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USEFULNESS OF BROADCASTING TO CEYLON

ESSENTIAL IN VIEW OF UNIVERSAL FRANCHISE

MEANS OF EDUCATING MASSES TO CREATE PUBLIC OPINION

"IN a country like Ceylon which enjoys universal franchise, it is of the highest importance that the educational benefits which radio brings should be available to the villagers to help to create a healthy public opinion on matters of vital importance to the country" states the Report of the Special Committee on Broadcasting in Ceylon, which was appointed by the Minister for Communications and Works to "consider broadcasting in Ceylon in all its aspects as well as other points which bear a relation to the general question."

The special committee consisted of Messrs K. Vaithianathan (Chairman), Mildred Black, E. A. Abayasekera, H. H. M. Gazzali, P. de S. Kularatne, S. Natesan, S. Pararajasingham, F. A. E. Price, Marcus S. Rockwood, Devar Surya Sena and W. R. Watson and H. de S. Gunawardena (Secretary).

In the course of their comprehensive report, the committee state:—

The usefulness of a broadcasting system to the Government can well be measured by the extent to which its broadcasts reach the masses, particularly the rural population. The mere extension of the service area by improvements in transmission would not by itself provide a sufficient number of listeners in rural areas, where the people are unable to afford the luxury of receiving sets. In towns where electric power is available the initial expenditure on and maintenance of a wireless set could not be considered a serious problem for the average citizen but these difficulties are increased in rural areas where battery sets have to be maintained and the batteries recharged at frequent intervals. Consequently, wireless sets are rare in villages and it is per-

haps true that a good many potential users have not as yet acquired sets owing to their not having had a "taste" of the benefits of radio. Conditions in Ceylon therefore require that if the broadcasts are to reach the villagers the means of listening-in should be provided.

Educational Benefits

In a country like Ceylon which enjoys universal franchise, it is of the highest importance that the educational benefits which radio brings should be available to the villagers to help to create a healthy public opinion on matters of vital importance to the country. Moreover, the business of good Government requires that its health, agricultural and other forms of national propaganda should reach the rural population which doubtless would stand to benefit to a greater degree than that of the urban areas. The problem of rural broadcasting is said to have been effectively dealt with in Soviet Russia. Receiving sets are installed in school-rooms and other central spots in villages and these convey to the people not only political propaganda but also a stream of genuine adult education. India too, where the problem is similar to that of Soviet Russia, has made some headway in the matter of rural broadcasting and this forms one of the regular activities of All India Radio. We understand that All India Radio has evolved a cheap set which is suitable for use in rural areas. According to newspaper reports the Government of Madras have decided to provide a considerable number of radio receiving sets in villages for the duration of the war. It is understood that Government will make a grant of half the cost of installing and maintaining the sets. Presumably the other half will

RELIGIOUS AND ETHICAL IDEALS OF LIFE

THE DISTINCTION BETWEEN THE TWO

BY "THE BRAHMAVADIN"

THE idea that religious instincts are the products of superstition and ignorance born of childish imagination and priestly imposture has almost disappeared from modern philosophical speculations. The best thinkers of Europe have now come to believe that religious instincts are the deepest seated in human nature and have consequently a natural and eternal function to fulfil in the evolution of man which no rational thinker can fail to take account. But they have not been able to recognise the importance and significance of these essential instincts of human mental constitution and the part they are destined to play in enabling man to realise his highest ideal. Their analysis of human nature has not carried them beyond the ethical man.

Ethical manhood is their highest ideal; and its full realisation is regarded by them as the highest end of human life. But it will be easily seen that this view is clearly defective in as much as the ethical man is not the whole man but only a part of him. Ethical man is the active man considered in his right relations to his fellow beings in this world; he is not the man himself, man in his essential nature, man as he is; but only phenomenal aspect in relation to humanity. In fact, take off the conception of man as a member of society, the ethical man disappears altogether. Consequently, the conception of ethical manhood does not and cannot represent the highest manhood so long as it does not include within itself the conception of man in his essential nature, in other words, transcendental or spiritual

come from the funds of the local authority.

Rural Broadcasting

Hitherto the Ceylon authorities do not appear to have made any efforts to popularize the radio in the villages or pursue any scheme of rural

manhood. However noble and magnificent may be the conception of ethical manhood, yet it must be conceded by all rational thinkers, that it does not represent the highest ideal of man; and that his highest ideal must be something higher than that, namely, spiritual or religious manhood.

No other system of philosophy or religion has so carefully and scientifically drawn the distinction between these two ideals of ethics and religion as the Vedanta of India. The Vedanta has not only differentiated ethical manhood from spiritual manhood but has also clearly put forward the essential difference between the two kinds of life, ethical and religious. We believe that it will be highly instructive to our readers if we detail at length the views of the Indian philosophers on the two ideals of ethics and religion, and the consequent difference between the two kinds of life required for their realisation. At the outset, it must be clearly understood that the religious ideal does not exclude the ethical ideal. Religious life only takes a higher standpoint than the ethical; it is more comprehensive than the latter and includes it. It is only on an ethical basis that the whole ideal of religious life is built, and the realisation of the ideal of religion is impossible without the corresponding ethical realisation. From the higher standpoint of religion man is not only looked at as an active willing agent whose right relations with his fellow-beings are sought to be determined, but also as a spiritual and eternal entity whose essential nature is intended to be realised. Consequently, religious realisation rises above the ethical so as not to exclude it, and comprehends the real and the whole man, not only as he is in himself but as he is in relation to other existences in the world. It is this comprehensiveness that sets up the

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WANTED

A Lady Teacher for Mallagam English School to teach English for special classes and music, needlework, Housecraft and Handwork. Salary according to C. Scale.

Apply before the 25th instant stating qualifications.

T. PONNAMPALAM,
Manager,

J/Mallagam English School
Mallagam,
4th June 1941.

(Mis. 47, 9-6-41—16-6-41)



Hindu Organ.

