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The Only Newspaper in Ceylon for the Hindus

Editor:
A. V. Kulasingham

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THE ALL-CEYLON TAMIL CONGRESS

Aims and objects, adopted at the public meeting in Jaffna on Sept. 3, 1944:

- (a) i The attainment of Swarajyam for Ceylon;
- ii The recognition of the sovereignty of the people of Ceylon by the establishment of a free constitution based on the just principle of democratic equality under which no single race, community, class or such other group will be in a position to dominate over the others;
- (b) The establishment of political equality for all sections of the population of the Island;
- (c) The recognition of the cultural autonomy of all the communities in the Island;
- (d) The recognition of the right of self-determination for the peoples of Ceylon;
- (e) The promotion and maintenance of good-will and co-operation with the other communities of the Island in the interests of national solidarity;
- (f) The cultivation of close and friendly relations and the promotion of political and economic collaboration with the peoples of India;
- (g) The maintenance of friendly relations and cultural contacts with the peoples of Great Britain and of the other progressive countries of the world;
- (h) The recognition of the dignity and personality of man and the removal of all forms of disability and inequality;
- (i) The recognition of the unity and indivisibility of the Tamil people in Ceylon based on a common racial and cultural heritage;
- (j) i To preserve and develop the Tamil language and literature;
- ii To spread Tamil culture and ideals;
- (k) i To promote the industrial and agricultural development of the Island based on a scientifically planned and co-ordinated economy;
- ii To obtain a living wage for labour;
- iii To raise the standard of living of the people;
- iv To establish social security and equality of opportunity for the people;
- v To work for universal free education based on sound principles;
- vi To abolish all social inequalities;
- vii To remove any unjust disabilities which may prevent the Indians resident in Ceylon from discharging their obligations and exercising their rights as members of the body politic;
- viii Generally to promote and safeguard the cultural, economic and political interests of the Tamils for the purpose of the common weal.

SHRI KRISHNA AND THE MODERN MINDS

IV Mystery of Incarnation

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

From the *Prabuddha Bharata*
(Continued from last Issue)

The *Bhagavata* explains the mystery of incarnation in these *shlokas*:

"While lying on the waters in His mystic slumber, out of the lotus that sprang from His navel-fount, Brahma, the Lord of the progenitors of the universe, was born.

"That form of the Supreme Lord consists of pure and potent energy, and the expanse of worlds was devised and made from the disposition of limbs in this form.

"The *Yogis* by their Divine sight see that wonderful form with its thousand feet, thighs, arms, faces, and thousand heads, ears, eyes, and noses, glittering attires, diadems, and ear-rings.

"This is the store-house and seed imperishable of various *avatars* (incarnations) from a fraction of whose part gods, the lower species of animals, and men are created."

But the advent of Krishna in which humanity is most deeply interested is the advent in the individual's soul, the awakening of living God-consciousness and the establishment of personal relationship. Hence the unbroken spell that the Brindavana episode, the symbolism and allegory underlying the Radha-Krishna cult have exercised through the ages. Hence the highest veneration that is paid to the gospel of the Gita in which the teachings of the Upanishads and the schools of philosophy are synthesized; and the rule of life for the devout Hindu, and the solution of the mystery of existence and the enigmas of man's duty are laid down.

At Nathdwara, in the heart of arid Mewar, the image that Mirabai adored with a passionate devotion, in a trance of poignant yearnings, raptures, and exaltations, is now installed and worshipped with a splendour of ceremonies, the like of which is rarely witnessed. Nathdwara is the seat of the Gossains who trace their lineage from Vallabhacharya and who command an extensive following among the Vaishnavas of the North and West of Hindusthan. Shri Krishna in the attitude of Giridhari, the lifter of the Govardhana hill, receives, in this garden amidst a desert, an adoration which only centuries of devotion, religious culture, sense of beauty and refinement, and abundant material resources could have evolved and

