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# Hindu Organ

(The Only Newspaper in Ceylon for the Hindus) PUBLISHED EVERY TUESDAY AND FRIDAY

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## Gandhiji's Message & After

### More Reds in U. S. A.

### Recruitment at 50 A Week

In spite of the unprecedented Red scare, the U. S. Communist Party has recruited new members throughout the last three years at the rate of 50 a week.

The party membership now stands at 60,000, seven thousand of which have been recruited since 1945.

These figures were given by Henry Winston, the party's organising secretary, at session of the Annual Convention, held recently, reports the "Daily Worker."

### 'Warmongers'

The Convention passed a resolution stating that the present investigations in Washington of the House Un-American Committee were "the answer of the American warmongers to the latest Soviet peace initiative."

Mr. Winston told the delegates that they must expect not a decline but an increase in the attacks on the party in the coming months.

In Washington Mr. Lee Pressman, supporter of Mr. Henry Wallace's Third Party and himself a Labour Party candidate for Congress said that the Washington hearings on Communism were a "shameful circus."

Mr. Pressman recently appeared before the House Committee on Un-American Activities.

In a statement he said it must be obvious to everyone that one of the main objectives of this committee was to attempt to discredit Henry Wallace and those associated with him in his great movement for peace and prosperity.

### Mr. Amarasuriya Deputy Speaker

Mr. H. W. Amarasuriya, M.F. for Baddegama, was elected Deputy Speaker of the House of Representatives without a contest.

His name was proposed by Mr. S. W. R. D. Bandaranaike and seconded by Mr. A. E. Goonesinha.

Mr. Amarasuriya was congratulated by the Speaker, Mr. A. F. Molamure.

## Has India Disavowed Pacifism?

GANDHI'S body was borne to the pyre on a weapons carrier. There were tanks and armoured cars in the funeral procession, and detachments of soldiers and police. Circling overhead were fighter planes of the Indian Air Force. All these instruments of violent coercion were paraded in honour of the apostle of non-violence and soul force. It was inevitable irony, for, by definition, a nation is a sovereign community possessing the means to make war on other sovereign communities. Consequently a national tribute to any individual—even if that individual be a Gandhi—must always and necessarily take the form of a display of military and coercive might.

### Choice Before India

Nearly forty years ago, in his *Hind Swaraj* Gandhi asked his compatriots what they meant by such phrases as 'self-government' and 'Home Rule'. Did they merely want a social organization of the kind then prevailing, but in the hands, not of English, but of Indian politicians and administrators? If so, their wish was merely to get rid of the tiger, while carefully preserving for themselves its tigerish nature. Or were they prepared to mean by *Swaraj* what Gandhi himself meant by it—the realization of the highest potentialities of Indian civilization by persons who had learnt to govern themselves individually and to undertake collective action in the spirit and by the methods of *satyagraha*?

In a world organized for war it was hard, it was all but impos-

sible for India to choose any other course than that of becoming a nation like other nations. The men and women who had led the non-violent struggle against the foreign oppressor suddenly found themselves in control of a sovereign state equipped with the instrument of violent coercion. The ex-prisoners and ex-pacifists were transformed overnight, whether they liked it or not, into jailers and generals.

### Precedents

The historical precedents offer little ground for optimism. When the Spanish colonies achieved their liberty as independent na-

By

ALDUS HUXLEY

tions, what happened? Their new rulers raised armies and went to war with one another. In Europe Mazzini preached a nationalism that was idealistic and humanitarian. But when the victims of oppression won their freedom, they soon became aggressors and imperialists on their own account. It could scarcely have been otherwise. For the frame of reference within which one does one's thinking determines the nature of the conclusions, theoretical and practical, at which one arrives. Starting from Euclidean postulates one cannot fail to reach the conclusion that the angles of a triangle are equal to two right angles. And starting from nationalistic postulates one cannot fail to arrive at armaments, war

## On Sri Ramakrishna

(By SWAMI PREMANANDA)

THE Master would apparently deport himself like an ignorant person. But what a lot of sciences he knew! Almost everything, from the language of birds, the reading of men's nature and character from the shape of their bodies, to the *Vedas* and *Vedantas*, the *Puranas* and the *Tantras*, was known to him as surely as a person holds an *amalaka* fruit in the palm of his hand. He used to say, 'I can see the inside of a man by seeing his eyes and face.' The Master used to examine every limb of a person who went to him for the first time. He did it with me also. He felt my arm up to the elbow, placing his own beneath it; and after weighing it to find out whether it was light or heavy, he said that the signs were good. Heaven knows from where he learnt all the el

### Mastery over the body

The *Shikshas* speak of *urdhva sauratam*, absolute conquest of the sex impulse. We could never believe such a thing, had we not seen the Master. What a wonder-

ful control he had over every nerve and muscle of the body! At the time of washing the sore of his cancerous throat, which caused such infinite suffering, he would ask us to wait for a moment and then say, 'Now wash.' No pain or suffering would be felt at the time. Do you know the reason for this? The *yogis* acquire mastery over all parts of the body. They can even stop the heart and withdraw or deflect at will nerve-currents from a particular part of the body. That part of the body at that time becomes inert, like lifeless matter. It becomes dead to all sensations. It does not respond even if you drive the point of a knife into it. Don't think these are stories. We have seen all these with our own eyes. Sri Krishna used to sport with the Gopis after withdrawing the *prana* force from the desirebody. Now try to understand what *urdhva saur tam* means.

### Caste and Food

As regards caste he used to say that the *bhaktas*, spiritual aspirants, formed a class apart. They need not observe caste rules among themselves. He could

## Indians in S. Africa Appeal to Smuts

A special appeal to General Smuts, leader of the Parliamentary opposition to help stem what is described as the rising tide of fascism in South Africa and to follow the clear path of total opposition to the racial policies of Dr. Malan's party, was made in a letter to Field Marshal Smuts by the Natal Indian Congress. "You are the leader of the opposition to a Government pledged to establish a dictatorship based on blue prints already prepared. This places a serious responsibility on you and your party," the letter says.

### and an increasing centralization of political and economic power. Menial Inertia

Basic patterns of thought and feeling cannot be quickly changed. It will probably be a long time before the nationalistic frame of reference is replaced by a set of terms, in which men can do their political thinking non-nationalistically. But meanwhile technological advances with undiminished rapidity. It would normally take two generations, perhaps even two centuries, to overcome the mental inertia created by the ingrained habit of thinking nationalistically. Thanks to the application of scientific discoveries to arts of war, we have only about two years in which to perform this herculean task. That it actually will be accomplished in so short a time seems, to any the least, exceedingly improbable.

Gandhi found himself involved in a struggle for national independence; but he always hoped to be able to transform it, first, by the substitution of *satyagraha* for violence and, second, by the application to social and economic life of the principles of decentralization. Up to the present

(Continued on page 3).

## Conference of Commonwealth Prime Ministers

The Conference of Commonwealth Prime Ministers will open in London in the second week of October, if possible on Monday, October 11, it is understood.

The Conference, regarded in political quarters as one of the most significant events of its kind ever held, will meet in private. The Prime Ministers and other leaders attending will report the proceedings to their respective Cabinets and, as may be deemed necessary, to the Parliaments of the Commonwealth countries concerned.

### Commonwealth Leaders

Commonwealth leaders expected to take part include:

Mr. Mackenzie King of Canada, Pandit Jawaharlal Nehru, Prime Minister of India, Mr. Liaquat Ali Khan, Prime Minister of Pakistan, Mr. Peter Fraser, Prime Minister of New Zealand, Dr. Herbert Evatt, Foreign Minister of Australia, representing Mr. Joseph Chifley, the Australian Premier, who was recently in England. A representative of the Prime Minister of South Africa, Dr. Malan who, it is reported, is unable to attend, and possibly,

The Prime Minister of Ceylon, Mr. D. S. Senanayake.

