

THE Hindu Organ.

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MR. CHURCHILL'S MESSAGE OF HOPE

RUSSIA WILL WIN

Confidence of Lord Beaverbrook

London, Nov. 8.

IN a public discussion with workers from the North of England factories, Lord Beaverbrook hammered out the problems of war production at a meeting at Manchester today. Delegates from the Trades Councils in seven Northern Counties attended.

In his speech opening the meeting, Lord Beaverbrook began by praising Russia's mighty legions and expressed confidence in Russian resistance. "The battle will be long and in the end the just will be victorious."

Lord Beaverbrook recalled that after Dunkirk Britain had lost a great proportion of her aluminium and the source of supply of bauxite, from which aluminium was made, but she had since reorganised her imports of aluminium and obtained new centres of supply of bauxite in British Guiana and elsewhere.

The Russians too had lost aluminium, and before he went to Moscow they gave prior notice of the aluminium they wanted—it was a lot. "I telephoned Mr. Churchill and said, 'It makes my heart sad because we cannot give so much aluminium, it is such a lot', Mr. Churchill replied: 'Give it—take the risk.'"

"Stalin showed joy, pleasure, satisfaction and relief on being told that we would give all the aluminium they asked for. It seemed that a great burden had dropped off his back. I told him that it was Mr. Churchill's long-sighted view and Stalin said: 'The old warhorse.'"

Privations to Come

"STALIN is a great man—he is indeed," Lord Beaverbrook continued, "I could not understand his language, but I could feel his pulsating power. I tell you the Russians are led well: they will be led wisely. If I am any judge of mankind, I put my faith in that man's leadership and I believe in Russian resistance."

"But do not depend on Rus-

"WE HAVE ONLY TO HOLD TOGETHER"

London, Nov. 8.

MR. Winston Churchill, who had spent the night in the train on a journey from Hull, undisturbed by raiders over the north-east coast, addressed thousands of workers from the balcony of the Sheffield Town Hall today.

He spoke of "this foul war forced upon us by human wickedness" and went on: "None of us can say at what moment the bugles shall sound the 'cease fire,' but of this we may be sure. However long and hard it may be, the British Commonwealth of Nations will come through united, undaunted, stainless, unflinching."

"When we look back over the time that has passed since peace was broken by a brutal assault upon Poland, we see the ups and downs through which we have gone."

"Many disappointments have occurred, very often many mistakes, but still, when we look back to fifteen months ago and remember that then we were alone and almost unarmed, and we now see our great forces developing their strength with great weapons; when we look across the wide stretches of European lands and see that great warrior Stalin at the head of his valiant Russians; when we look westward across the ocean and see the Americans sending their war vessels out to rid the seas of pirates in order that they may

sian resistance. This is not the last war over again. We have not yet known the privations of this war. Everyone is going to be hurt and hurt terribly. No man or woman will escape. What we must suffer and endure in the days to come is much more than we have suffered so far. The burdens borne by Russia today must be shouldered by us tomorrow. There is failure to understand the situation in many quarters: there is still much slothfulness.

Replying to the discussion which followed the speech, Lord Beaverbrook said that British aircraft production was now so dispersed that it could not be destroyed by enemy attack.

carry to the fighting on the front line, without regard to the opposition they may encounter, the weapons, munitions and food we require, it is a message of inspiration, because we are sure that before we get to the end of the road, we shall all be together.

Standing Up To It

EARLIER Mr. Churchill said to workers in a factory: "Everyone who keeps his time is doing his best to rid the world of this curse of war and Hitlerism. I am proud to come among you because I am told you have lost only four and a half hours' time during air raids, although since January there have been 120 alerts."

"This is the way to stand up to it, as the artillerymen do with their guns, as the airmen do in cutting them down from the high air. You are doing your bit in the same way. Their work cannot begin until yours has finished. We have only to hold together to go safely through the dark valley, and then we will see if we can make something lasting of our victory."

BOYCOTT OF COMMISSION

CONGRESS COMMITTEE'S APPEAL

The All-Ceylon Congress Committee met on November 9 and elected Mr. G. C. S. Corea as President of the Congress for the coming year.

The Committee decided to organise an island-wide boycott of the Parliamentary Commission on the reform of the Constitution suggested by the Secretary of State for the Colonies.

The following motion was unanimously adopted:

"The All-Ceylon Congress Committee asserts that the people of Ceylon have the immediate right to be free, and condemns the suggested appointment of a Parliamentary Commission or Conference to discuss the reforms after the war."

As a protest the Committee recommends to the 22nd Session of the Congress the organisation of an island wide boycott of the suggested Commission or Conference by Ministers of State, State Councilors, members of local bodies, Congress members and all other self-respecting citizens of Lanka."

POSITION IN CRIMEA

The Threat To Caucasus

London, Nov. 5.

THE Germans have still a great deal to accomplish in Crimea and Ukraine before they can plan an attack on the Caucasus. For this reason, Turkish and other observers assert that a full-scale campaign in the Caucasus will be launched only in spring.

At present, the Russian forces under Vice-Admiral Umanchev are holding strong positions near Bakchisarai, about 20 miles from Sebastopol, while other Russian troops are preparing for the defence of the Kerch peninsula in depth. There is, therefore, no question of wholesale abandonment of Crimea as some reports have previously suggested.

Even if the Nazis have smashed through Kerch, as they did at Perekop, they would still have to cross the water to get to the other shore and any such sea-borne attempt would be met with opposition by Russian warships, based on Novorossisk. The Germans have already begun to bomb this seaport.

In Ukraine, the battle for Rostov still continues and both sides are digging in. From Rostov to Baku is as far as from the Rumanian frontier to Rostov. This shows the vastness of the Caucasus and even more important is the mountainous character of the Caucasus. The German armies will probably strike due east towards Astrakhan in order to cut the main supply line of Russia. Even this would be an enormous undertaking and the Nazis are therefore still faced with tremendous obstacles before they can reach oil and break through by land to British life-lines.

REFORM OF THE CEYLON CONSTITUTION

Preliminary Steps to Present a United Demand

RECENTLY a communication was received from the Secretary of State for the Colonies to the effect that prior to any steps being taken to reform the Ceylon Constitution a Parliamentary Inquiry will be conducted in this Island either by a Parliamentary Commission or a Conference.

It is presumed that the same procedure will be followed as done by the Donoughmore Commission and evidence will be taken. Although it has been stated that the Parliamentary Inquiry contemplated will be held at the close of the present War—which may continue for some more years—yet if Constitutional Reform is to be effected in a way satisfactory to all the Communities in this Island the ground must be prepared as early as possible to create a political atmosphere which will bring about a united demand on the question.

The Moral of the Story

It is a truism that no country gets a Constitution better than it deserves. It is to the interest of Imperialism to carry out the old Roman policy of 'divide et impera' (divide and rule). In the well-known fable of the lion and the four bulls, the bulls were living together and mutually protecting each other. A lion happened to see the bulls and wished to kill and eat them. But it found that it had no power or opportunity to do so so long as the bulls

remained united and able to defend themselves, from their common enemy. The story goes that the lion created dissension among the bulls and succeeded in separating them from each other. The lion then found it easy to kill and eat them one by one. The moral of this story has an application in the political field. The lion represents British Imperialism and the four bulls stand for the four Communities who constitute the permanent population—the Sinhalese, the Tamils,

By

C. Arulambalam,

Advocate

the Muslims and the Burghers. So long as the four Communities remain united, Imperialism (their common opponent) will not be able to exploit them for its own purposes. But if cleavages come about among them Imperialism will work its will on each of the communities, as is being done in India, taking advantage of the Hindu-Muslim differences.

After all, Ceylon is the common Motherland of every section of

the permanent population and no particular section is entitled to claim dominance.

A Psychological Moment

The Leader of the State Council, the Hon'ble Sir Baron Jayatileke, has himself publicly confessed that the present State Council has become 'stale'. Even if the State Council is not to be dissolved and no General Election is to be held now there is no reason why the different Executive Committees should not be reconstituted and the present homogeneous Board of Ministers replaced by a composite Board.

