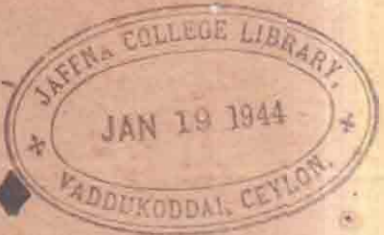


THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

Editor:
A. V. Kulasingham, Advocate.

PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LV.

'Phone 56.

JAFFNA, MONDAY, JANUARY 17, 1944.

NO. 78.

SCHOOL BUILDING GUTTED.

Incendiarism on Eve of Reopening.

HEAVY DAMAGE

Kokuvil College Burnt Down in Daylight.

The main building and the Tamil School building of the Kokuvil Hindu College were burnt down yesterday, in broad daylight, between 12-30 and 1-30 p. m.

The school was to reopen today after the Pongal holidays.

Just before the fire members of the staff had assembled at the school and having performed an *abhishekam* at the neighbouring temple, left for their homes. They had made all necessary preparations for the re-opening of the school this morning.

Arson Suspected

The school having not been in session there was no occasion for the lighting of fire in the premises. Neither does the building adjoin other neighbouring buildings from which the fire might have originated. It seems to be a clear case of arson though those immediately connected with the school and residents in the neighbourhood are at a loss to know the cause for it.

It will be remembered that some years ago, in 1936, an attempt was made to set fire to the school building. On that occasion the school had just commenced work and suddenly flames were seen to shoot up from the western end of the main building. The fire was however put out before any damage worth the name was caused.

On the present occasion however the school was closed, and under lock and key. There was unfortunately no watcher on the premises. The fire appears to have originated again in the western end of the main building—the upper portion of the roof of which was thatched. The fire had spread fairly widely before people in the neighbourhood noticed it. The cries of boys who were standing by were not taken seriously by the grown-ups in the area and consequently they came on the scene somewhat too late, although it must be said to the credit of those who fought the fire, unaided at the beginning by any fire-brigade, that but for their timely action the damage caused would most certainly have been very much greater.

The total damage, it is feared, will amount to over Rs. 5,000, the whole roof-work of the Tamil School and the greater portion of the roof of the main building having been gutted. Much school furniture too have been burnt down.

The fire-fighting squad of the A. R. P. organisation came on the scene rather too late, but helped in putting out the fire in the smouldering embers. It is learnt that their chief had some difficulty in ordering them to the scene of disaster in the absence of instructions from his chief, the A. R. P. Controller.

No Round Table Talks.

End of Reforms Negotiations.

Reported Decision of Ministers.

The Ceylon Daily News reports that the Board of Ministers has decided not to call a Round Table Conference to consider the Reform proposals of the Board.

The demand that the Ministers' 'finished product' of a new constitution for Ceylon, framed to meet the suggestion of the Secretary of State for the Colonies, should be submitted by the Board to a Round Table Conference of Members of the State Council and other leading men and women representative of the various sections of the population, was made by members of the State Council representing the minority communities during the conferences which the Board, of its own accord, had with groups of the Minority representatives recently.

The hope was entertained then that the Board of Ministers will see the wisdom of such a course and accede to the request so that all grounds for suspicion may be removed and a united demand being submitted to the Secretary of State for the Colonies rendered practicable.

The Ministers met several times during the last two weeks and continued deliberations on their proposals for the reform of the constitution. They are said to be hopeful of completing the draft scheme before the end of this month when it will be submitted to the Secretary of State.

Jayanthi Celebration At Nawalapitiya.

Kathiresan College, Nawalapitiya, was the scene of a sacred and solemn function on Sunday the 9th instant, when the devotees of Sri Ramana Maharishi from Colombo, Matale, Kandy, Gampola and other Upcountry towns assembled together to celebrate his 65th birth-day under the auspices of the Ramana Thondar Sabha.

The College Hall and the platform in which Bhagawan's enlarged photo was kept were profusely decorated. The function started at 9 a. m. with Pooja by Srimathi V. Nadarajah, and devotional songs by Selvi Nageswar Sabaratnam, S. K. Ramachandran, in extending a cordial welcome as President of the Sabha, touched briefly on the significance of the birth-day and introduced the speakers, Dr. V. Nadarajah, Sri Kula Sabaratnam and Sri D. R. Gunasekaram, as devotees who have had the unique privilege of sitting at the holy feet of Sri Ramana Maharishi. Speeches were delivered by them in English and Tamil on Bhagawan's life and message to humanity. The audience was then treated to a fine programme of Devotional Music by Selvi Nageswar for about an hour.

Free Education Proposal.

Will Hardly Improve Present Position.

Vice-Chancellor on The Problem.