It is hoped that representatives of Southern Rhodesia and Eire will also attend.

### Britain's Representatives

British political leaders who will take part in the discussions on a wide range of subjects include:

Prime Minister, Mr. Clement Attlee, Commonwealth Relations Secretary, Mr. P. J. Noel Baker, The Foreign Secretary Mr. Ernest Bevin, The Chancellor of the Exchequer Sir Stafford Cripps, The Defence Minister Mr. A. P. Alexander and The Board of Trade President Mr. Harold Wilson.

As Mr. Attlee has already indicated in the British parliament the proceedings will be informal. The Commonwealth countries have been consulted in advance on subjects they desire to discuss and exchanges are still proceeding.

The conference is expected to last from 10 days to a fortnight.

### First Of Its Kind

It will be the first gathering of the kind in which the new free and independent Dominions of the Far East, India, Pakistan and Ceylon have been represented.

No agenda will be published and little information is likely to be officially available on the progress of the talks.

It can be assumed that matters to be covered in the exchange of ideas will include general Commonwealth recovery in relation to the association of Commonwealth countries, the Berlin situation and the relationship of the four Great Powers to it, United Nations question, the Burma, Malaya and Antarctic situation, and Commonwealth interests in the sphere of defence.

(Continued on page 3)

## Mr. Ponnambalam Assumes Duties As Minister of Industries

### He Would Welcome Advice And Criticism

THE new Minister of Industries, Industrial Research and Fisheries, Mr. G. G. Ponnambalam was sworn in last Friday evening before His Excellency the Governor-General at Queen's House.

Mr. K. Kanagaratnam M.P. for Vaddukkoddai, took his oaths immediately afterwards as Parliamentary Secretary to the Minister of Education.

Mr. Ponnambalam arrived at Queen's House in the company of the Prime Minister, Mr. D. S. Senanayake. Mr. Kanagaratnam arrived a few minutes earlier, accompanied by his son-in-law Mr. S. Namasivayam. The Prime Minister then presented Mr. Ponnambalam and Mr. Kanagaratnam to the Governor-General after which they were sworn in and congratulated by His Excellency.

Official Communique:— Immediately afterwards the following communique was issued from Queen's House:—

"It is notified for general information that His Excellency the Governor-General has been pleased, under Section 46 (1) of the Ceylon (Constitution and Independence) Order in Council, 1946 and 1947, to appoint Mr. G. G. Ponnambalam, K. C., to be Minister of Industries, Industrial Research and Fisheries in the place of the Honourable Mr. C. Sittampalam. Mr. Sittampalam will continue to be in charge of the Ministry of Posts and Telecommunications."

"His Excellency has also been pleased under Section 47 of the Ceylon (Constitution and Independence) Orders in Council 1946 and 1947, to appoint Mr. K. Kanagaratnam to be Parliamentary Secretary to the Minister of Education."

The new Minister assumed duties on Saturday. Mr. Ponnambalam arrived (Continued on page 2)

## Man Whom He Murdered Is Alive

### Says Convict Undertrial Prisoner's Stunt

An undertrial prisoner in a sessions case in Tinnevely, South India, got himself perched on the top of a palm tree inside the jail premises on the day of judgment, and would not come down for hours together. It was time for pronouncing judgment, and the undertrial could not be produced in court. The jail officials tried all tactics to persuade the prisoner to climb down, but without any result.

Several hours later, when the jail officials had almost abandoned all hopes of taking him to court, the prisoner in an attempt to flee, jumped down from the tree and had to be removed to hospital in an unconscious condition.

able to speak to the man. He claimed that he had clearly recognised him and had told of his "discovery" to the jailor who however dismissed it as a figment of imagination.

Mendis, according to other prisoners, had ever since kept on repeating the story of his "discovery" to all and sundry without avail.

Mr. Dahanayake has now asked the Minister of Justice to instruct the C.I.D. to verify the story.





Hindu Organ

TUESDAY, SEPTEMBER 7, 1948

THE CROSSING OVER

EXPECTATION HAS COME true and the Tamil Congress has joined with the Government. Mr. G. G. Ponnambalam, the President of the T. C. has been nominated by the Prime Minister as Minister of Industries, Industrial Research and Fisheries and Mr. K. Kanagaratnam as Parliamentary Secretary to the Minister of Education and both Mr. G. G. Ponnambalam and Mr. K. Kanagaratnam have assumed office.

Some Tamils who are members of the U. N. P. have opposed Mr. D. S. Senanayake admitting T. C. Members of Parliament into the Cabinet. It is difficult to understand their opposition; those Tamils who belong to the U. N. P. always preached for co-operation and when the T. C. offered co-operation, no reason can be adduced for refusing the offer. From within the T. C. ranks also there was some opposition from men like Dr. E. M. V. Naganathan whose sincerity cannot be doubted; to some extent men who have criticised the U. N. P. from the platform and the press will find it difficult to form an alliance with the Senanayake Government; Dr. Naganathan refuses to subscribe to the Tamil Congress policy of co-operation with the Government. We have always urged in these columns that communalism should find no place in politics. It is unanimously agreed that the panacea for all ills which the world is suffering from at present is the creation of a world-state. The evil of communalism, ought to be eliminated. Learning by experience is proverbially costly. The world is witnessing what is happening in Kashmir, Hyderabad and Palestine. It is the duty of everyone in Ceylon not to think in terms of communalism; but this does not in any way mean that the Sinhala Mahasabha or the Tamil Congress or other similar bodies should not work for maintaining and improving their respective culture and tradition. They should cease to exist as political bodies who intend importing into politics directly or indirectly communalism.

The Tamil Congress has crossed-over from the opposition benches to the Government benches; for all practical purposes the crossing is over. Opinion is divided as to the wisdom of the crossing-over. If what happened at the T. C. meeting at the Jaffna Esplanade on the 21st of last month is a true reflection of how people who voted for the Tamil Congress nominees at the last Parliamentary elections think and feel, it may be stated that public opinion in Jaffna is by a large majority in favour of the action taken by the T. C. President. It is a healthy sign that the Tamil Congress which has been from the time of its inception accused of having been communal-minded in politics has been able to make up its mind to co-operate with the Government. Sir Ivor Jennings in his essay on the Ceylon General Elections in 1947 has stated that

the Tamil Congress was of the view that the U. N. P. however much it alleged itself to be non-communal was in fact dominated by the Sinhalese and that accordingly communal organisations were necessary to protect the minorities and that the Tamil Congress pledged itself to support the interest of the Ceylon Tamils while being favourably inclined towards the Indian Tamils. The crossing-over it is thought will never be cause for regret. Sinhalese and Tamils should rejoice that they have been able to bury the communal hatchet and live as brothers. Every son and daughter of Mother Lanka should be able to enjoy equal opportunity without reference to class, caste or creed.

Sidelights and Lightsides

(BY SQUINT EYE)

A Southern magistrate in disposing of an assault-with-knife case, advised the parties to give up the use of knives when they lose their temper and use their fists instead.

Better still would be the use of tongues. Hard words break no bones!

Thousands of young couples applied for marriage licences all over the U.S.A. following President Truman's announcement that married men would be exempted from military service when America's draft goes into service.

But they would have to go into action in the home-front.

If the mothers are graduates, every home becomes a University with the mother as a worthy Principal, said Dr. C. Rajagopalachari at the Nagpur University.

Hubby, ven, will not be the hu of the home!

Mr. Winston Churchill's personal staff denied all knowledge of a press report that Winston intended a visit to India to paint the Tajmahal.

Has he not already painted India—black?

