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Does Vedanta Work?

Some Doubts and Misunderstandings

(By A WESTERN STUDENT)

In this article a Western Student tries to meet some of the questions that arise in the minds of modern critics of Vedanta.

'Does it work?'

THE words were spoken by a friend of mine, a die-hard materialist, to whom I had been trying to expound, as far as my limited knowledge would permit, the Vedanta philosophy. He had listened, as he always did, his eyes half-closed, his pipe in his mouth, his head slightly on one side, like a wise old owl pondering the sayings of some less experienced creature. Now I had finished, and was waiting to see what his line of attack would be. The question, when it came, was not unexpected.

'It seems to me' he went on, 'that the test of a philosophy is in its results. Take Russia, for example, where the Marxian philosophy has been put into practice: the results have been astounding. Can this Vedanta of yours claim any such achievement? If it can, I shall be interested to hear more of it. If not ...' He relapsed into sceptical silence.

His words seemed to me to sum up the attitude of a great many Westerners, not only towards Vedanta, but towards any philosophy which stresses the importance of man's spiritual, as distinct from his material, development. It is not that they deny the importance of the former save for a few who have become so hypnotized by the achievements of science that they refuse to believe in the existence of anything outside its scope; rather, they feel that it is futile to talk of spiritual development while war, famine, unemployment etc. continue to deprive man of the basic essentials of life itself like food, clothing, shelter, education, recreation and all the other things which go to make life endurable. 'How' they say, 'can a man be expected to take an interest in his soul when his body is starving or diseased, his mind untutored, crammed with fear and superstition? Religion cannot fill an empty belly. And in that they are perfectly right.

Their objection is, of course, based on a misunderstanding. Swami Vivekananda himself always stressed the futility of offering men spiritual guidance while their material needs were yet unsatisfied. The only hope for India lay, he saw, in an improved standard of living. Only when this had been achieved could religion play its part.

All this I explained to my friend while he puffed silently away at his

pipe. Only a glint in his half-closed eyes showed that he was awake and listening intently. When I had finished:

'True enough,' he said taking his pipe out of his mouth. 'But what is Vedanta doing to bring about this idyllic state of things? What is the use of a philosophy if the conditions under which it can be practised are never reached? Ideals are all very well, but they are no use without the machinery to put them into action.' He replaced his pipe as if the last word had been said.

'Machinery, too, is all very well,' I said, 'but it is no use without the right spirit on the part of the human beings who have to make it work. Even in Russia it was only the enthusiasm of the people for Communism which prevented it from being a complete failure. That enthusiasm arose out of an intense desire for material improvement. Given the right conditions, such a desire can have similar results in any other country where the people are extremely poor. But once that improvement has been effected, can it be sustained? Human nature is very fallible, and selfishness is one of its chief failings. The desire for material things does not stop short at satisfaction; and, though there is enough in the world to satisfy the needs of all, it is impossible for one man or one nation to have more than enough except at the expense of others. Only some very real ideal, other than a material one, can keep that man or that nation from demanding more than his or its share. Christianity, Islam, Hinduism all offer such an ideal, only each conceives of it in a different way. To me Shankara's great philosophy seems to offer the most logical and balanced expression of that ideal and the most lucid explanation of how it can be reached. Based as it is on the twin principles of self-control and renunciation, it provides every individual with certain clear-cut rules which, if he follows them in his life, will bring him that bliss which the Hindu calls Liberation, the Buddhist Nirvana and the Christian 'The Kingdom of Heaven'.

'But what has the salvation of the individual got to do with the well-being of society? The two don't seem to tie up.'

'On the contrary,' I said, 'they tie up perfectly. If a man gives up his craving for all material things,

Jewish Violence

Wallace Says It's Necessary

Mr. Henry Wallace has returned to the United States after a whirlwind tour of Europe where he, in no unmistakable terms condemned the Truman Administration.

While in Europe, it is learned Mr. Wallace touched on the Jewish problem too. It is said that in Paris he declared that Jewish violence in Palestine had been necessary to arouse the conscience of the world.

Expressing faith that Britain would solve the Holy Land problem and hope that it would carry out the original Balfour Declaration Mr. Wallace told a Press Conference:

'There can never be peace in the world until justice has been done by the Jewish people.'

The General Assembly of the United Nations has just now met in a momentous session on Monday

Nomination Day July 31

General Elections to Begin on Aug. 30

At the request of the Board of Ministers the Legal Secretary has made an announcement regarding the dates fixed for Ceylon's Parliamentary Elections.

Nomination Day will be Thursday July 31.

Polling will begin on Saturday August 30 and end on Friday September 19. The State Council will be dissolved on July 10.

to discuss the Palestine problems. It is understood that the conflicting claims of Jews and Arabs have brought a sharp cleavage between the United States and Britain. The Soviet Union has so far taken a non-committal attitude and both the Jews and Arabs hope to get her support in the Assembly debate.

POWER OR PERFECTION

How to attain Real Perfection

(By Dewan Bahadur K. S. Ramaswami Sastri)

THE deepest impulses in man are the impulse to freedom and the impulse to happiness which constitute perfection. The hunger for sex and the thirst for wealth and power and fame come at one stage of life or other and depart at one time or other, the thirst for fame being 'the last infirmity of noble minds.' Mr. Bertrand Russell says: 'The fundamental concept in social science is power in the same sense in which energy is the fundamental concept in physics.' It is true that strong personalities have a desire for leadership—be it religious or political. Yet a little introspection—which inevitably comes into every life at one time or other—shows that only righteous power or rather service is the only proper ideal. Mr. Russell himself says: 'The case of the pig (hoisted squealing into a ship) illustrates military and police power

he will no longer seek to profit at the expense of others. Or, to put in other words, the love which before he expanded on himself is now turned outward upon his fellow men. In a world of selflessness and love how can there be misery?'

