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Most Powerful Political Body In India

The Indian National Congress

PRESIDENT'S JUBILEE MESSAGE TO THE NATION

THE following message was read by Babu Rajendra Prasad at Bombay and by Congress leaders at meetings all over the country on the occasion of the Jubilee celebrations on December 28th:—

"This day fifty years ago the National Congress met for the first time in Bombay with only a sprinkling of delegates who could hardly be called elected representatives but who, nevertheless, were true servants of the people of India. This Congress had the freedom of the people as its definite goal, but 'freedom' was an undefined word. It has now obtained concrete shape; it means Poorana Swaraj or complete Independence; it means control by the chosen representatives in India. It means freedom not for one class or race or clan, but freedom for all, including the poorest of her people. In order to end the exploitation of the masses political freedom must include real economic freedom. The means for the attainment of that goal are well defined. They must be legitimate and peaceful. These means had been knowingly adopted by the Congress since 1920. In their most acute form, they included non-violent non-co-operation and civil disobedience, i.e., non-violent resistance under which thousands of people, men and women, suffered imprisonment, confiscation of property and loss of their cherished possessions. Many suffered personal injury, even death, through firing, lathi charges and the like. For reasons well-known to all, civil resistance has been suspended.

Congress Programme

"From very small beginnings, the Congress has now become a most powerful political organisation representing the masses of India, and has branches covering the whole of the country from the Himalayas in the north to Kanyakumari in the extreme south. Its present programme includes membership in legislatures, revival of and encouragement of hand-spinning and hand-weaving, promotion of useful village small industries, reconstruction of village life in its economic, educational, social and hygienic aspects, removal of untouchability, promotion of inter-communal unity, total abstinence, national education, spread of useful knowledge among the adult population, organisation of industrial labour, organisation of peasants and improvement of their economic condition by the revival of village industries.

Nation's Response

"The Congress covers about every sphere of national activity. It has had the adherence of some of the noblest of men and women of India as also of the masses who responded to the Congress call to sacrifice. Such an organisation may well be proud of its achievement. But this is no time for jubilation

APOSTLE OF INDIAN DELIVERANCE

Gandhiji and His Gospel

(By Mrs. Sarojini Naidu)

The story of the Congress during these fifty years makes one of the most poignant and memorable contributions to the chronicle of heroic endeavour in the cause of national liberation.

Like the words of a stirring epic do the names resound in our hearts of those noble and innumerable men and women who toiled and suffered with such patient and passionate devotion to bring India nearer to attaining her heritage of freedom.

Let us in deep homage commemorate the work and worth of that brave and brilliant host of the great fore-runners whose labours prepared the path and heralded the approach of Gandhi, the predestined apostle of the Indian deliverance with his matchless Gospel that is the banner of our hope and the bearer of our faith in this our supreme and ultimate struggle to redeem our country from the seven-fold prison of her political bondage.

or resting on our cars. The work yet to be accomplished is great and needs much patient toil, endless sacrifice and unflinching determination. Let us bow down our heads to all those men, women and children—known and unknown—who laid down their lives for the freedom of India, who have suffered woes and privations and who still are paying the penalty for loving their Motherland. Let us to-day also in grateful reverence recall the services of those who sowed the seeds of this mighty organisation, who nurtured it with their unremitting labour and sacrifice.

The Task Ahead

"A small seedling that was planted fifty years ago now had grown into a mighty tree with branches spreading over this vast country and has now blossomed in the sacrifices of Congress men and women. It is for those that are now left behind to nourish the tree by their services and sacrifice, so that it may bear fruit and make India a free and prosperous country that nature has intended her to be. Let this be a day of remembrance and of renewing our resolve to win Poona Swaraj which, in the late Lokamanya's words, is our birth-right."

Indigenous Systems Of Medicine

INDESCRIBABLE HARM OF FOREIGN MEDICINES

All-India Medical Council

In his Presidential Address at the XII All-India Medical Conference held at Nagpur, Dr. U. Rama Rao dealt with the position of medical education and research in India and the need for the encouragement of Indian systems of medicine. The following are extracts from the address:

The Indigenous Systems of Medicine

There is no country in the world where medical relief is so poor as in India. It is a well-known fact that the Aryans of Ancient India exhibited their skill and genius in all the departments of medicine and although the vicissitudes of foreign conquest and a number of other factors coupled with the withdrawal of State-aid, interfered to break the continuity and turn the scale of progress back, records still exist in plenty to demonstrate that the Hindus of old possessed a good knowledge of the human frame, of the ills that the flesh is heir to and the methods to be adopted to remove them. The Aryan system of medicine is known as the Ayurvedic. After the Muslim conquest of India, the Unani system began to flourish in this country and had the support of the State. There is also another system named the Siddha System which is the Tamil system and which is largely in vogue in South India. These three systems, though greatly deteriorated, had and still have large public support. They cater to the needs of nine-tenths of the population of this country. It was thought highly desirable in the interest of the people that these systems should be placed on scientific basis. The Madras Legislative Council began to put pressure on the Government. A Committee was appointed of which I was a member, to investigate and submit a report. As a result, the Government Indian Medical School was established in Madras in 1925 with a big hospital attached to it. Similar agitation was also set up in other parts of India. I understand two Ayurvedic Colleges and an Unani College have also been established in Northern India. The Indian Medical School in Madras is being well conducted and instruction is imparted in all the three systems, Ayurvedic, Siddha and Unani.

Drugs and Medicines

India's position is unique in this regard. Instead of utilizing the drugs found within her own borders, she has got to depend on countries thousands of miles away, to fill the empty bottles of her Pharmacies. Taking the figures for 20 years between 1909 to 1929, we find the value of drugs and medicines imported to India, excluding chemicals and narcotics, increased from 73 lakhs in 1909 to 202.12 lakhs in 1929, while the value of raw drugs exported from India also increased from 15.5 lakhs to 41.6 lakhs during the same period. Thus the trade balance in favour of importing countries at the end of 1929 was 161.6 lakhs. On the basis of the average struck out from the above figures, the trade balance at the end of 1934 can be put down at 200 lakhs. Thus

A Short Story.

MY SURPRISE BY A BACHELOR OF ARTS APPOINTMENT

MAYAVATHI was a flirt. She is educated in the sense that she knows English, reads the papers, can discuss Gandhiji and Grigg with equal ease and effect—is social and friendly. While she was young she had been married, but her husband was of an orthodox family; when they found that Mayavathi went her own way, they quietly gave Baleswar in marriage to another girl—making four thousand rupees by way of dowry, as Bales by this time was a Government employee. When Baleswar married Mayavathi, he was only a student and had procured only Rs. 2000 from her parents.

And so Mayavathi was travelling with me to her father's house—we were both engaged in searching out jobs in town. Both of us compared notes—both of us had the same story to tell—blank. Mayavathi was not poor, neither was I. I had been warned against Mayavathi by my parents, lest I should fall in love with her and all that. Any young man could not help falling in love with a girl like that, and I fell head over ears as I saw her and talked with her. As we were from the same village, we were very friendly indeed. Why, I once even proposed marrying her—she was a trifle older than myself—and so she gave a sharp box on my ear as she smiled it out.

II

I never forgot that boxing—nor the shy attitude of Mayavathi as she talked to Vikram, my friend. I imagined the rest. Poor Mayavathi was in love with Vikram even as I was in love with her: the usual story in such matters. Vikram was connected with a ruling State, rode about in a car of his own and took her—and also me—to the pictures and to the restaurants. I could not afford it, and honestly I went more because Mayavathi went and not that I loved the pictures or the cakes and buns.

