

## Nicholas Roerich, the Apostle of Culture and Peace.

By Swami Jagadiswarananda.



PROFESSOR Nicholas de Roerich is one of the leading figures of the world in contemporary cultural life. His artistic productions have won for him the laurel of world-fame, and for the last forty years he has been consistently endeavouring for world-peace through culture. "The evolution of the New Era," opines this great leader of international art, "rests on the corner-stone of knowledge and beauty." He defines culture as *cultur*, or the cult of light, and believes that its spiritual values only can cure the crises of civilization. His paintings have been for the last ten years assembled into a most magnificent collection in a New York Building, the first sky-scraper museum. Out of his about 3000 masterpieces of painting as many as 1000 are housed and exhibited there. So great has been the appeal of this greatest living artist to the noblest striving of humanity that within a decade about fifty-two Roerich Societies have come into life in twenty countries of the world.

Nicholas Roerich is an idealist and a Prophet of Art. "Love and beauty," says he, "is the formula of international language," and so the Roerich institutions are devoted to the ideals of Brotherhood and culture through art, as expressed in the paintings and teachings of Nicholas Roerich". On the Decade Celebrations of the Roerich Museum, New York, His Excellency Ricardo J. Alfaro, President of the Republic of Panama, congratulating this world-leader of culture said: "Art and culture are a universal language. Roerich has selected the most universal language to preach peace to a war-worn and depressed world. His ideals, his work, and his devotion to the cause of peace deserve the highest tribute."

Like a mystic, Nicholas Roerich hears "the sound of the great festival of the past and the victorious synthesis of the future through culture". He aspires "to lay the foundations of the new traditions of culture" and through it transmit knowledge for the ennobling of the heart for the enlightenment and the unification of the human spirit. "Humanity," he foretells, "is facing the coming events of cosmic greatness, and Humanity already realises that all occurrences are not accidental. The time for the construction of the future culture is at hand."



Nicholas Roerich is a greater explorer and artist also. In 1923 he led the Central Asiatic American expedition accompanied by Mme Roerich and their sons: Doctor George Roerich,\* the eminent orientalist of Haward University, and Svetoslav Roerich.

Roerich is not only the greatest living painter but "also the seer of the spirit and the inner life of the people and a master of cosmic synthesis". His message is universal and is clad in a "symphony of colour and sound, refinement of thought, all blended in the greatness of life far beyond everyday's interest, of the life of cosmic motion".

He is a great lover and admirer of India. He closes the chapter on India in his "Altai-Himalaya" with the following:

India, we know the depths and the finenesses of thy thoughts. We know the great OM which leads to inexpressible heights. We know thy great guiding spirit. India, we know thy ancient wisdom, thy sacred scriptures in which is outlined, the past, present and the future. And we shall remember thee with the same tremour as the most precious first floor on the spring meadow".

Nicholas Roerich is also a great lover of the Himalayas. One of his master-painting of the Himalayas is now hung on the wall of the White House of Washington, Dc. (U. S. A.). Coming to the Himalayas after visiting the magic mountains of Central Asia he describes its fascinating beauty thus in his poetic language:

Majestic is the Kara Korum and the icy kingdom of Sasser. Beautiful is Kwenlung. Fantastic is Tianshan--celestial mountains. Broad in sweep is Altai. Decorative is Nanshang. Austere is Anger Dackchar. But all these are only the preface to the unutterable grandeur of the Himalayas. In the Himalayas was crystallised the great Vedanta. In the Himalayas Buddha became exalted in spirit. The very air of the Himalayas is penetrated with spiritual tension--the true Maitreya Sangha.

\* Dr. Roerich, the Haward Orientalist, is perhaps the best master of the Tibetan language among all westerners. He gives a detailed account of his expedition in his "Trials to Inmost Asia". He is also the author of "Comparative Grammar Colloquial Tibetan" and "Animal Style among the Nomad Tribes of North Tibet" and a renowned contributor among many other journals to the "Journal of the Asiatic Society of Bengal" (Calcutta), to "Sir George Grierson Commemorative Volume" (Lahore) and to the "Revue des Arts Asiatiques" (Paris). He had made a splendid collection in Tibet of its antiquities and placed them in the Tibetan Library of the New York Roerich Museum and sent some collections to other museums also. For about five years he penetrated into the depths of Asia and the romantic record of this journey "in all its superb sacrifices and amazing, stupendous, achievement" are magnificently described in his interesting works; "Altai Himalaya", "Shambhala", "Heart of Asia" and "The Himalayas".

the Roerich Expedition

Prof. N. Roerich's

The mystic heart of Nicholas Roerich is full of admiration and respect for the Prophets of India. In "Burning Darkness"\* he pays a glowing tribute to those twin souls of Renascent India—Sri Ramakrishna and Swami Vivekananda thus:

When we recollect the great covenants of Eastern wisdom, a luminous example from our contemporary life stands before us. Giants of enlightenment are outstanding--the Blessed Ramakrishna and the fiery Vivekananda. What an unforgettable example of the Blessed Hierarchy--of Guruship! What a covenant for the youth! How touchingly Ramakrishna prayed about the spirit of Vivekananda and how wisely an uplifted Vivekananda carried the principles of his *guru* in life. Verily we see the brilliant results of this realised Hierarchy. At the memorial day of Ramakrishna millions of people united in spirit gather in his name enlightened by self-less prayer. Likewise grows mightily the name of Vivekananda and there is *no such literate country where these great names together with Athedananda, Premananda Brahmananda, Saradananda and the other glorious names of the Ramakrishna Order are not cherished*. High was the principle of their teachings and wise was their application in life. Through each touch they bore through some of the darkness and there was nothing destructive in their teachings. Radiantly sounds the calls of Ramakrishna and Vivekananda: "Do not Destroy"--for the blessed Hierarchy knows but the positive creation. After the glorious spiritual leadership it is a real treasure to realise that in our days of commotion we also had before us these luminous examples."

In a letter to the present writer, dated 24th December '31 he writes: "Reverend Swami, when I see the Blessed sign of the Ramakrishna I know already that some good and high spiritual news is coming." In another letter dated 15th January '32 he writes to the same from his Himalayan Home:

My dear unseen friend, your letter was near to my heart. In spirit we have contact with each other. You are dreaming about my painting dedicated to Bhagawan Ramakrishna. You dreamt also about my painting in dedication to OM. And you will not be surprised to hear that such a painting has been recently completed and both the great conceptions mentioned by you were united in this one dedication. The Blessed Bhagawan is bringing from the Himalayan Heights the symbol of OM. His yellow robe is furling in the wind, His feet touch the white snows, but gloriously. He proceeds to manifest to humanity the greatest Bliss. Stormy clouds indicate the upheavals and distress of humanity. But great and shiny is the halo round the Blessed one's Head and He carries His great Mission as a light-bringing beacon. Thus your vision became materialised.

He loves this mystic word 'OM' of the Vedas so much that every letter of his is headed by OM.

He has also drawn a beautiful painting of Shri Krishna playing on his Divine flute and the whole creation both sentient and insentient rapturously awakening to its call. Probably he is the first artist of the Western world who has so deeply appreciated and taken up Indian themes as the subject of his Art-Creation.

\* An article contributed to *Prabudha Bharat* November 1931.



His love for the Himalayas has inspired him to found on 1928 on its snowy height the Urusvati Himalayan Roerich Institute of the Roerich Museum of which he is now the Resident President. He himself lives among the grandeur and beauty of the Himalayan Eden in tune with the Beautiful. The Institute is situated at Naggar, in the Kulu Valley of the Punjab. "In dedicating it to original investigation in the fields of Biology as well as Natural Sciences, Medicine, Botany, Zoology, Bio-Chemistry, Pharmacology, Astro-Chemistry, Physics and allied research, the Himalayan Institute is blazing new trails for scientific achievement and serving in all measures of humanitarian causes." The Institute is also inaugurating a momentous step in Cancer Research. Among its multifarious useful activities last year one is Dr. George Roerich's Archeological—ethnological—linguistic expedition into Lahul. Representative collection of ethnological specimens have been sent to the New York Roerich Museum and to other Museums of Harvard, Washington, Paris etc. The Institute also publishes one journal—*Urusvati* by name, the inaugural volume of which was published last July. The Tibetan studies of the Institute will be embodied in a series of "Tibetica". And above all it has established cultural relations with about 285 Universities and institutions of the world. Prominent savants from different parts of the globe have joined the Institute from time to time. And we hope fervently that through the noble endeavours of Professor Roerich India will find one more good channel of her cultural expression to the outer world. \*

Nicholas Roerich is a Slav, yet he is a cosmopolitan—"a world-messenger of good-will". Prominent cultural societies of the world have accorded honours to him and the Roerich Museum to-day is an international Shrine of Art. He is a life-member of the Indian Society of Oriental Art, life-member of the Asiatic Society of Bengal, (Calcutta), Honorary member of the Bose Institute, (Calcutta) etc. He and his workers are called "cultists" in the West for their devotion to culture and education in the highest sense of the word.

