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GANDHIJI'S ADVICE TO BRITAIN

"Give Up Your Homes"

THE WAY TO FIGHT NAZIS

UNDER the caption "To Every Briton," Mahatma Gandhi has issued the following: "In 1896, I addressed an appeal to every Briton in South Africa on behalf of my countrymen, who had gone there as labourers of traders and their assistants. It had its effect. However important it was from my viewpoint, the cause which I pleaded then was insignificant compared to the cause which prompts this appeal.

"I appeal to every Briton, wherever he may be now, to accept the method of non-violence instead of that of war for the adjustment of relations between nations and other matters. Your statesmen have declared that this is a war on behalf of democracy. There are many other reasons given in its justification. You know them all by heart.

"I suggest that, at the end of the war, whichever way it ends, there will be no democracy left to represent democracy. This war has descended upon mankind as a curse and a warning. It is a curse, inasmuch as it is brutalising man on a scale hitherto unknown. All distinctions between combatants and non-combatants have been abolished. No one and nothing is to be spared. Lying has been reduced to an art. Britain was to defend small nationalities. One by one they have vanished at least for the time being.

"Shaming the Beasts"

"It is also a warning. It is a warning that, if nobody reads the writing on the wall, man will be reduced to the state of the beast whom he is shaming by his manners. I read the writing when hostilities broke out; but I had not the courage to say the word God has given me the courage to say it before it is too late. I appeal for a cessation of hostilities: not because you are too exhausted to fight, but because war is bad in essence. You want to kill Nazi-ism. You will kill it by its indifferent adoption.

"Your soldiers are doing the same work of destruction as

the Germans. The only difference is that perhaps yours are not as thorough as the Germans. If that be so, yours will soon acquire the same thoroughness as they, if not much greater. On no other condition can you win the war. In other words, you will have to be more ruthless than the Nazis. No cause, however just, can warrant the indiscriminate slaughter that is going on minute by minute. I suggest that a cause that demands the inhumanities that are being perpetrated today cannot be called just.

"I do not want Britain to be defeated, nor do I want her to be victorious in a trial of brute strength, whether expressed through the muscle or the brain. Your muscular bravery is an established fact. Need you demonstrate that your brain is also as unrivalled in destructive power as your muscle? I hope you do not wish to enter into such an undignified competition with the Nazis. I venture to present you with a nobler and a braver way, worthy of the bravest soldier.

Let Them Take All!

"I want you to fight Nazi-ism without arms, or, if I am to retain the military terminology, with non-violent arms. I would like you to lay down the arms you have as being useless for saving you or humanity.

"You will invite Herr Hitler and Signor Mussolini to take what they want of the countries you call your possessions. Let them take possession of your beautiful island with your many beautiful buildings. You will give all these, but not your souls nor your minds.

"If these gentlemen choose to occupy your homes, you will vacate them. If they do not give you free passage out, you will allow yourself, man, woman and child, to be slaughtered; but you will refuse to owe allegiance to them.

"This process or method I have called non-violent non-co opera-

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SOME THOUGHTS ON HINDU RELIGION

"Unity in Spirit, Variety in Expression"

ITS TOLERANCE TO ALL RELIGIONS

By Dr. J. H. Cousins, D. Litt.

THE religious instinct in humanity is not a surviving memory of primitive fear of the powers of nature, but is humanity's inborn expression of a tension implanted in it by the Universal Life, of which it is a part, a tension of desire for release from the restrictions of physical life into the freedom of the spirit; release from the *tamasa* into the *satva*, as it is expressed in the philosophy of Vedic India.

All the religions can help humanity towards this liberation, and even an idealistic devotion outside the religions—a devotion to humanitarian service, for example, or to the search for truth, or for perfect expression in poetry or music or sculpture—can also help it towards liberation.

Hinduism differs from other religions in that it does not claim to be the only way of liberation. Having as a guide to the shaping of its doctrine the truth that all varieties of outer expression have behind and within them the reality of the Universal Life, Hinduism recognises the signs of that inner unity wherever it is found.

The recognition of the unity of the life that animates all its agents in the world of substance and activity is not confined to Hinduism. When Lord Krishna, according to the *Bhagvad-Gita*, said: "However men approach me, even so do I welcome them, for the paths men take from every side are mine," he recognised the variety of ways by which humanity seeks union with its Divine source. But when the Bible tells us that the Lord Jesus Christ said: "Other sheep I have who are not of this fold: them also I must bring with me...and there shall be one fold and one shepherd," it tells us that he was uttering the same eternal truth that Lord Krishna uttered; the truth that, whatever differences time and place and climate set up between the

various groups of the one human family, and the forms of devotion in the religions, the impulse to the religious life is one and the same in them all,—the hunger for God-consciousness: many paths, and the Divine Lover at the end where they converge: many kinds of sheep, and the Shepherd of Souls at the entrance to the one fold. These are but two figures of speech for one reality beyond expression in plain words: two worshipped names on earth for one Being eternal in the heavens. The Cowherd of Brindaban and the Good Shepherd of Nazareth are two masks for the one Divine Face. Change the name of the sayer of the sayings I have quoted, for each other, and the meaning remains the same.

