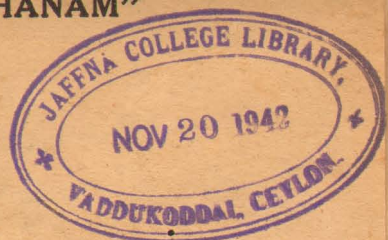


THE Hindu Organ.



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A. V. Kulasingham, Advocate.

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NEWS FROM FAR AND NEAR

Victory Bells

Bells in places of worship throughout Ceylon were rung on Sunday at 11 a.m. in thanksgiving for the Eighth Army's great victory in Egypt.

Jaffna Urban Council

The Adjourned Meeting of the Jaffna Urban Council which was postponed at the written request of 5 members of the Council will be held at the Office of the Council on Friday the 20th day of November 1942 at 5 p.m.

Stepping-stone to Second Front

The Soviet Ambassador, M. Ivan Maisky, said in London that the operations in Africa were not yet the Second Front which the Russians had in mind, but were a stepping-stone and would greatly speed up its realisation.

New Air Officer in India

In view of the continued expansion of the air forces in India, it has been found necessary to create the post of Deputy Air Officer Commanding-in-Chief. Air Marshal J. E. A. Baldwin, C.B., C.B.E., D.S.O., has arrived in India and taken up this appointment.

Two Sama Samajists Arrested

Messrs Edmund Samarakkody and Lawrence Perera, two members of the banned Lanka Sama Samaja Party, were arrested by the police on Tuesday. Of the four detainees who escaped from the Kandy prison three are still at large.

Arecanut Problem

The Colombo Arecanut Commission Agents' Association (Mr. K. Kandappillai presiding) has decided to ask the Government to rescind its order, requiring a licence to export arecanut to India, because since the order was passed on November 7th they had not been able to sell their stocks of arecanut. A deputation will meet the authorities over this matter.

Whipping Order by Magistrates

In a Gazette Extraordinary published on Saturday the Defence regulations under which whipping can be prescribed as a punishment have been amended. According to the amendment this punishment may be imposed, notwithstanding anything in Section 15 (c) of the Criminal Procedure Code, by a Magistrate on any male convicted of an offence under these regulations, irrespective of the age of such person.

CONFUCIUS

Confucius is the Latinized form of K'ung-fu-tze which means K'ung the master. History or what passes for history knows nothing of his birth except that he was born in 551 B. C. in the province of Shantung in China. But legend which is more true to the spirit of a thing than to the form of it says that his miraculous birth, like other miraculous births in religious stories, was announced to his young mother by apparitions. This young mother seems to have had a husband who was seventy years old at that time. He died three years later. The story goes that dragons kept watch and fairies or whatever they are called in China perfumed the air when K'ung was born in a cave.

The wise old women of that time noted forty nine remarkable peculiarities in the physical make-up of the child foretelling its future greatness. We do not know all the forty nine peculiarities now, but the most remarkable among them seem to have been, that he had the 'lips of an ox' probably foretelling his great powers of persuasion, 'mouth like a sea' indicating perhaps the profundity of his utterance, and 'the back of a tortoise' showing the incipient scholarly stoop at birth. He seemed such a strange figure in appearance in later life that it is said that once when his disciples missed him in his wanderings they were able to locate him by the report of a traveller who said that he had seen a monstrous looking man with the disconsolate appearance of a stray dog. This description of his physical appearance gives no inkling of the humour, the tenderness, the aesthetic sensibility, and the keen reasoning powers of his mind. Even as the protruding eyes and the pot belly of Socrates hid the irresistible charm of Socrates' mind so the physical appearance of Confucius hid the charm of a noble personality whose opinions influenced Chinese thought and conduct for over two hundred centuries.