MONDAY, JUNE 16, 1941

VICHY PROTEST

THE PROTEST WHICH THE Vichy Government has addressed to the British Government denies any collaboration between France and Germany or the presence of German air or military units in Syria. The attack on Syria by British and Imperial forces is condemned by Vichy as an unwarranted aggression on the freedom of an independent state, which Vichy will resist with all the force at its disposal. But the British Government, however much it regrets the necessity for the unpleasant invasion of the territory of a former ally, cannot be blamed for the action which it has felt compelled to take. Obviously it is the policy and conduct of the Darlan-Laval group who have sought safety for France in a policy of truckling to Berlin that are responsible for this painful situation. If instead of allowing their will to be paralysed by the French collapse of June last they had been able to lift up their hearts and to see some silver lining in the cloud that has overcast the European sky, they would have resisted the attempts of Hitler to bring France into collaboration in the New Order of Europe which the Nazis hope to create. As Cordell Hull has made it plain, the men of Vichy have betrayed French honour and democratic traditions into subservience to the Axis and ignored their moral obligations to an ally in war. The armistice terms do not stipulate the concession of bases in any colonial possessions. So that in allowing German aircraft to occupy aerodromes in Syria during the disturbances in Iraq Vichy went beyond the terms of the Armistice to stand in the good graces of Hitler and was bargaining at the expense of an ally who is fighting to save France along with the rest of Europe from Nazi domination. Having allowed Nazi air-craft to use the Syrian

aerodromes for assistance to Rashid Ali, Vichy might be expected to go one step further and allow the German occupation of Syria. The speeches of Darlan and Laval glorying in their complete subservience to Hitler lends strong countenance to such a suspicion. Britain cannot under these circumstances be blamed for forestalling the Vichy-Berlin moves and taking timely action to prevent Syria being used as a German basis of operations against Iraq, Cyprus, Palestine and Egypt. The occupation of Syria which will be a reality in the next few days will set at rest British fears of a Nazi move possible against the Arab states and secure for Britain the control of the Suez and Eastern Mediterranean. It is doubtful how far Vichy is supported by the sentiments of independent French citizens. Perhaps the mildness of the Vichy protest and its failure to take any retaliatory measures against Britain may be dictated by the reluctance of the French people to support Vichy in active collaboration with Germany and their hesitation to estrange American sympathies.

Health and Malaria Week in Jaffna

Cinema Lectures on Health

In connection with the All Ceylon Health and Malaria Week in Jaffna, Dr. K. Kanagaratnam, School M. O. Jaffna, has arranged the following Lectures in the Jaffna Town area.

CINEMA LECTURES

19th June, Thursday 7 p. m.

Hindu College Tamil School.

1. Town and Rural Sanitation
2. Building the next generation
3. Cleanliness

Chairman—R. Sivagurunathan Esq.
Chairman, U. C.

20th June, Friday 7 p. m.

St. John's College Jaffna.

1. Town and Rural Sanitation
2. Building the next generation
3. Cleanliness

Chairman—Rev. J. T. Arulanandam, Principal, St. John's College.

21st June, Saturday 7 p. m.

Vembady Girl's School.

1. Malaria
2. Building the next generation
3. Rat Menace.

Chairman—R. S. D. Williams Esq.
Principal, Central College.

22nd June, Sunday 7 p. m.

Nallur Hindu Girl's School.

1. Malaria
2. Building the next generation
3. Rat Menace.

Chairman—A. Cumaraswamy Esq.
Principal, Jaffna Hindu College.

There will also be 16 Lantern lectures in different Schools beginning from 17th inst. and two Public Lectures at the Jaffna Town Hall on 29th and 31st July at 5 p. m.

Hindu Touch In Kandyan Perahera

Dr. S. C. Paul's Theory

Colombo, Saturday.

BASING his conclusion on Indian writers (mostly on the Silapadikaram, a Tamil Sangam work), Dr. S. C. Paul, in a paper read before the Royal Asiatic Society, Colombo, yesterday evening, put forward the theory that Gaja Bahu I. went to the Chola country on a peace mission on the invitation of the Chera King, Senkuttuvan, to be present at the inauguration ceremony of the Pattini Temple, and not, as the Sinhalese chronicles record, to bring back the 12,000 Sinhalese captives taken in a previous reign and with them an equal number of Cholas.

Gaja Bahu's apostasy from Buddhism alienated the sympathy of the Buddhist clergy, which would account for the scant notice of his reign, both in the Dipawansa and the Mahawansa. All events subsequent to his apostasy were omitted.

Dr. Paul also declared that Gaja Bahu's visit to the Chola King was after his conversion to Hinduism, and that while in India he decided to introduce Pattini worship into Ceylon. For this purpose he got a replica of the gold foot ornaments of Pattini made and also obtained a ritualistic service in Tamil. He also got the arms of the four gods of Ceylon made in gold to be used in his temple in Ceylon.

The annual perahera at Kandy was a festival established by Gaja Bahu on his return from South India. The Kandyan dance, which closely resembles the Kathakali dance of Malabar was also probably introduced by him.

"Recent Origin"

In the discussion that followed Mr. S. J. C. Kadirgama said that the Kandy Perahera was a recent affair, only 250 years old, and could not be identified with Gaja Bahu.

Mr. S. Natesan pointed out that there was no reference in Tamil literature to the people supposed to have been brought to Ceylon.

Mr. E. W. Perera said that the Dalada Sirita gave the ritual of the Perahera which was a very old institution.

Mr. Danton Obeyesekere said that the interpretations in the Tamil and the Sinhalese chronicles pleased the extremist sections, but he doubted whether in actual fact history was so obliging.

Mr. F. T. Proctor said that the Jaffna port had always been used in the olden times by peoples who went on peace missions and therefore he had no doubt that Gaja Bahu who used this port had gone on a peace mission.

