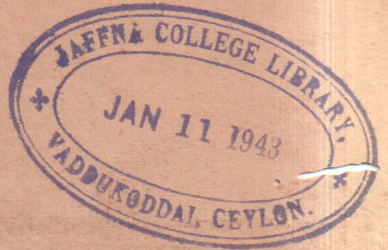


# THE Hindu Organ.



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A. V. Kulasingham, Advocate.

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## NEWS FROM FAR AND NEAR

### Ceylon's Mineralogist Going to India

Mr. D. N. Wadia, the eminent Indian scientist who is Ceylon's Mineralogist, will preside at the All-India Science Congress to be held in Calcutta in January. Mr. Wadia was president of this Congress last year when Pandit Jawaharlal Nehru was elected president for this year, but as Pandit Nehru is incarcerated, the Congress has invited Mr. Wadia to lead it once again.

### Income Tax Board Of Review

His Excellency the Governor has reappointed the following to be members of the Income Tax Board of Review for three years from December 15th, 1942: Dr. H. S. Christoffels, Mr. H. E. de Kretser, Mr. W. S. de Saram, Mr. David Daig, Sir Mohamed Macan Markar, Mr. Stanley Obeyesekere, Mr. P. J. Parsons and Sir Gerard Wijeyekoon.

### Scholarships for Studies Abroad

The award of scholarships for studies abroad is to be continued till the present batch of students at the Ceylon University who are preparing for the London examinations is exhausted or for so long as the University students are allowed to sit for London examinations. The awards of scholarships which have been announced but not actually awarded owing to the war conditions are to be considered as deferred.

### Jap Designs on India and Australia

"Japan has by no means given up the idea of attacking Australia and India" says the Japanese military paper *Tairiku Shimpō* according to the Berlin Radio. The main aim of the second year of war in East Asia, says this paper, is the extension of Japanese production and development in the occupied territories in the south. "Operations and victories, as tremendous as in the first year of the war, cannot be expected though big sea battles may possibly occur," it adds.

### Everybody Should be Bilingual

That everybody in Ceylon should receive instruction in the home language, and also have English or some other language for the purposes of higher education and for imbibing a wider culture was the view expressed by Dr. Ivor Jennings, Vice-Chancellor, Ceylon University, in his address on Monday on the occasion of Speech Day at Lindsay Girls' School, Bambalapitiya. He added that these two things were necessary to develop and uphold education in Ceylon.

## THE IDEA OF WORLD CITIZENSHIP

BY SHIVA KUMAR SHASTRI, M.A., M.Sc. (LOND), BAR-AT-LAW

A world State cannot exist without world citizenship. The former is a structure, the latter its foundation, and if the foundation is weak the structure is bound to collapse. All attempts made so far to solve national rivalries have failed, because resort has been had only to the drafting of constitutions without trying to infuse blood in the raw structure by propagating the idea of world citizenship.

Such an idea is nearest to nature. Therefore, a man has only to understand himself in order to grasp the implications of world citizenship. The greatest bond of union between man and man is the faculty of reason. That alone is permanent and will exist so long as mankind exists. Everything else is evanescent, temporary, and circumstantial, and all wars based on religion, economics, class, or race, depend upon a fundamental misunderstanding of the facts of life which reason can immediately kill if it is resorted to. The only intelligible war for mankind is between reason and understanding on the one side and unreason, emotion, hatred, or passion on the other; and in this struggle reason will eventually triumph, for in no other way can mankind reach the highest stature of its potentiality.

No armed revolution in any State can ever create the idea of world citizenship, for it arouses as many problems as it solves. It is engineered usually by a class to serve its own emotional, or economic and material interests. The idea of world citizenship comes to us as individuals not as members of a class, community, or nation. Therefore, the only revolution we can speak of in such a case is a revolution of the mind when reason and knowledge would have transplanted ignorance and passion.

It is the sacred duty of every individual who realizes the power and majesty of reason to develop his faculties to the maximum rationality and then to give his fellow men and women the message of reason. Thus will begin the nucleus of world citizenship.

