

THE Hindu Organ.

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Warning To Hindu Community

Christian Preparations for Conversion

The Task Ahead of Hindus

(THE PRABUDDHA BHARATHA)

NO protagonist of any religious community will on principle defend publicly the forcible conversion of one individual from one community to another, unless he be dead to all sense of humanity, true religious feeling and decent civilized conduct. For ordinarily every one wants to put on his best before others and would certainly hide from the light of publicity any low or mean traits in one's character or conduct. But where the level of culture of a society is not very high even this natural and wholesome reserve breaks down very often and this is still more true in times of communal passion and hatred.

The mixing of political passions with religious makes matters worse, and normal life becomes impossible if a remedy is not found for resolving these conflicts in a manner that is at once peaceful and equitable and will have the sanction of the communities concerned as well as the Government of the day.

In the free India of tomorrow, which will dawn as sure as day follows night, this problem will certainly have to be tackled in a decisive way. It may be that this problem will lose much of its agonizing and poignant force when individuals will find that a change of creed or an addition to one's numbers will not bring with it any mundane benefits.

Still there are likely to arise cases of the type that recently happened in the North-West Frontier Province. There a certain person was killed and his pregnant widow was taken away and married to a man of another community. The unfortunate woman was recovered by her original co-religionists on the contention that she was forcibly converted. This point was disputed by the other community and a riot was engendered on this account. Here the religious motive with regard to conversion must have been of the lowest type. For it is inconceivable that a woman whose husband had just been murdered would have married a man of another community of her accord. That hatred and lust and worse passions are involved in such cases must be evident to all discerning people. But the most amazing feature of the case was that leading people of the offending community sided with the criminals. And such cases are not rare.

Now with regard to the Sikh or the Christian community the ag-

grieved individual has the possible, though meagre, consolation that he or she can go back to the previous religion. But the Hindu community as well as its individuals have been greater victims because of the unfortunate, and one may even say silly, attitude of Hindu society, towards such forcible conversions. Hindu society, mistaking true religion for local customs and usages, has not countenanced the taking back of such people into their original social group. In ancient Hindu India where there were no alien and inimical elements this idea of not taking back into the social groups individuals who had fallen away from the idea's of the social group, (who had become apostates as the Roman Catholics would call them or Patita as the Hindus name them) might have been plausible for not taking such people back into the social fold. But with the impact of Mohammedanism and Christianity things have vastly altered. However, the conservative forces in Hindu society have not been able to adjust themselves properly to the changed conditions. Under British rule in the first half of this century Hindus have, to their credit, woken up a bit and are aware that their virtual existence is at stake if they allow elements from their society to add to the numbers of their possible enemies. Still the Hindu needs defence in law against the inroads, often unfair, made by others into the citadel of Hindu society.

To this end we would strongly propose legislation and guarantees, if necessary in the new constitution of India about proper safeguards against forcible or unfair conversions.

A proper machinery should be set up to decide all matters of conversion from one religion to another. No conversion should be considered valid until it is proved publicly that the individual concerned has accepted it voluntarily in all good faith and without unfair inducements. We do not deny the right of voluntary conversion, for that would be denying the right of freedom of belief and worship which is the fundamental right of every individual. But for the preservation of peace and the protection of weaker individuals all cases of conversions, especially mass conversions, should

(Continued on page 5)

The Lord's Grace

(Anandaprasad R. Dasgupta, B.A., L.L.B. in the Vis'on)

The proper enjoyment of happiness is as much an art as the pleasant endurance of suffering. Both happiness and suffering are useful. Life would be too irksome if it were not laced with a streak of enjoyment. Life would be a boredom if it were not mixed with occasional pain. In the distribution of the fruits of past actions the Lord so wisely acts that to each He gives according to his merit, yet to each a power to enjoy as well as to endure.

Happiness and suffering are only two aspects of the same thing. They come and they go; they merely happen as other things in Nature do. To submit to His will, therefore, is His best service. "Who best bear His mild yoke, they serve Him best."

The Lord's grace has the undoubted power to reduce pain, even to transform into happiness the pain and suffering. Lives of saints teach us that self-surrender and constant remembrance of the Lord

Palestine Enquiry

Arab League's Decision

Samir Pasha al Rafai, the Trans-jordan Premier has said in an interview that "the Political Committee of the Arab League has agreed that all the Arab States should present their case to the United Nations Palestine Inquiry Commission."

"Differences on the question have been overcome", he stated "and unanimous agreement reached".

Questioned about the reported formation of an Eastern bloc including Transjordan, the Prime Minister declared: "The Iraqi and Transjordan treaties with Turkey did not intend to form any bloc; but if such an interpretation has been made, I do not object."

Concerning Greater Syria, Al Rafai said: "The project represents an ideal example of Arab unity surpassing all that the Arab League represents at the present."

are the two ways to secure His Grace. Let us therefore resolve to surrender ourselves to Him and remember him every moment of our lives. It is for him to manage the rest. Let us wait and see. They also serve who stand and wait."

KATARAGAMA FOR HINDUS

Vivekananda Society's Resolution

The Forty-Fourth Annual General Meeting of the Vivekananda Society will be held at the Society Hall, Hill Street Colombo on Saturday, 14th June, 1947 at 4 p.m.