maintained: choicest flowers, richest presents, incense, and music and song make up the ever-varying round of rites that are performed before a deity that at no two times is the same in appearance or costume or jewellery. And what else could be expected about the worship of the Lord whose service is joy and who demands of his devotees not the austere virtues but self-dedication and self-surrender, utter devotion and constant remembrance of His boundless grace and goodness to His creatures? These changes of raiment and attitude are effected, however, by a curious art on a slab of flat stone black as ebony set up erect in a dark chamber. For the Ancient of Days resides in a cave, in the depth of a hollow, the unfathomed recesses of the soul of man, difficult to visualize, hidden and immanent in all. In different epochs of the world, says the *Bhagavata*, three were the colours of the Deity when assuming the human mould—white and red and yellow. In the present age, however, the colour has changed into black. Black is the absence or the negation of colour. And who can predicate an attribute that is positive of the one of whom the Vedas speak with bated breath and in describing whom the Upanishads merely spin a web of contradictions?

Without hands and feet, He is speedy in gait and can seize, Eyeless He sees and earless He hears. He knows all that is knowable but of Him there is no knower. He is the perfect person, infinite ancient being.

Words that denote only negatives are the symbols which express His nature. His form is not within the range of vision. No one sees Him with the eye. Those that know this indweller of the heart with their heart and mind, attain immortality. But these contradictions instead of shaking the reality only strengthen it. For the Divine being is He in whom all contradictions find their ultimate solution. He is the synthesis *ne plus ultra*, the harmony that comprehends the furthest extremes of opposition.

Human Form Divine

It might be urged against the conception of Shri Krishna that

(Continued on page 4)

CONSTITUTIONAL ISSUE IN CEYLON

Comment of London "Times"

The controversy over the Draft Constitution for Ceylon is "complicated by lack of a workable understanding between the majority and minority communities," says "The Times" in an editorial on Sept., 2, headed "Growing Pains in Ceylon." The contention of the Board of Ministers that the Commission now proposed does not conform with the original undertaking (since its task is not restricted to the examination of their scheme and since it may examine the constitutional position) is, in the opinion of "The Times," "untenable".

All Sides Must be Heard

"It has been unanswerably refuted," says the journal, "by the Secretary of State for the Colonies in the course of the correspondence, now published. The British Government cannot confine the Commission's investigation to a scheme put forward by majority interests alone, though that is to have full consideration; in common fairness all sides of the case must be heard. Their conformity with the general principles laid down in the 1943 Declaration does not of itself entitle the Ministers' scheme to monopolize the field; and it is significant that Mr. Mahadeva, the single non-Sinhalese, in anxious that the Commission should examine the question of minority representation.

These Ministers have made a grave mistake in not framing their scheme with minority support: they have underlined their error by their proposal to boycott the Commission. Their decision to withdraw their scheme from examination is itself an admission of intransigence."

Ceylonese Initiative

"It is highly desirable that the new Constitution should derive from Ceylonese initiative, that it should afford legitimate pride of authorship to those who will work it, and that it answers to the characteristic and peculiar needs of a composite people should be their own. It is to be hoped, therefore, that the present attitude of the majority will not be maintained. If it is, it will confirm the minorities in their present lively fear of domination by Sinhalese interests. In the meantime it supplies a further justification, if any were needed, for a careful inquiry, such as the visit of a Commission will ensure, into the whole constitutional position in Ceylon."—*Reuter*.

Free Milk Centre At Kaddudai

A Free Milk Centre at Kaddudai was declared open on Saturday the 2nd inst. by Mrs. C. Thiagarajah. Forty children were fed. A number of ladies and A. R. P. workers were present to help in the distribution of milk.—*Cor.*



Hindu Organ.

THURSDAY, SEPTEMBER 7, 1944.

A TRAGIC BLUNDER

AFTER READING THE CORRESPONDENCE that passed between the Secretary of State for the Colonies and the Board of Ministers, one cannot help thinking that the Ministers, with the exception of Mr. A. Mahadeva, were guilty of a tragic blunder in opposing the Commission on reforms and threatening to boycott it. Mr. Mahadeva rightly emphasised the vital importance of the question of representation to any reform of the present Constitution, and urged, in a rider of his own, that this question should be investigated by a Royal Commission. The Tamil Minister evidently understood more clearly than his colleagues the standpoint of the Secretary of State, as disclosed in the earlier despatches and declarations. He has also correctly assessed the attitude of the minorities themselves towards the question of constitutional reform. Whatever difference of opinion there may be over the precise method by which a Ministry which rose to power on the plank of true democratic government is to be prevented from racialising its policy and its administration, as has undoubtedly happened under the present Board of Ministers, the view is widely and firmly held by all minority communities and interests that a lapse like this should be made utterly impossible under the reformed Constitution. In fairness to the advocates of balanced representation, which we have sometimes criticised in these columns, it must be admitted that no definite and practical alternative has emerged so far from the discussions on the subject.

