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The Aim Of Education

PLEA FOR DEVELOPING PERSONALITY

Evils Of Communalism

By Rao Bahadur S. E. Ranganadhan
(Vice-Chancellor, Annamalai University.)

The need at the present day, which is so essential for university life.

When practical studies and utilitarian ideas are so prevalent, is for as broad a view as possible of the meaning and purpose of education. The aim of education has been described in various ways; but in the simplest terms it may be stated as the full and harmonious development of personality. It will include the training of education and character and the intellectual and cultural equipment necessary for the work of life, for citizenship and for the wise use of leisure. It will seek, in a word, to fit men for right living in the widest sense. This education will include certainly a fund of knowledge, and will indeed rest on a basis of knowledge, but knowledge will not be its main ingredient. The educated man will be not necessarily one who knows very much, but one whose mind has been opened so that he can adjust himself to any problem with which he is faced. His training will endow him with mental integrity and the disinterested love of truth. This education will free him from the bondage of all that is mean and trivial and prevent him from forming too violent preconceptions and partisanship. The educated man will be a man of fine moral and spiritual sensibility and will be actuated in all things by a lofty ideal of character and service. A recent writer on the subject of education says: "Education is to fix the tendency of life upward; to stimulate a striving for the perfection of character; to enlighten and strengthen the native tendencies of the soul; to intensify and purify broaden and deepen, refine and enrich life by all things true, beautiful and good; and to establish the current of being in the safe channel of spiritual activity. Education is not power unqualified, but power regulated and directed to righteous ends."

Ethical and Spiritual Aim

It will thus be seen that education is much more than the mere acquisition of knowledge or even the training of the intellect. It should embrace the whole personality and be dominated by an ethical and spiritual aim such was also the conception of education in Ancient India. In the financial civilisation of the present day, this large view of education is unfortunately ignored or set aside as impractical. The largely residential character of the University of Mysore is a guarantee that the wider aspects of education receive their due attention. The provision of students' hostels and residential quarters for the staff and the activities of your Unions and Clubs should facilitate the intimate contact of students and teachers

Residential Universities

As one who has the privilege of being connected with a sister residential university in South India, I feel that as a corrective to the excessive emphasis which is even now placed on the purely intellectual aspect of education, universities in India should wherever possible, evolve more and more on residential lines. For it can never be too often repeated that education has to deal with character and life as well as with formal instruction and scientific research. It is by the combination of competent instruction with community life admitting of constant intercourse and interchange of views between professors and students and among the students themselves that we may hope to produce men of knowledge and culture, men who have shed their angularities and idiosyncrasies, who have learnt the lessons of loyalty and unselfishness and who are fitted to be the leaders of the coming generation.....

Duty of Educated Men

If the acceptance of modern knowledge, however, and the adoption of western institutions are to be really and permanently fruitful, considerable re-adjustments in regard to our social and religious thought and practice are necessary. This is the problem which you have to face and solve. It is unfortunate that while the political field has attracted many men of outstanding ability, leadership has been conspicuously poor in the sphere of social and religious life. In saying this, I am not unaware of the great names connected with the social reform movements in India from Ram Mohan Roy to Mahatma Gandhi and of the magnificent work which has been done by these leaders for social uplift. But even then, you will admit that the task is so vital and urgent that it calls for a great army of workers. The country looks to you, educated men and women who are convinced of the need for change and who have a vision of the India to be, to give a lead in this matter. It is no use moving along the line of least resistance, believing that change will come gradually as a result of the play of various forces on our national life. Reform can only come through the determined efforts of large groups of men and women who are fired with zeal for the removal of the evils which are hindering the true progress of the country. We hope that a solution will be found for the many important problems which are engaging the attention of our own leaders and of British statesmen, and that future political relations of India and Great Britain will be placed on a mutually satisfactory basis. It must be borne in mind, however, that the success and stability of the impending political changes can only be ensured by the evolution of a social order based on the principles of justice and freedom.

'DEMOCRACY HAS FAILED'

A British M. P.
On Ceylon

A CONSERVATIVE PICTURE

Propaganda Against India And Ceylon

"In our arrogant assertion of democracy, which has broken down in several great countries of Europe, the least that might have been expected of our statesmen was that they should have studied the results of endeavouring to transplant these modern European ideas upon the ancient East.

The Constitution of Ceylon is the most recent example and somewhat comparable, although in Ceylon you only have to deal with one nation and the immense religious and racial divisions of India have no counterpart in that Island."

Thus says Brigadier-General Sir Henry Page Croft, M.P. in a circular entitled, "The Salvation of India—The Conservative Case," issued last mailweek in London for distribution to Conservative and Unionist members.

Unanimous Verdict!

The Brigadier-General further observes:—

"Ask anyone returning from Ceylon what are the results in that country? The verdict appears to be unanimous that democracy has failed, corruption is rife, the legislators appear to regard baiting the Governor as a new form of sport, and far from promoting Imperial partnership the Government of Ceylon is the only one in the Empire which has refused to carry out the policy of Ottawa."

".....The failure of democracy in a country like Ceylon is like a fire in a small island, but in India it would mean disaster to one-fifth of the human race and a conflagration which could not be subdued before many millions have suffered and possibly multitudes have perished."

