



THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

Editor:
A. V. Kulasingham, Advocate.

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NEWS FROM FAR AND NEAR

"War Will End Victoriously Next Year"

General Giraud predicted on Sunday that all Tunisia would be liberated this month and the war would end victoriously next year.

Agent in Ceylon of the Govt. of India

It is reliably learnt, says a message from Madras, that Mr. K. M. Rajagopalan I.C.S., now sub-collector of Karur, (Madras Presidency) will be appointed Agent in Ceylon of the Government of India. Mr. T.N.S. Raghavan, the present Agent in Ceylon of the Government of India assumed duties in October, 1941, and will it is understood be relinquishing his appointment shortly. His transfer before the expiration of the usual period is understood to be at his own request.

Supremacy of British Guns And Planes

The German tanks which over-ran Poland, Holland and France are the same which attempted to break the lines of British infantry in Africa and failed to achieve anything because British guns destroyed them before they reached the lines at which they were driven. The fate of German dive-bombers—once the boast of German propaganda—has been the same. This has been due to British guns and to new types of British fighters.

Indo-Chinese Agreement

Ending a two months' tour, the Chinese Educational and Cultural Mission to India, headed by Dr. Kooyuhsia, Vice-Minister of Education, returned by plane to London on the 1st instant. It is understood that a preliminary agreement has been reached between the mission and a representative of the Indian Government regarding the proposal for an exchange of Chinese and Indian professors and students and closer co-operation between China and India in cultural work. These plans will be put into practice after normal approval has been obtained from the Chinese and Indian Governments.

"MY RELIGIOUS EVOLUTION" HOW INTERNATIONAL PEACE AND HARMONY CAN BE SECURED

BY K. NATARAJAN,
(Late Editor, "The Social Reformer")

THE International Fellowship is an all India organisation of considerable standing. In Bombay it has been sustained largely by the assiduous devotion of Professor and Mrs Maclean and Professor P. A. Wadia. I have all along regarded it as the continuation of an informal gathering of a few friends of different communities and castes whom the Rev. and Mr R. M. Gray used to invite to their home once a week or fortnight for friendly interchange of ideas. Since they left India their practice was continued by Professor and Mrs Maclean. How or when this was merged in the International Fellowship, I do not remember. But under the new designation it has had a larger and more varied circle to operate in. The Madras branch has taken on a definitely Christian character. Mr. Chakkarai Chetty in a feeling appreciation of O. Kandaswami, mentions the Fellowship among the Christian activities of Kandaswami. For some years now I have not attended the Fellowship gatherings in Bombay. But some days ago the Secretaries asked me if I would speak at one of the meetings and I accepted the invitation. After some thought I chose for the title of my talk, "My Religious Evolution." I am of opinion that a man at my time of life is under an obligation, whenever asked, to confine his contribution to what he can trace to personal experience, for a simple reason that that is what he can be sure about. Even here certainty is not absolute. The past is seen through the haze of the present and necessarily suffers some distortion in perspective. That is why autobiographies, except where they are largely based on diaries written up from day to day, are not accurate representations of what actually happened and their actual reactions on one's mind at the time of their happening. A friend pressed me at the Fellowship meeting, to write an autobiography and that, among others, is a reason for my shrinking

from attempting one. As regards the religious evolution which I have passed through, the difficulty is considerably reduced, because it is the reactions themselves that I had to deal with. I give below a summary of my observations somewhat amplified to make my meaning clear.

