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KARMA-YOGA AS A MORAL IDEAL

HELPS TO REALISE SELF AND GOD

WHAT THE BHAGAVAD-GITA TEACHES

By Dr. Satish Chandra Chatterjee, M.A., Ph.D.

ONE of the stock criticisms directed against Indian thought is that it is passive and pessimistic. It dwells more on the darker aspects of life in this world and condemns all worldly things as sources of suffering and misery. It finds no good in anything of this life and exhorts men either to extinguish the flame of all life or to escape from life in this world and find the supreme good in some other life and in some other world. As a consequence, Indian thinkers turn away from all worldly things and maintain an attitude of supreme indifference to the duties and responsibilities of our practical life. They give up the ordinary pursuits of life and remain absorbed in mystic contemplation of the divine or the transcendent reality. It is an inert and inactive life that they must live, for that is best suited to the philosophy they follow and the religion they preach to the world.

The above criticism has been repeated not only by Western critics but also by some Indian exponents of Indian thought. By constant repetition it has acquired an air of truth about it. But a closer and deeper study of Indian thought would show that the criticism rests on partial and imperfect knowledge. Whether we turn to the Vedas and the Upanishads or to the Bhagavad-Gita and the systems of philosophy, we would nowhere find a view of life which repudiates life, rejects the world, and renounces the values of worldly objects. What Indian thought tries to accomplish is to change our outlook of life and not destroy or impoverish it. Life in this world, as it is being thoughtlessly led by us, is far from being satisfactory. An insight into the reality of things and a rational scrutiny of the values

of life are necessary in order that life in this world may be led wisely and peacefully. We are not to deny and destroy life, repress our desires and aspirations, and abstain from all activity. What we have to do is to take a philosophic view of things and so live and act in this world as to realize our highest good which is our highest self. This will become perfectly clear from a careful study of the teachings of the Bhagavad-Gita on the ideal of Karma.

There are certain critical moments of our life when in the face of impending dangers and calamities we, like Arjuna, are seized with a terrible fear and despair of life altogether. We feel tempted to withdraw from the world and renounce all worldly activities. To one who is thus lost in despair and would fain refrain from all activity, the Gita offers the wise counsel that to cease to act outwardly is not to free oneself from the iron chain of Karmas or actions and that to give up all activity is not necessarily to attain the perfect life (III.4). Those who believe that freedom from the fetters of Karma is attainable through mere cessation of activity forget that it always involves the possibility of a relapse into the state of activity in future. If freedom means final and complete deliverance from the bondage of worldly actions, then that is not to be attained by a temporary suspension of the ordinary activities of life. So also, the perfect life is not the mere negation of activity. It is not the void caused by the elimination of life's activities. Rather it is a positive state of the fulfilment of life in which the soul shines in its glory and abounds in its bliss. If perfection

(Continued on page 5)

No Chief Headmen After 1946

Conditions of Retirement

Reverting to Clerical Service

BY the end of 1946 there will be no Chief Headmen, and the decision of the State Council to abolish the Headmen System will have been fully implemented by then.

In view of certain retirements of Chief Headmen which have to be effected next year, the Executive Committee of Home Affairs has considered the present position with regard to these posts and has decided that the Chief Headmen who are now at work and who have been transferred to the Headmen Service from the General Clerical Service should be given the opportunity of reverting to the Clerical Service when the time comes to replace them by Divisional Revenue Officers or even earlier than that, if any of them prefer it.

78 Now in Service

At the beginning of last month, the position in the Service was as follows: Divisional Revenue Officers in charge of divisions, 18 (on probation); Chief Headmen in charge of Divisions, 78; District Revenue Officers in Training and who will normally require to be posted about February, 1942, 22; Vacancies, 1.

In February, 1942, when the next postings of District Revenue Officers take place, there will be twelve Chief Headmen who may be retired in accordance with present policy, and one vacancy can be filled terminating acting arrangements.

It is reported that it will be necessary to retire nine Chief Headmen, (four Kandyan and five Tamil) on other grounds.

It is pointed out that there would still be 57 Chief Headmen in office to be retired approximately as follows: 1943, sixteen, 1944, twenty, 1945, eighteen, 1946, three.

Deciding the Conditions

The Executive Committee of Home Affairs was asked to decide on what conditions the nine Chief Headmen are to be

(Continued on Page 5)

THE CINEMA BAN DRAMA.

THE REMOVAL OF RESTRICTION

JAFFNA U. C. AND "BIG BUSINESS"

THE Cinema has brought to Jaffna much more evil than good", says Chevalier S. Arulanatham, Vice-Chairman of the Jaffna Urban Council, in his dissent against the decision of the Council lifting the ban on late cinema shows.

Following is the text of Mr. Arulanatham's Dissent:

At a meeting of the Urban Council held on 11-7-41, Mr. V. Suppiah moved the following resolution:—

"This Council resolves not to enforce the restriction on Cinema Shows, for a period of 6 months, beginning from this date, till 31st December, 1941."

Six members voted for it; one declined to vote; two were absent; I voted against it and gave notice of a written dissent, which I submit below. A brief summary of the events that brought about Mr. Suppiah's motion must be given in explanation of my attitude towards that motion.

The episodes that led to the removal of the restrictions in question, may be said to resemble a drama, in which incidents lead up to a climax, only to crash down into an anti-climax with disconcerting suddenness.

Act I. From 1938, there had been an agitation for such a restriction. The North Ceylon National League had interested itself in the matter. The Jaffna Ratepayers' Central Association had taken up the question in January of this year and had appealed to the U. C. to do the needful. In February the Council resolved unanimously to restrict the time for the Cinema Shows.

Act II. The question was reconsidered in May, by the Council at the request of Mr. A. L. Thambiayah of the 'Regal.' "It was decided (4 voting for, 4 abstaining from voting and 1 voting against) that Mr. Thambiayah be informed, that the Council sees

(Continued on Page 5)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1030
In the matter of the intestate estate
of the late K. R. S. T. Sitham-
param Chettiar of Shanmuga-
nathapuram in South India.

Deceased

Chittalachi alias Muttammalachi
widow of Sithamparam Chettiar of
Shanmuganathapuram by her attorney
Appulingam Servai Sockalingam of
Vannarponnai, Jaffna

Vs. Petitioner.