Evils of Communalism

Communal separatism again is one of the greatest hindrances to the growth of national unity. It is education alone that can develop in us the sense of a larger fellowship that transcends communal and even national limitations. When small communities pursue their sectional interests at the expense of the wider good of the nation, they become a source of division and evil. Communalism can only be justified if it seeks opportunities for rendering the most effective contribution towards the common good and not if it clamours merely for place and power. It is the duty, however, of the more advanced and powerful groups within the nation to help the weaker communities to come up to their own level of culture and efficiency in the interests of national progress. What is needed above all, is the growth, within every social group, of a strong sense of solidarity with the whole community.

(From the Mysore University convocation address delivered on the 14th instant.)

AGREEMENT OF RELIGIONS

By Swami Sundarananda

Only the names, the words differ. The object meant is practically the same. Allah means God, Akbar means greatest; Iswara or Deva means God; Parama or Maha means greatest; Allahu-Akbar literally means Parama Iswara or Mahadeva. Rahim and Shiva both mean the Benevolent and Merciful. Such are the preliminary illustrations of the fact that only the languages of the several religions differ but the ideas meant are indeed the same. To some minds at least the work of pursuing and discovering such agreements are a great joy, for to them the opposite process of swelling upon differences is painful.

"In China, when strangers meet, it is the custom to each to ask his neighbour, 'To what sublime religion do you belong?' The first is perhaps a Confucian, the second is a Taoist and the third is a disciple of the Buddha. Each then begins a panegyric on religions, not his own; after which they repeat in chorus 'Religions are many, reason is one, we are all brothers.' The teaching of sects" said Lu Shun Yan, a distinguished Buddhist scholar "is not different. The large-hearted man regards them as embodying the same truth. The narrow-minded man observes only their differences." Separateness and exclusiveness characterise at once the animal mind; on the other hand the soul of Oneness is the soul of man, the soul of all-inclusive sympathy, of Unity and of non-separateness.

Mean the Same Thing

The word religion which is in use in the Christian world is derived from the Latin words 're' and 'legere' which mean 'to bind'; that is to say, that it means that which binds human beings to each other in bonds of love and sympathy, and binds them also to God, endeavouring to lead them back to God. The corresponding Vedic (Sanskrit) word is Dharma,—Buddhist's Dhamma (in Pali), Sanskrit Dhr means to hold or bind together which has exactly the same meaning. The word Islam has a profound and noble meaning which, indeed by itself is the quintessence of religion. Derived from Salom—peace or Shanti, it means the peaceful acceptance of God, the calm resignation and surrender of the small self to the great Self, the letting out of egoism and the letting in of God. "Thy will be done O Lord! not mine" is the essence of Christianity also. Chritos means the 'anointed,' the bathed in Divine Wisdom. So Vaidic Dharma etymologically means the religion of knowledge. Sanatan Dharma means the Nature, the way of Eternal Self. The name of the religion given by Lao tse to China is Tao which again means the way to freedom from bondage.

Rule of Three

The whole of religion, the whole of philosophy and the whole of science is contained in the Rule of Three,—the Trinity-in-Unity—God-Nature-Man. The one basic Truth of truths is that man is in essence one with God, that Nature is God's Nature, the unchanging Self is ever changing garment, and the meaning and purpose of life is that God has forgotten himself into man and that man should remember himself into God again. All religions state this truth in different ways. The Vedanta, the crown of the Veda, says "Brahma Satya Jaganmithya jiba Brahmanapa napara"

IT PAYS
TO ADVERTISE
IN THE
HINDU ORGAN
AND
INTHUSATHANAM.

i.e. "The Brahman is real, all else are unreal, man is nothing short of Brahman." The Quran says "I am in you I; blind ye see Me not." Again in another place we find, "He who bath known himself hath known his God." Sufia (a Mahommedan Sect) have sung, "Nearer am I to thee than thine own heart." Christ said "I and my father are one." The Old Testament of the Jewish faith, specially the book of Isaiah, utters the same "Kalema," this Mahavakya, repeatedly "I am God and there is None Else." In one of the Upanas the Buddha rising from Samadhi-trance uses words which are the words of the Upanisads but in its Pañcra "St. Brahmana Brahma Vadam Vadaya," or He may give to himself the name of Brahman. In a similar mood of exaltation Bazzid Bustami re-echoed his "Subhani mahima shari,"—How wonderful am I; salutation unto Me! The Ormazd Yast of the Zoroastrian religion declares "My first name is Ahmi Sankrt A-mi, I am!," Taoist says "Find the Tao in your self and you know everything else." Confucian says "What the undeveloped man seeks in others what the advanced man seeks in himself."

The souls which have achieved this realization of the Oneness of all life—this inseparable connection with all other living beings are called Purushas, Divyapurushas by the Hindus; Jivan Mukta and Avatars in Vedanta; Buddhas—the enlightened—in Buddhism; Arhats, the worthy, Tirthankaras, the helper across, the ferryman of others in Jainism; sons of God, Messiah, Christs in Christianity, Insaful-kamil, Mard-i-tanam, Mazhar-i-atnam in Islam.

For perfect realisation of the identity of individual and universal, the soul passes through three main inner stages. In terms of knowledge they constitute the three main views or darshananas. Dualistic Theism or Deism, Pantheism and Monism of Christianity correspond with 'Dvaita, Vishist-Advaita and Advaita' of Hinduism. Islam also mentions exactly the same process "Ijadiyah, Shuhadiyah and Wajadiyah."