It is learned that the following resolutions will be moved at the meeting:

"This General Meeting of the Vivekananda Society desires that the Council of Management and the Executive Committee should take early steps, in co-operation with other Hindu institutions to get the Kataragama Temple placed under Hindu Management."

"As it is desirable to accommodate distinguished Hindu visitors to this island at the Society's premises when such visitors are unable to secure suitable Hindu lodgings, the Council of Management and the Executive Committee are requested to reserve a room for such visitors as was done till a few years back."

"This Society is of the considered opinion that the Depressed Classes should be permitted entry into all places of public worship such as temples etc., and therefore strongly urges the managers and others in charge, all Hindu temples in the island to remove all existing restrictions in this respect."

Memorial To Subhas Bose

Malayan Indians propose erecting a \$100,000 (Straits) dollars memorial in Singapore to Subhas Chandra Bose, wartime leader of the Azad Hind Provisional Government of India, which was established in Singapore in 1943.

The final session of the Malayan India Congress meeting at Kuala Lumpur carried a resolution approving the opening of a Netaji Memorial Fund of 500,000 dollars for this purpose. Six thousand dollars were collected at the Congress.

Listowel May Visit India

Lord Listowel, Secretary of State for India, might visit New Delhi for the August 15 transfer of power.

It was learned that the Bengal Congress leader, Mr. J. C. Gupta, in a farewell talk with Lord Listowel in London said such a visit would be "an impressed gesture", and Lord Listowel is reported to have said he "would very much like the privilege of handing over power to Indians."



Hindu Organ

FRIDAY, JUNE 13, 1947.

PUBLIC SECURITY ORDINANCE

THE FIRST TWO READINGS of the Emergency Regulations Bill were passed by the State Council by a majority of 30 votes against 6 on the 10th inst. The third reading of the Bill has been subsequently passed on the 11th instant by 33 votes to 7 without any amendments. We have published elsewhere section 5 of the New Ordinance. The powers conferred on the Governor are very extraordinary. In normal times such an ordinance cannot but be condemned by one and all; but the recent events that have happened in Ceylon appear to have made a deep impression in the minds of the State Councillors who have passed the Bill by a large majority. The Board of Ministers have been unanimous regarding the need for the Bill. Howsoever great may be emergencies that may arise as a result of leftist activities it will be rather difficult to justify the provisions of the Bill. No Government can be carried on by Ordinances. During the war India was governed by Governors (in the different provinces) who purported to act under Section 93 of the 1935 Act. The British Government had no doubt been able to utilise the section for the purpose of governing India though public opinion in the country was against it. The provisions for the detention of persons without trial or the entry and search of any premises without a warrant issued by a Court of Law are repugnant to justice. These powers supersede the fundamental right of a person to apply to the Supreme Court for a Habeas Corpus when he is unlawfully detained.

The object of the legislation is said to be to enable the Government in the event of a public emergency to take such action as may be necessary to preserve law and order and to maintain supplies and services essential to the life of the community; law and order have to be maintained at any cost, and supplies and services essential to the life of the community should also be maintained uninterrupted. The action taken by some leftist leaders to paralyse government has precipitated this ordinance. It is regrettable that the Board of Ministers have found it necessary to fortify themselves by such legislation. Government clerks have done wise in having returned for work. The

Public Security Ordinance

Some Of Its Important Aspects

Clause 5 of the Public Security Ordinance which was passed by the State Council on Wednesday last is as follows:—

5. (1) The Governor may, upon the recommendation of the appropriate Minister, make such Regulations (hereinafter referred to as "Emergency Regulations") as appear to him to be necessary or expedient in the interests of public security and the preservation of public order and the suppression of mutiny, riot or civil commotion, or for the maintenance of supplies and services essential to the life of the community.

(2) Without prejudice to the generality of the powers conferred by the preceding sub-section, Emergency Regulations may, so far as appears to the Governor to be necessary or expedient for any of the purposes mentioned in that sub-section—

(a) make provision for the detention of persons;

(b) authorise—

(i) the taking of possession or control, on behalf His Majesty, of any property or undertaking;

(ii) the acquisition on behalf of His Majesty of any property other than land;

(c) authorise the entering and search of any premises;

(d) provide for amending any law, for suspending the operation of any law and for applying any law with or without modification;

(e) provide for charging, in respect of the grant or issue of any licence, permit certificate or other document for the purposes of the Regulations, such fee as may be prescribed by or under the Regulations;

(f) provide for payment of compensation and remuneration to persons affected by the Regulations;

(g) provide for the apprehension, trial and punishment of persons offending against the Regulations;

Provided that nothing in this section shall authorise the making of provision for the trial of persons by Military Courts.

(3) For the purposes of sub-section (1), the expression "the appropriate Minister" in relation to any Emergency Regulation proposed to be enacted, means the Chairman of the Executive Committee which, or the Officer of State who, by or under the Ceylon (State Council) Order in Council 1931 is given charge of the subject or function to which the proposed regulation relates.

strikes of workers still continue; some of the workers have returned to work. The public cannot fail to realise the danger caused by strikers. The removal of bolts on railway lines or bridges, the explosion of dangerous substances in railway carriages, the throwing of hand grenades at vehicles on the high road or into a crowd of labourers waiting for admission at the entrance to their workshops are an index that we are not yet out of the woods. Much worse things may be in store for us. There is no room for complacency. Members of the State Council cannot be blamed for the activities of the leftists who have compelled them (the Councillors) to enact such an Ordinance.