My friend did not answer. He was busy refilling his pipe.

The donkey with the carrot typifies the power of propaganda. Priestly power and political power and military power fall upon us after a while. Economic power is subtler but is not more real. The power of moulding public opinion is even subtler but has no greater stability. Revolutions are ready to spring up to sweep all of them away.

Thus the cult of the over-man seems to be natural but is diabolic (*Asuric Sampath*). What is really native to the soul and is really natural is the Divine in man (*Daiva Sampath*). Love of God and service of man have been preached by all the world religions and there is real happiness only therein. We can attain real perfection and freedom and bliss and taste the highest values of life. Beauty and goodness and truth—only when we cast and conquer and eradicate the lust of power. Mr. Russell says well:

'This is the task of a liberal education to give a sense of the value of things other than domination to help to create wise citizens of a free community, and through the combination of citizenship with liberty individual creativeness to enable man to give to human life that splendour which some few have shown that it can achieve.'



Hindu Organ

FRIDAY, MAY 2, 1947.

POLICE REFORMS AND PUBLIC CO-OPERATION

THE USE OF FIRE-ARMS IS becoming more and more common in Jaffna and elsewhere in Ceylon. There is reason to think that many people in the island are in possession of unlicensed revolvers, rifles and guns, and the authorities are finding it difficult to persuade people having unlicensed firearms to surrender them. Among the recommendations of the Police Commission are increase in the strength of the Police Force, better and more up-to-date training for the rank and file of the force and the provision of mechanised means of transport and scientific equipment for the detection of crime. Several cases of burglary and robbery have been reported during the past few months, and the Police have not been able to cope with the situation. The proposal to provide radio-equipped cars for patrol duties in Colombo and to introduce the tele-printer system on a larger scale is welcome. It will be necessary not only to increase the strength of the force but also to give adequate training to the rank and file. The Inspector General of Police has stated that he has brought the strength of the Police Force up to 6,000 and hopes that he will be in a position to cope with the emergency situation which is expected to arise on account of elections to Parliament. But even before the elections crime is becoming a problem. The thoughtless strikes organised by the Northern Omnibus Workers' Union are causing grave anxiety. Two men are reported to be in hospital with gunshot wounds sustained in the course of a duel alleged to have taken place between the employers and employees of the Northern Omnibus Company. Omnibuses are run only on the Point Pedro-Jaffna line with police escort. It will not be always possible to get police assistance for motor transport; nor can a force of 6,000 be sufficient to cope with a situation of this kind. Some years ago the daring dacoity of Karaly Muthian made the public of Jaffna rally round and organise themselves into societies for the prevention of crime. The Police will be helpless without the co-operation of the public. It is to be hoped that the training which will be given to the rank and file of the Police Force will be

G. G'S LONDON MISSION

Who Sent Him To England?

"We Did Not Send Him"

"Of the 101 members in the new Parliament there should be at least one of whom the Tamils could feel proud on account of his sound scholarship; and such a gentleman we are having in Mr Natesan" declared Mr. S. Shivapathasundaram, B.A., in the course of his address at a mass meeting of voters of the Alaveddy area held on Tuesday last at the Alaveddy South Hindu Tamil School to support the candidature of Mr. S. Natesan for the Kankesanur constituency.

Messrs. S. Natesan, C. Ponnampalam, S. R. Kanaganayagam and the other supporters of U. N. P. were taken in a procession to the accompaniment of oriental music to the school when the meeting was held. Mr. S. T. Nadarajah, Proctor presided. Mr. S. Shivapathasundaram, who was the first speaker paid a great tribute to Mr. Natesan's scholarship and exported the voters of Kankesanur constituency to return him once more by a large majority to the Parliament where Mr. Natesan's scholarship, and his knowledge of administration would be of great use. Alluding to what he called the false propaganda of the Tamil Congressites he, said that the voters could no more be fooled by empty slogans and vote-catching phrases. Mr. Shivapathasundaram referring to the debate on the Soulbury Proposals in the State Council said that though Messrs. I. X. Pereira and K. Natesa Aiyer cast their votes against the motion for the acceptance of the proposals they were not opposed to them as such. He quoted from the speeches from the two Indian members to show that they expressed their willingness to accept the proposals provided the Indian Franchise question was settled.

Mr. Natesan in his speech traced the history of his association with the Tamil Congress and detailed why he resigned from that body when it became a one-man show.

A letter from Mr. S. Shivasubramaniam who was one of the founders of the Tamil Congress and who has now resigned from it was read. In it Mr. Shivasubramaniam stated that Mr. Natesan was opposed to Mr. G. G. Ponnambalam going to England to interview the Secretary of State as he felt it was bound to fail, and that it was absolutely false to say that having sent G. G. to England, Mr. Natesan and others "stabbed him in the back" by voting for the acceptance of the Soulbury proposals.

Mr. A. Mahadeva who followed said that it was a calumny on the part of some Tamil Congressites to say that they (Mr. Natesan and himself) betrayed the cause of Tamils. If they had joined the U. N. P. it was in the interests of Tamils.

Messrs. S. R. Kanaganayagam, C. Ponnampalam and many others spoke.

The Chairman winding up the proceedings assured that Alaveddy as a whole would support Mr. Natesan in the forthcoming elections to Parliament.

such as to make the trainees inspire confidence in the minds of the public and that there will be co-operation from the public not only in the detection of crime and bringing culprits to book, but also in the prevention of crime.

"They Stabbed Him In The Back"

"Those Tamil Councillors who did not vote against the Soulbury Proposals, and who stabbed their leader in the back while he was away in England on a glorious mission, should be hunted down, and they should be driven away from their respective constituencies declared Mr. V. Kumaraswamy the prospective nominee of the Tamil Congress for the Chavakachcheri Constituency in the course of his address at a public meeting held at Pooneryn last week.