During the war Mr. Churchill sometimes used to refer to Hitler as the house-painter.

We do not know that the Taj needs painting. It is a dream in marble!

Churchill's work is aphantasy in phrases.

"You must tell your husbands before you marry that an educated woman knew not only cooking but also literature, history and world affairs..." said the Hon. Lady Nye, the wife of the retiring Governor of Madras, addressing the students of a woman's College in Madras in a farewell visit.

The report added there was laughter after she words 'before you marry'. If she had said 'husbands to be' or, 'men' there would have been giggling!

Lady Nye would not wish their husbands to treat them as ciphers in their lives.

Women, one thought, were undecipherable.

Standing before a crowd of 2500 in North Carolina, Mr. Henry Wallace, Third Party Presidential Candidate, had just been open. "I would like to take this opportunity..." when a shower of eggs and tomatoes fell about him.

Clever man, he anticipated the opportunity. Wonder how many eggs and tomatoes he took!

Eggs and tomatoes must make good tomatoes!

MR. PONNAMPALAM ASSUMES DUTIES

(Continued from page 1)

at his office in the Fisheries Research Station, Galle Face, without ceremony at 11.50 a.m. He was accompanied by his bungalow by Mr. R. H. Bassett, Permanent Secretary to the Ministry, who led him to his office.

G. G. Outlines Policy Schemes for improving the conditions of fishermen and the under-employed rural population, the setting up of factories, large-scale cultivation of sugar cane, and a brains-trust to assist the Ministry are contemplated by the new Minister for Industries, Industrial Research and Fisheries, Mr. G. G. Ponnambalam.

In a 90-minute Press interview at his office, Mr. Ponnambalam outlined his policy and said: "No Government of any country can lay claim to a monopoly of expert knowledge on any subject. I would welcome the creation of a brains trust whose advice and criticism would act as an incentive to the Ministry.

"I would suggest to the members of the public not to hesitate to send in their ideas to the Ministry. We may not be able to give effect to all such ideas immediately, but we will have the satisfaction of having the resources of the nation behind us.

"I would particularly appeal to those who have devoted attention to the industrial policy of the Government to give us the benefit of their experience before indulging in carping criticism. The expansion of our national wealth, the increase of our national income and the improvement of the conditions of the people should be the concern of all."

Cotton Cultivation

Maintaining that political progress and advancement, without corresponding economic advantages to the masses, would soon lose all meaning, he said that every effort must be made to make the national economy better balanced and, for that reason alone, the country must turn almost immediately to industrial expansion.

Next to food an item entered into every family budget was clothing, he observed, adding: "It is a notorious fact that we have to spend annually millions of rupees on imported textiles. The immediate development of the textile industry will benefit the country in a number of ways.

"At 25,000 to 30,000 acres of land can be brought under cotton cultivation for raw material. A large extent of this can be smallholdings. The produce should have a guaranteed price and an assured market and the national wealth can be developed even without the over-ambitious objective of an export trade."

Sugar, Cane And Fisheries

Turning to subsidiary food-stuffs, he said: Ceylon imports about Rs. 25 million worth of sugar annually. Large tracts of land are suitable for the cultivation of sugar-cane. I should imagine that over 30,000 acres of land could be beneficially brought under cultivation. Here again, there is no reason why a good portion of the acreage should not be smallholdings.

Cultivators should be encouraged to take to sugar-cane cultivation by guaranteed prices and an assured market. By such means the unemployment problem could be solved directly and indirectly.

"We have become accustomed to thinking that food means only grains grown on the land. It is not perhaps fully appreciated that the resources of the littoral waters of an island can be a valuable source of food. One of Japan's chief sources of wealth has been the organised and scientific exploitation of her waters.

"I see no reason why, with a determined and energetic handling of the fishing industry, we cannot obviate if not entirely exclude the importation of fish and fish foods. I believe it is the accepted policy of the Government that the welfare of those engaged in this industry who now eke out a precarious living, must be our deep concern."

Referring to the Department of Mineralogy, he said it was one of the departments under his Ministry which did not come before the public in a measure commensurate with its importance. The mineralogical survey had not even been half completed. This will have to be pushed on with speed. It could perhaps be completed fairly early but for the demands for advice made on the department by other Ministries.

"The ilmenite deposits on the shores of Trincomalee", Mr. Ponnambalam said, "can be economically exploited to the full for at least a hundred years. The products of an electro-magnetic factory will find a ready sale both in America and Britain. We hope to have that factory started within six months.

"The potentialities of the manufacture of salt and its by-products, investigations for which have been carried on, ought to be developed with speed," he added. Cottage Industries

The cottage industries organization was already a department in itself, he pointed out.

"There are already about 750 institutions at which instruction in cottage industries is given. It will be the concern of this Ministry to foster and encourage cottage industries to the full by selective financial assistance and by the institution of demonstration centres.

"In this connexion, I may be permitted to say that a good deal of the manpower of the country, especially in the rural areas, goes to waste by under-employment. An agriculturist though a born hard-worker finds his time partially unoccupied and he must be encouraged to adopt some form of cottage industry in his home. With adequate marketing facilities under-employment, a major problem in the rural areas, should be solved."

Emphasising that the rate of industrial expansion and mechanisation must be governed by the availability of machinery and expert advice, Mr. Ponnambalam said that Ceylon's industrial enterprises would receive adequate protection by legislation.

BOOKS PERIODICALS AND MAGAZINES REVIEW

University of Ceylon Review July, 1948

Published 4 times a year, in January, April, July and October. Annual subscription Rs. 5/- single copy Rs. 2-50.

The University of Ceylon, which was established on 1st July, 1912 has taken over from the Government of Ceylon the publication of the Ceylon Journal of Science, which will be developed as its chief means of contact with scientists elsewhere. The University of Ceylon Review has been founded in order to make similar contact with scholars in literary subjects. To provide a medium of publication for the research in those subjects conducted at the University, and to provide for a learned Review for Ceylon.

The July number of the Review has been published. The first essay is by W. Ivor Jennings on the Ceylon General Elections of 1947 and runs to 62 pages. The writer states that he, as a person who has lived in Ceylon for less than seven years, and speaks neither Sinhalese nor Tamil, is incompetent for the task, and that he has ventured to write on the subject in the hope that it would stimulate interest and perhaps induce a Ceylonese to do the job more adequately. When one reads through the essay, one will find that the subject has been dealt with exhaustively by one well-qualified to do it.

The observations on the different Parties in the Island are interesting. The United National Party (U. N. P.), it is pointed out, was formed as a non-communal party, to which members of all communities could belong; its members were all drawn from the English-educated middle class; it recognised the importance of tea, rubber, coconuts and plumbago in the national economy, because many of the members owned tea, rubber, coconuts and plumbago; it was in favour of Free Education in the absence of good and sufficient primary schools, good and sufficient teachers, and a complete system of post-primary schools, because the waiver of fees in the English schools (the only schools which charged fees) assisted the English-educated middle class; it was generous to the public service because that service provides the main avenues of employment for the sons of the English educated middle class. Such policy could be proved to be for the welfare of the whole population. The state councillors (from whom most of the U. N. P. members were drawn) had been favourable to the development of the national resources of the Island and the creation of social services. There was a common political philosophy favouring social reforms on lines which in other countries would have proved acceptable to right-wing and centre parties. Against the U. N. P. were arrayed those who disagreed with it. The Tamil Congress (T. C.) was of the view that the U. N. P., however much it alleged itself to be non-communal, was in fact dominated by the Sinhalese, and that accordingly communal organisations were necessary to protect the minorities. The T. C. therefore remained in being as a fighting organisation, pledged to support the interests of the Ceylon Tamils and favourable to the claims of the Indian Tamils. The Ceylon Indian Congress (C. I. C.) represents mainly the Indian Tamil labour on the estates but it is supported by the Indian mercantile community in Colombo; it has a specific policy favouring easy immigration conditions for Indians, good estate conditions and the franchise for all Indians of five years' residence who show an abiding interest in Ceylon. The real opposition to the policy of the U. N. P. as policy, came however from the left wing parties of which there were three.—(1) The Communist Party (C. P.) in line with current communist tactics is