And Now Terrorism!

Govt. Preparing For All Emergencies

Terrorist activities on the part of Sama Samajists and their sympathisers are on the increase in Ceylon as an after math of the recent strikes. Last Wednesday evening passengers travelling in a train from Maradana to Moratuwa had a rude shock when an explosive, placed in the wash-basin of a compartment lavatory burst with a deafening roar after the train had just left the Fort Station.

A door was displaced and the compartment damaged. There were no passengers in the compartment.

The trainmen, after searching for more explosives, continued on their journey.

To cope up with the present conditions created by the Sama Samajists the Government has taken all stringent measures. The latest is the Emergency Regulation Bill which empowers the Governor in a period of emergency to take such measures as are not provided for by existing statute in order to safeguard public security. The Bill passed its three readings in the State Council on Wednesday last.

Dangerous Men

Mr. D. S. Senanayake, the Leader of the State Council, in the course of a strike statement in the House on Tuesday last said that the danger to the peace and good government of the country was not entirely past.

Anyone who had heard the speeches and read the pamphlets distributed by the men who were now challenging the law and order of the country, would realise that they were dangerous men.

"Having failed in disorganising Government activities so as to bring about starvation in the country and disorganise transport, they are now turning their attention to Local Government institutions and trying to destroy the sanitary and health services. If these attempts succeed the health of the people will be affected", he said.

Tamil Congress and Strike

When the debate on the vote of Rs. 100,000 asked for by the Chief

Secretary was resumed on Tuesday last Mr. G. G. Ponnambalam asked the permission of the chair to strike a personal note. He wished to make it clear that neither he nor his party had any hand in the strike of Government Clerks and it was a pity that a Sinhalese newspaper connected with a Minister should have tried to make out that the strike was engineered by him and his party.

Strike Position

A rapid return to normality in almost all spheres of governmental activity was reported on Wednesday.

A Government spokesman scotch-ed the rumour aloft in Colombo that the Jaffna Police Station had been burned down, as "absolutely untrue."

In the Secretariat and other Government offices a full attendance was registered.

In the Railway Department there was marked willingness on the part of those workers who were keeping away to come back, but they displayed some timidity in doing so.

The Police have taken steps to afford full protection to those who are desirous of resuming work. The Railway authorities have also announced the resumption of the usual Indian traffic.

In the Postal Department, the Post-master-General has reported the prevalence of normal conditions in all sections except in the Workshops.

Suicide Attempt

A "sad incident" was reported in the alleged attempted suicide of a striker who stabbed himself. Inquiries into the cause of his depression revealed that he had done so as he was unable to endure the "nagging of his wife" who was insisting on his return to work as the only means of being able to pay his debts.

SOVIET DESIGN ON TURKEY

Cause of Russo—American Conflict

ACCORDING to Louis Fischer, the well-known American author and publicist, the Soviets have design on Turkey and are irritated because the United States is thwarting them. Regarding American foreign policy Louis Fischer told that "America had discarded isolationism. That is why the Russians and the Communists do not like it. Moscow hopes that we will get out of Europe and Asia. Without us, Europe and parts of Asia would fall into Russia's lap."

Speaking at a Liberal Party luncheon at New York, Fischer expressed regret that the United States and the other democracies did not apply a similar doctrine in Manchuria and Abyssinia. "It is the duty of the United States and the other democracies and the United Nations to protect all weak and small countries against direct or indirect aggression, irrespective of the Governments in these countries. I have condemned British imperialism. But to continue to do so with the same

intensity with which Henry Wallace and others are doing when the British are visibly getting out of India, Egypt and Greece, is to flog a dying horse. I would be a hypocrite if I did not also condemn Soviet Imperialism. The Soviets have designs on Turkey and Greece and are irritated because the United States is thwarting them.

"The United Nations and the United States must quit being negative. We can do nothing about the situation in Hungary. Hungary became a Soviet vassal long ago. The political subjugation of Hungary by Russia was a foregone conclusion as early as 1945. Instead of striking our heads against the wall which separates the Soviet world from ours, we should proceed immediately and energetically with the organisation of the non-Soviet world. Sad as it is, the world is divided into two and we might as well recognise it. The Russians have consolidated their world. We still potter and talk generalities about 'One World.'

Sri Ramana Rishi

Vedic Rishi of Modern Age

Dr. Sir Rm. Alagappa Chettiar, M. A., LL. D., D. Litt.

THERE are two great and solemn occasions at Sri Ramanashram when devotees from all parts of India assemble:—One is the Maharishi's Jayanthi and the other his Mother's Maha Samadhi day. Today is the latter day which is known as the Mahapuja or Sri Mathrubhuteswara Puja; we are celebrating this occasion by publishing the following inspiring article from Dr. (Sir) Rm. Alagappa Chettiar M. A., LL. D., D. Litt.

It is a common jibe among those who are steeped in the materialism of the West to speak of India as if she were a child lost in the darkness of primitive ignorance. Well, if atom bombs are the outward symbol of the enlightenment of the West, India is assuredly yet an ignorant child and proud to be ignorant. But if civilisation—as Matthew Arnold would put it—consists in being and not having, in perfection of the spirit and not the conquest of matter, India is most emphatically no ignorant child but a wise adult. The true India—not the India which has caught the contagion of the West—but the India which has escaped that infection, has always regarded God as the one reality and refused to be blinded by all the glitter of material phenomena. The true India has always looked upon the world as the training ground of the soul whose object is the realization of God.

