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# LIGHTS ON YOGA

# MEANS TO REACH THE GOAL

#### By B V. Narasimhaswamy

ONE of the commonest expres-ONE of the commonest expressions in use in religious circles is Yoga. Such widely popular terms are apt to have their denotation and conrotation widely extended and to become somewhat indefinite. Literally the term denotes union and is strictly applicable to the union of the mind or individual telf with God. The term "Vishada Yoga," however, is applied to the inst chapter of the Bhagavad Gita, the Yoga Sastra, as it is termed; and the union there referred to is of Arjuna's mind with dejection and and the union there referred to is of Arjuna's mind with dejection and not with God. Every succeeding chapter also is termed a Yoga e. g., Sankhya Yoga, Gunathraya Vibhagayoga, etc. Usually Yoga is described as falling mainly under four heads and named in accordance with the Sadhanas adopted. Juana Yoga is the union of the self with God, achieved through (intellectual) inquiry; Bhakti Yoga, through devotion or emotion; Karma Yoga, achieved activity or service; and Hata tion or emotion; Karma Yoga, through activity or service; and Hata Yoga, through physical exercise, especially, breath regulation. These means are used either separately or in combination to attain union with God.

The term God, - the most widely The term God,—the most widely used term in religion—is the hardest to define. Every religion, every sect—almost every individual attaches its or his own meaning to that term. The abstract conception that term. The abstract conception of God, as the cause, end and essence of the Universe is the only idea that some minds, (accustomed to look down upon all idols, pictures and forms of God) will tolerate, while to the vast majority of mankind such an abstraction, is impossible and an abstraction is impossible and unsuitable. To these, overpowered as their minds are by their desirenature and a sense of weakness or dependence, a God, Personal and with form and attributes of goodness, mercy, vast power, etc., is an ind s-pensable factor for the supply of all power, all life, all goods,—and the forms employed are innumerable and widely divergent. Even amongst the first mentioned class, i. e., those the first mentioned class, i. e., those dealing with abstractions of Metaphysics, differences and conflict prevail,—some holding that Uitinate Reality (God) can only be one, single, indivisible, undifferentiated and thus denying their own ultimate existence distinct from God, while others hold that It must be dual or, appalified non-dual, and be dual or qualified non-dual, and thus assert Personality, especially reparate individual Personality, as the indissoluble basis of Reality (God).

Yoga or union with God must naturally convey different meanings to each of the above classes or individuals. The union consisting in the merging of one's personality in an undifferentiated whole which rejoice the heart of one set is detested by and inconceivable to another. The latter's description of perpetual bliss by the contact of the self with another, albeit the over-self or Supteme Self, is equally inconceivable to the former who would deery it as a delusion and a snare.

less the task of reconciling or harmonising the conflict about them, still, most of the means (Sadhanas) adopted for reaching the goal are common to all religions and sects. Buddhism with its denial or noncommittal alcut the existence of God seems to be poles apart from current orthodox Hinduism with its worship of the idols of Sri Rama and Sri Krishna. Yet there is not God seems to be poles apart from current orthodox Hinduism with its worship of the idols of Sri Rama and Sri Krishna. Yet there is not much difference between the Buddhistic Sadbana and that of the Hindu Yogis; and up to a certain stage, the aims of both are the same. In both systems, as in so many others, the first thing to quell is the rebellious or sinful restlessness of the mind, its passions and longings, its anger and hatred, etc. And nothing helps one in this, more than loving attennals to serve others (i. e., Karma Yoghana to serve others (i. e., Karma Yoghana to serve others (i. e., Karma Yoghana to serve or inspiring form (i.e., Bhakti Yoga), amidst calm and suitable surroundings, and to still the breath (i.e., Hata Yoga) and withdraw the calm and suitable surroundings, and to still the breath (i.e., Hata Yoga) and withdraw the mind from the sense and external objects,—even from memories of external objects; and finally and naturally one is led on to concentration, meditation and Samadhi (Rajayoga).

As to what Samadhi is or what As to what Samadhi is or what should follow it, there is great divergence between Yogis. The purpose of Samadhi, no doubt, is to gather o leself up, to fall with one's might and main, on the point to be attacked, the aim and goal life. But the goals vary not only with individuals but also with the various stages of each individual's life. With a good many, the ideal of perfect love, kindness, and power takes the shape of a dear and revered Guru or God (Ishta Devato), and an image thereof, mental and revered Guru or God (Ishta Devato, and an image thereof, mental or physical, is concentrated upon. Being constantly in the same plane with it (Salokya) in meditation and Samadhi, the Sadhaka's or devotee's self develops its qualities more and more (Sarupya, approaches it nore and more closely (Sameepya) and finally merges in it (Sayujya). In that last stage, if the Sadhaka or Yogi is of the extreme Advatic school. gi is of the extreme Advaitic school, he strives to lose and does lose his sense of separate personality—including any recollection of his antecedent history of separate existence. A Yogi of a different school would, at that stage, strive to maintain and there fore succeed in maintaining his separate personality while achieving his nor on with the Supereme; i.e., there will be a vast overpowering sense of unity of himself and things in the Supereme, still leaving or providing a piace however minute, for his sense to piace however minute, for his separate self, just as the fruit, ocean or fire would include in its unity, the seed, dropor spark.