This is the central truth of the religious life—unity in spirit, variety in expression. But human beings, under the influence of *ahamkara*, the sense of separateness, become naturally attached to persons and places, events and customs, and regard those that serve their purpose as unique and universally obligatory. This natural tendency is less marked in those who follow the Hindu religion than in those that follow other faiths, because of the guiding principle that I have spoken of. The result of that tendency is seen in the splitting up and weakening of the spiritual body of humanity, and the now almost uncontrollable activity of every kind of device and inducement to draw humanity away from the liberation of the spirit to the slavery of the senses, against which the religions are powerless.

The greatest day in world-religion will be that on which the religions that are separated because of differences of names and local terminology will hear the one Voice in whatever Name it spoke through in various times and places, and will

(Continued on Page 4)

Sale of Arrack Rents, 1940-41, Mullaitivu District

Notice is hereby given that the Assistant Government Agent, Mullaitivu, will receive sealed tenders for the purchase, subject to the General Conditions applicable to all Excise Licences published by Excise Notifications No. 329 in Government Gazette No. 8,468 of May 11, 1938 and to Arrack Rent Sale Conditions for 1940-41 published in the Government Gazette No. 8,616 of May 24, 1940, of the exclusive privilege of selling arrack by retail in the undermentioned taverns during the period October 1, 1940 to September 30, 1941.

2 For further particulars see Government Gazette No. 8,530 of July 5th 1940.

S. S. NAVARATNAM,
Assistant Government Agent

The Kachcheri,
Vavuniya, July 2, 1940.

List of taverns referred to:—

Seri- al No.	Division.	Local area (within which tavern may be sited.)	Date, time and Place of closing ten- ders.
1.	Mullaitivu Sanitary Board Town.	Within Sani- tary Board limits of the Vavuniya Mullaitivu	July 20, 1940 at 9.50 a.m. at the Vavuniya Kachcheri.
2.	Vavuniya North.	Within the Village of Manku'am.	-do- at 9.40 a.m.
3.	Vavuniya Sanitary Board Town.	Within Sani- tary Board limits of Vavuniya.	-do- at 9.30 a.m.

[G. 15. 8-7-40]



Hindu Organ.

MONDAY, JULY 8, 1940.

THE UNIVERSITY COLLEGE

THE ACTING PRINCIPAL'S Administration report for the year 1939 raises certain issues of vital importance to University education in Ceylon. Professor after professor complains of the want of accommodation and the inadequacy of the staff to cope with the large numbers seeking education. Especially in the Intermediate classes is this difficulty felt to be very serious. With the large numbers seeking admission the teachers are unable to pay individual attention and have to confine their work to lecturing. The English Professor comments as follows on the work in his subject: "The increasing size of the Intermediate Arts class and the large number of second year students in it have been the greatest problems of the year. It is not possible with such a small staff to do much for each member of the class particularly in the way of tutorial assistance." The employment of Visiting Lecturers cannot be an adequate solution for this problem. The science professors also complain that owing to the increase in numbers adequate provision for laboratory work could not be made for students. Thus the professor of chemistry writes: "The accommodation for the B.Sc. students is insufficient despite recent additions. At the beginning of the year I was again faced with the problem of finding accommodation for thirty-six students in a laboratory which was intended for

twenty-four". The best solution for this problem is in our opinion the early establishment of the University. Owing to the economic strain which the war is likely to impose on us in the near future there will not be adequate funds available for expenditure on the University. But for all that the work has to be pushed on. The expenditure of large funds on the extension of buildings and equipment will be a waste as the University has to be housed in Peradeniya. But additions to the staff must be made so as to make the work efficient, because every student has a right to expect adequate training at the University College.

As regards courses of study the English Professor complains of "the dead weight of incompetent second year students in the Intermediate Class. It is to be hoped that the Entrance Examination will prevent the melancholy stagnation of students for two years, which up to now has been the feature of our Intermediate Class in English." We hope that the introduction of an entrance examination has resulted in the elimination of the unfit and that a better type of students are undergoing training at present. It is unfortunate that the training provided at the University College is more or less academic and western and has failed to receive a national bias. While the classics and European history are popular subjects, Sinhalese, Tamil, Pali and Sanskrit are studied by only a few. It is mere snobbery that ascribes a higher cultural value to classics and belittles the study of the latter. To Ceylonese students their own mother tongue and their classical language should be of far greater cultural value than Latin and Greek. This paucity of students is most pronounced in the case of Tamil, only one candidate having offered the subject for the B.A. Pass from the College in 1939. Sinhalese seems to fare somewhat better. The History Professor desires that more students should offer Oriental history and deplores the fact that the advanced Diploma Course in Ceylon History was taken up by no one in 1939. No teachers took advantage of the special teachers' course in Ceylon History. He recommends the inclusion of this subject within the scope of the Civil Service as an attraction for students. Pass in examinations and the scope for employment naturally loom very large in the eyes of students, while the cultural value of studies is far too often neglected. Even the science courses are academic in that they have very little application to national industry. It is only a truly national government and a national university that can adequately remedy the existing state of things.

WEEK BY WEEK

MOSCOW ON THE MOVE?

