

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus
PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LII.

'Phone 56.

JAFFNA, MONDAY, JANUARY 6, 1941.

Price 5 Cts.

NO. 75.

SHANTAM, SHIVAM, ADVAITAM

Three Aspects of Supreme Message
Of Humanity

POET TAGORE'S SERMON TO AFFLICTED PEOPLE

The Futility of Greedy Accumulations
of the Present-day Civilisation

Santiniketan Dec. 22.

"PEACE, Beneficence, and Unity among all mankind; the significance of this message reveals man's Religion. The imperatives of Peace we must express without fear or hesitation. Unite we must, in mutual love, in beneficent conduct," said Poet Tagore in his address inaugurating the fortieth anniversary festival of the Ashram.

"Recovery is Wealth Of Life"

Dr. Rabindranath Tagore being still in a weak state of health could not attend the fortieth anniversary celebrations of the Ashram. His address inaugurating the festival was read out at the Mandir service this morning.

The Ashrama is celebrating the 7th Paus and yet, though I am here, it is not possible for me to take my place in the festival—this has never happened before. Weakness of ill-health and age are removing me from all external events. From that distance I shall briefly address you, for not only am I forbidden by doctors to exert my mind on things, my illness also makes such concentration difficult.

A Prelude to Death

In youth's abundant strength old age appeared to me as deprivation; that is to say, such a condition meant gradual loss of power precluding death. But now I can realise the positive aspect of age. The outer shell of being, which is ego, ceases to engage my eager interest. It is like the fruit which loses its attachment to the outer covering now grown less necessary, completeness lies in its inner core. Youth's immaturity cannot imagine the fulfilment of the core, and therefore has no faith in ripeness. Our energies, in young

age, are mainly directed outside, any hurt inflicted there causes extreme misery. Not so in old age. Realisation through inner maturity proceeds with supreme assurance, external loss or insult fails to make us miserable. But this inwardness must not be regarded as the possession of age alone; in fact, it is because in youth we are apt to give excessive value to external things that we suffer and widen the sphere of unreal suffering in society. For it is in our external aspect that we are separated from each other and each confined within a narrow reality.

Quest of Calm

To-day when recovering from illness I can realise more clearly what recovery means, but recovery is the wealth of life in all its stages. In a fully recovered condition we can establish complete relationship with the Universe. Our existence in the world becomes joyous. Our physical being is then our ally. It is when we are ill that harmony is lost and suffering affects our body and its limbs. Our physical being is then in a hostile condition. Similarly when spiritual truth is pervasive in our inner being and its influence reigns, we have peace, we are at peace with all things. In this quest of inward calm, leading to harmony of relationship with all age should not count. Confused attachments hamper youth from attaining such realisation, that these can be transcended and the spirit released for right relationship. Then there is peace in humanity, and no more fear; death itself is transcended.

Gradations in Realisation

In man's history, different races reveal gradations in realisation. European coun-

(Continued on page 4)

CHARITY—THE GREATEST OF GREAT THINGS

MODERATION—THE SILKEN STRING

WHAT THE RT. HON. MR.
S. SASTRI BELIEVES

ALL my life I have with maidenly shrinking avoided self-exposure. One's own self is the most difficult subject for one's pen. Sufficient knowledge there is, both of the outer and of the inner life. But can there be sufficient detachment? How can I avoid self-love and self-despising, both springing from the same root but flowering in opposite colours? In the book before me ("I believe") there are twenty-three self-sketches of entrancing interest. I envy the writers their cold-blooded objective laboratory attitude. I do not hope to attain it, but promise to do my best, ever bearing in mind that truth is paramount.

Of Brahmana parentage in the Tanjore district I was born in poverty, but inherited a good brain. My parents pinched themselves hard to keep me at school and college. My father was of the priestly class; but, having no regular clientele had to forage far and near for bare subsistence. My mother, born in a secular family, was proud by nature and, as soon as I could understand, used to confide to me her humiliation at the privations which endured and the insults which he submitted to from the well-to-do. She had a melancholy and pious disposition and, by unwearied resort to street expositions of scripture, garnered a vast deal of mythological lore. She found in me an eager listener. I remember my father often saying to me: "Go in and ask that shrew, she knows more than I". Pushed before my time into the dark mysteries of sin, hell's torments and the malignancies of devils, I heard with trembling a course in Seshadharma, where the author sets out a fully elaborated table of man's transgressions of the eternal law and the punishment for each transgression. To drive home these lessons, I was taken to a temple on the walls of which were depicted in lurid colours the

scenes of hell with sinners undergoing tortures calculated to make the spectator's flesh creep. The horror of the pictures has not yet wholly faded out of my mind. At seventy-one the night still has fears for me. For several years, while in the forms of the high school, I scarcely slept without a prolonged nightmare in which horrid goblins performed weird dances and made faces at me. Relief would come only in the morning when I woke with my young body perspiring and unrefreshed. Life, however, is not without compensations. Some dreams, not many alas, were comforting and reassured me. One in particular gave me an ecstasy of religious satisfaction, so much so that I did not expect a sympathetic hearing from any one and would not share it even with my mother. It goes on record now for the first time. As I lay asleep praying in a boy's way for salvation, the sky was suffused with a soft glow, out of which the eye glimpsed parts of a divine figure, filling the firmament, recumbent, face earthward. The outline filled in quickly, the light became brighter, and the form of Maha Vishnu, with majestic beauty, disclosed itself to my enraptured vision. He lay head north and feet south. To the right and left were ranged gods and goddesses and munis familiar in our story. At the same time the splendour of the great one increased beyond description. But, I knew not how, my eye, more fortunate than Arjuna's, could gaze and adore and not be blinded. At the culmination the effulgence seemed, as I recollected the trance in later years, to admit of only one description, if description it may be called. Let the reader turn to the twelfth sloka in the Gita chapter of the All comprehending Form, "If a thousand suns could be conceived to blaze together in the

(Continued on page 4)

NOTICE

Jaffna College — Scholarship Examination

FOR
ADMISSION TO THE
PRE MATRICULATION CLASSES.

This examination will be held
From Jan. 15th to 17th at Jaffna
College.

