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INDIAN RESIDENTS ACT

Residential Qualifications

It is provided that the Indian Residents Act shall come into operation on such a date as may be appointed by the Minister concerned by order published in the Gazette.

The main provisions of the Act are as follows:

The Act shall apply, and the privilege of procuring registration thereunder shall extend, solely to those Indian residents in Ceylon who are possessed of a special residential qualification, which in each case shall consist—

(a) in the first instance, of uninterrupted residence in Ceylon immediately prior to the first day of January, 1946 for a period not less than the appropriate minimum period hereinafter specified; and

(b) second of uninterrupted residence in Ceylon from the foresaid day to the date of the application in that case for such registration.

The appropriate minimum period of uninterrupted residence required by paragraph (a) shall—

(a) in the case of a person who is unmarried at the date of his application for registration, or in the case of a married person whose marriage has been dissolved by death or divorce prior to that date, be a period of ten years; and

(b) in the case of a married person living with the partner of the marriage at the date of his application for registration, be a period of seven years.

Continuity of Residence

For the purpose of this Act, the continuity of residence of an Indian in Ceylon shall, notwithstanding his occasional absence from Ceylon, be deemed to have been uninterrupted if, but only if, such absence was on each occasion intended to be temporary, and did not on any one occasion exceed twelve months in duration.

No application purporting to be made under this Act by any person other than an Indian resident possessed of the special residential qualification shall be entertained in any circumstances or on any ground whatsoever.

The privilege conferred by this act shall be exercised in every case before the expiry of a period of two years reckoned from the appointed day, and no application made after the expiry of that period shall be accepted or entertained whatsoever the cause of the delay.

Conditions for Application

It shall be a condition for allowing any application for registration under this act that the applicant shall have first proved that he is an Indian resident possessed of the special residential qualification and in addition, produced sufficient evidence (whether as part of the application or at any subsequent inquiry ordered under this Act) to satisfy the Commissioner that the following requirements are fulfilled in his case, namely—

(i) that the applicant is possessed of an assured income of a reasonable amount, or that he has some suitable business or employment or other lawful means of livelihood, to support himself and his dependants, if any;

(ii) that during the qualified period of past residence required by this Act, the applicant has by any specific act, or by his way of life generally, manifested his intention to settle down permanently in Ceylon and in particular, where, during that period, the applicant was a married person, that his wife and each minor son and unmarried daughter were ordinarily resident with him in Ceylon and that they continued so to reside until the date of the application;

(iii) that the applicant is free from any disability or incapacity which may render it difficult or impossible for him to live in Ceylon according to the laws of Ceylon.

(iv) that the applicant clearly understand that, in the event of his being registered as a citizen of Ceylon he will be deemed in law to have renounced his right to the civil and political status he has had or would, but for his registration in Ceylon, have had under any law in force in the part of India from which he emigrated; and in all matters relating to or connected with his status, his personal rights and duties and his property in Ceylon, he will be subject to the laws of Ceylon.

Applicants with Children

In the case of an applicant who has a wife or any minor child or children of a lawful marriage ordinarily resident with him in Ceylon—

(a) where he desires such child or children to be registered simultaneously with himself, there may be included in the application an express request by him to that effect; and

(b) where his wife elects to be registered simultaneously with him, there may be included in the application a request in that behalf authenticated by her signature or acknowledged and affirmed by her orally before a Justice of the Peace.

Where any such request is included in an application, there shall be set out in the application, in respect of each such child or the wife, as the case may be, all the particulars for furnishing which in such circumstances provision is made in the prescribed form of application.

As soon as may be after the receipt of each application, the Commissioner shall refer the application, for verification of the particulars and statements therein and for such report thereon as may be necessary, to the investigating officer of the area or each of the areas in Ceylon in which the applicant claims to be, or to have been, ordinarily resident.

The report of the investigating officer on each application shall be taken into consideration by the Commissioner in dealing with that application.

Where, upon consideration of the application, the Commissioner finds that the requirements (of allowing applications) have not been satisfied, he may make an order refusing the application. A copy of the order shall in every case be served on the applicant.

Where, upon the consideration of an application, the Commissioner is of opinion that there is a prima facie case for allowing the application, he shall give public notice in the prescribed manner that an order allowing the application will be made unless any written objections to the making of such order is received by him from any member of the public within a period of one month from the date on which the notice is published.

Where no objection is received

Where no objection is received in response to the notice within the period specified therein, the

All Roads Lead To Wisdom

By

Sarvapalli Radhakrishnan

I find a solace in the *Bhagavadgita* that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the *Bhagavadgita*— I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the *Bhagavadgita*.

—Mahatma Gandhi in *Young India*.

The *Bhagavadgita* is not an esoteric work designed for and understood by the specially initiated but a popular poem which helps even those "who wander in the region of the many and variable." It gives utterance to the aspirations of the pilgrims of all sects who seek to tread the inner way to the city of God. We touch reality most deeply, where men struggle, fail and triumph. Millions of Hindus, for centuries, have found comfort in this great book which sets forth in precise and penetrating words the essential principles of a spiritual religion which are not contingent on ill-founded facts, unscientific dogmas or arbitrary fancies. With a long history of spiritual power, it serves even today as a light to all who will receive illumination from the profundity of its wisdom which insists on a world wider and deeper than wars and revolutions can touch.

The *Gita* is uttered by a profound seer who sees truth in its many-sidedness and believes in its saving power. It represents not any sect but religion in its universality, without limit of time or space.

A Game of Bridge

Life is like a game of bridge. We did not invent the game or design the cards. We did not frame the rules and we cannot control the dealing. The cards are dealt out to us, whether they be good or bad. But we can play the game well or play it badly. A skillful player may have a poor hand and yet win the game. A bad player may have a good hand and yet make a mess of it. Our life is a mixture of necessity and freedom, chance and choice. While the movements of matter, the growth of plants and the acts of animals are controlled more completely, man has understanding which enables him to cooperate consciously with the work of the world. He can approve or disapprove, give or withhold his consent to certain acts. If he does not exercise his intelligent will, he is acting in a way contrary to his humanity. If he acts blindly according to his impulses and passions, he acts more like an animal than a man. Being human, he justifies his actions.

Perfection at the human level is a task to be accomplished by conscious endeavour. The image of God operating in us produces a sense of insufficiency. Man has a haunting sense of the vanity, the transience and the precariousness of all human happiness. Those who live on the surface of life may not feel the distress, the laceration of spirit, and may not feel an urge to seek their true good. They are human animals (*himsa pasu*), and like animals they are born, they grow, they mate and leave offspring and pass away. But those who realize their dignity as men are

acutely aware of the discord and seek a principle of harmony and peace.

How is the goal of perfection to be attained? What keeps the world going is action or karma. At the human level action is caused by desire or attachment, *kama*. The root cause of desire is avidya or ignorance of the nature of things. Whether we are bound by good desires or bad desires, it is still a question of bondage. It makes little difference whether the chains which bind us are made of gold or of iron. To escape from bondage we must get rid of ignorance, which is the parent of ignorant desires and so of ignorant actions. Vidya or wisdom is the means of liberation from the chain of *avidya-kama-karma*.

