

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

Editor:
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PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LIV.

'Phone 56.

JAFFNA, THURSDAY, JUNE 18, 1942.

Price 5 Cts.

NO. 19.

NEWS FROM FAR AND NEAR

Mr. Kularatne, M.S.C.

Mr. P. de S. Kularatne, Principal of Ananda College, was declared elected at the by-election on Sunday to represent Balapitiya in the State Council. This seat was made vacant by the death of Mr. Francis de Zoysa, K. C.

Berlin Warns Ships Off American Zone

An official warning by the German Government that any ships entering American waters after June 26 do so at their own risk, was issued in Berlin on Sunday. The announcement says, "By the entry of the United States into the war, the sphere of operations in which action may take place at any time has been extended to the coast of America. Any ships entering this zone after June 26 are liable to be destroyed."

India's Rubber Drive

India's "drive" to produce more rubber now includes a proposal to produce the synthetic article, which is now before the Scientific and Industrial Research Board. This is pendant to the efforts already made to increase the quantity available of the natural product in India which include suspension of the quota, financial encouragement to planters to get the maximum amount, rationing of tyres and other rubber products, and the organised collection of scrap rubber.

Hitler's Fear of a Second Front

Hitler has sent special Luftwaffe squadrons to keep watch for British troops trying to land in the Murmansk region, thus creating a "second front" in the Arctic, said the German military spokesman in Helsinki, on Saturday. Stuka dive-bombers he added, were ready to be rushed to the scene whenever there were signs of activity. The British were evidently trying to force the Germans to draw off big forces from other parts of the Russian front, the Nazi spokesman said, adding that precautions similar to those taken on the French Channel coast and in Norway had been taken in the Murmansk area.

SHE SAVED OTHERS RATHER THAN HERSELF

A CORRECT READING OF INDIAN HISTORY

BY THE EDITOR OF THE "PRABUDDHA BHARATA"

AS schoolboys we learnt from our history that India is the melting-pot of races, that she is predestined to be subjected to repeated inroads of barbarian hordes whom she can never withstand, and that this passivity is the natural result of the climatic influences under which her people live. This verdict of the historians of the old school is not only misleading, but utterly false; for later researches have revealed that this so-called passivity was not a permanent feature of her national life. She, too, had her days of glory when foreign conquerors were effectively held in check and had often to turn their backs on her. India, too, had her days of material progress and prosperity that dazzled the eyes of nations around, and she, too, had her colonial expansion that knew no limit. Her navy swept the seven seas and she, too, 'ruled the waves'. Recent history has been forced to revise its judgment partially, but historians still there are who persist in mud-flinging.

It is absurd to evolve a theory of climatic influence when we learn from history that there is hardly any nation that can boast of perpetual independence and absolute purity of blood; nay, not even the present-day ruling races can lay claim to be 'the chosen of God'. The fact is that the basis of international relationship in ancient India having been substantially different from that of other nations, has escaped the notice of foreign historians. The so-called passivity was the result of a philosophy which by its inherent force raised India to the highest position in the comity of nations, but which in combination with and being modified by the Buddhist way of thinking of the Indian type worked for her ultimate downfall. The heroism of a Chandragupta, a Skandagupta, a Rajaraja, a Palakeshin II, a Dharmapala, or a Lalitaditya was there; but their achievements were merely so many episodes in the long annals of India which were

really shaped by the persistent socio-philosophical tendency at work.

From the earliest ages India was noted for her catholicity based on a recognition of the all-pervasiveness of Brahman and the consequent sanctity of all lives. In the Vedas and the Upanishads the dignity of man as man is constantly emphasized, for man is none else but Brahman in another garb. As a result, Indians in their inter-human and international relations could never be too exacting, too vindictive, and too ruthless. This philosophy, assiduously put into practice, changed Indian society in a way that was a marvel to foreign travellers. But the success of this philosophy at home engendered a blind faith in the goodness of humanity at large, which produced disastrous results without opening the eyes of the Indians to the true nature of historical factors. India was ever eager, and is still so, to win others over through the mere force of her large-heartedness, without caring to think for once whether a proper habitation and adequate protection have been provided at home for that heart for which others do not seem to care a jot or tittle. India has something unique in her which the world can ill afford to lose; but when that world in its ignorant madness and iconoclastic zeal strikes feverishly on all sides without caring for cultural values, it behoves India to be on the *qui vive* and save the few gems that she may possess. In the past India never tried to do this, and even at present she persists in her faith in the ideal and ultimate goodness of things without caring to look for once at the actual and present frailties of nations.

II

It is due to a lack of proper appreciation of this peculiar Indian standpoint that many facts of Indian history seem to be so inexplicable to us. Europe rules the world, and

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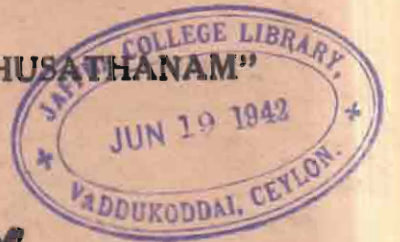
FREEDOM THE RIGHT OF ALL

MR. ROOSEVELT'S ADDRESS

New York, Sunday.

