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Tamil Saint's Message To Humanity

By
A Student

Manikkavasagar Shows The Way

The War and Religion

THE war has given a much needed impetus to religious thought in the West. It was so during the last war, but the impetus was not strong enough. During the present struggle religious awakening has been relatively more thorough and widespread. The butchery of human life, the destruction of property, the devastation of peaceful lands—these have made men and women think, more often than before, of the why and wherefore of things. It does not speak well of the capacity of the West for religious and spiritual thought that it needed the shock of war to make it turn towards the comfort and consolation of religion. A deep earnestness and an attitude of humble inquiry towards the great realities of life are now gradually taking the place of the barren cynicism that once pervaded the thoughts of Western intellectuals. We in the East have always thought on the lines of religion—the religion of right and wrong, the religion that has sought to sharpen human curiosity in regard to the hidden things of life and of death. As some one has said, the West has marched on to the music of drum and fire, while the East, with all its squalor, its poverty and its weakness, has continued to meditate on the great mysteries of life. Today when the din of battle is drawing closer and closer to the land of the Hindus, I think of a great Tamil Saint who exemplified in his own life the process of religious awakening which the war has set in motion in the West. I refer to Manikkavasagar who in his time thought the same thoughts as the awakened modern world is thinking, who struggled with himself so that purity and beauty might live in this world, and whose faith is embodied in lines of supreme beauty.

The Beauty of Thiruvasagam

IN the Thiruvasagam he has recorded the history of his spiritual and religious

struggle. Dominated by the idea of one God, he struggled against the illusions and unrealities of life and the desires of human nature. Friends and relations assailed him with their own remedies for the troubles of the spirit. The Brahmins tried to comfort him with their own teachings and cited scriptural authorities. Believers in other religions asserted the truth of their own belief. The Tamil saint was, in other words, confronted with a world which was an exact replica of the modern, with its doubts, its cynicism, and its blatant unbelief. In this situation, he prayed for divine guidance and enlightenment. One day the great light entered his soul and he describes his tribulations in more than one place in his great work, and in the matchless stanzas of his "Pottiththiruvakaval" he hails the good God who gave him the light so that his soul might live. Towards his shortcomings he was frankness itself and he approached his own problems with a humble desire to learn. If earnestness and sincerity were the very core of his being, humility pervaded his whole attitude towards the great mysteries of life. How often he reproaches himself for his failings and prays for divine grace to be a better man:—

வருந்துவன்மின் மலர்ப்பாதம்
அவைகாண்பான் காயகயேன்,
இருந்துவன் மலர்ப்புனைபேன்
ஏத்தென்றாந் தழும்பேறப்,
பொருந்தியபொந் சிலைகுனித்தாய்
அருளமுதம்புரியாயேல்,
வருந்துவன்நத் தமிழேன்மந்
மென்னேகான் ஆமாதே.

World's Great Need

IF the world is to learn better things, it must approach the problems of life in the spirit in which Manikkavasagar approached it—the spirit of sincerity, of earnestness, of humility. The world must cease to worship false gods and false ideals. In its opposition to the forces of evil, it must display the same fearlessness as Manikkavasagar, who feared neither birth nor death, who did not care for the heavens, who did not obey the behests of princes and principalities. What ails

us today is our weakness and our cowardice and our inability to recognize things as they are.

A Modern Gibe

A modern gibe against the Easterners is that they are not ever-ready to make the supreme sacrifice in defence of their belief. Some time ago, a Japanese officer made the same charge against the Chinese, but the great Tamil teachers have always extolled death and welcomed it as a release from the toils of life. In one poem Manikkavasagar says he is unable to go on living in this body of his and asks for the blessing of the One who gives happiness. In another famous stanza, famous for its literary beauty as well as its spiritual sublimity, Manikkavasagar says he does not want any kith and kin, country, fame, and even learning:—

உற்றுரை யான்வேண்டேன்
ஊர்வேண்டேன் பேர்வேண்டேன்
கற்றுரை யான்வேண்டேன்
கற்பனையும் இலரியமைபுங்
குற்றுலத்தமர்ந்துறையும் கூத்தா
உன்னுரைகழற்கே
கற்றுயின்மனம் போலக் கசிக்
துருக வேண்டுவனே.

Manikkavasagar's War

WHEN we speak of war we naturally think of soldiers, of weapons and of bloodshed which are always associated with it. We think of the two parties engaged in the war which is fought between them, so that one party may defeat the other and achieve its desired object. Such a war is fought in a battle-field where the soldiers do their duty and the great victory is celebrated. Manikkavasagar, however, fought another war. He fought it in his own mind, within his own self, without fear, and without attachment. This was the war against ignorance and everything that tended to drag human nature to its lowest depths. The human soul is capable of doing good or evil according to its environments. When it is under the influence of God it is capable of doing good, but when it is under the influence of evil it does evil and thereby it

suffers. Manikkavasagar found that within the human soul there were two elements, opposite in character, warring against each other. In two stanzas in "Thiruppadaelitchy" he refers to the battle array of divine soldiers who proceed to fight against the army of Maya or ignorance:

குதனவான் ஏந்தும் ஐயர்
நாதப் பறைபறைமின்
மானமர் ஏறும் ஐயர்
மதிவெண் துடைக்கமின்
ஆனரீற் றுக்கவசம்
அடைபப் புகுமின்கள்
வானவூர் கொள்வோம் நாம்
மாயப்படை வாராமே.