International Fellowship is impossible on the basis of economic nationalism. The Atlantic Charter is bound to fail because it is founded on economic nationalism. Its fourth article about equal access to raw materials, does not mean that every nation can have an equal quantity of raw materials for the asking. Even if it did, the nations which had more ships—the United States and Great Britain—will be able to ship more raw material than countries which had fewer ships. The Charter must be supplemented so as to provide equal carrying facilities, if equal access is to mean anything. Then, again, the Charter does not say that raw materials are to be had by all nations without paying anything in return. The only medium gold, is most of it held by the United States. In order to have "access" to it a nation must first buy enough gold from the States. As the States want mostly raw material like rubber, it is only the rubber-producing States that can get access to the gold. This was Great Britain when it owned Malaya. Malaya is for the present in the hands of the Japanese. Closely analysed, the Atlantic Charter, so far as Asia and Africa are concerned, is practically a reaffirmation of the existing state of things, even if Mr Winston Churchill had not declared that the Charter was meant only for European countries which the Nazis have occupied. The weaknesses of the Atlantic Charter are inherent in any scheme to base the new world order on economic nationalism.

Spiritual Values
International peace and harmony can be ensured only on

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POLITICAL REFORMS IN NEAR FUTURE?

CABINET SYSTEM LIKELY

The Political Correspondent of the "Times of Ceylon" writes in the Monday's paper:—A slight change of position has been made by the Secretary of State for the Colonies from the non-committal attitude he adopted until recently over the demand of the Ceylon ministers for an early declaration regarding Ceylon's post-war political status.

As an earnest of what is to come, an indication has been given to Ceylon of the possibility of the introduction in the near future of a cabinet system of government and, from all that I have been able to gather from generally reliable sources, this change over is likely to come shortly without a general election.

This subject has been engaging the attention of the ministers afresh in the past few weeks and was even discussed by them at the meeting of the Board held this morning. It is natural to expect them to despatch a cable to the Secretary of State, after today's deliberations, setting down their reaction to whatever proposals have been made, and on receipt of a reply, the ministers can be relied on to decide on making a definite pronouncement on the subject on the first day of the State Council's coming session—on May 25th—or even earlier, giving members of Council an opportunity of studying the proposals and coming prepared to fire questions at the Leader.

Late last year, a communication was received from Whitehall wherein the Secretary of State, while assuring Ceylon that he would favourably consider the demand of the ministers—supported in the State Council by Mr. A. P. Jayawardiya's motion demanding a definite statement that Ceylon would be granted dominion status after the war—indicated that he was not in a position at that stage to make a precise declaration of policy.

It was justifiably thought by some that what deterred the Secretary of State from any definite indication of his intentions at that juncture was the fact that he had to consider two aspects of the political problem of Ceylon—the internal

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Hindu Organ.

THURSDAY, MAY 6, 1943.

NONE LIKE HIM

IN TIMES OF GREAT EMERGENCY the public has always idolised the men who saved the nation from ruin and shame. So it has been with Mr. Winston Churchill. The British people cannot be persuaded at the present moment to think of a successor for him. A grateful people cannot do otherwise. It would, however, be an entirely different matter if some hero-worshipper said that no man could be found to succeed Mr. Churchill. That would indeed be a confession of national bankruptcy much worse than anything the British people have gone through in recent times. The present is not the only war in which Britain has suffered misfortunes that have almost shaken her to her foundations. The Napoleonic wars were pregnant with as great a menace to British freedom and prosperity as the war with the Germans and their allies. Even then leaders of the calibre of William Pitt and George Canning found worthy successors to carry on the British tradition. If, therefore, we say now that the British Prime Minister is indispensable to the British nation, we do so, not because the stature of manhood and womanhood is less than it was in the days of Napoleon, but because a grateful people and Empire feel that Mr. Churchill is, in spite of his shortcomings, best qualified to lead these people and this Empire to victory. It is not an exaggeration to say that Mr. Churchill holds a position unique in British history. The same degree of uniqueness cannot, however, be claimed for his colleagues or for the pro-consuls whom the British Government has sent out to the outlying parts of the British Empire. For instance, by no stretch of imagination can it be contented that Mr. Amery is indispensable and cannot be replaced, or that Lord Linlithgow is a singular and brilliant exception to the common run of Viceroys. There have been at the head of the India Office far greater men than Mr. Amery. It would indeed be very difficult to compare him with a man like Lord Morley. Nor are we prepared to concede for a moment that the race of great British Viceroys will become extinct with the demise of Lord Linlithgow. It is not difficult to see what is happening in Britain. Behind the achievements of great British leaders and the grave emer-