Dr. Paul E. Pieris said that there was no need to bat about the bush. The Sinhalese originated from India; their culture, their religion, their thought. But he had his doubts whether the Dalada Perahera in Kandy had been instituted in honour of Pattini. He also thought that Dr. Paul was mistaken when he supposed

"Ceylon Often Recurs in My Thoughts"

Pandit Nehru's Good Wishes

Colombo, Friday.

Pundit Jawaharlal Nehru, writing from the Dehra Dun District Jail to a friend in Colombo states:

"Events are marching fast all over the world and it surprises me that many people are still thinking in the old way and cannot get out of the rut. But the future, whatever it is going to be, is not going to wait or to conform itself to their slow-moving minds.

"In prison especially when one is cut off from the present, the mind fixes itself more on the future. In the thoughts that fill my mind, Ceylon often recurs and the difficulties of the present day do not worry me much.

"My good wishes to the people of Lanka."

that the "arms of the four gods" brought by Gaja Bahu referred to physical arms. They were military weapons—the Ran-ayuda.

Silence Explained

Mr. Donald Obeyesekere, explaining the silence in the Dipawansa and the Mahawansa in regard to Gaja Bahu's military expeditions thought that the priestly historians, great believers in "ahimsa," perhaps considered them too contemptible to mention. There had been invasions of India by Sinhalese kings other than Gaja Bahu—Sena II., Odayar III., Kassy pa V., and Prakrama I. Just as an Englishman would prefer to rely on English historians for English history, he would prefer to rely on Sinhalese historians for Sinhalese history.

Sir Baron Jayatilaka, who presided, concluding the discussion, said that the Esala festival had existed in Ceylon even at the time of the arrival of Prince Mahinda, and what Gaja Bahu seemed to have done was to have included the Pattini perahera in the procession, which consisted today of peraheras from Mahadevale, Nata-devale, Kataragama-devale and the Pattini-devale.

Was He A Hindu?

He said that it was a startling statement that Dr. Paul had made that Gaja Bahu had embraced Hinduism. The building of a Hindu Temple or temples did not at all prove that Gaja Bahu had left Buddhism. Bhuvaneka Bahu had built Hindu temples, yet nobody ever said that he had become a Hindu.

As regards Gaja Bahu's visit to South India, Sir Baron asked whether it was not possible that he had made two visits?

Perakumba Sirita (which Dr. Paul had not referred to) gave a most graphic description of Gaja Bahu's visit and stated that he had crossed over at Mantota.

He thanked Dr. Paul for a very interesting paper which had opened up an interesting discussion.

NATIONAL HOME OF THE SINHALESE

ONLY CEYLON IN THE WHOLE WORLD

HOW INDO-CEYLON DIFFERENCES CAN BE SETTLED

Colombo, Saturday.

"IN the whole wide world Ceylon is the only place which can be regarded as the national home of the Sinhalese people and their culture, and therefore everything possible should be done to give them adequate protection," declared Dr. E. Asirvatham, Reader in Politics and Public Administration at the University of Madras, in the course of a lecture on "India and Ceylon" at the Central Y. M. C. A. last night.

The existing difficulties between the two countries, he observed, could be removed if only people resolved to cultivate a will to understand and a will to co-operate.

The root cause of many of the present troubles was, he suggested, fear and suspicion of each other's motives and objects. For the removal of that fear they required understanding not only between the politicians and the Governments of the two countries but also between the peoples of the two lands. For that purpose they needed continuous contacts between the two countries, especially in the cultural field.

Without Violence to Just Rights

Dealing next with the present trouble between India and this country, the lecturer said that the starting point of any just and lasting solution between the two countries was the conviction that in Ceylon the interests of Ceylon and her people should come first, without at the same time doing violence to the legitimate rights of those from outside who had made this country their home.

A second point to be borne in mind in bringing about a proper understanding between India and Ceylon was that the difficulty of one country should not be regarded as an opportunity for the other country to drive a hard bargain.

The economic distress of the South Indian peasant had driven him to Ceylon for the purpose of earning a livelihood, but that fact should, he suggested, not be taken advantage of to treat him as a chattel. Similarly, the fact that Ceylon today depended upon India for the sale of some of her commodities, such as coconut produce and tobacco, should not be made use of by India as an opportunity for driving a hard bargain.

No lasting solution, Dr. Asirvatham remarked, was possible which confined itself solely to the economic question. They should, he suggested, approach the question from its social, moral, cultural and intellectual aspects as well.

Turning to the economic and political approach first, it must, he said, be conceded at once that Ceylon was perfectly justified in demanding the right to regulate future immigration because she had to safeguard the interests of her own people.

"But what we want," continued Dr. Asirvatham, "is that no discrimination should be practised

GENERAL CLERICAL SERVICE

Officers Promoted to Special Class

The following officers have been promoted from Class I to the Special Class of the General Clerical Service:—

Mr. G. A. de Silva, Chief Clerk, Medical Department; Muhandiram J. N. Culanthavelu, Office Assistant, Land Settlement Department; Mr. M. Selvadurai, Chief Clerk, Fiscal's Office Colombo; Mr. J. D. Abeyawira, Chief Clerk, Education Department; Mr. S. A. Subramaniam, Chief Clerk, Colombo Kacheheri; Mr. A. P. Jayawardena, Office Assistant to the Public Trustee; Mr. D. Walton, Registrar of Lands Jaffna; Mr. T. J. M. Fernando, Secretary District Court, Kurunegala; Mr. J. M. Perera, Chief Clerk Ministry of Home Affairs; Mr. V. C. Sellathamby, Office Assistant and Accountant to the Chief Advisory Officer New Rubber Planting Scheme; Mr. S. Murugesu, Clerk, Governor's Office; Muhandiram K. V. Renganathan, Clerk Police Department; Muhandiram N. A. W. de Silva, Chief Clerk Legal Secretary's Office; Muhandiram A. M. Selvaratnam, Chief Clerk Colombo Port Commission.

against those Indians who have already made Ceylon their home.