In this stanza the saint says: Beat the battle-drum of Natham which belongs to Lord Shiva whose sword is Gnamam or knowledge. Hold up the umbrella of wisdom belonging to Him who rides on the graceful bull. Cover your bodies with the sacred ash. If you are thus equipped, the army of maya or ignorance will scatter and you will enter heaven. In these days of pretentious falsehood and hypocrisy emblazoned on the banners of nations, let us remember the words of Manikkavasagar who believed that the God of nations held in his hands the sword of knowledge and not of steel, and that wisdom must light the path of humanity. The modern world needs to learn this truth more than any other, because it is assailed on all sides with a multitude of prescriptions for the ills of human society. The essence of his teaching is that man, to obtain salvation, must harness the sword to the cause of true wisdom and knowledge. How shall we discover what is true wisdom and what is not? What is the difference between true knowledge and false? Not only Manikkavasagar but also the teachers of all religions have taught us what is true and what is false. This teaching is the world's most precious heritage. What is needed is a readiness at all times, on the part of human society, to apply the rules of religion to its conduct. In the performance of this task all good and great minds owe a duty to themselves and the world in which they live. They must not only proclaim the truth but also lead the world in its progress.

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MANAGER'S NOTICE

On account of the Saraswati Pooja celebrations in the "Hindu Organ" Office, on Monday and Tuesday, there will be no issue of the paper on Monday, the 29th instant.

MANAGER.

25-9-41.



Hindu Organ.

THURSDAY, SEPTEMBER 25, 1941

THE DREAM-WORLD

THE WORLD OF DEMOCRACY—in the East it is very often the world of our dreams. Those who have sat at the feet of the high priests of democracy in the West find it easy enough to imagine a world kept together by universal suffrage and run on the lines of, say, a class at the Sunday School. As long as it is only a dream, the experience is certainly not only pleasant but also exhilarating. Dreams always come to an end, and the awakening is by no means pleasant. In India, for instance, where in the early stages of the agitation against British rule the reformers took their stand on the works of Mill and Burke and the rights of man, it was easy enough to whip up the enthusiasm needed for a first-class agitation. But, when the time came when all the book-learning and the high-sounding phrases had to be applied to the practical working of a democratic constitution in the face of the greatest danger the country had to face during the last one thousand years, democracy found itself halted at the very threshold of great events by the appalling realities of the situation. It found salvation in a species of political suicide; it took refuge in a religious dogma at variance with the hard facts of life. The result is seen in the babel of voices on the neighbouring continent—all trying to show the way for India's political salvation.

The lesson of India is instructive for us in Ceylon, because we too thought we understood democracy and worshipped it. The reforms came and shattered the illusion which was pleasant enough as long as it lasted. But the illusion persists, so much so that the champions of democracy in our midst profess their belief in democracy but do not act up to it; prate about freedom and the rights of the people while all the time, in their little despotic souls, there is no room for freedom or the rights of anybody else. In their hands democracy is only an argument; only a means unto an end; and the end is not always the welfare of the people and their State. It is high time that

we faced the facts and realised in time their sinister significance. To our mind, there is no democracy in Ceylon. There may be plenty of demagoguery; there is enough opportunism to make the Quislings and the Lavals blush; but there is no democracy. We are only indulging in the most stupendous make-believe that ever victimised a whole country.

In such a situation always lurks the greatest danger to the progress of a people. Let there be democracy, by all means, but let us have the real thing. Let us have a public opinion enlightened enough, and honest enough, to sustain it. Let us have a suffrage which will enable the best minds of the country to influence the course of events. A Commission of political doctrinaires has given the people of Ceylon a Constitution which is to all appearances democratic but which lacks the foundation of all democracy—an electorate that thinks for itself and is able to make its voice heard. Every charlatan can now thrive, provided the make-up is there. Every adventurer can have his seat provided he pays for it. Every traitor can get on, provided he is plausible enough. This, we say, is the very negation of democracy, which nowhere recognises in any individual, however high-placed, any claim to infallibility of any sort, mystic or otherwise. Publicity is the very life of democracy; without criticism democracy loses its potency and cannot function. Democracy cannot, therefore, recognise any leadership which places itself above criticism and seeks refuge in secret intrigue as the only solution of its difficulties. No democracy can thrive in a country whose leaders do not take the people into their confidence and tell them the truth. Our leaders manage to go through life, fencing and plotting the whole time, and when they are cornered, they manage to exclaim what an ungrateful little world it is. A voice is raised in mild protest, and all that they can say is that the world, their little world, is coming to an end. If this country is to survive as a democracy, it must first set its face against the cant and humbug that pass muster for democracy, and insist, as an indispensable qualification for leadership, that between the leaders and the people there shall be no secrets. There is no esoteric doctrine in politics which the rank and file are not entitled to know. Ceylon does not want a hierarchy of esoteric wisdom in politics, laying down the law for humbler folk to follow. That would indeed be a poor gain for all the trouble taken in the past to make an unwilling Government to recognise the need for, and the validity of, democratic institutions. As things are today, there is grave danger of democracy in Ceylon foundering on the rock of an Oriental dictatorship which has nothing in common with democracy, and which lacks even the saving graces of a dictatorship in the West. It is high time, we repeat, that the public faced this danger frankly and openly, and tried to probe, a little more critically than in the past, the platitudes of our leaders, their dislike and fear of criticism, their aversion to publicity where publicity is inconvenient and all the claptrap of a cold, calculating and bankrupt leadership dead to everything but to a lively sense of its own interests.