1. K. R. S. T. Kasi alias Nalla-
muthan Chettiar of Shanmu-
ganathapuram in South India
2. M. R. M. M. S. Sevuganchettiar
of Shanmuganathapuram and
presently of Vannarponnai,
Jaffna

Respondents

This matter coming on for disposal
before C. Coomaraswamy Esquire
District Judge, Jaffna on the 30th
day of May 1941 in the presence of
Mr. C. C. Somasegaram Proctor on
the part of the petitioner and on
reading the affidavit and petition of
the petitioner.

It is ordered that the abovenamed
2nd respondent be appointed guardian
ad-litem over the minor the above-
named 1st respondent and that Letters
of Administration to the estate of the
abovenamed deceased be issued to the
petitioner as the lawful widow of the
said deceased, unless the abovenamed
respondents appear before this court
on the 2nd day of July 1941 and
show sufficient cause to the satisfac-
tion of this court to the contrary.

This 6th day of June 1941

Sgd. C. Coomaraswamy
District Judge.

2-7-41

Order Nisi extended for 20-8-41
Intd. C. Coomaraswamy
D. J.

(O. 22, 17 & 21 7-41)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1003
In the matter of the estate of the late
Mankayathkarasi wife of Sinnadurai
Selvanayagam of Nallore

Deceased.

Palanippillai Sinnathurai of Nallore
Vs. Petitioner.

1. Sinnadurai Selvanayagam of
Nallore
2. Padmavathy daughter of Sel-
vanayagam of do
3. Pushpavathy daughter of Sel-
vanayagam of do
4. Selvanayagam Selvendran of
do
5. Selvanayagam Harichandran
of do

Respondents.

This matter of the petition of the
abovenamed petitioner praying that
the abovenamed 1st respondent be
appointed guardian-ad litem over the
minors the abovenamed 2nd to 5th
respondents and that Letters of Ad-
ministration to the estate of the
abovenamed deceased be granted to
the petitioner coming on for disposal
before C. Coomaraswamy Esquire,
District Judge, Jaffna on the 21st
day of March 1941 in the presence of
Mr. C. C. Somasegaram proctor on
the part of the petitioner, and on
reading the affidavit and petition of
the petitioner

It is ordered that the abovenamed
1st respondent be appointed guardian-
ad-litem over the minors the above-
named 2nd to 5th respondents and
that Letters of Administration to the
estate of the abovenamed deceased be
granted to the petitioner as the
father of the abovenamed deceased,
unless the abovenamed respondents
appear before this court on the 21st
day of May 1941 and show sufficient
cause to the satisfaction of this
Court to the contrary.

This 3rd day of April 1941.

Above Order Nisi extended
for 20-8-41.

Intd. C. C.
D. J.

(O. 23, 17 & 21 7-41)



Hindu Organ.

THURSDAY, JULY 17, 1941

MID-DAY MEALS TO URBAN CHILDREN

THE PROBLEM OF THE SUPPLY
of mid-day meals to school
children in urban areas is
now engaging the attention of
Urban Councils. This subject
will come up for discussion
at the forthcoming Special
Conference of Urban Councils
which will be held in Colombo
on the 19th instant. The con-
sensus of opinion among the
Urban Councils of the Island
seems to be that the Central
Government should bear the
full cost of feeding school
children within urban areas.
The Central Government, on
the other hand, want the Ur-
ban Councils to bear half the
cost of the feeding. The Ur-
ban Councils contend that
they do not get enough revenue
to meet the additional recur-
rent expenditure that would
result from this proposal, while
the Central Government fear
an increase in the education
vote, which is considered in
certain quarters as having ex-
ceeded all proportion in rela-
tion to the revenue of the
country.

At present the Central Gov-
ernment meet half the cost of
feeding school children in
urban areas. All Urban Coun-
cils have not agreed to share in
the responsibility, and so there
are urban areas where mid-day
meals are not supplied at all to
school children. This is a
grossly unjust policy which the
Central Government have pur-
sued so long. There are child-
ren in urban areas who are
worse off than those in the
rural parts. It is in towns
more than in rural areas that
the pinch of poverty is felt
more keenly. For urban popu-
lations are a medley lot with
hardly any certain means to
fall back upon, and this is more
so in the case of the indigent
who migrate to towns in search
of employment and get set-
tled there in hovels rented
or lent. The children of such
families are not a negligible
number, and these who are un-
der compulsion to attend
schools need equal sympathy
and treatment at the hands of
the authorities. Not all the
children attending urban
schools, as quite a good num-
ber in rural schools, will be
willing to take the free meal,
some owing to sentimental
grounds, others because they
could get better meals at homes
which are in the vicinity of
the school. It will thus be
seen that only a fraction of
the urban school children will
avail of this free meal, and the

Central Government or what-
ever authority that foots the
bill, will not be called upon to
spend anything very much on
urban areas. This discrimina-
tion should not have been
tolerated, which has deprived
the urban children of a con-
cession that has been extended
to rural areas.

Steps should therefore be
taken to give equal treatment
to all children who would avail
themselves of the free meal.
The extra expenditure to Cen-
tral Government on this ac-
count will be very small. If
the Urban Councils plead in-
sufficiency of revenue in this
matter, the Central Govern-
ment may reduce the percen-
tage of the contribution of
local bodies to twenty-five per
cent—a fair distribution in
view of the many taxes local
bodies levy on their popula-
tions—and treat all children
alike irrespective of their rural
or urban complexion. It is to
be hoped that the authorities
concerned will come to a fair
settlement in this matter which
affects the wellbeing of school
children.

CONFERENCE OF URBAN COUNCILS

Noon-Day Meals and Other Subjects for Discussion

A Special Conference of Urban
Councils will be held at the
Bristol Hotel, Colombo, to con-
sider among others, flood protection
schemes; housing scheme; supply
of noon-day meals to school child-
ren within urban areas; financial
and other relations between the
Central Government and Local
Bodies.

The Jaffna Urban Council has
appointed Mr. K. Aiyadurai as
the sole delegate to this Confer-
ence.