Continuing Mr. Kumaraswamy said that the United National Party under the auspices of which certain of our countrymen were masquerading as patriots, was not a party in the real sense. It was not united, nationalistic or a party.

Commenting on the Tamil Congress policy Mr. Kumaraswamy said: "We are prepared to co-operate with the Singhalese on terms consistent with our national dignity and not at the loss of our self-respect."

Mr. P. Arumugam Chairman of the Village Committee who presided appealed to all to support the Tamil Congress nominee at the forthcoming contest.

Mr. Kannagara's Future

Will not be Education Minister

According to Dr. E. W. Adikaram, Mr. C. W. W. Kannagara would not hold the Education portfolio in the new Parliament. Dr. Adikaram said so at a meeting at Matara.

The Minister, Dr. Adikaram added, had confided to him that the chances of his being Minister of Education again were one against ten. It was therefore imperative that the Education Bill should be passed during the lifetime of the State Council.

If Mr. C. W. W. Kannagara was not given his present portfolio in Parliament, the new Minister would be able to scuttle the Free Education Scheme and the Central Schools too, by withholding the appointment of a sufficient number of qualified teachers to them. This would lower the standard of education in the Central Schools and enable the denominational schools to flourish again.

More Cloth Coupons?

The first batch of textile coupons for the year beginning April 1947 is likely to be validated very shortly reports the "Ceylon Observer". They will consist of three coupons from the Senior Clothing Book. Two coupons from the Junior Clothing Book too are likely to be made valid at the same time.

The quota of textile coupons per year is nine Senior Coupons per individual. Four coupons are validated for a year in the case of the Junior Clothing Book.

The final batch of three coupons for the year ending March 1947, was released early in January 1947.

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Mr. T. Muttusamypillai, Crown Advocate has been appointed as acting District Judge, Jaffna from 1st to 3rd May in place of Mr. R. R. Selvadurai District Judge who is on sick leave.

Bus Men's Strike

Union President's Statement

The Omnibus workers strike which started on Tuesday last has not yet ended. It assumed a serious turn on Wednesday last when it is said, one A. Velupillai, a traffic manager and shareholder of the Northern Omnibus Company fired some shots from a gun at some of the strikers who it is alleged, resorted to intimidation. Two men Krishnan and Kandiah were injured and were immediately taken to the hospital for treatment. Velupillai was arrested and produced before the Jaffna Magistrate yesterday by the Police. He was remanded till the 3rd of this month when he will be produced in Court. Bus traffic in the meanwhile is at a standstill though some attempt was made by the management of the Point Pedro-Jaffna Bus Company to ply some buses driven by the shareholders themselves. Yesterday evening three buses with armed policemen, followed by a jeep-full of armed Police Officers were seen running between Jaffna and Point Pedro. The apathy of the Bus owners to pay the arrears of wages to the workmen, it is alleged by the Bus Workers, is the immediate cause of this peninsula-wide strike.

Mr. C. Tharmakulasingham President of the North Ceylon Omnibus Workers' Union, interviewed by a representative of the *Hindu Organ* stated that his Union was extremely sorry for the inconvenience caused by this strike to the public yet, he stated, it was the only way open for them to have their grievances redressed by those concerned. He said that the Bus Companies had not acted according to the decision of the Wages Board lawfully constituted for the purpose and deliberately attempted to scuttle the Board's decision. "My Union being very anxious to see that the public are not inconvenienced, has on past occasions compromised with the companies" Mr. Tharmakulasingham went on, "but our hope that the companies would after all as human beings become reasonable was dashed to the ground. Taking advantage of the give-and-take attitude and the compromising policy of the Union, the Bus owners in defiance of all law refused to be reasonable and just."

Alluding to the disturbances Mr. Tharmakulasingham emphatically declared that his men had no hand in them. "They were the work of outsiders" Mr. Tharmakulasingham said. "It is unfortunate that these outsiders who sympathise with our workers have resorted to violence; and it is impossible for the officials of my Union to control these 'unknown friends'."

The Union President was decisive in his opinion that the Jaffna Bus Owners as they were constituted would never run the bus services in a proper way. According to him, the only remedy for the present unsatisfactory and disgraceful state of affairs, would be to nationalise the entire motor transport industry. He hoped that leaders in this part of the island would rally round and give the lead in the struggle for the nationalisation of the Bus industry. He appealed to the general public not to swallow whole-sale the vicious propaganda of the Bus Company magnates that the workers were always on the wrong. In this connection Mr. Tharmakulasingham tilted at both the Tamil Congress and the U. N. P. leaders in Jaffna for having been totally indifferent to the settlement of this strike for the benefit of the public whose cause the leaders of these two parties professed to espouse.

The Line of True Communism

What It Stands For

Restrictive and Unhelpful Connotation

[SRI AUROBINDO'S VIEWS]

WE reproduce with pleasure the editorial on Communism from the Advent, a quarterly devoted to the exposition of Sri Aurobindo's vision of the future.