Wisdom not Learning

Wisdom is not to be confused with theoretical learning or correct beliefs, for ignorance is not intellectual error. It is spiritual blindness. Wisdom, pure and transcendent, is different from scientific knowledge, though it is not discontinuous from it. Scientific knowledge is useful since it dispels the darkness oppressing the mind, shows up the incompleteness of its own world and prepares the mind for something beyond it. For knowing the truth, we require a conversion of the soul, the development of spiritual vision.

When wisdom dawns, ignorance dies and the evil is cut off at the spot. The liberated soul overcomes the world. Action no more binds. When we grow into this wisdom, we live in the Supreme. The true human individual pursues this ideal of perfection with a devotion similar to that which he offers to an adored woman.

We can reach the goal of perfection, attain the saving truth in three different ways, by a knowledge of Reality (*jnana*) or adoration and love (*bhakti*) of the Supreme Person or by the subjection of the will to the Divine purpose (*karma*). These are distinguished on account of the distribution of emphasis on the theoretical, emotional and practical aspects. Men are of different types, reflective, emotional or active but they are not exclusively so. At the end, knowledge, love and action mingle together. God Himself is sat, chit and ananda—reality, truth and bliss. To those seeking knowledge, God is Eternal Light, clear and radiant as the sun at noon-day, in which is no darkness; to those struggling for virtue, He is Eternal Righteousness, steadfast and impartial; and to those emotionally inclined, He is Eternal Love and Beauty of Holiness. Even as God combines in Himself these features, man aims at the integral life of spirit.

Beneath the surface

Man knows only part of his being, his surface mentality. There is a good deal beneath the surface of which he has no know-

ledge though it has effects on his conduct. We are sometimes completely overcome by emotions, instinctive and involuntary reactions that upset the rule of conscious reason. Normally the subconscious collaborates with the conscious and we do not even suspect its presence but if we get off the track of our original instinctive pattern, we realize the full force of the subconscious. Unless the individual has complete self-awareness, he cannot become master of his life. A growing personality requires unceasing care and fostering. By developing purity of intention, passions directed towards mundane objects die, producing tranquility of mind which in turn gives rise to the inward silence in which the soul begins to establish contact with the Eternal from which it is sundered, and experience the presence of the Indwelling God. In stillness which is the rest of the soul from earthly encounter, insight is born and man becomes what he is.

Our consciousness when united with the body is turned outward in order to accomplish its work of controlling the outer world by means of the senses. All this does not tell us what the self, in its essential nature, is. We know about the phenomena of the self but not of the self itself. If we are to confront the Supreme Self in us, we must fold up the phenomenal series, go against the grain of our nature, strip ourselves naked, escape from the apparent ego and get at the abyss of pure subjectivity, the Absolute Self.

The *Bhagavadgita* describes to us how the aspirant avoids bodily excesses of indulgence or abstinence, goes to a place free from external distractions, chooses a comfortable seat, regulates his breathing, focuses his mind on one point and becomes harmonized (*yukta*) and detached from all desire for the fruit of action. When he attains this unity, he arrives at a perfect understanding with his fellow beings through sympathy and love and not because it is a matter of duty. We have the example of Gautama the Buddha, the greatest jnani or seer whose love for humanity led to his ministry of mankind for forty years. To know the truth is to lift up our hearts to the Supreme and adore Him.

Bhakti or devotion is a relationship of trust and love to a personal God. Worship of the unmanifested (*avya'ropasina*) is difficult for ordinary human beings. Worship of the Personal God is recommended as the easier way open to all, the weak and the lowly, the illiterate and the ignorant.

The Supreme is not a God who sleeps in serene abstraction while hearts heavy laden cry out for help, but a saving God or love believed and experienced as such by the devotee. He bestows salvation on those who believe in Him. He declares: "This is my word of promise, that he who loveth me shall not perish."

Bhakti—Active Life

Bhakti is loving attachment to God. It is a profound experience which negates all desire

Madras Education Minister lays foundation stone

Tribute to Swami Vipulananda

Hon. Sri T. S. Avinashilingam Chettyar, the Madras Minister for Education, now on a visit to Ceylon, laid the foundation-stone of the Swami Vipulananda Memorial Hall at Batticaloa on Saturday.

Referring to the late Swami, Mr. Avinashilingam said: "Ceylon can well be proud of having produced such a distinguished son and I hope that the memorial will befit such a distinguished personage and be of lasting service to the people among whom he lived and whom he served."

Swami Vipulananda was both a scholar and a saint," he added. "Though he was born in Ceylon, he spent a good portion of his life in serving India. Not only did he serve South India as the editor of the 'Ramakrishna Vijyam' and, later, as the head of the Department of Tamil in the Annamalai University, he also served the cause of the 'Prabuddha Bharata', which is published from Mayavathi in the Himalayas.

"He was a distinguished product of Tamil culture and gave his best towards the re-flowering of that culture in the new circumstances of the present age. His researches in Tamil have won him a lasting place among the great servants in Tamil literature.

"He was also a scientist and he could see from the scientific angle of vision. In a sense, he could be said to be the founder of the Ramakrishna Mission institutions in Ceylon.

P. S. THURAIAPPAN J. P.

Mr. P. Thuraiappan J. P., Senior Tele-communication Engineer retired after 38 years of service. He was appointed as Inspector of Telegraphs in 1911. By his devotion to his duty he set an example by rising gradually to the post of an Engineer, without British qualification or training. In the discharge of his duties he was aided by the staff and his superiors.

In 1934 when His Royal Highness the Duke of Gloucester, visited Ceylon, Mr. Thuraiappan was selected to travel in the Royal Special train from Colombo to Nanu Oya in charge of communications.

In 1945 he was appointed a J. P., the first Engineer to receive such an honour in the Engineering Department. During his leisure hours he is engaged in religious and social work. He is a member of the Child Protection Society and takes a great interest in the Deaf, Dumb & Blind School.

He was Hony General Secretary of the Colombo Vivekananda Society from 1945 to 1948 and did yeoman service to the Hindu Society for the Prisons and takes a great deal of interest in the New Year Day celebrated by the prisoners.

Enjoyed benefits of Crown Contracts

Senator Victoria Sued

Mr. K. Gunaratnam, of New Chetty Street, Colombo, has filed a plaint in the District Court of Colombo against Senator J. A. D. Victoria, claiming a penalty of Rs. 16,500 for sitting in the Senate when he knew he was disqualified as he enjoyed benefits under contracts with the Crown. Leave has been allowed and summons issued returnable on October 22.

Another M. P. Sued

A plaint was filed in the Colombo District Court by Mr. C. Cyril Mathew, of Glendale, Barnes Place, through Messrs. L. B. and L. M. Fernando, against Mr. E. W. Mathew, Second M.P. for Balagoda, claiming a penalty of Rs. 34,000 for his sitting in the House of Representatives when he knew he was disqualified by reason of enjoying benefits from Crown contracts. Leave to proceed with the action has been granted and summons has been issued returnable on October 29.

Weligama M. P. Also Sued

Mr. Stanley de Silva, of Rihini, Rajgiriya, has filed a plaint through Messrs. L.B. and L. M. Fernando against Major Montague Jayawickrema, M. P. for Weligama, claiming Rs. 28,000 as penalty for sitting in the House of Representatives when he knew he was disqualified as he enjoyed benefits from contracts with the Crown. Leave to proceed with the action has been allowed and summons has been issued returnable on October 22.



Mr. P. Thuraiappan J. P., Senior Tele-communication Engineer retired after 38 years of service. He was appointed as Inspector of Telegraphs in 1911. By his devotion to his duty he set an example by rising gradually to the post of an Engineer, without British qualification or training. In the discharge of his duties he was aided by the staff and his superiors.