His deep love for world-culture has been materialised in the unfurling of the Roerich International Banner of Peace. "Culture," he says, "is the accumulation of highest bliss and highest beauty and highest knowledge." "No evolution of humanity," he continues, "is possible without accumulation of culture," for they are the best means to bring together the *membre disjecta* of humanity. 'Where there is culture,' he says, 'there is peace and

\* For detailed cultural activities of Roerich Societies all over the world see "Roerich Museum: A Decade of Activities" from 1921-31 (pp. 127), published by Roerich Museum Press, 310, Riverside Drive, New York.

deliverance, there is right solutions for the difficult social problems. \* He thinks it is our duty to create for the young generations traditions of culture; and he has been the pioneer by imposing upon his shoulder this divine trust. And in order to guard and protect the lofty monuments of artistic and scientific institutions and collections of the creative spirit of human genius from the havoc of war and governmental acts of barbarity, he originally conceived a Banner of Peace. This international covenant of Roerich Pact has received enthusiastic response from all savants of the earth, and the Pact has been signed in 1930 as an international law by the Governing Body of the International Museum's Office of the League of Nations at Geneva. He has also designed a new flag-symbol for this Banner of Peace. Dr. George Chaklaver of the Paris University says: "The Banner of Peace will fly high over the Shrines of Beauty and Knowledge, protecting the treasures of humanity's past and announcing a new culture." †

Nicholas Roerich is the author of a dozen books. He is a practical idealist and a good mystic. He loves to reside among the glaciers of the Himalayan region in communion with the Eternal, and he has dedicated also a good many of his paintings to it. Roerich Societies are the popular Shrines of Art and Culture. Some select sayings of the master given elsewhere, we feel sure, will inspire the youth of the modern age.

It is a happy sign of the times that the spirit of internationalism is spreading to the four corners of the globe. For, in fact, like Religion and Science, Art and Culture is universal beyond all ignorant boundaries. It is a piece of good fortune for India that Nicholas Roerich, the world-leader of peace and culture, has started one cultural centre in India. For the unearthing and broadcasting of Indian Culture is still a desideratum and by internationalising the same India and the world will be equally benefited.

\* For further details of this see "The Roerich Pact," both in English and in French, published by the Head-Quarters of the French Roerich Society, 12, Rue de Poitiers, Paris, pp. 200.

† For his new philosophy of culture see his newly published book, "Realm of Light" Pp. 333, published by the Roerich Museum Press, New York. The proceeds of the book are donated by the author to the Cancer Research Department of the Himalayan Institute. The book with excellent get up and printing contains about 60 essays from his master-pen written or spoken in different parts of the world about Art and Culture on the foundations of which he dreams to federate the world. This book is interesting to all young visionaries of World-Unity.



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PRESS.]

HI, March 13.  
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News

ED PRESS.]

CHI, March 13.  
Air Commodore show that the at plane (a Fox the Marquis of D. F. McIntyre ying to Karachi ving the Gipsy

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Westlands will d by Wednes- tested they will for Purnea on

its place among the finest in Colombo. Already it has attracted a great deal of attention owing to its outstanding design and the fine workmanship that is evident through- out.

It is interesting to note that during a continuous period of 30 months, the contractors have given employment to about 450 men and women every day on average, while during certain periods 700 hands have been at work.

The bank's strong rooms are situated in the basement, with walls two feet thick, which are reinforced with tangbar. The basement is kept dry with a special ventilating plant.

## SOCIAL & PERSONAL

BATTICALOA, March 11.

Mr. T W H Casinader, District Engineer, Matale, and Mrs. Casinader and children who were here on a holiday have left for their station.

Mr. E F R Canagasabai, Post Master, Kalmunai and Mrs. Canagasabai and children have left for Colombo on a long holiday via Trincomalee.

Mr. V Kathirasu, Jailor, Batticaloa Prison, is transferred to Anuradhapura and Mr. B Benedict is expected to succeed him.

Mr. C H Hartwell, Office Assistant, Batticaloa Kachcheri, is transferred to Colombo and Mr. Jayaratne, Police Magistrate, Jaffna, is expected to succeed him.—Cor.

Mr. Herman Vanden Driesen and the Misses Vanden Driesen have gone up to Diyatalawa for a month's holiday.

## YEST AY'S ROAD REPORT

Colombo District: Owing to damage to bridge No. 20/5 the Colombo-Labugama Junction, high level road is closed to traffic on the 20th mile until further notice.

Traffic can pass via Migoda and Padukka.

Galle District: Traffic using Gintota bridge will be subject to interruption till September, 1933, between the hours of 7 a.m. to 5 p.m. on week days to enable necessary repairs to be carried out to the bridge. On Sunday there will be no interruption.

Nuwara Eliya District.—The Gampola High Street (a section of the Peradeniya-Ramboda road) is closed to traffic on account of plague. Traffic may proceed via the new by-pass road to Gampola bridge.

the list of payments made to high officials to close their eyes to the traffic—all is frankly set down in this startling report.

It will be shown that the manufacture of heroin in gigantic quantities is now proceeding quietly and secretly in Bulgaria. Time and time again the syndicate has had to move its factories.

## NICHOLAS ROERICH

Continued from page 6.

Tibetan studies of the Institute will be embodied in a series of "Tibetica". And above all it has established cultural relations with about 285 Universities and institutions of the world. Prominent savants from different parts of the globe have joined the Institute from time to time. And we hope fervently that through the noble endeavours of Professor Roerich India will find one more good channel of her cultural expression to the outer world.

## A Slav By Birth

Nicholas Roerich is a Slav, yet he is a cosmopolitan—"a world-messenger of good-will". Prominent cultural societies of the world have accorded honours to him and the Roerich Museum today is an international Shrine of Art. He is a life member of the Indian Society of Oriental Art, life member of the Asiatic Society of Bengal (Calcutta), Honorary Member of the Bose Institute (Calcutta) etc. He and his workers are called "cultists" in the West for their devotion to culture and education in the highest sense of the word.

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these monuments and collections will be pilloried in the report prepared by Russell Pasha.

Two of them are Greeks. A third is a Greek naturalised as an American. A fourth is a man of no definite nationality.

And out of the miseries of drug addicts all over the world these men are making colossal fortunes.

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## His Dozen Books.

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## MOTOR CYCLE CRASH In Car Collision

An accident resulting in serious injuries to Mr T Dirckze, of Bambalapitiya occurred on Sunday on Buller's Road near the General Cemetery.

Mr J Gnanamuttu, was being driven in his car G972 along Buller's Road towards the cemetery by his chauffeur, John Perera, when Mr Dirckze riding a motor cycle combination (F1476) turned on to Buller's Road from Kynsey Road. Both the vehicles collided and Mr Dirckze sustained a fracture of his thigh bone.

He was removed to hospital immediately, 12-20.



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it is important to see "Strange Interlude" from the  
beginning.



RAMON NOVARRO.

so popularly attributed to Latins, but so rarely possessed by them and of which he appears to be totally unaware. To hear him sing and to watch him one might think that he alone was destined by the gods to popularize the songs of his native land.

He combines all the fundamental emotions so catholic to those of his race. One of the first things one notes about him is his clannish instinct. He maintains a large house for himself and his family which, incidentally, comprises a formidable battalion of brothers and sisters. Notwithstanding this impressive gesture, however, he keeps himself strangely apart, having built a wing for his own personal use. He has also, an annexe which serves as a little theatre in which he gives recitals for his more intimate friends. Sometimes he has been known to get into a costume and make up and put on a complete performance by and for himself. He likes to sit up until the early morning, doing nothing in particular but, instead, adjusting himself and his mood most amiably to what his associates of the moment may wish to do.

He will, when not actually working, go to one party after another, displaying the energy of a dynamo wherein he sets the pace of gaiety for the evening and then, when he finds himself somewhat worn and not a little bored, he will fly to San Francisco, see a few friends, then disappear. During these periods of absence he is usually to be found in retreat in a monastery, living the life of a monk for many days.

Ambition comes to him during periods conspicuous by their inconsistency. His professional life started as an usher in a cinema. He became interested in dancing and studied it conscientiously for several years. His physique is ample proof of his diligence.

Bex Ingram wanted a young man of his type for a film and, there being no one else of his type, Ramon Novarro was chosen.

His real name is Samaniego. The reason why he had it changed is at once obvious, but the method by which he went about the hazardous experience of finding a new name was entirely unique. He studied a map of Spain, a country of which he had always dreamt, and sought out the name of some city, blindfolded. Fatalistically, he alighted on the little hamlet of Navarro. Having a vestige of native super-

general conditions with all of us who are addicted to that good taste.

He is a good tennis player, an excellent swimmer, a vitriolic temper fades with the enthusiasm of an attack. He was the first of wood's no self-consciousness wearing dark glasses with the public. in funny little outfits that are behind masses of houses. He will smile one is looking. He ingenuity of having his shirts made with as to expedite his death had one great romance his life. He is excellent for his friendly hearty appreciation that is not too cleanliness. Practical passion with him.

He has directed his of the foreign version recent films. It is that he assists the domestic version far his requirements. He adopted hobby of like to work only six year (I am very well with one who could deal less than that work and spend the other production methods in Italy. He has a modest success in Europe. His first film triumph still remains his favourite.

Continued on p



KAREN MORLEY  
in "THE W"

This film is sched



## THE WORLD FAMOUS ARTIST NICHOLAS ROERICH

By Swami Jagadishwarananda

Prof. Nicholas Roerich is the best artist in the West. He says that a new era will come by "Truth & Beauty". He says that the real meaning of Culture is Cult+ur i.e., Knowledge of Light. His paintings for the last ten years are being preserved in the 28 storied skyscraper Museum in New-York. Almost one thousand paintings out of his 3000 paintings are preserved in the said Museum. The Art Critics have told that the creative genius of Roerich is really wonderful. No one can imagine that so many beautiful paintings can be done by one man during his life time. He is so very keen for the improvement of mankind that 52 Roerich Museums have been founded in many countries of the world during the last ten years.. Out of these 25 have been established in U.S.A., 13 in South America, 12 in Europe and 2 in Asia. The Arts and Crafts of every nations viz., France, Japan, Italy, Germany, America, Australia, Africa and Russia have been exhibited in the Museum.