Communism, in India at least, has come to mean things which it was not the original or the main purpose of the word to imply. Communism meant "holding in common," that is to say, there is no private property, one can claim nothing as exclusively as one's own—things are distributed, work as well as necessities, and one receives them, each in his turn, according to his need and desert, as determined by a general planning. Let alone property, there are types of Communism that speak of holding in common—women and children even. In any case, whatever one is given one possesses and enjoys only for the moment, there is nothing like permanent possession. All have equal right to all things. This is an ideal which I do not think many would care to adopt and follow. In India it appears the word "Communism" has been taken in the sense of the regime of the common man. Not that there is any harm in this deviation of the meaning. If it is a convenient label or a battle-cry for the common man's right to exist, to have his just *lebensraum*, well, none can object and all should sympathise and help towards that end. But the mischief is that the common man adopted by Communism has a restrictive denotation, it takes in only a section of the common man; it is used mostly, if not exclusively, in connection with wage-earners and that too only of the category of peasants and workmen. A large section of the common man, even of wage-earners in a sense, is left out in the Communistic scheme, at least not given the same importance as the other. School teachers, especially primary school teachers, small office-clerks, for example, are not less "common" or less unfortunate or worthy of succour. These form a genuine proletariat only they have not yet been called upon to take part in the Dictatorship.

Apart from this restrictive denotation, Communism, in practice, has been given a restrictive connotation too which is more ominous and unhelpful. The Communistic movement has become dynamic in so far as it is a movement for redressing grievances (although the methods employed at times, it is alleged, are not as they should be, worthy of the civilised human being), in other words, it has been more or less negative in its work and outlook. The whole stress has been laid upon two items: (1) less hours of work and (2) more wages. When workers were considered as no more than slaves under the yoke of the blind and brutal exploiter, these demands had a meaning; but they have lost much of their point in the changed circumstances of today.

Whatever the immediate necessity of such drastic negative procedure, true and abiding social welfare depends upon a deeper and wider planning. The aim should be not merely to look for

grievances and deal with them piecemeal, but to create conditions in which such grievances do not arise at all or are reduced to a minimum. For the economic well-being of society, a just and equitable distribution of wealth is a sound policy, no doubt, but before that one must have wealth and enough of it. The stress should therefore be upon increased production, "grow-more-food." The workers must consider themselves ministers to the Goddess Lakshmi. To bring prosperity to the common wealth, to discover and marshal the resources, increase the output and thus help to raise the standard of life—that is the true role of loyal workers. But as it is, in the way they behave and act at present, they are consumers more than producers. To concentrate all attention and energy upon solely decreasing the hours of work and increasing the wages can have no other meaning. Leisure, rest, recreation are necessary, but that should not mean laziness, unwillingness to work, dissipation. One should be decently paid for one's labour, one must not be overworked, yes, but one must look to the other side, also; one must bear in mind the capacity of the payer and the needs of the others in the society. Necessity is one thing, greed or selfishness is another. The greed to possess all the golden eggs at once sometimes leads to a disastrous procedure.

The farmer proprietor, the bourgeois, the capitalist in a modern society, whatever charge of exploitation may be brought against them, are each in his own way, precisely centres of production, of wealth increment. They are not merely and not always blood-suckers and heartless profiteers. One need not rob, burn, kill them in a mad rush; they too can be utilised, their services placed at the disposal of the commonwealth. These are names which we may not like because of unhappy associations in the past, but the realities, the types of forces they represent are, many of them permanent features of Nature's economy. They come up in other forms and names. They have suppressed bourgeois bureaucracy in Russia, but it has reappeared in what is termed nowadays the managerial system.

Be that as it may. If one demands a fair share of the riches of the commonwealth, one must lend one's hand honestly and wholeheartedly to its production. That is the line of true Communism. Above all, one must cultivate the civic sense, the very primary thing one must have for a harmoniously prosperous collective life—we have to learn again the first lessons of civilised living in these days when the brute and the vampire are seated in human hearts. We must not always clamour for selfish gains, gains for oneself, for one's class or community, or even for one's country. We must have a global view of the human society

which is a complex and multifoliate organism. Many interests have to be served, many lines of growth have to be encouraged, liberty for contraries, all in the frame of a wide harmony. The ancient Rishis invoked the aid of the gods Mitra and Varuna for the establishment of that wide harmony; the builders of the new age too can do no better.

More Food!

From Australia

The Hon. Mr. C. W. Frost, Australia's first Diplomatic Representative in Ceylon arrived in Colombo on Tuesday last. Interviewed by a Press Representative Mr. Frost stated that Australia would definitely send Ceylon more food this year. "I assure you" Mr. Frost said, "that my country will send you more food this year than she did before. Among the exports envisaged are wheat, wheat flour, grains, tinned and frozen meats and other Australian products." Australia, he said, expected to have a rich harvest next season and the prospects of increasing her exports to Ceylon were very good.

In return for food, Australia expected to receive more generous supplies of tea, Mr. Frost stated.

Import of Cloth

No More Restrictions

It is learned that the Acting Textile Controller has issued an order permitting anyone—Whether a licence holder or not to import cloth from any part of the world if possible.

But, he cautioned, this order should not be considered as conferring on people the right of free trade in regard to imports because certain restrictions were attached. The restrictions are:

Cloth imported by a non-licencee may be dealt with only in wholesale and not in retail. Such wholesale sale will be subject to the present arrangements covering wholesale distribution.

The cloth imported by a non-licencee must be handled by a licenced cloth dealer.

Explaining the restrictions The Acting Textile Controller said: "There is still need for exercising control over textiles coming into the Island."

In the past many applications had been made to the authorities by non-licencees to import cloth from countries such as Italy, Japan, Holland, etc. The acting Controller said that his latest order was intended to give those applicants an opportunity of proving their claim that they could import large quantities from there.

A GREAT JAFFNESE

The Late Mr. M. V. Chelliah

A correspondent writes:

Manamudaliyar Vythilingam Chelliah was the third son of Mr. & Mrs. S. Vythilingam and a lineal descendent of Manamudaliyar of Kopay-South. He was born on the 14th of June, 1881 and having had his education in the Tamil and English Schools at Kopay, joined the St. John's College, Jaffna, from where he passed the Calcutta Entrance in the First Division in 1900.