#### The Surrender

Diece the heart of one set is detested by and inconceivable to another. The latter's description of perpetual bliss by the contact of the self with another, albeit the over-self or Supreme Self, is equally inconceivable to the former who would deery it as a delusion and a snare.

Sadhanas

Whatever the goal and its form may be, and however hard or hope-

#### SPREAD OF CANCER A Short Story IN JAFFNA

#### Apparatus From France For Treatment

Mr. G. G. Ponnambalam M. S. C., Mr. G. G. Ponnambalam M. S. C., speaking in the State Conneil last Thursday on the Medical Services, drew the attention of the House to the spead of cancer in the North, a fact brought to his notice by the Government Agent of the Northern Province. He understood that an apparatus had been ordered from France, and in that connection, they were very grateful to the Government were very grateful to the Government Agent and Mrs. Dyson for their initiative in the matter. The cost would be something like Rs. 50,000

Mr. Panabokke, Minster of Health, mentioned that he had had a letter from the Government Agent on the subject and undertook to place it before his Committee.

#### THE HEADMEN COMMISSION

#### Report Signed

The Headmen Commission held their final meeting on Saturday when the members set their signaures to the report.

The Commission was appointed on July 11th last year to inquire in-to and report upon the working of the existing Headmen system with a view to its improvement or re-placement partly or wholly by any other system.

The first meeting was held in Colombo on October 6th and later on the Commission sat in various outstations too, recording evidence.

The great majority of the witnesses who appeared before the Commission expressed themselves against the reterior of Chief Headmen, who they contended were steeped in compution corruption.

The personnel of the Commission was: Mr. M. M. Wedderburn (Chairman), Mr. W. A. Weerakoon, Mr. L. Nugawela, Adigar, M. S. Kanagasabai, Mr. A. M. Saheed, Mr. L. W. A. de Soysa, Mr. M. T. de S. Ameresekere, and M. A. A. Wickremesinghe.

feature of bliss. But the other class accustomed always to look upon acti accustomed always to look upon acti-vity as the most impotant item in the indivi dual's happiness and in the happiness and welfare of man-kind, cannot rest content with a goal kind, cannot rest content with a goal of passive bliss even in enternal Divine contact. It conceives the purpose of Yoga and of life to be the absolute merger by self-surrender to the Supreme, and to be eternally active in using the individual selves to carry out Its high and benificent designs. The Surrender is accompanied by the idea that extinction of individuality isimpossible and undesirable and therefore by an express or implied prayer that the Will and the Power of the Supreme may flow into the surrendered self, so that it may go back to the world to achieve the purposes of the Supreme.

This is substantially the position of Sri Aurobindo as seen from his writings collected under the title of "Lights on Yoga," and from the able and enthusiastic appreciation of his teachings by his devotee and

(Continued on page 3)

# LOVE AND SERVICE

"L KELIA, why this weeping?"
The mother patted her daughter affectionately and peered into her

"Mother, I entreat you to request ther to cancel my marriage. You "Mother, I entreat you to request father to cancel my marriage. You know, he is so serious about it and only waits for the auspicious day. I feel I will find no happiness in that marriage. I have told father about it several times. He ignores me. Mother, feel for your daughter marriage, to me, with anylody, or marriage, to me, with anylody ex-cepting Dina, to whom I have given my heart means hell."

Leela, in her love and confidence related to her mother an incident in related to her nother an incident in her life; one evening, returning from the college with Dina, they were attacked by some Goondas. Dina in spite of the odds being against him, braved the assailants, repulsed them and saved her. "Mother, he was so brave, so valiant and hazarded his life to save my virginity. He preserved my honour for me, and I gave him my heart."

"My dear Leela, what are you prattling about? Think of your high position and that of Dina's. Daughter of the wealthiest Zamin dar to be in wedlock with the son of a maid-servant! Atrocious My of a maid-servant! Atrocious My foolsh, sentimental girl you know how Dina happens to live with us. The entire village folk know it."

11

And a horror-struck mother told her little, love lorn daughter how Leela's father, Rup Singh, while out hunting came across a young woman with a babe in her arms whom he had found deserted by her hushand and wandering in the forests. Rup Singh felt pity on hearing her sad tale of woe, brought her to his house and accord here are mid sarrant. tale of woe, brought her to he and and engaged her as a maid servant. But the forest girl was sinking. The agony of desertion by her lever was heavy in the heart of Sushila. The agony of desertion by her lever was heavy in the heart of Sushila. The anguish had begun to tell upon her health. One night Sushila sent for Rup Singh, entrusted little Dira to his care and died. As Rup Singh had no children, he was only too glad to bring up the boy as his adopted son.

But ever since the birth of Leela the fascination for Dina considerably declined. He was fed and educated by Rup Singh, but Leela was fondled and caressed.

# BYB P. SRIVASTAVA

back in half an hour"

But before she could he nout of the room, Rup Singh he said: "Leels, you know your neare is to take place shortly tow Narain's father. He wants the Think performed as early as possible. I am fixing it for Monday. The Pandits tell me that is the most auspicious day."

And then the love lorn Leela mustered courage and said, sweetly, sad but resolutely:

"Pittaji, I have never gone against your wishes. But I am sorry I must do so now. I have given my heart to Dina. I do not like Narain, If I marry at all, it shall be Dina and none else."