The College offers four open scholarships of two years' free tuition to the students under seventeen years of age who:

- have passed the J. S. C. or its equivalent examination,
- have been certified by the headmasters of their schools to have been, during the previous year, members of the top 10% of their class scholastically,
- and c. are among the four highest to pass a special examination set by the College.

Syllabi and application forms may be had from the Principal. All applications must be in on or before Wednesday Jan. 8, 1941, with a fee of one rupee.

S. K. Bunker,
Principal, Jaffna College.
(Mis. 169. 19-12-40 & 6-1-41.)



Hindu Organ.

MONDAY, JANUARY 6, 1941.

A NEW APPROACH
TO INDIA

THE ARREST OF MAULANA AZAD, the Congress President, for an alleged anti-war speech delivered at Allahabad makes it obvious that the Raj has no mind to adopt the method of conciliation with the Indian nation but is bent on pursuing the policy of repression and of drift as regards the political crisis in India. This policy of repression which started with the arrest of JAWAHARLAL NEHRU and his sentence to four years' rigorous has done much to embitter the relations between the Government and the Congress and in fact queered the pitch of the Civil Disobedience movement. If matters are allowed to drift in this way, it is not difficult to foresee where these things will lead to. Conciliation at a later stage will be a much more difficult task when the springs of good-will have become poisoned. Of the prominent Congress leaders, the ex-ministers and officers of the All India Congress Committee almost all have been clapped in gaol. GANDHIJI himself would now be enjoying a well-earned rest inside a gaol, but for his anxiety not to embarrass Britain when she is engaged in a life and death struggle and his concern to keep the Civil Disobedience movement strictly non-violent. "No quantity, please. I can assure victory, if quality is assured", he re-

cently wrote to the Secretary of the Bengal Provincial Committee. But for the guiding hand of the Mahatma, the movement would have assumed much larger proportions. When he started non-co-operation, it was to be a mere token Civil Disobedience to vindicate the principle that India was not a willing partner in the war. It was the policy of repression inaugurated with the impolitic arrest and sentence of JAWAHARLAL NEHRU that forced the hands of Gandhiji and gave momentum to the movement. The gulf is widening between the Government and the people and persistence in the policy of repression will only serve to widen the breach further.

It may be that Britain is receiving substantial help from India for her war effort notwithstanding Congress opposition. But it cannot be contended that the nation as a whole is rendering spontaneous help. The co-operation of the Congress would have given a tremendous impetus to India's contribution to the war effort and added vastly to Britain's moral prestige. Though Gandhiji is opposed to violence even as a means of resistance to aggression, the Congress in its Poona resolution was willing to render military assistance if the British Government unequivocally pledged itself to confer independence at the conclusion of the war and set up a national government in the meantime as an earnest of such intention. If the offer had been accepted, the moral prestige of Britain would have risen higher and her war effort would be more vigorous. The utterances of the Secretary of State and the Viceroy, far from helping to ease the situation, only tend to confirm the fears and suspicion of India. Not to move an inch from the Declaration of August and to wait till the communal tension relieves itself betrays deplorable short-sightedness and lack of imagination, which are characteristic of a bureaucratic mind. That declaration has not pleased any party in India. Even the Muslim League and the Liberal Federation have condemned it as halting. AMERY and LORD LINLITHGOW have the typical bureaucratic mind which seldom takes a long view of things, but is tied to red-tape and prestige. They have before them the example of LORD IRWIN, who in a precisely similar situation was able to apply the human touch and to effect a settlement, to outmanoeuvre the astute Gandhiji himself. A policy of non-possumus may salve the conscience of prestige, but cannot be helpful in a crisis like the present. Only failure and chaos lie that way. It is by a noble-minded gesture that the heart of the Congress and of India can be touched and kept enthusiastic to the cause of the war.

JAFFNA URBAN
COUNCIL CHAIRMAN

MR. R. SIVAGURUNATHER
ELECTED

BRISK CANVASSING
BEFORE ELECTION

BY a majority of two votes, Mr. R. Sivagurunathar was elected Chairman, and without any opposition Chevalier S Arulanandam was elected vice-Chairman of the Jaffna Urban Council at the first meeting of the Council held at 9 a. m. today.

The half-hour preceding the meeting was a period of intense lobbying. Very interesting scenes were witnessed. Canvassing reached its climax, and final touches were given as members arrived one after another. The talk of the town all these days was that there were three aspiring to be Chairman—Messrs. C. Ponnambalam, R. Sivagurunathar and K. Aiyadurai. But by yesterday the number had come down to two, Mr. Aiyadurai deciding to stand down—in whose favour it was not clearly known.

The first scene that struck one's eyes as one entered the U. C. buildings was the assemblage of U. C. members and their supporters. This Chamber was the scene of intense activity. It almost became clear by now that Mr. Ponnambalam had the support of the two Nominated members and of Mr. Nalliah. Mr. Ponnambalam wanted a fifth man to win the plum, for it was talked about freely and with a degree of confidence that another elected member belonging to the Rate-payers' group had promised to give the sixth and winning vote. There was the race to trap the fifth man. Mr. Aiyadurai walked in and surprised many by occupying a chair in the midst of Mr. Ponnambalam's supporters and chatting with them in a hearty manner. Mr. Ponnambalam's supporters obviously felt their hearts leap with hope and joy. Yet there was a snag. Mr. Ramanathan's arrival was very eagerly awaited. The young physician arrived and there was a great stir. Mr. Ponnambalam who had posted himself at the entrance greeted the young hopeful who with bewilderment and vexation writ on his brows, walked into the ante-chamber and sat by one of Mr. Ponnambalam's supporters. He had not rested long when he was drawn into the next room by the beckonings of Mr. Sivagurunathar's supporters. Mr. Sivagurunathar who stood at the foot of the stair-case leading to the Council chamber, taking upon himself, as he said, the pleasant duty of "welcoming the public", greeted the physician who after hurriedly returning it, was swept into the narrow hall where canvassing of a vigorous type was enacted. Messrs. Aiyadurai and Ramanathan now became the last citadels of attack by both parties. The hour was drawing near and those members who had made up their minds and made no secret of their leanings betook themselves to the Council chamber. Others lagged behind in indecision perhaps, or were kept back by the canvassers to wrest a last minute promise.

