

Town Delivery.	Inland India etc.	Foreign F.M.S.
R. C.	R. C.	R. C.
Yearly 5-00	8-00	9-00
6 Months 3-00	4-00	5-00
3 Months 2-00	3-00	3-00

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HARMONY OF Religions

By Swami Jagadiswarananda

(Special to the "HINDU ORGAN")

IN 1893 at the World's Fair in Chicago a Parliament of Religions was held and it has had epoch-making consequences. This year again, in the same city, a Parliament is going to be convened and so the ideals and hopes underlying its work should occupy our minds.

Humanity is weary of religious rivalry. A sweet breeze of liberalism and universalism is blowing—a holy omen. The magic of the heavenly Malaya (monsoon) is at work. The religions are out-growing their creedal limits. The leaders of religions are engaged in universalizing the doctrines of their faiths. Science, the great disinfectant of human thought, is mainly responsible for this. The religious reformer desiring a new lease of life for his creed must seek a common ground where all religions meet; a creed satisfied with its own "doxy" is doomed. Universalism is the spirit of the age, and no religion is immune from this influence of the time-spirit. Look at the rigid faith of Islam. The Bahai and Ahmadiya movements, are liberalizing it. Of course the former is wider and broader in scope than the latter, but as far as Islam is concerned both are liberalizing influences. In the Buddhist world too this spirit is at work and tangible changes are evident in Japan, China and Ceylon. In Christianity a manifold reformation is freeing all church denominations. In Hinduism the spirit is most manifest in the forms of the Arya Samaj, the Brahmō Samaj and Rānakrishna Mission. The Theosophical Movement is the brightest result in the direction. I am but chronicling the truth if I say that Theosophy has pointed out and proven that all religions spring from one source and are esoterically and essentially the same, though esoterically and externally they are diverse.

What Is Religion?

But unfortunately a very crude and quixotic idea of religion prevails which is the most obstinate stumbling block in the emergence of the Universal Religion. Religion is not a belief in doctrines and dogmas. It is not church-going, temple-worshiping, mosque-attending or Vihara-visiting. It is not an intellectual assent or dissent. It is emphatically a becoming. It is the realization of the Deepest Truth, Eternal Wisdom and Everlasting Bliss. It is not only an elimination of vices but an illumination of Virtue.

"Religion is the manifestation of the divinity already in man. Manifest this divinity within by controlling nature internal and external. Do this either by work or worship, psychic control or philosophy; by one or more or all of these and be free—this is the whole of religion. Doctrines, or dogmas, rituals or forms, books and churches are but secondary details."

All religions are unanimous about the present state of man on earth—that of servitude and suffering, bondage and bewilderment. All religions are also one in their affirmation that man has power latent within himself to transcend his limitations and to attain the supersensuous and superconscious state. For religion is the rejection of the finite and the pursuit of the

infinite. True religion can lead man to the Celestial City, of which Kashi and Lhasa, Rome and Jerusalem, Mecca and Medina are but earthly reflections. Religion comes from the root 'Ligo', i.e., to bind or unite, and implies the reunion of the Human and the Divine.

Fundamental Unity.

How can a harmony of religions be made practicable? The solution is a simple one. If we make a comparative study of the original teaching of world-teachers we shall find to our surprise that they have a fundamental unity; for "Truth" says the Rig-Veda, "is one but Sages call it variously". Truth perceived by them in the super-conscious is one, but they had to explain it in different ways to suit the needs of the place and the time. The human mind varies to a certain extent according to soil and century. So the teachers had to modify their message and speak in the language of the people; for that is the mission of their life. Scriptures are nothing but the meagre and minor records of their spiritual experience. Spiritual laws like the material ones have a basic uniformity. So scriptures too are essentially one. Difference is only in name and form. Man has labelled their simple but profound teachings as Christianity, Buddhism etc. Difference created by these different religions is man-made. Christ was not a Christian, Buddha was not a Buddhist, Mahomed was not a Muslim, nor was Krishna a Hindu. They lived and taught what may be rightly called the Eternal or Absolute Religion as they were the members of one Lovisive Church, Masters of one great School, Maha-Shala. So different religions are but local and partial manifestations of the one Universal Religion. As W. Wilson said, "There is a greater thing than the spirit of the age and that is the spirit of the ages."

Wanted Reinterpretation

Every religion has three essential divisions: ritual, mythology and ethics-philosophy. The last one contains the eternal principles which are identical in all religions. Purity, self-control, unselfishness and renunciation are not the monopoly or exclusive possessions of any particular religion but are common properties of all religions. Mythology is illustration of the ethical and philosophical principles. And rituals are concretized or dramatised philosophy. There are different grades of human competency hence this modification and simplification. Everybody cannot grasp the high philosophy of a religion. So the other two become necessary. Ritual and mythology may be called the Kindergarten of religions. They are like nurses indispensable in spiritual childhood. They have their place in life but man must transcend them to understand higher religion. Many fall short of the ideal and the displacement of the search for truth frequently occurs. Aspirants are bound down to forms and ceremonies. Hence the darkness of the discord and disagreement. How then can the harmony of religions be given a true shape? We say it already exists. Only our eyes are out of focus and cannot see it. Every religion is potentially a Universal religion. And what is wanted to realize Universal religion is a reinterpretation of religions, which brings to the forefront the common basis, and gives it prominence and importance. Let me give an example. Take the Christian doctrine of the Holy

(Continued on Page 4.)

