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NO. 39.

## SHRI KRISHNA AND THE MODERN MINDS

### War And The Negation Of God

(Paper read at the Ramakrishna Mission Institute of Culture, Calcutta, BY PROF. BATUK NATH BHATTACHARYA)

From the Prabuddha Bharata

ONE of the acute thinkers of the present age, Mr. Aldous Huxley, remarks that God manifests Himself in various modes and that His present mode of manifestation is negation. When we think of the present war which is scourging the world from one end to the other, the horrors that have been let loose, the unspeakable cruelties that in the name of the highest human ideals, patriotism, democracy, international justice, uplift of the submerged, permanent world-peace, etc., are ruthlessly practised by man on man the ravages of war that are turning the world upside down as it were, the insensate sacrifice of millions, the desolated homes, man reduced to the level of the brutes and the primitive instincts of animality glorified under specious names, humanity drunk with blood and madly pursuing the lust for power and revelling in miseries and privations, hardships and sufferings borne and inflicted, 'mankind preying on itself like monsters of the deep,' and no voices lifted in prayer to the Powers on High to terminate this calamity nor any Hand reaching out from Above to succour the cursed generations from the orgies of murder and corruption and depravity, we are naturally led to assent to Huxley's proposition that in the present age our world, if not the universe, is indeed Godforsaken, that the Being who through the ages past has been adored and has been given heart's worship and been looked upon as the Father, Protector Supreme Consoler, has withdrawn Himself somewhere in the Unapparent, beyond the range of whatsoever is perceived, apprehended, inferred. This philosophy of negative revelation, however, is not an isolated expression of the thought of the age. Nor have the woes that we are now suffering proceeded from nothing, but they are the fruits of years of feverish purblind preparation, material, psychological, cultural and doctrinal. Bertrand Russel defining and formulating the creed of the epoch preceding this second World War has the sentences:

'That man is the product of causes which had no prevision of the end they were achieving, that his origin, his growth, his hopes and fears, his loves and beliefs are but the outcome of accidental collo-

cations of atoms, that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave, that all the labours of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in rains—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand.'

The present World War is an illustration of the Nemises that overtakes thinking awry—the attempt to rear a safe habitation for the soul on the firm foundation of unyielding despair. Between the first World War and the second, the life of a generation intervened; but during this period a materialism more thorough, more systematic, more comprehensive than any preceding phase was sedulously cultivated. In a world filled with an abundance of good things, with objects that regale the senses, which quicken and pamper the appetites, with marvels of human invention and manufacture, with the subtleties and refinements of thought and reasoning that high intellectual culture lays open, this cult of negation was more than a luxury of thought. It was a moral and intellectual necessity—the inevitable outcome of the habits of thought and speculation that had steadily been pursued. 'As a man soweth so shall he reap,' goes the adage. And secularism with all its offshoots having been sown and planted, no wonder nihilism, not as the philosophy of individual life but of the race, should be the practical logical conclusion. As the Upanishads say,

"He does indeed lose his existence if he believes Brahman to be non-existent. The learned, however, know that one to be existent who is conscious that Brahman exists."

To say that the present mode of manifestation of the Divinity is negation, perhaps, signifies no more than that He is the Unapparent, Ultimate Absolute Reality, to conceive of whom in terms of human percepts and concepts is an impossible feat. But the limita-

(Continued on page 3)

## REQUEST TO PUT CLOCKS BACK

Representations that the clocks in Ceylon be put back to standard time have been made to the Central authorities by both government and mercantile employees through their unions and associations. They say that now that blackout restrictions have been relaxed the necessity for daylight saving does not arise.

The advance of the clock by an hour has, they urge, been irksome to a very large majority of them living in the suburbs. They further state that if standard time is restored congested living conditions in Colombo will be greatly relieved as families now living in the city would be only too willing to go back to their houses in the suburbs.

## LIQUIDATION OF A. R. P. IN PROGRESS

### Fifty Per Cent. Cut by October

The reduction of the A. R. P. services is already in progress, it is learned. A gradual process of retrenchment, whereby it is proposed to reduce the present strength of the A.R.P. staffs by about fifty per cent is now in operation and will be completed by October 1 this year.

The A.R.P. Controller, Dr. D. M. de Silva, who is now in India studying methods of maintaining A.R.P. services with skeleton staffs, is expected back in September.

