

# THE Hindu Organ.

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## COURAGE, HONOUR, FAITH SIMPLICITY AND LOVE

### THE MEANING OF CULTURE

#### AN EXHORTATION TO UNIVERSITY STUDENTS

By Mr. Justice P. Venkatarāmāna Rao,  
(In his convocation address at the Andhra University.)

"CULTURE does not mean mere learning or scholarship; it means rather the love of learning and scholarship; it is not knowledge; it is more the thirst for knowledge; it is an attitude, not an achievement; it is manifested in the approach of a problem, not in its solution. The first aspect of culture I would emphasise is the spirit of toleration, not the toleration of inertia and mental laziness but the toleration rooted in knowledge and understanding. It is coeval with a real love of liberty. There is no real freedom unless there is freedom to differ from each other. Uniformity of thought and opinion imposed upon a nation by force or by the sanction of a state deadens the mind of the community and kills its spirit. One of the greatest menaces which we are fighting in the war is the menace to freedom inevitable under Nazism and Fascism. Dictatorial governments always dislike and deprecate a liberal education because it seeks to develop faith in reason which is the basis of tolerance. The spirit of toleration is a peculiarly distinguishing trait of Indian civilisation. Joad in his small book on 'Indian Civilisation' remarks in one place: 'Indian history has been distinguished throughout by a tendency towards toleration . . . Such toleration is a very rare thing in the history of mankind as rare as it is valuable. The constructive value of the spirit of toleration lies in its use to bring about harmony in national life. Harmony is different from a dead uniformity and is infinitely more desirable. "This special attribute of culture, tolerance, you have acquired by your education in the university, for in the university you have lived together as members of an intellectual fraternity in spite of divergent views held individually by you."

#### Breadth of Outlook

"Closely allied with this aspect of culture, i.e., toleration and harmony, is another quality, breadth of outlook. It is here that university education scores heavily over a purely technical training. In recent years much has been said about the necessity and importance of useful vocational education. This is quite in keeping with the commercialisation of civilisation and mechanisation of life. But there are very large numbers of thinking men in Great

Britain and other countries who have protested against the inherent narrowness of outlook that will result from a purely one-sided technical education. Skill and mechanical competency have certainly their place in life but there are other things besides in life. Equipped like Gods with the resources placed in our hands by science we should not cease to be human. In this connection I commend for your consideration the university ideal of the all-round man in the words of Asquith, 'not the superficial smatterer, who knows something about nothing, but one who has not sacrificed to the pursuit of a single dominating interest his breadth of outlook, the zest and range of his intellectual curiosity, his eagerness to know and to assimilate the best that has been and is being thought and written and said about all the things that either contribute to the knowledge or enrich the life of man'.

"In another sense too, your education has helped you to cultivate a breadth of outlook. In one of his prefaces Benard Shaw dealing with the functions of a university points out that we go to the universities to be socialised, to acquire the hallmark of communal training, to become citizens of the world instead of inmates of the enlarged rabbit hutches we call homes. . . The universities will always exist in some form as a community of persons desirous of pushing their culture to the highest pitch they are capable of, not as solitary students reading in seclusion but as members of a body of individuals all pursuing culture, talking culture, thinking culture and above all, criticising culture."

#### "Play the Game"

"And lastly, let me touch upon all those qualities included and expressed by that suggestive phrase 'play the game'. Among others, it means a sense of fairplay, a respect for the rules of honour and the subordination of personal interests to the interests of the group to which you belong. The world expects a university man to stick to the right path in scorn of consequence and remember, any swerving or deviation be it ever so little, means a lot on your Alma Mater. Also remember,

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## RELIGION IN THE HOUSEHOLDER'S LIFE

### RELIGIOUS RITES ENJOINED ON A HOUSEHOLDER

By Kalica P. Datta, M. A.

THE Ashramas, or the four stages of life, formed the basic structure of the ancient social system. Strict observance of the rules of life was enjoined by the old texts. Of these four, Garhasthya or the second stage of life was by far the most important, for the householder (Grihapati) was the main stay and support of the other three Ashramas. He may not accumulate wealth nor allow it to harden the soul and dry up the spring of noble sentiments. Acts of charity, liberal bestowing of gifts and kindness to living beings were to be his prime duty. He should always cherish the idea that the realization of the supreme Brahman was to be his ultimate end.

The period of study (Brahmacharya) being completed, one had to marry, obviously to enter into the second phase of life. Once the great sage Vishvamitra exclaimed: 'Jayedastam' or 'wife is the home'. Marital union was sacramental to a degree. As soon as a man sets up as a householder, he virtually entangles himself in ritualistic matters. The domestic rites embrace the whole course of his life. The Brahminical texts attach great importance to and hold high in esteem the place of rituals in the life of a householder. Sacrifice was one of the most important duties to be performed. In the present article we shall endeavour to draw a picture of the Grihya and Shrauta sacrifices, which were everyday occurrences in those days.