Vikrama had come to the station

India is the loser by Rs. 2 crores annually in the drug trade. The Government of India ought to have long ago established Chemical Laboratories in important centres in this country, where the tinctures and other medicines can be prepared out of the drugs collected first-hand in this country.

Patent Medicines

There is again another economic aspect which the Government have failed to consider. That is the dumping of patent medicines and secret remedies, which have spelt economic ruin on our land and have caused indescribable harm to the people. We medical men should refuse to prescribe patent medicines. Whose formula has not been disclosed. A great deal of propaganda is necessary to impress on the people the harm in taking patent medicines advertised in papers as specifics for diseases. Mahatma's Village Industries Improvement Association might profitably include this item in their programme and dissuade people from using patent and proprietary medicines and foods and thereby stop the flight of nearly half a crore of rupees annually from our land.

to bid us good-bye and wish us good luck and—I saw the struggle in the girl to keep back the tear from her eyes. I was sorry, that is all.

"Your husband, is it?"

Both Mayavathi and I turned towards the musical voice that was addressed to Mayavathi; it proceeded from a young girl occupying the opposite seat.

The irony of it! Mayavathi was confused. That then was the impression created by her unconscious fondness for the departing visitor.

"Her brother—" I explained, to stop further talk.

"And you?" came the inquisitive voice again.

"A friend—" was my reply.

III

It was soon plain that Mayavathi and Susila—that was the name of the young widow who was travelling with us and even beyond us—would not agree. And when I proposed to Mayavathi that we walked up to the dining car for our food, she said with irritating curtiness; "I do not feel inclined to eat at all."

"A story of unrequited love, poor brother—" Susila was speaking to me as we sat opposite each other partaking of our food as the Frontier Mail rushed on at forty miles an hour. "Can you not see? Her love is not for you—"

I looked up at the face of my tender persecutor. Why, it was blazing with beauty and youth. Suddenly it dawned upon me that Mayavathi was not the only beautiful girl in the world.

"Unemployed?" and Susila gasped, "Graduate or a Master of Arts?"

I was a bachelor of arts and of law, I said, and expressed my fear that I was doomed to go through life as bachelor of everything.

Would I care to be her secretary? She needed one. She would give me free food and shelter and a rupee a day for pocket money. "When you go short of clothes, and I like your work, I shall give you the kind of dress that I think will suit you well."

I looked at the girl—she was two years younger than I was.

"My duties?" I asked, almost with a subordinate tone before my prospective employer.

"You are well behaved, I see" was her astounding reply, "Your duties will be to be at my beck and call from early hours of the morning till I say: 'That is all.' You will dine with me, take me to the pictures if I am so inclined and, well in a general way behave before the public eye as a 'brother' to me."

"I told you a lie—he was not her brother; she loves him," I confessed.

"Well I do not want you to love me without my permission: that would be strict dereliction of duty and punishable with instantaneous dismissal—" the youngish thing hung at me in studied arrogance.

I agreed to take up the job.

"From what date?" I asked.

"You are employed from half an

(Continued on Page 6.)



Hindu Organ.

THURSDAY, JANUARY 2, 1936.

RECOGNITION OF MERIT.

WE MAKE NO APOLOGY FOR TAKING over in the adjoining column today a thoughtful article contributed by PROF. C. SUNTHARALINGAM of the Ceylon University College in which he rightly deplores the demoralising effect on the youths of the country of the widespread feeling of suspicion of corruption and favouritism regarding recent appointments to the Public Service. Even making every allowance for the fond father's readiness to fasten upon some excuse to console himself for the failure of his educated son to make good in life and the propaganda of cocksure communalists who read evil portents in the closer association of the people's representatives with the administration of the country, one still finds ample grounds to lend support to the growing feeling on the part of minority communities that in the matter of the apportionment of the loaves and fishes of office, the old policy of impartial recognition of merit irrespective of the candidate's race and language has been superseded by a policy of selection in which political influence plays no small part. It is natural for a minority community and for the Tamils especially who have maintained for generations a not insignificant position in the public service of the country, to grow nervous of their future when power passed into the hands of a major community which, instead of taking steps to allay the fears of the minorities, would seem to have avidly seized the opportunity to feather its own nest. The boycott of Council by the four constituencies in Jaffna was wilfully misinterpreted and the Sinhalese leaders practically allowed the Tamils to stew in their own juice and took good care to strengthen their own position. The suspicion that the Sinhalese majority in Council was manipulating the machinery of Government to suit their fancy received confirmation when it became known that the Tamils were being discriminated against in the matter of appointments to the Government service. From being what appeared to be at one time a groundless rumour it grew into a formidable allegation that, in 1933, the Member for Balapitiya had to table the following question:

"Will the Chief Secretary be pleased to state if, in the appointment of Officers to the Public Services or in the selection of officers for promotion in the services, he has been urged by the Ministers or Members of the State Council to give preference to Sinhalese candidates over non-Sinhalese?"

The printed answer of the Chief Secretary in the negative failed to reassure the Tamils. The question only showed that the member and his friends were quite aware of the existence of the feeling among the minorities. But nothing was done to allay the growing mistrust. Instead,

we find appointment followed appointment in which the merits of rival candidates counted less than their race and influence with the members of the Executive Council concerned. The interference of Ministers in appointments to the departments in their charge became notorious. It was even suggested that in some cases if the candidate for whom an office was being created did not stand the chance of securing it, the committee concerned went back on its decision and resolved not to create the post. The conduct of some of the Ministers and the procedure laid down under the present constitution for the filling of vacancies in Government service could not but lend support to the apprehensions entertained by minority communities. It was freely talked about that large sums of money changed hands when nominated seats to Urban Councils and some important Headmen posts were filled up. Allegations of bribery and corruption have been made openly both on the platform and the press. The Member for Jaffna (MR. A. MAHADEVA) made it clear to the Delimitation Committee that the Tamils in asking for larger representation in Council only sought a measure of self-protection against the communal wire-pulling of the Sinhalese majority in Council to the detriment of the interests of the Tamils. The association of Ministers with the Selection Board for posts in any department, the subtle implications of the *viva voce* test, the revision of the syllabus for the Government Clerical Examination and last but not least, the motion in Council relating to local recruitment to the third class of the clerical service are factors which have contributed to the present feeling that the open door of competition has been banged on the Tamils and that educated Tamil young men who cannot win the patronage of politicians must go to the wall. That this is deplorable alike from the point of view of the individuals concerned and the well-being of the people and good government of the country, most thoughtful men must agree. The opportunity for interference in Government appointments exposes the elected members to the risk of succumbing to the importunities of relatives, friends and election agents and to stray from the path of duty and rectitude. The interests of efficiency of the service cannot but suffer when considerations other than merit are allowed to sway appointments. It is demoralising to the young man to learn that merit does not get impartial recognition in his country. The Tamils do not ask for special favours. They ask only for a fair field. And this, as the history of the past four and a half years clearly shows, has been denied to them. Sinhalese leaders who are in a frantic hurry to get more reforms would do well to give their attention to the task of conciliating the Tamils without whose co-operation no further advance in the political status of the country is possible. If prudence, reason and expediency are powerless to keep within reasonable limits the communal ardour of the major community, the remedy would seem to be, as PROF. SUNTHARALINGAM himself points out, to secure an amendment of the present Constitution and lift the services out of the influence of politicians and political groups. We have no doubt this matter will be the first care of the next batch of members from the North.