HYDERABAD

YARLTON COLLEGE

The first phase is over of the Police Action taken by the Dominion of India against Hyderabad to put an end to the inhuman atrocities perpetrated by the Razakars and to restore law and order in the state. What Sardar Patel called the surgical operation took five days and on Friday last at 5 p. m. wisdom dawned on the Nizam who ordered a cease-fire. Lieutenant General Rajendra Singhji, G. O. C. Southern Command and his men ought to be congratulated on their magnificent performance and the brave and noble manner in which they have so speedily overcome the stiff opposition offered by the Razakars and the State troops with loss of only 10 lives to the Indian army. 1200 Razakars and 600 State troops personnel are reported to have been killed. Indian troops have entered Secunderabad and Bolaram in triumph; their entry has been greeted with showers of flowers and great rejoicing by the people of Hyderabad. The Laik Ali Cabinet has resigned. Swami Ramanand Thirth, President of the State Congress and his colleagues who had been imprisoned on account of their political activity have been released. Not one incident of a communal nature has taken place throughout the length and breadth of India, and the prophecies of men who predicted a communal blood-bath have been falsified.

The task cannot by any means be considered complete; perhaps the more difficult part yet remains. The surgical operation which took about 5 days is over and has been successful but the patient has yet to convalesce and regain his health. Many Razakars yet prowl in different parts of the State and the Indian Army is busy with mopping up operations and dealing with pockets of resistance. Major General Chaudhry has been appointed Military Governor of the State by the Indian Government and will be in charge of the administration of the State and the Nizam has appealed to his subjects to render every assistance to the authorities in the task of restoring law and order. It is hoped that ere long conditions will become normal and that the people of Hyderabad will be in a position to determine their own future. In other words, responsible government will be set up in the State as soon as possible.

The Nizam has directed his State representative Nawab Mein Nawaz Jung not to press the case against India in U. N. O. Security Council. By 8 votes to nil, with Russia and China abstaining from voting, the Security Council decided at its meeting held at Paris on last Thursday to hear the matter. The hearing was, on the application of the Indian delegate, Sir Ramaswami Mudaliyar, postponed for yesterday when the case was called and again adjourned for a few days. Sir Alexander Cadogan who presided at the Paris sessions of the Council appears to have been of the same view as Mr. Au-

thony Eden, the conservative spokesman in the British House of Commons. No useful purpose would be served by the Council persisting in hearing the matter. It perhaps suits Sir Alexander Cadogan and others of his ilk not to permit Hyderabad to withdraw her complaint.

We have published elsewhere a letter addressed by Mr. S. Vythialingam (F.M.S. Pensioner) of Karainagar to his friends and countrymen in Malaya. While wishing him success in his efforts to develop the English School which has been lately founded at Karainagar—the school is now called Yarlton College—it is our duty to point out that the statements made in paragraph 3 of the letter regarding the Jaffna Hindu College Board of Directors are untrue and malicious. About 30 years ago, the Karainagar Hindu College was transferred to the J. H. C. Board of Directors by the late Mr. Sayampu who founded the school about 60 years ago; the school was a primary school at that time; after the transfer, the school was developed into a secondary B grade school preparing students for the S. S. C. examination. Within the past few years, lands have been acquired and new classrooms have been built. The late Mr. N. Nadarajah, K. C. during his life-time was a member of the J. H. C. Board of Directors and promised to convey to the Board a land in front of the College. Mr. E. A. Nagawala, Minister of Education, during his last visit to Jaffna laid the foundation stone for the Nadarajah Hall, which Mrs. Nadarajah has so kindly consented to put up for the use of Karainagar Hindu College, and Mrs. Nagawala declared the newly equipped Science Laboratory open. The Old Boys of Karainagar Hindu College and the late Mr. N. Nadarajah represented to the J. H. C. Board of Directors that the Board should not transfer the management of the Karainagar Hindu College to a body of people who were self-appointed and not representative of the people of Karainagar. We wish Yarlton College well but it is our duty to point out to Mr. Vythialingam that no useful purpose would be served by maligning the management of a sister institution which has for over 60 years catered for the educational needs of the school-going children of Karainagar.

Assassination of Count Bernadotte, the UNO Mediator in Palestine

The fanatic's hand had again struck a felon blow against peace and had made the Palestine problem more complicated than ever. The Assassination of Count Bernadotte, the U. N. O. Mediator in Palestine has shocked the world. The Security Council which is meeting now in emergency session is expected to recommend joint military action under chapter 7 of the U. N. O. charter.

The Stern Gang founded by the Polish Jew Abraham Stern and composed of political fanatics has been blamed for this dastardly act. The U. N. O., sooner or later, has to devise effective means to end this menace of political gangsterism.

Sidelights and Lightsides

(BY SQUINT EYE)

Another voter has filed a claim for damages from an M. P. on the plea that he has sat in Parliament so many days knowing that he had no right to.

That's an easy way to dissolve Parliament—and there's money in it too!

Speaking on total prohibition in Madras to come into force on Oct. 1 an Assembly member asked the ministry for an assurance that nothing will be done to affect adversely the palmyrah industry, but was told it was not known what the palmyrah industry was.

In Jaffna the palmyrah industry includes providing tavern shelter to those who choose to booze.

Our grandfathers retained a hundred and one uses for the palmyrah. Today the industry is mainly confined to tapping at the top and topping at the foot of the tree.

Saying that the soviet humorous magazine "Crocodile" was not "a fighting organ of soviet satire and humour," Central Committee of the Soviet Communist Party has relieved the editor of his duties.

The humour of the Crocodile would be its tears, but in these strenuous times what the Communists want is its grip!

RADIO AND POSTERS TO STRESS USELESS PETROL
—Times Headline

It is good petrol, so let us use less of it!

Don't be Angry—It's Bad for Your Health, says a Doctor in an Observer magazine feature

Health be Damned—when we are Angry.

U Tin Tut Done Away With

Burmese Insurgents' Horrid Act

The former foreign minister of Burma U. Tin Tut was assassinated, it is believed by Burmese insurgents on Saturday. A forceful speaker and a strong-willed statesman, U Tin Tut paid the price for loving his nation at the unfailing hand of the terrorist gang whose murder-mania has no parallel in history.

U. Tin Tut represented Burma during the Independence Celebrations in Ceylon.

Election Judgment Sequel

It is learnt that, the Prime Minister, Mr. D. S. Senanayake, after consultation with Legal authorities, has decided to amend the Elections Order-in-Council to enable the lodging of appeals to a higher court against Election Court decisions under the existing provisions of the Elections Order-in-Council.

An emergency meeting of the Lower House of Parliament is expected to be summoned for September 27 to consider this question.

LETTERS TO THE EDITOR:

Parliament & Contracts

Sir,

It is reported that the judgment of Mr. Justice Basnayake in the Kayts election inquiry has alarmed a number of members of both Houses of Parliament, including some of the Ministers. There can be only one reason for the alarm: the members in question must be shareholders in companies which hold contracts with the Government. It should be noted that the disqualifying section in the Order-in-Council of 1940 applies only to contracts for the furnishing or providing of money to be remitted abroad or of goods or services to be used or employed in the service of the Crown in the island. Any other contract, such as that of tenancy, does not disqualify any Member of Parliament.