For the Grihya rituals, the domestic fire was exclusively required. This fire was called the Grihya Avasathya. The first and foremost duty of a householder was to keep the sacred fire burning and it had to be kept until his retirement from the world. Offerings were made twice a day, in the morning and in the evening. In the absence of the Grihapati, the wife could offer oblations. A Brahmana could also officiate. The Grihya rituals were manifold. The Sutra writers e.g., Apastamba, Ashvalayana, Paraskara and Gobhila, to name but a few, lay much emphasis on the precise rendering of such sacrificial acts.

Of all, the Panchamayajnas or the "five great sacrifices" were essential. These consisted in making oblations to gods (Devayajnas), to the beings (Bhutayajnas), to the manes (Pitriyajnas), the study of Vedas (Brahmayajnas) and offerings to man (Nriyajnas). Hospitality was looked upon as a religious duty.

At the domestic fire (Grihya Agni), the householder also had to perform certain other kinds of "small sacrifices" (Pakayajnas). These were a kind of monthly offerings on new and full moon days. The "small sacrifices" were mainly of four types viz.,

- (a) Huta, or those poured into fire
- (b) Ahuta, or those exposed outside;
- (c) Prabhuta, or sacrifices to the created beings;
- (d) Prashita, or "tasted food."

An accurate picture of these rituals is to be found in the Grihya texts of Ashvalayana and Gobhila. Again at certain times of the year, a number of important sacrifices were performed. These were (i) the "Shravani": celebrated in the month of Shravana, when foods and drink were given to the snakes; (ii) "Praushthapada" and "Ashvayuj": ceremonies in the month of Ashvina, on the full moon day; (iii) "Agrahayani" and "Chaitri": performed in the months of Margashirsha (first month of the year?) and Chaitra respectively.

In addition to these, the Grihya texts describe multiple of ceremonies relating to agriculture and cattle; the harvest feast; fulfilment of special wishes; averting of misfortunes and curing of sick persons and so on. There were also rituals for the consecration of houses, gardens and ponds etc.

Much has been said above on the Grihya rituals, we think. Now it is imperative on us to write something on the Shrauta sacrifices. Undoubtedly, these were more complicated than the former. In a broad sense, the Shrauta rites, which were celebrated with due regard even to the minutest details, could be classified under three heads. These were the 'Nitya', 'Naimittika' and the 'Kamya' sacrifices. The 'Nitya' sacrifices, as the name implies, were daily ones. 'Naimittika' and 'Kamya' accordingly were those undertaken on special occasions and for special purposes. For example, the gods were invoked for granting of children, prosperity in life and so on. From a technical point of view, however, all the Shrauta ceremonies could be termed as 'Haviryajnas', or the sacrifices at which only 'Havih' i.e., ghee was offered. These were of various types, viz.,

- (a) Agnyadheya sacrifice: or the ceremony of setting up of the sacred

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## Hindu Organ.

THURSDAY, DECEMBER 12, 1940.

### JAFFNA—DELFT TELEPHONE SERVICE

SOME OF THE ELEMENTARY blessings of civilisation are gradually coming within the reach of the island of Delft which for centuries has remained in the backwoods. The Government Motor Boat Service between Kayts and Delft, inaugurated two years ago, has brought this far-off island much nearer to the peninsula than it was before. It used to be said sometimes with a touch of humour that in those good old days when a man left this island, on the eve of his wife expecting a baby, for the purchase of drugs in Jaffna, he could only return home in time to see the new-born crawl about. This is an exaggeration, no doubt, which nevertheless tells us of the difficulties and the unduly long delay before any relief can be rendered to those in urgent need of it. Thanks to the motor boat service, this island is now within two hours' journey from Kayts, a journey which by the ordinary country raft, takes ordinarily a full day and in unfavourable weather, two or three days. This boat service keeps the island in touch with the Peninsula only once in the day. For full twenty-four hours nothing can be known from or communicated to the island. This is a very undesirable situation for the people of this unfortunate island who should now feel relieved and glad to know that from the 17th of this month a wireless telephone service will be inaugurated between the island and Jaffna. Delft is thus relieved of two of its worst disadvantages which have kept it in a backward state. The provision of these facilities of communication solves to some extent the serious problem of communications of the islands in general. It will not be out of place here to remind the authorities of similar handicaps under which the other units of the Islands Division suffer. Pungudutivu, Nainativu and Analaitivu, to mention only the important islands, have no facilities for telephone or telegraphic service. Any urgent message will have to be taken by boat to any of these islands, and the cost of such transmission is prohibitive, an ordinary telegram costing more than a rupee. In the case of Nainativu and Analaitivu, in view of the deep sea separating them, a telephone service like the one pro-