A very unenviable experience indeed to the waverers! They were torn between two loyalties—friendship and party. The question of the moment was which would triumph. The result of the election now centred round this question, and it was not easy to smell at least a possible answer. The at-

mosphere was laden with vexatious uncertainty; neither party seemed to be certain of its position. Mr. Ponnambalam, if he had any hope, could base it on the strength of probable deserters from the camp of the rate-payers. Mr. Sivagurunathar, on the other hand, rested his hope on the loyalty of his colleagues of the Rate-payers' Association. At this tense moment, Mr. M. Prasad, the Government Agent, appeared on the scene and after exchanging greetings with those who came across him, went up the Council chamber led by an official of the Council. The waverers followed him and took their seats in the Chamber. The public gallery was full by now and the stage was set for the drama which had attracted quite a number of rate-payers and others interested in the day's proceedings.

The Proceedings

The members sat in the following order: Messrs. V. Subbiah, S. Chas Pathirana, V. S. Ramanathan, S. M. Aboobucker and Chevalier S. Arulanandam and Mr. R. Sivagurunathar in the front row, and Messrs. R. R. Nalliah, K. Aiyadurai, Sinnadurai and C. Ponnambalam, the back row. Mr. Prasad occupied the chair and asked the house to elect the chairman.

Mr. Subbiah proposed Mr. Ponnambalam's name. Mr. Nalliah seconded.

Mr. Aboobucker proposed Mr. Sivagurunathar. Chevalier Arulanandam seconded.

Mr. Prasad inquired if they would wish to register their votes openly or by secret ballot.

Mr. Sivagurunathar: Open vote.

Mr. Ponnambalam's name was put to the vote and the following voted: Messrs. Subbiah, Pathirana, Nalliah and Ponnambalam. All the other 6 voted for Mr. Sivagurunathar.

The Government Agent declared Mr. Sivagurunathar elected as Chairman amidst cheers from the public gallery. He congratulated Mr. Sivagurunathar and invited him to take the Chair.

Chairman's Appeal

Before taking the chair Mr. Sivagurunathar thanked every one of the members for the great confidence placed in him. He did not know if their confidence was well-placed. But he would try his utmost to prove that it was not misplaced. Of course during the elections there had been certain passage-at-arms between the candidates. He appealed to every one of them to forget those and co-operate in working for the welfare of the entire town. He fully counted on their kind co-operation during the time he had the good fortune to occupy the chair.

Mr. Pathirana congratulated the new Chairman.

Mr. Sivagurunathar then occupied the chair. The first duty of the chairman, he said, was to ask them to select a vice-chairman. He proposed Chevalier Arulanandam.

Mr. Sinnadurai seconded.

No other name was proposed. Chevalier Arulanandam was declared elected *nem con*.

The Chevalier thanked the house and said that though he was new to administrative work, yet under the wise guidance of their Chairman he would be able to do his best.

In winding up the meeting Mr. Sivagurunathar, with the permission of the house, thanked the public for the interest they had evinced in the proceedings of the day and assured the ratepayers and others that their welfare would be safeguarded as best as possible.

OUR INDIAN LETTER.

CHUCK THE POLITICIANS —SEND CRICKETERS DIAGNOSING BY STARS

(BY LANKA)

Madras,
28th Dec., 1940.

THE Ceylonese Cricketers touring this country now have so far done wonderfully well, and if they follow it up there is no doubt they would cover themselves with glory. In Madras the crowds cheered them lustily while in the field, in spite of the fact that Madras was the losing side. S. S. Jayawickram, the Captain, though well known in Bombay and Delhi already, has extorted admiration all round by his masterly display. In the match now in progress in Calcutta he has added to his reputation of a century-maker. Playing in Madras he also exhibited a fine sense of sportsmanship when on the last day he asked his tailenders to lash out to make up the runs required to make win against time, with the risk of losing all wickets, though he could easily have played out time and obtained a win on the first innings lead. That a Ceylon team showed this sportsmanship, when in past years English teams visiting India had invariably set their eye on a win by whatever means, is indeed a credit. I remember another incident of twentyone years ago in which a Ceylon team showed its sense of sportsmanship. In a match in Bombay the late Douglas de Saram captaining the Ceylonese, a Ceylon batsman, I believe it was his brother F. R., had an escape by a decision of the umpire that looked rather faulty, and he continued to bat. Douglas from the pavilion sensed the situation and called the player back, remarking that he was really "out". Bombay sporting circles responded to this display of sportsmanship.

I think if some more of these cricketers are sent down to India more often the relations between this country and Ceylon would be much better placed than arising from the petty-minded and unrestrained displays of some ministers and politicians. Play the game, ministers!

A Tip to Doctors!

MEDICAL practitioners wedded to the western system may shrug their shoulders at the boldness with which a well-known allopathic doctor of Madras advocates Ayurveda, but they would be stunned at his recommendation of astrology as an aid to diagnosis. At the Licentiate of Indian Medicine conference in Madras this week, Dr. M. R. Guruswamy Mudaliar, once Senior Surgeon in the General Hospital, famous as a physician of understanding, poked his:

Influence of Stars on Man

"May I at this stage," the President observed, "suggest what may appear to many medical men a ludicrous proposal—that the horoscope of the individual may be noted in his case-sheet? The particular type of body is determined by what astrologers call the rising sign at birth: the position of the sun and moon also play important parts in the physical and mental characteristics of the individual concerned. Perhaps the Principal of the Indian

School of Medicine may consider if he could include astrology as part of the studies for the course of L. I. M. It could not be expected that the Government will consent to such a proposal, but as an optional subject, it may be taught to those that take to it. A knowledge of astrology, if judiciously applied, has not merely a theoretical value; it has also a practical value. Probably this statement will be challenged by many. For, although they are, doubtless, ready to admit the influence of the moon on the tides, they will argue that to ascribe influences from stellar bodies, billions of miles away, and influences moreover, that diversely affect individuals, is surely to stretch imagination to the breaking point. Let them, however, realise that the cosmos is a unity and space and time, as we know them, are illusory and the mystery, if still mysterious, becomes, at any rate, logical. The seed planted in the earth becomes a plant. Why? Is it not a mystery why it should do so? It has been such a commonplace occurrence, that it has not been thought about and does not appear a mystery. It appears quite natural. Because the influences of stars on human beings are not so patent, it is considered an impossibility, but to the ancients it was a commonplace affair."