Boyhood

The death of his father when he was three years old, compelled Confucius, in his boyhood, to work after school to help support his mother. But he studied so diligently that he found time even to become skilled in music and archery. He married when he was nineteen years of age and after four years of wedded bliss he seems to have felt that he had had enough of it and divorced his wife and thought no more of women or marriage. How much more 'modern' than we are now was China two thousand years ago, which permitted her philosophers and others to divorce their wives as they pleased! There is nothing that is modern in our social life that was not found in

By
M. Balasunderam, B. A.,
(Cantab), B. Sc. (Lond)

some ancient or forgotten civilization.

A year before divorcing his wife Confucius began his career as a teacher using his home as the school house and charging whatever modest fee his students were able to pay. He paid special attention to the teaching of three subjects: history, poetry, and the rules of conduct. "A man's character," said he, "is formed by the Odes, developed by the Rites (rules of ceremony and courtesy) and perfected by music." We do not know what our modern teachers have to say about this ideal of education. But if the proof of the teaching is in the effect of it, Confucius' teaching formed the basis of Chinese civilization for centuries. A European writer speaks of Chinese culture thus:—"Altogether the perfect type of humanity as a normal phenomenon has been elaborated in ancient China.....How perfect is the courtesy of the cultured Chinaman!"

To Think Honestly and Clearly

Being himself a man free from irrational prejudices, arbitrary predeterminations, blind faith, and confused thinking, he taught his students to think honestly and clearly. He did not regard students, as we do now, as little sacks into which ill assorted information, mostly useless in after life, could be poured ad libitum. He made them shun obscurity of thought and insincerity of expression as deadly sins of the intellect. He used to say: "When you know a thing, to hold that you know it, and when you do not, to admit the fact - this is knowledge". This view of knowledge might not be acceptable to many of us who seem to think that knowledge consists in pretending to know everything when you do not know anything.

Soon the fame of this great teacher spread far and wide in China. Students from every station in life flocked to hear him. Through the sons of some of the nobles of his province he became introduced to the official and political world of his time. This gave him the opportunity not only to preach his ideal of good government but also to put it into practice. Tradition says that when he was the chief magistrate of the town of Chungtu, people became so honest that 'articles of value dropped in the street were left untouched or returned to the owner'; and when he became Minister of Crime, 'dis-

Continued on page 4

SELF-SUFFICIENCY IDEAL MINISTER EXPLAINS HIS PLANS

"The work of reclaiming the land for the people who live in this land of ours is going on in all directions," said Mr. D. S. Senanayake, Minister of Agriculture, in a talk on "The Land we live in" at the Negombo Town Hall.

"We will require over three million acres under paddy" he added "to support the present population. We can achieve this only by concentrating on large schemes".

"Elahara is one such scheme not far from Minneriya. This scheme besides cultivating its own tracts is also designed to feed Minneriya, one of the most lovely of these artificial lakes built by King Mahasena.

"Today Minneriya has quite a different charm, for the waters impounded in it have been harnessed to irrigate a vast extent of land which was thick jungle a decade ago. The land has now been cleared and brought under paddy and other crops and many landless people are settled on it.

"Our experience here has taught us many useful lessons. The settlement of persons in the dry zone entails many sacrifices on their part but we can and must reduce them to a minimum. It is essential that when a colonist is placed on the land he must be provided with a complete farm. The jungle must be cleared, the fields ridged and stumped and sanitary houses of at least a semi permanent character suitable for immediate occupation by him and his family should be constructed.

"It is my fervent hope that it will never again be necessary to retrace our steps, having lost to the jungle the land we are reclaiming with such difficulty.

"Going further west we come to Kalawewa. This work was commenced by King Datusena in the Fifth Century, on the grandest imaginable scale and the area submerged was over 40 miles in circumference. The retaining bunds were 12 miles long and the spill was formed of hammered granite. Turner calls it the greatest of ancient works in Ceylon.....Very soon a further extent of about 4,000 acres under this tank will be brought under paddy and in all about 10,000 acres will be cultivated under Kalawewa.

In All Directions

"The work of reclaiming the land for the people who live in this land of ours is going on in all directions. It is not only in one area that we are active. Down south there are as many important works as these, for example, Walawe Scheme, Nilwala Ganga, Tissa etc. Then there is the Ridi Bendi Ela Scheme in the North Western Province, Minipe Scheme in the Central Province, Parakrama Samudra in the North Central Province. This last scheme when completed will provide ample storage for

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Hindu Organ.