posed for Delft should be feasible. As regards Pungudutivu, there does not seem to be any serious difficulty in extending the telephone service from the Velanai Sub-post Office which is about three miles from it. The lagoon between these two islands is very shallow and is about two miles long. The extension of the telephone from Velanai to Pungudutivu is therefore quite feasible, and one fails to see why it has not been done so far. It is a very serious omission on the part of the authorities. A large percentage of the people of this island are scattered throughout the different parts of Ceylon and in Malaya. A telegraphic message addressed to this island from anywhere in Ceylon costs about Rs 1-30, though people living within three miles of this island get it at the ordinary rate of fifty cents. This island gets more telegraphic messages than any of the other islands except Velanai. If facilities are provided for direct transmission of messages, we are certain, there will be a very substantial increase in the number of urgent messages received in this island. It is time the authorities seriously thought of extending, as early as possible, the telephone service from Velanai to Pungudutivu. The State Council has a serious responsibility in regard to the islands constituency for the simple reason that it has chosen to muzzle its representative. We hope the needs of this constituency will receive special attention at the hands of the authorities.

### JAFFNA URBAN COUNCIL

#### Budget for 1941

A meeting of the Jaffna Urban Council will be held tomorrow at 5 p. m. to consider, among other items, the draft Budget for the year 1941, and applications from clerks for war allowance, increments and special scale of salary etc.

Mr. M. Jacob will move at the meeting:—

"As it is desirable that the whole Re-housing Scheme should be in the complete control of the Council, this Council resolves to take over privately owned houses in the Reclamation Area, paying adequate compensation to the owners, and lease the houses to the present owners".

According to the draft budget, estimated revenue for 1941 is Rs. 338,200 and expenditure, Rs. 331,724, leaving a surplus of Rs. 1,476.

### Matrimonial

SUBRAMANIAM—  
SITHAMPARAPILLAI

The marriage took place on Monday of Mr. S. Subramaniam, of Kalviangadu and of the "Hindu Organ" Press, with Miss. Parameesvari, daughter of Mr. Sithamparapillai of Tinnevely North, Jaffna.

### TO POPULARISE WEAVING

#### More Demonstrators Appointed

Colombo, Tuesday.

Twelve textile demonstrators were appointed by the Department of Commerce and Industries yesterday.

These demonstrators will be required to train people in different districts allotted to them so that weaving may be encouraged more widely as a cottage industry.

There are already seventeen demonstration centres, and it is estimated that nearly 3,000 people have so far been trained.

Among the many difficulties in the way of hand-loom weaving in Ceylon becoming a vigorous cottage industry has been the dearth of qualified instructors.

### BOOK REVIEW

FOLK-DANCE SONGS of  
Batticaloa, Collected by J. T.  
Sadasiva Iyer.

Mr. J. T. Sadasiva Iyer has done a timely service to Tamil literature by his publication of the Folk-Songs of Batticaloa which he collected during his stay in that district as the District Inspector of Schools. These songs speak of a tradition of village culture which was vital in the early nineteenth century, but which unfortunately has passed away even in the remote villages of Jaffna. Folk-dances, dramas, ballads and songs formed an essential feature of the village life then, contributing to its richness and abounding vitality. This tradition was steeped in an atmosphere of simple religious devotion and healthy amusement by communal gatherings and was entirely free from the sophistications and hectic nature of modern life with its craze for sensation. "With the spread of a kind of urban civilisation and the advent of the modern professional dramatic companies from outside and the cinema, the old-time folk-dancing of the Batticaloa people is receding into the past. It would be a great pity if these old dances and songs are completely lost to the future generations."

It is extremely improbable that this tradition can now be revived after the invasion of the cinema and of Telugu and Hindusthani musical ideals. But these songs should have an interest all their own to the student of Tamil literature as representing the spontaneous expression of the mass mind in lyric poetry. Most of the pieces here collected are rich in music and rhythm and a good many are not without poetic merit. The introduction which gives a clear idea of the origin and general nature of these songs should prove to be of help to the readers.

Mr. J. T. Sadasiva Iyer is a very competent Tamil scholar, whose services in the cause of Tamil culture are too well-known in Jaffna to need any mention here. He deserves great credit for the care and earnestness he has shown in bringing out this neatly got up volume.

The net proceeds of the sale are to be paid into the War Fund, so that by buying a copy one will be helping the cause of Tamil culture and of democracy at the same time. We congratulate Mr. J. T. Sadasiva Iyer and the Batticaloa South Tamil Teachers Association on having published this book.

This book can be had  
of  
Mr. J. T. SADASIVA IYER,  
Jaffna,  
and MR. D. C. KANAPATHI-  
PILLAI, Teacher  
Batticaloa.

You help the WAR FUND by  
buying a book.

### Letter to the Editor

#### The J. S. C. Examination

Sir,—The leakage of question papers of the J. S. C. examination just completed has had a ruthless publicity. It has given a veritable set-back to the zeal and enthusiasm of many who have long been clamouring for the replacement of the London Matriculation examination by an equivalent examination designed in Ceylon.