But he is not the only Indian allopathic doctor that has shown regard for Ayurveda. Dr. A. Lakshminipathi of Madras, who recently presided at the Anuradhapura conference of Ceylon medical men, first graduated as an allopathic doctor, and then took to Ayurveda. The late Dr. S. Rangachari, the famous surgeon, had a partiality for simple prescription of homely drugs and diet.

BURMA CEYLONESE ASSOCIATION

The Ceylonese in Burma have formed an Association under the name of the Burma-Ceylonese Association with its Headquarters at No. 238, Phayre Street, Rangoon.

Ceylonese intending to visit Burma either as pilgrims, visitors, businessmen, or on any other affair are requested not to miss the opportunity of calling at the office of the Ceylonese Association, which will be able to render them the necessary assistance.

Those desiring to halt at the Association premises during their stay in Burma are kindly advised to communicate with the Secretary.

The following form the Managing Committee for the year 1940—41, Messrs: Dr. N. E. A. De Zoysa, President, Jai Singh, B. A., B. L., Vice-President, S. V. Somasundaram, Secretary, C. Thevanandham, Asst. Secretary, S. Masilamani, Treasurer, A. V. Natham, Asst. Treasurer, R. S. Maniam, Auditor, M. Masilamani, S. Thamotheeran, M. Nagalingam, S. Nagulasa, S. V. Nathan and S. Kandaswamy. (Cor)

Congress President Arrested

Sequel to Speech at Allahabad

Allahabad, Jan. 3.

Maulana Abul Kalam Azad, President of the Indian National Congress, was arrested at Allahabad Junction at about 5-15 this morning while he was on his way from Delhi to Calcutta.

Maulana Azad was arrested on a warrant issued from Allahabad under Section 38 of the Defence of India Rules. The arrest is believed to have been made in connection with a speech delivered by Maulana Azad on December 13 at Allahabad.

The Congress President greeted with a smile the Police Officer who presented him with the warrant for arrest and said: "Thank you very much. You have made it very easy for me. I do not even have to offer satyagraha."

Quality, Not Quantity, Says Gandhi

"Not quantity please. I can assure victory if quality is assured," says Mr. Gandhi, in reply to a letter from Mr. Arunachandra Guba, Secretary of the Bengal Provincial Congress Committee, in connection with the preparation of the list of satyagrahis in the Province. Mr. Gandhi adds that the battle has just begun, and it will be a long and arduous affair.

JAFFNA I. C. S. HONoured BY KING

Mr. Jayaratnam Made a C.I.E.

Among the New Year Honours for India appears the name of Mr. T. C. S. Jayaratnam, I. C. S., Commissioner (officiating) Jubbulpore Division, Central Provinces, on whom His Majesty the King has conferred the Companionship of the Order of the Indian Empire (C. I. E.).

Mr. Jayaratnam was the first non-European to be appointed to the post of Commissioner of Jubbulpore.

He was educated at Royal College where he had a distinguished career. He passed into the Indian Civil Service in 1915.

Mr. Jayaratnam is a brother of Dr. Ganaratnam Co. Ke.

He married Miss Jegasothy Saravanamuttu, the younger daughter of the late Dr. V. Saravanamuttu and sister of Dr. R. Saravanamuttu and Messrs. N. T. V., P. M., and S. Saravanamuttu.

Personal

Adigar A. Naganather is away in upcountry on a holiday till the 20th inst.

Dr. K. Rajah, D. M. O. Matara has sent in his papers for retirement after serving in the Medical Department for over 30 years. During his official career, he served in many parts of the Island and was in Jaffna and Pt. Pedro as D.M.O. and J.M.O. He intends setting up a private practice in Jaffna after retirement.

MATRIC EXAM MAY BE POSTPONED

PAPERS NOT ARRIVED YET

EXAMINATION NOT TO BE ABANDONED

Colombo, Saturday.

THE London University authorities, it is learned, granted permission to the Education Department to hold the January London Matriculation examination on a date later than that originally fixed for the examination, in the event of the question papers reaching this country late.

According to the original arrangements, the examination is due to commence in Ceylon on January 14, but up till yesterday the papers had not arrived. It is necessary that the papers should reach the Education Department a few days before the date of the examination to enable the Department to send the time tables to the candidates and to make the necessary arrangements for holding the examination in different centres of the Island.

Not to be Abandoned

In the event of the question papers not reaching Ceylon in the course of next week, the date of the examination will, it is understood, be deferred but not abandoned, provided the papers reach this country within the next three or four weeks.

According to information received locally, the papers are said to have been despatched from London in sufficient time to be received here within the next fortnight or so.

No fewer than 2,341 boys and 150 girls have entered for the examination to be held this month, as compared with 2,294 candidates (boys and girls), who sat for the examination in January 1940.

Colombo heads the list with 1,062 boys and 105 girls, while Jaffna comes second with 439 boys and 15 girls. At Kandy 212 boys and 12 girls will take the examination. At the new centre at Moratuwa there will be 117 candidates, all boys sitting for the examination.

This year's figure does not, however, constitute a record, as in January 1939, which was considered an abnormal year, as many as 2,600 candidates took the examination.

Ten Centres

The examination is to be held at ten centres this year, Moratuwa having been added to the list for the first time. The other centres at which the examination is to be held are Colombo, Galle, Illvakai, Jaffna, Kandy, Manipay, Mt. Lavinia, Point Pedro and Vaddukoddai.

A new condition governing the admission of "private candidates" will operate this year. Under this rule no candidate will be permitted to sit for the examination as a "private candidate" unless he or she is over 18 years of age and has left school.

The object of this rule is to prevent candidates, who are considered unfit to sit for the examination by their school authorities, from entering as "private candidates," while still attending an approved school.

CHARITY—THE GREATEST OF GREAT THINGS

(Continued from page 1)

sky, the united brilliance might approach the resplendence of the Supreme."