PREVENTION OF CRIME

Village Headman's Responsibility

SOME OFFICIALS' LAPSES

Common Causes of Crime

"Some Police Magistrates, Mudaliyars, Headmen and other Government officials, pass the nights in gambling for stakes, drink as much as possible, and the next morning come to Court and arraign a set of poor prisoners in the dock, who are fined excessively for having been engaged in a minor game of cards or having 'colderd someone,'" said Mr. W. A. de Silva speaking at the first anniversary meeting of the Arrawala Anti-Crime Association.

He was of opinion that lack of social amenities was the chief cause of crime. Till recently Government officials, attended only to their office work and never concerned themselves about the villagers. The Police Vidano was a sort of a demi-god and kept aloof from the ordinary villager. The proper administration of a country meant, not only the passing of Ordinances in the State Council but maintaining a close relationship between the administration and the villagers. The Village Headman was in most cases responsible for all the crime in his district. The people had hardly any respect for the Village Headman because he had completely degraded his position.

Mr. R. M. M. Worsley, Government Agent, Western Province, who presided observed that the present Headman System was condemned by Press and public alike. If the popular vote governed the selection a criminal might be elected Headman of a village, in which the criminal element was in the majority. He had his doubts as to the efficacy of allowing Headmen to be elected by the people.

Police View point

Mr. Worsley next went on to deal with the point of view of the Police in regard to Anti-crime Societies. The two chief methods of preventing crime were by observation and information. The Police supplied the observation by keeping a watch on bad characters, but for information they relied entirely on the members of the public.

He emphasised that the Society, by its own efforts, could not prevent crime and must co-operate with the Police.

Minor Disputes

The most important duty that the Society could do was to settle minor disputes. Most murders and knife cases were caused by land disputes or were over marriage questions. Very often assaults were the result of obscene words uttered in public. In those cases the Society could deal with the wrong doers directly. The speaker welcomed the Association of all the officials of the place with that Society, unlike many others. The Association should frequently seek the cooperation of officials, otherwise when all the work was done by an Anti-crime Association, Headmen would hardly have anything to do.

Where Gandhiji Began Fasting Practice

HARD SCHOOLING IN JOHANNESBURG

By Arnold Black

It is interesting to learn that Gandhi began the practice of fasting in Johannesburg. Some 25 years ago, indeed, he frequently did this kind of penance in our own city.

So great has become the fame of this leader of 350,000,000 Orientals that it is perhaps difficult for the present generation to realise that he was at one time an ordinary Rand attorney with an office at the corner of Rissik and Fox Streets on the ground floor of a building now demolished, and a home, first at Belgravia, and, later, on Mr. Hermann Kallenbach's farm "Tolstoy", not far from Lawley. Incidentally, Tolstoy himself acquiesced in the naming of the farm after himself.

For nearly twenty years Gandhi played his part—which was in the nature of a fight for a more liberal recognition of Indian rights in South Africa—but the colour bar was stronger then even than it is now, and in many quarters he was deemed an agitator and nothing more.

Whatever we may feel about Gandhi's campaign for the removal of disabilities imposed on the local Indians, few will doubt that it was the hard schooling in the practical affairs of life he received in Johannesburg that enabled him to play so prodigious a part later on in the world.

Nobody in South Africa knew him better then than his old friend, Mr. Kallenbach, with whom he long shared quarters and with whom he worked in the political field. And it was this friend who told me the secret of his recent fast.

III-Will To No Man

"The Mahatma," said Mr. Kallenbach, does not owe any man, not even his apparent enemies, ill-will. He fasts in order to purify himself and to punish 'himself' for not having sufficient spiritual power 'over his friends to influence them to do what 'he' regards as right."

From the same source I learnt something about his fasts at the beginning of the present century. It seems that the Mahatma always, even from the beginning of his career, regarded fasting as the best means of securing absolute control over the body, of ensuring good health, of subduing the passions, and of gathering mental energy.

It was by natural and easy stages, during his well remembered passive resistance campaign in South Africa that he came to abstain from food for considerable periods. He gradually adopted the habit of eating only one meal daily and that a light one. He often fasted, when in practice as an attorney, for an occasional week end. Later he would go without food for as long as a fortnight.

The only thing he took on these occasions was water—sometimes with salt and sometimes without. On one notable occasion he fasted for two weeks because the wife of a friend told him untruth.

Another time he and Mr. Kallen-

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

bach, as a test, religiously observed the Moslem month of penance, Ramadan, when food may not be taken before nightfall. Every new moon Gandhi would regularly carry out a fast.

Thought Frustrates An Attack

To the Western mind these practices and preoccupations may be hard to understand, but they at least suggest altruism and deep sincerity. One cannot but admire the way in which the Mahatma behaved when sitting in his office one day. He was attacked by a countryman. It is claimed that merely by the exercise of the power of his thought Gandhi caused the would be assassin to hold back, to bow down, drop his knife, and beg for forgiveness. Gandhi never raised a finger, and sent him on his way.

Something similar happened once on Von Brant's Square, where an Indian who disliked the leader's policy tried to kill him with a blow from a steel jumper. Gandhi was only saved by the casual arrival of Dr. Doko. He never bore his assailant ill-will.

The strange man was one of our ablest and most prosperous attorneys. Originally, indeed, he qualified for the bar, and it is not generally known that a few years ago, following supposedly seditious activities in England, he was formally, "debarred" by the London Inns of Court.