VANDE MATARAM

"Vande Mataram—I bow to the mother"—Mother India—who as embodied in the Congress—has completed the fiftieth year of her re-birth. It was only in the seventies of the last century that a prominent publicist of Bengal had said that India was dead, and that to revive her was as easy as to awaken the sands of the sea: and, yet in less than fifteen years of this cry of despair, the mother began to show signs of a renewed life when, under official auspices, the Indian National Congress was brought into existence on the 28th of December, 1885. For the first three or four years of its life, the Congress was merely a tamasha; but, subsequently, it came to be looked upon with suspicion as an institution carrying on a serious political agitation. By degrees it grew in strength and influence, and, by 1904, it looked as though it might even resort to violence. Dissensions broke out within it when a new party arose to make it give up what were called its 'methods of mendicancy.' These dissensions culminated in the Surat split of 1907. Therefore, the new party suffered eclipse. At the same time, the Minto-Morley Reforms weaned away the Mohammedans from it. Thus, the Congress lost much of its representative character, but great credit is due to the moderates—as the older veterans came to be styled—for having kept it going at least in this condition. In 1916, the Lucknow Pact brought back the whole nation into the Congress fold, and, though, four years later, the moderates once again went out of it, and also a large section of Mohammedans, still it undoubtedly remains the most representative, the most powerful and the most active of all the national institutions of India. Now and then, vigorous personalities have striven to pull it after them along their own peculiar grooves, but they have met only with partial success. By its manifold interests and activities, it now stands so closely identified with the life of the nation at large that we shall not be wrong in saying that it can very well survive individual desertions and the wreckage of individual lives and reputations. Two factors have endowed it with immortality—its vow of non-violence and its freedom from communal and racial hatred. It thus embodies the true spirit of old Mother India which is spotless and deathless; and, therefore we say again and yet again, "Vande Mataram—I bow to thee, Mother."

Anaicottai seems to have become a paradise for thieves. We have received numerous letters complaining of the presence of a group of rowdies at Anaicottai who prowl about the residential quarters, commit thefts and cause annoyance to the people. Snatching away jewellery from women and children is almost a daily occurrence. We understand the authorities have been approached on the matter but the steps taken so far do not seem to have been effective to disperse these gangs. It is the duty of the police to join hands with the headmen and assure the residents of this village freedom from the attentions of this growing band of potential criminals.

Impartial Recognition Of Merit

Demoralisation Of Youths And Leader's Responsibilities

By Prof. C. Suntharalingam

"SO Mr. Y has been selected for the post. He is Mr. X's son. There must have been some wire-pulling somewhere." How often does one hear these words or words to this effect in Ceylon! Not only are they used by rejected applicants but also by ordinary men in discussing appointments to the public services or services of a semi-public character. Not infrequently it happens that even when the applicant selected is the best man, there is some stigma attached to his selection, if he is the son or a close relative of a distinguished person.

From nepotism, the step to communal influence is an easy one. The unchosen candidate points out for want of a better reason, to the canker of communalism for his failure. Or again, the doubtful one seeks by some subtle method to invoke the aid of communal feeling to make up for one's own personal deficiency. Within the past few years it is difficult to point out to any single group of appointments to the public services of Ceylon which was not free from some form of criticism or comments savouring of undue influence, corruption, favouritism or flunkeyism. In some instances the criticism has gone so far as to suggest that a vacancy or a post was specially created for a particular individual; that the advertisement calling applications was a "mere bluff," and that unknowing aspirants merely wasted their time and money in submitting their applications for the post and that their reward was only an insult.

Before and After the Present Constitution

Those who have the true welfare of Ceylon at heart cannot but grieve at the existence of this feeling. The feeling itself may be well or ill-founded. But that it exists, few will deny. Before the introduction of the Donoughmore Constitution the criticism generally was that non-Ceylonese were being preferred to Ceylonese; that all kinds of difficulties were being thrown in the way of Ceylonese being appointed to higher posts in their own country; and that occasionally the Head of a Department stretched a point—a pardonable failing—in favour of the son or the prospective son-in-law of a subordinate who had rendered loyal and meritorious services to the Department. Since the introduction of the new constitution, however, the tide of criticism has begun to flow in the reverse direction. There are many who today feel that at least in regard to public appointments they were better placed under the old scheme and that their merit stood better chance of fair and just recognition than at present. They think that it was a pity that the Order-in-Council gave the various Executive Committees power to give expression to their views, or rather their weaknesses in the matter of appointments. It would certainly have been better, had the precedent of the South Africa Act been followed in Ceylon and all appointments and promotions were removed from the scope of political influence or interference. There can be little doubt that a special point of this question would be made at the next Reform of the Ceylon Constitution.

A Consolation

In the meanwhile, the leaders would do well to take every possible step to create a healthy public opinion on the subject. We are a young, Western Democracy in an eastern Island. We can, however, console ourselves with the fact that even in Great Britain, about fifty years ago, conditions were not much

better. It required the sustained efforts of the famous Jowett, Master of Balliol, to introduce into the Senior clerkships of the English Public Services, the principle of selection by open competitive examinations. No one could fail to be impressed by the great good that has accrued to the Government of the country, by the application of this principle. Quite recently, the value of examinations as such, for this purpose has been doubted. But the principle of impartial selection by impartial methods has not been questioned. Public feeling is so strong that even the suspicion of "jobbery" endangers the suspects. At the recent general election in England an Ex-Prime Minister and his son—whatever his intrinsic ability—lost their usual seats in Parliament, among other reasons, on the suspicion that there was a "little piece of jobbery" in regard to the latter's preferment to Ministerial Office. Generally speaking, the English Democracy stands for merit, that is to say, ability cum character, as it expresses itself through the party system or by the door of open competition. We have had in recent years examples of a grocer's son and a shoemaker's nephew holding the highest political office under the Crown. In Italy the principle has been carried further by the Fascists. To Mussolini, himself a blacksmith's son, true democracy means Government of the people by the ablest and the most efficient among them. Even in political elections the candidates are not to volunteer for election. They have to be nominated by the Facist Council from panels of names submitted on behalf of the appropriate electorates. In Japan a vigilant society functions restlessly to put down jobbery in high places.

Demoralising

In Ceylon we are still very far away from such a state. In our political elections the son or the son-in-law has often to urge the services of his deceased father or father-in-law to secure his own return! Failing this argument or sometimes to supplement it, the services of the local tavern are requisitioned! For clerkships in Urban District Councils London graduates are rejected in favour of failed Senior Local candidates, if they happened to be closely related to the Chairman! For managements regular canvassing of committee members takes place. Some unscrupulous persons are even reported to have established themselves in private practice as "brokers" to put such transactions through.

When these "transactions" are talked about freely, without there being even sufficient evidence to support the stories that gain currency, one can realise their effect on the youth of the country. They become demoralised. They soon get the impression that it is more paying to "pull strings" than to work hard; and that it is better to "cultivate" the big people than to devote their time and thought to their work. "Honest efforts get no reward, undue influence alone counts." Such a feeling cannot but bring disaster to the country. A good deal of the present unemployment among the so-called educated youths can also be attributed to this feeling. They hope against hope to bring some influence to bear in the next appointment that is advertised! They wait and wait!! And from being unemployed they soon degenerate into unemployables.

It is thus a question on which the leaders of the people themselves

(Continued on Page 5.)

Recent Trends In Religious Thought—V

Philosophic Transcendence of Vedantism

BY CLIO

IT is impossible to speak too highly of the Vedanta philosophy. No one can read the ecstatic utterances of those deep thinkers without realizing that they thought they had made a very great discovery.

