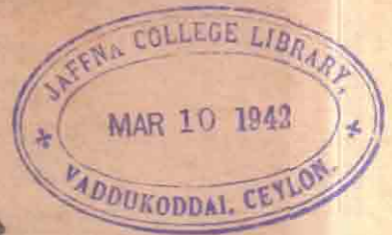


THE Hindu Organ.



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NEWS FROM FAR AND NEAR

Paid Wardens for A.R.P.

The payment of an allowance of Rs. 3 per diem to head wardens and sub-wardens has been proposed by Mr. A. I. H. A. Wahab, Mayor of Galle in a memorandum to the Civil Defence Commissioner.

Sole Buyer of Ceylon Rubber

Mr. P. Saravanamattu, the rubber controller has been appointed as the Agent of the Ministry of supply of the united Kingdom and the sole buyer of the entire output of rubber in Ceylon. The scheme came into operation from Thursday last.

Momins Repudiate Jinnah

The President of the All-India Momin Conference on behalf of the "forty-five million Muslims of the Momin community" has cabled to Mr. Churchill, Sir Stafford Cripps and Mr. L. S. Amery repudiating Mr. Jinnah's leadership and also "the Muslim League's claim to possess the sole right to speak on behalf of Indian Mussulmans."

Indian Labour not Needed

The Board of Ministers has decided that there is no need for the recruitment of any labour from India for emergency work.

Hopes expressed in New Delhi, therefore, of making demands from Ceylon for a change of policy regarding Indian settlers here, as reported by a correspondent to Indian newspapers, must for the present be considered as empty.

Sir Stafford's Assurance To India

"I will do my utmost to assist in bringing about a solution of the problems which now confront this country and India in common." This assurance was given by Sir Stafford Cripps in response to a cable sent by the Maharaj Kumar of Vizianagaram.

Sir Stafford says: "I trust that you and all my Indian friends will play your part in helping to arrive at a reasonable and fair compromise which will satisfy the various parties and sections of Indian opinion."

JAVA—THE LAND OF HINDUS

FACES ANOTHER INVASION

BY CHAMAN LAL

GREATER India is now the main target of Japanese attack, and the islands, of Java, Sumatra, Borneo, Bali, Madura, etc are preparing for the final struggle. These Dutch colonies are also called Indonesia. They were once ruled by the Chola Dynasty that ruled South India. The very names Bali, Java, and Madura bear the imprint of India. Even to this day the people in Bali stage Ramayana and Mahabharata, and you can see Hindu ceremonials and festivals in the courts of Rajas and Sultans who now profess Islam as their faith.

Java the Nerve Centre

Java, the most important part of the Dutch East Indies, covers an area of 50,745 sq. miles including Madura—an Island after the famous South Indian city. Java is reported to be the most densely populated country in the world. In 1940 census its inhabitants numbered over five crores, including two lakh Europeans and nearly ten lakh Chinese and Arabs. Indian shopkeepers are just a handful.

Java and Madura constitute one of the two great administrative divisions of the Dutch East Indies, and are divided into one province known as West Java, and 13 residencies, each under a Resident exercising practically absolute control over the province of residency in his charge. The superior authority, however, rests with the Governor General of Dutch East Indies residing in Batavia.

Colour plays a great part in the administration of Justice. Europeans are tried only by white magistrates.

Educationally Java is backward. The policy of the Dutch has been not to give much higher education to the native population. There were only three Government High Schools with 641 scholars in 1932.

Batavia, the capital of the Dutch East Indies, Semarang, Sourabaya, Bandoeng, Socrakarta and Dyokjakarta are the principal towns. All the large towns and ports of the Dutch

East Indies are situated in Java.

Rubber, Tea and Tobacco

The Dutch East Indies is the second greatest rubber producer in the world, being preceded on by British Malaya. The rubber trees were introduced from Brazil. Rubber is mostly produced in Borneo and Sumatra. The Dutch East Indies ranks third among tea producers of the world, preceded only by Ceylon and India. Eighty-five per cent of the tea is grown in Java and Tobacco cultivation is also one of Java's old industries. It was made a forced crop when the Dutch began to exploit the country. Rice and tobacco are alternately grown in many districts. Rice is the principal food of the people.

The colonies are very rich in minerals, the principal products being petroleum, natural asphalt, iron ore, coal, tin, gold and silver. Minor products include nickel, bauxite, manganese, copper, zinc, lead, platinum, diamonds, sulphur, iodine, etc.

Colonizers from South India

There is abundant evidence to prove that people from South India migrated to Java. Bali, Sumatra and other Pacific islands in thousands long before any European heard of the Pacific Ocean. According to Chinese historians the first Hindu kingdom in Java was established in 400 A. D., and Hindus ruled Bali right up to the beginning of the present century. Java was a great stronghold of Indian colonisation although the Raja and the people embraced Islam in the course of the 15th century.

According to Vanden Berg the loftiest mountain of Java is called Smeru (Sumeru of the Indian mythology.) Other mountain tops are named Arjuna and Brahma. The main river of Java is known as Serya (Saryu or Sarju at Ayodha). The Rajas of Java until recently bore the Sanskrit titles of Prabhu, Bhupati, Arya, Adhyaksha, etc. Many Javanese of today have Sanskrit names.

MORE GRAIN FROM INDIA

MADRAS GOVERNMENT LIFTS BAN

It is understood that the Ceylon Government, says the "Daily News," has received a telegram from the Government of Madras to the effect that it has ordered that all Customs barriers in the way of Ceylon importing foodstuffs from India should be removed pending the result of the negotiations now proceeding at Delhi between Mr. D. S. Senanayake, representing the Government of Ceylon, and the Commerce Member of the Government of India.

The telegram sent by the Madras Government was placed on Wednesday last before the Minister of Labour, Industry and Commerce.