Notes & Comments

A Great Journalist

INDIA does not easily forget her leaders. In a recent issue of the "Hindu Organ" we referred to the unveiling of a statue to the memory of Sir Surendranath Banerjee. Once more the citizens of Calcutta met together the other day to pay their tribute to Bengal's veteran journalist, the late Motilal Ghosh, who edited the "Amrita Bazar Patrika" in his time. In those days the "Patrika" had a stormy career and Lord Curzon found the paper a veritable thorn in his flesh. The editorials of Motilal Ghosh were in a class by themselves. The language was simple to the point of being homely, but it was direct and every line scintillated with the writer's inimitable humour and satire. The editorials had an unorthodox aspect of their own, which Indian readers never failed to enjoy. They were full of stories and anecdotes with which Motilal Ghosh sought to drive his points home. One of the speakers at the Calcutta meeting said that Motilal, with all his love for India, had a great contempt for the so-called democratic form of government and that he had a deep conviction that it would bring about disunion among the Indians, as it has done in Ceylon.

Indo-Ceylon Talks

THE news that the Indian and Ceylonese Delegations have reached agreed conclusions on all matters in dispute will be hailed with relief throughout Ceylon. At one time it looked as if the negotiations were going to fail and it speaks well of the reasonableness of both sides that a settlement has been reached by agreement. We trust that Mr. D. S. Senanayake's appeal to the press and the public to refrain from any controversy on imperfect data will be supported by all parties in the island. The Delegations will have to submit their reports to their respective Governments whose decisions will be made public in due course. In the meantime it would be very much in the interests of India and Ceylon not to exacerbate public feeling on the strength of nothing better than rumours. The times are such that India and Ceylon have to live together in peace and friendship. An atmosphere of mutual distrust and hostility, as Sir Girja Shankar Bajpai said, is the worst condition for both to face the problems that are bound to arise in the near future. It is our earnest hope that the settlement will usher in a new era of friendship and co-operation between India and Ceylon on the one hand and between the two important communities in Ceylon on the other. It would be wrong to expect a settlement that would satisfy everybody. Such a settlement is not possible in regard to any dispute. One must always be prepared to accept the next best solution of one's difficulties and it is in this spirit of reasonableness and goodwill that the terms of the agreement will have to be viewed. To make political capital out of the difficulties that have arisen between the two countries would be worse than foolish at the present juncture.

New Industries

IF the Government could expedite its policy of establishing industries, said Mr. G. C. S. Corea recently, many of the unemployed would be provided with work. We must, however, have the industries first. We have heard a good deal of late about shipbuilding, cement manufacture, and a great many other things. The Ministers, however, ought to remember that as long as they make an honest and wise attempt to establish new industries, they will find plenty of support throughout the country. But, if, on the other hand, they proceed to waste public revenue on useless undertakings, they will be called upon to pay the inevitable penalty. Public

expenditure in Ceylon is going up by leaps and bounds. It is not enough to say that education is being looked after better, that the health services are being reinforced, and that new industries are being established. Even the State has to consider the position of the tax-payer in framing so-called indispensable schemes of improvement. With a large slice of the revenue going to meet the railway deficit every year, with war at our very doorstep demanding every available rupee for purposes of defence, the Board of Ministers will do well to discourage the expenditure of public money on new schemes.

The E. P. D.

THE Board of Ministers will now see what amount of trouble they have managed to pile up for themselves by sponsoring the discriminatory Excess Profits Duty Bill. A correspondent writing to the Colombo papers points out that the income from agriculture for the year 1939 was a little over fifty millions. According to this correspondent, the new duty excludes the very people who are most capable of paying and imposes the same duty irrespective of the nature of incomes provided a certain minimum is reached. Another correspondent complains that the Ministers have conceded to European planting interests exemption of tea and rubber, in return for European support for the exemption of plumbago and Ceylonese rubber. As an example of communal amity and co-operation, it was quite touching, of course. It is interesting to learn that the planting community had not been consulted about the matter and that the opinion of the planters is that, if there is to be an Excess Profits Duty, it must apply to everyone including tea and rubber.

Education of Women

IN the Northern Province education of girls has made greater progress in recent times than in many other parts of Ceylon. Our Girls' Schools and Colleges are doing excellent work, but their one defect is that they do not place the emphasis needed on the best aspects of Tamil tradition. In the course of a recent speech at Madras Sir C. P. Ramaswamy Iyer paid an eloquent tribute to the illiterate Tamil woman who helped to preserve more than any other the best traditions of the Tamil race. Sir C. P. Ramaswamy Iyer said he wished to refer, not to the heroines of our Epics, but "mainly, exclusively and with special advertence to the millions of those, who, illiterate in the other sense, nevertheless preserved through centuries the continuity of traditions and inheritance that were ours and that composite and combined quality that makes the essentials of civilisation, which is at once the inspiration of the future and the stimulus for the present." Referring to the gibe that our ancient women could not read or write, Sir C. P. Ramaswamy Iyer said that the best evidence showed that Akbar could not read or write and yet he was a great ruler. There was a culture, he said, there was an aroma, there was an efflorescence of the spirit, independent of the three K's. It was the accumulated efforts of race consciousness and race culture, growing from one to the other, enhanced and sublimated by generation after generation of life, conduct, thought, and traditions, and this had been handed down to us. Those engaged in the education of our girls should bear in mind these words of Sir C. P. Ramaswamy Iyer and try to catch the real spirit of Tamil womanhood and tune it to the conditions of modern life.

Opinions expressed by writers in contributed articles do not necessarily reflect the views of the Editor.

Should The Congress Change Policy?