"He who sees, perceives and understands this loves the Self, delights in the Self, revels in the Self, rejoices in the Self."

This which is nearer to us than anything else, this Self is dearer than a son, dearer than wealth, dearer than all else."

"What shall we do with offspring, we who have the Self and the world?"

"He who beholds the loftiest and the deepest, for him the fetters of the heart break asunder."

Many are the valuable thoughts suggested by the identity of man with God. We are taught man's dignity and spiritual grandeur and the immensity of his intellectual faculty; the boundlessness of his desires; his passion for immortality, his nearness, likeness and kinship to God, the immediacy of the intercourse which he may have with God; God's actual presence in every human heart and conscience and the spontaneous desire of the soul for union with God. The doctrine is of very great value as a testimony to the Divine in human nature. No wonder the Vedantic philosophy has made distinguished converts especially in Germany and probably the Neo-Paganism movement of this country is inspired by it. The great German philosopher, Schopenhauer, praised it very highly. He said that there is nothing throughout the whole world comparable with the Upanishads, and they were the consolation of his life and that they would be the consolation of his death. Prof. Radhakrishnan says in his *Indian Philosophy* Vol II p. 633:

"Referring to Schopenhauer's statement that 'the study of the Upanishads has been the solace of my life and it will be the solace of my death,' Max Muller says: 'Schopenhauer was the last man to write at random or to allow himself to go into ecstasies over so-called mystic and inarticulate thought. And I am neither afraid nor ashamed to say that I share his enthusiasm for the Vedanta, and feel indebted to it for much that has been helpful to me in my passage through life. After all it is not every body who is called upon to take an active part in life, whether in defending or ruling a country, in amassing wealth, or breaking stones and for fitting men to lead contemplative and quiet lives, I know no better preparation than the Vedanta. A man may be a Platonist and yet a good citizen and an honest Christian and I should say the same of a Vedantist.'"

As a matter of fact Professor Max Muller himself died virtually a Vedantist. Writing to Prof. Weber at the age of seventy he said: "More and more I spin myself into the chrysalis of the Vedanta—just as it should be" (*Life and Letters*, vol II, p. 306). He was, if possible, even more emphatic in his *Lectures on the Vedanta Philosophy* at the Royal Institute in the year 1894. "If philosophy," he said, "is meant to be a preparation for a happy death or *euthanasia*, I know no better preparation for it than the Vedanta philosophy" (*Op. Cit.* p. 8).

Vedanta's Inspiration

All the recent trends in religious thought owe their inspiration to the Vedantic philosophy and to Platonic Philosophy; and no doubt, it will be the foundation of the "Faith of the

Future," which is sure to be a Philosophic Pantheism like Hinduism.

Dr. Paul Deussen was not only a renowned Vedantist scholar, but also a convert to Vedantism.

The Bible does not teach the doctrine of the essential divinity of man. On the contrary, it teaches that man is even lower than the angels.

The Psalmist says:—"What is man that thou art mindful of him? or the son of man that thou visitest him? Thou hast made him a little less than the angels" (Ps. VIII 5-6).

According to Christian theology all are agreed to give man only the third place. It would be blasphemy on the part of any one to say that man is equal to God. Even Jesus Christ was crucified because He made himself equal to God. "The Jews answered him:—For a good cause we stone thee not but for blasphemy and because thou being a man makest thyself God" (John X. 33). According to Vedantism, Platonism and Stoicism it will be blasphemy to say that man is *not* God.

Christian Brotherhood Conditional

Again Christianity speaks much about "Christian brotherhood" but the brotherhood is only *conditional* and is applicable only to believers in Christ. "For ye are all the children of God," says St. Paul, "by faith in Christ Jesus." (Gal. III 26). Again he says:—"Ye have received the spirit of adoption" (Rom. VIII 14-15). For the clearest and most explicit teaching on this subject we must go to the Vedanta. Dr. Deussen, the German Vedantist scholar, states:—"The Gospels fix quite correctly, as the highest law of morality: 'Love your neighbours as yourself.' But why should I do so since by the order of Nature, I feel pain and pleasure only in myself and not in my neighbours?" The answer, he adds, is not in the Bible but is in the Vedanta in the great formula: *Tat Twam Asi* (That art Thou). It gives in three words metaphysics and morals in one. You shall love your neighbour as yourself, because you are your neighbour and it is mere illusion that makes you believe that you are not. *Elements of Metaphysics*, p 336).

The Hindu Concept

Here then in this delivery by Hindu thought, we have deeply laid the metaphysical foundation of the duty of loving our neighbour, and acting towards him as though he were our own self. *Tat Twam Asi*, thou art thy neighbour, that is to say, there is deeper inclusive self, in which you and he are one; and loving service is the note or sign of this radical identity. Platonism and Vedantism are thus seen to coincide in this vital question of the essential divinity of man. In Platonism this divinity is, however, recognised as Reason. Reason in man is God. Reason, accordingly, is not the monopoly of the wise man or philosopher. Platonism and Vedantism and Mind-Cure and New Thought blend harmoniously in the sublime concept of God as the all embracing Rational Soul or Self of the Universe. And it is only as we see all things in the light of this great Reality that they have either meaning or worth.

In one of the profoundest of the Upanishads, the husband addressing his wife says:—

"Verily, a husband is not dear, that you may love the husband, but

GRIEVANCES OF MINORITIES IN CEYLON

—O—

Madras Paper on Need for Majority Sympathy

The Madras *Hindu* commenting on the proceedings of the Ceylon National Congress, observes:—

Sir Baron and the President both drew attention to the fact that the "friends of the North" were suspicious of the majority community. The Leader of the House, Sir Baron Jayatilaka, assured the minority communities that they would receive just treatment at the hands of the Sinhalese and asserted that the claims of the Tamils were not ignored for appointments. The President referred to this matter more directly, when he said that "reactionary forces in their midst are taking full advantage of the present agitation for reforms in an attempt to block the path that leads to the goal of Swaraj." Ceylon has now got rid of communal representation and public opinion in India would not favour the return to that discredited system in the colony. Tamils, it is obvious, should recognise the value of the principle as accepted by His Majesty's Government. In other matters, however, there is need for the majority community to remove, not by vague assurances, but by positive action, some of the causes of the grievances felt by the minority community. The move to oust Indian labour in urban areas, the restriction placed on the right of Indians to acquire land, and the heavy duties imposed upon certain articles imported from India have caused widespread apprehension among the Indian community. It is so often pointed out that Ceylon and India are bound together by many ties of friendship, and it should be the duty of the Sinhalese to take such measures as would reassure Indians that their interests are safe with the majority community.

that you may love Self; therefore a husband is dear."

"Verily, a wife is not dear that you may love the wife, but that you may love the Self; therefore a wife is dear."

"Verily, sons are not dear, that you may love the sons, but that you may love the Self; therefore sons are dear."

"Verily, creatures are not dear that you may love the creatures, but that you may love the Self; therefore creatures are dear."

India's Spiritual Discovery

"Verily, everything is not dear that you may love everything, but that you may love the Self; therefore everything is dear."

Is not this high and holy pantheism? In truth we have here the record of India's great spiritual discovery. And what does it tell us? It tells us that what we say we love and claim as our own, we do not really love or own unless it be loved and owned as God. "All worldly objects and relationships are of no value for their own sake but only for the sake of the Atman, and that man is utterly and hopelessly undone who knows them apart from the Self." (*Philosophy of the Upanishads*, by Paul Deussen, p. 43). On the other hand (to quote once more from the same Upanishad) "Verily he who has seen, heard, comprehended and known the Self, by him the entire Universe is known."