Mr. Roosevelt speaking on United Nations Day said: Today on Flag Day, we celebrate the declaration of the United Nations that great alliance dedicated to the defeat of our foes and to the establishment of a true peace based on the freedom of man. Today the Republic of Mexico and the Commonwealth of the Philippine Islands join us. We welcome these valiant peoples to the company of those who fight for freedom. The four freedoms of common humanity are as much the elements of man's needs as air and sunlight, bread and salt. Deprive him of all these freedoms and he dies. Give them to him in full and abundant measure and he will cross the threshold of a new age, the greatest age of man. These freedoms are the right of men of every creed and every race wherever they live. This is their heritage long withheld, and we of the United Nations have the power and the men and the will at last to assure man's heritage. Belief in the four freedoms of common humanity—belief in man created free in the image of God—is the crucial difference between ourselves and the enemies we face today. In it lies the absolute unity of our alliance, opposed to the oneness of the evil we hate. Here is our strength, the source and promise of victory. We of the United Nations know our faith cannot be broken by any man or any force. And we know that there are other millions who in their silent capacity share our belief. We ask the German people still dominated by their Nazi whip-masters, whether they would rather have the mechanized hell of Hitler's 'new' order or—in place of that, the freedom of speech and religion, freedom from want and from fear. We ask the Japanese people, trampled by their savage lords of slaughter, whether they would rather continue in slavery and blood or in its place whether they would rather have freedom of speech and religion, freedom from want and from fear. We ask the brave unconquered people of

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Hindu Organ.

THURSDAY JUNE, 18, 1942.

INDIA'S ISOLATION

ENDORING MAHATMA GANDHI'S demand "for the immediate and orderly withdrawal of the British Government from India", Pandit Jawaharlal Nehru, in a recent statement to the Press, proceeded to give the following explanation of his attitude in the present crisis: "Fascists and Axis partners are our enemies. But our fight against the British Government will continue till India is freed. But, if meanwhile, the Japanese aggressor invades India, we will resist the invasion too, but we cannot compromise, on any ground, our quarrel with the British Government who have been denying India freedom." Pandit Nehru has put in a nutshell the task he has chalked out for Indians, who are called upon to continue the fight against Britain and at the same time resist Japanese aggression. The task is one that is big enough and difficult enough for any country. More powerful nations than India have not found it quite an easy matter to cope with Japanese aggression. Even the British Empire, Pandit Nehru's enemy, has had to give way in the Far East. The resources of this Empire, with all its faults, are infinitely greater than those of India. It is obvious, however, that Pandit Nehru is not very much concerned with the practical aspects of the task he has set before the Indians, but these practical things do count and they count much more when total war is part of the task Indians are called upon to accomplish. The policy advocated by Pandit Nehru is one of intense isolation for India: no entangling alliances, no friendships even as amongst peoples with the usual amount of human weaknesses. India is to stand alone and fight, because forsooth there are to be found among Britishers men holding high positions who are not prepared to think on the same lines as Pandit Nehru and a large number of liberal-minded Britishers. We have always held the view that men like Mr. Amery do far more harm than even the most slow-moving and unimaginative British Government because they try to pit against the inevitable march of time a species of pig-headed and unthinking conservatism that does little credit to any country. There are such people all over the world, but wise nations usually place them where they can do little mischief. At a time when the consequences of the Japanese invasion have clearly demon-

strated the utter incompetence and foolishness of British die-hardism, it is a thousand pities that Mr. Winston Churchill should still keep his old friend, Mr. Amery, at the India Office to undo at every turn the attempt far-sighted Britishers are making to carry India with Britain in the present struggle. But even Mr. Amery cannot serve as an excuse for the attitude which Pandit Nehru wants India to cultivate. Other countries than India have had their day of serfdom, and they have won back their freedom, not by tilting at the windmills, but by making the best out of any given situation. They fought for their rights but at the same time they did not hesitate to obtain whatever assistance they could from others to help them in their fight. We would remind Pandit Nehru of the struggle between Austria and Italy. Mazzini, no doubt, inspired the struggle against Austrian tyranny, but it was Cavour who directed the foreign policy of Italy and obtained the support of France and England. Idealism cannot succeed if it tries to preach impossibilities from the mountain-top. It must descend to the level of practical politics. World events have radically altered, in spite of Mr. Amery and Pandit Nehru, the nature of the problems facing both Britain and India. It is not merely a question of India helping Britain or of Britain making just a few concessions to Indian sentiment. Both countries are now surrounded by enemies who are doing their best to get at them and use them to suit their own ends. A common injury threatens the two countries. Does not the prospect of such an injury provide India and Britain with the opportunity, not for harping on old grievances, but for manfully and wisely facing the future together? Pandit Nehru may be right in theory, but from a practical point of view the "immediate and orderly withdrawal of the British" from India is not likely to strike the man in the street as either possible or desirable. If Britain withdraws, how does Pandit Nehru propose to fight the Japanese aggressor? Is India strong enough to stand alone? The Chinese people are certainly more practical than the Indians. They have fought, and are still fighting, heroically against the Japanese. But, with all the assistance given by Britain and America, China is still unable to stem the tide of Japanese aggression. India wants assistance as much as China, if not more. She needs friends in the same way as China. Pandit Nehru's plan does not fit in with the facts as we see them.

It is not British friendship alone that Pandit Nehru spurns. He would have nothing to do with America too. In the statement referred to above, he said: "Americans are our

friends, but we would not like the American army landing in India and overrunning this country." In other words, even friends are not to be permitted to help India with their troops. It is small wonder that an attitude like this has estranged the sympathy of the American public whose friendship for India is admitted by even Pandit Nehru. The people of the United States have always looked askance at British imperialism. As a matter of fact they were the latter's first victims and the memory has never ceased to rankle in their minds. They have no designs on the resources of other countries because they have immense resources of their own. Why should not the Americans, therefore, help India to resist Japan? Why should not their troops and their equipment be welcome to prevent the Indian people from being enslaved by Japan?

