

THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus
PUBLISHED EVERY TUESDAY AND FRIDAY

VOL. LVIII.

'Phone 56.

JAFFNA, TUESDAY, MARCH 25, 1947.

NO. 97.

Essentials of Spiritual Life

How to Perceive the Infinite Unflagging Zeal and One-pointed Mind

By "Gurudasa"

ALL progress is towards God-head. God is the source of all power, bliss, love and light. Whoever attains any greatness in any field is so much nearer God than before, for he is proceeding towards the source. There cannot be a higher aim for one than to reach God. Seers say that by knowing God you reach Him and become one with Him. One who has reached the source must necessarily lack nothing. There is nothing more to be known by him. There is no greater joy or bliss to be experienced by him. He is once for all rid of all fear, misery and doubt.

This is borne out by scriptures. For instance the Mundaka Upanishad has it: "When a person realises the Supreme, the knots of his heart are all loosened, his doubts are all dispelled and his Karma is exhausted." In the Gita we have "Whoever knows Me (the Lord) is liberated from all sins and further "even if you are the most sinful of sinners, by the raft of knowledge (of the Lord) you will cross over all sins."

Aim of Aspirants

Therefore, knowing or reaching God and becoming one with Him should be the aim of all aspirants. If this is achieved everything else is achieved. What is the way to reach the source? All those who have known the Supreme Lord declare in one voice that this can be accomplished "not through discourses, not through intellectuality not through learning, not through rites or ceremonies, not by joining any cult, creed, or society but by individual effort culminating in transcending the body, the senses and the mind. That is, only by being in tune with the Infinite, can the Infinite be perceived."

A Genuine Pupil

A person will not begin to seek the Lord unless and until he loses all charm of worldly possessions and enjoyments. When he is convinced that these are not only transient but intermingled with pain and grief, he begins to seek the Eternal. When the hunger for the Eternal becomes intense and burning, he hastens to a person of God-realisation and seeks to know the way. He then becomes a genuine pupil. He is devoted to the preceptor and in all humility he receives the Guru's grace and instructions.

The preceptor, full of mercy, initiates the aspirant into the mysteries of the art,—the art of linking

the mind with and ultimately dissolving it in the Highest of the High.

Fountain of Perennial Joy

Having received this invaluable gift the aspirant starts on his journey with unflagging zeal, ceaseless effort, and one-pointed mind he proceeds, unmindful of obstacles and difficulties. Ere long, he discovers a fountain of perennial joy within himself, he rises over the limitation of body and mind, and just as a river losing name and form disappears in the ocean he goes into the Highest of the High. He is now freed from all name, from all harassing dualities of life. This ineffable experience also grants him the cosmic vision. He then perceives the Supreme everywhere. Above, below, in front, at the back, on the right, on the left, everywhere it is the Supreme Being. It is all He and He alone.

Jeevan Mukthars

The goal is not reached by the weak in spirit, by the careless and the lazy. Only those who strive with unflagging zeal and one-pointed mind, cross over all obstacles and attain the union, and thus go beyond the cycle of birth and death. They are, even here, liberated from all doubts, misery and sin and attain immortal joy and freedom.

These are the essentials of spiritual life. These are the steps on Godward journey. All else is subsidiary.

ALL ABOUT TEA

Ceylon exported 16 282 037 lbs. of tea last month and the total exports which were subject to licences from April 1, 1946, to February 28, 1947, amounted to 251,007,500 lbs. The January exports were about a million pounds higher.

Co-operative Stores in Ceylon need 3,600,000 lbs. of tea annually for sale to their clients.

Ceylon's annual tea production is about 270 000 000 lbs. The total internal consumption averages 15 000,000 to 18 000 000 lbs.

Russian Textiles For Ceylon

It is learned that the Soviet Union is prepared to send textiles to Ceylon in exchange for rubber. This news is conveyed to the Ceylon Government by Mr. G. C. S. Corea Representative of the Government of Ceylon in England.

Madras Premiership

O. Ramasamy Reddiar Elected

Mr. Omandur Ramaswami Reddiar was elected Leader of the Madras Congress Legislature Party on Friday last. Mr. Reddiar secured 116 votes against the 73 polled by Mr. Prakasam. One vote was declared invalid.

Mr. Reddiar's name was proposed by Dr. T. S. Rajan and seconded by Mr. Ka'avenkata Rao. Mr. Prakasam's name was thereafter proposed by Mr. K. Varadachari and

Red Onions From Jaffna

The transport or removal of any quantity of red onions from Jaffna Peninsula exempt under the authority of a permit issued by the Government Agent, Northern Province or Deputy Food Controller is prohibited under an order by the Minister of Agriculture and Lands, published in a Gazette extra ordinary.

supported by Mrs. Laxmi Sanakara Aiyer.

The meeting was attended by the Congress President, Acharya Kripalani who addressed the gathering, at which 176 out of 196 members were present.

Mr. A. Vaidianatha Aiyer of Madura, presided.

RUSSO-AMERICAN TUSSLE

Will It Lead to World War 3?