To sum up then: In this Divine self or Atman we have the speculative bases of the New Thought of America, as also the "Faith of the Future". It is further identical with the immanent Divine Self or Absolute Idea, in which alone is to be found the key to the mystery of life's evolution; it also constitutes the metaphysical basis of all our ethics, and is the ground of our boundless confidence in the cosmic destiny of man.

INDIAN NATIONAL CONGRESS

Jubilee Celebrations in Ceylon

The Golden Jubilee of the Indian National Congress was celebrated in Colombo and Kandy last Saturday.

A public meeting was held in Colombo under the auspices of the "Servants of Young India Society," presided over by Mr. P. R. Kurup.

Mr. P. S. Shesha Iyer, speaking said that the Indian National Congress was an inspiration to anyone who had a love for his own country.

A Resolution was passed offering felicitations and congratulations to the Indian National Congress.

Another resolution was passed to the effect that early steps should be taken to establish a branch of the Indian National Congress in Ceylon, having its headquarters in Colombo.

At Kandy

The celebrations at Kandy were under the auspices of the Bose Sangam. Mr. H. Sri Nisanka presided over the public meeting.

Mr. Bernard Anuradha in the course of his speech appealed to Indians in Ceylon to take a more than self-interest in this country. He appealed to them to have an affection for this country and to regard it as part of their own country.

POET'S GREETINGS

Santiniketan, Dec. 27.

The poet Rabindra Nath Tagore has sent to-day the following message to Babu Rajendra Prasad, Congress President, on the occasion of the Congress Golden Jubilee celebrations:

"My warmest greetings on the happy occasion of the Golden Jubilee celebrations. The destiny of India has chosen for its ally the power of soul and not that of muscle. And she is to raise the history of man from the muddy level of physical conflicts to a higher moral attitude."

Mr. S. Srinivasa Iyengar's Message

Bombay, Dec. 27.

Mr. S. Srinivasa Iyengar, ex-President of the Congress, has sent the following message to the Congress President in connection with the Congress Jubilee celebrations:

"I extremely regret, unable to come and share in spirit in your great rejoicings in the celebrations, which I pray may speedily usher the day of unreserved and greatest rejoicings. Congress has meantime become an everyday unchallengeable organisation of National Will and National Power"

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The Works of Swedenborg are Scientific Commentaries on Saiva Siddhanta Philosophy. Even Sivagnana Yogigal knew no Science and therefore his commentaries are not based on Science. The Saiva Siddhanta papers like the *Siddhanta*, *The Hindu Sathanam*, *The Hindu Organ* and other papers and leading Saiva Siddhanta Scholars have spoken highly of these books of Swedenborg and others mentioned above.

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Y. 188, 21-10-35—20-10-36

The 8-Year-Old Girl Who Remembers Her Past Birth

A Critical Appreciation of Shanti Devi's Mysterious Knowledge

By K. E. Matthew
(In the Hindustan Times.)

IT is satisfactory to note that the case of Shanti Devi, the 8-year-old girl, possessing vivid recollections of the incidents of her previous birth is receiving increased attention. It would appear that the phase of idle curiosity—longer, newspaper publicity, mass meetings and mob enthusiasm—is rightly giving place to a phase of patient, unostentatious and scientific study of the complex issues raised by Shanti's unique psychological experiences. At any rate, the select gathering of fifty odd ladies and gentlemen assembled in the drawing room of Raghunandan Saran's house on Metcalfe Road, Friday before the last, including, among others, Rai Bahadur Ram Kishore, Lala Shri Ram, Lala Shankar Lal, Rai Bahadur N. K. Sen, Khan Bahadur S. N. A. Jaffri, Mr. and Mrs. Asaf Ali, Mrs. Sultan Singh, Prof. Indra Sen, and Mr. Sanjiva Rao, to study the problem first-hand and to listen to the evidence tendered by Shanti Devi—Mr. Rang Bahadur, her father, Pandit Kedar Nath Chaube, the alleged husband of Shanti in her previous birth, and of several others connected with the story, were evidently actuated by a desire to investigate the matter on scientific lines than by any spirit of idle curiosity.

Cross Examination

At the outset, Lala Deshbandhu Gupta, the convener, read out a statement clearly setting forth the facts of the case. This was followed by the display of a small cine-Kodak film in two reels of Shanti's journey to Muttra under the auspices of Mr. Tara Chand Mathur and L. Deshbandhu and the dramatic succession of incidents, which followed. Next came an interlude of close questioning and cross-examination of the more important characters in the story—the father of the girl, the "husband" of the previous birth, etc. The case for the prosecution, so to say, was conducted with skill and ability by Mr. Asaf Ali and Mr. A. S. Aiyengar of the "Associated Press"—but my personal impression is that the witnesses stood the ordeal well and were able to present a consistent and sequential story, which hung well together in all essential details. A "prima facie" case was thus established for a more serious and detailed study of the case and the sense of the meeting was that it should be handed over to an impartial, representative and competent committee for scientific study.

Main Facts of the Story

The public are by now in fairly full possession of the main facts of the case, and therefore, the ground need not be traversed again in any detail. Nevertheless, a tabloid presentation of the story may be attempted. Shanti is the 8-year-old daughter of Mr. Rang Bahadur, who belongs to a respectable middle-class Kayastha family, resident at Chir Khana, Delhi. From the age of four, even since she could talk, Shanti's lips of Muttra and vaguely refers to the experiences in her previous life there. These references were dismissed by her parents as meaningless childish prattle till struck by the persistency and sequential character of the child's allusions to her previous birth to her "husband", an uncle of hers, Mr. Khem Chand, M. A., the retired head of an educational institution, began to take the matter in a serious light. Using the detailed name and address supplied by

Shanti, the uncle writes to Pandit Kedar Nath Chaube, the alleged "husband" detailing the strange facts of the case and is surprised to receive a reply from Pandit Chaube corroborating in essential details the assertions of Shanti. Next Pandit Chaube is prevailed upon to go over to Delhi and Shanti furnishes a climax in surprise by identifying the total stranger as Pandit Chaube her "husband". These developments are bruited abroad and create a sensation. Pandit Neki Ram Sharma and Lala Deshbandhu Gupta intervene at this stage and arrange for a visit to Muttra by Shanti for verification purposes. The girl, who has never before been to Muttra recognizes the station, directs, without outside aid, the party's tonga to Pandit Chaube's two houses in Muttra, gives intimate detail of the two residences, unearths a hiding place where she had secreted some money (the money, however was missing), recognizes her father-in-law, and supplies fresh data by identifying out of the crowd present, her "parents" of the previous birth.

Such in brief is the plain, unvarnished story of Shanti, which even the most stolid will concede, raises a number of important points in the spheres of religion and psychology. How is it out of the countless millions who have lived and died or are living, Shanti stands out as the conscious possessor of such a unique memory. Is Shanti a freak, a deliberate imposter, or the unconscious tool of victim of designing individuals intent on perpetrating a hoax or is she the unique possessor of unique and for the moment, inexplicable experiences. To decide on these issues it is necessary to marshal the points for and against the rebirth hypothesis and impartially balance the probabilities. Let me, however, recapitulate my impressions while they are still fresh from memory's mint.