By

A. Thiagarajah, M.A.

The Great Question in India

THE question that looms large in the eyes of all who watch the Indian scene is that whether the Congress under the aegis of Ghandiji's leadership should continue what, in the view of critics of Indian politics, seems to be the present stalemate in satyagraha or that Congress should break the ice in devising a new bludgeon to meet the changing situation. Opinion seems to range from one end of the swing of the pendulum to the other. But four strands of opinion have emerged on the surface which merit our consideration.

The Diehard View

THE first is that of the diehard school whose singsong is so well known that its burden requires hardly any repetition. Mr. Amery who is its vocal chord has nothing but laments for the Congress stand. He will not compromise with compromises of the Congress as expressed in the Poona resolution of that body. He is not sportive enough to accept the 'sporting offer' which Rajaji made in that session. He swears by the altar of his August offer as unswervingly as the lodestar. To him the Congress has lost a golden opportunity of serving the country from their ministerial wooden chairs. But he must feel contented that the Congress Governments have not proved a spoke in the wheel of the War Efforts Machinery.

The No-Party Leaders' View

THE second view is that of several leaders in India who lead none but themselves. Still they formed a party at the No-party's Confer-

ence where were all leaders and no followers. The spearhead of this clique was Sir T. B. Sapru. All of them claimed that somewhere in their hearts was lurking a sympathy for Indian political aspirations. They were dissatisfied with the expansion of the Viceroy's Executive Council. While they asked for bread they were given stones. They strained all their nerves in pleading for better justice, but in vain. The last straw that was laid by Mr. Churchill must have come to them like the bolt from the blue at this darkest hour of world crisis. They have, notwithstanding, clamoured for a reorientation of the Congress policy. The clarion call in this direction was made sometime back by a leader in "The Hindu." The "Hindu" was of opinion that the satyagraha movement with its avowed purpose of acquiring freedom of speech had served its period of usefulness and that the Congress should come back to active politics instead of maintaining its present position of self abnegation, which the rest of the Empire and the British Labour Party were loathe to do. The War had nearly reached the Indian shores, and the Congress, which was the real representative of Indian opinion, should take up the question of India's defence. Since the Congress was pledged to stand by the people it was incumbent on the Congress to take back the reins of Office. By not doing so the Congress would be setting back the clock of progress; the support of the people for the Congress would be allowed to sag; and the country would be left in the hands of third-rate politicians and impostors to be marauded. Conditions were changing, and changing conditions require the adoption of new tactics. The Atlantic Charter was a mere

scrap of paper so far as India was concerned and Britain had unequivocally shelved the question of India's post-war status. The moral of all these was that, as George Washington said, there are no gifts between nations. It was with these opinionated beliefs that the "Hindu" invited the Congress to desert its hermit's cell for a vigorous and thorough-going policy. The reactionaries and the communalists with growing strength were exploiting to the full the absence in jail of the natural leaders of the people. The people were left without anyone to voice their feelings, while Government officials were busy collecting War Funds. As the British Government meant to do nothing it was left to the Congress to resume the initiative in politics and save the situation from further deterioration.

Discontented Congressmen's View

IN the third category may be grouped those who have not lost faith in the leadership of Ghandiji, but who want him to stage the fight along two fronts—within and without Office. They are apprehensive of the mischief going on in the Provincial Governments and would like to see an end of the rot. Satyagraha by itself was ineffective and to restore confidence in the Congress by the public the Congress should get back to the Assemblies. The suggestion that Ghandiji should permit Congress members of the Central Assembly to attend its sessions received a rebuff from other Congress leaders.

The Mahatma's View

WE are now left with the view of the Congress itself on the

problem confronting it. The man that has been called upon to espouse the cause of the Congress from time to time is Acharya Kripalani, the General Secretary of the All-India Congress Committee. In his words, "history will record that Mahatma Gandhi's action was the greatest stroke of genius." Gandhi thoroughly knew what he was about when he launched the movement without at the same time embarrassing the British Government prosecuting the war. He preserved the country's honour and kept the Congress flag flying. The Congress could not be charged with deserting the country because the situation demanded that they should give up the Ministries. In the last two years the situation had not changed in the least to justify a change in Congress attitude. Even if Congress offered to come back to power the British Government would never accept the offer as it would not suit them. For her the Elections (Postponement) Bill does not guarantee that the Congress would be allowed to hold office during the extended tenure of the Assemblies till a year after the cessation of hostilities. Ghandiji has resolved to carry on the present satyagraha movement till victory is achieved. He is quite satisfied with the progress of the movement and nothing will wear him from persisting in it. On being queried about Mr. Churchill's reference to India, he said: "I sincerely believe that my silence is much more eloquent than any words that I may utter. It is not words that matter. After all, action is all in all. My action is before all India, and, if you like, the whole world." Let us therefore hope that God would lead India to its ordained goal through this son of God, Mahatma Gandhi.

Annual Report of Puttur Health League

FOLLOWING is the report by the Joint Secretary:

By T. Kathira Vellu,
(Joint Secretary)

To the Rural Development Officers stationed at Puttur goes the credit of the inaugural organisation of the Puttur Health League on 26 August 1940 with Sister Easter Hayden, Superintendent of the Training Centre, as the President. The area, Puttur West, has 350 dwellings with a population of 1548, and was divided into four wards, each in charge of a group. Nine committee meetings were held during the period under review, the attendances totalling 183. The public health authority of the area is the Puttur V. C. and there is a government dispensary with an apothecary in charge.