gency that has arisen as a result of the war men of mediocre abilities are securely entrenching themselves, and parties who only a few years ago found themselves utterly discredited are now manipulating appointments to key positions with an eye to the future. This is perhaps, in the nature of things, natural, but it is not altogether unavoidable. According to a special correspondent of the Madras "Hindu", it is rumoured in London that Lord Linlithgow's term as Viceroy will be further extended because of the difficulty of finding a new man. The reason given is certainly interesting, but it cannot be correct, for the simple reason that Lord Linlithgow is not the only Britisher qualified to be Viceroy of India. The real reason is undoubtedly the feeling of the die-hards in power that in Lord Linlithgow they have a man after their own heart. On political and party grounds this reason is suppressed, and a libel perpetrated instead on the British public.

COMING EVENTS

It is said that coming events cast their shadows very much in advance, but we take it that the arrival of the pedigree cattle from Australia portends something more than an immediate and welcome addition to the island's milk supply. In spite of the recent attempt to divide Ceylon's cattle into Sinhala and other breeds, it may be said that these cattle are but poor specimens of true bovine greatness. In the paddy field and the garden they crumble up before the heavy mould-board plough. The great majority of them are quite unsuitable for any such purpose. They, however, breed prolifically, and this is after all, under present circumstances, a doubtful qualification. No useful purpose will be served by producing more miserable specimens of the same variety. The pedigree cattle will, therefore, help to evolve a new and more vigorous race of animals which will play an important part in the cultivation of the soil.

Another event which possesses a hopeful significance for the people of this island is the report of the Bribery Commissioner which, however, has not been published. But, the "Times of Ceylon" assures the public that the Commissioner has held against eight members of the State Council. One may expect the Council and the Governor to take steps, on the strength of the Commissioner's report, to weed out the undesirables from the State Council. This is imperative where the object in view is a breed of representatives who will not yield to temptation at the first opportunity. One wonders whether the culprits will wait to submit themselves to such a process or whether, acting on the principle that dis-

cretion is the better part of valour, they will make themselves scarce before the Cromwellian method is adopted. The latter method had the merit of being short, sharp and decisive. We are, however, living in an age when such methods may not commend themselves to the public. It is, therefore, more probable that the Ministers may succeed in piloting through the Council a bill for the expulsion of any member who refuses to accept the verdict of the Commissioner and resign.

The third event which has a still deeper significance for the people of Ceylon is the announcement that a cabinet system of Government may be introduced early. As we have said in these columns, this reform is overdue and we trust that the "Times of Ceylon" will prove to be a true prophet.

TEMPLES AND PRIESTS

(By Dr. C. Chelliah)

பரத்திரம்

திருமத்தையே சிவஞானிக் கீந்தால்
பலமுத்தி சித்தி பரபோக முத்தரும்,
திருமத்தையே பொன்னை தின்றுமடர்க்
கீந்தால்
பலமுத்தே பரபோகமுத் குன்றுமே

அபாத்திரம்

ஈவது யோக இயம கியமக்கள்
சார்வ தறிந்தன்பு தங்கு மவர்க்கன்றி
ஆவ தறிந்தன்பு தங்கு தவர்களுக்
கீவ பெரும்பிழை யென்று கொளிரே
— திருமத்திரம்

The verses quoted above from St. Tirumoolar very clearly set forth that only qualified priests and kurukkals should officiate in matters spiritual and religious. Others should be discarded. Only an organised society could enforce its rules and requirements.

Mr. Arulambalam's contribution in the "Hindu Organ" of April 8th makes interesting reading. I wish many more of our people would take interest in these problems and make their contributions to their solution.