THE U. S. Secretary of State, Mr. George Marshall, has written to the Soviet Foreign Minister, M. Molotov, to say that he is unwilling to take part in any conference on China "however informal". But the U. S. Secretary has no objection to exchanging "a declaration on China" with both the Soviet and British Foreign Ministers. This indicates a definite anti-Soviet drift on the part of the United States. As a neighbour, one should expect China to follow a policy of friendship towards Russia. It is well known that China is entirely under the guidance of the United States politicians and unable to follow an independent policy of her own. The Soviet proposal made to China not long ago for joint action in developing the industrial potentialities of Manchuria; it will be recalled, was similarly rejected. The United States is spreading its economic tentacles everywhere. Its hold on China is complete and inescapable. Its hold on the Middle East countries is equally real and invulnerable. The U. S. business interests are acting in concert with British big business. France was denied her share in the petroleum deal in Saudi Arabia. The Arabian American Oil Company has planned a scheme with an investment of 27 millions of dollars. The scheme includes the construction of a railway and a deep water port at Damman on the Persian Gulf and the building of a 37-inch 1,066 mile Trans-Arabian pipeline from the oil fields to the Eastern Mediterranean. United States foreign policy is determined subjectively by mammoth economic facts like these.

President Truman's move to give financial and military aid to Greece and Turkey is closely allied

to, and inspired by the Anglo-Saxon suspicion of Russian designs and moves. The fact that the President's proposal has been welcomed by the Tory leader, Mr. Churchill and others who are anti-Soviet in their outlook has caused some heart-searching in British circles as can be seen from the volley of questions put in the House of Commons. While the Labour Government's spokesman has welcomed the United States proposal of aid as "substantial and timely", the group of Labour party members who are very critical of Mr. Bevin's foreign policy made themselves felt. Mr. Hersches Austin expressed the fear that the United States aid might cause an "inflammatory situation" and said that it would be desirable for the British Government to make a representation to the United States Government to think twice about offering such military aid. Mr. Sydney Silverman quoting a Greek politician maintained that military aid to Greece and Turkey, without proper political conditions, would be a catastrophe. President Truman's speech has only added to the misgivings felt for long in Moscow circles about the motives of American and British policy. It is regarded as a "potential threat" to world peace and as by-passing the United Nations organisation. This misunderstanding between the two powers which alone can save the world from another major disaster is increasing. Mutual suspicion is on the increase. The latest instance of United States resentment of Russian methods is the alleged attempt by Russia to seize power in Hungary through extra constitutional methods. As things stand at present, there is it prospect no rapprochement between the two powers which are drifting apart.



Hindu Organ

TUESDAY, MARCH 25, 1947.

MR. SENANAYAKE'S LAND POLICY

I

THE MINISTER OF AGRICULTURE has published in the U. N. P. journal the policy which will be adopted by him regarding land development in Ceylon. We have reproduced elsewhere a copy of the statement. A seven point programme has been prepared by him and in his foreward he states that land has been described as the natural dwelling place of man, his store-house and workshop, the source of all his wealth: that the primary asset of any people is the land in which they live and from which they must draw their means of sustenance and that therefore it is incumbent on any party that professes to serve the interests of the community to adopt a land policy that is designed not only to protect, but also to develop and utilise it to the best advantage of the community. It will be conceded by all that man needs land primarily for purposes of dwelling and of growing food; man has also to utilise land for industry and profit. It may be mentioned that the plough has been always held in great veneration by the Tamils; poets have sung in praise of the farmer who alone is said to live a sweet and ideal life, and on whom all others following other avocations in life depend for their sustenance. It is sad to reflect on how our little island which was once the home of the opulent farmer could have become so bankrupt as to depend on other countries for four fifths of her food requirements. Probably malaria has been one of the causes of this catastrophe and indolence must have been another. Any scheme of land development without adequate provision for safeguarding the health of the producer is bound to be a failure, and as we have very often pointed out farming must be made remunerative. Our contemporary the "Times of Ceylon" once pointed out that the cost of one bushel of State-produced paddy cost so much as Rs. 150/-; this may be an exaggeration, but it cannot be understood by what stretch of imagination the Minister of Agriculture fixed upon Rs. 6/- as the value of a bushel of paddy recovered by way of levy from cultivators. In Jaffna the cost of harvesting alone aggregates to more than

Rs. 6/- a bushel of paddy. Government spends fabulous amounts on subsidies for essential food for the purpose of selling it to all people at a reasonably low price, but fixes the price of locally grown paddy at Rs. 6/- a bushel. It is to be hoped that the emergency to overcome which Government was forced to take such extra-ordinary action will soon cease to exist and that Government when it removes control of essential food stuffs will take such action as may be necessary to make food production a profitable concern.

Mr. Senanayake states as the first point that all available crown land in this country must be regarded as belonging to the people of Lanka, for whose benefit alone the Government of the day must reserve or alienate it. In this connection he makes a reference to the policy followed by Government in the past. It will be remembered that the representatives of the people in the old Legislative Council never failed to register their protest against the Waste Lands Ordinance. A Tamil representative described Government's policy regarding the definition of waste lands as highway robbery. It will be convenient to consider the first point along with the seventh so far as Jaffna is concerned, because in the seventh Mr. Senanayake states that it will not be inequitable to compel the utilisation for the general benefit of the community of even privately owned land which has been abandoned for a considerable length of time, and this may be done either by taxation of such land or by authority taken for the Crown to assume possession of it. The latter remedy which he has suggested is nothing short of robbery and cannot be justified at all. Many farmers in Jaffna had buried their wealth in their paddy fields and cultivation has impoverished them beyond redemption. Some who had abandoned cultivation during the prosperous years which preceded World War II started cultivation in 1942 when control was introduced, food became scarce and it became necessary to produce more food, but they found that the cost of cultivation was so high, and the yield so poor that they decided within two years to abandon cultivation. Government failed to give any encouragement to any such cultivators. It is the duty of the state to provide irrigation facilities to the Jaffna farmer before finding fault with him and depriving him of his paddy fields because he has abandoned cultivation. It is well-known that indolence has never been the cause of abandonment of cultivation in Jaffna, and the problem, if any, is one of economics.