I trust, however, that the rumour that the Prime Minister proposes to have the disqualifying section amended in order to secure exemption from disqualification for Members of Parliament is unfounded. The question of amendment is one that vitally affects the public interest and sufficient time should be allowed to the public to consider this matter in all its aspects.

I may say at once that the judgment of Mr. Justice Basnayake speaks for itself. It is unfortunate that the full text of the judgment has not been published in the press, but it is probable that such a report will be published in one or more of the Law Reports of Ceylon. It is only by a careful study of the arguments advanced in the case and the full text of the judgment that one will be able to understand the reasons for the finding of the judge who has given the disqualifying section the only interpretation that can be given.

The public is of course at liberty to support, or to oppose, the demand for an amendment. In my opinion it is not in the public interest to support the proposed amendment. The offending section was enacted to prevent corruption and even the suspicion of corruption in Parliament and in the Cabinet. It is rather difficult to see how a Member or Minister will be able, at a crucial moment, to reconcile his duty as an elected representative with his interests as investor. There are bound to be occasions when duty and interest must be mutually exclusive. One of the Judges whose decisions were cited by me in the Kayts case has said that the object of the rule in question was to prevent a conflict between interest and duty and to remove temptation from the way of representatives and Ministers alike. There is no reason why a section like section 13, sub-section 3 (c) of the present Order-in-Council should be amended so as to give rise to the very conflict which should, in the opinion of the English Judges, be avoided.

To say that the House of Commons Disqualification Act of 1782 exempts joint stock companies from the application of the disqualifying section is to beg the whole question. This exemption has been criticised and an amendment of the English law has been suggested by English judges, but the British Legislature has failed to act on the suggestion. In the case of local bodies however, the English law, except in the case of the Municipal Corporation Act, makes no exemption in favour of shareholders of companies. This is the law that has been enacted by the Constitution Order-in-Council of 1946 which has been interpreted and applied in the Kayts case by Mr. Justice Basnayake.

The suggestion that the existing law should be amended and brought into line with the English law as contained in the ancient House of Commons Disqualification Act of 1782 ignores the trend of later legislation and

judicial opinion and runs counter to the interests of the public. Large sums of money are being voted out of the public revenue for important schemes of public utility. These schemes have to be carried out mostly by means of contracts entered into by the Government with private concerns. It is obviously undesirable for Members of Parliament and Ministers to hold any interest in such concerns for the simple reason that their judgment may possibly be influenced more by their regard for their own investments than by their sense of duty as elected representatives of the people and as Ministers responsible to the public for the proper and honest expenditure of public funds. In some cases the Member of Parliament who is a shareholder of a company is also its Managing Director. In his capacity as Managing Director this member enters into and carries out contracts with the Government. In his capacity as elected representative in Parliament the same person may be called upon to sit in judgment on the manner in which the contract in question is being carried out and payments out of the public revenue are being made on the contract. The case of a Minister similarly interested is worse. It seems to me that there are Ministers in the same position as the respondent to the Kayts Election petition. If this is true, the remedy now suggested, namely, the amendment of the disqualifying section in the Order-in-Council, will enable such Ministers to retain their seats and portfolios as well as their interest in the companies which have been fortunate enough to secure contracts with the Government. It may be that these contracts have been secured in a perfectly legitimate manner but the indirect interest of Ministers in these contracts is bound to create the suspicion that Ministerial influence had something to do with the securing of these contracts.

The complaint is frequently made that there is a good deal of corruption in Government Departments. But, if the very nerve-centre of all Government—Parliament and the Cabinet—have to discharge their onerous duties under conditions which undoubtedly make for corruption of the worst kind, there is little chance of Government Departments being purged of the evil. Under the present Order-in-Council these conditions cannot exist. The law and the Courts charged with the responsibility of administering it will see to it that they do not exist. The proposed amendment, however, will usher in those very conditions which are utterly incompatible with the purity of our Government.

Let it be noted further that these contracts with the Government yield handsome profits and therefore handsome dividends to shareholders who also happen to be Ministers and Members of Parliament. For some reason best known to itself the Government persists in paying contractors at rates considerably higher than what a private individual or concern would be prepared to pay. Recently I paid a contractor at the rate of Rs. 60 an acre for clearing jungle, but I am told that the Government rate is about Rs. 120. Instances can be multiplied to show that in the case of these contracts the Government is the loser, and the benefit of these higher rates certainly goes in the case of a company, to its shareholders who also happen to be Members of Parliament and Ministers.

It is not my intention to embarrass the Prime Minister or the leader of any other party. If, however, a mistake has been made in regard to the law by Ministers and Members of Parliament, the proper thing to do is for these persons to retrace their steps and put themselves right with the law. They ought to

resign their seats, rid themselves effectively of the disqualification which the law has created in the public interest, and seek reelection. If, however, the great majority of members and Ministers are indirectly enjoying an interest in contracts with the Government, the only course open to the Prime Minister is to dissolve Parliament and order a fresh election.

Yours truly
A. V. KULASINGAM
Jaffna, 19th September 1948.

Word of Advice to T. C.

Sir,

The Kayts Constituency will have a bye-election shortly. The political advancement and unity of the country, the interests of the electorate, the recent reorientation of Tamil Congress policy, and the promotion of Sinhalese-Tamil co-operation, all these factors require that the Tamil Congress should refrain from setting up a candidate for this contest or otherwise participating therein. It is trusted that the Congress Executive will take the right step. The suggestion I have made is, I believe, in accord with the spirit of the sentiments expressed by you recently in your editorial columns.

S. Sivasubramanian.
156, Hultsdort
Colombo.

S. S. S (English) Examination

Sir,

I beg to bring to your notice about the grant of a third division pass list to the candidates who got weak passes even in compulsory subjects, (English and Sinhalese or Tamil) at the G. S. S. C. examination held in December 1947. During that year candidates were expected to pass in five subjects including English and Sinhalese or Tamil.

In and from 1947 candidates are expected to pass in six subjects including English and Sinhalese or Tamil. During the last G. S. S. C. examination candidates who passed in five subjects including English and the secondary language and got a weak pass in the sixth subject were referred in the latter.

I as a re-referred candidate beg to point out the inequity of the situation and wish to state that the Department of Education should grant certificates to those who have been re-referred in the optional subjects.

Thanking you
Re-referred Candidate

PERSONAL

Mr. S. Kanapathipillai, Chairman V. C. Chavakachcheri, has been appointed as an unofficial visitor to the Chavakachcheri and Kayts Hospitals.

Mr. R. Muttu-Ramalingam, an Advocate and Solicitor practising in Malaya, with office at Kuala Pilah, has been appointed a Justice of the Peace. Mr. Muttu-Ramalingam is the only son of Mr. S. Ramasamy, Malayan Pensioner of Thondamannar.

Co-operative Stores have come to stay

"Let the private traders concentrate more on potatoes and less on drumsticks, but you concentrate more on social service," declared Mr. V. Veerasingham, the president of the Northern Division Cooperative Federation addressing the members of the Aladdy Cooperative Stores, Karainagar at their annual general meeting.

He welcomed the idea of the private dealers to undersell cooperative stores for he saw in it the dawn of economic independence of the people. He warned the private dealers not to make any invidious distinction in the sale of their goods between members and non-members of cooperative stores because the cooperative stores which, by virtue of cooperative principles, do not aim at undercutting private traders will be compelled to boycott and picket private traders. Economic independence has always been won by partial but legal boycott by means of tariffs or by the self-imposed boycott of selected foreign goods engendered by a moral conviction of economic slavery.