The work of the League was specially enhanced by the co-operation of the Training Centre, Puttur; 16 ladies composed of the Staff and students have helped ever since the formation of the League by promoting health propaganda based on the Rural Sanitation Scheme, every Tuesday during term time. It is urged that the incoming Committee should attempt to introduce Red Cross Work and Scouting and co-opt the secretaries of co-operative societies on the committee. The

organisation of the group system should undergo radical changes if progress is to be maintained.

Housing & Ventilation

The Sanitary Assistant reports that the houses generally are of a poor type, the walls being of mud and, in exceptional cases, of adajans. The rooms are undersized and the eaves low. The need for windows is being stressed during routine visits and inspection while the use of manure pits is given prominence. The Village Committee, with the assistance of the Central Government, should erect model tenements suitable for the locality. Your Committee carried out once a week a regular house to house clean up campaign; about 50 to 75 houses were visited weekly and intensive propaganda carried on with the assistance of the Rural Officers. A majority of the families responded well and a general improvement is noted. Talks were given to members of the Village Committee in 'Model Housing Schemes'.

Wells & Water Supply

The water table is very high, the

sub-soil water being generally reached at a depth of about 5 feet, states the Sanitary Assistant's survey. The whole area is subject to floods during the rainy months of November, December and January. In almost every village there are ponds which conserve rain water but serve no useful purpose except for dhobies to wash clothes and for cattle to drink water.

The villagers were instructed to fill up marshy and water logged areas, states the Rural Service Centre's report. Sixty two wells were cleaned up after the rains. There was a vigorous campaign for cleaning up wells, filling up all marshes and the people were instructed to drink 'boiled-and-cooled' water. Incidentally it may be mentioned that there was an epidemic of Typhoid and enteric fever in practically all the villages of Jaffna but only a few cases of mild attack of enteric were experienced here because of the preventive measures taken. Treatment was given at the government dispensary for the few patients who contracted Typhoid.

The majority of the people in our

area have unprotected wells though a large number have parapet walls. There is insufficient protection against pollution and this aspect of health work had been neglected in the past. Wells are adequate except for the hamlet of Vembrai, inhabited by the depressed classes, but it is proposed to locate one at Parayan-kuruppu.

Gardens

The area is chiefly used for agriculture; tobacco, plantains and a few cereals being the chief crops. Vegetables, chilies, onions and manioc are also largely cultivated. The fields are irrigated by means of well-sweeps. Fish and meat are scarce and the diets are lacking in vitamins, fats and proteins of animal origin. The milk supply is poor and inadequate as the cattle are emaciated and thin. The Puttur V. C. has been asked for a vote for the distribution of seeds. A system of licensing must be introduced by the V. C. to have control over tea boutiques.

Compost Pits

As refuse is collected in enclosures and is used as manure for gardens and fields, the disposal of refuse in a rural area is not a serious problem.

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Tit-Bits From The English Mail

By
A Reader

What England Thinks

The Civil Service

IN the London "Spectator" Mr. Thomas Lodge continues his inquest of the Civil Service. It is generally agreed that after the war a new world has to be planned. Mr. Lodge thinks that professional politicians will not be able to do it. The planning must be done by the Civil administrative class rather than by the political class. It is therefore imperative that the right type of mind goes into the Civil Service and that the conditions of that service are such as to secure the proper development of those minds. It is not a lack of intelligence or ability which one need fear in a service recruited as a British Civil Service, says Mr. Lodge. "What is to be feared is that, in a more or less stable world, a system which calls for thirty-six years' service before financial independence is possible will result in the directing positions being in the hands of safe but mediocre men who have rarely or never made mistakes." Mr. Lodge forgets that this is a quality which is much sought after and developed not only by the Civil Service but also by society in general. The ability to refrain from making mistakes seems to be the very price of life. To remedy the defect, however, Mr. Lodge recommends that in those departments in which constructive thinking is of the first importance appoint-

ments to the important posts should always be of men in their early forties, or younger. This would not be practicable unless there was a constant exodus from the service at ages much less than sixty, and members of the service should therefore be given the right to retire with the appropriate pension after twenty years' service. Mr. Lodge sums up the evils of the present system thus: "If the seniors were industrious and conscientious, they prevented the development of the younger generation. If the latter were of outstanding ability, the intelligence of the aged was atrophied." In Ceylon I have always felt that politicians and publicists wrongly fathered on the Government the sins of the Civil Service. Of course, in those days the Civil Service was the Government. Still, there was a difference which should have been kept in mind. Perfectly honest, the Civil Service lacked vision. It needed the shaking-up of a total war for the British public to discover its defects. I hope the lesson will not be lost on Ceylon.

Vichy France

AS the war goes on, the public in Ceylon will hear a good deal more about Vichy France. Vichy's real leader is now Admiral Darlan, Marshal Petain being only a figure-head. Mr. Edward Thomson sums up the French admiral thus: "The outlook and policy of Darlan are becoming clearer. He is the embodiment

of that anti-British sentiment which has long been strong in certain sections of the French Navy. It derives partly from professional jealousy, partly from brooding over such incidents as the Anglo-German Naval Agreement of 1935, partly from Nazi propaganda. These are the instinctive prejudices of Darlan the sailor. But Darlan the politician has other considerations in mind. One is, undoubtedly, personal ambition. He also shares the right-wing belief that France has been brought to degradation by the civilian politicians of the third Republic. He is impatient of parliamentary methods. France, he believes, can only survive now by assuming the rank of a second-rate Mediterranean Power and by collaboration in the German New Order. With an eye on the main chance, he foresees Britain defeated, U. S. A. powerless to interfere, and Hitler dominating both Europe and Africa. It seems to him not opportunism but sheer political wisdom to make the best possible terms with the Nazi regime." Where then does opportunism end and wisdom begin? Traitors are very often more foolish than wise. I have a feeling that in the near future the France of the Revolution will teach Admiral Darlan that he has been both wrong and foolish.