The Vice-Chancellor of the University, Dr. Ivor Jennings, in a communication to the Press, on the free education proposal of the Special Committee, writes as follows:—

Like the Warden of St. Thomas' College, I have now had leisure to study some aspects of the recommendations of the Special Committee of which he and I were members. He has confirmed the fear which was one of the reasons for my refusal to sign the Report, that the proposals threaten to "lower the standard of some of the best schools in the Island" (p. 143). My own research has been directed mainly to the subject of "free education" as proposed by the Committee. The University of Ceylon draws from about 2 per cent. of the population and I would have heartily supported any proposal (once I had had time to study it) which altered that situation. In my opinion "free education" as elaborated by the Committee, will hardly improve the position, though it would be quite easy, for no greater cost, fundamentally to change it.

Present Position

The present position is that free education is provided for all between the ages of 6 and 14, and in the home language, except where the home language is English. What is the result? It is not easy to find out, for the usual reason that Ceylon statistics are defective. The position is however, roughly as follows: There are about 150,000 children in each age-group. (There are over 160,000 in the 5-6 age group). Of these 50,000 do not go to school at all. Of the other 100,00 about 45,000 attended for less than four years and, therefore, never became literate in any true sense. Of the 55,000 who may possibly learn to read and write sufficiently well to remain literate, only about 15,000 have the full "compulsory" education of eight years' duration.

There is one important source of error in these figures. They are based on "average attendance". Let us, therefore, be generous and assume an error of 50 per cent. In that case, 22,500 children out of 150,000 or 15 per cent, have "compulsory education" for eight years, while 25,000, or let us again be generous and say 27,500, became illiterate in the true sense. I do not think there can be any doubt about these figures. There are at least 1,200,000 children between the ages of 6 and 14 (see Reports on Vital Statistics for 1942, p. 24, which gives 1,510,000 between the ages of 5 and 15). The average attendance in Junior Secondary, Bilingual, Sinhalese, Tamil and Estate schools is 54,715 (see Administration Reports of the Director of Education for 1942, p. 21), or less.

(Continued on page 3.)

ADVANCE OF RED ARMY.

Nazi Forces Take Heavy Punishment.

Moscow, Jan. 15.

The Germans are suffering as Napoleon's retreating army suffered, as General Rokossovsky's mobile units shovelled them back along both banks of the Pripiet river towards Pinsk, the great German base just inside the pre 1939 Polish frontier.

In Mozyr and Kalinkovichi, twin pillars of the gate to the Pripiet basin, they have lost bases which would have sheltered them for the rest of the winter.

They have taken very heavy punishment, particularly from Russian artillery, and now harassed by guerrillas and pounded from the air they are being driven west over some of the most desolate country in the world.

The Red Army is advancing with startling speed. Early today detachments south of the Pripiet were some 25 miles beyond Mozyr and were sending out a spearhead to the south as well as the west for the complete destruction of German units. Mozyr itself is already almost beyond the sound of Soviet guns.

On the northern bank of the Pripiet the advance from Kalinkovichi is also gaining momentum with Soviet troops last reported west of the township of Klinck, ten miles beyond Kalinkovichi, and on the main line to Pinsk. The Germans have taken a heavy blow at Mozyr. Although they still hold the railway leading back to Pinsk they are now forced to operate at a greater distance from their main base than the Russians, unless Mozyr was the thoroughly scorched than the speed and unexpectedness of General Rokossovsky's advance would suggest.

Mozyr Victory

The Mozyr victory is expected in Moscow to have swift repercussions on the neighbouring sectors of the front. General Vatutin is both broadening and deepening his wedge in Rovno province, while there is no slackening in the intensity in battles at the approaches to the key rail towns of Shepetovsk and Vinnitsa.

East of Vinnitsa Manstein's struggle to prevent the Russians from reaching the Odessa-Warsaw trunk line is proving a bloodbath for his troops. Counter-attack after counter-attack is crumpling under the rain of Soviet shells.

In the Western Ukraine the German retreat is fast becoming a rout. Broadening the sweep of their advance, the Russians are today pushing ahead along the Darny-Rovno railway and are also making a big drive further south beyond Stepan towards the town of Kotky, 26 miles further west. Southeast again from this sector the Germans are also in retreat if not being driven out of their intermediate defence lines after a short battle. The road centre of Stepan on the west bank of the river Horyn fell in a few hours after being attacked from three sides by Russian troops who crossed the frozen river "literally on the heels of the enemy," the "Red Star" reports.

—Renter.



Hindu Organ.

MONDAY, JANUARY 17, 1944.