It is also understood that all A. R.P. schemes at provincial centres, with the exception of those in the coastal areas, are to be entirely liquidated.

## Sri Krishna Jayanti At Ramakrishna Mission, Wellawatte

"Sri Krishna Jayanthi" was celebrated at the Ramakrishna Mission, Wellawatte, on the 13th instant and it was attended by a very large gathering. Puja, Devotional Music and speeches on "The Life and Teachings of Sri Krishna" and on "The Message of the Bhagavad-Gita" formed the items of the programme. Mr. M. S. Aney the Representative of the Government of India in Ceylon presided. Srimat Swami Vipulanandaji, Dr. O. H. de A. Wijesekara, Mr. H. M. Desai and the President spoke touching the universal aspects of the Message of Sri Krishna. Veenavidwan Sri S. Siharani and his pupils, Misses Parimala Kandasamy, Pathma Kandasamy, Muthulakshmi Sankara Iyer, Mr. K. Kumarakulasingham and Mr. J. Krishnamoorthy of Travancore contributed musical items.

Swami Siddhatmananda also spoke and announced that a series of lectures will be arranged at the

## MARUTHANKULAM

BY A. V. M.

We travel four miles south-east of Chilaw and we come to a crescent-shaped bund which lies like a barrier reef separating the verdant pastures, the pleasant fields, the expanse of coconut groves on the one side and the crystal clear water on the other. To walk along the bund inhaling the fresh air of the neighbourhood and filling the mind with all the beautiful scenery the country can afford, is very refreshing.

'Marutham' signifies the field as well as a special kind of tree that grows along river banks and lakes. Well, both are here, and hence the name for the village.

About the 6th century A. D., so goes the story, a number of Cholians belonging to different castes were sent by Kulakkaddan, the son of Vararaman, to settle down in the vicinity of Muneeshwaram Temple and provide the daily requisites for the pooja. One Tanianna Popalan was appointed to organise the settlement and supervise the proceedings thereof. The Ahambadiyar caste settled down round Maruthankulam and performed their part at the ceremonial proceedings of the said temple.

Now there are about 50 to 60 families who profess to be descendants of the original settlers. But their purity of stock, behaviour, habits and manners etc. are all changed as a result of extraneous surroundings. There, one will be surprised to find a Joseph, a Siresena, a Jayasinghe and a Mary Pillai all dressed in the Sinhalese fashion wearing the holy ash and doing oblations at the altar of Muneeshwaram Temple. In short they are all Hindu farmers.

I had occasion to meet the oldest gentleman of the village. This man has seen more than a hundred winters and could say with credibility the disasters of the epidemic of 1851. He says that the following inscription was on the wall of the Muneeshwaram Temple but was destroyed later when it was renovated. It pertains to their antiquity and attachment to the Temple. Thus he recited: "அனகநதி மண்டலமும் ஆனாத தேசமும் ஆண்டு ஜயோற்றிமகராண்ட ராயன் வடிவான வரிசை பல வல்லியம் டொம்பு தவில் வாகாணசங்கு ஊதவே வெடிவாணமும்கட்டி வெள்ளானை மீதேறி இடைய வீரியம் பெற்றராயன் தவருத நீதியும் அக்கின்ற வேதமும் பண்புசெறி நகராண்ட ராயன் காவிக்மகராயனே."

(Copied faithful to the old man's dictation.)

Ramakrishna Mission Hall, 44th Lane, Wellawatte, on the Lives and Messages of the World Teachers like Buddha, Christ, Muhammad, Krishna, Zoroaster, the Saiva Saints, Guru Nanak, Chaitanya, Ramakrishna, Vivekananda and others.





## Hindu Organ.

MONDAY, AUGUST 28, 1944.

### THE FALL OF PARIS

THE GERMANS HAVE SURRENDERED Paris. The lightning advance of the Allied spearhead under the command of General Patton leaves the enemy no alternative. The fall of the French capital is likely to be followed by many other cities in the near future, and the liberation of France, which but a few months ago seemed so very difficult, will become an accomplished fact within the space of the next few weeks. After their defeat in the battle of Normandy, the Germans have been given little time to regroup their scattered forces. Concentration has become virtually impossible, and the enemy forces trapped in the various pockets that are being formed by the Allied advance, will be mopped up without loss of time.