Now is the psychological moment for this step to be taken. A composite Board of Ministers on which every Community is represented will have the confidence of every section of the people who will look upon it as constituting a National Government. Then the ground will be set for the formulation of an agreed Constitution which the Imperial Government will be bound to accept as voicing the political aspirations of a United Ceylon.

When the Parliamentary Commissioners arrive in this Island they will find their task easy as

they will have before them a considered and agreed draft of the Constitution that is to be. Is it too much to hope that the present Board of Ministers will not be lacking in the required political foresight and statesmanship to move in the direction indicated?

Create the Atmosphere

It goes without saying that under any ordered constitution every section of the permanent population will be given opportunity to contribute its due share to the common national cause in all fields, political, economic or social.

Often, communal differences arise owing to competition for the loaves and fishes of office. In this matter merit coupled with capacity should be the only criterion. An independent Public Service Commission absolutely detached from political influence and intrigue can be depended on to do the right thing as regards appointments.

In creating the necessary political atmosphere the two chief Communities, the Sinhalese and the Tamils, should take the initial steps.

The Hindu and Mohammedan Communities have been called the two eyes of Mother India. The Sinhalese and Tamil Communities may be well designed the two eyes of Mother Lanka.

In the human organism both

Continued on page 5

THE PROBLEM OF MINORITIES

The Bogey Of Balance

Fundamental or Fustian?

A correspondent "returning to the fray" over the representation of minorities has exposed his broad flank of weaknesses to a deadly and sweeping fire.

"Much he discourses, and of various points
All unconnected, void of limbs
and joints."

Any demand of any group of people, major or minor, to be described as fundamental must rest upon some accepted principle and must square with facts, irresistible and unalterable. He has consistently and studiously ignored facts relative to minority representation and persists in the production of "sound and fury." Anybody may describe his or her position as fundamental and hold it up as an article of faith. But the question of questions is, does such an uncompromising position offer a workable basis for a problem into the orbit of which come not one group of people but several? If each group adopts some position or other and calls it its fundamental, its high, immutable creed, is it ever possible or feasible for all groups to devise a plan of work and harmonious living for the ultimate good of all? A political constitution of the democratic type is, in the words of Laski, a mosaic into which are woven in due proportion all the various racial and social strands. Beyond noisy repetition of "fundamental and balance"

and such like shibboleths the correspondent has not at any time clearly defined and analysed his position in accordance with some plan or formula which an independent and impartial authority might accept. Instead of doing something scientific and sound, he adopts a line of argument which savours of the fustian.

The Really Fundamental

It is impossible in these days of free and easy communication and inter-course between different nations and peoples to find a State which is made up of only one community. It is bound to have different communities in its population. It is bound to have a majority and one or more minorities. In most countries of the world, outside the British Colonial Empire, the differences between the major and the minor groups are not pronounced, the reason being that those countries are self-governing. It is the presence of a foreign sovereign party that accentuates differences. It is of the essence of domination to play one against the other. The correspondent and other Tamils who think alike, do not seem to care for the lessons of history. The Canadian French and the Canadian British had seemingly unbridgeable differences—the difference of language, race and religion. But both sections of the population have had a realistic sense of the fundamental basis of Nationhood and

national State, namely, a compact geographical territory. Their differences were no bar to their effecting and fostering communities of interests. Their physical differences have not been eradicated, but they are preserved and perpetuated for the sake of cultural variety and beauty. In the light of the Canadian analogy, have not the Sinhalese and the Tamils more in common than have the French and the British in Canada? The majority of Sinhalese are Buddhists and the majority of Tamils are Hindus. Both the religions are one and indivisible. To what extent there is a strain of common racial element between the French and the English, to that extent and more there is racial affinity between the Sinhalese and the Tamils in spite of the banalities indulged in by some unrepresentative enthusiasts among the Sinhalese about their "Aryan" descent. Those "race-proud" Sin-

By

S. A. Nathan

halese may be advised that they may profitably read Julian Huxley on Race Theory. The language difference has not been a barrier for three thousand years and the Sinhalese and the Tamils mixed freely. The differences are really superficial. The unities are many and material.

Community of Interests

It may be granted for the sake of argument that the differences of race, language and religion are deep and deterrent of fusion,

Have the Sinhalese people and their leaders ever done anything to obliterate them or to retard their growth and development? Can the correspondent point out an instance or instances of such hostile attempt? On the contrary the Sinhalese have been admirers and even imitators of Tamil customs and habits. They have shown regard and respect for the Tamil susceptibilities in respect of language, and religion, and customs and habits. Any ultra-modern Sinhalese criticism of things Tamil need not be taken serious notice of. It is rare and does not reflect the Sinhalese opinion. In the absence of obtrusive and operative differences of a serious character, and given a small compact territory, what militates against the creation of communities of interests? In fact there are already communities of interests which are shunted aside and blinked by interested busybodies. Agriculture, industry, trade and commerce are the life lines of a people. How do racial differences, the question of majority and minority, come into these interests? Has the Sinhalese Ministry put on the Statute Book a differential legislation thwarting minority initiative and enterprise in these occupational fields? Is it not a fact that in reality these interests in which persons of the several races of Ceylon are engaged, are somewhat subordinated to Imperial Interests of the British? Do the people of Ceylon understand this grim fact? While they quarrel among themselves for the shadow, the substance is filched by some other. The other interests of general Education, Culture and Creative Intellectual Pursuits are binding but not separatist ones.

RELIGIOUS REVIVAL IN MEDIEVAL INDIA

Influence of the Tamil Saints

THE search for the supreme truth begun by the Vedic seers and carried on by the Upanishadic sages and the great Badarayana found its fulfilment in the Advaita philosophy of Shankara. He is, therefore, the last great figure in the religious thought of Ancient India. Ramanuja (1027—1137 A. D.) begins a new epoch. Scholars outside Tamil-land may not be fully aware of the great debt which Ramanuja owes to Dravidian thought. He is the inheritor of the spiritual treasures garnered by Satakopa, the great Vaishnava mystic. Satakopa, who is lovingly referred to as Nammalvar, 'our saint' by Southern Vaishnavas, enunciated sublime truths which came to him as a result of his profound spiritual realizations. The race which produced many lovers of God has given the world in Satakopa, not only an ardent devotee of God but also a deep thinker and an exquisite poet. His *Tiruvaimozhi* reaches the high-water mark of Tamil poetry. *Vaimozhi* derived from *vaimai*, 'truth' means 'the word of truth', of absolute revealed truth, as different from relative truth reached by mere ratiocination. In classical Tamil this word was used to denote the Vedas. *Tiru* means 'sacred', 'auspicious'. *Tiruvaimozhi*, the 'Sacred Book of Revealed Truths' is placed by Southern Vaishnavism on the same high pedestal as the Vedas. Ramanuja himself has given directions for its regular study and chanting in temples and assemblies. He was fully steeped in its wisdom. Vedanta. Deshika, the Vaishnava philosopher of the thirteenth and fourteenth centuries called *Tiruvaimozhi* the *Dramidopanishad*. Nammalvar composed also three other works: the *Thiruvirttam*, the *Tiruvasiriyam* and the *Periya Tiruvandadi*.

MADHURAKAVI, counted as one of the Alvars, canonized saints of Southern Vaishnavism, was making a pilgrimage in the North. Standing on the banks of the Ganges, he saw a great light in the southerly direction. Following it, even as the Magi followed the star that appeared in the East, he arrived at a southern city, ever after known as Alvar-nagari. There, under the spreading branches of a tamarind tree, he saw a boy of about sixteen years of age seated in profound meditation. When he came to normal consciousness, the boy-saint answered the questions of the elderly scholar, who forthwith became his disciple. Satakopa was a Vellala by caste. The Vellala caste of the South has probably the same status as the Kayastha caste of Bengal. Satakopa's father was Karimaran, the chieftain of Tirukkumkur, which as we have already mentioned is now known as Alvar-nagari. His mother was Udaiya-Nankai. Satakopa, like prince Siddhartha of the Shakya clan, was born on the full-moon day of the month of Vaishakha. The year of his birth is not yet ascertained. It probably lies in the latter part of the fifth century A. D. The works of Nammalvar were recorded by Madhurakavi and were popularized by Natha Muni (824-924 A. D.). Natha Muni was an erudite scholar in the Vedas, Samritis, and other scriptures and a Yogi. It was by chance that

he heard the chanting of some beautiful psalms from *Tiruvaimozhi*. It appeared to him that to contemplate God with the aid of such sweet psalms was preferable to the realization of God by the path of Yoga. Modern scholars, who look for the origin of Indian theism and of the path of love and devotion to alien sources such as Islam and Christianity would, if they listen to the songs of *Tiruvaimozhi*, the *Devara* hymns and the rhapsodies of *Tiruvachakam*, come to the conclusion, that Bhakti originated in Tamil-land.

