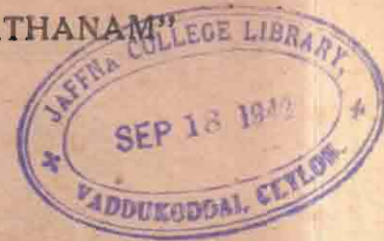


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## NEWS FROM FAR AND NEAR

### Mr. Willkie In Iraq

Mr. Wendell Willkie, Mr. Roosevelt's personal ambassador, arrived at Baghdad on Saturday as a guest of the Iraq Government.

### Japs Withdraw from Hopei

The Japanese army has withdrawn from the vast plain of Hopei Province in North China, following the failure of their large-scale "mopping up" operations, the Chungking newspaper "Takung Pao" reports.

### Teaching of Hinduism At University

A resolution requesting the University authorities to afford facilities for the teaching of Hinduism to the Hindu students of the University of Ceylon, was unanimously passed at a meeting of the Hindus of Batticaloa.

### Permanent Medical Posts

A number of medical officers who are holding temporary appointments under Government as field medical officers, honorary house officers and acting medical officers are to be absorbed into the permanent establishment. It has also been decided by the authorities to promote several Grade II. officers to Grade I.

### Return of Acting Auditor General

"I have made an exhaustive investigation," remarked Mr. K. Kanagaratnam, acting Auditor-General, who returned to the Island on Monday from Bombay. Mr. Kanagaratnam left for Bombay in July to inquire into certain matters connected with the purchase of foodstuffs for Ceylon. He is expected to submit a report on his investigations to the Governor shortly.

### Trincomalee and Batticaloa Trains

The train service on the Maho-Batticaloa and Maho-Trincomalee sections of the Railway is being amended with the object of reducing the total mileage of trains on this section but at the same time providing better facilities for the transport of goods. Some of the existing trains are to be cancelled but additional trains or rail cars are to be provided in their place.

## AN IDEAL MAN--THREE CONCEPTIONS

### RISHI, SUPERMAN AND COMRADE

BY SWAMI JAGADISWARANANDA

ALDOUS Huxley, if I remember aright, wrote some years ago in his *The Jesting Pilate*, one of his excellent *belles-lettres*, that if he had owned a million dollars he would have organized in India a League of the Goddess in order to save the Indians from the opiate of God-mania, which according to him, is the cause of her present degeneration. In his *Ends and Means* he, however, contradicts his previous opinion and remarks that the Gita, the Hindu Bible, is the only remedy of the feverish excitement of the West.

Aldous Huxley in the first chapter of his masterpiece *Ends and Means* discusses very thoughtfully the characteristics of the ideal individual. 'Every age and class', observes Mr Huxley, 'has had its ideal. The ruling classes in Greece idealized the magnanimous man and a sort of scholar-and-gentleman. Kshatriyas in early India and feudal nobles in medieval Europe held up the ideal of the chivalrous man. The *honnete homme* makes his appearance as the ideal of seventeenth-century gentleman; the *philosophe*, as the ideal of their descendants in the eighteenth century. The nineteenth century idealized the respectable man. The twentieth has already witnessed the rise and fall of the liberal man and the emergence of the sheep-like social man and the god-like leader. Meanwhile the poor and downtrodden have always dreamt nostalgically of a man ideally well-fed, free, happy and unoppressed.'

#### Non-Attachment

Mr. Huxley chooses none among this bewildering multiplicity of ideals. For it is clear that each one of these contradictory ideals is the fruit of particular social circumstances. 'It is difficult', opines the great thinker, 'to find a single word that will adequately describe the ideal man....."Non-attached" is, perhaps, the best. The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached

to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame, social position. Non-attached even to science, art, speculation, philanthropy. Yes, non-attached even to these. Mr. Huxley then carefully analyses non-attachment and warns the reader not to understand it as a negative virtue. 'Non-attachment', points out Mr. Huxley, 'is negative only in name'. It entails the practice of all (positive) virtues. It 'imposes upon those who would practise it the adoption of an intensely positive attitude towards the world.' Mr Huxley then goes on to say that non-attachment (Anasakti) is the heart of all religions. 'The ideal of non-attachment', continues Mr. Huxley, 'has been formulated and systematically preached again and again in the course of the last three thousand years. We find it in Hinduism. It is at the very heart of the teachings of the Buddha. For Chinese readers the doctrine is formulated by Lao Tsu. A little later, in Greece, the ideal of non-attachment is proclaimed..... by the Stoics. The Gospel of Jesus is essentially a gospel of non-attachment to "the things of this world," and of attachment to God.' 'What Spinoza, for example, calls "blessedness" is simply the state of non-attachment; '... moralists outside the Christian tradition have affirmed the need for non-attachment no less insistently than the Christians.' Mr. Huxley then makes bold to condemn Nietzsche and others who deny the value of non-attachment. He picks up the moral courage to call them eccentrics in the sphere of ethical thought. 'But these men', observes Mr. Huxley, 'are manifestly victims of their temperament and their particular social surroundings. Unable to practise non-attachment,

Continued on page 4

## HOARDING OF FOODSTUFFS MINISTER OUT TO CHECK IT

That stocks aggregating to an amount normally imported in one-and-half years were imported within one year recently but these stocks had mysteriously become unavailable to the public, observed Mr. D. S. Senanayake, Minister for Agriculture and Lands, speaking at the mass meeting that followed a ploughing and mudding competition held at Matugama last Sunday.

"There are", said Mr. Senanayake "three kinds of hoarders of foodstuffs—traders, planters who keep stocks to feed their labourers and rich men who store up food to eat in an emergency or to take when they will be running away. All these are Public Enemies No. 1. Even if I am exterminated, I will do everything possible to check these practices".