His income on the Rand at one time was £ 600 a month, yet he gave it all up without the slightest hesitation when his patriotic duty seemed to render it necessary. Leading Johannesburg counsel always maintained a strong regard for him. Incidentally, he repeatedly threw up briefs in respect of cases which he deemed morally unjustifiable.

Tolstoy and South Africa

One of Gandhi's little-known activities in Johannesburg was that of financing a vegetarian restaurant first in Eloff Street and then in Rissik Street. In those distant days he foretold the present world crisis following the excessive use of machinery. He wanted Mr. Kallenbach to destroy his motor car as a protest.

Through Gandhi Leo Tolstoy became fairly conversant with our local affairs, and he kept up a remarkable correspondence on South African matters with the Mahatma while the latter lived in Johannesburg. It was he who wrote the remarkable words: "And so your activity in the Transvaal, as it seems to us, at the end of the earth, is the most essential work, the most important of all the work now being done in the world, in which not only the nations of the Christian, but of all the world will take a part."

Let us remember that the man of whom this was said, lived in Johannesburg, was an unwelcome visitor to certain restaurants, and suffered indignity on South African trains. And yet he liked the city—as indeed he still does. Occasionally his mind strays back from his strange Oriental existence to those distant days on the Witwatersrand. For the Mahatma still corresponds with some of his old South African friends.

("Rand Daily News" Johannesburg.)

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Y 34. 3-11-3-11-33.

Order Nisi.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction No. 8378.
In the matter of the estate of the
late Vairavanathar Subramaniam
of Tolpuraam

Deceased
Subramaniam Kandasamy of do
Vs.
Petitioner.
Sellam widow of V. Subramaniam
of do

Respondent.

This matter coming on for disposal
before D. H. Balfour Esquire, District
Judge on the 6th of July 1933 in the pre-
sence of Mr. A. Mudra Velupillai, Proctor
on the part of the Petitioner and the
affidavit of the Petitioner having been
read: It is ordered that the Petitioner
be declared entitled to have Letters
of Administration to the estate of the
said intestate as his sole heir—unless
the Respondent shall appear before
this Court on the 21st day of July
1933 and show cause to the contrary.

Sgd. D. H. Balfour,
District Judge.
Time to show cause extended for
25th August 1933.

Sgd. D. H. Balfour,
District Judge.
Time to show cause extended for
22-9-33.

Sgd. S. Rodrigo,
A. D. J.

NOTICE

The undementioned Government Timber at
the Jaffna Depot will be sold by public auction on
the spot by the Divisional Forest Officer, Northern
Division, Jaffna on Thursday, September 21, 1933,
at 9.30 a.m.

Lot. 1. 75 Palm logs.
Lot. 2. 10 Satta logs.

For further particulars please apply to the
Divisional Forest Officer, Northern Division,
Jaffna.

J. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
P. O. Box 500,
Colombo, 4th September 1933.

(G. 22, 14-9-33)

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 Wed-
nesday, 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

NOTICE

—:O:—

Warning to Intending
Purchasers

I Sangarapillai Saravanamuttu
of Changanai East, do hereby
notify to the public that as I am
prosecuting a claim in case No.
3210 in D. C. J. to recover a sum
of Rs. 1165/- and interest and
costs from Thangamuttu widow of
Thampippillai and her son Kula-
sagarampillai both of Chulipuram,
and as I understand that the said
parties are taking steps to alienate
their properties to defeat my
recovery of the above claim, I
warn the public against accepting
any sale or transfer affecting any
of the lands belonging to the
parties aforesaid.

S. SARAVANAMUTTU
Changanai East
Mis. 90. 14 & 18. 13-9-43.



Hindu Organ.

THURSDAY, SEPTEMBER 14, 1933.

POLICE MISCONDUCT

WE FULLY REALISE THE DIFFICULTIES
encountered by the Police in
Ceylon owing to the absence of
co-operation on the part of the
public in the prevention and de-
tection of crime and are, there-
fore, willing to be indulgent to
some of their shortcomings which
cannot but undermine their re-
putation for efficiency. The
Police in Jaffna cannot be said to
have been particularly fortunate
in recent years and, if they have
not as a body completely forfeit-
ed the confidence of the public it
is due to the fact that there are
still one or two officers among
them who are alive to their re-
sponsibilities. It is so difficult
even for an officer of proved
rectitude to resist the prevalent
atmosphere of corruption in his
department that he has need
to be firm in the control of his
staff and impress the public of
his sense of fairness and impar-
tiality.

Recent events have so serious-
ly shaken the faith of the people
in the Local Police as guardians
of the law that only a determined
and honest effort to regain the
confidence of the people can save
them from the obloquy into which
they are steadily sinking. Scarcely
have the public recovered from the
sullen disgust produced by
the revelations of incapacity,
even deliberate helplessness, on

the part of the local Police
to keep track of the real
offenders in the now famous
Vallai Murder, than we find our-
selves face to face with serious
allegations made against the
conduct of some police officers
who, it is alleged, drove in the
Police patrol car under cover of
night and picking up a couple of
unmarried and unprotected Mus-
lim girls from a hut in an
isolated part of Vannarponnai
made their way to Kallundai and
made immoral overtures to them.
The matter has gone beyond
the stage of bazaar-talk and idle
rumour. We understand a petition
signed by more than fifty per-
sons has been forwarded to the
Superintendent of Police detailing
the facts connected with the
incidents of that night. The
petitioners, we understand, are
prepared to substantiate their al-
legations by the testimony of eye-
witnesses. The public are now
vaguely aware of some of the
ugly aspects of the incident and
Muslims especially are more than
annoyed over it. No self-respect-
ing citizen can condone the
offence if it is proved. Such
conduct on the part of any man
is bad enough but it becomes a
positive menace when a person
charged with the duty to protect
the weak, ignorant and the help-
less and wearing the King's
uniform seeks to despoil by show
of authority what he was bound
to guard and defend.

