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# THE Hindu Organ.

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## SPIRIT OF HINDUISM

By Swami Sunderananda

(Special to the "HINDU ORGAN")

TO a casual observer Hinduism may be only a jumble of conflicting beliefs and creeds, each as divergent from the other as the poles. So to a common on-looker it presents nothing but a bewildering spectacle. It is almost impossible for an ordinary man to find out a common basis of Hinduism, but if any unbiased student makes a careful study of all the prominent scriptures of Hinduism he is certain to discover a wonderful unity in the midst of the diversities. We shall try to study in this essay the unique symphony of Hinduism arising out of various apparently contradictory phases.

It is well known that the word "Hindu" is of foreign origin. Persians used to pronounce S. as H. So people living on the banks of the Sindhu or the Indus were called by them "Hindus". Ancient Indians called themselves Aryans and the Religion they professed was known as Sanatana or Arya Dharma. Nowhere in our scriptures will one come across the word Hindu. Sri Krishna chided Arjuna in the historic battle-field of Kurukshetra when he was about to break down, calling him by the name of an Aryan. In the original Ramayana one will find the word Aryan used very often. So Aryan was the common designation given to the cultured people of ancient India in contrast with the aborigines who were called non-Aryans. Those who accepted the authority of the Vedas were known as Aryans or Astikas and those who rejected it were cast out as heretics or Nastikas. Even the Mimansakas and Saekhyavadins who were atheists, although in a sense regarded as Nastikas, were admitted into the orthodox fold because of their allegiance to the Vedas. Again though the Jainas and the Buddhists had many ideas in common with the Hindus were rejected as Nastikas as they did not adhere to the Vedas. So the Vedas alone can be regarded as the common basis of Hinduism. From the highest spiritual flights of Philosophy to the lowest ideal of idolatry all which go by the name of Hinduism owe their origin to the Vedas. The germs of all that obtain in the society of Hinduism directly or indirectly can be traced to the Vedas. But with the passage of time this tremendous river of Vedic spirituality flowed far and wide and into different rivulets till it has come down to its present stage. Although we find different doctrines and dogmas in Hinduism yet one and all of them have a common background in the Vedas. So some knowledge of the Vedic doctrines is essential to understand the later-day development of this wonderful all-absorbing thought system.

### Three Aspects of Religion

Most people will admit that every religion has three aspects; the philosophical, the mythological and the ceremonial or ritualistic. Philosophy gives a rational interpretation of the basic principles of a religion. It is the life-blood of the religious system but it is very difficult—nay almost impossible—for the average man to appreciate the subtle thoughts of philosophy, so the mythological aspect has been evolved. Mythology explains the fundamental

principles of philosophies in the form of legends and parables.—abstract truths in flesh and blood. Mythology came into being to make religious conceptions easily comprehensible to the mass-mind. But mythology is not sufficient for most backward men to put religion into practice, hence the need for rituals. The rituals also present the same truths of philosophy. They lead ignorant people by the hand to the goal gradually. They are like kindergarten to spiritual childhood. A considerable portion of humanity are like spiritual babies who must pass through ritualistic discipline to the higher practice of religious life. Hinduism has a highly developed system of philosophy, a very rich mythology and an infinite variety of rituals suitable for all kinds of temperaments and capacities. Perhaps no religion in the world can stand the test today of the modern discoveries of science as Hinduism and no religion permits so much freedom in the choice of paths to reach as our religion, and that is why a casual observer finds himself lost in the maze of the apparent diversities of Hindu creeds, but to know its marvellous inner unity underlying its variegated surface one has to dive deep to the source, the philosophy.

### Three Different Entities

As elsewhere so also in India the ancient mind began to ask, how—and wherefore of cosmos! How the world has come into being and what is the first principle? In philosophy there are three aspects, the first principle—the first cause called God; the second principle is His relation with the manifest universe and the third is the nature and value of individuality or man which are commonly known by the names of God, matter and soul. The fundamental value and nature of these three different entities have been the eternal quest of all thought systems in India. In India so far back as the Rig Vedic period these questions are raised and solutions offered.

Men in every age and clime found themselves limited. Even the men who are almost in primitive condition, even the aboriginal tribes in most backward state, even among them the conception of an ultra cosmic Being—a manipulator of the forces of the Universe is present, and they worship Him in their own ways. After all, men in their heart of hearts feel their limitations and also felt the existence of a Being who is not limited in relation to that. No doubt in pre-Buddhist age a conception was rampant that all the different forces of creation are controlled by different agents called Gods and Goddesses, as God of the sun (Suriya) God of the moon (Sandra) God of the sky (Indra), God of air (Pabana), God of water (Varna), God of death (Yama), Goddess of learning (Saraswathi), Goddess of wealth (Lakshmi) and Goddess of energy (Kali & Durga) etc. Put in Vedic age these conceptions were sublimated. The Vedic Rishis took hold of the same symbolic representations of the Gods and Goddesses, but the idea was synthesised. They hold that the different forces are only different manifestations of One force. That is the same God is in the Sun, is also in the Moon, Sky, Air, Water and so on. This is the Vedic synthesis of divine plurality termed by Prof. Max Muller as Heno Theism.