To Release Large Quantities

The decision of the Madras Government to remove the prohibition of the export of foodstuffs to Ceylon, will release for import into Ceylon large quantities of grain, including rice, which have been bought by the Government of Ceylon in India.

For instance, it is learned that Mr. M. H. Kantawala, Ceylon's Trade Commissioner in India, purchased large quantities of rice in Bombay and Karachi on behalf of the Ceylon Government.

The Madras Government, however, prohibited the export of foodstuffs to Ceylon.

It is stated that some of the food supplies purchased on behalf of the Ceylon Government were lying in railway waggons at the time of the prohibition.

The Minister of Labour, Industry and Commerce made representations to the Governor of Madras and the Viceroy against the prohibition of the export of food supplies to Ceylon.

Minister's Request

The Minister asked that in view of the emergency in Ceylon the supplies detained should be released pending the negotiations in India between Mr. D. S. Senanayake, Minister of Agriculture and Lands, and the Government of India.



Hindu Organ.

MONDAY, MARCH 9, 1942.

CONTROL OF PADDY

ADDRESSING A PUBLIC MEETING recently under the auspices of the Manipay Social Service League, Mr. S. Natesan entered a vigorous protest against the order prohibiting the landowners of Kilinochi and Paranthan from removing the produce of their lands to their homes in the Jaffna peninsula. This order, by implication, requires these landowners to store their paddy on their farms. Mr. Natesan asks where the people in these areas are to store their paddy. He might have made his case much clearer by stating that most of the farms under the Karachi Irrigation Scheme possess no facilities for the storage of paddy, the practice being for the proprietor to get his stacks threshed when the weather and the labour position are favourable and remove the produce immediately to his home in Jaffna. Very often one would find bags of paddy, the produce of a neighbouring farm, remaining on the roadside for days before they are removed to Jaffna. In many cases the paddy is kept in the field where it had been threshed till it is removed to its destination. This being the actual position, we agree that it would be somewhat inconvenient for the average farmer at Kilinochi and Paranthan to store his paddy on the farm itself, particularly on such short notice as has been actually given by the Government, but the difficulty is by no means insuperable. Mr. Natesan's objection, however, loses much of its force when it is remembered that all that the obnoxious order requires in effect is, not merely to store the paddy at the farm, but to despatch the surplus to the nearest railway station to be acquired by the Government. This can be done without any additional inconvenience to the landowner, provided the Government has made the necessary arrangements for the purchase without confronting the harassed producer with much red tape and delay. One would think it is much easier to transport the surplus paddy to the local railway station than to Jaffna, but the Government must see to it that there is no unnecessary delay in checking the consignment, and accepting it and paying for it. Mr. Natesan seems to have ignored the fact that, so far as the producer is concerned, the most important question is how the amount of the surplus available for sale is to be determined.

It will be noted that the producer is no longer entitled to sell his surplus to anyone but the State. This is a guarantee that, once the quantity of the harvest is determined, by inspection or otherwise, the producer will not be able to throw the system of rationing out of gear by private sales of his own. Once this result is assured, as it has been by the latest regulation prohibiting the purchase or sale of local paddy, the producer must have the right to determine the quantity of surplus for sale. He is the best man to know the domestic economy of his own farm and the quantity of paddy required for seed and for keeping his coolies in good condition. The town-bred consumer does not know that cash is not the only factor that keeps a labour force together for the working of a large farm. The old tradition of hospitality to the labourer must be maintained, and those who have been rendered temporarily unfit for work by sickness must be supported for a time. Besides, in the event of there being a total scarcity of cash, the farmer must be able to pay the labourer's wages in paddy, as was the custom in the old days. We do not think that any producer would insist on eating more rice than the man who is unable to produce paddy of his own, but the crux of the whole question is what has been stated above. The landowner must have the right to determine the amount of surplus. Otherwise, the officers of the Government would be able to strip the farm of practically everything, and, if this happens, the urban politicians, who have been always cackling about the cost of cultivation, may rest assured that the entire population will have to starve; for, it would be impossible to work the farms once their food reserves are depleted. So far, we do not think the regulations that have been framed go beyond taking the necessary precautions for preventing private sales of paddy. It must be recognised that, once rationing is introduced, such a step is inevitable, but everything depends on the next step by the Government. What has to be avoided is any attempt to squeeze the farms dry. Let there be control by all means, but there must be no legalised pillage which will inevitably result in the destruction of the goose that laid the golden eggs.

With the other portions of Mr. Natesan's speech we regret we are unable to agree. In the first place, we must make it clear that no producer with any sense of decency can take advantage of the present dangerous situation to demand famins prices for his paddy. At the same time, the producers must insist on a reasonable price being paid for their produce, and on this point we can think of no man better

qualified to express an opinion than Mr. Senanayake himself. The producers will do well to accept his decision as final and refrain from an unseemly agitation for higher prices. Secondly, Mr. Natesan is wrong when he blames Mr. Senanayake for the present condition of Ceylon in regard to food supply. As we wrote in the last issue of the "Hindu Organ", Mr. Senanayake has only inherited the consequences of the bungling for which the Government and the public were responsible. It is also true that clearing jungle and sowing the land with paddy is a rather slow and expensive process, but we are definitely of the opinion that Mr. Senanayake has laid the foundation of a sound agricultural policy which will, in due course, make Ceylon self-supporting in the matter of food. Nothing is to be gained by indulging in these attacks on a Minister who has done and is still doing his best to produce more food for the people.

