centre within himself as in Vedic times before he can ever reach the end of his current miseries entirely due to Avidya or Ignorance and the misdirections of his equally avidya-ridden priests, *Kurukals*, *Pusaris*, *Pandaris*, *Sannithigals*, et. hoc genus.

### The Press Extract

Warsaw.

"While the ten traditional watchers intoned the Jewish resurrection prayer in a house in Warsaw at midnight a "dead" man moved in his coffin, then slowly raised himself and gazed dazedly around him.

The shock was so great that one of the watchers cried out, then collapsed—killed by fright.

The "dead" man was Israel Schneidermann, a quiet, fifty-year-old Jew of the strictly orthodox faith. He fell fainting with a bad heart attack. Soon his heart stopped beating. Doctors examined him, issued a death certificate.

### Burial had been Delayed

Burials are forbidden on the Jewish New Year's Day. So it was arranged that Schneidermann should be buried on the morning before the festival began.

The ten watchers guarded the coffin and intoned the Jewish prayer, which declares that the dead shall be resurrected at the advent of the Jewish Messiah.

Suddenly the figure in the coffin began to stir. Israel Schneidermann had risen from the dead has fully recovered."

## RAMANATHAN DAY

### Fifth Anniversary Celebration

The fifth Remembrance Day of Sir Ponnambalam Ramanathan will be celebrated on the 26th instant.

The Ramanathan Day Committee, Chilaw has issued a leaflet recounting the great achievements of the late leader:

diverse nationality, language and religion exist. It is only a federal constitution that will serve Ceylon well. The present effort must be to bring together all the communities again. This is possible under a federal constitution only.



## Warrants For Recovering Rates

### HARDSHIP TO RATE-PAYERS

### Further Proceedings of Jaffna U. D. C.

At the last meeting of the Jaffna U. D. C. Mr. C. Ponnambalam moved:

"Whereas great hardship is being caused to poor rate-payers by distraint officers executing warrants for recovering rates this Council requests the Chairman to publish by notice that notices will be issued at least two weeks before the date of recovery of rates in each quarter."

The motion was passed.

Mr. Ponnambalam also moved: "That if the members of the Jaffna Public Library are prepared to transfer to the Council their Library with their books, furniture and funds this Council do take over and manage the same from January 1st, 1936."

Mr. Ponnambalam said that they could take over the Jaffna Public Library, which had about Rs. 8,000 at credit for building a library. They could house the library at their new building and use the money for buying books and materials.

Mr. Sabapathy said that when they decided to run the free library they asked the Jaffna Public Library whether they would join, but they refused. They were willing to take the Public Library, but he did not know whether the library was prepared to join them.

The Chairman said that the Committee of the Jaffna Public Library had not applied to them and he did not know why they should go and ask them. This would create the impression in the minds of people that they were trying to get the library for the sake of the Rs. 8,000.

The matter was deferred.

Mr. R. Sivagurunathan's resolution asking for an inquiry by an experienced official of the Local Government Board and Mr. C. Ponnambalam's amendment that such an inquiry be held by a committee of the Council, were then discussed at length.

Mr. S. Patanjali opposing both the motion and amendment said that there was no public discontent in Jaffna. The whole criticism had emanated from one source only and it was not well meant criticism. All this was due to personal animosity against the Chairman. Dr. Isaac Thambiah and the Editor, Hindu Organ, did not constitute the public of Jaffna.

Mr. Sam Sabapathy Do not be childish in your remarks.

Chairman:—Please do not go into personalities.

Continuing Mr. Patanjali said that Mr. Tenison after his recent visit had reported favourably on the working of the U. D. C. The critics adopted every possible manoeuvre and even went on deputations to him hoping to poison his mind against the present administration but their hopes had been falsified. The Audit Department had been carrying on detailed investigation in each branch and their report was due shortly. Any expert help from outside to reform the present administration could be requisitioned if found necessary after such report. There was no reason to pass a panicky resolution at this moment.