Phrases such as "domicile of origin" and "domicile of choice" seemed he said, so difficult of exact definition and capable of misuse.

Condition of Citizenship

A simple test of "five years' residence" in the country seemed adequate, but children of immigrants, born in Ceylon or India, and who had lived for several years at least in Ceylon should, he suggested, be given the privilege of acquiring the rights of Ceylonese citizenship on reaching majority. On acquiring such citizenship the Indian should forego the rights and privileges of Indian citizenship.

What Ceylon needed was a well-thought out and practical program of economic self sufficiency consistent with international co-operation and goodwill. It was time this country made a start in the direction of a genuine Swadeshi movement.

Referring next to the possibility of Indians in Ceylon joining forces with the other minorities in the Island and forming a block, opposed to the Sinhalese, Dr. Asirvatham expressed the view that such a development was neither desirable nor, in the long run, would it be workable.

"The proposal for a fifty-fifty basis in the legislature between the Sinhalese and the non-Sinhalese is as unwise as it is impracticable," emphasised the lecturer.

In conclusion, Dr. Asirvatham expressed the view that a federation between India, Burma and Ceylon seemed a reasonable goal to work towards without in any way sacrificing the interests of the countries involved.

Mr. G. C. S. Corea, Minister of Labour, Industry and Commerce, presided.

Vital Importance of Milk

Indian Marketing Adviser's Recommendations

New Delhi, June 11.

Re-organisation of milk marketing and the creation of a "monopoly" marketing organisation, to be responsible for the purchase of milk from rural areas, its transport, processing and distribution, and the control of quality from the stage of production to that of actual sales, is the most important recommendation of the Agricultural Marketing Adviser to the Government of India in his "Report on the Marketing of Milk in India and Burma".

"The deplorable state affairs existing in the milk trade of the country" says the Adviser, "has been realised by many in the past, and comparison has often been rightly made with the progress achieved elsewhere in the world. Due to various circumstances peculiar to India—economic, social and religious—it may not be possible to achieve here all that has been achieved in other countries within the same space of time, but matters could be considerably improved if the problem were tackled on the right lines."

Importance of Milk in Diet

The Report stresses the vital importance of milk to the Indian population, whose diet is deficient in first class proteins which are easily obtained from milk. Both from the public health and the economic points of view—the annual value of India's milk production is estimated at over Rs. 175 crores—the dairy industry is of considerable importance. Urging the need for complete control over the distribution of milk in an urban area, and thereby on the production of milk in the rural area concerned, the Report says special legislation, of a provincial nature, will be necessary as, "although there is an element of compulsion in the suggested monopolising of the milk business, this appears to be the only way in which both producers and consumers can be protected."

The Report also urges the necessity for the revision of standards of purity and for more vigilant control of the quality of milk.

The abolition of "mixed" milk standards, which allow scope for adulteration; the raising of the standards for "cow" and "buffalo" milk to correspond with the natural composition of Indian milk; the recognition of toned "Standard" milk and the re-drafting of bye-laws relating to the production and sale of milk and dairy products, so that they can be properly enforced, are recommended.

The application of co-operative principles to the assembling and distribution of milk not having produced the desired results, the Report recommends that efforts should be made to organise the collectors of village milk who handle large quantities, and not only the producers, as has been done so far.

Personal

Mr. N. Manicka Idakkadar has been appointed to a cadetship in the Ceylon Civil Service and is attached to the Badulla Kacheheri.

Mr. R. B. Naish has been appointed Additional Director of War supplies.

King's Birthday Honours

K. C. M. G. For Governor

His Majesty the King has been graciously pleased to approve the following:—

To be a Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George.—Sir Andrew Caldecott, K. C. M. G., C. B. E.

To be a Companion of the Most Distinguished Order of St. Michael and St. George.—Charles Henry Collins.

To be an Officer of the Ceylon Division of the Most Excellent Order of the British Empire.—Miss Cissie Cooray, M. B. E.

To be a Member of the Civil Division of the Most Excellent Order of the British Empire.—Duraiappa Rajaratnam.

To be Companions of the Imperial Service Order.—William Theodore Loos and Mudaliyar Sinnatamby Vallipuram.

Justices of the Peace

His Excellency the Governor has been pleased to appoint the following gentlemen to be Justices of the Peace on the occasion of the official celebration of the Birthday of His Majesty the King:—

Western Province

Mr. Henry Atheling Stanislaus Hamer.

Mr. William Theodore Loos.

Mr. Sittampalam Manickavasagar.

Mr. Ahamedo Casim Mohammadu.

Mr. Herbert Charles Schokman.

Northern Province

Mr. Domingopillai Saverimuttu.

Mudaliyars and Muhandirams

The following is the list of gentlemen on whom His Excellency the Governor has been pleased to confer Ceylonese Banns on the occasion of the official celebration of the Birthday of His Majesty the King:—

Muhandiram Sinnatambi Candiah, Messrs. Sinnappu Namasiyayam, Arulappu Bastiampillay Rajendra and Thevendra Mudalimarapu Nagamuttar Thambippillay.

Muhandirams

Messrs. Gomes Amarasena, Kodikara Arachchillage James Frederic Martinus, Don Aaron Eudius Pallawela Samarawickrema and Kappina Kasturige Jorns Alexander de Sylva Wijenaike.

Mr. Murugesu Krishnar.

Mr. Ramanayaka Arachchillage Wasanahamy.

SMALL-POX IN JAFFNA

Contacts From Colombo

A case of small-pox was discovered in Jaffna last week.

Mrs. Mathiaparanam Kadirgamathamby, of Chundikuli, who had come from Colombo a few days ago, was removed to the I. D. H. as she was suffering from small-pox.

She lived at Hultsdorp, Colombo, with her husband, who is a Railway clerk. After her return to Jaffna, her husband fell ill and his case was diagnosed as one of small-pox.

Dr. S. C. Thursairajah, Medical Officer of Health, is taking all precautions, and the whole locality is being vaccinated. Four contacts have been segregated.