The earliest co-operation in history is co-operation for self-existence. Co-operation against the forces of nature, co-operation against environment, co-operation against wild beasts and against men who live like wild beasts, co-operation, in other words, against a war of each against all as described by Hobbes.

Once the forces had been conquered, began man's battle with man. The extent of its involvement was determined by the knowledge of geography and of the rapidity of the means of communication. Family or tribal conflicts, wars of

city States, national wars and wars for colonies, or wars for the domination of the whole world, indicate the enlargement of the area of conflict.

All these wars were exercises in co-operation, but co-operation of man with man to destroy his own kind must have been a strange phenomenon and could never have been in conformity with the exercise of reason. For this unnatural outcome it was necessary to drug men against the use of reason, knowledge, and understanding; and the effort, as history tells us, was eminently successful.

For what was required was merely the invention of collective prejudice or hatred miscalled at various times religion, race, or nation.

Morally, men have not advanced since the two thousand years of recorded history in Europe. A perusal of the more ancient civilizations of India and China indicates that we have actually deteriorated in that sense. For thousands of years before Europe could think clearly Hindu philosophers had laid down rules for the guidance of human conduct and given a philosophy of life that stands unequalled in sheer moral excellence and completeness. In it we also find the idea of world citizenship which the present war-infested world will do well to learn and remember.

The only co-operation worthy of mankind at the present time is co-operation against hatred, prejudice, pride, pugnacity, ignorance, cruelty, and lust—and this on a world background. Indeed, if a passionate attitude is at all allowable, it is in the sense of prejudice against prejudice, hatred against hatred, etc.

### Reason v. Faith

This is the eternal problem. Faith, it is argued, is necessary for the mental peace of mankind, reason being ineffective beyond a certain point. Ultimately this is true but only ultimately. Faith is necessary to make one believe in the everlasting beneficence of the Almighty, in the immortality of the soul, in the inevitability of human progress, in the terrible inescapability of divine justice. Reason cannot unravel these problems. It can neither prove nor disprove. But it by no means follows that faith succeeds where reason fails. Reason may falter but faith does not give certainty. Reason may be groping in the dark but faith does not prove. Reason seeks, unsuccessfully though it be, to lift the veil over the Unknown. Faith gives us a working hypothesis as to its nature which we generally accept because it accords with our vanity, or with our desire to seek happiness

## ATTEMPT TO SOLVE INDIAN DEADLOCK

### LEADERS MEET AT ALLAHABAD

Allahabad, Dec. 13

The Standing Committee of the Non-Party Conference, which met on Sunday, concluded its deliberations today with the leaders who had been specially invited to attend the meeting. Sir Tej Bahadur Sapru presided. Those invited included Mr. C. Rajagopalachariar, Mr. B. S. Moonje, Dr. Subaroyan, Sir B. P. Singhroy, President of the National Liberal Federation, Tara Singh, the Sikh leader, Mr. G. L. Mehta, President of the Federation of Indian Chambers of Commerce and Industry.

The Committee issued an official note saying: "The Standing Committee met prominent leaders on December 12 and 13 at Allahabad and discussed at length with them the most practical means of solving the deadlock in view of the failure of the Government to take effective steps for its solution in response to the general demand.

The leaders who participated in the discussions will now consult their respective organisations with regard to the solution tentatively suggested and Sir Tej Bahadur Sapru will take further steps in the matter."

### QUININE SUPPLY

Dr. S. N. Ganguly, quinine technologist, in the course of an address on "The Quinine Problem" at the Colombo Rotary Club, uttered a warning against an inadequate handling of the quinine problem and declared that suitable areas for planting cinchona were not wanting in Ceylon and there was no reason why even a belated start should not be made now.

rather than pain, good rather than evil, immortality rather than unfathomable death.