THE four great mystics of Southern Shaivism, Tiru-Navukkarasar (574—655 A. D.), a contemporary of the Prophet of Islam, Tiru-Gaana-Sambhanda (639—655 A. D.), the child-saint of Shiyali, Sundara-Murti (807—825 A. D.), the friend and preceptor of Seraman Perumal, the Kerala king from whom the Kollam era of Malabar begins, and Manikka-Vachaka, the prime minister who turned ascetic and who probably lived in the tenth century A. D., have left behind soul-stirring poems which led to a spiritual and national renaissance that rose to its greatest height in the founding of the Chola Empire of the eleventh and the twelfth

From
"The Prabuddha Bharata"

centuries and the building of magnificent temples that reveal the aesthetic aspect of Tamilian culture. The history of Tamil-land has a blank space from the third to the sixth centuries A. D. The Pallavas ruled in Kanchi from the middle of the third century and the Imperial Guptas were ruling in Northern India but the Chera, the Chola and the Pandya dynasties of Tamil-land were temporarily eclipsed. The resuscitation of the ancient dynasties may be said to begin in the middle of the seventh century, more precisely in 642 A. D. when the Pallava King Narasimhavarman defeated the Chalukya King Pulikesi II in the battle of Vatapi. It is known that Chalukya Pulikesi II successfully opposed King Harsha of Kanauj, an account of whom is given by the Chinese traveller Hiuen Tsang. The general who commanded the Pallava forces against Pulikesi II was Siruthondar, who was later canonized as a saint of Southern Shaivism. This Siruthondar was a friend of the child-saint of Shiyali and drew his inspiration from him. The atheistic doctrines of Buddhism and Jainism, which in their decadent period were stifling the thought-currents of the country and leading men to pessimism and inaction, were cast aside by the light shed by the Shaiva and Vaishnava mystics and the people were put in possession of a new source of strength. The careers of Sambhanda and Sundara, although brief, were extremely brilliant. They befriended kings, infused new life into old institu-

tions and gave a new impetus to the political life of Tamil-land which carried the country forward till the early part of the fourteenth century. The same may be said of the Vaishnava saints. The fact that faith in God and in the saving power of His grace can rouse a people to action is well illustrated by the history of Tamil-land subsequent to the advent of the Alvars and the Nayanmars (Shaiva saints). After the saints came the Acharyas, who systematized and codified their teachings and consciously or unconsciously limited the spirit of freedom brought down from heaven by the Great Ones. We shall point out one instance in which the heavenly gift of social freedom which the great mystics brought was curbed by the sacerdotalism of subsequent centuries.

THE mystics, who continually lived in the consciousness that they were children of God, friends, servants and helpers of God, knew no barriers of caste. How touching are some of the episodes connected with their divine lives! Gnana-Sambhanda, a Brahmin of the Kaundinya Gotra, who encouraged the performance of Vedic rituals, befriended the musician Tiru-Neelakanta and his wife, Viraliyar. They travelled with him and set to music the beautiful hymns which he sang *extempore* when he visited temples. The party reached the house of Tiru-Neelanakka, a saintly Brahmin. In Tamil-land, the professional musician caste is considered low. But Gnana-Sambhanda asked his host to accommodate the musician and his wife in the inner apartments of the house. The host, an orthodox Brahmin, emulating the good example set up by his saintly guest, accommodated the couple in the holiest apartment of the house, the room in which the sacred Vedic fire was kept. The Fire-god himself approved the action, for it is recorded that the flames joyously turned towards the right. Gnana-Sambhanda young in years, yet old in divine wisdom, addressed Tiru-Navukkarasar who was ripe in age and in wisdom always as 'Appar', the Tamil word for father. This endearing term has come down to us as one of the appellations of the elderly saint. St. Appar like Nammalvar belonged to the Vellala caste. He was eighty-one when he passed away and Sambhanda was barely sixteen. The first meeting of the septuagenarian and the seven years' old is one of the touching incidents in the annals of the hagiology of Southern Shaivism. Another Brahmin-saint Apputhiyadikal attained the highest by meditating upon the life of St. Appar. Madhurakavi, a Brahmin by caste, informs posterity in ten beautiful soul-stirring stanzas that he knew of no God other than Manasa (the family name of Satakopa) who revealed the truth of the Vedas through the Tamil language. Tirup-Panalvar belonged to the musician caste, but Sri Ranganatha, the Deity of Srirangam, ordered that he be brought to the Divine Presence on the shoulders of a

Brahmin. Seraman Perumal, the saintly king of Kerala, whom we have already mentioned as the friend of Sundara-Murti bowed down before a washerman because his body was covered by ashes, the symbol of Shiva Mahadeva. This catholicity in social behaviour among the devotees persisted in the time of the early Acharyas. Arul-Nandi-Shivacharya, a reputed Brahmin scholar of the thirteenth century accepted as his Guru the great Meikandan of the Vellala caste. Umaphathi-Shivacharya the fourth in succession in the line of Meikandan belonged to the extremely orthodox priestly class of Chidambaram. He was ostracized by his people and lived in Kotravankudi, in the outskirts of the city of Chidambaram. By divine intervention, his people had to call him back. Umaphathi-Shivacharya initiated the untouchable Petran Samban into the highest truth. The catholicity of Ramanuja is well known. From house-tops he declared the saving word to one and all and was prepared to go to the direst hell, if that act would bring the consolation of religion to the lowest of the low. He elevated the social status of untouchables and others. When Ramanuja's influence spread in the North, the mystics who drew their inspiration from him as well as others broke down the barriers of caste and democratized religion.

THE JAFFNA HINDU MAHA SABHAI

The second general meeting of the above Sabhai was held at 7 p. m. on Saturday the 8th inst. at the premises of the Lanka College of Commerce with Mr. C. Nagaiah on the Chair.

The rules of the Sabhai, drafted by the Sub-Committee elected for the purpose, were passed with slight modifications.

The following office-bearers for the ensuing year were elected:—

- Mr. V. M. Velauthapillai, Patron
- " C. Nagaiah, President
- " V. S. Somasundram, Vice-President
- " T. Pararasasingam, "
- " S. P. Kandiah, Joint Secretary
- " R. C. Manmatharayan, "
- " S. Nalliah, Auditor
- " M. Selvadurai, Treasurer.

The following Committee Members also were elected:—

- Messrs. N. S. Sekhrajah Chettiar, K. Suppiah, S. P. Chelliah, K. Sinnadurai, P. Nagalingam, A. S. Rasiab, S. Selliah, C. Kandiah, and S. S. Rasaramam. Cor.

WOMEN'S NATIONAL SERVICE LEAGUE

A meeting of the Women's National Service League was held at Kafa Nilayam Hall, Vannarponnai, on the 3rd instant at 4.30 p.m. with Mrs. M. Masilamani in the Chair. Mrs. Zazi Abdul Cader and Miss Selvaatnam Saravanamuttu, B. A. of Manipal, were the speakers. Mrs. Zazi Abdul Cader spoke on "Enlightenment of Women". Miss Selvaatnam Saravanamuttu spoke on the importance of local industries. She stressed that it was very essential to find out a method to make jams out of Palmyra fruit and exporting them to other countries after meeting the local demand. The meeting terminated with a Thevaram. Cor.



Hindu Organ.