LETTERS TO THE EDITOR.

The Moolai Co-operative Hospital

Sir,—With reference to the article written by Mr. S. K. Vadivale and appearing in your issue of 26.5.41 I regret to note that, although in his opinion, Mr. M. Chellappah is a pioneer co-operator in that part of his world, he has not justified his so called reputation by his actions which have contributed to the present split in, and probably the ultimate dissolution of, the Moolai Union Hospital. The writer's knowledge of medical qualifications seems to be unrivalled in the medical world. I never expected Mr. S. K. Vadivale to be a repository of economics and mathematics. The previous doctors worked for four plus five hours a day full time. At present there is not, nor is it likely that there will be, enough work for a resident medical officer for twenty four hours. Even if there is, could a doctor work for 24 hours every day? Is he superhuman? With four plus five hours work a day the previous medical officers got in a revenue of about Rs. 600 a month. What is the monthly revenue now? It is wonderful that these plain facts have escaped this mathematical and economic genius.

With reference to the article of Mr. V. Coomaraswamy appearing in your issue of 19.5.41, it is useless to criticise his conclusions as they are based on ill-digested facts. When I said that the committee resigned as a body it meant that the vast majority had severed their connection, with the result that the remaining two or three members could not function as a committee under the rules. His hair-splitting contention that my statement is misleading and incorrect is not worthwhile contradicting. Facts speak for themselves. Dr. K. Kathiraveloo resigned after the committee ceased functioning. There may be no rule prohibiting a relation from holding office in an organisation in which a relative of his has a controlling voice but it is against all principles of polity, decency and fairplay as this would throw wide open the door of corruption and back-door policy. His other arguments are puerile.

Yours truly,
Tholpuram, A. SANMUGAM.
5th June 1941.

Sir,—The points which Mr. Sanmugam is steering through the papers compel me to infer that he has launched in a labyrinth on account of his fantastic and half-baked ideas. If not he is either labouring under a misapprehension or is bent on adopting a condescending attitude towards the committee and Mr. Ragunathan.

Mr. Sanmugam maintains that Mr. Ragunathan did characterise the previous members as dangerous, incapable and unfit. This statement Mr. Ragunathan denies. To arrive at the appropriate solution let me refer to the events in their chronological order.

At a committee meeting held in November 1940, one member, to whom the presence of co-operative inspectors at committee meetings did not seem congenial, referred to the latter as petty inspectors of the department prying into their (society's) affairs. Mr. Ragunathan who was present made immediate application to the President to have that statement withdrawn. A request by the President and an

entreaty by most of the members failed to achieve the desired effect.

Foreseeing further troubles from the friction that had resulted, Muhandiram Narayanar tendered his resignation which was followed by seven others. At the ensuing general meeting only Muhandiram Narayanar and three others honourably gave effect to their resignation but the other four expressed their desire to stick on. The house without allowing revocation of their notice compelled them to give up office. Now that these four were deposed, I think in the best interests of the society, the house will never again consider them as worthy of re-election to any office for some years. Neither do I hope will these four if they are gentlemen stand for election after such disgraceful treatment had been meted out to them.

At the same general meeting on seeing Dr. Kathiraveloo present, Mr. Ragunathan inquired if the doctor was a member. The President answered in the affirmative. Mr. Ragunathan at once pointed out that the bye-laws did not allow membership for those residing beyond Chankana.

All these candidly show that there really existed some rub between Mr. Ragunathan and some of the committee members and the President.

If as Mr. Sanmugam and his confederates (the four members who were compelled to resign) say, Mr. Ragunathan had uttered the above uninviting remark the whole house would have jumped at the neck of Mr. Ragunathan and demanded an immediate withdrawal of the unpleasant statement. The lay members do not seem to be fostering any grievance against Mr. Ragunathan.

By extending membership to Dr. Kathiraveloo the committee has worked contrary to the bye-laws. Any sensible man (not necessarily Mr. Ragunathan) would say that such a committee is unfit and dangerous.

As Mr. Sanmugam and his party are entertaining opinions prejudicial to the progress of the society I sincerely trust that no member will pay any heed to what they write or say.

Yours etc.,
S. K. VADIVALE.
Tholpuram,
10.6.41.

[Further correspondence on this subject is closed. It is hoped that the parties will bury their hatchets and co-operate for the better working of the Hospital which is a unique institution in All Ceylon and of which every one connected with it should be legitimately proud. Editor]

Jaffna Youths Vs. "Observer"

Sir,—Of what avail is the freedom won through a fight stimulated by intoxicants and bloodshed when it is not possible for us to maintain a level-head; when we are short-sighted and fail to differentiate between good and evil. This war could not have been raging at this hour if there had been certain moral principles binding the belligerent nations. It is nothing but mere common-sense to say that intoxicants are set even balanced heads and are the root causes of many evils and crimes.

The editor of the "Observer" takes a great pride to enlighten

the Jaffna public that this war is a war for freedom. I can assure him that the Jaffna man who has the intelligence to be not swayed by short-sighted patriotism has also the brain to appreciate the aims of this war.

What a freak—the Jaffna youth—because he likes to have a sip of liquor instead of taking to mat-slides or repeated rides in the merry-go-round—but what a freak is the person who compares the youths of Jaffna to kiodies and such amusements. Any youth hailing from any part of the world will avail of an opportunity to have a trial at things in which elders participate.—whether it be in the corner of the carnival or in the foreground of it. The editor (of the "Observer") seems not to understand that youths mostly frequent corners, and that in a carnival even corners are made prominent because every inch of a carnival provides different amusements. As a matter of fact youths of Jaffna are neither freaks peculiar to the Peninsula nor superhuman beings peculiar to the Island but the ordinary youth whom you find in any part of the world.