TRUTH AND RELIGION

Mrs. Naidu's Address At Conference

INAUGURATING the fifth annual conference of the Federation of World Religions in Delhi last week Mrs. Sarojini Naidu expressed the hope that the Conference would be a benediction for the Asian Conference. "There is a prophecy in the Bible," she said, "that there shall be a great gathering of the nations of the East which will mark the beginning of a new era, and it is a happy coincidence that the Asian Conference is being preceded by a meeting of exponents of world religions," she said.

Reviewing various religions, Mrs. Naidu regretted that the people to-day had discarded the essential truth contained in their respective religions. Religion to-day had become a distasteful word, not because there was something wrong with it, but because wrong things were being done in the name of religion. Hinduism, Mrs. Naidu said, still remained the conventional religion of a race, but its basic teachings of oneness of God and that everyone should be God himself had been forgotten.

Referring to Islam, she said, "Islam which brought us democracy and which broke down all barriers of class and sect needs to be revived and regenerated because the Mussalmans to-day have turned away from the essential truth preached by their religion."

Again, the Sikhs, she complained, had gone far away from what their Gurus had called upon them to do, "I ask followers of that dynamic and militant faith which eliminated much of the corruption that had crept into my religion. I ask my Sikh brethren how much of 'Amrit they stir in

us now."

Explaining what she understood religion to mean, Mrs. Naidu remarked that she recognised no creed or religion. To her religion meant oneness of humanity and that alone, she said, would make religion a living word and a living ideal.

Dr. P. K. Sen, President, in his speech, remarked that every religion contained a distinct message from the Providence and that messages of non-violence, oneness of God or *nirvana* were not restricted to particular communities but were in fact meant for all times and for all peoples.

Messages of goodwill received from various parts of the world were read out. The Conference then divided itself into sections.

COFFEE

Tenders will be received by the undersigned at the Jaffna Kachcheri up to 12 noon on Tuesday 8th April 1947 for the purchase of about sixty two (62) cwts of Coffee. Tended price should not be less than Rupees one hundred (Rs. 100/-) per cwt.

2. The coffee may be inspected at the Subsidiary Foodstuffs Store, Bankshall Street, Jaffna.

3. The successful tenderer will be required to deposit the purchase price within a week from the date of acceptance of his offer.

4. Tenders should be made on approved forms which will be issued on production of a receipt for a deposit of Rs. 50/- from Shroff, Kachcheri, Jaffna.

M. SRI KHANTA
for Govt. Agent, N. P.

The Kachcheri,
Jaffna, 20th March, 1947.
(G. 157. 25-3-47.)

Notes and Comments

State Lottery

The proposal for the establishment of a State Lottery for the purpose of financing national development including Social Security Scheme was passed by the State Council. All religious bodies in the island are busying themselves in rallying public opinion against the proposal. The Bishop of Colombo stated that he was addressing all the priests of the Church of Ceylon on the subject asking them to urge congregations to make direct protest to their representatives in the State Council against the proposed lottery. It is the duty of religious bodies to register their protest against gambling of any kind. The State cannot be an exception to the rule. Government could have inaugurated a National Development Fund instead of a lottery. Bucket shops, betting and gambling are becoming more and more the order of the day. The custodians of the law are finding it difficult to bring all culprits to book. The State will be setting a bad example of encouraging the gambling spirit by initiating a State Lottery. A good object does not justify immoral action.

Growth of Crime

"The growing calendar of crimes betray the lack of respect for law and order and a deplorable disregard of the sanctity of human life," said Mr. N. Nadanagah, K. C. on his assuming duties as Commissioner of Assize, Colombo. His Lordship's comments truly reflect the state of affairs in Ceylon regarding crime. All over the world, soon after the war was over, there has been a wave of

crime; unemployment is undoubtedly one of the causes. The technique adopted now in Ceylon by gang robbers looks very much like the technique which one witnesses on the so-called silver screen at the theatres. Ceylon will do well to follow the lead of Congress Governments in the Indian provinces in introducing prohibition. However much one may not like to say anything against the tappers as a class, who depend for their maintenance or tapping one would find it difficult to tolerate the scenes of drunkenness one so often witnesses on the highways and in public places. Under cover of the tree tapping licence, tappers in Jaffna and elsewhere in the island are running taverns where it is possible to get any quantity of liquor at any hour of the day. In many places, toddy hoots are found near churches, temples and mosques, and in very densely populated areas. The apathy shown by the public to give evidence in criminal cases is probably due to the fact of the great inconvenience caused by the law's delay. In many instances, the criminals who are lucky enough to escape conviction, or who are discharged from prison have behaved rudely towards witnesses who gave evidence against them. Criminology is a great science. The formation of anti-crime societies, introduction of prohibition, strengthening the police force and making the Police win the confidence of the public so that the public may look upon the police as their friends as recommended by the Police Commission, and speedy and effective justice are necessary to prevent the growth of crime.