Dina—a maid servant's son! Rup Singh's daughter to be the wife of a vagrant! Impossible. What will the village think? Daughter of a wealthy landlord; paragon of beauty, the most beloved girl in all the loonlity, to marry poor Dina, a mere orphan who has nothing to call his in this world! If Rup Singh turned out Dina he would be roaming in the streets without a crumb to eat and no place to rest his weary limbs. How can, then, Dina give his dear Leela all the comforts she is used to!

"Forget Dina, my Leels. Erage

"Forget Dina, my Leela. Eraze
Dina out of your mind," was her
father's sincere advice to his daughter
whom he loved.

But Leela had reared up her paradise on Dina-

dise on Dina"Pittaji, Dina has strength. He has the will. He has intelligence and necessary education. What more does a man want? I am sure Dina "Pillaji, Dioa has streight. He has the will. He has intelligence and necessary education. What more does a man want? I am sure Dina can easily earn enough for both of us to live comfortably, We are very simple in our ways. Both of us can orn more than we need. What is, after all, man's need in this world? Mahatmaji wants only a strip of cloth, leaves and vegetables! Our aim has ever been to imitate Mahatmaji in all his ways. By and by, father, Dina and I hope to live up to that standard. Pittaji, you may find happiness in weath. I do not. I find happiness only to be with Dina. Our aims and ambitions are indentical. If I ever marry, it shall be only Dina. Else, I shall not marry."

There were tears in Leela's eyes but Leela had unburdened her heart.

Next morning! Leela was waiting

declined. He was fed and educated by Rup Singh, but Leela was fondled and caressed.

Leela and Dina both grew up together on the most intimate terms.

III

Rup Singh bad become aware of Leela's fondness for Dina. One day as he entered Leela's room, be found his daughter tooking vacantly at space. She looked pale and haggard.

"What is the matter with you, Leela? Are you ill?" her father asked. Rupsingh had not the courage to broach the subject of marriage to Leela just at the moment. Both sat in the room for a couple of minutes, the father contemplating how to approach the matter, while the daughter, her head drooping down, collected all her courage to give her father a flat refusal. Tired of this suspense Leela suddenly got up and tried to hurry away from the room.

"Pittaji, I have entirely forgotten a most important work. I will be contemped to the paper and it only every village is able to get its D.na, the villages will continued on page 3)



# Kindu Organ.

MONDAY, SEPTEMBER 9, 1935.

NANGING OUTLOOK

SIGNIFICANT SIGN OF THE men, bar the arrogant group that considers itself specially commissioned by God to uphold orthodoxy, whenever they meet in private conversation or public conference, do not mince words to condemn the social system which denies to large sections of people the opportunity to grow to the full height of manhood and womanhood. This is as it should be. For, the thoughts and feelings of the youths of today will have a profound influence in shaping the social structure of shaping the social structure of tomorrow. And in no sphere of national life is rational thinking more urgently called for than in the social. It is not only the privilege of youth but its sacred duty to rid society of the incubus of the traditional past and make it recovered to the demands of the it respond to the demands of the spirit. The silent revolution time spirit. The silent revolution in thought now animating the youths of the country is bound to quicken the pace of the social evolution that is going on in our midst as the result of the operation of conomic and political forces. Equality of opportunity for every member in society is bound to come some day; and the longer that day is delayed owing to the selfishness of the privileged class-es or the blindness and apathy of the leaders of the people, the longer will Hindu society suffer weakness and limitations to which it is exposed. A conscious and concerted effort to give a push forward to the movement for the amelioration of the de-pressed classes cannot but focus public opinion on the need to remove the barriers that keep many hundreds of Hindus outside the pale of Hindu society. But, the experience of the recent past forbids recourse to open and drastic action likely to challenge open conflict the forces of orthodoxy. Orthodoxy must be won over—a difficut task, in truth in as much as orthodoxy is impervious to the dictates of reason, even expediency. Public opinion, however, can by reason of its strength disarm violent opposition and limit its manifestations to impotent protests and mild threats.

If the youths of Germany are responsible for the regeneration of Germany and those of Italy have helped to purge their country of the many abuses which sapped the life of their people, it should be possible for the Hindu Youth movement to grapple with the abuses that undermine the solidarity of Hindu society. Young-men cannot shirk their responsimen cannot shirk their responsibility in this respect. They should not miss a single opportunity to create public opinion favouring the abolition of caste arrogance and social intolerance. The educated youngman should in our back-yard.

set an example to his neighbours with regard to his relations with members of the depressed classes Personal talk, words of encourage ment, frank and fair dealing as between man and man should result in creating mutual confidence and trust and pave the way for effective propaganda in the direc-tion of sanitary habits and better tion of sanitary hards and better living. The approach must be made without the least taint of condescension. The response will be marvellous. For, it is the heart that awakes, and the heart knows neither caste prejudices nor the inhibitions of conflicting complexes.

Our youngmen must realise that one of the principal causes of our weakness and downfall is the caste system. It cannot be said that all or most "high easte" men deserve a high place by reason of their intellect and character, nor all low caste men deserve the humiliation, loss of opportunity, degradation and the cramping effect due to a feeling of inferiority. It is clear, therefore, that caste would be unjusti-fiable even if it were not political. ly disintegrating and weakening.