THURSDAY, NOVEMBER 13, 1941

THE PREMIER'S SPEECH

MR. CHURCHILL'S SPEECHES are always frank to the point of bluntness, but, even during the gloomiest moments of the present struggle, he never failed to preach the message of hope. He never glossed over the difficulties and he never allowed himself or the British people to gamble on the steep chances of immediate victory. Nevertheless, his speeches have always filled the minds of all those who are friends of England with renewed courage and hope for the future. These speeches of the British Prime Minister differ from the ordinary political speeches of the day as good, classic literature differs from the pot-boiling efforts of the common scribbler. Mr. Churchill delivered one of these great speeches of his at the Lord Mayor's Day luncheon at the Mansion House, London, and though, in the course of his speech, he had no resounding British victory to inspire his genius, he has managed to give the rest of the world an idea of the grim resolve that has sustained the British people in their struggle with Hitler's Germany. Referring to the offers of peace that are likely to be made by Hitler in the near future, Mr. Churchill reaffirmed the solemn determination of Britain and the Empire never to enter into any negotiations with Hitler or any party in Germany which represents the Nazi regime. He said these offers of peace are but the signs and symptoms of guilty men "who have let hell loose upon the world" and who are "hoping to escape with their fleeting triumph and ill-gotten plunder from the closing net of doom."

One of the most important portions of the speech is his definite assertion that the Royal Air Force is now equal in numbers—not to speak of quality—to Germany's. It is extremely unlikely that the Prime Minister committed himself to a statement like this without verifying all the facts and figures, and many therefore will turn with relief to this welcome announcement as a guarantee of greater things to come in the process of establishing British supremacy in the air. There is not the slightest doubt that one of the most vital things which the British forces have lacked in the present war is adequate support in the air. This was

the case in Norway, Greece, Crete, and even France. It is not enough to have a bomber force strong enough to demolish the enemy's factories and cities. If it were otherwise, the systematic and intensive bombing of British industrial areas and harbours by the Germans would have speedily brought Britain to her knees. The same remark applies to the extensive bombing of Germany by the R. A. F. When, however, the time comes for the British Air Force to be in a position to give the land forces the support from the air which the German General Staff has planned, and has always provided, for its troops then will arise the opportunity for creating new fronts in Europe. The Prime Minister must have had this idea in his mind when he announced British parity with Germany in the air.

To those in the East who wait for the clouds to lift and for Britain to stretch out a strong hand to steady the uncertain situation in Far Eastern Asia, Mr. Churchill's announcement that Britain can and will send a powerful fleet to the Indian and Pacific Oceans, if necessary, comes as a welcome surprise. "Owing to the effective help we are getting from the United States in the Atlantic," said the Prime Minister, "owing to the sinking of the Bismarck, and owing to the completion of our splendid new battleships and aircraft carriers of the largest size as well as to the cowing of the Italian Navy already mentioned, I am able to go further and to announce to you here at the Lord Mayor's annual celebration that we now feel ourselves strong enough to provide a powerful naval force of heavy ships, with its necessary auxiliary vessels, for service, if needed, in the Indian and Pacific Oceans." This means that, without impairing its strength in home waters and in the Mediterranean, the British Navy has once more become a vital factor in the struggle for supremacy in the Far East. His declaration that, should the United States become involved in war with Japan, Britain would range herself on the side of America "within the hour", should leave the Japanese Government in no doubt as to what will happen if Japan makes any more of her "co-prosperity" moves.

Looking back at the tragic events of Dunkirk, Norway, Greece and Crete, one feels with the Prime Minister that this is indeed a moment for thankfulness. The period of grave danger to the very existence of the Empire has, let us hope, passed, but the future demands something more than the ability to stand one's ground. It demands, as the price of success, that British statesmanship shall harness to the task of achieving victory not only the products of its factories but also the latent strength of millions of our people in this part of the world who dislike Hitlerism as much as anybody else and who would like, as equals, to contribute their share to the common victory. What is needed is a frank and compelling gesture by British statesmen.

Notes & Comments

Boycott Move

THE Congress Committee has decided to boycott the Parliamentary Commission when it arrives after the war. It has passed a resolution calling upon the "people of Lanka" to have nothing to do with the unclean thing! It may be said at once that, if the Congress Committee and its adherents wish to keep themselves aloof from the proposed inquiry, nobody can prevent them from doing so. The idea is, no doubt, to stage a spectacular protest and to prejudice the very issues which the Parliamentary Commission is called upon to decide. The Committee may pass resolutions but we fail to see on what grounds it cherishes the vain hope that the "people of Lanka" are going to rally round its banner. Besides, the Congress itself is one of the parties who are chiefly responsible for the present political situation. The issue which the Commission is going to investigate are issues which the Congress has very much helped to bring into being. It is, therefore, perhaps natural that the Congress should fight shy of an inquiry and take its stand on the inalienable right of primitive man to be free in his own way. It is all a question of tactics.

Only A Joke

WE hope, however, that His Excellency the Governor will not take the threat seriously. His Excellency is new to Ceylon and is therefore not in a position to know that this is by no means the first occasion on which the Congress threatened to stage boycotts and walk-outs. When the Secretary of State for the Colonies told the people of Ceylon to take the Donoughmore Constitution without any amendments or leave it, the Congress and its supporters decided to boycott it. Jaffna was persuaded that the boycott was the only thing to do under the circumstances, and accordingly Jaffna staged a boycott of the Constitution. But the Congress and its followers, under the direction of Sir D. B. Jayatilake, ate their own words, and entered the new Council to govern Ceylon for the first time for many centuries. And they have continued to govern, with results that have staggered many an ardent political reformer. The Congress Committee must not take it ill if we refuse to accept its resolution at its face value. The Tamils and other minorities know what it means when the Congress Committee talks airily of boycott: it only means, to put it mildly, a manoeuvre on the good, old lines!

Indo-Ceylon Agreement

IN the meantime, the Indo-Ceylon Agreement continues to agitate the minds of politicians, in Ceylon as well as in India. The other day at a public meeting at Malala Mr. Bandaranaike is reported by the "Daily News" to have "explained at length" the whole question of immigration and status of Indians. The "Daily News", however, does not give the text of this lengthy explanation. Mr. Aluvihare's speech, however, showed what the explanation was like and what its main theme was. Mr. Aluvihare saw only one thing necessary for the future happiness of Ceylon and this was to take over the estates of the planters and give them over to the villagers. We have noticed in recent times a disturbing symptom amongst our politicians: it is their burning desire, often expressed, to save the villager. Politics and villagers do not mix easily, but then the political leadership of villages has its attractions. No inconvenient questions will be asked of the leaders, and no difficult and impossible standards will be set

up by the victims for the guidance of their saviours. Does not Mr. Aluvihare realise that, after all this pretentious cant about the villagers, the planters themselves will have a good deal to say about this proposal to deprive them of their property?

In India

THE agitation against the report of the Indo-Ceylon delegation seems to be in full swing. According to an Associated Press message, at a public meeting held under the auspices of the Indian Overseas Central Association at New Delhi, a resolution was passed expressing a deep sense of disappointment at, and disapproval of, the Indo-Ceylon Joint Agreement "in that it undermined the legitimate rights and interests of nearly a million Indians in Ceylon". The resolution further expressed the opinion that the agreement was calculated to bring about ever increasing discrimination against Indians and would tend to check the growth of amity and unity so essential to two neighbouring countries enjoying the same culture and civilisation. If Mr. Bandaranaike's idea is to follow the example of the Government of South Africa in the treatment of Indian immigrants, the Delhi meeting should serve to remind him of the substantial distinction that exists between South Africa and Ceylon. The Delhi resolution lays an ominous stress on the identity of the culture and civilisation of the two countries, and also on the important fact that India and Ceylon are neighbours. The resolution might have also added that there exists another compelling reason why the two countries should not quarrel: we in Ceylon, Congressites as well as others, are entirely dependent on India for the protection of our skins if the war approaches the Indian frontier.

Domicile of Origin

COMMENTING on the juggling indulged in by the authors of the Joint Report with domicile of origin and domicile of choice the "Hindu" of Madras complains that the result of all this is to make the position of the Indians in Ceylon much worse than what it was before the report. The "Hindu" says: "It thus comes to this—that the longer a man or his family was settled in Ceylon, the greater would be the difficulty for him and the members of his family to establish domicile of origin. That the consequences will be exceedingly grave to such Indians it is easy enough to see. It may happen that under this arrangement, Indians, who are children of persons settled for generations in the island, may have to be content with certificates of permanent settlement only. That to insist on these people establishing domicile after having recognised their right to franchise is illogical and unreasonable, is obvious."