We fail to see why the Police
have taken no action against the
party complained of. Delay can
only intensify the feeling of
resentment and distrust among
the people and encourage the
erring limb of the law to emulate
the career of Don Juan with
consequences disastrous to him-
self, society and the Adminis-
tration. The inquiry into the
petition by the Superintendent of
Police cannot satisfy the public.
Justice demands that the officer
holding the enquiry should in fact
be free from bias and appear to
be so to the average citizen. It
will be hard to convince the man
in the street that the Superintend-
ent of Police is the proper
authority to hold an enquiry into
allegations made against his
subordinate officers. Even edu-
cated and intelligent people may
be excused if they hold that at the
enquiry the dice will be heavily
loaded in favour of the officers
complained against. Moreover,
the Police station is scarcely the
proper venue for an enquiry in
which officers of the station are
concerned. The atmosphere is
bound to be hostile to the peti-
tioners and one need not be
surprised if the attitude of the
interpreter, recording clerk and
enquiry officer inclines in favour
of the officers. We understand
that four or five witnesses have
been examined and we see
no reason why, if the evidence
already led discloses an offence,
the officers have not been pro-
ceeded against in a court of Law.
If, however, the petitioners have
made reckless or malicious al-
legations the Law provides adequate
remedy. Some explanation is
necessary for postponing the
petition enquiry. We feel
strongly on this matter not only
because there is need to allay the
growing suspicion and mistrust
of the public but it is unfair
that public officers should be
allowed to continue for an indefi-
nite length of time with a
cloud over their heads. More-
over, Napoléon Bonaparte once
said: "The only way to save a
body of reactionaries which at

every turn opposes the Ceylonisa-
tion of the services.

The people of this country have
not lost their faith in the impar-
tiality of the judiciary and only a
judgment of court can allay the
ugly rumours and suspicions
which have gathered round the
incident.

BY THE WAY

Gandhiji's Birthday

Mahatma Gandhi's birthday on
2nd October is an event of Island-
wide significance. The enthusiasm
of the people glows with genuine
earnestness not unmingled with feel-
ings of repentance for sins of omis-
sion and commission in the past.
Every one who takes part in the
celebration takes a solemn and
silent vow to keep steadily before
himself some one of the great ideals
for which Gandhi lives, but soon
finds that the pull of his past 'sams-
karas' overtakes him somehow and
leaves him defeated and humbled.
I am sure the celebration this year
will be on a larger scale than in the
past and the young and the old will
realise that our refuge as individuals
and as a nation lies in the simple
and loving life of service and sacri-
fice as presented to us in his own
life by Gandhiji. May I suggest
that steps be taken in time to make
the celebration this year a success
and not wait till the last moment
to get up a meeting? There are,
of course, people here and there on
the lookout for occasions such as
the forthcoming celebration to make
speeches to satisfy their own vanity.
We might keep them out
altogether this time and
give the doings of the day a
religious turn. In an atmosphere of
religious veneration and solemnity it
will be easier to visualise our own
and the country's problems more
clearly and reach practical solutions.
The problem of middle class un-
employment must be solved without
delay; and, if no leader has come
forward to show us the way out of
the situation, the united Tapasiya
of our young men should find the
leader and the solution.

I am sure young men will not
miss this opportunity of rousing the
energy of the people to action.
Remember the birthday is on 2nd
October.

'Eye For An Eye, Tooth For A Tooth'

By the time this paper is in the
hands of our readers one of the five
accused in the Katragama Murder
will have paid for his offence on the
gallows. The sentences passed on
two others have been commuted to
terms of imprisonment by the
Governor. The fate of the
Buddhist Priest, one of the accused,
also sentenced to be hanged is to
await further enquiry. The Gov-
ernor has however indicated his
decision to spare him his life at the
request of some of the Buddhist
Ministers of the State Council.
This strengthens the case for a
Court of Criminal Appeal in Ceylon.
It is time that some State Councillor
brought up the question of abolition
of capital punishment for discussion.
It is sickening that Government
itself should set the example for
murder.

Students and Politics

The College Union of the Ceylon
University College have been dis-
cussing the merits of the present
Constitution. There were two K.C.'s
present to assist the students in the
'dirty game'. We trust that
nothing untoward will happen to
these young men who dabbled in
politics. In Jaffna, according to
the official view, students should
not take part in making or listening
to speeches about the Donoughmore
Constitution unless, of course, they
are decidedly anti-boycotters in their
political creed.