What a contradiction—"we are asked not to spend too much on non-essentials. But the advice does not obviously apply to carnivals." Such ideas should vanish from our minds if we are same men and women. Whether war or no war, let us not forget our own principles. Let us not be vacillated by trivial matters. If we have a large heart it can find its way to our purse to offer contributions to good and noble causes—no carnival, no propaganda, no advertisement in papers are needful. Whatever atom is subscribed with a good, sincere and honest heart is worth more than thousands of rupees from a gambling heart.

M. AMBALAWANAR.
"Sabarmathi"
Karainagar
11.6.41.

Curse of Missionary Education

Sir,—Dr. C. Sabapathi is reported to have stated at the public meeting of Hindus held at Point Pedro on the 17th May 1941, which was convened for the purpose of establishing a Hindu Educational Society at Vadamaradechy, that in spite of the Conscience Clause the daughter of a leading Hindu lawyer at Point Pedro was forced at a Missionary Institution where she was a student to kneel down during prayertime in spite of the girl protesting. This is very amazing. If the girl had protested, was physical force used to make her kneel down? How can a girl be forced to kneel down if she had not been actually willing to do so? Is the girl now attending the said Missionary Institution? Has not her father a leading lawyer taken steps to take to task the person who forced her to kneel down. It would have been better if Dr. Sabapathi had given more details about the sad incident. Let him please give the details now.

K. SIVAPRAGASAM.
Sivapragasam Road,
Jaffna, 13.6.41.

Polikandy Kandaswamy Kovil

Enquiry By Commission

Jaffna, June 11.

The Commissioners appointed by the Government Agent, N. P., to inquire into the petition presented by some worshippers alleging certain irregularities in the management of the Kandaswamy Kovil of Polikandy, Valvettiturai, commenced its sitting on June 2nd.

Several worshippers and others interested in the Kandaswamy Kovil of Polikandy Jaffna which is otherwise known as Candavana-Kadavai Kandaswamy Kovil, presented a petition to the Government Agent, Northern Province, alleging certain irregularities and other acts of misappropriation of temple funds by the present Manager and Trustee, Thicham S. Chellappillai, in terms of the Trust Ordinance No. 9 of 1917 and requested the Government Agent to appoint Commissioners in terms of the said Ordinance to inquire into and to report to him about the various acts.

The Government Agent, Northern Province, appointed the following three persons as Commissioners in terms of Section 102 of Ordinance No. 9 of 1917. Viz:—

- (1) Mr. S. Sivapadasundaram B.A., Retired Principal of Parameswara College Jaffna,
- (2) T. Ramalingam B. Sc. Advocate, Point Pedro,
- (3) M. S. Kandiah, Proctor & Notary, Point Pedro.

The Commissioners are holding inquiry at the Velupillai Swamy Madalayam at Polikandy, Valvettiturai from 2nd June, 1941. The following witnesses were examined by the Commissioners.

Messrs. A. D. Sambandan Government Pensioner, Udupiddy, C. Rajah, Manager, Rice Mills, Udupiddy, P. Seenivasagam, Landed Proprietor, Karanavai, K. Vallipuram, of Polikandy, S. Arunasalam, farmer, Karanavai, S. Kandavanam, farmer, Karanavai, K. Namasivayam, farmer, Karanavai, S. Sivagnapillai of Karanavai, and S. K. Kandappan of Polikandy.

All these witnesses are Hindu worshippers of this temple and had been conducting several high festivals and poojabs of this temple. Some had been contributing funds for the erecting of shrines, and making images and vehicles for the deities. All of them stated that the said temple was a Hindoo Public Temple and built out of contributions by the public and that the daily poojabs and high festivals were being conducted by the Hindoo public. Several complained of the various acts of mismanagements, irregularities in conducting Poojabs and lighting. There was no accounting of the temple income and expenditure, although the present manager was holding the office of Managership and Trusteeship by virtue of the decree in Case No. 7326 of the District of Jaffna.

The Commissioners have adjourned their sitting for the 15th June 1941, to hear further evidence, as no amicable settlement was possible with the present Manager and Trustee. (Cor.)

RUSSIAN NATION IN DANGER

HITLER'S HUGE DEMANDS

"RIGHT TO ATTACK INDIA" BAIT

London Saturday.

"The life of the Russian nation is at stake", says a "Daily Telegraph" leader on Russo-German relations. The signs multiply, it says, that Hitler is no longer satisfied with the Russo-German pact and intends to require from Stalin much greater subordination of Russia to Germany.

A considerable Nazi force with tanks has been reported by Moscow in Finland, while no small part of the Luftwaffe is ready to deliver blows to the east. For some time Berlin has been allowing statements of an impending attack on Russia to leak out with special mention of the Ukraine as an objective.

All this, of course, does not prove that an attack is imminent. Hitler's practice is to avoid fighting if he can obtain all he wants by threats, but Russia must be well aware that such a concentration of Nazi forces is designed to extract the concession of his huge demands.

Germany needs all the wheat and oil she can get, but Hitler wants not only the economic but the political and military subservience of Russia who must be prepared for demands that Russia should assist in the passage of Nazi troops by providing transport bases and supplies, and should put pressure on the Turkish Government.

Russia would be graciously granted a sphere of influence in Asia and the right to attack India. She might have also a port on the Persian Gulf and some share of Iran, Stalin, faced by Nazi armoured divisions and shadowed by the Luftwaffe, may find it difficult to bargain. He may come to the conclusion that he must fight or yield everything to Nazism.

GIBRALTAR BOMBED

No Casualties or Damage

Saturday.

For the first time since September, 1940, a small number of bombs fell on Gibraltar early yesterday morning. Anti-aircraft guns were in action when unidentified aircraft flew near the rock.

It was officially announced yesterday afternoon that no casualties nor damage was caused. In the afternoon the siren sounded but no bombs nor gun-fire occurred.

CEYLON CURRENCY NOTES

To be Printed by India Govt

Simla, June 11.

It is learnt that Government of India have undertaken to print Currency notes for the Ceylon Government and the value of the first order is for Rs. 1,54,765.