But these are all problems for an individual having leisure enough to ponder over the Unknown. The intensity of their perception or the nature of their solution is in proportion to the reflective power of man and no two persons are alike in their illuminative potential. It is therefore, futile and purposeless, and indeed infinitely harmful to project faith in social relations in terms of group action. Faith arises out of a mystical experience and is thus entirely personal. Group action is a repudiation of faith or at best a travesty of it. To compel men to believe in a certain religion is an outrage upon the infinity of God, for belief in Him arises out of a mystical experience and not out of a

Continued on page 4





## Hindu Organ.

THURSDAY, DECEMBER 17, 1942.

### CONSTITUTIONAL REFORMS

WE UNDERSTAND THAT there is no truth whatever in the statement recently made at a meeting of the Jaffna Urban Council that a suggestion was made to the Secretaries of the Jaffna Association to the effect that a resolution should be passed condemning Mr. A. Mahadeva's conduct in joining the Ministers in their demand for a declaration promising dominion status to Ceylon after the war. Besides, a body like the Jaffna Association, with a proper sense of its own responsibilities, cannot be expected to condemn the Ministers' demand in the present circumstances. The plain truth of the matter is that a good many things have happened since the minorities opposed the reforms demanded by the South to convince all reasonable people that a change is necessary and that the sooner it comes the better it will be for all concerned. As we have said more than once in these columns, the greatest need of the moment is national unity. Each community has to make an earnest attempt to shed its communal consciousness and wholeheartedly co-operate with the others in the solution of common problems. We recognise that this is not an obligation cast on one particular community or interest: the obligation is universal, and, if it is the duty of the minorities to think less in terms of communal feelings and interests, it is also the paramount duty of the leaders of the majority community to see that their conduct is free from the taint of communalism. We do not wish to rake up old grievances. That these grievances exist will not be denied by any impartial observer. But, at the same time, the fact has to be faced that unless the permanent population of this island remains united it may even lose the rights it has won after strenuous agitation.

It is in this spirit that we have welcomed Mr Mahadeva's election as Minister for Home Affairs. We see in it a gesture of goodwill and friendship by our friends in the South. Though we agree that one such gesture will not suffice to cement the union of all communities, the recent election ought to be regarded as a good start full of promise for the future. Much will naturally depend on the wisdom of the leaders of the majority community. They will have to see to it that, if unity is to be

maintained, they too refrain from policies which make united action impossible. Just as the leaders of the majority party have their duties and responsibilities, the Tamil representative on the Board of Ministers has his. Any chance of a conflict between the latter's duty to his own community and his loyalty to his colleagues should be avoided.

### NOTES & COMMENTS

#### Anti-Indian Feeling

WE commented some time ago on a statement made by Mr. D. M. Vora, a prominent Indian merchant, on the existence of anti-Indian feeling in Ceylon. We urged that a more conciliatory attitude towards these merchants on the part of the Government would be more helpful in the present state of affairs. We are glad to find, however, that Mr. K. Natesa Iyer, a member of the State Council and himself an Indian, has published facts which should enable anyone to form a more correct estimate of Mr. Vora and his denunciations. It would appear from a statement to the press by Mr. Natesa Iyer that Mr. Vora and other Indian merchants were interested in obtaining licenses for the import of rice, but, in view of the competition, amongst the merchants themselves, the authorities were not in a position to give any particular group a virtual monopoly of the licences, which were distributed as fairly and reasonably as possible. One can easily see that this did not please some of the merchants at all, and those who hoped to acquire a monopoly but could not get it naturally felt a certain amount of resentment against the Ministers. We agree with Mr. Natesa Iyer that the action of merchants like Mr. Vora, with a grievance against the Ceylon Government over a question of pure administration, in representing to the Indian public that all this is due to anti-Indian feeling, is a very questionable form of retaliation.

#### Profiteering

MR. Natesa Iyer's disclosures show that there is something more behind this agitation about anti-Indian feeling. According to Mr. Iyer, even in regard to the question of fixing prices, the Controller of Prices consulted the merchants. "It so happened that different people showed different quotations from the same source and the Controller had to exercise his discretion and be cautious in arriving at a fair and reasonable price. In those attempts the officer might have made mistakes and these were only genuine and not influenced by any anti-Indian feeling." In view of the fact that the quotations differed though they were from the same source, it would be more cor-

rect to say that the Controller was more anti-humbog than anti-Indian. A few more of such disclosures will enable the public in India and Ceylon to view some of the more recent statements on anti-Indian feeling in Ceylon in their true setting and context.