In regard to the question of Indian labour, Mr. Natesan stands on solid ground. We have always felt that, altogether apart from and independently of, political considerations, the Ministers' attitude towards the question of Indian labour was a grave mistake. Our reasons for this view have been stated more than once and it is not necessary to repeat them on this occasion. The Ministers will do well to undo the mischief they have done before it is too late. The whole country is confronted with the possibility of famine, unless either the Indian Government comes to the rescue, or, such a transformation is brought about in the position in regard to food production as will make the island self-supporting in the matter of food. We confess we have grave doubts in regard to the possibility of the latter under present conditions. Thousands of acres of the best level and fertile land suitable for paddy are now jungle. These must be reclaimed first and then there are the other difficulties we have mentioned. But, nevertheless, it would be possible to effect a marked change for the better in the present food position if the Government adopted a more reasonable policy in regard to Indian labour, and, what is perhaps more important, made food production compulsory for every citizen. We must warn the Ministers that the men who are producing paddy in the malarial districts of the Northern, Eastern, and North-Central Provinces are not doing it only to feed a lot of lazy, good-for-nothing people who are not engaged in any work vital to the conduct of the war, and who can very well be told, nay ordered, to look after their own food requirements. The present position is absolutely scandalous. In

the North as well as in the south of Ceylon there are large numbers of half-educated and uneducated young men who are doing nothing. Why cannot the Government, in the present unprecedented situation, compel these people to dig at least for their own food? Why should not the principle of conscription be introduced in regard to the production of food?

At the same time we feel it our duty to protest in the most emphatic terms against Mr. Natesan's veiled suggestion that the surplus paddy in the Northern and Eastern provinces should not be made available for the needy population in the other parts of the island. We find that in certain parts of the south the position is very bad indeed. There is no reason why our surplus paddy should not be made available for these people, provided the necessary safeguards to protect the interests of the producer as well as the consumer in the producing areas are introduced and scrupulously observed. We agree that anything short of this will affect production adversely, but there is no reason why this should happen if the Government and the public made up their minds to be sane and reasonable. It is not at all reasonable to suggest that kith and kin of producers in the Northern Province should be treated with greater consideration than strangers in the other provinces. The suggestion is utterly devoid of principle. Once the relations are given special treatment, there is nothing to prevent the friends and neighbours of the unfortunate producer from clamouring for the same privileges. Besides, it would be interesting to know what prevents these same relations and friends, having sufficient means for the purpose, from contributing their share to the production of food. It is the old story, and it is altogether unsatisfactory that even the prospect of famine is not inducement enough for these people to take immediate steps to produce their own food. We can understand the position of the poor citizen who lacks the means to take up land in the tank districts. Even here the matter is not entirely free from doubt. There are many able-bodied men without means who can with great profit to themselves take up small holdings under some tank or other and cultivate them with Government assistance. But, they are not prepared to do it. We have pointed out in these columns that mistakes are inevitable in any system of rationing and that it is the duty of the Government to correct these mistakes in time. But, has the public no obligation in the matter? Is its sole business to sit still and insist on being fed anyhow?

FOOD POLICY CRITICISED

Hardships Caused In Jaffna

THE Minister of Agriculture, Mr. D. S. Senanayake, was criticised in regard to the food production policy by Mr. S. Natesan, M. S. C., at a largely attended meeting held at the Naval Government Vernacular School Hall, Jaffna, on Wednesday the 4th instant, under the auspices of the Manipay Parish Social Service League.

Sir Waitalingam Duraiswamy, who presided, said that if people were forced to sell their paddy to the Government at Rs. 2.50 per bushel it would discourage all further cultivation. He would ask them to hold meetings and pass resolutions asking for a higher price. He would then represent matters to the Government.

Dr. K. Cathiravelu said it was iniquitous to order the people in a village not to sell paddy to their own relations and friends in need.

Mr. Natesan in his speech said that after the last rice crisis in 1920 it was the people of Jaffna who really toiled and suffered, lost their health and lives, in the production of rice in Kilinochi and Paranthan and now they were ordered not to remove their paddy from Kilinochi and Paranthan for their use, after having brought 8,000 acres under cultivation.

Mr. Natesan condemned "the negligence" of the Minister of Agriculture to produce sufficient rice in the country during the past ten years. He had freely got millions and millions of rupees from the State Council but the result was nothing. Now the Minister blamed the British for the alleged neglect of the previous hundred years.

Iranamadu Tank

Year after year in his successive Budget speeches the speaker had demanded the bunding of Iranamadu Tank which could irrigate 20,000 acres, and also he had asked for a few thousand rupees for erecting a pump for the Puttur well which could irrigate 2,000 acres, but the appeal fell on deaf ears, whereas millions had been wasted in the south on irrigation works where labour was not available.

Mr. Natesan also said that Mr. G. C. S Corea had given a definite understanding to the Council that country rice and paddy would not be subjected to control, but now the Price Controller had prohibited the sale of country rice to anybody; he added that Police Officers are authorised to prosecute people selling rice to their own kin and kin and that minor headmen had been given the chance of making an income if they detected such sales.

Paddy Producing Provinces

It was in the Northern and Eastern Provinces that the largest quantities of paddy are produced and now it was sought to remove their paddy to other provinces, without any consideration to the producers.

The Chief Minister had said that people should fight hunger in the same way as they in days of yore fought the Chola and Pandya invaders from South India. He was glad that the Manipay League had taken the lead in that vital question and hoped that all over Jaffna they would raise such protests, concluded Mr. Natesan.

Dr. E. Cathiravelu then moved the following resolution, which was

PURANAS: THEIR PLACE AS RELIGIOUS SCRIPTURES

BY "VYASA"

VI

SAIVA PURANAS

Vayu Purana

THE Vayu Purana is the oldest of the extant Puranas. It is also called Siva Purana because it is dedicated to the worship of Siva. In this Purana the rule of the Guptas is described as it was in the 4th Century A. D. The present Vayu Purana is a recast of the ancient Purana of the same name. It deals with the same subjects, characteristic of the ancient puranas—creation of the world, genealogies, etc. The legends related in it are meant for the glorification of Siva. Even in this Saivaitic work there are two chapters devoted to Vishnu.