In July, 1900, at the end of his teens, he joined the Perak Clerical Service in Malaya. To the envy of his seniors he had the privilege of being the personal clerk to the Hon. ble the British Resident, Perak. In 1906 he was appointed Tamil Interpreter, Courts, Taiping. Three years later he was made the Tamil & Hindustani Interpreter, Courts, Batu Gajah and was promoted to the Special Grade in 1914. For full seven and twenty years he served there until he retired in June, 1935.

He was mainly responsible for the establishment of the Ceylon Association, Taiping. It was through his initiative that the Hindus of Batu Gajah obtained a burial ground of their own and a Tamil School.

By his unstinted devotion to the Hindu Religious cause he succeeded with the generous aid of the public, in establishing the Sri Subramaniyaswamy Kovil at Batu Gajah and running it on model lines which may be imitated by other institutions of this type not only in Malaya but also in other places. Both the Tamil School and

the Temple at Batu Gajah are open to all including the depressed classes from their inception. The management is vested in "The Saiva. Paripalana Sangam, Batu Gajah" established by Mr. Chelliah for the purpose. The property of the temple is worth over forty thousand dollars and it has a permanent income of about one hundred dollars a month.

In recognition of his valuable services to his community and to the Hindu Temple, the temple management unanimously decided to observe the "Foundation Day" of the temple every year and to perform a Special Pooja once a month in the temple in his memory. His portrait, donated by the "Sangam", adorns the reading room and library of the temple.

In his early days he was a regular contributor to the press both in Malaya and in Ceylon under the nom-de-plume of "Argus" on matters pertaining to the Ceylon Tamils and the Hindu religion. His contributions were much appreciated by the late Honourable Mr. A. Sabapathy, Editor, Hindu Organ, and the late Honourable Mr. A. Kanagaratnam, Editor, The Ceylon Patriot. In Malaya he was noted for his ability in drafting Memorials and other important official communications.

In 1915 he assisted the management of the Saraswathy Girls' School at Kopay, in collecting contributions for the School. When the Government Technical & Industrial School was started at Kopay in 1919, Mr. Chelliah formed an association at Batu Gajah for collecting funds and providing scholarships at this Institution for poor Hindu boys. He himself provided

(Continued on page 4)

Letter to the Editor

Mullaitivu Town Council

Sir,

Long neglected Mullaitivu which coveted the eyes of Lord Soulbury and his colleagues is again in the news. With the introduction of the Town Council administration and the election of a benevolent gentleman as Chairman we hoped for better and more progressive days. But our hopes have been shattered by recent events. The Budget Meeting of the Council was held on 1-2-47 and after that the Council has not met for want of a quorum though the Chairman has made several attempts to hold meetings. It has unfortunately become a regular feature in our country's local politics for members of local bodies to keep away from meetings for selfish and personal purposes forgetting their great responsibilities and duties towards those who elected them. The most honourable course open to those members who cannot co-operate with the rest is to resign their seats and make room for others, instead of obstructing the holding of meetings and being a stumbling block for the progress of the Town. The Rate-payers of the Mullaitivu Town Council are greatly disturbed by the conduct of the members who are obstructing the Council by absenting themselves from meetings, and at a public meeting held yesterday, the following resolutions were unanimously passed:-

1. "This meeting strongly condemns the obstructing attitude of the two members who are absenting themselves from attending the Meetings of the Council and calls upon them to resign their seats immediately as they have failed in their duties towards the rate-payers."

2. "This meeting appreciates the services rendered by the Chairman within this short period of his election and appeals to him to seek the assistance of the Minister and Commissioner to hold meetings and continue his good work."

3. "This meeting appeals to the Executive Committee to intervene in the present deadlock and to reduce the quorum so that meetings may be held and work carried on smoothly."

On behalf of the long oppressed neglected rate-payers of this area, we appeal to the Minister and Commissioner to take early action and grant us redress.

Yours etc,
Mullaitivu,
Rate Payer.
25-4-47.

ORDER NISI

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

Testamentary Jurisdiction No. 340
In the matter of the Estate of the late Sellathurai Sithamparapillai of Puloly East. Deceased.
Sithamparapillai Sellathurai, watch repairer, Puloly East, Point Pedro. Petitioner.

Vs.
Sinnammah widow of Velupillai Kandiah of Puloly East. Respondent.

This matter coming on for disposal before G. C. T. A. de Silva Esquire on the 2nd day of April 1947 in the presence of Mr. P. V. Senathiraja Proctor on the part of the Petitioner and the Petition of the abovenamed Petitioner having been read,

It is hereby ordered that the Petitioner be and he is hereby declared

A Great Jaffnese

(Continued from page 3)

one scholarship in the name of his beloved mother 'Valliammai' whose name he cherished with great respect and to whom he attributed his success in life. The Honourable Mr. E. B. Denham, the then Director of Education, Ceylon, congratulated and thanked Mr. Chelliah for his services.

He married in 1919 Vijayalakshmiammal, daughter of Dr. A. A. Pararajasingha Mudaliyar of Sandilipay. His enthusiasm in social activities was to some extent marred by the untimely death of his affectionate brother, the late Dr. V. Subramaniam, in 1928 while on leave at Jaffna.

Mr. Chelliah spent his retirement with his wife at Sandilipay. He was very kind, considerate, sympathetic and unassuming and his motto was "Plain living and high thinking". He was a scrupulously honest and a conscientious Government Servant.

He has been suffering from heart trouble for the last eight months and he entered the Green Hospital, Manipay in February, 1947 where he passed away in the early hours on the 3rd April, 1947. The funeral took place at his wife's place at Sandilipay according to ancient traditional custom in the presence of a large and distinguished gathering. —Cor.

GOVERNMENT NOTICE

COLLEGE OF INDIGENOUS MEDICINE

Cotta Road, Colombo.