#### A Boycott

MR. Iyer goes on to say that when the Indian merchants failed to have their own way in the matter of licenses and prices, and the Ceylon Government decided to import all the rice needed, "they influenced the shipping companies to decline freight to the Government." We remember that some such allegation was made at the time, but unfortunately the true version of the facts was not placed very clearly before the public. Mr. Iyer's view is that charges like those made by Mr. Vora are only intended to "obstruct the Ceylon Government's work in obtaining foodstuffs in India." No other conclusion is possible on the facts put forward by Mr. Iyer.

#### The Truth

WHILE Mr. Natesa Iyer seems to be right about the true reasons for the sudden eloquence of some Indian merchants about anti-Indian feeling in Ceylon, it may not be amiss to remind our Ministers that they should not continue to cultivate a dog-in-the-manger attitude towards Indians. We agree with Mr. Senanayake that the people of this country are entitled to eliminate competition which is harmful to the interests of the permanent population, but we cannot help thinking that in the past Ministerial policy was directed towards something more than legitimate self-protection. Mr. Senanayake is trying to produce more food and the public too is acutely interested in the project. But we are not making much headway. Why? The real reason is lack of manpower. The present population in Ceylon is not adequate for the purpose of opening up more land. It is here that the policy of the Ministers has exceeded the limits of what may be called self-protection. It is here that the Ministers allowed a little politics to interfere with their judgment. We hope, however, that recent experience has had a chastening influence even on Ministerial minds and that full advantage will be taken of Sir Baron Jayatilake's services to place the relations between India and Ceylon on a sounder footing. It is not a question of helping India: it is really one of helping ourselves. What is needed to produce more food is not Ministerial eloquence but brawny arms to till the soil. Ceylon's misfortune is that there is not enough of this commodity within her own borders.

#### To Parents

IN the course of a speech at Mahinda College, Galle, Dr. Ivor Jennings gave parents in Ceylon sound advice about the qualifications of a student seeking higher education in the University. Nineteen is considered by Dr. Jennings as the right age for an entrant into University life, and even then he is not wanted unless he is fit to take a degree in three years. In a country where even failure at the Matriculation Examination is something of a qualification, it remains to be seen whether Dr. Jennings' words have fallen on fruitful soil. Dr. Jennings goes further. He does not want the University to be burdened with students who need coaching, which, according to the Vice-Chancellor, is both useless and foolish. This may strike the fond but ignorant parent as the height of irreverence, but Dr. Jennings is undoubtedly right. Coaching may help a student to pass his examination. But the Ceylon University is not going to set itself up as a factory for making degrees out of material furnished by the professional coach.

#### The Tyranny of Clothes

THE thanks of many Ceylonese who have mourned in secret the tyranny of clothes, as these are understood in Ceylon, are due to His Excellency the Governor for his outspoken remarks about the wearing of clothes that are not at all suited to our climate. His Excellency may be under the impression that the victims of this tyranny are confined to Queen's House and the State Council. They are to be found everywhere, and we regret to say that even Courts of law insist on respect for the tailor's decrees. Here—we mean, in the courts—it would be better to begin with the Bench and the K. C's and then the rank and file will gladly consent to the much-needed change. After all, a gown is not always a guarantee of legal wisdom and litigants never pay—whenever they can be persuaded to do so—merely on the ground of appearances. In the Privy Council the court gets on very well without the gowns and other paraphernalia of the law.

#### Ceylon and the War

ACCORDING to Air Vice-Marshal J. H. D'Albiac, formerly Air Officer Commanding, R. A. F. Ceylon, another enemy attack on Ceylon is not so remote as some people think. His opinion is that the more the tide turns against the Japanese the more imperative will be the necessity for them to conquer and use Ceylon. The need for vigilance is, therefore, clear. We must remember that Japan is still strong, and she may even go on fighting after the struggle is over in Europe.