(BY MAN ABOUT TOWN)

PERHAPS, the world has yet to realise the significance of Sir Stafford Cripps' mission in Moscow. The fateful three—Chamberlain, Simon and Hoare—closed the door against Stalin and belittled the status of a prospective ally and it has been left today to the genius of Mr. Churchill to repair that blunder. Hence the appointment of Sir Cripps. But it is not possible now to speak with any amount of confidence of the workings of Stalin's mind. Stalin must have had his moments of exhilaration when he realised that he had wrought full revenge on the British capitalists who would not parley with him. But equally the recent successes of Hitler must have worked up a change in the Russian policy. The Russo-German pact, originally intended as a non-aggression pact, had also given the Nazis material and economic help. The smooth working of this pact has virtually made Hitler the master of Europe. How can Stalin relish the growing strength of the Nazis who only a few months ago called him the scum of the earth, a robber and a quack? This is evidently behind British diplomacy and Cripps' mission to befriend the Kremlin. Should he succeed then there would be a vital change in the war situation. But there are difficulties. Soviet's foreign policy for some time has been to set up the democracies and dictators against one another. This it has succeeded. And Stalin keeps the whip-hand in Europe. But the recent crushing weight of Nazi strategy in Europe has acted as an eye-opener to Stalin and it is no wonder that he is preparing for the worst. Hence his occupation of Estonia, Latvia, Lithuania, Bessarabia and Bukovina.

The Forties

In German history, the forties are generally unlucky years for the rulers of that country. From 1440 onwards, Germany lost her rulers in the forties. In 1440 Frederick I died. In 1640 the Prussian King George William died; in 1740 Frederick William of Prussia died; and in 1840 Frederick III of Prussia died. And astrologers predict the death of Hitler in 1940!

Japan Too

Japan in the Far East is never too slow to take lessons from nations of her kind in the West. Emboldened by the situation in Europe, Japan is rumbling her war drums. Her successful demarche to fallen France to stop supplies of war materials to China, through French Indo-China, made the militarist clique to make a similar demand from England. But England has not fallen. She is taking all possible precautions in the Far East. Meanwhile Minister Arita propounds a Monroe Doctrine for the Far East. Japan wants all European nations to go bag and baggage, so that she may satisfy her lust for an Empire. It is probable that England is not prepared to satisfy Japan's demands in a completely satisfactory manner. And Japan suspects a secret Anglo-American

pact against her. So long as the British and American fleets are in the far Eastern waters, it will make the war-mongers in Japan act very cautiously.

Jaffna's Gesture

The move to collect money for a fighter plane as a contribution from Jaffna is very welcome and should be supported by everyone irrespective of political differences. As it is, I am happy that progressives and reactionaries have joined hands in this common endeavour. Apart from loyalty to the Crown, I take it as a privilege for everyone to contribute his mite for the destruction of satanic forces let loose in the world by that maniac from Berlin. In this connection I would remind those responsible for the collections that urgency and speed are of vital necessity. Whatever you are doing, do it at once. Democracy must fight against time. Ceylon's contribution to the Empire effort has been very good. She has taken her place in the destruction of the law of the jungle. The demonstration by the Government and the public has been unanimous. Yet a section of the public and the press has till lately been very ungenerous to the loyal sentiments of Ceylonese. What is wanted today is unity of aim, unity of action and tolerance.

FRENCH WARSHIPS CAME TO BRITAIN

Two Days After Petain Had Capitulated

London, Thursday

It is now revealed that on the afternoon of June 19th—two days after the capitulation of France—ships of the French navy steamed into Plymouth harbour where they received a tumultuous welcome. Thousands of people were on the foreshore enjoying the weekly half-holiday and extraordinary scenes followed. Three tugs took charge of a French ship and, as she approached the shore she was seen to be crowded with French sailors—far more than were necessary to man the ship. It was later learned that they were collected from the shore establishments at the ship's base.

The crowd greeted the vessel with a succession of cheers as she moved slowly towards her berth and the French sailors responded with continuous hurrahs. Two pinnacles from the ship came close ashore and the crews blew kisses to the spectators and the strains of the "Marseillaise" were heard.

Later, the same evening, several French "mosquito boats" came into harbour, followed the next day by submarines, destroyers and sloops, and on yet following days by an extraordinary collection of smaller craft, including armed trawlers, tugs and armed merchantmen. Two more destroyers arrived on Wednesday.

MOST OF THE FRENCH FLEET IN BRITISH HANDS

Premier's Inspiring Speech

AMAZING ACTION OF BRITISH AT ORAN

London, Thursday.
THERE was a remarkable scene of enthusiasm at the conclusion of the impressive and inspiring speech delivered by Mr. Winston Churchill yesterday, in which the Prime Minister revealed in the House of Commons the measures taken to prevent the French fleet from falling into German hands.

"When two nations," said Mr. Churchill, "are fighting together in a long and solemn alliance against a common foe, one of them may be stricken down and overwhelmed and may be forced to ask its ally to release it from its obligations. But the least that could be expected was that the French Government, in abandoning the conflict and leaving its whole weight to fall upon Britain and British Empire, would have been careful not to inflict needless injury upon their faithful comrade in whose final victory the sole chance of French freedom lay and lies."

The following are points from Mr. Churchill's speech.

We offered fully to release the French from their treaty obligations if their fleet sailed for British harbours before a separate armistice. That was not done. Despite every sort of promise and Admiral Darlan's pledge to the First Lord, an armistice was signed which was bound to place the French fleet as effectively in the power of Germany as that portion of the French fleet which was placed in our power when many of them, unable to reach African ports, entered Portsmouth and Plymouth ten days ago. What might have been a mortal injury was done to us by the Bordeaux Government with full knowledge of its consequences.

Another example of the callous, perhaps malevolent, treatment we have received not from the French nation but from the Bordeaux Government was that over 400 German air pilots were prisoners in France. M. Reynaud promised that they would be sent to England, but when he fell they were delivered over to Germany.