The Vayu Purana consists of four sections: 1 Prakriya, comprising chapters 1-6, 2 Anusanga, chapters 7-64, 3 Upodghata, chapters 65-99, and 4 Upasamhara chapters 100 to the end. The Purana also deals with the duties of the castes and Asramas, the penances for Yatis, the Yuga Dharma, the Funeral Sacrifices including impurity due to births and deaths and purification of things, Hells and the results of action done. There are also sections on Pasupata Yoga. Chapters 57-59 deal with Yuga Dharma and give an account of the period from the reign of the Nandas to the end of the Andhra rule in Western India. The section called the Sraddhakalpa deals with Sraddha and covers chapters 71-85. The greater part of this section is an interlocution between Brihaspati and his son Samyu. In these chapters Yogins have been given remarkable prominence as invited guests. It is said "Sraddhas should be carefully offered to Yogins. What is eaten by an adept in Yoga is superior to a thousand householders, a hundred forest hermits and a thousand students. Chapters 103-112 deal with the glories of Gaya and is called Gaya-Mahatmya. The purana in its last part gives a description of the end of the world and deals with the efficacy of Yoga and ends with a description of the splendour of 'Siva Puri' where the Yogi who has meditated on Siva arrives.

Linga Purana

This Purana which consists of two parts known as Purvardha and Utaradha, is a manual mainly intended for the worship of the Siva Linga, together with five other forms of Siva: Isana, Aghora, Vamadeva, Tatpurnsha, and Jata. The worship of the Siva Linga is extolled over that of the other forms of Siva. The purana considers the worship of Siva as the highest form

seconded and supported by Messrs. M. Thambusalam and S. Thilliam palam and passed.

"This public meeting of the residents of Valikamam West, resolves that if Government finds it necessary to purchase from the owners of paddy in the Northern Province the excess of their requirements, the Government be requested to reserve such stocks for the use of the people of the Northern Province only during an emergency."

of devotion and declares "that a person who, after hearing the dispraise of Siva, at once gives up his own life after murdering the censurer, proceeds to the region of Siva, and that one, who tears out the tongue of a habituated censurer of the God, delivers twentyone generations and attains the same region." A Siva worshipper is said to be superior to thousands of the worshippers of Vishnu and other Gods. The Purana contains chapters on Linga worship, on the consecration of a Linga, on the Pasupata Vrata or Siva Linga Vrata, on the Saiva Vratas to be observed in the different months, on the method of meditation on Sri Panchadchara, on Diksha and Purascharana, on Sadachara, on the worship of Siva on big donations (Mahadanas); on Mystic rites and practices. The Purana also narrates the appearance of the Great Fiery Linga and the humiliation of Brahma and Vishnu. The Vedas are said to proceed from the Linga by which Brahma and Vishnu become enlightened and acknowledge the superiority of Siva. Siva is made to repeat the story of his twenty eight manifestations. This is followed by a description of the universe and of the regal dynasties to the time of Krishna. The contents of the Purana are considered to be "mystical and spiritual and there is nothing like the phallic orgies of antiquity."

Agni Purana

This Purana is supposed to have been communicated to Vasistha by Agni. It describes the incarnations of Vishnu. Regarding Rama and Krishna it follows the accounts found in the Ramayana, Mahabharata and Harivamsa. Although it commences with Vishnu and gives directions for the ritual of the Vishnu Cult, it is yet essentially a Saivaitic work and deals with the mystic cult of the Linga and Durga. It also mentions Tantric rites, gives instructions for the production of images of Gods and their consecration, refers to the cult of Ganesha and Surya. Few chapters deal with death and transmigration and Yoga. Chapter 380 contains a summary of the Bhagavad Gita and chapter 381 contains a treatise known as Yama-Gita. There are sections on Geography, Astronomy, Astrology, Marriage and Death customs, House-building, Politics and the Art of War, Law, Medicine, Metrics, Poetry, Grammar etc.

The Matsya and the Skanda Puranas have a reference to Agni Purana. But the contents of the present Purana do not lend support to the conclusion that the Purana referred to in the Matsya and Skanda is the same as the present Agni Purana. The present Purana is a recast of the old one and retains fragments of chapters and isolated verses from the earlier Purana. In the present Agni Purana there are sections dealing with Vishnu worship, Vishnu Diksha, installation of the images of Vishnu, and with the Tantric worship of Ganesha, Surya and Gauri. Chapter 20 refers to the story of Sati's birth as the daughter of Himnialayas. The Purana is assigned a date some time during the ninth century A. D.

JAFFNA U. C. CHAIRMAN GIVEN TIME

Executive Committee's Decision

THE Chairmen of the Jaffna and Chilaw Urban Councils (Mr. R. Sivagurunathar and Mr. J. J. Fernando) continue to ignore the instructions of the Commissioner of Local Government and the Minister of Local Administration, writes the Political Correspondent of the "Times of Ceylon".

No reply from either of them to the requests made to them to resign in accordance with parliamentary practice or to make an explanation, in the case of the Jaffna chairman, or to summon a meeting to discuss the motion of no confidence in him or to explain his conduct, in the case of the Chilaw chairman, was before the Executive Committee of Local Administration, which met on Wednesday last.

It is understood that nearly all members of the Committee took a very strong view of the attitude adopted by the chairmen and were in favour of an immediate recommendation to His Excellency the Governor to remove them from office.

The Minister, however, put before them one aspect of the matter which seemed to have been overlooked by the other members and upon that the committee after a long discussion decided to defer the matter for further consideration.

Ordinarily the next meeting of the Executive Committee is due to be held on Tuesday, March 10th, but if necessary the Committee will meet earlier to settle this question finally.

The position in Jaffna is that Mr. R. Sivagurunathar has intimated that he will resign only if asked to do so by the Ratepayers' Association. In view of the mandatory instructions issued to the Chairman to resign in accordance with parliamentary practice, it is likely that the Ratepayers' Association of Jaffna will ask Mr. Sivagurunathar to resign.