We generally feel encouraged by the achievements and example of Japan. But we forget that the Samurai, the Japanese high est caste, voluntarily gave up their privileges and the untouchable classes were declared by law eligible for all offices, professions and educational facilities. Have we the same social patriotism, the same sense of justice, and the same desire and power of giving up privileges for the sake of the country?

Who does not know the wretched opposition which the supporters of equal-scating in schools had to face? Once the State stepped in, all opposition vanish-ed leaving a bad odour behind. We know that prominent opposi tionists are now reconciled to the situation. It would have been more graceful and more conducive better understanding if 'castemen" had invited those of the depressed classes to share with them the opportunities offered at Government expense.

The opposition to members of the depressed classes being elected to Village Committees is another exhibition of caste snobbery. It is certain the Village Communities Ordinance will never be amended just to suit the fancy of the Vellalis. Why not, then, accept the situation as inevitable and adjust one's views in accordance with the changing conditions of the day?

Social intolerance on the para of "caste" Hindus has led large numbers of the "low" castes to leave the fold of Hinduism. This is so in India as in Ceylon. In his self-willed folly the orthodox caste man fails to realise the harm he is doing Hindu Society in depleting it of its numbers.

The caste system has prevented the growth of a compact nation and undermined its solidarity. Hindu society is not in a position to exert its influence in the affairs of the country owing to the absence of cohesion among its elements.

The system of caste narrows one's outlook and vision; casteridden people cannot think nationally. They consider their caste to be the world in which they live, move and have their being. This has weakened our power as a political unit.

# The Tramp Abroad

By S. A. N.

"The curse of gold upon the land The lack of bread enforces;

The rich preach "rights and future

And hear no angel scoffing: The poor die mute with starving

On coro-lands in the offing."

The budget has passed the second reading. A hell of a lot of talking was let go on the estimates and proposals for the next financial year. analysing each and every member's speech one finds the personal note cleverly concealed in a mass of pointless piffle. Every member has treed by his torrent of words to entrench himself in the affections of his electors. In the majority of entrench himself in the affections of his electors. In the majority of speeches one looks in vain for a sure touch of statesmanship. Members have freely indulged in impetuous personal attacks. Condensed to the conciseness of a formula the long drawn out wordy warfare amounts to 'you are wrong and I am right; you are no friend of the poor but I am.' It was all sound and forw signifying nothing. and fury signifying nothing.

While members beckled and wranglcd, the basic problems of government and the welfare of the people at large received scant attention.
Education, Sanitation, Agriculture and Industry, the four main pillars of healthy civic life of the country, have not received that attention to which they are entitled. These four testion ought departments of administration ought to be remodelled and reorganised so ad to help the poor out of their plight. It is a sad neglect that we have no Department of Indust-ries with a minister in charge. We may take it that the Minister of Agriculture is also the protector of industries. It is not enough that these branches of administration are voted annual supplies. The quesvoice annual supplies. The ques-tion is, are these services well or-ganised and designed to uplift the people in the country? The most basic service in a civilised State is Education, popular education and applied Scientific education.

As it is, the Department of Education is the most inelastic and the least responsive to the changing ideals of life Education, creative education, which, while not causing a break with the past, directs energy and resources to the utmost benefit and happiness of the sum total, is what we require in Ceylon. What we have is the very opposite of it. what we require in Ceylon. What we have is the very opposite of it. Our educational system produces shallby gentlemen who having entered what are described as "learned undersions", and are the control of the control tered what are described as "learned professions" sponge on the poor and who are really, despite their proteosics 8 their gail and wormwood Ceylon is one of those countries of the world where the educated as the ravi hers of the uneducated, where the educated in the State service get the fatt st wages and where the establishment charges or name the bulk of the revenue. The unproductive nature of the system of education is entirely due to want of Freedom of Thought in educational histiliations. Dr. Dhirendra Mohan Sen of Santiniketan on his return from a recent Thought in educational histilations. Dr. Dhirendra Mohan Sen of Santiniketan on his roturn from a recent tour of the British Isles is reported to have said, "It is noteworthy that a remarkable progress in the realm of education has in recent years been possible in England owing mainly to the fact that unlike other countries. Freedom of Thought is a special privilege which all British Educational institutions widely eripy". In Ceylon freedom of thought is curtailed a good deal by unnecessary official interference which is perhaps a part of British Colonial policy. While money is available for all kinds of wild goose schemes, none is for the proposed University to be completed. I would rather say that we don't want a university which would at best produce a half-baked intellectual proletariat. I would in the first instance plead for a first class College of applied Science where indigenous economic possibilities could be studied and harnessed Let us todismous economic possibilities could be studied and harnessed Let us have a College of Science training our

#### ALLEGED MURDER OF INFANT

#### Mother and Two Others Charged

A woman named Mariamma of Nallur and two others, Velan Alvan and Murugan Gnanam, also of the same place were charged on Thursday before Mr. K. Alvapillai, Police Magistrate, with the murder of a newborn baby.

It is alleged that on the 3

instant, Mariamma gave birth to a child, and the other two accused interred it at the Chemmani crematorium. Information was given to the Police of this, and the body of the child was ex humed and a post mortem was held.

The accused pleaded not guilty. The Magistrate allowed the accused on bail in Rs. 150 each.