The Outer Lines

THERE are some who think that all that Hitler has to do to conquer Europe and Asia is to push his tanks forward. Here is the opinion of one writer who dissents from this view: "If Hitler is trying to persuade Japan to enter the war, it is because his generals have told him that battles, but not war, can be won on the internal lines alone. You must fight on the outer line and have the whole world behind you to win a war that is being fought, not for a piece of land, but for the maintenance of freedom."

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

THE HINDU BOARD OF EDUCATION

Seventeenth Annual General Meeting

"The Hindu Board's work during the past seventeen years is but the quick realisation of a plan which originated in the hearts of some of us young Hindus, some thirty or forty years ago based on the ideals preached by the great Sri la Sri Arumuga Navalar" said Mr. A. V. Kulasingham, Advocate, Jaffna, in moving the adoption of the Secretary's report at the 17th Annual General Meeting of the Board held last Sunday at the Sanmarka Bodhini Bilingual School Hall at 3 p. m.

The meeting started with the singing of "Thevarani" by Vidwan K. Ramalingam. Mr. S. R. Kanaganayagam, Advocate, presided in the absence of the President, Dr. S. Subramaniam owing to ill-health.

Satisfactory Progress

The Secretary, Mr. S. Rajaratnam, Advocate, read the Committee's report for the year. It showed that the Board despite insurmountable difficulties had progressed very satisfactorily. In controlled 108 institutions with 500 teachers and 16,000 students. Three grant-in-aid schools had been transferred to the Board and seven new schools had been started during the year. Membership was nearly a thousand and subscriptions and donations amounted to nearly Rs. 16,000/- The Board had spent considerable sums on buildings for the Girls' and Boys' Orphanages, extensions to old schools and building for new schools, acquisition of lands for old and new schools and installation of oil-engine and pump for water service to the Training school and the two Orphanages. Eight Tamil schools were not yet registered for Government aid.

In moving the adoption of this report Mr. A. V. Kulasingham heartily commended the good work of the Board and made the remarks quoted above. Continuing Mr. Kulasingham said that the Board had achieved much. It controlled a third of Hindu Educational institutions in Ceylon. It was possible only by the hard work and self-sacrifice of its workers like the Secretary, Mr. S. Rajaratnam.

Public Confidence

Some Christians level the charge of ingratitude at Hindus who after being educated at Christian schools work for Hindu Education. Ingratitude is a great sin and the Hindus are the last people to be guilty of it. But it was an ingratitude for Hindus to help themselves. It was a great thing that the Board had controlled over a hundred institutions, sent grant of over three lakhs annually and collected such large subscriptions over Rs. 16,000/- yearly for the last 13 years. The credit is the greater that all this was achieved in but seventeen years and it showed the absolute confidence of the Hindu Public in the Board.

Mr. M. R. Karalasingam, Proctor S. C., seconded.

Mr. C. Arulampalam, Advocate, in supporting the motion said that as an Executive Officer of the Board of Directors of the Jaffna Hindu College he could say that Mr. Rajaratnam as Director of the Hindu

College Board had interested the authorities of that College in a Hindu College for Ladies. He was secretary of a sub committee which is expediting the work. Mr. V. Ramasamy, Government Pensioner, supporting the motion said that in proportion to their numbers Buddhist and Hindu Orphanages were given low quotas as compared with Christian Orphanages.

An Abuse

Mr. P. Ragupathy, Advocate, drew the attention of the house to the fact that inspectors of schools seem to make it a point to classify schools started by the Hindu Board though satisfying all conditions for registration, as unnecessary schools that may remain without grant for sometimes as long as five years. Some of these are in the priority list of the Department as localities for the Government to build new schools. The Hon. Sir Baron Jayatilaka had drawn the attention of the Hon. The Minister for Education to this abuse at a public meeting. Buddhist and Hindu enterprise in the Educational field was being administratively killed in this manner and thus Christian institutions are indirectly helped to eke out their existence for some more years.

Teachers and Politics

The Head Master of a private Tamil school, Pandit Kathirippillai speaking said that there was an attempt to see that teachers do not take part in politics. There was much noise made in press and platform by interested parties; teachers chosen for character and leadership to mould future generations cannot be said to be unfit for politics. Taking part in politics need not interfere with a teacher's work. To his knowledge it has increased the usefulness of teachers, especially in rural uplift work. He hoped that the influence of the Board will always be strong enough to save the teaching world from such humiliation and injustice.

Where Mischief Originates

Mr. Rajaratnam said that Mr. Ragupathy had levelled a charge against Inspectors about their declaring the Board's Schools unnecessary. The poor Inspector was but a scape-goat. The mischief originated higher up. The Director of Education had already gazetted the Thyiddu school for observation with a view to make it grant-in-aid. It was a non-Ceylonese Hindu Councilor who abused his position as member of the Executive Committee of Education to see the school declared unnecessary delaying grant for three years. There was no sincere Hindu Councilor to question such abuses. That was what the Hindus lacked. The report was adopted unanimously.

The Treasurer Mr. A. K. Navaratnam, Proctor S. C., presented the balance-sheet. The chairman in moving its adoption said that the account would show how well the Board had utilised the money it could command and how greater achievement would have been pos-

VAGRANCY SURVEY

Special Officer to Visit Jaffna

The Special Officer, Vagrancy Survey, will be in Jaffna in connection with his Vagrancy Survey on the 18th instant. Arrangements are being made to meet him at the Urban Council Office on the 18th instant at 9.30 a.m.

Social workers of Jaffna Town will be welcome on the occasion.

Jaffna Malayalam Tobacco Co-operative Sale Society Ltd.

Mr. Asaipillai Nadarajah of Chunnakam has been appointed Manager of the Jaffna Malayalam Tobacco Co-operative Sale Society Ltd., as from 1st November, 1941.

NOTICE

I Vaiththianather Kandiah of Chunnakam now of Kuala Lumpur in the Federated Malay States, do hereby give notice that I have already revoked and cancelled the power of attorney executed by me in favour of Vaiththianather Visuwanathapillai some years ago, as I have executed another Power of Attorney in his favour in favour of my daughter, son-in-law and the said Vaiththianather Visuwanathapillai to-day the 21st October 1941.

Dated at Seremban this 21st day of October 1941.

V. KANDIAH.
(Mis. 122, 3-17-11-41.)

More Members Needed

Mr. Rajaratnam in seconding, suggested that it would not be difficult for each of the Directors, members and teachers, to get one life member for the Board. This would mean at least half a lakh which would not only clear the Board's debt of Rs. 25,000 but leave a surplus of Rs. 25,000 for expansion. Of 150,000 Hindu Children of school-going age only 50,000 are in Hindu Schools. It should be difficult to get so many life members, it must be very easy for each member to enrol two new members. This would give the Board a further twenty thousand besides the annual subscriptions amounting to Rs. 16,000. After a few questions for elucidation were answered, the audited accounts were adopted by the Board unanimously.

The following new directors were elected to fill the vacancies:— Messrs. A. V. Kulasingham, Crown Advocate and Editor of the "Hindu Organ"; A. Sambandham, Advocate; P. Ragupathy, Advocate; S. N. Rajadurai, Advocate; Dr. S. Subapathippillai; Dr. S. Basiah; Messrs. T. Mattukuman, B. A.; P. Balasingham, Proctor S. C.; R. Kandiah, Planter, and C. Nadarajah, merchant.

The meeting terminated with the singing of Thevarani.

The Board of Directors met immediately after and re-elected all the present officers, members of the committee and Auditor. The meeting terminated at 5 p.m. with a vote of thanks to the chairman. (Corr.)

REFORM OF THE CEYLON CONSTITUTION

Continued from page 2

eyes play an equal part. So should the two Communities play an equal part in the evolution of an agreed Constitution under which all Communities will live in peace and amity and the Majority Community will consider itself only as 'primus inter pares' (first among equals)

Necessary Steps

What the Board of Ministers should do is to resign in a body and take the necessary steps to have the different Executive Committees of the State Council re-formed. These re-formed Committees should elect as their Chairmen representative of all the Communities who would become Ministers and form a National Government. This re-constituted Board of Ministers should then set itself to the task of evolving an agreed Constitution which would be submitted to the Parliamentary Commissioners as the political testament of All Ceylon. It is understood that before the Constitution receives its final form the draft will be published for public consideration and criticism.