RESTARTING INDO-CEYLON TALKS

Indian Delegation Expected in a Fortnight

Simla, Wednesday.

It is understood that the Stand-
ing Emigration Committee, which
has concluded its two-day session,
gave its approval to the Burma
Agreement, and also recommend-
ed the acceptance on certain
conditions of Ceylon's invitation
to restart the Indo-Ceylon talks.

It is expected that a Govern-
ment of India delegation, headed
by Sir Girja Shankar Bajpai, will
visit Ceylon about the first week
in August.

A New District Judge

Mr. A. S. Wannigasooriar, Ad-
vocate, Jaffna, has, it is learnt,
been appointed District Judge,
Badulla, with effect from
August 1st.

Alleged Split in Germany

Rift Between Hitler and Goering

London, Tuesday.

Fresh reports of a rift between
Hitler and Goering are contained
in a dispatch received by a neu-
tral source. Goering is said to
have expressed the opinion that
the Russian campaign would be-
come a war of attrition in which
Germany and the Soviet would
eventually be exhausted. Hitler
then flew into a rage, according
to German representatives quoted
in the dispatch, and Generals
Brauchitsch and Keitel came to
his defence, while Generals List,
Stuelpnagel and Falkenhorst
opposed.

As a result, the despatch con-
tinues, Hitler is proceeding
cautiously with a bloodless
"purge". He has confined
Goering to his home with the
choice of openly affirming his
loyalty to the Fuehrer in a broad-
cast to the German people or be-
ing sent to a sanatorium.

In addition, the dispatch says,
those Generals opposing the in-
vasion of the Soviet Union have
been shifted so that they take
little part in the campaign.

The neutral source mentioned
is a Buenos Aires mailed despatch
to the "New York Daily News"
which, according to that news-
paper, was posted some four days
before the Soviet radio broadcast
report.

Goering is said to be confined
to his home and those generals
who shared his opposition to the
Nazi attack on U. S. S. R. have
been removed. The despatch
quotes sources in close touch with
three representatives of German
heavy industries who recently ar-
rived in Buenos Aires. These men,
one of whom represents Goering's
steel trust, are reported to be emis-
saries of the Reichswehr generals
who, it is stated, are aligning
themselves with heavy industry in
the same fashion as Hitler did
late in 1920. They are reported
to have said that when Hitler told
his generals that he had decided to
attack the Soviet Union, he was
shocked on learning that his Gen-
eral Staff unanimously opposed
such a venture.

Goering, adds the despatch,
made a counter-proposal—that
demands should be made in Mos-
cow for the delivery to Germany
of the economic direction of the
Ukraine and the Caucasus.

Sangeetha Abiviruthi Sabha

The sixth anniversary celebra-
tions of the Jaffna Sangeetha
Abiviruthi Sabha come off on
Saturday, the 19th instant, at the
Jaffna Central College hall com-
mencing at 5 p.m. Sir Waitia-
lingam Duraiswamy the Patron,
will preside. Messrs. S. Natesan,
M. Prasad and A. J. R. Vetha-
vanam will be the speakers. The
public meeting will be followed
by a concert.

Puttur Agricultural Association

First Annual Meeting

Palmyrah Day to be Observed

THE first annual general meeting of the Puttur Agricultural Association was held at the Sri Somaskanda English School, Puttur, under the presidentship of Mr. V. Chellappah, retired teacher, on 4th July at 4.30 p.m. Proceedings commenced with musical items provided for the occasion by a local band of musicians. The Secretary in the course of his annual Report stated that the Association had achieved the following among other things:

Two varieties of pure line seed paddy were successfully introduced; twelve R. I. R. cockers were distributed free to the villagers; four cows were taken to the Thinnavelly farm to be served; three hundred and sixty four R. I. R. eggs were distributed and at present forty two families are rearing the improved variety of Poultry; much encouragement was given for the cultivation of Taticorin variety of chilly; the implications of the agricultural Quota Ordinance were explained in detail to many of the cultivators and they were persuaded to take to intensive cultivation of onions; ninety pounds of perennial dhal were distributed by the officers of the Rural Development Centre and demonstration of the Ceres Iron Plough was held.

The president in his opening address said that he was glad to find that onions were being cultivated on such an extensive scale. At the same time he advised the cultivators not to neglect the cultivation of other grains such as kurakkan and miner because they were necessary for home consumption. He appreciated the excellent services done by the officers of the Rural Service Centre and thanked them for the extraordinary interest they took in promoting the welfare of the cultivators. After his speech the president introduced the lecturer of the evening, Mr. C. Arampalam, Advocate, and called upon him to speak on 'Palmyrah and its uses.'

Uses of the Palmyrah

Mr. Arampalam rising amidst applause said many might think it unnecessary to talk on palmyrah as it was found everywhere. He further stated that there were 801 ways of advantageously using the palmyrah. In this connection he mentioned that there were two resolutions before the Central Board of Agriculture,

- (1) To spread the growth of palmyrah.
- (2) To do research work on palmyrah.

There were three co-operative societies in Kayts, Thorapuram and Alvai doing extensive work in bringing to the notice of the people the uses of palmyrah.

The uses of palmyrah he said were numerous—801 ways—no part of the tree was left unused. Foreign products imported into our country prevented us from making the best use of the palmyrah. As green fodder to cattle palmyrah leaves were excellent, especially during the dry season. Again palmyrah leaves were extensively used for fencing and roofing houses and were again used as manure for fields and

gardens. In olden days leaves were used for writing purposes. All written documents were kept in palmyrah leaves. The lecturer then dwelt on the uses of palmyrah fruits. The aborigines used palmyrah fruits to quench their thirst after doing tiresome work. They prepared pinnaddu from the juice of the fruit. This pinnaddu was very similar to the chocolate of today. The pinnaddu was also used extensively in various other ways by the aborigines. When the agricultural officers analysed the pinnaddu they found that it consisted of useful vitamins very necessary to man as food. Young palmyrah fruit (nonku) was a very delicious drink and was used for drinking purposes. The top part of "nonku" was an excellent cure for dysentery. Sweet drinks such as sherbet could be prepared from the juice of the fruits. Further the juice of the palmyrah fruit acted as a good laxative. Then the fibres from the nuts were very useful in making pillows. The Department of Commerce and Industry was prepared to buy the fibre at the rate of Rs. 15 a cwt. Acetic acid was also prepared from the nuts. Continuing he dwelt on the roots and its uses. He said that flour prepared from them was in no way inferior to the imported arrow root flour and could be exported to foreign places. Sweets were prepared from this flour. As regards sweet toddy he said that it was a healthy drink and very useful to sick people. Very recently it was found that sugar could be prepared from sweet toddy. Palmyrah stem was very useful. It was also like other palmyrah products being used extensively for numerous purposes. It was as good as "சருகாவல்". Palmyrah fibre was exported to foreign places. Steps should be taken to see that this export was stopped. He concluded by saying if the people appreciated the use of palmyrah and grew palmyrah trees on an extensive scale, new industries could be started and the unemployment question could be solved to a certain extent.