Mr. Senanayake declared that he was making regulations to see that all the malpractices he had referred to would be checked. Before estate labourers' food supplies were assured for months the starving poor had to be fed. Some estates, he said, had two years' stocks

## CUT OFF FROM BREAD-WINNERS

### SCHEME OF GOVT. ASSISTANCE

It is understood that the Board of Ministers has approved the grant of financial assistance to families in Ceylon whose bread-winnings are detained in Malaya and other territories occupied by the enemy.

The difficulties of a number of families, particularly in the northern Peninsula, who are cut off from their bread-winnings has been reported to the Government.

A scheme for assisting these people will be formulated by the Department of the Controller of Labour.

## NEW ONE-CENT COIN

The new one-cent coin, which will soon be put into circulation, is of bronze and is of the same size and design as the present issue. The thickness of the coin, however, has been reduced to make minting down of this denomination of coin less profitable.

The new coin is exactly half the weight of the present one-cent piece. The new coin will circulate side by side with the earlier issue and will have precisely the same value.



## Hindu Organ.

THURSDAY, SEPTEMBER 17, 1942.

### MR. CHURCHILL'S SPEECH AND AFTER

THE REACTIONS THAT HAVE followed the Prime Minister's speech on India are, naturally, many and varied. In England, the "Daily Telegraph" and the "Daily Mail" have not merely contented themselves with applauding the speech. They tell the Prime Minister and his friends that greater firmness is needed in handling the situation. Repression and more repression is the remedy they suggest for the present unrest. As for the Cripps proposals, the "Daily Telegraph" is good enough to tell us that Mr. Gandhi and his followers "will be one, but only one, of the parties who will be invited to work out the fulfilment of the Cripps offer". The fulfilment is to take place at some time in the distant future. The London "Times", however, refuses to face the future in the old Tory spirit. It concedes that "to rally the goodwill of all Indians at a moment when the enemy is at the gate is a task of supreme importance", and regards as a hopeful symptom the attempts now being made by party as well as non-party leaders in India to find a way out of the difficulty created by the Congress and the Government. This can only be a pious wish in the absence of any attempt on the part of the British Press as a whole and the British Parliament to understand all the implications of the present situation. There is not the slightest doubt that there is in India today, in spite of all that has happened, much goodwill towards Britain. Mr. Amery may call Mr. Gandhi the arch-saboteur of India, but there are Indians who recognise that Mr. Amery is not voicing the real feelings of the British people in the matter. It is worth while, from every point of view, military as well as political, to secure this goodwill and to harness it to the supreme purpose of winning this war, for, without victory for the Allied nations there can be no freedom for India. If, however, the British people expect Indians to go on waiting while the Tory elements proceed to crush every vestige of national aspirations under the pretext of maintaining law and order, they are likely to be disappointed. There is not the slightest disposition on the part of any responsible Indian leader to ignore the sinister significance of the policy of blood and iron that has followed in the wake of the Congress resolution. The Congress was undoubtedly in the

wrong when it precipitated the crisis, but its firm and dignified stand for the right of Indians to govern themselves and to contribute their share towards the winning of the war is a landmark in the history of Indian nationalism which must appeal to every patriotic Indian. The unwisdom of its methods is overshadowed by its insistence on the freedom of India. If its activities had to be suppressed as a hindrance to the war effort, it should have been done through the agency of Indians themselves and the defence of this policy should have been undertaken by Indians entrusted with the power to govern themselves. In the absence of such an agency, which is what the Congress really wanted, the intervention of Mr. Churchill and Mr. Amery, with the slogans and catch-phrases of their own party, has transformed the whole situation in India.

### NOTES & COMMENTS

#### Patients' Food

OWING to the increase in the cost of living, it is understood that the diet charge of paying patients in Government Hospitals is to be increased to Rs. 2.40 a day for each patient on an average. Under the circumstances, the increase in the diet charge was inevitable. The increase, we are told, has been sanctioned by the Treasury on representations made by the Department of Medical and Sanitary Services. We hope, however, that the same Department has taken into account the question whether, according to the former rates paid to the contractors, the patients obtained full value for the money. This is a question that concerns the patient as closely as the proposed increase in the rates. If the contractors and their patrons in the Medical Department are to pocket the difference, the patients are not likely to benefit by the increase. The corruption so prevalent in the public services has its climax in the hospitals—particularly in the food supplied to the patients. The fact is notorious that a hospital contract is much sought after by business men, not for philanthropic reasons, but for the profit they get out of it. In many cases, the profit is very large. The doctors are the persons who ought to know why it is so. In these days of scarcity, the public have a right to expect that the contractor's profits are kept down to a reasonable level.

#### The Non-Paying Patients

UNDER the present system, the position of the non-paying patient has been anything but satisfactory. This class of patient is, in the great majority of cases, handicapped by his own poverty. He is not in a position to tip the

contractor, or the doctors, or the other harpies who live on the weaknesses of the flesh. It is reported that, under the stress of prevailing conditions, the cost of feeding these patients is also rising. "Efforts, however," says a news paragraph in a Colombo paper, "are being made to keep within the amounts allowed for the feeding of these patients, and even where substitutes are given in place of the reduced rice rations the cost of such substitutes is worked out so as not to exceed the allowance". It is easy to imagine what this would mean in practice. In the past, the contractors had sharpened their wits to keep the feeding of these patients well within the rates allowed by the Government. Obviously, this would have been impossible without the acquiescence of the doctors. Now, according to the present proposal, there will not be even the pretence of a rate to be followed. The Government makes an "allowance," and the contractor is expected to keep himself within the limits of this allowance. If the patient can stand it, he can remain in the hospital. If he cannot all that he has got to do is to leave without making a fuss. We hope that the proposal will not fail to receive the attention of those members of the State Council who still take an interest in these matters. The non-paying patient has a claim—and a very valid one at that—on the public Treasury. If money is to be saved, let it be saved in some other way, but the feeding of the non-paying patient in a Government Hospital has nothing whatever to do with it.