He is born in 1874 in Russia. He was appointed Director of the Fine Arts Academy. He was elected the first President of the World of Arts in 1910. He has crossed six times the Atlantic and five times the Indian Ocean during the course of 10 years.

Nicholas Roerich is not only a famous artist but is a philosopher as well.

In 1923 Roerich started in an Expedition with his wife Helena Roerich Dr. George Roerich and Svetoslav Roerich. He has travelled thousand and thousands of miles through Kashmir, Tibet, Altai, Mongolia and Siberia and has crossed about 30 passes ranging from 15000 ft. to 23000 ft. ~~He~~ The treasures which he collected during this Expedition have been preserved in the Roerich Museum. He and his able son have narrated in the books



"Altai Himalaya", "Shambhala", "Trails to inmost Asia" about this wonderful Expedition. Dr. Roerich is the scholar of Oriental Languages of the Harvard University and is the best western scholar of the Tibetan language. He has become famous by writing various books on Tibetan Grammar, Dictionary and other books.

Roerich loves the Himalaya very much. His famous painting "Himalaya" is now beautifying ~~on~~ the walls of the "Whitehouse" in Washington.

He has painted a very beautiful painting of Sri Sri Ramkrishna. The same is decorating in the Roerich room of the Benares Kala-Vahan. It has been named "Blessed Bhagawan".

He is the first western artist who has painted so many Indian subjects in Indian Style.

He has founded a Research Institute in a place named Urusvati in the Kulu Valley in the Punjab. He is staying there like a Rishi with his wife and sons. The Research works of Ayurvedic, Tibetan medicines, Botanical, Zoological, Archaeological, Physics, Chemistry and Bio-chemical etc., are being done there.

A Magazine is being published under the direction of Dr. Roerich.

He has formed a Peace Pact "International Banner of Peace", the aim is to protect the art treasures during war. This Roerich Pact is being supported by every genius of all the nations and has been taken in hand at the office of the League of Nations in 1930. The second International Conference was held in Brussels in last Oct. The writer's message on behalf of the Ramkrishna Mission had been published in french languages in some famous newspapers ~~of~~ in Brussels.

Roerich has written about 12 books. It is a good luck to India that he has established himself here. He loves to live in the snowy Himalayas like our Rishis.





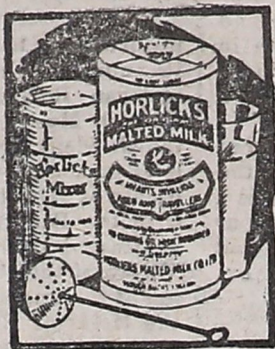




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Let them try Chocolate Flavoured Horlick's too; they may prefer its delicious new flavour.

## LEADER NEEDED ARE NOT CY

### PRIEST'S ADVISE CATHOLIC STUDENTS

The annual general meeting of the Catholic Students' Society held on Saturday morning at Joseph's College Library, Road, Colombo. Very Rev. J. Le Goc, President of the Society, was in the Chair.

After the confirmation of the minutes of the last general meeting, interesting reports were given by the Secretary and Branch Secretary, the Study Circle and the University Catholic Association, while the Treasurer submitted a statement of accounts, all of which were adopted.

The Chairman said he would be glad to hear that at the moment a movement to the altar of Frederic Ozar, founder of St. Vincent Society.

Ozaram who, he emphasized, like them, a University student, a man of great conviction, felt that with the power to be in the hands of the falling into the hands of the people required a movement, and that if the Universities joined in Catholic associations and took an active part in their work it would others perhaps to do likewise, fact that they were living religion.

In Ceylon, too, they were democracy, and leaders were always Catholic and the danger of being possibly led astray was. He asked the Catholic students to take pride in the achievement of their Church, to make their contribution by their activities, the interest taken by them in the welfare of the working man, poor, so that their Society might be the practical means of effecting diffusion of Catholic culture, Catholic influence over the Colombo and beyond.

### Beware the Cynic

Very Rev. Fr. G. Cazugue, General and Director General of Catholic Associations in Ceylon, addressed the meeting. He began by saying that

## MISS NOT! ENTRIES CLOSING

Advertisements regarding Bonus Bond Scheme introduced by the Industrial Bank of India Ltd., Ambala Cantt. have been appearing regularly in innumerable newspapers throughout India, Burma and Ceylon which resulted into thousands of enquiries from the General Public. In spite of the vast publicity in the most attractive style, some of the readers may not have placed their inquiries for some reason or the other including of-course, the general tendency towards postponement to such an extent that ultimately it gets too late to avail of the opportunity. Keeping in view this human nature, the Management is pleased to eliminate the necessity for the Public to place enquiries or write for full particulars by giving below the important Rules and Regulations governing the Bonus Bond Scheme. It is advised that this portion of the sheet should be cut and studied minutely at leisure. Minute study shall convince you of the scientific basis of this novel scheme.

### FOREWORD

THE INDUSTRIAL BANK OF INDIA, LTD., has been established under the auspices of several leading members of the Indian Community with the object of affording to the General Public an opportunity of building up some capital at the lowest cost consistent with complete and absolute security, by taking out Bonus Bonds of the Bank. The second object of the Bank, in view of the industries lying in dormant state is to utilize, as carefully as possible, the income of the Bank in building up and encouraging industry in India for the universal benefit.

### IMPORTANT RULES REGULATIONS

1. Any person of sound mind who is above 18 years of age without distinction of caste, creed, colour or sex can make an application in the prescribed form and buy as many Bonus-Bonds as one can easily afford to. The Minors can also take any number of Bonus-Bonds through their guardians. Minor Bond-holders shall not be entitled to Death Benefit under Clause No. 6 (a) till they attain the age of 18 years.

2. The Bank is for the present issuing only ONE LAC of Bonds of Rs. 10/- per Bond plus Rs. 2/- for Incidental Charges and Distribution Result intimation expenses.

3. Rs. 12-0-0 the price etc. of each Bond must be paid with the application. There are no further calls on the Bonus Bonds issued by this Bank.

4. All Bonds in which no Bonus is earned are redeemable after 20 years of the date of issue on the terms and conditions herein described.

5. Once in each and every succeeding year 1566 persons from amongst the Bond-holders shall be given the Bonuses mentioned, in the order and manner herein described; but the number of Bond-holders that are to get these Bonuses shall be determined as explained in Clause No. 6 (a) (b) and not at the discretion of the Directors. The Bond-holders shall be eligible to participate in 21 Distributions of this kind and thereafter every living Bond-holder whose Bond has not earned any Bonus

shall be entitled to redeem his Bond and the Bank shall then give him Rs. 10-8-0 each per Bond. A Bond ceases to exist when once it has earned a Bonus. A LIVING BOND-HOLDER SHALL IN EACH DISTRIBUTION HAVE AS MANY OPPORTUNITIES AS THE NUMBER OF BONDS HELD BY HIM.

### SCHEDULE OF BONUSES:

1st Bonus Rs.	5,000	Rs.	5,000
Next 5 Bonuses	1,000		
	each		5,000
" 10	"	500	" 5,000
" 50	"	100	" 5,000
" 100	"	50	" 5,000
" 400	"	25	" 10,000
" 1,000	"	15	" 15,000
		1,566	50,000

The Schedule shall vary according to the number of Bonus-Bonds issued, but in no case shall the total Bonus each year be less than 5 per cent of the net collection.

6 (a). In case a Bond-holder dies before the date of any Distribution his Bond shall be treated as an earned Bond and the heirs of such deceased Bond-holder shall be given the first Bonus in the succeeding Distribution. But if more than one Bond-holder die before a particular distribution as many of the first Bonuses as there are deceased Bond-holders, shall be treated as earned and the claim of each of such deceased Bond-holders to one of such Bonuses, shall be determined by merit according to (i) the priority of the intimation of the deaths registered in the Head Office of the Bank.

(ii) and or to their respective dates of deaths.

(iii) dates of The particular distribu holders (b) held

If ten or more Bonuses be all deceased remain distrib holders (b) for the highest whose number the (d) Bonus death year Bonu the

## INDUSTRIAL BANK OF INDIA



# NICHOLAS ROERICH

"GREATEST LIVING PAINTER"

( By Swami Jagadiswarananda )

Professor Nicholas de Roerich is one of the leading figures of the world in contemporary cultural life. His artistic productions have won for him the laurel of world fame, and for the last forty years he has been consistently endeavouring for world peace through culture. "The evolution of the New Era," opines this great leader of international art, "rests on the corner stone of knowledge and beauty. He defines culture as CULTURE, or the cult of light, and believes that its spiritual values only can cure the crises of civilization. His paintings have for the last ten years assembled into a most magnificent collection in a New York building, the first sky scraper museum. Out of his about 3,000 masterpieces of painting as many as 1,000 are housed and exhibited there. So great has been the appeal of this greatest living artist to the noblest strivings of humanity that within a decade about fifty two Roerich Societies have come into life in twenty countries of the world.

## A Prophet of Art.

Nicholas Roerich is an idealist and a Prophet of Art. "Love and Beauty" says he "is the formula of international language", and so the Roerich institutions are devoted to the ideals of brotherhood and culture through Art, as expressed in the paintings and teachings of Nicholas Roerich. On the Decade Celebrations of the Roerich Museum, New York, His Excellency Ricardo J Alfaro, President of Republic Panama, congratulating this world leader of culture said: "Art and culture are a universal language. Roerich has selected the most universal language to preach peace to a war worn and depressed world. His ideals, his work, and his devotion to the cause of peace deserve the highest tribute."