Though brought up on inadequate nutriment, I was a strong boy and spent many hours out of doors, mingling in the street and river-bed sports and excelling in several of them. By this means the gloom of my inner life was held in check, and I grew up a healthy though delicate lad, maintaining a balance between seriousness and self-indulgence. In my teens, owing to the acquisition of a modern outlook, my mother's influence waned. Taken altogether I was a favourable specimen of the early products of English education. I lost faith in the accustomed rituals and ceremonies. Religious thought, however, was sustained by an indefeasible longing for salvation. The personality of Jesus Christ fascinated me. But my peace of mind was shattered. Life's integrity could not continue in the growing dichotomy between belief and practice. This phenomenon is common in all educated communities, but at that time was stigmatised as the peculiar curse of new India by Christian missionaries zealous to increase their flock. Gradually I was attracted to the experiential school of philosophy, which blended in a manner peculiar to myself with the pessimism of Buddhist teaching. Life took on a sombre hue. Mortal judgments stiffened to the point of severity. Pleasure and laughter seemed illegitimate and were always dogged with remorse. Speech too was an indulgence next door to sin and must be limited to necessity. The doctrine of Karma held me in the grip of its logic. I was a determinist and had no doubt whatever that free will was a delusion and a snare. Samsara could be transcended only by a rigidly practised contraction of activity ending in its complete annihilation. The Gita precept of action without attachment came later, and though I have welcomed it with open arms, it has not succeeded in establishing itself as a guide to practical conduct. Works are idle without efficiency; efficiency is, at the present stage of men's evolution, dependent on combination, preservation and zeal; these seem hardly possible without careful calculation from time to time of the result of effort. Is all this attainable without *sanga*? I would fain believe it, but reason forbids. My heart revels with pre-fable rapture in the last eight verses of the *bhakti* chapter. Their melodious rhetoric haunts me. Their lofty idealism penetrates my soul through and through. I do not believe that, as a compendious code of ethic, it can be paralleled in the world's literature. When, however I try to get hold of the various precepts, they fly heavenward and leave me disconsolate and prostrate. So I shift, like a drifting log, between resolution and paralysis of will, between hope and black despair. The struggle between the head and the heart, described with self-revelatory pathos in religious writing, rages perpetually within me. It is only my lifelong prac-

tice of self-control that cloaks the gnawings of my inmost being behind a bland expression of face.

T. H. Huxley, J. S. Mill and Herbert Spencer emptied my mind of its slight doctrinal equipment. Many agnostics attain a tranquility of spirit which I envy. I am hag-ridden by the idea of nothing after death. I long in my inmost being for some experience, some revelation, some authentic sign to bring the consolations of religion within my reach. George Eliot somewhere portrays the content and the certainty of the uncultivated mind and asks whether it is not a blessing when compared to the desolation that is created in our heart by the wisdom of science and philosophy. Negation has unspeakable terrors for the likes of me. There are moments, let me confess, when I should answer in the affirmative the rhetorical question of the philosopher. "Will you prefer the contentment of the pig in his sty to the agitation and turmoil of the inquiring mind?" But a wise poet has said that there is more faith in honest doubt than in half the creeds. To believe what is not proved to one's satisfaction is to abdicate the sovereign quality of our kind—reason.

The years have wrought a slight change in me. It is perhaps unusual. Instead of hardening, my nature has softened a little. Travel in lands where they make more of life than we do in India, has tinged the austerity of my youth with hedonism. Inversion has lost a little ground, and extraversion has gained it. Laughter and enjoyment are no longer taboo. I don't judge my brethren nearly so harshly as before. Charity, the greatest of the great things of life, informs my thought and deed more than ever. Action, not inaction, is my principle now, alas, too late. I try, following the Gita up to a point, not to be excessively elated by success or cast down by defeat. Moderation is still to me the silken string that runs through all the virtues. I would print in large capitals the 16th sloka of the 6th chapter of the Gita, in which the aspirant to yoga is enjoined to shun over-eating and fasting, over-sleeping and vigil alike. Bacon too in his worldly wisdom was a lover of the golden mean. From a boy slogans and panaceas have left me cold. Only the highways of philosophy for me. Swamis and yogis, givers of the sacred ash and whisperers of miracle-working mantras, have never allured me. The new and short-lived isms that infest this fair home of genuine speculation and philosophy and promise us shortcuts to salvation have passed by without quickening my spiritual pulse. I cannot sign away my judgment in any sphere to another, however great and worthy.

(The Indian Social Reformer)

DENTAL NOTICE

S. Imai, (Japanese Dentist)
Colombo,
will be at Jaffna at Tiruchelvam Buildings, Main Street, Jaffna, from 7th to 16th January, 1941.
(Mia 175 6-1-41).

Shantam, Shivam, Advaitam

(Continued from Page 1)

tries, from the outset, have sought fulfilment outside and with greed at the helm set forth to amass wealth by plundering other peoples; especially in Asia and Africa. Science the helpmate of true self-realisation, has been dragged from pure pursuit of knowledge and turned into an instrument for spreading world-wide disaster. Where this process of devastations will end I do not know. On the other hand; some races have with comparative ease followed their own peaceful intent and saved their soul from violent turmoil. They have not striven to prove man's glory by contention and fight, they have considered warfare as barbaric. China is the great example. For many centuries she has enriched her mind by creating literature, incomparable art and deep philosophical thought. Their conduct has revealed their inward nature, and that has also been the secret of their supremacy. To-day she is in grievous clash with greed using scientific weapons.

Greed's Finality

I believe that when this conflict will be ended China will once more establish the eternal ancient peace on earth. Those who have concentrated on greed, even if they are victorious will perish in self-defeat. Greed's finality is 'Mahati binastib'—the Great Destruction. Mutual suspicion and rapacity being savagely primitive, stultify the mind; even when hurt, such habits are not easily cured. This cruel lesson of history we must learn, both individually and as a nation, and meditate thereupon. For Western contagion is spreading among our people in India defeating our spiritual heroism.