On Wednesday we unanimously decided to take the greater part of the French fleet under our control. Two battleships, two light-cruisers, some submarines including the large Surcouf, eight destroyers, and 200 small mine sweeping and anti-submarine craft in Portsmouth, Plymouth and Sheerness were boarded after a brief notice to their captains.

Several French submarines joined us independently. At Alexandria, where there was a strong British fleet, there are a French battleship, four French destroyers and a number of smaller ships. These have been informed that they cannot leave the harbour.

Two of the finest French vessels, the Dunkerque and the Strasbourg, several light-cruisers, numbers of destroyers, submarines and other vessels were at Oran and at an adjacent military port. The French admiral refused to see an officer

who then presented a document that the fleet must either continue to fight against the Germans and Italians or sail, with reduced crews, to a British port. If these conditions were refused, the document required them to sink their ships within six hours. A British battle squadron under Admiral Somerville, who helped to serve a hundred thousand Frenchmen from Dunkirk, went to Oran.

When the French Admiral finally refused to comply, Admiral Somerville opened fire at 5.58 in the evening on the powerful French fleet protected by shore batteries. The British attack was accompanied by heavy attacks from aircraft from the Ark Royal. By 7.30, a battle-cruiser of the Strasbourg (26,500 tons, eight 13-inch guns) class was damaged and driven ashore. A battleship of the Bretagne class (22,000 tons, ten 13.4-inch guns) was sunk, another heavily damaged, two French destroyers and an aeroplane-carrier sunk, or burning. The Strasbourg or the Dunkerque succeeded in sailing out of the harbour pursued by aircraft. One torpedo hit her, but she was joined by other French vessels, all of whom reached Toulon, before they could be overtaken.

The Italian fleet kept prudently out of the way. We shall take the necessary steps to maintain the command of the Mediterranean. In consequence of the foregoing events, a large proportion of the French fleet has passed into our hands or put out of action or withheld from Germany. Some other French ships are at large and it is our inflexible resolve to do everything possible to prevent them falling into German hands.

We must expect to be attacked, even invaded. We are making every preparation in our power to repel the assaults of the enemy, whether directed upon Britain or Ireland. All Irishmen should realise that Ireland is in imminent danger. In the fullest comity with the Dominions, we are moving through a period of extreme danger and splendid hope when every virtue of our race will be tested.

On what may be the eve of an attempted invasion or battle for our native land, the Prime Minister desires to impress upon all holding responsible positions their duty to maintain a spirit of alert and confident energy. There are no grounds for supposing that more troops can be landed in Britain, either from the air or across the sea, than can be destroyed or captured by the strong forces at present under arms.

The lies and rumours that we have had some intention of entering into negotiations with the Italian and the German Governments should be completely swept out of existence by the very grievous and drastic action we have felt ourselves compelled to take. There is no talk in England of peace. We shall on the contrary, prosecute the war with the utmost vigour.

AXIS BALKAN MOYE?

TURKEY WARNED
AGAINST BRITAIN

YUGOSLAVIA ALSO
CAUTIONED

Zurich, Saturday.

According to the Rome correspondent of the "Basler Nachrichten", Italy, in full agreement with Germany, is addressing the "clearest and the most serious warnings to Turkey and Yugoslavia against the independent tendencies of their foreign policies."

The correspondent says that the warning to Turkey is based on documents in the latest German White Book, alleging that the Turkish Foreign Minister planned certain action with the Western Powers against the Baku oil-fields. Rome hopes that Turkey, in future, will take more care to avoid too close a tie with Britain. The Yugoslav newspapers are attacked for publishing the British reports of the war in the Mediterranean and in Africa, especially the sinking of 13 Italian submarines which has intensely annoyed the Italian Press.

The correspondent concludes by saying that Italy is anxious to make the Belgrade Government understand the necessity of unconditional adaption to the "new present balance of power" in the Balkans.

INDO-CHINA STATUS UNCHANGED

Singapore, Friday.

An official communique states that the status quo is being maintained by both the British and the French authorities regarding French Indo-China and the French naval forces in the Far East:—

Japanese military patrols co-operated with the French police today in raids carried out today in the French Concession here against "anti-Japanese elements". Well-known local Chinese business men were among those arrested.

This action suggests that a policing arrangement was included in several of the "local adjustments" made between the Japanese and the French authorities during the past week. Previously, the French authorities had adopted an intransigent attitude over the Japanese proposals for "co-operation" in the Concession.

HOW GERMANY CONCEALS HER WOUNDED

Toronto, Friday

"Most of Germany's wounded are being sent into German-occupied territories so that they will not be seen in Germany itself," declared Sir Gerald Campbell, British High Commissioner, speaking at a dinner today.

Expressing thanks to the United States for the help already given by her, Sir Gerald added: "We are fighting a battle for the soul of humanity; with God's blessing, we shall win".

"FRENCH" GOVT BREAKS WITH LONDON

ON GERMAN PRESSURE

M. BAUDOIN'S
INTERVIEW

Vichy, Friday.

THE breaking-off of relations with Britain was announced to the French Press by M. Paudouin, French Foreign Minister, in an interview last night, states Reuter. M. Baudouin said: "Our relations with Britain are being placed on a new footing. We had with regret to take the decision of breaking off our diplomatic relations with a country responsible for the blood of our sailors".