Bee-Keeping

Mr. K. Thambiah, Lecturer at Thinnavelly Farm was next called upon to speak on "Bee Keeping, Poultry and cattle breeding." Speaking on 'Bee Keeping' he stated that it was only recently introduced in Jaffna. At present there were eighty families rearing bees. Although the production of honey was often regarded as the bees' chief contribution to man, recent estimates indicated that the increased value of the fruit and seed crops resulting in the activities of bees as pollinators, was probably 50 times greater than the value of honey. Every year 3 or 4 bottles of honey could be extracted from a bee box in Jaffna. A bee hive consisted of a Queen bee and about two to five thousand other bees depending on the size of colony. A Queen bee could exist for a period of 3 to 5 years whereas the workers could only live for 3 months. A Queen bee could lay about 500 eggs in a month. These boxes could be kept in good condition if one devoted about 5 minutes daily to cleaning them. For the carnival held last year they could not present any bee box, but they were proud to say that they got 1st prize for presenting good bee box in the carnival this year.

Speaking on cattle breeding the speaker remarked that their bulls were as good as any other bulls in ploughing with the Ceres Iron

plough. Particular attention should be taken in the breeding of cattle. It was unfortunate that local cows did not yield as much milk as imported cows.

When the house was opened to members for remarks Mr. Edirvirasinghe of Jaffna advised the people to grow all vegetables that would be necessary for home consumption and he also requested them to co-operate with the Officers of the Rural Development Centre in all their undertakings.

At this stage the retiring President vacated the Chair and Mr. K. Balasundram, Officer in charge of the Rural Development Centre, conducted the elections for the next year. He thanked the outgoing office-bearers for the co-operation they had extended to them and he hoped to have similar help and co-operation from the new office-bearers.

The following were elected office-bearers:—

President: Mr. K. Chellappah.
Secretary: Mr. P. Kugathas.
Assistant Secretary: Mr. A. Visuvanathan
Treasurer: S. Nadarajah.
Committee Members: Messrs. S. Visuvanathan, V. Ponnampalam, M. Vallipuram, S. Sathasvam, K. Ambalavanar, N. Kandiah, S. Kanagasabai, S. Muthusamy.

The meeting ended with a vote of thanks proposed by the Secretary to the lecturers and to all others who had participated in the proceedings.

Resolutions

The following resolutions were passed at the meeting:—

"That the Village Committee should take immediate steps to reserve crown lands as pasture grounds and protect them."

"That a National Day should be celebrated by all the people in the village by planting palmyrah nuts, and on that day palmyrah produce such as porridge, sweet toddy should be taken."

"That the Assistant Registrar of Cooperative Societies should be requested to advise the members of the Cooperative Societies at Puttur to become members of this Association."

"Everyone in the village should grow a vegetable garden in his compound"

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1083
In the matter of the intestate estate of the late A. Vairamuttu of Vannarponnai East

Deceased.
Vairamuttu Chellappah of Vannarponnai East

Vs. Petitioner.
Vairamuttu Sanmuganathan of Vannarponnai East Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 5th day of June 1941 in the presence of Mr. C. C. Somasegaram proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovesaid deceased be issued to the petitioner as one of the heirs of the said deceased, unless the abovesaid respondent appear before this court on the 11th day of July 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of June 1941.
Sgd C. Coomaraswamy,
District Judge,

11-7-41.
Order Nisi extended for 30th July 1941.

Inld. C. Coomaraswamy,
D. J.
(O. 21, 17 & 21-7-41)

SAME SALARIES AS FOR MEN

WOMEN TEACHERS' CLAIM

TEACHERS IN CELIBATE ORDERS

Galle, Saturday.
Women teachers should receive the same salaries as men, said Miss N. Perera, Principal of Sanghamitta Vidyalaya, Galle, in the course of her evidence before the Special Committee on Education at the N. O. H. this morning. To pay women less would engender a sense of inferiority in them, she said.

If for other reasons such as that men bear the burden of a family, it was thought necessary that men should get higher salaries than women, men could be given some special allowance such as marriage allowances.

Miss Perera also said that in Christian schools pupils were brought up in an atmosphere of faith rather than reason, and pupils in them grew up with the most fantastic ideas about Buddhism.

At yesterday's sitting, two witnesses urged that members of celibate religious orders who are employed as teachers should not be paid the same salaries as other teachers.

Mr. E. A. Wijesooriya, Principal of Mahinda College, Galle, said that the practice of paying these teachers the same salaries caused trouble. Schools where teachers belonging to celibate orders were employed, could offer inducements to pupils in the shape of concessions and scholarships out of the funds turned over to the orders by the teachers, in a way that other schools could not afford to.

The Very Revd. Fr. Goc remarked that salaries should be paid according to the work done, and there was no reason why Government should interfere if these teachers chose to use their salaries in giving free books, free meals etc. to students.

Mr. Wijesooriya: Their salaries are used for gaining an unfair advantage over other schools.

The Chairman (Mr. C. W. W. Kannangara) said that some concrete cases were put before the Committee in the Northern Province.

Mr. E. B. de Silva, Principal of Richmond College, agreeing with Mr. Wijesooriya, said that the value to a school of teachers who belonged to religious orders should be cultural and religious only and in no way financial.