If the leaders of the Indian Congress think that the people and Government of the United States would allow themselves to be used as the tools of British imperialism, they are as mistaken as the British Tories who may be toying with the idea that America may yet pull the British chestnuts out of the fire for British consumption. Nothing of the sort will happen. The American public today will not tolerate a peace so dear to the heart of orthodox Toryism. American statesmen have said so definitely and it is quite worth our while to believe them.

NOTES & COMMENTS

Hindu Charitable Trusts

IN an interesting article published in the last issue of the "Hindu Organ" on the subject of Poor Relief, Mr. A. Arulambalam touched on the vexed question of Hindu Charitable trusts, which, according to the writer, have fallen on evil days. "The chief reason for their disuse", says Mr. Arulambalam, "is that public-spirited citizens did not really follow up the good work originated by the founders and benefactors of the trusts." The Trusts Ordinance has not done much to improve the position. The procedure laid down by the Ordinance is slow and expensive. Something on the lines of the Madras Religious Endowments Act is necessary if the assistance of the Court is not to be invoked in settling every dispute connected with these trusts. Many Tamil representatives in the State Council promised to get an amending Ordinance introduced, but they have evidently forgotten all about it. One important feature of the Madras Act is that it provides for some measure of executive action in dealing with charitable trusts. There is nothing in Ceylon corresponding to the Religious Endowments Boards in India,

and the only executive action contemplated by the Ceylon Ordinance is to make it incumbent on worshippers or persons interested in the affairs of a religious charitable trust to present their grievances in the first instance to the Government Agent of the Province. If the latter is unable to settle the dispute, he is required to give a certificate to this effect, before the persons seeking relief become entitled to invoke the jurisdiction of the civil courts. This does not go far enough. There are many disputes affecting charitable trusts which can be decided summarily by an executive body like the Board of Religious Endowments. The decisions of the Supreme Court with regard to vesting orders and the like have not made for the smooth and successful working of the Ordinance, the provisions of which under this head have to be clarified and made much more comprehensive if the object of the law with reference to these charitable trusts is not to be defeated. We appeal to our representatives in the State Council to give this matter their early attention.

Japan's Naval Strength

THERE were those who underestimated Japanese naval strength at the outset of the war; there are others who are inclined to over-estimate it after the reverses in the Far East. To these Mr. H. C. Ferraby has much to say in the course of an article in a recent issue of the "Nineteenth Century." It must be borne in mind that the article was written before the Coral Sea and Midway battles which resulted in heavy loss to the Japanese Fleet. "Japanese naval strength," says Mr. Ferraby "never excessive for a war against the United States, has been dissipated in the lust for conquest. The damage done to her warships which have been used as escorts to the military expeditions has put out of action more than fifty units, some sunk, many damaged, and 2,000 miles or more away from dockyards in which they can be repaired. She has lost one-fifth of the strength with which she started the war and lost it in eight weeks. The capture of Singapore, Pontianak, Balikpapan and Palembang figures largely in the news, but those fixed points cannot be moved into action against the American Pacific Fleet. Portsmouth, Devonport and Chatham lay athwart the track of the *charnorst* squadron as it fled up Channel, but of themselves could do nothing to affect the operation. It is only ships on the sea that ultimately decide, that ultimately exercise the pressure of sea power". So long as Japan goes on losing combatant ships at the present rate, and the British and American navies are in a position to exert increasing pressure on the naval resources of that country, it cannot be said that the Japanese attempt to dominate the seas is likely to be successful. It is true Japan can and is building new ships, but she is no match for Britain and America in this respect,

CHINA'S DIRE PLIGHT

In Position of Besieged Country Today

London, Monday.

The hope of Free China which dominates all others now is that something will occur to divert the Japanese onslaught from that country. In the past few days, enemy air support and artillery have been too much for the Chinese to cope with, while in Yunnan the Japanese have occupied Lunling and Tengyueh after having devastated Paoshan.

This is not saying that China will not grimly continue her general defensive against the enemy which has now come to symbolise for China all that is repulsive and repressive.

The clearest minds in Chungking are aware that, apart from air transport, there is no possibility of early supplies in connection with India. The people of the Allied Nations should fully understand that China is now a besieged country.

While the Chinese accept the opening of a second front in Europe as a development of the Anglo-Soviet agreement Chungking not unnaturally is most interested in the effect of the agreement on Japan. Should a Japanese attack on Siberia be precipitated, it will be recalled that last week the Chinese indicated that they would regard the Siberian front as a common front.

Yet, the fact cannot be glossed over that Japan is also in a position for a drive against Yunnan province down here in the southwest. Resistance to this would have to be given with the utmost resolution, particularly in the event of a twin drive from Indo-China as well as from Burma.

In a broadcast message to China yesterday, Sir Stafford Cripps laid emphasis on "vital importance" with which Britain regards the Far Eastern front. "The time will come," he said, "when we and America can strike at Japan and then, together with you, our brave Chinese allies, who with indestructible unity have fought so long and so tenaciously, we will win that victory which our combined power makes inevitable."

"When Japan struck at America, we found ourselves without great enough surplus to help you further or to protect our own territories. But things are changing."

"The great struggle of America, Russia and of our and your countries is telling. The inevitable growth of our power in the air and on sea is becoming apparent and soon the balance will no longer favour our enemies."