## Probation Officer For Jaffna

Mr. D. Saverimuttu of the Staff of St. Patrick's College, Jaffna, has been appointed, under the provisions of Chapter XXVI of the Criminal Procedere Code, 1898, as amended by Ordinance No 31 of 1919, as a Probation Officer for the judicial district of Jaffna, for a period of 12 months, with effect from August 15, 1935.

### District Mudaliyar, Vavuniya brth

Mr. S. I. Wijay Mullaitivu Kach appointed District Vavuniya North. mam, of the has been Mudaliyar,

ard girls for agriculture and

The proposal to abolish Death Duties is the most revolutionary feature of the the Budget and as such a lot of powder and shot was expend ed on it. One may understand the proposal as it does come from the acting Leader of the House who is sup proposal as it does come from the acting Leader of the House who is sup posed to be a very wealthy man and who therefore devoutly wishes to depart this world in the fullness of time being fully assured that his herd would not be assailed by the Commissioner of Stamps. All shades of opinion were ventilated on the proposal. The member for Kegalle became even lyrical at the expense of the member for Colombo Central. The one man whose argument was convincing was the member for Matara, Mr. G. K. W. Perera is by for the best informed member in the present Council. He proved the utter unwisdom of dispensing with the Death Duties. Let those who are rich, the rich are generally so at the expense of the poor, pay out of their plenty. Let the lowest limit of immunity be set high. This is sound and sensible. is sound and sensible.

While the Council was enacting its wanted farce, the arch-farceur Sr D. B. Jayatilleke was playing high pleni notentiary to the Heart of the Empire. His Reform mission was ill conceived in so far as he did not care to coordinate local opinions on it. It is no surprise to us that he has met with a rebuff from the Grand Operator of the Colonial Office. It takes a knowledge of the elementary rules of arithmetic to place factors side by side and draw the conclusion. Either Sir D. B. does not know that other clamant interests have by memorandum opposed his mission or he, and his comrades in the conspiracy are so confident of "ride through" regardless of enemy forces. If it be the former he should be pitied; if the latter, he merits the rebuff and the rebuke he has met with.

"Vouchsafe, O. God,
An ounce of commonsensa. To our Sinhalese friends." While the Council was enacting its

An ounce of commonsense To our Sinhalese friends," so that they may see and know that there are in Ceylon other peoples who are as human as they and whose cooperation too is essential for the common progress of all. Before another step forward in constitutional evolution is taken it is necessary that the Sinhalese leaders should digest the lesson of the failure of Sir D. B. Jayatilloko's mission.

#### **SERIOUS** IRREGULARITIES IN JAFFNA U. D. C

#### Audit Discovery

It is understood that the Assistant Auditor-General and his Officers, who are engaged in auditing public offices in Jaffna, have discovered serious irregularities in the collection of rates, in the U D C, Jaffna.

A tax-collector appears to have demanded, obtained and appro-priated to his own use larger sums than were due from the rate-payers.

The discovery was made last Saturday and all connected documents have been seized by the Audit.

Efforts are being made by some members to "adjust" mat-

The tax-collector concerned is said to have influential relatives and some members

The President, Local Government Board, is expected in Jaffna

### ONE MONTH FOR **INDIAN WOMAN**

#### Theft of Bangle at Nallur

An Indian woman, Kaliamma, widow of Subbiah, was sentenced last Thursday to one menth rigorous imprisonment by Mr. K. Alvapilla, Police Magistrate, Jaffina, for theft of a gold bangle at the Nallur Kandaswamy Temple, during the high festival on 25th Annual. val on 25th August.

The accused had had previous convictions for theft while in India.

# PANDIT NEHRU FLIES TO EUROPE

## Large Gathering Sees Him Off

Allahabad, Sep. 4

Allanabad, Sep. 4.

A large gathering of relations and friends assembled at Bannauli Aerodrome this afternoon to see Pandit Jawaharlal Nehru off by the Imperial Airways west bond 'plane for Brindisi. The 'plane left at 4-45 p.m., having made up delay at Bangkok. The Pandit hopes to be by his wife's bedside on Monday night.

The following details in con-nection with Pandit Jawaharlal's nection with Pandit Jawaharlal's departure, which, until the last minute, was so uncertain, will be read with interest. Even here, it was such a great surprise that he could leave for Euprope on the same day he arrived. The courtesy shown by Mr. Evans, Collector, in offering every facility to Pandit Jawaharlal has been much appreciated by him, as well as by the public.

Not a little difficulty was experienced by Pandit Nehru in finding suitable clothes for the journey, all his suits having been destroyed. Luckily, he found his father's trousers, and though they did not fit him, he was advised to manage with them, until he reached Germany, where he could get new ones made.

(Hindu Cor.)

# Gandhiji's Message

ALLAHABAD, Sep. 5

Prior to his departure, Pandit Jawa harlal received the following telegram from Mahatma Gandhi at Wardha:
"Thank God. Hope you are well."
Pandit Jawaharlal wired back

"Leaving this evening by air Love" Pandit Malaviya and Sardar Valla-hhbbai Patel sent telegrams.

State that can meet the requirements

It is generally believed that religion cannot be taught in State schools. I cannot understand why it should be so The subject of education is a transferred subject and within the scope of our national Government. The British Government is not going to stop if we make a rule that religion must also be taught in all State schools and that liberty shoud be provided for all denominations to cater to religious instruction in such school free or on payment. The denominations can thus help the Ttate schools instead of trying to swallow State money for their adventures and proving a hindrance to the welfare of the people.