Declaring that the "aggressive action of Great Britain against the French warships at Mers-el-Kebir would remain an indelible blot on British honour," M. Baudouin proceeded to contend that "French foreign policy had, for many years, been dictated by a desire to do nothing which could dissociate us from the foreign policy of Great Britain."

The policy of sanctions which separated us from Italy was solely due to this anxiety. The same is true of our policy in regard to Central Europe and Germany. The negotiations which terminated in the Munich agreement were personally conducted by Mr. Chamberlain. We entered the war in the wake of Britain who declared war first".

Very Dishonourable Allegation

M. Baudouin declared that the day after General Weygand took over command after the Meuse disaster, he asked the British army, in common with the French armies in the north and the Belgian army, to participate in an offensive in the southwest in order to break the German stranglehold and to join the French armies in the south.

"The British army, having accepted this in principle, hesitated and then withdrew towards the northern ports to embark," M. Baudouin declared.

"The French had to order the retreat of their armies in the north and these fought to the last day to enable four-fifths of the British army to be saved, while barely half the French army could be saved."

Referring to the French fleet, M. Baudouin declared that Germany did not demand its surrender. He claimed that had the French Government adopted another attitude, it could have softened the heaviest clauses of the armistice and that it acted loyally throughout where its former allies were concerned.

Foe to use what is Left of French Fleet

Berlin, Friday.

According to a Wiesbaden message, the German Armistice Commission has informed the French members of the Commission that, in view of the developments at Oran, they were prepared to waive, for the time being, the conditions of the armistice agreement providing for the demobilization of the French fleet.

Agricultural Education In Ceylon

Work In Jaffna School

Opportunity Availed By Teachers And Students

The schools at Jaffna, Labuduwa, Anuradhapura and Warivapola are attached to major experiment stations while those at Wagolla, Mapalana and Karadianaru are attached to minor stations. Each of these schools conducts a practical farm course of a year's duration designed to supply a thoroughly practical training to sons of peasant cultivators who intend to adopt agriculture for their livelihood. Students are selected whose general education would enable them to take an intelligent interest in the instruction given and of an age not too high for them to enter employment sufficiently early. The first trial made in the establishment of these practical schools is the "Farm Boys' Course" at Anuradhapura started in January, 1933, and the standard for admission there is the 5th standard in Sinhalese. The students at these schools are paid 50 cents a day for the work they do. This enables them to run their own mess. They are encouraged to develop thrifty habits by depositing small savings in a Savings Bank. 20 students can pass through each of these schools yearly.

The course of instruction at these schools is mainly practical. Demonstration is the chief method of instruction, with short talks as required. Cultivation of paddy and other food crops, fruit culture and vegetative propagation, conservation of the soil including the construction of anti-soil-erosion works, maintenance of soil fertility and the use of cover crops and green manures, use of implements of cultivation, rotation of crops, compost making and manuring, fodder grasses, elementary knowledge of pests and diseases, management of cattle, dairy and poultry keeping, bee-keeping, co-operation, carpentry and masonry work are among the subjects taught. Special subjects are emphasized in different localities, such as irrigation at Jaffna. At Labuduwa and Wabuduwa and Wagolla training is supplied in the field operations on rubber, coffee and coconuts. Students read vernacular agricultural literature published by this Department.

The Jaffna school has in addition a four months' course for vernacular teachers. The students from two vernacular training colleges in Jaffna also receive instruction at the Jaffna Farm every Saturday for one year. Students from Jaffna secondary schools attend the farm on Saturdays from January to March each year, while local vernacular schools which teach rural science send their pupils on appointed days to receive instruction in such subjects as bee-keeping, vegetative propagation of fruit plants, and compost making. This year there are seven vernacular teachers following the four-months' course, 28 teachers from

the Training College who attend on Saturdays; and 229 students from secondary schools and 322 from local vernacular schools have visited the Farm for instruction between January and March.

The total number of students who are undergoing training at present in the Practical Farm Courses at the 7 schools mentioned is 110.

The students who have passed out of these schools are employed as follows. Ten students from Wagolla school were settled six months ago as colonists at Dambulla in the Kegalla District with $3\frac{1}{2}$ acres each, and they are reported to have made appreciable progress. Six other students have been appointed conductors on departmental farms, and 5 students as instructors in peasant settlements and in colonization schemes. The rest of the Wagolla students are engaged on their own lands.

Between January, 1937, and June, 1939, 32 students passed out of the Labuduwa school. Of these 5 are instructors on settlements, 2 at departmental stations, 2 on private estates, 2 are velvidanes who take an active interest in village agriculture, one even running a dairy, while the others have gone back to their own lands. Two students from Karadianaru are employed in rural scheme schools, while others have returned to cultivate their paddy fields or their lands. Two students more enterprising than others are engaged, one in raising budded nursery plants for sale and the other in making bee hives and Burmese harrows.

The students from the Jaffna school are chiefly engaged in farming and a few in teaching. The lads who pass out from Anuradhapura all go back to the land. They are given 2 acres of mud land and 1 acre of highland in their villages on a payment of 25 cents per acre per annum.

The Department's efforts in this direction are not confined to its schools. In each field division the department has selected a number of villages for special development. The Agricultural Inspector devotes much of his time to these villages and trains the cultivators in the use of better implements, in the introduction of new crops, in the preparation and use of compost, and in general in developing their agriculture. The Propaganda Division which works in close liaison with the Research Divisions conducts numerous field days when demonstrations are given on departmental farms or else in the villages themselves. Agricultural leaflets on a large variety of crops and topics have been published under the direction of a publications committee. All these along with the schools form the department's organization for carrying new ideas and improved practice to the village cultivator. —"Tropical Agriculturist."