Neither Pants Nor Socks

According to Mr. E. L. Woodward, Hitler has no method, and, looking at the creature *sub specie aeternitatis* neither pants nor

socks. The German General Staff, he says, has method within the boundaries of a crabbed, unpolitical field of view. ("I say 'unpolitical.' No body of men with political foresight would adopt plans which involved holding down most of Europe, and, if necessary, part of Asia, as well as alienating all America. The gigantic political mistake of the Schlieffen Plan a quarter of a century ago has taught these militarists nothing.") But then the Germans never had political wisdom. Bismark had a little of it, though his chief stock-in-trade was blood and iron.

A Gem from Africa

"JANUS" of the London "Spectator" culls the following from the columns of an African newspaper: "Late Miss Mercy Arye-le Lomoko of Accra, whose blessed and happy memory shall never be in oblivion, and whose intelligence of demise faltered her neighbours within the region of her nativity and the adjacent towns, was the sister of Mrs. Janet Randolph and Marian Ashong Hyde and wife of the writer." After describing the many virtues of the deceased in equally unexceptionable language, the writer sums up: "In succinct, she was a 'femme' of forbearance, strict sense of sympathy; thrifty even to parsimony; to these may be added instructive towards religion not religiosity; piety not pietism; veracity not mendacity." As Carlyle would say, all words, and wrong ones at that. I understand from the somewhat lengthy notice that the deceased left behind three children to 'bemoan her obit.'

Side Lights & Light Sides

Those Ceylonese and Indians and British Labourites who are disappointed that Mr. Churchill has definitely excluded Empire countries from the Atlantic Charter forget that the Eight-Point Declaration was written in the waters of the Atlantic.

Perhaps a further Pacific statement from the Premier might be encouraging.

A life-long reading of our papers has made me always ask what's behind almost every item of news.

When the Russians had to withdraw in the Dnieper bend they blew up the Dnieper Dam.

When Hitler heard of it he said, 'Damn it all.'

After the first entry of British troops into Iran a report stated thus: The inhabitants are eager to sell fruits and vegetables to the troops and the atmosphere is very friendly.

Iranis are a nation of shrewd shop-keepers. The troops must have expected the gifts free.

War Knocking at India's Doors reads a newspaper headline.

By "Squint Eye"

Is it like Opportunity? Indians must not miss it!

Dnepetrovsk and Vellikiye-Luki are just two places which the Germans captured after heavy fighting in Russia.

One of the defences of Soviet Russia is the names of places, and any enemy must go through hell before winning a pronounced success.

The Russians themselves have felt the barbed-wire entanglement of place-names, for they now refer to them by letters of the alphabet.

This alphabet description of places in the fighting line is just to make the Nazis confused about what they have captured.

Did I say that the war was becoming an alphabet affair? General De Gaulle wanted T to be inscribed everywhere to denote Traitor. So, you see!

Hitler has presented Mussolini with a great astronomical observatory near Rome.

Mussolini wanted a place in the sun, and now he gets one in the stars.

A Hair-grower is advertised as having been 'certified as growing hair, not by men in the street, but by persons of standing and position.'

Hair grown while you stand?

The Italian ship "Maya" has been sunk by a British submarine.

Now that Maya has been overcome Victory is sure. Writer on Maya theory, please note.

At a meeting of commemoration for Rabindranath Tagore, in London, Mr. Edward Thompson, writer and friend of the late Poet, is reported to have said that 'Dr. Rabindranath Tagore would, indeed, have been much moved by the presence of the Ambassador of Russia here tonight.'

That shows how much we miss people whom we don't see.

A six-point programme of Anglo-American strategy is being planned, after the Eight-point Declaration.

That's distinctly hopeful. After Wilson's fourteen points we have come to eight, and to six. To Unity is not far off, and then to nullity.

NATIONAL DAY OF PRAYER

There was a special puja and offering of prayers to Shri Ganesh Peruman commencing at 6.30 p.m. on Sunday, September 7, at the Shri Shenpaga Venayagar Temple, 19 Ceylon Road, Katong, Singapore, in commemoration of the second anniversary of the outbreak of War. This service was followed by a lecture by Mr. A. Ramasubramanya Iyer, B. A., of the Department of Information and Publicity.

Saiva Lectures at Mandaitivu

On the night previous to the Gat festival, Saiva Lectures were delivered at the Pillaiar Temple, Mandaitivu, by Messrs. V. T. Sambandhan, editor "Inthasathanam" and V. Subramanian of Valvetty on "செய்யுள் வழிபாடு" and "அருணாசலம்" respectively. The lectures were very inspiring and instructive. Several devotees were present on the occasion and appreciated the Religious lectures.

Navaratri Celebrations

The Navaratri Festivals will be celebrated at the Oriental Music Academy, Wellawatte, commencing from the 21st to the 29th Sept. 1941.

Indo-Ceylon Talks Come To An End

"THE two delegations met finally at noon today and concluded their sitting at 1.20 p.m. They have reached agreed conclusions on all subjects and these conclusions will be reported in due course to their respective Governments."

This was the official communique issued on Monday at the conclusion of the Indo-Ceylon talks.