Ways Of Attainment

The ways of attainment of the state of Oneness described by Hinduism as Jnana Marga, Bhakti Marga and Karma Marga correspond with the Hagigat, the Tarikat and the Shariat of Islam. The way of knowledge, the way of devotion or Mysticism and the way of works of charity, in Christianity have the same significance. In the Buddhist eight-fold paths the three most important under which others may be classified are Samyak Dristi (right knowledge), Samyak Sankalpa (right desire) and Samyak Vyama (right action) and they are the same things as the three Vaidik Margas. The Jaina's teachings of Samyak Darshan, Jnana charitram and Moksha Marga convey the same significance.

The inner side of religions recognises three principal layers—bodies, sheaths and principles in the making up of man. Vedanta names them Stul, Sukhma, and Karana, i.e. physical, subtle and causal Tanuvas of Islam know them as nap, dil, ruh. Sufi uses the words Jim-i-kul, Ruh-i-kul and Aql-i-kul. The Jaines know them as Andariko, Tejassa and Karma Sharinas. The Buddhist Nirmanakaya, Sambhagakaya and Dharmakaya tally with Christian body, soul and spirit. Jewish mystics designate

(Continued on page 3)

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Notice

Tenders for the lease of markets for 1934 will be received by the Chairman, District Road Committee, Jaffna, up to 12 noon on 31st October, 1933.

For conditions of sale and other particulars, please apply to the Chairman.

P. MORTIMER,
for Chairman, D. R. C. Jaffna
D. R. C. Office,
Jaffna, 16th October, 1933.
(Mis 121 19th)



Hindu Organ.

THURSDAY, OCTOBER 19, 1933.

THE BATTLE OF SITES.

THE DECISION TAKEN AT THE LAST meeting of the Jaffna Urban Council to build the proposed Town Hall and Offices on the block of land in the Esplanade now used by the students of the Jaffna Hindu College as a play ground, can at best be regarded only as a truce between two parties in the Council. So far as the members are concerned, the resolution should compose the differences that had arisen among certain elected members on the question and had even threatened to assume an acrimonious complexion. The Chairman, it was well known, had at a very early stage, made up his mind, for good reasons, let us hope, in

favour of the play-ground and refused to budge from his position. There was opposition to this site both in an out of Council. But, the Chairman stood out like the rock of Gibraltar. His own colleagues had to be won over to his view. The question was therefore, postponed and other suggestions were examined. In the end, however, the Council had only two sites to choose from: the Ridgeway Memorial Hall and the play-ground, and both of them were in the Esplanade. Having paid a tribute to the memory of Governor Thomson, the members did right to refuse to do violence to the memory of another Governor and did cast their votes in favour of the play-ground.

We trust the council will not regard their resolution on the question as final and would plead with the Chairman to stay his hand till a reasonable opportunity shall have been given to the rate-payers to express their views on this important question.

We have expressed ourselves opposed to putting up any buildings on the esplanade so as to mar the beauty of it and obstruct the breeze from the sea during the South-West monsoon. This is one of nature's best gifts and the townsmen prize it highly, as may be seen from the numerous groups of men, women and children who are out for an airing in the evening. The breeze, moreover, cleanses the air of the foul exhalations from the many unprotected drains and swampy corners. Moreover, the present site if built upon will drive a wedge of garish modernity into the serene repose of a century and more. Once the buildings are put up, even the most resolute Chairman cannot avoid the springing up of sheds and shanties for the ubiquitous petition-drawer, the eating house-keeper and the purveyor of eatables, drinkables and smokables.

We admit that the question of fixing upon a suitable site is not free from difficulties and that no selection is likely to commend itself to all parties and interests alike. But, there could be no possible objection to a site if due consideration is given to the general beauty of the Town as a whole, the avoidance of possible congestion and the chances of, and need for, the growth of the Town while making due provision for vacant spaces in many parts to be utilised as recreation grounds and parks for a steadily growing population as in this town.

If the conditions governing the selection of a site were relaxed it should be easy to find twenty possible sites to choose from, in an area of eight square miles, more or less. The putting up of the Office-Buildings and the Town Hall in an uncongested locality would give a filip to the improvement of the areas in the neighbourhood. We do not see the necessity or the desirability for concentrating all the important public buildings in the Pettah. If the proposed Office and Town Hall are to furnish the model in some essential features at least,

for the future builder of dwelling houses, the buildings should be put up in a site where there is scope for expansion and growth. The rate-payers will not grudge, if only to achieve this purpose, the U.D.C. has to spend money to acquire the site by purchase or lease.

It will greatly help the rate-payers to assess the merits of the resolution if the Chairman authorises a statement to the local press regarding the various sites considered by the Council and the reasons which inclined them to accept the play-ground site. The official report of the proceedings sent to the Press is bald and unhelpful.

We trust that the rate-payers will make their own representations to the chairman before it is too late to do so.

NO WRITING CASES
FOR COUNCILLORSCouncil Turns Down
Supplementary Vote

A supplementary vote of Rs. 690 for the purchase of leather writing cases for the use of members of the State Council, which was moved by the Hon. Sir D. B. Jayatileke, was turned down by the State Council on Tuesday last, only 12 voting for the motion, and 23 against.