#### Acting Home Minister in Jaffna

WE are not surprised at the number of those who are reported to have interviewed the Acting Home Minister, during his visit to Jaffna, regarding the treatment of members of the public by Police Officers. We have no hesitation in saying that there is a good deal of feeling in regard to this matter. The Inspector-General of Police will have no difficulty in collecting authentic information as to instances of illegal violence by Police Officers. In the interests of the Police Force, which has an important duty to perform in these days, the Inspector-General must take serious notice of such instances. It is true that the country is at war, but this makes it all the more necessary that the spirit of lawlessness amongst the Police should be eradicated in time. When the present Assistant Superintendent of Police came to Jaffna, the people of the Northern Province expected great things of him. He is an active and conscientious officer, and has been prompt in dealing with the rowdy elements that are such a nuisance

to law-abiding people. In spite of all this, complaints continue to be made, not as against this officer individually, but as against the Jaffna Police Force as a whole. The charges must be carefully sifted and culprits who have misused their powers as members of that Force must be punished. Nothing can bring the Police into greater contempt than any tendency on their part to defy the law of which they are supposed to be the guardians. Many years ago the Police Force had an unenviable reputation. It was dishonest, inefficient, and corrupt. During the last few years, however, there has been a marked improvement. We are inclined to think that recent acts of violence that are agitating the public mind are due to mistaken zeal. All that is needed is prompt action by the higher authorities. The public too has a duty in the matter. We have no right to listen to false and groundless gossip about the Police. We know how rumours are spread in this country. Every Police Officer is entitled to the respect and confidence of the public, until it is proved that he has forfeited that right. There is a tendency in every part of this island to sit in judgment on public officers on nothing more substantial than mere rumours and gossip. This habit must be discouraged.

#### Commerce and Politics

IN his recent speech on India, Mr. Winston Churchill made a point of the fact that Indian commercial and industrial interests have dictated the policy of the Congress. It seemed to us at the time that the Prime Minister was forgetting, for the moment, that the same phenomenon has marred British politics for decades. Even in regard to the present attitude of the Imperial Government towards India, the responsibility of British commercial and industrial circles for that attitude still remains to be determined. The pot has nothing to gain by calling the kettle black. The President of the Indian Merchants' Chamber has, in a way, admitted Mr. Churchill's charge. The commercial and industrial community of India, he says, are thoroughly dissatisfied with the present state of affairs and is as keen as any political party in the country for the real transfer of power to Indians. And why not? The shaping of policies is not the monopoly of Lancashire or Birmingham or London. Bombay has as much right to do it as any other. The man in the street, however, would like to stipulate that neither of these interests, whether they are Indian or British, should be allowed to pervert truth and mislead the people at large. Thereby wars have been and are still being fought.

## FUTURE OF PANNAI FERRY

### Co-operative Society To Run Service

The toll at the Pannai Ferry will not in future be sold by tender to any individuals; but the Ferry service will be handed over to a Co-operative Society, that will be organised for the purpose, composed of the residents of the islands of Mandaitivu, Velanai and Pungudutivu.

These decisions were taken at a conference held at the Jiffna Kachcheri on Tuesday at 11 a. m. and presided over by the Minister for Communications and Works. The conference was convened by the Government Agent, Mr. M. Prasad, to consider the question of the future working of the Pannai Ferry Service and the construction of the causeway. Representatives from the three islands and a few others interested in the question were present by invitation.

Three alternative proposals were placed before the conference for the working of Ferry Service—handing over the service to the Allaippiddy Village Committee; or to a Co-operative Society or the Government itself running the service.

Mr. K. Kailasapillai, Chairman V. C., Allaippiddy, and Mr. C. Ranganathan, Asst. Registrar of Co-operative Societies, explained their respective schemes which had been previously submitted to the Government Agent.

After a prolonged discussion of the pros and cons of each of the proposals, the conference decided that the Ferry Service be transferred to a Co-operative Society.

### Causeway After The War

The question of the causeway was then taken up. Three sites suggested by the Superintending Engineer were discussed: One on the present ferry site; the second from the Reclamation Ground near the Customs joining Girativu and touching Mandaitivu about half a mile east of the present landing jetty at Allaippiddy; and the third, further east of the second.

As sufficient data regarding depth and other necessary details were not available, consideration of the site of the causeway was deferred. The Superintending Engineer was instructed by the Minister to forward to him a scheme in consultation with the sub-Committee which was appointed by the Conference. The conference emphasised the urgency of the causeway. The Minister said that the causeway could be constructed only after the war which might yet last six months or six years. He would advocate a causeway that would not cost much but would be of maximum convenience to the people of the islands.

The attention of the Minister was then drawn to the delay in the construction of the Velanai—Pungudutivu and the Pooneryn causeways. In regard to the former, the Minister was told that the work could be completed early if the authorities released more money for the work.

The Minister said that the money was there earmarked for that purpose out of the Loan Fund and he did not understand what the delay was due to. On being made to understand that the contractors were capable of

## OUR SYSTEM OF EDUCATION IN THE LIGHT OF THE WORLD WAR

BY S. A. NATHAN

### III

"We know not where is that Prometheus torch That can its light relumine"

The abandonment of the mother tongue for English as the medium of teaching and learning has been a sad and sullen feature of the scheme of education. Until and unless this fundamentally structural defect is removed, the natural unfoldment of the child mind will be hampered and the consequent waste—waste of "human material", time and money—will be more than appalling. Though there are no statistics to definitely ascertain the extent of the waste for over a century of educational effort, yet the general sense of frustration that is more than apparent in the country gives a measure of it. This question of the medium of instruction cuts across the entire field of education and is bound up with the ultimate end and aim of the individual and the race.