In fairness to the Chairman of the Jaffna Council, it must be stated that when the vote of no confidence was taken up for discussion he left the meeting. Had he been present and voted against it, using also his casting vote in like manner, as has happened in councils elsewhere in the country, he would still be the properly-constituted Chairman of the Jaffna Urban Council.

ACCOMMODATION IN JAFFNA HOSPITAL

TOTALLY INADEQUATE

The accommodation in the Civil Hospital, Jaffna, says the Chairman of the Jaffna Urban Council, is totally inadequate for the second largest town in the Island. There are only 4 paying wards or beds for general cases and one for maternity cases. This is extremely unsatisfactory. There is a scheme for additions to the hospital that should be taken in hand immediately.

Two wards for tuberculosis and two clinics, one for chest and the other for genito-urinary diseases, were opened in 1941 by the Government.

LETTERS TO THE EDITOR

ALL-JAFFNA STUDENTS' CONFERENCE

Sir,—At the All-Jaffna Students Conference which was held at the Jaffna Central College Hall on Saturday, the 21st February 1942, I moved the under-stated resolution:

"This conference is of opinion that absolute honesty, absolute unselfishness, absolute love and absolute purity should be the creed of this Association."

But, it was unfortunate, Mr. Editor, that at a time like this, when moral and religious values are subordinated and sacrificed for selfish ends, this resolution which embodies some basic principles on decency and morality was defeated by an overwhelming majority of the delegates at the All Jaffna Students Conference. In spite of my severe pleadings, a certain section of the House wrangled over a good many unprofitable outbursts and argued that the four ideals embodied in the resolution were only too good for sages and celestials! And the irony of the situation was that those who opposed the resolution stressed the importance of establishing a new social order where "Absolute Unity" shall prevail! Surely, Mr. Editor, they are in a fool's paradise who think that "absolute unity" could be achieved and made ever-lasting without any morality.

I am,
Yours, etc,
T. T. GANANATHAN.

Manipay,
1st March 1942.

JAFFNA U. C.—A CONTRADICTION

Sir,—I am surprised to read a certain passage under the heading "Jaffna Chairman asked to resign" in your issue of the 5th inst. At the meeting in question I never said that I agreed with any of the statements made by Mr. S. Arulnandham. At no time would I agree to those statements. Perhaps you are not aware that the meeting was held in camera and that all correspondents were not allowed to be present. It is quite evident from your report that the source from which you or your correspondent got the details is some member or members whose intention was to create more mischief. I hope you will enable the readers of your paper to understand the truth.

Yours faithfully,
V. S. RAMANATHAN.

[The paragraph in question was, as stated in it, taken from the "Times of Ceylon"—Ed. H.O.]

BASIC ENGLISH COURSE

Mr. H. S. Perera, Principal, Government Training College, will conduct a Basic English Course for teachers at Vambadi Girls' School, Jaffna. The Course will commence on April 20th and will go on till May 2nd. Teachers who desire to join the Course should send in their applications before the 15th inst.

An examination will be held at the end of the Course and those successful will be awarded the Orthological Institute Teachers' Certificate. The examination however is optional.

THE CHINESE DICTATOR IN INDIA

THE "Indian Social Reformer" writes:—

Last week "The Reformer" observed that, if the war is allowed to develop as one between the white and coloured races, the Indian people will be torn between two incompatible loyalties. It also said that Britain should have the imagination to conceive some great ideal which will appeal to India. Apparently other minds have been thinking on these lines—some of them in authority—and the result was shown last week when it was announced that General Chiang Kai-Shek and his wife with a large contingent of high functionaries had arrived in Delhi. The distinguished visitors attended a reception given by His Excellency the Viceroy and the members of his Executive Council. The Reformer has had occasion to regret that Lord Linlithgow seemed constitutionally unable to forget the difference in status between the British and Indian peoples even when he was appealing for co-operation in a common end. Lord Linlithgow's speech welcoming the Chinese Generalissimo showed that Lord Linlithgow has completely outgrown this disability. No Indian could have spoken with more warmth and pride of the ancient cultural and spiritual ties between China and India and of the enormous power which both together can be for the good of humanity. The whole speech was happily conceived and brilliantly expressed. The Generalissimo replied in the same vein, and expressed his pleasure at the Viceroy's reference to the ancient cultural affinities between India and his own country. The Generalissimo during his stay in India is expected to meet Indian leaders of all shades of opinion. To whomsoever credit is due for the happy inspiration of bringing about direct contact between the Chinese leader and Indian leaders, it is a feat of high imagination of which, we confess, we had not deemed British statesmen to be capable. Unfortunately, there are indications which show that the Viceroy is rather overdoing things. The speech reported in Wednesday's newspapers is too unctuous to be convincing. After all neither the Generalissimo to whom the speech is directly addressed nor the Indian people for whom it is doubtless meant, can quite forget the history of the last decade and Britain's century-old policy in the Far East. Whilst it is always flattering to be courted, it is well for the courtier to exercise a certain restraint. It would have been wise had Lord Linlithgow contented himself with the first speech.

In the exchange of compliments which took place between the Viceroy and the Chinese Generalissimo, there are two significant features. In the first place, the circumstances in which the two were placed under certain reticences necessary. For instance, Lord Linlithgow could not with any courtesy bring up the issue of democracy in welcoming the Chinese Dictator. Nor, for his part, could Chiang Kai-Shek refer to the ideal of repelling foreign invasion. The second

point is the difference shown in the two attitudes to Japan. The Viceroy in his speech referred to the Japanese as barbarous. The Generalissimo in his reply scrupulously refrained from using any opprobrious epithet about those against whom he was fighting. This is not merely oriental courtesy. Much as they deplore Japanese aggression, Asiatics can not forget that she has broken down the legend of European superiority in the mastery of the modern weapons of war. Both Dr. Sun Yat Sen and General Chiang Kai-Shek received most of, if not all, their education in Tokio. The Generalissimo, after all, was most reluctantly pushed into war against Japan by a military oligarchy. One point should not be forgotten in estimating the position of Japan. She happens for the time being to be one of the Axis Powers but this an accident. Unlike the German and Italian Dictators, who have destroyed pre-existing systems in order to grasp the reins of power, the Japanese are fighting to maintain and augment the prestige of an ancient Empire.