### Different Systems of Thought

The Vedic Seers started with the idea that the universe has come into being by some supra physical entity called God out of Nothing. But later on the questions arose how something

(Continued on page 3)

## The Imbroglia In Ceylon

WORKING OF THE CONSTITUTION IN CEYLON

### Justification For Jaffna's Stand

At the time of the inauguration of the Donoughmore Scheme of Reforms in Ceylon, and the resolve of the Jaffna division to boycott the new constitution, we pointed out that however unsatisfactory the reformed constitution may be, a policy of abstention was likely to be harmful. The working of the constitution, however, throughout these years has been such, as almost to justify the stand made by the Jaffna leaders, observes the *Federated India* commenting on the recent happenings in Ceylon politics.

The complicated mechanism of the Ceylon Government, says the paper, requires goodwill on the part of all and a judicious attitude on the part of the Governor, for its successful functioning. Unfortunately, deadlocks have frequently been created, and in particular, the head of the constitution has been guilty of tactless exercise of reserve powers, often on flimsy and inadequate grounds. Clashes between the Governor and the Board of Ministers have become not infrequent. The latest instance of them is bound to cause grave misgivings in the minds of those who are in favour of a progressive, harmonious, orderly march towards self-Government in the island. The Minister of Agriculture after the lapse of the agreements of five European engineers renewed the appointments of two of them and arranged for the appointment of five Ceylonese assistant engineers on a lower scale of pay at the end of the period. The Board of Ministers and the State Council endorsed the action of the Minister for agriculture. The Governor has now resolved to use his reserve powers and restore the European posts. The exercise of it is on the ground that it is a matter of paramount importance. We are reminded of the action of Lord Lytton, when as Governor of Bengal, he restored an amunt which was refused, for the purchase of carpets and furniture for the Government House, for the reason that it was necessary in the interests of the peace and safety of the province to do so! The people of Jaffna seem to be more confirmed than ever in their attitude of abstention from the State Council; and their accredited paper, "The Hindu Organ", roundly declares that "the prestige of the Tamils can never deteriorate by keeping out of council" and denounces as "tyros who are greedy of phrases but impatient of facts", those who seek to annul the boycott policy. Such acts as those whereby extraordinary powers are used to stifle normal, constitutional acts merely drive people to despair and strengthen the case for giving a wide berth to the constitution.

### PROVIDING AMUSEMENT TO THE WORLD

The Madras "Hindu" of the 7th instant observes:—

If the object of the framers of the Ceylon Constitution was to provide amusement to the world they could not have devised a scheme better than they have done. It is essential that for the efficient and smooth working of a government under a modern constitution working on the principles of

## A Short Story

### THE CALL OF GOD OR DEVIL?

By Jeysingh

"THAT Anantam of yours," Mrs. Gupta said, "seems devoted to you, and you seem to trust him much. I have been struck with his pose of obedience and fidelity".

"Pose" exclaimed Mr. Gupta in wonder, "it is no pose. That is the kind of service we get from our clerks; they are clerks by the sheerest accident of life; they might have been anything if only they had luck. The entire system of administration here is run by them."

Mr. Gupta had an English wife. He had lived for seven years in England, had taken diploma in medicine and was in the medical service. As head of the district hospital, he had much routine work to do, and being also a busy practitioner, he had little time for this arid work. His clerk, one Mr. Roy, daily went to his house at stated hours with the papers, explained them to the District Medical Officer and obtained his signatures on them.

A bachelor, who had given attention to the development of his body, an athlete, a cricketer and sportsman, Mr. Roy's was a fine personality. He had made an impression in Mrs. Gupta who was the proverbial landlady's daughter before she forced Mr. Gupta to take her to the altar.

A youth's indiscretion had tied this albatross round the neck of the bright young man, and he has carried his cross faithfully since then.

### II

"It is nice of you to have taken so much trouble," said Mrs. Gupta with her most charming smile, and was pleased with Mr. Roy's ready reply that he should ever consider it a pleasure and privilege to do anything to retain the good opinion of, as he put it in Indian fashion, "his Master's" wife. Mr. Roy has had many such masters; he never for once realised the significance of what he said. To the English woman, however, the idea of a "Master" was grand—something a little, very little, removed from slavery, she thought.

"Yes," had said her husband, "these clerks are like slaves, they have to bring the papers whenever I ask them, and there is no fixed office hours. My time must suit them."

"Won't you stay for tea—it will be ready in half an hour. In the mean while, we will talk over the last tennis match in which you distinguished yourself."

"Kindly excuse me, I cannot take tea with you—but I shall be happy to give any information about the tennis match you want." "Not take tea Why?"

"I am sorry to say I am orthodox; I—I—cannot eat what is prepared in this house; nor can I eat it in your presence—I am saying this just to make you understand Indian customs, madam—" said Mr. Roy as he found that Mrs. Gupta's countenance fell at his remarks.

"Do you mean to say that my touch is pollution?" she gasped.

"Since you have put it so bluntly, you have made my task easy; yes, it is."

### III

"Fancy that young man's impertinence—" Mrs. Gupta was saying to her husband describing the incident of pollution.

"He is right—only he might have put it more gently to a lady, but then these people do not possess what we call polish, which means I take it, that they are more sincere and truthful. I like Roy for his straight talk."