Mira--Hindusthan's Nightingale

The Royal Devotee of Krishna

Practical Exponent of Bakthi Marga

(BY NAJOO BILIMORIA)

IN the galaxy of great poet-saints and singers who have enriched Indian religious poetry and by their saintly personalities hallowed this ancient land of ours, the name of Mirabai stands foremost. Her *bhajans* are as popular in Rajputana and western India (and today all over India) as the *abhangs* of Tukaram in Maharashtra. Like the latter, Mirabai was a misfit in domestic life and also like him had to suffer public disgrace—not through the over-sharp tongue of a woman but through the harshness and cruelty of an unsympathetic and mundane brother-in-law. But the greatness of Mirabai's soul rose above all these trivialities. Mirabai is more than a descendant of the great women poets and philosophers of ancient India; she transcends them. She is as great as Gargi and Maitreyi of the Vedic age or Bharati Devi, wife of Mandana Mishra; nay she is greater. Perhaps she did have the sharp, penetrating intelligence of these women, but she had a deeper insight—the mystic's vision—into life.

Bakthi Marga

Mirabai was born at a time when the whole of India—from Kashmir to Cape Comorin—was swayed by the *Bhakti* movement which was started first in the South by Ramanuja, in Bengal by Chaitanya and spread in North India by Ramananda. As a popular saying goes: "*Bhakti* arose first in the Dravida land; Ramananda brought it to the North; and Kabir spread it to the seven continents and nine divisions of the world." a proof of the cultural unity and spiritual oneness of India even in days gone by! This movement arose as a reaction against the over-intellectualism of the age of Shankaracharya when metaphysics—and especially the metaphysics of *advaita* was supreme. Whereas Shankara's school regarded God as the Absolute Principle and wrote learned commentaries on *Brahma*, the *Bhakti* movement regarded God as a perfected human being and sought to remove the distance between Him and the devotee. It was an outburst of love for God—a quest to seek God everywhere and in everything—to merge one's own being in Him.

Wedded to Krishna

Like many other great women of India, Mirabai came of a royal family. Born about the year 1500 A. D., she was married to Bhojraj, son of Kana Sanga of Chittore; some say that she was the wife of Rana Kumbh. She became a widow very soon after her marriage; but whether as wife or widow, Mirabai had never cared for a life of luxury and royal splendour nor for the bliss of wedded love, because from early childhood days she was wedded to the Lord Krishna. She surrounded herself with *sadhaks* and other devotees of Krishna, without questioning their caste or status in society. It is said that Ravidas, a cobbler and one of the prominent disciples of Ramananda was Mirabai's *guru*. "In Ravidas have I found a teacher. He has given me

the draught of knowledge." No wonder the people at court and the members of her family were scandalized. But Mira did not care. She had dedicated her life to the service of Krishna and she was prepared to undergo any suffering for His sake. "To each single limb of Giridhar, Mira offers herself as a sacrifice." She lived in the world of Brindaban as a love-lorn tender of cows pining for the love of Krishna; yearning for a sight of Him ("O Lord, show Thyself to Mira, she is Thine; life after life,") longing to hear the notes of his flute—to dance the *rasa* with him "Mira has dyed herself in the love of Hari," she sings. Her longing is exquisitely expressed in the following poem:—

"The whole night I cannot sleep:
O when shall it be daybreak?
I was startled in my dream and became unconscious: the moonlight no more pleases me.
I am restless, restless, when wilt Thou meet me, O beneficent Lord?
In my madness have I discarded all thought of this body. No one understands me or my condition. Mira says, only he knows who has suffered. Life and death are in His hand."

or in these lines, full of delicate grace:—

"My eyes have grown fond of Him, ever since my Lord let me behold Him.
His sweet face has captivated my heart: it has gone deep into my bosom.
How shall I live on without the Dear One who is the very soul of my life's plant?
O! long have I been awaiting Thy return, standing in my house.
Mira has sold herself to the Lord. The world imagines she has gone astray."

Mira's Great Sincerity

Nothing expresses the poetic skill, the melody, the rhythm and the deep sincerity of Mira's verse better than this little poem:—

"How can the bond between Thee and me be severed!
Like diamond that is beaten on the anvil do I suffer for Thee:
As gold mixes with borax so have our hearts mixed.
Like the lotus stem that dwells in water do I dwell in Thee.
Like the meeting of the *chakras* with the moon is my meeting with Thee.
O Kumbhahari, live Thou with me as Giridhar, the Lord of Mira."

or listen to the artless simplicity and tenderness of these lines:—

"Of this body I will make the harp and of my mind the wick:
With the oil of love will I fill it and tend its flame day and night.
Wisdom shall be the parting of my hair, and understanding its ornament.
O dusky-faced One, for Thy sake will I sacrifice my wealth and my youth."

One senses a note of intensity, of passionate sincerity and naturalness in Mira's poems. Being a woman, she was not philosophically profound or abstract, but she used the more concrete and practical method of conveying a truth by means of homely aphorisms—by hitting the nail on the head! As for example: "The true teacher is

the rower of the boat of Truth which takes one across the ocean of this world," or "My mind is fixed on the great Abode: it flies from the desires of the world."

It is not of a shallow pool that I have any thought—who goes to a little puddle for water?
Nor do I have any concern with Ganga and the Jamuna. Straight I go to the ocean.
With the intermediaries I have no

(Continued on page 4)

4000 DEAD

Master Tara Singh, the veteran Sikh leader has in the course of a statement said that he estimated 4000 Hindus and Sikhs were killed in the Rawalpindi and Jhelum districts of the Punjab province during the recent communal riots; but according to a Government communique issued on Saturday last the latest casualty figures in the Punjab communal disturbances 2060 killed and 1,104 injured.