Like a mystic, Nicholas Roerich hears "the sound of the great festival of the past and the victorious synthesis of the future through culture". He aspires "to lay the foundations of the new traditions of culture" and through it transmit knowledge for the ennobling of the heart for the enlightenment and unification of the human spirit. "Humanity" he foretells, is facing the coming events of cosmic greatness, and Humanity already realises that all occurrences are not accidental. The time for the construction of the future culture is at hand".

## A Great Explorer.

Nicholas Roerich is a great explorer and artist also. In 1923 he led the Central Asiatic American Expedition accompanied by Mme Roerich and their sons: Dr George Roerich, the eminent Orientalist of Harvard University, and Svetoslav Roerich.

Roerich is not only the greatest living painter but "also the seer of the spirit and the inner life of the people and a master of cosmic synthesis". His message is universal and is clad in a "symphony of colour and sound, refinement of thought, all blended in the greatness of life far beyond everyday's interest, of the life of cosmic motion".

He is a great lover and admirer of India. He elses the chapter on India in his "Altai Himalaya" with the following:

"India, we know the depths and the fineness of thy thoughts. We know the great OM which leads to inexpressible heights. We know thy great guiding spirit India, we know thy ancient wisdom thy sacred scriptures, in which is outlined, the past, present and the future. And we shall remember thee with the tremor as the most precious first floor on the spring meadow".

## Lover of The Himalayas.

Nicholas Roerich is also a great lover of the Himalayas. One of his master painting of the Himalayas is now hung on the wall of the White House of Washington, DC (U.S.A.). Coming to the Himalayas after visiting the magic mountains of Central Asia he describes the fascinating beauty thus in his poetic language.

"Majestic is the Kara Korum and the icy kingdom of Sasser. Beautiful is Kwenlung. Fantastic is Tianshan celestial mountains. Broad in sweep is Altai. Decorative is Nanshang. Austere is Anger Dackchar. But all these are only the preface to the unutterable grandeur of the Himalayas. In the Himalayas was crystallised the great Vedanta. In the Himalayas Buddha became exalted in spirit. The very air of the Himalayas is penetrated with spiritual tension—the true Maitreya Sangha."

The mystic heart of Nicholas Roerich is full of admiration and respect for the prophets of India. In "Burning Darkness" he pays a glowing tribute to those twin souls of Renascent India—Sri Ramakrishna and Swami Vivekananda thus:

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fiery Vivekananda. What an unforgettable example of the Blessed Hierarchy—of Guruship. What a covenant for the youth. How touchingly Ramakrishna prayed about the spirit of Vivekananda and how wisely an uplifted Vivekananda carried the principles of his Guru in life. Verily we see the brilliant results of this realised Hierarchy. At the memorial day of Ramakrishna millions of people united in spirit gather in his name enlightened by selfless prayer. Likewise grows mightily the name Vivekananda and there is no such literate country where these great names together with Abhedananda, Premanada, Brahmananda, Saradananda, and the other glorious names of the Ramakrishna Order are not cherished. High was the principle of their teachings and wise was their application in life. Through each touch they bore through some of the darkness and there was nothing destructive in their teachings. Radiantly sounds the calls of Ramakrishna and Vivekananda: "Do not Destroy"—for the blessed Hierarchy knows but the positive creation. After the glorious spiritual leadership it is a real treasure to realise that in our days of commotion we also had before us these luminous examples."

## Personal Letters.

In a letter to the present writer, dated 24th December, 1931, he writes: "Reverend Swami, when I see the blessed sign of the Ramakrishna Mission, I know already that some good and high spiritual news is coming." In another letter dated 15th January, 1932, he writes to the same from his Himalayan home:

"My dear unseen friend, your letter was near to my heart. In spirit we have contact with each other. You are dreaming about my painting dedicated to Bhagawan Ramakrishna. You dreamt also about my painting in dedication to OM. And you will not be surprised to hear that such a painting has been recently completed and both the great conceptions mentioned by you were united in this one dedication. The Blessed Bhagawan is bringing from

the Himalayan Heights the symbol OM. His yellow robe is furling in the wind. His feet touch the white snows. But great and shiny is the halo round the Blessed one's head and he carries His great Mission as a light bringing beacon. Thus your vision became materialised."

He loves this mystic word OM of the Vedas so much that every letter of his is headed by OM.

## A Beautiful Painting.

He has also drawn a beautiful painting of Shri Krishna playing on his Divine flute and the whole creation both sentient and insentient rapturously awakening to its call. Probably he is the first artist of the Western World who has so deeply appreciated and taken up Indian themes as the subject of his Art Creation.

His love for the Himalayas has inspired him to found in 1928 on its snowy height the Urusvati Himalayan Roerich Institute of the Roerich Museum of which he is now the Resident President. He himself lives among the grandeur and beauty of Himalayan Eden in tune with the Beautiful. The Institute is situated at Naggar, in the Kulu Valley of the Panjab. "In dedicating it to original investigation in the fields of Biology, as well as Natural Sciences, Medicine, Botany, Zoology, Bio-Chemistry, Pharmacology, Astro-Chemistry, Physics, and allied Research. The Himalayan Institute is blazing new trails for scientific achievement and serving in all measures of humanitarian causes". The Institute is also inaugurating a momentous step in Cancer research. Among its multifarious useful activities last year one is Dr. George Roerich's Archaeologic-ethnological-linguistic expedition into Lahul. Representative collections of ethnological specimens have been sent to the New York Roerich Museum and to other Museums of Harvard, Washington, Paris etc. The Institute also publishes one journal—"Urusvati" by name, the inaugural volume of which was published last July. The

Continued from page 7.

# GERMANY UNDER NAZI RULE

## A HITLERIST STATE

It can now be stated on the best authority that the Nazi partners in the present Nazi-Nationalist alliance are avowedly working to establish the "Nationalistic State"—by which their followers certainly understand the Hitlerist State—irrespective of opposition, and expect to realize their ambition in the immediate future.

They are prepared, and readily admit this, to use all the means which the possession of power gives them; the result of the elections on March 5 and the prospect of Parliamentary opposition play no deterrent part in their calculations; and their confidence implies that they regard the President as the prisoner of the development initiated by himself.

Nominally the President should have the power at any moment, by withdrawing his confidence from Herr Hitler, or, in the last resort, by exercising his authority over the Reichswehr, to intercept events. But the Nazi nominees in high positions brush aside any suggestion that their ambitions can now be thwarted from any quarter, even the highest. Whether their confidence is fully justified is not for the outside observer to judge.

## Struggle With Communism.

In these circumstances there is no forecasting what developments may follow the election or what ordeals the Ides of March may bring for the German people. The newcomers believe they can find "legal" means to their end; but the conception of legality has already suffered so much damage that the word is losing respect. Their representatives in the Wilhelmstrasse deliberately and with enthusiasm look forward to a final struggle with Communism; they are resolved to root out the idea for which 6,000,000 voted at the last election, and expect the inevitable conflict to last years. They are prepared to be "brutal" and at all costs to have their way.

The issue between Nationalism—less is now heard of "National Socialism"—and Communism must, as they believe, be fought out to a finish if Germany is to be made great. They do not believe that relations with Soviet Russia will suffer; and point out that such countries as Turkey and Italy, where Communism has been none too gently handled, enjoy excellent relations with the Soviet.

The Nazis are confident that the means of coercion at their disposal

are fully adequate to avert civil war. The methods likely to be used are shown by the decision that the Nazi Brown Army and the Nationalist Stahlhelmers are to be supplied with arms and employed as auxiliary police.

Another step has been the investing with "special powers" of the Police Commissioner for the Rhenish and Westphalian Provinces of Prussia. It is announced that Commandant von Heydekamp has been given command of the entire State, municipal, and country police in this area, the civic authorities represented by the administrative organization headed by the two Provincial Governors have been subordinated to him, and he is responsible only to the Commissarial Minister for the Interior in Prussia, the Nazi Captain Goring. Commandant von Heydekamp will thus become a kind of police dictator for the most thickly-populated and politically dangerous district in Germany, including the great industrial settlements of the Rhine and Ruhr.

## Summary Dismissals.

It is noteworthy that the Nazis, though they hold a minority of Ministerial posts in the Reich and Prussia, are apparently entrenching themselves in the key posts of the Prussian administration. Herr von Papen is Reich Commissioner for Prussia, but little has been heard of him recently. Captain Goring, though his subordinate, seems in practice to be ruling Prussia. Dozens of high administrative and police officials were summarily sent on leave by him, and it is learned that the Commissarial Prussian Government have confirmed his action and have already made new appointments to many of the vacant posts. The new men are predominantly Nazis and Nationalists, and include several senior officers of the old Army and Navy.

Meanwhile the Nazis, through their control over the Reich and Prussian Ministries of the Interior, are crippling the Socialist and communist election campaign by forbidding newspapers, meetings, and even election placards. On Saturday "Germania" the organ of the Roman Catholic Centre Party, and Centre newspapers throughout the Rhenish and Westphalian Provinces of Prussia were suspended for three days. The reason for the ban was the publication of a manifesto of 13 leading Roman Catholic associations. The suspension, however, was cancelled on Sunday.



# The Hindu Organ.

The Only Newspaper in Ceylon for the Hindus.

PUBLISHED EVERY MONDAY AND THURSDAY

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Phone 56.

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## NICHOLAS ROERICH.

### The Apostle of Culture and Peace.

BY

SWAMY JAGADISWARANANDA  
(Special to the Hindu Organ)

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"India, we know the depths and the fineness of thy thoughts. We know  
(Continued up.)