### Latin and Greek

The apology for further comments on the basic and evident defect of the system is an opinion recently expressed by Dr. Jennings, the Vice-Chancellor of the nascent University. Speaking at some function somewhere he was reported to have stressed that a knowledge of Greek particles would be a valuable aid to agricultural pursuits. If Dr. Jennings had spoken to an English or European audience he would have been on absolutely unchallengeable ground. But to a Ceylon audience of mainly Sinhalese and Tamils an opinion, or a sentiment, like that is not only not necessary but it might do mischief, in that an ill-informed mind that is innocent of its national or racial heritage, might be deflected to the pursuit of something enshrined in a dead language while its own living language and literature are replete with the "great humanities" which the ancient Greeks have left behind as their legacy to those who may care to unearth them from their petrification. It is not hereby sought to minimise the value of Greek Humanities. They have their place and value. But what is sought to be emphasised is that while such wealth of literature is available in one's own language it is waste of time, labour and energy to go for it in a fossilised language.

### Wrong Emphasis

Though Dr. Jennings' point may be appreciated—a knowledge of Great Humanities will bring a soothing, balancing and elevating influence on the performance of any professional duty, be it of the farmer

putting in more work, the Minister said that he would see the work was speeded up.

Mr. J. C. Amarasingham proposed a vote of thanks to the Government Agent for having convened the conference, and the Minister for the patience and sympathy with which he had discussed the questions at the Conference.

On Monday Mr. J. L. Kotalawala, in the company of Mr. A. Mahadeva, the Director of Public Works, and the Government Agent, inspected the Pannai Ferry and the Velanai—Pungudutivu causeway.

or lawyer, or teacher or doctor or any other professional—what is misplaced in his appeal is the stress on Greek. Dr. Jennings does not stand alone for the wrong drift given to the educational effort in Ceylon. From the very inception right through the history of education in this country, undue and unnecessary emphasis has been laid on the study of Latin and Greek. As though English were not enough burden to the child mind, it has had to be loaded with the lumber of the dead languages. There was a time when in certain "fashionable" schools no pupil would be admitted if he or she did not care to study either Latin or Greek. Professional institutions like the Law and Medical Colleges run by the Government have decreed that their portals shall not be open to them who do not know the mysteries of the dead languages. The Government of Ceylon and the people do perhaps know that the greatest lawyers and jurists, and doctors in the East are found in India and they have secured their eminence in spite of their ignorance of the dead European languages.

### Not Unique

The *literae humaniores* of the ancient Greeks and of the ancient Romans is not an isolated, unique landmark of human history. The legends of the Ancient Incas of Peru, the Sagas of the old Nordic races, the epics of pre-historic India and the ethical and political *Didactics of Tao and Confucius of China*, are all equally great human literatures. They have much in common, for the Human Spirit in spite of physical disparities is fundamentally of the same stuff all over the world. The value of the famous Indian Epics and of the Upanishadic lore has been assessed by great European scholars. Famous Indologists like Dr. Paul Duessen and Dr. Max Muller have thought that these pieces of ancient Indian literature mark the highest level of the human mind and have not been transcended by any other: The idylls of Burns and Tennyson and the Pastoral epistles of St. Paul to the churches he founded, are not any whit more captivating than the idylls of Kalidasa or the great singers of the Tamil land. Yet we are asked to seek the self same treasures by tortuous ways. One should expect an educationist of the standing of Dr. Jennings to give the correct lead in a subject of such all comprehending importance as education. In the chaos called the system of Education in Ceylon and the nebula that screens the future, the hope of the people of Ceylon lies in Dr. Jennings. It is reported that he is entrusted with the great work of re-drafting the preamble to the report of the Special Committee on Education. It is in the preamble that the policy governing the entire business will be elaborated and laid bare. Dr. Jennings has the chance of his life for an enduring reputation as the man who pulled the educational chestnuts out of the fire kindled by the incompetent and the inconsistent.

### Practical Education

It will be the greatest good fortune to Ceylon if Dr. Jennings in redrawing the introductory chapters of the report laid unmistakable stress on the teaching of simple, applied

## STORMING OF STALINGRAD

### Most Difficult Task

Moscow, Tuesday.

Still more German divisions have been thrown into the battle to the west of Stalingrad, says the front-line correspondent of the Soviet news agency. Reinforcements are arriving in thousands, backed by fresh columns of tanks. Prisoners say that the Battle for Stalingrad has already cost the Germans the equivalent of the population of several towns.

Berlin last night issued a warning to newspaper correspondents against jumping to the conclusion that the fall of Stalingrad was impending, though the warning was accompanied by a declaration that the fighting had entered its "final stage."

The difficulty of reducing Stalingrad, it was stated, was not only due to the fantastic fighting spirit of "those mad dogs, the Russians," but also to the structure of the city.