NOTICE

I Subramaniam Thuraiappah of Kondavil do hereby inform the public that an I. O. U. for Rs. 1000/- which I gave on trust to Sinnadaiar Vallipuram of Inuvil in the month of May or June 1940 has been lost. The public is hereby warned against negotiating it. Any finder of the I. O. U. is kindly requested to give information to me, Kondavil, Jaffna S. THURAIAPPAN 7-11-41 Mottadumadam (Mis 130, 10, 13 & 17-11-41)

Decree Nisi

IN THE DISTRICT COURT OF JAFFNA

No. 16172

The Travancore National and Quilon Bank Ltd. (now in liquidation) by its liquidator J. Subramaniam Lewis of Jaffna

Vs. Plaintiff.

5. G. Rajagopal of Alayanakovi-lady Vannarponnai West and 6 others Defendants.

This action coming on for disposal before D. H. Leverage Esquire Additional District Judge, Jaffna on the 17th day of September 1941 being the day fixed for trial and the plaintiff appearing by Mr. T. Arumainayagam Proctor and the 1st, 3rd, 4th, 6th and 7th defendants appearing by Mr. K. V. Basiah Proctor and the 2nd defendant not appearing either in person or by Proctor although he was duly served with a copy of the summons together with copy of the plaint as appears by the affidavit of S. Ponnampalam Fiscal's Process Server dated the 2nd day of December 1940 and attached to the summons and the summons on the 5th defendant having been published in the paper and the 1st, 3rd, 4th, 6th and 7th defendants having consented to judgment and the case against the 2nd and 5th defendants being heard ex parte.

It is decreed that the defendants do pay to the plaintiff the sum of Rupees Four hundred and seventy nine (Rs. 479-00) and costs of this action unless sufficient cause be shown by the above named 2nd and 5th defendants to the contrary on the 29th day of October 1941.

This 17th day of September 1941

Sgd. J. Quintine Fernando

District Judge

Date to show cause by the above named 5th defendant is extended till 18-11-1941. (G. 42, 13 & 17-11-41)

INDIA'S

STATUS

AFTER

THE

WAR

THE following statement was issued by the Right Hon. Sir Tej Bahadur Sapru in pursuance of a resolution of the Standing Committee of the Non-Party Conference which met in Allahabad on November 1 and 2, 1941:

The Standing Committee of the Non-party Leaders' Conference have considered the joint Anglo-United States declaration setting out the objectives for which the Allies were fighting, and indicating the fundamental principles on which plans for a permanent world peace must be based. In particular, they have noticed with satisfaction that of the fundamental principles to which expression was given authoritatively by President Roosevelt and Mr. Churchill at their meeting in the Atlantic Ocean in August last, the third laid down that "they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them." In their opinion, while the latter part of the third principle, just quoted, obviously applied to those sovereign countries in Europe which lost their independence or territory owing to the totally unjustifiable and immoral action of Hitlerite Germany, the first part of the third fundamental principle, using as it does, the expression "all peoples", is sufficiently wide to include the case of India. It is difficult to believe that it could have been the intention of President Roosevelt to exclude India from the operation of the first part, or that Mr. Churchill could have ignored at that time India's claim to self-government when it is a matter of common knowledge that American opinion for some time past had been definitely critical of British policy towards India. As regards President Roosevelt, the Committee cannot believe that he could have been a party to the exclusion of India from the benefits of this principle, particularly when they remember that, on his return to America, the President is reported to have observed that "not a single section of a single continent went undiscussed during the meetings."

August Declaration "Non-Committal"

THE committee also note that Mr. Cordell Hull, the United States Secretary of State, described the Churchill-Roosevelt declaration as a statement of basic principles and fundamental ideas that are universal in their practical application. The committee would further point out that Mr. Attlee, the Deputy Prime Minister, is reported to have said that the declaration of peace principles applied to all countries including Asiatics. The Committee, however, have noted with profound disappointment that in his first and unfortunately only reference to India since he became Prime Minister, Mr. Churchill used language which has made many people to doubt whether he and his Government do really mean to part with power and whether India will ever attain real self-government. "The joint declaration" said Mr. Churchill, "does not qualify in any way the various statements of policy which have been made from time to time

Sir Tej Bahadur Sapru's Appeal

about the development of constitutional government in India, Burma or other parts of the British Empire. We are pledged by the Declaration of August 1940 to help India to obtain free and equal partnership in the British commonwealth of races, subject, of course, to the fulfilment of the obligations arising from our long connection with India and our responsibilities to its many creeds, races and interests". It seems to the committee that so far as Mr. Churchill is concerned, the fundamental principles to be applied to India are those contained in the Declaration of August 1940—a declaration which has afforded no satisfaction to any section of Indian opinion, and which, far from easing the tension in India or winning over those sections which had withheld their support from the British Government, and strengthening the position of those which have been friendly to the British Government and which would like to remain so, has given rise to grave misgivings and has caused a great deal of resentment. In the opinion of the Committee, the Declaration of August 1940 is not wholly consistent with the noble and generous sentiments contained in fundamental principle No. 3 of the joint declaration quoted above. His Majesty's Declaration of August 1940, hedged in by so many conditions is so incomplete in the enunciation of the aim and so non-committal in regard to its being implemented within any reasonable distance of time, that it can afford no satisfaction whatever to the people of this country.

Clear Declaration of Policy Needed

THE Committee think that the whole position in regard to the future of India should have been made clear long ago by using definite, certain and unambiguous language, so that India may feel sure that after the war, in the event of victory, her position shall be the same as that of Britain and the Dominions. In short, the Committee are strongly of the opinion that after victory the position of India in regard to her status and powers shall not be that of a dependency but shall be one of perfect equality. In the opinion of this Committee, the question of the internal constitution of India with proper provisions for the safe guarding of different interests, should not be allowed to stand in the way of making such a declaration of policy regarding the political and constitutional relations of England and India. For this reason the Committee hold that immediate steps should be taken to secure that India's representatives at the peace conference or any other international conference shall be selected by the Government in India and be answerable to it and shall on no account be in the leading strings of the Secretary of State. A change like this can be effected without amending the Statute, by the adoption of a suitable convention.

The Committee are equally anxious that during the interim period

in regard to international matters India should be treated to all intents and purposes on terms of perfect equality, and that the internal constitution should, during the interim period, be so worked in practice as to approximate as far as possible under the existing conditions, to the working of the self-governing Dominions. For this reason, the Bombay and Poona conferences, and this Committee and its previous sittings, have emphasised that all the portfolios, including Defence, Finance, Home and Communications, should be put in the hands of Indian members of the Executive Council, who would, in the interim period, be responsible to the Crown.

Primary Responsibility with Government

IN the opinion of this Committee these steps are essential for a successful prosecution of the war, and, therefore, necessary changes should be introduced without delay so as to hearten the people and make them feel sure of their destiny. The Committee, while they realise that in times like these war preparations must have the foremost place, they nevertheless strongly feel that the fullest measure of help from the public cannot be hoped for, without making the people of this country realise that they shall be, in the full sense of the word, participators in the fruit of victory. In the opinion of this Committee to make the cry of "Win the war first", as the only cry would be very poor statesmanship, indeed, and far from easing the situation, it would widen the estrangement between the people and the Government—a result which must be avoided at all costs.

For this reason, they are pressing the view set forth above and they trust that the expanded Executive Council of the Viceroy, which has now eight Indian members, will use their influence and their moral pressure for bringing about a desirable change in the policy of the Government. The primary responsibility for a satisfactory change in policy must rest with the Government, and the Committee have no hesitation in saying that in the recent past those who have been responsible for the conduct of affairs in India or at Whitehall have shown neither a correct appreciation of the situation nor done anything striking to appeal to the imagination of the people or to strengthen constructive forces. They trust that in matters of high policy, the principle of collective responsibility will be observed scrupulously and that Indian members of the Executive Council will claim it as a matter of constitutional right.