## KAYTS ASSOCIATION, COLOMBO.

### Agricultural and Industrial Exhibition—Kayts.

The Kayts Association of Colombo will hold an Agricultural and industrial Exhibition at Kayts during the Christmas holidays. This Exhibition is intended for the purpose of promoting the Agriculture and Industry of the people of the Islands and will be opened on Saturday, December 31st 1932, at 8 a.m. at St. Anthony's English School, Kayts.

Prizes and certificates of merit will be awarded by the Association to the best exhibits, and articles intended for the Exhibition will be received at the above school between December 20th and 30th, 1932.

Provision will also be made at the school for the sale of articles.

(Cor.)

(Continued)

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(Continued up.)

## WASHED ASHORE AT TONDAIMANAR.

### SIX FISHERMEN OF KARAİKAL

#### Trying Days at Sea.

Six fishermen from Karaikal, South India, who are known as Paddanavar, were found stranded with their *Katmaram* at the Tondaimanar beach on Friday morning in a state of starvation and much the worse for the trying experiences they have had in a violent sea.

These men put out to sea from Karaikal on Tuesday last in a *katmaram* for fishing and were caught in a gale which made it impossible for them to return home. They were on sea for three days, helpless and were washed ashore, after a hard fight with the elements, on the Tondaimanar beach, having lost their nets and other belongings.

The Maniagar of the division made inquiries and have placed them in charge of the Police Vidhan of Tondaimanar who is looking after their comforts.

Continued.

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#### The Mystic Word—OM.

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#### Roerich Institute and Museum.

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(Continued on page 3)

## CONSPIRACY TO HARM.

### Accused Fined.

Ex-renter K. Kathiresapillai of Koddady was found guilty of abetting assault on, and of instigating to dishonour, C. Nadarajah, the renter of the Grand Bazaar Market, and was fined Rs. 100 in default six weeks' R. I.

The case for the defence was heard on Saturday last. Mr. G. G. Ponnambalam instructed by Mr. A. Ratnasabapathy and assisted by Inspector J. H. A. Fernando appeared for the prosecution. Mr. H.A.P. Sandrasegara K.C. with Mr. T. R. Nalliah instructed by Mr. R. R. Nalliah defended the accused.

K. Kathiresapillai, the accused, was called to give evidence for the defence. He denied the allegations made by the prosecution.

Under cross-examination the accused said that he had 40 carts and 80 bulls. He had never spoken to Pulendran, Vally or Sellan or Selliah. He was in his house on the 27th May. He never went out even for weddings or funerals. Witness once went to Kathiresan temple. He was sent for by the Chetties as he was one of the managers of the temple. He went to the temple one night. That was the only night he went out. During the whole of the year he had gone out only one night in May. He did not remember the date. That day was the Chetties' festival. Only one festival used to take place there. Nadarajah might have been there at the temple but he did not see him in the big crowd. He went to the temple at 7 p.m., before meals and returned at 9 p.m. He did not go out after that. That night or subsequent to that or prior to that he never went out after 9 p.m. In fact he had never got out from his house after 9 p.m. for over one year. If Inspector Fernando went to his house at 11.45 p.m. he could have seen him. He was sleeping in his room. The police came and inquired from his nephew, P. Velayuthapillai and went away. Witness did not know if 10 constables also came there. His servant came and told him that the Inspector wanted him. Witness instructed his servant to tell the Inspector that he was not there. He was not informed that there was a warrant against him. He was not aware if the police came there again that night. If the police had come there with a warrant against him, he would not have surrendered, because he would have to be in remand. This incident happened on Friday night, the 27th May, on the day Sellan was injured. It might be 2 or 3 days after the Kathiresan temple festival. The festival was on a "Visakam." Mr. Velayuthapillai, witness for the defence was related to him by marriage. The former's brother married the latter's daughter. Velayuthapillai came to witness's place every month and stayed with him. Witness used to go to Chankana market every day in daytime. If he was under obligation to attend a funeral or wedding, he went out in daytime. He was in feeble health. He used to go in his horse and carriage. Witness Velayuthapillai was interested in him and would naturally not like to see him in trouble. Mr. Velayuthapillai came to his house on Thursday and remained there for 3 or 4 days. He came to get his pension. On the 27th he was playing cards—304—He (Kathiresapillai) could play well. K. Suppiah and S. Marimuthu also played with them. They played cards from 8 a.m. till 1 p.m. He had never cited Velayuthapillai as a witness in any other case. Velayuthapillai lived at Karampan 15 miles away. Witness also had gone and lived at Karampan.

Mr. P. Velayuthapillai (65) retired Chief Draftsman P. W. D. next gave evidence for the defence. He said he

(Continued on page 3)

## OUR DESERTED VILLAGES.

### Need For Village Work.

BY K. SHIVAPATHAM, MATALE.

Very few of our arm-chair politicians can claim to know the actual conditions existing in many of our villages. Whenever they make a moving speech on a public platform during the course of which they attempt to shed plenty of tears over the hardships of the villagers, their feelings are aroused more by their well functioning imagination than by any sound knowledge of the distressing conditions prevailing there. No doubt some of these people knew something about village life before they became politicians. But once they took to politics they had to pay the inevitable price for their political ambitions, namely, their isolation from the activities of the rural areas. Now they are so immersed in their political intrigues that they have hardly any time to think of building up village organisations that will form healthy units of the nation. The cities and towns exert such an oppressive glamour on our educated young men and women that it is hard to find a really cultured person residing in a rural area. The villages are left to look after themselves, while the educated section of the villagers slowly migrate to the towns in search of soft collar jobs.

#### Strange Paradoxes

From the point of view of nation-building this state of affairs is highly deplorable. Once, an English tourist who spent some time in Ceylon is reported to have remarked that Ceylon was a country of strange paradoxes and startling anomalies, the biggest of all anomalies being the existence of unemployment in a country, far from over-populated, rich in agricultural resources, and having abundant water power. The cause for this anomaly is not far to seek. It could be found in the deserted villages and the abandoned tanks of Ceylon. Of late there has been a slow but steady process of depopulation of the villages, and consequently the mind and the life of the villager have deteriorated to such an extent that he is reduced to a state of incapacity for any productive effort on a large scale. Centuries ago the villages of Ceylon, each of which was self-contained, formed the backbone of the country. The farmers bequeathed to their sons their lands, their sturdy independence, their national traditions, and their noble and irreproachable occupation.

#### Perilous Lure of Salaried Posts

But today the cultivators send their sons and daughters to distant schools not with the object of giving them an education that will fit them for their lives as farmers but to enable them to secure employments under Government, because they feel, perhaps quite justly, that the Government billet will bring their sons fat salaries and wide privileges. This perilous lure of salaried posts, as Mr. Balasingham warned us the other day, has been the cause of killing ambition and initiative in our young men, and of preventing our talented youth from attempting to solve some of the problems of village reconstruction. The hundreds of Ceylonese young men who are turned out of our public schools and the University College would do well to turn their attention to constructive effort instead of hankering after cushy jobs or panting for a political career. An educated intelligent man or woman can serve his or her country best by living amongst the villagers and serving them as their friend. It certainly means giving up fame and popularity usually associated with a political career, to a life of daily  
(Continued on page 3.)



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Y. 34. 3-11-3-11-33

## NOTICE.

Tenders are invited for the transport of arrack from the Jaffna Customs Railway siding to arrack wharves.

Tenders must reach the Asst. Commissioner of Excise, Jaffna, not later than 12 noon on December 13, 1932.

For further particulars see Government Gazette of December 2, 1932, or apply in person to the office of the Asst. Commissioner of Excise, Jaffna. H. E. D. Bandaranayake, Asst. Commissioner of Excise, Office of the Asst. Commissioner of Excise, Jaffna, November 25, 1932, G. 195. 5 &amp; 8

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## Hindu Organ.

YALPANAM, MONDAY, DEC. 5, 1932.

## WEEK-END MENDICANTS.

AT A TIME WHEN EVERY HAND should be on the plough, it is disappointing to note the attitude of benevolent indifference of even educated people to the social and economic evils to society of maintaining a numerous class of able-bodied men who look upon begging as their mainstay in life. In every civilised country begging by the able-bodied is regarded as an evil and is rightly punished. In our own country too we have the Vagrants Ordinance but its wholesome provisions are deftly avoided by the mendicant throwing over his shoulder a yard or two of orange-coloured cloth. Religion in the East excuses, even sanctions, practices which are regarded as criminal in the West. The reason for it is to be found in the fact that a practice continues to compel obedience, sometimes with a feeling of righteousness, but, often for purely physical and outward conformity, when the very reason for the practice has ceased to exist or, been forgotten and is no longer operative. We do not of course, include in this category the "Sadhanas" which may be said to be spiritual therapeutics; the Sadaka does not, at any rate, in the initial stages, realise the *raison d'être* of the exercise en joined on him. Such knowledge might even impede his progress. When as today self-realisation aims at a wider sweep than the individual concerned, it is imperative that one should examine and revise one's ideas of good living in the light of the probable consequences to society of some of his practices.

It is the duty of every Hindu to receive, venerate and offer alms to whomever that goes to his house, wearing the religious habit. This attitude of mind helps the growth of reverence and silences the ego clamouring constantly for assertion. But, it may be asked: do we really have any regard—not to speak of veneration—for the battalions of week-end mendicants who invade town and village once a week? By their vicious and idle life they have lost every claim for regard on the part of the people who maintain them in leisured affluence. It is only natural that they should grow up in an atmosphere of irresponsibility and evolve anti-social tendencies which are a menace to society. They take life easy and fill in the tedious hours of idleness with occupations hardly creditable to themselves or useful to society.