"Do not think we have been idle. Every man and woman in our country—22,000,000 of them—are mobilised in the common effort."

U. S. DELIVERIES OF MERCHANT SHIPS

Deliveries of new merchant ships to the United Nations have nearly equalled the toll of shipping taken by Axis submarines. This was revealed by the Vice-Chairman of the United States Maritime Commission, Rear-Admiral Vickery, speaking at a double launching ceremony on Sunday.

LARGE-SCALE NAZI THRUST AGAINST CAUCASUS

GENERAL VON BOCK'S DRIVE EAST OF KHARKOV

London, Tuesday.

THE Kharkov fighting, despite German denials, is believed to be the beginning of a large-scale German offensive against the Caucasus. Marshal Timoshenko's defence east of Kharkov may be a trap designed to exhaust the German forces on the narrow front, according to Swedish military authorities. They add that the time for large-scale penetrations into the Soviet defences is past.

General von Bock's drive east of Kharkov is believed to be one claw of a "pincer" movement against Rostov, according to a Stockholm message. The second claw at Taganrog is thought to be held in readiness to launch an offensive as soon as the northern thrust has made progress.

The German news agency states that in an area east of Kharkov the remnants of the beaten enemy were destroyed or taken prisoner.

Powerful Soviet Black Sea fleet units have been rushed to help the besieged fortress of Sebastopol. Their heavy guns are pouring salvo after salvo in the German heavy artillery batteries on the heights above Balaklava. Black Sea sailors and marines working with the Red Army are making commando raids at several points along the coast, the Moscow radio announced last night.

The Soviet newspaper "Pravda", according to a message from Moscow yesterday, states that the Germans have hurled reserves drawn

from other fronts against the Russian forces defending Sebastopol, thus further increasing the ferocity and the scope of the battle.

Especially violent battles raged on two sectors of the front in which artillery, tanks and infantry took part. The Soviet air force was active yesterday destroying 13 tanks, damaging six others and wiping out two companies of infantry.

Russian reinforcements, both in men and material, are still reaching Sebastopol, according to today's news from Berlin. The Stockholm "Tidningen's" Berlin correspondent says that a number of Russian supply ships have got through during the last few days despite all the efforts of German airmen and Italian torpedo-boats. The Battle of Sebastopol has become largely a battle of anti-aircraft guns according to these Berlin reports. The Russians are using their anti-aircraft guns against German infantry as well as dive-bombers, while the Germans are using theirs for a direct short-range hammering of the Russian strong points.

Berlin claims that the Luftwaffe has acquired complete air command around Sebastopol, mainly because the beleaguered Russian area lacks convenient aerodromes. Russian planes operating around Sebastopol are stated to be based in the Caucasus. The military spokesman acknowledges that Sebastopol can hold out for a long time yet.

NOMINATIONS TO LOCAL BODIES

By
K. Sivapirakasam

Dr. A. P. de Zoysa should be congratulated for his motion, "That in the opinion of the State Council nominations of members to Municipal and Urban Councils should be discontinued" to have been passed by a majority of 25 votes to 1.

Mr. G. G. Ponnambalam in the course of the debate stated that every nomination of the Minister and his Executive Committee had earned the opprobrium of public opinion. This matter of nominations had been grievously bungled by the Executive Committee and it was necessary to have this power wrested from it. He also stated that the history of these nominations at the hands of the Executive Committee had so undermined public confidence that even those who were in favour of nominations continuing would unreservedly support the motion rather than run the risk of having unacceptable nominations. These are grave charges against the Minister and his Executive Committee. No other member spoke so badly as Mr. G. G. Ponnambalam. I am inclined to believe that he must have had in his mind the Jaffna U. C. nominations. In fact he made mention during the debate of the Jaffna U. C. nominations.

It appears that the Minister was not in favour of the discontinuance of nominations to local bodies but knowing that a large majority of members would favour the motion of Dr. De Zoysa, he had reluctantly to consent to the abolition of nominations. Again many members especially Mr. T. B. Jayah were in favour of nominations and they are right, I think. However they had to vote for the motion as the Executive Committee had no guiding principles on which it based its nominations. As stated by Mr. G. G. Ponnambalam the members who were opposed to the motion had to vote for the motion rather than run the risk of having unacceptable nominations.

prize. Let us make our point clear.

III

Whatever truth there may be in the theory that the Aryans came as conquerors to dispossess the Dravidians, Mohen-jo-Daro and Harappa reveal that India had a very high autochthonous civilization which influenced and substantially modified Aryan life. The non-Aryans were not extirpated, but along with their culture, they were adopted into the body politic. Mohen-jo-Daro was a cosmopolitan city where proto-Australoids, Mediterraneans, Mongoloids, and Alpines thronged the streets. It is silly to argue that since the non-Aryans were degraded into the status of Dasas or slaves, the catholicity of the Aryans is highly questionable. For, in the first place, it has not been conclusively proved that all the non-Aryans fared the same fate. The Dravidians of the South still rear their heads proudly and rub their shoulders with the so-called pure Aryans. The Kols, Bhis, Santals, Oraons, Khasis, and Nagas still have their unmolested separate existences. And in the second place, the adoption of the indigenous culture of the

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it is European standards that are requisitioned for evaluating Indian failures and achievements. Another result of the Western influence is that many historical facts that ought to receive the greatest emphasis are treated perfunctorily, while facts of lesser importance are elaborated *ad nauseam*. As a result, our boys come out of their schools and colleges with the idea impressed on their malleable hearts that India deserved and still deserves to be the passive arena of world forces.