He appealed to the audience to hold on to their cooperative stores dauntless of the tactics of the private traders for this is an era of controlled economy and private traders will not be allowed by government all over the world to amass wealth and exploit the consumers whereas cooperative stores partially controlled by Government or Government Stores will be encouraged to cater to the needs of the consumers.

"The antidote for the poison of private competition is unwavering loyalty of the cooperative stores to the ideal of Social Service for which alone they exist," he said. He complimented the Aladdy Stores on the profits it has been making from its inception and asked the members to earmark a certain percentage for social services. He advised them to start with meeting the hospital expenses of the most needy of its members should they fall sick and extend the scope of the Stores usefulness in as many ways as possible.

"Let the private traders concentrate more on potatoes and less on drumsticks, but you concentrate on Social Service, Swadeshi and self-sufficiency. Let them concentrate on import of foreign goods, but you concentrate on production and sale of 'Swadeshi' goods so that your village may be soon self-sufficient and help in building a truly national economy," said he. After explaining the importance of "Swadeshi", he said that if the Ceylonese could agree not to buy gold sovereigns for ornaments they would be helping the national economy a great deal.

Mr. A. Navaratnam M. A., presided and said that the Cooperative Stores have come to stay. Mr. R. C. S. Cooke, the A. R. also addressed the meeting. A new committee was elected with Mr. Navaratnam as the chairman.

WANTED

"Applications are invited for the post of Building Overseer with at least five years experience in supervision of reinforced concrete work and good knowledge in building, drawings, and taking quantities and measurements in plans. Salary Rs. 100/- per mensem without any allowances. The appointment is temporary and is terminable with one month's notice. Applications will be received on or before the 1st October 1948 addressed to the Honorary Secretary, Co-operative Union Hospital Ltd., Chulipuram, marked on the top of the cover." Application for Building Overseer.

K. S. Pillai,
Honorary Secretary.
(M. 118. 17, 21).

AN APPEAL

My Dear Friend,

I need not apologise for my indulgence in addressing you this personal letter. You already know me and my connection with the public white in Malaya.

2. It is you my Countrymen who have given me the inspiration for 'service' by calling upon me to help you in the cause of the Karai Union of Malaya. Its object is to promote Education in Karainagar under public control.

3. There are at present in Karainagar 2 Colleges and 14 Vernacular schools. One of the two Colleges is the Karainagar Hindu College which is at present managed nominally by the Board of Management of the Jaffna Hindu College, but they have done very little to make that College sufficiently efficient in the matter of staff, accommodation, playground and equipment. With the appointment of the present Principal of that College who is a native of this village they have almost washed their hands and entrusted to him all responsibility of the rise and fall of that College, though they nominally retain its management, after having utilised the benefits of this College under the old 'school fee' system. The present 'free education' system of the Government does not give them food to feed on, therefore it is almost abandoned by them, as the non-milking cow, to find its own nourishment. The Principal is left to find his own resources. In other words this College has now become more individual managed than public-controlled. While the proprietor of this College was struggling for its existence and maintenance in the year 1909 or so, the solution he found was to hand over the school, under its old name Diru Goana Saumbantamoorthy Nayanar Vidyalalai, to the Christian Catholic Educational authorities who almost negotiated its transfer to their control. Our Countrymen in Malaya heard of this intention and immediately stopped the negotiation and financed the school so as to continue as before, running a 'Union-in-aid-of D. G. S. M. N. Vidyalalai' in Malaya which emerged later as the Karai Union of Malaya. Later, when the School came under the 'Grant-in-aid' system the proprietor negotiated to transfer the 'management' to the Jaffna Hindu College Board. The Karai Union of Malaya stepped in and when questioned the proprietor informed the Union that when a public body is organised in Karainagar and is in a position to manage, the Jaffna Hindu College would re-transfer the school to that body and that provision was made to that effect in the transfer deed. This is true. Application for its re-transfer is already made by the Karai Board of Education.

4. There are 8 vernacular schools at present run as Saiva schools, of which two are under the management of the Hindu Board of Education Jaffna, one under the J. H. C. of the other five:

(a) The Subramaniam Vidyalalai is said to be in the hands of a Board of trustees, who for all practical purposes have dwindled to one-man-show (the heir of the chief donor) and has all the evils incumbent on 'private and individual managed' schools. The heir manager has no doubt promised times out of number to hand over the school to a public body. It is now intended to transfer it to the Parameswara College.

(b) The Ayili Sivagranodya Vidyalalai has its own title to tell. It is standing today on a plot of land donated for public charity and housed in a building erected at public cost and staff was maintained by the public. It started life with a Committee of management and a manager. The committee did not function long. The manager played his own part. As a result of public protest he secretly transferred the property as the 'owner and proprietor' to his nephew, a respectable Ceylon Government Pensioner, Mubandram C. Muttucumarani in 1940 who in turn has donated it to his son Mr. Ratnasingam in 1943. However, the present manager

who has inherited the property from his father is conscious of the wrong done to the public and has made assurance that he will transfer the school to the Karai Board of Education. This promise remains to be fulfilled.

(c) The Viyavil Saiva Paripalana Vidyalalai which was once under a Board of Trustees eventually became a subject of litigation. This school had a sadder tale to tell. The management later on went into the hands of the then Udayar and is now with his son the veteran public-spirited gentleman Mr. R. Nagalingam of the Saiva Mahi Sabai fame. He has also promised verbally to join hands with the Karai Board of Education and is expected to prove a gentleman to the core.

(d) The Suntheramoorthy Nayanar Vidyalalai of Kalapoony was built by contractors Messrs. K. Subramaniam and A. Sangarapillai. The former was once its manager and the latter is its present manager. He has not been approached yet as to its transfer. It is firmly believed that he will also fall in line. He is one of the strong supporters of the Karai Board of Education. The Palaoadi Hindu School is not yet approached.

(e) The remaining six vernacular schools are managed by Christian Missionaries. The students in these schools are Hindus. There was a time when Mission's work was welcome, now that the local bodies are conscious of their own responsibilities and, while thankfully appreciating the mission for their past services, have begun to shoulder the burden themselves and appropriately so with the attainment of political independence. It is time that Hindus and Christians share the burden jointly no less than they do in South India. Co-operation works wonders.

5. It is necessary to point out here that the Education Department in Ceylon which disburses the public funds for the promotion of education in Ceylon does not keep its eyes open to all that is happening in the local environments. Corruption that is eating into the vitals of enlightenment and human decency is made cheap. Public institutions are made to serve personal and baser ends. At least it is necessary to keep public institutions as public properties and to serve the public, even if they are built at one's own personal cost. It is with this object in view the Karai Board of Education was brought into existence in February 1947. You will bear with me that the act is an evolution towards social democracy; in other words Society takes responsibility over its own affairs.

6. Karai Union of Malaya strenuously worked to achieve this and its spirit had crossed the seas and has worked its way to make the formation of the Board a success. The Union sent an appeal to the public of Karainagar in 1922 requesting them to form the said board. The object of the Board is laudable and this organisation is the first of its kind in Ceylon. The Board is going to bend its energy and spirit to wards the imparting of an education which is of practical value. Moulding of character and dignity of labour will be given the importance they deserve. The Board is in touch with advances in India. We have all round and patriotic Principals in the two Colleges who have an untiring spirit of sacrifice apart from the spontaneity of the members of the local public who are equally determined to make great sacrifices. The project requires your sympathy and moral support apart from your financial assistance.