Some Thoughts on Hindu Religion

(Continued from page 1)

unite in one aspiration for purity and illumination, and in one power against evil, unclouded by mental and emotional non-essentials, unweakened by erroneous enmities and superiorities.

Hinduism is today the religion of three hundred millions of people in India. In times past it was also the religion of large populations outside India, such as the population of Java. It had its votaries in ancient Abyssinia. There are tribes in the hills of eastern Europe that look to Hindu India as their ancestral home. Hinduism has been discovered at the base of the religion of the Polynesian islands. It is still the religion of Bali.

Naturally among such numbers in different physical conditions, varieties of religious expression were developed. But these centred round the intuitively felt necessity of ways and means for establishing an inner relationship between the individual life and the Universal Life, and for satisfying the hunger for a larger experience than that provided by the ordinary life in the world, a hunger that is the cause of all forms of worship, Hindu or other.

In the Hindu idea, such hunger for the greater Life can be satisfied anywhere. But long experience has shown that certain modes of procedure for allaying the tensions of the outer life can hasten the process of satisfaction. These conditions may be divided into three classes. They are, first physical where they concern the location and circumstances of the place of worship and the purification and conduct of the worshipper. Effective contact with the larger Life cannot be made in uncongenial environment, or with unclean bodies, or through inattentive and disorderly activities. They are, second, psychological in the appeal which they are intended to make to the higher nature of the worshipper through which to quicken the process of unification of the individual consciousness with the universal Consciousness. They are, third, universal in their recognition of communion between the individual worshipper and the universal Life through any of its embodiments that Hinduism identifies under the name of Vishnu and His aspects such as Sri Padmanabhaswami, or Shiva and His aspects such as Sri Nataraja, and others.

In the setting up of the desired relationship between the worshipper and the object of worship, Hinduism has developed various details, such as words of power, or *mantrams*, and images of power. The latter are commonly called idols, and this term is correct in the original Greek sense of "something seen," that is, in the Hindu sense, a visible reminder of an invisible object of worship. It is this use of "idols" that Sri Sankaracharya justified when he said that the *salagrama* stone could be used as a reminder of either Vishnu or Shiva by those who had not reached the stage of being able to worship without images. But the Rishi was aware of the tendency

Gandhiji's Advice To Britain

(Continued from page 1)

tion, not without considerable success in its use in India. Your representatives in India may deny my claim. If they do, I shall feel sorry for them. They may tell you that our non-co-operation was not wholly non-violent, that it was born of hatred. If they give that testimony, I will not deny it. Had it been wholly non-violent, if all the non-co-operation had been filled with goodwill towards you, I make bold to say that you, who are India's masters, would have become her pupils and, with much greater skill than we have, perfected this matchless weapon and met the German and Italian menace with it.

"Indeed, the history of Europe during the past few months would then have been written differently, Europe would have been spared seas of innocent blood, the rape of so many small nations, and the orgy of hatred.

"This is no appeal made by a man who does not know his business. I have been practising with scientific precision, non-violence and its possibilities for an unbroken period of over fifty years. I have applied it in every walk of life, domestic, institutional, economic and political. I know of no single case in which it has failed.

His Life Mission

"Where it has seemed sometimes to have failed, I have ascribed it to my imperfections. I claim no perfection for myself; but I do claim to be a passionate seeker after Truth, which is but another name for God. In the course of that search the discovery of non-violence came to me. Its spread is my life mission. I have no interest in living, except for the prosecution of that mission.

"I claim to have been a lifelong and wholly-disinterested friend of the British people. At one time I used to be also a lover of your Empire. I thought that it was doing good to India. When I saw that, in the nature of things, it could do no good, I used, and am still using, the non-violent method to fight imperialism. Whatever the ultimate fate of my country, my love for you remains, and will remain, undiminished. My non-violence demands universal love, and you are not a small part of it. It is that love which has prompted my appeal to you.

"May God give power to every word of mine. In His name I began to write this, and in His name I close it. May your statesmen have the wisdom and courage to respond to my appeal. I am telling H. E. the Viceroy that my services are at the disposal of His Majesty's Government should it consider them of any practical use in advancing the object of my appeal."

in the mass of humanity to allow the seen object to hide the true invisible object of worship, and he made it clear that he did not mean his concession of a serviceable stone to those who need it, to be taken as meaning that the stone itself was the object of worship.

The use of physical objects in

(Continued from Page 6)

**NO CAPITAL SHIP
IN FOE'S HANDS**

**Saving the Honour of
French Naval Flag**

London, Thursday.
No capital ship of the French navy is in German or Italian hands, states Vice-Admiral Emile Muselier, who is General De Gaulle's Commander of the free French naval forces.

He also stated that a number of French naval vessels had rallied to General de Gaulle's cause; others were in British ports, disarmed but still flying the French flag. A number of submarines were also in British waters. Several warships which were under construction were towed to safety. With them came workmen to complete them.

"My aim," said Vice-Admiral Muselier, "is to save the honour of the French naval flag. I do not wish to give the German or the Italian Governments any pretext which would enable them to demand the handing over of the French fleet or part of it."

"I hope any commander would rather blow his ship up than surrender it to the enemy. I am going to co-operate to the utmost of my ability and strength with our British allies."