The spirituality of India is not a myth. It is a solid fact. Spirituality has been the essence of Indian philosophy past as well as present. Not all the influence of the West has succeeded in changing the foundation of our life and giving us over to a different philosophy. If the character of the Indians has changed, how can we explain the emergence of such personalities in recent times as Swami Rama Krishna Paramahansa, Swami Vivekananda, Swami Dayananda Saraswathi and Swami Ramatirtha, Mahatma Gandhi and Ramana Maharshi? Speaking at the world's Parliament of Religions in 1893, Swami Vivekananda, the Evangelist of Indian culture, described himself as a member of the most ancient order of monks in the world. It is an order which is most ancient and yet still alive. There can be no greater proof of the eternal vigour of Indian Philosophy than that a Mahatma like Gandhi should be the foremost personality in our national life, endowing politics with the sanctities of religion, and that a Mahar-



RAMANA RISHI.

shi like Ramana should live among us as an adored saint.

Ramana Maharshi lives at the highest spiritual level that one can think of. Those who go to him expecting that he will force conviction on them by the power of his spoken word will return disappointed. His is not the wisdom of speech, but of silence. Those who go to him expecting that he will produce faith by making miracles will also return disappointed. The saint will not stoop to implant faith through miracles. There is only one way of communing with the great spirit, and that is by tuning our spirit to his. Just as our radio receiving sets pick up different wave lengths, so also devotees who wait on him come away having received different intimations from his soul but with the one impression of his greatness. He creates a world of his own around himself and to enter into that world is to escape from all doubt and to attain faith and therefore, peace. I would far rather be a citizen of that little, inner world, delivered from all stress and strife, than to be a citizen of the big, outer world where hope is only despair, because it knows no God.

Ramana Maharshi is in the direct line of succession of the great rishis of the Vedic period. To have him in our midst is our proud privilege, for he will surely keep our spirits nourished and our faith alive.

OUR PROBLEM TODAY

Economical—Not Political

(By A STUDENT OF ECONOMICS)

(From the issue of 10-6-47)

Industry.

It is a pity to note that little attention is paid to vocational training and vocational schools; new industries, and new factories on economical models should be established. Private enterprise must be encouraged to meet the demands of production and distribution. Almost all the factories are state-owned in this country. They are run at a loss. The tax payer will have to bear the loss. The other day Mr. Balfour told us on the eve of his retirement what the losses are on account of Govt Factories. They are as follows:—

(1) Leather Factory—Run at a loss of over half a lakh of rupees for two months, Feb 47 and Mar 47.

(2) Ceramic Factory—Run at a loss of nearly Rs. 47,000/- for two months Feb 47 and Mar 47.

(3) Glass Factory—Run at a net profit of Rs. 6435/- in Feb 47 but sustained a loss of Rs. 6854/- in Mar 47. The rest of the factories including coir factory have worked at a profit. The apology tendered by him was 'High wages Bill and Oil plant'. He has great faith in the future of factories provided up to date plant and technical assistance are given. He is very optimistic. It may be correct to say that the losses are inevitable to be begun with. The only remedy is to encourage private enterprise encouraging capitalists to establish new factories.

Clothing or Textile.

The textile problem was worse during war time; it is no better now. It was a deplorable state of affairs. Hundreds of people including women had to queue up in the hot sun with coupons in hand to get their ration of cloth. If one seriously thinks of the state of affairs and critically examines Ceylon's place in the economic world as regards textile, she cannot boast of even a few hundred yards of her own textile except a few yards of woven cloth turned out by the Wellawatte weaving mills. Even that we cannot possibly call Ceylon cloth because the yarn or the thread is from India or foreign countries. It is really heart burning to think that we are unable to find even a piece of cloth turned out of Ceylon yarn.

The only thing the people and traders are up to is to criticise the textile department and its working. It is easy to find fault. No constructive criticisms are forthcoming. Capitalists in this country will not even think for a moment to devise how we can overcome this great want of textiles. For example into India from 1857 to 1914 Manchester cloth to the value of many crores of rupees was imported. Mahatma Gandhi found the root cause of India's surdorm then as regards textile. He lost no time in starting a big campaign of producing cloth by hand looms. Of course India was fortunate enough to have her own raw material—cotton; but Ceylon is not so fortunate in this respect. Here cot-

ton growing was experimented in some parts of Ceylon and it was found a failure. Ceylon climate is not suitable for such cultivation so say the authorities on cotton cultivation. This version cannot hardly be accepted because there was no private enterprise in the cultivation of cotton. No capitalist attempted to encourage cotton growing. Perhaps it was not a paying proposition.

It is an admitted fact that the cloth we wear is from foreign countries. It is surprising to note that Japan a war-stricken country is able to give us cloth now. The secret of her ability to do so is private enterprise. It would have taken many years for her to recover from the war havoc and damage. It is learned that the Ceylon Textile Chief has just returned from Japan having negotiated with that Government to get as much textile as possible. Imagine that Japan which bore the loss of men and material during the last war has recovered so soon and is able to give us cloth. Any economist will agree that private enterprise is all the more encouraged there and that is the reason why she is able to meet her own demand and the demands of her neighbouring countries as well. It is a pity that we are unable to know why we should have cloth of our own.