I want all those who argue against State schools to submit their arguments for the illumination of your readers on the understanding that religion will also be taught in such State schools. If they think that religion cannot be taught in State schools, they are mistaken.

Will you please lend your cloumns for the public discussion of this topic which is of very great national concern.

I am, Sir,

Jaffon, 6 9.35.

I am, Sir, Yours truly, "C"

### THE NORTHERN ASSIZES

#### Eight Years For Muslim Butcher

Mohamed Idroos, a butcher of Moor Street, Jaffna, who stood charged at the Northern Assizes with the murder of Mohamed Meera Mohideen of the same palce, was unanimously found guilty of culpable homicide not anounting to murder.

His Lordship sentenced the accused to 8 years' rigorous imsrisonment.

### MURDER OF WIFE

# Accused Pleads Guilty to Lesser Offence

The fifteenth case was taken up for trial at the Nothern Assizes, on Friday, in which one Siva-sambu Ponnambalam, alias Ponnumany of Valvettiturai stood charged with the murder, on June 13th, of his wife Ponnammah.

According to the medical evidence the decensed was a well-built woman of about 30 years she had some abrasions, and death

was due to internal supers, to hanging.

Mr. S. D. Tampoe who defended the accused, on behalf of the accused, pleaded guilty of having caused grievous hurt.

The Jary, after hearing some more witnesses, accepted the plan of the accused.

# "FAST UNTO DEATH"

# To Stop Animal Sacrifice at Kali Temple

Paudit Ramachandra Sharma began his 'fast unto death" on the 5th instant as a protest against animal sacrifice at the Kalighat temple Calcutta He announced the commencement of his fast in the presence of a number of sympathicage Research number of sympathisers. He also delivered a brief discourse on the evils of animal sacrifice.

## Jaffna Hindu College

Mr. A. Kanagasabai, B. A, of the Jaffna Hindu College, has been transerred to the Urumparai Hindu English School as Headmaster, Vice Mr. K. S. Rajaratnam transferred to Jaffna Hindu College, with effect from the 1st

#### Jaffna Pensioners' Association.

A meeting of the members of the Jaffna Pensioners Association will be held on Thursday, the 12th instant at 5 P. M. at St. Charles Vernacular School Hall, Periakovilady, Rsv. Dr. T. Isaac Tambyah will address the members on "The Responsibilities of Age." The meeting will be open to picitors. to visitors.

#### A Costly Handkerchief

Nagan Murugan of Anaicottat who stood charged before Mr. K. Alvapillai, Police-Magistrate, with havi on July 21st, at tempted to a handkerchief, and threa to cause knife injury to a sman, in the Gani Bai Btores at Grand Bazaar, was Nagan Murugan of Anaicottai found guilty on Thursday and fined Rs. 50/-.

# Obituary

MR. K. MURUGESU

The death occurred at Koddaikadu, Vaddukoddai, on the 20th ultimo of Mr. K. Murugesu, retired Financial Assistant, P. W. D. Kuala Lumpur, The funeral was largely attended.

# LIGHTS ON YOGA

Continued From Page 1 Continued From Page 1). disciple Srijut Suddhananda Bharati. The position is by no means new; and in the field of religion, any, thing totally new would be looked upon with suspicion, and distrust. It is easy to trace its chief features in the Bhagavad Gita, in the life and sayings of Christ, Sri Ramanuja, Sri Ramakrishna Paramahamsa, etc. Every one knows that the absolute surrender of one's that the absolute surrender of one's self to God(Saranagati and Prapatti is the most prominent feature of Sri Ramannja's teachings. "Not I, but Christ in me," is the frequent confession of apostles and saints. 'Not I; but Thou;" "I am but the instrument; Thou art the doer, etc."—has always been the constant dealers. ment, thou art the doer, etc. —has always been the constant declaration and revelation of glorious teachers like Sri Ramakrishna Paramahamsa. Of course, when one has surrendered one's individuality completely unto God, that which works pletely unto God, that which works thereafter through the human mech-anism is God, and the work is at-tended by such new and vastly aug-mented power that the mechanism

could never previously put forward.

The aim of these teachers was to brace up their followers to a life of According to the medical evidence the deccased was a well-built woman of about 30 years she had some abrasions, and death as due to internal injury, not to banging.

Mr. S. D Tampoe who defended the accused, on behalf of the accused, pleaded guilty of having caused grievous hurt.

The Jary, after hearing some more witnesses, accepted the place of the accused.

His Lordship reserved sentence for today, when he sentenced the accused to 2 years' R. I.

In a lin of these teachers was to brace up their followers to a life of perfect surrender, accompanied or followed by active service. Yet, even among their followers, far too many are found now-a days, who had some abrasions, and death was a deal of the special properties of Administration to the estate of the said intestate issued to him unless therefore quite necessary that old truths should be brushed up, pieced together and presented to the world, backed by the force of an inspiring personality, albeit under the name of a "New Yoga," and for such valuable and opportune service, vast numbers (especially in this country) are indebted to Sri Aurobindo.

Sign. C. C.