The Saivaparipalana Sabai should be reorganised on a very much broader basis. I would suggest to the Sabai to call for suggestions for the reorganisation of this Saiva body so that the interests of the Saivites of Ceylon may be served and safeguarded. This is most important and necessary. Then it would be easy to solve these and kindred problems.

Another suggestion I would make would be to give thought to the organisation of a Saiva Mutt on the lines of those in South India. This could all be considered under a Reorganisation Scheme for the Saivaparipalana Sabai.

The evil of untouchability is a social canker and calls loudly for reform. When cats, dogs and crows are allowed into temples why shouldn't human beings enjoy better treatment? Age old customs and prejudices should be scrapped in the light of reason and commonsense. We are weighed down and

crushed by these social oppressions. These fetters are against the spirit of the Saiva religion. Surely the soul is casteless and colourless and social disabilities of birth and man-made caste should not debar human progress and evolution.

Of the many people I have seen, Muslims are remarkably free from this social canker. Theirs is a vast brotherhood. I have seen quondam pariahs absorbed into their faith and enjoying all the privileges of Society.

Let our people ponder over and put their house in order. I repeat that the Saiva Paripalana Sabai should be broadened and enlarged to look after the interests of the Saivites of Ceylon. That is my view of the problem.

ALL-CEYLON SAIVA CONFERENCE

THREE-DAY SESSIONS CONCLUDE

An All-Ceylon Saiva Conference was held in the Jaffna Hindu College Tamil School, on the 30th April, and 1st and 2nd May, under the presidency of Mr. K. Vachchiravelu Mudaliyar, B. A., L. T., of the Conjeevaram Pachchayappa's College.

Proceedings commenced with puja. A welcome song was sung by Mr. K. K. Natarajan. Mr. C. Arulambalam, Advocate, delivered the welcome address. The President expressed his heartfelt thanks for the welcome accorded to him and delivered his presidential address. He delivered three other lectures on various subjects. Other speakers at the Conference were Messrs. T. Kumarasamipillai, A. Sinnathurai, M. Gnanapragasam, B. A., B. Sc., V. Sangarapillai, S. Murgesu, and Paadit Saba Anandar.

On Sunday, prizes were distributed to successful candidates in the song and elocution contests held by the Sabhai.

With a vote of thanks proposed by the Secretary, Mr. M. Mylvaganam, and the singing of Thevaram, the sessions concluded.

DEATH OF MR. R. SRI PATHMANATHAN

Mr. R. Sri Pathmanathan, M. S. C. (Mannar-Mullaitivu) collapsed after making a speech at the meeting of the University Court held on Tuesday. First aid was rendered by the Medical members of the Court, and later Mr. Sri Pathmanathan was removed to the General Hospital. He died yesterday morning.

Mr. Sri Pathmanathan (54) was a son of Mr. N. Ratnasabapathy, who died a few days ago, and a brother of Mr. R. Doresamy, M. M. C., Colombo, and Mr. R. Muttuswamy. He leaves his wife, two sons, Roland and Remmy, and a daughter, Mrs. Gabriel Rockwood.

After leaving Royal College, Colombo, Mr. Sri Pathmanathan continued his studies in England where he graduated from Oxford University and became a barrister-at-law. On his return to Ceylon he devoted most of his time to trade and planting. In 1933 he went to Southern Europe as Government Trade Commissioner.

He entered the State Council in 1936 and on two occasions acted as Minister of Labour, Industry and Commerce.

ANNIVERSARY OF DR. SAMINATHA IYER

CELEBRATION IN COLOMBO

The first anniversary of the late Dr. Saminatha Iyer, one of the greatest Tamil scholars of modern times, was celebrated at the Vivekananda Society, Hill Street on Wednesday, 28th April 1943, at 5.30 p. m. under the chairmanship of Srimath Swami Vipulanandaji of the Ramakrishna Mission.