How can we speak of political freedom unless and until economic freedom is obtained. These are the fundamentals on which the fight for freedom should be launched. Remedies for textile shortage are as follows:—

(1) Cotton growing should be encouraged—private enterprise.

(2) Hand loom schools should be established in all rural centres.

(3) Weaving by hand looms should be encouraged for mass production.

(4) Weaving mills should be started. Yarn or cotton should be imported free of custom duties to begin with.

(5) National consciousness to wear Ceylon made cloth should be created.

(6) State subsidies to start cotton growing or establishing weaving mills should be encouraged.

(7) Transitional decontrol of textiles.

We have talked much about nationalism and freedom, now; the time has come for us to act.

Acknowledgment

Dr. & Mrs. V. Sangarepillai thank all friends and relations who attended funeral of his brother V. Kandasamy, and those who sent floral tributes, and messages, of sympathy. They regret their inability to thank them individually.

M. O. H's Bungalow
Vavuniya

(M. 57, 13.)

STEAMER SAILINGS FROM NEGAPATAM FOR PENANG & SINGAPORE.

S. S. KHOSROU 18th June 1947 — 16th July 1947.
S. S. RAJULA 2nd July 1947 — 30th July 1947.

Fares:	Deck:	Second	First.
Penang	Rs. 77-14-	238-14-	344-14-
Singapore	61-4-	236-14-	354-4-

(Incl. Quarantine Deposit)
(No. Quarantine Deposit)

Intending passengers are kindly requested to be in touch with us well in advance as the present situation will not permit us to obtain passages at short notice. Do not be misled by unauthorised persons. Please make it a point to consult us before you make any other arrangement.

Office at: 204, Hospital Road, Adjoining Mercantile Bank, Jaffna.
S. R. S. NATHAN, Home Address: 15, Sivapragasam Road, VANNARPONNAL, Recognised Booking Agent of the B. I. S. N. Co. Ltd.

PAKISTAN ECONOMICS

Some Basic Facts

MR. G. D. Birla, the industrialist, in a pamphlet entitled "Basic facts relating to Hindustan and Pakistan", analyses the effects of the partition of India with particular reference to the country's economy. The pamphlet has been sent to the Indian leaders.

Mr. Birla gives the following facts on the basis of official statistics:—

Industrial location (1939-40): Cotton Mills: Hindustan, 380; Pakistan 9; Jute Mills: Hindustan, 108; Pakistan, nil; Sugar Mills: Hindustan, 155; Pakistan, 10. Iron and Steel: Hindustan, 18; Pakistan, nil. Cement: Hindustan, 15; Pakistan, 3. Paper: Hindustan, 16; Pakistan, nil. Glass: Hindustan, 77; Pakistan, 2.

Analysis of business and professional incomes: Mines, quarries, etc. Hindustan, Rs. 9,41,47,624; Pakistan Rs. 2,35,40,880. Textile manufactures: Hindustan, 44,86,81,860; Pakistan, 2,70,18,223. Metals and metal goods: Hindustan, 6,52,44,835; Pakistan, 1,85,33,974. Buildings and miscellaneous goods: Hindustan, 7,86,67,462; Pakistan, 1,91,71,273. Distribution and communications: Hindustan, 104,63,54,472; Pakistan, 18,47,46,721. Finance: Hindustan, 20,62,11,519; Pakistan, 3,88,07,472.

Agricultural and food resources: Raw jute crop: Hindustan, 983,519 acres; Pakistan, 1,403,700 acres. Raw cotton: Hindustan, 13,770,000 acres; Pakistan, 1,650,000 acres. Tea: Hindustan, 641,243 acres; Pakistan, 96,657. Rice: Hindustan, 17,229,000 tons; Pakistan, 5,376,000 tons. Wheat: Hindustan, 4,199,740 tons; Pakistan, 2,785,260 tons. Raw sugar: Hindustan, 2,631,000 tons; Pakistan, 517,000 tons. Groundnut: Hindustan, 2,274,000 tons; Pakistan negligible or nil.

Mineral resources: Coal: Hindustan, 2,50,79,802 tons; Pakistan, 1,98,475 tons. Petroleum: Hindustan 6,59,68,951 gallons; Pakistan, 2,10,13,420. Chromite: Hindustan, 6,194 tons; Pakistan, 21,892 tons. Copper ore and matte: Hindustan, 2,88,076 tons; Pakistan, nil. Iron ore: Hindustan, 14,21,701 tons; Pakistan, nil. Manganese ore: Hindustan, 7,66,341 tons; Pakistan, nil. Magnesite: Hindustan, 23,052 tons; Pakistan, nil. Mica: Hindustan, 1,08,334 cwt.; Pakistan, nil.

Communications: Railways: Hindustan, mileage 25,970 and capital investment Rs. 625.68 crores; Pakistan, mileage 14,542 and capital investment 232.81 crores. Roads: Hindustan, 246,505 miles; Pakistan 49,863 miles. Potential water power: Hindustan, 1,343,000 kilowatts and Pakistan, 2,847,000 kilowatts.