It is no shame for us that India welcomed all the races of the earth, gave them a higher outlook on life, and fused them together into a wonderful nation,—united in one culture, engaged in a similar political endeavour, and inspired by the same spiritual ideal. It is nothing unnatural that from the dawn of history to the present time currents and cross-currents of foreign thoughts have been entering India's doors, often unawares. Nay, it is not even a matter of real regret that she had often to accept foreign norms at the point of the bayonet. Such things have happened everywhere in the world.

No race that still lives and hopes to have a vigorous existence in future, can boast of absolute racial and cultural purity. What is very poignantly clear to a close student of Indian history, however, is that the lure of a high idealism has shut her eyes to the actualities of life, with the result that the pages of her history are illumined with occasional flashes of dazzling splendour which only reveal long periods of rape, rapine, ravage, and ruin. India in the past carried her lofty message to others, but the latter in their mad onrush for baser things shook the very foundation of her national life till at last she was forced to take shelter under a thousand self-imposed social and religious fetters that cramped all vigorous movement. The result is stuper and passivity which go by the name of orthodoxy. Nevertheless, India still clings fondly to her belief that the world can be conquered solely by an appeal to its innate goodness, while the world laughs her and her ideals to scorn at every turn. Verily, she was too eager to save others rather than herself, only to find that she has ruined her all. Her very ideal of universal love stands the risk of being thrown to the winds, and through her military weakness and vast unexplored resources she has become a menace to world peace, tempting, as she does, the powerful nations to enter the list with herself as the

KOKUVIL HINDU COLLEGE

FAREWELL TO PRINCIPAL

(From A Correspondent)

A large gathering of well-wishers and friends was present at the Kokuvil Hindu College on May 28 when the students and staff of the College bade farewell to Mr. M. Karthegasu, the Principal, on the eve of his retirement.

The function began with the unveiling of Mr. Karthegasu's portrait by Sir Waitilingam Duraiswamy, the Manager of the College. Before requesting Sir Waitilingam to perform the ceremony, Mr. S. Seenivasagam welcomed him and the other guests, and in doing so said: "Your response to our invitation is a gracious complement to our revered Principal for which we are grateful. It is also a gesture of your sympathy in the loss we are about to sustain. The occasion is a very sad one. What we have planned for today is but an inadequate expression of our affection and esteem for Mr. Karthegasu and of our profound gratitude for all that he has done for the school."

Continuing Mr. Seenivasagam said that their desire to have Mr. Karthegasu's portrait in the Hall, in the centre of his labours of fourteen years, needed no apology. It was their humble protest against the unkindness of fate. It was also a token of their conviction that his personality deserved to be permanently associated with the College.

Sir Waitilingam then unveiled the portrait, observing that it was that of a great and good man. It gave him great pleasure, he said, to associate himself with that function. He reserved what he had to say for the public meeting that was to take place later in the evening.

The gathering then adjourned to the quadrangle where a garden party was held.

Public Meeting

This was followed by a public meeting, presided over by Sir Waitilingam. The others accommodated on the platform, besides Mr. Karthegasu, were:—Adigar A. Naganathar, Mr. A. Coomaraswamy and Mr. T. Muttusampillai, Advocate. A song, specially composed for the occasion, was sung by Misses Gnanambikai Gnanasunderam and Subirthalakshmy Chelliah.

Mr. S. C. Thillainathan then read and presented to Mr. Karthegasu an address.

Mr. A. Coomaraswamy, the first speaker, said that Mr. Karthegasu, to use an honourable English title, had proved a great Headmaster. He had been able to get from the management all that he wanted for the school. It was due to his example that there were several Hindu Colleges in existence at present. He suggested that Mr. Karthegasu should utilise his leisure in the further service of the Board of Management of the Hindu College and Branch Schools. In conclusion he wished Mr. Karthegasu a long and happy retired life.

Mr. T. Muttusampillai, speaking next, said that he proposed to deal with a great fault of Mr. Karthegasu. By worrying himself over even the most trivial details, he had seriously impaired his health and curtailed his career of usefulness. For this he was "very angry" with Mr. Karthegasu; He also referred to the high opinion held of Mr.

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non-Aryans and the assigning to some of them of a status, however low, bear eloquent testimony to the grand idealism of the Aryans, who could not but have the highest consideration for life and its varied manifestation.

The full significance of what the Indian Aryans did will be clear to us when the happenings here are contrasted with those in the world outside. The aborigines of Australia have been all but exterminated, and a responsible minister of the State now boasts that the country is white and will ever remain so. The Indians of North America have been pushed to a corner in Alaska and there preserved as curios. The Negroes somehow carry on their despised existence, and even then the Ku-Klux Klan and the American mobs are ever eager to show the black fellows their real position. The Negroes are aliens in their own homes in Africa. Gone are the Maya, Aztec, and Inca civilizations of Mexico and South America. One shudders to think of ruthless vandalism that accompanied the conquest of these countries. When Europe was still in the woods, and the Hebrews were still nomads, wandering about from place to place and subsisting on wild figs, olives, and berries, the inhabitants of Mexico and Peru lived in marble palaces, had fine temples, built beautiful paved roads, cultivated cereals, and baked bread. But woe befell the country at the advent of the Spaniards. 'Throughout the immeasurably ancient capital of the Incas, and everywhere throughout the empire, it was the same story. Every object of intrinsic value was seized by the Dons. Everything that hinted of paganism and that could be destroyed was destroyed by the priests. Countless palaces, temples, and other buildings were torn to pieces to provide material for Spanish churches, the cathedral, and other structures'. All this was inspired by religious zeal! End justified the means, and for establishing Christ's kingdom on earth it was but a small affair to put the heathens to the sword!