RELIGIOUS AND ETHICAL IDEALS OF LIFE

(Continued from page 1)

religious ideal above the barely intellectual and ethical ideals of life proposed by modern speculators in philosophy under the influence of modern scientific thought.

It is well-known that the philosophy of the Vedanta recognises three different attributes or qualities in all forms of embodied nature—*Sattva*, *Rajas*, and *Tamas*—the qualities of intelligence, passion and ignorance. These three are supported to form the directive forces that guide the progress of individual consciousness throughout its course of evolution from the lowest to the highest. They are supposed to exist combined in all forms of *Prakriti* and in the nature of all embodied beings, one of them always dominating the other two, till their liberation from the trammels of *Prakriti*. Says Sri Krishna, "There is not an entity, either on the earth or again in heaven among the Gods, that is liberated from these three qualities of *Prakriti*, *Rajas* and *Tamas* being overcome, *Sattva* remaineth, O Bharat, *Rajas* and *Sattva*, *Tamas*; *Tamas* and *Sattva*, then *Rajas*." These qualities remain in human nature till the individual consciousness rises above the three qualities of *Prakriti* and realises the universal *Atman* or spirit. This Atmic realisation is the highest spiritual ideal of man and constitutes his salvation and immortality. Till this ultimate goal is reached the individual consciousness has to pass through certain well-marked stages in its course of moral evolution of which the realisation of ethical manhood, is according to the Indian philosophers, only a stage, though a very high stage.

Now according to the Vedanta, throughout the earliest stages of the evolution of consciousness, till self-consciousness manifests itself, the quality of *Sattva* is latent, and the qualities *Rajas* and *Tamas* are absolutely in the ascendant. We have here the non-moral stage through which the individual consciousness slowly emerges to the moral stage after the manifestation of the *Sattva* quality. The distinction of moral and immoral comes in only after the *Sattva* *Guna* has manifested itself to struggle for supremacy over *Rajas* and *Tamas*. This takes place only after humanity is reached, where self-consciousness manifests itself owing to the prevalence of the *Sattva* *Guna*.

Man is the real battle-ground for these three mighty forces of evolution; the struggle takes place consciously in human nature and hence man's accountability and moral responsibility for his actions. The struggle between *Sattva* on the one hand, and the combined forces of *Rajas* and *Tamas* on the other, must go on through lives till *Sattva* is able to effect its complete conquest over the lower *Gunas*. In this stage of evolution, man passes through three distinct stages before he is able to realise the final goal of life namely, Atmic realisation. So long as he allows the immoral forces of *Rajas* and *Tamas* to predominate over *Sattva*, he is in the lowest on the immoral stage. In

the moral stage he gradually passes from this *Rajas-Tamasic* stage to the next higher, which has been called in the Hindu Scriptures, through the *Sattva-Rajasic* and then gradually to the pure *Sattvic* he reaches the final one of *Nirguna* in which the *Atman* is realised in its true nature.

We shall now briefly indicate the essential characteristics of the three stages before the individual rises to the highest stage of *Nirguna* wherein man finds his ultimate salvation from *Samsara*. The earliest stage of *Rajas-Tamasic* is characterised by selfishness, vice and ignorance beyond which civilised humanity has long ago risen to a consciousness of the superiority of virtue over vice. In the next or the moral stage commences the conflict between virtue and vice. It is characterised by activity in which evil is attempted to be overcome by active good and philanthropic works. Modern ethical writers regard this ideal of *Sattva-Rajasic* stage—the success in the moral conflict in the inner man, as the highest that is possible of attainment. They do not recognise any other ideal higher than this which man should attempt to reach. But Christianity and Buddhism teach the next higher ideal of pure *Sattva*, is the state of mental tranquillity in which *Rajas* and *Tamas* have been entirely overcome by *Sattva* and virtue and humility and sweet patience become the very nature of man. Even this ethical ideal does not rise to the one which the Vedanta regards as the highest. It is the *Nirguna* ideal—that in which the human consciousness rises above the three *Gunas* of *Sattva*, *Rajas* and *Tamas*, and realises its essentially spiritual and eternal nature. This is the *Brahmic* stage in which the consciousness of man feels itself one with universal life and consciousness, and forgets all differences between his Self and other selves. One with humanity, he rises above all dualities, for him there is neither virtue nor vice, neither friendship nor enmity and so forth. Such a man is above all qualities as he has realised himself and the universal *Atman*; he is above all good and evil, virtue and vice; for he has realised his unity with the universal spirit which is the essential foundation of all virtue and good. He is above all moral law, for he is one with it and there can be no conflict between virtue and vice in him. Says Vidyaranya Swami, "For those whose lives are on the path which lies beyond the three *gunas* how can there be a *Vidhi* or *Nisheda*—any injunction or command, Shastric, legal or otherwise, to do or to avoid." For in them there can be no evil at all. This highest religious ideal is found nowhere else except in the religious teachings of the ancient Hindu sages, and we cannot do better than conclude this short examination of the highest ideal of life, with the following quotations from the *Gita* which set forth admirably the essential traits of the *Nirguna* stage of life, the ultimate stage which alone can lead to spiritual realisation and *Moksha*: "He who hateth not *Sattva*, *Rajas* and *Tamas*, O Pandava, when present, not longeth after them when absent"

Intermediate Examination

To be Held by University College

Colombo, June 13.

The Ceylon University College will hold its own Intermediate Examinations this year. As a result of representations made by Professor Pakeman when Acting Principal and by Dr. Jennings when Principal-elect, the University of London submitted a scheme which has been accepted by the Director of Education and the Principal.

The scheme is expressly limited to candidates who have been entered as University College candidates. The College will establish boards of examiners, with the Principal as chairman, in Arts, Science, and Economics. The scripts of College candidates for the London Intermediate will be read by the Ceylon examiners before they are sent to London, and the result will be determined by the boards of examiners.