From our sages we got the supreme 'mantram', "Shantam, Shivam, Advaitam"—these three aspects of truth are held together. Peace, Beneficence, and Unity, among all mankind; the significance of this message reveals mankind; the significance of this message reveals man's Religion. The imperatives of Peace we must express without fear or hesitation. Unite we must, in mutual love in beneficent conduct. Fervently I hope that this message, given from the depth of our ancestors' heart, will remain as text for our contemplation and be the messenger of peace in humanity.

Injury Recalls

The civilisation which gives permanence to things external in place of spiritual truth injures others by its greedy accumulations and that injury recalls upon itself. Where is the utility of such assault and reprisal? Even if one such civilisation turns out victorious over its rivals it must still further entrench its stronghold of greed; if it is defeated, it must pursue aggressive passion with greater intensity. Such civilisations cannot be called civilised, for civilisation is the wealth of all mankind. In this War, the leaders of one side at least profess that they are fighting on behalf of mankind. But the characteristic feature of greed is that it does not recognise as human beings those

who are outside its narrow boundaries. For to those who cannot accept spiritual truth as the objective, the sense of human relationship is obscured by callosity. Unity with mankind, that is to say unbroken love, and fellowship with others fails to arouse their enthusiasm. We must remember that India devoted to Lord Buddha, once sent its emissaries to far-away lands, they braved mortal dangers in the mission of goodwill; they did not set out to plunder other people's wealth.

Ideals of the Pandavas

According to Western literary code epics are based on war. In 'Mahabharata' also the greater part of the story is occupied with description of war, but its finality is not in war. It does not portray vindictive hilarity on the part of the 'Pandavas' at the recovery of lost property from seas of blood. On the contrary, we see the victorious 'Pandavas' leave their conquered wealth to the cremation-fire of the 'Kurukshetra' battlefield and take to the road of renunciation; they enter the realm of Peace. That is the supreme message of 'Mahabharata'. And this message is for all men of all ages. Selfish enjoyment has to be purified by renunciation. True civilisation offers invitation to all in its rejoicing, barbarism prides itself on exclusiveness. But greed is blind, and today it overrides the greater part of humanity. Through the difficult process of self-realisation man must find his way to civilisation and attaining dignity of truth, spread humanity in this world.

Convulsions of Hysteria

The Age is inclement, savagery waves its banner and stampedes on the sanguinary field of death. But let us not mistake the convulsions of hysteria as symptom of power. For long, mankind has accepted greed's accumulations as wealth and lost itself in the mirage of possessiveness. To preserve the store-houses of greed, world-wide rearmament and warfare have been launched. Those store-houses, however, are being shattered to-day crushing humanity under their ruins.

I have no more to say, neither have I the strength to do so. The supreme message of humanity has been uttered in our land and I take leave by repeating this message.

'I Bow to Them'

That old day when history was not crowded with news when individual glory was mute,

They started on the way which was menaced by death, in the morning land with life's adventure.

They went out to distribute spirit's own immortal food to others who dwell in distant countries;

And they left their homes to desert sands while the turbulent seas wiped all signs of them.

But their life was not futile in their services which was hardly begun.

They are made one with that eternal spirit of life not bounded by bodily frame, which is sustaining in secret the strength of everlasting man.

In this morning light I have received the touch of their immense compassion. And I bow to them. (Anrta Bazar Patrika)

Tax Indians in Ceylon?

Hindu Maha Sabha Official in Colombo

Colombo, Friday.

"The statements of the Minister of Agriculture and the Minister of Local Administration on the Indo-Ceylon immigration problem are most unstatesmanlike," said Mr. Indra Prakash, until recently Secretary of the All-India Hindu Maha Sabha on his arrival in Colombo today to study the facts behind dispute.

He suggested that restriction of Indians should not be thought of but a tax should be imposed on those immigrants who did not wish to be domiciled in the Island.

"Unemployment in Ceylon will never be alleviated by a ban on the entry of Indians to Ceylon: fundamentally it is a delusion.

"If you say that Indians have ousted the Ceylonese it surely is the duty of your Government to tackle an economic question from an economic point of view.

"Your Government is admitting failure in devising ways of improving conditions for your people by proposing the course they do.

"Immigration is a good thing for a country because it creates competition among labour and thus efficiency. If the Government continues in its attitude it will create a class of inefficient labour.

"Why do you not follow England and America in adopting progressive immigration laws?

"It is harmful to this country and dangerous for the sake of your future to try to rouse feelings on an issue like this."

"I think the poisonous attitude in this dispute has been created not by the Indian delegation, but by your celebrity, the Minister of Agriculture," he added. "Mr. Bandaranaike is a bit more reasonable."

In a nutshell, all that had to be done was to introduce a tax on immigrants, (using the revenue for unemployment relief, perhaps); make certain that intending immigrants were bona fide people; and grant them citizenship after a five or 10 years period.

THE PLANNING COMMITTEE

Mr. Nehru Resumes Correspondence

Bombay, Dec 30.

Mr. Jawaharlal Nehru who was Chairman of the National Planning Committee before going to Jail, has, I understand, been allowed by the Jail authorities to resume correspondence with the Committee without any restrictions whatsoever. I learn that Prof. K. T. Shah, Secretary of the Planning Committee, recently interviewed the Chairman at the Dehra Dun Jail.

It is reported that, under instruction from Mr. Nehru, the next meeting of the Committee will be summoned during the Easter holidays when the drafting work will be undertaken.

Mrs. Krishna Huthee Singh, sister of Mr. Nehru, also interviewed her brother and sister Mrs. Vijaya Lakshmi Pandit at their respective jails.

Tiruvannamalai Temple Affairs

Brahmins to File Suit Against Trustees

Tiruvannamalai, Dec. 29.

Mr. T. R. Ramaswami Aiyar, Vakil, presiding, a meeting of the Brahmins of Tiruvannamalai was held last evening at the Sundareswarar Koil when the notice given by the Brahmins to the trustees of the Arunachaleswarar Devasthanam, protesting against the latter's resolution of December 3 last restraining the Brahmins from entering the Ardha Mantapam, contrary to the Mamool rights and customs and the file of the connected correspondence, presented by the Secretary, were read.

It was resolved to take steps for filing a suit against the trustees of the Devasthanam for the cancellation of the resolution and for an injunction restraining the trustees from giving effect to their decision.