The history of Muhammadan conquest is no less a tale of the Karthegasu by the late Mr. Nevins Selvadurai.

Adigar Naganathar speaking next, mentioned that his interest in the school began from the time when he had compelled the late Mr. E. Chelliah to found it. After a tribute to Mr. Karthegasu he pleaded for support for the acquisition of the site which was now being used by the College on lease. For his own part, he declared, he intended to give all possible help in this matter. (applause.)

The Chairman mentioned that a number of messages and letters from admirers and past pupils of Mr. Karthegasu had been received. One of these was of special interest, and he called upon Mr. Seenivasagam to read it.

The letter was from Mr. S. Natesan, M. S. C., who regretted his inability to be present as he had to leave for Colombo that evening. In the course of his letter Mr. Natesan stated:—

"The career of Mr. Karthegasu as an educationist will, I am sure, ser-

uprooting of indigenous customs and beliefs, and demolition of works of art and architecture. Such a sober historian as Dr. R. C. Mazumdar has been constrained to write: 'It is needless to add that the Muhammadan conquest of India was attended with horrors and cruelties beyond description. When Ajmer was captured, thousands of its inhabitants were put to the sword and the rest sold as slaves; and this was by no means an exceptional incident. Even religious establishments suffered the same fate. So completely did they massacre the monks in a Buddhist monastery in Bihar, that when they looked for somebody to explain the books in the library, not a living soul was to be found. Temples, monasteries, and other splendid monuments were wilfully destroyed and their materials used for building mosques'. We may cite here a typical event from the life of Sultan Mahmud of Ghazni. After the sack of Somnath the priest-implored him to restore the Shivalinga and offered even a high price. But the Sultan declared that he would rather be known as the breaker than the seller of idols and broke the Linga into pieces. It is needless to multiply instances of this iconoclastic zeal, for world-history has many more to show.

IV

The mode of inter-racial courtesy extended to her own nationals by India, set the standard for ages to come. In international relation, too, the same high standard was maintained. The Indian hospitality encouraged the Chinese travellers like Fa-hien, I-tsing, and Huen-tsang to visit India and spend here a considerable time imbibing her culture and spirituality. Considerable colonies of Roman subjects engaged in trade were settled in Southern India during the first two centuries of the Christian era. A temple dedicated to Augustus existed at (Oranganore). Another Yavana colony was settled at Kavirippaddanam (Puhar). Tamil kings employed the Yavanas and Mlechchas as their body-guards. Earlier still, Chandragupta and his descendants had friendly relations with the Greek rulers across the Indian frontier, and Ashoka had intercourse with Ptolemy Philadelphus of Egypt. In 68 A. D. a number of Jews fleeing from Roman persecution took refuge among the friendly coast-people of Malabar. A similar contingent of Parsis found shelter in Bombay and Gujarat from Muhammadan conversion. It is said that St. Thomas came to India in the early years of the Christian era and converted the Indo-Parthian prince Gondophares to Christianity, and there are Christians in the South who still claim their spiritual descent from an apostle of Christ. Any foreigner who had no design against the people, could feel quite at home here. This respect for the other fellow, this tolerant attitude that gave practical shape to Christ's exhortation to love one's neighbour as oneself, is beautifully explained by Count H. Keyserling: 'The orthodox Christian in his presumption, which makes him believe that dogma in itself embodies salvation, wants to convert, *coute que coute*, everyone

who has a different faith, and in the meantime, he despises them. I have never met a Hindu who did not believe absolutely in some form of dogma, but on the other hand, I have not met one who wanted to convert anybody, or who despised anyone because of his superstition'.

In trade and commerce, too, the Indian shores were noted for their flourishing and hospitable harbours like Bakaria (port or Kottayam), Suparaka (Sopara), Bharukachcha (Broach), Muziris, Tamraipti (Tamiluk), and Caampa (Bhagalpur), etc., where foreign ships carried on a busy and unhampered trade and foreign colonies had a well-protected existence. Besides, there was an extensive overland trade, which evolved friendly relationship and engendered a trust in others about the mild nature of the Indians, so that Indian colonies were allowed to spring up all along the great caravan routes.

But this regard for the needs and feelings of others was not confined to religion, culture, or trade alone. In politics and military conquest, too, the Indians could never run to extremes. The best illustration in point, is that of Ashoka's horror at the bloodshed in the Kalinga war, with the result that the great emperor gave up conquest for ever. But this was by no means a solitary instance. The Indian empire-builders were, as a rule, satisfied only with political suzerainty. Destruction of life and property repelled them, and the idea of cultural domination never crossed their minds. Sri Ramachandra conquered Vali and Ravana, only to hand over the kingdoms to their brothers. Yudhishtira tried till the last to avert the battle of Kurukshetra, and never throughout his career was he vindictive. Both Rama and Yudhishtira were more eager for peace than war and found nothing unbecoming in standing by their fallen enemies Ravana and Bhishma to receive from them their parting messages on social betterment. Later Indian history is but a repetition of such wonderful political sagacity and foresight, inspired as these were by a solicitude for making each community better along the line best suited for it. Indian heroes conquered but never tried to impose their personal whims on others. Skandagupta, for instance, thought it wise to leave the vanquished South Indian princes in possession of their kingdoms. Chandragupta and his descendants tried rather to cultivate friendly and matrimonial alliances with the neighbouring Greek States than to overthrow them, though they never lacked the means to do so.