DUTY ON JAFFNA TOBACCO

Travancore Official's Visit To Jaffna

Mr. S. Natesan M. S. C. writes:—
In response to a request made by me to the Dewan of Travancore when I interviewed him in April last with regard to the duty on Jaffna tobacco, the Excise Commissioner of Travancore has been deputed by the Travancore Government to study the conditions of tobacco trade in Jaffna. This official is expected to arrive in Jaffna on or about the 30th instant, and he will stay with me at Chunnakam. He will be glad to receive deputations wishing to interview him.

LETTER TO THE EDITOR

JAFFNA—MALAYALAM TOBACCO TRADE

MR. NATESAN'S CORRESPONDENCE WITH TRAVANCORE GOVT.

SIR,—With reference to Mr. T. C. Rajaratnam's letter regarding the export of Jaffna tobacco to Travancore which was published in the "Hindu Organ" of May 26th, the following correspondence that passed between the Travancore Government and myself will be of interest to your readers.

I shall thank you to be good enough to publish it.

I am etc.
S. NATESAN,
M. S. C.

The Correspondence

Roc No. 1713/40 Dept,
Huzur Cutcherry,
Trivandrum, 31st May 1941
From The Chief Secretary to Govern-
ment

To S. Natesan Esqr., Member State
Council, Ceylon, Colombo
Subject: Jaffna Tobacco Import of
Sir,

I have the honour to forward here-
with copy of a telegram dated the
21st May 1941 from Mr. Rajaratnam,
President of the Malayalam Sale
Society and to request that you will
be so good as to favour this Govern-
ment with your views on the matter
at your earliest convenience. A copy
of your statement to the Press refer-
red to in the telegram may also be
forwarded for reference.

I have the honour to be,
Your most obedient servant,
Sgd.....
For Chief Secretary to Govt

Copy of telegram dated 21st May
1941 from Mr. Rajaratnam, Presi-
dent, Malayalam Sale Society, to the
Dewan of Travancore:

Mr. Natesan's statement to local
press after interviewing you mislead-
ing and incorrect. Stop. Kindly grant
interview before fifth June to place
our facts to avert possible trade
deadlock.

.....
Ramanathan College,
Chunnakam, 11th June, 1941
The Chief Secretary
To the Travancore Government,
Trivandrum
Subject: Jaffna Tobacco

Sir,
With reference to your letter R.
O. C. No. 1713/40 Devpt., dated 31st
May 1941, I have the honour to for-
ward herewith

- (1) a copy of my statement relat-
ing to the discussions I had
with the Dewan Sahib and
yourself on the import of Jaffna
Tobacco into Travancore,
which was published in the

JAFFNA HINDU COLLEGE

INTERMEDIATE IN ARTS & SCIENCE CLASSES

Classes preparing students
for the examinations of July,
1942, have been formed. New
students will be admitted to
these classes till the 14th inst.
Provision is made for the
teaching of Botany and Zoology
in these classes.

(Mis. 59, 3-17-41.)

"Veerakesari," a Tamil paper
of Colombo and

- (2) a copy of "The Ramanathan,"
a weekly paper of Jaffna, in
which the substance of an inter-
view which the Editor of the
paper had with me is given.

You will remember that when you
explained to me the situation created
by the failure of the selling agents
of Jaffna tobacco to import 3750
candies during the current Kollam
year in terms of the agreement
entered into by them with the Tra-
vancore Government, I informed
you that the public of Jaffna were
unaware of this situation and that
they were fully expecting the same
rebate to be given as was allowed
last year.

As you are aware, I pleaded with
the Travancore Government to
grant the same rebate this year
also, assuring the Dewan that if he
could send an officer from Travancore
(to study) the condi-
tions of tobacco trade in Jaffna,
the people of Jaffna would
co-operate with him in devising ways
and means of preventing the recur-
rence of such difficulties.

It was with a view to preparing
the ground for the visit of an officer
from Travancore to Jaffna that I
gave interviews to the Press, except
for which the people of Jaffna would
have been entirely in the dark
about the situation in Travancore
disclosed by you.

With regard to Mr. T. C. Raja-
ratnam's telegram of May 21 chal-
lenging the accuracy of my state-
ments, I would request you to be
good enough to state whether or not
my statements reflect correctly the
trend of the discussions I had with
the Dewan and you.

I am not aware of any deadlock in
the tobacco trade caused by my
statements, as Mr. T. C. Rajaratnam
hints; on the contrary, my statements
make it clear that the deadlock
caused by the selling agents of Jaffna
Tobacco in Travancore can only be
relieved by a gracious act on the part
of the Travancore Government.

I wish to invite your attention to
certain statements made by Mr. T. C.
Rajaratnam in a letter sent by him
recently to the "Hindu Organ" of
Jaffna, a copy of which I am en-
closing. He tries to make out that
Mr. Pereira, the Agent of the Jaffna
Malayalam Tobacco Co-operative
Society, had nothing to do with the
agreement regarding the import of
3750 candies. From the conversa-
tions I had with you, I understood
that all the selling agents were
bound by this agreement. I shall be
glad to know whether this is correct.

Mr. Rajaratnam also suggests in an
implied manner that Mr. Pereira or
any other selling agent of Jaffna
Tobacco can get an unconditional
rebate on the duty on Jaffna Tobacco
while refusing to come to terms with
the Government of Travancore, with
regard to such conditions as they
may prescribe for the grant of rebate.
As a statement of this nature is likely
to create a misleading impression in
the minds of the public of Jaffna
about the attitude of the Travancore
Government in this matter, I wish
to know whether the Travancore
Government would have been pre-
pared to grant a rebate in the cir-
cumstances mentioned by Mr. Raja-
ratnam.

I shall be glad to know when the
Dewan will be pleased to send a re-
presentative of the Travancore Gov-

ernment to study the conditions of
tobacco trade in Jaffna,

I am, Sir,
Your obedient servant,
Sgd. S. NATESAN.

Rajyasevapravina
M. K. Nilakanta Aiyer.
Huzur Cutcherry
Trivandrum, 2nd July, 1941.
ROC No. 1. J13/40/Devpt

From
The Chief Secretary to Govern-
ment

To
S. Natesan Esqr.,
Member, State Council of Ceylon,
College House, Ramanathan College,
Chunnakam, Ceylon.