The Germans admit that the storming of Stalingrad is the most difficult task of the war. This reduces to its proper proportions their own claim to have penetrated the southern part of the town.

science in relation to agriculture and other basic cottage industries. What has so far passed for science in our schools is something confined to the text book and formal laboratory, all for the sake of passing an examination. It does not even in a remote way come into the daily life. It does not go beyond the four walls of the classroom. If the exclusion of the mother tongue as medium of learning and teaching, is a fatal structural defect, totally inadequate provision for applied science and non-insistence on the vast majority of pupils learning that subject is another structural defect. The purpose of simple applied science in daily life is obvious. It is not that every other boy should be turned out a scientist. But every boy and girl in the elementary and secondary school should know the why and wherefore of common life situations in the farm and the field and the factory. Time and money thrown away in the fanciful but futile chase of Latin and Greek may be profitably devoted to applied science that will rig out a lad for some industrial pursuit. Some one handicraft with some knowledge of applied science behind it is a sure solution of economic ills. It was a lively sense of the misshapen educational system and of the stark reality that stared the country in the face that impelled Gandhiji to think out the Wardha Scheme of Education. If only the vast majority of our schools and Colleges could be turned into cottage industrial schools and Farm Schools which shall also be the homes of pupils for a few years, that would be the royal road to the economic emancipation, political freedom, productive and prosperous national life. Literacy is best imparted according to the Gandhian theory through some handicraft. The close of this War will create problems of life and living, which will defeat those races and nations who do not plan their education on scientific lines, but who merely indulge in turkey cock struts.

## AN IDEAL MAN—THREE CONCEPTIONS

Continued from page 1  
they are unable to preach it; themselves slaves they cannot understand the advantages of freedom.

### Highest Ideal

Mr. Huxley has not even a shadow of doubt that non-attachment is the highest ideal for society and for the individual.

He rightly thinks that as this ideal is not accepted individually and collectively, most of the peoples of the world are moving away from the highest goal instead of advancing towards it. The doctrine of Anasakti (non-attachment, detachment, or dispassion) has been so much eulogized in the Gita that Mahatma Gandhi loves to call this sacred book as Anasakti-yoga. According to Hinduism, the ideal man is the Rishi because he is perfectly steady in detachment. Sri Aurobindo in his *Psychology of Social Development* pertinently says, 'The spiritual man who can guide human life to its perfection is typified in the ancient Indian ideal of the Rishi who living the life of man has yet risen above the limitations of life. He can guide the world humanly as God guides it Divinely, because like the Divine he is in the life of the world and yet above it.'

### The Russian and German Ideals

Now, there are before the modern youth two more fascinating conceptions of the ideal man—the Russian ideal of the comrade and the German ideal of the superman. Which ideal is to be embraced by the modern man—that of the Rishi, comrade, or superman? Let us make a comparative study, a philosophical and psychological analysis, of these three different conceptions of the ideal man. Let us see which has the maximum humanitarian values and yet fulfils the conditions of the ideal man suitable to people of all classes, societies, and nations?

We will first of all study the ideal of the superman, by which new Germany and new Italy are madly inspired. The doctrine of superman was first enunciated by the German thinker Nietzsche and has now been developed by the living German thinker Albert Liebert. Nietzsche sees the world's salvation in the superman who is the symbol of power and plenty. But Nietzsche's superman, as incarnated in Kaiser and Hitler, does not rise above the national person or the Fuehrer of the nation. Nietzsche does not hesitate to condemn the Christ-ideal, as he thinks that the Christ-ideal weakens man and makes him unfit for the battle of life. He is not prepared to attach any value to a doctrine or religion which does not equip man to acquire power and position. The goal of his superman is to lord it over mankind, control the world-power and the world-wealth, and dominate the earth, as concretized in the life of Hitler or Mussolini. Nietzsche's philosophy is founded on the volitionism of Schopenhauer. His superman is possessed

of an extraordinary secular power, but the vision of such a superman is always riveted on wealth and enjoyment, power and position. The life of such a superman is bound to be a welter of competition and caprice, chaos and confusion, discord and dissension.

### Soviet Ideal

The Soviet ideal of the comrade was propounded by the German thinker Karl Marx. The Bolshevik ideal of the comrade wants to put an end to the inequalities of society and make it classless, by obliterating the demarcation between the classes and the masses. Marxism gives an economic and industrial interpretation of history, and as such it is interpreted as dialectical and historical materialism. F. Engels, the second Marx, does not accept any intelligent or spiritual power at the back of the universe. According to Stalin, the world evolves from the unfoldment of a material nature and not from any cosmic spiritual force. Lenin is of opinion that though nature is collectively the repetition of the old, yet it always aims at the higher, and history which is the evolution of the new, is not simply a story of the old. Stalin has clearly stated that the power and success of Marxism or Leninism in Soviet Russia lie in the singleness and exclusiveness of its attempt to increase the material wealth of the work-a-day life.

Red philosophy is obviously a kind of materialism, whereas Fascism or Nazism does admit a sort of spirituality. Yet the Soviet or the Nazi State is nothing but a picture of mechanized society. The Soviet goal is to bring the classes down to the level of the masses and establish social equality; but this dream is utopian and has not yet materialized. The Soviet Society has not been able to dispense with the privileged few of the governing class. There is no doubt that the Soviet has provided food for the starving millions, but that is not enough. Christ was divinely right when he proclaimed that man does not live by bread alone. Man is not a machine; he is not only a body but also a mind. Red philosophy does not afford any active encouragement for the unfoldment of the mind or heart. Moreover, the comrade, the ideal man of the Soviet, is a sense-bound, ordinary man who turns a deaf ear to the bankings of the human soul. His idea of equality or fraternity is only skin-deep, superficial; hence it cannot be lasting.

### The Rishi Ideal

No true love is possible without the vision of the Rishi, who sees his self in everybody and everybody in his self. The Rishi sees his self even in the enemy. During the Sepoy mutiny an English soldier stabbed a Hindu Rishi who broke his silence of fifteen years to say to his murderer, 'Even thou art He.' The Rishi also is armed with infinite strength and fearlessness born of wisdom as is evident from the following historical fact. The Greek Emperor, Alexander the Great, tempted a gymnosophist Rishi on the banks of the Indus with gold and honour to come over to Greece, which the Rishi flatly refused. The Emperor threatened that the Rishi would be killed if he did not comply

with his request. The Rishi burst into a laughter and said, 'You never uttered such a falsehood in your life as you do now. Who can kill me? For I am the Spirit, which has no birth or death, and which the sword cannot pierce and fire cannot burn.'