The two delegations met at 12 noon at the Ministry of Agriculture and Lands, the members of the Ceylon Delegation having arrived earlier.

The Conference was over at 1.20 p.m.

The members of both delegations left the conference room together, and Mr. D. S. Senanayake, as he entered the lift with Sir Girja Shankar Bajpai and Sir Mirza Ismail remarked: "now we are in the same boat!"

There were two sittings of the Conference on Saturday, the earlier one commencing at 10.30 a.m.

The two delegations sat in separate rooms during a part of the proceedings.

When the Conference adjourned at 1.40 p.m. on Saturday, it was understood that there was only one point on which a decision had to be reached.

The Conference resumed at 4.30 p.m. and reached that decision within quarter of an hour.

The Conference then decided to draft its report the following morning and adjourned for the day.

The Report was drafted on Monday morning and the two delegations began its consideration at noon.

The Report was signed by the two delegations shortly after 1 p.m.

Legitimate Aspirations

"What I can tell you", said Sir Girja Shankar Bajpai, in an interview with a "Daily News"

"Agreed Conclusions" On All Subjects

representative, "is that the two delegations have worked with a genuine desire to arrive at a conclusion which would meet the legitimate aspirations of both parties."

He would not, he said, give a message to the people of Ceylon. That would be too presumptuous.

"I would like to say", he continued, "by way of appeal whether it be to the people of India or to the people of Ceylon, though race problems may be natural and though undoubtedly they exist, given requisite goodwill and understanding, they are always soluble."

"I have always desired a settlement between the two countries because it is only natural that the two countries, geographically so near to each other, should not live in an atmosphere of mutual distrust and hostility and also because from such study of history as I have been able to make, I have come to the conclusion that the only way to preserve the peace is for those responsible for the Government of both countries to overcome the spirit of narrow nationalism."

"Both countries, have common problems of trade and defence", he said in reply to another question.

"How are you going to solve them—by mutual co-operation or antagonism?"

"If the Indian minority in Ceylon is contented, the minority you have is for the good of Ceylon and the goodwill of the neighbouring people in India will automatically follow and their co-operation in trade and in defence will equally naturally follow."

"If the minority is not properly treated and if it is not contented, the people with whom they may

have an affinity, namely, the people of India, will also be discontented."

Publication of Agreement

Sir Girja was asked when the agreement was likely to be made public.

There were certain preliminaries which have to be gone into, he replied.

The Ceylon delegation, he presumed, would have to go to the Board of Ministers and he had to consult the Standing Committee on Emigration and then submit the decisions to the Executive Council. How long it would take, he could not say, but he did not think that it would take very long.

Asked whether that meant that the Government of India would make its own decision, he answered in the affirmative.

"If the two Governments," he said in reply to another question, "after necessary consultation, decided to accept the agreement, they will naturally give effect to it as soon as possible."

In reply to the question when he trade talks would start, Sir Girja said that that subject was within the province of his colleague, the Member for Commerce. He had to consider that question. Asked whether he had found any anti-Indian feeling in Ceylon he replied that he had not been long enough in Ceylon to express his own personal opinion on the subject.

"But I would say this," he added; "that there is no smoke without fire; so there will be no such feeling among Indians here if there were no justification, however slight."

"What is important is not to lay too much emphasis on the ex-

istence of the feeling, but to try to remove it."

"I wish I knew," he said when he was asked when he would be leaving for the United States of America.

"I hope it will be soon," he added.

"I have done enough negotiation since June."

"Do people in Ceylon yet think that I am the hard unbending man who would not yield at Delhi?" he asked our representative, as he bade him good-bye.

PUBLICATION OF AGREEMENT

Mr. D. S. Senanayake, the leader of the Ceylon delegation to the Conference, interviewed, said "I am afraid it is not possible to add anything to the official communique which has been issued to the Press."

"An agreement has been reached between the two delegations over the whole field of negotiation."

"The Ceylon delegation will submit this agreement to the Board of Ministers with a covering report as soon as possible."

"After consideration by the Board the agreement will naturally come before the State Council. Before this date there will be simultaneous publication of the agreement in India and Ceylon."

"The delay in the publication of the agreement, as you will see, is unavoidable. In the true interests of Ceylon, I would appeal to the Press and the public to refrain from any controversy or discussion on imperfect data."

"It is scarcely necessary to add that in the view of my colleagues and in my own view the agreement, if accepted by the two Governments, will usher in a period of contentment and happiness among the various communities resident in this Island and of friendship and co-operation with our great neighbour."

ANNUAL REPORT OF PUTTUR HEALTH LEAGUE

Continued from page 3

The villagers are being instructed in the use of manure pits and a number of compost pits have been improved. Manure pits are not easily adopted as the villagers are in the habit of storing their manure and sweepings in fenced enclosures.

Latrines

Because latrine construction in the area is in an infant stage, the disposal of human excreta is a serious problem, states the Sanitary Assistant's survey. Pits cannot be dug to more than 4 or 5 feet on an average and the best latrine would therefore be dry earth latrines or lateral pit latrines.

As the materials are supplied by the people themselves, the squatting plates are turned out by a trained mason at the houses where latrines are constructed. There is only one old pit latrine mould but the new Sanitary Assistant has provided a dry-earth latrine squatting plate mould. The Puttur V. C. has been asked to supply 2 pit and one dry earth latrine squatting plate moulds. In the near future we intend turning out plates through the schools

working under the League's auspices.