prepared to work on democratic forms and ally itself with democratic parties with the ultimate intention presumably, of subverting them and establishing a Soviet system. (2) The Lanka Etna Samaj Party (L. S. S. P.) and (3) the Ceylon Unit of the Bolshevik Leninist Party of India, Branch of the Fourth International (B. L. P.); it is not clear whether either of the last two has any organic connections with the Fourth or Trotskyist International, but presumably, both aim at world revolution and reject opportunist tactics such as coalition with social democratic parties; in terms of Ceylon politics, they urge the compulsory acquisition of estates without compensation, and their division among the landless, nationalisation of road transport etc; they appear to differ about Indian immigration. The B. L. P., true to its internationalism, considers that there should be no restriction on immigration. The L. S. S. P., apparently considers that there should be some regulation. The observations regarding the different Parties are in the main correct. Events which have happened since the inauguration of Parliament show that some parties have changed their policies.

A spirit of constructive criticism pervades through the entire essay. Independents have been called "fellow-travellers". The section dealing with "Organisation" shows how parties in England organise elections and contains valuable suggestions as to how elections should be fought by the different parties. The Non-Voters are said to be very important people; they numbered about 1,300,000 whereas the U. N. P. collected about 755,000 votes and in the strict democratic theory the Island ought to have a Non-voters' Government. How non-voters have been responsible for the winning of the elections in many constituencies has been clearly proved by statistics.

It will not be possible to deal with all the things which have been written on the subject in a short review, but it may be said that readers will find the essay interesting which is full of valuable information, constructive criticism, and observations of an impartial critic.

C. N. V. Fernando has contributed an essay on "Early Christianity in Ceylon in Pre-Portuguese times" and points out the reasons for thinking that there must have been Nestorian Missionaries from Persia resident in Ceylon in or about the 6th or 6th century A. D.; he also thinks that there is no evidence of Christianity having existed in the Island between the 6th century and the 16th century when the Portuguese arrived in Ceylon.

The third and last essay is on "Some Difficult Passages" in Pali Literature" by A. P. Buddhaththa. At the end of the Review appear reviews on 'The History of Western Education by William Boyd', 'Metaphysics by Sadanand Bhadrui', and a few other books. Among books received are mentioned 'Eat and be Healthy by Dr. Lucius Nicholles', and 'Comments on Independence by Sir Ivor Jennings.'

Tiruchendur

The sea-shore temple of Subrahmanya By J. M. Somasundaram Pillai B. A., B. L. Price Rs. 2/- nett.

Among the six shrines mentioned in Thiru Murugappada, Tirucheralaiwai (Tiruchendur Temple) is one. Worshipers of Muruga rarely miss a pilgrimage to this sea-shore temple. Those who have already gone to Tiruchendur and worshipped Lord Subrahmanya there will find, when they read the book, that they had inadvertently missed something or other of historical and religious importance; others will find in the book a useful guide.

The Jaffna Hindu College

Hostel Garden Club

The President: Mr. K. S. Subramaniam. Leader (Group A): Mas. T. Sivagundaram. Leader-(Group B): Mas. R. V. Vilvarajah. The Secretary: Mas C. N. Nadarajah.

The Hostel Garden club was organized a short time ago by the efforts of our Boarding Master. We received the newly acquired piece of land, adjoining the hostel, with pleasure and converted that marshy plot into a smiling vegetable garden. We started work in mid-May and in July we have a garden worthy of its name.

The club consists of fifty members. It has two groups with a leader for each. The garden is divided into two sections with a sub-section for a group. Each section is further divided into a number of plots each planted with a different kind of vegetable.

The aim of our club is not profit—it may be incidental—but we cultivate it rather for the pleasure of owning a garden. Many students usefully spend their evenings in doing some work in the garden. No doubt, our garden will give us some training in horticulture.

Ceremonial opening

At a general meeting of the club it was decided to hold a ceremonial opening of the club. The ceremony was held on the 22nd of July. Our guests were the Principal, the Staff, the Prefects and the House Captains of the College. The ceremony started with a garden party. At the end of it, the Secretary outlined the organization and work of the club and requested the Principal to declare the club open. The Principal in his speech thanked the Boarding Master, our President, for the work he has done. He also congratulated the Boarders on their splendid achievement, and exhorted the club to carry on with enthusiasm.

Finally he declared open the club by switching on a motor pump which was mainly installed for the purpose of irrigating the garden. Shortly after the formal opening we entered for the Jaffna Maniagar's Division Agricultural Contest.

Then, we were honoured by the visit of the G. A., N. P. Mr. P. Hudson, the Education Officer, N. P. Mr. S. U. Somasagar, Mr. S. Nadesan and Mr. Jebaratnam A. O. (Propaganda) We are grateful to him for the encouragement he gave us. The visitors were much impressed with the garden. We were ranked first among the school gardens in the Maniagar's district. We secured the first and second prizes offered to the school gardens in the Agricultural Show held on the 23rd and 24th of July.

The club provides for play and recreation. We have a volleyball court and an open-air gymnasium of our own.

Special tribute should be paid to the Boarding Master, our President for the enthusiasm and expert advice he gave us. The entire credit of organizing the club goes to him. I should thank the Group Leaders for their efficient work and the co-operation with which they have worked for the club.

C. N. NADARASA

The author states in the Preface 'Muruga's association with Tiruchendur is far too significant. It is described in extenso in His epic the Skanda Purana. The young Muruga as the devasenapati vanquishes Evil in the form of Surapathama. The Tamils have ever since been celebrating the event as an annual festival during Skanda Sashti. Tiruchendur means as it does a house of Victory. It borders the sea, and, has all the natural charm of a hero's fortress. It is verily a haven of Peace and Bliss. The Tamils in this part of the peninsula have such an attraction for the place and its presiding Lord Arumuga Nainar. He lives in their hearts and as

(Continued on Page 3)

ONE THING AND ANOTHER

BY YALPADI

Lotty Philosophy and Clumsy Living

"When twelve lakhs of people are busy making the town dirty, you cannot expect 2500 sweepers to undo the mischief", wails the Health Officer of the Delhi Municipality. This refers to what is known as old Delhi, the city of the Moghuls with its narrow winding lanes, but the remark may well describe the sanitary conditions of many Indian towns, not excluding Madras. Visitors to Madras and many Indian towns have experienced the lag between the intellectual loftiness of the South Indian and the abysmal poverty of his Civic conscience. Insular Ceylon can teach the continent a thing or two in sanitation and cleanliness in civics.

Ceylon Students Should Stick Here

Reports have it that this year there is hardly one student from Ceylon who has been admitted to the Annamalai University. In previous years that University had a sizeable number of Ceylonese, Tamil students, and Chidambaram was both a temple of education and of worship. It is significant that this shutting out of Ceylon students comes after the demise of the founder of that University, but it has been freely talked about that in a conference of Vice-Chancellors of Indian and Ceylon Universities it had been arranged not to admit Ceylon students in any Indian University, at the instance of Ceylon's Vice-Chancellor.