History of the New Move

Rao Sahab M. S. Seshachala Aiyar, Secretary of the Brahmin's Maha Sabha, Tiruvannamalai, in the course of a communication, explains the circumstances under which the Brahmins were prohibited from entering the Ardha Mantapam of the Tiruvannamalai Arunachaleswarar Devasthanam.

He says: "Mr. Alagappa Chettiar, one of the Trustees, told me that he wanted to have Shodasa Deeparathana in the Moolasthanam during the festival and hence suggested that the practice of allowing non-brahmins also into the Ardha mantapam during the festival should be discontinued and the whole Ardha mantapam kept vacant so that all could have Dharsan from the Nirmalaya mantapam and outside. When this was considered the other two trustees wanted to prohibit all people from the Ardha mantapam even on ordinary days throughout the year. He protested that it was uncalled for but had to give way being in a minority. The resolution was cancelled, however, so far as the festival time was concerned and was brought into force after festival. The trustees are there to safeguard the rights and usages in temples entrusted to their care and they are not expected to intrude any established custom. The question of entry of Brahmins into the Ardha mantapam in Siva temples is a broad question affecting the rights of the Brahmins in general and is not confined to the Tiruvannamalai Temple alone. The community as a whole is perturbed by this incident. Mr. Alagappa Chettiar has written to the manager and the other trustees for allowing Brahmins into the mantapam as usual and the other two trustees have not yet given any opinion."

THE JAFFNA HINDU COLLEGE

The London Intermediate in Arts and science classes preparing for the examination in July 1942 will be opened on the 22nd of January 1941. Admission is given to candidates who have passed the matriculation examination. Those who have appeared at the January 1941 examination may be admitted on probation, pending results. Special provision is being made to teach Botany and Zoology.

(M/s 168, 19, 23 & 6-1-41)

Petaín Baffles Hitler

Italy Also Adds to Berlin's Worries

London, Friday.

The Franco-German negotiations are proceeding slowly owing to Marshal Petaín's resolute resistance to everything not included in the Armistice terms, according to reports from Berlin.

Although Hitler could, at any moment bring overwhelming force to bear on Marshal Petaín and his Government, he is stated to be reluctant to do so fearing that such a move would immediately bring a threat from French oversea possessions to join General de Gaulle's movement.

Berlin is saved to have been informed that General Weygand and Admiral Darlan and even Marshal Petaín himself are firmly resolved, should Germany attempt any new aggression against France to denounce the armistice and to continue the war against the Reich from Africa.

The situation has been still further complicated by the attitude of Italy who is said to be pressing strongly for a denunciation of the armistice, the occupation of the unoccupied areas of France, and the cession of Nice, Corsica and Tunis to her. It is expected that Mussolini and Hitler will meet this month to secure an agreement on a new line of action.

Reorganisation?

A reorganisation of the Vichy Cabinet was announced today, according to messages in the New York papers. A triumvirate, consisting of Admiral Darlan, General Huntziger and Pierre Flandin, has been formed to direct the country under Marshal Petaín's orders and it is understood that these three will hold most of the Cabinet posts with Admiral Darlan as the chief of the triumvirate. Paul Baudouin has resigned his office as Secretary of State to the Presidency of the Council.

Information published concerning the reorganisation of the Cabinet is premature, the Havas agency asserts. The agency adds that it is possible that certain Cabinet changes will be effected shortly, but that no decision has as yet been taken.

NEW HALL FOR THE MAHA JANA SABHA

Opening at Pt. Pedro

Friday, 3rd.

The newly put up Hall for the above Sabha was opened by Mr. N. V. Velupillai, Maniagar of Vadamadachy, on the 2nd of January at 4 p. m.

The Parish Priest Rev. Fr. H. Sesland, Mr. N. Velupillai, Rev. Fr. G. Balasundram, Mr. P. Nadesan and President of the Sabha were taken in procession from the Church premises to the Hall with music.

The President, Mr. Solomon, called upon the Maniagar of Vadamadachy, Mr. N. Velupillai to open the hall. After this opening ceremony, the Parish Priest blessed the hall. The following were accommodated on the platform and garlanded. The President of the Sabha, Mr. N. Velupillai, Rev. Fr. H. Sesland, Rev. Fr. G. Balasundram (brother Mr. G. G. Ponnampalam, M. S. C.) Mr. P. Nadesan.

Then a public meeting was held presided by the President of the Sabha. In his presidential address,

Eire Protests to Germany

Full Reparations Claimed

London, Jan. 8.

The Eire Government has protested to Germany about bombs dropped in Ireland were of German origin and the Eire Government has lodged a strong protest at Berlin.

Of German Origin

Announcing this the Eire Department of External affairs says, "fragments of explosive and incendiary bombs dropped at the Gurragh, Julianstown, Duleek and Borris have been examined and found to be of German origin. The Charge d'Affaires in Berlin has been instructed to make an energetic protest to the German Government against this violation of Irish territory by German aircraft and loss of life and destruction of property which has resulted from the bomb explosions and fire.

He was further instructed to claim full reparation and to insist that effective steps be taken to avoid a recurrence of such happenings. Investigation into the origin of the bombs dropped at other places is proceeding.

Dublin Shaken By Explosion

An unidentified plane at 3.55 a. m. dropped one bomb in Donore Avenue, South Circular Road, Dublin, and destroyed two houses, seriously damaged a third, and did slighter damage to two other houses in the same area states an official announcement. Within a few minutes of the explosion assistance was made available to those affected by the bombing.

The explosion shook a big area in the city and caused widespread alarm. The bombs blew off roofs, windows and walls, and smashed the panes of windows within a radius of half a mile.

In his address, he briefly outlined the work of the Sabha for the betterment of the locality for the last ten years. Sabha had studiously kept aloof from all political matters, and had stood out boldly for progress and achievement. He said that they had the tenth annual meeting of the Sabha this morning and moved two important resolutions and passed unanimously:

(a) That the Point Pedro Maha Jana Sabha requests the Government to establish an Urban Council for Point Pedro.

(b) That the landing Jetty of Point Pedro should be improved and extended.

Then Rev. Fr. Balasundram congratulated the Sabha for the hall put up by them and urged them to be united.