Three plates have been turned out so far and three villagers have constructed pit latrines, so that there are ten in all. Statistics are being maintained by the Sanitary Assistant, who bears the brunt of the work in the latrine construction drive. There should, sooner or later, be an organised conservancy system organised, the method of disposal will be by trenching. The Puttur V. C. has been asked for a vote for latrine construction at Vembrai. The major portion of the work in connection with the Rural Sanitation Scheme is being carried out through the League and through schools. The public are being educated by lantern lectures, health demonstrations, field visits and village talks.

Malaria Week

Highlights of the Malaria week Programme, organised under the auspices of the League, were mass processions and clean up campaign by school children; the headmasters' conference; Dr. S. C. Thuraiajah's talk on Rural Sanitation Scheme;

the ante-natal talk by Dr. P. Solomons of the McLeod Hospital, Tanvil; the Training Centre 'At Home' to school children; the combined Schools' Sports Meet and lantern shows at Karanavai, Neladdy, Sirupiddy and Puttur.

Recommendations

A propaganda van is essential for Northern Province and should visit Puttur to encourage the construction of latrines. A Health Exhibition should be organised annually. The Village Committee of Puttur should maintain a midwife in its area.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1042 In the matter of the Last Will and Testament of the late Murugesapillai Kathiravetpillai of Vannarponnai East Deceased.

Dr. Murugesapillai Kandaswamy of Vannarponnai East presently of Kurunegala Vs Petitioner, Minor 1. Kathiravetpillai Murugesapillai

" 2. Chelvakannammammah daughter of Kathiravetpillai

" 3. Nagarajeswary daughter of Kathiravetpillai

4. Rasammah widow of Kathiravetpillai all of Vaddukoddai East

Respondents. This matter of the petition of the

A NEW PROCTOR

Mr. R. N masivayam was admitted and enrolled as a Proctor of the Supreme Court on the 22nd instant before Mr. Justice Keeneman and Mr. Justice Wijewardene.

abovenamed petitioner coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 7th day of July 1941 in the presence of Mr. V. K. Subramaniam Proctor on the part of the petitioner and the affidavits of the petitioner and witnesses to the said Last Will dated respectively the 27th and 6th days of June 1941 having been read:

It is ordered that the abovenamed 4th Respondent be appointed Guardian-ad-litem over the minors the 1st to 3rd Respondents for the purpose of watching their interests in these proceedings and that the Last Will and Testament of the deceased abovenamed dated the 17th October 1940 which is filed of record in this case be and the same is hereby proved and that Letters of Administration with the will annexed be issued to the petitioner as the brother of the deceased unless the Respondents shall appear before this Court on the 20th day of October 1941 and show sufficient cause to the satisfaction of this court to the contrary.

The 16th day of September 1931 Sgd. C. Coomaraswamy District Judge,

Urumpirai Hindu College

Inter-House Sports Meet

The Inter-House Sports Meet of the College was held on the College Play ground on Thursday, the 18th instant at 3 p. m., amidst a large gathering of visitors including the parents of the pupils and the well-wishers of the College. The play ground was well arranged, and a unique feature of the Meet was a set of pavilions. The three pavilions which represented the 'Tharua', 'Beema' and 'Arjuna' houses were tastefully decorated, and the scene was very grand. The 'Tharua' House were the champions of the day, having scored 72 points. Of the several events that took place, the Tug-of-war between the visitors and the Staff deserves special mention and it is interesting to note that the visitors carried the day.

Saivaparipalana Vidiyasalai, Veyaville, Karainagar

The annual celebrations of the above school building—Thirunavukarasu Nayanar Mandapam—took place on the 8th inst commencing at 6.30 p. m. with Mr. J. T. Sathasiva Iyer, Dist. Inspector of Schools, in the chair. After religious items from the school children and the report including the balance sheet for the year was read Mr. V. Veerasingham, Principal, Manipay Hindu College, delivered an impressive lecture on the duties of parents.

Then the Manager appealed to the public to co-operate with him to cultivate our ancient noble culture and appointed a school committee consisting of Messrs. 1. S. Subramaniya Thesigar, 2. A. Kandiah (President Parents' Association) President, 3. K. Markkandu (Secretary Parents' Association) Secretary, 4. S. K. Arumugampillai, Treasurer, and 5. K. Aru asalam.

The meeting terminated at about 9 p. m. after encouraging remarks from the chair and Messrs. S. Vaitilingam, S. Muttiah, S. Arumugam, and S. K. Arumugampillai.

Tamil Saint's Message to Humanity

Continued from page 1

towards the attainment of truth. This is why Manikka-vasagar calls upon all wise and good men to join the army in its fight against ignorance:

தொண்டர்கள் நுகிசெல்லீர்
பத்தர்காள் குழப்போகீர்
ஒன்றிதல் யோகிகளே
பேரணி உந்தீர்கள்
தின்றிதல் சித்தர்களை
கடைக்கடைய சென்மின்கள்
அண்டர்நா டாள்வோம் காம்
அல்லற்படை வாராமே.

Let the servants of Lord Shiva, he says, march in front; let His devotees march on the flanks; let the Yogis possessing spiritual power and wisdom lead the main army in the centre; let the Sittthars with mystic bodies march in the rear. The army thus arrayed will defeat the army of ignorance or Maya and help us to lead a life of bliss in heaven. It is clear then that Manikka-vasagar depended not only on the forces of piety and devotion but also on the knowledge and soul force of mankind to achieve victory in the eternal struggle against ignorance. There has never been, and there will never be, another way so long as human nature remains what it is.

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