The finances of Hindustan and Pakistan have been calculated as follows: Provincial: Hindustan, 143,38 lakhs and Expenditure 142,27 lakhs—a surplus of 111 lakhs; Pakistan, Revenue 44,79 lakhs and Expenditure 49,47 lakhs—a deficit of 468 lakhs. Central: Hindustan Revenue 277,21 lakhs and Expenditure 389,32 lakhs, a deficit of 112,11 lakhs; Pakistan, Revenue 82,95 lakhs and Expenditure 110,29 lakhs, a deficit of 33,34 lakhs. Provincial and Central revenues taken together: Hindustan is expected to have a deficit of 111,000 lakhs and Pakistan 38,02 lakhs.

The public expenditure in Pakis-

tan, says Mr. Birla in a note, will be bigger on almost all counts, if the present level of administration and social services is to be at least maintained. Pakistan areas, being frontier areas, will have to bear a far larger defence expenditure than otherwise.

Pakistan will have two major ports—Karachi and Chittagong, which handled a total of 2,441,000 of cargo tons in 1939-1940, and Hindustan will have Bombay, Cochin, Madras, Vizagapatam and Cutch, which handled a total of 15,518,000 tons.

All Ceylon Tamil Congress

WANTED

Volunteer part time workers over 18. Qualifications S. S. C. and above. Apply Secretary, 6 Main St., Jaffna. (M. 51. 10, 13, 17, 20-6-47).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 719

In the matter of the Last Will and Testament of the late Alvarappapillai Thillaivanampillai of Vannarponnai West, Jaffna. Deceased.

Chinnappah Chettiar Navaratnam of Vannarponnai West Jaffna, presently of Kurunegalle.

Vs. Petitioner.

1. Sivapackiammal widow of A. Thillaivanampillai
2. Kannammal daughter of Chinnappah Chettiar
3. Subbulakshumy daughter of A. Thillaivanampillai
4. A. Thillaivanampillai Sangaralingam all of Vannarponnai West, Jaffna the 3rd and 4th Respondents are minors represented by their Guardian-ad-litem
5. Kandiah Ponnappu of Vannarponnai East, Jaffna. Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for final disposal before R. R. Selvadurai, Esquire, District Judge, Jaffna on the 6th day of June 1947 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 25th day of May 1947 having been read.

It is ordered and declared that the abovenamed 5th Respondent be appointed Guardian-ad-litem over the minors the 3rd and 4th Respondents for the purpose of this action and that the Last Will and Testament of the abovenamed deceased dated the 24th day of December 1945 and attested by M. R. Karalasingham Notary Public under No. 1035 declared proved and that Probate be issued to the Petitioner as the Executor named therein unless the Respondents abovenamed or any other person shall on or before the 26th day of June 1947 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna, this 6th day of June 1947.

Sgd. R. R. Selvadurai,
District Judge.

Drawn by
M. R. Karalasingham,
Proctor for Petitioner.

(O. 27, 13, & 17-6-47).

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 6-6-47)

LXI

XVI. THE KAUSHITAKA UPANISHAD

The pre-eminence of Pranana or life-breath over the other bodily functionalities, which we hear of in the Chandogya and Brihad Aranyaka Upanishads, is then explained. Here, the body lay prostrate and could not rise when speech, vision, audition, &c., entered it, but, immediately life-breath entered, it rose in its place.

The chapter concludes by explaining the mode of the making over of a father's tradition to the son (sruti 15). When the father feels that his end is near, he calls his son after having strewn the house with dew grass, laid the sacrificial fire and placed near it a pot of water with a jug full of rice clothed with a new white cloth. Either they embrace each other or the son sits in front of the father, who then delivers the tradition. The father says, let me place my speech in thee, and the son says after him, I take thy speech in me. The father then says, let me place my breath in thee, and the son after him, I take thy breath in me. Similarly with everyone of the other functions, sight, hearing, flavours of food (taste), actions, pleasure and pain, happiness joy and offspring, walking, mind and knowledge (Pragnan), the father saying that he places them in the son and the son rejoicing that he takes them over from the father. If however the father is very ill, he makes the brief statement, let me place my functions (pranas) in thee, and the son, I take thy functions in me. The son then goes out after walking round the father keeping his right side towards him in token of veneration. The father then calls after him saying, may fame, glory and honour always follow thee! And the son looks back over his left shoulder, covering his face with his hand or the hem of his garment and says, obtain thou the heavenly (svarga) worlds and all desires! Should the father recover after this, he should live under the son's authority or go about as an ascetic. But if he dies, the son should perform his last rites.

Third Adhyayam

The third chapter is in the form of a dialogue between Indran, the king of the Devas, and a warrior named Prataradan, who had attained Indra's world by virtue of his valourous deeds (வீர சோர்க்கம், Veerasorgam). Indran was pleased with the man and, after some preliminary talk, he said: "Know me only. This I consider the best for man, that he should know me." And then he went on to speak of his great deeds. Such words coming out of the mouth of Indran might at first sight seem to smack of a bit of vanity on his part. But it is not really so. As well explained by Siva Gnana Muniver in the great Bhashyam—in justifying the existence, or rather the need for the existence, of such systems of religion and philosophy as Lokayatam (materialism), Bouddham (Buddhism), &c.—such statements as அன்னை மய கோசம் பிராம்மம் (the physical body is God) &c., found in the Taittiriya Upanishad and Indra's statement that he himself is God found in the Kaushitaka Upanishad are relative or gradational statements only (and not absolute), intended to take the aspirant after truth step by step to the highest truth. Our Upanishad started by teaching Paryankopasana (பரியங்கோபாசனை) or meditation on the couch or bed of Brahma as (emblematic of) God and then proceeded to Pranopasanai (பிரானோபாசனை), meditation on life or soul as God. It goes a step higher now and teaches Indropasanai (இந்திரோபாசனை), meditation on Indran, a high type of soul, as God, a still higher form, we may mention here, is the Krishnopasanai (கிருஷ்ணோபாசனை) of the Bhagavat Gita.