Non-Official Public Men for Viceroy's Council

WHILE the Committee recognise that there are eight Indian members of the Executive Council, they also note with regret that the important portfolios of Defence, Finance, Home and Communications have been withheld from Indians. Until and unless such a transfer takes place, it

cannot be said that more power has been made over to Indians. The Committee, therefore, urge that as a preparation for full Responsible Government, in future, the entire Viceroy's Executive Council should consist of non-official public men. Similarly they hold very strongly that in the provinces the rule of the Governors, with the aid of the Advisers, under Section 93, should be brought to a speedy end, and, therefore, they appeal both to the people and to the Government to change their outlook. They are also strongly of the view that parliamentary institutions, such as they are, should be utilised as instruments for the advancement of the freedom of the country, and its effective defence. We are convinced that to stimulate war effort a big scale change of policy is necessary.

The Committee would also particularly emphasise the need for a more rapid and thorough industrialisation of the country with special reference to war needs.

Plea for Release of Detenus

THE Committee are also strongly of the opinion that the policy which the Government have hitherto followed in regard to political prisoners should undergo a change and that those who are in detention and those who have been imprisoned for acts not involving violence, should be released. Such a gesture is necessary in order to create an atmosphere in which political questions can be discussed without passion or prejudice and in a spirit of hopefulness. For similar reasons the Committee would also earnestly urge that the satyagraha movement and the boycott of parliamentary institutions should be ended.

Order Nisi

IN THE DISTRICT COURT OF
JAFNA

Testamentary Jurisdiction No. 1080.
In the matter of the estate of the
late Kathiritamby Kulasegaram
of Navaly Deceased.
Valupillai Tambipillai of Manipay
Vs. Petitioner.

1. Kulasegaram Selvatamby, 2. Ponmany daughter of Kulasegaram, 3. Tambipillai Ramanikkam of Manipay, 4. Mangaleswary daughter of Kulasegaram, 5. Annaledchumy widow of Kulasegaram of Mallagam. Respondents.

This matter of the petition of the petitioner praying that the above-named 3rd respondent be appointed guardian-ad-litem over the minors 1st and 2nd respondents and 5th respondent be appointed guardian-ad-litem over the minor 4th respondent coming on for disposal before C. Coomaraswamy Esquire District Judge on the 23rd October 1941 in the presence of Mr. E. Murugesampillai Proctor on the part of the petitioner and the affidavit of the Petitioner having been read: It is ordered that the above-named 3rd respondent be appointed guardian-ad-litem over the minors 1st and 2nd respondents and 5th respondent be appointed guardian-ad-litem over the minor 4th respondent for the purpose of protecting their interests in these Testamentary proceedings and that Letters of administration to the estate of the said deceased be granted to the Petitioner as the father-in-law of the deceased unless the respondents shall appear before this court on the 28th November 1941 and state objection to the contrary.

The 23rd day of October 1941.

Sgd. C. Coomaraswamy,
District Judge.

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

VII. 'Sri Panchaksharam' and 'Sivohambavana'

One of the most important 'Sadanas' or means of liberation is what is usually spoken of as 'Sohambavana' or 'Sivohambavana', meditation on the Lord within one's self, Gaana-Yogam. We often see it resorted to by the teacher in imparting wisdom (Gnanam) to his disciple. As is well-known, a disciple is always expected to look upon his Guru as the Lord Himself. Aralanandi Devar for instance refers to his Guru in his Irupab Irupattu as follows:

கண்டதுதலும் கண்டக் கறையும் கரத்தருளி
மண்ணிடையில் மாக்கன் மலம் அகற்றும்—வெண்ணெய் கல்லூர்
மெய்கண்டான் என்று ஒருகால் மேவுவால் வேறின்மை
கை கண்டார் உன்னத்திற் கண்.

Concealing the upper eye and jet-black throat the Lord appeared at Tiruvennai Nallur to drive away the (darkness of) Malam from (the hearts of) men. If one contemplates but once on the name of Meykandan he would immediately realize the inseparable Lord within.

The disciple should not even so much as think of the Guru as an ordinary mortal. And a real Guru is expected to be not a make-believe Guru but one who has really seen something of the Light and who has so mastered himself as to be able, for the time being at least, to identify himself with the Deity. This Sadana is not an easy thing to practise and is not intended for ordinary people. Only those who are very far advanced in spirituality can successfully practise it and, among others, it is prescribed to no less a personage than a Jivan-Muktan. These Jivan-Muktas are persons who have known the Truth but are still in their bodies owing to the remnants of past Karmam (Piraraptam) not being eaten up, and this Sadana of Sivohambavana is prescribed for them so that they may not be affected by Pasam until the time for complete liberation arrives for, owing to the long association of the soul with Anavam, there still lingers about them what is called Mala-vasana similar to the smell that lingers in a pot in which asafoetida (பெருங்காயம்) was kept and removed.

Though this Sadana is difficult for us to practice at our present stage, the principle underlying it may be easily comprehended. It consists in thinking of ourselves as Godly by constantly repeating within ourselves 'I am Sivam', 'I am That'. When we suffer from a severe headache for example, by constantly thinking 'Oh, I am all right, I am all right' we actually find that we really get rid of the pain little by little. When a patient is suffering with a severe malady, the physician and our elders would not allow talkative old ladies to speak of the disease as anything serious in the patient's hearing lest the patient be terrified and the malady increase in vigour. "The mind is its own place and in itself can make a heaven of hell, a hell of heaven", what noble words are these which the English poet puts into the mouth of Satan! Every one knows the story of the man who imagined that he had swallowed a frog and would not get cured of his disease. So then the principle of Sivohambavana may thus be in a way conceived.

We read in Siva Gaana Siddhiyar:

கண்ட இவை அல்லென் நான் என்று அகன்று காணக்
கழிபாரும் நான் அல்லென் எனக் கருதிக்கொடுத்த
தொண்டினெனும் உளத்து அவன் தான் சிற்ற கலப்பாலே
தோகம் எனப் பாலிக்கத் தோன்றுவன் வேறு இன்றி
விண்டு அகலும் மலக்கன் எல்லாம் தருடியானத்தால்
விடம் ஒழியும் அது போல விமலதையும் அடையும்
பண்டை பழற்களும் அது நான் ஆனேன் என்று
பாலிக்கச் சொல்லுவது இப் பாவகத்தைக் காணேன்.

Disassociating himself from the seen world as being not himself, and pondering over the fact that he is not the unseen Supreme Para Brahm, if the loving and faithful devotee meditates on Him, losing himself in Him and identifying himself with Him in all humility and pure love, the Lord who is ever present with him, being in Advaita relation reveals Himself and removes the Malam and makes him pure; just as the snake-charmer commingles on Garuda and removes the poison of snake-bite. This Sadana it is which the Vedas teach in the words 'Aham Brahma Asmi' (I am Brahm), &c.

The Divine Seer (Meykanda Devar) speaking about Advaitam incidentally remarks on this point, saying:

அரக்கொடு சேர்த்தி லுணைத்த அக்கல் போல்.
உருக்கி உடங்கு இமைத்து, சிந்து—பிரிப்பின் நிதி;
நானே உலகம் தமிழேன் உனம் புகழ்கல்,
யானே உலகு என் மன் இன்று.

Like gold-dust mixed with water, wax, God, mixes up with souls and is inseparable from them though different in substance. When He enters within me in my freed-

state I (identify myself with Him and) say I am the world.