REVERSE IT

THE Board of Ministers has, it is reported, decided not to accede to the request of representatives of the minority communities in the State Council that it should place its proposals for the reform of the constitution before a Round Table Conference of State Councillors and others. The decision, if the report is true, will be deplored by all right-thinking men in this country. Any step calculated to narrow the differences between the various communities inhabiting this country in the matter of political rights ought to be availed of by those who really care for the achievement of self-government. The Board of Ministers cannot deny that there is absolutely no unanimity or even the semblance of it in Ceylon over this basic question. The position has continued to be so from pre-Donoughmore days. What happened during the investigations of the Donoughmore Commission was that certain individuals and groups of Sinhalese politicians gained the ear of that body who as a result foisted on this country a constitution which, by reason of the overwhelming numerical preponderance in representation it gave to the Sinhalese community, handed over all the power to one section of the population and made the political rights of the others dependent on the good-will of the favoured community. It is true that they enjoined on the leaders of this community the need to act in such a manner as to earn the confidence of the rest of the population, if the foundations of self-government were to be laid well and truly in Ceylon.

That this pious wish of the academic men who formed the Commission has been disregarded by the Sinhalese leaders who came into power is well-known to all. The history of the two administrations formed after this constitution came into force, when the time comes for it to be written impartially, will be seen to be the story not of straightforward statecraft but of despicable self-seeking and log-rolling. That is the heritage that Lord Donoughmore and his colleagues have left us. It may even be said that the constitution was so framed as to create a new cause for discord and thus postpone the day of national unity.

Those who think that what the minority communities demand is some form of protection or safeguard misunder-

stand the position altogether. What the minorities demand fundamentally is that the future constitution should be so framed that, without having to depend upon human factors such as generosity, justice, statesmanship etc, the minority communities may be enabled by specific and positive provision in the constitution always to be sure of obtaining their legitimate share in the administration of the country. Now that at long last representatives of the people are to be given complete power over the internal affairs of the country—if the British Government's declaration is to be believed—what is wrong in the desire of the minority communities that their representatives also should be sure of obtaining places in suitable numbers in the future government "of the people, for the people, by the people"? Self-Government certainly does not mean government of the people of Ceylon by a cabinet composed preponderantly of one community inhabiting the country. That is the sort of Government we have had since the Donoughmore constitution came into force. That is, the minorities fear, the shape of things to come. It is too late in the day to pretend that a racial majority can by any means call itself a political majority in the British sense and claim the right perpetually to form the Government.

Let the Ministers be forewarned. Representations made by the trusted leaders of minority communities must be considered carefully and every step taken to allay fears and vouchsafe unity. When the matter comes up before the State Council formally it will be too late for any compromise. If the Ministers think that they have a chance of gaining the support of the powers-that-be and therefore could defy the minority communities they are woefully mistaken. Even if they succeed in obtaining for their proposals the support of the Secretary of State and the subsequent approval of three-fourths of the voting strength in Council they will not have succeeded in laying stable foundations. The dissatisfaction among the minorities will grow by leaps and bounds, notwithstanding stray leaders falling in with the view of the "homogenous" Ministry, and will in the long run prove a stumbling block to progress; for the stage now to be reached can by no means be said to be Ceylon's national goal. Let the Ministers ignore the law-giver of "Lake House" and take a statesmanlike view of the problem. There is nothing to be gained by haste and nothing to be lost by taking other leaders into their confidence. Will they reverse their alleged decision and restart the negotiations that have been broken off?

MAN AND HIS DESTINY.

According To Saiva Siddhantham.

BY K. NAVARATNAM.

III

I shall now take up the second part of the subject "The Destiny of Man." According to Saiva Siddhanta the World-Process has a purpose; but not an aim of its own. The World-Process is not an activity by itself towards a definite goal. Its aim is not to produce the Deity as the Emergent Evolutionists would like us to believe. It is a mere mechanical process without a will of its own. God has an aim in designing the World-Process and it serves only His Purpose. It provides the necessary enlightenment to the Soul so that they may value things of the Spirit and ultimately realise God.

The world and its component parts, including the human body and mind, are products of Maya. They are material and inert. They are made use of by God and Man to serve their ends. The world and the manifold activities we see in it, are there to provide man with the necessary knowledge and experience to free himself from the control of Anava and unite with God. Until this destiny is realised, Man will have to be in the world and make himself fit for the descent of Divine Grace without which he cannot hope to reach God.

Doctrine Of Grace (Arul)

God out of his Infinite Love, desires to lift the Souls from their bondage. For their redemption, He has created a World-Process so that they may acquire the necessary knowledge and be fit to reach Him. Therefore, if there is a destiny for Man, it is God's Will and not man-made. It is the will of God that Man should free himself from bondage and reach Him in order to live in Eternal Peace and Bliss (Ananda). The World-Process has taken shape because of the Love of God to Man, so that he may exhaust his Karma and attain the Final Beatitude which is assured to him. All Souls will ultimately reach God. It is only a matter of time. The World-Process came into existence for the benefit and redemption of all Souls and will not pass away until that purpose is realised. There is hope for the worst of criminals and the most depraved of sinners. That the Grace of God will lead finally all to the Haven of Eternal Peace and Bliss is the assurance of Saiva Siddhanta to Humanity. No Soul will be lost and no one need despair. God is Love; and God's Love will ultimately triumph. Saiva Siddhanta, as a religion, is based on the Doctrine of Divine Love and Grace (Arul) and preaches redemption through the Divine Grace of God.