Mr. A. S. Baratham, Deputy Chief-Accountant, C. G. R., in a brief address welcomed the Swamiji back to Ceylon. He dwelt on the Swamiji's long and intimate association with the Vivekananda Society and recounted the Swamiji's services to the advancement of Tamil learning. He also referred to the Swamiji as being a link not only between the East and North of Ceylon but also between Ceylon and India by reason of the position he occupies in the sphere of Hindu religion and Tamil scholarship. He trusted that Ceylon would benefit by the Swamiji's impending connection with the University of Ceylon.

The president in the course of his address traced briefly the life of Dr. Saminatha Iyer and the contribution he had made to the cause of Tamil learning. He dwelt at some length on Dr. Iyer's connection with the Madura Tamil Sangam, the Madras University and the Thiruvavaduthurai Mutt. It was under the famous scholar and poet Mahavidwan Meenakshisundaram Pillai of the Thiruvavaduthurai Mutt that he completed his Tamil learning. He was an examiner of the Madura Tamil Sangam and had at different times served on various committees of the Sangam. It was as a mark of honour for the great work that he had accomplished in his life time that the title of 'Doctor of Literature' had been conferred on him by the Madras University. The president then referred to the many great qualities of Dr. Iyer—his piety, patience, gratitude and kindness. He was a student to the last and always respected learning.

Mr. A. M. K. Cumaraswamy, Registrar, Ceylon University, moved a resolution expressing deep appreciation of the services rendered by Dr. Saminatha Iyer to the cause of Tamil culture and learning by his life of sacrifice, patience and toil in searching long forgotten manuscripts of the Tamil classic, editing and publishing them after careful comparison and scrutiny and thus preserving them to posterity. Mr. M. Ambalavanar, Chief Postmaster, Colombo, seconded and the resolution was carried unanimously.

Mr. K. S. Ramaswamy Iyer, M. A., L. T., stated that by his work Dr. Iyer had proved that the Tamils had a very ancient civilization of their own. Mr. A. V. Mailvaganam B. A. Lecturer, Royal College, said that Dr. Saminatha Iyer fearlessly did what he considered to be his duty regardless of criticism by others. Mr. S. Nadarajah of the Information Department pointed out that Dr. Iyer differed from most other pundits in the simplicity of his language and style. Songs in honour of Dr. Saminatha Iyer were sung by Sangeetha Bhusha-

"MY RELIGIOUS EVOLUTION"

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a basis of spiritual values. Spiritual values do not mean organised religions. Organised religions have fought each other with as much fury as economic nations in the past. Communal clashes in our country have organized religious zeal for excuse. By spiritual what is meant is that part of man which is outside the limits of space and time and is not subject to such physical forces as gravitation. That there is such a part can not be denied. Thought is not limited by time or space, nor is it deflected by any physical force. The thinking, reflecting faculty is spiritual. International harmony can be founded only on that. There have been attempts to bring men together on a non-economic basis. The Congress of Religions held in Chicago in 1893, was the first of them. A great improvement on it was the Fellowship of Faiths in the same city fifty years later. In the Congress of Religions there was a competition among religionists, each striving to show his was the best. The ideal of Fellowship was different though it must be admitted that only a few of the speeches and addresses at the World Fellowship came up to the new ideal. Even in the dire stress of the present crisis, highly cultured men, like Lord Halifax, are unable to visualise the future except in terms of their own Church. If the new world order is to be on a spiritual basis, the common element in the spiritual evolution of individuals is an important element in arriving at such a common basis. It is from this point of view that the speaker hit upon his own religious evolution as a suitable matter for a talk before the International Fellowship.