Those who voted for the motion were the seven Ministers and Messrs F. A. Obeyesekere, G. K. W. Perera, G. E. de Silva, Susantha de Fonseka, and Dr. V. R. Schokman.

U. D. C. OFFICE AND
TOWN HALLSite Fixed On
Hindu College Grounds

By a majority of one vote, it was decided at the last meeting of the Jaffna Urban District Council to put up the U. D. C. office buildings on the Hindu College grounds.

It was also resolved to include a Town Hall with the new office buildings.

EXAMINATION
DRIVES MAD

Student's Suicide

As we go to press information reaches us that one Mr. Kandiah who sat for the last London Inter science Examination committed suicide at Collupitiya. The young man is a native of Karainagar and was a very diligent student in the University College. It is surmised that he failed to get through the examination, as suicide appears to have taken place about the time the Inter-Science results were available in Colombo.

Ceylonese Success in
Glasgow

CIVIL ENGINEER

A Cable was received to the effect that Mr. Thangarajah Saravanamuthu the son of Mr. and Mrs. T. K. Saravanamuthu of Manipal passed the Civil Engineering final examination of the Glasgow University. He is the brother of Dr. H. R. Saravanamuthu of Penang and of Dr. E. T. Saravanamuthu of Jaffna Hospital and also a brother-in-law of Mr. R. R. Selvadurai, Police Magistrate, Dandagamuwa. —Cor.

LETTER TO THE EDITOR

BUDDHISM AND SIR. RADHA-
KRISHNAN.

Sir,

In connection with this controversy, Mr. Bandaranaike has mentioned more than once the name of Rhys Davids as an accepted authority on Buddhism, and it will, therefore, be interesting to your readers to learn what this great scholar said in summing up his work on Buddhism.

Dr. Rhys Davids wrote "We should never forget that Gotama was born and brought up and lived and died a Hindu. His teaching, far reaching and original as it was, and really subversive of the religion of the day, was Indian throughout. Without the intellectual work of his predecessors his own work, however original, would have been impossible. He was no doubt the greatest of them all; and most probably the world will come to acknowledge him as, in many respects the most intellectual of the religious teachers of mankind. But Buddhism is essentially an Indian system. The Buddha himself was, throughout his career, a characteristic Indian. And, whatever his position as compared with other teachers in the West, we need here only claim for him, that he was the greatest and wisest and best of the Hindus." (italics are mine)

None has any right to interfere in the mutual exchange of courtesies indulged in by two youthful members of the State Council, but the ungenerous remarks made by Mr. Bandaranaike on the Theosophists in general call for some comment. I am not sure that there is a single Buddhist living who will be so ungrateful as to deny the fact that the revival of interest in Buddhism was chiefly due to the preachings of the early theosophists. Even their opponents had admitted this long ago. Where would have been Buddhism in Ceylon but for the impetus given to its revival by that veteran Theosophist Col Olcott?

Buddhism has captured the minds of the intellectuals all the world over and become the greatest world religion owing to its catholicity—"its latitudinarianism—its recommendation of a via media, avoiding the extremes of ascetic abstinence and gloom on the one hand, and of worldly dissoluteness and utter wrecklessness on the other". Let this significant fact be not missed by those who are quarrelling over the differences in the various interpretations applied to the early doctrines and metaphysics.

Yours etc.,
Colombo, Oct. 12. K. Ramachandra.

Hindu Mahasabha

EQUAL RIGHTS FOR
"UNTOUCHABLES"

Ajmer, Oct. 17.

At yesterday's sitting, the Hindu Mahasabha passed a number of resolutions, including one according equal rights to "untouchables" and recommending facilities for them to worship in all public temples, etc., and another advocating use of home made cloth, and the production of khadi and urging mill-owners to abstain from exploiting the feeling of Swadeshim in the people.

College), A. L. Johnpulle (Private Study), W. S. R. Mendis (Private Study), O. H. F. Peiris (Private Study), D. G. Sullivan (Private Study), R. C. Tharmaratnam (Private Study), Thurai appah Thiruchittampalam (University College), A. E. N. Thuraiatnam (Private Study).

Referred List

Mathematics.—S. J. Anandanayagam (University College), V. G. Honter (University College).

Applied Mathematics.—F. J. W. R. Muller (University College), R. D. Sirlena (University College).

Chemistry.—Poniah Cumaraswamy (Unive sity College), S. S. T. Duraisingham (Parameshvara College), Chellah Hari (University College), C. S. Kurarathnam (Jaffna College), Visuvanather Mailvaganam (Parameshvara College), Thillaiampalam Monaguru (Jaffna College), Kanaipillai Sivasithamparam (Parameshvara College).

Physics.—Thamotharampillai Arulanatham (University College), S. T. K. Mahadeva (University College), T. V. Thampoe (Parameshvara College).
Zoology.—D. M. A. Jayawera (University College).

London University
ExaminationsB. A., L. L. B AND
INTER SCIENCE

Successful Candidates

The following are among the successful candidates in the London B. A. (General and Honours) and L. L. B. Examinations 1933, held in June and July last:—

B. A. Honours Classics.

Second Class Honours Upper Division:—Savundranayagam, Frederic Aloysius Pierre, University College.