Mr. K. V. Sinnathurai said that he was sorry that the vice chairman and Mr. Ponnambalam were trying to widen the gulf wider and wider instead of bridging it. They were not against the Chairman personally but they fought for principles and when the meeting was over they had nothing in mind against the chairman. As regards the motion he would like to remind that in the Auditor General's report for last year it had been stated that the

Electrical Department was not being worked satisfactorily. There was then nothing wrong in appointing a Committee to go fully into the working of the council and to suggest improvements.

Mr. Aboobucker said that he did not want to give a silent vote but he opposed the motion and the amendment.

The motion and the amendment were put to the vote and lost.

### Auction Sale

No. 7923. D. C. J.

1. Suppar Selvadurai and wife
2. Sinnapillai both of Chandiruppay

Plaintiffs.

Vs.

1. Appakuddy Rajaratnam and wife
2. Inthirani both of Mahiapiddy

Defendants.

In terms of the commission issued to us by the District Court of Jaffna in case No. 7903, the following property will be sold by public auction, on Wednesday 11th December, 1935 at 4 p. m., at the spot.

#### PROPERTY.

An undivided half share with its appurtenances out of all that piece of land situated at Mahiapiddy in the Parish of Pandatarippu, called "Muthalaikuli" in extent 10 Lms. V. C. with houses, well, coconut trees, palm trees and other cultivated and spontaneous plants, bounded on the East by Katpakam wife of Ponniah, North by Road, West by lane, and South by the heirs of the late Sinnammah wife of Sellappa.

MOSES AND PONNAPPAN, Commissioners.

Jaffna,  
16th Nov. 1935.  
(Mis. 204. 21-11-35.)

### Auction Sale

No. 7369. D. C. J.

1. Ariacutty ThambiRatnam Danforth and wife
2. Harriet Isabel Saraswathipillai Danforth of Nallur

Plaintiffs.

Vs.

1. Thomas Page Hunt and wife
2. Ratnamalar Hunt of Chundiouly

Defendants.

In terms of the Commission issued to us by the District Court of Jaffna in case No. 7369, the following property will be sold by public auction, at the respective spots, on Saturday 7th December 1935, at 3.30 p. m.

#### PROPERTIES.

1. Land called "Kurunthan and Velakamam" in extent 13½ Lms. P. C. with well and other appurtenances situated at Sandiruppay, and bounded on the East by Sinniah Naganathan and wife Visayaladchumy, Chellammah wife of Achabalingam, North by lane, West by Sinniah Naganathan and wife Visayaladchumy, Naganathan Arumugam and South by Vettivelar Thiya gesar and shareholder and Sinniah Naganathan and wife Visayaladchumy. The whole hereof excluding the share of well and the right of way and water-course which belongs to the land owner on the West of the land.
2. A piece of land called "Kurunthan" and Velakamam in extent 3 Lms. V. C. with cultivated and spontaneous plantations and other appurtenances belonging thereto together with share of well belonging thereto out of the well situated in the above land and bounded on the East by Sinniah Naganathan and wife Visayaladchumy, North by lane, West by bye-lane and on the South by Naganathan Arumugam the whole hereof with the appurtenances belonging thereto.
3. A piece of land called "Kurunthan Vayal Vadakku" in extent 3 Lms. P. C. situated at above-said and bounded on the West, East, and South

by Naganathan Arumugam and on the North by the above mentioned 1st land with all appurtenances belonging thereto.

4. A piece of land called "Anthi raval" in extent 40½ Lms. V. C. with well and other appurtenances belonging thereto situated at Sanguvely in the Parish of Udulvil in the division of Valigamam North, in the district of Jaffna above-said and bounded on the East by Vairavanathan Elithamby and Arumugam Suppiyah, North by Elithamby Annamma and daughter of Appukkutty, West by Alvaipinar Sinnathamby, Lsdchimpillai widow of Thirugosambanthar, Ponnammah wife of Sundrasekarampillai, Naganathan Arumugam and Kanthar Visuvalingam and on the South by Kanthar Visuvalingam and that of Meenachipillai widow of Naithamby, of this excluding 10 Lms. V. C. an undivided 16 Lms. V. C. out of the remaining extent of 30½ Lms. V. C.