Mr. P. Nadesan, Sanitary Asst. spoke on the value of co-operation and impressed on them to have Health Propaganda work as one of the activities of the Sabha.

Mr. N. Velupillai, Maniagar in his address promised all the necessary support for the upliftment of the Sabha. He emphasised on them to take special interest in the local industries.

A vote of thanks was passed to the President and to the speakers by Mr. T. R. Joseph, General Secretary of the Sabha.

The President Mr. Solomon entertained the Executive Committee Members at dinner (con.)

Order NisiIN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 941.

In the matter of the intestate estate of
the late Kanagammah wife of
Ponnampalam Thuraiasa of
Thavady

Deceased.

V. Seeniar Nagalingam of Thavaddy
Vs. Petitioner.Minor. 1. Kamaladevy daughter of
Ponnampalam Thuraiasa
of Thavady and2. Ponnampalam Thurai-
asa of do now P. W. D.
Overseer Elpitiya

Respondents

This matter coming on for disposal
before C. Coomaraswamy Esquire
District Judge, Jaffna, on the 22nd
day of October 1940 in the presence
of Mr. P. K. Somasundram Proc-
tor on the part of the petitioner
and the affidavit of the petitioner
dated the 7th day of October 1940
having been read:It is ordered that the abovenamed
2nd Respondent be appointed Guardi-
an-ad-litem over the minor 1st.
Respondent for the purpose of re-
presenting them and to act on their
behalf in the proceedings of this
testamentary action and that Letters
of Administration to the estate of the
abovenamed deceased be issued to
the petitioner: unless the Res-
pondents or any other person shall**DENTAL SURGERY**
S. CHAS. PATHIRANA*Licensed Dentist & Ophthalmic
Optician*3rd Cross Street, Jaffna.
[Near Customs House]**Consultation Hours:****8 a.m. to 12 a.m., 2 p.m. to 5 p.m.**When you break your spectacle
frames, spectacle arms or lense of any
pattern, please send them to the above
address. They will be repaired ac-
curately and promptly.We have a large stock of different
varieties of the most desirable kinds
and styles of Crooke's Sphero-Cylind-
er & Plano-Cylinder Lenses, Scienti-
fically & Optically ground lenses,
Rolled Gold and Nickled Silver
Frames of every description and ot-
her mountings which were recently
imported from Europe.**Doctors' Prescriptions** will be
dispensed carefully and accurately.Our charges are moderate and rea-
sonable.

(Y. 19. 2-5-40 to 1-5-41.)

appear before this Court on the
22nd day of November 1940 and
show sufficient cause to the satisfac-
tion of this Court to the contrary.This 22nd day of October 1940
(Sgd) C. Coomaraswamy,
District Judge.

Order Nisi extended till 15-1-41.

Sgd. C. Coomaraswamy,
D. J.**THE THIRUNELVELY OTTUMAI
NITHI LTD.****BANKERS**

INCORPORATED IN 1933.

Authorised Capital Rs. 500,000-00

25 Cts a Share Monthly for 80 Months
will entitle for Rs. 25 and Dividend**STORES AND BANKING ARE PROFITABLE****OBJECTS:—** (1) To make Capital for Rich & Poor alike
(2) To provide Employment
(3) To revive possible industries

Encourage Everything National For there rests Our Salvation

Loans granted on easy terms.

Deposits received on high rates of interest

FIXED AND ENDOWMENT DEPOSITS
SAVING AND CURRENT DEPOSITS

Apply for Shares etc to:

V. SOMASUNDRAM,

Y. 89 C. 1-11-39--31-10-40 (M)

Manager.

T. MUTTUTAMBY

(General-Merchant and Importer)

GRAND BAZAAR JAFFNA.

Importer of DALMIA CEMENT**Dealer in OILMANSTORES, GROCERIES AND
ALL KINDS OF PATENT-MEDICINES**Stockist. Park-Davies, Continental and
American ProductsSpecial Stockists of Gerrads 'Navy-cut
Cigarettes' (London)All the above could be had for RETAIL
and WHOLESALE

MY PRICES DEFY COMPETITION.

A Trial will Convince You.

(Mis. 165. 16-12-40— M

**BLEACHED
MULLS**
EXCELLENT QUALITY50 Inches wide Cts. 32 per yard or Rs. 5/75
per piece of 20 yds.51 Inches wide Cts. 35 per yard or Rs. 6/-
per piece of 20 yds.51 Inches wide Cts. 50 per yard or Rs. 9/-
per piece of 20 yds.**RETAIL DEPOT**

GRAND BAZAAR, JAFFNA

Wellawatte Spinning and Weaving Mills

PROPRIETORS:—THE PROVIDENT INVESTMENT CO LTD.
[Incorporated in India]*The liability of members is limited.*

Mis. 127. 14-11-40—

SPECIAL-TEAK**REDUCED PRICES****TEAK!****TEAK!!****NEW SHIPMENT**JUST ARRIVED of excellent RANGOON TEAK
LOGS, SCANTLINGS AND PLANKSin various sizes. A visit will convince you. Special
reduced prizes.**"POUND MARK" Tiles.** The King of Tiles.
Kindly inquire from users of Pound Mark tiles before
purchasing elsewhere. "QUALITY SPEAKS". The
Tiles that have no rival in the Market.**Passages to Penang and Singapore.** Deck and
other passages can be had from us at Colombo COST.
For dates of sailings and other particulars please
apply to,**S. Veeragathipillai & Sons,**

Telephone No. 93.

Jaffna.

(Y. 89 B. 12-8-39—11-8-40.)

(M)

NEAT AND GOOD**PRINTING**

OF

EVERY

DESCRIPTION

ARTISTIC

AND

COMMERCIAL**WE ARE SPECIALLY EQUIPPED
TO GIVE YOU****PROMPT SERVICE***A TRIAL WILL CONVINCEN YOU***THE SAIVA PRAKASA PRESS**(THE "HINDU ORGAN" PRESS)
JAFFNA.

Phone No. 56.

Printed and published by S. ADCHALINGAM, residing at Vannarponnai East,
Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai,
Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna,
on MONDAY, JANUARY 6, 1941.