Below The Belt

So the "Ceylon Free Press" is
still at its old game of bluff and
bluster. The other day as I was
struggling gamely through its co-
lumns, shuddering slightly from time
to time and longing to get it over,

I came suddenly upon a paragraph
that made my eyes bulge. For the
paragraph in question contained a
threat by our invulnerable friend
Mr. A. V. Kulasingham to cut off
our sources of supply. Very unkind
of him, really, when one bears in
mind the fact that with some peo-
ple their views are nursed in their
pockets. Our friend has hit upon
a novel method of converting an
opponent to his side. We are
happy to note and give him credit
to that extent for eschewing
violence in his argument to convert
us to his side. Hark! What is that
sinister rumbling noise suggestive of
seismic disturbances in Karainagar?
It is the sound of the 'manhood and
womanhood' grinding their teeth at
the bidding of their leader.

Mutual Admiration

Once upon a time, not many
months ago a camel invited the
donkeys in the neighbourhood to
witness a display of fireworks. The
donkeys present felt flattered by the
"exclusive" invitation sent to them
and they—all of them—began to
praise the beauty of form and figure
of the camel. The camel was
mightily pleased and lost itself in
admiring the vocal accomplishments
of donkeydom.

Planter this Time

RABIES IN JAFFNA

Last week we reported that a
well-known renter was attacked by
a mad dog. We now understand
that the well-known planter, Mr. A.
Amlalavanapillai of Attiady was
bitten last Saturday by a dog sus-
pected of rabies.

Ceylon Hydro-Electric Scheme

APPLICATIONS FROM TWO AMERICAN FIRMS

Two American engineering firms
which have carried out hydro electric
works in South America, have, it is
learnt, applied for contracts to carry
out the hydro-electric scheme in
Ceylon. They are reported to be
willing to give a financial guarantee
in regard to their work if they are
given the contract and have supplied
full details of their hydro-electric
under-takings in South America.

Change of Values in Modern Times

LECTURE AT SHAIVA MANGAYAR SABAI, JAFFNA.

Under the auspices of the above
Sabai, the Hon'ble Mr. Justice
Akbar, K. C., B. A., L.L.B., will
speak on "The Change of Values in
Modern Times" at Ramanathar
College, Chunnakam, on Sunday the
17th instant at 5 p.m. All Hindu
ladies are cordially invited to be
present.

Farewell Dinner In F. M. S.

"Mr. Ooh Khay Jang, Audit Office,
Kuala Lumpur, was entertained to a
farewell dinner by his colleagues at
the Cafe 'Lee Wong Kee', Kuala
Lumpur, on Saturday the 21st August,
1933, prior to his departure to Singa-
pore on promotion as Financial Assis-
tant, Command Paymaster's Office,
Malaya.

Mr. K. Tilliampalam of the same
office, who presided over the function,
dwelt in an eloquent speech on the
sterling qualities of the guest of
honour and was followed by Messrs.
S. Yokavanam, M. Eliatambay and Yeoh
Hun Leong. The guest of honour
suitably responded."—Cor.

Personal

Mr. N. A. Ampalavaner of the
Executive Engineer's Office, Kuala
Lipis, F. M. S., has come to Jaffna
on three months' holiday and will
be at his residence in Pungudutivu, (Cor)

Scheme For Irrigating Four Northern Provinces

Tapping Mahaweli Ganga And Storing Up Forest Floods

SEARCH FOR TRACES OF OLD IRRIGATION SYSTEM

The Ministry of Agriculture and Lands is now engaged in restoring to Ceylon her ancient Irrigation system which was the wonder of the world then. The Ministry has directed investigations to be carried on with a view to find out lost traces of that irrigation system, which it is believed would help to irrigate the four Northern Provinces.

There are now two schemes engaging the attention of the authorities, one of which is the tapping of the Mahaweli Ganga; the other is the storing up of the forest floods in the Northern Provinces, which now go to waste.

Full details of the Mahaweli Ganga project are not available as yet, since the Irrigation Engineers and the Survey Department are busy examining the terrain and the river for traces of the old channels upon the discovery of which they intend to base their subsequent plans.

The Scheme Outlined

But the outline of the scheme is reported to have been already traced by the Minister of Agriculture, and its engineering possibilities are said to be encouraging.

In its present embargo stage the plan briefly is as follows:—At a place called Minipe, on the borders of the Central and North-Central Provinces, the Mahaweli Ganga, for a brief space in its headlong career, throws out a rivulet which, after circling round a tiny Island, flows back to the main river. At present during the dry season a dam is built across the rivulet almost where it rejoins the Mahaweli Ganga, and the water thus saved is diverted into a channel which feeds a few village tanks in the neighbouring districts. This small irrigation device has furnished the foundation for a far vaster project. What it is now proposed to do is to utilise the rivulet as a means of tapping the waters of the Mahaweli Ganga on a much larger scale than is done at present—in fact, on so extensive a scale that the great river, with its magnificent water supply, will become a perennial water source for the whole chain of tanks in the dry zone.

How it Might be Done

As regards the methods by which this object can be achieved, the proposal is that a low causeway should be built across the Mahaweli Ganga itself a few feet below the level of the river in such a way as to allow of a free flow of water over the top of the causeway. The presence of the causeway will act as a retarding influence on the river flow. The suggestion is that the causeway should be built at some point below the spot where the river branches into a rivulet. In that way the retardation of the river flow by the causeway will, it is expected, result in a heavier outflow of the river water into the rivulet, which will be dammed, and thus the necessary supply of water will be made available for the tanks of the four northern provinces.

But before the project can materialise a number of engineering difficulties will have to be solved. For instance, it will first have to be decided as to what amount of water would be needed from the river to feed all the major tanks in the dry zone. Once that has been settled the question of the provision of suitable water channels for conveying the water from the river to the tanks will have to be faced. These are the preliminaries of the problem.