Vice-Admiral Muselier added that that part of the French mercantile marine which was free came under his orders. From money collected out of time-chartering on French merchant ships under his orders and from the valuable cargoes he seized from certain vessels, he now had enough resources—several million pounds—to keep his forces going for several years.

Vice-Admiral Muselier, who is 52, said that, in a broadcast appeal to the French fleet, he had quoted from the Oath of Service which all French naval men take. This stated: "Naval men must obey their ship's commanders in all they are ordered for the good of sacrifice and the success of French arms." He reminded the ships crew that they were free of any duty to those men who decided to give up to the enemy, without fighting, units of the French fleet—a lead without precedent in the glorious history of France.

The response to the broadcast was already satisfactory, though he had not yet received information from all parts of the French empire.

**MASS EVACUATIONS
FROM HONGKONG**

**Savage Japanese Air
Raids On Chungking**

Hongkong, Friday.
The mass evacuation of 2,000 women and children began this morning, with the embarkation of a constant stream of small parties on two liners waiting to take them to Manila.

The University of Chungking was practically destroyed as the result of Japanese bombing yesterday afternoon. Over 2,000 bombs were dropped on the western outskirts of China's war-time capital and demolished among other buildings the university's science school, school of art, library and auditorium and the boys' and girls' dormitories. The Central University nearby was also badly damaged.

**ELARA'S TOMB
"NEGLECTED"**

**Tamils want it
Restored**

A resolution drawing the attention of the Archaeological Commissioner to the neglected condition of Elara's tomb at Anu-adhapura, and requesting him to take adequate steps to have the monument conserved, was passed at a meeting of the Executive Committee of the Jaffna Association, held at a residence of Mr Kanagasabai, President.

The resolution was moved by Mr. V. Veerasingham and seconded by Mr. C. K. Thambe.

The Committee considered a letter from the Land Commissioner regarding the development of land in the Mursamoddai area. The following sub-committee was appointed to report on the subject:—

Messrs. V. S. Karthigesu, A. V. Kulasingham, C. K. Thambe, C. K. Swaminathan, S. Subramaniam and the Joint Secretaries

The Committee also appointed the following to report on the questionnaire of the Education Commission: Messrs. C. K. Swaminathan, V. Veerasingham, V. K. Ganasundaram, C. K. Thambe, A. Kumarasamy and J. C. Amarasingham and the Joint Secretaries

**Governor's Appeal for
"Bridge-building"**

Colombo, July 4.

The need for "bridge-building" especially at the present moment was emphasised by His Excellency the Governor at the annual general meeting of the Ceylon Branch of the Royal Empire Society held at Galle Face Hotel last night.

"Since I came to Ceylon I have been preaching the necessity for "bridge-building", continued the Governor, "but quite frankly I have to admit a bitter sense of disappointment. At this time of war, when it is absolutely necessary that we should all pull together, there is still greater necessity for it and I suggest to you that one of the ways to do it is to ask people round for small parties."

He himself proposed to start such parties, he added, and he wanted to get young people more especially. The more they met together the more could that bring the different communities together. The Women's International Club was doing great work of that type.

"Believe me, if you get together in times of struggle, you will have something worth while created locally as a result of the war."

**SUPERB OPPORTUNITY
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(Mis. 67, 4 & 8-7-40.)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 857.
In the matter of the estate of the late
Thambippillai Rajakariar of Vaddukoddai West Deceased.
Aechchikuddy widow of Thambippillai
Rajakariar of Vaddukoddai West
Vs. Pe iticner.
Thambippillai Kanapathippillai of do,
presently of Badulla.

Respondent.
This matter of the petition of the
abovenamed petitioner coming on for
disposal before Simon Rodrigo Esqr
District Judge Jaffna on the 10th day
of April 1940 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 said petitioner be
granted letters of administration to
the estate of the abovenamed deceased
as the legal widow of the deceased
unless the said respondent shall ap-
pear before this court on the 29th
day of May 1940 at 10 O'clock in the
forenoon and show cause to the satis-
faction of the court to the contrary.

This 10th day of April 1940.
Sgd. S. RODRIGO,
District Judge.

Extended to 10-7-40.
(O. 23, 4 & 8-7-40)

**No Risk of much Mosul
Oil Reaching the Enemy**

London, Friday.

Reuter learns in well informed oil circles that the passage of oil through the pipe line connecting the Mosul wells with French mandated territory in Syria has been interrupted for the past three weeks. Hence, since this decision has been taken there is no risk of any of the important quantities of oil produced in these fields reaching enemy hands. The pipe line between the Mosul fields and Hanifa continues to function normally.

Obituary

MRS. A. KANDIAH

The death occurred on the 3rd instant at her residence at Pungudutivu of Srimathy Theivanaipillai, wife of Mr. Ambalawanar Kandiah, and mother of Mr. K. Selvadurai, Headmaster, Ganesha Vidyasalai, Pungudutivu. The deceased was a sister of Mr. V. Pasupathipillai, Chairman, V. C., Pungudutivu. The funeral took place the next day and was largely attended. Our condolences to the bereaved family.

FIRST MEETING

**Issue of Directions
Committee**

Colombo, Saturday.

The first meeting of the Issue of Directions Select Committee of the State Council was held yesterday.

This Committee was appointed on May 28th following the impasse created by the disagreement between the Minister of Home Affairs and the Inspector General of Police over the Mooloya riot cases.