# GANDHIJI'S MESSAGE & AFTER

(Continued from page 1)

his hopes have not been realized. The new nation resembles other nations inasmuch as it is equipped with the instruments of violent coercion. Moreover the plans for its economic development aim at the creation of a highly industrialized state, complete with great factories under capitalistic or governmental control increasing centralization of power, a rising standard of living and also no doubt (as in all other highly industrialized states) a rising incidence of neuroses and incapacitating psycho-somatic disorders. Gandhi succeeded in ridding his country of the alien tiger, but he failed in his attempt to modify the essentially tigerish nature of nationalisms as such. Must we therefore despair? I think not. The pressure of facts is painful and we may hope, finally irresistible. Sooner or later it will be realized that this dreamer had his feet firmly planted on the ground, that this idealist was the most practical of men. For Gandhi's social and economic ideas are based upon a realistic appraisal of man's nature and the nature of his position in the universe. He knew, on the one hand, that the cumulative triumphs of advancing organization and progressive technology cannot alter the basic fact that man is an animal of no great size and, in most cases, of very modest abilities. And, on the other hand he knew that these physical and intellectual limitations are compatible with a practically infinite capacity for spiritual progress. The mistake of most of Gandhi's contemporaries was to suppose that technology and organization could turn the petty human animal into a superhuman being and could provide a substitute for the infinities of a spiritual realization, whose very existence it had become orthodox to deny.

### Simple Answer

For this amphibious being on the borderline between the animal and the spiritual, what sort of social, political and economic arrangements are the most appropriate? To this question Gandhi gave a simple and eminently sensible answer. Men, he said, should do their actual living and working in communities of a size commensurate with their bodily and mental stature, communities small enough to permit of genuine self-government and the assumption of personal responsibilities, federated into larger units in such a way that the temptation to abuse great power should not arise. The larger a democracy grows the less real becomes the rule of the people and the smaller in the say of individuals and localized groups in deciding their own destinies. Moreover love and affection are essentially personal relationships. Consequently it is only in small groups that Charity, in the Pauline sense of the world, can manifest itself. Needless to say, the smallness of the group in no way guarantees the emergence of Charity between its members; but it does at least create the possibility of Charity.

### A Happy Mean

Decentralization in economics must go hand in hand with decentralization in politics. Individuals, families, and small co-operative groups should own the land and instruments necessary for their own subsistence and for supplying a local market. Among these necessary instruments of production Gandhi wished to include only hand tools. Other decentralists—and I for one would agree with them—can see no objection to power-driven machinery provided it be on a scale commensurate with individual and small co-operative groups. The making of these power-driven machines would, of course, require to be carried out in largely specialized factories. To provide individuals and small groups with the mechanical means of creating abundance perhaps one-third of all production would have to be carried out in

such factories. This does not seem too high a price to pay for combining decentralization with mechanical efficiency. Too much mechanization is the enemy of liberty, because it leads to regimentation and the loss of spontaneity. Too little efficiency is also the enemy of liberty because it results in chronic poverty and anarchy. Between the two extremes there is a happy mean, a point at which we can enjoy the most important advantages of modern technology at a social and psychological price which is not excessive.

It is interesting to recall that, if the great apostle of Western democracy had his way, America would now be a federation, not merely of forty-eight States, but of many thousands of self-governing wards. To the end of a long life Jefferson tried to persuade his compatriots to decentralize their government to the limit. 'As Cato concluded every speech with the word, *Carthago delenda est*, so do I every opinion with the injunction, "Divide the counties into wards". His aim, in the words of Professor John Dewey, 'was to make the wards "little republics with a warden at the head of each, for all those concerns which being under their eyes, they could better manage than the larger republics of the country or State"... In short they were to exercise directly with respect to their own affairs, all the functions of government, civil and military. In addition, when any important wider matter came up for decision, all wards would be called into meeting on the same day, so that the collective sense of the whole people would be produced. The plan was not adopted. But it was an essential part of Jefferson's political philosophy.' And it was an essential part of his political philosophy, because that philosophy, like Gandhi's philosophy, was essentially ethical and religious. In his view, all human beings are born equal, inasmuch as all are the children of God. Being the children of God, they have certain rights and certain responsibilities—rights and responsibilities which can be exercised most effectively within a hierarchy of self-governing republics, rising from the ward through the State to the Federation.

### Moral Criterion

'Other days,' writes Professor Dewey, 'bring other wars and other opinions behind the words that are used. The terms in which Jefferson expressed his belief in the moral criterion for judging all political arrangements and his belief that republican institutions are the only ones that are legitimate are not now current. It is doubtful, however, whether defence of democracy against the attacks to which it is subjected does not depend upon taking once more the position Jefferson took about its moral basis and purpose, even though we have to find another set of words in which to formulate the moral ideal served by democracy. A renewal of faith in common human nature in its potentialities in general and in its power in particular to respond to reason and truth, is a surer bulwark against totalitarianism than is demonstration of material success or devout worship of special legal and political forms'.

Gandhi, like Jefferson, thought of politics in moral and religious terms. That is why his proposed solutions bear so close a resemblance to those proposed by the great American. That he went further than Jefferson—for example, in recommending economic as well as political decentralization and in advocating the use of *satyagraha* in place of the ward's 'elementary exercises of militia'—is due to the fact that his ethic was more radical and his religion more profoundly realistic than Jefferson's. Jefferson's plan was not adopted; nor was Gandhi's. So much the worse for us and our descendants.

(From the Free India)

# Books Periodicals And Magazines Review

(Continued from page 2)

a tutelary deity in every Tamil home. Further North, the temple is not so popularly known, as Palani at the centre and Tirutani near Madras have their own attractions. Thiruchendur is also much less known to the votaries of Balaji in the farther North. An attempt is here made to give His bhaktas all over, a close account of His shrine at Tiruchendur; and with this additional desire of impressing that the Temple is one worthy of a pilgrimage in this life.

The book is well-illustrated; the ground-plan of the temple and the illustrations which the book contains will recall to the minds of those who have already gone to the temple vivid memories of what they have seen; those who intend to go on pilgrimage hereafter will not fail to form a mental picture of what they will be able to see when they visit the shrine.

The author points out that shrines dedicated to Sri Murugan are generally found in Kurinchi (hill country) and that the temple at Tiruchendur is a variation and exception, possibly due to Murugan's Divine Mission to free the Devas from the tyranny of Soorapadama and his mighty hosts entrenched in 'Veera Mahadhiram', the mid-ocean fortress of the Asuras.

The importance of the temple from the puranic point of view, the history of the temple from the time it was founded, the vicissitudes it has faced, a description of the present structure or fabric containing details as to the persons who either with their own resources or with public contributions got the different portions of the temple put up, on account of the different poojyas and other religious ceremonies performed at the temple including festivals are fully set out by the author. Relevant poems or portions of poems in Tamil by well-known poets of Tamil nad such as Nakkirar and Arunagirinather containing references to the temple have been reproduced. An English translation of the beautiful lines in Thirumurugarrupadaai describing the six faces and twelve hands of the Lord of Tiruchendur and the different attributes of the different faces and hands and what they connote is found at pages 71 & 72 of the book.

Worshippers of Lord Murugan will not fail to buy and read this book which contains all the necessary information one would like to possess about the well-known temple at Tiruchendur dedicated to Lord Subramanya.

### The Young Hindu

August 1948, Vol. IX. No. 2. The August number of the Young Hindu, which is the Jaffna Hindu College Magazine has been published. The first part of the magazine pages 1-36 are in English and the last 22 pages are in Tamil. The Editor and the Editorial Board deserve to be complimented for the good work they have done. The magazine contains a number of essays by students in the different forms of the College and Reports of the Historical and Civic Assn, Senior Hostellers Union. The Hostel Garden Club and of the activities of the different Houses named after the distinguished sons of the soil, who had founded or in other ways served the college. It may be mentioned that the late Mr. ST. M. Pasupathy Chettiar was one of the founders of the College and served as Hon. Treasurer for a long time. He set apart certain valuable properties at Grand Bazar, Jaffna the rents of which are utilised for the Prizes distributed at Prize-givings; the late Mr. S. Nagalingam, Advocate was founder and first Manager; the late Mr. V. Caspillai, Proctor S. C. was founder and for some years manager, the

# Rice Sales Outside Ration Stopped

## Waiting Till Burma Situation Eases

In view of the news from Burma, it has been decided to stop the sales of rice outside the allocated ration and make issues only on coupons, states a communique issued by the Minister of Food and Co-operative Undertakings, Mr. A. Ratnayake.