B. A. Honours English.

Second Class Honours Lower Division:—Savundranayagam, Mercia Violet Sybil Clocelia, University College.

B. A. Honours Mathematics, Part I.

Second Class Honours:—Samuel Jayasingam, Private Study.

B. A. HONOURS HISTORY
BRANCH II.

Second Class Honours Upper Division. Azeez, Mohamed Abdul, University College; Rajendra, Murugesen, University College; Senathirajah, Chellappah, University College.

Second Class Honours Lower Division. Ponnampalam, Isaac, Private Study.

B. A. GENERAL.

Second Division.

Supramaniam, Soundraamma, University College; Vanniasingam, Kumarasamy, University College.

Third Division.

Ariaratnam, Samuel Sinnatamby, Private Study; Ariyanayagam, Gnanamuttu George Daniel, University College; Bartlett, Rose Ellen Geevaman, University College; Guruviah, Rengasamy, Private study; Thrunayukkarasu, Somasundaram, Private Study.

Examination in a Subsidiary Subject at the B. A. General Examination.

Saravanamuttu, Suppiah, (Ethics) University College.

LL. B. Examination.

Tiruchelvam, Murugesen, Private Study.

INTER-SCIENCE

The following is the pass list of the University of London Intermediate Examination in Science, July, 1933:—

J. J. Broschard (St. Benedict's College), Titus Chandrasekera (Ananda College), Champanthar Charavanapavan (University College), Visvalingam Chuppiramaniam (Private Study), Ian Maxwell de Silva (University College), J. Mervyn Dharmaratna (University College), N. E. Seneviratne Dissanaike (University College), J. R. Don (University College), Eusebius Gooneratne (University College), Arumugam Mandaleswaram (University College), Kumarasamy Murugesan (St. Joseph's College), Nagenathiran Nadarasa (University College), Nagarathnam Nagenthiran (University College), Thallaiasingham Patpanathan (Parameshvara College), C. S. Perera (Trinity College), A. B. S. N. Pullenayagam (St. Benedict's College), Murugesu Rajasundaram (Jaffna College), Subramanyam Ratnasapathy (St. Joseph's College), R. T. Ratnatunga University College), Ambalavanar Saravanamuttu (Jaffna College), H. B. Silva (University College), Velupillai Sivaguru (University College), B. A. Thampapillai (University College), Poniah Tharmalingam (Parameshvara College), Ambalavanar Vaidyalingam (University College), Valupillai Vamathevan (Private Study), A. S. Abeynaike (University College), N. G. Baptist (University College), S. E. Dias (University College), D. S. A. Jayalath (University College).

(Continued on previous Column)

DISARMAMENT CONFERENCE ADJOURNED

"Struggle Must Continue" Says Mr. Henderson

THE CHOICE—PEACE OR WAR

Why Germany Seceded From Conference

Rugby, Oct. 16.

THE Disarmament Conference today decided on a ten-day adjournment to enable the delegates to consult their respective Governments in regard to the situation created by Germany's withdrawal. The Bureau of the Conference will meet again on October 25 and the General Commission the day following.

Geneva, Oct. 16.

"The choice before us is peace or war, progressive disarmament by world action or a mad race to increase both defensive and offensive weapons, peaceful development or a collapse into barbarism with the experience of the horrors and savagery of modern war," declared Mr. Henderson broadcasting this evening.

He said that it was vital that the Disarmament Conference should produce a genuine Convention in spite of Germany's withdrawal.

World Co operation

Mr. Henderson continued: We cannot let world law and order be undermined by international anarchists, whatever the pretext on which they propose to flout the law. Through world co-operation based on upholding the Covenant and the Paris Pact we can finally get disarmament and make peace secure, but, if we suffer treaties to become scraps of paper, we shall get not disarmament but another war.

"A grave and terrible responsibility, therefore, rests on all of us to see that a collective peace system based on the League is not destroyed."—Reuter.

Struggle To Go On

Geneva, Oct. 16.

"The struggle for Disarmament must continue," declared Mr. Henderson, replying to a disarmament deputation yesterday night. "We faced the situation which compels us to re-examine the fundamentals. So long as each nation remains judge of its own rights and free to arm, war is inevitable. However good its intentions no Government can be trusted to remain loyal to the cause of Peace if it flouts a collective peace system to which the world is pledged. The gravity of the present situation in no way lessens the need for Disarmament. On the contrary the situation is grave because Government has delayed too long and hesitated to apply the Covenant, including the obligation to reduce armament."—Reuter.

German Standpoint

Berlin, Oct. 16.

"We discovered with disappointment and astonishment that the basis of the Disarmament Conference negotiations no longer existed because the British plan, which had been unanimously adopted, no longer existed. It was not even recognised by its originators and was to be decisively changed." This statement was made by Baron von Neurath to foreign journalists elaborating the German standpoint.

The key position he said lay on the question whether the division of nations into victors and vanquished was to be perpetuated, or the principle recognised that all States were members of a unity of nations with equal rights.

Basic Idea Violated

The powers, by their obvious will, to discriminate against Germany, had violated the basic idea of the League of Nations.

Baron von Neurath referred to the discrepancy in armaments. France possessed more guns than Germany machine-guns and more machine-guns than German rifles. Germany adhered

to the British plan and a Convention period of five years, but rejected a trial period and insisted on equality immediately.