For the first seven years of his life there was no direct religious teaching in the home. But the routine of daily life was so charged with the religious aroma that the child could not escape becoming aware of a dominating but invisible Power inspiring all activities. This is entirely in accord with the view expressed by the Unitarian philosopher and divine, James Martineau, in his address on "Christ and the Little Child." He says:—

Except in circumstances of sickness or grief, which prematurely

nam Balasubramania Iyer. A vote of thanks to the President and lecturers was proposed by Mr. S. N. Somaskandapillai, Hon'y Treasurer of the Vivekananda Society. In the course of his remarks he referred to the service Swami Vipulanandaji was rendering to the cause of Tamil scholarship by agreeing to take the chair for Tamil at the Ceylon University and thanked the Ramakrishna Mission for their kindness in permitting the Swamiji to be of service to the Tamil public of Ceylon in this manner.

POLITICAL REFORMS IN NEAR FUTURE?

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and external interests of the Island.

Empire's Concern

His view was that the future political status of Ceylon, though it primarily concerned her own people was by no means of secondary interest to the British Commonwealth of Nations of which this Island forms a part.

The Ministers conceded these points but agreed to disagree that the recognition of Ceylon as an equal partner along with other parts of the Empire within the framework of the British Commonwealth would in any way prejudice external or internal interests. As a matter of fact, the Ministers were annoyed and they chose to address a strongly worded protest to the Secretary of State.

A compromise seems to have been reached now and the re-organisation on the part of the ministers is based on the latest assurances of the Secretary of State.

A change over to the cabinet system of Government is but one of the proposals on the cards—certainly the most important change at the present moment. In effect, it means a reshuffling of ministers, the disappearance of officers of state and executive committees, the possible addition of two more ministers in charge of law and finance, and the re-allocation of subjects.

ripen the mind and makes its wants anticipate its years. childhood has little need of a religion in our sense of the word; for God has given it, in its very lot a religion of its own, the sufficiency of which it were impiety to doubt. The child's veneration can scarcely climb to any loftier height than the soul of a wise and good parent—well, even if he can distantly, and with wistful contemplation, see even that....It is enough if he but sees the parents bend with silent awe, or hears them speak as if they were children too, before a holier still; this will carry on the ideal gradation of reverence, and show the filmy deep where the steps ascend the skies.

Visits to Temples

The only distinctly religious incidents at this period were visits to the temple in company of elders. Temple ritual is regulated by the agamas, a distinct branch of the Hindu scripture, apart from Vedas and Upanishads. The temple priest is not a priest in the Christian sense. He had no authority in social and religious life. In fact, he was rather regarded as an inferior class of the Brahmanical caste. Some temples had non-Brahmins as pujaries. Nor did the purohit who officiated at domestic ceremonies, which were according to the Vedic dispensation, have any voice in the social and religious life of the people. In fact, the word priest as understood among Christians has no counterpart in Hinduism. Thus, while before the age of seven or eight, the child had no direct religious teaching, still he grew up in the consciousness of there being something transcending human authority. Even after eight, when he was invested with the sacred thread, there was not much

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WANTED

VANNARPONNAI CENTRE
CO-OPERATIVE STORES
SOCIETY, LTD.

(1) A Manager with knowledge of English and Tamil and business experience is wanted for the above Stores. The person selected for the appointment will have to furnish cash security of Rs. 50/-; Salary Rs. 50/- per month.

(2) A Salesman with experience Salary Rs. 22 / 50 per month.

Applications for the above vacancies should reach me on or before 12th May, 1943.

V. SIVASUBRAMANIAM, Proctor,
Hon'y Secretary.

Vannarponnai, 4-5-43,
(Mis. 22. 6 & 10-5-43.)

NOTICE

IN THE DISTRICT COURT
OF JAFFNA

Insolvency Jurisdiction
Nos. 196 & 197

In the matter of the insolvency of
M. C. Thendauthapany and M.
C. Santhirasekaram of Koddady
Jaffna Insolvents.