THURSDAY, NOVEMBER 19, 1942.

WHAT IS WRONG WITH THE POLICE ?

THE RECENT CASE AGAINST an Inspector of Police stationed at Jaffna, which resulted in the conviction of the accused, has brought out certain defects in the Police Force which should be remedied without delay. We do not wish to comment on the facts of the case itself as these are likely to come up for consideration by the Supreme Court in appeal. The defect we have in mind has nothing to do with these facts. We refer to the inability on the part of some of the higher officers of the Force to understand precisely their duties and responsibilities. Their whole outlook towards the functions of the Police seems to us to stand in need of radical revision. The fact is not often appreciated that the Ceylon Police Force is a British institution transplanted in our midst for the benefit of our people. It affords a striking illustration of the British genius for freedom, which is at once the bulwark and ideal of a society resting on the foundation of law and order. The chosen instrument for the maintenance of law and order in a society of free men and women is the Police Force which, by reason of its origin and functions, has become the servant and upholder of the law. No Police Force can adequately discharge the high duty entrusted to it by disregarding the law. The Gestapo and Mussolini's Secret Police can disregard legal as well as moral principles because they claim to be the tools of the super-man for upholding his ideas of society. The British conception is fundamentally different. It rests on the sanctity of the law. It has nothing to do with the theory of the super-man which is in itself a negation of the ideal of freedom. Unless officers in the higher ranks of the Ceylon Police understand this difference, they will find themselves periodically in serious difficulties over the performance of their duties.

We have said that the theory of the super-man is foreign to the British genius and, therefore, to the ideals of the Ceylon Police. The law will not countenance any attempt on the part of any aspiring super-man, though the latter may be inspired with the best and purest of motives, to disregard it or to disobey its provisions in the

slightest degree. Any officer who tries to relegate the law to the background will find his position almost an impossible one. He cannot hunt with the hare and run with the hounds. He cannot mete out what he considers to be justice, thereby placing himself outside the pale of the law, and yet do his duty by the law that requires his undivided loyalty. He must choose between justice as he conceives it and justice according to law. Once the choice is made, then the procedure laid down by the law must be followed. There is no other procedure. Society has enacted these laws for its own protection. Human experience has shown that society can live only by the triumph of principles and institutions. It cannot live by subordinating the enactments of the Legislature to any personal element in these institutions.

The British are not a race of Sadists. They have many failings but sadism is certainly not one of them. They have always respected the dignity of man and the decencies of life. Higher Officers of the Ceylon Police may be misled by what is going on in Europe now. The European nations are today at the mercy of the sadists whom their arch-priest and leader has raised to power, but it is a phase that will pass. In the end the old ideals will prevail. In the organisation and control of a force, so typically British in its character and its aims, sadism has, therefore, no place at all. It represents a very repulsive attitude of mind which no State can tolerate and which will defeat the very object for which society has framed laws. Under no circumstances can the public of this country acquiesce in the practice of a cult so degraded for the maintenance of laws that still reflect the genius of their origin. The public may, in its unguarded moments, applaud an officer who succeeds in putting down violence with an iron hand and who makes himself a terror to rowdies. But the moment it is realised that all this applause is being won at the expense of the law and by the practice of methods utterly foreign to it, there is bound to be a serious revulsion of feeling. Violence has certainly to be put down and rowdism has to be discouraged at every possible opportunity, but surely this can be accomplished in accordance with the letter and spirit of the law.

We feel convinced that the real question is one of understanding and temperament. Given the understanding and the right temperament, there is no reason why Police Officers in Ceylon should not fulfil all that is expected of them. Once it is found that this indispensable qualification is lacking, the only remedy is not to compromise but to weed out the undesirables.