## IF CEYLON IS ATTACKED

### GENERAL WAVELL'S CONFIDENCE

Madras, Tuesday.

Asked if in case the Japanese attacked Ceylon, he thought the Southern Army could foil the attempt, General Wavell told an interviewer here: "I think our Air Force will prevent it."

"The invasion threat is much less now than it was eight months ago. However, we cannot neglect our preparations. We cannot relax any precautions."

"I think that it is possible that when they are hard pressed elsewhere the Japanese might make a diversion by attacking some part of this country. But we are very much better prepared than several months ago."

"The threat to India is much less today than it was seven or eight months ago. Now we have got a different picture," said the General.

General Wavell added that if the Japanese undertook any attempt on India they would get a warm reception. What was being done at recent manoeuvres, he said, was really to test the defence scheme for this part of the world. Especially with armoured troops, who were now here to defend India, it would be a different thing.

The Japanese had many reverses since last Spring so that the threat to India was nothing like what it was some months ago.

Questioned about enemy submarine activity, General Wavell said that there was some activity around India, but it was not causing a great deal of damage.

Referring to enemy attacks on Chitagon, General Wavell said that there had been two raids lately and the damage done so far had been extraordinarily small. The military damage was practically negligible. Civilian casualties were also very few.

"You will remember that the Japanese put forward a story that a big convoy was attacked, which is a myth," added General Wavell.

## INTER-DEPENDENCE OF NATIONS

Kottayam, Dec 8.

"There can no longer be an independent political or even economic existence for any country. The talk of independence for this or that nation is going to be a foolish and futile slogan because after the war, there is going to be no independent nation but a world polity or nation," observed Sir C. P. Ramaswami Aiyar, Dewan of Travancore, presiding over the first meeting of the Indian Rubber Production Board here to-day.

He added we were now beginning to realise that "in the national planning of the future. Governments, big business and small business must work together from the point of view of planning with a long-range vision."

The Chairman laid stress on the complete inter-dependence of country upon country and how it was essential that in future all the countries should pool their resources. He cited the example of Travancore which was dependent on Burma and Siam for its rice supplies, and the dependence of Bombay mills on tapioca starch from Travancore. There could no longer be an independent political or even economic existence for any country. The talk of independence for this or that nation was going to be a foolish and futile slogan because, after the war, there was going to be no independent nation but a world polity or nation. Welcoming wholeheartedly the present move, he said we must prevent the sacrifice of important key materials.

## THE GOSPEL OF NON-VIOLENCE

### SIR S. RADHAKRISHNAN'S ADDRESS

Calcutta Dec. 12.

"The Present War and Mr. Gandhi's Policy of Non-violence" formed the main subjects of the last lecture delivered by Sir Sarvapalli Radhakrishnan, Vice-Chancellor of the Benares Hindu University, to-day as "Kamala Lecturer" of the Calcutta University (for the year 1937).

The present war and Mr. Gandhi's policy of non-violence, he said, were turning their attention to the problem of the use of force in society. According to the Hindu view, non-violence as a mental state was different from non-resistance. It was absence of malice and hatred. *Himsa or violence was different from Danda* or punishment, which was the legal restraint of the guilty. "Force is not the law giver but the servant of the law in such cases," he added. "Even ascetics are obliged to use violence. Only by great effort they reduce it to a minimum. Our endeavour should be to substitute persuasion for force and reduce the scope for the employment of force as much as possible."

### New Technique Needed

Remarking that it was not right to contend that war satisfied a natural instinct, Sir Sarvapalli pointed out that man was not a beast of prey. Human behaviour was full of acquired attitudes. Man was the only animal that killed for reasons which were more or less metaphysical. Once upon a time war might have been relatively cleaner when it was conducted according to rules. "But now we have moved from flint to steel and gun-powder to poison gas and disease germs, and we are called upon to fight with hatred for our enemy, with our heads full of scientific cunning and our hearts full of savage hatred. We throw ourselves against masses of humanity for attaining national aggrandisement. We cannot say that our wars are always just. In this war all the belligerents appeal to God and look upon their case as absolutely just. Humility becomes us all. A new technique which will break the vicious circle of hate is to be devised."