The scripts will then be forwarded to London, where they will be read by the London examiners. Candidates passed by the Ceylon examiners will be granted exemption from the appropriate London Intermediate, and will therefore be able to proceed with their final work without the delay involved in sending scripts to London. They will not obtain London certificates, however, unless they are also passed by the London examiners.

Candidates rejected by the Ceylon examiners but passed by the London examiners will of course be able to proceed to final work, but only after the London results have been received. Where candidates are referred in one subject by the Ceylon examiners, the University of London will accept the decision of the Ceylon examiners.

Boards of examiners are being set up in accordance with the scheme, and it has been decided that the strict London practice will be followed in all its details. In particular, any representation about the examination must be made to the Principal and not to any individual examiner, and Ceylon examiners will be instructed to report to the Principal any such representation received by them. In any such case, the Principal may withdraw the candidate from the Ceylon examination and report to the University of London accordingly.

He who, seated as a neutral, is unshaken by the *Gunas*, simply thinking, "The *Gunas* revolve," he who standeth apart, immovable "Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike, the same to loved and a loved, firm, the same in censure and in praise. "The same in honour and ignominy the same to friend and foe, abandoning all undertakings,—he is said to have crossed the *Gunas*."

"And he who serveth me (Paramatman) exclusively by Bhakti Yoga, he crossing beyond the *Gunas*, he is fit for the abode of Brahman."

"For I am the abode of Brahman, of the indestructible nectar of immortality, of eternal righteousness, and of unchanging bliss."

USEFULNESS OF BROADCASTING TO CEYLON

(Continued from page 1)

broadcasting except for the provision in a few schools of receiving sets by the Department of Education. This is indeed a pity and we do think that a start in this direction should be made and that rural broadcasting schemes should be undertaken jointly by Government and local authorities. We are of opinion that with the technical advice which the Telecommunication Engineering Department will readily place before local authorities, it should be possible for them to devise schemes to bring radio to the lives of the village people. It should not be too much of a strain on their resources to place listening-in sets in central halls, such as school halls or Village Committee rooms where the villagers could gather to listen-in. The provision of sets should be a matter for the local authorities, with the assistance where possible of prominent local residents. We recommend that the Ministry of Local Administration do consider a grant as a subsidy to local authorities who are prepared to provide radio facilities to the residents in their areas. Urban District Councils too, should consider the provision of radio sets in parks and public places. We understand that the radio set installed by the Urban Council on the Jaffna Esplanade is very popular and large crowds gather in the evenings to listen-in to broadcast items from Colombo, Trichinopoly and Madras.

We observe that facilities for recharging of batteries are not readily available in most districts with the result that users of battery sets have to transport batteries over long distances. The inconvenience which results thereby has perhaps made many a subscriber discontinue using his set. We, therefore, recommend that in order to assist villagers and others who are beyond the reach of a power supply, Government and local authorities should evolve a scheme by which the best possible service of charging batteries should be placed at the disposal of villagers. The charging might usefully be done at each power station. The Telegraph Department should also assist in this direction and should increase its own charging facilities at parent telephone exchanges and the larger post offices in order to enable the Department to undertake the charging of batteries for users of the broadcasting service.

It may not be practicable, while only one transmitter is in operation, to have programmes specially designed for rural areas but we feel that if, as we suggest elsewhere in our report, programmes are drawn up to suit the people as a whole with due regard to the necessity of raising the general cultural level, a good proportion of the programme should be suitable for the rural population. Any scheme of rural broadcasting must therefore in the initial stages fit into the general broadcasting programme.

The Programme

In a democratic State the radio, like the press, must largely be the voice of the people and as such it must function as the organ of expression of public views, tastes and

tendencies. It must, at the same time, inform, entertain and educate in the broad sense of the terms. We have seen how in dictator countries the Government has assumed complete control of the Radio, for the explicit dual purpose of stifling its function as an organ of public expression and of educating the people on its own lines by a process of misinformation on a prepared plan. The Nazis in particular had realized early the value of the Radio as an instrument of propaganda, both within as well as without the country and have taken great pains and incurred unlimited expenditure in not only installing an expensive and thoroughly efficient broadcasting system but also providing cleverly arranged but nevertheless arresting programmes. In contrast, the B. B. C.'s war-time changes have been well within its charter rights and if it has provided a greatly increased emphasis on war information or has attempted to counteract subversive propaganda, it was all done in strict conformity with public demand.

Very Small Audience

In Ceylon the Radio has only a very small audience. There were at the beginning of March, 1941, 9,982 licence-holders whose composition according to race and cultural outlook (which may be regarded as but an approximate index of programme preference) is as follows:—

	Per cent.
Sinhalese	3,986 40
Europeans and Burghers	3,826 38
Tamils	1,375 14
Muslims	758 7.6
Others	37 .4

The corresponding figures for 1937 were a total 4,503 licence holders classified as follows—

	Per cent.
Europeans and Burghers	2,009 44.5
Sinhalese	1,690 37.5
Tamils	454 10
Muslims	350 8

The increase is no doubt in a great measure to the increasing popularity of the radio in recent time, consequent on the improvement in the programme service. The War has also given a fillip to broadcasting in Ceylon as the increase of over 3,000 licence holders since July, 1939, would indicate. Many of them must have been encouraged to purchase sets by the progress of the Empire service of the B. B. C. and the Indian and Nirom stations. Compared to the U. S. A. and European countries where the radio is widely used by the people, Ceylon is a poor user of the radio. This is made clear by the statistics of radio sets owned by the peoples of various countries compiled annually by the Union Internationale de Radiodiffusion, Geneva. On the basis of an average of four people to a house it was estimated that in 1937 the U. S. A. had one radio set to 5.7 of the population, Denmark one to 5.2, Great Britain one to 5.4, Germany one to 7.9, France one to 10.4, Russia one to 41 and Italy one to 58. On the same basis Ceylon now has only one to 140 of the population. In this respect, however, Ceylon is ahead of India where the figure is one to 1,200.

We have no doubt that a still larger number of licence-holders can be secured by an improvement in the programme service.

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