He was ready to change the Reichswehr immediately into a short service army, but could declare what war material he required only when it was known what material the other Powers intended to keep.

Baron von Neurath denied Sir John Simon's statement at Geneva that Germany was less conciliatory and as demanding more than she did originally.—Reuter.)

Village Committees And Their Income

29 COMMITTEES HAD LESS
THAN RS. 100

Mr. C. Batuwantudawe (Minister of Local Administration), in reply to a question by Mr. A. Ratnayake, stated that in 1932, 29 Village Committees had an income of less than Rs. 100:—

1 in the Jaffna District, 9 in the Mannar District, 10 in the Mullaitivu District, 3 in the Batticaloa District, 3 in the Trincomalee District, 1 in the Puttalam District and 2 in the Province of Uva.

Of these, 2 had no income; 2 others had an income of less than Rs. 20; 10 an income between Rs. 20 and Rs. 50.

The annual tax for certain village works is payable in labour. If the inhabitants prefer to pay in labour no cash value for such labour appears in their revenue.

One-Year Old Child's Swimming Feat

A remarkable story has reached Canton from the neighbouring Lowkow Lake of how a baby only one year old saved its life by swimming ashore when it fell into the water. The child, a boatman's daughter, toppled into the lake while she was playing in the small boat which was her only house. To the utter surprise of her parents, who expected her to sink and drown, the infant boldly made for the shore, swam over 20 feet, reached the edge of the lake successfully and was rescued by people who hauled her up the bank to safety. The baby had never been taught to swim and her feat created such a sensation that she is regarded with a feeling akin to awe by the superstitious villagers.

R. K. M. Vaideswara Vidyalayam

Mr. P. Ragupathy, B. A., has been appointed Headmaster of the Vaideswara Vidyalayam with effect from Monday last.

"NO SIGN OF PEACE"

GANDHIJI DENIES PEACE NEGOTIATION

No Occasion For A. I. C. C. Meeting

Bombay, Oct. 18th.

Wardhaganj.—Mr. Gandhi was examined yesterday and his blood pressure was 155 systolic and 100 diastolic. His weight was 104 pounds. The improvement in his general condition has been maintained.

Asked about the Yervada Pact Mr. Gandhi said that if any injustice could be proved it should be remedied, but it was emphatically his opinion that it could not be altered except by the unanimous consent of the parties who had brought it about.

He deeply deplored the fact that many Congressmen who were not offering civil resistance, did no other national service, and said that while he himself saw no occasion for convening a meeting of the All-India Congress Committee, as its result was to him a foregone conclusion, those who believed otherwise should send the requisition to Pandit Jawaharlal Nehru.

Asked about the report that he was carrying on negotiations for "peace," Mr. Gandhi denied it and added that he saw no sign whatsoever of "peace."

GANDHIJI DISAPPOINTED WITH NILA CRAMCOOK.

Bombay, Oct. 17th.

Wardha.—Mr. Gandhi issued a statement saying that Nila Cramcook disappeared from Wardha Ashram 10 days ago, and was last heard of in Delhi. He speaks of her in severe and reproachful language.

"A. P. I."

The "Harijan"

Poona, Oct. 17.

Mr. Gandhi's weekly journal "Harijan" will be issued from next week onwards from Madras. Arrangements have been made accordingly to shift the "Harijan" staff and establishment from Poona. The issue of the 21st October will be the last to be printed at Poona.

"The Harijan" will be issued in Madras from the "Swatantra Sanghu" Press at Pycroft's Road.

Mr. R. V. Sastri, Editor of the "Harijan", will be proceeding to Madras, this evening.—(A.P.I.)

Improving Status of Vernacular Teachers

MR. SILVA'S MOTION IN COUNCIL

Mr. W. A. De Silva (Moratuwa) gave notice of the following motion at Tuesday's meeting of the State Council:

That in the opinion of this Council immediate steps should be taken to maintain and improve the status of Sinhalese and Tamil schools and the conditions of service of teachers in such schools.

(a) By rescinding the recommendation recently adopted by the Director of Education for the appointment of teachers with English certificates for vernacular work in Sinhalese and Tamil schools.

(b) By making definite regulations regarding the stoppage of increments to teachers' salaries.

(c) By enforcing regulations requiring Inspecting Officers to treat Managers and Teachers of schools with courtesy due to them.

(d) By enforcing a fair standard of test in examinations held for the granting of teachers' certificates.

(e) By greater discrimination in the recommendation of text books for use in schools and preventing the use of books in vulgar language, or containing offensive sentiments.

He said he would later move for permission for the suspension of Standing Orders to move his motion.

Honorary Surgeons For Hospitals

HEALTH COMMITTEE'S DECISION

Encouraging Private Practice

It is learned that the Executive Committee of Health has decided that a scheme for the appointment of Honorary Surgeons to all the important hospitals in the Island should be put into effect as early as possible.

It is understood that to begin with Honorary Surgeons will be appointed to the hospitals at Galle, Jaffna, Kandy, Anuradhapura and Kalutara as soon as suitable men could be found to fill these appointments.