Applications for admission to the College of Indigenous Medicine, should be sent to the Principal, College of Indigenous Medicine on or before the 7th May 1947. For further particulars see Government Gazette of 25-4-47.

Preliminary qualifications for admission of new students to the College as follows:-

(1) Ayurvedic Section.

- S. S. C. Sinhalese.
- S. S. C. English with Sinhalese.
- London Matriculation with Sinhalese.
- Pracheena Prarambha or Higher Examination of Oriental Studies Society.
- Intermediate or Final Examination of Vidyodaya and Vidyalandara Pirivenas.

(2) Siddha Section.

- S. S. C. Tamil.
- S. S. C. English with Tamil.
- London Matriculation with Tamil.
- Examinations conducted by the Oriental Studies Society for Prevesa Pandit, Bala Pandit, or Pandit.

(3) Unani Section.

- J. S. C. English (for Muslims only).
- S. S. C. English, London Matriculation or any other Higher Examination in English.

A. N. N. Panikker,
Principal,

College of Indigenous Medicine,
Colombo,
18-4-47.
(G. 21. 2 & 6-5-47).

entitled to take out letter of administration to the above estate as the father of the deceased and the letter of administration be issued to him accordingly unless the Respondent abovenamed appear and show cause to the contrary on or before the 8th day of May 1947.

This 2nd day of April 1947.
Sgd. G. C. T. A. de Silva,
Addl. District Judge.
Point Pedro.
(O. 13. 2 & 6-5-47).

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 25-4-47)

LV

XIV. THE TAITTIRIYA UPANISHAD (Contd.)

The seventh lesson concludes as follows: It is He (God) that bestows bliss. When one takes his fearless stand in Him who is invisible, incorporeal, undefinable and unsupported, then indeed does he obtain freedom from all fear. When one makes even the smallest break in (from) Him then there is fear for him. There is fear to the (so-called) wise man who does not reflect, (not to the true sage). —In other words, the so-called Brahma-vid (God-knower) who fails in his concentration or steadfast meditation on God has cause to fear just in the same way that the ignorant one has. This is why our Lord Meykandan speaks of அயரா அன்பு, unceasing love. What destructive forces lurk about in this world, lying in wait as it were, looking out for opportunities to lead Siva-Gnani astray, if they happen to make even the slightest break in their devotion to the Lord, is nicely put in such lines as the following from the Tamil:

பாசிபடு குட்டத்திற் கல்வினைவிட்டெறியப்
பறும் பொழுது நீங்கி அதுவிடும் பொழுதின்பற்றும்,
ஆசுபடும் மலம் மரையை அருக்கன்மம் அனைத்தும்
அரண்டியை உணரும்போது அகலும் பின் அணுகும்,
சேசமொழும் திருவடிச் சீழ். நீங்காதே நாய்கும்
நீனைவு உடையோர் சிற்றிருவர் நிலை அதுவேஆகி,
ஆசையொடும் அங்கும் இங்கும் ஆகிஅலமருவோர்.....

(Siddhiyar)

If stones are thrown into a moss-infested pond, the moss recedes where the stones fall but respreads when they cease to fall. Even so do the dirty Malam, Maya and mighty Karmam all disappear when one thinks of God and then return (when such thought ceases). Those who lovingly contemplate on and cling to the Holy Feet (of the Lord) without a break, they stand firm at their goal (free from all bondage). But those (whose thoughts) wander greedily hither and thither (i. e., fluctuate between God and the world) and thus get bewildered...

...தெய்வம் என்பதோர் சித்தம் உண்டாகி
முனிவிவாததோர் பொருளை கருத்தும்,
ஆறு கோடி மாயா சத்திகள்
வேறு வேறுதம் மாயையன் தொடக்கின்,
ஆத்தமனார் அயல்வர் கூடி
சாத்திதம் பேசி காத்தரும்பு வறின்,
சுற்றம் என்னும் தொடக்கக் குழாய்கள்
பற்றி அழைத்துப் பதறிவர் பெருகவும்,
விரத மேபா மாகவே நியரும்
சரத மாகவே சாத்திரம் காட்டினர்,
சமய வாதிகள் தத்தம் மதக்களே
அமைவதாக அரற்றி மலைத்தனர்,
மிண்டிய மாயா வாதம் என்னும்
சண்டமாருதம் சுழித்து அடித்து ஆர்த்து,
உலகாயதன் எனும் ஒன்றிற் பாய்பின்
கலா பேதத்த கடுவிடம் எய்தி
அதிப்பெரு மாயை எனைப்பல சூழ.....

(Tiruvachakam)

...When (at last after escaping from all sorts of pitfalls) there dawned on me the thought of the existence of God and I began to contemplate on that Hateless (Gracious) and Peerless Being six crores of discordant forces started their diverse pranks, friends and neighbours mustered strong and cried themselves hoarse preaching their agnostic doctrines, swarms of kinsfolk with olden ties called for and clung to me and earnestly pleaded with me (not to forsake them), Vaidikas (Mimamsakas) quoted authorities to prove that strict conformance (to their doctrines) was the highest means (of attaining happiness), various dogmatists confronted me proclaiming loudly that the truth lay entirely in their respective tenets, the tempestuous storm of noisy Mayavadam roared and resounded with whirlwind velocity, the glittering muscular serpent called Lokayatan (Materialist) injected the virile venom of diverse sciences and bewildered me with its multitudinous mighty destructive tendencies... [—We should not omit to note here parenthetically that the term "Mayavadam" in this last quotation is generally considered by Tamil scholars as referring to certain sects of Bouddhas who preach doctrines of momentary existence and absolute annihilation, and not to the sub-sect of Ekamavadam which generally goes by that name at the present day and is also sometimes called Prachchanna Bouddham (பிரச்சன்ன பொத்தம்) a sort of Buddhism that lurked behind or remained concealed in different parts of the country, and whose author (or chief protagonist) lived long after the age of the Tiruvachakam.]