7. The younger of the two Colleges was started by the Board and has made great strides of progress for its age, possessing a large area of land with possibility of future extension, spacious building with a Science Block and a Science Laboratory fitted with modern equipment costing about Rs. 10,000, with excellent drinking water supply in the vicinity and Amman Temple on its right hand boundary on the East, a first class playground in the adjacent area and an experienced tutorial staff, teaching up

Indian Residents Act

(Continued from page 1)
Commissioner shall make an order allowing the application.

Where an objection is received within the period specified in the notice, the Commissioner shall make order appointing the date and the place for an inquiry into the matter of the objection.

A copy of the objection and of the order shall in every case be served on the applicant.

Where in considering any application, the Commissioner is of opinion that any matter or matters arising therefrom or connected therewith should be further investigated, he may of his own motion order an inquiry and specify in the order each matter which is to be inquired into and the date and the place appointed by him for the inquiry.

Commissioner's Order

At the close of an inquiry the Commissioner shall make order allowing or refusing the application or give notice of the date on which he proposes to make such order. Where he gives such notice he shall make the order on that date.

An appeal against an order refusing or allowing an application for registration may be referred to the Supreme Court in the prescribed manner by the applicant, or as the case may be, by the person who lodged any objection which has been over-ruled by the order.

Each appeal under this Act shall be preferred within one month of the date of the order by means of a petition setting out the facts and the grounds of the appeal.

Registration

As soon as may be after an order allowing an application takes effect the Commissioner shall -

(a) cause the applicant to be registered as a citizen of Ceylon in a book to be kept for that purpose in the prescribed form;

(b) issue to the applicant a certificate of registration in the prescribed form; and

(c) publish in the Gazette a notification in the prescribed form setting out the fact of the registration of that applicant as a citizen of Ceylon.

Every Indian resident registered as a citizen under this Act shall, as soon as may be after the date of his registration, take the oath of allegiance and the oath of citizenship in the prescribed form, and shall thereupon be entitled to the same rights and be subject to the same obligations and liabilities, in law, as persons registered as citizens under any other law in force relating to the registration of persons other than Indian residents as citizens of Ceylon; and the provisions of such other law, as far as they relate to the liability to loss or deprivation of citizenship, and the renunciation of citizenship in the case of persons registered as citizens thereunder, shall apply in like manner in the case of Indian residents registered as citizens.

Registration Commissioner

For the purpose of enquiries into the applications of Indian residents for registration as citizens of Ceylon, there shall be appointed an officer to be known as the Commissioner for the Registration of Indian Residents. There may also be appointed a Deputy Commissioner for the whole Island or two or more Deputy Commissioners for specified areas for the Island and such number of investigating officers as the Minister may from time to time specify.

to S. S. C. class

8. I would remind you that the subscriptions and donations will be utilised for the good of the school to which the subscriber belongs unless otherwise instructed by him. This is an all-Karainagar move. We therefore want members from all parts of Karainagar to put up a joint front.

9. May I therefore appeal to you my countrymen, to ponder over the question very seriously and contribute all your might even at your personal sacrifice. The object demands it. The motherland calls for it, for, it knows that you are all patriots fit to rise equal to the occasion. Those with greater enthusiasm are requested to kindly induce their lesser enthusiastic brethren also to join. Your mother country has led other villages in the past in noble causes and I hope that you will follow the tradition in this occasion also and join the Board.

10. Please communicate with the Secretary or the Treasurer of the Board for informations and regarding remittances.

Yours ever in service,
S. VITHALINGAM,
F.M.S Pensioner,
Karainagar,
22nd June 1948,

All Roads Lead to Wisdom

(Continued from page 1)

and fills the heart with love for God. The human soul draws near to the Divine by contemplation of God's power, wisdom and goodness, by constant remembrance of Him with a devout heart, by conversing about His qualities with others, by singing His praises with fellow men by doing all acts as His service. The devotee directs his whole being to God.

When the soul surrenders itself to God, He takes up our knowledge and our error and casts away all forms of insufficiency and transforms all into His infinite light and the purity of the universal good. Bhakti is not merely the "flight of the alone to the Alone," the soul's detachment from the world and attachment to God, but is active love for the Divine who enters into the world for redeeming it.

Bhakti leads to jnana or wisdom. When the devotion glows, the Lord dwelling in the soul imparts to the devotee by His grace the light of wisdom. Bhakti, in the Bhagavadgita, is an utter self-giving to the Transcendent. It is to believe in God, to love Him, to be devoted to Him, to enter into Him. It is its own reward. Such a devotee has in him the content of the highest knowledge as well as the energy of the perfect man.

Right through the the Gita the teacher emphasizes the need for action. He does not adopt the solution of dismissing the world as an illusion and action as a snare. He recommends the full active life of man in the world with the inner life anchored in the Eternal Spirit. The Gita is therefore a mandate for action. It explains what a man ought to do not merely as a social being but as an individual with a spiritual destiny. It is incorrect to assume that Hindu thought strained excessively after the unattainable and was guilty of indifference to the problems of the world. We cannot lose ourselves in inner piety when the poor die at our doors, naked and hungry. The Gita asks us to live in the world and save it. The Gita advocates detachment from desires and not cessation from work.

Cultivate Detachment

If we cultivate the spirit of detachment from results and dedication to God, we may engage in action. One who acts in this spirit is a perpetual sannyasin. He accepts things as they come and leaves them without regret, when necessary.

The man of the world is lost in varied activities of the world. He throws himself into the malleable world (karsa). The quietist withdraws into the silence of the Absolute, but the ideal man of the Gita goes beyond these two extremes and works like Purohitana who reconciles all possibilities in the world without getting involved in it. The Lord is the pattern of an unwearied and active worker who does not, by His work, forfeit His integrity of spirit. The freed souls work for the guidance of men who follow the standards set by the thoughtful. They live in the world but as strangers. They endure all hardships in the flesh and yet they live not after the flesh. Their existence is on earth but their citizenship is in heaven. "As the unlearned act from attachment to their work, so should the learned also act but without any attachment, with the desire to maintain the world-order."

While the Buddhist ideal exalts a life of contemplation, the Gita attracts all those souls who have a relish for action and adventure. Action is for self-fulfilment. We must find out the truth of our own highest and innermost existence and live it and not follow any outer standard. By placing ourselves in the hands of the Divine, by making ourselves perfect instruments for His use do we attain the highest spiritual wisdom.

The Gita insists on the unity of the life of spirit which cannot be resolved into philosophic wisdom, devoted love or strenuous action. Work, knowledge and devotion are complementary both when we seek the goal and after we attain it. We do not proceed on the same lines but that which we seek is the same. We may climb the mountain by different paths but the view from the summit is identical for all. Wisdom is personified as a being whose body is knowledge and whose heart is love. Yoga, which has for its phases, knowledge and meditation, love and service, is the ancient road that leads from darkness to light, from death to immortality.

Hyderabad Surrenders

Nizam brought to his Senses

Events in Hyderabad have moved with dramatic perfection. Following the ultimatum issued by the Indian, Lieut. General Rajendrasinhji, the State Cabinet placed its resignation with the Nizam who was only too eager to snatch at any straw to wriggle out of the hopeless situation he had found himself in.