There has been general enthusiasm for the visit paid to this country by one who has been praised by Mr. Churchill as the greatest general thrown up by modern Asia. But it is not unnatural that people ask why Chiang Kai-Shek should have chosen this particular moment to come to India on a prolonged visit. Even if internally his position in China was never stronger than it is today with the Chinese Communists quietened by Soviet Russia's entry into the war, China herself was never more gravely menaced than now with the threat

Continued on page 5

FREE TAPPING OF TODDY

CAUSE FOR INCREASE IN CRIME

The increased facilities for the illicit manufacture and sale of fermented toddy have given rise to drunkenness, rowdiness etc. and has contributed largely to increases of grave crime in many parts of the Island, states the report of the Executive Committee of Home Affairs on Mr. D. P. Jayasuriya's motion that "steps should be taken to remedy the situation that has arisen since free tapping for sweet toddy was permitted."

The committee recommends that the State Council's decision to permit tapping for sweet toddy without licence be rescinded.

The report states that though the abolition of the restrictions regarding sweet toddy tapping was urged in the interests of jaggery the imports of jaggery and unrefined sugar after the abolition of the restrictions have shown a marked increase.

According to figures given in 1938, 55,845 cwts of jaggery and unrefined sugar were imported. The imports in 1940 were 117,814 cwts and in 1941, 232,241 cwts. The State Council authorised unlicensed tapping in November, 1939.

GOEBBELS ON SINGAPORE'S FALL

"NOT THE END OF BRITISH EMPIRE"

London, Feb. 21.

"The fall of Singapore, though it has deeply upset the British public, does not mean the end of the British Empire but it is one stage towards that end," writes Goebbels in *Das Reich*, according to the Berlin Radio (report the *Daily Telegraph*) "The continuation of the British Empire can only be considered as endangered when it is struck at its roots and its numerous branches are unable to obtain sources of power. Empires do not collapse in days, weeks or months. Sometimes they even go on living after their existence from the historical point of view has already ceased. England at present is living on the substance of a prestige gained through the centuries."

A. R. P. AT VADDUKODDAI

Dr. C. Chelliah of Johore is delivering a course of lectures on A. R. P. First Aid at the Vaddukodda Hindu English school on Tuesdays and Thursdays. Though the course is mainly intended for the benefit of the Staff, Scouts, and Senior pupils of the school, yet on account of its general usefulness and importance, it is thrown open to the public also. The lectures commence at 5 p. m.

MANIPAY LOCAL ASSISTANCE COMMITTEE

A public meeting under the auspices of the above committee was held at the Suthumalai Amman Temple premises on the 3rd inst. The Chairman Mr. V. Veerasingham touched upon the various problems confronting the people and requested the audience to explain to the people the necessity for food control, fearlessness in times of peril, and co-operation with the Government in its efforts to tide over the present situation.

Mr. P. Ampalavanar spoke on the functions of the L. A. C. He said that thefts in the farms could be reduced by giving a very small portion of the produce to those who live near the farms.

Mr. N. Thambiah, lecturer in Tinneveli Farm school, gave facts and figures about the rice trade and said that the present stock is very little. The only solution is to cultivate in all available lands Kurakan, Kambu, Avarai varieties etc. Kambu is a 3 months crop and it can be cultivated with little labour. The audience learnt lot of new things from him and they were highly impressed by his lecture.

This was followed by a lecture on Poultry farming by Mr. N. D. Kadraaner, A. I. Jaffna West. He said Government was issuing R.I.R. eggs at a low price to the people just to combat the food problem by encouraging poultry rearing. Many questions on the diseases of the fowls, of plantains etc, were answered by them.

The Secretary of the L. A. C. pointed out that people do not seem to consider the present food problem seriously. They should not be idle but they should cultivate as much as possible taking for granted that the import of rice etc entirely is cut off. With a vote of thanks by him the meeting terminated. (con.)

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

XI. 'Parapaksham' or the Other Side

(Continued from our issue of 5-3-42)

Having thus formed a rough idea of the extreme heterodox systems (யற்புறம்), we now proceed to the examination of the heterodox systems (யறம்) which are more moderate and which accept more or less the authority of the Vedas, though some of them sometimes give forced interpretations to their scriptural quotations, some of their modern representatives even going to the extent of turning and twisting and presenting long accepted and settled facts in incorrect perspective to suit their purpose. Of the heterodox systems, Tharukam and Yogam are not touched upon by our author in his Parapaksham.

The two sects of Mimamsakas, Battachariyan (பட்டாச்சாரியன்) and Prabakaran (பிரபாகரன்) are first dealt with. The Mimamsaka system is generally referred to as Purva (or earlier) Mimamsai (புர்வமீமாஞ்சை) to distinguish it from Ekanma Vadam which is sometimes called Uttara (or later) Mimamsai (உத்தர மீமாஞ்சை). The word Mimamsai literally means investigation or critical examination. The Purva Mimamsakas deny God and hold that the Vedas are Swayambu (சுயம்பு) or self-existent and eternal as is also the world. Souls are many, eternal, intelligent, Vibhu (or pervasive) and subject to birth and death, and they perform Karmam and eat the fruits thereof. This system admits only the Karma Kadam (கர்மகாண்டம்) of the Vedas enjoining the performance of sacrifices, &c, as authoritative, other parts being considered subsidiary and of less or no importance. Battachariyan holds that Karmam itself yields its fruits and that Mukti consists in Anandam (ஆனந்தம், bliss), the pleasures of Swargam (சுவர்க்கம்) or Indra's abode. Prabakaran thinks that on the annihilation of Karmam a subtle form known as Apurvam (அபூர்வம், literally unusual or miraculous) is produced and that this Apurvam yields us the fruits, and also that Mukti consists in being feelingless (like a stone).