Thus is the answer to the questions raised in the previous lesson whether those who know not (God) ever go to God's world or is it the knowers only. The real knower who takes his fearless stand in God goes there, but the so-called knowers who make even the smallest break from God, let alone non-knowers, they have cause to fear, i. e., they do not go there.

(To be Continued)

INDIAN NEWS FRONT

Jinnah Speaks Again

A Full-Fledged Pakistan His Aim

No Truncated Pakistan

Mr. Mohamed Ali Jinnah has at last opened his mouth and given vent to his opinion on the move for a "truncated" Pakistan. In the course of a statement to the Press he denounced the activities of the "Hindu Congress" to scuttle the Pakistan move of his by demanding the bifurcation of the Punjab and Bengal. He said that Muslim India would obtain nothing less than a full-fledged Pakistan consisting of the Punjab, Bengal, North-West Frontier, Baluchistan, Sind and Assam. The consequences of the refusal to concede his demand, Jinnah said would be disastrous. He confidently hoped that the British Government would concede Pakistan in its entirety to the Muslims.

Bifurcation Essential

The Viceroy, Lord Mountbatten's first series of talks with the Indian political leaders are now over. He is familiar with the views of the major political parties, and he heard the final summing up of the League's case when Mr. Jinnah at his last interview communicated the irrevocable decision of the Muslim League to adhere to Pakistan and keep out of the present Constituent Assembly. The demand of the Congress has thus crystallised: first, a United India in the pattern envisaged by the State Paper of May 16 and secondly, a demand for the division of the Punjab and Bengal. The division of these provinces, Congressmen assert, will be pressed irrespective of whether Pakistan emerges or not, because such a bifurcation is expected to put an end to sectional and communal antagonisms.

Ismay to Go to London?

The Viceroy and his advisers, Lord Ismay and Sir Eric Miville, have been furnished with enough material by the contending parties in support of their respective claims. The data collected have been studied. Consultations with H. M. G. have been going on for some time, but personal contact with the British Cabinet is deemed necessary and it is hinted in certain quarters that the Viceroy himself might want to be away for a fortnight. But owing to the situation in the country, as also the urgency with which prominent leaders view the whole situation, Lord Mountbatten will be unable to leave the country. Instead, he is deputing his adviser, Lord Ismay, to go to U. K. It is understood Lord Ismay will be in Britain by the end of this week.

Scope of Discussions

The scope of Lord Ismay's discussions, according to political circles, will not be confined to meeting the present situation only but include the vital question of future defence. Establishment of a sovereign Pakistan would, it is stated, create complications and difficulties not only to India's defence but to the defence set-up of the entire Commonwealth. It is generally understood the Muslim League President, Mr. Jinnah, had no difficulty in giving categorical assurances that in so far as the defence of this country is concerned, the interests of Pakistan are identical with the rest of India. None the less the question requires a more detailed examination. It is also considered likely that Field Marshal Sir Claude Auchinleck, who will be in Britain by the

time Lord Ismay arrives there, might be consulted by the British Cabinet on this question.

Constitution to be Produced in October

Meanwhile, the campaign for and against the division of Bengal and the Punjab is gathering momentum and opponents to the division view the situation with considerable alarm. It is generally expected that before the next meeting of the Constituent Assembly in June, decisions will have been taken on many outstanding problems and political leaders will be free from harassing distractions and doubts, and will be in a position to devote all their attention to the task before the Constituent Assembly. The Constituent Assembly is expected to conclude its task and produce a constitution at least by October 31, according to a provisional schedule which the Order of Business Committee has finalised. This report may be submitted to the Constituent Assembly.

Discredited

British Govt. in Palestine

The influential Soviet magazine *New Times* welcomed the debate in the United Nations General Assembly on Palestine and said that the United Nations was the only organisation which could solve the problems in Palestine, where the British colonial administration was "completely discredited."

"The British authorities are not able to establish order in the country in spite of the presence there of a large number of forces equipped with the latest types of arms" the *New Times* said. "Besides this, there are well-trained police and a network of concentration camps. Neither the severe police regime nor terror and death can suppress the anti-British movement," the magazine continued.

The *New Times* said that the background to the daily life of the peoples consisted of explosions and fires causing enormous losses, street shootings, police searches and arrests. "The British mandate as a system of administration in Palestine is completely discredited" it declared. "Even British official circles do not try to argue this point—so clear and deplorable are the results of British colonial domination and its method of instigating national differences."

Sri Ganesha Vidya Vrudhi Sangam, Nallur

The Fourteenth Annual General Meeting of the above Sangam will be held at the Sangam's Hall, on Tuesday 6-5-47 at 6 p. m. Sir Wytialingam Duraiswamy, Speaker of the State Council will preside, and prominent gentlemen are expected to address the meeting.

FOR SALE

A House Property at Nallur Pt. Pedro Junction, 1 mile off Nallur Kandaswamy Temple and adjoining Ramapillai Walavu, in extent about 5 lachams with a new commodious stone built house in modern style. Prospective buyers are requested to discuss terms with Sri Ramapillai Rajathamby, Nallur.

(M 17, 2 & 6)

UNIVERSITY FOR MALAYA

Demand For Inclusion of Tamil or Hindi

THE Singapore Indian Chamber of Commerce, in a memorandum to the Carr-Saunders University Commission giving the views of Indians on the subject of higher education in Malaya, has urged that Tamil or Hindi, if not both, should be included in the course of study in the proposed Malayan University.