CHILD OF LOVE

*Be wise my soul, keep faithful watch;
Once in an age a tiny spark of love,
Struck by the Holy Spirit, starts burning in your
Like a small child in its mother's womb. [heart,*

*Be wise, my soul, this holy child of yours,
The baby of your heart, your child of love,
Needs all your strength and time and ceaseless care
It needs your breath and blood, your very life.*

*Be wise, my soul, keep entire the link
Between your life and the tiny little life
Which all depends on you and yet is more than you;
Don't starve this child of yours, your only hope.*

*Your spirit—son will grow wise and strong
He will take you in and make you one with him.
You will no more be lonely and cold,
Your sorrows and pains will pass off like a dream.*

*Be wise my soul, keep earnest watch,
Once in many ages a holy spark
Strikes the human heart and starts a fire
Which can destroy all suffering and fear
Or die away by lack of loving care
Be wise my soul.....*

MAURICE FRYDMAN

Congress vs. U.N.P.

G. G. APPEALS FOR UNITY

"THE Tamils have been a brave race; they are the descendants of heroes and heroines. They should fight for their rights and not merely cringe to secure the crumbs of office that may fall from the table of men like Senanayake, Kotalawala and Bandaranaike," declared Mr. C. Chittambalam, retired Civil Servant speaking from the chair at a public meeting held on Wednesday last at the Sithy Vinayagar Temple grounds Ariyalai, to support the Tamil Congress candidate Mr. G. G. Ponnambalam in the Parliamentary elections for the Tamil Nadu State.

Mr. G. G. Ponnambalam and other leaders of the Congress were taken in procession to the accompaniment of oriental music to the place of the meeting and they were garlanded all along the way.

Mr. Chittambalam who presided related how he had become a convert to the Tamil Congress cause. He said: Although at the start I was not a supporter of the Tamil Congress, yet later I became converted to it and now the differences between me and Mr. G. G. Ponnambalam are narrowing down". Making the remarks quoted above, Mr. Chittambalam said that the need for unity among the Tamils was greater than ever before and

(Continued on page 4)

MR. MAHADEVA ON CO-OPERATION

A plea to the people of Jaffna to look at matters political and social on an all-Ceylon basis so that our country as a whole would progress to her destined goal in the near future was made by the Hon. Mr. A. Mahadeva in the course of his address at a largely attended public meeting held at Sithy Vinayagar Temple premises on Friday last to support the U. N. P. at the forthcoming Parliamentary elections. Mr. C. Ponnambalam, Chairman U. C. presided.

It is estimated that 5000 people attended the meeting. Loud speaker arrangements were made.

Mr. C. Ponnambalam, tracing the history of the Tamil Congress stated that it was today like a sinking ship. Mr. G. G. Ponnambalam lashed them into the belief that the British bureaucracy was with the Tamils and that the principle of fifty fifty would be conceded by the British Government. They became disillusioned: The erstwhile friends and supporters of the Congress have deserted it. The Indians, the Muslims, Burghers, and even the Tamils of the Eastern Province have decided to have no truck with the Tamil Congress: "Today" continued Mr. C. Ponnambalam the "Tamil Congress as

(Continued on page 4)

CONGRESS VS. U. N. P.

G. G. Appeals for Unity

(Continued from page 3)

that it was the bounden duty of all Tamils irrespective of caste or creed to strengthen the only organisation for the Tamils. True, there were people who resigned from the Congress. They were the opportunists who to attain personal power and influence wanted the sell the great Tamil community for a mess of pottage. He exhorted the audience to carry the message of the Congress to all parts of Jaffna and to support the candidature of Mr. G. G. Ponnambalam in the coming elections as there was little doubt that he was the right leader of the Tamils.

Mr. V. S. Karthigesu J. P., U. M. condemned the action of Messrs. Natesan, Mahadeva and Thiagarajah for having let down "their leader" at the critical time when he was away in England on a sacred mission viz. fighting a valiant battle for the right of the Tamils. He referred to the despicable plight of the people of malaria stricken Thenmaradchi an area for which practically nothing had been done by the Ministers.

Mr. G. G. Ponnambalam, in the cause of his address referred to the "sinister part" played by Messrs. Natesan and Thiagarajah in terpedding his schemes, and appealed to the people not to send such men to the legislative bodies anymore. He said that he was not anti-Singhalese. "I repeat" said Mr. Ponnambalam "that I am not against the Singhalese". I am only fighting a caucus which does not give us that responsive co-operation which is necessary for the smooth working of any Government.

Enumeration for the Issue of 7th Series Ration Books

Enumeration for the issue of 7th series rice ration books will take place on the 27th March, 1947, between 5 p. m. and 12 midnight. Members of the public are hereby requested to be in their homes during the above hours and to have themselves enumerated.

Those consumers who are not in their usual places of residences are strongly advised to meet the enumerators of the area where they happen to be during the enumeration night and obtain visitors' certificates. Non-production of such certificates will entail delay in ration books being issued to such persons.

(Sgd.) M. SRIKHANTA
Asst. Government Agent (E) Jaffna.
21-3-47.
(G. 158. 25-3-47)

Vacancy-Supdt. of Food Control Guards

Applications are invited for one post of Supdt. of Food Control Guard. The post is temporary and non-pensionable and carries a salary of Rs. 105/- per mensem plus war allowance. Candidates should have been educated at least up to the J. S. C. (English) Standard and must be over 30 years of age. Applications accompanied by copies of two recent certificates of Character from responsible persons, close on 30-3-47. Applicants should state their place of birth.

Applications should not be addressed to me personally.
M; SRIKHANTA
for Deputy Food Controller.
The Kacheri (Emergency),
Jaffna, 19th March, 1947.
(G. 160. 25-3-47.)