Subject: Jaffna Tobacco-import
of.

Sir,
With reference to your letter dated
the 11th June 1941 on the subject
noted above, I have the honour to
inform you that your statement pub-
lished in the Ceylon Papers reflects
correctly the trend of the discussions
you had with the Dewan and with
myself on the question of the im-
port of Jaffna tobacco. Since there
seems to have been a certain number of
misleading statements in the Ceylon
Press on the question of import of
Jaffna tobacco I think an explana-
tion is necessary in regard to the
present situation. You will remem-
ber that when the duty on Jaffna
tobacco was enhanced from Bh
Rs. 135-00 to Rs. 200 00 per candy
with effect from 1st July 1939, the
mellabhom licensees of the State
complained to Government about
the enhancement and the Govern-
ment at first declined to comply with
their requests. Subsequently the
mellabhom licensees including
Messrs. Pereira and Subramaniam
Ltd. gave an undertaking to clear
the existing stock of Jaffna tobacco
from bond on payment of duty pro-
vided they were granted a rebate of
duty. Government after careful
consideration of the question sanc-
tioned the Tobacco licensees being
granted a rebate of duty with effect
from the 26th May 1940 at the rate
of Bh. Rs. 65-00 per candy on the
stock of Jaffna tobacco (about 1400
candies) then in bond in the Tobac-
co Banksalls on the following con-
dition:—

1. That the licensees unbond
from the Banksalls in the State on
payment of the prescribed duty of Bh
Rs. 200-00 per candy, the whole
quantity of tobacco in bond before
the end of Karkadagom 1115, the re-
bate on the first 500 candies, if un-
bonded during the first month being
made adjustable towards duty on the
tobacco to be unbonded during the
following month and so on until the
whole stock is exhausted and a
quantity remaining unbonded on the

31st Karkadagom 1115 being liable
not only to the full duty of Bh. Rs.
200-00 per candy but also to the re-
bate already allowed.

2. That the licensees import,
bond and unbond on payment of duty
during the year 1116, 3750 candies of
Jaffna tobacco being roughly the ave-
rage quantity of Jaffna tobacco per
year from the different bank-shalls in
State during the year 1112, 1113 and
1114 subject to the quantity being
available in Jaffna on the understand-
ing that they will be given a similar
rebate of Bh. Rs. 65-00 per candy for
1116 also subject to the conditions
specified for 1115.

It may be seen from the above that
the Firm of Messrs. Pereira and Sub-
ramaniam Ltd. were also parties to
the above arrangement. But this
year contrary to expectations the
above Firm has resiled from the
agreement and the whole burden of
import of the specified quantity of
Jaffna tobacco rests on the other
mellabhom licensees. Government
are conscious of the difficulties of the
mellabhom licensees and they have
therefore accepted their offer to un-
bond a minimum of 2750 candies of
Jaffna tobacco this year at Rs. 135-00
per candy. You have stated in your
letter that Mr. T. C. Rajaratnam,
President of the Jaffna Malayalam
Co-operative Sale Society Ltd, has
suggested by implication that any sel-
ling agent of Jaffna tobacco can get
an unconditional rebate on the duty
of Jaffna tobacco without advertance
to such conditions as may be prescrib-
ed by the Government for the grant
of rebate. This is an erroneous im-
pression and it may be stated that no
rebate in such circumstances will be
granted. Again Mr. Rajaratnam's
statement that the duty levied on
Jaffna tobacco is one of the three
major items of the revenue of the
Travancore Government is not cor-
rect. During the year 1115, the duty
levied on the import of Jaffna tobac-
co was Rs. 4,52,418 while the total
revenue of this State was Rs.
2,67,74,640. The duty on Jaffna to-
bacco is thus only about 1.7% of the
total revenue.

You are at liberty to publish the
above facts at your discretion.

In this connection I may inform
you this Government propose to de-
pute the State Excise Commissioner
Mr. P. G. Narayanan Unnithan to
Jaffna to ascertain the conditions of
the Jaffna tobacco trade. Mr. Unni-
than will be addressing you about his
visit in due course. I shall be thank-
ful if you will arrange for the neces-
sary facilities being rendered to Mr.
Unnithan when he goes over there.

I have the honour to be,
Sir,
Your most obedient servant,
Sgd: M. K. NILAKANTA AIYER
Chief Secretary to Government

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Y. 89 A. 21-11-40—20-11-41. (C's)

The Cinema Ban Drama

(Continued from page 1)

no reason, to reconsider its decision on the subject." I abstained from voting and shall give my reason later. Thus the first assault on the citadel failed.

Then in June "Vested Interests," approached higher authorities. A letter on the question at issue, not quite official though, was received from Mr. E. W. Kannangara of the Local Government Department, which gave a gentle hint, that the course adopted by the Council might lead to the Council being deprived of a certain power, with which it was vested. That roused seven of the Members, who signified that they stood firmly by their previous resolutions. The brave remarks on the circular sent to them by the Chairman seemed an echo of "Hast thou appealed to Caesar? To Caesar shalt thou go!" That was the climax.

An Interlude: Then came an interlude quite as diverting as any in Medieval plays. The Devil and the Vice (unfortunately I am now "Vice"). I was one of those who had abstained from voting on this question in the May meeting, as I was uncertain about our legal position, the point having been raised in the Council. I requested the lawyer Members present to clarify it. That act of mine, was to my great amusement, but no surprise, misunderstood and misconstrued in all blissful ignorance, by Mr. S. C. Pathirana to his heart's own sweet content. Crude misrepresentations and antics on paper emanating from that quarter have ceased to amuse me any longer. I treated that howling nonsense, with the supreme and silent contempt that it deserved. I may assure that Member in passing, that I am as consistently attached to my principles as he is to the Definite Demonstrative Adjective.

Act 111 - The Anticlimax:—The question was brought before the meeting again on 11.7.41. A legal opinion on the question, pronounced by two of the leading advocates of the Jaffna Bar was placed before the Council. Their opinion was that "the resolution with regard to hours is unreasonable, and therefore ultra vires." Mr. R. R. Nalliah, himself an able and experienced lawyer, proposed that expert opinion be obtained from some eminent Colombo lawyer. I seconded it. The Council threw it out and resolved not to enforce the restriction till 31st December, 1941.