The Ministers have made it very clear to the Secretary of State that they, and they alone, are entitled to investigate the claims of the minorities. A more presumptuous and impudent claim has never been made in the political history of this island, and we are relieved to find that the claim has been rejected, rather unceremoniously, by the Secretary of State. It is true, no doubt, that the Ministers were asked to submit a draft constitution which should conform to the earlier declarations of the British Government and should be passed, after investigation by a Royal Commission or Conference, by three-fourths of the members of the State Council. This is certainly not the same thing as saying

that the British Government had consented to let the Ministers do what they pleased with the grievances of the minorities.

The Sinhalese leaders had a great opportunity for trying to understand the wishes of the minorities and conceding any reasonable and legitimate demands that might have been made on their behalf. We understand that the consultation with minority leaders, if it might be called one, took place in a manner and under circumstances which would have entitled the minority leaders to refuse to submit their views. Each of the minority leaders was given an interview by the Ministers who questioned him on the minority point of view. The trend of these questions may be gathered from the gem attributed to Mr. George E. De Silva who wanted to know whether the witness knew of any Sinhalese who was in favour of the "fifty fifty" principle. Mr. De Silva's encroachments on the proprieties of the English language are well known, and it was an evil day for the Sinhalese people that men of his type were selected by them for the purpose of examining cultured men of other communities on the nature of their demands.

At the special session of the Ceylon "National" Congress, the same gentleman announced to all and sundry that the Congress "could fight not only the British Government but even the whole world in the cause of national freedom". We have always held the view that there can be only one reason for this unfortunate state of mind—a dearth of fruitful ideas and a constitutional inability to express them. It is so very easy to be violent and gird at the British Government in particular and the world in general.

If the Minister for Health had considered the matter with some care and refused to allow himself to be overwhelmed with the desire to make a telling speech, he would have realised that the Sinhalese community is a very small one and that a fight between this community and the British Government—to say nothing of the world at large—can result only in the extinction of that community. Some of the speakers at the Congress meeting were, however, more circumspect, and a suggestion was made that the minorities should be approached. We are afraid that, after the publication of the correspondence between the Ministers and the Secretary of State, the suggestion is of little practical use. The Ministers have done their best in the past to foster the spirit of Sinhalese racialism in this island. In the course of their correspondence with the Secretary of State, they went further and claimed to be the sole arbiters of the destinies

FIFTY-FIFTY SETTLEMENT

"Good for Sinhalese As Well"

Says Mr. K. Balasingham

Ceylon and Indian Tamil Unity Urged

The following is the rest of the proceedings of the public meeting held in Jaffna on Sept. 3, 1944:

Mr S. Natesan, M. S. C.

In explaining the object of the meeting Mr. Natesan said that the Tamils had always been in the vanguard of political reform in Ceylon, and therefore it was necessary at the present juncture for all sections to unite and form one body to speak on their behalf before the coming Royal Commission. With that purpose an All-Ceylon Tamil Congress was being formed, and Jaffna, being the chief centre of the Tamils, should lead. That day's meeting was being held to measure the public opinion as to what their future constitution should be.

When the Ministers drafted their own scheme to be submitted to the Secretary of State the minority members demanded that they should be consulted. But the ministers called the minority member, group by group and refused to tell them what their (the Ministers') scheme was. So the minority members sent a protest to Whitehall and now the Secretary of State had decided to send out a Royal Commission to examine various interests. The minister had now withdrawn their scheme and all parties would put forward their proposals. It was therefore very essential that all the Tamils should be united. They should stand for justice and fairplay.