NOTES & COMMENTS

Self-Sufficient Ceylon

THE distress of dependence on outside sources for food supply, particularly at a time of unprecedented crisis like the present, has been forcibly brought home to this country in a greater degree than ever before. There were similar but less severe predicaments before when our countrymen and Government had made resolutions to grow sufficient food crops to become self-dependent in the matter of food. But like "New Year resolutions" these were made only to be forgotten. This country, as several have remarked, does not take lessons quickly. The last Great War had proved convincingly the dangers of Ceylon's dependence. But this lesson had not been taken to heart. Hence the need for delegations and begging missions to India—a situation which has moved Sir Baron to appeal to his countrymen not to "put your leaders to the humiliation of begging for bread outside for you all". The present war hourly dings the self-same lesson with increasing emphasis. There are signs that this time the lesson will be taken to heart. The Minister for Agriculture and Lands seems to have taken it too seriously to miss the opportunity that now exists for accelerating the pace of his schemes. He explained the other day at Negombo his plans for making "the land we live in" self-sufficient in the matter of food products. The large and minor irrigation schemes now in working order and those under investigation to increase the acreage under cultivation were cited as proof of the earnestness with which the authorities have applied themselves to the task of food-production. According to the Minister, there are now nearly a million acres of land under paddy, and over two million acres more under this crop are still required to support the present population. The production of all the paddy needed for the country's consumption is the laudable object towards which Mr. Senanayake is planning his agricultural drive. It is no impossible ideal. It is practicable with a Government that is determined to achieve it. The people are equally enthusiastic in the matter and there is, therefore, no need for any laborious effort to whip up the people to join in the task of food-production. But will this enthusiasm, born of the bitter experience of today, last? If it does not, history will mercilessly repeat itself. If it does last, an era of self-sufficiency, if not prosperity, as hoped for by the Minister, is before the country. To keep this enthusiasm aflame the authorities should devise a scheme of food production that would be paying and would al-

so form a permanent and attractive feature of Ceylon's economic life.

The Sine Qua Non

ANY ambitious or well-conceived plan of food-production in this country has, at the outset, to meet with a serious difficulty against which even the most perfect plan may fail. We refer to the lack of an adequate supply of labour in this country to work even the existing schemes of food-production. Assured of this *sine qua non*, the forests and jungles, once the smiling fields of Lanka, could be reconverted to their former prosperity. This is a very serious and urgent problem which the Government should solve if its protestations of earnestness in the food production of the country are sincere. Ceylon cannot boast of, or hope to produce, a large and adequate number of people to provide the necessary labour for reclaiming and bringing under cultivation three million acres to ensure a self-sufficiency of food, as the Minister for Agriculture pines for. The best solution to this difficulty would be to attract a sufficient number of peasant settlers to Ceylon who, while cultivating the plots of land granted to them, would also contribute to the labour force of this island. Sir Baron's proposed office in New Delhi should prove helpful to persuade the Raj to permit a limited number of Indians to emigrate to Ceylon as peasant colonists who should be recognised, for all purposes, as Ceylonese. There is room in Ceylon for another two or three million persons to inhabit. Ceylon, as we pointed out earlier, cannot hope to reach this strength of her population for another century or more. There are not, besides, sufficient peasants to colonise the vast neglected lands and turn them into productive fields and gardens. The Indian peasant is a born cultivator, and no political consideration of a blind and parochial nature should be allowed to stand in the way of achieving the great object of the economic betterment of the island. A few thousands of peasants from across the Palk Strait will not alter the political complexion of Ceylon or the strength of communities who may wish to maintain their communal or racial superiority. The greater interests of the country should suggest and recommend a step like this. There may be millions of acres and hundreds of tanks, but without manpower to put them to the best use, these will remain as such and nothing more. The shortage of labour is admittedly a serious handicap to the effective prosecution of the food production drive in Ceylon. This is no mere theory. Experience proves it. We hope wisdom, in this respect, will dawn on our Ministers.