A nominal fee is proposed to be paid to these officers, and qualified surgeons who are without an adequate private practice in other parts of the Island will be encouraged to take up these honorary appointments in order that they might be enabled to set up in private in towns where qualified surgeons are now not resident.

The details of the scheme will be left to the Director of Medical and Sanitary Services.

Balangoda Seat

COL. JAYAWADENE ELECTED

Col. T. G. Jayawadene was elected to the Balangoda seat in the State Council, by a majority of 262 votes, the rival candidate polling 6501 votes as against 6763 for the successful candidate.

AGREEMENT OF RELIGIONS

(Continued from page 1)

the same as nafesh, ruah and neshamah.

It will be noted that Aum, Amin, Amen respectively used by Vaidika Dharma, Islam and Christianity are exactly the same words all meaning "Be it so."

Duties Of Man

The duty of man in brief i.e. the five Karmas of Yoga correspond with Panchasila of Buddha. It is also like five of the ten commandments of Moses which are re uttered and confirmed by Christ too. The same things are to be found in Quran also. Mahommed too enjoins fuqr Sukn, complete renunciation of property and cultivation of uttermost contentment which are known in Sanskrit as Aparigraha and Santosh.

Jesus says "resist not evil". Buddha says "conquer hatred with love". Mohammad says "recompense evil, conquer it with good." Vedas say "conquer hate with help of love, untruth of Truth. Lao tse says "Requieit injury with kindness". Confucius says "recompense injury with justice, return good for good." Lao tse's chief disciple Chaung tse answered Confucius "to the good I would be good and to the not good I would also be good."

(Continued on Page 4.)

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(H. 75, 10-8-33-9-2-34.)

TO GUARD CEYLON'S SHORES

A Ceylon Naval Volunteer Reserve

TRAINING IN MINE SWEEPING

First Reading Of Bill

In the State Council on Tuesday Mr. W. E. Wait (Acting Chief Secretary) moved the First Reading of a Bill intituled "An Ordinance to provide for the establishment of the Ceylon Royal Naval Volunteer Reserve."

Mr. Wait said that it would be seen from the objects and reasons that the Bill was designed to authorise the raising and maintenance of a body of naval volunteers, consisting of officers and men who could be trained primarily in mine sweeping so that they might in time of war keep the approaches to local harbours free from the danger consequent on mines that might be laid by an enemy power. The danger of enemy mines in their waters had been brought home to them during the War. The shores of their Empire were far flung and wide and the naval authorities had considered that a local organisation should be provided for the purpose so that it might sweep for mines in Ceylon waters in time of need.

Since that proposal was first made a commencement in mine-sweeping practice had been made with the crew of the "Nautilus" but for the success of such training and in the interests of efficiency it was necessary that those engaged in that hard and dangerous duty should be subjected to regular naval discipline.

Their Status

It was also thought reasonable that those men should when so employed enjoy the prestige and status of membership in a recognised combatant force. The Bill had been framed on as simple lines as possible but it should be understood that such an Ordinance had to be drawn up in consonance with the English Acts and Regulations and the discipline had to be governed by the Royal Navy Volunteer Regulations etc. Paragraph 2 and 3 of the statement of objects and reasons in the Bill explained that in greater detail. The Force would eventually consist of 10 officers and 60 men who might form the recruits. They had at present the necessary mine sweeping equipment so that it would be possible with very small cost to train a force of 50 men in the first year. He proposed to bring forward later on a supplementary vote of Rs. 10,000 only to provide an year's training for the 50 men. They would be trained by officers of the Royal Navy.

No Racial Discrimination

Recruiting will be open to all British subjects in Ceylon irrespective of race. At the end of the first year the officers would be selected from among the first recruits. In the second or third year the training in more specialised subjects would be taken up. The whole of the training would be in the vicinity of Colombo. When the House had voted the necessary funds a proclamation would be issued notifying the conditions of service and it was only after that application for recruiting would be open.

Sir E. St. J. Jackson (Attorney-General) seconded and the First Reading was passed.

Mr. W. E. Wait then gave notice of the Second Reading.

Review

SEVA—by Swami Narottamananda
Published by The Ramakrishna
Mission Home of Service,
Benares, India. Price. Re. 1. Pp
156.

The book under review is a faithful translation of the author's Bengali original "Seva" (service as worship) satisfactorily performed by Prof. B. M. Ghosal of the Benares Training College. The splendid success achieved by the learned translator is worthy of high approbation. The author's original book has already made its mark as a valuable contribution to Bengali literature. The book gives a vivid description of the history of the birth and gradual development of the Benares Ramakrishna Mission Home of Service under guidance of Swami Subhananda who sponsored and brought up the great institution to its present admirable condition, of which the author is the hony. Chief Supervisor. In the foreword of the book under notice Mahamahopadhyaya Pandit Pramatha Nath Tarakabhusan, an eminent Sanskrit Scholar of India rightly observes, "It is not strange that the same country and the same race which produced Chaitanya, the incarnation of love, Sri Sri Ramakrishna, who embodied a perfect blending of the cult of work, knowledge and devotion and Swami Vivekananda, the modern incarnation of Shankaracharya, who infused the new spirit in modern India, should claim such a lover of mankind, a friend of the poor and a servant of the miserable as Swami Subhananda; but who can deny that the noble example of such a life is the greatest need of the present age of materialism."