That was all that her husband would say. In fact the doctor was rather pleased that some one had been found who could make his wife think and be uneasy.

"How do you explain it, that he called me his 'master's' wife? How can he have that feeling to me, and yet think of me as some one whose very touch is pollution?"

"You made a mistake in asking him to eat with you. A mere touch can be washed off by water; germ from a *nut-cha* will yield to water. But in food, there can be no washing. Calmel may not cleanse well enough."

It was not clear to her. Of course she might turn. There was the Collector's wife, but she cut her— an Indian's wife! And curiously enough, this Collector's wife never called her husband to treat her; she always motored to the next district headquarters, where there was a European medical man. And it was well known that representations had been made for posting a European officer in that town also.

### IV

"I am told that our touch is also pollution, but that it can be washed off—is it so?"

"I am sorry madam," said Mr. Roy, "that you should have taken what I said so seriously. I beg your pardon if I was rude, but—"

"Please I am not annoyed at all. I only want to know. You cannot eat because the food carries the pollution and it cannot be washed but the touch is nothing; it can be washed off, is it not?"

"Yes—" Roy said with a smile and added, "My friends taunt me for being orthodox. All Indians are not like me, but somehow my training has been that way."

"Then, Mr. Roy, come out for a walk with me in the garden—Mr. Gupta has motored thirty miles to see a patient and will be back only two hours hence."

Saying this she took him by the hand and led him to the garden. There she asked him to sit by her on the bench.

"To sit by you, madam?"—and Mr. Roy drew back "To sit by my master's wife? Impossible. I can stand here all the time and answer all your questions and give all information. But to sit by you on the same bench? You do not understand. It was very wrong of you even to have touched my hand as you led me out of the house."

"But then, you have only to wash—why don't you sit? One wash is enough, is it not? Even if I touch you twice today?"

"It is not that—you are my master's wife—and I cannot touch you and sit by you. It is a sin."

"Sin?" and it tickled Mrs. Gupta to hear that word outside the Bible and the church."

"Sin?"—then what will you say to my telling you straightway that I want you, that I have been thinking of you for days and nights ever since I

(Continued on Page 4.)



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## The Jaffna Hindu College O. B. A.

THE COLLEGE MAGAZINE

We have pleasure to announce to our Old Boys that the College Magazine is now ready for distribution, and request them to notify their names and addresses to the undersigned who will enroll them as members of the O. B. A. and send copies of the Magazine free.

Annual membership subscription of the O. B. A. is Rs. 2/50.

Vannarponnai A. Kanapathipillai  
4-9-33. Hony Secretary.

Mis. 85. 4, 7 & 11.

### NOTICE.

THE JAFFNA CO-OPERATIVE  
STORES, LIMITED.

The Fifteenth Annual General Meeting of the Share-holders of this Company will be held at the registered office 'Mahamandapam' Hospital Road, Jaffna, on Wednesday, the 20th September 1933, commencing at 4 p. m. to receive the report of the Directors and the statements of accounts for the year ending 30th June, 1933, and for the transaction of such other business as may be brought before the meeting.

V. M. Veyagasun,  
Secretary

Jaffna,  
7th September 1933  
Mis 89, 11, -18



## Hindu Organ.

MONDAY, SEPTEMBER 11, 1933.

THE TAMILS—THEIR  
INTEREST.

IF THE TAMILS AS A COMMUNITY exercised a dominant influence in the affairs of the country in the past, it was wholly due to the fact that the community was morally and spiritually vigorous. There can be no doubt that the future of the community will be determined to a large extent by its faith in, and the degree of attention paid to the cultivation of, these qualities. It would be a misreading of causes to say that the Tamil community enjoyed a favoured position because they managed to maintain somehow a ratio of representation on the council board. The ratio was accepted by other communities without demur because the Tamils possessed qualities which could not have been ignored and which were regarded as useful to other communities as well. If, therefore, any party howsoever small, among the Tamils feel that their community is gradually losing the position of importance long held by it, one would expect them to search for the causes within the community itself and take steps to reinforce the moral and spiritual forces of the community. Indeed, the boycott of Council was resolved upon more to arouse the moral indignation of the people against the Donoughmore constitution than as a step in any programme of direct action. By abstaining from the State Council, our leaders have refused to give the new constitution their moral support although they knew pretty well that they could not prevent the scheme being "given a trial" by the major community. It may be too early yet to assess the effect the boycott of council has had on the people. That it has awakened the political consciousness of the people to some extent and in a manner more directly than any method of political education is not denied even by anti-boycotters. Even a casual observer will testify to the fact that people who used to regard the State Council as a sort of Providence are beginning to feel that their well-being and prosperity are in their own hands. It is no small gain for a community to realise that their destiny is entirely in their own hands. But there are some patriots in Jaffna, who say, honestly may be, that the boycott of Council was a blunder and are prepared to get into the Council to repair the damage done to the prestige of the Tamils. If they feel that the boycott of Council has not made the people more self-reliant, they would do well to carry to the people the message of self-help and dignity. Instead of this obvious course, we find a band of men united in the name of patriotism doing their utmost to create communal irritation in an effort to please the ruling race. They say that practical politics require that we should win the goodwill of the ruling race, accept their service in order to get experience in the work of administration and in the meantime build up the nation. These scarcely pause to

consider whether the good-will they seek is ever given to enable the community to build up its manhood to overthrow a system which it is the purpose and interest of the ruling race to maintain. The good-will asked for is only an offer to do their bidding in return for official favours. The training in administration often results in converting the best talents in the country to become willing partners in keeping the people under the heel by making them eloquent apologists for Government policies.