It is idle to speculate at the present juncture as to what the enemy is going to do. This much, however, is certain: the German divisions scattered throughout Europe for the purpose of manning Hitler's fortress, will be powerless to resist an attack like the present with all the man-power and armour behind it. The collapse of Rumania is a fairly clear indication of what is going to happen on the Eastern front. Between the East and the West the German forces face defeat and destruction unless they surrender in time.

The fall of Paris heralds the liberation of Europe. It is difficult for us to understand all that this means to the enslaved nations who, thanks to the Allied victories, are now rising, one by one, against German tyranny. They have suffered much at the hands of Hitler and his agents; they will suffer more before their freedom is assured. But, Europe will be free in the next two or three months.

We know that this freedom has been purchased at a cost which has brought sorrow and suffering to many homes in Britain and America. But, no price is too high for the redemption of the world, and it is in this spirit of total sacrifice that the British and American nations and those who are with them have struggled against the greatest menace with which humanity has ever been confronted.

If there is rejoicing over the resurrection of France and the rest of Europe, the credit for the achievement must go to the leaders who have in

the darkest hours of this war, set their faces against defeat and inspired their nations with faith and courage to carry on the struggle. One thinks, in particular, of the British Prime Minister, Mr Winston Churchill, who grieved over the fall of France and her neighbours and has lived to see the day of salvation.

### Notes and Comments

#### Our Clerical Servants

The Civil Service in England embraces what we in Ceylon call the Civil, the Clerical and the Public Services. Not satisfied that the Civil Servant in England always exhibits a public spirit and civic responsibility in the discharge of his duties, and with a view not to make him forget that he is the servant and not the master of the community, a Committee on the 'Training of Civil Servants' was recently appointed in England, and it has made very useful proposals for the training of various grades. The advisability of establishing a Staff College for all Civil Servants has been under discussion for some time, and one of the most important recommendations of the Committee is that it would be preferable to have a planned training scheme within each department.

We should welcome the appointment of a similar well-qualified Committee in this country also not only to recommend measures to make our Government servants feel that they are the servants of the community but also to investigate their complaints and keep them as a self-respecting, loyal and contented lot above corruption and inefficiency. The latest news about the discontent prevailing among a body of Government servants and the defiant attitude they are reported to be taking should be greatly injurious alike to the morale of the service as well as to the discipline expected of it. Most of them seem to have lost faith in the protection reserved for them by the Donoughmore Constitution in the hands of the Public Service Commission and the Governor. More and more members of the General Clerical Service are reported to be forming themselves into Trade Unions. It is understood that they propose to contest in law the decision of the Controller of Labour that workers under the Crown do not come within the Strikes and Lockouts Order under Defence Regulations and therefore, have no right of appeal to the Controller of Labour. It is also reported that several clerks, in view of a recent ruling given by His Excellency the Governor that clerks merely perform routine duties, have begun to submit papers to staff officers and to do nothing beyond that. Hitherto they have been doing responsible work, helping their superiors even in drafting reports. Our Government should know that many high officials and Heads of Departments, though belonging to the heaven-born Civil Service, are but signing machines and would not hold their offices for more than a week if it were not for the efficiency and alertness of their clerks and mudaliyars. We are afraid that

the remark of the Governor would have damped the enthusiasm and loyalty of many and killed their initiative and interest in their work.

Again it is also reported that representations have been made by a large number of Tamil Government servants to the Chief Secretary for permission to join the newly-formed Tamil Congress, not for the purpose of taking part in the political meetings and business of the Congress but only in its cultural and social activities. In the representations it is pointed out that the non-political activities of the Ceylon Tamil Congress are to be organized shortly and that these activities would be quite distinct from the political side. It may no doubt be very hard to draw the line between political activities on the one side and social and cultural activities on the other. But we must take into consideration the fact that the world is changing, and that too very rapidly. A new world is round the corner, we are told. With the old ideas of Imperialism dying, the old Victorian methods of administration also must undergo re-orientation. The days when Government servants were looked upon as slaves or dumb-driven cattle are gone. They can no longer be asked to live in water-tight compartments and look upon politics as something sacrilegious. Every one yearns for freedom in these days. If Government servants can attend political meetings refraining from taking active part in politics, we do not see any harm in their being mere members of an organisation, engaged in political, cultural and social activities, without taking active part in political work. It must be our aim to make the people feel that the Government is theirs, and as such the Government servants also must be made to feel that they do not form a class by themselves barred from contact with people who take part in politics. Then only the best talent can be drawn into the Government Service and official position would not involve the loss of the human touch.