Sir Sarvapalli discussed the failure of the League of Nations in its objective, and said that it did not give up rights acquired by the use of violence and it did not involve the instrument of peaceful change and it had not an effective sanction. It was just like a gun that fired blank cartridges. He emphasised that if the new method of life which the League of Nations stood for was to be effectively carried out, "we must set up a world organisation with a world court and an international police to support it. We cannot attain to the ideal of non-violence at one rush."

### Tribute to Gandhiji

The speaker paid a glowing tribute to Gandhiji and expressed the belief that one day the world would look back on him and salute him as one born out of his time, one who had seen the light in a dark and savage world. He said that now and then there arose above a common level some rare spirit who reflected more clearly the divine purpose and put into practice more courageously the divine guidance. "Gandhiji's suffering," he remarked, "embodies the wounded pride of India and in his satyagraha is reflected the eternal patience of her wisdom. Gandhiji admits that submission to injustice is worse than suffering it. He tells us that we can resist even through an act of non-violence which is an active force. If blood is to be shed let it be our blood. Cultivate the quiet courage of dying without killing; for man is free only by his readiness to die, if need be at the hands of his brother, never by killing him. Those who practise this ought not merely to talk of peace and think of it, but will it with all their

## SRI ARUMUGA NAVALAR DAY AT THE VIVEKANANDA SOCIETY

The Guru Pooja of the great Sri La Sri Arumuga Navalar was celebrated at the Society Hall with due piety and solemnity on the 6th December 1942 commencing from 3.30 p. m., under the chairmanship of Pandit S. Kandiahpillai. The hall was crowded to the utmost of its capacity with ladies and gentleman, who came to honour the memory of the great Navalar. Devotional songs were by the Vidyaayam students. Then the president delivered his presidential address and a part of his written address was broadcasted by Mr. S. Nadarajah from the Society premises. Pandit Sivang Karunakaya Pandyanar, Messrs. V. Selvanayagam M. A. lecturer in Tamil, Ceylon University, V. Sivasubramaniam, and K. Kanagaratnam, Acting Auditor-General spoke in Tamil about the selfless and invaluable services rendered by the great Navalar to the cause of Tamil Literature and Saiva religion.

Mr. Selvanayagam stressed on the necessity of having a Hindu College in Colombo, and regretted that while the Christians, Catholics, Buddhists and Muslims were having a College of their own, the Hindus were absolutely indifferent about having a College for themselves. Mr. Kanagaratnam laid great emphasis on the preservation of the Saiva Religion and Tamil Culture and said that it is the bounden duty of every Tamil and Saivite to honour and gratefully remember the memory of the Navalar, who has persevered for us both.

Then Mr. N. Nadarajah K. C. Advocate while speaking in English deplored the present state of the Temples in Jaffna, and said that if Navalar ought to live now, how he would condemn those persons who are responsible for these state of affairs. Items of Devotional music were contributed by Miss. Vijayalakshmi Kanagaratnam, Miss. Muthamma Sinnappah and Miss. Gnanathepam Moses and the Devotional music was relayed from 6.30—7.15 p. m. Mr. K. Sabanathan thanked all those who were present on behalf of the Society. The meeting was concluded after the distribution of Prasada. (cor.)

## NOTICE IN THE DISTRICT COURT OF JAFFNA

Insolvency Jurisdiction Nos. 196 and 197

In the matter of the insolvency of M.C. Thendauthapany and M. C. Santhirasekaram of Koddady Jaffna. Insolvents.

Notice is hereby given that a special sitting will be held on the 20th day of January 1943 at 10 a. m. by this Court to enable all creditors to prove their claims.