The comrade's breadth of vision or depth of love is so shallow that it does not reach beyond the senses. His true ideal, however is perfectly fulfilled in the Rishi. It is said in the *Brihadaranyaka Upanishad* that the Brahmin, the Kshatriya, or the Shudra, who thinks himself separate from the Brahmin that resides in every heart falls from truth and commits wrong. The *Shvetashvatara Upanishad* declares that the Ultimate Reality or Brahman is in the male, in the female, in the boy, in the girl, in the old, and in the young. The Rishi ideal is but partly realized in the comrade, since the latter lacks the same-sightedness of the Rishi who, according to the Gita (VI.8, V.18), look with equal regard upon well-wishers, friends, foes, neutrals, and arbiters,—upon the hateful and the relatives,—and upon the righteous and the unrighteous, and who looks with an equal eye on a Brahmin and a Chandala, a cow, an elephant, and a dog.

Moreover, the Soviet dream of removing all social diversities is a hope against hope. It is nature that has created this diversity in society, and this diversity is at the root of all ideas of social progress. It is this diversity which makes a man aspire after progress. To eschew all distinctions from society is to lay an axe at the root of all progress. The social distinctions cannot be finally levelled by any artificial or outward means. The solution is to see unity in diversity which the Rishi and not the comrade has realized.

### An All-embracing Ideal

The German ideal of the superman also falls short of the Rishi ideal. Superheroism consists in not being contranatural but in being supernatural. Nietzsche's superman possesses only secular plenty and puissance but is awfully poor in spiritual calm and control. Moreover, everybody can never aspire to be a superman. So this ideal has no such universal appeal and attraction as the Rishi ideal has. The power and position of the German superman create discord and dissension in society and are shortlived, as they are founded on force. Napoleon, during his exile in St. Helena towards the end of his life, rightly remarked that his empire fell to pieces only because it was built on force, whereas the empire of Christ or Buddha is eternal as it is established on love. The superman's heart is an arid desert, full of blazing heat of hatred, but the Rishi's

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 17

In the matter of the intestate estate of the late Theivanaippillai wife of Kandiah Sivagnanasundram of Kaithady in Jaffna Deceased.

Mailvaganam Sinnathamby of Kaithady in Jaffna. Vs. Petitioner.

1. Kandiah Sivagnanasundram of Karanavai South in Jaffna
2. Mailvaganam Sundrampillai of Kaithady in Jaffna
3. Valliammaippillai widow of Aiyaththurai Ohellappah of do

Respondents.

This matter coming on for disposal before G. C. Thambiah Esquire, District Judge of Jaffna on the 24th day of August, 1942 in the presence of Mr. V. S. Nadarajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that letters of administration to the estate of the abovenamed deceased be issued to the petitioner unless the respondents or any other persons shall appear before this Court on the 25th day of September, 1942 and show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of August, 1942

Sgd. G. C. Thambiah

District Judge

(O. 53. 17 & 21-9-42)

heart is the haven of love and sympathy. The Rishi is the real superman as he wields enormous influence over all around him and leads society to peace and prosperity. The superman is followed not out of love but fear and force, which results in social disorder and destruction. Plato's conception of the wise man is the nearest approach to that of the Rishi. Plato has predicted in his *Republic* that the city and society will not cease from evil, unless politics is combined with philosophy and the ruler becomes a philosopher. Such a philosopher-ruler has more love for wisdom than for wealth; he can rule with detachment, which is the most essential requisite for the ideal man. But the German superman is far away from Plato's wise man. The superman may at best be called an ideal patriot and not a whit more: patriotism is his life. Adolf Hitler, the superman of modern Germany, true to his patriotic instinct, remarks that nationalism is the religion of our epoch. Hence the superman is devoid of that cosmic view with which the Rishi is endowed.

Thus we see that the ideals of the superman and the comrade are fully realized in the Rishi, whereas the ideal of the Rishi is very partially and very imperfectly found in the comrade and the superman. The Indian youth who is enamoured of the comrade or the superman ideal should deeply ponder over the three conceptions of an ideal man discussed in this article, before he finally accepts and installs one in the altar of his heart.

(Prabuddha Bharata)

### THE JAFFNA COLLEGE ALUMNI ASSOCIATION ALUMNI DAY

Saturday, 19th September 1942

### PROGRAMME

7-00 a.m. Tennis	3-00 p.m. Annual General Meeting
9-30 a.m. Morning Tea	5-00 p.m. Principal's Tea
11-00 a.m. Thanks-giving Service	5-45 p.m. Foot-Ball
1-00 p.m. College Lunch	7-00 p.m. Concert
	8-30 p.m. Annual Dinner.

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J. F. PONNAMBALAM,

Hony. Secretary, J.C.A.A.

(Mis. 114. 14 & 17-9-42.)

# RESTRICTION OF PUBLIC MEETINGS

## MR. G. G. PONNAMBALAM OPPOSES NEW REGULATION

The following is the continuation (from our last issue) of Mr. G. G. Ponnambalam's speech in the State Council on the motion regarding the "Restriction of Public Meetings":—

Then I come to the third question and that is the constitutional aspect of the question. When this house by a unanimous vote asked for a Food Ministry to meet the growing volume of dissatisfaction that was manifested in this country all kinds of constitutional hair splitting was indulged in to show the way a Food Ministry could be created. May I know, Mr. Chairman, whether Defence Regulations are within our constitution? Does any one person who supports this particular enabling order under Miscellaneous Defence Regulation say that Defence Regulations are within our constitution? I don't think it will be begging the question; it will be readily conceded that Defence Regulations are consequent upon the reserve powers of the Governor to legislate by decree. Very well, to that extent and in so far as we have accepted the constitution we are naturally helpless.