I shall begin with the points which, in my opinion, go to strengthen the case. First, the fact that Shanti began to refer to her past birth from the tender age of four is very important. This claim which is substantiated by the testimony of her parents, relations and neighbours goes to discount the charge of "tutoring." Secondly, her persistent iteration of the story through four years, from 4 to 8 years, of age, bears witness to the abiding and deep-rooted nature of her recollections and distinguishes them from the vague casual and fugitive impressions recorded in analogous instances, which furnish the nearest parallel to Shanti's case. Thirdly, there is the fact that Shanti's claims are capable of verification. Her previous births and its incidents are separated from us in respect of time by hardly two decades and in respect of place only by 80 miles or so—and have been corroborated and verified in some detail through the testimony of Pandit Chaube and the ocular demonstration given by Shanti on the occasion of her trip to Muttra. Her unaided recognition of the places of her previous domicile and of her father-in-law etc., if accepted at their face value furnish convincing support to the story. Fourthly, the personal factor has to be taken into account. After having come into personal touch with the principal figures in the story—Shanti, her father, Pandit Chaube and his people, my personal impression is that they do not belong to the class or sort that would plan a deliberate hoax of this elaborate nature and execute it, so convincingly. Pandit Chaube, the husband, is the typical Hindu of the cloth merchant class, with no thought beyond his yard-measure and yet is

the possessor of sound practical commonsense. It is significant that neither Mr. Rang Bahadur, the father, nor Pandit Chaube, the "husband" is happy about the unhealthy publicity that Shanti is receiving and would very much like her to be left alone. Fifthly, and most important of all, is the impression produced by the girl herself. Naturalness and spontaneity characterise Shanti—a thinly built vivacious elf of a girl with clear cut intelligent features, a reticent nose and a bobbed head of hair. Her story too which is natural and free from both crudities and artificialities make the usual sophisticated notoriety hunter, Shanti stakes no unverifiable claim to have been Egyptian princess or Astee high-priest's daughter—the milieu of her previous birth is just an ordinary, normal middle-class Hindu home and she herself is just the good humoured house-wife who died 10 years ago at the age of 23, one of India's myriad maternal mortality victims. Such is a nutshell is the case for the defence.

Now for the other side of the shield—the case for the prosecution. First, the essential probability of story. As Shanti's unique experiences stand out as a one-in-a-million case the onus of proof lies heavily on its supporters. But uniqueness is of the very essence of the unique and Shanti's story ought not to be ruled out of court on this count, alone—the more so if provided substantial corroborative evidence is adduced in support. Secondly, it has to be conceded that the acceptability on a scientific basis of much of the evidence tendered in support is materially weakened by the unsatisfactory nature of the investigations hitherto conducted. The committee of investigation of such a case should have been more representative and of greater scientific competence. The challengeability of the data collected by such a committee most admittedly impair its evidence value. Thirdly, the atmosphere of publicity in which the preliminary inquiries have been carried as evidenced by the crowds which waited upon Shanti and her party at Muttra furnishes the very antithesis of a scientific investigation. While it has to be conceded that the investigation of social phenomena cannot be conducted under laboratory conditions, the laxity of the methods of the first enquiry cannot be condoned. Thus, it is certainly arguable that the claim that Shanti all by herself directed her tonga to her "husband's" two houses at Muttra and identified other objects is to be discounted by the possibility that she might have received hints from the audible asides of the undisciplined crowd which surged round her. Fourthly—certain discrepancies, may be of a superficial nature, on the evidence tendered have to be considered. The early versions have it that Shanti manifested a high degree of shyness before his "husband," and evinced a rare degree of maternal affection for the son of her previous birth. At Mr. Saran's house where all these parties were present, I noticed no display of maternal affection on Shanti's part towards her son, and when I compared notes on this point with Mrs. Asaf Ali she capped it with the assertion that she, for her part, could detect no "wifely shyness" either in Shanti, and I must certainly defer to her woman's intuition on this point. Fifthly, it was brought out in cross examination by Mr. Asaf Ali that while Shanti remembered several details about the incidents of her previous birth, there were several gaps in her memory and that she was not able to recollect several elementary details about Muttra and about important incidents of the place which occurred say 15 to 20 years back, during the adult period of her previous life at Muttra. But it is unfair to argue from the lacunae in Shanti's memory that the claims advanced on behalf of Shanti are bogus or even untenable as instead of a comprehensive encyclopaedic memory of the past, all that is claimed on her behalf is the remarkable ability to remember some of the more salient incidents of her previous life and to reconstruct it, although with considerable gaps, to a satisfactory degree. That she has forgotten some or even a large number of the incidents of her past does not detract from her unique ability to remember even one verifiable incident of her previous birth. Sixthly, a certain school of critics makes much of the possibility that the whole train of Shanti's recollections can be attributed to suggestions thrown out to her by outsiders and resultant fixation of ideas—but the well-attested fact that these recollections date from the tenderest age of infancy, actually from

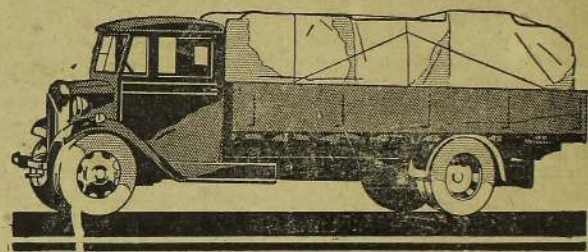
the fourth year—an age at which receptivity of ideas on so large and designed a scale is not possible, should rule out this theory altogether. Seventhly, there remains the line of attack that Shanti is a tutored witness and has proved so adept and precocious a pupil as to have successfully kept all her numerous cross-examiners at bay. Further, an hypothesis of this nature argues the presence of a sinister group of villains and conspiratorial activities on their part to stage a colossal hoax in the worst taste. An impartial examination of the data already assembled and of the principal figures concerned not only does not furnish any evidence of such nefarious activities, but also establishes that not one of the principal parties concerned is actuated by the money-making motive.

I have attempted a preliminary summing up of the evidence for and against a belief in the claims advanced on behalf of Shanti. While the public owes a great debt of gratitude to Lala Deshbandhu and Mr. Tarachand Mathur for retrieving Shanti's case from neglect and obscurity it cannot be denied that the unscientific methods pursued in the conduct of the first investigation have queered the pitch

to a certain extent for a proper, scientific investigation of the case. A searching, impartial and comprehensive sifting of the evidence is necessary before any acceptable conclusions of scientific value can be drawn. Fortunately, it is not yet too late for such an inquiry by a small, representative and competent committee and it is satisfactory to learn that my friend Dr. Indra Sen of the Hindu College is taking the lead in the matter.

The theory of rebirth and transmigration of souls is of great authority and antiquity. It is a cardinal tenet of Hinduism and it is eminently in keeping with the spirit of resignation which is so conspicuous a trait of the mental make up of the oriental. The fact that Christianity does not provide for such a theory should not deter Christians from keeping an open mind on the question. The history of the evolution of modern Christian thought is one of progressive realization of truth, as evidenced by the assaults made by higher criticism on the citadels of orthodoxy of the fundamentalists. What is therefore needed is to steer a middle course between credulous susceptibility and devastating scepticism and the study of Shanti's claims in such a spirit.

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SCIENTIFIC TERMS AND TAMIL EQUIVALENTS

Conference At Tinnevely

Tinnevely, Dec. 26.

Under the auspices of the Madras Presidency Tamils' Sangam, a Conference of Tamil scholars was held yesterday at the Hindu College, Tinnevely, to frame Tamil equivalents to scientific terms. Mr. T. Lakshmana Pillai of Trivandrum presided over the Conference.

Mr. M. V. Nelliappa Pillai, President of the South India Saiva Siddhanta Sangam, who opened the Conference said, in the course of his speech that the task of finding and popularising suitable Tamil equivalents for scientific terms was very important and it was high time that Tamil scholars paid attention to it in right earnest. He observed that in achieving this purpose, they ought to retain as much as possible the purity and the linguistic peculiarity of Tamil. He was glad that a band of scholars had now come forward to do this very important, though difficult, work. He wished all success to the Conference.