By order of Court,  
V. KATHIRKAMAPILLAI,  
District Court, Secretary.  
Jaffna, 2nd December 1942.  
(Mis. 167. 17-12-42)

## NOTICE

It is hereby notified that a Price Control Station has been opened at "Vale Building", Hospital Road, Grand Bazaar, Jaffna, where a Price Control Inspector will receive information regarding hoarding of price controlled articles and give assistance to members of the public who experience difficulty in procuring supplies freely.

J. R. SINNATAMBY  
for Deputy Food Controller,  
Jaffna District.  
Jaffna, 9th December 1942  
(Mis. 166. 14 & 17-12-42)

soul. When faced by crisis they would prefer the four walls of a cell to a seat in the cabinet or tent in the battlefield. They would be prepared to stand against a wall to be spat upon, to be stoned, to be shot. Gandhiji to day is not a free man! You may crucify the body of such a man but the light in him which is from the divine flame of Truth and Love, cannot be put out."

## Letter to the Editor

### PROHIBITION OF TRANSPORT OF FISH FROM JAFFNA

Sir,—Whilst several prominent residents composed of lawyers, doctors, merchants, landed proprietors and the majority of the members of the Urban Council, including the Chairman and the Vice-Chairman, have sent through the Chairman a memorandum to the Chief Secretary, to prohibit from consigning fish to any place outside Jaffna, at least, till such time, as sufficient supply of fish is available for the town it is a pity that the priest in charge of St. James' Church, Karayoor, should, in his anxiety to hold a brief for his congregation, most of whom deal in fish, rush to print and write an article with a misleading caption "unfair discrimination against a community" creating communal feelings, without the remotest justification, in that not a word was said in the Memorandum in question to infer anything communal, and attributing motives with absolutely no foundation, admitting in the same breath that "he had no time for searching investigation". If so, why such an irresponsible statement in print and that too by a priest, which makes the situation most objectionable? And the funniest of it all, was the circulation of the said article, among the members on last Friday's meeting of the Council, at which Kathi S.M. Aboobucker had with a proper sense of responsibility and equity given notice of a motion that "In view of the fact that the supply of fish is insufficient for local consumption and that the price of fish is exorbitant this Council resolves to request the Deputy Food Controller, Northern Province, to take steps to prohibit the transport of fish from Jaffna Urban Area."

The Government Agent, in his reply to an enquiry from the writer asking if a license is necessary at present and who was the licensing authority, has written as follows "It is not possible for me to say if the power to issue license for export of fish will be vested in the Chairman, Urban Council or in me, in case the Central Government decide to impose a partial prohibition on export of fish from Jaffna." This must speak for itself.

Further, in his reply to the Chairman, who called for relief in the matter, the Government Agent says "It is proposed to inform the public by beating of tom tom that unless reasonable prices are charged for fish, price control may be introduced in Jaffna. This method was tried in Colombo and proved effective". This certainly means that the price of fish is exorbitant and why it is so, must be known better than others to the priest incharge of St. James' who cannot but sympathise with the local fish dealers who, as members of St. James', pay one tenth of the amount of the proceeds of the sales to the said Church. Suffice to say that this must tell its own tale for the priest's anxiety and fury in the matter as seen from his article.

Jaffna, 12-12-42 A signatory to the Memorandum.

## FOR SALE

A decent double buggy bullock cart. Will accommodate six persons comfortably. Available for inspection at "Mani Manai," Mallakam. (Mis. 164. 10 & 17-12-42.)



## THE IDEA OF WORLD CITIZENSHIP

Continued from page 1

readiness to repeat ready-made and unintelligible formulas.

In all the problems of group life and collective action, reason alone is the absolute master. In the intercourse of man with man, that is to say, reason is the only reliable vehicle. Truth will not reveal itself in any other way. This is the first and last law of social life.

Faith and reason are thus not alternative but complementary. Reason deals with the real world, that is, with all the problems connected with human life in society. Faith gives us a hypothesis as to the Unknown until a better one is found. The moment it lends itself to rational discussion it ceases to be unknown. Inferentially the categories comprehended by faith are undiscussable.