It is also said that the differences of race and religion and the jealousies and rivalries arising therefrom are positive hindrances to the achievement of unity among the Sinhalese and the Tamils and, therefore, these agitators would counsel the people to strengthen the hands of the Bureaucracy and secure small favours as a price for obstructing the demand for self-Government. In this they are greatly encouraged by the attitude of the Muslims in India. Have not the Muslims in India been given over-representation, even weightage? It is a pity that it does not strike these wiseacs that the jealousies and rivalries which haunt them do not exist outside their imagination. Do they seriously believe that the jealousies they speak of will be set at rest if the Tamils joined forces with the European Association? If it does not strike them that hatred could at all times be overcome by love and that rivalries would disappear the moment mutual trust takes the place of mistrust and suspicion now lurking in the bosom of some of these loyalists, it is proof positive of the fact that these men have strayed far from the ideals which brought honour and recognition to their ancestors in the past.

The present day agitators have placed their community before God. And because the community becomes an object of greater reverence than God, it stirs up all the brutal passions and stifles the divine element in them. Can we reconcile our political aspirations as a community with the demands of our higher nature? This is a problem, on the solution of which will depend the intrinsic worth of the Tamil race and the reason for the pre-eminence it enjoyed in the past. Can we not conceive of a people morally excellent and spiritually developed and who, at the same time, serve the best interests of the community? The goal of the Tamil community should not be to stir up communal friction for its own aggrandisement but to create and develop opportunities for the individuals of the community to grow stronger morally and spiritually. This should be the only interest of the Tamils in Ceylon—and all other things will follow. From God we come and unto God we return—that is the goal of human life. When the leaders of a community have this end in view their activities will lie within reasonable limits and the community itself will be honoured, their influence felt, and prestige enhanced.

### Still They Come

ANOTHER MORNING  
PAPER

We understand that steps are being taken by the Times of Ceylon to publish a daily morning edition of the paper.

## Wanted A Ceylon Matriculation Board

TO AVOID WASTAGE  
OF MONEY

First Step In Creating  
University

The anomalous system of examinations now prevalent in this Island has no parallel in the educational annals of any country in the world. A secondary school can have—and many do have—one batch of students preparing for the Junior School Certificate Examination of the Education Department. It has another batch preparing for the Junior and Senior School Certificate Examinations of the Cambridge University. It has still a third batch preparing for the Matriculation Examination of the London University. This multiple system of examinations must of necessity lead to a tremendous educational wastage. The absence of a uniform system of examinations has made our education aimless. In not a few cases have students, who unsuccessfully negotiated the Ceylon and Cambridge Examinations assailed the London Matriculation Examination—with what possible results, I leave my readers to guess, writes Mr. A. Kanagasabai, B. A. in "The Hindu", the magazine of the Jaffna Hindu College, a copy of which has been sent to us for review.

### Unnecessary Wastage

He continues:

The Cambridge and London Examinations are intended to enable students to pursue a career of University education. But it is only a fraction of our students who want to qualify for a University Degree or enter the learned professions. With the general mass of our students (and of their parents) the aim of English education is not cultural but economic. The ambition of their life is somehow to pass the Senior or Matriculation, not indeed as a stepping stone to higher education but as a means of entering the clerical services. It is only when they fail to get into the clerical services that they think of higher education! This vandalism in our educational aim has not only influenced our educational policy. The production of efficient clerks, of super clerks, was, till the establishment of the University College, the main object of our educational system and led to the adoption of the Cambridge examinations. The wastage of foresight and the lack of coordination consequent on the absence of a definite educational policy has resulted in unnecessary wastage. Where is the necessity of imposing a system of examinations, qualifying for entrance into a University, on students whose objective is the clerical or mercantile services? What is the utility of a specialised course in physics or chemistry or botany for those who will end their lives as super clerks at the most? A general Matriculation Examination should satisfy the needs of those desiring entrants into the minor public services.

### Tribute For Incapacity

It is not only on educational but on financial grounds as well that I advocate the formation of a Ceylon Matriculation Board. As in everything else, we have become slavish imitators of western educational institutions and are now unable to get rid of the inferiority complex—even in matters educational. In spite of a century of English education, we are still being held in leading strings—unable even to evolve a system of examinations to suit our own needs. According to the Administration Report of the Director of Education for 1932, the amount of fees paid for the Cambridge Junior and Senior and the London Matriculation Examinations amounted to Rs. 127,268/-. no inconsiderable amount in these days of depression. The unnecessary adoption and continuance of the Cambridge and London Examinations have resulted in this drain, which represents our humble

## Governor Going On Leave

WILL HE RETIRE OR  
COME BACK?

To Review Constitution  
In London?