The ignorant say, Love and God are different
None know that Love and God are the same
When they know that Love and God are the same
They rest in God as Love.

—St. Thirumular.

The Divine Sakti of God, first in the form of Thiruvava, binds the Soul to the things of the world to enable it to gain experience and knowledge, and later, in the form of Arut-Sakti or Divine Grace, takes it to the Sacred Feet of God. Therefore, even an unbeliever in God will not be lost. The Grace of God is behind him also but he is not aware of it. The sun shines irrespective of the nature of the objects on which its rays fall, but the flowers blossom according to their stage of develop-

(Continued on page 4)

MEMBER FOR 28 YEARS.

Mr. Nalliah's Record Service.

U. C's Financial Position "Grave".

At a special meeting of the Jaffna Urban Council held on Thursday last the Chairman, Mr. C. Ponnambalam, moved from the chair "that this Council do place on record its appreciation of the services rendered to the Jaffna town by Mr. R. R. Nalliah continuously for 28 years as member of the Jaffna Local Board and Jaffna Urban Council."

Mr. Ponnambalam said that Mr. Nalliah entered the Local Board in January 1916 and ever since he had been repeatedly elected as member of the premier Tamil civic body of the Island. He has been Chairman of the Jaffna Urban Council for 5 years during which period he was responsible for the erection of the magnificent office and Town Hall. His sane and sober advice was very useful at the meetings of the Council and was a moderating influence on those who wanted to be hasty. The history of the Jaffna Urban Council will be the personal history of Mr. R. R. Nalliah. 23 years of continuous service in a local body was a record for Ceylon.

The election of the Vice-Chairman then took place. Mr. K. V. Sienarurai was elected Vice-Chairman, unanimously.

Financial Position

Mr. C. Ponnambalam brought it to the notice of the Council that its financial position was precarious and that provision had been made in the budget for payment of war allowances for two months only.

At this stage Mr. Sam Sabapathy suggested that the Council do go into committee.

After some discussion the Council resumed and Mr. Sam Sabapathy proposed that the Chairman do submit a memorandum on the financial position so that the public might know the state of the finances. It was decided to hold a special meeting on the 21st inst. to consider the Chairman's memorandum.

OBITUARY

MRS. A. SARAVANAMUTTU.

We regret to have to record the untimely death yesterday, after a short illness of Mrs. Saravanamuttu, wife of Mr. A. Saravanamuttu, teacher, Hindu College, Jaffna. She was the younger daughter of the late Mr. S. Sivagurunathan, Assistant Editor of the Hindu Organ.

She leaves, besides the husband, an aged mother, a sister, Mrs. Seenivasagam, wife of Mr. S. Seenivasagam, Principal, Kokuvi Hindu College and a brother Mr. S. U. Somasegaram, Divisional Inspector of Schools, Batticaloa. Another brother Mr. S. Rajathungam predeceased her. She was a niece of Mr. R. Sivagurunathan, Proctor and of Mr. R. Velupillai, land owner. The deceased was 30 years old at the time of her death and had by her winning ways and amiable disposition won a large circle of friends.

The funeral will take place this evening the cortege leaving her residence at College Road, Vannarponnai, at 4 p.m.

Free Education Proposal.

(Continued from page 1)

than 50 per cent. More than 50 per cent attend school, but the periods of attendance can be worked out from the Administration Report of the Director of Education for 1937-38, 13.

Two Reasons

When one asks why two reasons are given. First, there are not enough schools; in which case the first duty of the State should be to provide them. Secondly, the parents are poor. This is, of course, an old story. The argument was used to emasculate the first Factory Act, to justify child labour in the mines, and to hinder compulsory education in Great Britain. It is worth noting that the parents of the new generation who were the first to profit from compulsory education for nine years, are now demanding compulsory education for eleven years—and will no doubt get it. But, if free and "compulsory" education in Ceylon produces a minimum of education for only 15 per cent of the child population because the parents are poor, how many are going to benefit from free secondary and University education without any compulsion? We are down already to 15 per cent, which includes those who can afford to pay for secondary and University education in any event. How many of the remainder can afford to provide maintenance from 14 to 22?