A WORLD CHARTER AND THE FOUR FREEDOMS

(BY A. ARULAMBALAM)

We are often assured that the present war is being fought with the object of realizing a great ideal by which the whole of humanity will benefit and that it is not being waged for the advantage of a small class of people. It is, therefore, gratifying to know that President Roosevelt has declared that the much criticised Atlantic Charter is a Charter for all humanity. As this important and far-reaching statement comes from no less a person than the President of the United States of America—a country which fought for its birthright and won its independence—a nation which has tasted both imperialistic interference and also sovereign liberty—it should be a source of solace and satisfaction to all subject nations. Now if the Allies win, which we wish, and the Atlantic Charter will duly bear interpretation as President Roosevelt has announced all countries can reasonably expect to have at no distant date a government of the people, by the people for the people.

The Four Freedoms

The acceptance of the great principle of the right of all people to be free and independent and choose their own system of government will definitely solve many problems. In the first instance this noble and brilliant idea of independent nations and free people will bring happiness and comfort to the millions of subject people all over the world. The freed people will no longer hate the so-called super-men who live the life of parasites, but unite with them in everlasting friendship. A true adherence to this noble principle will result in the four great freedoms which are best expressed by President Roosevelt as the freedom from want, the freedom from fear, the freedom of opinion and the freedom of worship.

A New Order

Now how could these four great freedoms be achieved? Certainly it cannot be done by magic over night. It has to be achieved slowly by building up a new political and social order based on love and service; and the construction of a new order implies the breaking up of existing antiquated organisations. For this a change of heart among the ruling nations is necessary.

Freedom From Want

The most important of the four freedoms is the freedom from want. The present war is being fought mainly to solve this problem. Nations want more land and living space to accommodate their increasing population. They have to provide the people with the necessities of life. These are legitimate desires. The disquieting element in these desires arises with the outcome of secret plans of exploitation. Therefore it appears necessary that tariff walls should be abolished and the door to free trade opened if the freedom from want is to have practical results from remaining an ideal.

Freedom From Fear

As for the freedom from fear it will be well for the nations, in times of dispute, to concentrate a little more on the possibilities of negotiation. Our civilization will remain only a nine days wonder if we rational beings are unable to settle our disputes by negotiation but resort to violence like the denizens of the jungle. It will not be entirely out of place for pontiffs and religious heads to conduct

C-IN-C'S APPEAL FOR BINOCULARS AND PISTOLS

In Ceylon there is a serious shortage of binoculars for use by all the Services. Under modern war conditions binoculars are a vital necessity. They are required by the observers watching for enemy aircraft and shipping, by anti-aircraft gun crews, by infantry, gunners and sappers, says a communique issued by His Excellency the Commander-in-Chief.

The Commander-in-Chief appeals to everyone who possesses binoculars to let the Services have them. They can either be sent as a free gift to help the War effort or, if so desired they will be paid for.

If payment is desired they will be valued by an Ordnance Officer who will inform the sender of the valuation. If this valuation is not accepted, the binoculars will be returned.

Pistols are also required. Only those which take Government ammunition are of use. The sizes are .38 or .455 and they can be either presented or sold in the same manner as binoculars.

Please hand your binoculars and pistols to the Superintendent or Assistant Superintendent of Police of your District, together with a letter giving your name and address and whether you are giving the pistols or binoculars as a gift or wish payment. The Police Officer will give you a temporary receipt and will forward the articles together with your letter to Headquarters, Ceylon Command.

His Excellency the Commander-in-Chief will personally acknowledge all binoculars and pistols sent as a free gift to help the defence of Ceylon.

The fact that a person has surrendered his pistol to the Military Authorities will be taken into account when future applications for the purchase of pistols are being considered.

free night schools for the spiritual enlightenment of statesmen and politicians not on dogmatic problems but on the great and common bonds of ethics and morals and of universal brotherhood by which Christian Europe may be trained to live up to the high ideals for which Christ lived and gave his life, and also by which Buddhist Japan may fully appreciate the great doctrine of Ahimsa which neither admits fear nor causes fear. If fear could be removed from men's minds the talent and energy which is now so absurdly wasted in constructing death dealing weapons could be utilized for nobler and enduring purposes.