Be that as it may, the examination referred to above has placed certain sections of the students at a heavy disadvantage. If you will grant, and I am sure you will, that the provision of equal opportunities to all candidates is the first condition of any examination, this examination has egregiously failed to fulfil that. A correspondent to the "Observer" has proved beyond the shadow of a doubt that the questions had been disseminated in some parts of the Island a month ago and had gained considerable currency. It is scandalous but pathetic to observe teachers and students who did not have such early access to them making flurried attempts to benefit by the few questions broadcast by the "Observer" correspondent.

You will admit that all this reveals a very unsatisfactory and disgraceful state of affairs. The honour of this examining body, or for that matter of every examining body in the Island, is at stake and it is up to them to vindicate it as best as they can.

But in fairness to all candidates, in deference to public opinion which, believe me, is growing wild, and in the interests of justice and fair-play, I would suggest a re-examination as the best solution for this impasse. Considerations of economy should not deter the authorities. Justice and fairness count for much more in public life than all that economy could procure.

Yours etc.  
SCHOOLMASTER.

Jaffna.

### MALAYA BAN ON RICE IMPORT

#### To Check Undue Rise in Price

Rangoon, Dec 7.

The recent announcement of the Malayan Government that they will not issue any further rice import licences from Malaya forebodes that they intend to assume monopoly of the import trade in rice, according to an explanatory Communique issued here to-day.

The Burma Communique adds that this does not mean that Burma rice will not enter Malaya, but that no further import licences will be issued, except to the agents of the Malayan Government.

The local market reacted to the Malayan announcement by a sharp fall of Rs. 10 to Rs. 15. Sentiment rallied during the day, reducing the differences to about Rs. 3.

It is generally understood that the action of the Malayan Government has been taken to check undue increase in prices.



## GRIEVANCES OF JAFFNA COLLEGE OLD BOYS

### BOARD TURNS DOWN REQUEST FOR REPRESENTATION

### SPECIAL MEETING OF ALUMNI ASSOCIATION

THE dogged determination of the Old Boys to see their wrongs righted and their grievances remedied made it possible to hold the special general meeting of the Jaffna College Alumni Association, in the Ottley Hall at Vaddukkoddai in spite of the continual rain throughout the day and the heavy down-pour a short while before the meeting on Saturday, the 7th December 1940.

Rev. S. K. Bunker, the Chairman, read the notice convening the meeting to consider:—

a. The reply of the Board of Directors to the Memorandum submitted by the Association regarding representation on the Board.

b. The proposal for a Joint-management and publication of the Miscellany by the College and the Association.

Mr. C. S. R. Singham asked certain questions about the new constitution of the Association which were answered by the Secretary, Mr. J. F. Ponnambalam, who then proceeded to trace the history of their demand for representation on the Board and the present position. The reply sent by the Board of Directors was read to the House.

### Malicious Propaganda

Mr. A. W. Nadarajah opening the discussion said that he was surprised that the Board of Directors should so summarily dismiss their request. The constitution of the Association was recently carefully revised and completely remodelled to meet the general requirements of the members of the Board. The qualification necessary for membership in the Association was now clearly defined and rigidly adhered to. So that the Members of the Board of Directors could not now challenge the status and representative character of the Association. Mr. Nadarajah then referred to two forms of mischievous and malicious propaganda that was carried on from within and without the Association. The first was a religious cry; an ex-member of the Committee was alleged to have been carrying on a propaganda outside Jaffna that a small Hindu clique was now running the Association and was endeavouring

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(Continued)

destroying in the world!

Italians are reported to be fighting well so long as the battle is restricted to artillery, rifle or machine-gun fire, but get into a panic at the sight of the bayonet.

They don't like the iron to drive deep into the sole as they run!

An Indian writer seeks to place Sethu at Cape Comorin and Lanka south of the Equator.

Priests, purohits and pandarams at Rameswaram are expected to protest now.

## SIDE LIGHTS AND LIGHT SIDES

(By Squint Eye)

FROM the speeches and statements made by the Ceylon Ministers and the Ceylon Indian Congress delegates to India, there is sufficient proof that both parties have a perfect misunderstanding of each other.

A great thing these days when war-aims are so difficult to determine.

The Nazis are giving a hundred thousand tons of potatoes to the French to make friends with them.

Exchanging freedom for a mess of potatoes!

The editor of this paper said at the time that Messrs Senanayake and Bandaranaike were the best persons to go to India to discuss Indo-Ceylon relations.

It has since turned out to be that they were the persons who ought not to have gone.

When Italian planes were said to have first taken part in air-raids on Britain British authorities could not confirm it, but said that in an engagement some enemy planes did not stay but flew away at the first hint of resistance.

That surely settled the guess, it must have been Italians.

Greek victories over Italy have apparently given Tokyo food for thought, says a military expert.

That's something for the Japs to chew, other enemies would like to have some food for the stomach.

The aim of the Free French, says General de Gaulle, is to rally the French Empire to the other (as opposed to Hitler-Laval ideal) in a way which will contribute to its liberation and enable France not only to recover her own liberty but to restore the liberty of the world.

Hm-hm, Churchill has always told us that Britain was fighting to free France and the world.