MOSES AND PONNAPPAN, Commissioners.  
Jaffna 16 11 35  
(Mis. 205. 21-11-35)

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Y. 188. 21-10-35—20-10-36

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction, No. 130.

In the matter of the estate of the late Achchimuttu wife of Sannugam Navaratnam of Vaddukodai West.

Deceased.  
Sannugam Navaratnam of Vaddukodai West.  
Petitioner.

Vs.

1. Navaratnam Sannugam
2. Saraswathy daughter of Navaratnam
3. Navaratnam Ramanathan
4. Manonmany daughter of Navaratnam
5. Sivapakkiaswamy daughter of Navaratnam
6. Maheswary daughter of Navaratnam
7. Navaratnam Sivasubramaniam all of Vaddukodai West
- Guardian, 8. Velupillai Vallipuram of Vaddukodai East.

Respondents.  
The 1st to 7th Respondents are minors appearing by their Guardian-ad-litem the 8th Respondent.

This matter of the petition of the above-named Petitioner coming on for disposal before S. Rodrigo Esquire, Additional District Judge, Jaffna on the 18th day of September 1935 in the presence of Mr. S. Nagalingam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 17th day of September 1935 having been read.

It is ordered that Letters of Administration in respect of the estate of the above-named deceased be granted to the Petitioner unless the above-named Respondents or any other person shall, on or before the 29th day of November 1935 show sufficient cause to the satisfaction of this Court to the contrary.

The 11th day of November 1935.

Sgd. S. Rodrigo,  
District Judge.  
(O. 93. 21 & 25-11-35)

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA.  
Testamentary Jurisdiction No. 14.

In the matter of the estate of the late Nagammah wife of Namasiyayam Kandiah of Vaddukodai West.

Deceased.  
Arunachalam Namasiyayam of Vaddukodai West.  
Petitioner.

Vs.

1. Kandiah Sivasubramaniam of do.
2. Namasiyayam Kandiah of do.

(The 1st respondent is a minor appearing by his guardian-ad-litem the 2nd respondent)  
Respondents.  
This matter of the petition of the Petitioner coming on for disposal before C. Cumaraswamy Esqr. District Judge Jaffna on the 21st day of June 1935 in the presence of Mr. V. Nagalingam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read, it is ordered that Letters of administration be granted to the petitioner to the estate of the above-named deceased unless the said respondents shall appear before this court on or before the 19th day July 1935 and show cause to the satisfaction of this court to the contrary.

This 28th day of June 1935

Sgd. C. Cumaraswamy  
District Judge.  
Extended to 28-11-35.  
(O. 94. 21 & 25-11-35)

by Naganathan Arumugam and on the North by the above mentioned 1st land with all appurtenances belonging thereto.

4. A piece of land called "Anthi raval" in extent 40½ Lms. V. C. with well and other appurtenances belonging thereto situated at Sanguvely in the Parish of Udulvil in the division of Valigamam North, in the district of Jaffna above-said and bounded on the East by Vairavanathan Elithamby and Arumugam Suppiyah, North by Elithamby Annamma and daughter of Appukkutty, West by Alvaipinar Sinnathamby, Lsdchimpillai widow of Thirugosambanthar, Ponnammah wife of Sundrasekarampillai, Naganathan Arumugam and Kanthar Visuvalingam and on the South by Kanthar Visuvalingam and that of Meenachipillai widow of Naithamby, of this excluding 10 Lms. V. C. an undivided 16 Lms. V. C. out of the remaining extent of 30½ Lms. V. C.

MOSES AND PONNAPPAN, Commissioners.  
Jaffna 16 11 35  
(Mis. 205. 21-11-35)

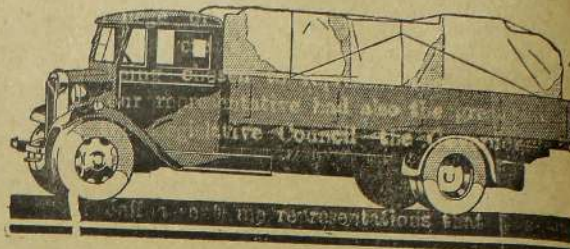
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Y. 152. 21-11-34—20-11-35. 1's)