Many hundred years ago, the "pandarams" had specific duties to perform in the social or religious service of society. There is no service that other people cannot be found to do better than "pandarams" and there is no duty for which they do not get well

paid in money or kind. There is no reason why Hindu society should contribute towards their maintenance. Do they that look on some helplessly; others with indifference, as the housewife does an act of piety in putting a handful of rice into the shining *chembu* of the mendicant at the door, consider whether the alms given to win merit does not result in doing harm to the mendicant himself! The sense of self-respect of the able-bodied mendicant is smothered, but he throws a cloak of religion over it. His efficiency as a producer is lost to society. He steadily becomes a parasite on society and reproduces in his life and character all the worst features of a parasite from funkism to arrogance. It is not fair that we should weaken the capacity of society to maintain the infirm, the old and the orphaned by indiscriminately giving to the able-bodied from mawkish sentiment. If the Hindus have any regard for the good of their society and if the Tamils are anxious to preserve their reputation for industry, it is their duty to encourage able-bodied beggars to earn an honest living. They should be made to feel that begging does not pay. If they realise that an honest day's work in the garden is more conducive to self-respect and honourable than ranging up and down the country in quest of alms, the mendicant classes will slowly settle down to a life of honest work. It is the duty of the Hindus to stimulate, the sense of self-respect amongst these classes by refraining from giving alms to the able-bodied beggar. The duty involves the exercise of a little firmness on the part of the men-folk who will not mind it when they realise that their attitude will result in the emancipation of a numerous class of people from the thralldom of easy living.

DAMAGE BY FLOOD IN  
VALI-NORTH.

Mr. V. Coomaraswamy, Proctor, who lives in the centre of betel-creep cultivation and who as Chairman of the Tellipalai V.C. has had excellent opportunities to acquaint himself with the special needs of the cultivator, invites the attention of the authorities to the damage caused by the recent floods to betel gardens. The damage is attributed to the absence of flood-outlets. We have no doubt that the Government Agent will do all in his power to stave off the danger which threatens this industry which finds lucrative employment to numerous families in Vali-North. It would be nothing short of a disaster if the authorities cannot come to the rescue of the people at this hour of distress. With tobacco down and out and unemployment among educated youths, the cry of "back to the land" will lose all appeal to the youth of the country when they see that the cultivator too has to face helplessly the perils which threaten to sweep away the fruits of many months of anxious and honest labour in his garden. We trust the Government will not add insult to injury by merely sermonising to the people. Effective steps must be taken to save the industry while there is yet time to retrieve it from total extinction.

## Betel Industry Threatened with Extinction.

## Flood Havoc at Maviddapuram.

V. COOMARASWAMY, B. A., PROCTOR.

THE recent unprecedented flood devastation compared with which the floods of 1918 are but child's play in the enormity of the losses caused, once again rivets public attention to the unsatisfactory drainage system of Yalpanam.

For a number of decades preceding the floods of 1918 the network of water-channels and tanks to which the waters were carried was neglected and allowed to go into disuse. The channels were encroached by private owners. The beds of channels and tanks were sold away by Government and purchased by private individuals.

## Valukkaiaru Scheme.

The abnormal floods of 1918 awoke the Government to serious consideration of the drainage problem and what is known as the Valukkaiaru drainage scheme was devised for draining the larger part of Valigannam North Division. The scheme was barely half way through when the funds at the disposal of Government for the purpose got completely exhausted and the scheme which was worked from South northwards had to be abandoned with the Mallakam Parish partly finished and the Tellipalai Parish entirely untouched.

The Editor of the *H. O.* has been rendering signal public service by drawing the attention of Government to the drainage problem and the urgent need for immediate relief.

## Flood Havoc in Maviddapuram.

It seems rather strange that the representative of the "H. O." who "toured the affected areas and put himself in touch with the sufferers" was not reminded even by his betel chew to have a peep into the village of Maviddapuram and the adjoining hamlets of Vilisiddi and Thaiyidippulam etc. to witness the sorry plight of the betel cultivators—the damage to their plantations and the stagnating waters in their gardens and dwelling compounds—houses rendered uninhabitable for months to come and wells unfit for drinking or cooking purposes for weeks together.

## A Stimulus to Betel Cultivation.

The betel cultivation of Maviddapuram and adjoining hamlets is a local agricultural industry which supplies the need of every household for practically the whole of Yalpanam and even regions beyond. The opening of a Road in 1910 by the D.R.C. connecting the Tellipalai—Pandaterruppu Road with the Keerimalai Road & the right across the area of betel cultivation gave a stimulus to this industry by affording facilities for transport of creper-supporting trees of Murrku from distant places and the plying of Buses and Lorries added to the conveniences of marketing, with the result that within the last 15 years, large tracts of land, which formerly remained uncultivated or unclaimed from stony waste land, were brought under cultivation and the betel industry is bidding fair to become a paying concern providing work for many hundreds of unemployed including those returning to this locality from the F.M.S. by reason of the depression there.

## Its Economic Importance.

A visit to the central spot of this area on a Chunnakam Market day when numbers of market-going people can be seen with loads of betel bundles and plantain bunches awaiting the Buses. Following this up by a visit to the market to see the distribution of these products from the Chunnakam Market to the Town Grand Bazar and other markets in the Peninsula will give one an idea of the great economic part played by this small industry and the number of people earning a living by means of this industry.

And yet our benevolent Government is callous and indifferent to the hardships of the betel cultivators and does not make the slightest effort to remove the severe handicaps that threaten to strangle this industry.

## The Two Foes.

The betel creeper is a slender delicate plant requiring the most careful nature from the very beginning. The two foes the cultivator has to contend against day after day are the accumulation of weeds or other uncongenial matter round the plants and stagnation of rain-water. The plant also needs suitable manuring and watering from wells every alternate day without fail during the non-rainy season. Manuring, watering and keeping plants free of weeds or uncongenial matter are things well within the cultivator's control. But the "stain" disease, which makes the plants wither away and die, brought about by the stagnation of rain water in betel gardens and the "leaf spot" disease, which makes the crops unmarketable, brought about by alternating rain and dew following in quick succession are matters beyond his control.

## Unsatisfactory Drainage.

Year after year this area of betel cultivation is getting water-logged. The main cause of this is undoubtedly the unsatisfactory condition of the drainage system, which, as I have said before, was expected to be remedied by the Valukkaiaru scheme but has been unfortunately abandoned by reason of the depression and consequent retrenchment and prevented from being carried into effect in Tellipalai Parish, and two other causes have also contributed towards this betel garden areas getting waterlogged.

The new Road, though invaluable useful for purposes of traffic has become a barrier preventing the natural flow of rain-water and no suitable culverts or side drains have been provided where necessary.

The Village Committee set about its function of repairing lanes in a rather haphazard way by raising the level of many lanes which generally served both as lanes and flood channels. The V. C. was evidently induced to do so by the modern craze of making every nook and corner of these rural parts easily accessible to motor cars.

## Threatened with Extinction.

All these have contributed to the stagnation of water in many an area in the parish and unless Government comes to the rescue betel cultivation is threatened with extinction. The damage already suffered is enormous. In the last two or three years disaster overtook the betel plantations though not on such a huge scale. Many plantations suffered and the "leaf-spot" rendered crops of many gardens unmarketable. Betel from South Ceylon came in to compete with the local product. Undaunted the cultivators replanted many gardens in March and April, an unusual season to start betel cultivation and nurture young plants. All the same by dint of perseverance and hard toil they were able to hold their own and out-ride outside competitors from the local market. This time they may not succeed in keeping the local market well supplied.

## "Interesting Document"

In December last I sent a memorandum to the Government Agent on the subject urging the necessity of putting the Valukkaiaru scheme through, with funds that were being allotted by the committees of Agriculture and Local Administration through the Government Agents for urgent works on Village Tanks, water works. I also pointed out the necessity for making the new Road capable of withstanding the heavy traffic of Buses plying on the Road on Market Days and for a pair of V. C. lanes with adequate provision for channels or side drains and culverts.

Continued on page 3. Column 1.

## TOBACCO MERCHANTS' ANXIETY ALLAYED.

## Schooners Reach Port Safe.

A CARGO OF 1000 CANDIES.

The anxiety which prevailed among tobacco-merchants in Jaffna with regard to the fate of four schooners laden with tobacco for Malaya, has been allayed by the receipt of information that the vessels have reached port safe.

These schooners with cargo of 1000 candies of tobacco left Kays in the latter part of last September, and had to lie at anchor at Pamban as the wind was not favourable. On the 22nd of last month they again set sail for Malaya, and it was feared that they would have been caught in the cyclone of the 24th. Absence of any information as regards their fate had caused much flutter among merchants here. On inquiry, it is now learned that information has been received that the vessels have reached port safe.

## NICHOLAS ROERICH.

Continued from page 1

The Institute is also inaugurating a momentous step in Cancer research. Among its multifarious useful activities last year one is Dr. George Roerich's Archaeological-ethnological-Linguistic expedition into Lahul. Representative collections of ethnological specimens have been sent to the New York Roerich Museum and to other Museums of Harvard, Washington, Paris etc. The Institute also publishes a journal—*Urusvati* by name, the inaugural volume of which was published last July. The Tibetan studies of the Institute will be embodied in a series of "Tibetica". And above all it has established cultural relations with about 285 Universities and institutions of the world. Prominent savants from different parts of the globe have joined the Institute from time to time. And we hope fervently that through the noble endeavours of Professor Roerich India will find one more good channel for her cultural expression to the outer world.