Problem Of Maintenance

The Special Committee observes (p. 65) that "the cost of affording free board and lodging to poor students where necessary" is also an item in the cost of education. Accordingly, the assisted schools will be paid (p. 61) "a grant for maintaining poor scholars in a boarding house". Since no financial assistance will be given for building boarding houses, this must mean in the present boarding houses. All the other boarding houses will presumably be in the Government secondary schools, of which there is at present only one providing education up to Higher School Certificate level. In any case, why should poor scholars go to boarding houses, while rich scholars stay at home? Is it not clear that the only children who will benefit from free secondary education, apart from those who get secondary education already, will be those whose parents can afford to maintain them beyond the age of 14, but cannot afford school fees—a small section of a small lower middle-class? Those few who do manage to reach Higher School Certificate level will have "free education", which means free tuition at the University. In the Faculty of Arts tuition costs Rs. 150 and maintenance (in normal times) Rs. 350. It will be more in Peradeniya unless (as we hope) maintenance is subsidised. So, those who will benefit from free University education are that proportion of 15 per cent. of the child population whose parents (1) can provide maintenance but not school fees from 14 to 18 and (2) can afford Rs. 350 a year (or more) but not Rs. 500 from 18 to 21 or 22. Let us be generous and say another 2 per cent.

Why Not In Advanced Democracies

Among the reasons not given in paragraph 168 of the report to explain why the "progressive and advanced democracies" have (generally speaking) not provided "free education" is one of some importance. They have discovered that free education, except when compulsory, benefits comparatively few, while a liberal scholarship system, though apparently less democratic, enables the nation to get the cream of its youth properly educated. Though the English system is by no means perfect, it enables the "Universities" to draw upon nearly one hundred per

Charge Against U. C. Member.

Alleged Offer Of Gratification.

Mr. Meera Sahib Abdul Rahman, of Moor Street, Jaffna, filed plaint before Mr. V. Manicavasagar, Jaffna Magistrate, charging Mr. S. M. Abdul Cader, who was elected for the Muslim ward at the recent Jaffna Urban Council elections, with having offered gratification of Rs. 100 to Mr. Mohideen Pitche Varusai Mohamed, trustee of a mosque, with the object of inducing him and members of the congregation to vote in favour of the defendant.

Mr. A. Sabanadan, who appeared instructed by Messrs T. C. Rajaratnam and C. D. Singaratnam, led evidence.

Questioned by Court as to the delay in bringing the action counsel stated that the Government Agent had been petitioned but had declined to interfere in the matter therefore they were compelled to come to Court in the interest of the purity of public life in Jaffna.

The Magistrate ordered summons on the defendant returnable on the 29th instant.

ANOTHER CASE

Mr. Sultan Marikar Mohamed Abdul Cader, filed plaint before the same Magistrate charging Mr. S. M. Abdul Cader, member Jaffna Urban Council, with having on the 27th day of November last voted at the polling booth knowing that he did not possess the necessary qualification, to wit, he had not paid on the 12th of April 1943 the date of commencement of the preparation of the list of voters for 1944-1946 all rates due from him in respect of certain properties possessed by him in the urban area.

The Magistrate ordered summons returnable on the 29th instant.

cent. of the population. Were there space I would like to quote in full the example of Mr. William Brown, M. P. for Rugby, the second son of a plumber with seven children, who was offered "free education" at Oxford and was told that if he "did not smoke or drink or take a girl to the pictures", he could just manage to exist at Oxford on the whole of his father's pay. He was unfortunate in his generation. Had he been in mine he could have had (a) free education and a maintenance grant between School Certificate and Higher School Certificate, and (b) a State Scholarship at Oxford of £190 a year, awarded on the Higher School Certificate Examination.

The real solution seems to be as follows—

- (1) The building of more schools as the first charge on educational expenditure.
- (2) Education from 5 to 14 (at least) which is genuinely compulsory.
- (3) Generous scholarships, including maintenance where necessary, at secondary school.
- (4) Generous scholarships, sufficient to cover full maintenance where necessary, at the University.

"Free education" at the University will cost about Rs. 250,000 a year. If the State Council will vote Rs. 250,000 a year to the Scholarships Fund or, better still, give the University an endowment of Rs. 7,500,000, I will guarantee to build up such a Fund that no student capable of obtaining an Honours degree will ever be turned away from the University, in Colombo or in Peradeniya, on account of poverty. I can give no such guarantee if we provide "free education", though, of course, we will do our best.

LETTERS TO THE EDITOR.

Internal Paddy Purchase Scheme.

Sir,—It has become necessary in the interests of the paddy growers of Jaffna to bring to the notice of the authorities concerned the following facts when the Paddy Purchase Scheme is being framed. On account of the unseasonable rains in Jaffna during the months of August to October of this year, and on account of the high cost of labour, materials and manure prevailing in this District owing to high prices of food-stuffs the cultivators of paddy had incurred heavy expenditure. There are cases in which paddy were sown about three times during this season, as the paddy had not germinated properly. Others had to buy paddy plants at high cost and had to transport them from distant places and plant them in their fields with labour at exorbitant rates. In the history of Pooneryn which is the biggest paddy growing area in Jaffna, it was this year that paddy plants were brought into Pooneryn from villages in Jaffna by cart and by boat. These plants did not thrive well as most of these plants had been damaged in transit. There are even now vast areas of paddy fields left unsown as the fields were flooded.