A communique issued at Government Lodge on Friday last states:— His Excellency the Governor is proceeding on leave to the United Kingdom by the "S.S. Carthage" on Wednesday, September 20, 1933, from which date the Hon. Mr. F. G. Tyrell, Chief Secretary, will assume duties as Officer Administering the Government.

The "Daily news" in this connection states:

The name of a high official in Ceylon, who is due to retire next year, has been prominently mentioned as the probable successor of Sir Edward Stubbs in Cyprus.

It is not stated definitely, however, that Sir Graeme Thomson will retire and in any case the opportunity will be taken of his presence in London to review the working of Ceylon's new Constitution in the light of recent political events, including the Reforms memorandum of the Board of Ministers.

Sir Graeme Thomson arrived in Ceylon on April 11, 1931, and has therefore been Governor of the Island for two years and five months. He is 57 years of age.

## Land Commissioner Going on Leave

Mr. C. V. Brayne, the Land Commissioner, is going on leave almost immediately and his place will be taken by Mr. M. M. Wedderburn. During his leave Mr. Brayne will be visiting Australia and Canada to study marketing conditions in those countries.

## Affray in Eating-Shop

Information reaches us that a stabbing affray resulting in serious knife injuries to the parties took place last night in an eating-shop at Grandbazaar.

## Burglary at Alavetty

RS. 2000 WORTH OF THINGS  
STOLEN

We understand that the dwelling house at Alavetty Mr. K. Vallipuram, retired Postmaster, Dindigul, was broken into by some burglars and clothes, jewellery and money to the value of Rs. 2000 have been removed. The police are making enquiries.

tribute to England for our incapacity to manage our own educational affairs.

### The First Step

The constitution of a Ceylon Matriculation Board appears to me to be the first practical step in the creation of the Ceylon University. The unsatisfactory nature of the examinations of the Ceylon Education Department—the want of a uniform and sufficiently high standard, due in my opinion to the absence of a committee of moderators among the examiners—accounts no doubt to the preference to the Cambridge and London examinations. A competent Matriculation Board should be able to devise a system of examinations to satisfy not only the purposes of general education but also the requirements of the local services. If care is taken that the general standard of the Examination is of the same high order as in the premier Universities of the world, it should be able to command not only the confidence of the pupils and their parents but the respect of the other Universities as well. It is time that an immediate start is made with the constitution of a Ceylon Matriculation Board and I commend the suggestion to the educational authorities and to others interested in education.



### Campaign Against Death And Disease

EXHIBITION AT ANURADHAPURA

### Health Minister On Introduction Of Ordinances

The Anuradhapura Health and Agricultural Exhibition was declared open on Tuesday by the Hon. Mr. T. B. Panabokke, Minister of Health. Mr. S. Natarajah, Proctor, Chairman of the Exhibition Committee, in calling upon the Minister of Health to open the exhibition said:

"We have organised this show as a preliminary step in our campaign against death and disease. We unfortunately have a very high rate of mortality not only among adults but also among children and mothers. We are organising all our efforts and concentrating all our energies in making this town as healthy as it was in its days of glory. Anybody looking at the remains of the ancient system of drainage and the wonderful arrangements for the conservancy of the town cannot but feel admiration for the high standard of efficiency attained by the ancients in sanitation. I am very glad to take this opportunity of publicly expressing my thanks to all officials and non-officials who have actively helped us in organizing this exhibition."

#### Educating the Masses

The Minister in the course of his address said that it was by educating the masses they could get them to carry out measures of sanitation. There was a false rumour abroad that sanitary inspectors only prosecuted people and did nothing else. That was a wrong impression. Let them take it from him that the department of Medical and Sanitary Services was not encouraging prosecutions. Their object was to persuade people to adopt what they showed there.

"One of your greatest problems" he continued "is your water supply. You are personally acquainted with this. As you all know the water you drink is taken from the so-called drinking pond. It is exposed to pollution. This state of things cannot be allowed to go on. I see that a better scheme of water supply has been proposed, but owing to the difficulty of getting funds it has not been taken up. I wish you to consider the improvement of the present water supply by substituting a pipe line and in enclosing the drinking pond. If better times arrive, I shall do my best to obtain financial assistance from the central government. (Applause.)"

#### Mosquito Ordinance

"If times are better" said the speaker, "I hope to ask for a vote to carry out the anti malarial measures further. I hope that the State Council will vote the money if possible. Generally speaking the members of the State Council are not reluctant to vote money for such works. They are a set of very reasonable people. I am going to introduce the much-talked-of mosquito ordinance. When we have the malaria and mosquito ordinances the health will be better in this town. If Anuradhapura was a populated and healthy place during the past there should be no reason why it should not be so now."

The Minister then declared the exhibition open by spitting a coconut while four school boys chanted "Jaya mangala Gatha". Till a late hour in the evening people of all classes streamed in and spent a considerable time in looking at and inquiring about the various exhibits.