In the debates which took place in the State Council subsequently constitutional issues were raised and later in the course of a message he sent to the Council the Governor said that he thought that the Council should consider what classes of decisions by an Executive Committee should always require prior reference to the Governor before effect could be given to them.

In a later message the Governor suggested that a select committee of the House should consider what classes of decisions should be made the subject of requirements by the Governor or the Council under Article 45 (3) or be made the subject of authorization under Article 45 (4) of the Ceylon State Council Order-in-Council.

Mr. R. H. Drayton (Legal Secretary) moved the appointment of the Select Committee which includes two members from each Executive Committee with the Clerk to the Council, Mr. E. W. Kanungara, as Secretary.

**AXIS POWERS VENT
THEIR SPLEEN**

**Unbridled Attacks On
Mr. Churchill**

Rome, Friday.

Following the same line as the German Press which has furiously described Mr. Churchill as a ruffian whom the British nation should hang in Trafalgar Square opposite Nelson's column, the Italian newspapers today can hardly contain their fury at the British naval action at Oran.

"Gangster" is the common epithet applied to Mr. Churchill in unbridled condemnation of the "greatest criminal enterprise ever carried out in history".

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Some Thoughts on Hindu Religion

(Continued from page 4)

worship as conceded by Sri Sankaracharya may be called symbolical, that is, the use of tangible and available means for reminding ourselves of Beings and Powers too vast and rarefied to be immediately contacted by our rudimentary and inadequate physical and mental instruments.

But there is another aspect of the use of images in Hindu worship that is more dynamic and impressive than the indirect symbolical aspect. This other aspect is the use of images, or other objects, as receptacles of special impartations of power from some aspect of the universal life. For worship in this way no special knowledge of symbolism or reading in philosophy is necessary, though these may make the worship more effective to those who possess them and prevent the worshipper from forgetting the real inner object of worship whose influence justifies the use of the outer object. The tendency to do so is, indeed, stronger in worship in this sense than it is in the symbolical and philosophical sense, in which the mind is specially watchful against any falling under the influence of transient representations (*maya*) of eternal Powers and Principles. Such a tendency to set special value on an object used in worship may easily lead to the claim of superiority and universality for one particular form of Divinity. This is the cause of false sectarianism. It is the ultimate religious heresy. It is also contrary to the spirit and thought of Hinduism.

Against the tendency towards worshipping images instead of that which they stand for symbolically or give forth dynamically, Hinduism has its correctives. For those who are intellectually awake, these consist in the understanding of the symbols used and of the intention and procedure of the process of image-consecration. But these matters lie outside the interest of perhaps the majority of worshippers. For the simple-minded, who respond to the natural impulse from their inner nature to seek immediate contact with the greater Life, whatever be the superficial motives of worship, there is in Hinduism the corrective of multiplicity. Where a number of images of various aspects of the universal Life are used, such as images of Shiva and Ganesha in a Vaishnavite temple, or images of Lakshmi-Naravana in a Shaivite temple, these tend to neutralise the exclusive worship of any single aspect, and to establish, as a principle, rather than as a sentiment or an expedient, the exercise of tolerance towards worshippers by other images inside the Hindu religion or outside it.

Another corrective of single-image-worship, which is idolatry in the wrong sense, consists in varieties of representation of one aspect of the universal Life, such as Ganesha in the corpulent and lethargic form of South India and in the spare and energetic form of Nepal. These variations in various places not only neutralise the tendency to attribute exclusive sanctity to an image but also to a particular place. At the same

time they leave unimpaired the sanctity attached to images and places as the result of consecration and long devotional intensity. This result is not a matter of traditional faith only. It has been observed by persons possessing a special degree of sensitiveness.

The central conception of the inner unity of the outer expressions of the universal Life, as expressed in tangible form in sculpture, is generally taken to be the *Trimurti*, or triple image, as seen in the colossal three-headed figure in the cave at Elephanta island off Bombay. It is not generally realised that the same idea is expressed in the image of Sri Padmanabhaswami. While the main figure is that of Vishnu, there is also the figure of Brahma seated on the lotus that emerges from the body of Vishnu, and there is also the emblem of Shiva, the *lingam*, over which the band of Vishnu extends in an attitude of worship. Other images declare the same basic truth. The image of Hari-Hara declares that the two main forms of Hindu culture, the Vaishnavite and the Shaivite, are two nominally separate aspects of one culture. The image of Hara-Parvati, called also Ardhanariswari (half feminine, half masculine) declares that the masculine and feminine modes of the outer life of the Universe are aspects of the one Life.

From these facts arises the paradox of Hinduism, that in the multitude of idols there is safety from idolatry, at least as much safety as the higher mind of humanity can offer against the tendencies of the lower mind and the body of desires. This might be superficially taken as fostering religious indifferentism or reducing the power and efficacy of worship. On the contrary, its true tendency is to purify and intensify religious experience by freeing the mind and emotions of the worshipper from false superiorities and sectarian intolerance.

The tolerance of Hinduism is not only for Hindus of different groups. It extends to all religions and individuals who seek for reality either inside or outside the religions, since behind all forms of worship it recognises the search for individual and group realization of unity with the One Spirit of the Universe. Where such realization exists there can be no artificial barriers between individuals or groups, and there is laid on them all the responsibility of living their individual lives and so adjusting the relationships between individuals and groups that they will be worthy of entering into the privilege of worship and of receiving the signs of community of both spirit and action between the Great Life and the life of the individual.

—“Prabuddha Bharata.”

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