Mr. Mahadeva on Co-operation

(Continued from page 3)

an organisation is dead and represents none but G. G. and a handful of his followers who have made it their business to cry slogans and delude the masses by empty phrases such as 'Tamils in danger.' The Britisher is quitting; and it is useless looking to him for help of the Tamils. Our future growth depends on the cooperation with the majority community. The Tamil Congress by its past actions has alienated the good will and sympathy of those who are in a position to deliver the goods."

At this stage some among the audience, ostensibly Tamil Congressites attempted to create a disturbance; but they were promptly subdued. The Chairman, Mr. Ponnambalam, thumping his hand in the table said that that was the most despicable thing to attempt to wreck a meeting of the opposite party. He narrated how he as a gentleman allowed the other party to hold a meeting two days ago in the very same place and how that no untoward incident occurred there. He warned the would-be wreckers of the meeting that rowdysm and hooliganism would not be tolerated and that those very acts of rowdysm would recoil in those who had organised them behind the scenes.

Mr. S. R. Kanaganayagam, Advocate who spoke next deprecated the spirit of rowdysm and said that the very acts of rowdysm on the part of the adherents of the Tamil Congress showed that they did not want the other point of view presented to the people. They were afraid that the hollowness of their arguments would be exposed to the public if their opponents were allowed to hold public meetings. The Tamil Congress wallahs were afraid of the rapid change in the attitude of the people towards the candidature of Mr. Mahadeva and towards cooperation with the Singhalese.

Mr. S. Natesan said that Tamils as a race were noted for their high conduct in public and private lives. Love and toleration formed their basic ideals. He cited the examples of Mussolini and Hitler who in their times wrecked the meetings of their opponents; finally justice and righteousness triumphed over evil forces, and those dictators met an ignominious end. He appealed to the people to follow the path of Ahimsa. Political differences there were bound to be, but those differences should not be carried to the extreme to be transformed into personal animosities. "There have been occasions" said Mr. Natesan "when I have been more virulent in my attacks of Mr. Senanayake's policy than Mr. G. G. Ponnambalam. But I kept those controversies in a higher plane and never condescended to vile abuse."

Mr. A. Mahadeva who surprisingly enough, spoke in chaste and elegant Tamil for over 30 minutes, appealed to one and all to join the U. N. P. which was the only party that would administer the country after the Parliamentary, elections as 75 percent of the seats would be captured by it. He recalled how he advised G. G. and the Tamil Congress not to run after the will o' the wisp of "Fifty Fifty" and not to trust the imperialists whose policy was di-

vide et Impera, but to arrive at a settlement with the Singhalese leaders over the question of increased representation to the Tamils. Mr. Mahadeva paid a glowing tribute to Mr. C. Ponnambalam whose initiative and sustained energy coupled with the goodwill and co-operation of the Board of Ministers had made the Karaiyoor slum clearance scheme an accomplished fact. "The Tamils are the proud possessors of an ancient heritage. An opportunity has presented itself now when we as Tamils should play our part and take our rightful place in the administration of the country to mould the future of this little island. Our forefathers sacrificed their all for this cherished ideal; and let it not be said by the future historians, that the Tamils in the hour of trial failed to grasp the opportunity and be of service to this country as a whole concluded Mr. Mahadeva.

Messrs. M. R. Karalasingham, P. Kasipilai, C. C. Somasegarain, Dr. V. S. Ramanathan and many others

Swaraj and Non Violence.

"Swaraj cannot be achieved by the mere removal of the British Government. The removal of the British Government is a negative condition of our advancement. The removal of a barricade does not mean reaching a goal. For real Swaraj the means cannot be by violent and secret methods. Swaraj which is our aim is pure objective and if that objective is to be achieved, the means must be as pure as the end. We should remember that the means contaminate the end if the means are bad."

—Acharya J. B. Kripalini,

also spoke assuring support to Mr. Mahadeva and to the U. N. P.

Mr. C. Ponnambalam in winding up the proceedings appealed to all Tamils to support the candidature of Mr. Mahadeva in the coming elections, and assured that he would exert his utmost to see that Mr. Mahadeva is returned to the Parliament by a thumping majority.

Mira-Hindusthan's Nightingale

(Continued from page 3)

business. I shall petition the King directly.

I deal not in glass or lead or in iron which only makes a heavy load-

Nor do I deal in silver and gold—I am a dealer in diamonds.

O it is my great fortune that the ocean has be-friended me.

Who will give up the nectar-cup for a better drink?

The Lord granted His acquaintance to Pipa—a great treasure He unfolded unto him.

The Lord of Mira is Giridhar Nagar; she has wedded the Lord Himself."

Mira's Message

Mirabai's poetry does not deal with a vast variety of subjects, she has only one Truth to affirm—one message to give. Like every religious fanatic or mystic, she is obsessed with that one passion to which she has dedicated her life. Again and again she tells us:—

"No one can turn me from my ways.

Listen to me attentively, my friends, I will tell you what is in my heart.

Living in the company of saints, I derive pleasure from the name of Hari. From the world I live apart.

Let my wealth and body be given up; better even let my head be sacrificed.

My mind is fixed in devotion on my Lord; all taunts shall I bear.

Mira says: "Giridhar Nagar is my Lord. I shall dwell in the protection of the True Teacher".

or "I have found my destiny in the company of the saints and in the pathway of my Beloved,

I care not for the conventional life of an elderly daughter-in-law and my veil I have discarded."