Mr. T. Lakshmana Pillai then delivered the presidential address. He said that they were now assembled to continue the work which was left unfinished some months ago at a similar Conference. The creation of scientific literature in Tamil required as a condition precedent, the adoption of suitable Tamil words and expressions for scientific terms and expressions. He laid stress on the supreme importance of this work and appealed not only to the Tamil scholars but also to the University authorities and the Government to take the necessary steps for achieving this object.

The Conference had already prepared a tentative list of Tamil terms for the science of Physics, Chemistry, Physiology and Hygiene and would take up other sciences from to-day.

A draft list of Tamil equivalents for scientific terms of Natural Science prepared by Mr. R. Sankaranarayana, B. A., L. T., of the Board High School, Nanguneri, was then taken up for scrutiny. The Conference will sit from day to day for seven days. (Hindu Cor.)

A Fountain Pen

A fountain pen, lent to me by a young stranger at the Jaffna Post Office on Christmas day, is with me. Will the lender please communicate with me and get back the pen after furnishing proof of his ownership.

S. ABUMUGAM, B. A. (Lond.)
Kokkuvil East,
Kokkuvil.

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Hony. Secretary,
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Vannarpinnai, 27-12-35.

FIRST TAMIL POET TO SING OF NATIONALISM

Tributes to Subramania Bharati

The portrait of the late C. Subramania Bharati was unveiled last Saturday at the Congress House, Madras.

Mr. K. Bhashyam, who presented the portrait of Bharati to the Congress House, said that years ago, when Nationalism was not in sight, and when Swaraj was not thought of, as our birth-right, it was Subramania Bharathi who sounded the clarion call of nationalism and of patriotism through his songs. He lived today in his songs, in his music, and in the courage and hope which he infused through his compositions. During the trials and difficulties of the Non-Co operation movement, Bharathi's national songs, Mr. Bhashyam said, were a great asset to them and a source of strength.

It was often forgotten that the greatness of Bharathi did not rest merely on his national songs, though they were better known to them all than his other compositions. There were numerous compositions from his pen which were of great literary value. His 'Panchali Sapatham' was an epic in Tamil; his devotional songs, especially 'Kannan Pattu,' were sweet and soul stirring; his philosophic and tantric poetry was equally grand.

It was sad, however, to reflect that during his short and eventful life Bharathi suffered greatly from poverty. Great poets and great seers were not appreciated by their own generation and it was often left to posterity to appreciate the worth of the departed great ones, when even a portion of that recognition accorded in time would have kept them above want. He offered the portrait to the Congress House to adorn its walls, he said, in the hope that it would inspire others with the national favour and deep patriotism which governed Bharathi during his short life time.

The portrait, he said, had been drawn by Mr. V. R. Swami, a Congress volunteer.

Mr. C. Rajagopalachariar said it was superfluous to refer to Bharathi's greatness to a gathering in Tamil Nad. The poetry of Bharathi was like the Ganges, purifying, inspiring and majestic. The fire of his patriotism was well reflected in his compositions and when he sang some of these pieces Mr. Rajagopalachariar said, Bharathi often went into an ecstasy. His songs and compositions were a mine of literary excellence and wealth of ideas. The speaker and often wondered how it was that through all the centuries of their literary development they did not find one writer or poet producing patriotic compositions of the type of Bharathi's works, notwithstanding the fact that they had been subject to invasions, and vicissitudes of political fortune and suffering at the hands of some of the conquerors. Bharathi was perhaps the very first poet in Tamil literature to turn his powers into the field of patriotic poetry.

Mr. Rajagopalachariar said that in his opinion Bharathi was the greatest among India's poets who composed such pieces. He hoped that steps would be taken to translate Bharathi's poems into other Indian and foreign languages.

Mahamahopadhyaya V. Swaminatha Aiyar said that the late Subramania Bharathi was born of a family of Tamil scholars of Ettaiyapuram which was itself a great centre of Tamil learning and culture. Bharathi combined in himself deep piety, great scholarship, patriotic fervour and great love for Tamil. His powers of expression were remarkable for simplicity, vigour and beauty. The deep spirituality of the man was evident in many of his compositions. The speaker said that he particularly valued Bharathi's translation of the 'Bhagavat Gita' which was so written as to be understood by even the least educated man. He had heard it on good authority that Bharathi's name was highly respected

MISS MAYO AGAIN!

Another Filthiest And Dirtiest Book on India

Another book, 'The Face of Mother India' by Miss Mayo, the authoress of, 'Mother India'—which is looked upon as an insult to the Indian race was published a few weeks ago. The new publication has provoked Indians in London and they demand that the publication of the book should be banned. It is characterised as "the dirtiest and filthiest publication of the year." "It is a glorification of the Moslem faith and people, and a travesty of Hinduism and the Hindus", observes Sir Stanley Reed, formerly Editor of *The Times* of India, reviewing the book in the *Spectator*. The authoress lists a number of alleged atrocities and suggests that the essential purpose of Gandhi is the extermination of the Muslim population.

Her introduction to the book, says Sir Reed, reveals the worst side of propaganda—a crude summary of damaging statements, possibly true in themselves, but wrenched from their context painting a picture with little resemblance to the whole truth.

Personal

Dr. C. Seevaratnam, D. M. A., Kalutara hospital, is under orders to proceed on transfer as D. M. A., Ratnapura Hospital.

Mr. H. A. P. Sandrasegara K. C. who entered the General Hospital, Colombo, for treatment, left Hospital on Tuesday.

Mr. M. Cathiravetpillai, Ayurvedic Physician, Jaffna, left for S. India last Monday to attend the Ayurvedic Conference at Madras.

Review

THE MAHAJANAN: Silver Jubilee Number (1935)

We congratulate the Head Master and staff of the Mahajana English High School, Telippalai, on their completion of a quarter century of educational activity in Jaffna. The Annual gives a succinct story of the beginnings of the institution which had its inspiration from the late Mr. T. A. Thuraipappillai. The Jubilee celebrations rightly occupy a prominent place in this volume. Some articles from students add to the value of the issue already made so by contributions of some well known educationists. We thank the Head Master for the copy sent us.

Impartial Recognition Of Merit

(Continued from page 2)

should act. Both by precept and by example they should strive to recognise merit from wherever it may come. Temptation is often very strong and resistance very difficult. But if the country is to prosper and its youth are to be saved from demoralisation, it behoves those in high places or those occupying public positions not to abuse their trust. On the other hand, among the people too, a vigorous public opinion must be fostered. Each man must feel that his neighbour's son is as precious to his father as his own son is to himself. Honourable dealing and equity alike require that in all public matters merit must be recognised justly and impartially.

(Mahajanana.)

by Tamilians in distant lands such as Java, Singapore, Malaya and Jaffna. It was notorious, the speaker continued, that genius and affluence rarely went together. The present lot of Tamil Pandits and scholars, he said, was so bad that it was very gratifying to witness such a celebration in honour of a Tamil scholar. He hoped this would be a good augury for the future of Tamil literature. Concluding, he expressed great pleasure at having had the opportunity of meeting so many stalwarts of nationalism and selfless workers in the cause of the Motherland.