Please take notice that a meeting of all the creditors of the abovenamed two insolvents will be held at the Office of the Assignee at No. 18 First Cross Street, Jaffna, at 4 p.m. on the 11th day of May 1943 in terms of Section 80 of Ordinance No. 7 of 1853 (Chapter 82) to consider about the sale of the properties both movable and immovable belonging to the estate of the abovenamed insolvents. All the creditors of the abovenamed two insolvents are kindly requested to attend this meeting at the aforesaid place and time and give all directions necessary to the Assignee appointed by Court.

M. K. Sangarapillai,
Assignee.

1st Cross Street,
Jaffna, 30th April 1943.
(Mis. 21. 6 & 10-5-43.)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 103.
In the matter of the estate of the
late Ramanathar Ponnampalam
Murugesu of Vaddukodai East
Deceased.

Sivapakiam widow of Ramanathar Ponnampalam Murugesu of Vaddukodai East

Vs. Petitioner.

Minors: { 1. Murugesu Saumugarajah of do
2. Annalochumy daughter of Murugesu of do
3. Ramanathar Ponnampalam Selvadurai of do, presently of Rosberry Estate, Madulsima, Eadulla Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before G. C. Thambayah Esqr, District Judge, Jaffna on the 22nd day of March 1943 in the presence of Mr. V. Nagalingam, Proctor for petitioner, and the affidavit and petition of the petitioner having been read; it is ordered that the abovenamed 3rd respondent be appointed guardian-ad litem over the minors 1st and 2nd respondents, and that letters of administration be granted to the petitioner unless the said respondents shall appear on the 10th day of May 1943 and show cause to the satisfaction of this court to the contrary.

This day of April 1943.
Sgd. G. C. Thambayah,
District Judge.

(O. 4. 6 & 10-5-43.)

"MY RELIGIOUS EVOLUTION"

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difference. The boy learnt to repeat his morning and evening prayers but he had not the slightest idea of their meaning though he had a high idea of their solemnity.

My schooling, from the elementary up to Matriculation, was mostly in a Christian Missionary school. There the great majority of students were Hindus. They learnt the Bible in the same way as they learnt geography or history or stories in their Readers without the least notion that they had any bearing on social or religious life. John Dewey, the American educationist, says that the school should be a continuation of the home, that the things learnt at home must be reinforced and developed by things taught in school. There was no continuity between a Hindu home and a Mission school. In fact, the two were in conflict. But where the home influence conflicts with the school teaching, the former always carries the day, except in rare cases due to emotional instability. Not only that but the school itself is gradually transformed into more or less conformity with the home. Therefore, in India missionary educational institutions have produced some of the most powerful leaders of the Hindu revival movement, including Swami Vivekananda. This, of course, is not what the missionaries or most of them desired.

In School

Although in the school itself one did not gain any religious inspiration, the effect of Bible study made itself felt when the need of spiritual help was felt, in my case at about the age of twenty-five. Like the tendrils of a creeper attaching themselves to the nearest plant or tree for support, in the absence of regular religious instruction in one's own faith, one clutched at the Christian dogmas made familiar in school. But this period did not last many years. The problems for which Jesus Christ supplied answers in his precepts, were not my problems. The Old Testament came nearer to my need especially some of the Psalms and parts of Isaiah. This was to be expected, because Jesus was a reformer who accepted the great body of his Hebrew heritage and wanted to make good Jews better Jews. The Hindu reformer similarly accepts the greater part of his heritage and wants to improve it only at points where it has become weak and out of date. The Bhagavad Gita has a better understanding and more apt answers to the problems which face a Hindu. My present religious position is embodied in two Upanishad verses affirming the unity and immanence of the Cosmic Spirit. The craving for worship which is urgent in the Hindu heart can be satisfied by offering a flower, or a leaf with reverence. For the rest, the highest worship of God is to do one's duty without caring for reward. Duty here means not that which one is paid for, but something which his higher instincts require of him, something that he must "do or die" at peril to his soul.