After combating the doctrines of these godless sects, our teacher proceeds a step higher and examines the views of the Ekanma Vadies or Monists who are also sometimes referred to in modern times as Pantheists and Hindu Idealists. Three sects are noticed. The Sabda Brahma Vadi (சொல்லுத்தொழையர்) thinks that Brahman the cause of everything will be found to exist in the form of Sabdam (sound) in the end and to know that this is so and that there can be no other entity not caused by Sabdam is Mukti.

We refrain from giving utterance to the distinctive designation of the next subject of Ekanma Vadies dealt with in Siddhiyar as it seems to hurt the susceptibilities of some of its local votaries—who, we might mention by the way, seem to labour under the delusion that they are the repositories of the only non-sectarian creed in the world, rejecting the Agamas and gloating over their action in doing so and dubbing those who believe in the Agamas and in Monotheism as sectarians. They seem to forget that there are others who not only deny the authority of the Agamas and the existence of God but also "throw the Vedas into the Bay of Bengal" as a highly respected and venerable Christian gentleman announced at the Jaffna Hindu College some 46 years ago. We have no desire to deny the distinction to our friends,—if distinction indeed it is,—if they wish to be regarded as godless, the Brahman postulated by them being dragged down to the level of the Jivas or souls and subjected to births and deaths according to their theory,—of course it is all an illusion,—these births and deaths!—just in the same way that what we now say and what our friends say and what the Editor says and what all the world says and does is all an illusion! and no weight need be attached to all this illusion,—at least in so far as our friends are concerned no one need take their words seriously.—We said we would not deny our friends their coveted distinction. But there are other godless creeds like Purva Mimamsai and Sankhyam which would like to share in the spoils and be bracketed first as non-sectarian. Nor is this all? There are other players in the field who would assert even stronger claims for the championship and snatch the prize away from them. More unsectarian certainly than all these are the Bouddhas, the Anantatas who make it a special point with them to class Vedas as a special sin or form of bondage, and the most distinguished of them all, the Lokayatas, who easily carry off the palm and take first place by denying the testimony of even human teachers like Gautama Buddha.—Well, however that may be, we shall proceed.—This so-called "non-sectarian" subject holds that Brahman alone is real, that all else is unreal being perceived through Avidiya (ignorance) like the illusory appearance of the silver in the mother-of-pearl, the snake in the rope, &c, that Jivas (souls) are but reflections of Brahman in various bodies like those of the sea in different pots of water, that evolution is due to the Maya of the Supreme, that Maya is Anirvachaniyam (அநிர்வசனியம், indescribable) being neither existent nor non-existent, that Bandham consists in identifying one's self with the body and its organs both internal

THE CHINESE DICTATOR IN INDIA

Continued from page 4

to the Burma Road at Rangoon. The situation is exceedingly critical at Singapore where several rich Chinese supporters of Chiang Kai-Shek reside. It is most unlikely that, like General De Gaulle, General Sikorski and numerous other military leaders, Generalissimo Chiang Kai-Shek intends to conduct his country's war from outside his territories, though the frequent assertion that he has sent his best troops to defend Burma does suggest this idea. The general impression is that the Chinese Dictator has come over to carry on military consultations with army experts in India, and that he will also, whilst he is about it, try to bring about agreement between the several political parties in India. We are inclined to regard his visit as a purely military one, even though the viceregal reception at Delhi gives apparent support to the belief that he is on a political mission. The chief problem in India, so the British have told us and are even now telling us, is the minorities question. On this the Generalissimo's advice, if it is in keeping with his own methods of settling dissent in China, will be impracticable here. The Generalissimo cannot even appeal to Indians to unite in the face of danger from foreign aggression without laying himself open to the charge of preaching to Indians something he did not practice in China itself until others in the army felt it necessary to press him to act. When

Chiang Kai-Shek says in his reply that China's resistance is due to the united will of the Chinese people, he is stating nothing less than the truth. Moreover, even though Sir John Maynard suggested in an article in the *New Statesman* (*Reformer* June 21, 1941) that Haile Selassie and Chiang Kai-Shek be asked to help in goodwill missions to India, it is very unlikely that Britain by doing so would admit her inability to settle what she has always regarded as an internal problem. We mention these facts not to detract from the public enthusiasm engendered by the visit, but in order to prevent the reaction from the raising of hopes which must inevitably be disappointed. The feeling of hope which came spontaneously to Indian hearts at first hearing of the Chinese leader's visit was due largely, almost exclusively, to the fact that China shares with India all the disabilities put upon non-Europeans. That does not mean, however, that General Chiang Kai-Shek will be able to have them removed. We hope—though we have absolutely no ground for doing so—that the British Government intend the Chiang Kai-Shek visit as the first of a series of moves to prove beyond doubt to India and to the world that the Empire at least, if not the Allied countries as a whole, repudiates all racial distinctions. If it is an isolated political manoeuvre, it is, as Pandit Jawaharlal Nehru has rightly pointed out, grossly unfair to the distinguished guest.

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and external and that Moksham consists in the right knowledge that 'I am Brahman' (Aham Brahman Asmi).

The third subject of Ekanma Vadies are called Patkariyar (பாற்கரியர்). They are of opinion that Brahman becomes transformed into the world of sentient and insentient beings and that Bandham consists in not knowing this. When one understands this right he merges in Brahman and this is Mukti.