(Vedanta Kesari

### ELEVEN TINS OF GANJA "LEGIUM"

#### Excise Raid at Vannarponne

Eleven tins of ganja "legium' were produced before the tional Police Magistrate, Jaffna, today by Excise Inspector Rajen-dram, who charged one Sithambarapillai Nagalingam Vannarponne with sale and possession sale and possession of 10 lbs. of Ganja legium. The raid was made on Saturday by the Inspector assisted by N. T. Ramanathan, of the Excise Station, Jaffna. The accused was allowed bail in Rs 250 and trial was first for the control of the state of the s trial was fixed for 8th October-The productions have been sent to the Government Analyst for examination.

# A SHORT STORY

(Continued from Page 1.) be the ideal pictures of sanitation and health."

VI.

Leela read and re-read the paragraph. She read it again on her way home. That night she retired early to bed. But it was not for sleep. She wrote a letter to her father, enclosing the newspaper cutting about Dina, and intimating her determination to join the Harijan movement. She carefully closed the letter, kept is on her father's table and, in the early hours of the morning, quietly slipned. hours of the morning, quietly slipped out of the house.

out of the house.

Dina was surprised to find Leela among the barijan girls! What a happy meeting! Two brave hearts dedicated for mother India!

happy meeting! Two brave hearts dedicated for mother India!
Leela, however, feared that her father would try to persuade her to leave this social work. Leela was afraid to face her mother's tears Leela and Dina, therefore, planned to leave the village for a distant place, particularly requesting the editor of the Village Chronicle not to publish anything about their activities.

VII

A year honce! Leela was weening in sorrow. She had heard of her mother's death months ago under tragic circumstances.

Dina persuaded Leela to see her father. B th went to Rup Singh's place. The widowed husband was pleased to see his beloved daughter. He hastened to solemnise the marriage of Loela and Dina. Rup Singh willed away the major part of his property to his daughter, who in her turn, gave away her entire wealth for the cause of village uplift and barijun education.

—Roy's Weekly

#### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8588
In the matter of the Estate of the
late Sivakkolunthu Rajendram of
Vaddukkoddai Deceased.
Kumaraswamy Sivakkolunthu of Vad
dukkoddai

1. Sivakkolunthu Sivagnanam of

do
2. Chellappah Rejaratnam of Norwood Estate, Kandy
Respondents
This matter of the Petition of the Respondents
This matter of the Petition of the Petitioner abovenamed praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before C. Coomara swamy Esquire, District Judge on the 22nd day of November 1934 in the presence of Mr. V. K. Gnanasundram, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 11th day of May 1934 having been read, it is declared that the Petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 13th day of February 1935 show sufficient cause to the satisfaction of this Court to the contrary

Auction Sale

No. 6450, D. C. JAFFNA Arumugam Subramarian and

Arumugam Subramaniam and his wife Visstauchiammah of Punnalaradduvan presently of Debio wete

wete Vs.

Sinnatamby Sangarapillai of Teldippalai West Diffendant. In terms of the commission issuesed to us in case No. 6450 by the District Court of Jaffina, the following properties will be sold by public auction at the respective spots on Monday 23rd September 1935 at 3:30 p.m.

Properties

1. Lind situaced at Tellippalai West called 'Supanavaththat' in extent 48 Lms. V. C. and contracted plantations, palmyrahs, margosa trees and ilanthan trees and well, and bounded on the East by Sinnaddy Suppar and E aiyapillai wife of Sinnaddy, North by the property of the defendant, West by Selvanayakipillai wife of Sangarapilai and South by the village limit of Alaveddy and front of lane but exclusive of the one-third share of the water of the said well and the usual way and watercourse. The whole of the remaining.

2. Do East called "Pannatharai in extent 7 Lms. P. C. with buildings, well and cultivated plantations and bounded on the East and South by the defendant North by Road and West by Kanagasabai Suntharamoorty's heirs.

3. Land at Tellippalai West, called

by Kanagasabai Suntharamourly's heirs.

3. Land at Tellippalai West, called "Thouthiavalai in extent 43\frac{4}{3}\text{Lms.}
V. C. with young and old pamyrabs and bounded on the East by Selvanayakipillai wife of Sangarappillai and Sasienolders, North by Vairiampillai Peter and shareholders and Mariampulbai Sebastiampillai and Shareholdere, West by Thiyakar Vegavanam and Thanga mutupillai wife of Ponnampalam and South by Kanagasabai Sivasubramaniam. Of the whole thereof an undivided \frac{1}{3}\text{share,} subramaniam. Of thewno...
subramaniam. Of thewno...
undivided ½ share.
MOSES & PONNAPPAH,
Commissioners.

Jaffna. 1st Sept. 1935. Mis. 147. 9 9 35.

#### Auction Sale

No. 6274 D. C. JAFFNA. James Sinnappu Sinnadurai of Uduvil Plantiff

Vs. Kathirgamar Thambimuttu of

Changuvely
Thambipillai
and wife
Sinnappillai and

Vettivelu Muttiah of Uduvil

In terms of the commission issued to us by the District Court of Jaffna in the above case the following projecty will be sold by public suction at the respective spots on Saturday 98 h the respective spots on Saturday 28th September 1935 commencing at 1 p.m. At Manipay

At Manipay

(a) An undivided extent of 27 Lms. V. C. with its appurtenances out of all that land situated at Manipay called Adikalaththanai and other parcels containing in extent 56 Lms. V. C. with palmyrahs cultivated and spontaneous plants and bounded on the East by the heirs of the late Sithampary Visuvar and Chitampalam Sammugam and shareholders, North by Parupillai widow of Velupillai and shareholders and Kathirasipillai widow of Thillaiampalam, West by the front of bye lane and Thilliampalam Vaitilingam and Mailvaganam

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Malai Kovil Ayan,
Mirae,
Palni S. I.