"Do or Die"

This dread alternative "Do or Die" is not posed only by religion. Ruskic in his "Unto the Last"

TENDERS FOR THE PURCHASE OF EMPTY GUNNY BAGS

Tenders are invited for the purchase of empty gunny bags at the Jaffna, Kayts, Tellippalai, Point-Pedro, Chavakachcheri, and Kodigamam Supply Stations in Jaffna District.

2 All tenders should be in duplicate and sealed under one cover and should be addressed to the Chairman of the Tender Board, General Treasury, P. O. Box 500, Colombo.

3 Tenders should either be deposited in the tender box in the General Treasury (Room -No. 223, Second Floor, Galle Face Secretariat) or be sent through the post under registered cover.

4 Tenders should be marked "Tender for the purchase of empty gunny bags at the Supply Stations in Jaffna District" on the left hand top corner of the envelope and should reach the Chairman of the Tender Board not later than midday on Tuesday the 18th May, 1943.

5 The tenders should be made on form which will be supplied on application at the Jaffna Kachcheri and no tender will be considered unless on the recognised form.

6 All alterations and erasures in tenders must be initialled by the tenderers.

7 It required the empty gunny bags may be inspected at the Jaffna, Kayts, Tellippalai, Point Pedro Chavakachcheri and Kodigamam Supply Stations.

8 All necessary information can be ascertained upon application at this office.

9 No tender will be considered unless in respect of it all the conditions above laid down have been strictly fulfilled.

10 The Government reserves to itself the right without question of rejecting any or all tenders and the right of accepting any portion of a tender.

Sgd. M. PRASAD,
Deputy Food Controller,
Jaffna.

(G 4. 3, 6 & 10-5-43.)

describes it as distinguishing trade from the liberal professions. Almost every religion requires that a man should be born anew to fulfil his life's highest purpose. He must die first to his lower impulses in order to be born again. This alternative is always present though it may not manifest itself in a crucial form to all people. But the people in whom it is acutely present, are the salt of the earth and to them humanity owes the little progress it has so far made towards the Indwelling God. The Kingdom of God is within you, proclaimed the Galilean. God is within you, Hinduism tells us. I did not say anything about the vital subject of prayer at the Fellowship. I take this opportunity to supply the omission as one's attitude to prayer is the core of one's religion. I believe completely in the power of prayer and the need of it. It is the one means by which the human soul maintains contact with the Divine. There is an inexhaustible reservoir of healing and helping power at the heart of the Universe and it is the privilege of every one to draw upon it freely whenever the need is felt. Relief always and invariably comes, though not necessarily in exactly the form one desires. In fact, prayer should not be a specific demand. Man can not dictate to God. My observations are in respect of personal and private not of congregational prayer. Collectivism of any kind does not appeal to me, least all collectivism in religion.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Case No. 105 Testy.

In the matter of the estate of the late Arumugam Kanagasabai of Nainatheevu Deceased.

Meenadchipillai widow of A. Kanagasabai of do Petitioner.

Vs.

- Minors
1. Muttu'edchumy
 2. Rukkumany
 3. Somasundram and
 4. Sivapragasam
- all children of Kanagasabai and
5. Arumugam Nagalingam all of do Respondents.

This matter coming on for disposal before G. C. Thambyah Esquire District Judge on 3rd March 1943 in the presence of Mr. A. Kanagasabai Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read; It is ordered that the 5th Respondent be appointed Guardian-ad-litem over the minors the 1-4 Respondents and the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow and the Respondents shall appear before this Court on 28th May 1943 and state objection or shew sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the Petitioner do produce the minor the 1st Respondent on the same date.

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R. C. P.

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(Mis 18. 3 & 6-5-43)

tioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow and the Respondents shall appear before this Court on 28th May 1943 and state objection or shew sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the Petitioner do produce the minor the 1st Respondent on the same date.

Sgd. G. C. Thambyah,
District Judge.

(O. 3. 3 & 6-5-43)

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