The Labour amendment to the King's speech asked for a declaration of Peace Aims for the settlement of the situation at the end of the War.

Having so far failed to get at the War Aims defined by anyone in authority it is just as well to define the Peace Aims.

An Indian paper opines that the jailing of each important Congressman is another brick laid in the wall that is rapidly rising to cut off Britain from Indian sympathies.

A British speaker said the other day that every rivet that was put into a ship that was building was a nail driven into the coffin of Hitler and his associates.

So many nails into one coffin would be a waste in these days, unless a separate coffin was allotted to each one of the enemy ruffians.

President Roosevelt is enthusiastic about completing the construction of more and more Destroyers.

As though there is not enough (Continued on Previous Col.)

## Ramanathan Day Celebrations in Colombo

RAMANATHAN Day was celebrated on Wednesday at the Vivekananda Society, Colombo.

Mr. S. Natesan, the President of the Vivekananda Society, presided. The proceedings commenced with the rendering of songs in memory of the late Sir Ponnambalam Ramanathan by Miss Nageswary Sabaratnam after which the various speakers referred to the great services Sir Ponnambalam had rendered to the people of this country.

### A National Hero

The Chairman said that they were met to honour the memory of a great national hero—one whose name and fame shed lustre on this Island. There were many people in America and in England who even today treasured the memory of his profound speeches on Indian philosophy. His reputation was international. It transcended the confines and limits of this Island.

The people of this country, however, thought of him more as a patriot who had served the best interests of Ceylon for several decades of his precious life which he had dedicated to the Motherland.

He made his mark as a man of brilliant and versatile parts. He had a vision of the splendour of life and in the purview of his vision were to be found all kinds of activities, educational, religious, philosophical, literary and last but not least a devotion to music and the fine arts.

The Very Rev. Father M. J. Le Goc said that he wished to limit himself to Sir Ponnambalam's ideas and work in the field of education. He had been associated with him in Boards, Councils, Conferences and Committees where such questions were discussed.

Sir P. Ramanathan used to condense all his theories in two words or in a simple maxim 'plain living and high thinking'.

"Plain living and high thinking is a maxim which should rule our lives and would no doubt, if put into practice, help to make this world of ours a more peaceful and a happier one," concluded Father Le Goc.

### Rict Days Recalled

Adigar T. B. Panabokke, who spoke next, stated that during the riots of 1915 Sir Ponnambalam had tried to put the facts before the authorities in order to get justice for people who, he thought, had been unjustly treated.

In those days every Sinhalese Buddhist was suspected, sometimes arrested and, for the rascality of certain irresponsible people, made to pay damages, and Sir Ponnambalam fought a single-handed battle on behalf of those people who had been unjustly treated.

Sir P. Ramanathan had, he said, done a great service to the Kandyan in helping them to get the Kandyan Buddhist Temporalities out of the mess in which they were in 1905.

Dr. Paul E. Pieris recalled a speech which Sir Ponnambalam had made 22 years ago in Jaffna.

Dr. Pieris then proceeded to read that speech in the course of which he had referred to how the two major communities of this country should learn to unite and live in peace. In the course of his remarks he administered a mild rebuke to

## Radio Service Between Jaffna and Delft

### Wireless Service to be Inaugurated on Dec. 17

The island of Delft will be connected with Jaffna by a wireless telephone service which will be inaugurated on December 17.

It is proposed that there should be a ceremonial opening of the new service on December 17 and that the Minister of Communications and Works, who starts on an inspection tour of the public works in the Northern and North-Western Province on December 15 and who is expected to be in Jaffna on December 17, should participate in the ceremony.

The details of the opening ceremony have not yet been finally decided upon, but it is suggested that Sir Waitalingam Duraiswamy, the Speaker of the State Council, whose constituency includes the islands off the coast of the Peninsula, should be at Delft, in the company of Mr. D. Lusk, the Chief Tele-Communication Engineer, while the Minister of Communications and Works should be at the Jaffna end of the new service.

### Loud Speakers to be Installed

Loud speakers are to be installed at both ends to enable the people, who are likely to assemble to witness the opening, to hear the speeches on the occasion.

The vote for the establishment of the new service was approved some years ago, but there was a delay in obtaining the wireless installation.

A wireless telephone receiver and transmitter have now been installed at each end.

the Sinhala Maha Sabha.

### Spoke as Ceylonese

Sir Mohamed Macan Markar, spoke next, referred to the trip Sir P. Ramanathan made to England to place the case of the Muslims, in connection with the question of the registration of Muslim marriages, before the Secretary of State. At that time there were two functions—one party which wanted the registration made compulsory, while the other party objected to their customs being changed. As a result of Sir P. Ramanathan's visit to England the registration of Muslim marriages was made optional.

G. A. Wille said that Sir Ponnambalam Ramanathan, in the course of his public career had displayed a marked absence of racial consciousness and simply spoke in Council as a Ceylonese.