The Nizam broadcast to his subjects the acceptance of the resignation of Liaq Ali's cabinet and regretted that he had not taken power earlier. The surrender of the State Forces took place on Saturday at 4 p. m. in the presence of Mr. K. M. Munshi, the Indian Agent General.

Pundit Nehru broadcast from the All India Radio at 8.30 p. m. on Saturday.

The Razakar organisation has been banned and the warrants against State Congress Leaders have been cancelled. Swami Ramananda Tirtha, President of the State Congress has been released.

Ceylon Government Railway

NOTICE

The Railway Level Crossing at 3 miles 50 chains, Main Line Railway, at North end of Kelaniya Railway Station, on the Station Road leading from Kandy-Biyagama Road, will be totally closed for vehicular traffic from 8.00 p. m. on Saturday 25.9.48 till 12.00 noon on Sunday 26.9.48 for effecting repairs.

During this period traffic to and from Kandy Road will proceed via Biyagama Road.

M. KANAGASABAY
Actg. General Manager
P. O. Box No. 355,
Colombo, 16.9.48.
(G. 78-21.9-48)

WANTED

Wanted agents on commission basis to sell our papers "Hindu Organ" and "Inthusathanam" and canvass advertisements throughout the Island and Malaya.

APPLY: MANAGER,
Hindu Organ & Inthusathanam
Jaffna, Ceylon.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 896.

In the matter of the intestate estate of the late Eliatham John Kanaganayagam alias Kanadish of Navay late of Babai Trunah, Malaya. Deceased. Thambirajah Charles Rajesooriar of Navay. Petitioner.

1. Eliatham Chellappah of Navay South
2. Achimuttu widow of Suppiah of do
3. Chellachy widow of Arunachalam of do
4. Annammah widow of Nagalingam of do
5. Vaitilingam Ariaratnam and wife
6. Kiruhambiah, Post Office, Trincomalee
7. Selvadurai Sathivanan of Post Office Trincomalee
8. Selvadurai Tharamasenan of Navay South
9. Selvadurai Nithiananthan of do
10. Selvadurai Paramsothy of do
11. Rosamuttu widow of Selvadurai of do
12. Thambiyah Gnanasingam of Araly North Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 19th July 1948 in the presence of Mr. E. M. Mathiaraman, Proctor, on the part of the petitioner and the affidavit of the abovementioned petitioner dated 16th June 1948 having been read: It is ordered that the said 11th respondent, be appointed Guardian ad-litem over the 8, 9 and 10 Respondents and that said Petitioner as the brother-in-law of the Deceased be declared entitled to have Letters of Administration to the estate of the abovementioned deceased issued to him accordingly unless the Respondents or others shall on or before 23rd August 1948 show sufficient cause to the satisfaction of the court to the contrary. It is further ordered that the Petitioner do procure the minors in court on the said date.

The 24th day of July 1948,
Sd R. R. Selvadurai,
District Judge.
Time to show cause extended to: 27.9.1948
Intld. L. W. de S.
(O. 81 20 & 24)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 333 P. T.

In the matter of the intestate estate of the late Nagappan Ponniah of Puluy West Deceased, Ponniah Thirunavukkarasu of Puluy West, Pt. Pedro. Petitioner.

Maheswary daughter of Ponniah of Puluy West Respondent

This matter coming on for disposal before G. C. T. A. de Silva, Esquire, Additional District Judge, Jaffna on the 27th day of May 1947 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and the Petitioner having been read.

It is ordered that the petitioner as heir of the deceased Nagappan Ponniah be declared entitled to have Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to him accordingly, unless the respondents appear before this Court on or before the 20th day of June 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of May 1947.
Sgd. G. C. T. A. de Silva,
Addl. District Judge,
Sgd. M. Esurapadham,
Proctor for Petitioner.
5-7-48.
Time to show cause extended to 23.9.48.
Intld. W. R. D. de S.
District Judge.
(O. 77. 17 & 21)

TENDER NOTICE

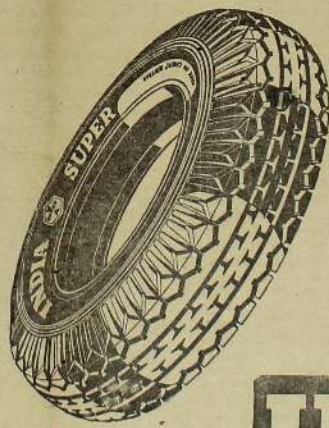
Ceylon Government Railway

The Chairman, Way & 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, October 8, 1948, for the construction of a Bungalow for the Railway Platelaying Overseer at Eravur.

For further particulars, please see Government Gazette of 17th September, 1948.

Sgd: W. A. SHAW,
Chief Engineer, C. G. R.,
Chief Engineer's Office,
Way & Works Dept., C. G. R.,
P. O. Box, No 370,
Colombo,
(G. 77. 21, 24 & 28,

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(C. I. 21-9-19-10-48)

OUR YOUTH IN THE CONTEXT OF NEW EDUCATION

Of quality and quantity which is the God the youth worships? We must be sure of this before we can try to know what role the youth will play in the new education. The youth is known for his all-out devotion to quality-life, quality-things, quality-education. He is also known for his power of amassing things in immense quantities. So then, can we say that the youth worships at both shrines? He may worship the two shrines but he cannot have the blessings of both. None gets anything without losing something. The gains in one plane are earned at the cost of jewels of another plane. What we gain in quality we lose in quantity and vice versa, and the youth cannot claim that it is exempt from this law of quantity and quality working in inverse ratio.

The youth cannot also claim that it is immune from the quantity-emphasis that is so eloquent in modern civilization. The values of modern civilization are quantitative and material. How much is he worth? means how much money has he got? The idea of progress that is rooted in modern minds as the idea of change has substantially fattened this faith in quantitative values. The fatal result on young minds of this quantitative emphasis has been the loss of intensity on all planes. The youth is woefully bankrupt in intensity whether it is on the intellectual or physical plane. Even in the capacity for enjoyment which the modern says he has cultivated and perfected, the modern falls low when asked to stand beside his forbears. Those were wise words that said that the modern falls low when asked to stand beside his forbears. Those were wise words that said that the modern enjoys by proxy. He is anxious to witness many performances, to see movies and other performances. In all these there is something passive about his enjoyment. It has become a kind of dope with him and as in the case of the opium-eater who is denied his quota in time he becomes a broken reed. If there is active participation on the part of the youth, that is, if the youth can be 'creative' and creates values from the aesthetic opportunities he gets, then these enjoyments will not lead him to barren satiety which is exactly what happens today. Even those things to which he takes to with a new gusto begins to bore him soon and he turns away from them with a frustration and a barren satiety.

The passivity which is at the root of this frustration and which has become a habit with us has long ago become the *lamada* in the sphere of education. The child and the youth are spoon-fed, and they swallow things lying down. Witness for instance, the short-cuts and examination-pills that have invaded the markets as Examiners and Notes. The student is 'prepared' for examination in a short time by these pick-ups. If the modern education has turned on only average individuals and not creative geniuses, the reason is to be found in the passive methods of instruction that are in vogue today. Education worth the name must unravel in us the springs of creativity. In other words education must help the youth to build himself anew in all planes, mental, intellectual and physical.