The labourers are demanding from four to five times the wages paid in past years. Customarily labourers who worked in paddy fields were given free meals. No one has any reserve paddy this year for purposes of feeding coolies. Thus cultivators expect great difficulties in procuring coolies for harvesting, as a large number of labourers are now employed by Military contractors at special rates of wages.

On account of the scarcity of paddy, special watchers have to be engaged during nights to watch the crops in the fields and while reaping threshing and removal to the places of storage. The cultivators can only reap when coolies are available.

If the Government is proposing to appoint special Officers to watch harvesting operations in the fields and to measure out paddy produced on the threshing floor and to take out all the paddy after allowing the rations to the cultivators according to the proposed scale, it is impossible to work out this scheme, as it will cause great inconvenience and trouble to the cultivators and to the officers concerned. Several officers such as Control Inspectors, Purchasing Officers, Store-keepers, Watchers etc have to be employed and paid for by Government. There will be considerable delay caused to cultivators. By this delay damage will be done to the paddy crops. If it happens to rain during this period the whole crop will be damaged or lost. Instead of wasting moneys on these officers, Government will do well to increase the price of paddy and to appeal to the cultivator or owner to sell to Government as much paddy as possible. The price of paddy in the black market is high, because the price paid by Government is very low and because the cultivator is unable to make both ends meet at the present high cost of living and labour.

S. COOMARASURIAR

Secretary

Paddy Growers' Association.

The Essential Pre-Requisite To Constitution Framing.

Sir,—The difficulties of the 'homogenous' Board of Ministers in their effort to draw up the reformed constitution, according to reports, seem to be mounting high.

The essential pre-requisite to the task is a correct appreciation of the defects of the present constitution. The Board of Ministers cannot bring to bear a judicial attitude of mind on the investigation into what social and moral evils the present constitution has been instrumental in creating, or, what extent of economic losses the island has suffered through rashness of conduct and mismanagement in execution of schemes, or how distant have the factors which make for social peace and economic contentment been dispersed etc. It cannot be its own judge.

When the late Sir P. Ramnathan made representations questioning the correctness of the facts on which the Donoughmore Commissioners founded their scheme and Governor Stanley in several despatches pointed out where and where the Commissioners had erred, it was promised that after a sufficiency of time allowed for observation of results of the working of the Constitution, a revision in the light of experience would be undertaken.

The public demands that the revision should be done by an impartial Commission—a Commission like that appointed to investigate the allegations of bribery and corruption in the State Council or like the one appointed to investigate the Bracegirdle affair.

The general feeling is that the Donoughmore Constitution must go into the melting pot.

Jaffna, R. C. PROCTOR,
11-14.

MATRIMONIAL

VELAYUTHAPILLAI—

MAHALECHMI

The marriage was solemnized on Friday last at the bride's residence of Mr. S. Vellayuthapillai, Proctor, Colombo, with Mahalechmi, elder daughter of Mr. and Mrs. S. Muttucumaru, of Van West, Jaffna and sister of Mr. M. Balasingam.

SKANDA VARODAYA COLLEGE

An H. S. C. class will be formed this week. The following subjects will be taught—English, Tamil, Sanskrit, Latin, History, Geography, Pure and Applied Mathematics, Physics, Chemistry and Government. Students intending to join this class should apply immediately. There is limited accommodation for boarders.

C. Subramaniam,
Principal.

FOR SALE

Desirable house and property called "Lake-view" situated overlooking Sangarathai Tank, Vaddukoddai, with good road access, extent 13½ lachams, modern house, well and garden cultivation—Rs. 10,000/- offers. Further particulars from Dr. Chelvadorai, Ganapathi Vasa Sangarathai, Vaddukoddai or Arumugam, 45 Browning Road, Colombo, M.S. 96.

MAN AND HIS DESTINY.

(Continued from page 2)

ment by the help of the rays—some early and some late.

IV

LIBERATION AND ITS MEANS

Soul's Pilgrimage

I have outlined the Destiny of Man and the Purpose of the World-process. I shall now take up the question of Mukti or Liberation and how it is attained.

Saiva Siddhanta divides the Soul's Journey towards God into three stages. The first is said to be the Kevala Avasthai, the stage of complete ignorance; the second is Sakala Avasthai, the period of worldly-life; and the third is known as Suddha Avasthai, the Mystical Life. Kevala Avasthai is the period of utter darkness where the soul is fully immersed in Anava Mala or ignorance. This is the state of the soul in Pralaya before creation. In this state the Soul is actionless and desireless. God creates the world-process and places the Souls in the midst of it, to live a life of activity according to their Karma. The life in the midst of the world-process is called Sakala Avasthai or Worldly-Life. In Sakala Avasthai the Souls are between God and the world but completely turned towards the world and its pleasures. In this stage the thought of God seldom arises in the minds of men. Whenever they think of God, they do so for the sole purpose of gratifying their worldly desires and ambitions. They pray and worship only for material gains. Their knowledge of God is only a hear-say.