Mr. T. B. Jayah remarked that during that time if there was one person who could have represented not only Ceylon but any other country that was Sir Ponnambalam Ramanathan. At his best he was equal to the greatest speakers in India or even in England.

At this stage Miss Vijayalakshmi Kanagaratnam gave some musical items.

Speeches were also made by Dewan Bahadur I. X. Pereira, Mr. K. M. N. S. Swaminatha Chettiar and Mr. G. G. Ponnambalam.



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## Grievances of Jaffna College Old Boys

(Continued from page 3)

to capture the management of the College. The other propaganda was by a member of the Board of Directors who was alleged to have challenged the status of certain Members of the Association by saying that they were not bona fide Old Boys of the College. Both these challenges could be accepted and Mr. Nadarajah dismissed them by proving that they were both puerile and malicious and emanating from disgruntled scoundrels.

He then discussed in detail the constitution of the Board of Governors of St Thomas College and showed how the Old Boys Association of that College was permitted to send two Representatives to be elected by that Association from among themselves. Besides these, two other members of their Old Boys Association were admitted to the Board of Governors to represent other interests. So that out of a total of 12 Members four would be members of the Old Boys Association of St Thomas College. Another leading institution, Trinity College, has permitted two Old Boys to be elected by the Old Boys Association to serve on the Board of Management.

He was therefore unable to understand what valid reason the Directors had against receiving Representatives from the Alumni Association. Mr. Nadarajah condemned the principle of nomination and referred to it as an anachronism in a democratic institution. Nomination would only mean that the men nominated would prove to be inept and docile individuals on the Board.

### Claim of Hindu Old Boys

Mr. Nadarajah then said that as a Hindu Old Boy he felt that the Hindu Old Boys should find a place on the Board. A large majority of the students were Hindus. The Hindu Old Boys were always loyal to their Alma Mater and if they were refused admission on the Board to participate in the governance of the College, they would be driving the Hindu Old Boys out, and the other reactionary forces in the country might exploit them for their own ends against the interests of the College. The Association was not going to take lying down the refusal of the Board. They would continue to fight for the privilege and right of the Association to be represented on the Board by its own elected Representatives. If necessary they would retain an Attorney-at Law to represent their claim before the American Board of Trustees of Jaffna College Funds at Boston.

Mr. T. H. Crossette spoke of the interest displayed by the Old Boys in the College and said that though in any Association it was a few who worked it up yet it was none the less representative. He urged that the Association must agitate, agitate and agitate till they realised their object which was the most just one and there was no doubt that if there was any body that should have representation on the Board it was the Association, which had the interests of the Alma Mater at heart.

### Surprise If Granted Graciously

Mr. L. S. Kulathrangam assured

them that the Hindu Old Boys need have no such fear and the solitary cry of the individual concerned might be ignored. There was always the best of relationship between the Hindu and Christian Old Boys of the College.

Mr. S. H. Perinpanayagam referred to the promise made to the Old Boys and the Staff that they would have an important say in the College management and the gesture of goodwill and cordiality shown by the Subcommittee at the start. The most actively interested body was the Alumni Association but perhaps inclined to be critical. A critical, watchful and conscientious Old Boys Association was very necessary for a College. He would normally have been surprised if the request had been granted graciously. Mr. Perinpanayagam then moved and Mr. A. W. Nadarajah seconded the following resolution:—

'That a deputation of three members be appointed to interview the Directors and discover the reasons for their refusal to grant representation, to press our demands and to report on any further steps that have to be taken to the Executive Committee to secure representation for the Alumni Association on the directorate.'

The motion was carried unanimously and Messrs T. H. Crossette, A. W. Nadarajah and J. F. Ponnambalam, the Secretary, were appointed to meet the Board and take steps.

### What the Principal Thinks

On being questioned by Mr. Nadarajah what the views of the President of the Association and Secretary of the Board were as regards the Alumni Association in his capacity as Principal, Mr. Bunker said he was inclined to think the Board might not consider this at the next meeting. He further said that among other things he felt that Old Boys should respond more spontaneously without having to be solicited to join the Association and the financial side had to be strengthened; if they were satisfied on these points the Board should have and would have acceded to the request and could not in good conscience have refused it to them.

Mr. Crossette said that the Association had been spoonfed all along excepting for the last few years and it was impracticable to run any Association without canvassing. That was his experience at St John's College and at other places. The enthusiasm and interest of the Old Boys in Jaffna College was today more than ever before.

Mr. S. R. Kanaganayagam thought those two points could easily be put right. It was not that they lacked enthusiasm or interest but that they had no aspiration to live for. He moved and Mr. M. Cathiravelu seconded that a copy of the Memorandum and the reply with a covering letter be sent to the Board of Trustees in America.

Then Mr. S. H. Perinpanayagam, convener of the Miscellaneous Committee, made a statement as to the financial position and management of the Miscellaneous. The Committee had decided to ask that the Alumni Association in Jaffna and the Old Boys Association in Colombo should elect one representative each, other than the Secretary and Treasurer, to serve on the Editorial Board of the College Miscellaneous and that such representatives should also be responsible to find 75 subscribers each in the first instance and thereafter for 100 subscribers.