### Letters to the Editor

#### Educational Reforms

Sir,—In his speech on "Educational Reforms" at the public meeting held recently by the Northern Province Teachers' Association, Mr. N. Nadarajah, K. C., said that the system of education imparted during the last one hundred years had failed. At that stage of his speech it was not incumbent on him to state what he thought was the root cause of this failure. But when he went on to deal with how the educational system could be improved, he should have analysed the root cause. From the report of his speech ("Hindu Organ", Aug. 14), he does not appear to have done so, even after putting the pointed rhetorical question as to what was the use of free education to a boy if he had no food to eat and no cloth to wear.

He warned his audience against overlooking the rights of the under-privileged. All very well, if only he also reminded the audience that under imperialism all colonial people are under-privi-

ileged, and under capitalism there can be no social justice for all.

But from Mr. Nadarajah's condemnation of adult suffrage as "basty enfranchisement" just because it "led to the free flow of attract and money at elections and prevented men of the right type being entrusted with the government of the country", one wonders whether he is not overburdened with what he calls 'ballast' to possess the dynamic even of a liberal!

He talked of industrialisation as a means of weaning our people away from the Government services to trade, commerce and industry. But industrialisation is not independent of independence. Then why didn't Mr. Nadarajah relate industry to political freedom? Because, as shown by his speech at the meeting to form the Tamil Congress in which he looked forward with abounding hope to the arrival of the imperialist Royal Commission to solve the minority problem, he perhaps expects imperialism to stabilise the country's economy by transplanting some of its many factories in Ceylon.

I am afraid the minorities need better counsel.

Colombo,  
17-8-44.

Yours etc.,  
S. M. Kandasamy.

#### KANDYANS WANT COMMISSION

The Kandyans, through their National Assembly, have voiced a positive demand for a royal commission to go into the question of further reform in respect of Kandyan rights.

The resolution was proposed by Mr. A. C. L. Ratwatte, son of the late Sir Cudah Ratwatte, and seconded by Mr. N. H. Keerthiratne, in the following terms: "As the Kandyan National Assembly feel that their rights have been continually denied them, they demand a Royal Commission to go into the question of further reform."

The following office-bearers were elected for the year:—President Mr. M. B. Parabokke; Joint Secretaries: Messrs. P. Dolapibilla and L. B. Ratnayake; Treasurer: Mr. P. B. Ratnaraja.

A sub-committee of seven were elected to draft a memorandum for submission to the Secretary of State.

#### PREFER TO BE UNDER MINISTRY

The General Clerical Service Union have submitted to the Chief Secretary the following resolution:—

"That in view of the fact that the Chief Secretary has no vote either in the Board of Ministers or in the State Council, the Union considers that it is in the best interests of the General Clerical Service that it should be placed under a member of the Board of Ministers who has a vote and who can initiate action both in the Board of Ministers and the State Council."

#### THE ALL-CEYLON TAMIL CONGRESS

A preliminary consultative meeting of the conveners, organizers and supporters of The All-Ceylon Tamil Congress will be held at the Town Hall, Jaffna, on Sunday the 3rd September, commencing at 3 p.m.

S. Natesan, M. S. C.  
G. G. Ponnambalam, M. S. C.  
J. Tyagaraja, M. S. C.

(Mis. 104, 28)



## ELEMENTS OF SAIVA SIDDHANTAM

### A REVIEW

Recently, I have had the pleasure of getting a copy of "Elements of Saiva Siddhantam" in English from the Secretary, Saiva Paripalana Sabha, Jaffna. It is a reprint in book-form of a series of articles which appeared in the columns of the "Hindu Organ" a few years ago. It is from the pen of a reputed scholar who has made a life study of the Saiva Sastras and who has been conducting regular classes on Saivism in Tamil and training up students in that field. The present treatise is the result of his deep study for several decades inasmuch as it explains several intricacies which present themselves in the mind of an earnest student of Saivism. I should think that the book which is well-written and which gives a clear exposition of Saiva Siddhanta philosophy in short compass has been a long-felt desideratum. The book comprises of two parts the first part dealing with the rudimentary principles of Saivism in a general way and the second part giving a cream of Tamil Sivagnana Siddhiyar, an elaborate treatise in Tamil on Saiva Siddhanta philosophy. The author of the publication who wishes to remain under the nom-de-plume of "Science Graduate" has to be congratulated on the service he has done to Saivism which is not widely read as it ought to be by a vast majority of English-knowing Hindu religious scholars.