The conviction is gaining strength today in the thinking men of India and the West that the one way of disengaging the youth from this passivity and of accentuating creativity is by affording opportunities for manual and productive work. Productive work not only engages the hands, but moulds the personality. In the India of today thinking men have come to realise increasingly the educational value and personality-building power of productive work and craft. The emphasis these receive in the Wardha Scheme and in the Basic Scheme is mainly the result of these

timely realization. Gandhiji as the true embodiment of Indian culture insisted on productive labour, manual work and craft being assigned an important place in the curricula. He was definitely of the view that without education having a manual emphasis the students will be crippled. The present generation of students will be doing a signal service to themselves and the country by shaking off their dislike of manual work and taking to some craft or fruitful manual labour.

How manual work aids a great development of capacity and culture is brilliantly told by Ernest Wood whose beautiful words we make no excuse in quoting at length: 'The new education requires a great development of capacity by practical and manual work, not only for the stimulation of trades, industries and manufactures, but also for the culture of the people. The culture of individual can never be complete without some capacity for productive work, for nature has endowed us work as our chief joy and inspiration. Productive work has this great educational value that it induces an inner motive force which may almost be taken as an index to a man to show whether he is on the true path of culture. It is free from the burden of satiety which passive occupations inevitably bring. The true scientist, the literary man, the musician, the craftsman—all become the vehicle of inspiration which leads them on and on in creative work, into all its purposes, duties, efforts and enjoyments, of which they never tire. This honest capacity and enjoyment of work prepares the mind for the nobler forms of enjoyment embodied in arts and crafts and the right use of leisure. Here is something for the modern student to understand, appreciate and practise.

The emphasis on manual work and productive labour is for taming the 'physical man' and harmonising him to the rhythms of the inner man. But then how to tame the inner man? In addition to the currents and complexes that disrupt the personality of the youth, there is the utter lack of intensity and integrity of purpose in him which in fact is the supreme obstacle. We have already said that the besetting sin of the youth's life is want of intensity. From where can he inherit it? Not from the physical, intellectual or mental reserves of his being. These exhaust themselves easily. These depend on deeper layers of our being. These are also corruptible.

There is a deeper, rather deepest core of youth's being which the youth has seldom tried to know or negotiate. Behind the physical and mental reserves, even behind the intellectual is the source of all reserves and intensity. It is the Divine Self in us, the incorruptible, inexhaustible source of strength and sustenance; it is the inner living intensity of our lives. How to get at this core? By the denial of the other layers of our being. Normally we live on the physical, intellectual or mental planes and do not seek entry into the spiritual plane. We must recognise the higher reality of the spiritual plane as the source and sustenance of our intensity on other planes of existence and affirm that value. This is renunciation. Renunciation is not a kill-joy life, is not to be morose and to pull long faces. It is the affirmation of the spiritual self in us, it is the vindication of the inner living intensity. Which means the denial of our lower selves. Renunciation is the affirmation of a spiritual value. The youth should look at renunciation in this light. With that affirmation he will be entering for the strength and intensity which distinguished our leaders and Masters. The first step in the understanding of true religion is to know renunciation in the above light and to affirm it as such.

Love for research, a generosity of heart, integrity of intellect and

Books For Sale
Just received new edition of "NAVALAB PERUMAN" in Tamil by JOGI SRI SUDDHANANDA BARATHIYAR in 240 pages. Price Rs. 3/- Postage extra. Only few copies available. Buy early, Vivekananda Press, Jaffna. Phone 117.
(Mis. 115 14 & 21).

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 931.
In the matter of the estate of the late Elakuppillai Navaratnam of Tinnevely, Jaffna Deceased. Suppiah Sambasivam of Nallur, Jaffna Petitioner.
And
1. Vinasithamby Kathiresu of Tinnevely South, Jaffna
2. Vinasithamby Thirusiyappah of Vannarponni West Jaffna
3. Vinasithamby Veluppillai of Tinnevely South Jaffna
4. Ponniah Kiddinapillai, and
5. wife Puvaneswary, both of Kottavaththal in Karanavai North, Jaffna Respondents.

This matter of the petition of the petitioner above-named coming on for disposal before L. W. de Silva Esquire, District Judge, Jaffna on the 20th day of August 1948 in the presence of Mr. S. Cumarasuriya Proctor on the part of the petitioner and the affidavit of the petitioner dated the 12th day of August 1948 having been read: It is declared that the petitioner is the heir 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 24th day of September 1948 show sufficient cause to the satisfaction of this Court to the contrary.
This 20th day of August 1948. Sgd. L. W. de Silva, District Judge.
(O. 60. 17 & 21)

ORDER NISI
IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 358 P T
In the matter of the Last Will of the late Kandiah Naganather of Point Pedro
Sivapakiam widow of Naganather of Puldy East Point Pedro
Vs
Ponnappah Somasundaram of Oddumadam Vannarpannai Respondent
This matter coming on for disposal before G. C. T. A. de Silva Esquire Additional District Judge, Jaffna on the 24th day of September 1947 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and on reading the Petition and affidavit of the Petitioner the Last Will dated 10-10-1940 and attested by S. Kanagasabai Notary Public under No. 350 marked "A" and filed of record in this case and the affidavit of the said notary and the attesting witnesses thereto.
It is ordered that the said Last Will be and the same is hereby declared proved as the Last Will and Testament of the abovenamed deceased Kandiah Naganather that the Petitioner be declared the Executrix of the said will and that probate of the said will be issued to the petitioner unless the Respondents shall appear before this Court on or before the 24th day of October 1947 and show sufficient cause to the satisfaction of this Court to the contrary.
This 24th day of September 1947 Sgd. G. C. T. A. de Silva Addl. District Judge.

Drawn by Sgd. M. Esurapadham Proctor for Petitioner 15-7-48
Time to show cause Extended to 24.9.48 Inld. S. R. W. D. J.
(O. 78 17, 21)
wide sympathy are qualities of youth must necessarily bring to the tasks of his education. No Government, however concerned it may be with the people's welfare, can look to the development of the youth along these lines. The youth has to uplift himself by himself. Eternal vigilance is the price of achievement.
(From the Vedantha Kesari)

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 936
Gnana Sentharam widow of Visuvalingam of Karainagar North.
Vs. Petitioner.
1. Kanagammah daughter of Visuvalingam
2. Visuvalingam Kanagaratnam
3. Visuvalingam Sabaratnam
4. Ratneswary daughter of Visuvalingam
5. Yokaratnam daughter of Visuvalingam
6. Rajeswary daughter of Visuvalingam
7. Visuvalingam Vijayaratnam
8. Karainagar North Respondents.
In the matter of the Estate of the late Veluppillai Visuvalingam of Karainagar North. Deceased.
This matter coming on for disposal before L. W. de Silva Esq. District Judge, Jaffna on the 27th day of August 1948, in the presence of Mr. A. Arumugam, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 16th August 1948 having been read.
It is further ordered that the said 8th respondent, be appointed guardian ad litem over the minors 2-7 respondents and that the said petitioner be declared entitled to have letters of administration to the estate of the said deceased his lawful widow and that she is entitled to have letters of administration and the same issued to her accordingly unless the respondents or others interested shall on or before the 28th 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.
27th August 1948
Sgd. L. W. de SILVA, District Judge.
(O. 79. 17 & 21)

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Chief Editor T. MUTTUSAMPILLAI