I could have understood that position, Mr. Chairman. Defence Regulations have been so far framed, have been promulgated, and I must confess there has been no volume of opposition certainly manifested in this House to these Defence Regulations, although they were a very definite infringement in several instances of our liberties. This is where I want hon. Members to appreciate and see the difference. Here is Defence Regulation No. 31 which enables the Governor by special or general order to prohibit meetings and processions in certain areas or throughout the country. Now in order to give it the colour of democracy—that is what hurts me—in order to give it the clothing of democracy an elected Minister of this House is made to give an executive fiat to an order made by the Governor.

### A Sinister Thing

To my mind, what else hon. members of this House are ready to put up, with this is one of the worst things. It is an absolutely sinister thing, pregnant with the most subversive possibilities, if enabling orders under Defence Regulations are to be countersigned, are to be initialled by elected representatives of this House, who are functioning as Ministers. Why, then it can be said that it was an executive edict of the Governor. It was not even a fiat issued by the Commander-in-Chief under the authority he now holds from the War Council in England. It was approved by the Minister after consultation, belated consultation, with his Executive Committee (Member: No!) I said, if you listened to me, after belated consultation, today when certain amend-ments have been proposed. I say that even that is wrong because we are conceding a very vicious principle and I congratulate the hon. Member for Galle for having stood out against it.

Mr. Abeyagunasekera: What about others?

Mr. Ponnambalam: I beg your pardon. I see the hon. member for Nuwara Eliya is getting rather rattled, Mr. Chairman.

Mr. R. S. S. Gunawardene:—Our dissentient!

Mr. Ponnambalam. That is all right. I am certainly willing to accept the word of the hon. Member for Nuwara Eliya, the only point is it is somewhat contradictory to what the Minister said that there was only one dissentient. Apparently the Member for Galle and the Member for Nuwara Eliya changed places.

The Hon. Mr. G. E. de Silva:—He may not have been there.

Mr. Batuwantudawe:—One entity.

Mr. Ponnambalam:—Probably they are one in two or two in one.

### A Definite Infringement

Well, Mr. Chairman, I want hon. Members to realise that I am sure hon. Members will be influenced by that—we must have defence regulations—and I am one of those who concede it—at a time like this. Why the blackout is a fundamental infringement of our liberty. Why should I be asked to go into the streets with the imminent risk of banging into some bullock cart? Why should I run the risk of my life and limb? That is definitely an infringement of our liberty. We say it is being done under the Defence Regulations as the prosecution of the war demands it. But this, Mr. Chairman, I ask you, should influence whom? Suppose tomorrow, the labourers engaged in a particular form of industry are not satisfied with their wages, I am asking you, whether under a modification even now contemplated by the Minister and his Committee they can hold a meeting?

The Hon. Mr. Mahadeva:—Let me answer that question. Every labourer has the freest right to express his view on labour conditions in his trade union and that is the form in which the labourers represent their rights. This has nothing to do with meetings of trade unions.

Mr. R. S. S. Gunawardene:—Where do you find that?

The Hon. Mr. Mahadeva:—A trade union confined to its Members is not a public meeting.

Mr. Ponnambalam:—I am glad for that assurance of my hon. friend, the acting Minister of Home Affairs, that a meeting of a trade union will not come within the purview of

that particular order. Of course, Mr. Chairman, you will appreciate that in these matters all these things are open to interpretation. The Minister says that a meeting of a Trade Union is not a public meeting, that is his interpretation. I would only respectfully submit with some aspiration to a more recent knowledge of legal interpretation that on that very widely framed order that was read out to us—as the hon. member for Galle remarked, I am not at all sure that a meeting of the State Council cannot be prohibited, not that the world will begin to tremble, when it is exercised if the State Council is stopped from holding its meetings, but I merely mention that for what it is worth.

But what about the labourers who have no trade unions? There is no law compulsory now to adopt the interpretation placed by my hon. friend that trade unionism in this country is not compulsory for all establishments. In fact, I would say, by for a major portion of the labourers are not organising labour unions, cannot hold meetings or obtain the assistance of those who are ready to assist them to better their conditions.

### Police Raj

Then, Mr. Chairman, I want to touch upon the last aspect of this question. That is a thing that gives me a great deal of sorrow. I have on the floor of this House said that we have passed from the stage of the Civil Service Raj and that we are going on very fast into the stage of the Police Raj. This regulation confirms that and it looks as if there is something utterly vicious in this whole business of Police administration in this country. We merely thought that it was the advancing age of the permanent Minister or his ability that made him play second fiddle to the Departmental chief, because very often it is well known, it was not the Minister who decides the thing but the I. G. P.; but now even when a robust critic of that very system becomes an Acting Minister the very thing happens. I was not present here on the last occasion when the question was raised when the Acting Minister pleaded that the matter was brought before him on the 27th and that he had to make his decision by the 28th. I honestly thought that it was the Commander-

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in-Chief who has asked him that. I honestly did think that the Commander-in-Chief would have said, "Look here old chap either you decide this by tomorrow or I will take it out of your hands." Would you believe, Mr. Chairman, I now discover that the Commander-in-Chief God—bless his soul—had nothing to do with it but that it was the I.G.P. by way of a report on the 27th who placed the Minister in this unequivocal and utterly impossible position of having to decide by the 28th. Mr. Chairman, I say this, and I say it with a full sense of responsibility, and I think it will be endorsed by practically every section of this house; if the I. G. P. and his entire department with all the tentacles and their myrmidons were not aware 24 hours before the meetings were due to be held that the meetings were going to be held and if they thought it fit to prohibit those meetings and they come to me as a Minister I would have asked for the re-signation of the I. G. P. The thing is an absolute scandal, that a Head of a Department should come along and place the hon. Minister in this unequivocal position so that in the result when you get a particular person like the Acting Minister eventually the question of principle and everything is left in the hands of the Departmental Head. That is why I made the observation Mr. Chairman a minute ago, that we are fast proceeding into a Police Raj.