A learned friend of mine, who is, however, not proficient in Tamil, wanted to know what Saivism is and whether, it agreed or disagreed with other religious cults and if so in what respects. He was a regular reader of the English books published by the Ramakrishna Mission (including Swami Vivekananda's Practical Vedanta) and was quite unaware of the Saiva Siddhanta philosophy. I gave him the "Elements of Saiva Siddhantam" to read and after going through it, he was so much impressed with it that he now wants to make a deep study of Saivism and with a small primer in English on the A B C of Saivism for the use of school-going students.

I wish that the present publication under review should be given wide publicity among English-knowing scholars thereby giving them an opportunity to know what Saivism is, whether sectarian (as alleged by some who have not made a critical study of that religion) or eclectic as rightly stated by Western scholars like Mr. Goodwill and others.

The book is priced so low as 50 cents per copy and it deserves every encouragement. Copies can be had of the "Hindu Organ" Office, Vannarpannai, Jaffna.

C. V. Jambulingam.

Mylapore  
Madras.

## PERSONAL

Mr. N. Manicka Idaikkadar, C. C. S., B. A., (Cantab), B. Sc (London) Office Assistant, Puttalam Kachcheri, formerly of King's College, Cambridge, has been awarded his M. A. degree by the Cambridge University.

## GOPINATH-THANGAMANI TROUPE IN JAFFNA

Under the distinguished patronage of Dr. Lady Ramanathan Sri Gopinath, the greatest exponent of Indian dance, his wife Sry Thangamani and their troupe captivated the hearts of hundreds of spectators assembled in the Town Hall at Jaffna (on the 12th instant). The performance opened with an invocation to the Goddess of the stage. Three maidens beautifully decked in flowers and white garments danced gracefully with lamps held aloft in their hands, seeking the benediction of the Goddess. Vasanthakumar, the Ceylon Government Scholar, gave a lucid exposition of Siva's celestial dance in the lingering twilight. Indra, a child of six, attracted the whole audience by her faultless rhythm and by the variety of expressions in her face. The charms of spring were beautifully interpreted by artful gesticulations by Sry Thangamani. The reactions of a pea-cock, such as its restlessness and spreading its plumes in all its grandeur, when it sees dark rain-clouds, were successfully brought out in a pea-cock dance by Sri Gopinath. Next followed the Radha-Krishna dance by Sry Bbavani and Sri Sankarankutty in which the essential characteristics of love ranging from anger, reconciliation and reunion were displayed. In the Basmasunamobini, sentiments such as devotion arrogance love, fear and humour found full expression. The Gamela dance personified the pilgrimage of the winged kite on a mission to the celestial world to fetch ambrosia. Young Chandra, in the part of the mischievous Krishna showed signs of great promise as a dancer. To Sri Gopinath belongs the great honour of rendering Sri Bhagavat Gita which represents the highest water-mark of culture in the spiritual works of the East. It is no exaggeration to say that he attained the peak in the art of dance when he played the part of Sri Krishna.

During the interval Mr. S. Natesan, M. S. C. was requested to address the audience. He said:

We have indeed been fortunate in having been honoured by the visit of Sri Gopinath and his party. Sri Gopinath is the peerless exponent of Kathakali and he is the Travancore Palace dancer. He and his troupe who have now regaled us with their exquisite performance were known to me even at the time when they were novices. I knew his greatness twenty years ago. When I went to Travancore a few years ago, I extended an invitation to them to come out to Ceylon. But they were unable to comply with my request then owing to some inconvenience. It is now that they have found it convenient to come here. Their fame has spread out in all directions. Millions in India have been entertained by their dance.

From very ancient times the art of dance had been patronised by the people of the Tamil land. The characteristics of this fine art have been vividly described in the monumental epic *Silappadikaram*, which is the repository of prose, music and drama. Kathakali, as now practised by Sri Gopinath and his troupe, is dance interpreting a story. Malabar is the home of Kathakali, Sri Gopinath is the

## Shri Krishna And The Modern Minds

(Continued from page 1.)

tions of man's senses and understanding are no valid reason for denying His reality. The truth of science, the beauty of art, and goodness in conduct intuit the presence of an *Other*. There is no human self in isolation, no ego without this *Other*. And modern scientific thought tends to prove that we can never know God by a process of flawless logic. But the nobler hypothesis is no more than believing in the existence of other people, in the existence of that mysterious entity,—odourless colourless, formless soundless—which goes by the name of matter.