They would remember the service Sir P. Ramaswami did by going to England in 1930 to point out to the Secretary of State the chief defects of the Donoughmore Constitution. They saw now how prophetic were his objections and now one community dominated the rest in the country. It was the duty of the Congress now to point out the defects and the opinions of the meeting would guide the Congress.

Mr. A. V. Kulasingham

In moving the first resolution (given in our last issue) Mr. Kulasingham said that there would be no difference of opinion on that resolution because they knew they were all Tamils. Sometime ago they would remember that they all wanted to feel and be known as Ceylonese throughout the Island. The movement became popular and all races wanted to be so. In Europe there were different races even to-day. But in Ceylon certain races forgot everything and thought that they belonged to one race—the Sinhalese. Sometime ago their Sinhalese brothers were divided as Low Country and Kandyan Sinhalese. It was after the Tamils united

of the minorities. After this revelation of their inner selves, they and their supporters would find it rather difficult to convince even the most reasonable men amongst the minorities that they could still be trusted.

with them they thought of a Ceylonese nation. The Congress people used to tell them that they were all one Sinhalese race, but now they saw the Kandyan claiming their rights. But the Ministers thought that they could unite by marriage alliances. Even if they granted that there was only one Sinhalese race, what was their (the Tamils') position?

Mr. Senanayake would tell the Ceylon Tamils "Why do you bother about Indian Tamils? Talk about Ceylon Tamils alone". They, therefore, should ask him why the Low Country Sinhalese were anxious to ally with the Kandyan Sinhalese?

The speaker, therefore, would appeal to the gathering to think of their position and the necessity for unity. Mr. Senanayake did things without a fuller understanding of these matters. Why does Mr. Senanayake give such advice to the Ceylon Tamils? They, the Tamils, should stand as firm as a mountain. They were first Tamils and then only Ceylon or Indian Tamils (others). Mr. Bandaranaike wanted to claim even some cattle as Sinhalese cattle. (Laughter)

They should also think of their Tamil language which was spoken by forty millions. Their language alone must unite all Indian and Ceylon Tamils. They must understand why their Sinhalese friends wanted to keep the Indian Tamils aloof from the Ceylon Tamils. It was not merely the jealousy that Indian labourers were swamping the country. The objection was not even on economic grounds. But really the Sinhalese wanted to be in larger numbers than the other communities.

When Mr. Venkatarama Sastri, came to Ceylon as a member of the Indian delegation he asked Mr. Senanayake how they were going to clear the vast jungles in Ceylon and cultivate them without the help of Indian labour. Mr. Senanayake said that they would rather leave the jungles to remain as jungles than bring in Indian labour to cultivate the lands. The Sinhalese wanted to claim Ceylon as the land of the Sinhalese. The Tamils did not know whether they were going to become slaves and coolies or whether they were going to stand upright as a nation.

The Government Agent of the North-Central Province said that there were 20,000 cultivators in the province. Although a Malaria-infested area, why did the Government send the Land Army there? It was to make the Sinhalese appear a great nation. These were all considerations which should make all the Tamils unite once for all. They must also see that there were no differences between the Tamils of the North and the East.

Dr. C. Sivasithambaram

Dr. C. Sivasithambaram seconding the resolution pointed out how essential it was for the Ceylon and Indian Tamils to be united and present one

demand before the Royal Commission.

An Interlude

Mr. C. T. Navaretnam rose up and asked what was meant by "All-Ceylon". There were cries of "Sit down," and "Clear out"; from the audience. He then asked the Chairman whether he would not be allowed to speak. From all parts of the hall he was hooted at with cries of "Sit down" "We don't want to hear you," and he sat down. When the resolution was put to the vote, there were cries of "All," "All." The Chairman asked those who were against the resolution to raise their hands and Mr. Navaretnam was the only one in the gathering to vote against.

Mr. A. R. Subramaniam

Mr. A. R. Subramaniam, Retired District Judge, in proposing the second resolution referred to the recent despatches published & spoke on territorial and communal representation. If with the present seven-tenths power the Sinhalese thought they could rule the country as they pleased, what would happen if ten-tenths power was given to them? The Sinhalese were jealous that the Tamils were holding a number of high appointments under Government although the latter entered the service after passing competitive examinations through sheer merit. They also knew how judicial appointments were made by the back-door.