Qualification for Spiritual Life

After acquiring right knowledge, as a result of experience gained in the world, the Soul reaches the third stage known as Suddha Avasthai or the Mystical Life. In this stage it receives the Grace of God and true religious life begins. The qualifications required for a man to enter the third stage of his pilgrimage is "Irruvinaiooppu", Malaparipakam and "Saktinipatham". Unless these three states are attained, no man can hope to enter the Life of Divine Grace. It is only in the third stage conscious spiritual life begins for an individual. He becomes conscious of the existence of God and recognises His Divine Grace (Arul).

Irruvinaiooppu and Malaparipakam

Irruvinaiooppu is the fundamental attitude of the Soul towards good and evil, pleasure and pain. It is a state of being unmoved by either desires or aversions. A Soul can attain this state only after it has realised the utter futility of both pleasure and pain. To such a man a piece of gold and a clod of earth will be of the same value. When there is Irruvinaiooppu then there is Malaparipakam. Malaparipakam is the "ripe state of Mala for release." From now onwards the Soul begins to assert itself against the control of Mala. Mala loses its influence, and the Soul attempts to stand by itself and feels the necessity to come in contact with a Higher Power which could give Peace and Solace.

Descent of Grace or Saktinipatham

When there is Irruvinaiooppu and Malaparipakam, Saktinipatham sets in. The Grace of God gently and surely contacts the Soul with God and the Soul is awakened to a sense of the Divine Reality. Thenceforward, the 'awakened Soul', the 'Sanctified in Spirit' steadily strives with the help of Arul (Grace), to identify itself ex-

clusively with the Divine through religious practices. When the Divine Grace descends on the Soul, it is said to have attained the age of maturity for the consummation of Spiritual Marriage and it longs for its Lord, and prepares for His coming by religious practices (Sadhana).

The Descent of Divine Grace on the Soul takes place in four stages—Manthathara Saktinipatham, Mantha Saktinipatham, Theevra Saktinipatham and Theevrathara Saktinipatham. The religious practices vary according to the stage of Saktinipatham. Saktinipatham may be compared to the 'Awakening of the Self' in Western Mysticism. The Soul becomes aware, for the first time, of the Divine Reality through Divine Grace. This state of becoming aware of the Divine through Grace is described by Saiva Mystics as "Avan arulale avan thal vananki" (The Feet of God can only be worshipped by the help of His own Grace), "Avan arule kannaka kanin allal" (We can with His Grace alone as our eye, perceive Him). In psychological terminology, this awakening may be said to be a "disturbance of the equilibrium of the Self, which results in the shifting of the field of consciousness from lower to higher levels, with a consequent removal of the centre of interest from the subject to an object now brought into view: the necessary beginning of any process of transcendence." In short, it may be said to be the emergence of the Mystical Consciousness. The Self slides gently, almost imperceptibly, from the old universe to the new. The Self becomes aware for the first time of Divine Beauty, releases by contrast its own finiteness and imperfections, the manifold illusions in which it is immersed and the immense distance which separates it from Reality. This awakening gives it the necessary strength to eliminate by discipline and self-denial all that stands in the way of its progress towards Union with God—the Bel ved. By religious practices, the Self becomes detached from the "things of sense" and acquires the spiritual qualities known in mystic phraseology as the "ornaments of the spiritual marriage".

[The first two parts appeared in the Hindu Organ of January 3 and 13. Two more parts will follow.]

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 197.

In the matter of the intestate estate of the late Sinnathamby Sabapathippillai of Pannakam, Changanai West. Deceased, Achchippillai widow of Sinnathamby Sabapathippillai of Pannakam, Changanai West. Petitioner.

And,

1. Sinnathamby Mathavelu of Pannakam Changanai West
2. Sinnathamby Vattilingam of Changanai West presently in Singapore,
3. Arupalavarar Asaimuthu of Pannakam Changanai West,
4. Ponnammah daughter of Nagalingam,
5. Nagalingam Thiagarajah,
6. Menadchy daughter of Nagalingam,
7. Achchippillai daughter of Nagalingam, the 4th, 5th, 6th and 7th respondents appearing by their guardian-ad-litem
8. Ramalingam Nagalingam, all of Pannakam Changanai West Respondents.