The Upanishad then goes on to speak of Pranana, the life or active principle, and Pragnan, the knowing principle in man, the Indriyas or organs of action and of knowledge and the objects thereof. The senses function one by one and not all together. The soul is different from these. It exists even when they do not function as, for instance, during sound sleep when they merge into it. Similarly when a man falls ill and dies they gradually cease to function. The senses cannot act without the soul, whose servants they are, the soul being the moving and knowing principle behind them. These sruties recall to our mind such verses as the following from Siddhiyar:

அறிவது ஐம்பொறியே என்னில் உறக்கத்தில் அறியா ஆகும்,
அறிவதும் ஒன்றென்றாக, ஒன்றென்றாய் அறியும் என்னில்
அறிவுகன் ஒன்றை ஒன்று அங்கு அறிந்திடா, ஐந்தையும் கொண்டு
அறிவது ஒன்று உண்டு, அத ஆன்மா, ஐம்பொறி அறிந்திடாவே.

If it is said that it is the five organs of knowledge that know, how is it that they do not perceive (anything) during (sound) sleep? (There is also the fact that) they perceive one by one (and not all together). If it is said that such is their nature, (of) these (so-called) knowers one sense knows not a sensation pertaining to another (e. g., the eye cannot hear, the nose cannot taste, &c). Know therefore that there is an (inner) entity which cognizes with these senses (as its instruments). This entity is the soul. The senses cannot cognize (anything) by themselves). (To be Continued).

FEVERISH ACTIVITY IN INDIA To Speed Up Transfer of Power

Feverish Activity

Feverish activity is noticeable in the Reforms Section of the Central Government Secretariat in connection with the preparation of the 'briefs' for dealing with the various problems which would arise as a corollary to the division of India. It is understood that Lord Mountbatten has made it clear to all concerned in the Government of India Secretariat that four weeks' time ought to be sufficient for getting ready all the necessary preliminaries. Similarly, the Provincial Governors are understood to have been instructed to secure by the end of this month at the latest, the verdict of the respective Provincial Legislatures on the issue as to whether the constitution of that Province should be drawn up by the existing Constituent Assembly or by a separate Constituent Assembly envisaged in H. M. G.'s latest plan of June 3. On this point, really speaking, what is considered more important is the verdict of the Legislatures in Bengal, the Punjab and Sind, the verdict of the other Provinces being a foregone conclusion. While the verdict of Bengal and Sind on this fundamental question does not seem to be in doubt, political observers would not be surprised if the Punjab Legislature, with Party alignments as they exist now recorded its opinion that Punjab's constitution should be drawn up by the existing Constituent Assembly.

Division of Assets and Liabilities

It is understood that a Committee consisting of Mr. Jinnah, Mr. Liaquat Ali Khan, Pandit Nehru and Sardar Patel has been formed by the Viceroy to deal with the question of the division of the assets and liabilities and other matters arising out of His Majesty's Government's partition plan. The original idea was that a committee of the Interim Government should deal with this question, but Mr. Jinnah seems to have thought that he should personally be a member of the Committee so that he could extract the maximum for his Pakistan from the other parts. Therefore he suggested that the Committee should be formed not from the Interim Government but from the Conference of leaders, which the Viceroy had called. It was probably urged by the Congress that a Committee of the Cabinet alone would be the most appropriate body to deal with this question. The suggestion was also made that there should be a representative of the Sikhs on the Committee. With Mr. Jinnah there was no question of a compromise and the Viceroy upheld Mr. Jinnah's demand and there are now four members, with equal representation for the Congress and the League.

A Minorities' Charter

The Council of the All-India Muslim League met on Monday last. There was a record attendance, over 400, out of a total of 475 members attending. Punjab and Bengal which together have about 190 members on the Council sent the strongest contingent. The proceedings began with a short speech by Mr. Jinnah who, it is understood, presented H.M.G.'s plan to the Council and asked them to discuss the question thoroughly. Asked to express his views, Mr. Jinnah, it is learnt, declined to say anything but pointed out that it was for the Council to decide one way or the other. He referred them to his broadcast on June

3. About eight members, mostly from Assam, Bengal and the Punjab, participated in the debate that followed. It is understood the speakers stressed the necessity of providing sufficient safeguards for the minorities in the respective territories and expressed the view that the existing Constituent Assembly and the one envisaged in the plan should constitute a joint commission to draw up a charter of minorities' rights and liberties.

Central Legislature to be Dissolved

It is now learned that in the place of the present Central Legislature, two Central Legislative bodies would be set up—one for the Hindusthan State and the other for Pakistan State. The existing Constituent Assembly, it is understood, would be vested with powers of the Central Legislature for the Hindusthan State. In this connection important constitutional issues are understood to have been discussed between the Viceroy and the leaders such as whether the present President of the Constituent Assembly should then continue to hold office as a member of the Central Government as now and what would be the position of the Indian States' representatives who have already joined the present Constituent Assembly or of those who may join it at the next session. The question as to whether Hindusthan and Pakistan Dominions should have one or two Governors-General was also discussed but final decision is understood to have been regarded as premature at this stage.