Nicholas Roerich is a Slav, yet he is a cosmopolitan—a "world-messenger of good will." Prominent cultural societies of the world have accorded honours to him and the Roerich Museum today is an international Shrine of Art. He is a life

## University Scholarship

Mr. M. Kidnapillai an old boy of Hartley College has been awarded the Mathematics scholarship for 1932 from the University College. He is the fourth Old Boy of this college to win a University scholarship, the others being, Messrs K. Alavapillai C. C. S., S. Nadarasar, University College Lecturer; and K. Kanapathipillai Oriental Scholar. (Cor.)

## THE FLYING CAR.

The flying car has already been invented. It is being constructed in Budapest, and is just a motor-car fitted with a propeller, and designed to rise into the air for a short distance to avoid obstacles. (A. B. P.)

(Continued from page 2. Column 5.) The memorandum was acknowledged to be a "very interesting document," but nothing further appears to have been done on the matter and the betel cultivators had to face a greater calamity than in previous years and this time they may not tide over so easily.

## Need for Immediate Relief.

Under the circumstances may I appeal to the Editor of this esteemed journal to espouse the cause of the betel industry, supplying a local domestic want and to urge the authorities to give the betel cultivators immediate relief, not by any dole, but by immediate completion of the drainage scheme and the improvement of road facilities for making the new Road capable of withstanding the heavy traffic of Buses plying on the Road on Market Days and for a pair of V. C. lanes with adequate provision for channels or side drains and culverts.

Continued on page 3. Column 1.

## TEMPLE-ENTRY QUESTION.

## Compromise Proposals.

## CONFERENCE WITH PANDITS.

Mr. C. Rajagopalachariar writes—

In consultation with and in accordance with the wishes of Mr. C. Vijayaraghavachariar of Salem, I am seeking for the opinion of Pandits, who will view the question of temple-entry favourably. Expecting it may not be impossible to arrive at some settlement, I have made bold to put forward a suggestion to Mahatma Gandhi which, while meeting technically the main Shastric objections, may not be objected to by him. If a favourable reply is received, it will be necessary to call for a Parishad at a convenient centre to consider the question with a view to arrive at a settlement.

I request the Conjeevaram Pandits and such others as are inclined to take a favourable view to communicate with and obtain the approval of Sriman Goshitipuran Sowmya Narayanachari Swami at Sriangam, if necessary with any modifications that may be suggested by him. as I feel sure the Swami will consider with a broad mind any proposal made to him. (Hindu.)

## Chief Secretary on Leave

MR. WEDDERBURN TO ACT.

During the absence of Mr. F. G. Tyrrell, C. M. G., Chief Secretary to the Government of Ceylon, who is proceeding to England on leave, Mr. W. E. Wait, C. M. G., will act as Chief Secretary from December 1 to 6. Mr. M. M. Wedderburn will thereafter act as Chief Secretary with effect from the 8th instant until the return of Mr. Tyrrell from leave.

## CONSPIRACY TO HARM.

Continued from page 1

retired 16 years ago to do contract work. He was related to the accused, and his brother married accused's daughter. Every month witness came to Jaffna to draw pension on the 28th. When he came to town he stayed with the accused and spent 2 or 3 days with him. He came there to amuse himself. He remembered the night when Inspector Fernando came there. On the 27th May witness was in the accused's house throughout the day and was playing cards between 8 a.m. and 1.30 p.m., witness and Subbiah on one side and Marimutti and the accused on the other. During that time neither Chelliah nor Valli came there. The accused did not give any money to anyone. Accused did not tell anyone to assault Nadarajah.

Under Cross examination by Mr. Ponnampalam, witness said that he would not like to see the accused in trouble. He would not like it particularly, now that the accused was an old man. Witness stayed for 2 or 3 days in the accused's house to amuse himself and as soon as he got his pension on the 28th he went home.

Counsel:—When your pockets are full you can enjoy more?

Court:—It would not apply to an old man but to a young man. Continuing witness said that every month he used to come and stay with the accused for 2 or 3 days. None of the accused's business associates came and called on him on the 27th. Witness knew Constable Serub. He had seen him 2 or 3 times. He was a Sinhalese. He came to get pigeons from the accused. But accused did not give them. Witness knew Comini. He also treated him as a Chelliah. Accused knew Valli who was a servant. He also knew Karaman relying on the acquaintanceship of the accused. Inspector Fernando came to the accused's house on the 27th night. He came alone to witness's room, put him up and inquired about him. The accused told him that he would be in the house, and did not inquire what he wanted from the accused.

The Magistrate found the accused guilty and sentenced him to pay a fine of Rs. 100, in default 6 weeks' imprisonment.

## LETTERS TO THE EDITOR.

## ROYAL COLLEGE AND THE PREPARATORY SCHOOL.

The Editor "Hindu Organ", Sir,—with reference to the Report of the Executive Committee on Education appearing in today's press in regard to the proposed changes at the Royal College and at the Training College Preparatory School, I annex herewith copies of correspondence which have passed between the Hon. Mr. C. W. W. Kannangara and me purely in my capacity as a parent.

2. In regard to the statement in the Report that "A similar course in Tamil will be considered later if numbers warrant and if funds permit," I would add that if the phrase "if numbers warrant" means numbers necessary for a class of 30 or more children, I am confident that when an announcement is made in the Press that a Tamil Kindergarten would be started at the Preparatory School there would be a rush of applicants and that no difficulty would be experienced in getting the requisite numbers. If and when the third parallel class in Tamil is started, there would be very little chance indeed for boys from other institutions to enter the Royal College Secondary Stage proper.

Yours faithfully,  
C. Suntharalingam.

My dear Mr. Kannangara,

I have thought it desirable to have on record the "conclusions" that were reached this afternoon in the course of our conversation in regard to the proposed changes at the Training College Preparatory School. If I have misunderstood the position or, if I have failed to state it accurately, either by overstatement or by understatement, please do not hesitate to correct me.

I take it that it is your intention to introduce the principle that children up to the primary stage in all schools be taught through the medium of their "mother tongue" and that English, being the present official language of the country, should be taught as a second language. With this object in view it is proposed (1) that, during 1933, there should be two parallel classes in the lower Kindergarten at the Training College Preparatory School which will hereafter be regarded as an integral part of the Royal College and perhaps called the Royal College Preparatory School; (2) that in one of these two parallel classes the children will be taught through the medium of English while English will be gradually introduced; (3) that in other parallel classes the children will be taught through the medium of the English Language as hitherto and that facilities may be afforded to them to study a second language Sinhalese or Tamil, if they so wish; (4) that, generally, sixty children will in due time enter the Royal College Secondary Department direct from the preparatory school, while thirty children will be selected from among those who have passed through the primary stage in other institutions. This will be a partial reversion to the practice which obtained in regard to admission to the Royal College prior to 1928. It is also proposed that admission to the Sinhalese Kindergarten at the Preparatory School will be open to all students whatever their language or community, who have no objection to being taught through Sinhalese, but that Sinhalese children whose parents are Sinhalese on either side will not be allowed to seek admission to the class which will use English as the medium of instruction.

The practical effects of these proposals, as you frankly admitted, would be that whereas Sinhalese children and Burgher children would be taught through the medium of what is regarded as their personal languages, Tamil and Muslim (generally) children would be taught through a language that is not their own. But this disadvantage or rather serious defect in the education of these children is according to you, inevitable for the time being in view of the twin difficulties of finance and accommodation which are being experienced. You propose, however, that, from 1934 onwards, there should be three parallel classes in Sinhalese, in English and in Tamil, provided the change or the "experiment" as you called it of having two parallel classes in 1933 proves a success and the State Council finds the necessary funds. As I understand this proviso, if children for the lower Kindergarten

I need hardly add that there is room for much misunderstanding in the proposed changes and I trust, in the interests of all concerned, the issues will be made clear and decisions arrived at after affording an opportunity to the public to express their wishes in the matter.

One more point: when recruitment is made this year for the parallel classes for 1933, I hope the parents of children who have been previously informed by a formal announcement (communicate or otherwise) that the test for each child will be conducted through the medium of its most familiar language.

I should be happy to have a reply from you as a confirmation or as a correction of this letter.

Yours Sincerely,  
C. Suntharalingam.  
Gnanagiri,  
Rosedale Place  
17th November 1932.

Education Department,  
Colombo, Ceylon.  
22nd November, 1932.

Dear Mr. Suntharalingam,  
In your letter of 17th November, your statement of the subjects discussed at your interview with me is generally correct. But I would draw your attention to the fact that the proposed changes must be confirmed both by the Executive Committee of Education and by the State Council. Until then they cannot be described as settled "conclusions".

Yours Sincerely,  
C. W. W. Kannangara.  
Professor C. Suntharalingam,  
Colombo.

WHO IS SETHURAYAR.  
Sir,—The Village Committee, Puttur, erected a memorial to "Sethurayar" in the Village Committee precincts facing the Puttur—Chunnakam Road. The prime mover for the erection of the memorial appears to be the Chairman—Mr. T. Ramathanan Barriett-at-law. Some members seem to entertain the idea that such a personage never lived or at least not connected with Puttur. I seem to have read this name but am unable to trace who he was and whether he was a conspicuous person. Mr. V. Coomaraswamy, Madhav Rasnayakam and Mr. Proctor should help us to solve the matter. I would solicit Mr. T. Ramathanan to let us know through your columns the history and achievements of this personage. It is commendable that such memorials should be built and posterity reminded of past greatness.

Yours truly  
K. M. Chellappah.  
4th Cross Street,  
Jaffna, 4-12-32.