Her Life—a Chain of Devotion

Mirabai spent much of her early life in the region in and around Mathura and Brindaban but she spent the latter part of her life in Dwarika in Kathiawar. The royal family of Chittore fell on evil days during her absence; so they all requested her to return to Chittore. Mira went into the temple at Dwarika to ask leave of her Lord and while chanting to Him, was merged in Him for ever. Thus ended the life of Mirabai—one continuous chain of devotion and dedication to Giridhari. Nothing can sum up better her mission and her philosophy of life than this poem:—

Thou art blest with a human birth, this happens not again and again,

Here is thy chance of acquiring knowledge, singing with Thy mouth the name of Rana.—

I have found the true Teacher and recognised him well—through him I shall reach Brahma.

By the teacher's aid even a blind man is able to drink the nectar; he who is without a teacher goes athirst.

My mind has reached its ecstasy of bliss, singing of the praises of Govinda.

I have found the Lord who alone was in the beginning, though Himself beginningless, else I would have gone to perdition.

I have faith in Thee alone, says Mira. Before others I feel cowed."

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(Mis. 306, 21-1 to 20-4-47.)

Our Land Policy

(MR. D. S. SENANAYAKE IN THE U. N. P.)

LAND has been described as the natural dwelling place of man, his storehouse and workshop, the source of all his wealth. Without being unduly lyrical, one may readily acknowledge that the primary asset of any people is the land in which they live and from which they must in the last resort draw their means of sustenance. It is therefore incumbent on any Party that professes to serve the interests of the community to adopt a land policy that is designed not only to protect and conserve this asset but also to develop and utilise it to the best advantage of the community. What then is the programme of the United National Party in relation to land?

Firstly, we hold it as a fundamental tenet that all available Crown land in this country—that is, land not yet vested in any private person—must be regarded as belonging to the people of Lanka, for whose benefit alone the Government of the day must reserve or alienate it. It is unnecessary to recount at length the long tale of shameless exploitation which was carried on right down to the third decade of the 20th century, denuding our forests, washing away the precious soil, silting our paddy fields, and rapidly converting our independent peasantry into a wage-earning labouring class—and all to make profits for an absentee shareholder abroad. It is sufficient to note that few of our people today possess land of their own, and that many among the few who have land have scarcely sufficient to enable them to produce enough for themselves and their families.

Secondly, we hold that all dispositions of Crown land should take place in ordered and systematic manner. Preferential leases should be reduced to a minimum, and alienation should proceed on the basis of the letter and the spirit of the Land Development Ordinance. Land settlement, or the process of deciding whether land is Crown land or private property, would, of course, be the first step, and should proceed without interruption, and at a greatly accelerated pace. A systematic study in advance of the various uses to which land in a given area might be put should precede "mapping out", and the Party should seek representation for its members on the Local Land Advisory Committees which share with the Land Officers of Government the responsibility for allocation laid on them by the Ordinance.

Thirdly, we hold that, in the disposition of Crown land, the claims of the landless peasant must receive the highest priority. And not only should the landless peasant be provided with land, but it should be an economic unit with every facility given him to develop it to the best advantage.

Fourthly, we hold that the establishment of a country gentry resident among the peasant is of mutual benefit to themselves and likely to advance the general prosperity of the community. We will, therefore, support proposals for middle-class settlements in the countryside, where land will be allotted to persons but will not favour schemes of the middle-classes without residence on the allotments being made an essential condition.

Fifthly, we hold that, with 70 per cent. of the island's land area in the Wet Zone, the challenge of the Dry Zone, once the granary of Asia, should be wholly and determinedly met. Already more than a beginning has been made in the reclamation of this vast area for the plough, and it should be long before it becomes once again a smiling land of

A Communist Too!

To Contest Point Pedro

A Sama Samajist and a Communist are contesting the Point Pedro constituency in the coming Parliamentary elections. As already announced, the Lanka Sama Samaja Party has nominated Mr. C. Tharmakulasingham to contest the seat. The Ceylon Communist Party has now announced the list of its candidates, Mr. P. Kandiah is its nominee for the Point Pedro seat.

Announcing the list Mr. Pieter Keuneman, General Secretary of the Ceylon Communist Party, at a mass rally of the Party on Galle Face Green on Saturday last, urged the building of a National Freedom Front as "the only means of destroying British Imperialism," which, he said, was responsible for the growing economic crisis in the country.

Referring to Mr. D. S. Senanayake's statement that Ceylon would get freedom three years hence, Mr. Keuneman said that there was no need to wait so long. Only immediate independence would give the Ceylonese the power to tackle the problems confronting them. This, he declared, could be achieved only if the various Ceylonese, instead of fighting among themselves, united in one solid national body. He appealed for a combined Freedom Front of the U. N. P., the Ceylon Indian Congress and the Leftists with the Communist Party.

Mr. Keuneman said: "Communist candidates for the forthcoming Parliamentary elections will be of a different type. They will come for money as well as for the vote. Unlike others they will not buy votes but the people will have to finance them."

The following list of candidates was announced:—

Colombo South—Mr. M. G. Mendis; Colombo Central—Mr. Pieter Keuneman; Horana—Mr. Anagerika Dharmapriya; Moratuwa—Mr. Watson Fernando; Gampaha—Mr. Ratne Desapriya; Kegalle—Mr. K. A. Sisiratne; Dedigama—Mr. S. Piyasena; Ruwanwella—Mr. Higgoda Dharmasena; Kadugannawa—Mr. S. A. Rajapakse; and Point Pedro—Mr. P. Kandiah.

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Mis. 355. 18-28-3-47.

plenty, if we but bend ourselves to the task with energy, skill and resoluteness.

Sixthly, we hold that acquisition of developed estates for purposes of village settlement should be advanced. Such estates should be managed on co-operative lines by the villagers themselves.