Mr. T. M. Sabaretnam

Mr. T. M. Sabaretnam, Proctor, former member of the Legislative Council, seconded the resolution. He pointed out how after the Sinhalese came into power under the Donoughmore Constitution the Tamils' power had dwindled. Mathematics had been taken out of the compulsory subjects for the Clerical examination in order that Tamils might not score high marks as they did before in the examination. Again in the matter of colonisation schemes the North and the East had been sadly neglected.

Mr. K. Balasingham

Mr. K. Balasingham, former member of the Executive and Legislative Councils, on rising was greeted with continued applause from all parts of the hall for full three minutes. He said, that he fully supported the resolution as he thought it proper that power should be divided half and half between the majority and the minority communities. He was always of that opinion but the Donoughmore Constitution decided it otherwise. The result was that the minorities, although one-third in strength of population, got only one-fifth or one-tenth the number of seats in the State Council. That was wrong.

It was also wrong to bring in the examples of other countries. In America there were 15 million Negroes and not one was a member under territorial representation. So in South Africa no Indian or Boer had been a member. Pure and simple territorial representation was not the best way to do justice. The fifty-fifty formula was a very reasonable demand. The speaker appealed to all to yield to that view so that they could present a united front when the Royal Commission came to Ceylon.

They all wanted to reach the

same goal, but only by different routes. Let them be united and travel by one route. The fifty-fifty proportion would be good for the Sinhalese as well. As they were now, communal feelings were running very high.

It was in places outside Jaffna the feeling was at its highest. Therefore, in the speaker's opinion, a settlement at fifty-fifty would tend to the growth of unity between the majority community and the minority communities.

The resolution was then unanimously passed.

Mr. T. Muttuswami

The third resolution was proposed by Mr. T. Muttuswami, Advocate, and he stressed the necessity of giving to the All-Ceylon Tamil Congress the right of speaking on behalf of the Tamils in Ceylon.

Mr. R. Sivagurunathar

In seconding the above resolution Mr. R. Sivagurunathar Proctor, former Chairman of the Jaffna Urban Council said that he would welcome an agreed constitution provided it was acceptable to all communities.

Mr. V. M. Saravanamuttu

Mr. Saravanamuttu, Proctor, former member of the Kandy Municipal Council, supporting the resolution traced the position of the Tamils in the Legislative Council from 1833, and said that the Tamils were never subordinated to the Sinhalese until the Donoughmore Constitution came into force.

Mr. G. G. Ponnambalam

Moving the adoption of the aims and objects of the All-Ceylon Tamil Congress (which appear elsewhere) Mr. Ponnambalam said that although the Tamils were the second largest community in the Island it was a shame they had no single organisation yet to speak on their behalf with one voice. The Europeans, the Burghers, the Muslims, the Indians and the Sinhalese had their own congresses and associations. But in a country where the race which ruled the Island like lions were now in the position of monkeys, Did not Gandhi say that in India the Tamils were those who fought hardest for Swaraj? What were the Tamils doing in Ceylon?

The Sinhalese thought they had already seven tenths self-government and were now trying to get full ten tenths and rule the Island without caring a jot for the minorities. The Tamils would fight for Swarajya and not for Sinhalese rajyam and they would not be slaves either under the British or the Sinhalese.

He, the speaker, was sometimes called an enemy of the Sinhalese. No bigger falsehood was ever uttered. Now and then he went to the Jaffna Courts for some cases, but he had his largest practice in the courts of the Sinhalese districts. How could he be an enemy of the Sinhalese people? He was certainly an enemy of the politicians who wanted to trample his countrymen—the Tamils. The ministers and the newspapers supporting them would never speak the truth. If the Sinhalese people came to know the truth and what was going on behind the scenes, they would be the first to forsake their leaders. The Wijewardene Press never gave the full truth of what happened in the country. For example,

there were at least 3000 men in that hall that day. There was only one voice howling. But it might be represented the next day that half the people were opposed to the first resolution. He did not blame the reporters. They had to work for their pay. It was all due to want of unity. The "Times of Ceylon" was doing immense service to the minorities, but unfortunately its Jaffna representative sent to it only carbon copies of the reports sent to the Wijewardene Press.