Freedom of Opinion

Coming on to the topic of freedom of opinion it may be said that it is the greatest trait characteristic of a gentleman to permit another man to express those views which he chooses to have as long as they do not come into conflict with his personal matters. Even where difference of opinion exists there is virtue in toleration. What applies to individuals is equally applicable to nations as well. It must be conceded that it is the birth right of every country to have perfect liberty to manage its own affairs and choose that form of government which it desires. If the Atlantic Charter can be interpreted to be a charter for all humanity it should both in principle and in practice grant to all the right of self-determination. If the present war is being fought for the preservation of peoples' rights—for the sake of democracy—the just demand of the subject nations for freedom cannot be postponed on any pretext whatsoever. The moral issue in the war will be open to serious criticism if there be no practical demonstration on the part of Great Britain and America to extend to the subject people, and especially India, the status of a free nation. A free India will be a tower of strength to the allies and will alter the scales of war to an amazing extent. Her philoso-

INSPECTOR FOUND GUILTY

SIX MONTHS' RIGOROUS

Police Inspector F. D. E. Das sanayake was found guilty on Monday by Mr. G. C. Thambayah, (in the capacity of Additional Magistrate,) Jaffna, of having caused simple and grievous hurt to a barber, Elayavi Kathiravelu, on Colombogam beach and of having wrongfully confined the barber in his (the inspector's) house, and he was sentenced to six months' rigorous on each count, the sentences to run concurrently.

In the event of an appeal bail in Rs 1,000 was ordered. The Magistrate's order took nearly two hours to deliver. The case concluded at 6-30 p. m.

Mr. A. V. Kulasingham, Crown Advocate, instructed by Mr. R. R. Nalliah Crown Proctor, assisted by Mr. G. H. Bromley, and sub-Inspector Rodigo, prosecuted.

Mr. U. A. Jayasundera, with Messrs Stanley de Zoysa and D. A. Obeyesekere, instructed by Messrs. T. C. Rajaratnam and C. D. Singaratnam, defended.

phy will change men's outlook on life for the better and her contribution towards peace will be immeasurable.

Freedom of Worship

It is fortunate that now people do not spill much blood in the name of religion though sometimes we hear of isolated clashes arising from religious intolerance. The whole of humanity is fast marching towards materialism and there is a scramble for the largest slice of the forbidden fruit. Thus almost all religionists without exception find unity in their goal. The lofty ideals which find expression in the great religions are set at naught and erroneous and convenient interpretations are expounded to suit the taste of the licentious desires in man. By leading irreligious lives we do incalculable harm to ourselves and to others. The Creator does not require our praises nor did he ever require them. But by leading impious lives we may wreck ourselves on the sands of life and never reach the goal. Therefore it will not be out of place to utter a word of warning if we carry too far the partiality for mundane benefits and leave the spiritual side of our lives barren and forsaken. The present war, as perhaps all other wars, is a direct result of this thoughtless leaning.

A Duty

Now in order to extend the four freedoms to all and to make it practicable—from remaining an ideal—a great duty rests on the ruling States. In the new world order which will follow the war, and for which princes and peasants are longing, there shall be very little room for the continuance of empires or for the principle of divide et impera. Therefore it is the duty of the sovereign States to declare the subject countries free and independent immediately and to give them that sympathetic and non-patronising assistance which they may require to arrange their new homes in order. If statesmen can see far into the future of events and also understand human thought, action and reaction the idea of holding an empire or empires together will be utterly out of place and inexpedient. Mr. Amery and his Tory colleagues may not see eye to eye with us, but, may God give them long life and quick vision to realize the truth. If genuine desire for the well-being of all people free from any secret craving for exploitation possess the minds of the rulers a great union of humanity working for the common good will result. May that day be near.

SIR BARON TO GO TO NEW DELHI

On a Salary of Rs. 2500 a Month

Sir Baron Jayatilaka, it is now known, will leave for New Delhi in the first week of December to take up his appointment as Ceylon Government's Representative there (provided, of course, the State Council approves, as it no doubt will).