All this change-over took place within 41 days of writing brave and challenging comments "All in the course of one revolving moon...".

I feel it my duty to express my dissent in unqualified terms. I am not questioning the sincerity of motives, but only the wisdom of the judgment and the want of patience evinced. That a decision of the Council, that had been arrived at, after it had been debated upon and considered, in more than one of its meetings ought not to have been altered in such unseemly hurry, without giving it at least one more chance of further full and decent inquiry, is my considered opinion.

This is indeed a rude awakening for the majority of people in Town. Their cry has been a cry in the wilderness. Have we not by our

No Chief Headmen After 1946

(Continued from page 1)

discontinued early next year and, the remaining Chief Headmen, who are not more than 55 years of age are to be discontinued in the following four years. The following alternatives were considered: (1) reversion to the General Clerical Service as recommended by the Committee; (2) abolition of office.

As regards taking the first course suggested, all active Chief Headmen who were formerly in the Clerical Service have been asked if they would be prepared to return to that service, and three schedules have been prepared showing the names of (1) those who have consented to revert to the Clerical Service on conditions; (2) those who will be prepared to consider reversion if they are first informed of all conditions; and (3) those who are unwilling to revert to the Clerical Service on any conditions, but who have left that service within the last six years.

Objections to Recall

It is stated that from the point of view of administrative efficiency there are serious objections to recalling to the General Clerical Service officers who have been detached from that service for many years or who held very junior positions on small salaries at the time of their leaving. The interests of the officers already in the Clerical Service have also to be safeguarded.

It is, therefore, proposed to permit reversion only in the case of officers who have left the General Clerical Service during or later than 1936.

In view of these considerations the list of possible applicants for reversion is reduced to six.

Salary Rates

It is suggested that these men should be permitted to return to the General Clerical Service on the salaries which they are paid as Chief Headmen at the time of their reversion, but with the seniority they would have enjoyed had they remained in the General Clerical Service.

It is suggested that in the case of Chief Headmen who would thus be placed in Class II on a Class I salary, they should instead be paid at II rate (Rs 2,820).

It is proposed that the remaining Chief Headmen should be retired on abolition of office as provided for under the Pension Minute at the rate of about eighteen a year.

neglect and hurry sacrificed the welfare of the masses on the altar of "Vested Interests". Ought the "Comfort and Safety" of the permanent masses, succumb before the onslaught of "Big Business"? Can the people put their trust in their City Fathers? These and a host of similar questions from the people call for answers.

It is not in a fault-finding spirit, but with a feeling of frustration that I write this. The cinema has brought to Jaffna much more evil than good. You may call me 'daft', 'reactionary', 'eccentric', "old School Pedagogue" etc., etc.,. Only allow me to state in emphatic terms, that it is one of the duties of the City Fathers to wage a relentless Crusade, against the money evils material and moral, arising from the spread of the Cinema.

Karma-Yoga As a Moral Ideal

(Continued from page 1)

were merely a state of passivity and inertness, a stone would be more perfect than a saint. Further, the law of nature makes it impossible for us to abandon all activities. However much one may try to repress the springs of action, he finds himself helpless before the tremendous powers of Prakriti or the primal matter in him. This will make him act in spite of himself (III.5). If a man is to live at all he must exert himself at least to satisfy his natural wants like hunger, thirst etc. Whether we would or not, nature will force us to act and respond to her calls (III.8). Consider what would life be, if it be bereft of all activity. Life without any activity is physically impossible. We may give up this or that contingent act of our cultural or social life. But we cannot stop the functions or activities of the body. These must go on if we are to remain alive. Life is activity, inactivity means death. Even the social and cultural activities of individuals cannot cease for long if a stable social order is to be maintained. To safeguard our social life and preserve our culture even the wisest members of society must keep themselves engaged in some good work, if only to set the example to others. The social structure is sure to collapse if the wise ones poison the springs of activity in the mass by living a life of indolence and inactivity (III.20-25). To stop all outward actions by restraining our motor organs, while the mind remains absorbed in things of sense, is not to be virtuous but hypocritical (III.6). A sincere life of renunciation is saintly indeed. But it is the height of folly merely to paralyse our organs of action in the hope of attaining sainthood, although our mind continues to dwell on things of sense as greedily as ever. There is hope for a sincere sinner, but there is no hope for a moral impostor. The Bhagavad-Gita inculcates the necessity of action for all men in such unequivocal and emphatic words.

Since the performance of Karma is not only necessary but also salutary for all men, the questions naturally arise: What are the Karmas or actions which one ought to perform? How again are these actions to be performed? The Gita give very clear and definite answer to these. Everyone must do the duties assigned to him by his nature, capacity, and position in life and society (III.8, 19, 35; XVIII.7, 9, 45-48). Men are born each with a certain predominant nature and certain innate capacities. Different natural gifts and capacities fit individual men for different callings of life. So also the different stages of life entail different duties on all individuals. The duties of a student's life must needs be different from the householder's. While the one should devote all his energies to the healthy growth of the body and the mind, the other must shoulder the responsibility of maintaining his family and contributing to the

good of society. A man's position in society, the class to which he belongs also determines the nature of the duties he has to perform. But a man's place in the social order is determined by his nature and his own capacities. An individual possessing one set of talent, temperament and character belongs to one class and has got to perform one specified type of duties. Thus a Brahmin finds the duties of sense-control, purification, devotion to truth and faith in God to be congenial to his nature. The nature of a Kshatriya, however, prefers other duties such as a heroic fight against injustice and oppression, and incessant efforts to conserve social order and prosperity (XVIII.41-42). The actions which one ought to perform are, therefore, the duties of his station in life. Every man must do his own duties as defined by his nature and social status. To do these even imperfectly is far better for a man than to do another man's duties as perfectly as possible. The one course leads to the perfect life, the other is fraught with danger and leads nowhere (III.35; XVII.45, 47).