Mr. Sanders moved Mr. A. C. Sundrampillai seconded that the suggestion be accepted and the Colombo Branch informed. Mr. A. W. Nadarajah was then elected to represent the Alumni Association and the meeting adjourned. (Cor.)

## NOTICE

The Jaffna Co-operative Central Bank Ltd. undertakes to arrange for investment in the "Ceylon Loan." All Co-operative Societies and members of the Bank who propose to invest in the Loan are requested to send in their applications through the Central Bank. Further information can be had from the undersigned.

J. SUBRAMANIAM LEWIS,  
Manager

Jaffna Co-op. Central Bank Ltd.  
5th December 1940.  
(Mis. 160. 9 & 12-12-40.)

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 957  
In the matter of the estate of the late Subramaniam Appadurai of Jaffna Town  
Emily Chelvaratnam Sinnaturai widow of S. Appadurai of Jaffna Town  
Petitioner.

Vs.

- Minor 1. Guneswari daughter of Appadurai of do
2. Vaitilingam Sabapathy and wife
3. Rajeswari both of Civil Medical Stores Colombo and
4. Appadurai Wijayagunajah of Jaffna Town

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna, on the 19th day of November 1940 in the presence of Mr. R. R. Nalliah Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read:—

It is ordered that the 4th Respondent be appointed Guardian-ad-litem over the minor the 1st Respondent for the purpose of protecting her interests and of representing her in these testamentary proceedings and that Letters of Administration to the estate of the abovesaid deceased be granted to the Petitioner as his lawful widow unless the Respondents appear before this Court on the 20th day of December 1940 and state objections to the contrary.

The 19th day of November 1940.  
Sgd. C. Coomaraswamy  
District Judge  
(O. 74. 12 & 16-12-40)

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

at Point Pedro.  
Testamentary Jurisdiction  
No. 137/P/T.

In the matter of the Estate of the late V. Ellyathamby Vaitilingam of Valveddy  
Deceased.  
V. Ellyathamby Rajaratnam of Valveddy  
Petitioner.

Vs.

1. V. Ellyathamby Nallaganam
2. V. Ellyathamby Coomarasamy alias Appadurai
3. Annappillai widow of V. Ellyathamby all of do

Respondents.

This matter coming on for disposal before S. Rodrigo Esq. District Judge Jaffna on 18th November 1940 in the presence of Mr. S. Appadurai Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is declared that the Petitioner as brother and one of the heirs of the said intestate is entitled to have Letters of Administration to the estate said Intestate issued to him unless the Respondents or any other person shall on or before the 19th

## Religion in the Householder's Life

(Continued from page 1)

fire. These were three to four in number. It was a duty incumbent on every householder to establish these sacrificial fires in the household;

(b) Darsha-Purnamasa rituals: these were the rites celebrated on the new and full moon days;

(c) Chaturmasya rites: these were performed at the beginning of each of the three seasons;

(d) Sautramani sacrifices: the essence of such type of rituals lay in the offering of Sura (a type of drink) to the Ashvins, the twin-gods and to the Goddess Sarasvati;

(e) Nirudhapasubandha Sacrifices: or the sacrifice of animals. It was compulsory for every householder to perform these on full moon days in the rainy season, a significant point to note is that even oxen were offered as oblations to the gods.

Besides, there were the "Pindapitriyajnas" or the offering of foods to the manes, "Vaishvadeva" sacrifices in the spring, "Varunapraghasa" rituals (invocations to the Rain-god) during the rains. Further, we read of the Somayajnas. The simplest of them was the 'Agnishotoma' and the more complicated ones were the 'Ukthya', 'Vajapeya', 'Atiratra' and the 'Aptoryama'. Elaborate descriptions of such rituals are to be found in most of the Shrouta texts. We should take note of the fact that the latter rituals were but different forms of "Agnishotoma" sacrifice under different names only. The actual ceremony of the "Agnishotoma" lasted for a day only in which the Soma juice was pressed and foods were offered to the god Agni. But the ceremony was preceded by a long period of hardship and penance, during which the householder and his wife had to lead an austere life. The purchasing of the Soma plant is an interesting feature of this kind of ritual. The characteristic thing to note in connection with the "Haviryajnas" and "Somayajnas" is, that in both of these sacrifices, kindling of at least three fires to which offerings of cakes, grain, milk and honey were made—was an essential factor. In the case of "Somayajnas," however, offering of Soma plant was an addition only.

This, in brief, is a correct representation of the religious rites as such, performed by the householder. His was not a life of luxury, but one of penance. The difference between the Grihya and Shrouta ceremonies lies in the fact that in the Grihya rites, the householder was the prime mover; whereas in the Shrouta rituals, the priests held the upper hand.