All details about his departure have now been settled and the Chief Secretary will introduce in the State Council a supplementary estimate for ten months' expenses on Thursday. The amount involved is Rs 52,292 as follows:-

Ceylon Representative—salary at Rs. 2,500 per mensem, Rs. 25,000; Personal Secretary to the Ceylon Representative—salary plus living allowance and rent allowance, Rs. 5,300; Peon—salary plus living allowance, Rs. 995; Transport and Travelling including local travelling, Rs. 2,000; Furnished house for Ceylon Representative at Rs. 600 per mensem (actual expenditure to be paid), Rs. 6,000; Entertainment (actual expenditure to be paid), Rs. 5,000; Adjustment for increased Income Tax in India, Rs. 5,000; Incidentals, including rent of an office Rs. 3,000.

The Chief Secretary has reported to the State Council that the approval of the Secretary of State for the Colonies has been obtained and the Government of India has warmly welcomed the proposed selection of so distinguished a person as Sir Baron Jayatilaka to this post. Sir Baron has agreed to go to India.

An inquiry whether the Government of Ceylon would agree to a proposal for a Representative of the Government of India in Ceylon of similar status, has been answered in the affirmative.

The Ceylon Representative will use the office organisation of the Supplies Department for his purposes. There is, therefore, said to be no additional cost on account of secretarial staff, office rent, incidentals, etc.

OBITUARY

MR. A. WIJAYAGUNA RAJAH

The death occurred at Dr. E. Ratnam's Hospital, Colombo, on the 7th instant of Mr. A. Wijayaguna Rajah, son of the late Mr. S. Appadurai, retired Station Master, C.G., R. and Mrs. Appadurai of 'Luxmi Giri', First Cross Street, Jaffna, and grandson of the late Mr. Advocate Nagalingam of Jaffna. The deceased was a Probationary Accountant of the Bank of Ceylon. The remains were brought to Jaffna and cremated at Villundy on the following day in the presence of a large circle of friends and relations.

A. R. P. JAFFNA — WANTED

Applications will be received by the Officer-in-Charge, Communications, D. I. T's Office, Jaffna, for vacancies in the Report Centre Staff, till Nov. 28, 1942. Applicants should have passed at least the J. S. C. Examination English and residing within three miles of the A. R. P. Head Quarters. They should be prepared to take up duty as well as night duty.

Salary:

Supervisors:	Rs. 60/- p. m.
Telephonists and	
Clerks	Rs. 50/- p. m.
No war allowance.	
A. J. R. VETHAVANAM,	
A. R. P. Controller.	

Nov. 17, 1942.

(Mis 150. 19-11-42.)

CONFUCIUS

Continued from page 1

honesty and dissoluteness were ashamed and hid their heads; loyalty and good faith became the characteristics of the men, and chastity and docility those of the women.

His Enemies

We in this age of little faith might find it difficult to believe this—especially that part about the docility of women. But the remarkable achievements of Confucius failed to awe and subdue his enemies. They plotted all the more to deprive him of his influence with the ruler of his province—the Duke of Lu. One of the shrewdest of them thought of a clever stratagem by which he could achieve his object of bringing about the downfall of Confucius. This enemy, knowing that 'beauty' and 'virtue' could not long live together, sent to the Duke a bevy of good looking 'sing song' girls. It is needless to say that, in the contest between 'beauty' and 'virtue,' 'beauty' won, and Confucius had not only to lose his post but leave his native province as well, and wander from one strange place to another—a homeless mendicant. He perhaps consoled himself with teaching his disciples the great truth that, given the choice between 'beauty' and 'virtue' men would very often prefer 'beauty' to 'virtue.'

After thirteen years' wandering he was able, in his sixty-ninth year, to return to his native province when a new duke succeeded to the rulership of that state. He spent the remaining five years of his life quietly doing literary work. One morning he was heard to sing a mournful song on the transience of all earthly things, and shortly afterwards was found dead. His disciples buried him with great pomp and ceremony befitting a great teacher who was destined to be regarded as one of China's greatest philosophers.