(Qr. 130, 12-8 to 11-11-35)

Sivapiragasam and South by Mailva-ganam Sivapiragasam and Vairavy Murugar.

ganam Sivapiragasam and Vairavy Murugar.

At Changuvely

(b) Lund situated at Changuvely called Challiyavattai and Pampukadiyanvayal containing an extent of 304 Lms P. C. and bounded on the East by Theiranai widow of Appukaddy, Sinnakuddy widow of Sithampary and Katpakam widow of Tilliampalam and children, North by Sivakamipillai wife of Chinnappa at Nagammah wife of Suppramamam.

At Changuves

(c) Land situated at Changnvely called Pulovanai in extent 10 Lms. V. C. with palmyrahs and spontaneous plants and bounded on the East by Kathiresar Vaitilingam and Canagasabai Chelliah, North by Kathar Kamagasabai and wife Seliamuththachchy, West by Visaladchehy daughter of Kathirgamar and South by lane.

At Changuvely

of Kathirgamar and South by At Changuvely

(d) Land situated at Changuvely
(al) Land situated at Changuvely
called Vevil containing an extent of
6 Lms. P. C. and bounded on the East
by Sivakolunthu widow of SathaNarth by Kasinader Valing 6 Lms. P. C. and bounded on the East by Sivakolunthu widow of Satha-siyam, North by Kasinader Vaiti-lingam, West by Marimuttu Sinuad-durai, South by the property belong-ing to Kandaswamy Temple at

durai, South by the property belonging to Kandaswamy Temple at Innuvil.

(c) An undivided half share with its appurtenances out of a piece of land situated at Uduvil called Kaladdy Puthukulam in extent 28 Lmc, V. C. with paimyrahs and bounded on the East by Chellammah wife of Thanabalasingham and Sithamparam wife of S.nnatamby North Ponnachehy wife of Thambirajah and shareholders and the heirs of the late Kanapathy Vairamuttu West by Pillaiamma widow of Etayatamby and South by uncultivated ground (waste land) the property of Chellamah wife of Thanabalasingham and front of lane.

At Tellipalai

(f An undivided half share with its appurtences out of a piece of land situated at Tellipalai West called Thaviriyavedai in extent 22½ Lme. V. C. with well palmyrahs, cuitivated, and spontaneous plants excluding there-from the share belonging to othere out of the said well together with the rights of way and water-course and the right of path, and bounded on the East by Thambipillai Thamotharampillai and shareholders with by Sithamparam wife of Charavanai, North by Sithamparam wife of Charavanai, Alaveddy,
Moses & Ponnappau,
lasioners,

Commissioners. Jaffoa, 2nd Sept 1935, Mis. 148 9-9 35.

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V. 187, 1-11-84-81-10-85

4

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 129
In the matter of the estate of the late Sivapackiam wife of Karthikesu Selvadurai
of Vannarponnai East, Deceased
Selvadurai Aralprakasam of Vannarponnai
East
Ve

Vs. Petitioner.

Mankayatkarasiammal daughter of

Selvadurai Selvadurai Kanagaratnam Pathumanithy daughter of Selvadurai

adurai Thangarajab all'of Vannar-mai East 2 2nd, 3rd and 4th Respondents are nors appearing by their guardian-litem the 1st Respondent Respondents

ntrary of August 1935. Sgd. C. Coomaraswamy District Judge

# Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary jurisdiction No 8544.
In the matter of the last will and testament of the late Annapillai wife of Saravanamuttu of Puloly East
Deceased
Namasivayam Murugesu of Puloly East
VS
Petitioner.
Puloly East
Openamma wife of Murugesu of Puloly East

masivayam Murujesu of Lander VS
Pontanuma wife of Murujesu of Poloiy East
Chinnish Thangarajah of do presently in F.M.S. by his attorney the 3rd
Respondent wife Manonmani of Puloly East
wife Manonmani of Puloly East
Miss matter coming on for disposal before commarawamy Esquire District Judge on Suh day of May 1935 in the presence of K. Mutukumaru Proctor on the part of Petitioner and the petition and affidiavit of Petitioner having been read:
is ordered that the Petitioner be declared the to the out letters of administration as the will annexed be issued to him unless Respondents or any other person shall ear before this Court on or before the day of June 1935 and shew sufficient se to the satisfaction of this Court to the trary.

Contrary.
The 11th day of May 1935.
Sgd. K. Kanakasabal,
Acting District Judge.
Order Nisi extended till 15th September 1935,
(Q. 69. 5 & 9-9-35.)

# Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
Testamentary No. 123.
In the matter of the estate of the late Rasamany wife of Sinnatamby Kandiah of Tolpuram late of Kajang in F, M. S.
Deceased.

nby Kandiah of Tolpuram Vs. Petitioner

Ist August 1935. (Sgd.J. C. COOMARASWAMY, District Judge,

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(Y. 53. 1-1-31-12-35.)

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