Such a plethora of historical data forces us to conclude that though there were occasional outbursts of ferocity, the Indian spirit was in travail for a new world outlook that culminated on the spiritual plane in the evolution of Indian Buddhism, which, however, over-emphasized and preached for all and sundry a stereotyped other-worldiness without making proper safeguards for the preservation of that high ideal. Sannyasa got a fillip at the cost of other worldly duties such as Rajadharma. True, Buddha did not directly antagonize the military potentates, but Buddhism upset the social balance.

(To be Continued).

Continued on page 5

KOKUVIL HINDU COLLEGE

Continued from page 4

ve as an inspiring example to the members of the teaching profession in Jaffna. His quiet unostentatious and persuasive ways have contributed not a little to his success and popularity as a model Headmaster. He will always be remembered for his great work at Kokuvil Hindu College. It is his creation, in the sense that without his planning, perseverance and fostering care, it would not be what it is today; it would not have attained its present strength and efficiency....."

Sir Waitilingam then addressed the gathering. He said that the great thing about Mr. K. R. thegasu was that it was impossible to disagree with him. He personally felt that he deserved a place on the Board of Directors (A voice: "There is a vacancy!") Sir Waitilingam, continuing urged the public and well-wishers not to lose a moment in acquiring the adjoining piece of land for the use of the College. They should be grateful to the Adigar for the lead he had given in this matter.

Mr. Karihegastu, in reply, thanked the organisers of the function and said that the prospect of missing the familiar faces of his pupils and friendly fellow teachers saddened him. He then referred to the co-operation extended to the College by Members of the Managing Committee. In conclusion he thanked all the speakers for the nice things they had said about him. He fervently prayed that the College which was as near and dear to his heart as his family be raised to a position of prominence and usefulness under the fostering care of the management and the ever kind eye of the Almighty.

Proceedings ended with a vote of thanks, moved by Master S. Ratnasabapathy, and the singing of "Devazam."

POTATO & ONION PRICES CONTROLLED

By a Price Control Order published in the Gazette the following maximum prices for potatoes and onions have been fixed by the Controller of Prices:

Indian Potatoes: Wholesale Rs. 14 per cwt. Retail 16 cts. per lb.

Bombay Onions: Wholesale Rs. 15 per cwt. Retail 17 cts. per lb.

Red Onion: Wholesale Rs. 14 per cwt. Retail 16 cts. per lb.

PADDY REGULATIONS RESCINDED

The Defence (Purchase and Transport of Paddy and Grain) Regulations, 1942 - which were promulgated by H. E. the Governor, under the Emergency Powers (Defence) Acts 1939 and 1940, in March this year for vesting in the Government, the sole monopoly, for the purchase of paddy or grain in the Island - have been rescinded, as from Monday.

NOTICE

A consignment of 107 bags of rice damaged by sea water and declared unfit for human consumption but pronounced to be excellent food for poultry etc. is now lying at the Kankasanturai Customs. Each bag contains about 80 measures of rice. I will receive offers for the sale of this consignment as poultry food.

Sgd. M. PRASAD,
Govt. Agent., N. P.

The Kachcheri,
Jaffna, 16th June, 1942.
(Mis. 60. 18-5-42.)

SUMMONS TO DEFENDANT

IN THE COURT OF REQUESTS OF POINT PEDRO

No. 32507

Sinnavy Sanmugam of Alvay South. Plaintiff.

1. Murugar Kanapathipillai
2. and wife Katpagam, both of Alvay South.

(The 1st Defendant presently in E. M. S.)

Defendants.

To the above-named 1st Defendant:

Whereas the above-named Plaintiff has instituted an action against you in this Court for the recovery of Rs. 85/- with interest at 12% on Rs. 50/- from 16-12-41, till date of decree and thereafter on the aggregate at 9% due on a promissory note dated 10-2-36 granted in favour of the Plaintiff.

You are hereby summoned to appear before this Court either in person or by Proctor on the 29th day of June, 1942, at 9 o'clock of the forenoon to answer the above named Plaintiff. And you are hereby required to take notice that in default of your so appearing the action will be proceeded with and heard and determined in your absence. And you will bring with you, or send by your Proctor, and any documents on which you intend to rely in support of your defence.

This 10th day of June, 1942.

By order of Court,
(Sgd.) K. PHILIP,
Chief Clerk.

S. Paramsothy,
Proctor for Plaintiff.

Note 1: Should you apprehend that your witnesses will not attend of their own accord, you can have summons from this Court to compel the attendance of any witnesses, and the production of any document you have a right to call on any witness to produce by applying to the Court at any reasonable time before trial, and depositing the necessary subsistence money.

Note 2: If you admit the demand, you should pay the money into Court, with the costs of the action, to avoid the summary execution of the decree which may be made against your person or property, or both, if necessary.
(Mis. 58. 18-6-42.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1094.

In the matter of the estate of the late Thillaiampalam Ramasamy of Vaddukkodai West Deceased. Chinnammah widow of Thillaiampalam Ramasamy of Vaddukkodai West Vs. Petitioner.

1. Ramasamy Thamocharan of do.
2. Ramasamy Ranganathan of do.
3. Ramasamy Ramachandran of do.
4. Saththiabamah daughter of Ramasamy of do.
5. Thillaiampalam Sabapathippillai of do.