Though a philosopher, he never propounded a system of philosophy or metaphysics. He never bothered his head about death or the life thereafter. When a disciple asked him what he thought of death, his reply was: "While you do not know of life how can you know about death?" Although he occasionally talked of 'Heaven' and 'prayer' he was frankly agnostic. He confessed that he knew nothing of God or soul or life or death. The absence of any kind of metaphysical speculation is in strange contrast with the teaching of the Indian philosophers who revelled in metaphysics. His whole concern was man as he is and the life he has to live on this earth. He preached the ideal of the Higher Man or the Superman as Nietzsche was to call him later.

Confucius describes the Higher Man thus.—The Higher Man moves so as to make his movements in all generations a universal path; he behaves so as to make his conduct in all generations a universal law; he speaks so as to make his words in all generations a universal norm." His object was the intellectual and moral perfection of man. He summed up the quintessence of all moral laws, long before Christ, in the words: "Do not do unto others as you would not wish done unto yourself."

In India mere moral teaching without a religious or metaphysical background could not have lasted long, but it is remarkable that in China Confucius' teaching, despite its lack of metaphysical subtlety or the emotional appeal of religion, holds sway even to this day. The secret lies perhaps in the fact that Confucius was a Chinaman with the peculiar genius of appealing to the practical turn of mind of his countrymen.

SELF-SUFFICIENCY IDEAL

Continued from page 1

perennial irrigation for at least 18,000 acres of paddy in addition to other crops.

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House and property known as Kailayar Walavu about 10 lachchams situated at Kailasapillaiyir Kovilady, Nallur—no brokers.

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Oorany,
Kankasanturai.

(Mis 148. 16 & 19-11-42)

NOTICE

Sealed tenders will be received by the Chairman, Sanitary Board, Jaffna, up to 12 noon on Friday 27th November 1942, for the supply of the under-mentioned personnel and animals for the removal of rubbish and sweepings within the Sanitary Board towns of Point Pedro and Valvedditurai for the period of two years from 1 January 1943 to 31 December 1944:—

For Point Pedro

- 2 adult carters
- 2 good bulls capable of drawing one rubber tyred double bullock scavenging cart
- 1 good bull capable of drawing one rubber tyred single bullock scavenging cart

For Valvedditurai

- 2 adult carters
- 2 good bulls capable of drawing one rubber tyred double bullock scavenging cart
- 1 good bull capable of drawing one rubber tyred single bullock scavenging cart.

Tenders must be made on the basis that the contractor will not be permitted to appropriate the rubbish and sweepings, but each tenderer may make an alternative tender on the basis that he will be permitted to appropriate the rubbish and sweepings.

2 The contractor will be required to supply one bull and one driver for each town on Sundays.

3. Tenders must be made on forms supplied by the Officer of the Sanitary Board, Jaffna, on a deposit of Rs. 10/- for each form.

4. The successful tenderer must deposit one tenth of the tendered amount as security, within seven days of the acceptance of his tender and thereafter enter into a contract with the Chairman.

5. For further particulars apply to the Sanitary Board Office, Jaffna.

Sgd. C. CANAPATHIPILLAI,
for Chairman, Sanitary Board, Jaffna.
Sanitary Board Office,
Jaffna, 12th November 1942.
(G. 37. 19-11-42.)

ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 43
In the matter of the estate of the late Kandavanam Velayuthampillai of Myliddy South Deceased.
Sinnathamby Kandavanam of Myliddy South Vs. Petitioner.
Kandavanam Muttucumararu of Myliddy South presently of Colombo Respondent.

This matter coming on for disposal before G. C. Thambyah Esquire, District Judge, Jaffna on the 14th day of October 1942 in the presence of Mr. R. R. Nalliah Proctor on the part of the Petitioner and on reading the affidavit and petition of the Petitioner.

It is ordered that the 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 23rd day of November 1942 appear before this Court and shew sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of October 1942.

Sgd. G. C. Thambyah,
District Judge.

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(Mis. 15. 27-4-42—26-4-43.)

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FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41—20-11-42.) (T's) Shroff.