States and Consamby

The Secretary of the Constituent Assembly, functioning under the authority of the President of the Assembly, is reported to have circulated a letter to the States which has not yet decided to join the Constituent Assembly. These States have been asked to take a decision before the end of this month. In the case of States which are grouped together decision must be arrived at by June 20 as to which of the members proposed to enter the Assembly.

N.W.F. Province

The referendum in the North-West Frontier Province is not likely to be completed by the deadline fixed by the Viceroy and unless the verdict of the N.W.F.P. and Sylhet in Assam is ascertained one way or the other the new Constituent Assembly proposed to be set up for the Pakistan area would not be complete. It is, however, felt in informed Muslim League circles that by the middle of July next the Pakistan Constituent Assembly would start functioning. It is further learnt on enquiry in the same circles that in view of the disturbed conditions in the Punjab, the original idea of holding the Pakistan Constituent Assembly session in Lahore, is being abandoned in favour of New Delhi.

U.P. Speaker to Move Rejection Resolution

It is understood that Babu Purushottamdas Tandon, Speaker of the U.P. Legislative Assembly and a member of the A.I.C.C., will move a resolution favouring rejection of Lord Mountbatten's new plan for India at the next meeting of the A.I.C.C., to be held at Delhi on June 14 and 15.

Mr. M. S. Aney Elected to Consamby

Mr. M. S. Aney, who is shortly to relinquish his office of the Government of India's Representative in Ceylon, is being invited by the Rulers of the Deccan States to represent the Deccan States group in one of the two seats allotted to this group in the Constituent Assembly. His choice was unanimously made at a meeting of Rulers and representative of Deccan States and seven popular representatives from these States, headed by Mr. B. V. Shikhare.

The other seat is to be filled in by election by an electoral college consisting of about 36 to 40 members of legislatures functioning in these States. This election is expected to be over before the middle of next month and the present indications are that Mr. Appa Saheb Pant, former Prime Minister of the Aundh State, will be returned unopposed to this seat.

Two More Candidates

The Parliamentary Board of the All Ceylon Tamil Congress has adopted two more Party Candidates for the forthcoming Parliamentary Elections, Viz:

Point Pedro Seat: Mr. T. Ramalingam, Advocate

Kopay Seat: Mr. P. G. Thambiappah, Principal Victoria College, Chulipuram

Nomination of Candidates for the other Constituencies in the Island is still under consideration by the Board.

Undergraduates who assembled at the De Mels' playground, Slave Island and passed a resolution supporting the present strikes, publicly burnt a copy of the Vice-Chancellor's ban on University students taking part in that meeting.

Six of the seven accused including Mr. M. S. Aboobakar, Municipal Councillor, Colombo who were produced in the Colombo Magistrate Court in connection with the disturbance arising out of the strike of the Kolonnawa Oil Installation were allowed bail in Rs. 5000 each on Wednesday last.

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(M. 57, 13, 17)

Warning to Hindu Community

(Continued from page 1)

be properly scrutinized before they can be recognized by the State.

It may be argued by some that, in the free India of the future, Indians will be Indians first and religionists afterwards as is the case in all other free countries of the world, and that economic and other issues will be what will divide men and not the ways of their worshipping God. It is a consummation devoutly to be wished for and the Hindus will be the first to welcome the disappearance of all religious bigotry, for they have been the victims of it through the ages. But till that stage is reached there must be safeguards of the kind we have suggested above. The Hindus cannot delude themselves into further apathetic lethargy by depending upon the possibility of better sense dawning upon adherents of other religions. For even now Christian missionaries are moving heaven and earth in their efforts to redouble their activities for conversions in India, China, and Japan. We will not discuss here all the motives for such efforts. Suffice it to warn non-Christians, especially Hindus, that all the latest scientific technique in propaganda reinforced by almost unlimited resources from Christian lands are being brought to bear upon this problem. Hindus must take counter-measures in time if they are not to be further weakened.

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 708

In the matter of the intestate estate of the late Morgaser Sabaratnam of Vaddukodai Jaffna who died at Senggarang Jaffna.

Deceased

Maheswary widow of Morgaser Sabaratnam of Vaddukodai

Vs. Petitioners

- 1 Menakshi daughter of Sabaratnam
- 2 Sarojini daughter of Sabaratnam
- 3 Sakuntala daughter of Sabaratnam
- 4 Suntharammah widow of Morgaser and of Vaddukodai

Respondents.

This matter coming on for disposal before R. Selvadurai Esqr District Judge Jaffna on the 19th day of May 1947 in the presence of Mr. S. Kandasamy Proctor, on the part of the petitioner abovenamed; and the affidavit of the said petitioner dated 14th May 1947 having been read.

It is ordered (a) that the 4th Respondent be and she is hereby appointed Guardian-ad-litem of the minors 1st to 3rd Respondents, abovenamed to represent them for all the purposes of this action, and (b) that the petitioner be and she is hereby declared entitled as widow of the abovenamed deceased to have Letters of Administration to his estate issued to her, unless the Respondents abovenamed or any other person or persons interested shall on or before 30th June 1947 show sufficient cause to the satisfaction of this court to the contrary.

Sgd. R. R Selvadurai
District Judge

28 May 1947.
O, 25, 10 & 13.)

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