At 6-30 p. m. a lantern lecture on communicable diseases was delivered by Dr. D. D. N. Selvadurai M. O. H. Kurunegala. Mr. J. S. Osman, D. T. S. Anuradhapura presided and introduced the lecturer. At the conclusion of an interesting lecture Mr. P. A. S. Samaraweera thanked the lecturer on behalf of the audience for coming all the way from Kurunegala to speak to them that evening. The lecture was followed by a cinema show titled the "Fly nuisance and where there is light there is hope."—(Cor)

### Supreme Importance Of Thrift

ITS VALUE TO VILLAGERS

### Satisfactory Work of Thrift Societies

Ever since I began this work I have been becoming progressively more and more convinced of the supreme importance of thrift in any attempt to improve the general conditions of the people. The villager must have the opportunity for and the habit of thrift before anyone can do much for him. He must be induced from time to time to make a survey of his family budget, and to see what wasteful expenditure he can eliminate or reduce, and how he can increase his revenue to make the budget, and to see his revenue to make the budget balance. At present the whole thing is too haphazard, and until co-operation began to teach it, there was hardly ever any attempt to estimate revenue and expenditure, and see whether a projected loan, if contracted, could be repaid, says Mr. W. K. H. Campbell, Registrar of Co-operative Societies, in his recent report on the working of the Co-operative Societies.

#### Growth of Thrift

I think I have admitted before that, without a Co-operative Society, there is much excuse for the villager who does not save. If his only choice is between the hole-in-the-ground system of banking and the Post Office Savings Bank, with its distance, irksome regulations, and low rate of interest, it is hardly surprising that he solves all his difficulties by omitting to save anything. In view of these considerations I began some years ago to concentrate very strongly on the encouragement of thrift. I think that the results have gone far to prove that it was lack of opportunity rather than lack of capacity which had previously stood in the way of the practice of this valuable virtue. Results first began to appear in 1927-28 which saw a rise from Rs. 97,680 to Rs. 114,102. Since then there has been steady progress to Rs. 134,727, Rs. 245,331, Rs. 756,381, and Rs. 892,333 in successive years up to date, and the fact that in a year of exceptional difficulty such as has just passed, with prices of all produce terribly reduced, co-operators managed to increase their deposits by Rs. 135,952 and their shares by Rs. 62,015, a total of just under two lakhs saved, constitutes an achievement of which they have every right to be proud. Of course a large part of the total comes from members of thrift societies in urban centres, but the total number of depositors is 17,343, out of a total membership of 26,719 many of whom belong to types of society which do not deal in deposits, whereas the total membership of the thrift societies is so far only 3,998. There are a large number of rural credit societies which have actually adopted a by-law making monthly deposits of a certain minimum sum compulsory on every member. The value of the habits engendered by such a practice are too obvious to need to be stated. Deposits are now Rs. 33.04 per member, as against last year's 30.09.

The Thrift Societies are doing admirable work and are undoubtedly enabling members to save large sums which would otherwise have dissipated. Their value is sufficiently proved by the substantial sums which are withdrawn by members resigning on completion of their service. Needless to say these sums are a mere fraction of what they will be when the societies are older, and the practice of saving has gone on longer. The most difficult part of their task is the control of credit, and there is a great deal of difference in the merits of the societies in this respect. The Education Department one is particularly good, while modestly forbids me to make any reference to the one in my own Department. In some the innumerable loans for repaying outside debts, the incredible amount of sickness among the members in spite of the healthy parts in which they live, the terrible incidence of mortality among their close relations, coupled with the fact that an application for a loan is hardly ever refused, raise grave doubts as to the amount of real discrimination which is being shown by the Committee. But even in these cases

### GENERAL AND ADJUTANT MEET

### Pandit Jawaharlal At Parnakuti

AFTER TWO YEARS

### Jawaharlal On Congress Programme

Poona, Saturday. After more than an interval of two years, Pandit Jawaharlal Nehru met Mr. Gandhi again to-day, Jawaharlal arrived by the Madras Express at 5-30 p.m. and was received at the station by Mrs. Naidu, Mr. C. F. Andrews and other local leaders. On alighting from the train he was garlanded, and he motored towards Parnakuti. The crowd which gathered at the station cheered him. Jawaharlal will be staying with Mr. Gandhi at Parnakuti during his sojourn here.

### "The Congress Organisation Continues"

PANDIT JAWAHARLAL'S STATEMENT

In the course of a statement to a Calcutta contemporary seeking to remove the misapprehension which had arisen concerning the statements by Mr. Gandhi and Mr. Aney, on the Congress programme, Pandit Jawaharlal Nehru said:

"The constitution of the Congress cannot be changed by any office-bearer of it and so obviously the Congress organisation continues as it has always done. That is exactly what Mr. Aney made clear in his second statement."

"All that has happened is that Mr. Gandhi and Mr. Aney have advised Congress organisations not to carry on organised office work because this obviously could not be normally carried on under existing circumstances. That advice has been accepted by Congress committees. As soon as any change occurs or any opportunity offers itself, offices and organisations will function as before. But it is quite clear that neither Congress committees nor their office-bearers have ceased to exist under any circumstances."