The Ministers wanted to send their own scheme of Reforms to the Secretary of State. When the members representing the minorities in the Council wanted to know what the proposals were, they were called in by groups and not told what the proposals were. He, the speaker, asked them whether they were practising the *Divide and Rule* policy. If they really wanted Swaraj would they have ignored the twenty lakhs of minorities? Therefore, the Council members representing the minorities, excepting two (whose names the speaker needed not mention) sent a cable to the Secretary of State showing up the sole and corner methods of the Ministers, and now they all knew that the appeal had been upset.

That was the reason why they now started the All-Ceylon Tamil Congress to speak with one voice for the Tamils of Ceylon. The real reason why the Sinhalese leaders objected to the Ceylon Tamils allying with the Indian Tamils was their fear that the Ceylon Tamils would grow stronger. With whose help was Mr. Rajakulendram of Maaipay elected to the Council? It was through the Indian votes he won. Again Mr. James Rutnam was defeated at Nuwara Eliya by only a thousand and odd votes. Who gave him that overwhelming support? It was the Indians.

The speaker then gave the populations of several Soviet States and showed how each Soviet sent an equal number of members to the Supreme Soviet irrespective of size or population, and as a result every small minority in Russia felt that the whole country was theirs, and how they fought bitterly against a common foe.

Mr. I. P. Thurairatnam

Mr. Thurairatnam, Principal of the Union College, Tellipallai, in seconding the resolution said that all these years he was not with the Fifty-fifty party, but after he had carefully observed what was going on in the country, especially after he went and saw the number of factories recently established by the Government between Negombo and Chilaw, and when he saw how the North and the East were economically starved, he had come to the conclusion that nothing but a Balanced Power would remedy the state of affairs. He, therefore, stood up at that meeting to support the Fifty-fifty demand without any "mental reservation" (cheers and laughter).

Mr. J. Tyagaraja, M. S. C.

Supporting the resolution Mr. Tyagaraja said that it was a happy augury that the Congress had been formed to speak with one voice for the Tamils before the Royal Commission that was coming. Balanced Representation was the issue on which his for-

midable opponent in the Mannar election, Mr. C. Suntharalingam, in every way well qualified to become a Council member, was twice defeated. It was not a question of yesterday. That was the form of representation advocated by their elder statesmen like Sir Ambalavanar Kanagsabai, Mr. Saba-pathy, Sir Ponnambalam Ramanathan and others. Their friend Mr. Balasingham also was of that view before and his coming round to that view again was an addition of great strength to their movement. He would commend the example of Mr. Balasingham and would appeal to his countrymen to be worthy of their past.

Dr. E. M. V. Naganathan

Further supporting the resolution Dr. Naganathan said that he was there at that meeting, although he himself was living and practising his profession among the Sinhalese, because he was a nationalist and wanted good government. He wanted freedom, untrammelled freedom and righteous government. He wanted freedom for everybody, and there could be no freedom in the country if there was domination by one community over the others. Domination was twice cursed. Those who dominated as well as those who were dominated would be cursed. The speaker then cited the example of the U.S.S.R.

NOTICE

The Jaffna Co-operative Stores Ltd.,

150 Hospital Street, Jaffna.

A Branch-Shop of the above Company will be opened at No. 12 Main Street, Jaffna, on 13-9-44 at 9-30 a.m. All our patrons and well-wishers are cordially invited to be present at the opening ceremony and extend their good-will and patronage.

Wanted

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Two clerks must be well up in Accounts and Typewriting.

(1) Salary to start Rs. 40/- plus 25 % War allowance and an extra allowance of Rs. 5/- for meals.

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(Mis. 109. 7 & 11-9-44)

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(Mis. 107 7 & 11.)

OBITUARY

The remains of Srimathi Masilamani, wife of Mr. S. Sinnatambur, F. M. S. Pensioner, daughter of Mr. K. Sangarappillai of "Kappalvalavu", Chunnakam, and sister of Mr. S. Ambikaipakan, Head Master, Vaidyeshwara Vidyalaya, Jaffna, were cremated at the Chunnakam Crematorium on Sunday the 3rd Inst.