Problems for Engineers

The actual task of bunding the Mahaweli Ganga, it is understood, raises a number of interesting difficulties.

The engineers will have to decide the height and breadth of the causeway and its ability to withstand the river in flood. Then they will have to investigate the capacity of the rivulet which branches out from the river to accommodate an increased water supply. A sudden access of water to the rivulet might result in the washing away of the little island round which the rivulet at present sweeps, and that would be a death blow to the projected scheme.

All these factors, therefore, have to be taken into consideration before the mechanics of engineering can be applied to the waters of the Mahaweli Ganga.

Already interesting discoveries have been made. A special staff of surveyors put on to investigate the channel system that existed in ancient times are reported to have found traces of the ancient channels. The work is still proceeding.

In Ancient Times

The information so far available is that in the days of the Sinhalese Kings the Mahaweli Ganga had been tapped in the Dambara Valley at a place called Minipe and an ela had been cut there which is still known as the Minipe Yoda Ela. This ela not only supplied water to the village tanks in its neighbourhood, but also acted as a water channel between the Mahaweli Ganga and Topawewa Tank, a distance of forty miles, and from Topawewa Tank water was supplied to Giritale Tank and from there to Kantalai Tank and Trincomalee.

There is said to be yet another Minipe ela which fed the Kalawewa Tank. At any rate it is now considered almost a certainty that the Ambang Ganga fed the other Minipe ela which passed by Sigiriya and fell into the Kalawewa Tank. Traces of this ela can be found even today, but it has still to be discovered as to how many rivers fed this ela—whether it was only the Ambang Ganga, or the Mahaweli Ganga, or the Elahara Oya, or whether all three fed the ela at different places.

There is, however, definite evidence that the ela in question was in ancient times the main means of water supply to the chain of tanks going north—Kalawewa, Nachchaduwa, Nuwarawewa and Giants Tanks.

The task upon which the Ministry of Agriculture and Lands is now engaged is to find the lost traces of an irrigation system which was the wonder of the ancient world and has baffled even the ingenuity of modern engineers to restore. The fate of the dry zone depends into the result of the present quest.

STORING UP FLOOD WATERS

Another Scheme

In addition to the bunding of the Mahaweli Ganga, it is learned that a scheme is now being prepared by the Irrigation Department for the preservation in the dry zone of the flood waters which inundate large tracts after heavy and sudden showers of rain. At present the greater part of this valuable water supply runs to waste,

A Conference At Parnakuti

GANDHIJI, JAWAHARLAL AND SAROJINI

Prayer At Servants Of India Society

Bombay, Sept. 12th

An important conference took place in Parnakuti this afternoon for nearly four hours between Mr. Gandhi, Pandit Jawaharlal Nehru and Mrs. Sarojini Naidu.

The conversations commenced at noon, after Mr. Gandhi broke his silence, and at 4 o'clock the talks adjourned until 7.30 tomorrow morning.

Though the nature of today's conversations could not be ascertained it is learnt that much progress has not been made, and it is felt that they may go on longer than was expected. Pandit Jawaharlal Nehru may be able to leave Poona only on Wednesday evening or Thursday.

According to the present arrangements Mr. Gandhi proposes to leave Poona on Friday for Bombay for a week's stay, from there he will go to Wardha.

Later this evening, Mr. Gandhi, accompanied by Kasturi Bai and Pandit Jawaharlal Nehru, visited the Servants of India Society, and had a few minutes' informal talk with the members of the Society. He conducted the evening prayer in the library hall of the Society, which was largely attended. (Observer.)

Employment of Women And Children, and Orphanages.

INVESTIGATION COMMITTEE TO VISIT JAFFNA

Mr. E. Rodrigo, Government Agent, N. P., writes:

The Committee appointed to investigate the questions relating to employment of women and children and their exploitation by alleged Servants' Agencies, and to the registration of child servants will visit Jaffna about the 23rd of this month.

Those who are interested in the subject or have special knowledge of it or can produce children or girls who have suffered injury or their parents are invited to communicate at once with the Government Agent, N. P.

Archaeological Survey of Ceylon

The Ceylon Government has invited Dr. Von Stein Callenbels to give advice regarding the organisation of an Archaeological Survey of the Island. He will arrive in Colombo shortly from Penang.

very little of it finding its way along the channels to the tanks. Additional channels for collecting and conducting this water to the tanks are being planned.

To Prevent Overflowing

Another problem which is also being tackled at present is that of devising some means, other than raising the tank bund, for preventing the tank water overflowing its bunds during the rainy season.

It is understood that the question of dredging the tanks to give them a greater depth is being considered as one solution of the difficulty.

Better and more reliable methods of allotting water supplies to the cultivator are also being investigated with a view to the remedying of grievances in this respect.

It is reported that in future a special staff of the Department of Agriculture will be allocated to devote exclusive attention to the study of dry zone agricultural problems.

A tentative marketing scheme, it is gathered, is now being prepared by the Government Agent, North Central Province, for dry zone products, and it is hoped that the marketing of Kurrakkan.

RELEASING PRISONERS On PAROLE

Scheme Under Consideration

AMERICAN SYSTEM

Recommendations of I. G. Prisons

The Ministry of Home Affairs is at present endeavouring to devise a system of release on parole to be introduced as early as possible with a view to enabling long-sentenced and good-conducted prisoners to be reabsorbed into the social and economic life of the country, when, in the opinion of a Board of Revision, appointed for the purpose, they are in all respects fit to be released.