KAYTS SEAT

A MASS MEETING AT VADAKKAMPARAI

Support For Mr. W. Duraiswamy

A big mass meeting of the people of Chankanai, Chulipuram, Pannakam, Tholpuram, Moolai, Ponnalai, Nelli, Pirampathai and Vadakkamparai, was held on 31-12-35 in the temple grounds at Vadakkamparai to support the candidature of Mr. W. Duraiswamy B. A., Advocate, for the Kayts Seat in the forthcoming elections.

Mr. Duraiswamy was present on invitation.

The notice convening the meeting was signed by about 150 leading residents in the surrounding villages. It was a huge gathering of voters.

The Ex-Udaiyar of Changanai Parish, Mr. S. Thampapillai, presided, supported by Mr. M. Krishnar J. P. of Moolai. Mr. Krishnar explained the object of the Meeting and referred to the past service of Mr. W. Duraiswamy in the old Legislative Council.

Then the meeting was addressed by Messrs. S. Nagalingam Proctor, M. S. Elyathambay Advocate, N. Senathirajah, M. Chellappah and V. Selladurai, physician. They all spoke of Mr. Duraiswamy's qualifications to represent the Kayts electorate and advised the voters to help to avoid a contest by openly telling the other likely candidates that Mr. Duraiswamy was the best man available and that it would be unwise of them to spend money and that they might wait for the next chance.

Mr. Duraiswamy in his address to the gathering said that he would co-operate with other members of the Council to promote the Tamil interests and to look after the welfare of his own constituency. The meeting closed with pooja worship in the temple.

AT KARAINAGAR.

The people of Thoppukadu, a village of Karainagar, held on 1st January 1936 a public meeting presided over by Pandit Nallatambay and unanimously decided to support Mr. W. Duraiswamy, Advocate, for the Kayts Seat.

(Mis. 243. 2-1-36.)

Obituary

MR. T. PONNAMPALAM PILLAI

As we go to press we learn of the sad news of the death of Mr. T. Ponnampalam Pillai, M. B. A. S. retired Excise Commissioner of Travancore, on the 28th December at Sivasailam, South India.

Mr. Ponnampalam Pillai was the father of Mr. T. P. Masilamany of Vannarpinnai and the brother of the late Mr. T. Chellappah Pillai, B.A., B.L., Chief Justice of Travancore. He received his early education in India under the guidance of his brother and joined the Travancore Government Service. He served the Travancore State for a long period during which he held the offices of Superintendent of Police, Conservator of Forest and retired as Excise Commissioner.

Mr. Ponnampalam Pillai belonged to the illustrious band of Saiva scholars of the last generation who have done a great deal towards the revival of Saiva Religion and Literature. He was a reputed Tamil scholar and contributed many articles on Saivism and Tamilian Literature and History to the *Siddhanta Deepika*, *The Tamilian Antiquary*, *The Malabar Quarterly*.

He was one of the four Ceylonese who had the honour of presiding over the Saiva Siddhanta Conference of India, the others being Sir Ponnampalam Ramanathan, Sir Ambalavanar Kanagasabai and Mudaliar S. Sabaratnam. He also presided over the Travancore Tamilian Conference, and the Pallayam Cottah Saiva Maha Sabha. As a contemporary of the late Prof. Sundaram Pillai and as a fellow worker in the cause of Tamil Revival he laboured hard towards the revival of pure Tamilian Culture.

His last days were spent in religious sadhana at the Saiva Shrine of Sivasailam, South India. In his death the Tamil land loses a great Tamil Scholar and an ardent Saiva Siddhanti. He was the last of the band of Saiva Revivalists who did a lot for the study and spread of Saivism among the English Educated people of our country.

He leaves behind him his only son Mr. T. P. Masilamany and daughter-in-law Mrs. Masilamany, his sister Mrs. Vaitilingam, brother-in-law Mr. V. Kathiravelupillai, B. A. Proctor, grand children and a host of other relatives.

MR. K. KATHIRESAMPILLAI

We regret to record the death of Mr. K. Kathiresampillai, the well known relier of Koddady, which took place on the 31st ultimo. The de-

NEWS IN BRIEF

Hopeful Copra Market:—A hopeful outlook for copra prevails both among buyers and sellers. The price remains fixed at Rs. 47.50 per candy.

Post of Chief Govt. Architect:—It is understood that Government has asked the permission of the Secretary of State for the Colonies to restore the post of Chief Government Architect.

Death of Ex-Viceroy of India:—Lord Reading, Ex Viceroy of India and a former Foreign Minister and Chief Justice of England, died of heart failure at his London house on 30th December. He was Viceroy of India from 1921—1926.

Case Against Adigar:—The case in which Mr. A. Seemanpillai, former Adigar of Mantai, and at present Chairman Village Committee, Murunkan, who is charged with forgery and criminal breach of trust during his tenure of office, has been committed to the Jaffna District Court.

Testimonial from G. B. Shaw:—A testimonial from Mr. Bernard Shaw, said to be the only one of its kind in Ceylon, was produced before the acting Municipal Magistrate of Colombo, by a hiring car driver of the Fort of Colombo. The accused had driven Mr. Shaw for four days in his "excellent Hudson saloon car" when the latter was in Ceylon in 1933.

What the War Costs Italy:—It is estimated that the war is costing Italy 20,000,000 lire (about £333,333) daily. A deficit of 2,030,000,000 (£33,833,333) is recorded in the final figures for the financial year of 1934—35. Equilibrium is to be established by omitting the subsidy on State railway and the actual cost of the war, except for interest charges.

Higher Pensions to Colonial Governors:—A difficulty in the way of securing the services of Civil Servants in Britain for some of the Dominion and Colonial Governorships, will be removed, the House of Commons having reached a decision on the point; by agreeing to increase the pensions of certain Dominion and Colonial Governors.

ceased was 72 years of age and was known for his benefactions.

The funeral which took place yesterday was largely attended. As a mark of respect for the deceased the shops in the Grand Bazaar area were closed.

He leaves behind besides his sons Messrs Rasiab, Proctor and Subramaniam, his daughter Mrs. Thambirajah wife of Mr. P. Thambirajah, Chairman U. D. C., Kurungala, and a host of relatives and friends.

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(Q. 172, 13-10 to 12-1-36.)

TRADE AGREEMENTS

Secretary of State's Instructions

It is understood that the Secretary of State has instructed all Colonial Governments including Ceylon to seek opportunities for increased trade both outside and inside the Empire by the conclusion of trade treaties with various countries.

As far as Ceylon is concerned the possibilities are already being explored for trade agreements with Egypt, Greece, Siam and Japan.

A Short Story

(Continued from Page 1.)

hour ago—" were her last words as we left the dining car.

IV

Master and servant,—that was our relation as we boarded the carriage which we had left an hour ago. And it was not long before Susila began to lord it over me.

"Here—" she said, handing her keys to me, "you will find some telegraph forms in that box—/t the next stopping station I want you to wire about my not coming by this train: we will break journey at Baroda."

Mayavathi gave an audible gasp. I can never forget her look as I obediently did what I was instructed. I took down her telegram to a well known address in Bombay. Something in my facial expression perhaps told Susila that I had heard that name, for she asked: "You have heard of the gentleman? Well, he is my father."

"I hope to attend your marriage—" was what Mayavathi said as I took leave of her. She said it loud enough to be heard by Susila. Oh, these women, I thought, they were malicious and wicked.

"Well, if we love, there will be no incest in it—" came the musical voice again. That voice penetrated the window and took away the blood from Mayavathi's face.

For Vikram was her brother was it not? And does he return her love?

(Roy's Weekly.)

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(M. 73, 1-5-10 to 31-12-35) (r)

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(Y. 32, 25-4-35—14-4-36)

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