In actual practice both reason and faith are subject to gross abuse. While faith is pushed into realms which it is for reason alone to comprehend, the latter is misused to serve the ends of faith thus perverted. Faith in this new and unnatural garb is no longer its old self. It is called passion or prejudice or ignorant fanaticism *ejusdem generis*. Reason, on the other hand, takes the shape of wild and vapid controversy, of stupid charges and counter-charges, of ignorant assertions and counter-assertions. In this medley of desperate chaos the one essential thing is forgotten: That the function of reason is to seek and discover the truth while the competence of faith lies in its being able to satisfy the soul.

The misuse of reason and faith, as pointed out, is responsible for the major ills of the world and the greatest obstacle to the idea of world citizenship. Collective prejudice in the form of a nation, class, religious denomination wedded to particular dogmas is one result. Racial rivalries and conflicts, so rampant at the present time, have the same origin. War is the crowning achievement of the misuse of faith and reason.

Mankind has now reached a stage when it is able to comprehend itself, when industry and technology demand a world-wide view, when it is no longer permissible to sabotage the new age of plenty and freedom from economic want by an adherence to the untenable myths of the past.

Blind dogmatism, class, nation, or race are all myths. Mankind has to suffer that they may live. The solution hitherto adopted to destroy a myth is to put against it another myth. This amounts to exchanging one evil for another. A myth is always exclusive and parochial unless it be faith in the sense defined above. Reason is universal and inclusive. Wars cannot flourish unless they have myths to feed on.

Marxism is about the best engine invented by reason to deal with the present age of technology and mechanization. But it is rapidly facing the danger of becoming a new myth. This is so specially among the extremists who forget that socialism, or communism, is a developing system based upon the ever-present competence of reason to analyse new facts and not a fixed and unchangeable dogma like the revealed religions of the past.

It is a fundamental tragedy of human life that irrationality always

lurks behind like an assassin to sabotage the achievement of sane and clear thinking. Thus while Marxism is a triumph in matters of social relations and in the analysis of the technical and economic facts of group life, its practical application shares all the drawbacks of religious fanaticism.

It follows, therefore, that the adoption of a rational mode of interpreting social phenomena is not in itself sufficient to ensure the continuation of reason as the final arbiter in all the problems pertaining to social life and group action. A system is fixed while social life moves and changes. A system is based upon a particular set of categories which shift with every shift in the technique of social and material existence.

To avoid periodic upheavals and revolutions such as Marx indicated, when he referred to an engine of advancement turning into its fetter, it is necessary to accept nothing as permanent and everlasting except the supreme power of reason. In the idea of world citizenship is to be found the final solution of this problem.

(To be continued)

### DEHYDRATION IN INDIA

New Delhi, Dec. 8.

During this war, India has been to the fore in the technique of dehydration of all kinds of food and has been constantly improving the quality of production ever since. But the country had had wide experience—perhaps wider than any other country. Scientific dehydration, which has emerged in our country, since the war, is moving towards a solution of the problem of storage and has made a valuable contribution to economy of shipping space. A perfect dehydrating tunnel is India's first contribution to the science, and two hundred of these are being built to deal with India's agricultural and animal produce for the needs of the Defence services. The secret of perfect dehydration is air flow—the regulation of the current of hot air through the tunnel which absorbs the water content. It is claimed that dehydrated vegetables not only keep fresh for a long time, they do not lose taste, cook in less time than the unprocessed and take but a fraction of space.

Recent developments in dehydration include a new process of compressing vegetables which have already been three-quarters cooked. They only need immersion in boiling water for three minutes to convert them into the perfectly reconstituted article fully cooked and up to the culinary standards of the army in the field.

It is also now possible to introduce dehydration in the case of foodstuffs such as meat and a scheme for the production of dehydrated goats' meat has recently been sanctioned by the Central Government.

### BUNA FALLS TO ALLIES

Allied Headquarters in the Southwest Pacific have officially announced that General MacArthur's troops have captured Buna.

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