Mr. Huxley, though including in the epigrammatic paradox with which I have begun yet knows that the wheels of Heaven, though grinding slow, grind exceeding small, and one of his latest novels *After many a Summer*, inculcates the truth that man is ruled not by his own whims and self-will but is eternally at the mercy of enormous forces that lie outside him and beyond his power and that the laws of God are never ignored with impunity far less circumvented by human ingenuity. This truth comes home to the mind that is alert and active, not dormant, sluggish and indifferent, to the soul that is intense and energetic whether in acceptance or in rejection, in love or in hate, in adherence or in opposition. The worst sin of spiritual life is sloth, carelessness, and a lukewarm disposition. May the Lord the fragments of whose infinite personality are imperfectly dwelt upon in the following pages, instil into the present generation of men that resolute will and that alertness of thought.

noblest gift offered to us by that country in order that the world might drink deep the essence of Kathakali. Even Udaya Shankar, the world famous exponent of oriental dance, has declared that he looks upon Sri Gopinath as his guru in the art of Kathakali.

A few days ago they were entertaining audiences in Kandy and Colombo. On behalf of the people of Jaffna I thank them for their performance today. I am sure you will be glad to hear that there will be another performance shortly for those who had no opportunity of witnessing the performance today.

When the recital was over all the performers came on the stage for the Mangalam. Mr. Gopinath and the other gentlemen were garlanded by Hon'ble Mr. Mahadeva, Srimathi Thangamani and the ladies were garlanded by Dr. Lady Ramanathan.

Mr. Gopinath and his troupe came specially from Colombo to give the second recital on the 23rd inst. The hall and the balcony were over-flowing as many were anxious to witness the last performance before the troupe departed for Travancore. After the close of the recital which was very much appreciated by one and all, Mr. and Mrs. Gopinath presented a purse to Dr. Lady Ramanathan in aid of the Dr. Lady Ramanathan Scholarship Fund for the higher education of Ramanathan College girls,

## MATRIMONIAL

The marriage of Mr. P. V. Mahadeva of the D. M. & S. S. Office, Colombo, son of Mr. P. V. Lingam, Retired Rubber Maker and Clerk, with Miss Kamala Rasanayagam, daughter of Mr. S. P. Rasanayagam, Postmaster, Jetty P. O., Colombo, and of Mrs. Rasanayagam, took place at the bride's residence "PeriaVasa", Vannarpannai on the 23rd inst. The function was very largely attended.

## NOTICE

### The Jaffna Hindu College Old Boys' Association

The Annual General Meeting of the Jaffna Hindu College Old Boys' Association will be held on Saturday the 9th September 1944 at 2 p.m. at the College Hall.

Old Boys' Lunch will be held on the same day at 12.30 p.m.

Old Boys will please send their Annual subscription Rs. 2 and the Lunch fee Rs. 1.50 on or before 5th September 1944.

C. Vanniasingam,

Hony: Secretary.

(Mis. 103, 28)

## NOTICE

The undersigned will receive tenders up to 12 noon on Friday the 1st September 1944 for the painting of War Savings Slogans on walls and hoardings in English and Tamil within the Urban Council limits of Jaffna.

Forms on which tenders should be made and all particulars on the subject can be obtained at the Jaffna Kachcheri,

Sgd. C. Coomaraswamy.

Govt. Agent, N. P.

Jaffna. 25th August 1944.

G 63 28-8 44.

## TEACHER WANTED

Wanted for the Jaffna Hindu College an Honours Graduate in History. Apply before 20-9-44 to the Manager, Jaffna Hindu College & Affiliated Schools, Jaffna.

(Mis. 102, 28-8-11-9)

## ORDER NISI

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No 286

In the matter of the Last Will and Testament of the late Sinnappu Veluppillai of Sandilipay Deceased Achchimuttu widow of Sinnappu Veluppillai of Sandilipay Petitioner Vs.