This scheme, which will bring about an important change in the prison system of this Island, has the strong support of the Acting Inspector-General of Prisons, who recommends the appointment of a special Select Committee to report on this subject.

The view was expressed in the State Council during the Budget debate that the adoption of a system of release on parole will lead to a reduction in the cost of running the gaols, which is steadily rising owing to the depression. Mr. Susana de Fonseka has already given notice of a motion on the subject in the State Council.

Augurs Beneficial Results.

Mr. C. C. Schokman, the Acting I. G. Prisons, has prepared a memorandum on the subject, in which he says:

"While it is true that a system of release on parole on American lines is singularly appropriate to a penal system founded on the theory of an indeterminate sentence there is in my opinion, no logical, legal or other insuperable administrative reason why it should not be adopted as an integral part of a penal system which is based on determinate sentences as is the case in, at least, one American State—namely, Rhode Island—and as is proposed for adoption in Ceylon. After a careful and prolonged study of the whole problem and a no less careful examination of the practical issues involved I am strongly of the opinion that conditions in Ceylon—the smallness of the country, the unified systems of Government and Prison administration, etc.,—augur a favourable situation for such a project and that properly worked and administered it will have far reaching and beneficial effects both from an economic point of view and in dealing constructively and intelligently with the problems of the further prevention of crime and of the growth of recidivism. It has the advantage of flexibility in the matter of selection of only suitable cases and the supreme merits of individualization, and an opportunity for a rational adjustment of justice with commonsense and humanity. There are some criminals who theoretically should never be let loose on society. There are also many who will never offend again and who can with advantage to themselves and with no danger to the community at large be reabsorbed into the social cosmos before their time is up, but who are compelled to drag out a weary and unprofitable waste of time by the rigidity of a system of mass treatment. Under an automatic system of release by remission all offenders good or bad are treated alike and whether they are fit or not are ultimately discharged with little or no subsequent control by the State combined with the flexibility of a system of parole a wise selection can be made of those who are fit for early release under conditions of effective supervision by special officers till a complete readjustment to normal life has been made.

Monkeying With The Constitution

'GOVERNOR'S AUTOCRACY AND MINISTER'S CONCEIT'

Governor—Senanayake Tug-of-War

The encounter between the Governor and the Minister of Agriculture is of piquant interest. It brings out in bold relief two side-lights in the working of the Donoughmore Scheme, one the Governor's autocratic powers and the other, the Minister's abundant conceit, says the "Young Ceylon." If Mr. Senanayake had a sense of proportion, the paper adds, he would have by now realised two facts, one that in the Donoughmore Constitution the Governor, Officers of State and Heads of Departments are all powerful and the other that Councillors and Ministers are phantom shadows powerless, ineffective and grotesque. But Mr. Senanayake hugged a fatal delusion. He went about the country extolling the virtues of the Constitution. He offered pujahs before Heads of Departments by publicly testifying to their readiness to co-operate with the Minister. Mr. Senanayake had not the sense to realise that the Heads of Departments utilized his vanity to their own advantage and were quite agreeable and accommodating so long as the Minister acted a showman's part.

The disagreement between the Minister, the Director of Irrigation and the Governor was inevitable. We are not surprised. But the Minister's vanity was well but eschewed suave but cute Public Servants. Even this incident has not sobered Mr. Senanayake's vanity for he had the temerity to appeal to the Governor and invited him "not to lend your personal support to the opposition which I (the Minister) have reason to believe is taking a sinister turn both within and without the department" and the Governor sat on the Minister thus: He said that, "should the Executive Committee take that action he would be fully justified in using his reserve powers to restore the two salaries." The whole trouble that has created this intriguing situation arose over the decision of the Minister to engage on a five-year agreement two out of five temporary Irrigation Engineers whose agreement expired during the earlier part of the current year. But the Director of Irrigation on the pretence that "the true welfare of this Department and its lasting benefit to Ceylon are of supreme concern," strongly opposed the precipitate discontinuance of any of its 17 engineers. Of course, "precipitate" was the wrong word to use; for it would appear that the agreement of at least five temporary engineers expired during the earlier part of the current year. The Governor, in spite of the Minister's supplications took the side of the Head of the department and poor Mr. Senanayake has, in his discomfiture, rushed into print with the tale of his woes in a sessional paper of nearly 70 pages. What a waste of paper, if Mr. Senanayake realised the dignity attached to his office he ought to resign his portfolio in this issue. It is clear cut issue. The Minister's action in retaining two engineers on a temporary basis is thoroughly justified in the public interest. The Director of Irrigation's attitude was rightly conjectured by the Executive Committee when it felt that "the employment of all the five temporary engineers is of greater importance and of greater concern than the welfare of the Irrigation Department or the country." The Governor's action is on a par with his certification of the salary of a Government Printer one of paramount importance. The Director of Irrigation and the Governor are monkeying with the Constitution. They are helping to bring the Ministers and the State Council into disrepute. The Minister's action will have public approval. But is Mr. Senanayake equal to a great situation. Will his blood boil again in vain in contempt of his forbearers or will he have the courage of a Sinhalese and throw away the petty taunts of his phantom portfolio in vindication of a nation's right. We shall wait and see.