This Commission was appointed recently by the British Government to enquire into the state of higher education in Malaya and to make recommendations for the founding of a Malayan University. The Commission led by Sir Alexander Carr-Saunders, came to Malaya last month and toured the country hearing representations from all interested groups and individuals. The Commission have now completed their work and are leaving for Britain this week.

The Indian Chamber's memorandum urges the need for the immediate establishment of a Malayan University, without which "the future generations of Malaya can never be fit for self-determination." Nearly every group in Malaya, except the Right-wing Malay U.M.N.O. party, have demanded the immediate establishment of a University, since the present plans are only for the establishment of a University College in Singapore. The U.M.N.O. oppose the demand because they fear that Malays are not sufficiently advanced in English to take immediate advantage of higher education and they feel that a University will only help to increase the present economic and educational disparity between the Malays and other communities like the Chinese and the Indians.

Some Malays have, however, demanded that if the University is to be established, the medium of instruction should be Malay, and not English. The Indian Chamber opposing this suggestion, states that it could only be feasible if it is preceded by a secondary education where the medium of instruction is Malay and not English as at present. It also points out that no text-books are available in Malay and that there are very few lecturers to teach in Malay. The Chamber suggests a research department for political science to educate future Malayan administrators and citizens. The Chamber strongly recommends Singapore as the seat of the future University since "a University placed at such a focal point in South-East Asia will be the torch-bearer of the new Malayan culture."

THE COLONEL'S CHALLENGE

Keuneman Twits Him

Mr. Pieter Keuneman, Secretary of the Ceylon Communist Party, addressing the third annual conference of the All-Ceylon Toddy Workers' Union held at Ja-Ela, said that Col. J. L. Kotelawala, Minister of Communications and Works, had not accepted the challenge made by him to debate on Marxism.

Mr. Keuneman, continuing said: "At a public meeting in Ratnapura Col. Kotelawala said that he was prepared to debate with any Marxist and that he would sacrifice his life to destroy Marxism. I wrote accepting his challenge and I am prepared to debate with him on any platform anywhere. I have not received a reply as yet. Perhaps, Mr. Kotelawala must have suddenly changed his mind or he is afraid to debate with me on a public platform."

The Cement Factory

Its Future to be Decided

The future of the Government Cement Factory in Jaffna is to be discussed shortly by the Executive Committee of Labour, Industry and Commerce, and a decision will be taken as to whether it should be continued as a Government concern, or be given over to private enterprise.

The foundation-stone of this factory was laid in July last year and the services of a firm of Chartered Engineers have been retained in England for the work.

Although it is now almost a year since the first sod was cut for the establishment of the Factory, it is stated that the progress that has so far been made has not been as much as it should have been.

This situation is causing concern to several Members of the Executive Committee who feel that every effort should be made to expedite the work so that a very essential commodity like cement would be available to the country.

The output of the factory when completed, is expected to be 100,000 tons of cement a year, and as this quantity is sufficient for the country's needs, including those of the various post-war development schemes, these Members are of the opinion that the whole concern should be run by the Government and that it should not be handed over to any private parties.

It is learned that there are a few private parties who are prepared to take over the project and work it.

NEWS IN BRIEF

Altogether 10 Savings Committees are now functioning in the Jaffna District.

Up to Monday the total of those who have worshipped the Sanchi Relics at the Colombo Museum is 1,235,387.

Mr. T. B. Jayah addressing the Jaffna Muslims on Saturday last at a public meeting asked them to be united and to act as one body at this juncture.

Dr. A. Ratnapala has been nominated by the U. N. P. to contest Dr. Colvin R. de Silva at the Wellawatte-Galkissa Constituency in the forthcoming Parliamentary elections.

While the total import of textile to Ceylon in 1946 were only 35 million, Ceylon has received 14 million yards of textile for the first quarter of 1947.

The Acting Chief Secretary has appointed a sub-committee to inquire into grave irregularities alleged against the Staff Officer attached to the Department of Subsidiary Foodstuffs.

Mr. G. C. S. Corea, the Ceylon Government Representative in London left London on Monday for Germany on a mission connected with the availability of textiles and reciprocal trade.

A shipment of 7000 tons of rice is expected to arrive in Colombo from Burma on Monday. Besides this shipment, 10,000 tons of rice are scheduled to arrive from Burma during May. Brazil will also be sending Ceylon 8,800 tons of rice towards the end of May.

Mankayatkarasiar Gurupooja

The Vadamarachy Hindu Girls' English School celebrated the Mankayatkarasiar Gurupooja in the school hall on Thursday the 24th ultimo.

Amidst a gathering of the parents of the students of the school, the Pooja commenced at about 10 a. m. and was gracefully conducted by the distinguished S. Subramania Desigar. After the pooja was over the Head Girl delivered a welcome speech. Then the manager of the school Mr. V. T. S. Sivagurunathan introduced the Desigar to the audience. The Desigar spoke of the significance of the day. The morning celebration came to an end with a vote of thanks proposed by one of the students.

In the evening, under the chairmanship of Mr. V. Arunasalam, President of the Vadamarachy Hindu Educational Society, a fascinating address was delivered by Rao

Over 400 Ceylonese from Malaya arrived in Colombo on Thursday last in the *Feix Russel* from Singapore.

Sweden will sell 15 light bombers to Ethiopia, it has been officially announced. The price was reported to be approximately 50,000 pounds.

Lord Listowel, the new Secretary of state for India may visit India if the political situation there demands his presence states a message from the United Press of America.

Dr. Harold Moody the Founder of the League of Coloured People in London and the leading advocate for the abolition of the colour bar died at his home in London on Thursday last.

Bahadur C. M. Ramachandran Chettiar B. A. B. L., on 'The Women of the Past'. The day ended with a vote of thanks by one of the senior students.

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