As earlier indicated in the Press, with the stocks in hand and allocations already made there are supplies of rice for some months. There is therefore no cause for apprehension on this score.

It is considered advisable, however to take this precautionary measure to conserve the rice supplies till the Burma situation improves.

Large quantities of imported rice have recently been sold to merchants and should be available to the public to supplement the ration.

Country rice will also continue to be sold as before outside the ration, by the Marketing Department from their mills and depots.

# "Guardian" Warns "Goebbels' Ghost is Over Europe"

The grinning ghost of Goebbels gloating over the near realisation of his prophecy that the wartime alliance between Russia and the Western Allies would turn to enmity, is seen hovering above uneasy Europe by the *Manchester Guardian* which appeals for sanity. "All his old propaganda against Bolshevism has been dug out for use by the West; all his old cliches about decadent democracies are repeated by Moscow. And there are times when his central thesis that we fought a wrong war and should have allowed Hitler to lead us in the crusade against Communism, seems dangerously close to realisation".

Citing General Franco as an example, the *Guardian* points out that all over Europe Hitler's former supporters are "living in the hope that American strategy will demand their help".—Globe.

### LEASE

1. HOUSE situated at Main St., Martins Rd., Junction.
2. HOUSE "Villa Victoria", Cathedral Street.
3. TWO PROPERTIES, behind Holy Family Convent.
4. TWO LANDS at Naravakulam Road.
5. LAND at Sea Beach Road
6. 13 Acres fully planted Coconut Land at Vadukaddu.

Intending Lessees Apply with offers to Mr. J. F. M. Johnpulle C/o Dr. St. John Puvirasinghe, "St. Zenos", Main Street, Jaffna. (M. 100-7)

late Mr. A. Sabapathy was one of those who took great interest in the College as Secretary to the Board and Manager for a number of years; and the late Mr. N. Selvadurai was one of the best principals the College ever had. Pasupathy House won the athletic championship, Nagalingam House came second, Se vadurai House third, Caspillai House fourth and the Sabapathy House fifth in the Inter-House Athletic Competition 1948.

The Report of the Hostel Garden Club is published elsewhere. It is needless to emphasise how useful such clubs will be in the matter of stimulating interest in Food-Production, and giving an agricultural bias to students.

# ON SRI RAMAKRISHNA

(Continued from page 1)

not eat from the hands of a person of evil character, though the latter might have been born into a superior caste. He could not even sit on a seat spread out on the floor by such a person. On the contrary, he was once going to touch the leaf from which some one had eaten. The latter at once cried out, 'What are you going to do, sir! I have taken forbidden food, please don't touch the leaf from which I have eaten'.

The Master replied, 'here is no harm in it. You are of a pure mind'.

He would often say, 'Havishyanna (self-cooked, pure food of rice and ghee) turns out to be like pork and beef to a person who takes it, but is without bhakti, faith in God, and is filled with cravings inside. But if one who is endowed with bhakti and has faith, takes forbidden food, it is not to be regarded as forbidden, it is havishyanna'.

### Compassion

The Master was compassion and pity incarnate. There was no limit to his kindness. Once while he was travelling to Banaras, he got down at Vaidyanath Dham, Deogarh. At the sight of the pitiable condition of the poor people of the place, he told Mathur Babu, "Feed them well otherwise hang your Kashi and all, I am not going to move an inch leaving these people".

His kindness did not fail even when he was suffering, the urge to do good and be kind made him restless. Even in the midst of unbearable suffering he would say, 'Why, nobody came today!' and look at the road. Hazra told him, 'Why are you so restless with thoughts of Naren? (Swami Vivekananda) What need have you to be anxious for them? Your place is in Goloka and in Kailasa (the highest plane of spiritual consciousness viewed from the Vaishnavite or Shaivite standpoint; why should you worry about them? This made him wink; and he went to the *bachhavati* (the grove of five sacred trees, considered as highly favourable for spiritual practices). This was the place where he used to have all kinds of visions. The Mother told him 'What a fool you are? Have you come into this world for the sake of your own happiness? Fire! The Master then said that he would suffer a million times more if it were necessary for the good of the people. Hardly six months passed, and he developed cancer of the throat by taking upon himself the *karma* of others. He could not speak in a loud voice. He felt hungry, but could not eat; he could neither sit nor lie down at ease, while the body was burning right through the twenty-four hours of the day. But he was an ocean of unconditional and spontaneous mercy, and the flow of his grace knew no interruption. A year and a half passed in that way. Whatever else can be called crucifixion for the sake of humanity?

Karma Yoga To sit mum and quiet under the pretence of *dhyana* and *yajna* (spiritual practices of meditation and repeating holy names) is a sign of *tamas* (the lowest constitutive principle of manifested reality, namely, inertness or materi-

# Same Rates Next Year Jaffna U. C. Decides

The Jaffna Urban Council, at its monthly meeting, decided to levy the same rates, taxes and licence duties next year as in the present year.

Exceptions will be in regard to the following licence duties: oil storage (nil); hand-operated printing press (Rs. 25) keeping a workshop for welding or for work on which a lathe is used (Rs. 25). The licence duty on firewood depots will be increased from Rs. 5 to 15 from January 1 next.

The council further resolved that the Makkidanku or "grave pits site" otherwise known as the Rakka Road Dumping Ground (excluding the portion required for improving the ditches) be utilised for providing a public market, a playground for children and a public latrine when fully reclaimed, and that in the interim period no part of that open space should be leased, let or rented out or otherwise alienated for any purpose.

### WANTED

Assistant Clerk to Village Committee Chankana. Should be between 21 years and 40 years of age and should have got through J. S. C. with Tamil or an equivalent Examination, knowledge of Typewriting essential. Salary Rs. 35/- and war allowance per-mensem. Security Rs. 200/- cash two Testimonials necessary. Applications close on the 20th September 1948.

Apply to The Chairman V. C. Chankana. (M 103, 7 & 10)

### Order Nisi Declaring will proved

IN THE DISTRICT COURT OF JAFFNA  
Testamentary ) No. 929 D. C. J.  
Jurisdiction )  
Murgusu Nagalingam, Inspector of Schools, Badulla. Petitioner  
Vs.  
Minors: 1. Pathmavathy daughter of Murgusu Nagalingam  
2. Kamalavathy daughter of Murgusu Nagalingam both of Chulipuram now in Badulla and 2nd Respondents  
3. Kanapathar Murgusu of Chulipuram the 1st and 2nd Respondents are minors appearing by their guardian-ad-litem the 3rd Respondent. Respondents.  
In the matter of the Estate of Nagammah wife of Murgusu Nagalingam of Chulipuram deceased, of Badulla.  
This matter coming on for disposal before L. W. de Silva Esq., District Judge, Jaffna on the 13th day of August 1948 in the presence of Mr. Kandiah, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 9th March 1948 having been read.  
It is further declared that the said 3rd Respondent be appointed guardian-ad-litem over the minors 1st and 2nd respondents and that the said petitioner be declared entitled to have Letters of Administration to the Estate of the intestate as her husband and that he is entitled to have Letters of Administration and the same issued to him accordingly unless the respondents or others interested shall on or before the 15th day of September 1948 show sufficient cause to the contrary.  
It is further ordered that the petitioner do produce the minors in court on the said date.  
This 13th day of August 1948.  
Sgd. L. W. de SILVA  
District Judge

(From the Prabuddha Bharata)

# THE JAFFNA APOTHECARIES CO. DRUG DEPARTMENT.

As long ago as 1890—58 years ago—our Drug Department was established—To-day we are yet in the field as Reputed Chemists in the North.  
Our large turnover ensures Freshness of stocks, and our Long and Vast Experience, the Accuracy of our Dispensing rendered, more so under the Direct Supervision of fully Qualified Chemists  
We have also the pleasure to inform our Numerous Clients that as from 1st. September, the services of a British Qualified Doctor of great Experience will be available for Consultation between 9.30 A. M.—12.30 P. M. daily.  
Entrust your prescription to us.