Mis 108. 7.

Shri Krishna And The Modern Minds

(Continued from page 1.)

It is like most other conceptions of the Ultimate Reality, anthropomorphic, that he is a God that devout man has created in his own image. But the argument avails but poorly: for it ignores the initial postulate and basic condition of all our knowledge and feeling and faith, that it is before and above all human knowledge, human faith, human feeling; and to get rid of this context, this universe of discourse, is to hang in the inane. To kick away this footstool is like cutting away the ground under our feet and to incur a descent into an abyss such as Milton describes. Hence anthropomorphism is neither a valid objection nor a sound reproach. Philosophy in the last analysis tells us that the mind has regained from Nature that which the mind has put into Nature, that the stuff of the world is mind-stuff. To a scientist God is a mathematician. To a poet he is the first among the poets. To the architect he is the supreme architect, to the engineer the arch-engineer. The scientific philosopher of modern times realizes that the universe is a thought in the Mind of God. Hemmed in by these unscalable walls we are truly like the musk-deer that runs about in quest of the smell that has its source in its own navel. And so the Vaishnavas tell us that countless as are the manifestations of God, the best and highest of all these is the Human Form Divine. For in this form the potency of the Deity to touch and move and direct and inspire the devotee reaches the maximum level.

There is a *shloka* which says that through the power of the devotee's austerities, the intensity of worship, and the beauty of the image, the Deity appears before and beside the worshipper. And Shri Krishna today, as through the last three millennia, is a living reality to those who have sought refuge in Him and who meditate on Him, who thirst and hunger after Him; who feel most poignantly the other desolation of the lot of man when separated from Him.

The twinkling of the eye lengthens into an age, the eyes shower tears like rain-clouds, the universe becomes a blank, a vacuum through separation from Govinda.

This intense, intimate, ever-present God-consciousness comes not only to the devotee but also to the individual who emphatically denies Him and resolutely opposes His Will. The *Bhagavata* in describing the agonies of Kamsa, when bent on killing the unborn Shri Krishna and yet in terror lest he should be surprised at any time by the Awful Being, says:

"Seated or lying, standing still or eating or walking on the earth, always thinking of the Lord who commands all the senses, he saw the world filled with His images."

(Concluded)

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Flower pots in four sizes.

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[Misc. 99, 24 to 24-11-44. T.]

KATHAPRASANGAMS IN COLOMBO

Under the auspices of the Vivekananda Society, Colombo Mr. T. Kumaraswami Pillai of Kokuvil delivered a Kathaprasangam on 'Valli Thirumanam' at the Saiva Mangayar Kalagam Hall, Wellawatte, on Saturday 26th August, 1944. On Sunday the 27th he delivered a Kathaprasangam on 'Paliachina Padalam' at the Society Hall, Hill Street, Colombo. Both lectures attracted large audiences and were greatly appreciated.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 975
In the matter of the Last Will and testament of Mary Thangaretnam Hitchcock of Chundikkuly Deceased

The Pentecostal Mission, by their Pastor P. Paul and Alwis R. D. Alwis both presently of Chundikkuly Vs. Petitioner.

Alice Rammah widow P. B. T. Richards Changuvely, Respondent.

This matter coming on for disposal before H. A. de Silva Esq. District Judge of Jaffna on 5th July 1944 in the presence of Mr. S. R. Ariyanayagam Proctor for Petitioners and their petition and affidavit dated June 27th 1944 and that of the Notary and one of the subscribing witnesses having been read: It is ordered that the Last Will of Mary Thangaretnam Hitchcock dated May 9, 1931 and now deposited in this Court, be and the same is hereby declared proved and letters of administration with the said Last Will annexed be granted to the petitioners unless the Respondent or any other person interested shall show sufficient cause to the contrary on August 4, 1944.

(Sgd.) H. A. de Silva,
District Judge

Time to show cause is extended for 15th September 1944.

(Sgd.) H. A. de Silva
O 63, 7 & 11

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 268
Visaladchy widow of Kandiah of Karainagar West Petitioner, Vs.