Commentators notice a fourth subject of this school of thought called Kirita Brahma Vadies (கிரிதா ப்ரஹ்ம வாதிகள்), who identify the Ego with Brahman, which they say plays in diverse ways identifying itself with various substances which are subject to change. To understand this correctly is Mukti.

(To be Continued)

A CORRECTION

We are sorry some printing errors have crept into the article headed 'The Elements of Saiva Siddhantam' which appeared in our last issue, one of which is very material and should be corrected. In the 7th line from the end, please delete the last "is" and insert instead the words "yet indefinable, it is and is not."

PUBLIC MEETING AT VADDUKODDAI

A well attended public meeting was held under the auspices of the Vaddukodda East Literary Association and the Local Assistance Committee at about 4.30 p.m. on Wednesday, the 25th of February at the Vaddu-East Hindu Tamil School. Mr. A. T. Vethaparanam V. C. Chairman, Vaddukodda presided. The chief speaker for the evening was Mr. C. J. Oorloff C. C. S, A. G. A. (Emergency), Jaffna. The other important items in the programme were First Aid demonstrations by Miss. Rajalakshumi Ebamparam and a speech on "The Duty of Women During War" by Miss. Thangarani Navaratnam. In the intervals Miss. Sukirthalakshumi Rajaratnam entertained the audience with her sweet songs.

In the course of his speech the A. G. A. referred to various topics such as food cultivation, stray cattle, rice control, rumour, panic and the perilous future which the Ceylonese have to face. He also referred to the courage and sterling qualities of the Ceylonese in Malaya and in particular of a person, who, to the eternal glory of the Jaffna Tamils, chose to remain at his post of duty in Singapore even at the risk of death rather than enjoy the comforts of a journey with his wife and children back to his mother country. In conclusion he made an appeal to the audience especially to the ladies to throw away the natural tendency of clinging to customs and traditions and to volunteer at this time of impending danger to the noblest duty of saving lives.

At the end Mr. K. Vallampalam proposed a vote of thanks to the chair and the speakers and Mr. K. Kandiah seconded. They paid glowing tributes to Dr. G. Selvadurai who was present at the meeting to help the First Aid demonstrations and referred to him as one who was never reluctant in his services to the public and that his ready consent to hold first aid classes was certainly a valuable contribution to public health.

The meeting terminated at about 8 p. m. (Cor.)

MATRIMONIAL

RICHARDS—KADIRGAMAR

The marriage was solemnised on Saturday the 21st ultimo at the Methodist Church, Colpetty, of Dr. A. M. Darmam Richards, Field Medical Officer, Uragala, youngest son of the late Rev. S. A. Richards and Mrs. Richards of Chundikul, Jaffna, and Miss Iswari Kadirgamar only daughter of Mr. Sam J. C. Kadirgamar and the late Mrs. Kadirgamar of "Laliti," Queens Road, Colombo. The Rev. E. Rowton Lee officiated assisted by the Rev. B. C. D. Mather, uncle of the bride.

The bride who was given away by her father had the Misses Rajeswathy Kurusatnam, Padmini Somasundaram, Vijayalakshmi Villavarayan and Carmel Chellappah as her bridesmaids. The bridegroom had Dr. D. S. Senarathne as his bestman. The groomsmen were Mr. S. J. Kadirgamar, Lieut. S. Kadirgamar, C. G. A. and Sub-Lt. R. Kadirgamar, C. R. N. V. B., the brothers of the bride, Mr. Peri Sundaram and Dr. V.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA held at Point Pedro

Testamentary Jurisdiction No 170 P.

In the matter of the intestate estate of the late K. Velupillai of Point Pedro. Deceased.

Thyalmuthammah widow of K. Velupillai of Point Pedro

Vs. Petitioner,

1. Velupillai Logeswaran
2. Kovindapillai Kandappah both of Point Pedro Respondents.

This matter coming on for disposal before L. W. de Silva, Esquire Additional District Judge, Jaffna on the 24th day of January 1942 in the presence of Mr. K. Ratnasingham, Proctor on the part of the petitioner and the affidavit of the petitioner dated 1st day of November 1941 having been read.

It is ordered that the 2nd respondent abovenamed be and he is hereby appointed guardian-ad-litem over the minor the 1st respondent to represent him for all the purposes of this action and that the petitioner be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the above estate issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 26th day of February 1942, shew sufficient cause to the satisfaction of this Court to the contrary.

The 24th day of January 1942.

Sgd. L. W. De Silva
Addl. District Judge

Time to shew cause extend till 19-3-42

Intid. L. W. de Silva
A. D. J.

(O. 75. 9 & 12-3-42)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA (Held at Point Pedro)

Testamentary Jurisdiction No. 174 P.

In the matter of the intestate estate and effects of the late Ratnammah daughter of Kanaganayakam of Karanavai North Deceased.

Kanagayagam Pararajasingham of Karanavai North presently of Colombo Petitioner.

Vs.

Suppar Arumugam of Karanavai North Respondent.

This matter coming on for disposal before L. W. de Silva Esquire, Additional District Judge, Jaffna on the 23rd day of February 1942 in the presence of Mr. P. Kannappillai, Proctor on the part of the petitioner and the petitions and affidavit of the petitioner having been read:—

It is ordered that the petitioner as sole heir of the deceased be declared entitled to take out Letters of Administration to the said estate and that Letters of Administration to the said estate be issued to him accordingly, unless the respondent abovenamed or any other person shall on or before the 19th day of March 1942, appear and shew sufficient cause to the satisfaction of this Court to the contrary.

The 27th day of February 1942.

Sgd. L. W. de SILVA,
Addl. District Judge.

(O. 74. 5 & 9-3-42)

Gabriel were the attesting witnesses.

A large and representative gathering was present both at the Church and at the residence of the bride's father where he held the reception.

Mr. L. M. D. de Silva, K. C., proposed the Toast of the bride and bridegroom. (Cor.)

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