The Jaffna Apothecaries Co., Chemists of Repute.

(M. 104, 7 to 1-10-48)

# ORDER "NISI" DECLARING WILL PROVED, &c.

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No. 928 T  
Ponniath Rajasundaram of Chulipuram  
Vs.  
1. Indrani widow of Kathira-velupillai Chelliah  
2. Chelliah Nadarajah  
3. Chelliah Ponniath  
4. Naganathan Subramaniam and wife  
5. Thangaratnam  
Minors: 6. Gunaratnam  
7. Gnanaiah and  
8. Gnanaiah all children of Kathiravelupillai Chelliah all of Chulipuram, 6th 7th & 8th Respondents are Minors appearing by their guardian-ad-litem the 1st Respondent. Respondents.

In the matter of last will and testament of the late Kathiravelupillai Chelliah deceased, of Chulipuram.

This matter coming on for disposal before L. W. de Silva Esq., District Judge, Jaffna on the 17th day of August, 1948, in the presence of Mr. R. Candiah, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner and of the witnesses to the last will dated 6th August 1948, having been read.

It is ordered that the Will of the above-named deceased, dated 7th June 1948 be and the same is hereby declared proved unless the respondents or others interested shall on or before the 20th day of September 1948 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said first respondent be appointed guardian ad litem over the Minors 6, 7, 8th respondents and that the said petitioner be declared entitled to have probate of the last will testament of the deceased as executor named in the will and that he is entitled to have Probate of the same issued to him accordingly unless the respondents or others interested shall on or before the 20th day of September 1948 show sufficient cause to the satisfaction of this court to the contrary.  
It is further ordered that the petitioner do produce the minors in court.

This 17th day of August 1948  
Sgd. L. W. de SILVA,  
District Judge.

Drawn by Sgd. R. Candiah Proctor for Petitioner. O. 72, 7 & 10

# Order Nisi Declaring will proved

IN THE DISTRICT COURT OF JAFFNA  
Testamentary ) No. 929 D. C. J.  
Jurisdiction )  
Murgusu Nagalingam, Inspector of Schools, Badulla. Petitioner  
Vs.  
Minors: 1. Pathmavathy daughter of Murgusu Nagalingam  
2. Kamalavathy daughter of Murgusu Nagalingam both of Chulipuram now in Badulla and 2nd Respondents  
3. Kanapathar Murgusu of Chulipuram the 1st and 2nd Respondents are minors appearing by their guardian-ad-litem the 3rd Respondent. Respondents.

In the matter of the Estate of Nagammah wife of Murgusu Nagalingam of Chulipuram deceased, of Badulla.

This matter coming on for disposal before L. W. de Silva Esq., District Judge, Jaffna on the 13th day of August 1948 in the presence of Mr. Kandiah, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 9th March 1948 having been read.

It is further declared that the said 3rd Respondent be appointed guardian-ad-litem over the minors 1st and 2nd respondents and that the said petitioner be declared entitled to have Letters of Administration to the Estate of the intestate as her husband and that he is entitled to have Letters of Administration and the same issued to him accordingly unless the respondents or others interested shall on or before the 15th day of September 1948 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the minors in court on the said date.  
This 13th day of August 1948.  
Sgd. L. W. de SILVA  
District Judge

Drawn by Sgd. R. Candiah Proctor for petitioner. (O. 73) 7 & 10-9-48.

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 24-8-48)

XCV

XXI. THE CHANDOGYA UPANISHAD (Contd.)

[The following is a continuation of the Chandogyia Upanishad, the first five adhyayas of which we studied some time back].

Sixth Adhyayam,

The sixth chapter is entirely taken up with a dialogue between Swataketu Aruneya and his father who have already figured in the fifth chapter (sections III to X), being unable to answer questions put by a king regarding the hereafter of the soul. But here the father is called by his proper name Uddalaka Aruni whereas in the previous chapter he was referred to as Gautaman (he of the Gautama Gotram). There the boy is said to have been taught by his father, but here he is represented as having been apprenticed with and studied the Vedas, &c. from another tutor from the twelfth to the twenty-fourth year of his age.

Section I shows that the boy returned from his tutor's house puffed up with pride and self-conceit thinking himself to be very learned, but got disillusioned when his father put him a question as to that instruction by which one hears what cannot be heard, by which one cognizes what cannot be thought of, by which one knows what cannot be known. Cf. such lines as... அறிவாதுகளை அறிவாதே அறியாதே அறிவாதே அறிவாதே அறிவாதே, &c. (Siddhanti) knowing (realizing) the (Supreme) Soul with the soul through Divine Grace without knowing (with the senses), cognizing (the same similarly) without thinking (of it objectively with the mind). The fact is that God is beyond the reach of our senses, external as well as internal. He can only be realised through Divine Grace as a result of the practice of Sohambhavana, as we shall presently see.

Section II begins: In the beginning, my child, this alone was there (called) Sat (sentient Being, Sivan), One only and inseparable. Some say that in the beginning, this was Asat (insentient being, primordial matter) only, one and inseparable, and from that Asat, the Sat came into being (sruti).—The father then refutes the second theory that Sat came out of Asat and affirms that Sat alone existed in the beginning.—He (the Sat or sentient Being) saw (knew, thought or willed), 'may I grow (breed) and multiply'... (sruti 3)—Heat (fire) is then said to have emanated from Him, water came therefrom (or thereafter) and food (or earth) next. The mention in this ancient Upanishad of the creation of these three, the growth of the much larger numbers of latvas enumerated in the different schools of philosophy has puzzled thinkers, and various explanations have been sought to be given as to whyever Akas and air which take precedence over fire, water and earth among the Pancho Bhutas omitted. But we are inclined to think that the Upanishad purposely refrains from making mention of any invisible element, omitting even Vayu (air) which can be cognized by the sense of touch only, and confines itself to those which can be seen by the naked eye.

These emanations of fire, &c., from God, we need scarcely caution our readers, are to be understood in the same sense in which our Lord Meikandan uses the words ஓங்கிட்டு உண்டாகும் (the world emanates from the Dissolver or God) as we have often explained. It is something like calling the lotus which is born of seed embedded in mud by the name Pangajam (பங்கஜம்), literally born from mud. Before proceeding to the next section, we may here note, that in discussing this and similar sruties in other Upanishads a commentator of the Monistic School asks what object was it that the Sat saw or knew or thought of in the beginning before the creation of the world? and replies that it was 'name and form... unevolved but about to be evolved'. And the relationship of these (name and form) to the Sat is given "as being neither identical with Brahman nor as different from it." The student of Tamil will note that this negative definition of the relationship is exactly the same as the first two out of the three aspects of the Advaita relationship of the L rd to the world as explained in the words ஓங்கிட்டு உண்டாகும், ஓங்கிட்டு உண்டாகும், ஓங்கிட்டு உண்டாகும் of Irupa Irupattu (இரூப இரூபத்து), not one (identical) nor two (different) nor neither. It is this negative definition that the author of Irupa Irupattu puts in positive form in the well-known words உலகமாய் மாந், சைநம், உடனுமாய் of Siddhanti. He is identical with the world, He is different from it. He is in association with it. Name and form, as we had occasion to explain when studying another Upanishad, correspond to the world of words (சொற்கள் உபபந்தம், (Sot prapancham) and world of things (பொருள் உபபந்தம், (Porut prapancham) of the Saiva Siddhantam, and these in their unevolved state constitute the original seed or primordial matter,—the Maya of the Svetasvatara Upanishad, the Siva Gnana Siddhi, the Bhagavat Gita, &c.,—which the primordial Sat or Sentient Being that we call God or Sivam or Brahman saw or knew or thought of or brooded over, with the result that heat (or fire, water (perspiration) and earth (food) emanated therefrom.