Though, during the centuries that followed, rigidity on rituals in domestic affairs submerged into woe-laden luxury, yet even up to this day—in many pious Indian households, these Grihya and Shrouta rites are performed with scrupulous sincerity.

(The Prabuddha Bharati)

day of December 1940 show sufficient cause to the satisfaction of this court to the contrary.

This 21st day of November 1940.  
Sgd. S. RODRIGO,  
Addl. District Judge,  
(O. 73. 12 & 16-12-40)



## Courage, Honour, Faith Simplicity and Love

(Continued from page 1)

you cannot 'play the game' unless you submit yourself to disciplining and unselfish activity. If the battle of Waterloo was won on the playfields of Eton, India's destiny will be fulfilled in the halls of its great universities.

"The main chronic malady that is undermining Indian society and retarding the growth of India is the want of communal harmony and this problem has to be directly faced in the every day life of yours. The problem varies in different provinces of India; but the problem does exist. The main obstacle to unity is the incapacity of the mind to comprehend the whole of India in one brotherhood and the inability to transcend the bounds set up by the sanctions of self-interest. But the problem is not difficult of solution if tackled in the right spirit. Courage is necessary, courage not to shirk the problem and try to believe that it does not exist but to face the problem honestly.

"If the university education has really made you a rebel, I welcome the spirit. I mean not the spirit of rebellion born of indiscipline and disrespect for law but the true spirit of rebellion against everything that is unfair and unjust wherever it exists and in whatever shape it appears in society. Courage is needed to apply to every rule of human conduct the true critical and scientific point of view which posits impartiality and the impulse to seek the truth. A critical and scientific outlook ought to enable you to take all that is best in the past and build and reconstruct new India with the aid of all that is best in the living present.

### Self-Respect

"Closely associated with courage is the sense of self-respect. I may be pardoned for saying that lack of adequate perception of the value of self-respect is a noticeable defect in Indian character. If you only cultivate self-respect our status as Indians will be considerably raised in the estimation of the world and much nearer home the communal problem will solve itself to a great extent.

"The true and abiding basis for Indian unity lies in the creation of an Indian culture which forges communal cultures into one living whole in art and literature, and society and politics. The universities are the competent agencies for inspiring our youth with a passion for unity evolving in them a life-long devotion to the promotion of a single unified Indian culture. A synthesis of many elements—some of them apparently opposed to others—of races, creeds, ideals and habits is the special need of India and I am sure it will be its greatest gift to mankind. This culture should be kept alive by constant flow of ideas for without it there cannot be any material advance. An open mind and a habit of original thought you must always carry with you. Only then will you be 'apostles of culture.'

"In these revolutionary times when the foundations of life are moving, we are confronted with many ideologies. The choice between them may settle the structure of society for generations to come for good or for evil. It is, therefore a supreme and critical issue to determine to what end

and to what purpose liberty, freedom culture and unity should be directed. The various ideologies represent different patterns of life and carry in them seeds of decay. They forget the soul in their desire to the body. The soul stands for sanctity of life, truth, beauty and freedom. Your university education would have been in vain if it has not taught you that it avails nothing to be an untethered animal well-fed, well-housed if in the process you lose your soul. The compassion taught by Buddha, the redemptive love proclaimed by Christ, the spiritual message of the Upanishades, the brotherhood of man exalted by Islam, all urge you not to lose the soul in your desire to gain the world. It is not so much the pattern as the method of realising it that slights to-day all spiritual values. We need body and soul, the spirit and the world. You may choose the pattern from the West but you will use the methods which the enlightenment of the East has found to be of abiding value.

"Before I bid you farewell, I wish you success and prosperity on your entry into life. Have 'noble optimism' all through. When temptations beset you, never fail in the correct principles which the university education has implanted in you, namely, courage, honour, faith, simplicity and love. I cannot better conclude this address than with this parting advice in the felicitous language of Asquith, the most cultured Premier of England: 'Keep always with you, wherever your course may lie, the best and most enduring gift that a university can bestow—the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped you can face, without perturbation, the buffets of circumstance, the caprice of fortune, all the inscrutable vicissitudes of life.'

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testy No. 950.

In the matter of the Last Will and Testament of Arunasalam Thuraiappah of Vannarpounnai East Deceased  
Nannithamby Kandaswamy of Vannarpounnai East Petitioner.

Vs.

1. Thuraiappah Rasanayagam
2. Thuraiappah Duraiswamy
3. Thuraiappah Nayarathnam
4. Thuraiappah Arunthathy
5. Paruvathipillai widow of Thuraiappah all of Vannarpounnai Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna on the 7th day of November 1940 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 21st October 1940 having been read.

It is ordered that the petitioner be granted Letters of Administration with the Will annexed as the son-in-law of the deceased, unless the respondents abovenamed or any other person or persons interested shall appear before this court on or before the 13th day of December 1940 and show sufficient cause to the contrary.

This 7th day of November 1940.  
Sgd. C. Coomaraswamy,  
District Judge.  
(O. 72. 9 & 12-12-40)

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