Respondents.
This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 19th day of November 1941 in the presence of Mr. V. Nagalingam Proctor for petitioner and the affidavit and petition of the petitioner having been read it is ordered that the said 5th respondent be appointed guardian ad-litem over the minors 1-4 respondents and that letters of administration to the estate of the said deceased be granted to the petitioner, unless the said respondents shall appear before this court on the 18th day of February 1942 and show cause to the satisfaction of this court to the contrary.

This 2nd day of February 1942
Sgd. C. Coomaraswamy
District Judge

Extended to 24-6-42
(O. 20. 15 & 18-5-42.)

FREEDOM THE RIGHT OF ALL

Continued from page 1

the nations the Axis invaders have dishonoured and despoiled, whether they would rather yield to the conquerors or have freedom of speech and religion, freedom from want and from fear."

"We know the answer. They know the answer. We know that man, born to the freedom in the image of God, will not for ever suffer the oppressor's sword. The peoples of the United Nations are taking that sword from the oppressor's hands. With it they will destroy those tyrants. Brazen tyrannies pass. Man marches forward towards the light. I am going to close by reading you a prayer that has been written for the United Nations on this day:

"God of the Free, we pledge our hearts and lives today to the cause of all free mankind. Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union not only for the space of this bitter war, but for the days to come which shall and must unite all the children of the earth. Our earth is but a small star in the great universe; yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinctions of race, colour or creed. Grant us that courage and foreseeing to begin this task today--that our children and our children's children may be proud of the name of man awakened. Grant us wisdom and vision to comprehend the greatness of man's spirit that suffers and endures so hugely for a goal beyond his own brief span.

"Grant us honour for our dead who died in the faith: honour for our living who work and strive for the faith and redemption and security for all captive lands and peoples. Grant us patience and pity for the betrayed, and grant us skill and valour that shall cleanse the world of the oppression and the old base doctrine that the strong must eat the weak because they are strong. Yet, most of all, grant us brotherhood, not only for this day but for all our years--brotherhood not of word, but of acts and deeds. We are all of us children of the earth--grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure. Grant us the common faith that man shall know bread and peace--that he shall know justice, righteousness, freedom and security and equal opportunity and equal chance to do his best not only in our own lands, but throughout the world. And in that faith, let us march toward the clean world that our hands can make. Amen!"

NOTICE

Elephant Pass Road Bridge

It is notified for general information that traffic is now allowed at all hours on the Elephant Pass Road Bridge.

S. G. DE ZOYSA,
Asst. Supdt. of Police,
Northern Province.

Jaffna, 9th June, 1942.
(G. 13. 18-6-42.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1135

In the matter of the estate of the late Visaladchippillai widow of Sampanthanatha Mudaliyar Ragnathan of Irupalai Deceased.

Kandiah Thiagarajapillai of Vaddukkodai West Vs. Petitioner.

1. Dr. Kandiah Coomaraswamy Government Hospital Segamat Johore
2. Kandiah Visuvalingam presently of England
3. Valliammaipillai widow of Visuvalingam Kandiah of Vaddukkodai West
4. Kandiah Ponnampalam of do presently of Johore
5. Velupillai Visuvalingam presently of Kuala Lumpur
6. Ambalavanar Sivasambu Sanitary Inspector Kuantan F.M.S.
7. His wife Sellammah of do
8. Ponniah Thurai Nagarathar and
9. His wife Ponnammah both of Vaddukkodai West
10. Visuvalingam Thambiah of Vaddukkodai West
11. Visuvalingam Alagaratnam
12. His wife Saraswathy both of Vaddukkodai West
13. Ramasamy Thambiah of Moolai
14. Dr. Ramasamy Nitchingam of Trincomalie
15. Sinnathambay Kathirkamathambay of Moolai
16. Muftamamah daughter of Velupillai of Vaddukkodai
17. Velupillai Muttiah of Vaddukkodai West Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, on the 7th day of May 1942 in the presence of Mr. A. Arulambalam Proctor on the part of the petitioner and an affidavit of the petitioner dated the 6th day of May 1942 having been read:

It is ordered that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner accordingly as he is a first cousin of the deceased, unless the Respondents abovenamed or any other person or persons shall appear before this Court on or before the 29th day of June 1942 and show sufficient cause to the satisfaction of the Court to the contrary.

This 7th day of May 1942

Sgd. G. O. Thambayah
District Judge

(O. 19. 15 & 18-6-42.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1081.

In the matter of the intestate estate of Paripooranam wife of S. Subramaniam of Urumpiray Deceased.

Kasipillai Paramalingam of Urumpiray Vs. Petitioner. S. Subramaniam of Survey Office Johore Bharu in Malaya Respondent.

This matter of the petition of the abovenamed Petitioner coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 24th day of October 1941 in the presence of Mr. A. Subramaniam Proctor on the part of the petitioner and the affidavit and petition of the Petitioner dated the 22nd and 24th day of October 1941 respectively having been read:

It is ordered that Letters of Administration be issued to the Petitioner to the estate of the abovenamed Deceased as the lawful heir unless the Respondent or any other person interested shall show sufficient cause to the contrary on or before the 20th day of May 1942.

Jaffna. This 29th day of April 1942.

Sgd. C. Coomaraswamy,
District Judge.

20-5-42. Extended to 24-6-42.

Itd. C. C.
D. J.

(O. 18. 15 & 18-6-42.)

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(Mis. 15. 27-4-42—26-7-42.)

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Printed, and published by PANDIT V. T. SAMBANDHAN, residing at Vannarponnai West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on THURSDAY, JUNE 18, 1942.