This matter coming on for disposal before James Joseph, Esquire, District Judge of Jaffna on the 17th day of December 1943 in the presence of Mr. M.K. Subramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 8th day of December 1943 having been read;

It is ordered that the 8th respondent be appointed guardian-ad-litem over the 4th, 5th, 6th and 7th respondents to represent them in the proceedings and the petitioner abovenamed is the widow of the deceased and that as such she is entitled to have letters of Administration issued to her accordingly. Unless any person or persons interested shall on or before the 24th day of January 1944 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. L. W. D. SILVA, Addl. District Judge, Jaffna. This 4th day of January 1944, (C. 67)

GRAND MUSIC RECITAL

By

Isai Arasu

M. M. Dhandapani Desigar

UNDER THE AUSPICES OF THE

ILANKAI MUTHTHAMIL MANRAM

During the 1st week of Feb. 1944

AWAIT ANNOUNCEMENT OF DATE.

(Mis. 206.)

ORDER NISI

IN THE DISTRICT COURT

Testamentary Jurisdiction

No. 222 P. T.

OF JAFFNA (held at Point Pedro)

In the matter of the intestate estate of the late Wallipillai wife of Chelliah of Puloly South, Deceased. Kandapper Chelliah of Puloly South Petitioner.

- Vs.
1. Chelliah Kandapper of do
 2. Chelliah Kadirgamathanby of do
 3. Kanapathipillai Kadirgamu of do

The 1st and 2nd Respondents are minors, by their Guardian-ad-litem the 3rd Respondent.

This matter coming on for final disposal before L. W. de Silva Esquire, Additional District Judge, Jaffna on the 23rd day of December 1943 in the presence of Mr. A. Nadarajaseundram, proctor on the part of the petitioner and the affidavit of the petitioner dated the 22nd day of December 1943 having been read;

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the husband of the deceased abovenamed to have Letters of Administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 28th day of January 1944 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. L. W. de Silva Addl. District Judge. This 23rd day of December 1943. O 66.

THE CHAVAKACHERI HINDU COLLEGE

Higher School Certificate Class

A class to prepare candidates for the 1945 H. S. C. Examination begins work on Monday the 17th January 1944 at 9.30 A. M.

Students who have passed the London Matriculation or S. S. C. (English) Examination or even those who are awaiting the results of either of the above Examinations may join the class.

Experienced and specialist London Arts and Science Graduates are in charge of the class.

For further particulars apply to:

The Principal, Chavakacheri Hindu College.

Mis. 202.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 194.

In the matter of the estate of the late Arulambalam Subramaniam Ramalingam of Fourth Cross Street, Jaffna who died at Kurunegala Deceased. Sellaaschiar, widow of Arulambalam Subramaniam Ramalingam, of Fourth Cross Street, Jaffna Petitioner.

- Vs.
1. Ramalingam Vamaidevan
 2. Ramalingam Mahad. van
 3. Ramalingam Murugian
 4. Ramalingam etnasabapathy
 5. Ramalingam Rajendram all of Fourth Cross Street, Jaffna Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before James Joseph, Esquire, District Judge, Jaffna, on the 13th day of December 1943 in the presence of Mr. A. Arulambalam, Proctor on the part of the petitioner and the affidavit of the said petitioner having been read;

It is ordered that the abovenamed first Respondent be appointed Guardian-ad-litem over the 2nd to 5th, minor Respondents and that letters of administration to the estate of the abovenamed deceased be granted to the petitioner abovenamed, unless the abovenamed Respondents or any other person shall appear before this Court on the 31st day of January 1944 and show cause to the satisfaction of this Court to the contrary.

Sgd. L. W. de Silva District Judge. Jaffna. The 13th day of December 1943. O. 68.

NOTICE

Distribution Of Subsidiary Foodstuffs In Jaffna District.

Arrangements have been made to distribute the currysuffs mentioned below at the rates specified against each commodity to each consumer not attached to a Co-operative retail store from Monday the 17th to 23rd January, 1944 (both days inclusive)

1. Coriander 1 Oz. per head
2. Cucumber 1 Oz. per head
3. Chitra 1 Oz. per head
4. To r Dhall 1 Oz. per head
5. Red Onions 1 Oz. per head
6. Mustard seed or Fennel seed 1 Oz. per head
7. Turmeric 1 Oz. per head

Consumers are advised to draw their ration along with their ration of other commodities.

E. B. TISSEVERASINGHE, Asst. Govt. Agent, (E)

Jaffna.

For Deputy Food Controller

Jaffna, January, 1944. N. P.

(G. 41.)

CEYLON SAVINGS BANK

RATE OF INTEREST.

It is hereby notified by the Director of the Ceylon Savings Bank, that the rate of interest to be paid to depositors under rule 3 for the year 1944 be 3 per cent.

H. A. HAMER, Secretary.

Jan. 4, 1944. (G. 40)

ZENITH OPTICAL CO.,

11 MAIN STREET, JAFFNA

FOR EVERYTHING

OPTICAL

Mis. 199.

Printed and published by PANDIT V. T. SAMBANDHAN, residing at Vannarpannai West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarpannai, Jaffna, on Monday, January 17, 1944.