The book is undoubtedly an arresting work and the author gives it out from his direct experience of his religious life as a result of his long connection with the works of the great philanthropic organisation as well as its founder Swami Subhananda. It shows how a negligible tiny society organised to rescue suffering humanity from the cruel jaws of death like the Home of Relief or The Poor Man's Relief Association with gradual expansion of its service can be turned into a big Home of Service by selfless and untiring labour of love of a single individual. Swami Vivekananda says, "If God ever reveals Himself to any one, it is to him who serves to his utmost ability, the down-trodden, the sinner the depressed, the poor, and all creatures, the meanest insect not excepted. That man is really fortunate who can dedicate his life wholly and unreservedly to the service of Nara Narayan (God-in-man) nay, of all creatures in the Universe. He should be prepared to go to hell if that would benefit any creature. The so-called salvation is a mirage. Real salvation is the expansion by the magical power of love of the individual soul till it embraces the whole universe. So long as man's thought is centred round himself he is in bondage.....One should not, therefore, be sorry to merge one's self into those of others. Real bliss and life's worth consists in self-sacrifice. He is really a man who forgets himself and takes delight in serving others. If anybody wants to make the best use of life let him dedicate himself to the service of others". Swami Subhananda lived his life up to this wonderful teaching of the great patriot saint of modern India who in his turn instilled it into those who came in contact with him. His was a life of practical renunciation and service, the twin ideals of Hindu culture, the propagation and practice of which are the ideal of the Ramakrishna Mission, Swami Vivekananda set forth this ideals before modern India and his Mission is carrying them out sincerely and literally.

The book no doubt makes a very entertaining if not thrilling reading. While admiring Swami Narottamanandaji's great narrative skill and the realistic effect he gives to the book, one is led to doubt how much of it is fact and how much fiction. The Print and get up of the book is excellent. A few pictures have been added to the beauty of the book to a considerable extent. We welcome this book and hope that it will be widely read and appreciated.

—Swami Sundarananda.

AGREEMENT OF RELIGIONS

(Continued from page 3)

good in order to make them good." Mahatma Gandhi also says the same thing.

I will conclude with a small but very beautiful story from Moulana Rumi, a Sufi Saint, illustrative of the unity of all religions from "The Essential Unity of All Religions" by the eminent scholar and thinker Dr. Bhagawan Das. It is a complement of the well known Vedanta story of the six blind men feeling with their hands different parts of an elephant and disputing about its nature, till enlightened by a man.

The Story

"Once upon a time a Rumi an Arab, a Persian and a Turk happened to become fellow travellers on the road of life. Walking made them hungry for the nourishment that brings strength and peace. By signs they communicated and brought out all the coins they had to purchase food. What should they buy? The Arab called Enalo, the Turk said londer lizim, the Persian shouted Augur, the Rumi roared Astufik; faces frowned, eyes reddened, fists clenched and blows began. A fruit vendor passed along. He has to deal with many customers of many sorts, so he knew many tongues. He rushed in between and placed before them his basket, Fists unclenched, voices sweetened, eyes softened and faces smiled. Each one found the self-same object of his heart's desire in the basket in the shape of sweet grapes."

From the above it is quite clear that different religions of the world are not at all contradictory. No doubt they differ in non essentials but they equally emphasize essential points. "Religions of the world" says Swami Vivekananda "are not contradictory or antagonistic to one another. The One eternal religion existed through all eternity and will ever exist and this one religion is expressing itself in various ways in various countries. So instead of being antagonistic to any we must show infinite sympathy to all knowing that so long as different natures are born in this world, the same religion will require different adaptations." This idea above all other ideas is the crying necessity in these days of communalism.

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Order Nisi.

IN THE DISTRICT COURT OF MULLAITIVU

Testamentary Jurisdiction No. 291.

In the matter of the intestate estate of the late Vythilingam Kadiravelu of Mullaiwalai Deceased.

Kadiravelu Arumugam of Mullaiwalai Petitioner.

Vs.

- (1) Kadiravelu Vythilingam
- (2) Kanthar Arumugam and
- (3) wife Ponnathai
- (4) Sankary Kanapathipillai and
- (5) wife Walliammai
- (6) Arumugam Sinnathamby and
- (7) wife Annapillai
- (8) Murugar Appacuddy and
- (9) wife Sinnachy
- (10) Sinnathamby Kandiah and
- (11) wife Katpagam all of Mullaiwalai Respondents.

This matter of the petition of the abovenamed petitioner praying for letters of administration to the estate of the abovenamed deceased Vythilingam Kadiravelu of Mullaiwalai coming on for disposal before G. De Soyza Esqr, District Judge, Mullaitivu on the 8th day of September 1933 in the presence of Mr. S. Paupathy Proctor on the part of the petitioner and the affidavit of the petitioner dated the 4th day of September 1933 having been read.

It is ordered that the petitioner be and he is hereby declared entitled as the son of the said deceased to administer the said estate of the said deceased and that letters of administration do issue to him accordingly unless the respondents abovenamed or any other person shall on or before the 4th day of October 1933 show sufficient cause to the satisfaction of this Court to the contrary.

(Signed) G. De Soyza,

September 8th 1933. District Judge.

The time for showing Cause is extended till the 8th November 1933.

(Signed) G. De Soyza,

October 4th 1933. D. J.

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