Pandit Jawaharlal Nehru observed that he was elected General Secretary of the Congress at Karachi and that he would consider himself as such until there was another election. Owing to the present circumstances, however, he was not functioning as such or running the All-India Congress office; but he would do so whenever the time came

### The Imbroglia In Ceylon

(Continued from page 1.)

responsible self-government, there should be Cabinet responsibility, the Ministers functioning as one body and that the Government should be one and indivisible, all the Ministers being responsible to the Legislature. The failure to recognise these principles in Ceylon, together with the overriding powers given to the Governor has rendered that Constitution a farce, creating friction too often to be pleasant and rendering social, economic and political progress well nigh impossible. There have been a few occasions when Ministers have revealed differences among themselves on the floor of the State Council, a feature which, it is obvious, cannot possibly conduce to the existence of good feeling and the spirit of co-operation essential for united action.

an analysis of the books usually discloses the fact that the over borrowing is confined to a comparatively small percentage of the members and that the majority are really using the money for the purpose for which it is intended, and are not under the misapprehension and incapacity of pay can be met by extension of credit.

### 3000 Ancient Documents Discovered

SOME OBTAINED FROM WANNI

Recent investigations carried out by the Historical Manuscripts Commission have resulted in the discovery of nearly 3,000 ancient documents, besides articles of Ethnological interest, now in the possession of a resident of the Kurunegala District, says the Daily News.

The historical documents include some relating to the Mahavamsa, the Dipawansa, the Parangi Hafana, a number of medical works and religious treatises.

The value of some of these documents which will be printed in due course will be to enable the publication of critical editions of the texts of such important works as the Mahavamsa of which there are several copies extant. It is felt that it will not be possible as yet to pronounce on the authenticity of the works, till all the different versions are collated and compared.

Some of the documents, it is understood, had been obtained from the Wannai by Moormen who haunt the remote rural areas for trade and who sell these to those who like to purchase ancient treasures. The value of the documents depend to a large extent on the district where they are found and it is not always possible to get the required information from these travelling traders.

### SPIRIT OF HINDUISM.

(Continued from page 1)

can be created out of Nothing which seemed logically absurd. Then they realised that there must be some material as well as efficient cause of the universe. Thus they accepted two principles, one intelligent principle and the other non intelligent entity, and that intelligent principle has brought into being this phenomenal universe out of the non-intelligent entity called matter; but this theory was also supplanted later on by a higher school of philosophers who argued to the effect that there cannot be two ultimate principles two realities or infinities or two first causes, because one would necessarily be limited by the other and so the theory is of dual primal principles was abandoned as illogical. Then there arose another group of thinkers and they hold that the universe has been created by an ultra-cosmic Being called God out of His own being. This phenomenal universe is the Virat-body of that Supreme Purusha. The creation is the concrete manifestation of the Creator. The Creator pervades the universe and He is impersonal and immanent like the fire and its burning properties. Another section of most profound thinkers repudiated the above idea saying that what is known by the word "transmutation" or "change" (parinama) is not possible in the first principle as there cannot be any change without time space and causation. To admit that the first principle has become the manifest universe is to tacitly accept that the first principle is within time, space and causation, therefore subject to decay and death. So they firmly hold that the world is merely "in appearance" and that it is a projection of that Reality. He pervades the universe as an intelligent principle. In and through this manifest and unmanifest universe He exists and He is also beyond them. What we see as matter cannot defile his real nature because His intelligent principle is quite separate from His creations. He is transcendental as He is not conditioned by time space and causation and is the ultimate Reality of the universe. According to Hinduism from physical plane God is personal, from mental plane He is impersonal or immanent and from spiritual plane He is Transcendental and Absolute. This is in short the gradual development of the philosophical thoughts of the Vedic Rishis. One may find it very difficult to reconcile these dualistic, qualified monistic and absolute monistic conceptions of God but they are not at all contradictory when viewed from different stand points. Swami Vivekananda aptly illustrates the position as follows: "We may take a few pictures of the

### Is The Dream Coming True?

MAHAWELI GANGA TO BE TAPPED

### Prospects of Prosperity For Ceylon

We understand investigations are being undertaken to ascertain the possibility of using the Mahaweli Ganga to irrigate paddy tracts in the North-Central and Northern Provinces. Recent surveys are said to have revealed ancient irrigation channels which clearly prove that the Ganga was utilised in olden times for irrigation purposes.

The Minister of Agriculture is taking a keen interest in the project and it is hoped that the much ridiculed scheme will soon materialise and bring prosperity to Ceylon.

—un from different latitudes and although two of them may not be the same or equal yet they all are the pictures of the same sun. Similarly the different aspects are different pictures of the one universal religion". One leads to the other till one realises the beatific vision of Oneness which is the highest achievement of the spiritual experiences declared by sages of all religions.

#### The Cardinal Doctrine

The great cardinal doctrine of the Vedas and the Upanishads is that the Supreme Reality is a transcendental entity and He has joined His power, Sakti, to create this universe. This universe is a mental image viewed as objective Reality. Man's life is a circle of involution and evolution, that is to say that man has come from Him and will go back to Him; man is a ray of the Divine Sun, a wave of the Divine Ocean, an image of His divine nature and in this life man's destiny is guided by the law of karma. All our different systems of worship are based upon this fundamental Truth.