## Transfers in the Clerical Service.

## APPLICATIONS CALLED.

Applications are called by the Chief Secretary from Officers in Class 1, of the Clerical Service for transfer to the post of Secretary, District Court, Colombo.

Applications are also called from Officers of the same class of the Clerical Service for transfer to the post of Secretary, District Court, Galle. The last date for receiving application is December 10, 1932.

## Muslim Girl's Tragic End.

## DROWNED IN WELL WHILE BATHING.

A little Muslim girl, Kawa Unima (10) of Batticaloa who was brought up by a Muslim woman in Moor Street, Jaffna, accidentally dropped into the well while bathing and was drowned, on Saturday last.

Mr. S. Aiyampillai, coroner, held the usual inquest and returned a verdict of accidental death.

## Corpse on Shop Verandah.

## DEATH DUE TO EMACIATION.

A middle-aged man, whose antecedents no one was able to trace, was found lying dead on the verandah of a shop in Chennamah Street on Wednesday last.

It is surmised that the deceased is an Indian labourer who had found his way to Jaffna. His death is attributed to extreme emaciation.

## OUR DESERTED VILLAGES.

Continued from page 1

drudgery in an obscure village school master. But one should realise that by improving the condition of the rural areas one is helping to free one's country from what is far more fatal than political thralldom, subject to ignorance, indolence, and vice.

A Contrast  
What striking contrast India offers to Ceylon with regard to the number of men who are prepared to sacrifice everything, even their very lives, for the sake of their country! How thousands of young men, after brilliant University careers in spite of all the bright prospects before them in the sphere of commerce, science, and agriculture, wantonly throw away their chances to work as Congress volunteers in some remote village! For the last fifty years or more the men and women of India have toiled assiduously in the villages. The strong hold which the Indian National Congress has over the hundreds of thousands of villages throughout India, who, at its bid are prepared to do anything such as non-payment of taxes or the boycotting of the District Collector by making it impossible for him to buy his food materials in that locality, is directly attributable to the self-sacrificing work which these volunteers have accomplished in these rural areas. They have tended the sick,

Continued on page 4



## NICHOLAS ROERICH.

(Continued from page 3.)  
member of the Indian Society of Oriental Art, life member of the Asiatic Society of Bengal (Calcutta). Honorary Member of the Bose Institute (Calcutta) etc. He and his workers are called "cultists" in the West for their devotion to culture and education in the highest sense of the word.

## International Banner of Peace

His deep love for world culture has been materialised in the unfurling of the Roerich International Banner of Peace. "Culture" he says, "is the accumulation of the highest bliss and highest beauty and highest knowledge." "No evolution of humanity," he continues, "is possible without accumulation of culture", for they are the best means to bring together the 'membre lisjecta' of humanity. 'Where there is culture', he says, 'there is peace and deliverance, there is right solutions for the difficult social problems'. He thinks it is our duty to create for the young generations traditions of culture; and he has been the pioneer by imposing upon his shoulder this divine trust. And in order to guard and protect the lofty monuments of artistic and scientific institutions and collections of the creative spirit of human genius from the havoc of war and governmental acts of barbarity, he originally conceived a Banner of Peace. This international covenant of Roerich Pact has received enthusiastic response from all savants of the earth, and the Pact has been signed in 1930 as an international law by the Governing Body of the International Museum's Office of the League of Nations at Geneva. He has also designed a new flag symbol for this Banner of Peace. Dr. George Chakravarty of the Paris University says: "The Banner of peace will fly high over the shrines of Beauty and Knowledge, protecting the treasures of humanity's past and announcing a new culture."

Nicholas Roerich is the author of a dozen books. He is a practical idealist and a good mystic. He loves to reside among the glaciers of the Himalayan region in communion with the Eternal, and he has dedicated also a good many of his paintings to it. Roerich Societies are the popular shrines of Art and Culture. Some select sayings of the master given elsewhere, we feel sure, will inspire the youth of the modern age.

It is a happy sign of the times that the spirit of internationalism is spreading to the four corners of the globe. For, in fact, like religion and Science, Art and Culture is universal beyond all ignorant boundaries. It is a piece of good fortune for India than Nicholas Roerich, the world leader of peace and culture, has started a cultural centre in India. For the unearthing and broadcasting of Indian Culture is still a desideratum and by internationalising the same India and the world will be equally benefited.

## OUR DESERTED VILLAGES.

(Continued on page 3)  
helped the poor, educated the ignorant, and introduced a corporate life in the villages. If Ceylon too could find a few constructive and self-sacrificing men and women who could resist the temptation of participating in the base game of politics, and could persuade themselves unostentatiously towards improving the conditions of the villages, the improvements made in the social, economic, and spiritual life of the villages within ten years would be so marvellous that they would have brought real freedom to Ceylon, more real and lasting than all the camouflaged constitutions granted to the Island by the futile agitations of our crowd of politicians and their docile admirers.

## Work in the Villages.

Sometime back there was a suggestion coming from that indefatigable national worker, Mr. Balasingham, that a "Servant of Lanka" Society should be formed in Ceylon, composed mainly of young men and women who are really prepared to serve their country by leading a life of service, not only in these distressing times, but even later till Ceylon obtains her economic and political freedom. If such a Society becomes a reality we can hope to find in it sons and daughters of Ceylon who will consider their work a vocation and not a hobby. They should start their activities in the villages, where a good deal of useful work waits to be done. We can say without exaggeration that in the matter of rural reconstruction India is a hundred years ahead of Ceylon, and the Jaffna Peninsula is fifty years ahead of the mainland.

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Y. 33. 22-9-32-20-9-33.

S. P. Joseph,  
Manager.

## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8112.  
In the matter of the estate of the late Theivanaipillai wife of Thamboo Thillaiyampalam of Alaveddy South late of Inuvil hospital, Jaffna

Deceased.

Thambiah Vaithilingam of Nallur Vs. Petitioner.

1. Thambiah Ponnampalam of Jaffna

2. Thambiah Suntharampillai of do and

3. Thamboo Thillaiyampalam, Post Master, Pandatarrippu

Respondents.

This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 23rd day of May, 1932 in the presence of Mr. K. Aiyadurai Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read:

It is ordered and declared that Letters of Administration to the estate of the abovenamed deceased will be granted to the Petitioner unless the Respondents shall appear before this Court on 5th day of August, 1932 and show sufficient cause to the contrary.

Sgd. D. H. Balfour,

July 15, 1932. District Judge.

Extended to 12th day of December, 1932.

O. 405. 1 & 5.

## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8148

In the matter of the estate of the late Kanagammah wife of Subramaniam of Thirunelveli South Jaffna

Deceased.

Vaithilingam Subramaniam of Thirunelveli South, Jaffna

Petitioner.

Vs.

(1) Packiam (2) Kanmany (daughters) (3) Velanthapillai (son) of Vaithilingam Subramaniam, Minors appearing by their Guardian-ad-litem (4) Muthupillai widow of Thuraiappah of do

Respondents.

This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 4th day of November, 1932 in the presence of Mr. K. Aiyadurai, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered and declared that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as her lawful husband and same be issued to him unless the Respondents shall on the 9th day of December, 1932 appear before this Court and state objections to the contrary.

Sgd. D. H. Balfour,

November 15, 1932. District Judge.

O. 406. 1 & 5.

## ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8114.

In the matter of the intestate-estate of Thambiah Nallasegaram late of Colombo

Deceased.

Sethupillai widow of Thambiah Nallasegaram of Mallakam, Jaffna

Vs. Petitioner.

1. Rasammah daughter of Thambiah Nallasegaram of do

A Minor appearing by his Guardian ad-litem

2. Saravanamuthu Seeny of Mallakam, Jaffna

Respondents.

This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 7th day of November, 1932 in the presence of Mr. K. Aiyadurai, Proctor for Petitioner, and the affidavit and Petition of the Petitioner having been read:

It is ordered and declared that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as the lawful widow and same be issued to her accordingly unless the abovenamed Respondents shall appear before this Court on the 12th day of December, 1932 and state objections to the contrary.

Sgd. D. H. Balfour,

November 15, 1932. District Judge.

O. 407. 1 & 5.

## Auction Sale.

Under Testamentary Jurisdiction In D. C. No. 8155.

Under and by virtue of the commission issued to me in the above case I shall sell by public auction the undermentioned 1st and 2nd properties on 21st December 1932, at the respective spots commencing at 2 and 3 p. m. respectively and the 3rd property at the spot on the 22nd December commencing at 2 p. m.

1. An undivided half share of a piece of land situated at Vannarponnai East, Jaffna, called Kilavivalavu, Neelakuddy Valavu and Mailanvalavu in extent 18 lms V. C. with house and other appurtenances and bounded on the East by the property of Dr. Rajah and Kandiah and others, North by the property of Dr. Rajah, West by road and South by lane.

2. An undivided half share out of an undivided  $\frac{3}{4}$  share of all that piece of land and buildings situated at Vannarponnai West called Pillaiyinarvalavu in extent 6 lms. and bounded on the East by road, North by the property of Kathiresan temple and South and West by the property of Sivan temple at Vannarponnai.

3. All that piece of land situated at Thanamkilappu in Chavakachcheri, Jaffna District, called Vadalaycheema, Manatkadu, Pillaiyancheemah, Pandiyancheemah, Ilakady Valavu and other parcels in extent 403 lms P.C. and bounded on the East by lane and the property of Paramar Arumugam and others, on the North by Canal, West by the property of Sinnappillai, Murugar and others and South by the property of Murugar Sithambarapillai and others, of this an undivided half share.

V. SELVADURAI,

Commissioner,

Vannarponnai, Jaffna,

3rd December 1932,

Mis 633/5th.

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