And lastly, we hold that it will not be inequitable to compel the utilization for the general benefit of the community of even privately-owned land which has lain abandoned for a considerable length of time. This may be done either by taxation of such land or by authority taken for the Crown to assume possession of it.

The proper execution of this Seven-Point Programme demands a vigorous Land Department at the centre.

THE JAFFNA HINDU LADIES COLLEGE

It is reliably learned that the Board of Directors of The Jaffna Hindu College has appointed Mrs. K. Motwani M. A. as principal of the Jaffna Hindu Ladies College.

Mrs. Motwani is a very highly qualified American lady who has been mainly responsible for developing the Visakha Vidyalaya for Buddhist girls at Colombo during the eleven years she was principal of the school. She is expected to assume duties when the college re-opens in May 1947 after the Hindu New Year Vacation.

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Mis. 361. 25 & 28

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(Held at Point Pedro)

Testamentary Jurisdiction No. P T 327
In the matter of the estate of the late Muttucumaru Sinniah of Puloly West Deceased
Rasaratnam widow of K Muttucumaru of Puloly West Petitioner
Vs

1. Muttucumaru Kanagasakiram
2. Muttucumaru Subramaniam
the 2nd respondent by his Guardian ad litem the 1st respondent, all of Puloly West Respondents
This matter coming on for disposal before G. C. T. A. de Silva, Esquire Additional District Judge, on the 14th day of February 1947 in the presence of Mr. R. Navaratnam Proctor for the Petitioner and the affidavit of the petitioner dated the 27th day of September 1946 having been read:

It is ordered that the petitioner be is hereby declared entitled to obtain Letters of Administration to the estate of the late Muttucumaru Sinniah of Puloly West and that Letters of Administration be issued to her unless the respondent or any other person shall on or before the 14th day of March 1947 show cause to the satisfaction of this Court to the contrary.

This 14th day of February 1947
(Sgd) G. C. T. A. de Silva
Additional District Judge

Drawn by
R. Navaratnam
Proctor for Petitioner
Time extended for 18.4.47
(Intd) G. C. T. A. de Silva
Additional District Judge.
(O. 16+ 25 & 23)

Order Absolute in the first Instance

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 674
In the matter of the Last Will and Testament of the late Charles Muthuvallee of Nallur Deceased
Rudra Navarathnam Muthuvallee of Nallur Petitioner

This matter coming on for final disposal before R. R. Selvadurai Esq. District Judge of Jaffna on the 14th day of March 1947 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the affidavit of the petitioner and that of the attesting witnesses and of the attesting Notary having been read:

It is ordered that the application of the petitioner be made absolute in the first instance and that probate of the Will of Charles Muthuvallee of Nallur be issued to the petitioner above named.

The 14th day of March 1947
Sgd R. R. Selvadurai
District Judge, Jaffna
(O. 165. 25 & 28)

BAD SLOGANS

Mentality of the Coward

Speaking about slogans, Pandit Jawaharlal Nehru in the course of a statement last week said that there might be times when they would be useful but when they were carried to the extreme with sinister purposes, they would lose their value. Pandit Nehru was speaking at a Press Conference at Lahore on the Punjab riot situation. Continuing he further said:

'Let people struggle for their political aim if they want to; but they should do so as human beings with a measure of human dignity. I am not enamoured of slogans anywhere. There may be times when slogans are useful and good, but when we are up against these hard facts which we face today, they cease to have any meaning. In particular slogans cursing and denouncing others are peculiarly unbecoming and objectionable. Slogans with *murdabad* attached to them indicate the mentality of the coward and the bully.

"India will go on along her distant path to her destined end of independence and nothing that happened is going to stop this. Mighty historic forces are at work driving us all to that direction in spite of our own follies. It is up to us, however, to march ahead with dignity and head erect and not crawl like animals in the field."

Order "Nisi" Declaring Will Proved &c.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 672.
Sinnakuddy widow of Kandar Arumugam of Karainagar East
Vs. Petitioners.

1. Arumugam Kanagasabai
2. Arumugam Komarasamy
3. Ponnammah daughter of Arumugam
4. Arumugam Tharmalingam
5. Chellamm daughter of Arumugam and
6. Arumugam Balasingam all of Karainagar East, the 4, 5 and 6th Respondents are Minors appearing by their Guardian ad litem the 2nd Respondent. Respondents.

In the matter of the Last Will and Testament of the late Kandar Arumugam of Karainagar East Deceased.

This matter coming on for disposal before B. R. Selvadurai Esq. District Judge, Jaffna on the 26th day of February, 1947, in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 28 January 1947 and an affidavit of the Executors to the Last Will dated 23 February 1947, having been read.

It is ordered that the Will of the above-named deceased dated 26 September 1946 and numbered 10508 and attested by A. Kanagasabai Notary Public be and the same is hereby declared proved and it is further declared that the 2nd respondent, be appointed guardian ad litem over the minors the 4, 5 and 6th respondents and that the said petitioner be declared entitled to have probate of the Last Will and Testament of the deceased as Executor mentioned in the said will and probate be issued to her accordingly unless the respondents or other person or persons interested shall on or before the 28th day of March, 1947, show sufficient cause to the satisfaction of this court to the contrary.

This 26th day of February, 1947.
Sgd R. R. Selvadurai
District Judge.
(O. 161. 21 & 25.)

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Printed and Published by Pandit V. T. SAMBANDHAN, residing at Vannar-pannai West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannar-pannai, Jaffna, on Tuesday, March 25, 1947.