In Hinduism from the highest transcendental Samadhi to the lowest idol worship and all disciplines and beliefs underlying them are true, all are necessary. Idol worship may not be necessary for the highest type of men but it is essential for others. As Swami Vivekananda says that although every man has a body each requires a different kind of coat—long, short, or wide according to tall, fat and shape of bodies. So Hinduism preaches different methods of spiritual discipline according to the mental and temperamental bent of the individual while other religions direct all men to follow only the path sanctioned by them. This doctrine of Hinduism is called "Istha Nistha" or the theory of chosen Ideal. In Hinduism we have all sorts of worships to suit different tastes and temperaments. This is the beauty of Hinduism which most organised religions lack. On ritual side we have Yagna, Dana, and Tapa, the three corner-stones or pillars upon which the whole structure of Hindu ethics rest. If one can understand the different aspects of Hinduism however divergent it may seem it will in the end be revealed as a homogeneous whole. Hinduism in the accepted sense is not one religion but it is a commonwealth of religions, a synthetic whole, having different methods and modes but the one central theme of all these is to lead man step by step to the realisation of the supreme truth.

The life of Sri Ramakrishna has proved beyond the least shade of doubt that the different religions and different methods of worship lead man to the same goal. After realising God through one method he actually verified his spiritual experiences by practising other paths successfully and found that each and all of them led him to the same goal.

His life was a demonstration of the utility of the different paths of Hinduism and other religions. All the systems that go by the name of Hinduism are contributing each its unique note in the harmony of religions, may they be absolutely essential for the great symphony.



**A SHORT STORY**

(Continued from page 1)

saw you play tennis and eringe before my husband; If I am your master's wife, am I not your master too? Obey me. Yield yourself up to me And—"

But she found that Mr. Roy was no longer there. He had placed his fingers in his ear holes and walked off. She jumped from where she sat. She ran after him. She called him aloud by his name. She was mad.

"No, no," replied Mr. Roy walking away fast, and calling out to the bearer to tell him, in the vernacular, that the memsahib was ill.

"I will not touch you, so do not run away, but I cannot at all understand it. Roy, Why don't you flirt a little?"

For reply orthodox Roy placed the papers on the table and was hurrying off, when Mrs. Gupta actually caught hold of him.

"Of course you are stronger, you can shake me off, but if you do not hear me and answer, there shall be a scene".

"God—" exclaimed Mr. Roy and stood, but roughly throwing off her hand from him.

"Roy, you know English, you have seen cinemas, you have read novels. Can't you understand me when I say that I have felt the call of the sex at your sight and want you"

"The call is of the devil", Roy roughly said,

"I can effect your ruin by reporting against you" she threatened.

Mr. Roy called out loud for the bearer, and saying in vernacular the memsahib was mad, he left.

"And so Mr. Roy, you are not able to get on with my wife—well, I shall sign the papers in office, hereafter", Mr. Gupta said to his clerk at the hospital in reply to his blunt assertion that he will not go to his house with papers as he was in danger of losing his religion and caste and god.

And Mrs. Gupta was looking at the glass at the same time in her house.

"I am healthy and well—why should he not yield?"

(Roy's Weekly.)

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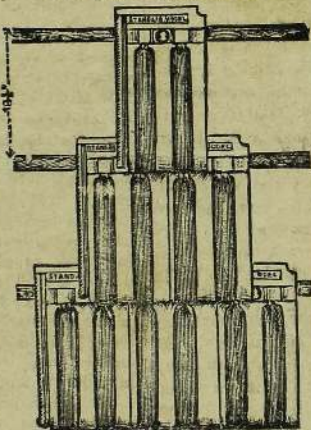
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**Summons To Defendant**

IN THE DISTRICT COURT OF JAFFNA.

Karthiyesu Ponniah of Tinnevely East. Plaintiff.

No. 1573.

Vs.

1. Karthikesar Sinniah of Nallur, presently of Pawang F. M. S.
2. T. Kailasapillai C/o Asst. Superintendent Topographical Surveys, Taiping F. M. S. and
3. his wife Sivagnanam of do.

Defendants.

To the abovenamed Defendants.

Whereas the abovenamed Plaintiff has instituted an action against you in this Court for the recovery of a sum of Rs. 2959/- with interest thereon at 9 per cent per annum from the date of plaint till payment in full, due on a mortgage bond granted by you, dated 14th July 1926 and attested by D. S. Kandiah, N. P. under No. 809 for Rs. 2000/- and to recover costs you are hereby summoned to appear in this Court either in person or by Proctor within 30 days of date of service at 10 O'clock on the forenoon to answer the abovenamed Plaintiff, and you are hereby required to take notice that in default of your appearing the action will be proceeded with and heard and determined in your absence. And you will bring with you or send by your Proctor which the Plaintiff desires to inspect, and any documents on which you intend to reply in support of your defence.

By order of Court  
Egd. S. Ratnasingham,  
Secretary.

Jaffna 12th day of December 1931.

Extended for 5th October 1933.

Sgd. K. Ganapathipillai,

Secretary.

Sivaprakasam & Katiyesu

Proctors for Plaintiff.

NOTE 1. Should you apprehend that your witness will not attend of their own accord, you can have a summons from this Court to compel the attendance of any witness and production of any document you have a right to call on any witness to produce by applying to the Court at any reasonable time before trial and depositing the necessary subsistence money.

NOTE 2. If you admit the demand you should pay the money into court with the costs of the action to avoid to summary execution of the decree which may be made against your person or property, or both if necessary.

(Misc. 88, 11th.)