Siva Gana Muniver explains and comments on the above Venba as follows: அரக்கை உருக்கி அதனோடு சேர்த்து அணைத்த கற்பொடி அவ்வரக்கினோடு ஒன்று ஒருங்கு இமைத்து நீக்கமின்றி சிந்துப் போல, முதல்வன் உயிர்களின் ஒருங்கு, கடவுள் சிந்து நீக்கமின்றி உடனாகால், தானேயாம், உலகேயாம், தானே உலகேயாம், அற்றேல் வாய் தேவ முனிவன் முதலியோர் யானே உலகெல்லாம் ஆயினேன் எனக் கூறுதலானும், சர்வஞ்ஞானோத்தரத்தில் யானே எல்லாமாய் அல்லனாய் உடனுமாய் சின்றேன் என்று உயிர்கள் மேல் வைத்து ஒதுதலானும், உயிர்களும் இவ்விவக்கணத்தன் ஆவான் செல்லும் போதும் எனின்; அம்முதல்வன் பாசுக்கட்டத்தில் நீக்கித் தனியாய் சிற்ற என் அகத்துச் சோகம்பாவனையாற் புகுத்த வேற்றமை. இன்றித் தோன்றலால் யானே, உலகெல்லாம் என்பேன் ஆயினேன் இம் முத்திகாலத்த. ஆகலின், அதுபற்றி உயிர்களும் அவ்வாறுவான் சேறல் இன்று என்க.....இவ் வேற்றமை பற்றி அன்றே அருச்சுனற்குக் கிதை தூல் செலி அறிவுறுத்த கண்ணன் யானே உலகெல்லாம் ஆயினேன் என்றதும், முதல்வனது விக்கவருபத்தைத் தான் காட்டியதும் வினைய வற்றைக் கைவிட்டு என்னையே வழிபடுக என்றதும், அதனை உறுதியாகக் கொண்ட அருச்சுனன் அவன் கூறிய கருத்து நோக்கிச் சாங்காரும் சிவபூசை செய்ததும், கண்ணன் மேல் இட்ட போதுகன் முதல்வன் திருமுடிமேற் கண்டதும் என்க. கண்ணன் உபமன்னிய முனிபால் சிவதீக்கை உற்றுத் தன்னையும் தலைவனையும் உணர்ந்தோன் ஆகலின் சிவோகம் பாவனையைத் தலைப்பட்டோன் ஆதல் அறிக. What an example of a Bhaktan here was! and what a Guru! a Bhaktan of Bhaktas Arjunan was, a great devotee of Siva. And yet, when Sri Krishnan told him that he was one with the Lord and bade him perform Siva-Puja unto him, how firmly and readily he believed him and acted accordingly! How many such disciples do we find nowadays? how many Gurus?

The allusion of Arjunan performing Siva-puja unto Krishnan refers to the story narrated in Drona Parvam of the Mahabharata. As is well-known to students of that epic, on the thirteenth day of the battle between the Kurus and the Pandavas, Abimaniyu the valiant and youthful son of Arjunan was slain by a most vile stratagem by Jayatiratana the brother-in-law of Duriyodanan. Arjunan having taken a vow to avenge his son's death by slaying Jayatiratana before sunset the following day, Sri Krishnan at the earnest entreaty of Yuthistiran the righteous, went up that night along with Arjunan to pray to the Lord in his mountain abode and obtain His Blessing. On the way Arjunan fainted through grief, hunger and thirst. His cousin took him up and after restoring him to his senses asked him to eat something. This Arjunan would not do as he had not yet performed Siva-puja as was his wont, and he could not do it now in the middle of the forest as he had not his Sivalingam with him. So he told his comrade (பாவை பக்கன் மேற் புரிந்திலன் இன்னமும் பூசை என்றான்) and Sri Krishnan, who was an adept in Yoga-sadana, finding that his friend could not proceed any further in that state of exhaustion, had recourse to Sivohambavana and told Arjunan that he was one with Sivaperuman and bade him perform Siva-Puja at his feet saying that he would prove that he was one with Siva on reaching Kailasam. Arjunan bathed in an adjoining forest stream and with the flowers of the forest worshipped at the feet of his master chanting the mantras of the Sivagama (மாயன் மேல் மனம் ஒன்றியே சிவாகம் உலாயிற் சாத்தினான்). Then he tasted of the dainties presented by his friend and the two great souls were said to have gone their way. And when they saw the Lord at Sri Kailasam, lo! and behold! there were the flowers at the Feet of Siva, exactly as Arjunan had placed them at the feet of his Guru.

From the last sentence of the long extract given above from Siva Gaana Muniver's commentary on Siva Gaana Bodham we learn that Sivohambavana is possible only to those who have received Siva Diksha, i.e., who have got initiated into the Truth at the hands of a competent Guru and know both themselves and the Lord. The story of Sri Krishnan receiving Siva-Diksha is told in Kurma Puranam. Krishnan as is well-known was a great Bhaktan. He it was that in a former birth, finding one day that there was one flower short and that he was in the predicament of breaking his vow to worship the Lord with a thousand flowers daily, plucked out one of his lotus flower-resembling eyes and performed Puja with it. Well, this Krishnan it appears had failed to get himself initiated in due course, but had established a Sivalingam and was performing Puja daily. One day the disciples of the great Rishi Upamaniya Muniver went and told him that flowers were scarce. He directed them to the place where the flowers used by Krishnan were deposited. These were fetched and with them the Rishi performed his Puja. Now this went on for some time, the prince procuring flowers from distant parts of his realm and using them in his worship and the Rishi then getting these flowers defiled and using them in his devotions. After a time, having noticed what was going on, Krishna's servants went and told their master. Krishnan felt his vanity wounded and went to the Rishi to demand an explanation for the insult, for, it is a Shastric rule that flowers once used in worship could not be used again. But, once he got into the sacred presence of the Rishi, his vanity fled. The Rishi calmly told him how his puja was no Puja, he not having received Siva-Diksha from a competent Guru and his flowers would not therefore be considered as having been once used. Krishnan is then said to have begged for and obtained initiation into the Truth from Upamaniya Muniver. Sri Krishnan then began Siva-puja anew and, later on, became the Guru and Master of his cousin and companion Arjunan. This story is briefly told in a slightly modified form in the Yagu-Sambhita. It is also found in Anusasana Parvam of the Mahabharata. And Sekkilar Nayanar refers to Upamaniya Maha Muniver in his Periya-Puranam as யாதவன் துரைக்கு இறைமாயிய, மாதவன் முடிமேல் அடிவைத்தவன், he who placed his feet on the head of Narthavam, the Yathava chief of Dwarakai.

(To be continued)

VEERAGATHIPILLAI MEMORIAL WARD

Opened at McLeod Hospital

McLeod Hospital presented a beautiful scene on Saturday the 1st inst. when the Veeragathipillai Memorial Ward was opened by Mrs. C. Coomaraswamy, wife of the District-Judge, Jaffna, in the presence of a distinguished gathering.

Sharp at 11 a.m. Mrs. C. Coomaraswamy arrived and was presented with a bouquet by Mrs. M. Rajendram (Grand-daughter), Miss L. K. Clarke was presented a bouquet by Mrs. V. Rajasegaram, and Mrs. R. Kennedy was presented one by Miss Rajasegaram (Grand-daughter). Mr. M. Prasad G. A. was garlanded by Dr. V. Doraisamy's son Amithanatham, Mr. C. Coomaraswamy was garlanded by Mr. V. Rajasegaram and Dr. R. Kennedy was garlanded by Mr. Ramasamy, retired post-master F.M.S. and a brother of the late Mr. S. Veeragathipillai.

Miss Clarke in accepting the donation thanked Veeragathipillai's sons for their kind donation and said that this ward was a unique presentation and it may be soon copied by others. She has not seen anywhere in this island such a beautiful ward.

Dr. Kennedy speaking next said that Veeragathipillai's sons donated this ward not for any honours but as a token of gratitude to Dr. Miss Curr who was today responsible for many a happy home in Jaffna.

Mr. V. Rajasegaram presented the key to Mrs. Coomaraswamy who with her blessings opened the doors of the ward.

Mr. M. Prasad in unveiling the photo of the late Mr. Veeragathipillai said he knew the donor as a great merchant at Point Pedro when he was Police Magistrate there and it was a great privilege for him to unveil this photo in such an excellent ward.

Mr. S. Cathiravato thanking on behalf of Veeragathipillai's sons said he was very much obliged to Mrs. Coomaraswamy for consenting to open this ward. Almost all the grand-children of the late Veeragathipillai were born in this hospital. They were the wealthiest merchants in Jaffna and they cared more to expand their trade and business than to seek honours, when they were in an enviable posi-

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[Q. 82. 7-8-6-11-41.]

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[Q. 115. 23-10-41-23-1-42.]

tion for honours to seek after them. He further mentioned that this was the President Roosevelt way of doing things.

He thanked everybody present for having graced the occasion.

After light refreshments the gathering dispersed. (Con.)

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