There are two ways in which we may perform our duties in life. We may be guided in our actions by an insatiable desire to attain the pleasures of life like wealth, power, name and fame. Actions in which the motive is the desire for pleasure for oneself are called Sakama or selfish. Such selfish actions plunge the mind into a state of distraction and restlessness. The mind being tossed about by strong passions and desires for the innumerable objects of sense loses its balance and power of concentration (II.41-44). Further, an irrational and incessant search for pleasurable objects tends to stupefy the mind and paralyse its normal powers. Too much brooding over things of sense is bound to produce a strong passion and greed for them which if not satisfied, lead to fear, anger and infatuation. These in their turn impair a man's memory and intellect, and spell ruin to him (II.62-63). With the mind thus diseased, a man loses all peace and happiness in life (II.65). Hence to do one's duties for the sake of future gain or with the desire for pleasure is not the right way of doing them. Morality is not a search for pleasures or desirable consequences of one's actions. The Bhagavad-Gita recommends the performance of one's duties in a spirit of selfless service as the morally perfect way. What we have to do is to perform all the duties that pertain to our station in life without any desire or concern for the consequences of our action. One should do his duties in a spirit of detachment from the results or fruits of his actions. If it be my duty to fight for the independence of my country, then I must do it without any regard for the actual result that may follow. The thought of success or defeat should not trouble me, for that does not lie in my power but in many other forces over which I have no control. It is such Nishkama or selfless action that makes us free from fear and anger, pleasure and pain, vice and sin. It leads us beyond good and evil, perfects our self and helps us to

(Continued on page 6)

Karma-Yoga As a Moral Ideal

(Continued from page 5)

realize God (II.39-41, 47; III. 19-20).

This is the ideal of Karma-Yoga as inculcated by the Bhagavad-Gita. It represents the middle path between irrational selfish activity on the one hand, and a dull life of inactivity on the other. He who attains this ideal is not goaded to any immoral activity by his passions and impulses, nor does he cease to act altogether. He performs all the works which pertain to his station in life as his sacred duties without any desire for the fruits of his actions. He is neither elated by success nor depressed by failure, and takes the consequences of his actions with a good grace and an unperturbed mind. Much mystery has, however, been made of this ideal of selfless activity. It has been declared by some critics to be an impossible ideal. They think that it is not possible to do any work without a desire for some good result. Action without a desire for some good effect is empty of all motive, and a motiveless action cannot be. While it is true that a rational action cannot be motiveless, it is false that the desired result of an action is its real motive. The real motive of a rational action is the end to which it is directed and which it seeks to realize. The idea of a good end is sufficient to move a rational being to act and strive to attain it. We can never be sure of the effects or consequences of our actions even when we know that they are directed towards some good end. Hence it would be wiser for us to act for the realization of good ends without much or any concern for the fruits or effects of our action. If this be so, then the ideal of selfless performance of one's duties ought to be followed by all in their moral life. The duties of life are so many good ends sanctioned by morality and religion. As such, the very idea of duty has in it a moving power which induces us to act in conformity with it. What frustrates the idea of duty is our passions and impulses. Even the natural desire for the expected results of our action often proves to be a hindrance rather than a help towards the performance of our duties. An over-anxiety for the fruits of our action does but clog our activities. A demand for previous assurance of the success of an action would preclude the possibility of the action itself. The idea of Karma-Yoga in the Bhagavad-Gita is not not only feasible but also indispensable for our moral life.

Although the ideal of Karma-Yoga is not impracticable, yet it is by no means easily attainable. For ordinary men it is perhaps the most difficult task to act without any hope of reward, and to remain unaffected by the success or failure of any act. Who among us can view pleasure and pain, gain and loss, success and defeat in the same dispassionate spirit? Love for pleasurable objects and hate for painful ones are the ruling passions of our life. Desire for what is pleasant and aversion towards what is unpleasant are instinctive in our nature. So long as we are under the sway of these natural desires, passions and im-

pulses, the ideal of Karma-Yoga remains an idle dream for us (III. 37). To realize this noble ideal we have to illumine our intellect by the light of knowledge and purify our mind by devotion to God. Right knowledge of the self and devotion to God are recommended by the Bhagavad-Gita as the means of attaining the moral ideal of Karma-Yoga. While selfish Karma or irrational activity brings about the soul's bondage, actions performed in the light of the knowledge of self and faith in God lead to liberation. Karma or action belongs to the body and its organs. So also pleasure and pain, love and hate, desire and aversion are affections of the mind. The self is neither the body nor the mind. It is the pure, free and immortal spirit which is distinct from the body and the senses, the mind and the intellect. But when the self fails to distinguish itself from the body and mind, and identifies itself with the limited ego or 'I' (Ahaṁkara), it becomes subject to all the affections of the mind-body system. It is only when the self thinks of itself as 'somebody' with a certain name, that it seems to act and to suffer and enjoy the fruits of its actions. If and when the self realizes its distinction from the mind-body complex and transcends the limitations of the ego, it becomes free from the desires and passions of our natural life. It remains as much unaffected by the happenings of the mind-body as somebody remains untouched by the joys and sorrows of somebody else (III. 27-28). With this realization of the self as free, immortal spirit, we are elevated to a position in the moral life where we may act in a spirit of selfless service without any desire for the fruits of our actions. But self-realization leads by a natural process of development to realization of God. The discovery of the immutable, immortal self is the discovery of God. When self is revealed to a man he finds himself in the presence of a conscious, infinite being who dwells in man and nature, and control and guides them from within. God is the indwelling supreme spirit in man and nature, the origin and end of both. Man or the individual self is that aspect of the supreme self which owns a body and mind, and enjoys objects of the world through the senses. Nature or the physical world is the manifestation of the Divine power in the form of the five elements and the mind, ego and intellect (VI. 4-7; XV. 7-9). With the knowledge of God as the ultimate reality, and the creator, ruler and destroyer of the world-order, the attitude of the individual self is one of faith and trust, devotion and resignation to Him. He considers himself to be the servant of the Lord and dedicates his life to the service of God. He becomes free from the sway of the passions and impulses, and performs the duties of his life in a calm, dispassionate spirit. He acts indeed, but has no attachment for the fruits of his actions, for these he dedicates to God (III. 30). Karma-Yoga as a moral ideal thus brings in its train the realization of self and God, which is man's highest good.

(Prabuddha Bharata)

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