1. Kandiah Balasingam
2. Kandiah Paramanathan
3. Theivana daughter of Kandiah
4. Kandiah Sabaratnam & wife
5. Chellamma all of do

Respondents.

In the matter of the Estate of the late Paramo Kandiah of Karainagar West

This matter coming on for disposal before H. A. de Silva Esq. District Judge, Jaffna, on the 25th day of July 1944 in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 9th June 1944 having been read.

It is declared that the said 4th and 5th respondents be appointed guardians ad litem over the minors the 2nd and 3rd respondents and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as his lawful widow unless the Respondents shall on or before the 18th day of August, 1944 show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of July 1944.

(Sgd.) H. A. de Silva,
District Judge.

18-8-44 Time to show cause extended to 18-9-44.

(Sgd.) H. A. de Silva,
D. J.

(O, 62, 7 & 11)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 283
In the matter of the Last Will and Testament of the late Ponnammah wife of Chelliah of Koddady Jaffna. Vs. Petitioner
1 Sabaratnam, 2 Thiagarajah, 3 Sinthamany 4 Somaskandan and 5 Thanabalan all children of Chelliah of Koddady and 6 Nemasivayam Suntharum of Kokuvil now of Legal Secy's Office Colombo.

Respondents.

This matter coming on for disposal before H. A. de Silva Esq. District Judge on 24th July 1944 in the presence of Mr. S. Patanjali Proctor for petitioner and the affidavit of the petitioner having been read: It is ordered that the 6th respondent be appointed guardian and listen over the minors 1-5 respondents and Probate of the last will and testament of the deceased be issued to the petitioner as Executor and that the said will be declared proved unless the Respondents shall appear before this court on 15th September 1944 and show cause to the contrary.

H. A. de Silva
District Judge

24th July 1944
O 60, 4 & 7

ORDER NISI

IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction No. 10912/1153

In the matter of the intestate estate of the late Arumugam Thampapillai of Galature Estate Kiriella, Ratnapura Deceased.
Cotkody Thampapillai of Galature Estate, Kiriella, Ratnapura Vs. Petitioner.

1. Thampapillai Sanmuganathan
2. do Satkunanathan
3. do Sarojini, the 1st, 2nd and 3rd Respondents minors by their Guardian ad litem
4. Saravanamuttu Velauthapillai all of Galature Estate in Ratnapura Respondents.

This matter coming on for dis-

NOTICE

Distribution of Subsidiary Foodstuffs in Jaffna District.

Arrangements have been made to distribute the carrystuffs mentioned below at the rates specified against each commodity to each consumer not attached to a co-operative retail store from Monday 11-9-44 to Sunday 17-9-44 (both days inclusive)

Gram Dhall ½ oz per head
Mysore Dhall or Oorid whole or Oorid Dhall ½ oz per head

2. Consumers are advised to draw their ration of the above articles along with their ration of other commodities.

Sgd. E. B. TISSERASINGHE,
(G. 67. 7.) for Govt. Agents, N.P.

posai before S. J. C. Shockman Esquire, Additional District Judge of Colombo, on the 12th day of May 1944 in the presence of Mr. R. C. Subramaniam, Proctor, on the part of the Petitioner and the affidavit of the said petitioner dated 23rd day of April 1944 having been read:

It is ordered that the petitioner abovenamed be and she is declared entitled as the widow of the deceased to have Letters of Administration to the estate of the deceased abovenamed or any person or persons interested shall on or before the 29th day of June 1944 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 4th Respondent abovenamed be and he is hereby declared appointed Guardian ad litem over the minors 1st, 2nd and 3rd Respondents unless sufficient cause be shown to the contrary on or before the 29th day of June 1944.

The 12th day of May 1944.

(Sgd.) S. J. C. Schockman,
Adtl. District Judge.

The within mentioned Order Nisi is extended till 21st September 1944 on which date the Respondents should appear and show cause against it at District Court, Ratnapura, to which the said case has been transferred.

(Sgd.) S. Rajaratnam
District Judge

(O. 59, 4 & 7)

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 11/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.
CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.
DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.
INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41-20-11-44.) (T's) Shroff.