HARMONY OF RELIGIONS

(Continued from page 1)

Trinity. The orthodox Christian claims that this doctrine is special to his religion but a student of comparative religions finds it in every creed. According to Christian doctrine there is God the Father, God the Son and God the Holy Ghost or Spirit. In Buddhism, particularly in the Mahayana School, the Doctrine of the Divine Trinity does exist—Dharma Kaya, Sambhoga Kaya and Nirmana Kaya. It exists in Taoism as Tao, Ti and Lao-tz and in Hinduism Brahman, Iswara and Avatara or Krishna, Sankara etc.

A Logical Deduction

Then every teacher has emphasized that his followers can attain the stage he has attained. Every Christian is a potential Christ. Buddha emphasized that Buddhahood is the goal, and every Buddhist is a potential Buddha. The same is true of the followers of other religions. Logical is the deduction—Christ is not the only son of God, Mohamed is not the only Prophet, Buddha is not the only enlightened one, Krishna is not the only Avatara and Moses is not the only Messiah. The truth is that great souls are the manifestations in flesh and blood of what is called Allah, Heavenly Father, Adam Kadmon, Shiva and Vishnu and by other names. Besides these there are many more points of contact between the religions. All these owe allegiance to Holy Men, Holy Books and Holy Places. Whether Supermen or Siddhapurusas, Mahatmas or Adepts, Nirmana Kayas or Bodhisattvas, every religion pays respect to perfected souls. So also Holy Books. Symbolism is common to religions. The Cross to Christian, a Chest with two Angels on both sides to a Jew, the Divine Image to a Hindu, the Kaba and Crescent to a Muslim and the Swastika and Lotus to Buddhist are holy symbols. Symbols are part and parcel of religion. Why then run down one and praise another? Water of Zimzim is holy to Muslims, that of Ganga to Buddhists and Hindus, that of Jordan to Christians: why then say that one is superior to another?

Eternal Religion

The religion of the future will be that Eternal Religion of which these religions are partial or modified manifestations. The first step is not only tolerance but appreciation of all religions, all scriptures, and all prophets. We may have one chosen ideal but we should adore and reverence all teachers. We may have one favourite scripture-book but we must expand and deepen our outlook by comparative study of religions and by assimilation of all true teachings. This is what is called *Ishamishra* in India, known to the Hindus from hoary antiquity. No particular scripture will have a singular sway over the world, but the Eternal Wisdom hidden in all scriptures will—and that is the Religion of Man. No more will one teacher be adored in the shrine of human thought. All the world-teachers will be worshiped in the Temple of the Future. America, next to India, has taken the lead in this. In a Baptist Church at Riverside in New York, Confucious, Buddha, Christ, Mohamed are installed along with other God-men. In the temple of the universal Spirit of the Ananda Ashrama at California, the founders of all religions are installed and worshipped, as in some shrines of Ramakrishna Mission in India. But in Hinduism through the ages this spirit of cosmic synthesis is most manifest.

Will America Lead?

The modern world is disillusioned of Geneva. The League of Nations has failed to effect a world-unity based on politics. This cannot be but so, for politics is founded on self-interest and exercise of rights. Religion, the most significant of race experience can almost prescribe a remedy for the defeatism of the modern age. America has been the pioneer in recently starting a World-League to create a cultural unity. Will America again lead the nations to start a League of Religions where leaders of Religions will devise practical steps to expand, universalize and internationalize religions and save mankind from imminent ruin?

Animal Colours.

DR. C. V. RAMAN'S ADDRESS.

Bangalore, Sep. 5.

Dr. Sir C. V. Raman delivered last night the inaugural address of the Zoological Society at the Mathematics Hall of the Central College, before a larger and distinguished gathering. Prof. C. R. Narayana Rao occupied the chair.

In the course of his address on "Animal Colours" Dr. Raman said that Nature in the plant world was a great organic chemist. She put forward her effect in the way of colouring for a specific and temporary purpose. In the animal world, however, nature revealed herself as a working physicist. Colouration in animals had a supreme purpose. When nature put forward the supreme effect for a supreme, though short lived, purpose, she showed herself at her best. In uttermost darkness, nature lavished wonderful colours. Very careful examination had shown that the origin of the blue colours of most birds, was merely the scattering of light. Recently some attempts were being made by zoologists to attempt to view the subject of animal colours from the standpoint of the physicist. It was very essential for the zoologist and the physicist to come together and try and understand each other's point of view and really contribute to the advancement of science. Dr. Raman next referred to the colours of the butterfly, the metallic beetles, etc., and pointed out that in every variety of iridescent colour, one really dealt with a purely physical phenomenon. Nature in cases of such iridescent colour always used a dark background. Nature was a great physicist. What was remarkable here was the thoroughness with which nature did it. Nature had a deeper purpose, a biological purpose which seemed to be nature's supreme concern.

The lecture was illustrated by lantern slides.

Urban Council Boycotted

NOMINATION DAY AT KOLLONNAWA

Mr. C. B. P. Perera, Assistant Government Agent, Colombo, sat at 9 a. m. on 7th instant at the U. D. C. Office, Kollonnawa, to receive nomination papers from candidates seeking election to represent Ward No. 1.

No nomination papers were received as the inhabitants of this area have been boycotting the U. D. C. from the start.

New Entrants As Teachers.

The amendments to the Education Code embodying the salary scales for new entrants as teachers after July 21, 1933, have been confirmed by the Governor, according to a notification in the latest "Gazette."

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