It is that Mr. Chairman, and I repeat, for the proper furtherance of the war effort, for a reasoned support of anything that is being done for the furtherance of this effort, in order that Constitutional issues may not be burked, in order that defence regulations may not be placed in the hands of Ministers and any one of them be placed, what to him must be an unequivocal position of giving edicts and issuing decrees on questions of fundamental liberty and lastly, in order to prevent the coming into being under the guise of war, of a Police Raj in this country I give my entire and whole-hearted support to this motion.

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### WATERWORKS SCHEME

The Ministry of Local Administration is considering the desirability of expediting the construction of water-works schemes throughout the Island even in the present circumstances.

There are many water supply schemes for towns and rural districts, which have already been formulated and many more which have yet to be planned.

In the circumstances created by the war, the adoption of these schemes on a large scale has had to be held up.

Provision has been made for water supplies in the Loan Works program, and votes are included in the annual Estimates for water supplies in the rural areas, including the sinking of village wells.

The progress made so far in providing water supply schemes being slow, it is learned that it is now proposed that even if comprehensive schemes of water supply cannot be carried out in the immediate future, no time should be lost in their preparation so that they could be expeditiously carried out when the war is over.

### DEPARTMENT OF CIVIL DEFENCE

#### AUXILIARY FIRE SERVICE, JAFFNA

Applications are invited for the following temporary posts in the Auxiliary Fire Service, Jaffna:—

- 2 Section Fire Officers.
- 4 Leading Firemen.

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O. E. GOONETILLEKE,  
Civil Defence Commissioner,  
Colombo, 5th September, 1942.  
(G. 25. 14 & 17-9-42.)

### ORDER NISI

#### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 25

In the matter of the estate of the late Muttakkumar Sannappah alias M. S. Shaw of Mallakam

Deceased.

Sannappah Sivasubramaniam of Mallakam

Vs. Petitioner.

Thankamuttupillai widow of Muttakkumar Sannappah alias M. S. Shaw of Mallakam

Respondent.

This matter coming on for disposal before G. C. Thambyah Esquire District Judge Jaffna on the 24th day of August 1942 in the presence of Mr. T. Kumaraswamy Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner:

It is ordered that the abovenamed petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and that the same be issued to him accordingly unless the abovenamed respondent or any other person shall on or before the 25th day of September 1942 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of August 1942

Sgd. G. C. Thambyah

District Judge

(O. 52. 17 & 21-9-42)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA (held at Point Pedro Testamentary Jurisdiction No. 178P.T. In the matter of the Intestate Estate of the late Parupatham wife of Vaithilingam of Karaveddi North

Deceased.

K. Murugar Vaithilingam of Karaveddi North

Vs. Petitioner.

1. Vaithilingam Sivasubramaniam,
2. Vaithilingam Kanagarajah,
3. Sinnappillai widow of Kandavanam all of Karaveddi North.

Respondents

This matter coming on for disposal before L. W. de Silva, Esquire Additional District Judge, Jaffna on the 9th day of July 1942, in the presence of Mr. M. Esurapadham, Proctor on the part of the Petitioner and on reading the Petition and affidavit of the Petitioner.

It is ordered that the 3rd Respondent be appointed Guardian-ad-litem over the minors the 1st and 2nd Respondents for the purpose of representing and defending them in the Testamentary proceedings in this case, that the Petitioner as husband of the deceased be declared entitled to take out Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration thereto be issued to the Petitioner accordingly unless the Respondents or any other person interested therein shall appear before this Court on or before the 30th day of July 1942, and shew sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of July 1942

Sgd. L. W. de Silva,  
Addl. District Judge.

30-7-1942.

Extended and reissued for 17-9-42.

Sgd. L. W. de Silva,  
A. D. J.

(O. 51. 14 & 17-9-42.)

### ORDER NISI

#### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1126 In the matter of the estate of the late Velauthar Subramaniam Kanagasabai of Tellippalai East

Deceased.

Poznammah widow of V. S. Kanagasabai of Tellippalai East.

Vs. Petitioner.

1. Sarasvathy daughter of V. S. Kanagasabai of do
2. Kandiah Balasubramaniam of Vannarponnai

Respondents

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 23rd day of March 1942 in the presence of Mr. K. E. Thamby Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner:

It is ordered that the abovenamed petitioner be declared entitled to letters of administration to the estate of the abovenamed deceased and that the same be issued to her accordingly and that the abovenamed 2nd respondent be appointed guardian-ad-litem over the abovenamed 1st respondent to represent her in this action unless the abovenamed respondents or any other person shall on or before the 6th day of May 1942 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of March, 1942

Sgd. C. Coomaraswamy  
District Judge

6-5-42. Order Nisi extended for 8-6-42

C. C.

D. J.

8-6-42. Order Nisi extended for 27-7-42

G. C. T.

D. J.

27-7-42. Order Nisi extended for 17-8-42

G. C. T.

D. J.

17-8-42. Order Nisi extended for 18-9-42

G. C. T.

D. J.

(O. 4. 14 & 17-9-42)

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(Mis. 15. 27-4-42—26-4-43.)

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