- 1 Thambippillai Sabaratnam of Madagahawatta lane, Wellawatta
- 2 and wife Nageswary of Sandilipay
- 3 Veluppillai Nagarajah of Narampitiya Colombo Respondents

This matter coming on for disposal before H. A. de Silva Esquire District Judge Jaffna on the 28th day of July 1944 in the presence of Mr. R. Kannuduray Proctor on the part of the petitioner and the affidavits and petition of the petitioner dated 10th and 22nd July 1944 respectively having been read

It is ordered that the petitioner be declared entitled to probate of the Last Will of the said deceased Sinnappu Veluppillai dated 6th May 1929 attested by S. Subramaniam Notary Public under No. 333 as the sole executrix and that Probate be granted to her accordingly unless the abovesaid respondents or any other person shall on or before the 22nd day of September 1944 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of July 1944

(Sgd) H. A. de Silva  
District Judge

O 53, 28 & 31



# WHAT PEOPLE SAY

(By Newsmonger)

That on August, 1, there was a machine and tractor demonstration at Maha Ilupalama in the North-Central Province.

That it gave a glimpse of the extent to which mechanised farming could revolutionise agriculture in Ceylon.

That the demonstration showed how land could be prepared without the use of water up to the stage when it is ready for the sowing of the seed.

That the ploughing, harrowing and manuring was done by machinery and then a seed drill was used for sowing.

That it was shown that water was required only for the germination of the seed and for the ripening of the grain.

That there was a demonstration at Kagama also where a type of grubber was used for stumping.

That the grubber was worked by a three-horse-power petrol engine and it uprooted stumps over two feet in girth.

That another tractor-driven machine did the work of hundreds of labourers, felling large trees and stacking the timber for burning.

That these demonstrations were watched by the Minister of Agriculture, the Civil Defence Commissioner, the War-time Food Adviser to the Colonial Office, the Land Commissioner, the Ag. Director of Agriculture, the Director of Irrigation and the Government Agent, N. C. P. together with a large number of villagers.

That the villagers of N. C. P. looked up with awe and reverence at the might of the British Government and the advance of Science to give labour-saving machinery.

That when the Civil Defence Commissioner was in Jaffna, people complained to him of the shortage of labour to produce food.

That he immediately made the offer to take over 5000 acres at Kilinochi from the people and cultivate with tractors and other machines, on a rental of 5 bushels per acre per season.

That the Northern cultivators at Kilinochi agreed to accept the proposal.

That the Minister of Agriculture then said he would give only three bushels per year.

That the cultivators agreed to accept even this offer.

That then the Agricultural Officer at Kilinochi, Mr. W. P. A. Cooke, said that a tractor could work only 40 acres per month and that the 20 tractors released for him could only do 800 acres before the sowing season.

That the Director of Irrigation said that the Kilinochi soil was not suitable for Tractor work.

That the Colonial Adviser said that the tractors were not equal to

the work.

That Mr. Anton Ponnambalam said that the manufacturers would sue for damages if they heard that opinion.

That the Kilinochi Farmers' Association said that they would be pleased even if an experiment was made on a 600 acre block.

That others said, whatever the terms might be, the tractors would refuse to work in a Tamil country.

That the Municipality wanted to buy up the Colombo Tramways.

That the Municipality offered 22 lakhs of rupees but the Tramway Company demanded 51 lakhs.

That they appointed two eminent men as arbitrators on huge fees.

That the arbitrators, both specialists, could not agree and resorted to an umpire paying another fee.

That the umpire belonged to the shrewd Jaffna Tamil race reputed to be clever in Mathematics.

That the umpire added up 22 and 51, divided the result by 2, and gave an award for 36½ lakhs.

That both parties are supremely satisfied now, after spending thousands of rupees to get this simple arithmetical solution from a Jaffna brain.

That why then blame poor, ignorant, illiterate villagers who spend all their wealth in litigation over a *parappu* of land or some imaginary right?

That Mr. Mahadeva says he represents a vast majority of his countrymen when he says that a little less than 50 per cent of the seats in the State Council would satisfy the minorities.

That Mr. G. G. Ponnambalam says he represents a vast majority of his countrymen when he demands nothing less than exactly 50 per cent.

That then there are two majorities among their countrymen.

That the best course would be for these two gentlemen to act as arbitrators for the majority and minority communities respectively.

That then the trouble of calling a Round Table Conference and all the rest of it could be dispensed with.