The next section (III) starts by classifying all living beings into three groups according to their origin, the oviparous (andajam, born from eggs), the viviparous (jivajam or Sarayujam, born from living beings or wombs) and the sprouting (Utpijam, springing from seeds, roots, &c.). The fourth class mentioned in the Aitareya Upanishad and other books known as Svedajam (engendered from heat or perspiration) is not mentioned here. Evidently this group is to be taken as coming under and jvam (oviparous); or it may be under Utbijam as stated by Badarayana in his Sutra.

The Sruti proceeds: That Deity Devata Devan, Mahadevan (God) willed, let me now enter those three objects with this living soul (jivatma) and then reveal (develop or differentiate) names and forms (Sruti 2).—This is a highly important sruti, which has often been misinterpreted and mistranslated. The Deity (Devata) here refers to God, the Sat, One only and inseparable (ekam eva Advitiam) of the immediately preceding section of this Upanishad; the Adi (ஆதி, the beginning or original) and Odunhi (ஓங்கிட்டு, where everything dissolves) of the Siva Gnana Bodham. The three objects may be taken as the oviparous &c., of the last sruti or as the fire, &c. of the sruties previous to it appearing in the previous section. The latter view would appear to be the more correct one in view of what follows in succeeding sruties regarding the tripartite nature of fire, &c. Whatever it be, these objects are the lifeless objects (Pasam, Idam, matter) which are insentient and have to be set in motion by a sentient being and made to function.

(To be Continued).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 917 Testamentary In the matter of the intestate estate of Palavasa Achary Vengadasala Achary late of Vannarponnai East Jaffna Deceased Suppnanal widow of Palavasa Achary Vengadasala Achary of Vannarponnai East Petitioner And 1. Vengadasala Achary Shanmuganathan 2. Pakialledchmy daughter of Vengadasala Achary 3. Parameswary daughter of Vengadasala Achary 4. Vengadasala Achary Palanivel 5. Nageswary daughter of Vengadasala Achary 6. Magewary daughter of Vengadasala Achary 7. Sornam widow of Vengadasala Achary 8. Shanmugavadivammah widow of Vel Achary all of Vannarponnai East. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge on the 2nd day of August 1948 in the presence of Mr. S. Kandiah, Proctor for Petitioner after reading the petition and affidavit of the Petitioner;

It is ordered that the 8th Respondents above named be appointed Guardian-ad-litem over the 1st, 2nd, 3rd, 4th, 5th and 6th Respondent for the purpose of these Testamentary proceedings and that Letters of Administration of the Estate of the Deceased be granted to the Petitioner as widow of the Deceased. Unless the Respondents abovenamed or any other person or persons show sufficient cause to the contrary to the satisfaction of this Court on or before the 30th day of August 1948.

It is also ordered that the 1st, 2nd, 3rd, 4th and 5th Respondents

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 923. In the matter of the intestate estate of the late Thambapillai Rajaratnam of Kondavil late of Singapore. Deceased Kandar Thambapillai of Kondavil Va. Petitioner. Assimuthu wife of K Thambapillai of do Respondent.

This matter of the petition of the abovenamed Petitioner coming on for disposal before D. H. Panditha Gunawardana Esquire Adl. District Judge, Jaffna on the 6th day of August 1948 in the presence of Mr. V. Venasitambay, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of July 1948 having been read.

It is ordered that Letters of Administration be issued to the Petitioner to the estate of the abovenamed deceased unless the Respondents or any other person or persons shall on or before the 7th day of September 1948 show sufficient cause to the satisfaction of this court to the contrary. Jaffna this 6th day of August 1948.

Sgd L. W. De Silva District Judge. Drawn by V. Venasitambay Proctor for Petitioner. (O. 67 31 & 7.)

Minors, be produced in Court on the 30th day of August 1948. This 2nd day of August 1948. Sgd. L. W. de SILVA District Judge

Time to show cause extended to the 20th day of September 1948. This 30th day of August 1948. Intd L. W. de S. District Judge. (O. 69 7 & 9)

TENDER NOTICE

Ceylon Government Railway

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., MacCallum Road, Maradana tenders up to 12 noon on Friday 24th, September, 1948 for the construction of: (a) Seven Sets of Workmen's Dwellings (b) Five Sets of Workmen's Dwellings (c) Six Sets of Workmen's Dwellings on Railway land at Nawalapitiya.

For further particulars, please see Government Gazette, of Friday, 3rd September 1948. Sgd. W. A. SHAW, Chief Engineer, C. G. R. MacCallum Road, Maradana. (G. 71. 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 926

In the matter of the intestate estate of the late Gnanasekarakurukkal Ponniah Iyer of Kokkuvil Deceased. Sornammah widow of Ponniah Iyer of Kokkuvil Vs. 1. Narayanan Saharanaman and wife 2. Ganga 3. Visalakshmy daughter of Ponniah Iyer 4. Ponniah Iyer Gnanasekaram 5. Visalakshmy daughter of Ponniah Iyer all of Kokkuvil Respondents

This matter coming on for disposal before L. W. de Silva Esquire District Judge Jaffna on the 11th day of August 1948 in the presence of Mr. V. Manikkavasagan Proctor for the petitioner and the affidavit of the petitioner dated 30th July 1948 having been read;

It is ordered that the abovenamed 2nd respondent be appointed guardian ad-litem over the minors the 3rd 4th and 5th respondents and that letters of administration to the estate of the abovenamed deceased be granted to the petitioner unless the respondents or others shall on or before the 13th day of September 1948 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the said minors in court on the said date. This 13th day of September 1948

Sgd. L. W. DE SILVA District Judge. (O 71. 7 & 10)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 916.

In the matter of the last will and Testament of the late Arumugam Sithamparapillai of Vaddukoddai West. Deceased Scllammah widow of Arumugam Sithamparapillai of Vaddukoddai East. Vs.

Minors 1. Sithamparapillai Apputhurai of Vaddukoddai West. 2. Saraswathy daughter of Sithamparapillai of Vaddukoddai West. 3. Kanapathipillai Arumugam of Vaddukoddai West. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 2nd day of August 1948 in the presence of Mr. N. Eham param Proctor for the Petitioner and the affidavits of the Petitioner and of the attesting Notary and one of the witnesses having been read;

It is ordered the Last Will and Testament of the said deceased be declared proved and Probate there of be issued to the Petitioner as the Executrix named therein and that the 3rd Respondent be appointed Guardian-ad-litem over the minors 1st and 2nd Respondents for the purpose of protecting their interests and to represent them in these proceedings unless the Respondents or any other person appear before this court on the 30th day of August 1948 and show sufficient cause to the contrary. The 2nd day of August 1948

Sgd R. R. SELVADURAI District Judge. Order Nisi Extended for 20-6-48. Intd L. W. de S. District Judge. (O 70) 7 & (10-9-48.)

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