That in the event of these two arbitrators not agreeing, they could ask for an umpire in the person of Mr. N. Nadarajah, K. C.

That Mr. Nadarajah will then add up 50 with a little less than 50, divide the result by 2, and give the award.

That the resultant mean will then be a little more than a little less than fifty.

That it would then sound like Sir Baron Jayatileke's going to India to get "a little more than a

little rice."

That all parties could then send a unanimous cable and stop the Royal Commission coming.

That the question is whether it is possible for the two arbitrators to meet together even at a square table

That one seems to be jumping at the other's throat.

That that is unity—the watchword for progress, agreed constitution and freedom.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA (Held at Point Pedro) Testamentary Jurisdiction No. 250/P. T.

In the matter of the Intestate Estate of the late L. deebumy wife of Sanmugam of Karaveddy North Deceased.

Kuddy widow of Kadirgamar of Karaveddy North

Vs. Petitioner  
1 Kadirgamar Maniccam of do  
2 Kadirgamar Sithamparapillai of do  
3 Kandiah Sanmugam of do

Respondents  
This matter coming on for disposal before L. W. de Silva Esquire, Additional District Judge, Jaffna, on the 27th day of June 1944 in the presence of Mr. T. BalaKrishnan, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated the 24th day of June 1944 having been read: It is ordered that the Petitioner

## TENDER NOTICE

The A. G. A. (E) Jaffna will receive tenders up to 12 noon on Tuesday 12th September, 1944 for the painting of war savings slogans in Tamil on walls and hoardings within the Vadamaradchchi division of the Jaffna district.

Tenders should be made on forms obtainable on application from the A. G. A. (E) Jaffna from whom all particulars on the subject can be obtained.

A deposit of Rs. 10 will be required to be made either at the General Treasury or a Kacheheri and a receipt produced for the same before any form of tender is issued.

(Sgd) E. B. Tisseverasinghe, A.G.A. (E) Jaffna. The Kacheheri, 24th August, 1944. (G. 62, 26 & 31)

abovenamed be and she is hereby declared entitled as the mother and heir of the deceased to have Letters of Administration to the Estate of the deceased issued to her, unless the Respondents or any other person or persons interested shall on or before the 28th day of July 1944 shew sufficient cause to the satisfaction of this court to the contrary.

(Sgd) L. W. de Silva Addl. District Judge The 7th day of July 1944 28-7-44 Time to show cause extended to 31-8-44 (Intld.) L. W. de S. A. D. J. (O 57, 24 & 28)

## D. R.'S SHOP, DEAR TO ALL, YET IS A DREAD TO THE DRASTIC PROFITEER!

SALE! "ANTI-PROFITEERING SALE" SALE!!

AT NOVELTY SILK STORE, MAIN STREET, JAFFNA.

OUR proprietor Mr. D. Ramchand, having returned from India, we have renovated our business and restarted the "SALES".

LET THIS BE A BOON to many of our old and new customers who, we believe, would be happy to contact us once again, with a view to have their past but pleasant dealings re-instated.

WE WANT YOU TO "BEWARE" OF THE PROFITEER—who hoards, smuggles, overloads the Invoices, and blackmarkets, and even adopts various illicit means of profiteering.

PURCHASE YOUR REQUIREMENTS FROM THE "NOVELTY SILK STORE", WHO ARE THE RELIABLE TEXTILE DEALERS—The Only House that had controlled the margin of profits long before the control system came into force.

OURS IS NOT A NEW SHOP—We had served the Jaffna public and earned the reputation of having "the lowest one rate system" years before. Our rates are 10 to 25 percent cheaper than the Bazaar.

HOW ARE WE ABLE TO SELL SO CHEAP? The main reason is: Our genuine purchasing capacity through our reliable suppliers in India and the voluntary waiving of certain portion of our war-time profits fixed by the control.

NO DOUBT, OUR "SALES" HAVE PROVED TO BE A TERROR TO THE BLACKMARKETEER.

PATRONISE THE MAN (D. R.) whose sacrificial efforts to satisfy his customers have once again brought a change in the Main Street Market. More you patronize us, lesser the margin of profits we shall have.

IT IS YOUR DUTY TO HELP US, WHO DESERVE YOUR PREFERENCE.

WE SELL BELOW—YES, BELOW CONTROLLED!! (Mis. 98, 24-8-44.)